

February 21, 1986  
Volume 12, Issue 7

RELIGIOUS SERVICE, Friday, February 21, 1986, 8:15 p.m.  
Rabbi Herbert M. Baumgard  
"CONTEMPORARIES CREATIVE SERVICE"

CONGREGATIONAL TORAH SERVICE  
Saturday, February 22nd, 11:15 a.m.  
Torah Portion: Tetzaveh, Ex. 27:20-30:10

## Beth Am Commentator

5950 North Kendall Drive, Miami, Florida 33156  
Affiliated with U.A.H.C.

• Telephone: 667-6667  
Subscription Price \$2.50 yearly

### Havurah Members Renew Marriage Vows

Six Temple Beth Am couples who are an integral part of Havurah Beresheet, rededicated themselves to each other and renewed their marital commitment. The six couples, who together represent more than 180 years of marriage, include Marvin & Rena Berman, Harris & Marlene Cohen, Melvin & Joan Schwartz, Fred & Eva Rawicz, Martin & Betty Gold, and Martin & Adrienne Darlow.

In a short but meaningful ceremony conducted by Rabbi Simon, but with input from the couples, each of the six couples resealed their relationship and in addition to the ancient Hebrew vows, each of the couples shared with each other a private vow of affirmation and love. The seven traditional wedding blessings (the Sheva Berachot) were read in Hebrew and in English by all of the couples.

After the ceremony, the Havurah couples set forth on a mini-honeymoon to Key West. We wish all of these couples a hearty mazel tov on this wonderful event in their lives, and look forward to sharing other simchas with them in the future.

### Past Presidents of Temple Beth Am Honored at Brunch February 23rd, 10 am

Registration Now Open

For Beth Am Pre-School and Day School

2½ Years thru 6th Grade  
For fall of 1986

Call School Office: 665-6228

### Jr. High "Fun on the Run" Travel Camp

Plans for a brand new **Jr. High School Travel Camp**, at Beth Am to begin this summer have just been completed.

Your pre-teens and teens, in grades 7-8-9, will have the opportunity to visit the popular fun spots in Dade and Broward County. Accompanied by their friends and chaperons, they will leave Beth Am every Monday, Wednesday and Friday to spend a supervised, fun filled day, doing the things that they enjoy the most.

There will be two sessions of Travel Camp. The first will begin June 23 and finish on July 11. The second session will begin July 21 and run until August 8th. Each session will have a total of 9 trips, with a surprise "BONUS DAY". The cost of the program will include transportation, lunch, t-shirts, daily excursion and insurance.

Brochures listing activities, dates and fees will be sent to all Temple members. If you have any questions about "Fun on the Run", or would like to reserve a spot for your child, call Nancy Weinfeld 667-6667.

### Art Scene

A unique series by Leslie J. Klein is being exhibited in the Judaica Art Gallery. These pastel paintings depict contemporary images of biblical women surrounded with traditional decorative motifs addressing issues and questions affecting Jewish women today.

Leslie J. Klein is a resident artist working in both Miami and Jerusalem. She is currently Vice President of the National Women's Caucus for Art.

March is Women's History Month and as part of the F.I.U. Women Study Center series on this subject, there will be a colloquium on Women's History. Ms. Klein is one of the speakers and will present slides of the art that is at our Temple. She will discuss the historical and philosophical implications of the issues presented by the female subjects of her artwork as well as the details of her art.

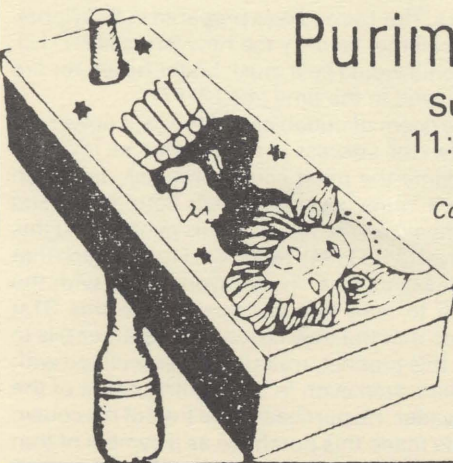
Colloquium info: 664-2408, F.I.U. Tamiami Campus  
Gallery hours: 9-5 daily; Friday eve.; Sat. & Sun. a.m.

### Purim Carnival

Sunday, March 23rd  
11:00 a.m. to 3:00 p.m.

Costume Contest, Games,  
Rides, Prizes, Food

All Proceeds  
for  
Youth Activities  
Rain or Shine



Temple Beth Am  
and

South Dade Midrasha

presents

**Albert Vorspan**

Author - Humorist - Columnist

Vice President of U.A.H.C.

Director of Commission on  
Social Action of Reform Judaism

Sunday, March 23rd, 8:00 p.m.

At Temple Beth Am

"A Jew Looks at South Africa"



## FROM THE RABBI'S STUDY

Part Five of a Series

### "The Greatest Ethical Teachers"

#### JEREMIAH - The Prophet of Hope

*(References are to chapter and verse in the biblical Book of Jeremiah. Read along.)*

Jeremiah is generally called "the prophet of doom". He could as easily be called "the prophet of hope", for like most of the other classical or literary prophets, he foretold the negative consequences that immoral action would bring upon the people, but he also promised that things would go well if the people were true to their covenantal responsibilities. Like Hosea, Jeremiah pleaded with and goaded the Judeans to show "hesed, covenant loyalty." The prophets did not interpret the threat of stronger military powers in terms of power politics. Their view of international events was that God was the authority behind the moves of all nations, and kings were his pawns and instruments. God would cause Assyria to invade the Northern kingdom (Israel) and Babylonia to invade the southern kingdom (Judea), because the Israelites were violating their contract, and God had a contract with only one people. In other words, the prophets read international events solely in terms of Israelite morality.

