

DOWNLOAD PDF I.XVIII. POSTPONEMENT OF THE HEARING OF A CASE TO ALLOW OF THE OBSERVANCE OF A FESTIVAL . P. 42

Chapter 1 : Chapter 2 By-Laws | Holden MA

The Pharisaic reckoning, which became standard after AD 70, interpreted 'sabbath' in Lv. as the festival day of Unleavened Bread and not the weekly sabbath; in that case Pentecost always fell on the same day of the month [Sivan 6].

Martyrdom is featured only twice in the current liturgical corpora. I will examine this poem more extensively later. The second place where martyrdom is highlighted is in the kinot, or lamentations, of the Ninth of Av, on which the Temple destructions are commemorated. These lamentations include a few of the many poetic martyrologies which were composed by European Jews during the Middle Ages. Crusades, a formative period for the development of Jewish martyrology. Other prayers have hagiographic associations with martyrdom, although their content does not explicitly address the topic: He asked for the privilege of reciting personal prayer As he finished his hymn, he expired. In times when persecution is either imminently feared or experienced, martyrologies flourish. These generally appear first in narrative form and then subsequently interpreted theologically through poems. Many of these poems were then used in the course of prayer, and it is in this usage that most of us encounter the martyrological traditions. Prior to the Middle Ages, however, martyrological traditions are more difficult to locate. It is with this ancient material that I will thus begin, and then attempt to trace their development chronologically through the post-Crusade European Jewish traditions to the early modern period. I will conclude with reflections on the post-Shoah age. Martyrdom in Second Temple Judaism Most scholars consider the Hasmonean traditions preserved in 2 and 4 Maccabees as representing the earliest Jewish strata of martyrology. This depends on a definition of martyrdom that includes: The first instances of martyrdom are anonymous and brief, therefore less familiar to those of us for whom the books of the Maccabees are historical relics and not part of our lectionary. First there are the two mothers and their circumcised infants who are hurled from the city walls in public view. Second is a group of secret Sabbath-observers are burned to death. As consolation to the reader, the author appeals: Now I urge those who read this book not to be depressed by such calamities, but to recognize that these punishments were designed not to destroy but to discipline our people. It is a sign of great kindness not to ignore the impious for a long time, but to punish them immediately. For in the case of the other nations the Lord waits patiently to punish them until they have reached the full measure of their sins; but he does not deal in this way with us, in order that he may not take vengeance on us afterward when our sins have reached their height. Therefore he never withdraws his mercy from us 2 Macc 6. More familiar are the martyrdoms of the elder scribe Eleazer and those of the pious mother and her seven sons. Both episodes take place in Jerusalem. The protagonists are faced with the demands to engage in the sacrificial cult of Zeus Olympios at the behest of the ruling officials. Most interesting is the recognition on the part of the oppressor of the power of the violation being demanded to mislead a much broader segment of the community, namely those who are watching the proceedings. The officials ask Eleazer to eat pork or to pretend to eat pork by eating his own kosher meat in the context of the cultic ritual 2 Macc 6. This isolates a crucial component of the definition of martyrdom: A second, more famous, episode is the martyrdom of the mother and her seven sons. Here Antiochus himself figures as the oppressor, and he brutally tortures each son before the eyes of their mother and a large crowd. It is the testimony of the second son which first connects the death of martyrs to the promise of their resurrection, a claim repeated in the third and fourth son: The mother is revered as a model of courage and faith, as she implores her children to resist the imperial demands for apostasy. This version is generally viewed by scholars as a radical adaptation of Jewish martyrdom to the Stoic ideal of mind-over-matter as exemplified by the noble death tradition. Despite this interpretive framework, the narrative core remains essentially intact. Post Roman Period Traditions These early Hasmonean traditions are found only in the Greek Jewish Scriptures of the Graeco-Roman Period; they are not preserved as such, in their historical context, by later Rabbinic circles. Yet there is evidence in both Josephus and in the writings of fourth century church fathers that the Jews of Modin

and Antioch revered the Maccabean martyrs at their tombs. Prior to this cataclysmic century, such sites were revered by Jews and Christians alike. The Maccabean martyrs were clearly not on their side, despite the power manifest by their miracles. What do the Jews know about such a celebration? Word is going round that there is a basilica of the Holy Maccabees in Antioch; in the very city, that is to say, which is called by the name of that persecuting king. They endured the persecution of the wicked King Antiochus, and the memory of their martyrdom is celebrated in Antioch, so that both the name of the one who persecuted and the memory of the one who crowned them are heard together. This basilica is owned Christians, was built by Christians. It is we who keep teneo , we who celebrate their memory; it is among us that thousands of holy martyrs throughout the world have imitated their sufferings. The thought is intriguing, but ultimately impossible to determine. The scarce occurrence of these second century BCE heroes in Rabbinic literature is often cast by scholars as solely motivated by political and theological concerns: First, because they believed in military opposition, a stance which had produced the devastating result of curtailing Judean sovereignty; and second, because the Maccabees-qua-Hasmoneans eventually capitulated to the very Hellenism they set out to oppose. Yet a third reason may account for both the scant Rabbinic evidence and for the exclusion of the books of the Maccabees from the Hebrew Bible. As Christians laid increasing claim to martyrs, martyrdom, and martyrologies, not to mention the frequency with which early Christian exegetes portrayed the Maccabean martyrs in particular as Jewish prefigurations of Jesus, Jews were less motivated to preserve these accounts as their own. When Christians were writing, Exhortations to Martyrdom Origen, e. The discussion considers the violation of even minor halakhic infractions, which some opinions consider in force only when such violation is demanded publicly. One account even has two disciples trading in their fringed garments for Roman togas in order to avoid persecution Gen. This halakhic framework reveals an increasing attempt to relegate martyrdom and martyrology to the margins of Rabbinic Judaism. This form of the story, unlike the Maccabees versions, follows the genre of Roman trial transcripts replete with a final moral exhortation to the emperor on the virtues of non-idolatry, a form used frequently by early Christian martyrologists. The sons refuse to bow down to the idol avodat kochabim on the basis of a series of prooftexts against idolatry and enjoining exclusive devotion to God. Aside from this last comment, the text lacks all of the theological suggestions about martyrdom found in the versions recounted in 2 and 4 Maccabees. The formulaic procession of prooftexts forbidding idolatry and mandating exclusive devotion suggests that the broad range of meanings associated with martyrdom are being filtered out: The earliest explicit Rabbinic account of martyrdom reflects some of the range of meanings and concern with historical context found in the books of the Maccabees. It is equally possible that Laodicea, like other cities in Asia Minor, punished Jews who had participated in the Diaspora rebellions of The narrative occurs as an exegesis of Leviticus The story of the trial and execution of the two brothers, Pappus and Julian, follows. The Emperor Trajan asks whether they belong to the same people as the three young men from Daniel, to which they reply affirmatively. Trajan suggests that if their God delivered them from the furnace, then Pappus and Julian should expect to be delivered from execution. They reply with a stock response found in other Rabbinic martyrdom accounts: They are then beaten to death. A similar treatment of the theodicy question posed by martyrdom appears in the narratives of the second century rabbis Shimon ben Gamliel and Yishmael. The account strays from the realm of history into mythology, a tendency perhaps represented by the earliest Maccabean accounts. In its earliest version, the story is placed in a tractate that explicates Exodus The first item under discussion is the reward of gentiles [19] who abandon idolatry along with that of the Jews. In this covenantal eschatology, both Jews and Gentiles are redeemed by modeling themselves after Abraham. The discussion then shifts to the punishment of the righteous in this world. It is in this context that the martyrdom narrative is presented. The midrash explicates Exodus As they are led to execution, the rabbis question why they are about to be beheaded. They wish to know the sin for which they are being punished. Thus, they go to their deaths reassured, able to accept the verdict. Since they are being beheaded, one would conclude if the account were historical that they were Roman citizens, that is to say members of the Roman aristocracy. The text is only concerned with exegesis in the theological context of theodicy and eschatology.

