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NEWSLETTER BEGINNERS' MINYAN

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

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AN ASSIMILATED JEW FINDS HIS ROOTS

After seeing "The Ten Commandments," starring Charlton Heston as Moses, a young boy emerged from the movie theater. It was a cloudy, rainy day with thunder and lightening streaking through the sky. The movie influenced him. He began to recognize the powers of G-d. The atmospheric conditions heightened his recognition even more.

This young lad had been raised within a Jewish family to believe in the great spiritual being we call G-d. He had never learned the laws and the disciplines. I am referring of course to the Torah. As a child he only went to the synagogue a few times. Now he is a man.

Here we have an example of a person feeling his unity with his Jewish people, but not knowing his heritage through the traditions, laws and wisdom which have kept his Jewish ancestors together through thousands of years, through persecution and life in different lands. He has become an assimilated Jew. He doesn't truly know the roots from which he came, even though he feels those common bonds.

As time and life continued on, feelings of unfulfillment grew, until it was impossible to disregard those feelings any longer. The time had finally come for this grown man to know his ancestral roots with all its wisdom.

In the Beginners' Minyan at Lincoln Square Synagogue, he is now learning all the answers to his questions. He is even learning answers to questions that he had never thought of! I know that he is feeling very blessed to have found this place to learn...Yes, the "Ten Commandments" influenced me very much as far as my feelings were concerned, but the Torah is teaching me to know.

-Mark Fleischman

SEEING SARAH AS A SHINING STAR

As a Jewish woman, I often look to the Torah for solace and comfort. With the conflicts these days about what's a woman's role and what's a man's role in the family and in society, I have become confused. Recently in the Beginners' Minyan, we read the story of Abraham and Sarah. It was then that I decided to really study the character of Sarah as a guide to proper behavior and qualities important to the personality of a Jewish woman.

I would like to explain the fine qualities I saw in Sarah and why I view her as a beacon of light for women to reflect. On the surface Sarah is a traditional wife and mother figure, supportive of her husband and deeply involved in the upbringing of their son. In fact, Abraham is quite dependent on her and his spiritual creativity seems to end with her death even though he lives on for many years, remarries and has a new family.

(Continued on page three)

IN DEFENSE OF THE CHASSIDIC COMMUNITY

A great deal of criticism was recently leveled at the Chassidic community because of an incident that took place which caused much concern among many of the Jews in our city. Someone painted a swastika on the door of a Jewish temple in Brooklyn. This act was attributed to members of the Chassidic community who allegedly were angry about the presence of a conservative shul in their neighborhood.

I doubt we should condemn the entire Chassidic community--its principles, its leaders, or its people -- because of this incident. The Chassidic community has contributed greatly to the growth and practice of Orthodox Judaism in city and elsewhere. It has influenced the return of Jews to Torah and pressed for the survival of Orthodox Judaism in its prime form.

HOW TO FIND G-D AND KEEP YOUR FRIENDS

That title may sound tongue-in-cheek, but it's not meant to be. After my own internal struggle to decide about my religious direction was finally over, I was taken aback to find the war had only begun. It had just moved location. Now it was an external battle and the adversaries were my family and friends.

"It's okay being Jewish, but do you have to be so-o religious?" That question-or accusation-was hurled at me. By that they meant: why couldn't I just be a Reform Jew, someone who would not stick out of the crowd so much. Perhaps they felt I was being anti-American. After all, if the goal of America's melting pot is to make a person blend in, my choice to keep a kosher home and be Shomer Shabbos certainly wasn't going to add to my anonymity. Their disparaging comments sometimes angered me. They always depressed me. In the beginning we fought and nobody really won until I began to view the problem in a different light.

I think what my family and friends were really feeling was fear. My choice to lead this particular lifestyle disrupted our relationships temporarily and they seemed afraid I would abandon them because they did not share my
(Continued on page four)

To some of us who live a contemporary life--not observing all Jewish practices--their way of life can seem far beyond our comprehension. Perhaps that's because some of us are so far removed from the basic concepts and tenets of Judaism that we cannot comprehend their motives or ethical and moral precepts. But this should never blind us to the fine principles of living that the Chassidim are trying to teach us.

It is true that some of us simply cannot or don't want to adopt their way of life. We prefer our own. Even so, we shouldn't disparage this fine Torah movement. We must not overlook a devotion to Torah that strongly resists all outside influences to weaken their dedication to life by Torah principles. Remember---we share one ideal: Love of Torah!

