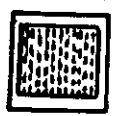


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- LEARN
TO KNOW
PRAYER -



Special
Pesach
Issue!

שבת



NEWSLETTER
BEGINNER'S MINYAN
LINCOLN SQUARE SYNAGOGUE
200 AMSTERDAM AVENUE
NEW YORK, NEW YORK 10023

APRIL 1979 / 5739 (NISAN) 1979

To the Editors,

The beginner's minyan has always been a cherished part of my experience at LSS. I was, therefore, both startled and pleased to receive your newsletter. Upon reading it, I noticed that you are requesting articles from members and former members. Because the minyan has meant so much to me, I immediately picked up my pen to write something - anything. What resulted are the few short paragraphs below. I hope that I have been successful in expressing myself and that you and your readers will be able to glean some of the beauty of the minyan from my words. I would never have concretized my thoughts if it had not been for this opportunity, so I am extremely grateful.

Shalom u'vrochot,
Dennis Nakonechny

The Mystic of 9:15

I davened at the beginner's minyan during the late spring and early summer of 1976. At that time the minyan was scarcely a minyan since we averaged only two or three men and twelve to fifteen women per Shabbat. We met in the downstairs social hall behind closed curtains where the light is poor. Often, kids would clamor into the hall to play on the dance floor, out of sight but not out of mind. Usually, too, before we had finished musaf, people from the other minyanim would crowd downstairs for kiddush, oblivious to us huddled in our ohel moed. Yet, despite those drawbacks and perhaps because of them, our Shabbatot together were deeply moving and profoundly rewarding.

It was at that minyan that I began to learn not just the rudiments of tefilah, but, also, I began to understand the quiet fervor and soul stirring ecstasy of a personal conversation with the Rabbainu Shel Olam. Somehow there was special kind of fulfillment in that minyan, a soft spreading glow that seemed slowly to possess your whole being. Mostly, it came from the mystic of 9:15, Rabbi Ephraim, and his entrancing niggunim which filled our heads and our hearts. So powerful was that music that it would come to my rescue during the week as I struggled, in teeth breaking agony, to recite the amidah thrice daily. When I would begin those brochas of the daily amidah that are shared with the Shabbat amidah, his melodies would slip into my mouth. Not only did I sound and feel intelligent, but I savored again the flavor of the Shabbat that had just passed, while I awakened a taste for the Shabbat to come. Best of all, though, I gained the insight of looking at Shabbat in terms of prayer. I discovered that prayer is an equal partner with the warmth and friendship that help make Shabbat such a special day. Above all, I realized that the unseen divine could be summoned with song.

D.N.

Dear Readers,

This is the second edition of the beginner's minyan newsletter. This newsletter is written by and for members and former members of the beginner's minyan. We hope you enjoy reading this, and that you will continue to submit articles and stories.

The Editors



Pesach (Passover) will shortly be upon us. "Why is this night different from all other nights?" will be the first of the four traditional questions asked by the youngest child at the seder table.

This night is different from all other nights because on this night over 3000 years ago our ancestors, the people of Israel, were liberated from physical slavery and spiritual bondage at the hands of the Egyptian Pharaoh.

We learn from the Haggadah that the celebration of the historical aspect alone is myopic. Who took us out from Egypt? Wasn't it Moses? Wrong! Do you know that Moses is not mentioned in the Haggadah?

The Torah (Exodus 12:22) makes it clear that our ancestors had no hand in their own liberation. They were commanded by G-d through Moses to mark the lintel and two side posts of their dwellings with the blood of the slaughtered paschal lamb and to stay within the confines of their homes until the morning. In addition, our ancestors were literally thrust out of Egypt. They did not even have the opportunity to bake their dough, the result being matzoh, or to prepare their food.

We clearly see that G-d was the sole cause of our new freedom. G-d and G-d alone brought us out from the land of Egypt.

It is obviously clear that the eternal impact of the exodus experience transcends the linear history of time and place events. Pesach reveals the keystone of Jewish belief which is contained in the Shema: "I am the L-rd your G-d, who brought you out of the land of Egypt to be your G-d. I am the L-rd your G-d."

