



THE PUP TENT

Congregation Beth Jacob's Monthly Newsletter

May, 2021



- May 3, 8:30 am: Limud Torah
- May 4, 7:00 pm: Brotherhood Meeting (to discuss the future leadership of Brotherhood)
- May 7, 7:00 pm: Shabbat Service
- May 10, 8:30 am: Limud Torah
- May 14, 4:30 pm: Shabbat Family Musical Program with Shir David
- May 14, 7:00 pm: Shabbat Service
- May 16, after sundown: Shavuot Eve
- May 17: Shavuot (See article for information about Shavuot customs and recipe)
- May 21, 7:00 pm: Shabbat Service
- May 24, 8:30 am: Limud Torah
- May 24, 7:00 pm: CBJ Board Meeting
- May 28, 7:00 pm: Shabbat Service
- May 31, 8:30 am: Limud Torah

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.)

May 2021

- | | |
|-------------------------|-------------------------|
| 2 Arnold Brodie | 15 Rose Sherman Geller |
| 2 Harvey F. Cohen | 17 Minnie E. Kaplan |
| 3 Sheila Finer | 18 Joan Eisenberg |
| 5 Miriam Polak Lelyveld | 19 Belle Myer |
| 6 Kalman Aharoni | 19 Walter Wise |
| 7 Joseph Epstein | 20 Solomon Bromberg |
| 7 Edward L. Greenberg | 20 Ralph Jacob Resnick |
| 8 Abraham Goldberg | 24 Benjamin Bailey |
| 8 Ida Portnoy | 24 Esther Isaacson |
| 10 Lucille Arons | 24 Jean T. Romanow |
| 10 Annie F. Goldman | 25 Walter Kilimnik |
| 10 Marion E. Melville | 26 Herman Michaels |
| 10 Bertha Perlman | 28 Marc Lipetz |
| 10 Barbara Rountree | 28 Theodore Strauss |
| 11 Jacob Erie | 29 Lloyd Anderson |
| 12 Harold Goodless | 29 Joseph W. Swartz |
| 14 Rebecca Frim | 30 Alberta Bogin |
| 14 Lawrence Geller | 30 Alfred D. Bryan |
| 14 Ada Greenberg | 30 Hyman David Koblantz |
| 14 Ralph Holler | 30 William Mitchell Jr. |
| 14 Bessie A. Resnick | |
| 15 Rae Baron | |

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:

- Lois Klasky - in memory of Phillip Van West, Joseph Barney Van West, and Hyman John Klasky
- Sam Van Tosh - in memory of Connie Van Tosh
- Don & Carol Gilbert - in memory of William and Charlotte Lippman
- Martin Starr - in memory of Susan Starr
- Aaron Starr - in memory of Susan Starr
- Jerry & Laura Treppel - in memory of Jerry's father, Maurice Treppel
- Ronnie Hirschhorn - in memory of her mother, Frances Riback

Beit Sefer:

In Memory of Alan Koplan:

David & Frimma Buckman
Alfred & Marcia Baum
Fred & Irene Sarke

General Fund:

In Memory of Dan Hirschhorn:

Allan and Judith Sherman
Joseph & Paula Keller
Jay & Rhonda John
Joel & Barbara Baron
Alfred & Marcia Baum
Fred Wax & Gail Lury
Lane & Allison Goldberg
Phyllis Klasky & Family (in appreciation for Dan's love and kindness, and for all he did, not only for the community, but also for Phyllis' Dad, Mel Klasky)
Steve & Jackie Winokur
Matt & Marjorie Nydell
Richard & Madeline Berman

Mitzvah Fund:

In Memory of Dan Hirschhorn:

Donald & Carol Gilbert

Rose Sherman Geller Fund for Jewish Family Life:

In Memory of Dan Hirschhorn

Joshua & Michelle Wolf

Donations (continued)

Sisterhood's Diaper Drive:

Ed & Sherri Sore
Joe & Paula Keller
Barbara Aharoni
Patricia Van Tosh
Rose Litchman
Jackie Winokur
Anne Geller
Suzanne Goldberg
Laura Goldberg
Ronnie Hirschhorn
Susan Basiri
Jesilyn Isabelle



Shavuot

May 16 - May 17, 2021

The holiday celebrates the giving of the Torah on Mount Sinai as well as the grain harvest for the summer. In biblical times, Shavuot was one of three pilgrimage festivals in which all the Jewish men would go to Jerusalem and bring their first fruits as offerings to God. The festival of Shavuot also encourages us to embrace the Torah's teachings and be inspired by the wisdom Jewish tradition has to offer.

