

# מִפְתִּיחַ

NEWSLETTER

BEGINNERS' MINYAN

LINCOLN SQUARE SYNAGOGUE, 200 AMSTERDAM AVENUE, NEW YORK, N.Y. 10023

Vol. III, No. 2

FEBRUARY 1981/SHEVAT-ADAR 5741

## WELCOMING THE DAY WITH PRAYER

We believe that marriage brings the Jew to a higher level of spirituality. When we married in February 1980, our experience of this spirituality led each of us to the decision to try to attend Shachrit (morning services) regularly. (Jay entered Lincoln Square Synagogue through the Beginners' Service two and a half years ago, and Sara is from a traditional European background in which women's religious involvement is mainly confined to the home.) We had both progressed in our religious feeling and practice, and now that we were married we were ready to take further steps to advance our religious life.



Morning minyan as part of our lifestyle confirms our commitment to Judaism because attendance is a daily activity. Although there is a basic order to the prayers, the additions to and omissions from the service of certain prayers accentuate the flow of the Jewish year, month, and week. During Shabbat morning services when the Torah is read, the first aliyah chanted is already familiar to us since that is also the portion chanted on the previous Monday and Thursday. Shabbat, then, comes as a climax after two smaller peaks during the week.

Just as the "six days of labor" are qualitatively different from the Shabbat, so is Lincoln Square Synagogue on a weekday morning different from the synagogue on a Shabbat morning. Worshippers feel the pressure of daily activities, so the service is shorter in length and faster in tempo. The prayers entreat for our daily needs, and thank G-d for providing them. The service also reflects more than on Shabbat the often tragic circumstances of Jews throughout the ages and in our own time. On the weekday we lack the Shabbat as a "sign" of G-d's creation and

supremacy, so men put tefillin on their arm and forehead as a "sign". The new moon (Rosh Chodesh) service is interesting because an additional prayer (Musaf) associated with festivals is included. In order to show that Rosh Chodesh is a semi-holiday, the men remove their tefillin before Musaf can be recited.

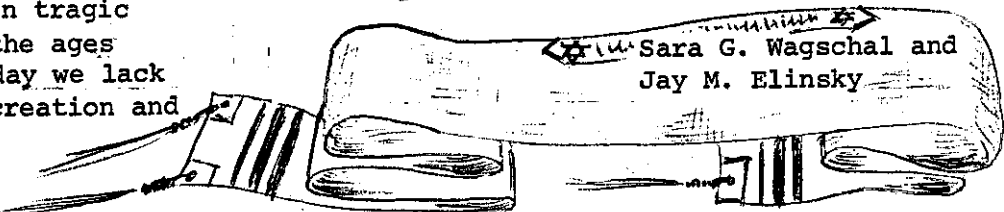
I (Sara) usually pray alone on the women's side of the mechitza but am occasionally joined by other women on Rosh Chodesh, fast days, Chanukah, and the Ten Days of Repentance between Rosh Hashana and Yom Kippur. These are also times when special prayers are said and/or the Torah is read.

It may appear that most of what does on at morning minyan happens on the men's side. However, daily congregational prayer consists of individuals praying. For Sara, actually reciting the prayers that she had heard so much about, dispelled the myths surrounding them and they became prayers to beseech G-d with, praise G-d or confirm one's faith as a Jew. In short, prayer connects one Jew to the other as well as to G-d.

This connection can be most felt during the recitation of mourner's Kaddish. The "dialogue" between mourner and congregants while praising G-d acts to comfort the mourner in that all the congregants share the sorrows of the Jews in the community. Conversely, joyous occasions like that of a brit milah are shares as well.

Attendance at daily minyan has strengthened our bonds to each other and to the Jewish community as a whole. We highly recommend it.

