

beth am **commentator**

December 22, 1978 Miami, Florida

Rabbi Stephen S. Goldrich
 "JEWS IN ARAB LANDS"

Their Present Situation and Their Hopes for the Future

Friday, December 22nd, 1978, 8:30 p.m. RELIGIOUS SERVICE

Saturday, December 23rd, 9:15 a.m. and 11:15 a.m., TORAH SERVICE

Rabbi Stephen Goldrich Speaks This Shabbat on "Jews in Arab Lands"



Rabbi Stephen S. Goldrich is the national chairman of the CCAR Committee on Jews in Arab Lands. For nearly ten years, ever since the public hanging of nine Jews in Baghdad, he has been working in behalf of these endangered Jewish communities.

He has personally visited with the Syrian Jewish community, and during Shabbat services this Friday evening, December 22, he will share with us some of his findings and his expectations for the future. Rabbi Goldrich is the first in modern times to have met with the Chief Rabbi of Damascus, without the secret police in attendance. At a time when the attention of the world is on negotiations between Israel and Egypt, we are now afforded an opportunity to expand our perspective to Israel's neighbor to the north, and the problems to be encountered there.

Rabbi Goldrich will be coming to us from Temple Ner Tamid in Euclid, Ohio.

Choir Sings Chanukah Songs Dec. 22

The Adult Choir will sing on December 22. Included in the service will be traditional music for Chanukah. Mi Yimaleil, Chanukah Oh Chanukah, Hanerot Hallelu will be a few of the lovely melodies you will hear.

THE PEOPLE MOVER IS COMING P.A.T.I.O.

(Parents and Teachers Involvement Organization)

proudly presents

THE PEOPLE MOVER*



Sunday, January 14, 1979
 2:00 p.m.

Beth Am Social Hall
 Admission: \$2.00

MUSIC...MAGIC...original tunes, thought-provoking stories, and other surprises are just a part of this variety program designed for the entire family - children and their parents.

*THE PEOPLE MOVER is a regular summertime feature of the six Flags family theme parks.

Tickets are available for \$2.00 each by sending your check made out to Beth Am P.A.T.I.O., to the Temple office - 5950 N. Kendall Dr., Miami, Florida 33156.

NAME _____

ADDRESS _____ ZIP _____

NO. TICKETS _____ CHECK ENCLOSED FOR \$ _____

CHANUKAH BEGINS DEC. 24th AT SUNDOWN

Members are reminded to light the first candle for Chanukah on Sunday evening, December 24th at sundown. (The Chanukah blessings and songs are printed below).

Chanukah has its own favorite foods, such as potato latkes and nuts. It is customary to decorate the house with electric menorahs and colorful paper, Judaic symbols. Chanukah even has its own games, spinning the dreidle is much fun (see below to learn how to play the game). Chanukah is gift time too, but the important thing is the story and the message. (See the "Story" in this issue).

LIGHTING THE CANDLES

Light the first candle with the shamash, or attendant candle. The shamash may be permitted to burn or be put out. The second night, light two candles with the shamash, etc. The first two of the blessings are said on all nights. The third is said only on the first night. Sing the songs after the lighting each night. Have fun as a family.

THE BLESSINGS

1. Bah-rooch Ah-tah Ah-doh-nai, Eh-loh-hay-noo Meh-lech Hah-oh-lahm; Ah-sheh Kid'-shah-noo B'mitz-voh-tahv, V-tzi-vah-noo L-hahd-leek Nair Shel Chah-noo-kah.
We thank You, O Lord, King of the Universe, who has asked us to teach the world that it is better to kindle lights than to curse the darkness.
2. Bah-rooch Ah-tah Ah-doh-nai, Eh-loh-hay-noo Meh-lech Hah-oh-lahm, Sheh-ah-sah Nih-seem Lah-voh-tay-noo, Bah-yah-meem Hah-haym, Bah-z'-mahn Hah-zeh.
We thank You, O Lord, our God for helping us to resist those who tried to destroy us at this season long ago. We pray that we will have the courage to affirm our Jewishness today also.
3. (first night only)
Bah-rooch Ah-tah Ah-doh-nai, Eh-loh-hay-noo Meh-lech Hah-oh-lahm, Sheh-heh-cheh-yah-noo V'kih'y'-mah-noo, V'hih-gih-yah-noo Lah-z'-mahn Hah-zeh, Ah-men.
We thank you for health, and life and for the privilege of celebration this holiday. Together - Amen.

CHANUKAH SONGS

O CHANUKAH - O CHANUKAH

O Chanukah, O Chanukah, a festival of joy;
A holiday, a jolly day for ev'ry girl and boy.
Spin the whirling dreidel all week long;
Eat the sizzling latkes, sing a happy song.
And while we are singing,
The candles are burning low;
One for each night, they shed a sweet light,
To remind us of days long ago;
One for each night, they shed a sweet light,
To remind us of days long ago.

