



THE PUP TENT

Congregation Beth Jacob's Monthly Newsletter

April, 2021



March 27 (first seder) - April 4: Passover

April 1, 7:00 pm: Virtual Gathering - Interviews with Rabbi Silverman & Barbara Aharoni (See article)

April 2, 7:00 pm: Shabbat Service

April 3, sundown - Yizkor

April 5, 8:30 am: Limud Torah

April 8 - Yom HaShoah

April 9, 7:00 pm: Shabbat Service

April 10, 7:00 pm: Brotherhood Virtual Dinner/Dessert

April 12, 8:30 am: Limud Torah

April 15: Yom Ha'Atzma'ut (Israel Independence Day)

April 16, 7:00 pm: Shabbat Service

April 19, 8:30 am: Limud Torah

April 21, 7:00 pm: Sisterhood Meeting - Jewish Poets and Poetry

April 23, 7:00 pm: Shabbat Service

April 26, 8:30 am: Limud Torah

April 30: Lag Ba-Omer

April 30, 7:00 pm: Shabbat Service

CBJ Calendar of Upcoming Events (All via Zoom - See the "CBJ Weekly Update" for details and links to join these meetings.)

[To see CBJ's online Calendar of Events, click here.](#)

SHABBAT!



Consistent with the practice of other synagogues in our area, CBJ has been conducting Shabbat services via **Zoom** for the past year. See the "CBJ Weekly Update" for information on how to connect to these services. 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.



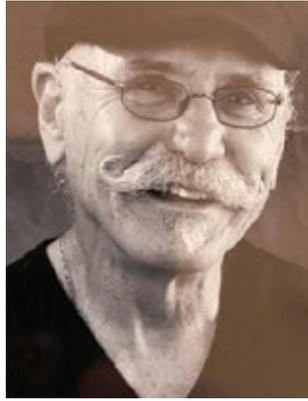
The Following Yahrzeits Will be Observed This Month:

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

April 2021

- | | |
|----------------------------|-------------------------|
| 1 Victor A. Shiff | 17 Lillian Goober |
| 4 Maurice Benjamin Resnick | 17 Ruth Lipman |
| 4 Joseph Weiner | 17 Barney Perlman |
| 4 Max Winokur | 17 Frances Riback |
| 5 Joseph Greenberg | 17 Celia Sadow |
| 5 Cecille Rosen | 17 Fannie D. Shiff |
| 5 Joseph Barney Van West | 18 Samuel B. Fortunow |
| 6 David Keil | 18 Janet Shane |
| 7 Barry S. Meltzer | 20 Beatrice Weiner |
| 8 James Moore | 21 Harry Jacobson |
| 9 Eleanor Goldberg | 22 Anne Paley |
| 9 Hyman John Klasky | 22 Helen Pearce |
| 11 Robert Goldberg | 24 Maurice Treppel |
| 11 Rosalyn Kraus | 25 Arthur E. Jacobs |
| 11 Thelma Misner | 25 Muriel Swartz |
| 11 Leigh Robinson | 26 Miles Herman |
| 12 Bessie Goldsmith Parker | 26 Max Levin |
| 12 Lily Winter | 26 William Lippman |
| 15 Rubin Berman | 26 Helen Spekman |
| 15 Morris Bunday | 28 Avi Teles Hunemorder |
| 15 Jacob Keller | 30 Stella S. Bromberg |
| 16 Estelle Pokross Sherman | 30 Arnold B. Shelly |
| 17 Samuel Cohen | 30 Louis Waterman |
| 17 Dorothy Eckman | |
| 17 Estelle Epstein | |

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



CBJ Mourns the Passing of Dan Hirschhorn

June 7, 1944 - March 23, 2021

Obituary (from Bartlett Funeral Home)

