



THE TENT

Congregation Beth Jacob's Monthly Newsletter
November, 2025



CBJ Calendar of Upcoming Events:

November 7, 7:00 pm: Teal and Pink Erev Shabbat Service with Rachmiel and guest speaker (hybrid) The Oneg will be hosted by Rabbi Jan and Cantor Lanie Katzew

November 10, 7:00 pm: Sisterhood meeting (Zoom)

November 13: Advocacy Day at the State House (See the article) We'll bring our voices to Beacon Hill to urge legislators to pass the Dignity Not Deportations Act. The day will include a briefing, visits with legislators, and a rally to call for an end to harmful collaboration between local law enforcement and ICE. This event is open to people of all faiths and backgrounds who believe in dignity, safety, and due process for all immigrants. **Rabbi Mills has offered to drive anyone who would like to come and needs a ride.**

November 13, 8:00 pm: The Jews of Iran: Past and Present (Zoom) This program is being brought to us by The Massachusetts Antisemitism Synagogue Task Force to celebrate Mizrahi Jewish Heritage Month. Matthew Nouriel, a popular online social media influencer, will present a conversation about the Iranian Jews: Past and Present. Free and open to all, but registration is required. See the article for details.

Saturday, November 15, 10:00 am: Shabbat Morning Service and Torah Study with bagel brunch. (Hybrid) The bagel brunch is sponsored by Sisterhood. Please send an RSVP if you are planning to attend so that we know how many bagels to order. (rsvp@cbjplymouth.org)



November 21, Shabbat SIGD Service with catered Ethiopian Dinner

6:00 pm: Dinner (\$22 per person for catered dinner. [Register HERE.](#))

7:00 pm: Service begins (hybrid)

The Oneg is being sponsored by Cherilynn and Ron Elowitz

November 23, 3:00 pm: Peace Vigil in response to the ICE raids at The Church of the Pilgrimage. Rabbi Mills will be participating, along with other members of the Plymouth Area Interfaith Clergy Association (PAICA). Please come to show your support!

November 28, 7:00 pm: Erev Shabbat Service (Thanksgiving weekend) - Zoom only

[To see the complete CBJ Calendar on our website, click here.](#)

A Gentle Reminder.... High Holiday Appeal

The High Holy Days are behind us now, but we are asking everyone to please consider making a donation to CBJ in response to our High Holiday Appeal. The funds that we receive help to sustain our synagogue, pay our expenses, and strengthen our Jewish community. Your gift will help support all we do at CBJ. No amount is too small. Every donation helps.

High Holy Days Appeal cards are being sent out. Look for them in your mail. If you have not yet contributed to this year's Appeal, we invite you to join your fellow congregants and donate today. [CLICK HERE](https://my.cheddarup.com/c/cbj-high-holidays-2025/items) to make a donation or add the following link to your browser. <https://my.cheddarup.com/c/cbj-high-holidays-2025/items> Thank you!



CBJ High Holiday Appeal - 2025

The arrival of the High Holidays is a reminder of the Jewish obligation of charitable giving. We hope that you too will commemorate the High Holiday season by giving to the charities of your choice. We also ask that you also include Congregation Beth Jacob in your giving so that we may continue to serve the Jewish community.

We appreciate your generosity during these special times.

Sincerely,

The CBJ Presidents and Board Members



REFLECTIONS FROM THE RABBI

We removed the chair, yet the pain lingers.

I had heard the stories of the moments you remember where you were: when President Kennedy was assassinated, when men first walked on the moon, when the Camp David accords were signed, but for me the first of that magnitude was October 7, 2023. The High Holy Days were just barely over. I was looking forward to seeing a play, "The Prayer of the French Republic" in downtown Boston. I had spent the morning glued to the television unable to pry my eyes from the horrific images of kibbutzim I had physically visited only ten months earlier. Israel had let her guard down and the consequences were enormous; both in sheer numbers and in the utter depravity.

Deaths that day: According to revised figures from the Israeli military in April 2025, a total of 378 people were killed during the attack on the Nova music festival and its surroundings. Hundreds more were wounded or killed in the assault on the nearby kibbutzim. Survivors have long-term physical injuries, including those from explosions, in addition to psychological trauma. And the Hostages: Hamas abducted over 244 people, taking them back into Gaza where some remained until just a couple of weeks ago- two years with little food, in darkness, tortured. At least two survivors have died by suicide, including one on the two-year anniversary of the attack. October 7th has left unprecedented PTSD in a country in which children grow up with bomb shelters as the norm.

The day after the attack, our Beit Sefer students tied yellow ribbons on the tree outside the congregations and we put up one single chair with an Israeli flag on the bima to symbolize the hostages. Never did I conceive that some of those taken would remain hostages for two years or that I would grow to learn their names, their faces, and their stories and that that chair with the flag would still be there two years later.

Those hostages still alive have now thankfully all been returned, but the death toll on both sides was staggering. The hatred and distrust has only multiplied. The cost to Israel's world image may be unrepairable. And antisemitism continues to rise. Monday, October 27th was the seventh anniversary of the horrific shooting at the Tree of Life Synagogue in Pittsburgh. 11 people were murdered because they were Jews. And attacks continue, outside a Jewish event in Washington D.C., to the governor's mansion in Pennsylvania. Antisemitism and extremism continue to pose a threat to our safety everywhere.

I was glad to finally take that chair down off our bima, but I was not happy. I wanted something more to have come from the last two years of suffering and fearfulness. Thrilled as I was that the hostages had been freed, I was sad, sad that I had to put the chair up on the bima in the first

place and angry that it took two years to take it down, and I am afraid, afraid of what will be coming next.

The lives lost of both Israelis and Gazans cannot be recovered, but let us work to make it so that none of them have died in vain, that the consequences of it all will one day be peace, and not more war or more senseless deaths. Images of empty chairs, and empty tables at hostage square in Tel Aviv are permanently etched into my brain. May one day... Gazan and Jew sit side by side eating, learning, and creating together rather than destroying.

L'shalom (To Peace),
Rabbi Estelle Mills

SHARSHERET TEALPINK SHABBAT

November 7th at 7:00 pm (hybrid)

With Rachmiel and a guest speaker from Sharsheret

The Oneg is being hosted by Rabbi Jan and Cantor Lanie Katzew in memory of Lanie's brother,
Rick Simons

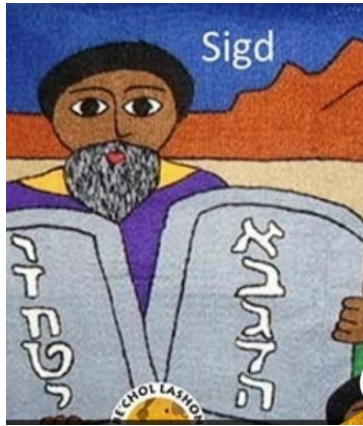
What is Teal & Pink Shabbat All About?

Teal and Pink Shabbat is a community event, organized by the non-profit [Sharsheret](#), to raise awareness for breast cancer and ovarian cancer within the Jewish community. Events, which can include services, dinners, or challah bakes, educate attendees about hereditary cancer risks in the Jewish community, provide resources for health protection, and honor those affected by these diseases. Attendees are encouraged to wear pink and teal, the symbolic colors for breast and ovarian cancer awareness, respectively.

Purpose and Key Aspects

- **Awareness:** The primary goal is to inform the community about the increased prevalence of hereditary breast and ovarian cancer, particularly in Jewish families.
- **Education:** Participants learn about preventative measures, genetic risks (like those associated with the [BRCA mutation](#)), and the importance of early detection.
- **Support:** The events highlight Sharsheret's vital support and resources for individuals and families impacted by these cancers.
- **Community Building:** Teal and Pink Shabbat events foster a supportive environment for discussions about health and family cancer history.
- **Symbolic Colors:** Pink is the universal symbol for breast cancer awareness, while teal represents ovarian cancer awareness.

What is SIGD?



An official Israeli holiday since 2008, SIGD (pronounced sihgd with one syllable) is celebrated on the 29th day of the Hebrew month of Cheshvan, exactly 50 days after Yom Kippur. It is a celebration of Torah, Israel, and community. The name “Sigd” means “prostration” in Ge’ez, an ancient South Semitic language. Sigd commemorates the Beta Israel peoples’ desire to return to Jerusalem that was originally expressed by the prophets Ezra and Nehemiah while exiled in Babylon. Sigd is also a time for renewing the Israelite covenant with God, preserving Jewish identity, fasting and praying in communal repentance, and creating unity.

Praying for the Great Temple in Jerusalem to be rebuilt is the central religious theme of Sigd. Upon the modern-day return of Jews to Israel, many Beta Israel questioned whether there was a need to continue celebrating Sigd if we already fulfilled the prophecy of returning to Israel. But because the Third Temple has never been restored, the religious mandates to observe Sigd remain, and the Beta Israel continue to recognize and observe the traditions of this special day.

History of Beta Israel; A Jewish community in Ethiopia — the Beta Israel (House of Israel) — has existed for at least 15 centuries. Most likely, the Beta Israel arrived in Ethiopia between the first and sixth centuries, coming as merchants or artisans from various countries in the region. Facing religious persecution in Ethiopia, more than 90,000 Beta Israel have made aliyah (immigrated) to Israel since 1977 through various emergency operations and through the Jewish Agency. Because they lived in complete isolation from other Jewish communities for so long, some Beta Israel holidays and celebrations do not exist in other Jewish communities.

[For a good explanation of SIGD, click here.](#)

To watch a short YouTube video explaining the customs and traditions of SIGD, [click here.](#)

Traditional Sigd Food and Drinks



Injera: A soft, spongy, and slightly sour flatbread made from fermented teff flour, which is a staple of Ethiopian cuisine and serves as an edible plate for other dishes.

Wot: Stews that are commonly eaten with Injera.

Doro Wot: A spicy, flavorful chicken stew made with a rich blend of spices like berbere.

Lamb Stew: Hearty stews often featuring lamb, a popular meat in the region.



Sign up NOW for CBJ's catered Ethiopian Shabbat Dinner November 21st at 6:00 pm!