Come to Seder. Take the hand of the "wise son." Experience the freedom of Pesach as a member within a family; as a family within a community; as a community within the global community searching to understand the challenge of the Haggadah. A.F.

When you come to the beginner's minyan you leave the New York noise and step into a special Shabbat atmosphere. Everyone is actively engaged in learning. The Chumash is read, explained and interpreted so that it becomes accessible to each one. The result is that the group is surrounded with the special glow of Shabbat. NESTA FELDMAN

Recipes for Pesach Sponge Cake

- 12 eggs, separated and at room temperature or a little warmer* 1 3/4 cups sugar* 1 cup kosher for Passover cake meal* 1/3 cup potato starch* juice and grated rind of one lemon and one oran
1. Preheat oven to 350 degrees.
 2. Beat the yolks and sugar together until very thick and lemon colored.
 3. Beat the egg whites until stiff but not dry. Fold into the yolk mixture. Fold in the cake meal and potato starch alternately with the rind. Turn into a lightly oiled 10-by-3-inch angel food cake pan which is lined on the bottom with wax paper.
 4. Bake 45 minutes to one hour or until cake tester comes out dry. Cool upside down in the pan
- Yield: eight to twelve servings.



Kosher Gourmet by Mollie Kaplan
One of our favorite dairy restaurants is the Garden Cafeteria on the Lower East Side. After hesitating, pass through the door, skirt the self service area, and seat yourself in the dining room. A survivor of the neighborhood's Jewish flight and transition, one can still imagine the 20's and 30's socialists eating after a turbulent meeting at the Forward Newspaper Building or Educational Alliance.

The Garden specializes in traditional East European Jewish dairy dishes, many of which were so lovingly prepared by your bubba. Stay away from the fish, which is usually overcooked or dried out. The vegetables sit on a hot table all day. Tuna fish or cheese sandwiches you can have at home.

The blintzes are excellent, cheesy with a fine crust. The potato latkes are moist and crisp. The schmaltz herring is out of a barrel. On the menu, you'll also find potato pirogen, soups, sour milk, appetizers, and other distinctly Jewish dishes. Be selective in your order, and in return expect excellence of preparation, quality of ingredients, and portion enough to feed more than one.

As an added inducement, baking is done on premises, and the cheese cake is very good. Dinner: appetizer, soup, main dish, coffee and dessert: \$3.25-\$6.75 Location: 165 E. Broadway, corner of Grand St. Hours: M-Th-6a.m.-9p.m., F6a.m.-4p.m., Sun 6a.m.-9p.m. Travel Instructi E. Broadway Sta.-Independent Line. Ambience: Early 1920's Cleanliness: Poor, Supervision: (U) Service: Adequate

Ivor Neuchotz

Kitchen Hint: Grated coconut is an excellent garnish for salad or cake. To remove the meat from the shell, pierce the eyes and drain the milk. Place in 350 oven and bake till cracks develop. Remove, place on hard surface, hit sharply with hammer, and shell will splinter and fall off. I.N.

Recipes for Pesach Charosis

Charosis is used in the seder together with the bitter herb (maror). It symbolizes the mortar used by the Hebrews during their enslavement in Egypt. 1 large apple or 2 small apples, peeled cored and finely chopped**1 tablespoon ground cinnamon* 1 tablespoon ground ginger* 1/2 cup ground walnuts* 1/2 cup sweet red Passover wine* Mix ingredients together, adding enough wine to moisten. Yield: two or three cups, depending on the size of the apples.

1. Preheat oven to 350 degrees.
 2. Beat the yolks and sugar together until very thick and lemon colored.
 3. Beat the egg whites until stiff but not dry. Fold into the yolk mixture. Fold in the cake meal and potato starch alternately with the rind. Turn into a lightly oiled 10-by-3-inch angel food cake pan which is lined on the bottom with wax paper.
 4. Bake 45 minutes to one hour or until cake tester comes out dry. Cool upside down in the pan
- Yield: eight to twelve servings.



