



Congregation Beth Aaron/ 406-248-6412

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Photo by Rachel Schaffer, c. 2006

## Calendar of Events

### JANUARY

**January 20-22**

Rabbi Joanne in Billings

**February 10-12**

Rabbi Joanne in Billings

**March 3-5, 17-19**

Rabbi Joanne in Billings

**March 31-April 2**

Rabbi Joanne in Billings



## The Jewish Religious Service, by Uri Barnea

The October and November columns on this subject dealt with the shift from sacrifices to prayer and then with the historical development of the prayer book (Siddur) itself. This article discusses the structure of the prayer book and its various sections.

Each day in the Jewish tradition contains three service periods: morning (Shacharit), afternoon (Minchah), and evening (Ma'ariv or Arvit). These three times have been chosen based on the ancient schedule of offering of sacrifices by the priests in the Jerusalem Temple. (Note: While these three daily services are maintained by all Orthodox congregations and by a good number of Conservative congregations, the morning and afternoon services have been largely dropped by the Reform and Reconstructionist congregations.)

The principal difference among these three services is mainly in their individual contents rather than in their structures. Because there are dozens upon dozens of minute differences in the content of these services, space is insufficient here to cover them all. But a few highlights may help: For example, the morning service includes Yotzer Or (Who forms light) while in the evening service, appropriately, the prayer is Ma'ariv Aravim (Who brings on the evenings); the Torah is always read in the morning, on Mondays, Thursdays, and Saturdays (the Reform movement shifted the Sabbath services to Friday night except for Bar or Bat Mitzvah services) plus a short reading of next week's Torah portion during the Sabbath's Minchah; the Sh'ma Yisrael is only recited (or chanted) in the morning and evening services (plus a variation of it "on the bed" before going to sleep. etc.). Obviously, the High Holy Days

services include specific prayers that are used only during that time, and thus they are outside of this discussion.

Another important difference focuses not only on the time of day but whether it is a weekday or the Sabbath. For example, three important differences are that the morning service is much shorter because people need to go to work (plus donning the Tallit and laying T'filin are done still at home, and even the hymn Ma Tovuv used to be chanted before entering the synagogue); the Kedushat Hayom (sanctification of the day) is omitted on weekdays for obvious reasons, and the Amidah (the eighteen benedictions) is much shorter on the Sabbath because, due to the holiness of the day, we are not supposed to petition God on the Sabbath.

Finally, the main structure of the service is common to all services, and the main rubrics of the service (in that order) are I. Creation: Preliminary prayers for the time of day, specific Psalms. II. Revelation: the Sh'ma and its blessings; III. Redemption: Emet v'Emunah (true and enduring), Mi Chamocha (Who is like You); Amidah (the eighteen benedictions or a shorter version for the Sabbath), Torah and Haftarah reading, concluding prayers, i.e., Aleinu and the Mourner's Kaddish. The Sabbath also includes the section of Kabbalat Shabbat (welcoming the Sabbath). As a point of interest, the function of the Chatzi Kaddish (Reader's Kaddish) is to conclude each section. In the traditional prayer book, the Reader's Kaddish is chanted a few times, while in the Reform service, it appears only once. By the way, the Mourner's Kaddish is always recited, never chanted.





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The deadline for submitting items for the February Temple Tablet is **Thursday, January 26**. Send items to the editor, Rachel Schaffer.

## Candle-Lighting Times

Friday, Jan 6	4:28 p.m.
Friday, Jan 13	4:36 p.m.
Friday, Jan 20	4:45 p.m.
Friday, Jan 27	4:55 p.m.
Friday, Feb 3	5:05 p.m.
Friday, Feb 10	5:16 p.m.
Friday, Feb 17	5:26 p.m.
Friday, Feb 24	5:36 p.m.
Friday, March 3	5:46 p.m.
Friday, March 10	5:56 p.m.
Friday, March 17	7:05 p.m.
Friday, March 24	7:14 p.m.
Friday, March 31	7:23 p.m.

