



# בר'אשית

TDS

Vol. IV, No. 2

Bereshith: "In The Beginning"

5742 Cheshvan/Nov. 1981

## STARTING THE NEW YEAR WITH A KOSHER KITCHEN

by Joyce Riggs

On Rosh Hashana I committed myself to the changeover to a kosher kitchen and by Yom Kippur it was completed, probably the most difficult mitzvah for me to do. It took me five years of membership at Lincoln Square Synagogue and Rabbi Buchwald's Beginners' Minyan to kosher my kitchen. Even then I needed a push. The push came from a loving friend who suggested I do this mitzvah before the "books were sealed" for 5742. I don't know if I was ready, but I had certainly run out of excuses. It's been said that the mitzvah to which an individual has the greatest resistance is probably the very one he or she needs most to accomplish.

Raised in a Sunday-School-until-confirmation-Reform synagogue, I considered kashrut to belong to an old world outgrown way of life. Everyone I knew either never bothered with it or was keeping kosher to placate a parent, grandparent, husband, etc. I remember during my growing-up years running into our well-loved rabbi in the best Chinese restaurants. Yet I lived in a suburb largely Jewish and had only Jewish friends. It wasn't difficult to be a Jew there. We had our Friday night candles, seders, Chanukah and so on--in addition to all the Jewish social and philanthropic organizations--enough already!

### FOOD FOR THOUGHT

by Carolyn Sofia

I've often wondered if turkeys are born with a primal dread of the month of November. That month of course is the time when millions of Americans will gather for a day of feasting. In the ritualized meal of Thanksgiving, probably more of those feathered creatures will be consumed amidst tables laden with stuffing, cranberries and pumpkin pie than are eaten throughout the remainder of the year.

Except from the birds' viewpoint, Thanksgiving is probably one of the most  
(Continued on page 4)

As my children grew up in the 60's and 70's, I began to realize that transmitting a Jewish heritage with just enough effort to "keep me in the fold" was not going to do it for my children. They balked at Sunday School, claimed they "got nothing out of it" and dropped out early. My son quit right after his bar mitzvah. I tried sending them to Jewish camps, trips to Israel. Finally, I joined a conservative shul. Unfortunately there was very little going on there and when my children saw that they were the only young people at Shabbat morning services (the average age of the congregants was about 60!) they soon lost interest and quit attending.

Joining LSS was a desperate effort to keep my children from assimilation and, Gd  
(Continued on page 4)

## CONGRATULATIONS AND MAZEL TOV

### ENGAGEMENTS

Lorraine Stern to  
Ron Zimmer  
Beverly Dyer to  
Lenny Davidson

### WEDDINGS

Michelle Kaye and  
Ben Cohen

### BIRTHS

Gina and Daniel Kramer  
on the birth of  
a baby girl

### THANK YOU to

Paul Kaufman for  
setting up kiddush  
every Shabbat  
Bert Kramer for  
blowing the shofar at  
the High Holiday service  
Hans Mayer for donating  
cake for kiddush  
every week

### T'ZACHEM L'SHALOM to

Bongza Kim who left  
for Israel to study  
in a yeshiva

### HAPPY NEW YEAR

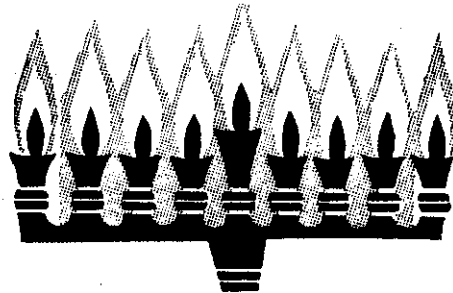
Belated new year's  
wishes from...  
Rabbi & Mrs. Buchwald  
Arlene Porath  
& the Bereshith staff!

## CHANUKAH — ITS STORY AND ITS SYMBOLS

### **HISTORIC ORIGIN**

Chanukah commemorates the great victory of the Jewish People against the tyranny of the Greco-Syrian King Antiochus Epiphanes.