Akiba warns his disciples to prepare for the worst. Chronologically close to these martyrdoms is that of R. Hanina some mss read Hananyia! This account appears in Judean and Babylonian versions. In its Babylonian Talmudic form Avodah Zarah 17ba , however, the story changes dramatically. Here we have a cycle of stories about Hanina that virtually constitute *acta martyris*. Like the martyr acts, this appears to be a collection of accounts from disparate, independent sources. Hanina is arrested together with his colleague R. In a prison conversation, Hanina reveals that his crime will be more harshly punished, since he only engaged in Torah study but neglected deeds of lovingkindness. His wife was also sentenced to death for not preventing him from doing so. The stricken rabbi Yose warns Hanina of the danger of persisting to disregard the supposed Roman decree against Torah study and teaching. He is wrapped in his Torah scroll and burned to death, during which he has a miraculous vision of the letters of the scroll escaping the fire and ascending into heaven. A heavenly voice declares that both have been summoned to eternal life. Rabbi Judah haNasi comments, this time in tears, that Hanina acquired eternal life instantaneously as opposed to others for whom it takes many years. This is by no means a celebration of dying for God. Two approving alternatives to voluntary death are offered by R. A brand new element is the miraculous power of the Rabbi to bring the inquisitor along with him into heaven. This new cosmology is part of a larger literary framework the rabbis create where they portray themselves the regulators of the many forces and spirits that manage daily life. They are tears of sadness shed for the calamity of martyrdom. Despite the power of the martyr to overcome death through attainment of eternal life, it is, nevertheless, an unwelcome fate. This account first appears in the Jerusalem Talmud P.

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Chapter 2 : Highland Park Newspaper Index - | Highland Park Public Library

The word "Sabbath" does not occur in the story; but it is recognized by critics of every school that the author (P) means to describe the Sabbath as primeval. In Exodus (ascribed to JE) the reason assigned for keeping the 7th day as a holy Sabbath is the fact that Yahweh rested after the six days of creative activity.

June 8, , p. Day-care center helps aid Spanish-speaking. July 2, , p. Peress wows kids at Ravinia. July 23, , p. Plight of the handicapped child. Child patients-to-be may tour Highland Park Hospital. Children offered hospital pre-stay. Eye, ear tests planned for children. Pediatricians mail resources booklet on speech hearing ills. Opportunity near to help children. Group makes recommendations for care of child mental patients. William Giles sees church goers as fewer but committed. New church open to area membership " Holy Resurrection Orthodox Church. Catholics to take part in new mass. Churches plan holy week services. Sole convenes first parley of innovative congregations. Concerns, a Jewish journal, to be launched by area rabbi. Bethany United Methodist Church will take school enrollment. May 21, , p. June 4, , p. June 11, , p. Church, revolt " chief topics for summer Bible Institute. June 18, , p. Temples prepare for high holidays. Jews await day of atonement. Congregations to start forums. James Mothers Club Geraci, clergymen to discuss problems. Alan Geyer to talk at North Shore Israel. Scandinavian church " Zion Lutheran " commemorates founding. Cigaret vendors try second attack against Highwood. Highwood is trained in CD. Courts may solve Clavey sewage dilemma: May 18, , p. Clavey fight enters new phase. Braeside PTA board also opposes Clavey expansion. Air pollution expert to sniff Clavey project. Council defends Clavey stand. NSSD may finish facilities. June 15, , p. Clavey report sparks rebuttal. Here is news for nose. June 22, , p. Clavey plant will expand in spite of suit: Bacon backs Clavey Rd. July 6, , p. Park board fights Clavey expansion. July 9, , p. Bacon, Quon submit ideas on Clavey Rd. July 16, , p. July 20, , p. Lower voices is the plea. House sales slow in Clavey area. Mayor looks to Claveyites. Judge to rule on plant zoning. Clavey Road issue boils over. Protestors go to city hall. Judge rejects Clavey suit. LWV tells stand on Clavey plant. A second plea for site study. Residents endure failing lawsuits while the construction at Clavey plant goes on. Last word about lawsuit? City officials challenge Clavey Road opponents. Await word on feasibility study of plant expansion. Geraci takes new tack. Institute for Environmental Quality to study Clavey plant. Geraci seeks meeting with Ogilvie. Shore LWVs back Clavey expansion. Pollution board is asked to dismiss Clavey Rd. Ogilvie plans Clavey plant project check. Copeland drops Clavey plant suit. Highland Park Music Club. Political pollution to be studied during annual meeting of League. May 7, , p. May 14, , p. Malcolm Smith goes to town with YW. JUF emulates plight of refugees, simulate soup kitchen at prevue. May 25, , p. May 28, , p. DeMolays to confer awards Saturday. YWCA offers cooking, crafts for young set. July 30, , p. YW offers help for handicapped. Civic Association backs plant expansion. North Shore Sunday Evening Club offers films. Y plans language program. Y school courses available. Rotary Club seeks student applicants. Harvard salutes local luminaries. Lake Forest College names new president: May 11, , p. Moderate college students create new calm says McClory. Committee named for fund to aid 36 Negro colleges. Hotchkiss seeks ties between town, gown at LFC. June 25, , p. Lake Forest College awards research grants. Oct, 5, , p. Junior colleges jar school budget. Eastern college president to address counselors here.

Chapter 3 : Mishpatim - Wikipedia

in the Philippines details events that occurred in the Philippines in the year

The festival of Sunday is more ancient than the Christian religion, its origin being lost in remote antiquity. It did not originate, however, from any divine command nor from piety toward God: It is from this fact that the first day of the week has obtained the name of Sunday, a name by which it is known in many languages. Webster thus defines the word: Lexicographers do not undertake to settle theological questions, but simply to define terms as currently used in a particular language. Though all the other days of the week have heathen names, Sunday alone was a conspicuous heathen festival in the days of the early church. This idol was placed in a temple, and there adored and sacrificed unto, for that they believed that the sun in the firmament did with or in this idol correspond and co-operate. For, in speaking of the time of that deliverance, he speaks of the Gentiles as, "The idolatrous nations who in honor to their chief god, the sun, began their day at his rising. If the authority of the church is to be ignored altogether by Protestants, there is no matter; because opportunity and common expediency are surely argument enough for so ceremonial a change as the mere day of the week for the observance of the rest and holy convocation of the Jewish Sabbath. That primitive church, in fact, was shut up to the adoption of the Sunday, until it became established and supreme, when it was too late to make another alteration; and it was no irreverent nor undelightful thing to adopt it, inasmuch as the first day of the week was their own high day at any rate; so that their compliance and civility were rewarded by the redoubled sanctity of their quiet festival. A further statement of the reasons which prompted its introduction, and a brief notice of the earlier steps toward transforming it into a Christian institution, will occupy the remainder of this chapter. Chafie, a clergyman of the English Church, in , published a work in vindication of first-day observance, entitled, "The Seventh-day Sabbath. Because of the contempt, scorn, and derision they thereby should be had in, among all the Gentiles with whom they lived. How grievous would be their taunts and reproaches against the poor Christians living with them and under their power for their new set sacred day, had the Christians chosen any other than the Sunday. Most Christians then were either servants or of the poorer sort of people; and the Gentiles, most probably, would not give their servants liberty to cease from working on any other set day constantly, except on their Sunday. Because had they assayed such a change it would have been but labor in vain;. Many of the early fathers of the church had been heathen philosophers. Unfortunately they brought with them into the church many of their old notions and principles. Particularly did it occur to them that by uniting with the heathen in the day of weekly celebration they should greatly facilitate their conversion. The reasons which induced the church to adopt the ancient festival of the heathen as something made ready to hand, are thus stated by Morer: And so, in presenting to the heathen emperor of Rome an "Apology" for his brethren, Justin takes care to tell him thrice that the Christians held their assemblies on this day of general observance. Sixty years later, Tertullian acknowledges that it was not without an appearance of truth that men declared the sun to be the god of the Christians. But he answered that though they worshiped toward the east like the heathen, and devoted Sunday to rejoicing, it was for a reason far different from sun-worship. It is remarkable that in his replies he never claims for their observance any divine precept or apostolic example. His principal point was that they had as good a right to do it as the heathen had. One hundred and twenty one years after Tertullian, Constantine, while yet a heathen, put forth his famous edict in behalf of the heathen festival of the sun, which day he pronounced "venerable. It is certain, therefore, that at the time of its entrance into the Christian church, Sunday was an ancient weekly festival of the heathen world. For, with pious motives, as we may reasonably conclude, the professed people of God early paid a voluntary regard to several days, memorable in the history of the Redeemer. Mosheim, whose testimony in behalf of Sunday has been presented already, uses the following language relative to the crucifixion day: Peter Heylyn says of those who chose Sunday: These were the Passover and the Pentecost. And it is worthy of special notice that although the Sunday festival can be traced no higher in the church than Justin Martyr, A. Among these

