



THE PUP TENT

Congregation Beth Jacob's Monthly Newsletter
August, 2021



5782 High Holidays Schedule - Pursuant to a Board decision, CBJ's services for the High Holidays will be conducted at The Spire (CBJ's former Community Center) and will also be live-streamed on Zoom. All precautions recommended by Plymouth's Board of Health will be followed for our in-person services.

Rabbi Estelle Mills will lead these services, in collaboration with Cantor Linda Myers.

The schedule for services is being finalized and will be available on the CBJ website, in the Weekly Update, and in the September edition of The Pup Tent.

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.

Welcome to Rabbi Estelle Mills!



Rabbi Mills began her rabbinate with CBJ on July 1st, 2021, together with Rabbi Silverman, who officially retired on July 31st. The Executive Board is currently planning activities to celebrate Rabbi Silverman's many, many years of 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 personally 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.

Our Beit Sefer (Hebrew School) students and their parents, as well as prospective members with Hebrew School age children, will have a wonderful opportunity to meet and speak with Rabbi Mills at the Family Summer Social event, which will take place on August 15th, from 4:00 - 6:00 pm at Charge Pond in the Myles Standish State Forest. A fun-filled afternoon, complete with a BBQ, beautiful swimming beach, Kona ice cream truck (courtesy of CBJ's Sisterhood), and games for the kids has been planned. Rabbi Mills plans to be very much involved in our Beit Sefer program and has many ideas to share with our young families. (See the article below.)



Meet and Greet Reception for Rabbi Mills
August 15th, 1:00-3:00 pm
White Cliffs Country Club
(This is for CBJ Members Only)
RSVP's Are Due on August 1st!

CBJ members are invited to come to our Meet and Greet event planned for Sunday afternoon, August 15 at White Cliffs Country Club. Because of space constraints, this reception has been limited to congregants of CBJ, and invitations have been mailed to each member, with important information about how to enter the White Cliffs security gate.

A separate event is being planned this summer for prospective members of CBJ to have an opportunity to meet and speak with Rabbi Mills. If you are interested in being contacted about this, please send an email to Rose Litchman at snobuntng@aol.com.



Rabbi Mills' Sermon for the Shabbat Service on July 9th

Journeys and Transitions

Following July 4th, one of the busiest travel times of the year, Facebook and Instagram were saturated with pictures of what everyone did over the long holiday weekend. In addition to all the “love” and “like” tags, comments such as “So cute!”, “OMG fun”, and “Wish I was there!” were plentiful. The happiness of seeing our friends and loved ones traveling and enjoying themselves again after enduring the Covid shut-down of this past year was uplifting. Quite a change from the good natured teasing that existed several generations ago about vacation photos. Most of us probably remember the time **way** back before Facebook pictures and Instagram multi-posts when there were actually physical photo albums and even slideshows in which the photographer would “click”, but not with a mouse, through image after image after image. “Here is a picture of a big rock,” he would enthusiastically share, gesturing to the nondescript image of a rock and the gathered group of family, friends and neighbors would give an obligatorily nod, while perhaps some thought to themselves; “I would prefer being in the company of that rock rather than looking at the rest of their vacation photos”

This week’s Torah portion is the double portion of “Mattot” meaning tribes and “Masei,” translated as journeys.” The latter portion begins with the words "*These are the journeys of the Children of Israel, who went forth from the land of Egypt...*" (Numbers 33:1). Moses then recounts every single stop of the Israelites beginning with when they left Egypt and subsequently listing everywhere that the people traveled on their 40-year journey through the desert. It reads like this: "the people traveled to A and encamped in B, the next day they traveled from B and encamped in C..." and so on and so on. It is comparable to looking at someone else’s vacation photos in the pre-Facebook, instagram days.

Masei is also the final portion in the Book of Numbers, the second to last book of our Torah. However, some scholars argue that Numbers was really meant to be the end of the Torah because the entire next book, the Book of Deuteronomy is Moses’ farewell speech in which he simply recounts earlier events. In this week’s Torah portion the Israelites reach the plains of Moab, the final destination of their wandering, the last action scene in the Torah. So, why does the Torah not conclude at this point? The Torah does not end with Numbers because Deuteronomy functions as an essential reminder that we must take the time to look back upon where we came from and then look forward toward where we are going. In Numbers, we learn for the first time about the battles, the challenges, and the victories of our ancestors during their wandering, while in Deuteronomy we pause to consider what these events have taught us so that as we go forward, we do so with an appreciation of the past. Taking the time to learn and appreciate one’s history is essential, not only for our ancestors preparing to enter the promised land, but for us today as well, especially as this congregation prepares for a transition in rabbinic leadership. *Masei*’s step-by-step account of the forty years in the desert reminds us that the Israelite did not complete their entire journey at once, but rather went stop-by-stop. At times they moved forward slowly, sometimes not at all, yet at other times, they enjoyed remarkable progress. In times of transition,