To someone who is returning to Jewish life after a long absence, or who is entering for the first time, there are many words he or she may hear in the synagogue and in conversation which are confusing or not defined in the course of their use. In this column, we will try to explain some of these terms.

TALMUD

The recording of all legal cases, together with commentaries and interpretations, which gave rise to Jewish laws for secular and religious life. The Talmud consists of two sections:

Mishna and Gemara.

Mishna is the oral code which Jews believe was given to Moses on Mount Sinai (with the Torah). It was transmitted orally from Rabbi to student until it was compiled and written down by Rabbi Judah Hannasi (The Prince) in the year 200 A.C.E.

Gemara is a recording of the judicial proceedings and arguments, referring to the text of the Mishna, which emanated from implementing and applying the Oral Code in the Jewish courts of law.

P.G.

Dear Editors,

I'm a former member of the Beginner's Minyan, who now davens with the graduates in the main sanctuary. I'd like to share one of my beautiful Shabbat experiences with you.

Day was Shabbat and the day was rare. I looked at things and people in a spiritual way. With this vision, I could see the innocence woven through all men and things around me changed.

I associate Shabbat and the spiritual way of seeing with friends who are true friends, with love, with warmth, with giving, with learning and most of all with a unique sensual warm intimacy with Ha Shem. I'm flooded with a sense of peace, serenity and an overflowing of warm love. Today, these feelings inspired me to gently lift a wounded human being's face in both hands and kiss away the hurt, anger and resentment. When the tear-stained eyes broke into a smile of thankfulness I knew what the power of caring could accomplish. My magic strength from Shabbat helped recharge a fellow human being. I liked my new friend and I loved all of life. That truly is completing an electric circuit. Is that recharging and growth the real secret of Shabbat?

As I learned, everything we do touches everyone else. What a precious gift--Shabbat.

Barbara Mazel

If you are interested in making your home kosher, taking free Hebrew lessons, giving a D'var Torah on Shabbat, having an appointment with Rabbi Buchwald, helping with the Beginner's Minyan Kiddush, or becoming involved with any of the LSS activities, call Debbie Aneis at the synagogue M-Th after 2:00 p.m. 874-6105



"Your Wish is My Command" 3
As a faithful member of Rabbi Buchwald's Beginner's Minyan I will have to bid

adieu in May, for in June I will make aliyah. I have been participating in the minyan and other activities at Lincoln Square since arriving in New York. I came to the Big Apple (Ha Tapuach HaGadol) in order to work for a Zionist organization. I am sure that if one day Effie came into the beginner's minyan to find that his whole "constituency" had made aliyah the day before (that is, the day before, before sundown!), he might feel lonely but he would have to be pleased!

I have very strong feelings toward the fate of the Jewish people which to me is embodied in all forms--historical, religious, cultural, etc., but our Homeland, Israel. America is the nation where, by chance, I was born. I never freely chose to live here. I identify as a Jew, and therefore my life is inextricably tied with the fate of Israel as my home, the entity where I want to dedicate whatever productivity I have to offer. Everyone searches to some extent for meaning in his or her life, for me, identifying as a Jew and tying my fate with that of the Jewish people is the essence of a meaningful life, or the beginning of one, at least.

My brother has already taken out dual citizenship and is studying at Bar Ilan Univ. in Ramat Gan. For him it was perhaps an easier jump, for he truly follows the words of the prayer which says "Next year in Jerusalem." You don't have to be religious to make aliyah, but you do have to care about the fate of the Jewish people, and our glorious Jewish ideals as embodied by constant religious and political acts manifested by our homeland.

To my fellow members of the minyan, I encourage you to look at Israel not as a nation constantly in danger of destruction, nor as a place where we send donations yearly, but as a nation yearning for a continuation of the "Ingathering of the exiles," where your existence has intrinsic meaning, where your neighbor is your brother and your family tree goes back centuries.

Blair Portnoy

Save These Dates!
Friday, April 6, Saturday, April 7
Joseph Shapiro Institute Shabbaton. Check at the Synagogue for further details.
Wednesday April 11, Thursday April 12
There will be a seder on both nights at the Synagogue. Check for further details.