festivals, considered simply as voluntary memorials of the Redeemer, Sunday had very little pre-eminence. For it is well stated by Heylyn: The earliest testimony in behalf of first-day observance that has any claim to be regarded as genuine is that of Justin Martyr, written about A. Before his conversion, he was a heathen philosopher. The time, place, and occasion of his first Apology or Defense of the Christians, addressed to the Roman Emperor, is thus stated by an eminent Roman Catholic historian. He says that Justin Martyr "Was at Rome when the persecution that was raised under the reign of Antoninus Pius, the successor of Adrian, began to break forth, where he composed an excellent apology in behalf of the Christians. Works really his have been lost; and others have been ascribed to him, part of which are not his; and the rest, at least, of ambiguous authority. He taught the abrogation of the Sabbath institution; and there is no intimation in his words that the Sunday festival which he mentions was other than a voluntary observance. Thus he addresses the emperor of Rome: Then the consecrated elements are distributed to, and partaken of, by all that are present, and sent to the absent by the hands of the deacons. But the wealthy and the willing, for every one is at liberty, contribute as they think fitting; and this collection is deposited with the bishop, and out of this he relieves the orphan and the widow, and such as are reduced to want by sickness or any other cause, and such as are in bonds, and strangers that come from far; and, in a word, he is the guardian and almoner to all the indigent. Upon Sunday we all assemble, that being the first day in which God set himself to work upon the dark void, in order to make the world, and in which Jesus Christ our Saviour rose again from the dead; for the day before Saturday he was crucified, and the day after, which is Sunday, he appeared unto his apostles and disciples, and taught them what I have now proposed to your consideration. It should be remembered that this language was written at Rome, and addressed directly to the emperor. It shows therefore what was the practice of the church in that city and vicinity, but does not determine how extensive this observance was. And what is still more dangerous as perverting the institution of Christ, the consecrated elements were sent to the absent, a step which speedily resulted in their becoming objects of superstitious veneration, and finally of worship. Justin tells the emperor that Christ thus ordained; but such a statement is a grave departure from the truth of the New Testament. This statement of reasons for Sunday observance is particularly worthy of attention. He tells the emperor that they assembled upon the day called Sunday. This was equivalent to saying to him, We observe the day on which our fellow-citizens offer their adoration to the sun. Here both "patriotism" and "expediency" discover themselves in the words of Justin, which were addressed to a persecuting emperor in behalf of the Christians. But as if conscious that the observance of a heathen festival as the day of Christian worship was not consistent with their profession as worshipers of the Most High, Justin bethinks himself for reasons in defense of this observance. He assigns no divine precept nor apostolic example for this festival. For his reference to what Christ taught his disciples, as appears from the connection, was to the general system of the Christian religion, and not to the observance of Sunday. If it be said that Justin might have learned from tradition what is not to be found in the New Testament relative to Sunday observance, and that after all Sunday may be a divinely-appointed festival, it is sufficient to answer, 1. That this plea would show only tradition in favor of the Sunday festival. That the American Tract Society, in a work which it publishes against Romanism, bears the following testimony relative to the point before us: It is notorious that he supposed a pillar erected on the island of the Tiber to Semo Sanchus, an old Sabine deity, to be a monument erected by the Roman people in honor of the impostor Simon Magus. Were so gross a mistake to be made by a modern writer in relating a historical fact, exposure would immediately take place, and his testimony would thenceforward be suspected. And assuredly the same measure should be meted to Justin Martyr, who so egregiously errs in reference to a fact alluded to by Livy the historian. Soon after this time, and thenceforward, we shall find "the bishop" of that church making vigorous efforts to suppress the Sabbath of the Lord, and to elevate in its stead the festival of Sunday. It is proper to note the fact also that Justin was a decided opponent of the ancient Sabbath. In his "Dialogue with Trypho the Jew" he thus addressed him: If any one is guilty of adultery, let him repent, then he hath kept the true and delightful Sabbath unto God. For we really should observe that circumcision which is in the flesh, and the Sabbath, and all the feasts, if we had not known the reason why they were imposed upon

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you, namely, upon the account of your iniquities. It was because of your iniquities, and the iniquities of your fathers, that God appointed you to observe the Sabbath. You see that the heavens are not idle, nor do they observe the Sabbath. Continue as ye were born. For if before Abraham there was no need of circumcision, nor of the sabbaths, nor of feasts, nor of offerings before Moses; so now in like manner there is no need of them, since Jesus Christ, the Son of God, was by the determinate counsel of God, born of a virgin of the seed of Abraham without sin. It shows, however, the unfairness of Dr. Edwards, who quotes Justin Martyr as a witness for the change of the Sabbath; 25 whereas Justin held that God made the Sabbath on account of the wickedness of the Jews, and that he totally abrogated it in consequence of the first advent of Christ; the Sunday festival of the heathen being evidently adopted by the church at Rome from motives of "expediency" and perhaps of "patriotism. It shows that as late as A. Domville, whose elaborate treatise on the Sabbath has been several times quoted, states the following important fact relative to this quotation: The edition I consulted was that by Massuet Paris, ; but to assure myself still further, I have since looked to the editions by Erasmus Paris, , and Grabe Oxford, , and in neither do I find the passage in question. Dwight who first enriched the theological world with this invaluable quotation. Where, then, did Dwight obtain this testimony which has so many times been given as that of Irenaeus? On this point Domville remarks: The knowledge which he gained from books after the period above mentioned [by which the editor must mean his age of twenty-three] was almost exclusively at second hand, by the aid of others. Dwight's quotation as to leave no doubt of the source from which he quoted. It was furnished the world by a man whose eyesight was impaired; who in consequence of this infirmity took at second hand an interpolated passage from an epistle falsely ascribed to Ignatius, and published it to the world as the genuine testimony of Irenaeus. Loss of eyesight, as we may charitably believe, led Dr. Dwight into the serious error which he has committed; but by the publication of this spurious testimony, which seemed to come in a direct line from the apostles, he has rendered multitudes as incapable of reading aright the fourth commandment, as he, by loss of natural eyesight, was of reading Irenaeus for himself. This case admirably illustrates tradition as a religious guide; it is the blind leading the blind until both fall into the ditch. Nor is this all that should be said in the case of Irenaeus. And what is also very remarkable, there is no sentence extant written by him in which he even mentions the first day of the week! He held that the Sabbath was a typical institution, which pointed to the seventh thousand years as the great day of rest to the church; 32 he said that Abraham was "without observance of Sabbaths;" 33 and yet he makes the origin of the Sabbath to be the sanctification of the seventh day. It had been the custom of all the churches to celebrate the passover, but with this difference: Victor, bishop of Rome, in the year , 36 took upon him to impose the Roman custom upon all the churches; that is, to compel them to observe the passover upon Sunday. A determination to have nothing in common with the Jews had very much to do with the suppression of the Sabbath in the Christian church. Those who rejected the Sabbath of the Lord and chose in its stead the more popular and more convenient Sunday festival of the heathen, were so infatuated with the idea of having nothing in common with the Jews, that they never even questioned the propriety of a festival in common with the heathen. Clarke tells us that the fathers "blow hot and cold. He places the origin of the Sabbath at the creation, but elsewhere says that the patriarchs did not keep it. He says that Joshua broke the Sabbath at Jericho, and afterward shows that he did not break it. He says that Christ broke the Sabbath, and in another place proves that he did not. He represents the eighth day as more honorable than the seventh, and elsewhere states the reverse. He states that the law is abolished, and in other places teaches its perpetuity and authority. He declares that the Sabbath was abrogated by Christ, and afterward asserts that "Christ did not at all rescind the Sabbath," but imparted "an additional sanctity" to "the Sabbath day itself, which from the beginning had been consecrated by the benediction of the Father. But "his adversary" would have done this to some other days.