-Tauba Horowitz

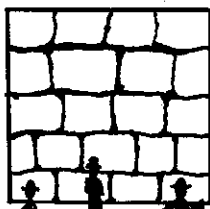
+++++
+ In seeking knowledge, +
+ the first step is silence, +
+ the second listening, +
+ the third remembering, +
+ the fourth practicing, and +
+ the fifth--teaching others. +
+ -Ibn Gabirol +
+ (Eleventh century Spanish poet) +
+++++

Dear Readers,

The Beginners' Minyan newsletter was created especially for you. Please send us your thoughts and experiences for our next edition. Address material to Rabbi Buchwald, The Beginners' Minyan Newsletter in care of the synagogue.

SO YOU WANT TO DAVEN! ?

A not too infrequent request I get from members of the Beginners' Minyan is: "Rabbi, How do I daven?" "Davening" is a Yiddish term for praying. Its etymology is a matter of debate. At any rate, depending upon where you're at, the following guidelines may, or may not, prove useful.



1. Pick one Hebrew prayer--I suggest the "S'hma"-- and recite it every day, morning, evening, and before retiring to sleep.
2. Practice it until you read it smoothly and quickly.
3. Begin to pick out the most prominent Hebrew words whose meanings you know. Study the meanings of the other words with which you are less familiar.
4. Pick a second Hebrew prayer -- I suggest "Aleinu" or the "Amidah" for the more ambitious -- and begin to recite this prayer three times a day as well, until you master it and its translation.
5. Little by little add more prayers to your daily repertoire.
6. Read some good books on prayer and the philosophy of prayer.
7. Don't give up when things seem tedious. Remember the non-Jew Gesenius said it was worthwhile studying the Hebrew language for ten years just to read Psalm 104 in the original.

-E.Z.B.

.....Sarah: a shining star.....(con't)

Sarah's what I consider the prototype of the "Jewish Mother." She's modest, independent, self-sacrificing and is a great judge of character.

Sarah was humble enough to give Hagar to Abraham so that he could have a child, and was wise enough to recognize that Yishmael was a negative influence on Yitchak. She also was strong enough to demand that Yishmael be sent away. The Torah stresses Hashem's telling Abraham to listen to all that Sarah recommends. The Midrash describes Sarah as a great prophet and as the one who converted the women of her time to monotheism.

I have begun seeing Sarah as a shining star that I might strive to emulate. She is an unusual blend of modesty and assertiveness, of family loyalty and independent accomplishment. She is only one of the women mentioned in the Bible. Other examples we have are Miriam, Deborah and Esther, just to name a few. However, Sarah remains special for me. The "Lord remembered Sarah," and so will I. Her goodness and beauty is recognized in the chapter Chayye Sarah, Genesis XXIII.

Once again I have found the guidance and words in the Torah that I needed to get me through an anxious time.

-Michele April

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



A person returning to Jewish life after a long absence, or who is entering for the first time, may be confused by some of the words and expressions heard in the Synagogue. In this column we try to explain some of these terms.

AMIDAH --literally "standing." This is the central prayer recited three times a day. It is said in a standing posture, usually facing Eretz Israel. Also called the Shmoneh Esrai because its daily form originally consisted of eighteen benedictions.

BIRKAT HAMAZON--The grace after meals. (A meal is defined as one at which bread has been consumed.) It is a Torah commandment to give thanks to G-d after eating: "You shall eat and be satisfied and bless the L-rd." (Deut 8:10)

.....Keeping your friends.....(con't)

beliefs. Of course that wasn't what I had planned at all. Once this idea sunk in, I began to realize that I could grasp the Torah with one hand and still keep the other out-stretched to them. I didn't have to compromise on my beliefs. All that was necessary was to quietly explain my position and to remind them that I loved them (shown best by actions instead of words). Eventually we came to a truce --we agreed to disagree.

As the months went by, I did lose some friends. They were the ones who couldn't grow themselves so they wouldn't let me grow. But others stayed and my relationships with them and my family have steadily improved. After all, anyone who is striving to live the precepts of the Torah is by definition striving to deal better with his fellow humans. That's a lesson that isn't lost on family and friends and could someday even be the spark that warms their hearts toward the love of G-d too.

-Carolyn Sofia

Schedule of Services

Saturday, January 12 (Shemot)

Mishna study followed immediately by
Shabbat Morning Services 8:30 A.M.
Talmud and Bible Classes 3:45 P.M.
Mincha 4:30 P.M.
Daily Mincha and Maariv 4:45 P.M.

Friday, January 18

Kindle Shabbat Candles 4:37 P.M.
Mincha and Kabbalat Shabbat 4:50 P.M.
Oneg Shabbat 8:30 P.M.

Saturday, January 19 (Vayera)

Rosh Chodesh Shevat
Mishna study followed immediately by
Shabbat Morning Services 8:30 A.M.
Talmud and Bible Classes 3:50 P.M.
Mincha 4:35 P.M.
Daily Mincha and Maariv 4:55 P.M.