Sara G. Wagschal and  
Jay M. Elinsky



MARRIAGES

Judith Weil and Lloyd Epstein  
 Jack and Susan Schechtman  
 Tamar Garmaise and Alex Gindis

ENGAGEMENTS

Shari Hershkovitz & Maurice Gluckstadt  
 Olga Grun and Eliezer Diamond  
 Pam Beneck and Gary Schenker  
 Karen Price and Joseph Rafalowicz

BIRTHS

Suzzane and Paul Solomon on the  
 birth of Shoshanna  
 Nina and Tim Boxer on the birth  
 of Gabriel  
 Jean and Sam Kirschenbaum on the birth  
 of Adam.  
 Dina Robsen on adopting a son  
 Benjamin

BAR MITZVAH

Neilson Neuchotz. Mazal tov to  
 the parents, Ivor and Carmen

WHAT CAN I DO TO FEEL MORE JEWISH?

The Midrash tells us that there were several reasons why the Jews of Egypt, who had assimilated to the extent that they had become unworthy of redemption, were nevertheless redeemed. Among the reasons given are: Because they did not change their language; they did not change their clothing and they did not change their names.

If our own generation, which in many respects has far exceeded the assimilation of the Jews of Egypt, is to become worthy of the ultimate Messianic redemption, then we must redouble our efforts to reclaim the identity levels of our ancestors. On our list of priorities should be the study of the Hebrew language, the wearing of Kippot and tzitzit for men, modest dress for both men and women, and the "resurrection" of our Hebrew names. For those who do not yet have a Hebrew name, we will be happy to help you choose one and arrange for an official "naming ceremony."

E.Z.B.

Dear Rabbi Buchwald--

I don't believe that in the year and a half (or slightly less) that I attended the Beginners' Minyan, it ever occurred to me that I would be writing this letter. I know that it wasn't on my mind on that Shabbat morning almost 2 months ago when I gave the drasha, although I was pretty certain that I would not be attending after that; I felt that I had learned what I had come to learn, and that it was necessary to take the steps to a more independent Sabbath observance. As you know, I wasn't the most regular member of the Beginners' Minyan in the first place - I often attended services at my parents' shul in New Jersey. However, it is only since I have decided to stop going to the Shteeble on the second floor of the big synagogue that I have really appreciated it for its warmth, for its value in helping people to live Jewishly - it is also only since then that I have realized how much I took for granted.

Lest you get the impression that this is going to be a sob letter, let me emphasize that I am glad that I took that step away from the minyan. I have made some progress in my observance since then, and I have been enjoying the regular services (including those at Lincoln Square) that I have been attending. In addition to all this, I have been fortunate enough to have stumbled upon an apartment with an observant apartment mate who is helpful and supportive in helping me to further my level of observance. Yet, it is because of all this that I realize how difficult it must be for people who want to approach Judaism but don't have my advantage of a Jewish home environment. For people who are not familiar with the service, it is at best bewildering, at worst boring. But, thanks to the Beginners' Minyan, there is a way to approach the Shabbat service and find in it a meaningful ritual. And thanks to you, there is someone who is both qualified and willing to make it that way.

Thanks  
 Bob Wolf

## SCHEDULE OF SERVICES

### Chodesh Adar I

Services ..... 7:00 & 7:40 A.M.

### Friday, February 6

Kindle Shabbat Candles ..... 5:01 P.M.

Mincha and Kabbalat Shabbat .. 5:10 P.M.

Oneg Shabbat ..... 8:30 P.M.

### Saturday, February 7 (Terumah)

Shabbat Morning Service ..... 8:30 A.M.

Talmud and Bible Classes ..... 4:15 P.M.

Mincha ..... 5:00 P.M.

Daily Mincha and Maariv ..... 5:15 P.M.

### Friday, February 13

Kindle Shabbat Candles ..... 5:10 P.M.

Mincha and Kabbalat Shabbat .. 5:20 P.M.

Oneg Shabbat ..... 8:30 P.M.

### Saturday, February 14 (Tezaveh)

Shabbat Morning Service ..... 8:30 A.M.

Talmud and Bible Classes ..... 4:25 P.M.

Mincha ..... 5:10 P.M.

Daily Mincha and Maariv ..... 5:25 P.M.

### Monday, February 16,

### Washington's Birthday

Daily Services ..... 7:15 & 8:30 A.M.

### Friday, February 20

Kindle Shabbat Candles ..... 5:18 P.M.