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Chapter 4 : Sabbath - International Standard Bible Encyclopedia

Chremes,1 an old gentleman, living in the country. Menedemus,2 an old gentleman, his neighbor. Clinia,3 son of Menedemus. Clitipho,4 son of Chremes. Dromo,5 son of Clinia. Syrus,6 servant of Clitipho. Sostrata,7 wife of Chremes. Antiphila,8 a young woman beloved by Clinia. Bacchis,9 a Courtesan, the.

Pulpit Commentaries Verse 1 1. The Passover on Nisan 14 was distinct from the [] of Unleavened Bread, which lasted from the 15th to the 21st Leviticus But it was usual to treat them as one festival. Josephus does so expressly Ant. This is perplexing, and we do not get much help from Hosea 6: We are probably to understand that what follows took place on the Wednesday, the day before the Synoptic Paschal Supper and two days before the Johannine Passover. The discussion took some time. Verse 1, 2. That meant immediate action or postponement for ten days, and the latter might easily involve His escape. When the Galilean pilgrims returned home, He would go with them. For fear there shall be. That our Lord should be at a supper at Bethany on one of the days before the Passover is what we should expect from Mark But Jn quite distinctly places it before the Triumphal Entry, perhaps on the Friday of the previous week; see on John The precision in Jn is not likely to be erroneous, and we must suppose that Mk, followed by Mt. The wish to bring it into close connexion with the treachery of Judas may have caused the displacement. The difficulty of believing in two anointings is infinitesimal; one such might easily suggest a repetition. There is no evidence of a previous evil life, and what we know of her renders a previous evil life almost incredible. We are not told that he was present. If he was presiding as entertainer, he must have been cured of his malady. There is no hint that she was related to Simon; and that she was his wife, daughter, or sister are improbable conjectures. She may have been still alive when Mk and Mt. Or he happened to know her name, whereas they did not. The case of Malchus is parallel see on Mark The word is all genders, but in class. The kind is that made from a well-known plant found chiefly in India. Unguents were often adulterated. See on John Song of Solomon 1: Horace offers to give a cask of wine for a very small box of good ointment Carm. Mk alone tells us that she broke the box or phial, possibly in eagerness to pour out the whole contents quickly. But this is less probable, for she breaks the alabaster before anointing Him, not after. The verb implies violence Mark 5: She could anoint either head or feet from behind, as He reclined on a couch. By his silence as to who these were Mk again spares the Twelve. In all these cases, Mary, Judas, Peter and Malchus, earlier Evangelists may have been ignorant of the names or may have suppressed them. Jn knew the names, and when he wrote there was no need for suppression. It is not often that Mk is more considerate of the Twelve than Mt. There would be some exclamations or looks of disapproval. See on Mark The destruction has taken place and the loss abides. Explanation of their strong disapproval. All one term, and gen. See on Mark 6: See on Mark 5: They went on murmuring against her. It was too late to prevent her. So also in papyri. First with emphasis; At all times ye have the poor with you. These words, with But Me ye have not at all times, are in all three, and we cannot doubt their authenticity. Considering His teaching about the poor Mark It emphasizes the permanent possibility of benevolence. There is no contradiction between the promise of His perpetual spiritual Presence Matthew She did what she could. For the sense see on 2 Corinthians 8: She hath been beforehand in anointing. She anticipated the funeral rite. Jn tells us that myrrh and aloes, but not unguents, were placed round the Body, and Mk and Lk. So Mary alone has this honour. In the first and second centuries A. See on Mark 1: That salvation is for the whole of mankind is clearly given in our earliest Gospel. In mentioning the traitor here each Evangelist has something characteristic. See on Mark 4: It is a rare verb in Bibl. The offer freed them from a grave difficulty. Now they could act before the Feast began. They would not have ventured to make such a proposal to a disciple of Jesus. That one of His most intimate associates should volunteer to betray Him was an amazing advantage. Such discrepancies are of no moment. In order to identify the coins paid to Judas with the treasure brought by the Magi, the Narrative of Judas of Arimathaea ii. It is not improbable that the priests would be willing to pay in advance so moderate a sum for so great a service, and it

is probable that Judas would insist on at least a substantial instalment. He began to seek. Hitherto it had been the hierarchy who were casting about for a good opportunity Mark Now it is Judas who has to do so; they have secured a competent agent. What follows shows how he was baffled until after the Supper; the arrangements were carefully kept secret. It is remarkable how objectively Mk, and indeed all the Evangelists, treat the conduct of Judas. He was an intimate disciple, one of the Twelve, and he betrayed his Friend and Master to His implacable enemies for money and with a kiss. There is no need to say anything more. Probably money was only one of the motives. Judas saw that Jesus had failed, and he hastened to make terms with the victorious side. It is possible that there were selfish elements in his reasons for attaching himself to Jesus, and that these had gone on increasing, to the extinction of nobler motives, as the prospect of personal advancement grew less. That the motives for the betrayal were in any respect good is not credible. It is possible that here we have the beginning of the divergent chronology respecting the Passover, as given by the Synoptists on the one hand and by Jn on the other. The Synoptists, in a confused and not very consistent way, place the Paschal Supper on Thursday evening. Jn, with great precision and with complete consistency, places the Passover on Friday evening, when it and the Sabbath began simultaneously. The better course is to abide by the Johannine tradition and assume that our Lord, knowing that He could not have the Paschal Supper at the right time, held it a day in advance. It is incredible that the Sanhedrin sat during the Passover night to try Jesus, and that He was executed with the two robbers on the first day of the Feast. All four Evangelists place the Crucifixion on the day before the Sabbath, i. The question is, which day was the 14th Nisan? In 1 Corinthians Relations of some of them would come up to Jerusalem for the Feast. Christ seems to have kept both time and place secret till the last. The treachery of Judas must not be allowed to act till the appointed hour had come, and no miracle was needed to effect this; careful precaution sufficed. Neither here, nor at the Supper, is there mention of a lamb, and it is very improbable that there was one. If the hypothesis that Christ anticipated the time for celebrating the Passover is correct, the disciples could not get the priests to kill the lamb before the time. Moreover, the whole company ought to be present in the Temple at the killing of the lamb Exodus Above all, there would be no need of a typical lamb, when the true Paschal lamb was present, ready to be offered, but not yet slain. This shows that they are outside Jerusalem, perhaps at Bethany. This remarkable detail is omitted in Mt.

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Chapter 5 : Calhoun County Journal Online "â€"

For an item included in the Public Hearing section of the The Mayor may allow citizens to address an item or ask questions. XVIII. ADJOURN.