874-6100

Become a member of LSS: \$36 student, \$100 single membership, \$200 for a family. No one is turned away for lack of funds.



A priest, a minister, and a rabbi took a one week trip around the world in a satellite. Upon landing on the earth a news interviewer asked the clergymen: "How did you like the trip? Would you do it again?"

The priest and minister answered that the trip was a religious and inspirational experience and that they would certainly take another trip. The rabbi, however, replied that the trip was terrible and that he did not look forward to taking the trip again.

The startled interviewer asked the rabbi: "Why didn't you enjoy the trip?"

The rabbi replied: "For the whole week I had to daven Shachrit, Mincha, and Maariv every 30 minutes!"

Schedule of Services

Friday, March 30th

Kindle Shabbat Candles	5:58 P.M.
Mincha and Kabbalat Shabbat	6:10 P.M.

Saturday, March 31st (Vayikra)

Shabbat Morning Service	8:45 A.M.
Talmud and Bible Class	5:10 P.M.
Mincha	5:55 P.M.
DAILY MINCHA AND MAARIV	6:15 P.M.

Friday, April 6

Kindle Shabbat Candles	6:06 P.M.
Mincha and Kabbalat Shabbat	6:15 P.M.

Saturday, April 7 (Tzav)

Shabbat Hagadol

Shabbat Morning Service	8:45 A.M.
Mincha followed by Shabbat Hagadol	
Discourse	5:10 P.M.
Daily Mincha and Maariv	6:25 P.M.

Tuesday, April 10

Search for the Chametz	7:00 P.M.
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Wednesday, April 11

Siyum B'Chorim	6:45 and 7:45 A.M.
The First Born are invited to complete a Talmudic Tractate after each Service so that they may be able to eat on what would normally be a Fast Day for the First Born.	
The latest time to eat Chametz	9:20 A.M.
The latest time to burn Chametz	10:40 A.M.
Eruv Tavshilin	
Kindle Festival Candles	6:11 P.M.
Mincha and Kabbalat Yom Tov	6:20 P.M.
First Seder	

Thursday, April 12

Festival Morning Service	8:45 A.M.
Mincha	6:15 P.M.
Kindle Festival Candles not before	7:06 P.M.
Second Seder	

Friday, April 13

Festival Morning Service	8:45 A.M.
Kindle Shabbat Candles	6:13 P.M.
Mincha and Kabbalat Shabbat	6:25 P.M.

Saturday, April 14

Shabbat Chol Hamoed Pesach

Shabbat Morning Service	8:45 A.M.
Talmud Class	5:25 P.M.
Mincha	6:10 P.M.
Daily Mincha and Maariv	6:30 P.M.
Sunday Chol Hamoed Services	7:15 and 8:30 A.M.
Daily Chol Hamoed Services	7:00 and 7:40 A.M.

Tuesday, April 17

Kindle Festival Candles	6:17 P.M.
Mincha and Kabbalat Yom Tov	6:30 P.M.

Wednesday, April 18

Festival Morning Service	8:45 A.M.
Mincha	6:30 P.M.
Kindle Festival Candles not before	7:17 P.M.

Thursday, April 19

Festival Morning Service	8:45 A.M.
Yizkor Memorial Services	
Mincha	6:15 P.M.
Followed by Seuda Shleesheet	
Neilat Hachag	

Friday, April 20

Kindle Shabbat Candles	6:20 P.M.
Mincha and Kabbalat Shabbat	6:30 P.M.

Saturday, April 21 (Shemini)

Shabbat Morning Service	8:45 A.M.
Talmud and Bible Classes	5:35 P.M.
Mincha	6:20 P.M.
Daily Mincha and Maariv	6:40 P.M.

Tuesday, April 24

Yom Hashoa — Special Observances

Friday, April 27

Rosh Chodesh Iyar

Morning Services	7:00 and 7:40 A.M.
Kindle Shabbat Candles	6:28 P.M.
Mincha and Kabbalat Shabbat	6:40 P.M.

