



Photo by Rachel Schaffer, c. 2006

Calendar of Events

Friday, May 19

7:30 p.m.: Shabbat service with Rabbi Joanne

Wednesday, June 21

7:00 p.m.: Annual congregational meeting

Tuesday, July 18

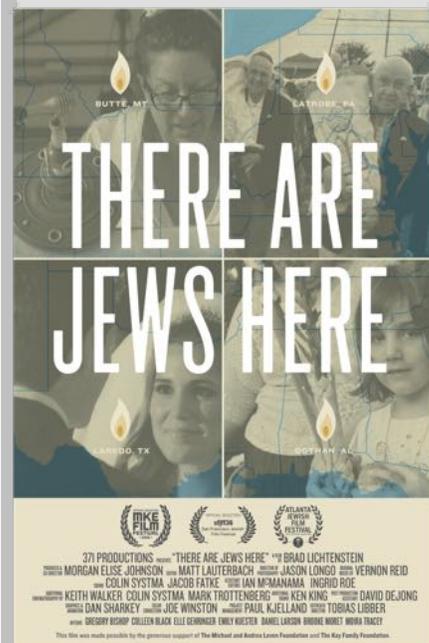
1:00-4:30 p.m.: "Worlds Apart But Not Strangers: Holocaust Education and Indian Education for All" workshop at CBA (see article)

Friday, July 21

7:30 p.m.: Rabbi Joanne's last service at CBA

Monday, July 31

6:30 p.m.: Screening of *There Are Jews Here* at the Art House Cinema and Pub, 109 N 30th
8:00 p.m.: Discussion follows



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The Jewish Religious Service, Summation, by Uri Barnea

Now that eight months have passed since this column was launched, I would like to offer here a summation of the main points that we discussed in the previous issues of the *Tablet*.

We began with the fact that as long as the Temple stood in Jerusalem, the most common way for both repentance and petitioning God was through the priestly ritual of sacrifice. It was the destruction of the Second Temple by the Romans in the year 70 CE that ushered in prayer as substitute for sacrifice and as the main way to communicate with God. Still, the idea of substituting animal sacrifice with prayer (i.e., words, whether uttered aloud or in silence) was known in ancient Israel for a long time prior to the destruction of the Temple.

The rabbis' task was then not only to increase the number of prayers but also to organize them into one cohesive unit. To that end, for example, Rabbi Gamaliel II (ca. 50-120 CE) authorized the establishment of the 18 Benedictions (a.k.a. *T'filat Shmoneh-esreh* or the *Amidah*). Another important custom was established in the First Century CE: Although the sacrificial rituals ceased to be performed after the destruction of the Temple, the rabbis decided to keep – for their daily services – the tradition of the times of day when sacrifices were given: morning, afternoon, and evening.

In the 9th century CE, the Jewish community in Barcelona, Spain, sent a letter to Rav (Rabbi) Amram (d. 875) of Sura, Babylon, with a question on how to conduct a Jewish religious service. In his answer (known as *Responsum*) Rav Amram outlined a complete service. Historically, then, Rav Amram's service (*Sedder* or *Siddur Rav Amram*) is considered to be the very first complete prayer book.

This was followed by another prayer book by Simchah ben Samuel (11th and 12th centuries) of Vitry, France. He called his prayer book a *Machzor*, meaning a cycle that included prayers for the whole year. A few generations later, the name *Machzor* was given specifically to the High Holy Days services, while the prayer book for the rest of the year was named the *Siddur*.

Among the weekly services, an important difference is not only regarding the time of day but whether it is a weekday or the Sabbath. For example, three important differences are: 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); 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.

One of the oldest and most prominent parts of the Jewish religious service is the public reading from Scriptures. Chapter 8 of Nehemiah (ca. 450 BCE) describes how Ezra 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."

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 annual cycle of Torah reading 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 substituted 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 recognize was the Torah.

Most of the time, when we congregate for a service and prayers, we tend to use a prayer book (*Siddur*.) We would probably agree that it would be best for each individual to use his/her own prayer so that its message could be more personal and meaningful. Yet, when a Jew prays three times a day for an hour or so, finding appropriate words for each prayer may become a daunting task for most people. Even the earliest rabbis recognized the difficulty connected to this issue and, in order to aid the congregants, they composed a variety of fixed prayers that are still included in our modern prayer book (e.g., the Bar'khu, the Sh'ma, the Amidah, the Aleinu, etc.) These "fixed" prayers are known as "Keva," meaning regular, usual and familiar prayers. On the other hand, in order to discourage praying by rote that may be both boring and uninspiring, the rabbis urge us to make sure to imbue our prayers (even if they are fixed) with personal meaning and intent. This aspect of prayer is known as "Kavanah," meaning intent, purpose and devotion. Every service contains some "Keva" and some "Kavanah." The amount of each of these aspects will vary with each praying individual.