## Torah Portions for January

- 1/7 Vayigash** Pent. Gen. 44:18-47:27; Pr. Ezek. 37:15-28  
**1/14 Vayechi** Pent. Gen. 47:28-50:26; Pr. I Kings 2:1-12  
**1/21: Shemot** Pent. Ex. 1:1-6:1; Pr. Isa. 27:6-28:13; 29:22-23  
**1/28: Vaera** Pent. Ex. 6:2-9:35; Num. 28:9-15; Pr. Isa. 66:1-24

## Donations

### Endowment Fund

Alan & Nyd Kraushaar

### Building Fund

Saralee Melnick

## Member News

\*Dr. **William Knopf**, one of CBA's new members, joined St. Vincent hospital this fall as chief of cardiovascular services. He and his wife Robin moved to Billings from Atlanta, GA. We hope the Arctic weather doesn't make them regret the move!

\*Mazel tov to **Emily** and **Alan Kitterman** on the birth of their son, **Asher Bradly**, and to the grandparents, **Roxanne Fahrenwald** and **Jeff Simkovic**, who are also celebrating the births of two additional grandsons in New York!

## Martin Luther King, Jr., and the Jewish Community

On January 16, the country celebrates Martin Luther King, Jr., who is remembered as a powerful voice against racism and for civil rights. For some, Dr. King was also something else: an important ally in the fight against anti-Semitism.

Dr. King's close bond with the Jewish community is treated as only a small footnote of his life and work. Towards the end of his life, Dr. King devoted significant time and energy to strengthening strained ties between African-Americans and Jewish/European-Americans.

Representative John Lewis, former civil rights leader who worked with Dr. King, summarized the similarities between these two groups of Americans. Dr. King "understood that a special relationship exists between African Americans and Jews. He knew that both peoples were uprooted involuntarily from their homelands. He knew that both peoples were shaped by the tragic experience of slavery. He knew that both peoples were forced to live in ghettos, victims of

segregation. He knew that both peoples were subject to laws passed with the particular intent of oppressing them simply because they were Jewish or black. He knew that both peoples have been subjected to oppression and genocide on a level unprecedented in history."

Dr. King also advocated against the mischaracterization of Zionism as racism. Addressing the Rabbinical Assembly weeks before his death, Dr. King said, "I see Israel as one of the great outposts of democracy in the world, and a marvelous example of what can be done, how desert land can be transformed into an oasis of brotherhood and democracy. Peace for Israel means security and that security must be a reality."

We can only speculate how, had he lived, Dr. King might have helped heal the divisions among all people—or even the contributions he could have made toward achieving more peace in the world. What we do know is that many of Dr. King's visions are as relevant today as they were in the 1960s.

## Yahrzeits

In Jewish custom, the yahrzeit is the anniversary of a loved one's death according to the Hebrew calendar. The Hebrew date comes first; the civil date follows (and varies by year).

### Tevet

11 (Jan 9): Ida Page, mother of Al Page

14 (Jan 12): Harvey Jaffe, uncle of Heather Rio

16 (Jan 14): Rose Silver, grandmother of Jack and Bob Sukin  
 Harold G. Fink, father of Arthur Fink

17 (Jan 15): Zella Nemer, mother of Robert Nemer

18 (Jan 16): Isidore Duberstein, father of Lenny Duberstein

21 (Jan 19): Miriam Burstein, mother of Uri Barnea

22 (Jan 20): Eleanor M. Fink, mother of Arthur Fink  
 Henry Myers, father of David Myers

24 (Jan 22): Beverly Small, member of CBA

Louis Nodler, father of Marsha Selwyn

25 (Jan 23): Harold Fink, father of Arthur Fink

28 (Jan 26): Susan Hutcherson, mother of Cendri and Miri Hutcherson and Jill Hutcherson Salsbury  
 Eleanor Fink, mother of Arthur Fink

29 (Jan 27): David Firestone, grandfather of Lisa Sukin

### Shevat

1 (Jan 28): Alan L. Blair, brother of Julie Coleman Ford

9 (Feb 5): Esther Levy, mother of Julie Coleman Ford

14 (Feb 10): Harry Miller, grandfather of Don Alweis

# January 2017

December 2016	January 2017	February 2017
S M T W T F S	S M T W T F S	S M T W T F S
1 2 3	1 2 3 4 5 6 7	1 2 3 4
4 5 6 7 8 9 10	8 9 10 11 12 13 14	5 6 7 8 9 10 11
11 12 13 14 15 16 17	15 16 17 18 19 20 21	12 13 14 15 16 17 18
18 19 20 21 22 23 24	22 23 24 25 26 27 28	19 20 21 22 23 24 25
25 26 27 28 29 30 31	29 30 31	26 27 28

