



THE PUP TENT

Congregation Beth Jacob's Monthly Newsletter

July, 2021



June 25, 7:00 pm: Shabbat Service
Sunday, June 27, 7:00 pm: CBJ Annual Meeting
June 28, 8:30 am: Limud Torah
July 2, 7:00 pm: Shabbat Service
July 5: No Limud Torah (Independence Day)
July 9, 7:00 pm: Shabbat Service
July 12, 8:30 am: Limud Torah
July 12, 7:00 pm: CBJ Board Meeting
July 16, 7:00 pm: Shabbat Service
July 17-July 18: Tisha B'Av

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.

Introducing Rabbi Estelle Mills

Rabbi Mills will begin her rabbinate with CBJ on July 1st, 2021, together with Rabbi Silverman. Rabbi Silverman will officially retire on July 31st. The Executive Board is currently planning activities to celebrate Rabbi Silverman's many, many years serving our congregation, and a Meet and Greet reception has been planned for August 15th, at White Cliffs, during which time congregants will have an opportunity to meet and welcome Rabbi Mills to CBJ. While this Meet and Greet has been limited to members of CBJ because of space constraints, other opportunities for non-affiliated members of the Plymouth-area community to meet Rabbi Mills are being planned. For anyone who missed seeing it in last month's edition of The Pup Tent, Rabbi Mills' biography is below.



Rabbi Estelle Gottman Mills earned her honorary doctorate for twenty-five years of service as a rabbi in 2017. Most of those twenty-five years were spent serving as the rabbi of Congregation Kol Chadash in the Cleveland suburb of Solon, and as the rabbi of Congregation Kol Am in the St. Louis suburb of Ballwin. Under her leadership, these congregations experienced significant growth in membership and in their religious schools. She has most recently served as the rabbi of Temple Bat Yam in Berlin, Maryland.

Rabbi Mills has been recognized for her innovative and cutting-edge programming. She was the recipient of the prestigious Legacy Heritage Innovator Grant and the Union for Reform Judaism has recognized her creative and innovative programming by awarding her an Incubator Grant for her Family Education Program: "Exciting Destinations, Jewish Explorations" and a Belin Award for her Membership Program: "No Regrets Membership."

Her rabbinate has always included very active and ongoing involvement with the school and the young families. A gifted educator, she passionately believes that strong, high quality Jewish educational opportunities and programming for all ages from seniors to the youngest learners are essential to strengthening and growing today's congregations. For her, the response to declining involvement in congregational life is not watering down content; rather the answer is to make these experiences valuable, meaningful and accessible. She recognizes that we are living in a time of great innovation in almost every area of life, and Jewish institutions must embrace these innovations to attract today's families. She has been recognized and led workshops for her use of "Public Space Judaism", using outside public venues for activities that then bring the unaffiliated into the congregation.

Rabbi Mills was born in Yonkers, New York and grew up in Greensboro, N.C. She was ordained by the Hebrew Union College-Jewish Institute of Religion in Cincinnati in 1992, and holds a B.A. with honors in Jewish History from University of Michigan. She and her husband, Rabbi Steven Mills (Zichrona Livracha) are the proud parents of three children, Rafi, a 2015 Lehigh University engineering graduate currently working at a government nuclear facility in Schenectady NY, Sivan, a 2017 University of Pennsylvania graduate who works for Aetna Insurance in Philadelphia and Noa, a recent graduate of Skidmore College in Saratoga Springs, New York who is starting the doctoral program in occupational therapy at Tufts University.



SAVE THE DATE!

**Meet and Greet Reception Being Planned for Rabbi Mills
August 15th, 1:00-3:00 pm
White Cliffs Country Club**

We look forward to Rabbi Mill's presence on our bimah and we want to welcome her with our friendly smiles. Please come to our Meet and Greet event planned for Sunday afternoon, August 15 at White Cliffs Country Club. Invitations will be mailed to each member by July 1st. The Planning Committee is working very hard to put together a wonderful event.

REQUEST FOR SPONSORSHIPS

Is there a family or individual who would like to subsidize this event by making a donation in honor of a happy occasion like a graduation or in memory of a loved one - please call Rose at 508-677-7913.

