

December 24, 1982

RELIGIOUS SERVICE, Friday, December 24, 1982, 8:15 p.m.
RABBI HERBERT M. BAUMGARD
"WHAT JUDAISM AND CHRISTIANITY SHARE AND HOW THEY DIFFER"
TORAH SERVICE, Saturday, December 25, 1982, 11:15 a.m.

Beth Am Commentator

5950 North Kendall Drive, Miami, Florida 33156 • Telephone: 667-6667

LEARNING DISABILITIES LECTURES SPONSORED BY BETH AM DAY SCHOOL

"Learning Disabilities" is the subject of the new lecture series being offered by Beth Am Day School as part of the continuing education program for its staff. The series of six weekly lectures will begin on Thursday, Jan. 20, 1983, from 7:00-9:00 p.m. and each will feature a recognized authority on an aspect of the subject. The lecture material will be dealt with on a professional level and participants in the entire series will be eligible for one hour of course credit through the University of Miami School of Continuing Education. Qualified individuals other than staff will be permitted to enroll. For more information, call the Day School Office at 665-6228.

January 20: An "Up-to-Date" Perspective on Learning Disabilities Dr. Martha Beech, Department of Educational Psychology University of Miami

January 27: Signs and Symptons of Learning Disabilities/Testing Mrs. Carol Dardick, Director of Clinical Services The McGlannan School

February 3: Dade County Programs for the Learning Disabled Including LD-gifted Education Mrs. Adelaide Ware, Specific Learning Disabilities Coordinator Dade County Public Schools

February 10: Interpersonal Problems of Children with Learning Disabilities: Identification and Treatment Dr. Annette LaGreca, Department of Psychology and Pediatrics University of Miami

February 17: Indentification and Management of Behavior Problems Dr. Herbert Quay, Applied Social Sciences University of Miami

February 24: Recent Approaches to Diagnosis and Treatment of Dyslexia, An Experimental Reading Remediation Program Dr. Karen Gross-Glenn, Department of Pediatrics Mailman Center, University of Miami

COLLEGIAN BRUNCH

in the Youth Lounge

Sunday, December 26th, 11:00 a.m.

MEET YOUR FRIENDS • INFORMAL DISCUSSION • JUKE BOX



Guardians of Beth Am

Richard and Wendy Lapidus

Chanukah Menorah Contest Winners

The Religious School is proud to announce the winners of our annual Chanukah Menorah Contest. The beautiful and unusual menorahs were judged on originality and overall appearance, beauty, and creativity. The judges commented that this year's contest was very difficult to judge as the creations showed so much imagination. We feel that this contest offers families a wonderful way to participate in the joy of Chanukah. The winners are:

GRAND PRIZE: Jennifer Gilbert

PRE-SCHOOL THROUGH THIRD GRADE:

1st Place - Kim Lebowitz

2nd Place - Candace Berman, Natasha Friedman

3rd Place - Eric Jordan, Paul Sharp

HONORABLE MENTION: Ilana Lipson, Rikki Solowey

FOURTH THROUGH SIXTH GRADE:

1st Place - Jeff Herstik

2nd Place - Shana, Rachel and Jessica Goldberg, Barbara Pozen, Linda and Larry Kohn

3rd Place - Jennifer Gilman, Jodi and Elissa Steinberg

HONORABLE MENTION: Debra Cohan

SEVENTH THROUGH TENTH GRADE:

1st Place - The Reisman Family

2nd Place - The Buchbinder Family

3rd Place - The Halberg Family

ADULT EDUCATION IN JANUARY

Please make note of the following dates:

MONDAY JAN. 3 - PROF. ROBERT SANDLER

"THE WISDOM OF THE SAGES THROUGHOUT THE AGES"

TUESDAY JAN. 4 - DON MICHELSON

"COMPARATIVE RELIGION: JUDAISM, CHRISTIANITY, ISLAM"