United States District Court, D. Attorney s appearing for the Case Matthew C. Wares brought this civil rights action alleging that defendants VanBebber, Green, Geither and Bruce substantially interfered with his right to freely exercise his religion as guaranteed by the First Amendment. Wares alleges that defendants interfered with his right to observe the Jewish holiday of Sukkot in through by failing to initially provide him with a Sukkah booth and, once one was provided, by failing to take measures to properly secure it in the prison yard. Wares seeks nominal and punitive damages to remedy these alleged violations. Therein, defendants argue that summary judgment is proper because: Wares from recovering nominal and punitive damages. The court, however, grants summary judgment as to Mr. Wares, the non-moving party. On December 10, , Mr. Wares officially acknowledged Judaism as "his way of life. In his Form B, Mr. Wares has attempted to comply with some of the strictest tenets of Chassidic Judaism. Sukkot is one of the holidays observed by followers of Judaism. Sukkot is a Jewish autumn festival of double thanksgiving one of the three Pilgrim festivals of the Old Testament that begins on the 15th Day of Tishri in September or October , five days after Yom Kippur, the Day of Atonement. On September 26, , defendant D. In particular, Chaplain VanBebber described Sukkot as the "Feast of Booths," and explained that it would begin after sundown on October 15, , and end at sundown on October 17, . The memorandum further informed HCF officials that Mr. Wares would take part in this observance. While the memorandum identified certain dietary and work accommodations associated with the holiday, it did not contemplate that observant prisoners would take their meals in a Sukkah booth. If an inmate at HCF wishes to have access to a special item that has not been previously approved or routinely provided for his religious observance, IMPP requires him to file a Form C "Request for Accommodation of Religious Practices" at least fifteen 15 days prior to the particular observance. Wares did not file a Form C or any other written request for a Sukkah booth before the holiday. Wares did not orally request such an accommodation from any prison official. While he did not take his meals in a Sukkah, Mr. Wares participated in other Sukkot activities that year. On September 15, , Mr. In fact, Chaplain VanBebber did respond to Mr. Chaplain VanBebber ultimately denied Mr. Wares could comply with the requirements of Sukkot by dining with a napkin on top of his head. Skeptical of this alternative accommodation, Mr. Therein, he stated "[w]hich Rabbi told you this. What exactly did this Rabbi tell you. I do not believe any Rabbi told you this. In response, Chaplain VanBebber indicated that "Rabbi Aloof re-confirmed the information I gave to you about the napkin for the feast of booths. I talked with him in person when I picked up the juice and bread for Rosh Hashanah. Wares would be one of the participants; and that during the holiday, the "men may place a napkin on their head to signify eating in a booth. Wares participated in other Sukkot activities in , but did not dine in a Sukkah as none was provided. On March 8, , Mr. Wares filed a grievance complaining that prison officials failed to provide him with a Sukkah in October of , and that Chaplain VanBebber had lied regarding the acceptable substitute. HCF Warden Hannigan responded to the grievance in writing, indicating that there had been a misunderstanding between Chaplain VanBebber and Rabbi Aloof regarding the head covering, and that Chaplain VanBebber apologized for the error. The warden stated that prison officials would reevaluate the need for a Sukkah booth for the holiday. Plaintiff Wares questions the motives of Chaplain VanBebber because the Chaplain admittedly distinguishes "real jews" jews by birth from "wannabe jews" jews by conversion such as Mr. Chaplain VanBebber has also admitted that he grew frustrated with the demands of the "wannabe Jews," and believes that the "real jews" are a lot easier to work with. Chaplain VanBebber has characterized the "wannabe jews" as mean, bitter, spiteful, resentful, and hateful. On August 19, , the defendants met with Rabbi Aloof and Rabbi Friedman to discuss several concerns regarding Jewish observances. At that meeting, the Rabbis stated that prison officials should provide the practicing inmates with

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a Sukkah during the holiday. Shortly after that meeting, prison officials ordered a Sukkah booth from the Aleph Institute. In preparation for Sukkot of , prison officials set up the Sukkah in the prison yard. Inmates in the Jewish callout group requested stakes and ropes to tie it down, but prison officials denied the request, claiming that the stakes posed a threat to security, even though there were wooden boards staked down with wooden stakes in the same yard where the Sukkah was located. Because the Sukkah was not tied down, it blew around the prison yard for two days, and the elements caused it to tip or blow over. Wares grievance, Secretary William L. Cummings explained that his office had "been advised that at the next use of this booth, staff will devise some method of further securing [the Sukkah]. As a result, the Sukkah blew over for the first five days of the holiday. Thereafter, prison officials staked down the Sukkah, despite their earlier contention that this accommodation would create a security risk. While other members of the Jewish callout group used the Sukkah after prison officials staked it down, Mr. Wares refused to participate, arguing that the booth had been permanently desecrated. In applying this standard, the court views the evidence and all reasonable inferences therefrom in the light most favorable to the nonmoving party. A fact is "material" if, under the applicable substantive law, it is "essential to the proper disposition of the claim. An issue of fact is "genuine" if "there is sufficient evidence on each side so that a rational trier of fact could resolve the issue either way. The moving party bears the initial burden of demonstrating an absence of a genuine issue of material fact and entitlement to judgment as a matter of law. Once the movant has met this initial burden, the burden shifts to the nonmoving party to "set forth specific facts showing that there is a genuine issue for trial. The nonmoving party may not simply rest upon its pleadings to satisfy its burden. Rather, the nonmoving party must "set forth specific facts that would be admissible in evidence in the event of trial from which a rational trier of fact could find for the nonmovant. *City of Moore, Oklahoma, F.* To accomplish this, the facts "must be identified by reference to an affidavit, a deposition transcript, or a specific exhibits incorporated therein. Finally, the court notes that summary judgment is not a "disfavored procedural shortcut;" rather, it is an important procedure "designed to secure the just, speedy and inexpensive determination of every action. Wares has failed to show that defendants conduct constitutes a violation of the Free Exercise Clause; 2 the doctrine of qualified immunity bars Mr. The court addresses each argument in turn. Wares alleges that defendants substantially interfered with his ability to exercise his right to observe Sukkot in through Defendants argue that Mr. Wares has failed to demonstrate a genuine issue of material fact as to each of these claims. The First Amendment to the United States Constitution provides, in pertinent part, that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof These protections apply to these state officials through the due process clause of the Fourteenth Amendment. *New York, U.* The United States Supreme Court has held that "convicted prisoners do not forfeit all constitutional protections by reason of their conviction and confinement in prison," and that "inmates clearly retain protections afforded by the First Amendment, including its directive that no law shall prohibit the free exercise of religion. *Estate of Shabazz, U.* Sukkot of In the Pretrial Order, Mr. Wares generally alleges that defendants interfered with Sukkot observance in by failing to provide a Sukkah booth. Defendants, however, argue that summary judgment on this claim is proper because Mr. Wares never requested a Sukkah for the holiday. The uncontroverted summary judgment evidence establishes that Mr. Wares never requested a booth for the observance of Sukkot in Wares participated in all other Sukkot activities conducted within HCF during the observance that year. Thus, it is unclear how the defendants could have interfered with Mr. As explained above, the Free Exercise clause requires that prison officials afford inmates reasonable opportunities to exercise their sincerely held religious beliefs, subject to prison restrictions rationally related to legitimate penological interests. Wares made no request formal or informal for a Sukkah, prison officials were not even afforded the opportunity to analyze whether accommodating such a request would comport with legitimate penological interests. As such, plaintiff has failed to demonstrate the existence of a genuine issue of material fact as to this claim, and summary judgment is proper. Sukkot of Mr. Wares contends that prison officials violated his constitutional right to observe Sukkot in by denying his request to dine in a Sukkah booth during the holiday. Defendants

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argue that summary judgment is proper because Mr. Wares failed to formally request a booth in advance of the holiday, and officials allowed him to participate in all other approved activities for the observance of Sukkot. First, defendants argue that Mr. Wares failed to submit a request for a Sukkah pursuant to this internal policy. Wares lodged an oral request for a religious accommodation with Chaplain VanBebber. The question on summary judgment is whether Mr. Wares has demonstrated a genuine issue of material fact as to whether or not his oral request was a legitimate method of requesting a religious accommodation at HCF. In fact, Chaplain VanBebber responded to Mr. Wares with a Sukkah in , despite the fact that he never submitted a Form C request for such an accommodation.

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Chapter 6 : WARES v. VANBEBBER | blog.quintoapp.com2d () | 2d | blog.quintoapp.com

Mishpatim (מִשְׁפָּטִים Hebrew for "laws," the second word of the parashah) is the eighteenth weekly Torah portion (פרשת, parashah) in the annual Jewish cycle of Torah reading and the sixth in the Book of Exodus.