Shavuot is the Hebrew word for "weeks," and the holiday occurs seven weeks after Passover. Shavuot, like many other Jewish holidays, began as an ancient agricultural festival that marked the end of the spring barley harvest and the beginning of the summer wheat harvest. In ancient times, Shavuot was a pilgrimage festival during which Israelites brought crop offerings to the Temple in Jerusalem. Today, it is a celebration of Torah, education, and the choice to participate actively in Jewish life.

Customarily, the Book of Ruth, part of the section of the Bible known as Writings, is read during services on Shavuot. Ruth was a young Moabite woman who married an Israelite man. When her husband died, she followed her mother-in-law, Naomi, back to Israel and adopted the Jewish faith and people as her own. To feed herself and Naomi, she gleaned in the field of Boaz, a rich man. Boaz is taken with her, and eventually they marry. Among their descendants is the famed King David.

The theme of Ruth's conversion to Judaism is central to this story. In Ruth 1:16–17, she states:

Do not urge me to leave you, to turn back and not follow you. For wherever you go, I will go. Wherever you lodge, I will lodge. Your people shall be my people, and your God my God. Where you die, I will die, and there will I be buried. Thus and more may God do to me if anything but death parts me from you.

Ruth is often considered to be the archetype of all who choose to convert to Judaism – accepting the Torah, just as Jews accepted the Torah at Mount Sinai – and this passage is generally understood as her conversion statement.

The Ancient Jews Carried Trauma and Joy Into Their New Lives - We Can Too

By Jessica Ullian, Published in the WBUR electronic Newsletter on March 30, 2021

The electronic newsletter that WBUR (Boston University's public radio station) sends out included a thought-provoking article that relates to the Israelites' despair and uncertainty. after they left Egypt, and she compares those emotions to the trauma we have all experienced over the past year as we have experienced the dark threat of Covid. As she counts the 49 days of the Omer that separate the celebration of Passover and the arrival of Shavuot, she rediscovers the hope of renewal. [To read this article, click here.](#)

Brotherhood News



Next Meeting:
Tuesday, May 4th, 7:00 pm

Under the leadership of Dan Hirschhorn (z"l), 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 and dinners with interesting and informative speakers, even highly successful virtual movie discussion nights have been warmly received.

Following Dan's tragic and untimely passing, it is imperative that new leaders step forward to sustain the growth and vitality of Brotherhood, which was so dear to Dan's heart. Dan's shoes will be hard to fill, but we must preserve his legacy by continuing the work that he started.



CBJ Virtual Musical Event

**May 14, 2021, 4:30-6:00 pm: Family Shabbat Musical Program
featuring Shir David**

All Congregants are Invited to Join Us!

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.](#)



Rabbi Silverman's Sermon From Shabbat Service on April 3, 2021 SHIR HA-SHIRIM ASHAYR L'SH'LOMOH: THE SONG OF SONGS

The beginning of all things is in the end, and the end of all things is in the beginning. This is only one of the interpretations given to the title of this small book in our Holy Scriptures. Gematria, the numerical values of the letters; and the vowels assigned to the line of consonants, when the vowels are not given to us in the ancient writings: these and other interpretations of what we'd like to call "the plain text" stand for readings that range from the mystical to the political.

Shir Ha-Shirim, customarily called the "Song of Songs" in English is the first of five relatively short books in our Tanach, the Hebrew name for our Jewish Bible. Let us look at the name "Tanach," in Hebrew the three consonants "Tahf," "Noon," "Kahf." The letter "Tahf" stands for Torah, Part One of our Bible, also known as the Five Books of Moses. The letter "Noon" stands for "N'vee'eem," which means "Prophets," beginning with the Book of Joshua and including books called Judges, Samuel, and Kings, and then includes fifteen books named for individual prophets, ending with the prophet Malachi. That middle section of our Tanach is called "N'vee'eem." Then we have the letter "Kahf," for "K'tooveem," which includes all the remaining literature in our Tanach. The "K'tooveem" are the "Writings," beginning with Psalms, Proverbs, and Job, which are followed by the "Five Scrolls" which, in turn, are followed by the remaining books of our Tanach, including Daniel, Ezra, Nehemiah, and Chronicles.