Mincha and Kabbalat Shabbat .. 5:30 P.M.

Oneg Shabbat ..... 8:30 P.M.

Last Oneg Shabbat of the Season

### Saturday, February 21 (Ki Tisa)

Shabbat Morning Service ..... 8:30 A.M.

Talmud and Bible Classes ..... 4:35 P.M.

Mincha ..... 5:20 P.M.

Daily Mincha and Maariv ..... 5:35 P.M.

### Friday, February 27

Kindle Shabbat Candles ..... 5:27 P.M.

Mincha and Kabbalat Shabbat .. 5:40 P.M.

### Saturday, February 28 (Vayakhel)

Shabbat Morning Service ..... 8:30 A.M.

Talmud and Bible Classes ..... 4:45 P.M.

Mincha ..... 5:30 P.M.

Daily Mincha and Maariv ..... 5:40 P.M.

### Friday, March 6, Rosh Chodesh Adar II

Daily Services ..... 7:00 & 7:40 A.M.

Kindle Shabbat Candles ..... 5:35 P.M.

Mincha and Kabbalat Shabbat .. 5:45 P.M.

### Saturday, March 7,

### Rosh Chodesh Adar II (Pikude)

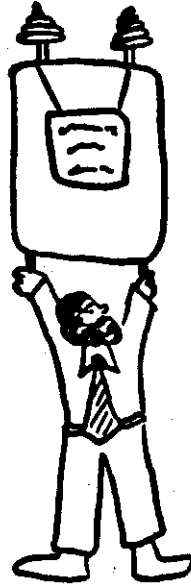
Shabbat Shekalim

Shabbat Morning Service ..... 8:30 A.M.

Talmud and Bible Classes ..... 4:50 P.M.

Mincha ..... 5:35 P.M.

Daily Mincha and Maariv ..... 5:50 P.M.



### Friday, March 13

Kindle Shabbat Candles ..... 5:42 P.M.

Mincha and Kabbalat Shabbat .. 5:55 P.M.

### Saturday, March 14 (Vayikra)

Shabbat Zachor

Shabbat Morning Service ..... 8:30 A.M.

Talmud and Bible Classes ..... 5:00 P.M.

Mincha ..... 5:45 P.M.

Daily Mincha and Maariv ..... 5:55 P.M.

### Thursday, March 19, Fast of Esther

Morning Services ..... 7:00 & 7:30 A.M.

Mincha ..... 5:50 P.M.

Maariv and the Reading of the Megillah

..... 6:35 P.M.

Additional Evening Megillah Reading

..... 9:15 P.M.

### Friday, March 20

Morning Services and the Reading of the

Megillah ..... 6:30 & 7:30 A.M.

Additional Megillah Reading During the

Day ..... 12:45 P.M.

Kindle Shabbat Candles ..... 5:50 P.M.

Mincha and Kabbalat Shabbat .. 6:00 P.M.

### Saturday, March 21 (Zav)

Shabbat Morning Service ..... 8:30 A.M.

Talmud and Bible Classes ..... 5:05 P.M.

Mincha ..... 5:50 P.M.

Daily Mincha and Maariv ..... 6:05 P.M.

### Friday, March 27

Kindle Shabbat Candles ..... 5:57 P.M.

Mincha and Kabbalat Shabbat .. 6:10 P.M.

### Saturday, March 28 (Shemini)

Shabbat Parah

Shabbat Morning Service ..... 8:30 A.M.

Talmud and Bible Classes ..... 5:15 P.M.

Mincha ..... 6:00 P.M.

Daily Mincha and Maariv ..... 6:10 P.M.

### Friday, April 3

Kindle Shabbat Candles ..... 6:05 P.M.

Mincha and Kabbalat Shabbat .. 6:15 P.M.

### Saturday, April 4, (Tazria)

Shabbat Hachodesh

Shabbat Morning Service ..... 8:30 A.M.

Talmud and Bible Classes ..... 5:20 P.M.

Mincha ..... 6:05 P.M.

Daily Mincha and Maariv ..... 6:20 P.M.