such as what our ancestors faced leaving Egypt, wandering in the desert and then preparing to enter the land of Israel, the best approach is not to set lofty goals, but rather to work toward an attainable set of goals that build upon one another and are reached one by one at each stop along the way.

Our portion not only begins with such a great and relevant message about transitions, it also concludes with a lesson about transitions.. Masei contains the ending to the story of the daughters of Zelophehad which began in last week's parsha. This story, although not as well-known as other biblical tales, contains a message that I love to share. In fact, my younger daughter, Noa whose birth coincided with this portion, is named after one of the five daughters of Zelophehad. As my husband Steve frequently joked, it was the easiest of the names to spell and pronounce as the other names are Machlah, Hoglah, Milchah, and Tirzah.

To summarize the story, Zelophohad died without a male heir which meant his property and other wealth would be inherited by his nephews since women were not allowed to inherit property. However, *“the five daughters of Zelophehad boldly approached Moses, Eleazar the priest, the tribal chiefs and the whole community at the Tent of Meeting”* which took a lot of chutzpah. They dared to question the law of inheritance, asking if they could inherit their father's land since they had no brothers. Moses, to his credit, listened, had compassion to the five sisters and consulted God who declared: *“The daughters of Zelophehad are right.... If a man dies and has no son, then his inheritance should be transferred to his daughters.”*

Our Sages call the sisters wise because of how they go about advocating for this change. They do not complain about the unfairness of the current policy and do not demand that the law be changed. Instead, they strategically bring the matter up at an appropriate time. In addition, their language reflects both a deep respect for the law and a polite well thought-out challenge. They pose their case as a question saying: **“WHY** should our father's name be lost to his clan, just because he has no son?” They successfully bring about change because they are cognizant, not only of the end goal, but also of the process that is most likely to ensure they reach their goal. In fact, Zelophachad's daughters are the only individuals, of any gender, in the entire Torah that propose a new law. They teach us that for change to come about the process is just as important as the end result. In my opinion, there are many parallels between this story, and modern transitions such as the one this congregation is embarking upon.

For quite some time I thought this story concludes with the daughters achieving complete success as that is how last week's portion ends, and the Torah does not have an endnote telling us “to be continued next week.” Nor does this week's portion have a reference to the story saying “continued from last week” and yet the story picks up again at the end of this week's portion. In the Talmud, it is taught that a group of men from the sister's tribe approached the community again and expressed their concern that the division of the land equally among the tribes would be upset if the sisters married outside their tribe, and if all five sisters were to marry into a particular different tribe and bring the land with them, this inequality would be quite large. Their concern was addressed by the community with the sister's giving additional input and the decision was amended to include the caveat that women could only inherit their father's land if they married into their own tribe. If they married outside the tribe, their portion would go to a cousin so as not to upset the equality among the tribes. Quite an interesting epilogue with the sisters realizing that although victorious in changing the law, if the change would lead to additional issues, they needed to be open to compromise for the greater good of the community. Their attitude and practice when it comes to change should be emulated as although sometimes change enriches

and strengthens a community, at other times it may lead to unforeseen consequences. Process and attitude are as important as the outcome.

A story told by the Maggid of Dubnow illustrates the foolishness of only focusing on the end result. In this tale, a great general passes through a small village and stops to rest when he notices that the trees in the outskirts of the village have targets upon them, every single one with arrows dead center in the bullseye. The general excitedly commanded the villagers bring him the individual who shot those arrows, thinking he had stumbled upon an exceptional army recruit. The villagers laughed, replying, "It is Yoreh, the fool" to which the general responded; "His intelligence does not matter. I want him!" "But you don't understand," the villagers continued. **He shoots the arrow first and then he draws the target!** It is often the struggle, the working together toward a goal, and even sometimes completely missing the mark that enables growth, and ultimately true success.

