



# **beth am commentator**

November 17, 1978

Miami, Florida

Rabbi Mitchell Chefitz

## **"THE FOUNTAIN OF ECSTASY"**

Friday, November 17, 8:30 p.m. **RELIGIOUS SERVICE**

Saturday, November 18, 11:15 a.m. **TORAH SERVICE**

### **POLITICAL LEADERS SPEAK AT BREAKFAST ON SUNDAY, NOVEMBER 19 AT 9:30 A.M.**

On November 19, 1978, our Congregational Breakfast will provide a forum for three of Dade County's outstanding political leaders to inform us of what is ahead for us both in Tallahassee and Miami.

Ms. Gwen Margolis, Chairperson of the Dade County Delegation—both Senators and Representatives—will give us her views on new and continuing legislation and how it will affect us. Ms. Margolis is beginning her third term in the Florida House. She has served as Vice-President of the Florida Anti-Defamation League and the Women's Board of Greater Miami Jewish Federation. Listed in "Who's Who of Finance and Industry", "Who's Who of American Women", and "Who's Who of Women of the World", she is eminently qualified for the office she now holds.

Representative Anthony Fontana is now beginning his fourth term in Tallahassee. A retired Lieutenant of the Miami Police Department, he is known nationally for his position on Law and Order matters. This year, he will serve on the powerful Appropriations Committee.

Rounding out the trio is Barry D. Schreiber, a Dade County Commissioner. An attorney, Mr. Schreiber was elected as Vice Mayor of Dade County last year. He is a member of the Board of Greater Miami Jewish Federation; Vice-President of the American Red Mogen David and the National Council of Young Israel; and a Director of many other organizations.

Come listen, and ask your pertinent, penetrating questions. The time is 9:30 for breakfast; the place our Youth Lounge. Donations are \$1.50 for Brotherhood members and \$2.00 for all others. Ladies, of course, are most welcome.

### **JUDAIC ART GALLERY COMMITTEE PLANS SHOW BY LEON GORDON MILLER DEC. 7 THRU 17TH**



Pictured above are members of the Judaic Art Gallery Committee. These women are working together toward the opening of the Gallery, which will be held on Thursday evening Dec. 7th. The one man show by Leon Gordon Miller will run through Sunday, Dec. 17th. Dr. Miller works in varied media and expression. As a painter, printmaker, sculptor and creator in stained glass, he has always felt strong emotional identification with his Jewish heritage.

## **"STRINGS IN EXILE"**

### **NEW RUSSIAN ORCHESTRA PERFORMS AT BETH AM - DECEMBER 9TH, AT 8 P.M.**

"Strings In Exile", a new Russian orchestra was conceived in the spring of 1976 by Joel Spiegelman, who has been active in the field of Russian music. The artists were selected from prize winning soloists and concertmasters from some of the leading orchestras in the Soviet Union, including the Moscow Philharmonic, the Riga Symphony, the Kiev Philharmonic, and the Odessa Symphony. The repertory of "Strings In Exile" covers the period of the Baroque to the present day.

The orchestra is made up of musicians who have left the Soviet Union for ethnic, political, or artistic reasons. They are recent emigres to the United States. They have performed on a world-wide basis with concerts booked throughout the United States and Europe. They have received critical acclaim from all national publications, with the New York Times and Newsweek having featured stories about the orchestra.

Temple Beth Am is happy and proud to present the "Strings In Exile" on December 9th, in our Social Hall. Admission to the concert will be by contribution only. We are looking for Angels, Patrons, and Sponsors. See details below. General Admission tickets will be \$7.50, with senior citizen and student tickets at \$5.00.

Temple Beth Am, 5950 N. Kendall Dr., Miami, Fl. 33156

I would like to help defray the cost of the "Strings In Exile".

ANGELS: 6 tickets in Reserved section \$250.00  
PATRONS: 4 tickets in Reserved section 100.00  
SPONSORS: 2 tickets in Reserved section 50.00

All Angels, Patrons, and Sponsors will be invited to a private champagne reception with the performers of the "Strings In Exile".

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_ PHONE \_\_\_\_\_

Amount enclosed \_\_\_\_\_ for ANGELS -  
PATRONS - SPONSORS

**Make checks payable to: Temple Beth Am**

## FROM THE RABBI'S STUDY

### The Messiah

The Christian conception of Jesus as the Messiah is rooted in the Old Testament. The word "Messiah" is a Hebrew word which means "the anointed one." As used by the literary prophets (Isaiah, Jeremiah, etc.), the Messiah was to be a king of Israel who would overthrow the foreign power, usher in an independent Hebrew nation, and establish justice and peace. The prophets looked for his imminent coming. This would place the anticipated time at from 700 to 500 B.C.E. This is about 500 to 700 years before the birth of Jesus.