Kings of Israel - They count their reigns from the first of Nisan , such that even if a King began his reign at the end of Adar , once Nisan began, it would be considered as the second year of his reign. Pilgrim Festivals - The festival which occurs in Nisan , namely Pesach , is considered the first of the three pilgrimage festivals: Pesach , Shavuot , and Succoth. This period is used to complete an oath. Months - Nisan is considered the first of the months. The Torah refers to other months as second, third , etc., twelfth with reference to Nisan. Once that date has arrived, the time for "Leaping" has "Leapt". Thus we can see that the Septennial cycle with its two Triennial cycles , mirrors the two major new years of our calendar. A second allusion to the Septennial cycle found in the calendar is seen in the bi-modality of the months. So, just as Pesach [33] is seven days in length in Nisan , so too is Succoth seven days in length in Tishri. I have written extensively on the bi-modal aspects of the calendar in my study titled: Both the Annual and the Septennial Torah lectionaries are interrupted for a special Torah reading for the festivals. The festival lectionary supersedes both the Annual and the Septennial Torah reading cycles. This is a very important concept. Additionally, the Septennial cycle is also interrupted for Rosh Chodesh , the new moon. How does the Septennial cycle work? There are some who interpret references to a Triennial cycle , as meaning three years. First , it means that there is no way to reconcile the sources which state explicitly that the cycle has a term of three and a half years. Second, it means that there is no way to determine what year of the cycle we are currently in. In other words, we do not know when to start, or end, a reading cycle. Third , a strict three year cycle fails to account for the festive nature of Rosh Chodesh. The Septennial cycle resolves these issues. As we shall see, the Septennial cycle has special readings for Rosh Chodesh which preserve its festive nature. We will review the sources which show a Septennial cycle later in this paper. For now, we will examine how a three and a half year triennial cycle has a built-in way to determine what year we begin the cycle and therefore we can know for certain where in the cycle we are supposed to be, in any given year. To understand when the Septennial cycle begins, we need to first understand how to calculate when the Shmita, or Sabbatical, year begins. The Gaonim [35] had a tradition of how the count of the Shmita was actually practiced. His lack of understanding should not change halacha. According to the Gaonim, any Anno Mundi A. Thus Jews in Eretz Israel , the land of Israel , will observe certain agricultural restrictions during a Shmita year. The year A. This is a halachic matter and the Rama in Shulchan Aruch [37] , rules like the Gaonim. Thus, once in seven years we finish with our brothers who follow the Annual cycle: I found that if we start in Nisan , then we overflow the seventh year by six months. Thus we must start the cycle in Tishri. If we start in Tishri , then the Septennial cycle fits exactly into the seven year Shmita cycle. The Septennial cycle will conclude in Tishri of , at the very beginning of the first year of a Shmita cycle. Thus, the Septennial cycle will conclude in when we complete the two Triennial cycles of three and a half years. The Midrash tells us this explicitly. Simeon the son of Lakish, R. Simeon the son of Yohai said: His disciples do not permit him to sleep undisturbed in his grave, as it is said: Moving gently the lips of those that are asleep Song 7: Hence, The satiety of the rich will not suffer him to sleep. Similarly, Moses taught the Torah to the Israelites, trained them in the observance of the Law , arranged the order of the chapters of the Torah, and assigned the chapters to be read each Sabbath , on Rosh Chodesh , and on the holy days. And they call him to mind as they read each Torah portion. While this teaches us that there was a Torah lectionary it does not give us the detail. As we shall see, a critical clue to the detail will be given to us in the Talmud. The earliest source we have on the Septennial cycle custom is the Nazarean Codicil. He is then given the Book of Yeshayahu Isaiah. Yeshua opens the book and reads the passage that begins "The Spirit of the Lord God is upon me; because the Lord hath anointed me" Yeshayahu The Ashlamata from Yeshayahu Thus

the Nazarean Codicil speaks to the Septennial cycle , but not to the Annual cycle. It is unclear, from this passage in Luqas, why the book is opened at this particular passage: Does Yeshua open it at that specific point or does the Chazzan cantor , who was in charge at the synagogue , deliberately open it at this chapter? Similar evidence can be found in II Luqas Acts The Septennial two Triennial cycles lectionary cycle is mentioned in the Talmud , in a section dealing with the laws governing the reading of the Torah on Shabbat: The following was then cited in objection: The inhabitants of Babylonia observe Simchat Torah annuallyâ€¦The inhabitants of Eretz Yisrael celebrate Simchat Torah only every three and a half yearsâ€¦ [40]. According to the Mishna [41] the first portion of Bereshit Genesis was Bereshit 1: This matches the Septennial cycle , but does not match the annual cycle But in a composition from the period of the Gaonim we read that there are differences between how the Easterners, from Babylonia, read the Torah and how the people of the land of Israel read the Torah. As late as CE we have reports that Jews in Egypt were still using the Septennial cycle having been forced out of Israel by the first crusade. Most of our Septennial cycle knowledge comes from Egypt which was the last major bastion of the Septennial cycle. Binyamin of Tudela penned the following words in his book Itinerary: There [in Cairo] were two synagogues , one for those from Israel and one for those from Babyloniaâ€¦ They observed different customs with regard to the reading of the portions in the Torah. The communities from Babylonia read a portion each week, as they do in Spain, thus completing the Torah each year. But the communities of Israel do not follow this practice. Rather, they divide each portion into three sections and finish the Torah every three years. There is among them a custom to join all together and pray on the day of Simchat Torah and on the day of Matan Torah. It is possible that this last division corresponds to a further development by which the whole of the Pentateuch was read twice in seven years, or once in three and a half years. Piyutim [46] â€” Liturgical Poetry The classical payatanim wrote their compositions according to the Triennial cycle of Torah reading. Midrashic [48] Texts The Septennial Torah reading model is also used by the various homiletical midrashim. This is particularly evident in the Tanchuma Yelamdenu and Vayikra Rabbah. These midrashim are organized according to the sedarim of the Septennial Torah cycle , and typically comment on the first verse of each sedra. In all the Midrashim that preceded Vayikra Rabbah such as the Mechilta [50] on the book of Shemot or Midrash Bereshit Rabbah homiletic writings were collected according to the verses of the biblical book, verse after verse, but this task was impossible with respect to the book of Vayikra, which is filled with laws and statutes, which leads to a dry and pointed involvement with matters of ritual law: The editor solved this problem by dealing only with certain selected verses from the book of Vayikra based on the Triennial cycle. The editor wrote down the verses at which it was customary to begin on the various Sabbaths the units of the book of Vayikra and around these verses he built his work, in which he dedicates to each verse a long and comprehensive discussion on a topic that arises from it. Tanchuma Yelamdenu The Tanchuma Yelamdenu is a group of Aggadic Midrashim complete or fragmentary, published or still in manuscript, attributed to Rabbi Tanchuma. It is homiletical Midrash , i. Many of its sedarim open with a distinctive halachic poem, using the formula: There are separate parashiyot, portions, in the Midrash to almost all these sections as they are still found in Genesis, with the exception of the genealogical passages. But there are parashiyot that bear evidences of relation to the pericopes "sedarim" of the Palestinian triennial cycle , and a careful investigation of these may lead to the discovery of an arrangement of sedarim different from that heretofore known from old registers. However, there are parashiyot, as mentioned above, especially in the beginning of the Midrash , in which only one or a few verses at a time are expounded. The sedarim of the customary one -year cycle are not regarded at all in the divisions of the Bereshit Rabbah, neither are they marked in the best manuscripts or in the editio princeps of the Midrash ; the parashiyot, [54] therefore, can not be regarded as mere subdivisions of the sedarim, as which they appear in later editions of this Midrash. Tehillim - Psalms The Septennial Torah cycle is also expounded by Tehillim, the Psalms , as we have written extensively elsewhere. As there are five books of the Torah, so there are five books of Tehillim. As the middle of the Torah is denoted by a large letter , so the middle of Tehillim is denoted by a large letter. There is also a verbal connection between Tehillim and Torah. From this we learn that Tehillim are meant to explain and

clarify the Torah.

Chapter 7 : Origin of First-Day Observance

Sukkot is a Jewish autumn festival of double thanksgiving (one of the three Pilgrim festivals of the Old Testament) that begins on the 15th Day of Tishri (in September or October), five days after Yom Kippur, the Day of Atonement.

