



# Beth Am COMMENTATOR

MIAMI, FLORIDA

DECEMBER 13, 1974

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## Chanukah Is Here!

Friday, December 13, 8:30 P. M.

### Annual Chanukah Concert

Last year, the Temple Choir received a standing ovation after its Chanukah concert. You will want to be present (and bring your family) on Friday night, December 13, at 8:30 p.m. when the Choir once again descends from its loft, confronts the congregation from the podium, and sings its special program. The program will include this year the Twenty-Third Psalm from Leonard Bernstein's "Chichester Psalms," Willie Richter's "Creation," and the usual collection of Chanukah music, some of it seldom heard today.

Beth Amites ought to be aware that our Choir is one of the foremost musical organizations in the state. It is directed by Selma Baumgard (its originator and developer) and includes music professors from the University of Miami and outstanding soloists from local operatic and choral groups.

While the music program is on a high level, it will be appreciated by children fifth grade and up. Let's celebrate Chanukah in the Temple.

### Editorial Cartoonist Speaks At Brotherhood Breakfast

Two-time Pulitzer Prize winner Don Wright, editorial cartoonist of the Miami News, will be the honored speaker at the next Brotherhood Breakfast Forum on Sunday morning, December 15, at 9:30 a.m., in the Youth Lounge. His topic will be "The Trials and Tribulations of an Editorial Cartoonist." If you have followed Don Wright's caricatures daily in the Miami News, you already know that his political satire can be more piercing than the printed word. This should be an excellent opportunity to learn of a part of journalism we do not always have an opportunity to encounter.

As usual, admission to these breakfasts is \$1.00 for Brotherhood members and \$1.50 for non-members. This should be an interesting discussion for all the family members.

### Bring Candles To Service

The Temple's annual Chanukah service will be held on Friday evening, December 13, at 8:30 p.m. At this service, we always hold our original Candle-lite Service, for which purpose you are asked to bring a Chanukah candle for each person attending. Make certain that your candle has a piece of tinfoil on the bottom so arranged that the candle will not drip. If you have not attended our annual Candle-lite Service, you will find this an exciting event.

Monday night students are reminded that this month, this particular service is the recommended teenage attendance night. They are also asked to bring candles. This is the occasion for the whole congregation to be together in a moment of rejoicing.

### Scholarships Available At Temple

Temple Beth Am provides part scholarships for dedicated, needy children for the following summer programs:

**NFTY Leadership Camp, Warwick, New York.** This is open to tenth, eleventh, and twelfth graders who are actively involved in academic Jewish studies.

**CAMP COLEMAN.** A summer camp experience with a Jewish background, of four weeks duration. Awarded preferably to those who have never attended Camp Coleman, limited to children from nine to 15 years of age.

**SEFTY.** A comprehensive leadership and academic session of ten days held at Camp Coleman in Cleveland, Georgia, following the close of the regular camp schedule.

Applications for the above scholarships are available in the Temple office now, and must be returned to the Executive Director by January 17. A scholarship selection committee has been appointed to select those worthy applicants to receive financial aid. Selections will be based on motivation, potential and financial ability. Those selected will be notified prior to the first of March.

FRIDAY, DECEMBER 13  
8:30 p.m.

### RELIGIOUS SERVICES

Adult Choir will perform  
Selma Baumgard, Choirmaster

### The Story Of Chanukah

In music and narration



SATURDAY, DECEMBER 14  
11:15 a.m.

TORAH SERVICE

WANT TO STUDY BIBLE AT HOME? Read the Rabbi's Column on page 2 every week.

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*Youth Speak*  
*Headlines*  
*This is 100% inclusive - only BAFTY members will read*

FROM THE RABBI'S DESK

## BAFTY Baubles

By MARK MINTZ



### Let's Study Torah

Read Genesis 41:1 - 44:17.

Archaeological evidence tells us that a Semitic people came to Egypt around the fifteenth century B.C.E., and, eventually, some of these Semites came to be rulers of Egypt. In time, the Semites became slaves. Instead of telling us these historic facts in a simple and direct manner, our fathers, who wrote the Bible, present them through a beautiful story. It is the story of Joseph.

In the last Torah section, we learned that Joseph, although imprisoned in an Egyptian jail, established a reputation as a dream interpreter. Now Pharaoh, himself, is troubled by the meaning of a recurrent dream, and none of his famed interpreters are able to give him a satisfactory reading of the dream (41:1-8). It is now that the butler whom Joseph had helped remembers the imprisoned dream interpreter, and the butler recommends Joseph to Pharaoh (41:9-13).

