



THE PUP TENT

Congregation Beth Jacob's Monthly Newsletter
September, 2020

IMPORTANT NOTICE!

As noted previously, your Co-Presidents and Board of Directors have decided not to reopen our synagogue building until the threat of Covid-19 contagion has subsided. All upcoming religious services and group meetings are being conducted via Zoom, a widely used teleconferencing tool that is accessible by computers, tablets, and SmartPhones, as well as landline phones. This policy will remain in effect for the foreseeable future, **including for our High Holiday services**. Most, if not all, synagogues in our area are taking this necessary course of action. A schedule for our High Holiday services, as well as information about how to access Zoom, is published in this issue of The Pup Tent.

SHABBAT!



During the time when Shabbat services are suspended, a "Virtual Shabbat Service," with links to essential blessings, prayers and songs, as well as Rabbi Silverman's weekly message/sermon, is being published in the Weekly Update. CBJ has also been conducting Shabbat services via **Zoom**, a teleconferencing computer application. See the "CBJ Weekly Update" for information on how to connect to these services using Zoom.

If you do not currently receive the "Weekly Update," please send an email message to Judith Sherman at judith.sherman@gmail.com, and she will be happy to add you to the distribution list.

L'Shanah Tovah!
Schedule for High Holiday Services (via Zoom)
and Instructions for Connecting to Zoom

Our virtual High Holiday services are free and open to the entire Jewish community. Please check the CBJ website (www.cbjplymouth.org) for the Zoom link, Meeting ID and passcode to access these services, or contact our Co-President, Ronnie Hirschhorn, at (508)747-7216 to receive this information.



For Congregants Unfamiliar with Zoom:

If you have a computer and Wi-Fi, or a Smart Phone or tablet, connecting to a Zoom meeting is not difficult. If you are using Zoom for the very first time, please read the following instructions:

Zoom How-to

You do not need to create an account on Zoom.

To join by computer, tablet or Smart Phone: Click on the link to the service from the website. Zoom should automatically and quickly download to your computer or device. Once Zoom has launched, a screen will pop up asking for your name. This will identify you during the service. You should now be admitted to the service.

Once the connection is established, locate the on-screen controls that turn on your sound and video camera. You should be able to see and hear others and they should be able to see and hear you, if you have a camera and microphone. During much of the service, you will be required to mute yourself to avoid the distraction of ambient noise.

Schedule for High Holiday Services

(Each service will be videotaped in advance and will last for approximately one hour.)

Rosh Hashanah

- 9/18 7:30 PM First Day Rosh Hashanah Evening Service
9/19 10:00 AM First Day Rosh Hashanah Morning Service
9/20 10:00 AM Second Day Rosh Hashanah Morning Service

Note: There will be no Rosh Hashanah Second Day evening service.

Yom Kippur

- 9/27 7:00 PM Cellist performs "Kol Nidrei" prior to Kol Nidre
9/27 7:30 PM Yom Kippur Kol Nidre Service
9/28 10:00 AM Yom Kippur Morning Service (including Yizkor)
9/28 6:00 PM Yom Kippur Concluding Service

Note: There will be no Yom Kippur Afternoon Service or Afternoon Limud Torah Session.
There will be no children's services or activity programs.



TEKIAH!

WHAT DO THE SHOFAR SOUNDS MEAN? (from www.shofar.com)

There are essentially four traditional shofar sounds:

- Tekiah – One long blast
- Shevraim – Three medium length blasts
- Teruah – Nine short staccato sounds
- Tekiah Gedolah – One extra long blast

There is not a single meaning to each of the shofar sounds. Over time, many meanings have been attributed to each type of shofar sound; however, there is essentially a consistent theme running through the various interpretations given for each particular shofar sound.