[REGISTER HERE](#). The cost is \$22/pp.

Ethiopian traditional food is built around injera, a spongy, sourdough flatbread, which is served with various wots (stews) and other dishes. Key dishes include shiro wat (chickpea stew), and misir wat (spicy lentil stew). Meals are often shared family-style, with meats, vegetables, and stews arranged on top of the injera. We will be getting a selection of 10 of the most popular veggie dishes over the delicious bread!

Eating Ethiopian-style means rethinking some assumptions you might have about dinnertime – for most of us, this means starting with eschewing cutlery and being ready to get messy fingers. The bread serves as a fork! The foundation of the vast majority of Ethiopian meals is injera, a giant gray spongy pancake-like bread, upon whose strangely rubbery surface are served an array of foods, including multicolored mounds of spicy stews and vegetable curries.

IN HONOR OF
MIZRACHI
HERITAGE MONTH

THE MASSACHUSETTS ANTISEMITISM SYNAGOGUE TASK FORCE
(MAST) AND JEWS INDIGENOUS TO THE MIDDLE EAST AND
NORTH AFRICA (JIMENA) PRESENT: MATTHEW NOURIEL

The Jews of Iran: Past and Present
Thurs., November 13, 2025–8 PM EST



[Please Press Here for
Matthew Nouriel's Bio](#)

Press Here to Register for Zoom

BEIT AHAVAH-NORTHAMPTON
CONGREGATION AHAVAT TORAH-STOUGHTON
CONGREGATION BETH JACOB-PLYMOUTH
CONGREGATION BETH SHALOM OF THE BLUE
HILLS-MILTON
CONGREGATION KEHILLATH ISRAEL-BROOKLINE
KADIMAH TORAS MOSHE (KTM)-BRIGHTON
SINAI TEMPLE-SPRINGFIELD
TEMPLE ANSHE AMUNIM- PITTSFIELD

Community Partners



MASSACHUSETTS
ANTISEMITISM
SYNAGOGUE
TASK FORCE



TEMPLE BETH DAVID-WESTWOOD
TEMPLE BETH EL-SPRINGFIELD
TEMPLE BETH ISRAEL- WALTHAM
TEMPLE BETH SHALOM-NEEDHAM
TEMPLE EMANUEL-NEWTON
TEMPLE EMETH-CHESTNUT HILL
TEMPLE EMUNAH-LEXINGTON
TEMPLE ISRAEL-NATICK
TEMPLE ISRAEL-SHARON

CAEF-CANADIAN ANTISEMITISM EDUCATION FOUNDATION
EJH-END JEW HATRED
IAC-ISRAELI AMERICAN COUNCIL
RICI-RHODE ISLAND COALITION FOR ISRAEL
STANDWITHUS NEW ENGLAND
THE MATTATHIAS PROJECT

The Massachusetts Antisemitism Synagogue Task Force has invited our congregation to an upcoming program that celebrates Mizrahi Jewish Heritage Month. Matthew Nouriel, a very popular social media influencer fighting antisemitism online, will present a conversation about the Iranian Jews: Past and Present. [Click HERE to read his bio](#)
[Click HERE to register](#). The Zoom link will be sent to all registrants 1 week before the program.

Adult Education

"Social Justice in Our Texts" is a monthly, free, Zoom-based program exploring how our Jewish sacred texts speak to today's pressing social issues such as reproductive rights, climate change, racial justice, poverty, LGBTQ+ rights, and so much more. These classes are accessible, deeply rooted in Jewish values and focused on some of the most important issues of our time. **All of the sessions are free and open to anyone.** The classes are taught by our rabbis from across the liberal movements. Register at laasok.org/current-offerings/#justice

Social Justice in our Texts

Jewish Wisdom for Building a Better World

תצדק

tzedek
justice

A monthly 1-hour study session - free and open to all
Programs are Mondays at 3pm ET / Noon PT

 Human Rights, Jewish Roots Rabbi Gabriel Kanter-Webber September 15, 2025	 Prophetic Voices Then and Now Rabbi Barbara Symons October 20, 2025
 Bodily Autonomy & Reproductive Rights Rabbi Cookie Lea Olshein November 17, 2025	 Repairing the World: Tikkun Olam as a Mystical Praxis Rabbi Leah Moser December 8, 2025
 The Torah of Reparations Jordan Berg Powers January 12, 2026	 Jewish Responses to Climate Change Rabbi Glenn Jacob February 2, 2026
 Speaking Up to Power: Learning From Esther Rabbi Laura Rappaport March 2, 2026	 What We Leave for the Poor Rabbi Barry Block April 20, 2026
 The Right to Live, The Right to Die Rabbi Sylvia Rothschild May 11, 2026	 Protecting LGBTQ+ Rights: A Jewish View Rabbi Micah Buck June 8, 2026



The Next Program:

Jewish Perspectives on Bodily Autonomy and Reproductive Rights
With Rabbi Cookie Lea Olshein
Monday, November 17 at 3:00 pm ET
Free and open to all, but registration is required.

What does Judaism really say about bodily autonomy and reproductive rights? Guided by a rabbi/lawyer, we'll trace the conversation from Torah to today, unpacking both sacred texts and recent U.S. case law. Expect honest, nuanced discussion and the chance to wrestle with how Jewish values could apply in today's legal landscape. [CLICK HERE TO REGISTER](#).

Jewish Perspectives On **Bodily Autonomy & Reproductive Rights**

Monday, Nov 17
3pm Eastern on Zoom
Rabbi Cookie Lea Olshein
Lawyer, Rabbi, Community Leader



Part of the “Social Justice in our Texts” Series





Rabbi Jan Katzew, Ph.D., RJE Honored with Jewish Educational Leadership Award



ARJE is thrilled to announce the presentation of the Jewish Educational Leadership Award to Rabbi Jan Katzew, Ph.D., RJE on Sunday evening, February 1st, at our 70th anniversary celebration. Jan is a visionary leader who has changed the face of Jewish education and the hearts and minds of Jewish educators for decades.

[Read More](#)

[Register to Celebrate ARJE at 70](#)

A Huge Honor Awarded to Our Member, Rabbi Jan Katzew

Jewish Educational Leadership Award ARJE is thrilled to announce the presentation of the Jewish Educational Leadership Award to Rabbi Jan Katzew, Ph.D., RJE. Jan has demonstrated a profound commitment to Jewish education throughout his career, serving as a model of excellence for ARJE and the broader field. Jan began his career serving as Rabbi-Educator at The Community Synagogue in Port Washington, NY, where he was warmly embraced by the Long Island Temple Educators group. After earning a doctorate in Jewish Thought and Education at the Hebrew University, he became the Director of Adolescent Learning at the BJE in Chicago. In that post, Jan worked in partnership with Dr. Alan Levin and the educators in the Chicago Area Temple Educators community training teachers and developing curricular resources for teens. Jan radically transformed the Reform Movement's approach to Jewish education in his 15-year tenure as the Director of Lifelong Learning at the UAHC/URJ. In Jan's words, we "co-created an educational vision with the best team of colleagues, several of whom

became leaders of ARJE, “Torah at the Center” was not only a slogan or a publication; it was our raison d’etre. Throughout his tenure at the URJ, Jan worked hand in hand with NATE/ARJE leadership and Stan Schickler, RJE. He created a network of regional educators, designed CHAI and Mitkadem curricula, Chaverim B’Ivrit day school curricula, co-founded the ECE-RJ, and developed the “Ten Minutes of Torah” series. Jan was a regular teacher, guide, and source of inspiration to our organization while at the same time providing our members with curriculum, resources, consultation, advocacy, and a platform throughout the movement. More recently, Jan has served at HUC-JIR as Associate Professor of Education and Jewish Thought, Director of Service Learning, and Senior Educator in the Executive MA faculty for dozens of ARJE members. In retirement, Jan has maintained his connection to the iCenter, mentoring aspiring Israel educators from universities, seminaries, and educational institutions worldwide. Jan is a visionary leader who has changed the face of Jewish education and the hearts and minds of Jewish educators for decades. He asks big, bold questions, inspiring us all to embrace innovative ideas and pursue lofty visions. His leadership style is characterized by empathy and a commitment to professional growth, as he actively seeks to empower educators to find their voice, to develop their skills, and to contribute meaningfully to the field. Jan tries to lead by example, demonstrating a steadfast dedication to lifelong learning with a mix of chutzpah and humility. The award will be presented to Jan at ARJE’s 70th Anniversary Celebration on Sunday, February 1, 2026.

Social Action



Make Your Voices Heard! Advocacy Day at the State House November 13th

We’ll bring our voices to Beacon Hill to urge legislators to pass the Dignity Not Deportations Act. The day will include a briefing, visits with legislators, and a rally to call for an end to harmful collaboration between local law enforcement and ICE.

This event is open to people of all faiths and backgrounds who believe in dignity, safety, and due process for all immigrants. Together, we can move Massachusetts toward a more just and welcoming future.

[CLICK HERE TO REGISTER!](#)

Rabbi Mills has offered to drive anyone who wishes to go and who needs a ride.
(cbjplymouthrabbi@gmail.com)

Ark Curtain Update

A Progress Report from Elizabeth Creeden

In June of 2020, when Rabbi Emeritus Lawrence Silverman retired, Sisterhood commissioned the creation of an Ark Curtain to honor his 44 years of service to CBJ. Elizabeth Creeden, a master embroidery artist who has been working on the beautiful tapestries in Pilgrim Hall.

Although this project has taken longer than we had hoped, the completion is in sight. In her latest progress report, Elizabeth sent a photo showing the finished magnificent heron and gold embroidery that she added. (She had to wait several months for the gold thread to be made in France.) After this, the dedication to Rabbi Lawrence and the bottom edge of the curtain will be done.

This is the latest photograph that Elizabeth sent.



