



Beth Am COMMENTATOR

MIAMI, FLORIDA

DECEMBER 22, 1972

The staff of
TEMPLE BETH AM
wishes all of you
a happy and
peaceful 1973

Women's Rights Brunch Dec. 20

Liberate yourself Wednesday, December 20, to attend Sisterhood's Brunch-In, 10:00 a.m., in the Temple Youth Lounge.

Ms. Mary Dunetz, a leading feminist in the Miami chapter of NOW, the National Organization for Women, will be the guest speaker.

Cost of the Brunch-In and program is \$1.50 on a reservations only basis. Phone Adrienne Darlow, 667-3325, Carol Clein, 238-0820, or the Temple office, 667-5587, now as there will be a capacity attendance. Toddler sitting is available for liberated mothers.

The Next Issue

There will be no issue of the COMMENTATOR next week. The next issue will be dated January 5, 1973.

RELIGIOUS SERVICES

FRIDAY, DECEMBER 29
8:30 p.m.

Rabbi Altman

Looking Back At 'The Forward'

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SATURDAY, DECEMBER 30
11:15 a.m.

TORAH SERVICE

Collegians Take Over This Week

Collegian Camp Outing, Sunday, December 24 informal, unstructured, for collegians

A DAY IN CAMP, SUNDAY, DECEMBER 24

Camp Owaissa Bauer, 11:00 a.m. to 5:00 p.m.
(25 minutes from Beth Am)

100 acres of beautiful trees, caves.

Take the trails, sports, rap sessions.

FREE LUNCH - 12:00 noon to 1:45 p.m.

Come when you want, leave any time, bring a friend, or meet one; bring your guitar or poetry; no schedules

On hand for your pleasure--11:00 a.m. to 2:00 p.m.

Rabbis, psychiatrists, psychologists.

Pick your own guru.

Take US 1 South to 264th Street (Bauer Drive)

Then turn right to camp.

RELIGIOUS SERVICES

FRIDAY, DECEMBER 22, 8:30 p.m.



COLLEGIAN SABBATH

Rabbi Baumgard

'Do We Need Institutional Religion?'

(Questions and opinions from the Congregation encouraged)



School Notice No Classes

WEEKEND SCHOOL

Saturday, Dec. 23, Dec.
30, and January 6.

Sunday, Dec. 24, Dec.
31, and January 7.

Classes resume January
13 and 14.

MONDAY NIGHT

Monday, December 25.
Monday, January 1.

Classes resume Monday,
January 8.

HEBREW SCHOOL

December 23, 25,
27, 30.

January 1.

Classes resume
Wednesday, January 3.



FROM THE RABBI'S DESK

The Messiah

The Christian conception of Jesus as the Messiah is rooted in the Old Testament. The word "Messiah" is a Hebrew word which means "the anointed one." As used by the literary prophets (Isaiah, Jeremiah, etc.), the Messiah was to be a king of Israel who would overthrow the foreign power, usher in an independent Hebrew nation, and establish justice and peace. The prophets looked for his imminent coming. This would place the anticipated time at from 700 to 500 B.C.E. This is about 500 to 700 years before the birth of Jesus.

There was nothing supernatural in the prophetic understanding of the Messiah. He was to be a flesh and blood king, and he would do the things that a human king would do--no more, no less. The Romans understood the popular hope for the Messiah in just this sense. Therefore, when, in the time of Jesus, a small group of Jews believed him to be the Messiah, the Romans considered him a potential threat to their rule over the Jewish kingdom. Accordingly, they crucified him (they treated many Jews in just this fashion), and over his cross they wrote the mocking words, "Jesus of Nazareth, King of Judea" (so the New Testament informs us). To make the mocking complete, the Romans clothed Jesus in a purple robe (the color of the kings) and placed a "crown" on his head--a crown of thorns. In this fashion, the Roman overlord thoroughly squelched the hope of the followers of Jesus that he might overthrow the foreign power and become "The king of Israel." Apparently, this hope was not shared by many Jews because the basic Jewish sources of this period do not mention this event as being of any major significance.