The daughters of Zelophehad teach us that during transitions the community must be open to it and those initiating it need to work from within. It is much easier to draw a target to match your bulls-eye than to practice and work toward really hitting one. With multiple attempts, some of which will be successful while others may not even land on target, the end result will be much more rewarding and long-lasting. The Jewish people have continually evolved and change even something as drastic as accepting the right of women to inherit property can ultimately strengthen the community. Similarly, this congregation has evolved and been enriched by its many changes since its founding in 1909, over a century ago.

I ask that you compare my becoming your next rabbi to being introduced to a new character in a book or play. Entering an on-going story, the new character must find a way to navigate his or her way, while listening and learning about what has already occurred. The book of Congregation Beth Jacob is a best-seller in progress. Each member, lay leader, and clergy, past and present, is part of its legacy and I am honored and humbled to become the newest addition to your unfolding story. I look forward to furthering the story as together we write the next chapter. I am thrilled to celebrate with you all that has come before and work with you toward the future, a future that will inevitably be peppered with surprises and challenges, but which will hopefully ultimately strengthen this holy community. This Shabbat we finish reading the Book of Numbers and when we end a book of Torah we say "*chazak, chazak, v'nitchazeik. Be strong, be strong and may we be strengthened!*" As Congregation Beth Jacob prepares to end an era in its history, let the same be said: "*chazak, chazak, v'nitchazeik. Be strong, be strong and may we be strengthened!*" *Cein y'hi l'ratzon-* May this be God's will. Amen.

**CBJ Beit Sefer Family Summer Social
To Meet and Greet Rabbi Estelle Mills
August 15, 4:00 pm - 6:00 pm
At Charge Pond in the Myles Standish State Forest**



CBJ families and prospective members who are thinking about enrolling their children in our Hebrew School program are invited to come for an afternoon of fun at beautiful Charge Pond in the Myles Standish State Forest and to meet CBJ's new Rabbi, Estelle Mills!

There will be a BBQ! A sandy protected beach! Games! A Kona Ice Cream truck will be there to serve out delicious summer treats (courtesy of CBJ Sisterhood)! Bring beach chairs or a blanket to sit on.

This will be an excellent opportunity for parents and students to meet and speak with Rabbi Mills, who will be an active part in our Beit Sefer program in the coming year.

RSVPs will be due on August 1st!! Hurry!! . Email Dianne Bluestein at dsbluestein@yahoo.com

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 organized a Movie Discussion Night on July 28th, based on the Israeli film "The Kind Words," and Jerry Levine, who has volunteered to head up the Brotherhood Breakfasts once the synagogue has been reopened.

Watch the Weekly Update for information about future Brotherhood events that are being planned.



The Following Yahrzeits Will be Observed This Month:

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

August 2021

- 1 Harold Samuel Finer
- 2 Gertrude B. Klasky
- 2 Freda Rebecca Robinson
- 3 Julius Cooper
- 3 Israel Dezorets
- 4 Albert Finkelstein
- 4 Adeline Keller
- 6 Bessie "Billie" Ginsburg
- 6 Benjamin Righter
- 7 Milton Geller
- 7 Phyllis Bell O'Connor
- 8 Barnett Portnoy
- 10 Albert Rosenberg
- 10 Esther Russo
- 10 Michael B. Shuman
- 12 Hymen W. Bell
- 12 Seymour Kraus
- 12 Judah Wise
- 14 Marion Glansberg
- 14 Lilyan E. Kabelsky
- 15 Charlotte Helen Resnick
- 16 Morris Teles
- 17 Leonard Freed
- 18 Sarah D. Barron
- 19 Sylvia Krenis
- 20 Betty Simon
- 27 Charles Wertheimer

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:

Yahrzeit Fund:

Carol and Donald Gilbert, in memory of Don's mother, Lillian Gilbert

Donations Received for Rabbi Silverman's Retirement Project:

Suzanne Goldberg
Rhonda & Jay John
Pat Van Tosh
Jackie Winokur
Steve Winokur
Fay Meltzer
Lois Klasky
Janet & Gordon Strauss
Phyllis Klasky
Lois & Arnold Weiss
Rose Litchman
Alyce & Arnold Gladstein
Mark Russo
Sandra & Michael Schwartz
Brenda & Gregory Baler
Gail Lurie Wax & Fred Wax
Jeffrey Isaacson
Mark Streifer
Michelle Baum
Judith & Allan Sherman



MEMBERSHIP NEWS

Welcome to Our Newest Members!

Laney and Bea Kalaminsky
38 Brunswick Street, Marshfield, MA 02050

Laney had been an active member of CBJ for several years and has now rejoined us, together with her mother, Bea. Laney is a retired teacher, with a specialization in Science and Math, and Bea is a retired Librarian. Complete contact information has been added to the CBJ Member Directory.