[To see photographs of the entire project, click here.](#)

Beit Sefer News



Under the leadership of Rabbi Mills, CBJ's Religious School provides a program where students master the skills of Hebrew reading, learn the ritual prayers and songs that are integral to our religious services, learn about Jewish history and the lessons about Jewish values and ethics in the Torah - all taught in a creative way that engages them. Students have become comfortable and familiar with being on the Bimah and leading portions of Shabbat services long before their Bar or Bat Mitzvah ceremonies. Our new Beit Sefer school year for Kindergarten through 7th grade students began on Sunday, September 7th. **This year, these classes will meet from 9:30 am to 11:30 am.** Our theme for the year is Israel Extravaganza. This promises to be another creative and exciting year for our Religious School students! We welcome the enrollment of additional students into our Religious School; program. For additional information, please contact Devon Fernald at devon.portney@gmail.com.

CONGREGATION BETH JACOB 2025-2026 BEIT SEFER CALENDAR

September 7, 2025	1. The Founders (the Yishuv Period)
September 14, 2025	2. Overview of pre-1948 History
September 21, 2025	3. Rosh Hashana Lesson
September 28, 2025	4. Yom Kippur Lesson
October 5, 2025	5. Sukkot Lesson
October 12, 2025	NO SCHOOL: Indigenous People Day
October 19, 2025	6. Simchat Torah Lesson
October 26, 2025	7. The Fight for Independence
November 2, 2025	8. The Compromise: Knesset and the Gov't
November 9, 2025	9. The Early Year: Israel and its Neighbors
November 16, 2025	10. The Army
November 23, 2025	11. Kibbutzim and Moshavim
November 30, 2025	NO SCHOOL: Thanksgiving Weekend
December 7, 2025	12. Geography: Cities and Famous Places
December 14, 2025	13. Chanukah Lesson
December 21, 2025	NO SCHOOL: New Year's Break
December 28, 2025	NO SCHOOL: New Year's Break
January 4, 2026	14. Medot: Ashkenazi, Sephardi, Mizrahi
January 11, 2026	15. The Israeli Arab & the Palestinian Arab
January 18, 2026	NO SCHOOL: President's Day Weekend
January 25, 2026	16. Magic Carpet: the Ethiopians Arrive
February 1, 2026	17. Tu B'shvat Lesson:
February 8, 2026	18. The Religious and the Secular
February 15, 2026	NO SCHOOL: Winter Break
February 22, 2026	NO SCHOOL: Winter Break
March 1, 2026	19. Purim Lesson
March 8, 2026	20. Foods of Israel
March 15, 2026	21. Culture: Music and Sports
March 22, 2026	22. Famous Modern Israelis
March 29, 2026	23. Passover Lesson
April 5, 2026	24. Israeli Tech: Israel's gifts to theX World
April 12, 2026	25. Yom Ha'atzmaut Lesson
April 19, 2026	NO SCHOOL: Spring Break
April 26, 2026	NO SCHOOL: Spring Break
May 3, 2025	26. Lag B'omer Lesson
May 10, 2025	NO SCHOOL: Mother's Day
May 17, 2025	27. Shavuot Lesson

SPECIAL EVENTS

- ❖ **Saturday, September 13, 5:30 P.M.**
Selichot on a Boat
- ❖ **Tuesday, September 23, 10 A.M.**
Rosh Hashana Youth Service
- ❖ **Wednesday, October 1, 10 A.M.**
Yom Kippur Youth Service
- ❖ **Friday, October 10, 5:00 P.M.**
Beit Sefer Sukkot on the Farm
- ❖ **Friday, October 17, 6:00 P.M.**
Family Simchat Torah Service
- ❖ **Friday, December 12, 6:00 P.M.***
Family Chanukah Dinner & Service
*Tentative
- ❖ **Friday, March 6, 7:00 P.M.**
Family Purim Dinner & Service
- ❖ **Thursday, April 2, 5:30 P.M.**
Second Night Passover Seder

[To see and print the entire Beit Sefer Calendar for the year 2026, click here.](#)

November 2: The Compromise: Knesset and the Government

November 9: The Early Years: Israel and its Neighbors

November 16: The Army

November 23: Kibbutzim and Moshavim

November 30: No School - Thanksgiving weekend

Teen Talk Started October 19th!



Teen talk is a joint learning and social program for our post-B'nai Mitzvah students (grades 8-12) that is a cooperative program between Congregation Beth Jacob and Cape Cod Synagogue in Hyannis and Falmouth Jewish Congregation. This program meets monthly on Sundays from 12:30 to 2:30 usually in a location in Sandwich which is equal distance for all 3 congregations. We will be discussing the Jewish view on mature topics that we cannot do at a younger age such as antisemitism or the Jewish view of afterlife as well as having the opportunity to meet and socialize with other Jewish teens in the area. The sessions will include lunch.

The highlight of each year will be a trip either to L'taken, the Reform movement's youth social justice training weekend in DC, to Jewish New York, or to follow in the footsteps of the Jews who impacted the Civil Rights Movement (a trip through key places in the deep south). This program also will facilitate going as a group to NFTY-NE (National Federation of Temple Youth-North East) social events in the Boston area.

Registration for this program is on the CBJ website under Beit Sefer. The cost of the program is \$100.

DATES FOR 2025-2026:

November 16
December 14
January 11
February 8
March 8
April 12
May 17

Breaking News! Announcing CBJ Gen Z!



For all those in their 20's and early 30's, CBJ has started a new social group to help meet other Jewish individuals your age in the Plymouth area. Singles and couples are welcome, and significant others need not be Jewish. The first meeting was held on October 21st at 6:15 pm at Tree House Brewing in Sandwich. To be put on the email list of their activities please email Noa Mills at noa.r.mills@gmail.com.



The Essential Prayers and Songs for Our Shabbat Evening Services

To access a document with YouTube videos of the prayers and songs that we sing at our Shabbat evening services, [click here](#).



**Limud Torah/Torah Study Group
with Rabbi Emeritus Lawrence Silverman
Monday mornings, from 8:30-9:45 am**

For updated information about meeting dates, please contact Rabbi Silverman at rabbilawrence@gmail.com.

To join the Zoom Meeting, click on the link below:

<https://us02web.zoom.us/j/2947234661?pwd=RVFTQmFFYXBVWHRJQ3RkeDhjTVptZz09>

Meeting ID: 294 723 4661, Passcode: 720299

Social Action Overnights of Hospitality November 30 - April 4

CBJ is invited to participate with many of the Plymouth area churches in supporting **The Plymouth Taskforce to End Homelessness**. Starting on Sunday, November 30th, the Plymouth Taskforce to End Homelessness, in collaboration with the Father Bill's and Mainspring (FBMS) organization, will offer winter emergency shelter to 20-25 single individuals through Saturday, April 4th. The Taskforce needs folks to serve as Shelter Volunteers and Meal Providers. Shelter Volunteers commit to give one evening of their time from 4:45 to approximately 9:00 pm. They provide support to the FBMS staff. Meal Providers prepare meals at home to serve at the shelter. The shelter rotates weekly among three congregations beginning Sunday, November 30th through Saturday, April 4th - Christ Church, First Baptist Church and St Mary's and St. Joseph Collaborative at St Mary's Parish Center, using the fellowship halls. Orientation is provided.

- To sign up as a Shelter Volunteer or Meal Provider, go to <https://www.mealtrain.com/trains/k4w5gd>. Slots for Meal Providers tend to fill up quickly.
- To review the Shelter Volunteer and Meal Provider guidelines, go to <https://plymouth-taskforce-homeless.org>
- Questions? Call Connie Melahoures, President of the Plymouth Taskforce to End Homelessness at 508.367.0516 or email conmel@aol.com



**PLEASE HELP THE LOCAL PLYMOUTH IMMIGRANT COMMUNITY
THROUGH THE NEW FORMED ACTION WITH NEIGHBORS GROUP
a collaboration of our local houses of worship**

If you have a monetary donation, please make the check out out and mail it to:

Peace Abbey Foundation
8 Town Square
Plymouth, MA 02360

We are collecting-

- Gift cards to Walmart, Market Basket
- Food: Dried white rice, dried black beans, red beans, canned beans, Goya spices, garlic powder, paprika, canola oil, pasta, canned tomato products, bags of onions, garlic, Goya cookies.
- Monetary donations for rent, legal aide, utilities
- Baby products: Diapers- Size 1,4,5 and 6, wipes, baby wash, baby lotion
- Kids/adult Clothing: hats, gloves, winter coats- 2T, 5, 6 (boys and girls), teens (boys and girls), adults (women and men), socks men and women, boys and girls, babies (infant, 4 mos, 6 months to 2T)

Together we CAN do what we cannot do apart.

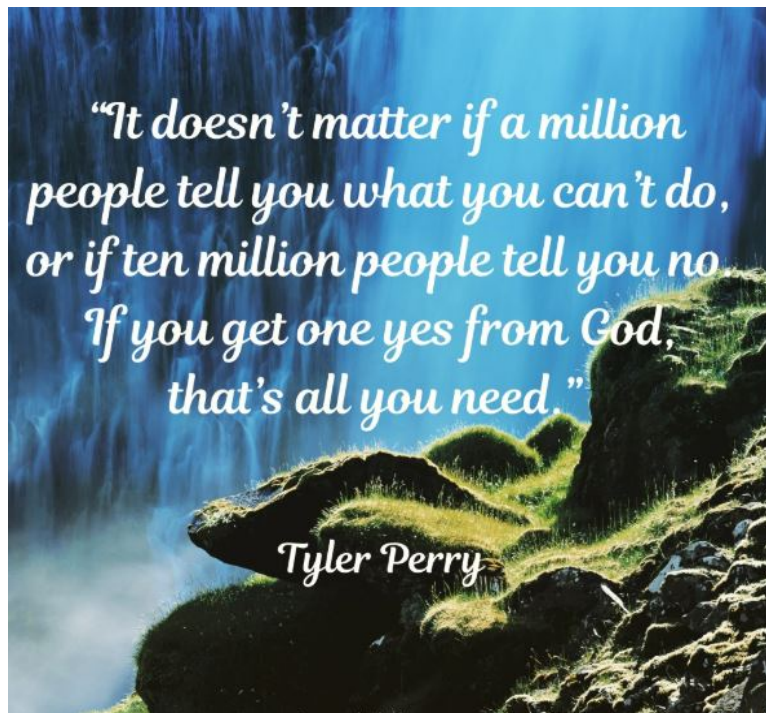
CBJ On The Move



The search for CBJ's future new home is over! At the Congregational meeting held on September 16th, a majority of our membership voted to approve the signing of the Purchase & Sale for the land located at 279 Summer Street in Plymouth for the purpose of erecting a Morton-style steel building for our new synagogue. Our new home will be fully handicapped accessible, will offer adequate parking, will have space for us to hold social and education events, will provide an inviting environment for our Hebrew School students to meet and learn, and will have a kitchen that is large enough to accommodate congregational dinners. This new space will give us the opportunity to grow and flourish far into the future.