Daniel F. Hirschhorn, of Plymouth, MA and formerly of Somers, NY passed away peacefully in his home on Tuesday, March 23, 2021. Dan is survived by Ronnie, his loving wife of 55 years, his son Zev, daughter Jeremy Beth and her husband Ethan Kusmin, along with grandchildren Maggie Paige Kusmin and Sadie Hope Kusmin. Dan spent a lifetime creating art, both in his chosen career as a graphic designer, as well as in his free time as a sculptor, and aspiring landscaper at home. More importantly, Dan gave his all to those he cared about most and to those he hardly knew. As a volunteer with Hospice, Dan stood by people in their hardest times and offered support and humor when it was needed most. As a husband, Dan supported Ronnie in her many endeavors and took great pride in making her life as pleasant and easy as possible. Not a moment went by without hearing in the background, "Ronnie, don't worry, I got it." Their love is and will always be an example for us all to follow. As a father, Dan provided stability and love for Jeremy and Zev, encouraging them to find happiness in whatever they did and wherever they went. His children were his world, and his world was beautiful. Later in life, Dan found yet another avenue to spread his loving ways with his grandchildren Maggie and Sadie. The three of them could be found most anytime, with his beloved Reagan tagging along, hard at work on a puzzle, sanding a sculpture, curling his unforgettable mustache, or exploring new worlds on vacation together. Maggie and Sadie were blessed to have him, and he them. Dan will most certainly be missed by all those he touched, but he will be never forgotten.

Dan was buried on Thursday, March 25, 2021, at Vine Hills Cemetery in Plymouth.



Congregation Beth Jacob gratefully acknowledges receipt of the following donations:

Yahrzeit Fund:

- Fred Wax - in memory of Terri Wax
- Phyllis Klasky - in memory of Dinah Van West

General Fund:

Ronnie-Sue Katz - in memory of Alan Koplan

**The Norwell All Are Welcome Committee
invites you to a virtual GATHERING ...
CBJ In the Spotlight!
Thursday, April 1st @ 7:00pm**

We are invited to experience a virtual tour and discussion about the history of Congregation Beth Jacob in Plymouth, one of the oldest Massachusetts synagogues continuously operating in its original building. The program will feature two speakers from Congregation Beth Jacob (CBJ), including Rabbi Silverman and our own Barbara Aharoni. This is a presentation that you don't want to miss!

Pre-Registration is Required! [Please click here to see the flyer, which includes a link for you to pre-register.](#) Once registered you will receive a confirmation email with information on how to join the Gathering.

**Yizkor
Saturday, April 3rd, at Sundown
Honor their memory**



We traditionally honor the memory of our loved ones each year on their Yahrzeit and on the four holidays during which the Yizkor prayer is recited: Passover, Shavuot, Yom Kippur, and Sukkot.

If you are observing Yizkor, a candle should be lit at sundown on Saturday, April 3rd.

[Click here for a link to the transliteration of the Yizkor prayer.](#) (Or you may wish to use the Yizkor Book that was mailed to all CBJ congregants before Yom Kippur.)

A Story to Inspire You...(Thank You, Rose Litchman!)



Manny

Pierre didn't know where it came from, he only knew that it came and it helped in oh-so-many ways. The money always arrived with a small short note that simply said, "Keep up the great cause, we will prevail," and was simply signed, "Manny." Pierre didn't know who Manny was - nobody did! Not then anyway, but we do now. But this was during World War II when the Black Horror was sweeping Europe. That's what Manny called it, The Black Horror, & of course he was referring to the Nazi plague that was taking over most of the continent. Pierre was a leader of the French Resistance, commonly called the underground. He fought with groups of French citizens in the best way he could, by living within main society and leading bands of armed resistance against the Germans in clandestine activities. They would ambush German patrols, blow up German installations and sabotage Nazi operations in any way they could.

The Allies were good at providing arms and weapons, but the underground also needed money. That was a commodity that was very hard to come by during the war, especially when your country is completely occupied by an invading military force. And that's where Manny came in. He sent money, and he sent a lot of it. Manny was Emmanuel Goldenberg, born a Romanian Jew, who was now living in America . Manny had done very well in his life and he knew only too well what kinds of horrors were going on in his native Romania & the rest of Europe. Jews and others were being gassed and killed by the millions and he had to do something.