Photo by Rachel Schaffer, c. 2006

The deadline for submitting items for the July-August Temple Tablet is **Friday, July 28**. Send items to the editor, Rachel Schaffer.

Candle-Lighting Times

| | |
|-----------------|-----------|
| Friday, May 5 | 8:09 p.m. |
| Friday, May 12 | 8:18 p.m. |
| Friday, May 19 | 8:26 p.m. |
| Friday, May 26 | 8:33 p.m. |
| Friday, June 2 | 8:40 p.m. |
| Friday, June 9 | 8:45 p.m. |
| Friday, June 16 | 8:48 p.m. |
| Friday, June 23 | 8:50 p.m. |
| Friday, June 30 | 8:50 p.m. |
| Friday, July 7 | 8:47 p.m. |
| Friday, July 14 | 8:43 p.m. |
| Friday, July 21 | 8:37 p.m. |
| Friday, July 28 | 8:29 p.m. |

Torah Portions for May, June, and July

5/6: Acharei-Kedoshim Pent. Lev. 16:1-20:27; Pr. Amos 9:7-15
5/13: Emor Pent. Lev. 21:1-24:23; Pr. Ezekiel 44:15-31
5/20: Behar- Bechukotai Pent. Lev. 25:1-27:34; Pr. Jer. 16:19-17:14
5/27: Bamidbar Pent. Num. 1:1-4:20; Pr. Hosea 2:1-22
6/3: Naso Pent. Num. 4:21-7:89; Pr. Judges 13:2-25
6/10: Behalotecha Pent. Num. 8:1-12:16; Pr. Zech. 2:14-4:7
6/17: Shelach Pent. Num. 13:1-15:41; Pr. Joshua 2:1-24
6/24: Korach Pent. Num. 16:1-18:32; Num. 28:9-15; Pr. Isaiah 66:1-24
7/1: Chukat Pent. Num. 19:1-22:1; Pr. Judges 11:1-33
7/8: Balak Pent. Num. 22:2-25:9; Pr. Micah 5:6-6:8
7/15: Pinchas Pent. Num. 25:10-30:1; Pr. Jer. 1:1-2:3
7/22: Matot-Masei Pent. Num. 30:2-36:13; Pr. Jer. 2:4-28; 3:4
7/29: Devarim Pent. Deut. 1:1-3:22; Pr. Isaiah 1:1-27

Donations

In honor of CBA

*Israel, Rose, Henry, and Robert Wiener Charitable Trust

For the Endowment Fund

*Julie L. Coleman Charitable Trust

*Theo and Dawn Hirshfeld in memory of his parents, his brother Zvi Hirshfeld, and his brother-in-law Milton Perlman

CBA Hosts Special Seminar

On **Tuesday, July 18, 1:00-4:30 p.m.**, at the synagogue, CBA hosts a special seminar titled "Worlds Apart But Not Strangers: Holocaust Education and Indian Education for All."

The weeklong seminar is especially designed for individuals and teams currently teaching or interested in teaching the Holocaust and/or the Montana-mandated Indian Education for All, but is free and open to anyone. Participating educators will have the opportunity to discover ways to make connections between these two topics. Sponsored by The Olga Lengyel Institute (TOLI), the seminar will explore the past, including the history of the Holocaust and the impact of U.S. policies on Native peoples in this country. A part of the seminar will include presentations by CBA members Carol

Roberts, Scott Hecht, and Uri Barnea on their families' experience during the Holocaust.

The focus includes the present, as participants consider the roles—perpetrator, ally, bystander—individuals choose for themselves in their daily interactions with one another, as well as the stereotypes and prejudices that continue to affect local schools and communities today. Educators will be asked to imagine the world they would like to live in and design an action plan to help their classroom, school and/or community move toward that ideal.

Friday, July 21, 7:30 p.m., will be Student Rabbi Joanne's last service at CBA. Those who enrolled in the "Worlds Apart" seminar will be our guests at the service.

We hope to see you on July 18 and 21.