WEDNESDAY JAN. 5 - RABBI MORTON HOFFMAN

"JOSEPH AND ESTHER AND JONAH AND RUTH - SOME BIBLE TEXTS"

WEDNESDAY JAN. 5 - MRS. LENORE KIPPER

"HEBREW AND THE HAGADDAH - ENRICHING THE SEDER"

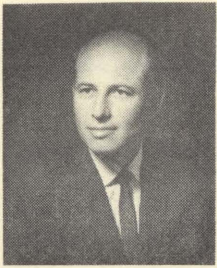
All the above courses will run for five consecutive weeks. To enroll please fill out the form below and return to Rabbi Hoffman at the Temple, 5950 North Kendall Drive, Miami, Florida 33156.

I wish to enroll in the following courses:

- PROF. SANDLER - WISDOM OF THE SAGES
- PROF. MICHELSON - COMPARATIVE RELIGION
- RABBI HOFFMAN - JOSEPH AND ESTHER, ETC.
- MRS. KIPPER - HEBREW AND HAGADDAH

NAME: _____

PLEASE PRINT



FROM THE RABBI'S STUDY

**CAN A RABBI OFFICIATE
AT AN INTERMARRIAGE?**

(in three parts)

Part Two

6. ARE THE CHILDREN OF ONE BORN INTO THE JEWISH FAITH AND A CONVERT AS GOOD JEWS AS OTHER JEWISH CHILDREN?

That depends on both the convert and his/her spouse. Raising a Jewish child depends on two committed people working creatively to bring up the child according to Jewish tradition and values. Normally, two people born into the Jewish faith can do this better because of their background and experience, but this is not true in all cases. The convert may exhibit greater commitment to Judaism than one born into the faith, if the latter is lax or indifferent.

7. DO YOU THINK THE JEW WHO MARRIES A NON-JEW IS A SINNER?

I almost never used the word "sin". I think of those young people who help keep the Jewish people alive and those who don't. For the most part, we are dependent upon our young Jews to give birth to and raise the committed Jews of the future. If they don't, they are obviously hurting the Jewish people. In the scope of Jewish survival, the Jew who by design or indifference does not raise Jewish children is, in the very least, abandoning his/her people.

8. CAN AN INTERMARRIED COUPLE JOIN BETH AM?

Of course. An oath of commitment to Jewish principles is required at the wedding ceremony. We do not have such an oath to become a member of the Temple. Intermarried couples are welcome, and we have quite a few of them. We hope by this association that the children of this couple will acquire a Jewish education.

9. CAN THE CHILD OF A NON-JEWISH MOTHER BE NAMED IN OUR SANCTUARY?

Boys are properly named as part of the circumcision ceremony. They may be named additionally in the Sanctuary as part of a congregational celebration. Girls are properly named in the Sanctuary.

The assumption of most religions, including Judaism, is that a child born to a Jewish mother is Jewish. That child may, of course be named in the Sanctuary. In Orthodox congregations, a child may not be named Jewishly unless the mother converts to Judaism. In Beth Am, we will name any child in the Sanctuary PROVIDED THAT BOTH PARENTS UNDERSTAND AND AGREE THAT THE CHILD IS BEING ENTERED INTO THE JEWISH FAITH. To name a child without the understanding that this is a serious and covenantal event is to participate in a show. We are serious about our religious acts.

10. WE ALL KNOW OF RABBIS WHO PARTICIPATE IN INTERFAITH MARRIAGES. WHY CAN'T THE RABBIS OF BETH AM BE MORE ACCOMODATING?

No Orthodox or Conservative Rabbis participate in interfaith marriages. The Reform rabbinical assembly, the Central Conference of American Rabbis, has gone on record urging its Rabbis not to participate in interfaith marriages. The thinking is that we are ordained to help preserve the Jewish community. When a Rabbi lends himself to sanctioning a marriage which deprives the Jewish community of children, he becomes a partner in the liquidation of Judaism. We are

Wedding Congratulations To . . .