One thing he could do was use his good fortune to help the war effort. He had tried to join the Armed Forces, but he didn't qualify, so he did what he could. He sent money to where it was needed the most - to the resistance. As I said, Pierre was one of the leaders of the resistance. There were many, but Pierre controlled the action around the area of Normandy. He and his people were very instrumental in assisting the Allied invasion on D-Day by sabotaging & redirecting many Nazi forces moments before the actual invasion. Much of this was possible because of the money that arrived every month. Month after month for two years money arrived for Pierre and his cause from Manny. It never failed! It literally saved the day. No, Pierre never knew who Manny was, only that he sent money for food, clothes, gasoline and many other important things.

But years later, we know who Manny was, that silent guardian angel of the French underground. So do you. He was one of the biggest stars in Hollywood , and a fine gentleman. It's a Little Known Fact that a very important part of the success of the French underground came from a source they never knew: Emmanuel Goldenberg, or as you knew him, the very fine actor, Edward G. Robinson.

P.S. Not many know that he was a famous actor in the Yiddish theater before he became a movie star.

Brotherhood News



Brotherhood has continued to offer stimulating, meaningful and thought-provoking programs, despite the challenges and obstacles presented by the pandemic. Monthly meetings, Discussion Groups, virtual breakfasts with interesting and informative speakers, even a highly successful virtual movie discussion night have been warmly received.

Following is a description of what is coming up on Brotherhood's calendar. All congregants are invited to join in!

Virtual Dinner/Dessert
Saturday, April 10th, 7:00 pm
Jewish Philanthropy Trends in the U.S. and Globally
Speaker: Michael Litchman (Rose's son)

Michael will be talking to us about: "Jewish Philanthropy Trends in the US and Globally". This will take into consideration the effects of BDS as well as the politics of Israel and the Palestinians. There will be time for questions and answers. THIS IS OPEN TO ALL WHO WANT TO JOIN IN. BROTHERHOOD, SISTERHOOD, AND THE REST OF THE CONGREGATION.



CBJ Virtual Musical Event 2021
Shir David is back at CBJ!
All Congregants are Invited to Join Us!

- May 14, 2021, 4:30-6:00 pm: Family Shabbat Musical Program featuring Shir David
To register, email Dianne Bluestein at dsbluestein@yahoo.com. A Zoom link will be provided prior to the event. [To see the flyer, click here.](#)



CBJ'S NEW SISTERHOOD

Co-Presidents: Rose Litchman and Cindy Teles

Rose: snobuntng@aol.com

Cindy: iacorna@aol.com

Our Theme This Year is "Jews in the Arts"

Jews have always made key contributions to the intellectual life of the arts. Over the past several months, we have explored the Jewish influence on culinary arts, humor, and music, and in the months to come we will examine Jewish poets and graphic artists, including painters and sculptors. including some talented artists from our own congregation. **All programs will be on Zoom and will start at 7:00 pm.** Details about each program will follow. **All are welcome!** You will receive the Zoom link in the CBJ Weekly Update and in the Sisterhood email.

Our Next Program:

Jews in Poetry - April 21st, 7:00 pm

Soon we will spot signs of spring. Sisterhood will be in bloom with poetry on April 21st when we explore Jews in poetry. We have invited some of our creative members to read their own poems and we will hear a few from famous Israeli poets also. Did you write a poem years ago? Are you inspired to write one now? Do you have a favorite poem to share? Let Rose or Cindy know your thoughts.

"If after everything that has happened
You can still hear the blackbird,
The tufted lark at dawn and the honey-bird-
Don't be surprised that happiness is watching
The clouds being wind-carried away"

Israeli poet Tuvia Ruebner

**The theme of the June 2nd Sisterhood program will be Jewish Painting/Sculpting.
Save the date!**

SISTERHOOD'S INSPIRING ISRAELI WOMEN SERIES

No. 1 - GOLDA MEIR



Golda Meir was a woman of many talents. A Zionist, activist, teacher, kibbutznik and Israel's fourth Prime Minister, she certainly did it all. Born in 1898 in Kiev, she immigrated as a child with her family to the USA. Then she moved to Palestine with her husband. She quickly became involved in Israel's politics rising to become Israel's first, and currently only female Prime Minister. Golda was known as Israel's "Iron Lady"!