There Are Jews Here

There are Jews Here tells the story of America's disappearing Jewish communities. Over one million American Jews live in once-thriving small towns that have seen better days. Exploring themes of faith and community, the film examines what Jews are doing to keep their communities alive or ensure their legacies. It visits Laredo, Texas; Butte, Montana; Latrobe, Pennsylvania; and Dothan, Alabama, where people are trying to keep the Jewish spirit alive. The film is both a celebration of tenacity and a cautionary tale, a warning that synagogues, cemeteries and sacred possessions could

vanish. A deeply human exploration of age-old universal questions of faith and identity, the film transcends religion.

Join us on **Monday, July 31, at the Art House Cinema and Pub, 109 N 30th** at 6:00 p.m. for socializing and no-host beverages, film screening at 6:30 p.m., discussion at 8:00 p.m. Butte's Nancy Oyer, who is featured in the film, will join us. The film is open to the public at no cost, but donations are appreciated.

Additional information can be located on the website <http://therearejewshere.com/>. For other questions, contact Diane Kersten at mtdiane@bresnan.net or 697-7992.

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).

Iyar

5 (May 1): Jennie Schaffer, grandmother of Rachel and Deborah Schaffer

11 (May 7): Sam Melnick, father of Sandra, Sharon, and Saralee Melnick

25 (May 21): Jessie Alweis, grandmother of Don Alweis

27 (May 23): Fred Harold Grossman, father of Gail Grossman, grandfather of Evan and Maddy Quarles

Lois Ewers, mother of Nyd Kraushaar

Sivan

2 (May 27): Miranda Carr, daughter of Pam Doerr

4 (May 29): Ettie Guthals Schmidt, mother of Joel Guthals and beloved member of CBA

5 (May 30): Louis Bugenstein, grandfather of Michael Bugenstein

11 (June 5): Louis Harron, founder of CBA

15 (June 9): Helen Firestone, grandmother of Lisa Sukin

22 (June 16): Ruth Cohen, mother of Ellen Alweis, grandmother of Sheldon Alweis

24 (June 18): Rhoda Samuels, grandmother of Rachel and Deborah Schaffer

Rose Nodler, mother of Marsha Selwyn

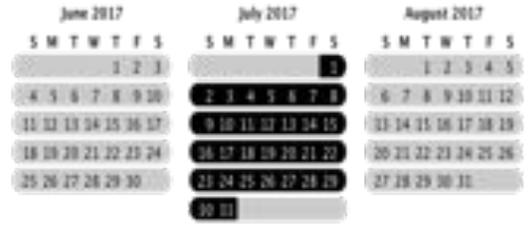
29 (June 23): Esther Greenberger, grandmother of Ellen Alweis

Tammuz

6 (June 30): Valera Wright, mother of Sally George Wright

7 (July 1): Charles Silver, grandfather of Bob and Jack Sukin

July 2017



| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|--------------------------------|--------|--------------------------------------|-----------|----------|---------------------------------|----------|
| 25 | 26 | 27 | 28 | 29 | 30 | 1 |
| 2 | 3 | 4 4th of July | 5 | 6 | 7 | 8 |
| 9 | 10 | 11 | 12 | 13 | 14 | 15 |
| 16 | 17 | 18 3-4:30 p.m. *Workshop/workshop | 19 | 20 | 21 7:30 p.m. Shabbat Service | 22 |
| 23 | 24 | 25 | 26 | 27 | 28 | 29 |
| 30 6:30 p.m. Film screening | 31 | 1 | 2 | 3 | 4 | 5 |

Welcome Student Rabbi Erik Uriarte

Shalom, Billings! My name is Erik Uriarte, and I'm honored and excited to be the incoming Student Rabbi at Congregation Beth Aaron. As a native of Los Angeles and a California boy who loves the endless sun, Billings' weather will definitely be outside of my comfort zone, but the promise of working with a new and amazing community will make it worthwhile. A little about me: I'm a 5th-year rabbinical student at HUC Los Angeles, a cohort-mate of one of your previous Student Rabbis, Elana Nemitoff. Though born in LA, I grew up in Northern California, where my life was quite different from that of your average person who aspires to be a Rabbi. In fact, it wasn't until my 20s that I reconnected with my Jewish roots and had the seed planted that the Rabbinate might be the place for me. Unlike most of my colleagues, I chose enlistment in the US Marine Corps rather than attending college right after high school, and I believe that it was one of the best decisions I ever made for myself.