If you know of any new families in the Plymouth area who might be interested in joining CBJ, please ask them to contact our Membership Chair, Rose Litchman at snobuntng@aol.com

[Click here for a link to CBJ's Application Form.](#)



CBJ'S NEW SISTERHOOD

Co-Presidents: Rose Litchman and Suzanne Goldberg

Rose: snobuntng@aol.com

Suzanne: sgold3016@comcast.net

Sisterhood's Annual Report
CHANGE IS INEVITABLE. CHANGE IS CONSTANT.
- BENJAMIN DISRAELI

Sisterhood adapted to the changes needed during the pandemic and the outcome produced a successful year. First, leadership saw a change. Co-president Cindy Teles was replaced by Suzanne Goldberg. We are grateful to these 2 loyal friends of Sisterhood for their willingness to serve. They are staying close to Sisterhood in their ongoing jobs as Cindy will continue as Treasurer and Suzanne will go on as Corresponding Secretary. Paula Keller will remain our Historian. All members are invited to join our events throughout the year. We continue to support the temple as is our tradition. Rose Litchman will remain on the slate of officers as Co-President. Mazel tov to our incoming officers!

Secondly, programming saw changes. Zoom kept us together in cyberspace. Our interesting theme was "Jews in the Arts." Each month, we explored different avenues of the arts - comedy, music, medicine, poetry, science and sculpture. The most well-attended meeting was Jews in Poetry. Famous American and Israeli poets were noted and some of our members read their own works. It was a memorable night. We now look ahead as we plan new exciting gatherings in which members will learn, study and get to know each better. Let's start a mitzvah-makers group!

Rose, along with Judith Sherman's encouragement and guidance, submitted weekly biographies of impressive Israeli women in careers of politics, religion, fashion and other areas of modern life in Israel. Also, life story interviews with Sisterhood officers appeared in the Update.

Lastly, our CBJ community is experiencing a dramatic and historic change. Rabbi Estelle Mills is beginning her time with us as our spiritual leader. Sisterhood gladly extends our friendship to Rabbi Mills. Please come to meet her on August 15th. Details are on your invitation. Respond before August 1st so we may plan accordingly.

On behalf of Sisterhood, we want to express our deepest heartfelt gratitude to Rabbi Silverman for his longtime relationship with Sisterhood. We treasure our memories together as we celebrated our lifecycle events, worshipped and studied together and shared mutual interests. Our wish for Rabbi Silverman and Meredith is to enjoy their leisure time in good health, enjoying whatever they choose to do, and change.



How Fleischmann's Yeast Built the Jewish Catskills

BY Joel Haber | Published in The Noshers Newsletter, JUNE 16, 2021

Many home cooks this past year, in an Insta-inspired spirit, upped their challah-baking game with new braiding patterns, interesting flavors and vibrant colors. Yet it was a more standard ingredient that unwittingly connected many to their roots. If you used Fleischmann's yeast for your challah, you leavened your dough with the essence of American Jewry.

The Fleischmann family's story echoes the experience of many other immigrant Jews. They built on their experience from Europe, using it to fully integrate into American society. Without routines to hinder them, innovative business practices brought them success. Finally, they used their power to benefit their community.

Hungarian brothers Charles and Max Fleischmann were part of the mid-19th-century wave of Central European Jews arriving in America. They settled in Cincinnati where they became yeast manufacturers in 1868. Charles had learned the process in Prague and Vienna, eventually overseeing production on a noble's estate. The origin tale of Charles bringing a single vial of pure yeast to America is likely fabrication, but he probably did see America's poor-quality baked goods as a business opportunity.

Soon, the Fleischmanns were mass producing pressed cakes of yeast. Many claim theirs was the first commercially produced version of this product. But while Charles did hold some production patents in America, the main steps were invented decades earlier in Vienna. His genius lay not in inventing a new product, but in its clever distribution and marketing techniques. The compressed yeast could only survive a few days, so reaching customers quickly became essential. Cincinnati was a hub of transportation routes, and Fleischmann's also built a network of production and distribution centers in order to reach most of the country. Delivery improved in the 1880s with the invention of refrigerated railcars.