- Lucy Monotya to Robert Singer
- Marjorie Bloom, daughter of Eugene and Joan to Ira Albert
- Janis Weinberger, daughter of Lester and Elaine to Dennie Bock
- Elba Zabolla to David Robbing, son of Sy and Rita
- Linda Norris, daughter of William and Lois to Marc Perlow
- Donna Garvett, daughter of Leta and Bob, to Richard Hiler
- Marchall Rosenberg to Pat Alenchakus
- Lourdes Patallo to Daniel Bovarnick
- Pauletter Burney to Bruce Alexander
- Bobbie Pales to Richard Eiger
- Amy Katz, daughter of Evan and Michelle, to David Pincus
- Esta Kurzweil, daughter of Allan and Sue to Robert Orovitz
- Ann Lesser, daughter of Sima and Erwin to David Wolff
- Renee Berson to Noman Scheinin
- Fern Chapiro to Philip Leitman
- Lynn Foosaner, daughter of Aaron and Annette to Mark Ohlsen
- Ilisa Widom, daughter of Rita and the late Robert Widom to Richard Hoffman
- Laura Esserman, daughter of Ronald and Charlene, to Michael Endicott
- Hannah Weinberg to Nathan Neijna
- Tracy Setchfield to Jay Levine, son of Gloria and Al
- Sheila Schwarze to David Zisman, son of Phyllis and Jack
- Sharon Parker to Nolan Altman, son of Donald Altman and Ruth Altman
- Debbie Levinson, daughter of Melvin and Joan to Howard Susskind
- Ivy Levine to Harold Lewis, son of Edgar and Cynthia
- Cheryl Lynn Kermisch, daughter of Sylvia to Michael Pollack
- Richard Abraham, son of Barbara to Edyth Epstein
- Linda Matalon, daughter of Eli and Hillary to Keith Truppman
- Laura Levinson, daughter of Martin and Shirley to Neil Blumenfeld
- Adrienne Solove to Paul Mittenberg
- Joan Rosenbaum, daughter of Abe and Miriam to Marvin Stein
- Susan Notario to Scott Grossinger, son of Abe and Sylvia

losing enough Jews into limbo without the approval of Rabbis. A few ordained Rabbis do participate in this kind of ceremony. Some who call themselves Rabbis, and are not, participate in such a ceremony. The overwhelming majority of Rabbis, Orthodox, Conservative, and Reform- do not. Those who do not are trying to teach modern Jews something. We are saying, "We think the survival of the Jewish community is important to God and to the world. We think it will not survive without Jewish children. Jewish children are raised best in a home where both parents strive creatively and enthusiastically to train the child in the pride and importance of being a Jew. To think otherwise is deception, dangerous, and potentially tragic".

11. WHY CAN'T A RABBI PARTICIPATE IN A MARRIAGE CEREMONY AS CO-OFFICIANT WITH A PRIEST OR MINISTER?

It is possible for a priest to participate in a ceremony as a "witness" even though it seems that he is the officiant. As a "witness", he doesn't sign as the officiant, even though in all respects he may seem to be the officiant. It is not possible for a Rabbi to play the game in this fashion. The Rabbi knows that by his presence he religiously sanctions the marriage. Jews have much more at stake when a marriage is not destined to produce Jewish children. The Christians outnumber us in America 45:1. We are constantly fighting to remain alive as a meaningful group. A marriage which sanctifies the diversion of children from the Jewish community is an act of self-sacrifice, to say the least. The decision of the Jewish party to keep his children "neutral" or non-Jewish is 45 times more crucial than the decision of the Christian. As a community, we Jews sacrifice much more and lose much more in a marriage which deprives us of children. The Jewish partner may think that each side is sacrificing equally. This simply does not fit the facts. The minority group always has to make extraordinary efforts to stay alive. *(to be continued)*