First Shofar sound - The Tekiah (one long blast)

The laws of Jewish halacha regarding the sounding of the shofar demand that all of the shofar notes sounded shall have a Tekiah to precede and succeed them. The Tekiah, with its long straight sound, is the bookends of all life. It comes first and it goes last. Tekiah indicates stability in life. It also indicates discipline and consistency. Stability, peace, discipline and consistency are values which

help us raise children who grow up to be confident and fully aware of their self-worth. Tekiah is also considered to be the sound of the coronation of the King. Every year, during Rosh HaShannah, The new Jewish Year, G-d is crowned King of the universe. Crowning Him King acknowledges that His commandments are for the good of mankind and that His concern is that people live in peace and harmony. Tekiah accepts His reign in our lives.

However, Tekiah can be a symbol of complacency with the status quo, a complacency which will soon be stirred to action through courage which the Tekiah commands. We have lived a stable life, going about our mundane routine, day in and day out throughout the year. This routine made us indifferent to certain mistunes or defects present on our path. It made us feel safe and sound in that which is familiar. Tekiah is the sound which is to awaken us from a spiritual slumber and prepare us to what is coming next:

Second Shofar sound - The Shevarim (Three medium length blasts)

The Shevarim represents the times of trouble, the wails that emanate from the human heart when failure, tragedy and seemingly insurmountable problems befall us. No one can pass through this life without Shevarim. It is the call to look beyond ourselves, realize and empathize with the pain existing in this world. It is an awakening towards self evaluation, introspection and the heartbroken feeling that follows, when we understand that we have once again failed living to our full potential. It is the cry to reconnect, grow and achieve. Shevarim sound is also the sound of mourning for the Holy Temple which once stood in Jerusalem. The Jewish people have shed an ocean of tears over history due to the terrible ordeals they had to go through, but those tears have become the strong foundation of a national existence. Shever means fracture, something that is cracked and broken. It is in the darkness of the Shevarim, that we can find the glimpse of hope and see the light that diffuses in. We come to full understanding of that which calls for a change. Each of us can build upon those very sounds of wailing to construct a better future for all of us.

Third Shofar sound - The Teruah (Nine short staccato sounds)

The Teruah is a call for accomplishment. It signals that passivity is unacceptable if our potential is to be realized. We need to be honest about the objective of our lives: Who we are, where we've been and the direction towards we are headed. Teruah resembles a giant alarm clock, reminding us to complete the mission. It brings clarity, alertness and focus. The short staccato sounds remind us that progress is often measured in small steps, one foot after the other. Redemption and self-improvement are processes rather than miraculous and sudden epiphanies. We sound the shevarim and teruah consecutively during shofar service to indicate that after troubles and even tragedy, resilience and positive action is required. Thus the sounds of the shofar come to point our way towards a disciplined and active year that will be filled only with wails of joy and happiness.

Fourth Shofar Sound – Tekiah Gedolah (One extra long blast)

Finally, we gather all our resolutions and go back to the start. We have to right all wrongs. This is the purpose of the Tekiah Gedolah. Its long stable continuous sound helps us go back to square one with a feeling of awe. We witness the birth of a new and better self surrounded by the unwavering love of G-d which is always present but hardly ever noticed. The Long Tekiah opens our ears to hear it and feel it. It helps us regain stability and discipline so that we would be able to realize our new commitment to G-d and to our newborn self.



Rabbi Silverman's Sermon on August 14, 2020

“PI-KU’ACH NEH-FESH”

(With thanks to Retired Chaplain Matt Shulman of Connecticut)

The words mean “the saving or rescuing of a life,” in particular a human life.

A quick story. A farmer in Israel started to dig a well. Friday afternoon he covered the opening with a flat board to protect smaller animals, like chickens, from falling into the hole. The farmer intended to get back to his project after Shabbat, that is, on Sunday. Something unexpected happened. One of the larger animals in the field kicked the board, so that the hole was laid bare; and then one of the cows in the field accidentally stepped into the hole. Both front legs slipped into the hole; and that cow began to wail. Back legs on the upper ground, front legs planted in the hole; and he was stuck. The farmer heard the wailing, interrupted his Shabbat evening dessert, went outside to see what was going on, found out, and immediately went to the barn and started up his tractor – on Shabbat! He had never done that before. With tractor and rope, he pulled the cow’s front end out of the hole and, leaving the tractor in the field, led her back into the barn. He covered the hole much more securely this time, and went back into the house. His oldest child said: “What? You started up the tractor on Shabbat to save a cow? How could you do that?” And the farmer answered, “Pi-ku’ach nefesh. I did it to save a life.”