With supply taken care of, however, demand for the unfamiliar product lagged. Fleischmann's had to familiarize America with compressed yeast. Unfettered by preconceptions on "proper" business practices, Fleischmann's Yeast found out of the box solutions. Their first major marketing coup was at the 1876 Centennial Exhibition in Philadelphia where they featured a Vienna Model Bakery to demonstrate their product. The fair attracted 10 million visitors, many of whom stopped to sample the delicious bread. Soon, compressed yeast became the preeminent solution for home bakers.

Another early marketing effort featured a promotional cookbook giveaway. Fleischmann's followed others in using this fairly new medium, continuing well into the 20th century. The company also offered wrapper premiums – you could trade in yeast package labels for free kitchen utensils.

But Fleischmann's most significant contribution to consumer marketing was in what we now call branding. From the start, Charles Fleischmann guarded the company's name and image, zealously warning his customers against cheap imitators. Fleischmann's branding was so successful that by the late 1920s they controlled over 93% of their market!

Fleischmann's also paralleled other Jewish immigrants via their expanding product line. In "Jews and Booze," Marni Davis highlights the disproportional representation of immigrant Jews within American alcohol businesses in the late 19th century. Within just a few years of starting the company, Fleischmann's added distilled spirits to their offerings, using the grain alcohol that was a major byproduct of yeast production. Adding juniper berries and other botanicals, they produced America's first distilled gin, with other hard liquors soon to follow.

While this all ties the family into the American Jewish experience, their greatest related legacy is also their least recognized. The late 1800s saw prominent antisemitic discrimination aimed at wealthy American Jews. More than once, they were denied entry at fancy hotels and resorts. Charles Fleischmann used his amassed fortune to beat the antisemites at their own game. Purchasing 60 acres in Griffin's Corner, NY, he created a resort village specifically for Jews. Eventually incorporated as Fleischmanns, NY, the town grew to include mansions, summer homes and hotels (many with kosher food to accommodate Orthodox customers).

Fleischmanns was no budget-level bungalow colony, either. The luxurious features included heated swimming pools, a golf course, a deer park, a stocked trout pond, and an artificial lake from which they could harvest ice in the winter. This famous resort town launched a classic 20th-century Jewish phenomenon: vacationing in the Catskill Mountains, the so-called Borscht Belt that is indelibly linked with American Jewish popular culture.

Without Charles Fleischmann's pre-immigration experiences in Europe, he might not have started his company, and with deeper roots in the country, he might never have broken new ground to reach success. His family story prominently reflects that of broader American-Jewry.

An easy recipe for challah is on the next page, along with a link to Fleischmann's website that shows braiding techniques.

Nothing tastes better than freshly-baked challah that has been made with loving hands!



Recipe for Fleischmann's Easy Challah

This recipe makes 1 loaf of challah.

<https://www.fleischmannseyeast.com/recipe/easy-challah/>

Prep Time: 10 minutes

Bake Time: 25 to 30 minutes

Rise Time: 1 hour

Ingredients

1/2 cup warm water (100° to 110F)
1 (2-1/4 tsp.) envelope Fleischmann's
Active Dry Yeast
1 tablespoon sugar
3 tablespoons butter OR margarine softened
1/2 teaspoon salt
2 to 2-1/2 cups all purpose flour
2 eggs
1 egg yolk
1 teaspoon water
Optional poppy seed

Directions

1. Combine yeast, water and sugar in a large mixer bowl. Set aside for 5 to 10 minutes to allow yeast to foam. Add 1 cup flour, butter and salt and mix at medium speed for 2 minutes using paddle attachment on electric mixer until well blended. Add two eggs and enough remaining flour to make a soft dough. Switch to dough hook and knead on high speed 4 to 6 minutes until dough is smooth and elastic.
2. Place in large bowl sprayed with nonstick cooking spray. Spray dough with nonstick cooking spray and cover. Let rise in a warm place until doubled in size; about 30 to 45 minutes.
3. Punch dough down. Remove dough to lightly floured surface; pat dough and shape into an approximate 10 x 6-inch rectangle. Divide into 3 equal strips by making two cuts with a sharp knife or pizza cutter vertically starting 1-1/2-inches from the top; keeping one end of dough intact. Braid strips and place into a 9 x 5-inch loaf pan sprayed with nonstick cooking spray. Cover; let rise in a warm place until doubled in size, about 30 to 45 minutes.
4. Beat egg yolk with 1 teaspoon water; brush over loaves. Sprinkle with poppy seed, if desired. Bake at 375 F for 25 to 30 minutes or until done. Let cool on a wire rack for 5 minutes before removing from the loaf pan.