The Purchase & Sale (P&S) Agreements for both the sale of our present building and the purchase of the new property have been signed, and we have made our initial deposit. The next steps will be to have the full Engineering Report to be completed, after which we will apply for the required Town building permits. If all goes well, we expect to close by the end of this year. The existing house on the property will be torn down, the land will be leveled, and we will hire an architect to design our new Morton-style steel building to be constructed on the site. Examples of Morton religious buildings can be seen at <https://mortonbuildings.com/projects/church>. The architectural renderings for the exterior and interior of our new building will be provided to the Congregation when they are available.

Exciting times are ahead for Congregation Beth Jacob! Stay tuned!





As we all know, “It takes a village” to make an organization successful. There are many opportunities for congregants to lend their talents to the work that it takes to keep our congregation running smoothly.

Do you enjoy singing? Do you play a musical instrument? A few simple chords played on a guitar or the ethereal sound of a flute can do so much to enhance the beauty of our services. Are you adept with handling computer technology? We need someone in our congregation who is willing to assist with managing Zoom audio and video settings for our Shabbat services and other programs that are being streamed. There are so many different ways that your skills could enhance CBJ!

Please contact our co-Presidents, Devon Fernald and Dianne Bluestein, if you are able to help. president@cbjpymouth.org



Mazel Tov to Jordan Cahn on Becoming a Bat Mitzvah!

The CBJ community extends a hearty Mazel Tov to Jordan Cahn, who was called to the Torah on October 18th to become a Bat Mitzvah! For her Bat Mitzvah service, Jordan created and illustrated her own special prayer book. It is truly a work of art! [To see or download this prayer book, click here.](#)

Jordan’s perseverance, dedication and hard work, together with excellent teaching, made this a memorable and beautiful occasion. Mazel Tov to Jordan’s father, Sam, her brother, Teddy, and to the entire Cahn family!

Photographs from CBJ's Rosh Hashanah Services at The Spire, September 2025

Rosh Hashanah services at The Spire were well-attended by our congregants and guests. As always, the acoustics and visual presentation were outstanding, and our Cantorial Soloist, Linda Myer, added to the beauty of the service. Addie Davis is turning out to be an A+++ Shofar blower!



Co-Presidents' Rosh Hashanah Address to the Congregation

Welcome everyone. L'shana tova and good morning.

The new year is a chance for new beginnings, making changes, and looking at the world differently. We take the lessons we've learned over the past year and try to move forward as better people.

And while we do that, we try to navigate jobs, parenting, grandparenting, and life in general. It can get hard, and it can get overwhelming. Yet we all come together throughout the year, sometimes for worship, sometimes for education, sometimes for fun – always in friendship, to live our Jewish lives.

Why do we do that? Why do we make time for shul, for Judaism? Some make more time than others, and that's ok. But at some point or points during the year, we all make the time.

It is an opportunity to see old friends, step away from the normal day-to-day, recharge, reconnect. Experience spirituality in a community and talk to G-d. We make the time because it provides fulfillment. And the more time we can make, the more we get out of it.

We have had such a wonderful year at CBJ, with 4 Beit Sefer graduates becoming bar and bat mitzvah. We have gathered for so many other reasons – from celebrations and simchas, to somber and sorrowful occasions. And we have made amazing strides forward with the purchase of land to build a new building and ensure a sustainable future for CBJ.

We have also established stronger connections and relationships with the town of Plymouth. We joined the Plymouth Chamber of Commerce, and Rabbi Mills spoke beautifully as part of a panel of inspirational career women at the Chamber's annual Women's Empowerment Luncheon. We also joined the non-profit booth section at the Plymouth Pride Festival, and, for the first time ever, lit our menorah on the lawn of Town Hall, next to the town's Christmas tree. CBJ was integrated into the evening's festivities (which were right in the lobby behind you,) where kids decorated Hannukah cookies, played with dreidels, and ate all the gelt. And there was a lot of gelt.

It is a happy and exciting time, and we are looking forward to the future with vim and verve. We encourage everyone here, whether a member or guest, to join us for future services, events and festivities. We have such wonderful programming throughout the year and even with a building transition we have no plans to slow down.

We're not always in the same place – sometimes we're in our building, sometimes we're in a church or community building (like today), other times we're outdoors on a farm or someone's home. But wherever we are, that's where CBJ is. We hope you will continue to join us.

Wishing you all a sweet, healthy and peaceful new year.

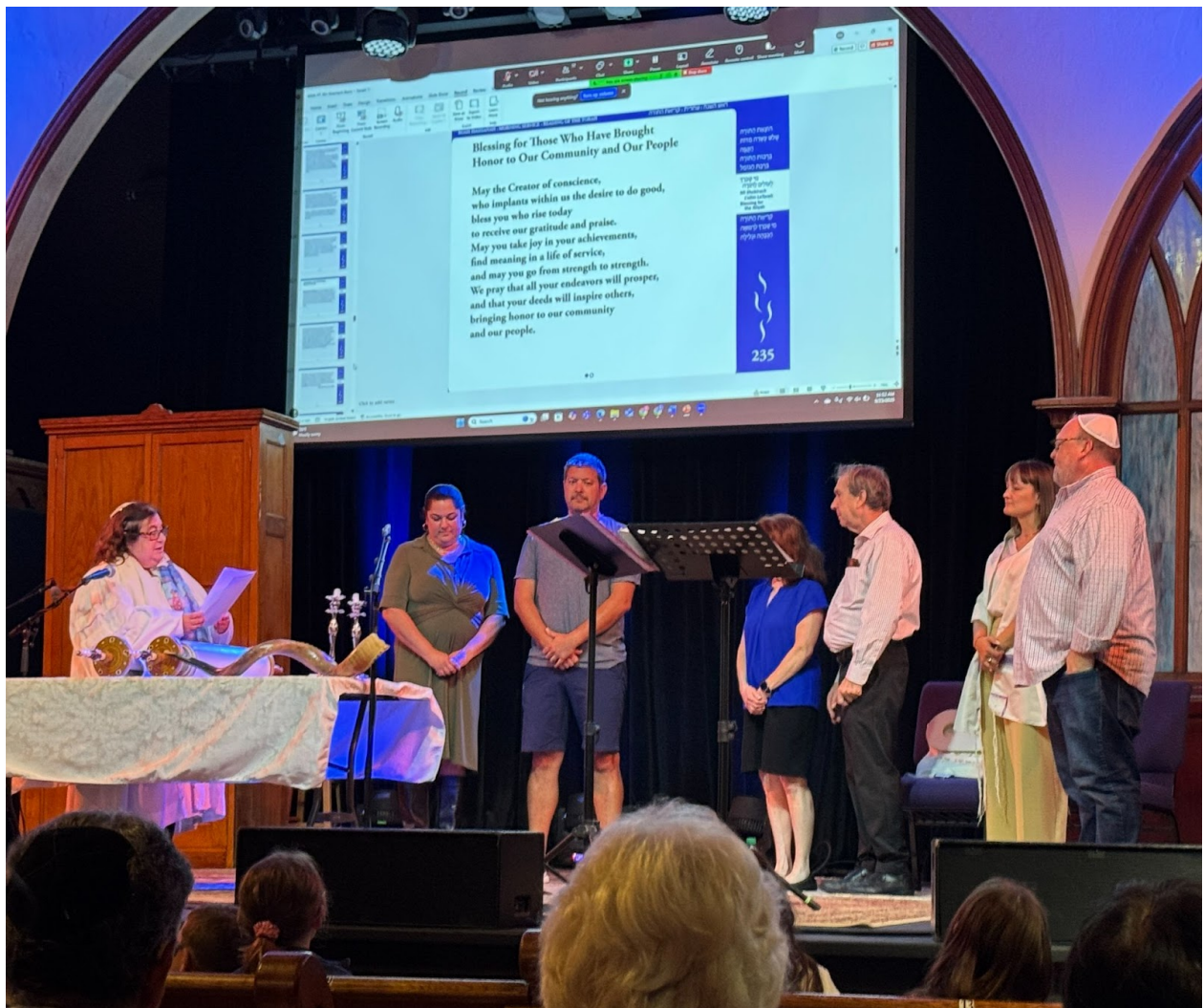
L'Shana tova!











Rabbi Mills' Message on Rosh Hashanah Morning
ISRAEL: DISAPPOINTMENT DOES NOT MEAN DESTRUCTION
ROSH HASHANA DAY 2025
CONGREGATION BETH JACOB

There is an old joke about a child who while waiting observed her rabbi finishing up writing a sermon. "How do you know what to say?" asked the girl. Why, God tells me," the rabbi replied. "Oh, then why do you keep crossing things out?"

What a great question! I have been a rabbi for over thirty years and frankly cannot think of a time I did more backspacing and deleting, our modern version of crossing out, while writing sermons. Not because I am at a loss for words, but because each of my words must now, more than ever, be carefully chosen. This Rosh Hashana as we enter the new year, our hearts are heavy as we think about Israel. We acknowledge how difficult it is to talk about Israel, hearing the horrific experiences of hostages and knowing they are still there, watching the various films that have come out about Oct 7 and what followed, counting rocket after rocket. And yet we must also acknowledge the news cycle of the suffering in Gaza, cities destroyed, and pictures of starving children. Do we have the strength as we enter this year to hold two very different pictures in our minds and hearts?