Saturday, April 28 (Tazria-Metzora)

Rosh Chodesh Iyar

Shabbat Morning Service	8:45 A.M.
Talmud and Bible Classes	5:40 P.M.
Mincha	6:25 P.M.
Daily Mincha and Maariv	7:45 P.M.
Daylight Saving Time	

Wednesday, May 2

Yom Haatzmaut—Israel Independence Day — Special Observances

Friday, May 4

*Kindle Shabbat Candles	7:35 P.M.
Mincha and Kabbalat Shabbat	6:45 P.M.

Saturday, May 5 (Achare-Kedoshim)

Shabbat Morning Service	8:45 A.M.
Talmud and Bible Classes	5:35 P.M.
Mincha	6:35 P.M.
Daily Mincha and Maariv	7:55 P.M.

Friday, May 11

*Kindle Shabbat Candles	7:42 P.M.
Mincha and Kabbalat Shabbat	6:45 P.M.

Saturday, May 12 (Emor)

Shabbat Morning Service	8:45 A.M.
Talmud and Bible Classes	5:40 P.M.
Mincha	6:40 P.M.
Daily Mincha and Maariv	8:00 P.M.

Tuesday, May 15

Lag B'omer

Friday, May 18

*Kindle Shabbat Candles	7:49 P.M.
Mincha and Kabbalat Shabbat	6:45 P.M.

Saturday, May 19 (Behar-Bechukotai)

Shabbat Morning Service	8:45 A.M.
Talmud and Bible Classes	5:50 P.M.
Mincha	6:50 P.M.
Daily Mincha and Maariv	8:05 P.M.

Friday, May 25

Yom Yerushalayim — Special Observances

*Kindle Shabbat Candles	7:55 P.M.
Mincha and Kabbalat Shabbat	6:45 P.M.

Saturday, May 26 (Bamidbar)

Shabbat Morning Service	8:45 A.M.
Talmud and Bible Classes	5:55 P.M.
Mincha	6:55 P.M.
Daily Mincha and Maariv	8:15 P.M.

Sunday, May 27

Rosh Chodesh Sivan

Morning Services	7:15 and 8:30 A.M.
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SHABBAT SERVICES

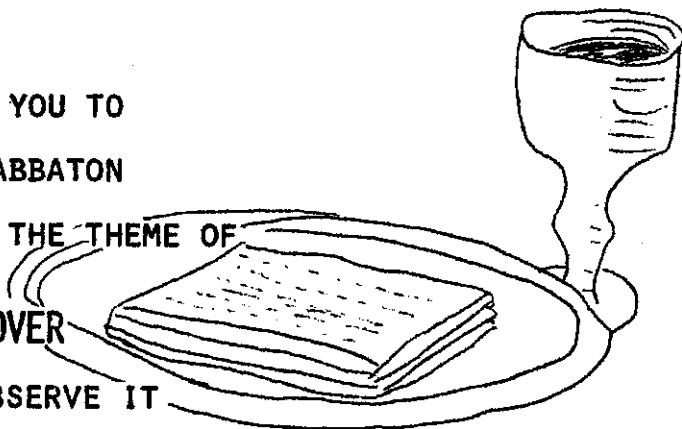
Shabbat Early Services followed by classes in Bible and Talmud.....	8:00 A.M.
Regular Services—Main Sanctuary	8:45 A.M.
Service for beginners and those with little Synagogue background.....	9:15 A.M.
Chumush Shiur—Cholent Kugel Minyan	9:45 A.M.
Junior Congregations	10:00-11:15 A.M.
Shabbat Nursery (3-5 years old)	10:00 A.M.

DAILY MINYAN

Weekdays	7:15 and 7:50 A.M.
If a member requires a shiva minyan at his home, the second minyan meets there.	
Sunday	7:15 and 8:30 A.M.
Legal Holidays	8:30 A.M.
Rosh Chodesh	7:00 and 7:40 A.M.
Chol Hamoed	7:00 and 7:40 A.M.
Fast Days	7:00 and 7:30 A.M.

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