**Article from The Old Colony Memorial on May 17, 2021
CBJ Announces the Retirement of Rabbi Lawrence Silverman**

In its May 17th issue, The Old Colony Memorial published a news release announcing the retirement of Rabbi Silverman and the hiring of Rabbi Estelle Mills. To read this article, click on the link below.
<https://www.wickedlocal.com/story/old-colony-memorial/2021/05/17/cbj-announces-retirement-rabbi-lawrence-silverman/5055076001/>



The Following Yahrzeits Will be Observed This Month:

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

July 2021

2 Roslyn Jarmel	18 Ada Ratick
2 Frances Strauch	19 Judah James Evans
4 Toby Freedman Aharoni	20 Evelyn Bookman
4 Mary Cohen	20 Louis K. Kaplow
4 William Kirschner	20 Mary Kaplowitz
4 Julia Snapper	20 Devorah Spector
5 Norman Hollander	21 Elizabeth Epstein
5 Helen L. Shiff	21 Jacob S. Shiff
6 Elizabeth Greene	22 Jack Bernard
6 Seymour Lutzky	24 Abraham Sherman
7 Melvin "Manny" Mann	24 Minnie Steinberg
9 Mary Edith Goldstein	25 Gunnar Carlson
9 Gladys Reuben	25 Martyrs of Mazeikiai
10 Meyer Cohen	26 Hyman Sheff
11 Abraham Green	28 Lillian Gilbert
12 Julius Cohen	28 Alter Greenspoon
12 Jean Sackheim Feinberg	28 Morris Stern
12 Rebecca Lavine	29 Anna Wolfe
12 Jacob Veiner	30 Douglas Worthman
13 Joseph Carlin	31 Frank Breslow
14 Samuel Koblantz	31 Alexander Finkelstein
14 Esther Wisoff	31 Ansel Gladstein
15 Lena Handlin	31 Mollie Swartz
17 Leo Abramson	
17 Bert Sternfield	

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

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"



Congregation Beth Jacob gratefully acknowledges receipt of the following donations:

General Fund:

In Memory of Dan Hirschhorn:

Rose Litchman

Allan and Judith Sherman

Yahrzeit Fund:

Jonathan Russo - in memory of his father, Dr. Ray Russo

Allan & Judith Sherman - in memory of Allan's mother, Ruth Putnam Sherman

Sisterhood Diaper Fund Drive:

Ann Geller

Brotherhood News



Brotherhood is still seeking one or more brave and dedicated men to take over the Presidency for this organization for which Dan Hirschhorn worked so tirelessly. Over the next several months, individual Brotherhood members have stepped forward to plan and organize specific activities. Thank you to Larry Winokur, who is planning a Movie Discussion Night, and Jerry Levine, who has volunteered to head up the Brotherhood Breakfasts. Watch the Weekly Update for further information.



CBJ'S NEW SISTERHOOD

Co-Presidents: Rose Litchman and Suzanne Goldberg

Rose: snobuntng@aol.com

Suzanne: sgold3016@comcast.net

NEW SISTERHOOD IN THE COMING YEAR

Thank you to Sisterhood for an exciting and educational series of programs that focussed on Jews in the Arts during the past year. These virtual meetings were well-attended and were enjoyed by all, as we learned about Jewish contributions in the areas of culinary arts, humor, poetry, music, and the graphic/sculptural arts.

Under Rose's and Suzanne's leadership, Sisterhood members can look forward to another exciting year, with programs that will be stimulating and informative. Please support our efforts and plan to participate in the coming year. Even if you may not have been an active member for awhile, you will be warmly welcomed. Sisterhood's mission remains the same - to promote our Jewishness, to bring us together to reinforce our existing friendships, and to make new friends. What can be better than that?

What is Tisha B'Av and Why Do We Observe it? July 17-July 18, 2021

Tisha B'Av commemorates the destruction of Solomon's Temple by the Babylonians in 586 (before the common era) and the destruction of the Second Temple by the Romans in the year 70 (of the common era). Tisha B'Av is observed by fasting and mourning and reading the prophet Jeremiah's scroll called "Ay'chah," in Hebrew; in English it is called "Lamentations."