The New Testament speaks of Jesus as not merely "the messiah," but also as "the son of man." In one of the apocalyptic books written by Jews outside the pale of normative Judaism, Esdras, there is talk of a semi-divine being coming in the clouds at "the end of days" to judge between the righteous and the wicked. This book was outlawed by the Jewish authorities as being not consistent with the mainstream of Judaism (this was, in fact, a Persian doctrine). The followers of Jesus picked up this concept and taught that Jesus was "the son of man." This is why Michelangelo depicts Jesus as "the judge" dividing the lucky and unlucky men, and assigning one group to paradise, the other group to hell (in his painting in the ceiling of the Sistine Chapel). So much identified with the "Judge" did Jesus become in Medieval Europe that more Catholic Churches were dedicated to Mary than to her son during this period. Mary became the hope of the people for mercy.

While Christian theology gradually removed the human qualities from Jesus (a process that is being reversed today) and progressively made him into "the son of man," and then "the son of god" (a part of the godhead), Jewish teaching gradually took the qualities identified with the messiah and gave them over to the people themselves! When the messiah delayed in coming, Jewish folklore developed in such a way as to teach that he was delayed only because the people did not prepare for his coming. That is, instead of ushering in the era of righteousness, the messiah was to come at its culmination. He would come only when the good society had already been achieved by the people (remember, he was still a flesh and blood person in Jewish eyes).

Reform Judaism took this gradually developing viewpoint and crystallized it. While Orthodox Jews still look for the coming of an individual Messiah, in the above sense, Reform Jews do not. We say that one man cannot save us. We look instead for "a messianic age," a time when enough people, Jews and non-Jews, will co-operate sufficiently to create an age of peace and justice. We teach that we are all the messiah. Fragmented, we create war and injustice. Together, we are able to create the good society.

Joan's Gems

By JOAN SCHWARTZMAN

Congratulations to Nancy, daughter of Harvey and Aviva Davis, who has been selected as a member of the National Honor Society at Ponce de Leon Junior High. . . . Now, hear this. Our own Andy, son of Harry and Ethelle Gunther, has been chosen as assistant camp director at Camp Coleman. How about that! . . . It is so nice to see our college kids home for the winter break. It seems like yesterday when your reporter attended their Bar/Bat Mitzvah and confirmations.

More good news. Congratulations to Glenn, son of David and Rhoda Welt, upon his engagement to Joanie Evans. . . . Terri, daughter of Paul and Elaine Furman, was chosen Blue Queen at Ponce de Leon Junior High in honor of their annual Blue-Gray Day. . . . Do you know about our talented cantorial soloist, Steven Dubov? Steve is a music major and a senior at the University of Miami and has sung professionally throughout greater Miami. . . . Mazel tov to Barbara and James Kaufman upon the birth of their daughter. . . . Get well wishes to Lenore Lefkove, Jeffrey Lazar, Rae Goldber, and Benjamin Goodman.

Rabbi Altman On TV

Rabbi Barry Altman will appear on the T.V. program, "The First Estate," on Sunday, December 24, at 8:30 a.m. along with Reverend Charles Eastman, First Church of North Miami Congregational, and the Reverend Luther C. Pierce, Program Consultant of the N. C.C.J.

This broadcast will be repeated on Channel 2 at a later hour.

Discussion for the program will include what young and newly ordained clergymen see as their future and future of their institutions.

Thank You

The weekend and Monday night schools want to thank Sisterhood once again for giving us Chanukah parties with all the trimmings. We thank all the mothers who helped and a special thanks to Judy Wexler, Barbara Weiner, Lori Miller, and Marilyn Israel for getting all the goodies ready for the classes.

B'nai Mitzvah

MONDAY, DECEMBER 25
11:15 a.m.

Russell, son of
Mr. and Mrs. Marvin Bardack
(No photo available)