



Congregation Beth Aaron/ 406-248-6412

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Photo by Rachel Schaffer, c. 2006

Calendar of Events

FEBRUARY

Rabbi Joanne in Billings

February 10-12

March 3-5

March 31-April 2

April 21-23

A visit in May or early June, TBD

July 21 (a make-up date for December 16-18—stay tuned)

Regular times:

Friday

7:30 p.m.: Shabbat service

Saturday (except for July 21 weekend)

10:00 a.m.: Torah study

11:30 a.m.: Lunch and Learn

Sunday (except for July 21 weekend)

10:00 a.m.: Religious School, third grade and younger

10:30 a.m.: Religious School, fourth grade and older



The Jewish Religious Service, by Uri Barnea

One of the oldest and most prominent parts of the Jewish religious service is the public reading from Scriptures. Its history and a few other aspects of this subject are discussed in this column.

Public Torah reading has its origins in the earliest period of Jewish history. For example, in Exodus 24:7, we read about Moses: “Then he took the record of the Covenant and read it aloud to the people...” In Deuteronomy 31:11, God instructs Moses as follows: “When all Israel comes to appear before the Lord your God...you shall read this Teaching aloud in the presence of all Israel,” and Chapter 8 of Nehemiah (approximately 450 BCE) describes how Ezra *Hasofer* (the Scribe) read Moses’ Torah in front of men and women, and “the ears of all the people were given to the scroll of the Teaching.” It becomes clear, then that public Torah reading preceded even the various prayers that now embody the bulk of the service. It’s important to internalize this fact, because by practicing Torah reading, we continue the chain of the Jewish tradition that began more than 3,000 years ago.

At the beginning of this era (CE), two cyclical traditions of reading the Torah had existed, one in the Land of Israel, which had smaller portions read each week, concluding the cycle every three years, and another in Babylon, which enlarged the portions read, thus concluding the cycle in one year. After the sixth century, when the Jewish population in Israel dwindled considerably, most Jewish

congregations across the world adopted the Babylonian custom, finishing and starting the cycle simultaneously on Simchat Torah, two days after Sukkot.

The history of reading from the Prophets during the service is more obscure. There are two main theories: One claims that when the Greeks (during the Maccabees’ time, ca. 168 BCE) prohibited the Jews from reading the Torah, the communities replaced the Torah reading with the reading from the prophets. Another theory is that the custom of reading the *Haftarah* was instituted as a reaction to the Samaritans who declared that the only part of the Bible they recognized was the Torah. Be it as it may, in many synagogues, the reading of the *Haftara* follows the Torah reading, and the *Haftarah* is thematically connected to the issues addressed in the weekly Torah portion. One difference between the two readings is that for the Torah, the congregation may have up to seven readers (*Aliyot*) while the *Haftarah* is always read by only one person, usually the last one to read from the Torah; that person is called the *Maftir*, meaning “the one who concludes the reading from Scriptures.” The *Haftarah* is always read from the Bible, not from a scroll, but the *Shulchan Arukh* (the “Set Table”), i.e., the most authoritative book on Jewish law (*Halakhah*), permits congregations that do not own a Torah scroll to read the Torah portion from the Bible “in order that Torah would not be forgotten in Israel.”



Lighting the Chanukkiyot 2016

Photo courtesy Rachel Schaffer



Photo by Rachel Schaffer, c. 2006

The deadline for submitting items for the February Temple Tablet is **Thursday, February 23**. Send items to the editor, Rachel Schaffer.

Candle-Lighting Times

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 February

- 2/4: Bo** Pent. Ex. 10:1-13:16; Pr. Jer. 46:13-28
- 2/11: Beshalach** Pent. Ex. 13:17-17:16; Pr. Judges 4:4-5:31
- 2/18: Yitro** Pent. Ex. 18:1-20:23; Pr. Isa. 6:1-7:6, 9:5-6
- 2/25: Mishpatim** Pent. Ex. 21:1-24:18; Ex. 30:11-16; Pr. II Kings 12:1-17

Donations

- *Uri & Liz Barnea in honor of Alan Kraushaar's birthday
- *Jeff Simkovic & Roxanne Fahrenwald for the High Holy Days
- *Paul Small in memory of Dr. Aaron Small and Beverly Small
- In honor of CBA**
- *Joel & Ann Guthals
- *Andrew & Paulette Laszlo
- *David and Sarah Weston Fund



Member News

*Hearty congratulations to Dr. **Roxanne Fahrenwald**, senior vice president of clinical and educational integration at RiverStone Health, who was recently appointed to the Family Medicine Experience (FMX) Advisory Board of the American Academy of Family Physicians (AAFP). As a member of the Board, she will help plan,

oversee, and evaluate ongoing medical education curriculum, as well as help with the selection process for presentations at the AAFP's major annual scientific and educational conference. More than 4,000 family medicine physicians are expected to attend the 2017 conference in San Antonio, Texas.