My colleague, Rabbi Joshua Gruenberg in "A Public service announcement for 5786 said: "The truth is that rabbis stand before their congregations with trembling hearts. We know that

every word matters. We know that words can wound and words can heal. And we know that in a climate like this one, the margin for error feels impossibly thin. Yet we also know that silence is not an option. This year, let rabbis and congregations alike remember that we are in this together. That as rabbis strive to see and hold the fullness of their communities, communities, too, can strive to see and hold the fullness of their rabbis. The only way we will find wholeness is if we grant each other the space to be imperfect, the courage to be vulnerable, and the grace to be human.”

This morning’s Torah portion is the problematic, perplexing story of the sacrifice of Isaac, also known as the Akadah. The journey to sacrifice his son was a difficult one for Abraham to embark upon and each year it is a difficult story for us to hear. But as Jews, we have never shied away from difficulty or from the truth. And the underlying message of this narrative is that in times of difficulty, we must have faith, faith in God, faith in ourselves, and faith in humankind.

Similarly the current situation in Israel is difficult for us to read about and see the photographs that stream daily on the news. But, we cannot ignore it or shy away. Israel must be addressed these Holy Days and I want to be upfront- like just tearing off a bandaid that really stuck to our skin- we know it is going to hurt, but we also know it has to be done. I also hope you can, like like Abraham so long ago and like I do, still hold out hope and faith both in God and in our brethren, the citizens of Israel for a peaceful solution. Israel has struggled with its neighbors since its founding, but I do believe if Israelis and the world wide Jewish community maintains its faith and keeps working to reach a peaceful solution, we will one day achieve it.

In the meantime, I urge you to be open to all the many nuances, the bias on both sides, and to remember that if there really was a simple solution that did not involve the murder of innocents on both sides, the whole situation would have come to an end long ago.... As Jews we have always been willing to think independently and we really do need to do so at this time. World Opinion is clearly with the majority condemning Israel unilaterally without probing past contemporary journalistic sensationalism. I would like to start with what I sincerely believe are things we can all agree upon such as

1. The killing or starving of innocent individuals is *wrong and unacceptable* .
2. The raping of young women and the mutilating of their genitalia is *wrong and unacceptable*
3. Using women and children as human shields in war is *wrong and unacceptable*
4. Taking and torturing hostages for over two years is *wrong and unacceptable*.

The current situation in the Middle East can only be viewed as very complicated because of the ideology of Hamas and the Islamic Jihad.—They do not believe all of the above are wrong and unacceptable. They will fight using whatever means they can to destroy the state of Israel as they fundamentally believe that Israel should not exist. They glorify death and wish to be martyrs in the ultimate battle to kill all Jews. Any negotiation, cease fire, or concession is only temporary to allow them to get closer to the ultimate goal. Using their own population, the innocent civilians in Gaza as pawns and letting them suffer or die is not only permitted, but laudable in order to garnish public sympathy and to vilify Israel. And Israel, a Jewish state founded on Jewish values, respects all life, and abhors going to war, and yet when their very survival is at stake, what other choice is there? A fundamental problem is that the world cannot judge what happens in the Middle East with modern liberal theology. Hamas is playing by very different standards, culture and beliefs.

War is never easy and what takes place during a war is heartwrenching to see, especially now when it is brought into our homes through the media daily, And the war of public opinion overwhelmingly is siding with Hamas-run Gaza. But let me be clear. No matter how much we disagree with Israel's actions and its current government, no Jew should ever march with or applaud the kafiyah wearing individuals who are chanting "Free Palestine" and/or "From River to the Sea." People may not realize, but both of these phrases mean the end of the Jewish State of Israel and even further those who chant it would be ecstatic to rid the world completely of Jews.

I have protested boldly against the current Israeli government while in Israel. I have taken part in the marches that occurred in Israel because that is how you change a government's policy. Not shouting for the end of the nation. There is a big difference, a huge precipice between protesting for abolishing the Jewish state and protesting against the Israeli government. "Free Palestine" and "From the River to the Sea" unequivocally means the destruction of the state of Israel, murdering or expelling all Jews from the entire area.

As American Jews, we may say we really do not have a connection to Israel today and that there is a clear separation between Judaism and Zionism.... And between antisemitism and anti-Zionism. I beg to differ. Jewish history has shown us time and time again the fate of Judaism when there is not an independent Jewish nation.... **Wandering from land to land, Crusades, Inquisitions, pogroms, a Holocaust:** all different words for a plan to rid the world of Jews. Even if we never intend to visit Israel, let alone live there, Israel's existence is a necessity for Jewish survival.

I protest here in the United States when I am not happy with our government's actions and I was also involved in the protests against Netanyahu when I was in Israel in 2023 a bit before October 7th. I marched on two consecutive Saturday nights with millions of Israelis protesting the Israeli government and its actions have only gotten much worse since then. Again, I have no hesitation admitting I am not a fan of the current Israeli government. And yet... Israel seems, no **is**, held to a double standard. War is not humane. No other country in the midst of a war has done what Israel has done: Israel provides electricity, running water and food to their enemies. In addition, the IDF has dropped leaflets, made phone calls and sent text messages warning the people of Gaza to leave the danger zone before impending bomb strikes Israel has paid millions of dollars to feed the population of its enemy while its own citizens brutally taken hostage over two years ago are starving, if they are even still alive. And what does Hamas do? It steals the food, does not allow its distribution to those who need it, and in turn resell it at exorbitant prices in order to finance their terror activities. It uses civilians as human shields, establishing its command centers in schools and hospitals... and Israel, regardless of the ground war in Gaza, is badly losing the P.R. war. It is hard to get an image out of one's mind. As my colleague, Rabbi Asher Knight stated "Look, I get the point of calling social media a sewer. It is flooded with lies and hate. But it is not just social media. It is also the main YouTube channel where millions of people get their news, form opinions, and connect.... That is what makes this moment feel so terrifyingly dangerous to me. When people with huge followings spread conspiracies, they are not just polluting the water in a sewer, they are shaping a river." American Jews are drinking that water and are chanting for their own destruction alongside the enemies of Israel who do not just hate Israelis- they hate all Jews. Yet, the propaganda machine and some fake pictures and images and numbers keep coming and people keep buying them as if they're absolute fact. Case in point- this last week mainstream media showed horrible images of large towers in Gaza city being taken down. Their conclusion genocide. If I were sending my soldiers

into an urban area where I knew there were booby traps and snipers and spotters I wouldn't want the enemy to have any high vantage points either. Has any mainstream news source mentioned the fact that the IDF tried to get as many civilians out of the areas before they took down the buildings, but Hamas prevented them?

The modern State of Israel may just be the best and the worst thing to ever happen to the Jewish people. Why is the best easy to articulate? Jews now have a sometimes safe haven in our ancestral homeland that Jews from anywhere in the world can go to and freely live as Jews. But why the worst? Because now we are a nation and as such must defend our country in the same way as other nations have throughout history. Or as Golda Meir said "When peace comes we will perhaps in time be able to forgive the Arabs for killing our sons, but it will be harder for us to forgive them for having forced us to kill their sons. **Peace will only come when the Arabs will love their children more than they hate us.**" Our people have learned the hard lesson of the holocaust and say never again, never again will we be scapegoats led to slaughter. Jews were hated when we had no homeland and we are hated even more now that we have a homeland that we choose to defend in the same way other nations defend their land. Again, I am not defending Netanyahu's decisions or his policies. But I do not believe as Jews we should ever join our voices to those calling for a destruction of Israel. Israelis have the right to put the safety of their children first- would we not do the same. And as I shared last year when I spoke about Israel, I am scared. Scared because we have successfully raised the current generation of young Jews to speak out when they see injustice. They have learned the lesson so well, that they put the injustice against Palestinians ahead of the injustice against Israelis and against survival of the Jewish state and Judaism itself. But, as the words of Hillel taught "Ein Ain Ani Li mi li, ma ani? If I am not for myself, who will be for me, but if I am only for myself, what am I?" We should not put the State of Israel, and in turn Jews everywhere at risk... Let us fight both fronts: Protest Netanyahu -if you don't like his policies in Gaza, but continue to fight for the freedom of the remaining hostages and for the Israelis right to be a nation on our ancestral land and defend its borders against attacks such as October 7th.

I believe the sentiments of my colleague rabbi Steven Abraham of Temple Beth El in Baltimore who wrote "the truth is clear: Hamas is the author of Palestinian suffering. Hamas, not Israel, has looted aid, used civilians as shields, turned hospitals into command centers, and provoked a war it cannot win precisely because it does not value life—neither Jewish nor Palestinian. To place Israeli responsibility **on equal footing** with Hamas's war crimes is not compassion—it is cowardice. [It seeks to preserve a false neutrality at the cost of theological integrity.....] [We must speak of] a future rooted in justice, dignity, and safety for Israelis **and** Palestinians. This is a noble aspiration. But unless these words are anchored in reality, they become meaningless. **There can be no justice while Hamas rules Gaza. There can be no dignity under a regime that celebrates martyrdom and mass murder. And there can be no safety—none—for Jews anywhere while the world tolerates, excuses, or misunderstands Hamas.** Yet what is most astonishing is what is [not being said.] Nowhere is there a clear assertion that this war is not only politically necessary but morally mandated. Nowhere is there the acknowledgment that Israel is fighting not against the Palestinian people, but against a terrorist regime committed to Jewish annihilation. Nowhere is there the theological affirmation that military defense of innocent life is not merely permissible in Jewish tradition—it is a mitzvah."

These powerful words of Rabbi Abraham acknowledge that "many rabbis fear alienating progressive congregants, losing moral credibility in liberal spaces, or appearing indifferent to

suffering. But Torah does not call us to be silent in the face of evil....The humanitarian concern is real. But when it becomes the dominant theme—while righteous anger and clarity about justice are downplayed—we invert the moral structure of the moment. **The question is not whether Gazans are suffering; they are. The question is who caused that suffering, and what must be done to end it.** If one says “ Hamas,” then the logical conclusion is that Hamas’s removal is a humanitarian necessity. If you cannot say that clearly, then your compassion rings hollow. We cannot preach prophetic justice while forgetting Jeremiah’s tears for Jerusalem. We cannot speak of Jewish dignity while soft-pedaling our people’s trauma. And we cannot claim to love Israel while reducing her to a moral chess piece in someone else’s narrative.”