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 Last day of Chanukkah New Year's Day 🌟	2 New Year's Day (observed)	3	4	5	6	7
8	9	10	11	12	13	14
15	16 Martin Luther King, Jr. Day 🇺🇸	17	18	19	20 Inauguration Day 🇺🇸 Rabbi Joanne in town.	21
22	23	24	25	26	27	28
29	30	31	1 Groundhog Day 🐻	2	3	4

## Welcome New Member Elyse Monat!

Elyse has been attending services and activities at CBA for a couple years and this fall joined our congregation. A longtime lover of cycling, Elyse moved to Billings in October 2014 to assume the position of AmeriCorps volunteer for Billings Trail Net. Her interest in biking blended well with her position as Active Transportation Educator. She helped develop the Take the Hi Road and Commuter Challenge Programs. Having completed her AmeriCorps commitment, she is now working as an intern for the Billings Yellowstone County Metropolitan Planning Organization.

Born and raised in Indianapolis, she is the youngest of three children. Raised in a Reform Jewish congregation, she fondly remembers singing in the children's choir Chai Notes and completing both her

Bat Mitzvah and Confirmation. She is a graduate of Tulane University in New Orleans. A fact that most people don't know about Elyse is that like other good Jewish children, she played the violin as a youth.

Elyse enjoys the community of CBA, opportunity to be with other Jewish people, and the welcome she has received from congregants. Free time is spent on her bike and swimming, and in the company of her beloved cat Wilbur. I have frequently been impressed by Elyse's motivation to ride her bike from her downtown Billings apartment to services, regardless of weather. We welcome Elyse and thank her for her commitment to our community.

*Stay tuned for a monthly column on our new members.*  
Diane Kersten

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We're on the Web!

See us at:

[www.cbamt.org](http://www.cbamt.org)

### Useful links on the Web:

URJ weekly Torah series  
<http://urj.org/torah/#cprFor%20Webmasters>

Weekly newsletter of the  
Reform movement  
<http://urj.org/eneews/jta/>

Weekly "Ten Minutes of  
Torah"  
<http://urj.org/torah/ten/>

## Adult Education on Jewish Subjects

Uri Barnea will offer two courses on Jewish subjects this spring:

**Introduction to Judaism** will take place at The Lincoln Center downtown Tuesday evenings, 6:00-8:00 p.m., from January 17 – February 21. Fee: \$75.00.

**Course description:** Introduction to Judaism is a survey of the most important theological concepts, religious practices, and historical, geographical, and cultural aspects concerning the Jewish people, from their earliest beginnings some 3,800 years ago to our own time.

A second course, titled **The Mystery of the Ten Commandments**, will take place at The Lincoln Center every

Thursday, 6:00-8:00 p.m., from January 19 – February 23. Fee: \$60.00.

**Course description:** As famous as the biblical Ten Commandments are, both their content and history are shrouded in mystery. For example, how many "Ten Commandments" are there? When and why were they written? Join this one-of-a-kind analysis as we reveal the amazing and enigmatic story behind this famous document.

Both courses are located in Lincoln Room B-3, and both request participants to bring their own Bible.

To enroll in one or both of these classes, call 406-281-5010 or visit [www.billingsadultcommunityed.org](http://www.billingsadultcommunityed.org).

## What Is MAJCo?

The Montana Association of Jewish Communities (MAJCo) is an umbrella organization that includes representation from Jewish communities across the length and breadth of the great state of Montana. Membership in MAJCo is open to any Jewish community, whatever the "stream," within Montana. (Acceptance by the current communities is required.)

Small Jewish communities in rural areas do not exist in a vacuum. Almost three decades ago, the Jewish communities throughout the state created MAJCo, an association of all the organized Montana Jewish communities. Through MAJCo, we keep in touch and have created a community throughout this great big beautiful state.

The Jewish communities in the Big Sky currently include

- Congregation Beth Aaron, Billings
- Chabad Lubavitch of Montana, Bozeman
- Congregation Beth Shalom, Bozeman
- Congregation B'nai Israel, Butte
- Congregation Aitz Chaim, Great Falls
- Helena Jewish Community, Helena
- Glacier Jewish Community/B'nai Shalom, Kalispell-Whitefish
- Chabad Lubavitch of Missoula, Missoula
- Congregation Har Shalom, Missoula

Anyone wishing to be on the MAJCo email list may contact Brian Schnitzer at [bschnitzer3@msn.com](mailto:bschnitzer3@msn.com).



## CONGREGATION BETH AARON

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