The Zionist Executive in Jerusalem intervened to prevent the deportation of four Jewish immigrants. Unfortunately, they were not able to keep the British from deporting their family members. In Jerusalem, Israel turned over the British pilot of a Jordanian airliner that had been forced down when it flew across the Negev to members of the Arab Legion. The first housing project specifically for immigrants from the United States and Canada was launched today when ground was broken for ten houses a Kfar Haroeh, a village midway between Tel Aviv and Haifa. Three were killed and another five were injured when terrorists fired three rockets into Nahariya. Israel and the Vatican established full diplomatic relations. Unidentified assailants broke into an IDF base in northern Israel this morning, injuring a soldier and stealing his rifle. The assailants managed to enter the Naftali base, near Golani Junction, after tying up the soldier on guard duty. They then ran away with his rifle. Four rockets were fired by Palestinians in the Gaza Strip at the southern city of Ashkelon. Palestinian gunmen opened fire at Israeli security personnel at a military checkpoint near the West Bank city of Bethlehem, south of Jerusalem, tonight. During a debate on Palestine, Lord Winterton warned Churchill that once you begin to buy land for the purpose of settling Jewish cultivators you will find yourself up against the hereditary antipathy which exists all over world to the Jewish race. Birthdate of Avraham Shochat, the Tel Aviv native, who helped found the city Arad and has served as an MK and held several cabinet posts. Chaim Weizmann wrote to Winston Churchill thanking him for the support he had given to Zionist cause by trying to convince Colonial Secretary William Ormsby-Gore that the Southern part of Palestine should not be incorporated into any future Arab state that would be set up in Palestine. A contingent of Mossad agents that had fanned out across the West Bank to meet with members of the Palestinian elite immediately following the Six Day War submitted their classified report to the head of Military Intelligence. TWA Flight is hijacked by Hezbollah. The annual International Israel Festival which began on May 18 is scheduled to come to an end today. A Kassam rocket fired by Gaza terrorists hit the Ashkelon Beach region this afternoon. President Shimon Peres visited the Negev Bedouin village of Hura today, praising the community as a prime example of Negev development. Representatives passed a defense authorization bill that would make it U. Israeli officials today released for publication the identities of three Israeli youths who went missing near Hebron on the night of June 12th. This was part of the famous Dreyfus Affair that rocked French society for the better part of a decade at the turn of the last century and that gave rise to the Zionism of Theodore Herzl. It decides to establish the Haganah organization for a countrywide Jewish self-defense. Bnei Brak founded on the coastal plain east of Tel Aviv. Shear Yashuv Cohen, the future chief rabbi of Haifa arrived at a Jordanian prison camp after having fought in the failed defense of the Old City of Jerusalem. Romania and Finland recognize Israel. The Jerusalem Post reported that Israel vigorously protested against the decision made by Lieut. Mordechai Sayada, 22, was shot to death in Jenin by a Palestinian sniper as his jeep patrol passed by. The Fatah al-Aqsa Martyrs Brigades claimed responsibility for the attack. On his first ever visit to China, the Sephardic Chief Rabbi of Israel called on the government to recognize Judaism as it has several other religions. Ambassador Daniel Shapiro was informed today that one of the three victims is an American whose name has not been disclosed. An unnamed Israeli soldier was killed when he sought to stop Jordanian troops from crossing the border into Israel. Sixty-six year old Israeli political leader Yisrael Barzilai passed away. Born in Poland in , he made Aliyah in Avner Maimon, 51, of Netanya, was found shot to death in his car near Yabed in northern Samaria. Knesset Speaker Reuven Rivlin said today that Israel has an obligation to remember the murder of more than a million Armenians at the hands of the Turks nearly a hundred years ago, but warned that the issue should not be turned into an attack on the Turkish government of today. Seventy four year old Rabbi Samuel Mohilewer who was an early Zionist leader and proponent of the

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founding of the Jewish Colonial Bank passed away today leaving a legacy that included his Joseph who was also a Zionist and the rabbi at Bialystok Birthdate of Hans Herzl, son of Theodor Herzl. The Syrians had every advantage including control of the air, tanks and a full array of artillery. Realizing the desperate nature of their situation, the Jewish settlers sent the women and children away. As of today, Syria had lost approximately combat aircraft. There was no Arab military force that could have kept the Israelis from taking Cairo, Damascus or Amman. But as Yitzchak Rabin pointed out, the Israelis had not gone to war to seize territory. Units of the Golani Brigad and the Barak Armored Brigade finished the fighting that resulted in the capture of two villages on the outskirts of Beirut. An American white supremacist opened fire at the US Holocaust Memorial Museum today killing a security guard before being shot himself, according to initial reports. Israeli writer and peace activist David Grossman has been named winner of the Peace Prize by the German association of publishers and booksellers. Police entered a sensitive Jerusalem holy site to disperse Palestinian protesters who were hurling stones today. Prime Minister Binyamin Netanyahu spoke at the annual Altalena memorial today about two principles enshrined by Menachem Begin: Today, the Knesset chose year 74 year old Reuven Rivlin to become President. D Gordon, the founder of Hapoel Hatzair. Chaim Weizmann gave an account of his dinner of the previous night where he had dined with Winston Churchill and other Zionist supporters in Parliament to a number of leading Zionists then visiting London including David Ben-Gurion The INS Wedgewood was commissioned today. A Flower class corvette, it was named after Josiah Wedgewood. INS HaTikvah was commissioned today.

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Chapter 8 : Prison Officials Must Offer Evidence to Support Denial of Sukkot Booths | Prison Legal News

Vayelech, Vayeilech, VaYelech, Va-yelech, Vayeilekh, Va-yelekh, or Vayeleh (וַיֵּלֶךְ, Hebrew for "then he went out", the first word in the parashah) is the 52nd weekly Torah portion (פרשת וַיֵּלֶךְ, parashah) in the annual Jewish cycle of Torah reading and the ninth in the Book of Deuteronomy.

If the date of installation is unknown, it shall be assumed to have been the later of January 1, , or the permit issuance date for the original building erected on the site. If the date of installation is unknown, the system shall be assumed to be twenty 20 years old. Water samples from such observation wells may be required by the Fire Chief at any reasonable time, and shall be analyzed at the expense of the owner. Installation shall be under the direction of the Fire Chief. All such systems shall be tested at the intervals stated in Section 6. The Fire Chief may require that a qualified hydrogeologist be engaged by the owner to locate the wells and other leak detection systems referred to in Section 6. Any product remaining shall be removed and the tank removed from the ground, unless the Fire Chief determines that it is physically impossible to remove a tank located under a building or that such removal would endanger the structural integrity of another tank or structure. The product and tank shall be disposed of in accordance with CMR. The storage area shall be provided with a secondary containment system designed to prevent hazardous materials from reaching the environment in the event of a rupture or spill. The secondary containment system shall have the capacity to contain either ten 10 percent of the total possible volume within the storage area or one hundred percent of the volume of the single largest tank, whichever is greater. This section shall apply to both indoor and outdoor storage areas. Registration required by this provision shall be initially submitted within ninety 90 days after the approval of this by-law and annually thereafter on or before January 1 of each succeeding year. Section 9 Leaks and Spills 9. Section 10 Costs and Fees The Board of Selectmen shall establish reasonable license and permit fee schedules. Each day that such violation continues shall constitute a separate offense. The by-law may be enforced pursuant to M. Chapter 40, section 21D, or in any other manner permitted by law. Section 12 Variances The applicant must notify all abutters by certified mail, return receipt requested, at least ten 10 days before the Board of Health meeting at which the variance request will be considered. The notification shall state the variance sought and the reasons therefor. The decision of the Board shall be in writing and shall contain a brief statement of the reasons therefor. Said information shall be supplied by the applicant in the form of a groundwater impact study prepared by a qualified Registered Professional Engineer or a qualified hydrogeologist. Section 13 Severability Each provision of this by-law shall be construed as separate, to the end that if any part of it shall be held invalid for any reason, the remainder shall continue in full force and effect. Snow Removal By-Law No person other than an employee in the service of the Town or an employee in the service of an independent contractor acting for the Town shall pile, push or plow snow or ice onto a public way of the Town so as to impede the flow of traffic on such way. Whoever violates this section shall be punished by a fine of not more than one hundred and fifty dollars.

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Chapter 9 : Monday, March 31, - 42nd Day

"in order to show, by this formal means also, that the case of invocation of a state of necessity as a justification must be considered as really constituting an exception " and one even more rarely admissible than is the case with the other circumstances precluding wrongfulness " (ibid., p. 51, para. 40).

