

# Beth Am COMMENTATOR

MIAMI, FLORIDA

NOVEMBER 3, 1972

## RELIGIOUS SERVICES



FRIDAY, NOVEMBER 3  
7:30 p.m.

### Family Services

Rabbi Baumgard and Friends

## People Of The Book

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SATURDAY, NOVEMBER 4  
11:15 a.m.

TORAH SERVICE

## Holiday Sermons Available

Copies of Rabbi Baumgard's sermons, given over the holidays, are now available through his office. Available are:

- The Sun Is Setting--The Need To Return
- Lessons Learned At Munich--The Jew Is Different
- To Thine Own Self Be True
- Violence--A Jewish Attitude

## Guardians Of Our Youth

Since the last issue of the COMMENTATOR, the following family has come forth to request the privilege of being a "Guardian."

**Dr. Eugene and  
Joan Bloom**

This category of giving to the youth building is drawing to a close. If you contemplate becoming a Guardian, now is the time to make that decision before the final details of design are finalized.

## Large Congregational Response Expected Ground Consecration Friday, Nov. 10

A symbolic Ground Consecration ceremony will be part of the program at the service on Friday, November 10. Young people who will profit from the new Teenage Building will present a brief original skit, while Guardian families will be asked to participate in the ceremony. An Oneg Shabbat will follow in celebration of our successful campaign to raise funds for the new building.

Marshall Rosenberg, chairman of the capital fund raising committee, and Cliff Suchman, chairman of the Teenage Building committee, report that the full complement of 25 desired Guardians came forward between Rosh Hashanah and Yom Kippur (givers of \$10,000 over a period of years). In addition, there were other families who had pledged that much before Rosh Hashanah and after Yom Kippur bringing the total to over 30 Guardian families. The gifts total sufficient money to bring us over the top on the basic cost of the building, and should cover much of the interest payments on the mortgage.

## Hasidic Rabbi Talks To Adults Nov. 7

All members are invited to the Youth Lounge, Tuesday, November 7, at 8 p.m., to hear Rabbi Yitzchak Marcus, a leader in the Lubavitcher Hasidic movement. Rabbi Marcus' appearance is part of our Tuesday evening course in Hasidism --Religion Through Joy.

Continuing also is the discussion group at 9 p.m. on how to raise your children in modern times, featuring psychiatrists as discussion leaders. The course is supervised by Dr. Harry Graff and Mrs. Ruth Frankenstein. On November 7, Dr. Graff will speak on the raising of teenagers.

Mr. Joseph Yanich, Executive Director of the American Jewish Congress, Southeast Region, is leading two courses. At 8 p.m., he talks on the Jews of the Soviet Union. At 9 p.m., he presents information on myth and fact concerning the State of Israel. Beginning Hebrew is taught at 8 p.m. and Conversational Hebrew at 9 p.m.

## Family Sabbath Dinner Changed To Nov. 17

Due to a conflict in time, Sisterhood's Family Sabbath Dinner date has been changed to Friday, November 17, at 6:30 p.m., in the Temple Social Hall.

Families who have already sent in their checks have their reservations set. Contact Arlene Root, 665-3233, if there is a question.

As reservations are limited to 225 people, please fill out the coupon and send it in as soon as possible. Dinner for adults is \$5, children under 10, \$3.50.

Your Sabbath dinner will feature a typical old time meal, "just like momma used to make," maybe even a bissel better.

If you haven't met Rabbi Barry Altman and his wife, Malka, you may do so at the dinner, as they are the honored guests of Sisterhood. Mrs. Altman will preside over the lighting of the Sabbath candles.

No. of Adults \_\_\_\_\_ Children under 10 \_\_\_\_\_

Total \$ \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

Mail to Mrs. Arlene Root, 5825 S.W. 117th Street, Miami.



FROM THE RABBI'S DESK

### The Compulsion To Leave Home Base

(An excerpt from the Rabbi's sermon, "The Sun Is Setting."  
Copies are available from his office.)

This myth of the peasant who claimed too much land for his own good can be related to most human societies, but it has a direct application to middle class Americans who, like the peasant, have a real opportunity to move up on the economic scale. Since most Jews are in the American middle class, we might say that the story has a special application for American Jews. There was a time when the Jewish myth was the story of "Bunche Schweig," the all suffering, uncomplaining, impoverished saint who died and went to heaven and was told that he could have anything he wanted, anything at all. To the amazement and admiration of all the assembled angels, Bunche Schweig answered, "Well, if you really mean it, I would like to have each day a fresh roll with butter." If once, the Jewish hero was the saint who made the most of poverty but who lived with dignity and integrity, that time is certainly gone, for America is like the king who offered the peasant the chance to be unbelievably wealthy, and the Jew, coming from his impoverished European background, is like the peasant who rises to the challenge with such zeal that he destroys himself in the process. I am not one of those who teach that it is good to be poor, but when Jews were the poorest of the poor in Europe, they did not lose their identification as a people of moral character, and they were firmly committed to Judaism. In view of what is happening to many American Jews, it does seem that it is increasingly difficult to be rich and to be committed to Jewish values. It does seem to be increasingly difficult to be affluent and to be committed to the survival of the Jewish people.

