



Beth Am commentator

April 2, 1976

Miami, Florida

FAMILY SERVICE

FRIDAY, APRIL 2, 7:30 p.m., RABBI BAUMGARD

"An April Fool and Other Fools"

Choir of the Month: Fourth Grade

SATURDAY, APRIL 3, 11:15 a.m., TORAH SERVICE

A Festival Of

BELOVED JEWISH MUSIC

featuring nationally acclaimed pianist-composer

MAX JANOWSKI

in concert with

THE BETH AM CHOIR

SUNDAY, APRIL 4, 8:00 p.m., TEMPLE SANCTUARY

A richly entertaining cultural event. A wealth of Yiddish, Israeli and liturgical music presented by voice and piano in a program to be enjoyed by the whole family.

Tickets: \$3. Students and Senior Citizens: \$2.

Buy tickets now in the Temple office

Be a Sponsor \$25 (2 tickets) or an Angel \$50 (4 tickets)

Reserved seats and reception included

For information, call the Temple, 667-5587, Evelyn Goodman, 661-8458, Ann Aibel, 667-0785, Sylvia Weinberg, 235-0434.

Passover Begins Wednesday Eve, Apr. 14 Main Service Thursday Morning, Apr. 15

Passover begins on Wednesday evening, April 14, at sundown. There will be a brief Minyan service at the Temple at 6:00 p.m. Home Seders are held on this evening. No Jew should be absent from a Seder on this night. Passover Haggadahs, as interpreted by Rabbi Herbert Baumgard, are available at the Temple office to help you in the conduct of the Seder.

Beth Am will observe the holiday with a primary service on Thursday morning at 10:00 a.m. Parents and children should attend this service which normally is very well attended. Rabbi Baumgard recommends that children be kept home from public school on this day in honor of the first day of Passover.

The Temple Seder will be held in the Social Hall at 6:00 p.m. on Thursday, April 15. The Seder will be led by Rabbi Baumgard, Rabbi Chefitz, and Rabbi Cook. Use the reservation form at the end of this article to reserve for the Temple Seder.

PESACH A MOST IMPORTANT HOLIDAY

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 on the eve of the 14th day of the month of Nisan. Originally, it was a seven day festival and is so observed today in Palestine. In Palestine and among Reform Jews, the first and seventh days are days of rest. European Jewry and Orthodox Jewry observe the two days at the beginning and the end of the holiday as days of rest because it was difficult to determine when the holiday started and ended.

Pesach marks the beginning of the major grain harvest. It is one of the four 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 "resurrection" is the emergence of a people from bondage; the rebirth is the dedication of a people to the moral code of life.

EXODUS IS BACKGROUND

The Exodus from Egypt is the historic background of Pesach which emphasizes the courage of the Jewish people. The Exodus is the great symbol of man down through the ages whereby he gains courage to 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; CHOMETZ--regular food not to be eaten on Pesach; AFIKOMEN--matzah saved until the end of the meal, usually "stolen" by the youngest child; HAGGADAH--the story of the Pesach in book form used at

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Making It As A Family Course Offered

A special four week course in "Making It As A Family" will be offered here by four of Miami's veteran psychologists, each presenting a different frame of reference.

DR. ERWIN LESSER will speak on Transactional Analysis and the family.

DR. BERNARD EINGOLD will concentrate on assertiveness and rights within the family.

DR. BERNARD SAPER will present his own golden rule, "Do unto others as they would have you do unto them!"

DR. CHARLES KRAM will present "Scenes from Your Marriage" (or "Lies Your Mother Told You").

The four two-hour sessions will be part lecture, part discussion and part psychodrama, and altogether, they are intended to help the family find more ways to grow together. The course will meet on four consecutive Wednesday evenings beginning April 21, at 8:00 p.m. There is no fee. You can reserve a place by calling the Temple office.

NOTICE OF SCHOOL HOLIDAYS

NO RELIGIOUS SCHOOL

Saturday, Sunday, and Monday, April 3, 4, 5.

Saturday and Sunday, April 17 and 18.

NO HEBREW SCHOOL

Monday, April 5.

Wednesdays, April 7, 14, and 21.

NURSERY/KINDERGARTEN DAY SCHOOL HOLIDAYS

Monday, April 5, through Friday, April 9--
NO SCHOOL.

Thursday and Friday, April 15 and 16--
NO SCHOOL.

Wednesday, April 21--NO SCHOOL.



FROM THE RABBI'S DESK

Who Is A Jew?

I believe that just as the State of Israel is fighting for its life, so the Jewish community in America is fighting for its life because of the ignorance and indifference of our Jews. Just as the State of Israel is increasingly inclined to accept into its midst anyone who will work with it and for it, so I think we Jews in America must be increasingly inclined to accept those who want to join us. Just as the State of Israel requires its citizens to pick up a hoe, or to drive a tractor, or to show active concern for its existence, so the Jewish community of America must require of those who claim to be part of our community that they show an active concern for the institutions and well-being of our community. In short, I would say, "A Jew is anyone who commits himself to work for the survival of Jewish values and the Jewish community, irrespective of whom his mother is."