Let us look at the "Five Scrolls," called "Chahmaysh M'geeloh" in Hebrew. These books are arranged in order according to the holidays that they are attached to. We read from the fifth scroll only a month ago, when we looked into the Esther story as we were celebrating Purim. Now, one month later, we are remembering "Shir Ha-Shirim," because this is the scroll that has been attached to Passover, which falls, as you know, in the first month of the Jewish calendar. "Shir Ha-Shirim" is the scroll for Passover because of its imagery that focuses on spring-time and love. The other three scrolls similarly follow the calendar order of the holidays they are attached to: The Book of Ruth, with its spring harvest themes, for Shavu'ot;

Lamentations for Tisha B'Av, a day of mourning for the destruction of the Temple; and Ecclesiastes, read on the Shabbat during Sukkot, our harvest festival at summer's end and early autumn, presenting to us Solomon's harvest of wisdom. Sh'lomoh, Solomon, son of David, is the wise king of Israel; and he apparently is meant to be the one who composed this "song of songs," or whose story is being told in this "song of songs," or whose story is someone else's. Shulammit is one desired by Solomon; but she has given her heart to someone else. The song itself needs no romantic justification. It is a song that celebrates spring-time, as in chapter two, verses eleven, twelve, and the last line of thirteen: "For, lo, the winter is past, the rain is over and gone; the flowers appear in the earth, the time of singing is come; and 'kohl ha-tohr', the voice of the turtle is heard in our land. Arise, come my love, my fair one, and you shall certainly go."

A note: "I'chee lahch," meaning "you shall certainly go," is the exact feminine equivalent of "lech l'chah," the masculine form, addressed to Avrahm, as Abraham was then called, to send him on his way to the Land of Canaan.

The song goes on to suggest to the commentators that beyond Solomon's aracon to Shulammitte, Shir Ha-Shirim is an allegory for the people of Israel being drawn to God. For some of our ancient rabbis, that was enough of a reason to grant that Shir Ha-Shirim was a holy book, worthy of inclusion in the Scripture.

For Rabbi Akiva, Shir Ha-Shirim is worthy of becoming part of the Holy Scriptures simply because it is the most elegant and emotionally charged love song, a song of true love. King Solomon (Sh'loh-moh) has seen the Shulammitte and fallen in love with her. She already loves another, who appears to have run away, perhaps fearing the jealousy of the king. She searches and searches and, eventually, will be reunited with her beloved. And as a footnote, Solomon, who has many wives, will simply learn to get along without her. "Dohdee lee, vah-ahnee loh hah-roh-eh bah-shoh-shah-neem:" "My beloved is mine, and I am his, the one who feeds among the lilies" (2:16).

In the course of the drama, Solomon prepares a luxurious residence for her and for himself, for he intended to bring her in as one of his wives. For Shulammitte's part, she escapes just in time, because the very next day was the day of the king's espousals (3:11). Her lover speaks: "I have come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, oh, friends; drink, yes, drink abundantly, oh, beloved" (5:1). A footnote: This verse which I have just read is interpreted by the mediaeval commentator Sforzo to the stages of religious education for Jewish children. Commentators who did not want to take Shir Ha-Shirim literally went to great lengths to interpret the scroll allegorically.

The king orders her to be brought back. "Ah-nee l'doh-dee, v'doh-dee lee, hah-roh-eh bah-shoh-shah-neem:" "I am my beloved's, and my beloved is mine, that feeds among the lilies," she says (6:3) The king praises her, praises her beauty. He compares her to Jerusalem. She is likened to all the banners in his army. She plans to escape; and the daughters of Jerusalem call her back: "Shoo-vee, shoo-vee, Shulammitte, shoo-vee, shoo-vee:" Return, return, oh, Shulammitte, return, return, that we may look upon you" (7:1). "Set me as a seal upon your heart, as a seal upon your arm; for love is strong as death, jealousy is cruel as the grave; its flashes are flashes of fire, a very flame of Yah" (8:6) "Shah-eh-veh-yah" is one word in Hebrew, including "a flame of" and "Yah," "the Lord," the only reference to God in the entire scroll. Shulammitte continues: "Many waters cannot quench love, neither can the floods drown it. If a person were to give all the substance of one's house for love, that one would be utterly condemned" (8:7).

In the end, Solomon has a magnificent vineyard, and Shulammitte's beloved has a very modest one. She will not unite with her beloved because he has a vineyard, but she will marry him because of who he is. She calls him, again, "My beloved" (8:12-14). "Ah-nee l'doh-dee:" "I am my beloved's, and his desire toward me," she says (7:11). She has made clear her intention to leave Solomon's castle and depart from the daughters of Jerusalem and to reunite with her beloved.

During Passover, we all feel young again. We gather around the seder table. Those who used to ask the Four Questions now lead others in reciting and singing the Haggadah. As we remember our rich journey from slavery to freedom; and we look forward to a better future. Instead of "Next Year in Jerusalem," this year we say "Next year may we be in each other's presence again. No more pandemic."

"Some begin to read Shir ha-Shirim on the first night of Passover at the conclusion of the seder. In some communities, the song is read before the reading of the Torah during the intermediate days of Passover, and on the Shabbat that falls during the festival.

Shir ha-Shirim is a wonderful complement to the Passover Haggadah, which recalls our collective narrative, and the song focuses on the intimate conversations between a lover and a beloved. The Haggadah recounts how the Holy One brought us out of Egypt with an outstretched arm, overwhelming Pharaoh's army.