As your rabbi I am asking that we continue to be in solidarity with our brethren in Israel, many of whom also do not like their government’s actions. Let us be a voice that condemns the government, but not the nation or people.. Let us be a voice that does not apologize for Israel’s existence or for her right to fight. And a voice that also affirms that humanitarian aid must flow to the people in need and not looted by the terrorists—but that it must not come at the cost of abandoning the war against Hamas. All of us want -the war to end but what will that look like? Had the international community and the UN immediately put pressure on Hamas to return the hostages and lay down their arms and cut off all funding and support until they did, this war may have been over.

As Jews, we should be rightly concerned about our image and about Israel’s image as a modern nation. I conclude with a piece written by the Israeli blogger, Sarah Tuttle who writes; “So apparently we’re supposed to be Sparta now. Why Sparta? Because we’ve become a pariah. Because of the war, because of how the world sees us, because we’re being told to accept isolation as destiny. But here’s the thing about Sparta: they were feared, yes. They were disciplined, yes. But they were also closed off, brittle, short-lived... Their glory didn’t survive them — just a few lines in history and a cheesy movie with lots of shouting.

Is that really the story we want? To be remembered only for war, for walls, for the way the world turned away? Because the civilizations that endure aren’t the ones who sharpened their spears the longest. They’re the ones who kept creating, kept imagining, kept reaching outward even when the world tried to shut them in. If we’re going to pick a metaphor, I don’t want to be Sparta — not a good look - the haircuts were terrible.. I want to be the people who still insist on telling our story, not just as fighters, but as dreamers.

Dreamers, like Joseph, who saw stars bowing down and believed tomorrow could be different. Dreamers, like Jacob, who wrestled through the night and refused to let go until he was blessed. Dreamers, like Isaiah, who envisioned swords beaten into plowshares, spears into pruning hooks, nations choosing life instead of war. We’ve had enough Sparta. Let us be Israel — the ones who dream, who wrestle, who refuse to stop telling the story. It will not be easy... but I honestly do believe it is possible. Ken Yehee Ratzon. May this be God’s Will. Amen.

CBJ's Kol Nidre and Yom Kippur Services - October 1st and 2nd

Rabbi Mills' Kol Nidre Message

AL CHEIT: FOR THE SIN OF OUR WORDS
AND FOR THE SIN OF KEEPING SILENT
KOL NIDRE 2025
CONGREGATION BETH JACOB

What did the rabbi, the minister, and the priest say about the current political climate? Nothing. They did not want to get pulled "indefinitely" from their pulpits.

As I shared with you on Rosh Hashana morning, as a rabbi I have never felt that I must **so** carefully choose each and every word as I have this year. The right to free and open speech is seemingly not so much of a right anymore. Just a couple of weeks ago, ABC announced that it was pulling Jimmy Kimmel's late night show "indefinitely" after conservatives accused the longtime host of inaccurately describing the politics of the man accused of fatally shooting the right-wing activist Charlie Kirk. Kimmel responded in his return monologue, criticizing the government's threat to silence him and calling such pressure "un-American" and "dangerous". In the aftermath of the Kimmel incident, free speech advocates, celebrities, fellow late-night hosts, and legal experts condemned the FCC's actions as a dangerous infringement on free speech. The protesters stated unequivocally that this was a politically motivated attempt to intimidate a media company. Critics argued that the incident represented the latest example of dangerous government overreach regarding free speech and indirect censorship. This event is viewed by some as part of a larger, ongoing effort to exert control over the media and universities among others and silence critics through intimidation and targeted retaliation.

The threat to our first amendment right targets more than the famous and influential. A colleague shared he was recently contacted by a congregant, a naturalized American citizen who immigrated from France many years ago. ICE had visited this congregant's house intimidating him over criticisms of the current government he had posted on his social media. This individual was so scared of possible next consequences that he deleted all his social media. He is just one of many in our current climate who choose to remain silent out of fear rather than continuing to speak out.

But we Jews have a historic and cultural aversion to silence. At best our moments of silence can be labeled meditative, a pause to give us the proper motivation and intention to speak with meaning and purpose. Often, our silence is an attempt to formulate action rather than to listen and respond to the thoughts of another. Or to put it more bluntly, as comedians have joked, Jews suffer from a 'patience deficiency' meaning we don't *listen* when someone is speaking, we.... *wait for the first pause and then we interrupt*. Silence just does not seem to be in our DNA. Or as expressed humorously, *"A Jewish man disgusted with his faith, decides to leave the Jewish world behind, and join a monastery. He takes a vow of silence, but he is permitted to say two words every seven years. After the first seven years have passed, the elders bring him in and ask him for his two words. "Cold floors," he says. The elders nod and send him away. After seven more years, they bring him in and ask for his two words. "Lousy food," he mumbles. Again, the elders nod and send him away. Another seven years pass and the elders bring him in and once more ask him for his two words. "I quit," he says. "We're not surprised," replied the elders, "you've done nothing but complain since you got here."*

However, it is not our kvetching that led to the stereotype that Jews are rarely silent, rather it is because we are well-acquainted with the dangers that stem from silence. In his famous words from 1943, Dietrich Bonhoeffer, a German pastor who resisted the Nazi regime, wrote, "Silence in the face of evil is itself evil... Not to speak is to speak. Not to act is to act". His words are a stark reminder that silence is never neutral. It is a choice with consequences. The conscious or unconscious silencing of voices, particularly those of a vulnerable minority, create a dangerous environment in which prejudice, misinformation, and ultimately hatred of a minority group can flourish. When dissent is suppressed, hate grows unrestrained. The direct link between silencing and rising hatred and prejudice is well documented and has been used throughout history by tyrannical regimes. By silencing a group, it becomes easier to dehumanize them and justify persecution. As exemplified by the Holocaust, misinformation portray the targeted group as a threat, an enemy, and less than human. This was demonstrated by Nazi propaganda, which suppressed dissent and manipulated public opinion to create indifference to the fate of Jewish people. Finally, silence leads to the suppression of legitimate criticism. When people do not engage with different perspectives and are only exposed to the unchallenged stereotypes and misinformation spread by biased sources and prejudice, hatred increases exponentially. Bonhoeffer was a prophet when he stated, silence in the face of evil is itself evil.

Judaism understands the power of words. In the very first verses of our Torah, we read: *"And God said, 'Let there be light,' and there was light."* **God creates the universe through speech**, teaching us that our words have the power to shape and alter reality. The rabbis, learning from this, understood that a person's words such as reciting a blessing, making a vow, or entering a contract can bring new realities into being. This is why, according to Judaism, speech is not free. It is, in fact, incredibly costly.

Kol Nidre, a prayer dating back to the 8th century with which we began our service this evening, is an example of the huge cost of words. This prayer led to a multitude of false allegations against the Jews. The prayer was intended to release us from vows we have made in good faith but proved unable to fulfill. However, historically, it fueled the antisemitic accusation that one could not trust a Jew because Jews had a prayer that released them from all promises and/or contracts. This prayer was composed in reaction to the verses in the Book of Numbers that declare "when a person makes a vow to God or swears an oath, that person shall not break the vow, and must do all according to the words of the oath". Since vows and oaths held such great power our rabbis, who recognized that sometimes we are unable to fulfill that which we promised or vowed, needed to provide us with an "out". In the 12th century, Rashi's grandson, Rabbi Jacob Tam, revised the text of Kol Nidre to also include vows made in the future. Rabbi Tam recognized that Crusaders coerced Jews to make vows in order to remain alive. Similarly, during the Spanish Inquisition, our forebears knew their lives were in danger if they did not renounce their Judaism publicly and practice their Judaism in secret. For these Jews, Kol Nidre became the central statement of their faith. In the 1500's, a cantor in Southwestern Germany conveyed the sentiments of the terror-stricken Conversos by composing the dramatic melody which it meant to express our ancestor's fear and the horror as well as their hope for salvation. His tune, preserved for over 500 years in the setting we heard this evening, and those exact words we recited served to release Jews all over the world from both vows they could not fulfill and vows we were forced to make for our very survival.

On Yom Kippur, it is not just the Kol Nidre prayer that has us concerned about the power and repercussions of our words. The Al Cheit prayer, the Yom Kippur confessional, emphasizes accountability for harmful language and the responsible use of speech. In fact, more than twenty percent of the Al Cheit prayer hold us accountable for sins of speech including sins committed

through "the utterance of our lips," "harsh speech," "foolish speech," "idle chatter," and "gossip-mongering". This prayer provides a spiritual framework for balancing one's right to speak with the ethical duty to speak mindfully and pushes us to reflect on our motivations. Did we speak out of pride, baseless hatred, or a desire for gossip? Or in contrast, did we speak to uplift others, seek justice, or build community? The *Al Cheit* and its focus on the collective weight of our words remind us that our speech is not absolute. It is a divine gift that we must use wisely to elevate, connect, and repair, not to tear down. The Yom Kippur liturgy reminds us to judge others "on the side of merit," recognizing their inherent worth even when we disagree.

This lesson, central to the message of Yom Kippur, has also been the rallying cry of our prophets. One of the most powerful characteristics of Jews is our ability to make clear our thoughts, articulate our emotions and reveal our innermost being by the power of the voice. We learned this skill by emulating our prophets. The great prophets Isaiah and Jeremiah used their voices to rail against the injustices they saw in the community, to challenge their fellow Israelites when they believed that they were behaving poorly, to remind the community of the importance of worship and practice and to articulate what they believed God wanted of all of us. The texts of Isaiah and Jeremiah and Ezekiel, Hosea and all the other great prophets resonate with the power of the voice. The prophets were not known for being sweet and kind. Isaiah, with his prophecies for doom and gloom, [*would probably not have been much fun in a bar or at a party, but he-DELETE?*] was unafraid to speak the truth and he did so with respect for those around them and without resorting to name-calling or slander. Just like the prophets, let us continue our traditions' history of speaking out loudly against the injustices we see. To this day, the prophet's sermons, speeches, and orations still have the power to change and transform, if we really listen to them.