NO. 2 - DR. RUTH WESTHEIMER



Not strictly Israeli, Dr. Ruth is actually a fascinating pre-state figure. Born in Germany in 1928, she arrived in Palestine after losing her parents in the Holocaust. In Israel, she joined the Haghanah, where she trained as a sniper. She eventually made her way to the States and later studied human sexuality. She became a media hit on TV and radio. Dr. Ruth is a trailblazer in all things sex-related and she brought to the fore frank, honest conversations.

NO. 3 - Naomi Shemer



Born on July 13, 1930 in Kibbutz Kinneret on the shores of the Galilee, Naomi Shemer was a leading Israeli musician and songwriter, hailed as the "first lady of Israeli song and poetry." She studied music and joined the Israel Defense Force as a pianist. During her career, she wrote, composed and translated songs from all genres - poems, love songs and even children's songs. Her song "Yerushalayim Shel Zahav" ("Jerusalem of Gold") was written in 1967 and became an unofficial second anthem after Israel won the Six-Day War that year and reunited Jerusalem.

NO. 4 - Professor Ada Yonath



Biochemist Prof. Ada Yonath is the first Israeli woman to win the Nobel Prize for her groundbreaking work on the structure of ribosome. Born in pre-state Jerusalem in 1939, Yonath completed her doctoral studies at the Weizmann Institute of Science, where she is a leading faculty member to this day. Upon winning the Nobel Prize in 2009, Yonath became the first woman in 45 years to receive the prestigious award in the field of chemistry.

Since winning the prize, Yonath has become a great model in Israel for higher education and has inspired great interest in science.



Rabbi Silverman's Sermon From the March 12th Shabbat Service

HEALING (Torah Portion VA-YAHKHAYL / P'KODDAY)

It is many years ago now. I used to be a member of the "Key Staff," as the camp director used to call us when we were unit directors. Even then, I insisted, when my kids are in the water for swimming lessons, I want to be in the water with them. "My kids," whether they were the younger boys (as they were for one season) or the younger girls (as they were for three seasons) – and how that came about is another story – as I was saying, Whether they were boys or girls, I knew that many of them would be terribly afraid of their most awful thought: they were going to be told to put their heads in the water. Scary stuff! So I got into the water with them. And with a sponge-ball and their rabbi-unit leader who insisted that he didn't know how to swim very well, before long the children were practically diving into the water to claim the ball or to sneak up on the rabbi to knock it out of his hands.

What's the point of the story? The children learned a lesson those days during swimming lessons: You can choose to be afraid "automatically," when you get into the water; or you can choose not to be afraid and play with people that you know, both adults and other children.

Because when you connect to other people, when you realize that you are part of a community, even briefly, you get to be a stronger, bigger, and better version of yourself.

In this week's Torah portion, Vayahkhayl-P'kooday, we read again about the building of the Mishkan, the portable tabernacle in the desert. First, before the episode with the golden calf, the Torah provided us with the details of how to build the Mishkan, the tabernacle that would contain an ark that would have within it the two tablets of the Ten Commandments. And before the golden calf, we were given the names of Bezalel and Oholiav, the two men who were the greatest designers of all the Children of Israel, who would supervise the work of fashioning the Mishkan.

The making of the Mishkan seems like it was intended to be a project for each and every one of the adult Children of Israel to contribute to, one way or another.

Let's go back to immediately after the episode with the golden calf. The Torah gives us the exact same information in the past tense, telling us what we did, in fact, build. Why the repetition? As Rabbi Nachman of Bratslav said: "If you believe you can destroy, also believe you can repair." Destruction came, as you will remember, when Moses broke the tablets of the Ten Commandments, when he came down from Mount Sinai after forty days and forty nights and saw some of the people dancing around the golden calf.

