



Beth Am COMMENTATOR

The Committee Of 100

The Temple operating budget requires the generous giving of all families on a "Fair Share" basis, each giving what it can afford in terms of its own income. The budget committee has computed that we need 100 families giving at least \$1,000 each in Fair Share dues for the coming year. At this writing, 67 families have so pledged. Their names are listed below:

Dr. Morton and Evelyn Axler	Jay and Ruth Leshaw
Donald and Elaine Berkowitz	Neal and Gail Levine
David and Sydel Berman	Herschel and Rosita Levy
Jordan and Judith Bittel	Ronald and Mickey Lipton
Stephen Blass	Dr. Richard and Barbara Litt
Neil and Nancy Braverman	Albert and Gloria Milberg
Harold and June Brown	Stan and Barbara Mintz
Irving and Ann Bussel	Peter and Yiska Moser
Stephen and Anna Carner	Richard and Rosalind Pallot
Alvin and Estelle Corenblum	Edward and Barbara Raduns
Elliot and Jeanne Dinnerstein	William and Helen Rafkind
Howard and Dolores Engel	Joseph and Lena Ragovis
Dr. Sidney and Florence Fox	Philip and Muriel Revitz
Dr. Daniel and Iris Franco	Marshal and Barbara
Morris and Mikki Futernick	Rosenberg
Harold and Jill Gaffin	Lee and Francien Ruwitch
Saul and Barbara Genet	William and Frances Sanes
Robert and Barbara Gittleman	Alan and Lucille Savitz
Dr. Henry and Frances Glick	Bertram and Suzanne Schild
Bernard and Evelyn Goodman	Jerold and Helen Schwarz
Drs. Melvin and Nancy	Frederick and Harriet Segal
Greenfield	Norton and Teddi Segal
Robert and Marilyn	Martin and Elaine Shane
Grossberger	Bernard and Elaine Silverstein
Ernest and Dolly Harris	Charles and Sandra Simon
Dr. Marvin and Joan Harris	Sam and Edith Stark
Arthur and Joan Jacowitz	Fred and Adelle Stone
Gordon Jones	Cliff and Betty Suchman
Dr. Evan and Michelle Katz	Sanford and Betty Susman
James and Barbara Kaufman	Gilbert and Moree Tendler
Gerald and Adele Klugerman	Edward and Beryl Waronker
Dr. Charles and Kathryn Kram	Sheldon and Rosalie Weiss
Dr. Max Kulvin	Jeffrey and Elayne Wershil
Marshall and Barbara Langer	Gene and Karen Willner
Alfred and Jean Leibert	Alden and Letty Ziemann

How To Say The Blessings For Rosh Ha-shanah Evening

It is Reform tradition to kindle Friday evening candles for the Sabbath and for the beginning of major holidays. Friday evening, September 5, is both the Sabbath and the beginning of Rosh Ha-shanah. Therefore, the candle blessing is slightly altered. The procedure follows:

The family gathers at meal time around the table and mother kindles the lights saying:

Bah-ruch Ah-tah Ah-do-nai Elo-hay-nu Meh-lech Ha-oh-lam Ah-Sher Kid'-sh-nu B'-mitz-vo-tav V-tzi-vahnu L'-had-lik Nare Shel Shabat V-yom-tov.

All together say: We are thankful to You, Oh God, for the

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Holiday Services Begin September 5

Your Cooperation Is Needed

Rosh Ha-shanah begins very early this year--Friday night, September 5, at sundown.

ADMISSION CARDS MUST BE PRESENTED

Beth Am admits members only to its services because of the problem with space. High Holiday admission cards have been mailed to all registered members. These cards are not transferable and must be shown at the door. Ushers are instructed to maintain this ruling.

TWO EVENING SERVICES

In order that everyone may have a seat, there will be two identical evening services on both Rosh Ha-shanah evening and on Kol Nidre night, erev Yom Kippur. The morning and afternoon services on Rosh Ha-shanah are identical. The morning and afternoon services on Yom Kippur are different. The full Yizkor, or Memorial Service, is held only on Yom Kippur morning. A brief memorial prayer is read at the Yom Kippur afternoon service (but otherwise this service is entirely different from the morning service).

ADULT AND FAMILY SERVICES

Some services are designated as "Adult" services and others as "Family" services. Any young person in the Confirmation Grade (tenth grade or over) may come to the Adult service. Other young people may not. If you have younger children than tenth graders, come with your family to the "Family" service which is identical to the Adult service. Children who are not orderly should not be brought to the "Family" service.

CHILDREN'S SERVICE AT 1:30 P.M.

Younger children, who require a briefer service, should be brought to the Children's Service. This is a 45 minute service that is mostly singing with a sermon attuned to children, fourth grade and younger. Children's Services are held on Rosh Ha-shanah and Yom Kippur afternoons at 1:30 p.m.

SERVICE TIMES

There is a change in starting time for the morning service. Please note this. Morning services on both holidays will start at 9:30 a.m. Afternoon services begin at 3:30 p.m. Day time services take about two hours.

Evening services will follow the usual schedule: Family Service at 6:30 p.m., and Adult Service at 9:00 p.m. Evening services last an hour and a half.

PARKING AND CAR POOLS

Parking is always a problem on the Holy Days and your cooperation is essential. You can come as early as you wish to the early service, but park as the attendants require, bumper to bumper. Parking does not begin for the 9 p.m. service until 8:30 p.m. There simply is no way you can get into the lot since people will be leaving in droves from the previous service. Those who enter first must leave first, and promptly. If everyone follows the directions of the attendants, the lot can be cleared in less than 15 minutes. Follow the instructions of our police on entering and leaving the parking lot.