### No Longer Discriminating

It seems fairly clear that as Jews have become wealthier, they and their children have become increasingly unhappy, more demanding of materialistic possessions, more tolerant of violence, more alcohol or drug oriented, less family oriented and less group oriented. Short years ago, the thousands of affluent Jewish children, who fled to Haight-Ashbury in San Francisco, looked for comfort and meaning in every garret and gutter, but they did not look to Judaism. I trust that we are past the stage of blaming the younger generation entirely for their problems. We have helped to give them their problems, but we, like they, are also victims of the society and times in which we live, for it is a time when leaving home base is a compulsion. It is a time for moving out to know and devour the world. It is a time when people have forgotten the secret of looking backward and inward in order to claim oneself.

Emerson once wrote, "Each man is a collecting principle, gathering more of himself to himself." Alas, this is not true in our society. The Jew has forgotten how to sort and how to choose. Now he says, "Everything is of equal value" and "Anything goes." For Jews, this great levelling is a catastrophe. It means we have lost our sense of elitehood and noblesse oblige. It means that we have forgotten how to be different. It means that we no longer affirm our special task to serve as a catalyst in man's effort to live nobly.

There was a time when a Jew did something unethical, or when he did something contrary to the teaching that man is created in the image of God, that the entire Jewish community would rise up and say "Me Ture Nicht--A Jew does not do that." Alas, there seems to be no deed, however low, which a Jew does not do here in America. Take, for example, a man named Clifford Irving. Clifford Irving is the novelist who tried to perpetrate the fraud concerning the Howard Hughes biography. Long before he was caught by the police, Irving had made certain that he could not successfully retrace his steps. Like the peasant in Tolstoy's story, Irving could not restrain himself from trying to digest all the pleasures he saw about him in life. He was a lover to many women, each of whom he deceived, and he unscrupulously took money from friends and business acquaintances without accountability. In the indiscriminating enjoyment of life's bounties, in his hedonistic style of living, Irving progressively lost his Jewish soul and made certain his failure to return to the starting point of his Jewishness. Long before the sun sets on his physical life, he is empty of any spiritual identity.

## Joan's Gems

By JOAN SCHWARTZMAN

Mazel tov to our Beth Am families. Jodie, daughter of Dr. Henry and Caryl Lubow, has become engaged to Joel, son of Jack and Miriam Schenkman. . . . Hear tell that Lennie and Ronnie Greenstein had a marvelous time touring the continent. . . . Elsie and Joe Segal are having a ball on a real-life safari in Africa. . . . Rabbi and Selma Baumgard and Max and Reva Dauer led a successful group of dedicated Beth Amites to the regional convention in Winter Park this past month. They included Saul and Barbara Genet, Irving and Iris Epstein, Joe and Virginia Altschuller, Alan and Esther Kessler, Shirley Schultz, Al and Jackie Rose, David and Janice Stuart, Bart and Marilyn Udell, Bill and Frances Sanes, Harriet Potlock, Daniel Baumgard, James Epstein, and Steven Bittel.

We are indeed proud of the following Beth Amites who have taken top honors in an annual national and state writing contest. Both students attend Killian High School, and the winners include Phyllis, daughter of Mr. and Mrs. Leonard Deutsch, and Mark, son of Mr. and Mrs. Harry Winokur. Mark is already attending college during his senior year in high school--classifying him as a senior and a college freshman.

### Youth News

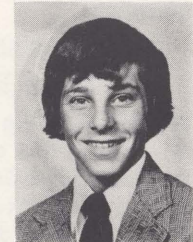
The ninth grade retreat has been planned for the weekend of December 2. Applications are available through Rabbi Altman's office. The deadline for applying is November 15.

Beth Am Federation of Temple Youth will meet on Sunday, November 5, at 7 p.m., in the Youth Lounge. Please remember that dues must be paid by November 15. Only those paid members will be considered for regional conclaves and retreats.

The Temple Youth Group is in need of a guitar.

### B'nai Mitzvah

SATURDAY, NOVEMBER 4  
11:15 a.m.



Ronald, son of  
Dr. and Mrs. Melvin Schwartz