Now, in this week's Torah portion, after Moses has gone back up the mountain for a second forty days and forty nights, and has come back down, having made expiation for the idolaters among the people, then the actual building of the Mishkan takes place; and almost everything we were told

before about how this was going to be done, almost everything is now in the past tense. Bezalel and Oholiav have done what Moses knew they were capable of doing; and we never hear of these great and talented individuals again.

The message of Vayakhel is this: Gather up your broken pieces and rebuild. Construct a holy sanctuary. Don't wallow in despair and self-defeat. Reconnect. Restore. Repair. We have the blueprints with which to rebuild, and two men who are qualified to organize the building, and many Israelites who are more than willing to help. The Torah even tells us what the women were doing while all this was going on: All the congregation, we are told, men and women included, whose hearts made them willing, brought offerings for the work of making the Ohel Mo'ayd, the Tent of Meeting. Every man who had goats' hair or flax brought it to the women who are described as being "chochmaht layv," which means "wise hearted;" and the women spun that material into woolen and linen thread. The thread was then turned over to Oholiav, whose workshop of weavers were the men who wove the thread into woolen and linen cloth; and the cloth could then be dyed in a variety of colors, to become curtains and tapestries on the inside and the outside of the Mishkan (Exodus 35:22-26). The fact that the people had access to dyes suggests the possibility that they were making trades with caravans that they encountered in the wilderness.

Judaism is an ever developing teaching and way of life that our people in days of old and we today fashion as a community. We built the holy Mishkan as a community, and each tribe camped around it. For the strength of a community lies in a circle of unbroken connection, facing the center, the source from which our true power emanates.

As a portable structure, the Mishkan was designed to move with us. In the forty years of our wanderings, we broke and set up camp over and over again, always keeping the Mishkan at our center, our moral center. We break camp. We camp again. We break again, over and over, sometimes even coming back to a place where we had been before. Today, we are over here. Tomorrow, we may be someplace else. Some days, we find ourselves back in a place that we thought we had outgrown, and we come face to face with that which limits us. We break. We return, and then regain our center. Perhaps the measure of our ability to make peace with this cycle is the speed with which we regain our thoughtfulness and our strength.

Rabbi Lord Jonathan Sacks, of blessed memory, the former chief rabbi of the United Kingdom, was addressing a room packed with students. "Why is it," he asked, "that there are only thirty-one verses in the Torah to describe the entirety of the act of creation by God; and yet, when it comes to describing the building of the Mishkan, it goes on and on for hundreds of verses." These verses, first, describe in detail how the Mishkan shall be built, and then, second, how the Mishkan was actually built; and there is a lot of repetition in the narratives. Rabbi Sacks gives us a very clever answer. He explained that it is nothing for God to create a home for human beings and all living creatures; but it's quite another thing for human beings, in this case the Children of Israel, to create a home for God, especially when this holy building project followed on the heels of the sin of the Golden Calf.

Moses was told that, when the people built the Mishkan, God would dwell not inside the Mishkan, but inside us. We are not alone. As my campers in the water found out many years ago, when they were paddling around in the water: if they somehow became submerged, Rabbi Lawrence or one of the counselors, or the campers themselves, using the skills they had been learning, would come to the rescue. When they were being told to put their heads in the water, they could be confident they would be all right.

Upcoming Holidays on the Jewish Calendar: Yom HaZikaron and Yom Haatzmaot



Since the establishment of the State of Israel in 1948, four new holidays have been added to the Jewish calendar – Yom HaShoah (Holocaust Remembrance Day), Yom HaZikaron (Memorial Day), Yom HaAtzmaut (Independence Day), and Yom Y’rushalayim (Jerusalem Day, which celebrates the reunification of the city in 1967). In Israel, these days are observed as national holidays; around the world, they are observed in various ways by Jewish communities.