For centuries, our sages have discussed whether the verses of Shir ha-Shirim depict heavenly or earthly love, the love between God and Israel, or between two human beings. Rabbi Akiva's teaching: "All the writings are holy. Shir ha-Shirim is the Holy of Holies," the love that human beings can have for each other. May our Counting of the Omer be a means of expanding our understanding of love, especially human love, so that we may be ready, six weeks from now, to stand again at Mount Sinai.



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"

Our Last Program for This Season:

Jewish Painting/Sculpting

June 2nd at 7:00 pm

Save the date!

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 Jewish poets. In our upcoming (and last meeting of the season), we will explore Jewish 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.

SISTERHOOD'S INSPIRING ISRAELI WOMEN SERIES (Continued from the April 2021 Edition of The Pup Tent)

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.

NO. 5 - Jessie E. Sampter



Jessie Ethel Sampter was born on March 22, 1883, in New York City. Having contracted polio as a child, Sampter spent much of her childhood confined to her bed. She was educated at home, where she read extensively, and later audited classes at Columbia University. She began writing poetry in her twenties, and her work focused on themes of Zionism, social justice, and pacifism, particularly between the Arabic and Jewish peoples. In 1919, Sampter immigrated to Palestine, where she helped establish the country's first Jewish Scout camp and a convalescent home, as well as classes for Yemenite women and girls. The author of several books on philosophy and religion, she also published five poetry collections during her lifetime and a translation of poems for children by noted Jewish poet Hayim Nahman Bialik. She died at Kibbutz Givat Brenner, Israel, on November 11, 1938.

NO. 6 - Adina Bar-Shalom
Advocate for Orthodox Women



Adina Bar-Shalom, born in 1945, is an Israeli educator, columnist, and social activist. She is the founder of the first college for Haredi students in Jerusalem, and has spent years working to overcome gender discrimination in the Orthodox Jewish community. She was awarded the Israel Prize for lifetime achievement and special contribution to society in 2014.

To read more about Adina Bar-Shalom, click on the link below.

<https://www.ashoka.org/en-us/fellow/adina-bar-shalom>

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 Deluxe Noodle Kugel

Recipe by Tina Wasserman (URJ Website)



Eating dairy foods instead of meat to celebrate the holiday is the most prevalent Shavuot food association. According to the author, Joan Nathan once ran this recipe in her *New York Times* column one year. Rich, creamy, and utterly delicious, a kugel in a 13 × 9-inch baking pan should serve 25 people. However, one reader said she made two kugels for 15 people and almost all of it was gone!

INGREDIENTS

KUGEL

1/2 pound medium or extra-wide noodles (see note below)
1 pound cream cheese
1/2 pound unsalted butter
1 cup sugar
1 pint sour cream
1 teaspoon vanilla
8 eggs
1 small can mandarin oranges, drained
1 small can crushed pineapple, drained

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TOPPING

4 ounces walnuts
1/3 cup sugar
1 teaspoon cinnamon
2 tablespoons butter

DIRECTIONS

Cook the noodles according to package directions. Drain and place in a 4-quart bowl.

Combine the cream cheese and butter in a processor work bowl and blend until smooth. Scrape down the sides of the work bowl. Add the sugar and process until well combined. Add the sour cream, vanilla, and eggs and process until well mixed. Pour into the 4-quart bowl with the noodles. Stir the fruits in by hand, and pour the mixture into a buttered 13 × 9-inch baking dish. The mixture will almost overflow. Cover with plastic wrap and refrigerate overnight.

When ready to bake, uncover and place in a preheated 350°F oven and bake for 50 minutes. Combine the walnuts with the sugar and cinnamon and sprinkle on top of the kugel. Dot with the 2 tablespoons of butter and bake for 15 minutes more. Serve warm or at room temperature. This could be made totally in advance, but it won't be as light.

Additional Notes: Large noodles will be more visible in this kugel but will provide a more cheesecake-like consistency in some areas. Medium noodles will be distributed more uniformly. Either way this is delicious. The easiest way to dot butter is to freeze a stick of butter and then grate it over the top of your casserole. Refrigerating the mixture overnight allows the butter and cream cheese to solidify around the eggs and sour cream. This creates a mixture that will trap the air and puff up better when baked. If you don't want to use nuts, try crushing 5 handfuls of cornflakes, sprinkle on top of the kugel, and then dot with 2 tablespoons of butter. Bake at 350°F for 15 minutes, uncovered.

For more Shavuot Recipes, click on the link below:

https://reformjudaism.org/recipe-search?keys=&field_jewish_holiday_target_id=22827&page=0