Do everyone a favor and come with your neighbor. The fewer cars, the less of a problem. In case of rain, bring your passengers to the designated drop-off point and follow instructions as to where to park.

High Holiday Admission Cards Have Been Mailed To All Members



FROM THE RABBI'S DESK

The Family And The Holidays

The most important Jewish holiday is the Sabbath, precisely because it comes once a week. The Sabbath offers the family the chance to demonstrate its togetherness on a regular basis, while linking itself to the world-wide Jewish community and its four thousand year old purpose at the same time. The present "softness" of the Jewish community is reflected in the way our families generally ignore the opportunities the Sabbath offers for the expression of love and solidarity.

Most American Jews transfer the traditional Jewish aura about the Sabbath to the High Holidays in the mistaken notion that the modern family can do on one or two days what our ancestors used to rehearse on a weekly basis. This column today is not devoted to this extremely important point, but is addressed to the distressing fact that many of our families treat the High Holy Days as if they were in the category of the Fourth of July or Thanksgiving. These American holidays have long ago lost their powerful and original meaning. Most Americans understand these holidays today only as an excuse to go on vacation. There is no discussion in the family circle about the high purpose which motivated the founders of our country, and there is no re-dedication to democratic ideals. These days have become "fun" days or sport-oriented days almost entirely.

I have recently observed a drift among our members to "go away" for the High Holidays. This disturbs me because I think of the High Holidays as family-oriented occasions when families go together to the synagogue, when families review together the meaning of Judaism and the role of each Jew in the survival of the fragmented Jewish community, when individual Jews join with other individual Jews in a show of solidarity. In other words, this is the time, par excellence, for Jewish group identification.

A congregation, if it is anything, is a large "mishpacheh," or family. It would seem to me that one would want to be with his own mishpacheh on these reverent occasions. It seems to me that one would want his children with him at this time, if at all possible, and one would want to be in his "home" synagogue. I recognize that there are legitimate exceptions to this "normal," but I find it difficult to understand the planning of a vacation at this period. I do not think that attending a synagogue in Hong Kong or in Paris on the High Holidays gives one the same kind of spiritual experience that one gets in the midst of one's own family.

Mind you, I think it wonderful to attend a foreign synagogue on vacation. My wife and I always plan to do this on our trips abroad. I am suggesting that there are times to do this and times to be at home.

I will never forget the times I attended synagogues with my father, (my mother and sisters sat upstairs). The experience helped to weld us together (even though I didn't understand one word in the service or one word of the Rabbi's sermon). It was enough for me to know I was part of something deeply meaningful to my parents. It was enough for me to share in and participate in this family experience, even though my participation was only emotional. Don't underestimate what your children get out of service attendance with you, even if they complain vigorously. They will get something lasting out of it, in spite of themselves. Your task is to impress upon them the importance of Jews being together on these days, and to take them with you to the Temple.

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How To Say The Blessings For Rosh Ha-shanah Evening

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privilege of lighting these candles for the Sabbath and for the New Year.

Father says: Bah-ruch Ah-tah Ah-do-nai Elo-hay-nu Meh-lech Ha-Oh-lam She-heh-che-yah-nu V-ki-mah-nu V-higi-ah-nu Laz-man Ha-zeh.

All together say: We are grateful that we are able to celebrate this holiday together and to renew our love for each other.

The wine cup is raised by the father who leads the entire family in saying:

Bah-ruch Ah-tah Ah-do-nai Elo-hay-nu Meh-lech Ha-oh-lam Bo-ray P'ri Ha-gah-fen.

As this wine is the product of nature, so nature is the creation of God. May we be ever mindful that the power that makes for freedom and creativity is ever present to help us and sustain us.

The bread is broken, passed to all and they say:
Bah-ruch Ah-tah Ah-do-nai Elo-hay-nu Meh-lech Ha-oh-lam Ha-mo-tzi Leh-chem Min Ha-ah-retz.

As we benefit from this bread, part of the miracle of growth, so may we help those less fortunate than ourselves.

Family Relations Courses Offered

The Adult Education Committee of Temple Beth Am, in cooperation with the Jewish Family Children's Service, is offering two courses in Family Relations at the Temple.

COURSE I, "How To Have An Even More Successful Marriage," will be concerned with communication skills, teaching how to maximize the positive while minimizing differences, how to talk without anger or fear, how to plan together amicably. It will begin on October 7 and continue for six Tuesdays thereafter, from 8 to 9:30 p.m.

COURSE II, "Relating To Your Teenager," will begin on October 9 and continue for six Thursdays thereafter, from 8 to 9:30 p.m.

The fee for each course is \$25 per couple, \$16 per person. Please complete and send the registration form as soon as possible.

To: Mrs. Sally Kolitz, Jewish Family and Children's Service
1790 S.W. 27th Avenue, Miami, Florida 33145

Please register me (us) for your course:

I above _____ II above _____

Enclosed, please find: \$16 for myself _____

\$25 for two _____

\$32 for myself for two courses _____

\$50 for two for two courses _____

Name _____ Name _____

Address _____ Phone _____

Make checks payable to "Jewish Family and Children's Service."

Let's not dilute the distinctive beauty of our Holy Days. Let's give it our "best shot," our fullest attention. After all, no other religion has anything that compares to it. If our children don't have at least the Holy Days as a foundation, what will they have?