But we do not always listen. We have seen that at certain moments in history, the uplifting, oratorical, homiletic, commanding voices of our prophets are ignored. If we are again living in an era when most people's attention is captured by the poisonous voices, we need to follow the prophet's example and not be afraid to use our voices to demand change. If the political stage has become littered with vile attacks on opponents with the political commentators dissecting the validity of heinous charges leveled at one player or another, we need to use our voices in protest. If we only hear today the filthy rhetoric of talk-show and radio hosts looking to shock and awe their listeners and generate millions of dollars for advertisers who care little for what is said, but much for how many tune in for their daily dose of bile, we must refuse to have our voices silenced.

Although Judaism stresses the ethical responsibilities of speech, Jewish texts and our history also mandate open discourse, intellectual freedom, dialogue, debate, and the airing of different opinions. The Talmud is a record of dissenting views, emphasizing the importance of a wide range of voices as illustrated by this well-known parable: *Two men came before the rabbi to settle a dispute. The rabbi listened to the first man, thought for a moment, and said, "You know, you're right." The rabbi then listened to the second man who had the opposite opinion and after considering his argument, said, "You know, you're right, too." At this, the rabbi's attendant, who had been standing by the whole time, exclaimed, "But rabbi, they can't both be right!" The rabbi looked at his attendant and said, "You know... you're right, too!"* Instead of demonizing those with different perspectives, we are challenged to advocate for our beliefs with a heart full of love rather than hate and to listen to the other's opinion with an open mind.

Jewish tradition does, however, distinguish between constructive debate and harmful speech or *lashon hara*. *Lashon hara* is forbidden because it wounds others and degrades the speaker.

Judaism has long recognized that certain types of malicious speech have no place in our society. Our right to speak is vast, but our ethical responsibility is greater still. We have a moral obligation to use our words truthfully, compassionately, and constructively. The 18th-century mystic Rabbi Isaiah Horowitz taught that the verse from Deuteronomy; "Judges and officials you shall appoint for yourselves in all your gates" (16:18) can be interpreted as a call for self-regulation of our words meaning we must appoint our own internal "gatekeepers" at the gates of our mouths and ears to govern our words. Words can bring healing, but they can also cause immense damage.

We need to speak up loudly and warn against those whose poisonous vitriol pollutes our political debate and seeks to bring harm to others. One of the lessons of this season is that we should use our voices to demand a return to dialogue that is respectful and thoughtful, that conveys concern for the good of humanity and community. The power of the voice to guide and teach, uplift and embolden is remarkable indeed. Our voices can express the dreams and hopes for the future; they can express the prayers of the heart and soul; can challenge the wrongs of today and chart a course for a better tomorrow. But our voices can also be used to crush and insult, to defame and to slander. Let us pray that we soon see a return to civility, respect and dignity as we debate the critical issues of our day

Tonight we heard the Kol Nidre prayer and its stirring melody, a brutal reminder of the power of words used carelessly. We listened to the Al Cheit prayer reminding us of the danger of the misuse of our words. And we also have the words of our prophets and sages who taught us to use our voices to bring about change in the world. We must never forget the lesson of the Holocaust and other times in history when voices silenced led to hatred and prejudice and nearly the complete annihilation of an entire group. The answer is clear. We must actively fight to give all people a voice, by dismantling the mechanisms that silence, championing free speech and civil debate, and simultaneously condemning hate speech that incites violence and intolerance. As Jews, we are obligated to speak out loudly and work toward creating an inclusive society where all communities, including the Jewish community, the immigrant community, and the LGBTQ community among many others feel safe enough to voice their concerns and contribute to public dialogue. Ultimately, the fight against hatred and prejudice is a demand for genuine communication, a call to break the silence or the silencing that enables ignorance and hate. Our tradition teaches us to listen carefully, speak courageously, and refuse to accept dangerous lies that silence. Let us use our words carefully and precisely, but let us use them powerfully to uphold what is right and good, to bring an end to hatred against any group and to create a society in which everyone's voice is heard and valued. **אֲדֹנָי שְׁפֹתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ.**

Eternal God, open my lips, that my mouth may declare your glory. Cen yiheel'ratzon- May this be God's will. Amen.

To See Photos from CBJ's Yom Kippur Morning Service, [CLICK HERE.](#)

To see photos from Sukkot, [CLICK HERE.](#)

To see photos from Simchat Torah, [CLICK HERE.](#)



Please Volunteer to Sponsor an Oneg!

If you would like to honor a special occasion (birthday, anniversary, etc.) in a very special way, please consider sponsoring an Oneg. A beautiful, welcoming Oneg table of challah, fruit, baked goods, or even ice cream sundaes is a sign of our warm hospitality to our congregants, guests, and prospective members.

When you are a member of our congregation, you are asked to step forward **once a year** to host or sponsor an Oneg Shabbat for the members who attend services in person. Sponsors are asked to contribute \$54.00 to cover the cost for the Oneg. We will purchase the foods for the Oneg table, set up and clean up. [Click here to sign up for a specific date and pay.](#) If you prefer, you may send a check, payable to CBJ Sisterhood, to Cindy Teles at 31 Birch Avenue, Plymouth, MA 02360.

Hosts are expected to purchase or bake the items for the Oneg and be there in person to help to set up and clean up. The choice of food items is up to you. The Oneg can be as elaborate or as simple as you like.

Please contact our Oneg Coordinator, Trish Garland ((trishrgarland@gmail.com) if you would like to sponsor or host an Oneg. Trish can provide advice about what items are popular, such as fresh fruit, nuts, baked goods (not necessarily homemade), ice cream with toppings, etc. It's a mitzvah!



Thank You

to the following families who have volunteered to host or sponsor Onegs for the following dates:

November 7: Rabbi Jan & Cantor Lanie Katzew

November 21: Ron & Cherilynn Elowitz

December 5: Hyman & Sandy Spekman



MEMBERSHIP NEWS

If you would like to learn more about CBJ and are interested in becoming part of our Jewish community, please contact our Membership Chair, Barbara Aharoni, at ahabubs@gmail.com. [Click here for a link to CBJ's Application Form.](#)



Congregation Beth Jacob is grateful for all donations that are received. The following donations were recently received:

Yahrzeit Fund:

- Ron & Cherilynn Elowitz - Donation to help CBJ
- Judith & Allan Sherman - In loving memory of Judith's mother, Sylvia Krenis
- Fred & Irene Sarke - in loving memory of Irene's mother, Louis Lipitz
- Ray & Milly Russo Cultural Heritage and Arts Fund: Mark Russo - in loving memory of his parents, Milly and Ray Russo

Gift Card Program: Jeffrey Isaacson

New Building Fund:

Judith & Allan Sherman
Deborah & David Dauer
Jay Hoffman
Linda Wexler

Contribution to General Fund:

Ron & Cherilynn Elowitz - Donation to help CBJ
Phyllis Klasky - in honor of Gertrude and Melvin Klasky

General Fund in Support of CBJ's Musical Shabbatot with Rachmiel Klein:

Liron Perkins

Food Bank Donation: Myra Glansberg

High Holiday Appeal:

David & Pat Grace, in honor of Rabbi Mills
Rabbi Sandra & Arnold Bellush
David & Ruth Housman
Marsha & Andrew Liskov
Susan Moore-Zahreciyan and Roy Zahreciyan for virtual Tefillah for High Holiday
Phyllis Klasky
Elaine Katz & Randolph Ghertier
Jeffrey Isaacson
Paul & Pamela Sechoka

Rabbi's Discretionary Fund:

James Potter - in honor of Jordan Cahn becoming a Bat Mitzvah
Linda Wexler

CBJ General Fund:

James Potter - in honor of Jordan Cahn becoming a Bat Mitzvah
Laura Potter Cahn - in honor of Jordan Cahn becoming a Bat Mitzvah

Ray & Milly Russo Cultural Heritage and Arts Fund:

Barbara Aharoni-Shamir & Harry Shamir - in memory of Judi Chaskes' son, Daniel



Funding for Rachmiel Klein's Monthly Cantorial Performances

Rachmiel has been a featured songleader at our Shabbat services over the past several months, adding a new vibrancy and joy to our worship. His fee is partially subsidized by generous donations from a congregant, together with contributions from the Ray & Milly Russo Fund for Music and the Arts and the Rose Sherman Geller Fund for Jewish Family Life. **If you have been enjoying the music of Rachmiel Klein at our services, you may wish to contribute to those funds to replenish them.**

[Click here for a list of funds where donations may be made.](#)
[Click here to make a donation online.](#)



Thank you to everyone who has donated food and toiletry items for our food drive and who volunteered to deliver our collection to Christ Church Parish. This mitzvah will help many of our neighbors who depend on our support. This food drive was an example of Tikkun Olam in action. Our students had the opportunity to deliver the donations to the food pantry at the church and to learn how this effort affects the lives of members of the Plymouth community to rely on this support to care for their families.

This effort is ongoing. Many families continue to need our support.

Cash Donations: If you wish to make a monetary donation, you may do so online [using this link](#) on our website, or you may send a check to Congregation Beth Jacob, PO Box 3284, Plymouth, MA 02361, Attention: Treasurer. **Be sure to note that this is a donation for the Food Bank.** For more information, please contact the Co-Chair for our Social Committee, Judi Chaskes, at judithnowat@yahoo.com



**Join Reform Congregations throughout the United States For the
RAC's Flagship Social Justice Gathering
December 12 - December 15, 2025
Washington, D.C.**

In case, you wished you can have an experience similar to our teens who travel to DC for the RAC's (Religious Action Center of Reform Judaism) L'taken conference where they learn the liberal Jewish view on contemporary political issues and then lobby our elected officials, or if you're looking to learn more about making a difference when it comes to threats to democracy, rising antisemitism, the war between Israel and Hamas, and attacks on immigrants, LGBTQ+ people, reproductive rights, and more, join with hundreds of others for December's Consultation on Conscience, the RAC's flagship social justice gathering. Whether you're new to social justice work or a seasoned veteran, the Consultation is for you!

This wonderful program is restarting after a several year hiatus due to Covid.

There is a new Women of Reform Judaism Scholarship for the Consultation. Funding is available to anyone for whom the cost of attending is a barrier.

REGISTRATIONS ARE DUE BY NOVEMBER 28th.