There is a saying in Hebrew that, after reciting a list of all the everyday commandments one might have the possibility of fulfilling, one adds, “Pi-ku’ach nefesh k’neh-gehd koo-lahm,” meaning that the saving of a life takes precedence over all of them. (There are one or two exceptions, but that’s another story.)

Throughout this pandemic that we are now witnessing and hearing about all the time, I have trusted the leadership of our Governor. Meredith and I are very much aware of “risk-factors” and the guidelines set forth by Dr. Fauci and Dr. Gupta and other notable medical staff, including nurses as well as doctors.

All of this experience has led me to challenge the federal government’s constant pressure to re-open our schools. Sometimes that pressure includes withholding money promised to states that are now planning to allow teachers to teach their students virtually, while the schools themselves remain closed.

As Chaplain Matt Shulman writes: Schools regularly hold fire drills and even active-shooter drills, training everyone how to get students and teachers out of danger. So, how can the much higher risk of the pandemic justify any willingness to put our children in harm’s way?

Businesses embrace work-from-home because extended person-to-person contact is not safe. So, how can re-opening schools be safe for extended contact between students and teachers? Restarting the economy is not the function of schools. Children should not be put at risk so that people can return to work!

Yes, elementary-aged children have lower disease incidence. And, yes, infected children have a lower chance of serious illness and life-long health impacts. But some kids do get sick; and some kids get serious complications and may even die. And even those infected children without symptoms can transmit the virus to others, for example, to their teachers, who also may think it is too soon to try to get everyone back into the classroom.

There is no moral justification for creating what will become nothing less than an experiment in the transmission of a disease. I do not accept the possibility that even a single student, or staff member needs to be avoidably infected, hospitalized and buried. Still think “low” risk is acceptable? Name a single child, or staff- person or worker, in your school community you’d be OK with losing. Say this person’s name out loud, the name of a person you’re willing to accept as collateral damage for the re-opening of schools.

Living with a pandemic is new to our life experience, but pandemics have always periodically appeared in human history. Until a vaccine is widely administered across this country, the only response that has worked in human history has been breaking disease transmission by isolation, by protecting ourselves and our families, not by risking life. Desirable? No! We can try, but we can’t wish it away. Life-changing? Yes! And we are fortunate to be able to raise a generation now, whom we have the possibility of teaching remotely. It’s safer for the students and the teachers and other school staff. It gives us the chance to protect the next generation without sacrificing education. If we are serious about valuing the lives of our children and educating them, we should be able to endure every inconvenience and embrace the inadequacies, the possibilities, and the safety of remote learning.

“Choose life,” the Torah says in our Book of Deuteronomy. “Pi-ku’ach nefesh:” the possibility of saving a human life outweighs all the factors that we may think we have learned to live with.

You may contact Rabbi Silverman by phone (508-746-0010) or by email at (rabbilawrence@gmail.com).



The Following Yahrzeits Will be Observed in September:

(A memorial candle should be lit on the preceding evening.)

September 2020

1 Louis Lipetz	14 Edward Albert
1 Philip Liss	14 George Gilbert
2 Louis Lavine	14 Julius Louis Putnam
2 Annie Shapiro	16 Harold Righter
2 William Widerman	17 Ariella Finkel
3 Victor Blass	19 Gail E. Jacobson
3 Igo William Toabe	20 Erica Buckman
4 Abraham Joseph Brody	20 Ann Starr
5 Michael Walder	20 Claire Sternfield
6 Jack Pearce	22 Bertha Klaff
6 Louis Shaffer	23 Rose Cohen
6 Stuart Silverman	24 Jack Bello
6 David H. Sugarman	24 Jeffrey Levin
7 Mary L. Waterman	24 Benedict Veiner
8 Claire Jonas	25 Morris Bloom
8 Ludwig Jonas	25 Fay Pevzner
8 Myron Aaron Policow	25 Melvin Pierce
8 Celia Resnick	25 Bessie Sophie Putnam
8 Dorothy Schwartz	25 Miriam E. Stutman
9 Irwin Anekstein	25 Merlie Vidette
9 Abraham Sussman Brodie	26 Jacob Kaplan
9 Judah Leib Sherman	26 Bessie Keller
9 Jacob Shwom	26 Harry Mankoff
10 Samuel Milner	28 Frances Bailey
10 Dorothy Hyatt Smick	28 Isaac Barron
11 Harry Golden	28 Burton Cowan
11 Selma Rubin	29 Brian Herman
13 Benjamin Nigrosh	30 Edith Poretsky
13 Alexander Walder	30 Paula Wachtel