### Sunday, April 5

### Rosh Chodesh Nisan

Daily Services ..... 7:15 & 8:30 A.M.

### SHABBAT SERVICES

Shabbat Early Services followed by classes in Bible and Talmud ..... 7:50 A.M.

Regular Services—Main Sanctuary ..... 8:30 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.

Fast Days ..... 7:00 and 7:30 A.M.

Spring Semester at the Joseph Shapiro Institute of Jewish Studies Starts Feb. 2nd!

Here's a sample:

**H102. HEBREW BEGINNER'S ULPAN I [2]**

PROF. URI KAMRI ..... M8 - 9:30 P.M.  
This course will further develop the student's ability to read and speak Israeli Hebrew, with particular stress on everyday conversation and oral communication. For those who have had one semester of Hebrew Ulpán.

**H100.\* APPRECIATION OF THE PRAYER BOOK [2]**

RABBI HERSCHEL COHEN ..... W6:30 - 8 P.M.  
Continuation of elementary Hebrew reading course, with particular emphasis on understanding and translating the Shabbat prayers and understanding synagogue ritual.

**W.J.\* JEWISH LIVING LABORATORY [2]**

DR. PETER ABELOW ..... Tu8 - 9:30 P.M.  
A workshop in the practical aspects of Jewish living and mitzvot. How to sing zmirot, make kiddush and havdallah. The finer details of synagogue ritual, and the observance of Shabbat, Festivals and Kashruth.

**B102.\* INTRODUCTION TO THE BIBLE [2]**

RABBI EPHRAIM BUCHWALD ..... Tu6:30 - 8 P.M.  
General survey of the contents and style of the Bible, its historical setting, prophecy, its religious significance, biblical exegesis and biblical criticism.

**JT110. THE MODERN STATE OF ISRAEL: MESSIANIC DREAM OR DELUSION [2]**

RABBI SHLOMO RISKIN ..... W8 - 9:30 P.M.  
An in-depth study of the issues and challenges facing the modern State of Israel focusing on the ability of Jewish law to respond creatively to the almost insurmountable problems of the Jewish State in the 20th Century. Issues to be discussed include: religion and pluralism, Jews and Arabs, war and peace, Ashkenazim and Sephardim, *Klithah* and *yeridah* (absorption and defection). 10 sessions. Starts Feb. 18.

\$35. LSS members \$25. Individual lectures \$4.

A TRANSLATOR FOR THE DEAF WILL BE PRESENT

**JT111.\* BASIC JUDAISM [2]**

RABBI HERSCHEL COHEN ..... Th6:30 - 8 P.M.  
A fundamental study of the ethics, rituals and ceremonies which comprise the Jewish experience. Special emphasis is placed on the philosophic and theoretical content and on the "rites de passage" from the cradle to the grave as well as upon the significance of the Shabbat and Festivals.

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Mona Charen published an article in National Review "West of Eden" February 6, 1981 edition, on the Brandies-Bardin Institute.

Beryle Korot featured at the Whitney Museum of American Art in a series of New American Film Makers for her video entitled "Dachau".

Steve Reich featured in a three page article in the Tonight edition of The Daily News entitled "Is Steve Reich's Music the Direction of the Future?"

Iris Rosofsky published an article in Family Health "Growing Up Diabetic" November/December 1980, Barbara Ribakove, Editor

CONDOLENCES

To Simeon Gordon on the loss of his mother

To Jonathan Weissman on the loss of his father

TZETCHEM L'SHALOM -- FAREWELL

To Mona Charen who is off to Kibbutz and study in Israel

To Eddie Jacobs who is off to study in Israel.

To Susan and Jack Schechtman who is off to a Sabbatical and study in Israel

- \* Free Hebrew Lessons
- \* Help making your home kosher
- \* Giving a D'var Torah on Shabbat
- \* Helping with this newsletter
- \* Getting an appointment with Rabbi Buchwald
- \* Taking a course at the Joseph Shapiro Institute
- \* Anything else!

Call: Arlene Porath  
LSS, after 2:15  
(Mon.-Thurs.)  
874-6105