Please use the following link to register:

https://events.urj.org/event/Consultation/Home?utm_source=sfmc&utm_medium=email&utm_content=8%2F14%2F2025__EmailJobID-9326711



Mi Sheiberach (Prayers for Healing)

We pray for the Healing and Recovery of the following people, as well as all of those throughout the world who are suffering from violence, war and famine:

Ina Lashin
Joseph Keller
Tracey Gutman
John R. Sore
Susan Basiri
Mary Ellen Dalgren
Maryann Leonard
Sandy Magnes Silverman
Julian Lindquist
Erin Sullivan
Linda Dauber
Susan Penchansky
Callan Crowley
Lynne Matson

Leslie Portney
Lauren DeFranzo
Nan Noble
Len Kaplan
Marilyn Levine
Andrea Weiss
Chris Davis
Ruth Anne Repking
Meredith Hoffman
Marlene Benjamin
Esther Rucha
Neil Rosenstrauch
Susan Moore
Trisha Brown

[To hear the beautiful song, Heal Us Now, performed by Hazamir Hasharon, click here.](#)



Yahrzeits That Will be Observed This Month

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

November

- 1 Frank Goldberg - Mark Goldberg's father
- 2 Manis Albert - Ruth Albert Shiff's brother
- 2 Erika Blass - Vicki Fitzgerald's mother
- 2 Marion T. Bryan - Lynne Bryan's mother-in-law
- 2 Edythe Shelly - Jeff Shelly's mother
- 3 Pearl Keil
- 3 Max Sadow - CBJ Founder
- 4 Mark Lelyveld - Susanne Lelyveld Wittenberg's father
- 4 Nettie B. Resnick - CBJ member
- 4 Amanda Russo -Jonathan Russo's daughter
- 5 Meyer Baron - Joel Baron's father
- 5 David M. Goldstein
- 5 Phyllis E. Levenson
- 6 Sylvia Rubinfen Cohen - Morris Bloom's aunt
- 6 Ruth Broder Ennis
- 6 Trude Weishaupt - Hazel Minsky's mother
- 7 Alfred Diamond - Beth Ann Orchard's father
- 7 Dora Goodman - Adeline Keller's grandmother
- 7 Sally Jaffee - Harry Keller's sister
- 7 Miriam Ross Toabe - Mitchell' Toabe's second wife
- 8 Charlotte Roe Gerber - Robin Hunter's mother
- 8 Elissa Teles - Seth Teles' mother
- 10 Celia Bello - Susan Winokur's mother
- 10 Bernard T. Resnick - CBJ member
- 11 Mildred Resnick Segal - CBJ member
- 12 Esther Carlson - Elaine Carlson's mother
- 12 Abraham Goldberg - Suzanne Goldberg's father-in-law
- 12 Bertha Goldberg - Suzanne Goldberg's mother-in-law
- 12 Sadye R. Meltzer - Barry Meltzer's mother
- 13 Herman Roe - Robin Hunter's grandfather
- 14 Bernard Feinberg - CBJ member
- 14 George Gleason - Miriam Gleason's husband
- 14 Eunice Dezorett Millstein
- 14 Israel Pokross- Estelle Sherman's father
- 16 Edward F. Baler - Judge Gregory Baler's father
- 17 Danella "Penny" Baum- Al Baum's mother
- 17 Sidney Shuman
- 18 Julius Meltzer - Barry Melter's father

20 Elisabeth (Jonas) Shamir - Harry Shamir's mother
21 Eric P. Simons - Lanie Katzew's brother
22 Joseph Cohen - Morris Bloom's uncle
22 Mildred Goldberg - Pam Sechoka and Susan Basiri's mother
22 Minna Matross - Burt Matross's mother
22 Louis Resnick - CBJ Founder
22 Rachel Yutan
22 Edith Zavalcofsky
23 Barbara Papell Garcia - Sherri Sore's aunt
23 Helen R. Kramer
24 Bessie Kramer
24 Kebe Toabe - Mitchell Toabe's brother
25 Clara Coffman - Lois Klasky's sister and Phillis Klasky's aunt
25 Morris Russo
28 Celia Starr - Nancy Starr Pecorella's grandmother
29 Albert Shiff - Ruth Albert Shiff's husband

May their memory forever abide as a blessing.

Yahrzeit Donations

[Donations in memory of a loved one may be made here.](#)



**The Next Sisterhood Meeting
Monday, November 10th, at 7:00 pm (Zoom)**

Regular Monthly Sisterhood Meetings: are held on the second Monday of each month. Your input is important to us! What sorts of programs would YOU like to participate in during the coming months? Future potential events include a mystery ride, a book discussion, a game night, a talent show, and a series of programs focusing on Jewish Women of Action. Please come to the meeting and share your ideas!

The Zoom link for Sisterhood Meetings:

<https://us02web.zoom.us/j/81885106141?pwd=dHd6LzMzSTRJZ2J6VmM2WIBZenpXZz09>

Meeting ID: 818 8510 6141 Passcode: 579857

**Dues for 2025-2026 Are Now Due!
Please Join Sisterhood!**

Sisterhood has always been a backbone of CBJ, with its donation to the temple, the sponsoring of onegs and other events, and its various activities. In order for Sisterhood to continue in this vital role, we need you!!! **It is not necessary to be a member of CBJ to be a member of Sisterhood.**

There are 3 levels of dues.

\$25- ruby level

\$36- emerald level

\$54- diamond level

Please send your check, payable to CBJ Sisterhood, to Cindy Teles at 31 Birch Ave.
Plymouth, MA 02360.

OR

You may pay online at <https://my.cheddarup.com/c/cbj-sisterhood/items>

Thank you!



Sisterhood Application Form 2025-2026

Name _____

Phone _____ (home) _____ (cell)

Email _____

Area of interest _____

Talent you would be willing to share with the group _____

Program suggestions _____

If you prefer to be an inactive member, please indicate that preference here: _____

Dues are a primary source of funds for many projects. Even if you can't participate, please join us and support our important programs and activities.

Ruby Membership: _____ \$25.00

Emerald Membership: _____ \$36.00

Diamond Membership: _____ \$54.00

Make your check payable to Beth Jacob Sisterhood and put "Sisterhood Dues" in the Memo line. Please mail to: Cindy Teles, 31 Birch Avenue, Plymouth MA 02360.

NEW! ONLINE PAYMENTS ARE NOW AVAILABLE!

You may now pay your Sisterhood dues online! [CLICK HERE](#)! Be sure to note that your payment is for Sisterhood dues. Thank you!

CBJ Gift Card Program



Please support CBJ by purchasing Gift Cards. When you do, CBJ receives a substantial commission and it costs you nothing.

Which popular restaurants and retail firms participate in our Gift Card program? Texas Roadhouse, Panera, Chipotle, Olive Garden, Fridays, Chili's, and 99, along with retail firms such as Stop & Shop, Shaw's, Big Y, Walmart, TJ Maxx, Marshall's, Zappo's Walgreen's, CVS (gift cards can be used to pay for your prescriptions), Home Depot, and hundreds of others.

[Check out this link to get a partial listing.](#)

You Can Order Gift Cards Online!

To order gift cards online, download the RaiseRight app on your Smartphone or computer. Set up your method of payment. **Enter CBJ's Enrollment Code 3477L3C988L9 which will designate Congregation Beth Jacob as your organization.** The gift cards can be mailed to you, or better yet, they will be available instantly in digital form in your RaiseRight wallet on your phone. Gift cards can also be refilled online. How convenient is that!

Breaking News!

You Can Now Book Travel through RaiseRight!

Make your earnings go the distance! You can now book hotels and car rentals directly through RaiseRight. Enjoy low prices, higher earnings, and the flexibility of booking with a credit or debit card while you raise money for CBJ! More information is available on RaiseRight.com.



Brotherhood Bowling

The 1st and 3rd Thursdays of the Month at 3:00 pm at Kingston Ten Pins

We bowl 3 strings and pay only the special rate of \$4.50/string. This is a great way to get together with other members of Brotherhood, renew old friendships, and make new ones. You don't have to be good at bowling to participate - all you need is a good sense of humor! Contact Seth Teles at scteles@aol.com or Arnold Gladstein at aralglad@verizon.net and let us know if you would like to join us. Is your spouse or significant other welcome? Of course!

Recipe For The Celebration of SIGD



Himbasha Ethiopian Flatbread

An Ethiopian Flatbread, often made as a celebratory bread. It is mildly sweet, flavored with cardamom, raisin and black sesame seeds.

Prep Time: 15 min. Cook Time: 30 min. Resting Time: 2 hrs Total Time: 45 min.

Ingredients

2 cups All Purpose flour
3 Tablespoon Sugar
1 teaspoon Instant Yeast
½ teaspoon Salt
2 Tablespoon Olive oil plus 2 teaspoon
½ cup Warm water might need up to ¼ cup more
¼ cup Raisins
1 teaspoon Black Sesame Seeds
½ teaspoon Cardamom powder
3 Tablespoon Milk for brushing on top

Instructions

1. Use a food processor or stand mixer to make the dough. We could also make it by hand.
2. In the bowl of the food processor or a large bowl, add the flour, instant yeast, sugar, salt, cardamom powder and black sesame seeds. Mix well to combine.
3. Add the raisins and the oil and mix once to combine.
4. Slowly add warm water to make a soft dough. Knead for about 7 to 10 minutes to get a soft and non-sticky dough.
5. Cover the dough and let it rest until doubled in volume (about 1-½ hours.)
6. Once the dough has risen, punch it down gently. Grease a 9 inch cake pan or any oven safe pan.
7. Place the dough and spread it evenly across the pan. The dough will retract back. In that case, rest for 5 minutes and then stretch again.
8. Cover the pan and let it rest for about 30 to 45 minutes or until the dough is puffy.
9. Preheat the oven to 350 F.
10. Now using a blunt knife, make patterns on the dough. The traditional wheel pattern is shown in the photo above.)
11. Brush the top with milk and bake for 25 to 35 minutes or until the Himbasha is golden brown on top.
12. Remove from the oven and let it briefly rest on a cooling rack. Slice and serve.