Why do we remember such terrible destruction that occurred nearly 2,000 years ago? Much of the world can't understand why we insist on remembering and reading the literature of the Holocaust. This past January, in concert with the United Nations and the President of Poland, the world stood still for several hours as we turned our attention toward Auschwitz on the day that marked the 75th anniversary of the liberation of that horrible death camp. Why? It is history. What was, was. Why keep revisiting old and painful chapters in our history?

They say that Napoleon, the emperor, was passing through the Jewish ghetto in Paris and heard sounds of crying coming from a nearby synagogue. He stopped to ask a local person what the lament was about. He was told that the Jews were remembering the destruction of the Temple. "When did that happen?" asked the emperor. He was then told, "Oh, about 1,700 years ago." Hearing this, Napoleon stated with strong conviction that a people who never forgot their past always would be destined to have a future. Jews never had a strong sense of history: history can be wrapped up in a book. Jews do have Memory. Memory is alive. Memory leads us into our future.

Even in the midst of the ruins of two Temples, we refused to forget. When the Babylonians led our people into captivity, the Jews wept and sang: "By the waters of Babylon we sat down and wept for Zion." Why did we cry? For our lost wealth, our homes, our businesses? No. We cried for Zion and Jerusalem. In the midst of our bondage, we imagined a time would come for rebuilding. Out of the ruins, out of which the people came, they imagined the possibility of a return. And because we refused to forget Jerusalem, we did return.

There was a return in ancient times 70 years after the Babylonian exile. But 65 years after the Roman had destroyed the Second Temple, in the year 135 (of the common era), the Romans, who exiled the Jews for a second time and for a long time. Many centuries passed before the Declaration of Independence of the State of Israel in 1948 came about; and that happened because all those generations of our people wouldn't give up the "tikvah," the hope.

This short story comes out of the Holocaust. A Torah scholar and his nephew studied Talmud together in a concentration camp. They were learning the tractate "Mo'ayd Katan," a part of the Talmud that, ironically, discusses the laws of mourning, as in sadness and grief. A time came when the uncle saw himself staring his death in the face; and he said to his nephew just before he was taken away: "Promise me that if you survive you will finish studying our tractate of 'Mo'ayd Katan'." Facing his death, what thought preoccupied his mind? That the Talmud should still be studied. This was his last wish. Was it madness, or is it the very secret of our survival? And his nephew survived, else we would not have this story.

If we refuse to forget, if we observe Tisha B'Av, we can hope to rebuild someday. If we don't remember how to observe, we can read about it and learn. It's important to observe our people's original "National Day of Mourning." Skip going to the movies. Forego going to a restaurant. Sit down on a low seat or bench to mourn with your people. Read or listen to the chanting of the prophet Jeremiah's scroll of Lamentations. And don't give up! Be strong, and remember. As we grow in strength and commitment, we grow in memory. As we grow in memory, the possibilities for our future are endless.

Why Do American Jews Love Stella D'Oro Cookies?

By Joanna O'Leary

(published in The Nosh, June 1, 2021)



As a child, visits to my maternal grandfather and grandmother (of Italian and Polish heritage, respectively) involved eating a lot of pasta and pierogi. Dessert, in turn, was sometimes cannoli and poppyseed roll, but often a platter of Stella D'Oro cookies – assorted dainty corrugated rings and logs of buttery dough with almond undertones. My grandfather had developed a taste for them early in his youth as an immigrant from Genoa, and my grandparents' pantry was never without at least one package. Truth be told, my juvenile palate found the cookies too bland (re: insufficiently sugary), but they held a special place in my heart because they were a favorite of my beloved, sometimes salty, comparatively sweeter Pop-Pop.

Up until my second year in college, I associated Stella D'Oro (Italian for “Star of Gold”) exclusively with Italian-American culture. While “grocery” shopping in the 7-Eleven near our dorm (hey, we didn't have cars, OK?) with a friend who also happened to be Jewish, I came upon a package and remarked upon my personal nostalgic ties. “Stella D'Oro?” he replied with a puzzled grin. “That's a Jewish thing.”