In more specific terms, what I am saying is this. One can be a Jew in America and question the reality of God, but one cannot be a Jew and refuse to give money to Jewish charities (read-Federation). One can be a Jew and not attend Synagogue, but one cannot be a Jew and refuse to support the Synagogue which is the basic Jewish institution in America. (Don't let your neighbor go without membership). One can be a Jew and not be a Zionist, but one cannot be a Jew and fail to support the Combined Jewish Appeal and the Israel Emergency Fund. I am not saying that one's financial means automatically makes one a good Jew. I am merely saying that you have no right to claim your allegiance to a community when you do not work to make its continued existence possible. Erich Fromm, the well-known psychologist, has said, "If a woman tells you that she loves her roses, and doesn't water them, don't believe her."

To be a good Jew requires action more intensive than anything we have previously described. To be a good Jew, one must first learn what Judaism is; one must first learn what the Jewish people has represented throughout history and what significance it has in the realm of ideas and pragmatic living today. To be a good Jew, one must try to comprehend that Jewish creativity and striving has given the world almost all of its primary goals and almost all of its central ethics. To be a good Jew, one must share in the belief that the human community has a purpose beyond mere sensual gratification and that we, as Jews, have a role to play towards the attainment of that purpose. To be a good Jew means that one must learn to identify with the slaves under Moses, to feel the lash of the taskmaster; it means that one must climb Sinai with Moses to seek out the moral law under which men must live. To be a good Jew means that one cries out with Isaiah, "Justice, justice shalt thou pursue!"; it means that we learn with Hosea to forgive one another; that with Elisha, we have faith in the tools God has provided us with which to solve our problems.

To be a good Jew means that we use, at least, a core of symbols (rituals) that will bind us to other Jews, present, past, and future. It means lighting Sabbath candles to remind ourselves that the Power that makes for creative change is ever present. It means eating Matzah to taste of the dryness of human suffering and to be moved to help supply the hungry today with bread. To be a good Jew means to act "as if," as if human suffering has meaning and human history is not a sham. To be a good Jew is to understand, at least as Eric Hoffer, a non-Jew, understands, that the whole meaning of mankind is symbolically wrapped up in the Jew. For if the

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Getting It On!



Where It's At!

SEFTY SUMMER ISRAEL PILGRIMAGE

This summer's third Israel Pilgrimage will be a unique opportunity for graduating high school sophomores through graduating seniors to experience and enjoy Israel for 45 days.

The tour is both religiously and socially oriented. The format will include study of Jewish History and Culture, touring the beautiful sites, meeting, working, and living with Israeli people. This tour is specifically designed for Reform Jewish youth. Scheduled dates are June 22 to August 5, 1976. For further information and applications, contact Mr. Allan Solomon, Union of American Hebrew Congregations, 119 E. Flagler Street, Suite 238, Miami, Florida 33131, 379-4553.

BOYS ONE-ON-ONE BASKETBALL TOURNEY

Boys, don't forget to sign up for Temple Beth Am's one-on-one basketball tournament. Play will start April 3. Divisions are 12 and under, 14 and under, 16 and under. Please sign up with Coach Barry Friedman, Tuesday or Wednesday nights at the gym.

TEMPLE BETH AM GIRLS BASKETBALL

Temple Beth Am girls basketball team lost to the City of Miami Douglas Park girls basketball team 70-21. The 21 points scored were the highest points ever scored by the Temple Beth Am girls basketball team. Leading scorers for Temple Beth Am's team were Lisa Margolis with 16 points, Lily Bieley with four points and Jackie Herman with one point. Defensive standout players were Shari Stone, Joni Shullar, and Linda Rappaport.

The girls and Coach Barry Friedman would like to thank the parents who back the team.

THANK YOU, THANK YOU, THANK YOU

To all those who helped make this year's Purim carnival such a success.

Bnai

Mitzvah

Saturday
April 3
11:15 a.m.



Scott, son of
Dr. and Mrs. Arvey Rogers
Lisa, daughter of
Dr. and Mrs. Wayne Tobin



Jew, the oldest living bearer of civilization, makes it, in spite of his suffering for four thousand years, then, there is hope for other peoples and communities, but if the Jew fails, if the Israelis are overwhelmed by their enemies, or if American Jews commit spiritual suicide, then, mankind has lost its prime symbol of courage and purposefulness. The Christians have long believed that if one Jew could be resurrected, then, there was hope that all good men might be resurrected. It happens to be pragmatically true that if the Jewish community survives in dedicated vitality, then, it will lend strength by example and infusion to all other men and communities. It is the Jewish people, often crucified, which is the true "Christ" symbol in whose resurrection and survival all men shall live.