Valentine's Day Twice a Year?

Long before Valentine's Day grew out of ancient Roman and Christian tradition, Tu B'Av*, a Jewish day of love, was celebrated on the evening of the full moon on 14th of Av (August 6, this year). The holiday falling on a full moon might not be a coincidence since many ancient cultures linked it with romance, love, and fertility.

For almost nineteen centuries, Tu B'Av was acknowledged with minor changes in the daily prayer service. The holiday was rejuvenated in the modern state of Israel as a Jewish Day of Love, resembling Valentine's Day. It is celebrated by sharing flowers, romantic dinners, engagements and marriage ceremonies.

Tu B'Av originally served as a match-making day for unmarried women before the fall of Jerusalem in 70 C.E. Women would dress in white and dance in the vineyards, and men who did not have a wife would go there to find themselves a bride. It also marked a time when the tribes of Israel were permitted to intermarry.

In 1959, when the Catholic Church removed Valentine's Day from its calendar, it became a secular holiday. Now Jewish communities can celebrate both "days of love."

*Tu B'Av simply means the 15th Day of the Hebrew month of Av, and it is considered one of the most joyous and festive days in the Jewish year. It is the last holiday of the year.

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).

Shevat

Feb 4: Bernard Schein, husband of Sally Schein, father of Lee Schein Kapelovitz

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

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

15 (Feb 11): Edith Gold, grandmother of Brian Schnitzer

19 (Feb 15): Herbert Goodman, father of Stuart Goodman

21 (Feb 17): Nathan Samuels, grandfather of Rachel and Deborah Schaffer

26 (Feb 22): Ann Sax, grandmother of Marc Blum

Adar

1 (Feb 27): Sheila Sanders, friend of Rose Emily Blum
Abe Yoelin, grandfather of Sandy Sukin

3 (March 1): Phyllis B. Myers, mother of David Myers

5 (March 3): Jacob Isaac Perlmann, brother of Thelma

March 6: Sally Schein, wife of Bernard Schein, mother of Lee Schein Kapelovitz

8 (March 6): David Lakier, father of Jeff Lakier

Ruth Blum, mother of Marc Blum

10 (March 8): Avram Perlmann, father of Thelma Lakier

William B. Levy, father of Julie Coleman Ford

11 (March 9): Elliot Reiter Schnitzer, son of Brian Schnitzer

12 (March 10): Chester J. Civin, father of Donna Healy

16 (March 14): Freeda Lipman, grandmother of Cendri, Miri, and Jill Hutcherson Salsbury

19 (March 17): Rita Hirshfeld, mother of Theo Hirshfeld

21 (March 19): Elliott J. Schaffer, father of Rachel and Deborah Schaffer

Yaacov Hirshfeld, father of Theo Hirshfeld

February 2017

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

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
29	30	31	1	2 Groundhog Day	3	4
5	6	7	8	9	10 7:30 pm Shabbat service	11 10 am Torah study 11:30 am Lunch & Learn
12 Lincoln's Birthday 10am Religious School 3- 10:30am Religious School 4+	13	14 Valentine's Day	15	16	17	18
19	20 Presidents' Day	21	22	23	24	25
26	27	28	1	2	3	4

Welcome New Member Tammy Dayton!

Tammy grew up in the Adirondack Mountains in upstate New York in the same village her ancestors homesteaded in 1720 after first immigrating from England to Long Island, NY, in 1629. Tammy was the first in her line of descendants to leave and have a Dayton child who was not born in New York State in over 350 years. Tammy moved to Billings in 1993 from Lodi, California. She has been a banker her entire professional life.

Tammy began attending CBA almost nine years ago. She first participated in Hebrew classes and

completed all four books!! Her language study evolved into participation in many CBA activities such as services and Torah study, which she loves.

Tammy has one son, Roger, and daughter-in-law Jess, who live in Billings. She is the proud grandmother of Elizabeth, Claire and Adeline, ages 1, 3 and 5. In her free time, she enjoys reading, cooking and playing with her granddaughters.

We welcome Tammy and appreciate her commitment to our community.

Diane Kersten

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Deborah Schaffer

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We're on the Web!

See us at:

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/enews/jta/>

Weekly "Ten Minutes of
Torah"

<http://urj.org/torah/ten/>

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.



Making Latkes 2016
Photo courtesy Rachel Schaffer



Menorah Glow 2016
Photo courtesy Rachel Schaffer

CONGREGATION BETH AARON

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