

Beth Am COMMENTATOR

Rabbi Sanford Shapero Discusses Productive Retirement At Services

Rabbi Sanford Shapero, the Regional Director of the Southeast Council of the Union of American Hebrew Congregations, will discuss the topic "Productive Retirement" at services on Friday evening, March 21, at 8:30 p.m.

Rabbi Shapero has been a leader in the problems of aging. He has been active in founding the Institute For Human Living which will train gerontology specialists, religious school and youth group leaders and clergymen who have contact with the elderly.

Rabbi Shapero's attitude is that we should allow our people to grow old gracefully and keep them biologically young. His presentations should be of interest to people of all ages.

YOUTH SCENE FRIDAY, MARCH 21

Young people attending services Friday, March 21, are invited to the gymnasium of the Teenage Building for music, ping-pong, and fun after the services. Bring your favorite friends and records if you can.

Saturday Night Jamboree

MARCH 22, 8:30 to 11:30 p.m.

Beth Am Youth Lounge

Jewish Senior High Youth Throughout the Country

Entertainment

Dancing

Bring your guitar

Informal

Refreshments

Sponsored by Beth Am, S.E.F.T.Y. and C.A.J.E.

COME ONE! COME ALL!

Adult Education Starts March 25

CONFLICTS IN MODERN MARRIAGE

Dr. Samuel I. Greenberg, noted local psychiatrist, will discuss conflicts in modern marriage at the Temple on Tuesday night, March 25, from 9 p.m. to 10:15 p.m. This is part of the adult education series, Studies in Family Problems.

THE SAGA OF PASSOVER BROWNIES

Beth Am ladies can learn to make Passover brownies and mandelbread and other Passover desserts to please the palate Tuesday, March 25, at 9:30 a.m., in the Social Hall kitchen. Everyone is invited. M-m-m-m good!

Passover Starts Wed., March 26

In spite of the importance western Jewry gives to the High Holy Days of Rosh Hashanah and Yom Kippur, Pesach is the most important Jewish holiday down through history.

Pesach is the Jewish Spring festival. It begins this year on the evening of Wednesday, March 26. Originally, it was a seven day festival and is so observed today in Israel. In Israel and among American Reform Jews, the first and seventh days are days of rest.

In ancient days, Pesach marked the beginning of the major grain harvest. It is one of the three major harvest holidays. To it, however, has been added a historical significance which makes it supreme among Jewish holidays. Spring is the time of redemption. It is the time when the earth stirs from its Winter slumbers, arises from its frozen death, and evidences fertility and life. The pagan peoples interpreted the cycle of agriculture in terms of a god who died in the Winter and arose (was redeemed) in the Spring. The Christians associated Spring with the resurrection of Jesus. The Jews alone give the advent of Spring an association with an historic event involving not only God, but an entire people.

The Exodus from Egypt is the historic background of Pesach. The Exodus is the great symbol of the first revolt against tyranny.

The Seder ("order" of the meal) is a classic example of progressive education. Food, drink, song, questions, and answers are all woven together into a vivid sense-thought experience for the entire family. It is a home holiday, not only a synagogue holiday. The symbols of the meal include: Matzot--unleavened bread baked by the Hebrews on the run from Egypt; Charoset--mixed fruit salad--symbol of the mortar mixed for bricks by the Jews; Afikomen--matzah saved until the end of the meal, usually "stolen" by youngest child; Haggadah--the story in book form used at the Seder; Elijah's Cup--the prophet Elijah is a sort of patron for children. His coming in legendary sources supposedly would indicate the coming of the Messianic day of peace and good will. Consequently, we pour a glass of wine for Elijah on Pesach and invite him to participate. Green Herbs (moror) symbol of suffering of people at this time; Parsley--symbol of Spring harvest; Egg--substitute for sacrifice of lamb at this time; Shankbone--reminder of paschal lamb; Wine--symbol of the goodness of life, a reminder of God's creative powers--a symbol of hope for all the oppressed.

Reform Jews should strive in every way to give their homes a "new look" at this season. The Sabbath before Passover is called Shabbat Ha-godol, "The Great Sabbath," because it preceded the deliverance of the Jews.

THE TEMPLE SEDER WILL BE HELD THUR., MARCH 27.

FRIDAY, MARCH 21
8:30 p.m.

RABBI SANFORD M. SHAPERO

'Productive Retirement'

RELIGIOUS
SERVICES

Henry Le Clair
Cantorial Soloist



SATURDAY, MARCH 22
11:15 a.m.