(continued on page 2)

GOD

CAMP COLEMAN SCHOLARSHIPS

Applications for Camp Coleman scholarships are now available from Rabbi Davidow. If you are interested, please come to the Religious School office to pick up an application. Deadline for applying is January 15, 1979.

FROM THE RABBI'S STUDY



A God Who Cares

In the past, we have made the point that parents who really want their children to be Jewish cannot escape the responsibility of trying to develop their own spirituality. This is not easy in a technological age. We are cut off from the basic creative rhythm of the earth by technical marvels and by efficient packaging. We are no longer privileged to experience the miracle of seed and growth. In Judaism, one of the purposes of the major festivals, Sukkot, Shavuot, and Passover, all agricultural festivals, is to restore to us this sense of nearness and oneness with the creative process. Our traditional brethren build a Sukkah in their backyard, garnish it with fruit of many kinds, and spend the night under the stars. The return to nature is not only an idea of today's younger generation, it is the essence of traditional Judaism. He who can feel the pulse of Mother Earth in its creative cycle comes closer to God.

We are speaking now of the need to become more aware of the reality that exists beyond the masks of modern technology. When one goes to the hospital today, for example, it is easy to think that one has been cured by the new medicines, the elaborate surgical techniques, and the costly machinery. These things are important and helpful, to be sure, but they are all trappings for the basic show. None of these would be effective, were we not so created that the body is capable of healing itself, given appropriate assistance. Built into us, without our even asking, are the continuing miracles of healing and growth.

No modern invention is responsible for the miracle of the human heart pumping away without an external power source, and no human is responsible for our intricate blood system, and no machine is responsible for our ability to think, or to feel, or to love. Anyone who studies the complexities of the human body comes closer to sensing the reality of God.

What a curse it is that modern man is blocked off by his preoccupation with things from an inter-relation with the creative source from which he springs and which flows through him! How impoverished we are alongside the Prophet and the Hasid who could feel God within him.

WHAT DOES THIS GOD TEACH AND DO?

Many of our Jewish collegians today, having not found God at home, have gone off to India in search of a god. They have found a god who can save them from the mad drive of Americans towards financial success. This is a god who leads them away from life as we know it. He is a god without desire, and he asks them to imitate him, that is, to become without desire, without feeling. Nirvana, the great goal, is the state of non-being, non-feeling, beyond ambition, beyond anger, beyond love and sacrifice, as we know these terms. In Nirvana, not even sex has a place.

Classic Judaism has a completely different view of God. His very name is "Being" ("I am What I Shall Be"). This is a God, the Bible tells us, who is angry at injustice, who feels the anguish of the afflicted, who rallies to the aid of the oppressed, who wants man to procreate sexually, who wants man to imitate Him in His holiness (His active goodness). The

(Continued in column alongside)

(Continued from page 1)

CHANUKAH SONGS

ROCK OF AGES

Rock of ages, let our song praise Thy saving power;
Thou, amidst the raging foes, wast our shel'ring tower.
Furious, they assailed us,
But Thine arm availed us,
And Thy Word - Broke their sword,
When our own strength failed us.

Children of Abraham, whether free or fettered,
Wake the echoes of the songs where ye may be scattered.
Yours the message cheering,
That the time is nearing
Which will see - All men free,
Tyrants disappearing.

B'NAI MITZVAH, SATURDAY, DECEMBER 23



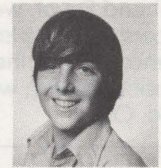
9:15 a.m.

Mark, son of
Mr. and Mrs.
Warren Orovitz



11:15 a.m.

Rochelle Feinstein, daughter of
Mrs. Phyllis Feinstein Klotz
and the late Richard Feinstein



David, son of
Mr. and Mrs. Walter Lichtman

From Rabbi's Study (continued)

basic difference between the Jewish and the Indian idea of God is that ours is a feeling God who wants us to feel. God says to Moses from the midst of the burning bush, "I hear the cry of the people, I know their pain. . ." The story does not conclude until Moses is commanded to go help free the slaves. God, as we understand Him, commands all of us to the ethical act. Judaism is best expressed in the act, not in the mental state, as in Indian religion.

What does all this mean for you? It means that if you don't want to become an extension of the technology of our age, you, too, must hear the call of the feeling God. You must HEAR it! You must not merely act out the just deed. The command must be PERSONAL. God speaks to you (as to all others). Not just to you, but to you ALSO. And to you uniquely, for each of us has his own sensitivity and spiritual capacity.

To believe in God, as Jews understand believing, is to be able to hear the personal command from a God who cares about what happens to human beings. Belief, for us, is not an abstract concept; it is a matter of being able to identify in feeling and in action with the caring Spirit of the Universe that flows through all of us.