In Chapter 21 we read of one of the extraordinary events in the life of Jeremiah (about 625-575 BCE). The Babylonians are besieging Jerusalem, and the Judean king Zedekiah sends an emissary to Jeremiah to ask him to intercede for God's help against the invader (21:10 1-2). Jeremiah has apparently decided (been told by God) that the Babylonian invasion is God's way of dethroning the wicked Zedekiah and establishing a new and more just Judean king. The prophet responds to Zedekiah's plea with these words spoken in God's name, "I myself will fight against you with an outstretched arm and with a strong arm, even... in anger and fury..." (31:4-6). Jeremiah advises the people of Jerusalem not to resist the invaders but to "go over to the invaders" (v. 8-10).

We have here the classic example of the teaching, "Not my country right or wrong, but my country must be right". Jeremiah speaks of a higher patriotism, loyalty to God, who proclaims that a regime cannot stand in Judea unless it observes the democratic covenant.

Jeremiah makes clear what a king of Judea must do to win God's support (22:1-5). He must "execute justice and righteousness" and protect the weak, the stranger, the fatherless, the widow, the victims of oppression (v. 3).

You can understand that Jeremiah's teaching were understood as treason by the Judean king and by his cohorts, the High Priest, and the aristocrats. Pashur, the chief priest, throws Jeremiah into prison (20:1-2). He was later condemned to die at one trial but was released after a second trial (26:1-19). Interestingly, the court that released him was a secular court, composed of the princes and the people. They countered the religious court which had condemned him saying, "This man... has spoken to us in the name of the Lord our God" (v. 16). In other words, there was a tradition of freedom of conscience in ancient Judea which was unparalleled in the ancient Near East. Compare now the results of the trials of Jeremiah, about 600 BCE, with the trials of Jesus as described in the New Testament. Jesus was first condemned by a religious court (consisting of priests appointed by the Romans) and the condemnation was upheld by the Roman secular court. Apparently, Rome did not have a tradition of free speech. The charge against both men was treason.

The victory of the Babylonians was, at least in its initial stages (586 BCE), a victory for the poor Judeans, for the Babylonians gave much of the land which had been progressively amassed by the wealthy into the hands of the poor. The upper class was taken into exile, which was a common technique to keep them from revolting against their conquerors.

In the final days, Jeremiah enjoined the people to use their time in exile constructively, not to despair, but to build as best they could. The exiled Judeans succeeded in developing one of the great Jewish

*Prophets*

## Sisterhood's "Ideas Through Books" Meeting

- BOOK: "IN THE LAND OF ISRAEL," by Amos Oz. Available at Bookworks in paperback, as usual.
- REVIEWER: RABBI JIMMY SIMON, our charismatic Associate Rabbi
- WHEN: Thursday, February 27, 1986, 9:30 a.m. for coffee  
7:30 p.m. for dessert
- WHERE: Morning: Home of Beverly and Sidney Robbins  
11400 SW 72 Avenue  
RSVP: 238-1787, or Gail at Temple
- EVENING: Home of Rosita and Herschel Levy  
7400 SW 84 Court  
RSVP: 595-5188, or Gail at 667-6667

## Day School Family Picnic Sunday, Feb. 23rd

Come to the Day School Picnic. It's sure to be an afternoon you'll enjoy. What could be better than playing games and eating great food with family and friends - new and old. The response has been great for all ages. Get your check in now. Any questions call Joani Stein - 387-3598. Info below.

Larry and Penny Thompson Park

Feb. 23 - 11:00 a.m.

Check payable to P.A.T.I.O.

\$8 Adults - \$4 children 6-11.

**Rabbinic Perspectives Courses To Be Taught  
in Room 101 Starting Wednesday, February 19th**

**Rabbi Edwin Farber - Temple Samu-El**

B'Nai Mitzvah

Saturday, February 22nd

11:15 a.m.



Carrie, daughter of  
Mr. and Mrs. Ronald Kurtz



Zachary, son of  
Alan Schiffman and  
Joyce Schiffman

civilizations in Babylonia. They lived there from 586 BCE to approximately 1950 CE, 2400 years. The Talmud was prepared in Babylonia, and some Rabbis came to call that country the new Israel (42:7-12). Jeremiah knew that Babylonia would be a much better haven for the Jews than Egypt, a neutral land at the time (42:13-17).

Jeremiah prophesied the doom of Judah only if those in power did not change their ways. When the success of the Babylonian invasion seemed inevitable, he became the main source of hope. Jeremiah said that God would make a "new covenant" with both Judah and Israel which would be engraved on the hearts of His people, and this time the people would be loyal (31:31-34). Some Christians teach that God forever rejected the Jews and the "new covenant" is with the Christians. It is impossible to read that conclusion into this 31st chapter which clearly states that the new covenant (testament) is to be with the Jews. Further, this prophet, traditionally associated with doom, took a highly optimistic step even in the waning hours of the losing battle against the invader. He purchased the field of his cousin who could not hold on it. He made this purchase as a symbol of that time to come when Jews would again buy and sell land as free persons in a free Israel (32: 6-15).