It gave me new perspectives on the world and allowed me to live in some amazing places like Okinawa, Japan, and Seoul, South Korea. As an analyst in Marine Intelligence, I took part in some interesting real-world events in Asia and learned more about myself and the world than I imagined I would. I also was an active member in the military Jewish community,

eventually acting as a lay leader, meeting Jews from all over the country and the world united in the common cause of military service. When I left, my mentor, Rabbi Irvine Elson—now a retired Navy Captain and head of the Jewish Welfare Board—suggested that I think about pursuing military chaplaincy myself.

When I left the service in 2002, the time still wasn't right for me to re-enter college. I worked for several years in various fields, including technology and financial services. When the great recession in 2008 hit, I found myself in an "if not now, when?" moment, and decided to re-enter school for real. I've been in the classroom since 2009, eventually earning my BA in Political Science with a minor in Jewish Studies in 2012 at the age of 33. I then moved to Los Angeles to begin the application process for HUC, and was accepted into the 2013-2014 Year-in-Israel class. Since then, I've served for two years as the Student Rabbi at Temple Shalom in Yakima, WA, as well as a year as a spiritual counselor at Beit T'shuvah, a Jewish-oriented addiction treatment center, here in Los Angeles. I am excited to return to the pulpit to teach, to learn, to pray, and to build community with all of you. I look forward to meeting you all in August!

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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%](http://urj.org/torah/#cprFor%20Webmasters)

[20Webmasters](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/>

Rabbi Joanne's Final Sermon at CBA

Starting on the second day of Passover according to the Jewish tradition, we have been counting what is called the *omer*. The seven-week count of the *omer* symbolizes the process of moving upward in ascension between Passover and the holiday of Shavuot, where we will soon celebrate receiving the Torah on Mount Sinai. This count marks the period of time between freedom and revelation. Today is the 39th day of the *omer*, which is five weeks and four days of the *omer*.

This season of counting the *omer* gives us the ability to see how far we have come in our spiritual journey since we celebrated the freedom from Egypt on Passover. The process of counting particularly resonates with me tonight, looking back on the journey with you all here at Congregation Beth Aaron. It is hard to believe that nine months ago, after several flight cancellations and plane delays, I finally arrived in Billings, Montana, a mere hour before stepping onto the *bima* for my first service. It is an absolute joy to be able to look back on my experiences since last September. I had the pleasure of getting to know you all, whether chatting during the oneg, having meals with you and your families, visiting people in the community who are not able to make it to services, Torah study on Shabbat mornings, and learning with delicious food and great conversations during Lunch and Learn. I have especially loved every moment here on the *bima*, sharing in the space of prayer and Torah together. It has been an honor to lead services with such a welcoming and engaged prayer community.

Counting the *omer* not only gives us the chance to reflect on the journey, but it also enables us to be thankful for the present. Each day, there is blessing for the specific day of the count. Each day, in and of itself, has its own inherent holiness. We have the ability to sanctify each day for the precious present it is. People have often wondered, why is it that the blessing and the official

counting of the *omer* are done in the evening? One potential answer is that we do so to make sure every moment counts, so that we start making the most of each day as soon as the day begins. As the day begins when the sun sets, according to Jewish tradition, we count the *omer* at the first opportunity. This teaches us to make the most of every day, even when we are not in the period of ascension to revelation. I feel that I have truly been able to make the most of every weekend that I have been in Billings, and you have all helped me to do that, to make the time count. And believe me, my time here has been full of special moments, and more fulfilling than I can ever express with words.

Along with the reflection on the past and the focus on the holiness of the present, counting the *omer* allows us to see the future and just how bright it will be. We can imagine the metaphor of receiving the Torah on Sinai as a look towards our future as a Jewish people and the future of Congregation Beth Aaron. I want to thank you for being a part of the student rabbi program at Hebrew Union College-Jewish Institute of Religion, as you are part of a unique community that is dedicated to the future by training future Jewish professionals. I would also like to personally thank you for investing your time and energy into my learning this year. I have gained so much from serving as a student rabbi here at Congregation Beth Aaron. I have immense gratitude for the hospitality and warmth that permeates this community. I would also like to thank you for the opportunity to learn and grow both as a person and as a rabbi. I will always have a special place in my heart for Congregation Beth Aaron and the community here. I really cannot say thank you enough for having me.

As a Jewish people, we have come 39 days in our journey towards revelation, with an appreciation for the 39th day and our eyes towards the extraordinary future before us. With inspiration from the season in which we find ourselves, I bless us, that we find strength in our past experiences, take the time to treasure the present by making the most of each day, and move boldly into the future with wonder and awe! Thank you!

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