TORAH SERVICE

Buy Israeli Passover Foods From Sisterhood



Let's Study Torah

"Tzav"

(A Jew who is ignorant of the Bible misses the heart of his identity. Read along with me. We are following the traditional cycle of reading the Torah as it is read in the Synagogue. This weekend, we read "Tzav," in the Book of Leviticus, Chapter 6:1 to 8:36. Next weekend, we read from the Book of Exodus the story of our liberation from Egypt (33:12 - 34:26), as previously discussed in this column. Also on March 29, we will read from the Song of Songs in the Temple. This book is read to indicate the coming of Springtime.)

"Tzav," Leviticus. This parasha continues with a discussion of the types of priestly offerings in the Temple worship. We must understand that the ancient worship was far different from ours. Our service concentrates on verbal prayers and singing. Both of these were elements of the original service in the Temple, but they were not the heart of the Temple service. The distinguishing part of that service was the cooking and eating of animal flesh and "cakes." At the Seder service in our homes, we get an idea of what an eating service is like. The ancient Temple service had less of a folksy atmosphere and more mystery about it.

Remember that most of the Israelites or Judeans did not go to Temple regularly. They lived too far from Jerusalem, the Temple site, to be able to do that. The people came to Jerusalem on the pilgrimage festivals, Sukkot, Pesach, and Sh'vuot. They came for a week, in the case of the first two holidays, and for a few days in the case of Sh'vuot. Coming from afar, they had to be fed, and it was natural that the Temple worship include the pragmatic matter of eating, only the eating was done in an atmosphere of reverence. In the ancient Semitic society, and still today in the Near East, people who eat together are covenant brothers. They are bound together in indissoluble bonds. Further, God Himself was assumed to participate in the community meal, and all present were bound together with Him as one family, responsible for one another.

There were certain prohibitions about eating. Fat was prohibited (7:23-25). The eating of blood was prohibited (7:26-27). We do not know precisely why these prohibitions were there. We can assume that even this ancient people knew that the eating of fat had its digestive complications and health hazards, but many of the pagan peoples employed the drinking of blood as part of their worship rites. Perhaps it is exactly this reason which was the foundation of the Israelite prohibition. If the pagans worshipped their gods by drinking blood, then the Israelites could not possibly imitate the pagans. We know that our forefathers would not mix meat and milk because this is what the pagans did as part of their fertility rites where mixing was considered to have the power of sympathetic magic. Almost all of the priestly worship of the ancient Israelites was derived from pagan sources, but certain practices were omitted. In time, the Prophets led the people away from the entire priestly cult. The cult endured in Israel because it served a practical purpose. It provided the pageantry and mystery that attracted a relatively unsophisticated group of farmers to the religion. The moral law alone did not have such a lure for the people. Moreover, all peoples of ancient times, the Greeks included, worshipped through the use of animal sacrifices. It remained for the Prophets who addressed a more sophisticated urban people to speak of a God who neither desired nor was tolerant of sacrifices. Said Micah (about 825 BCE), "Thus saith the Lord . . . take away from Me the
(Continued at bottom of adjacent column)



Beth Americans, under the direction of Harriet Potlock, performed for the Jewish War Veterans at Bayfront Park on February 9. The Beth Americans will perform at Dadeland on March 9, at 2 p.m., in conjunction with the YMHA. They will also be choir of the month on April 4.

Confirmation Class Offers College Credit Course

The third term of the college credit course being offered for Beth Am's Confirmation Class will be a most varied and interesting one. The course for the year, for which the young people are receiving three college credits at Dade Junior College, which are also transferable to other colleges, is on the Bible.

The third term will feature a number of distinguished guest lecturers. Rabbi Baumgard will be the supervising teacher, while the guests will include Rabbi Richard Davis, Hillel Director at the University of Miami, who will teach two weeks on the Book of Proverbs; Mrs. Elaine Silverstein, former instructor at Dade Junior College, who will teach two weeks on the Book of Job; and Mr. Alfred Boas, instructor at the University of Miami, who will teach two weeks on influences of the Bible on world literature. Rabbi Baumgard will introduce and conclude the term.

Joan's Gems

By JOAN SCHWARTZMAN

Kudos to Debbie, daughter of June Friedman, who has made Dean's List at Georgia Tech. . . . Congrats to Peter Moser who has been elected to the Board of Directors of Dade Federal Savings and Loan.

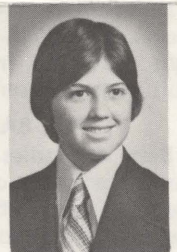
Bnai

Mitzvah

Saturday
March 22
11:15 a.m.



Richard, son of
Mr. and Mrs. Irvin Berman
Bradley, son of
Dr. and Mrs. Allen Katz



stench of your sacrifices . . . what doth your Lord require of you but that you do justly, love mercy, and walk humbly with thy God."

Micah particularly inveighed against the pagan practice of the sacrifice of the first-born son. Christianity still speaks of the sacrifice of Jesus, "The first-born son of God" that men might be forgiven for their sins.