There was nothing supernatural in the prophetic understanding of the Messiah. He was to be a flesh and blood king, and he would do the things that a human king would do—no more, no less. The Romans understood the popular hope for the Messiah in just this sense. Therefore, when, in the time of Jesus, a small group of Jews believed him to be the Messiah, the Romans considered him a potential threat to their rule over the Jewish kingdom. Accordingly, they crucified him (they treated many Jews in just this fashion), and over his cross they wrote the mocking words, "Jesus of Nazareth, King of Judea" (so the New Testament informs us). To make the mocking complete, the Romans clothed Jesus in a purple robe (the color of the kings) and placed a "crown" on his head—a crown of thorns. In this fashion, the Roman overlord thoroughly squelched the hope of the followers of Jesus that he might overthrow the foreign power and become "The king of Israel." Apparently, this hope was not shared by many Jews because the basic Jewish sources of this period do not mention this event as being of any major significance.

The New Testament speaks of Jesus as not merely "the messiah," but also as "the son of man." In one of the apocalyptic books written by Jews outside the pale of normative Judaism, Esdras, there is talk of a semi-divine being coming in the clouds at "the end of days" to judge between the righteous and the wicked. This book was outlawed by the Jewish authorities as being not consistent with the mainstream of Judaism (this was, in fact, a Persian doctrine). The followers of Jesus picked up this concept and taught that Jesus was "the son of man." This is why Michelangelo depicts Jesus as "the judge" dividing the lucky and unlucky men, and assigning one group to paradise, the other group to hell (in his painting in the ceiling of the Sistine Chapel). So much identified with the "Judge" did Jesus become in Medieval Europe that more Catholic Churches were dedicated to Mary than to her son during this period. Mary became the hope of the people for mercy.

While Christian theology gradually removed the human qualities from Jesus (a process that is being reversed today) and progressively made him into "the son of man," and then "the son of god" (a part of the godhead), Jewish teaching gradually took the qualities identified with the messiah and gave them over to the people themselves! When the messiah delayed in coming, Jewish folklore developed in such a way as to teach that he was delayed only because the people did not prepare for his coming. That is, instead of ushering in the era of righteousness, the messiah was to come at its culmination. He would come only when the good

(continued in column alongside)

## YOUTH NEWS AND EVENTS

BAFTY sponsored this year's Mini-District East convention here in Miami. The event took place from Friday evening, Nov. 10 through Sunday afternoon, Nov. 12th. This was a golden opportunity for new and old members of the Southeast Federation of Temple Youth to get to know one another.

The weekend included a dance, group discussions, Israeli dancing and much, much more.

### BAFTY SCHEDULE

November 10, 11, 12 - Convention  
November 18 - Dance - LIVE BAND! REFRESHMENTS!  
November 20 - BAFTY BOARD MEETING.  
(6:30 p.m. Bafty Room)

### 9TH GRADE SCHEDULE

INTERCLASS COMPETITIONS: The 9th grade competitions have begun! Come one, come all! All events will take place at 10:30 a.m. COME LEAD YOUR CLASS TO VICTORY!

Sunday, November 10 - VOLLEYBALL TOURNAMENT  
Sunday, December 3 - SOFTBALL TOURNAMENT  
Sunday, December 17 - TRACK AND FIELD DAY

Questions? Call Jeffrey Narod - Youth Director at 445-1286.

## FROM THE RABBI'S STUDY —Continued

society had already been achieved by the people (remember, he was still a flesh and blood person in Jewish eyes).

Reform Judaism took this gradually developing viewpoint and crystallized it. While Orthodox Jews still look for the coming of an individual Messiah, in the above sense, Reform Jews do not. We say that one man cannot save us. We look instead for "a messianic age," a time when enough people, Jews and non-Jews, will co-operate sufficiently to create an age of peace and justice. We teach that we are all the messiah. Fragmented, we create war and injustice. Together, we are able to create the good society.

In order to understand the new "death of god" theology in Christian ranks, we must understand it as a revolt against the old supernaturalism which deprived man of all responsibility and power and gave it all over to "the son of man," to Jesus. The radical theologians amongst the Christians would make of Jesus, not the "son of god" or "the son of man" or even "the messiah." They would speak of him as a good man to be imitated. This is a complete reversal of Christian thinking, so we can understand why it is unpopular amongst fundamentalist Christians. On the other hand, the new process represents a judaizing of Christianity. For us, God has never been the sole actor while we are mere spectators. We do not have to "kill" God in order to give man responsibility, for we have always taught that man serves as God's agent.

## B'NAI MITZVAH

Saturday  
November 18  
11:15 a.m.



Gwenn Nicole Morse, daughter of  
Mrs. Karen L. Smith



Frederick, son of  
Mrs. Jacqueline Zevin