Joseph is summoned from prison, and the mighty monarch tells his dream to the young man once sold into slavery. There were seven fat cows which were eaten up by seven lean cows. In a second dream (do we not repeat the same dream over and over when we are really troubled?), seven lean corn ears devoured seven succulent corn ears (41:17-24). Joseph understood that the two dreams were one, and he told Pharaoh that God (Who, it was believed, spoke through dreams) was telling Pharaoh that seven years of abundant crops would be followed by seven years of famine (41:25-32).

Not content with interpreting the dream, the lowly prisoner (whom his brothers thought to be arrogant) then advised the monarch how to solve the problem (41:33-36). The self assurance of Joseph pleased Pharaoh, however, and he appointed the young man as the overseer of his lands, charged with the responsibility of preparing for the great famine. At 30 years of age, Joseph was second in command only to Pharaoh (41:36-46).

Joseph stored grain and food in the good years. When the famine came, only Egypt, of all the lands, was prepared. Therefore, people from all over were forced to come to Egypt to plead for food. Among the entreaters were Joseph's brothers from the land of Canaan (41:47-57). When Joseph saw his brothers, he recognized them, but he had changed so much (and wore such different clothes, perhaps) that they did not know him (42:1-9). Joseph now had several options with respect to his brothers. He could punish them severely for what they had done to him; he could make himself known to them and forgive them; or he could toy with them a little and make them pay just a little for their cruel action towards him. He chose the latter course.

Joseph accused his brothers of being spies and sent them to the guardhouse for three days (42:9-18). Then, he gave them a proposition. To prove you are not spies, he said, bring back to me the young boy you said was recently born to your father (Benjamin was the only other son of Rachel, Joseph's mother. All the other sons of Jacob were born to Leah or to the hand maidens of Rachel and Leah, following local custom). Meanwhile, Joseph proclaimed, one of you will stay here as a hostage (42:18-20). Joseph dearly wants to see his younger brother, of course, but he knows that he is touching a vulnerable nerve. The mention of Benjamin, the only surviving son of Rachel, is bound to stir up memories of what the brothers had done to Joseph, Rachel's elder son. The brothers

(Continued at bottom of adjacent column)

Congratulations to Debbie Katz on her election to the office of BAFTY executive vice president. Debbie was elected at a special meeting of the Youth Group.

The year is rolling right along and the excitement grows greater as Regional Convention quickly approaches. This year's convention is in Savannah, Georgia over the Winter recess. Because of our large size, BAFTY is sending more representatives than any other youth group.

Did you know BAFTY is a constant winner of the sermonette and song contest at the convention? Interested in entering? Call Rabbi Altman. Photography is now also a contest category.

Our latest community action project is a Chanukah party at one of the Jewish old age homes on South Beach. This is an annual project of ours and always brings enthusiastic support from our members and the old folks as well.

The BAFTY basketball team has started its season and looks to be headed toward the Super Bowl. Not only are our players the best in the nation, but our leggy cheerleaders are busting their buttons with enthusiasm.

Don't forget, our second New School term is soon to be starting. For more information, contact Patti Milberg at 233-4382.

There's a lot more fun yet to come this year and it's not too late to pay your dues. Shalom!

react immediately with conscience-stricken thoughts (42:21-23). When Joseph heard them remonstrating to one another about their past misdeed, "He turned away from them and wept" (42:23-24).

The brothers had no choice but to accept Joseph's proposition. They took their provisions and left for Canaan. They had only begun their return journey when they discovered that their money had been returned in the grain sacks (42:25-28). When the father, Jacob, learns that Simeon has been retained as a hostage, he refused to let the brothers take Benjamin to Egypt (42:29-38); but the famine worsened, and the time came when another trip to Egypt to get food was necessary. Reluctantly, Jacob agrees that Benjamin may go to Egypt. To make certain that the "man" in Egypt is not angered, the returned money is to be given back to him along with additional gifts (43:1-13).

What was despair for Jacob was joy for Joseph. When Joseph saw Benjamin, he ordered that all of his brothers be brought to his personal residence for dinner. Simeon was returned to them. When Benjamin was introduced to Joseph, Joseph spoke to him briefly, and, then, retired--to weep! (43:29-31). Still, Joseph does not reveal himself (does not a good story heighten the tension until the rope seems to want to break of its own volition?).

After the dinner, Joseph orders the grain bags filled, secretly returns the purchase money, and places his silver goblet in one of the bags--Benjamin's, of course! (44:1-2). When the "theft" is discovered, Joseph makes as if to keep the "thief" as his slave (44:3-13). The rest of the brothers offer themselves as slaves, so conscience-stricken are they now, for they know all this is tied to the way they treated their other brother (44:14-17). It is in this state of utter despair for the brothers that this week's parasha ends. Whatever will next week's reading bring? How long will Joseph be able to play this cruel game so demanding on both him and his brothers?