Friday, January 25

Kindle Shabbat Candles 4:45 P.M.
Mincha and Kabbalat Shabbat 4:55 P.M.
Oneg Shabbat 8:30 P.M.

Saturday, January 26 (Bo)

Mishna study followed immediately by
Shabbat Morning Service 8:30 A.M.
Talmud and Bible Classes 4:00 P.M.
Mincha 4:45 P.M.
Daily Mincha and Maariv 5:00 P.M.

Friday, February 1

Kindle Shabbat Candles 4:54 P.M.
Mincha and Kabbalat Shabbat 5:05 P.M.
Oneg Shabbat 8:30 P.M.

! ! ! !

*Free Hebrew lessons

*Help making your
home kosher

*Giving a D'var
Torah on Shabbat

*Getting an appoint-
ment with
Rabbi Buchwald

*Helping with the
Beginners Minyan
Kiddush

*Helping with this
newsletter

*Taking a course at
the Joseph
Shapiro Institute

*Anything else!

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

Mazal Tov to:

Iris Rosofsky on her
Bat Mitzvah;
Michele April and

Mark Fleischman
on their engage-
ment.

MAZAL TOV!

Schedule of Services (Cont'd)

Saturday, February 2

Tu B'shevat Shabbat Shira
 Mishna study followed immediately by
 Shabbat Morning Services . . . 8:30 A.M.
 Talmud and Bible Classes . . . 4:10 P.M.
 Mincha 4:55 P.M.
 Daily Mincha and Maariv . . . 5:10 P.M.

Friday, February 8

Kindle Shabbat Candles 5:02 P.M.
 Mincha and Kabbalat Shabbat 5:15 P.M.
 Oneg Shabbat 8:30 P.M.

Saturday, February 9 (Yitro)

Mishna study followed immediately by
 Shabbat Morning Service . . . 8:30 A.M.
 Talmud and Bible Classes . . . 4:15 P.M.
 Mincha 5:00 P.M.
 Daily Mincha and Maariv . . . 5:20 P.M.

Friday, February 15

Kindle Shabbat Candles 5:11 P.M.
 Mincha and Kabbalat Shabbat 5:20 P.M.
 Oneg Shabbat 8:30 P.M.

Saturday, February 16 (Mishpatim)

Shabbat Shekalim
 Mishna study followed immediately by
 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.

Sunday, February 17

Rosh Chodesh Adar
 Morning Services 7:15 & 8:30 A.M.

Monday, February 18

Rosh Chodesh Adar
 Morning Services 7:00 & 7:40 A.M.

**Friday, February 22**

Kindle Shabbat Candles 5:19 P.M.
 Mincha and Kabbalat Shabbat 5:30 P.M.
 Oneg Shabbat 8:30 P.M.
Last Oneg Shabbat of the season

Saturday, February 23 (Teruma)

Mishna study followed immediately by
 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.

Thursday, February 28

Fast of Esther
 Morning Service 7:00 & 7:30 A.M.
 Mincha 5:30 P.M.

Friday, February 29

Kindle Shabbat Candles 5:27 P.M.
 Mincha and Kabbalat Shabbat 5:40 P.M.

Saturday, March 1 (Tetzaveh)

Shabbat Zachor
 Mishna study followed immediately by
 Shabbat Morning Service . . . 8:30 A.M.
 Talmud and Bible Classes . . . 4:40 P.M.
 Mincha 5:25 P.M.
 Purim
 Maariv and the reading of the
 Megillah 6:25 P.M.
 Additional evening Megillah
 reading 9:15 P.M.

Sunday, March 2

Morning Service and the reading of
 the Megillah 7:00 & 8:30 A.M.
 Additional Megillah reading during
 the day 12:30 & 4:45 P.M.
 Mincha and Maariv 5:45 P.M.
 for the entire week

"No one can really tell anyone else what the meaning of his life should be. This is just as well; only a puppet could be so instructed. It is of the very essence of human existence to search for this personal meaning to one's personal existence, to formulate it, to discover it. It is of the very essence of life's adventure and man's creativity. It may even be that, while the meaning of one man's life is something very tangible and definite, that of another is the search for it. It is told of Rabbi Israel Baal Shem Tov that, lying on his death bed, he was heard to say: "Now I know what I have lived for."

As far as a Jew is concerned, despite the fact that he might often feel frustrated, depressed, or dejected at not being able to discover the subjective, personal element within the meaning of his existence, his life can never be completely meaningless. For he shares with all other Jews in the objective meaningfulness to be found within the frame of reference of Torah."

--Dr. Eliezer Berkovits, rabbi and theologian
 in his book Crisis and Faith. (1976)