The next scheduled negotiations is at 6 p. Thursday in the board room of the Minot Public School District Administration Building, following the school board meeting that is scheduled for that afternoon. Two negotiating sessions have been held thus far, but no agreement has yet been reached. The board also proposes that the district would absorb the anticipated Other topics being discussed include leave and compensation for coaches, among other issues. Andrea Johnson " Williams County jail officer arrested Steve Brooks, an officer at the Williams County Jail, was arrested and transferred to the Ward County Jail Wednesday, charged with possession of child pornography and promoting child pornography. Ward County Sheriff Steve Kukowski said it is routine to transfer a jail employee charged with a crime to another jail to avoid any potential favoritism. No court date has been set yet. Air Force Reserve are back in Williston for a mosquito control mission. The Williston Herald reports the airmen will be flying two planes over mosquito territory for the next two weeks to spray a product that targets the larvae of mosquitoes and biting black flies. The Williston region has long had mosquito problems because the Missouri River often floods low-lying areas in the spring, creating thousands of acres of standing water that are ideal for mosquito breeding. The airmen use this mission as practice for potential combat scenarios. After a disappointing defeat to unseeded May-Port-CG " the eventual Class B champion " during the state semifinals Friday at Memorial Ballpark, the Aggies missed out on third place once again after losing a decision to the Spoilers. Velva snatched an initial lead in the top of the first inning, but the Spoilers responded with three runs of their own in the same frame. Grafton added another in the third, and two more in the sixth inning against Velva starter Shad Vedaa, who conceded six runs " four earned " on eight hits and one walk while striking out Lunday gave up two earned runs from five Velva hits in seven innings of work. Senior catcher Marcus Mack was one of two Aggies to register multiple hits, joined also by Vedaa. Velva has appeared in the Class B state tournament nine of the last 11 seasons, and has finished at least fourth in seven of those years. Both teams met in the seventh-place game Saturday, with both still searching for their first win. The Hornets came out on top, edging the Wildcats in walk-off fashion to salvage a victory. District Judge Richard Hagar sentenced her to days in jail to be followed by two years of probation. The gun was found near Willis at the scene. Police say Willis walked into the store about 1 a. Tuesday and shot and killed year-old overnight cashier Gregory Weiland. Willis then killed himself. Rhonda Binder could face up to 10 years in prison if convicted of misapplication of entrusted property. Court documents do not list an attorney for her, and she did not immediately respond to an Associated Press request for comment Friday. Some of the stolen money belonged to sports and charitable groups. It went missing between December and this past February, when Binder resigned from the bank. Officer Zach Hansen was treated for a concussion after the May 21 incident. He has since returned to duty. Authorities allege that year-old Cassidy Simpson kneed Hansen in the head and knocked him out while Hansen was trying to subdue Simpson with a stun gun. Simpson faces several charges including aggravated assault and preventing arrest. The event begins at 4 p. The exercise will evaluate the response of emergency management, security forces, fire department, bioenvironmental and medical response in a simulated weather and HAZMAT incident on the base. The public is advised they may hear alarm sirens, loud bangs or smoke originating from the installation. Steven Goldmann was scheduled to be sentenced this week in Bismarck, but a judge granted a request filed by his lawyer to delay the proceedings until September because Goldmann has not received a revised presentence investigation report. Goldmann has pleaded guilty to an illegal weapons charge. Prosecutors have agreed to drop four counts of impersonating an officer. Thirty-year-old Nicholas Desjarlais is accused of falling asleep and smothering the baby after a night of drinking last summer. He pleaded not guilty in March to a negligent

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homicide charge that carries a maximum punishment of five years in prison. Court documents show that a change-of-plea hearing is scheduled July 5. However, circulation department phones will be answered for distribution calls only between 5:00 a.m. and 11 a.m. There will be no residential garbage collection or bus service. Renz Post will hold its annual Memorial Day program at 11 a.m. Monday in the Lansford Community Center. The speaker will be Maj. A ceremony at the cemetery will follow, weather permitting. A jury last year found year-old Garron Gonzalez, of Bismarck, guilty of attempted sexual exploitation of minors. Authorities say Gonzalez tried to persuade a year-old person to send him sexually explicit visual depictions using a cellphone. Investigators say Gonzales met the victim while playing an online video game. District Judge Daniel Hovland sentenced Gonzalez to the maximum term allowed under federal sentencing guidelines. A federal public defender could not be reached for comment. It will run Saturday through Monday at the park south of Garrison. Kites will fly from 11 a.m. There also will be opportunities for people to build and fly their own kites. Cemetery staff plans to pump out the water as soon as possible. Incumbents Victoria Haider and Holly Brekhus have both filed for re-election. The election will be held Tuesday, June 2. Polls will be open from 11 a.m. Absentee ballots are available from the business manager between 8 a.m. and 5 p.m. The Hazard Mitigation Grant Program money will help start the second phase of a hazard mitigation project to improve flood protection for the plant, the only source of potable water for the city, Minot Air Force Base and many rural residents in the Minot area. More than 1,000 individuals were placed on a boil order when water from the treatment plant was compromised by severe flooding in 2017. The first phase was completed in September and focused on engineering, permitting and designing the project. The second phase will build two road closures log structures which, in the event of a flood, close the gap in a levee which is created by a road running through the levee and more than 1,000 feet of concrete floodwall with tie-back levees on each end, tying the project into high ground and protecting the water plant and high service pump station. Second phase construction will also modify storm sewer drains and build a large storm sewer pump station and water transmission pipeline. Senate Appropriations Committee on Energy and Water. As a member of the committee, Sen. The legislation provides for new starts to fund studies for permanent flood protection, which is needed for Minot and the Souris River Valley to develop and build comprehensive flood protection. The legislation also provides for new starts to fund construction of permanent flood protection projects, with an emphasis on public private partnerships like the permanent flood protection project for Fargo and the Red River Valley. This increase will help communities like LaMoure with funding to replace sanitary sewer systems, which are routinely overwhelmed due to deteriorated pipes and high ground water. Incumbents Janice Katin and Rodger Affeldt were re-elected to the board. Katin had 1,000 votes and Affeldt had 1,000 votes, defeating challenger Steve Seidler, who had 1,000 votes. Kevin Rime was elected to the at-large seat on the board with 1,000 votes, beating incumbent Bonnie Nygard. Hearings will be held in Mandan, Killdeer and Williston. The North Dakota portion consists of about 100 miles of crude oil pipeline that increases in diameter incrementally from 12 inches to 20, 24 and ultimately 30 inches. It is estimated that the pipeline will initially transport about 100,000 barrels of crude oil per day, with a maximum capacity of 1,000,000 barrels per day or greater depending on demand. Six tank terminals are planned along the route: Sertoma, along with Hearing Charities of America, is sponsoring the walk to raise awareness and funds for hearing health. For 50 million Americans, hearing loss is a significant health issue. For instance, just through better education we can help prevent noise-induced hearing loss, erase public stigma about hearing loss, and make public spaces more accessible to those who use assistive devices. Participants will check in at 5 p.m. Those who want to join the celebration as a walker, sponsor or volunteer can visit MyCelebrateSound. Money raised by the Minot Sertoma Club will be used to fund both local and national hearing health projects. The national funds will be used for grants to local hearing health providers, college scholarships for hard of hearing and deaf students, scholarships for those pursuing graduate studies in speech-language pathology or audiology, awareness programs to prevent noise-induced hearing loss and programs to promote better public accessibility for people using assistive hearing devices. Gross is also a UND alumnus and founded a nationwide nonprofit to help farmers in need. The university presents honorary degrees in recognition of outstanding career achievements and service,

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particularly to those with an association with the institution or with the state and region. Hoeven pressed the issue at a Senate Energy Committee hearing and an Interior Appropriations Subcommittee hearing this week. Our need for energy is only growing, and these investments will help ensure our ratepayers are protected from unpredictable prices. Highway 5 from the Minnesota border to Langdon has been reinstated. Motorists need to check current load restrictions to determine which load restrictions remain in effect. Highway 23 east of Watford City Traffic will be rerouted on N. Highway 23 east of Watford City until August. The traffic shift is being done to allow crews to perform milling work, North Dakota Department of Transportation officials said. Motorists should use caution when traveling through the area. During construction motorists should expect delays, flaggers will be in place and speeds will be reduced to 25 mph. A foot width restriction will be in place. CDT, Monday, May The festival, celebrating its 38th year, kicks off Tuesday evening, Sept.