The Israeli Knesset (parliament) established the day that precedes Yom HaAtzmaut as Yom HaZikaron, a day to memorialize soldiers who lost their lives fighting in the War of Independence and subsequent battles, as well as a day to remember civilian victims of terrorism. Yom HaAtzmaut marks the anniversary of the establishment of the modern state of Israel. It is observed on or near the 5th of the Hebrew month of Iyar on the Jewish calendar, which usually falls in April.

.Hatikvah (Israel’s National Anthem)



To see a beautiful YouTube video of Hatikvah (with English and Hebrew lyrics and gorgeous photographs of Israel), [click here](#).

Lag B’Omer - April 29-April 30, 2021



Lag BaOmer is a minor, festive holiday that falls on the 33rd day of the seven-week period between Passover and Shavuot, a period of time known as the Omer. The Omer has both agricultural and spiritual significance: it marks both the spring cycle of planting and harvest, and the Israelites’ journey out of slavery in Egypt (Passover) and toward receiving the Torah at Mount Sinai (Shavuot). An omer (“sheaf”) is an ancient Hebrew measure of grain. Biblical law forbade any use of the new barley crop until after an omer was brought as an offering to the Temple in Jerusalem. Some people celebrate with picnics and bonfires.

Editor’s Note: “The Pup Tent” is a monthly publication that 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”

Recipe for Chocolate Babka



INGREDIENTS

FILLING

2/3 cup sugar
1/4 cup all-purpose flour
1 teaspoon unsweetened cocoa powder
Pinch salt
6 tablespoons (3/4 stick) unsalted butter, chilled and cubed
1/3 cup chopped dark chocolate (at least 60% cacao)

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DOUGH

2 tablespoons active dry yeast (from three
1/4-ounce packages)
2 1/4 cups all-purpose flour, plus more if needed
6 tablespoons sugar
Pinch salt
6 tablespoons milk
1/2 teaspoon vanilla
1/4 teaspoon finely grated lemon zest
2 large eggs, plus 1 large egg yolk
6 tablespoons (3/4 stick) unsalted butter, softened

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DIRECTIONS

FOR THE FILLING: Combine the sugar, flour, cocoa powder, and salt in a food processor. Pulse until evenly mixed. Add the butter and chocolate and pulse until a crumbly, coarse, mixture forms. (It should be chunky, not powdery.) Set aside.

FOR THE DOUGH: Combine the yeast with 6 tablespoons of warm water in a small bowl and let stand until frothy, about 5 minutes.

Combine the flour, sugar, and the salt in the bowl of a stand mixer fitted with the dough hook (or use a hand mixer and a big bowl) and mix to combine. Add the yeast mixture, milk, vanilla, and lemon zest. Mix on low speed until combined. Add one of the eggs, the yolk, and the butter. Mix until the dough comes together in a smooth, pliable ball, about 8 minutes. (if the dough seems too wet and resists forming a ball, add a little extra flour, 1 tablespoon at a time.) Turn the dough out into a greased bowl, cover with plastic wrap, and let rise in a warm place until it doubles in size, about 1 hour.

On a well-floured surface, roll the dough into a rectangle as wide as your loaf pan is long and about 3/4 inch thick. Set aside 1/4 cup of the filling. Sprinkle the remaining filling onto the dough and roll up like a jelly roll. Freeze until firm and sliceable, about 3 hours.

Line a 9-by-5-inch loaf pan with enough oiled parchment so that the parchment extends over the edges of the pan. Cut the frozen babka into 1-inch-thick rounds and reassemble the loaf in the prepared loaf pan. Cover it loosely with plastic wrap. Let rise again until doubled in size, about 90 minutes.

Preheat the oven to 325°F. Lightly beat the remaining egg. Remove the plastic wrap and brush the babka with the egg and sprinkle the reserved filling on top. Bake until the loaf is golden brown and springs back when you press it, 60 to 70 minutes. Let cool completely on a wire rack before serving.

Yield: 1 loaf