May their memories be for a blessing and live forever in the hearts of all who knew and loved them.



Congregation Beth Jacob gratefully acknowledges receipt of the following donations:

Yahrzeit Fund:

- Joe & Paula Keller and the Campanella Family - in memory of Joe's mother, Adeline Keller
- Donald & Carol Gilbert and family - in memory of Don's mother, Lillian Gilbert
- Jackie & Steve Winokur - in memory of Jackie's mother, Adeline Keller
- Sherman Geller & Susan Levin - in memory of Sherman's father, Milton Geller
- Judith & Allan Sherman - in memory of Judith's mother, Sylvia Krenis



**"From Generation to Generation"
UTube Video Showing the History of CBJ
Created by Michael Cohen**

In preparation for the Plymouth 400 celebration, Michael Cohen, a great-grandson of one of the founding families of CBJ, has produced a beautiful UTube video showing CBJ's history. [To see this exceptional video, click here.](https://www.youtube.com/watch?v=l2q1OjSCEmg&feature=youtu.be) or copy and paste this link into your browser:
<https://www.youtube.com/watch?v=l2q1OjSCEmg&feature=youtu.be>

This will make you proud to be a member of the CBJ family!

Exciting News About CBJ's Beit Sefer Program for 2020-2021!



CBJ's Education Committee has announced exciting news about the Beit Sefer and Hebrew School programs that will be implemented at the start of the school year in October. Recognizing that our children represent the future of Judaism and that their education is of utmost importance, CBJ has hired professional and experienced Hebrew educators to teach all levels, and has purchased a license to use "Shalom Learning," a highly-acclaimed Hebrew curriculum that is especially effective for teaching in the virtual classroom environment. All teachers will be thoroughly trained in the use of this program.

Following is a list of our teaching staff for the coming year:

- David Wesson, head teacher, 6th grade. David holds an MS in Judaic Education, is a certified Cantorial Soloist and is known to our CBJ community as one-half of the musical duo, Shir David. He is thoroughly familiar with the "Shalom Learning" program.
- Shoshana York - 4th and 5th grade
- Devon Portney - 2nd and 3rd grade
- Shira Moss - Kindergarten and 1st grade (Shira is the other half of Shir David)
- Rabbi Silverman - Pre-Kindergarten

All teachers will be teaching the children Hebrew, as well as Judaica, on Zoom.

The deadline for Beit Sefer registration is September 13th, and classes will begin during the week of October 4th.

Recipe of the Month:



Carrot Salad

1 lb. carrots, grated
1/2 cup raisins
1/2 cup coconut
1 small can crushed pineapple, well drained
1/2 cup sour cream
1/2 cup mayonnaise
2 TB vinegar
3 TB sugar
1 tsp. dry mustard
1/4 tsp. salt
dash pepper

Combine and refrigerate.

Contributed by Treva Krantz and published in **The Best Little Cookbook in Town**

Editor's Note: "The Pup Tent" is a monthly publication that, under normal conditions, provides a condensed summary of CBJ news, including the monthly Calendar, upcoming Yahrzeit dates, and acknowledgments of donations that have been received. The "CBJ Weekly Update" is our weekly email newsletter that includes full details about upcoming events, as well as information about the weekly Torah reading portion and helpful links to various resources. **To subscribe to the CBJ Weekly Update, please contact me at judith.sherman@gmail.com.** Thank you!
Judith Sherman, Editor, "The Pup Tent" and "CBJ Weekly Update"