We proceeded to dive into an appropriately sophomoric argument about whether Stella D'Oro was “more Jewish” or “more Italian,” each of us buttressing our claims with mostly anecdotal evidence and hearsay, and completely eschewing the more interesting question: What happened with these cookies that laid the foundation for such a debate in the first place?

Stella D'Oro, as its name might suggest, was started in 1930 by Joseph and Angela Kresevich, Italian immigrants in Brooklyn. Already successful restaurateurs, the Kresevichs further parlayed their food business savvy by creating a line of Italian-style cookies, crackers, and breadsticks that appealed to other Italian immigrants missing flavors from home. The cookies, originally made by hand and without (gasp) butter, were immediately popular.

The fact that Stella D'Oro cookies were devoid of butter as well as milk also led them to be an object of desire early on for devout Kosher Jews because they were pareve and could therefore be eaten for dessert after a meat supper. The Swiss fudge variety, whose crimped circumference and inner opaque dark chocolate circle bore a whimsical resemblance to shtreimels, round fur hats worn on the Sabbath, led them to become particularly popular in the ultra-Orthodox community. And when in 2019 Tablet published its venerable list of the 100 Most Jewish foods, Swiss fudge cookies earned the title of “most Jewish cookie ever made.”

Broad appeal, however, has not prevented Stella D'Oro from becoming a subject of controversy. As the business changed owners throughout the years, wages and benefits have been reduced and/or altered, unsurprisingly souring relations between management and its multicultural labor force, many of whom had worked for the company for decades. This contentious history, and specifically the 11-month strike that ensued following its acquisition by a hedge fund, is documented in the 2011 film, *No Contract, No Cookies*.

Perhaps the greatest scandal occurred in 2003, when then-owner of Stella D'Oro Kraft foods announced they were discontinuing the traditional (pareve) Swiss fudge recipe and replacing the chocolate filling with a dairy version. Following public outcry, Kraft clarified this substitution was being "reconsidered," eventually reversing course. There was much rejoicing, especially by one superfan Yaakov Kornreich of Flatbush, who dubbed the cookies so "addictive" that "they should come with a surgeon general's warning."

Stella D'Oro aficionados (Italian, Jewish, both, and neither) continue to be highly vocal in their opinions, and the company in turn has been receptive to the taste vagaries of its consumer public. In 2014, the beloved Lady Stella collection was brought out of its five-year retirement in response to consumer demand. To commemorate the occasion, Stella D'Oro gifted loyalists with coupons for gratis goodies and donated 100,000 cookies to families in need.

So now that we have resolved why one can quibble as to whether Stella D'Oro are a "Jewish" or "Italian" thing, here is a better question: Does it matter? For me, an ardent lover of Jewish cuisine and proud Italian-American, the cookies' cultural and religious connotations are trumped by something more important: their role in so many cherished family suppers.



Recipe for Aunt Pearl's Inspired Old-Fashioned Rugelach Makes 16 small or 8 large rugelach.

2 cups flour
1 cup unsalted butter
8 ounces cream cheese
1/2 cup raisins
1/2 cup chopped walnuts (any good quality nut will work)
1/2 cup sugar
1 tablespoon cinnamon
Fruit preserves to taste (optional chocolate chips to taste)

1. Combine flour, butter and cream cheese. Mix well; form into 4 balls. Wrap each ball of dough in parchment paper or plastic wrap. Refrigerate overnight.

2. Combine sugar, cinnamon, raisins and walnuts for the filling. On a marble pastry slab (cooled) roll out each ball into a circle 1/4-inch thick and about 12 inches in diameter. If making a fruit version, spread jam over the rolled-out circle. Then sprinkle with filling. Cut each round into 16 weeds (or 8 wedges if you prefer a larger rugelach) and roll into crescent shapes.

3. Bake in a 375-degree oven for 15-20 minutes.

Recipe excerpted from *Eating Delancey: A Celebration of Jewish Food* by Aaron Rezny and Jordan Schaps, introduction by Joan Rivers, published by powerHouse books.