The revolt was started by the High Priest Matissiahu after Antiochus wanted to force the Jews to worship his idols, and it continued under the leadership of his son Judah (called "The Maccabee"). On the 25th day of the month of Kislev (164 B.C.E.) three years after the Temple had been defiled and desecrated by the idols of Antiochus, the Jewish soldiers returned to the Temple, repaired and cleansed it and rededicated it to the service of G-d. (Chanukah means dedication).



### **THE MIRACLE OF CHANUKAH**

When the Priest, returning to the Temple, looked for pure oil bearing the seal of the High Priest in order to permit the kindling of the Menorah, the perpetual light which was lit every evening, they found only one small cruse of unpolluted oil on which the seal had not been broken.

It was sufficient only for one day, but miraculously it lasted for eight days until fresh olives were obtained and new oil was prepared.

The Temple services were joyfully resumed with the recital of Hallel and the celebration lasted for eight days.

The following year it was instituted that every anniversary be likewise observed by the lighting of the lights in every Jewish home and by reciting Hallel (Psalms) during prayer services.

We also have special daily Torah passages read during services dealing with the dedication of the sanctuary. The number of lights continue to increase from one light, which is kindled the first night (this year on Sunday evening, December 20, 1981) to eight lights kindled on the last day of Chanukah (corresponds this year to December 27, 1981). The candles are lit from left to right and the "Shamash", the serving candle, is not counted as one of the lights. The Chanukah lights should be conspicuously displayed as a symbol of freedom.

NOTE — Even though the lights are supposed to be kindled at nightfall, nevertheless on Friday they are lit before the Shabbat lights are lighted. Be certain to use sufficient oil or large enough candles which will remain lit for 1½ hours. Oil and large candles can be purchased at LSS.

NEW BEGINNINGS, NEW DESTINIES

by Beverly Dyer

I felt wonderful walking home from shul Erev Yom Kippur after davening at the Beginners' Minyan. While strolling, my mind reflected back to the days and weeks that preceded Rosh Hashana and Yom Kippur. Somehow, I wanted my experience of the holidays to surpass those in the past. It was as if I was no longer a receiver, but going to an appointment with an agenda that I knew by heart. To assure my success, I sought a consensus of opinions from those surrounding me. Many minds had to be better than one. However, given the multitude of opinions, I was led only to further confusion. At the very last minute, I had decided to attend the Beginners' Services.

Last year, I had felt that the Beginners' Services were more instructional than spiritual. In reassessing my response, I understood that I had been self-conscious as a participant in the minyan. How could one have behaved appropriately I wondered and not risked appearing ridiculous when uncertain of ritual? How does one become involved when he or she feels alien?

I can't help but compare my feelings to those of an American in a foreign country. When in your native land, you take your existence for granted and when you leave the most insignificant occurrence brings the realization that an individual is infused with an insistent patriotism. The vibrations that permeated the Beginners' Minyan this year were so overwhelming that I did not have to leave my home to appreciate my spirituality. Comfort and security finally came to me. The strong foundation that was painstakingly laid last year allowed my sincerity to shine through despite my self-perception of outward clumsiness. It was soothing to sing songs I only hummed last year and to really feel prayers from within. The songs and prayers became the wrapping paper of a gift of inner celebration.

That evening as I walked home from shul, although I was physically fatigued and aware of the growling in my stomach and the dryness of my throat, there existed a certain exhilaration because I experienced a deeper bond in worship and fellowship with the other members of the minyan. This year's High Holiday services at the Beginners' Minyan crystalized the path of my spiritual journey and I am eagerly anticipating my next experience on this path to enlightenment.

CONDOLENCES to

Nan and Robert Ehrlich  
on the loss of their  
infant son, Yitzchok  
Yonah

Allan Frederick, Karen  
Hills, and Sandra  
Walker on the loss  
of their mother

\*FREE HEBREW LESSONS

\*KOSHERING YOUR HOME

\*GIVING A D'VAR TORAH  
ON SHABBAT

\*HELPING WITH THE  
NEWSLETTER

\*AN APPOINTMENT WITH  
RABBI BUCHWALD

\*TAKING COURSES AT THE  
JOSEPH SHAPIRO  
INSTITUTE

\*ANYTHING ELSE!

CALL: Arlene Porath

LSS, after 2:15 p.m.  
(Mon.-Thurs.)  
874-6105

## FOOD FOR THOUGHT.....

noncontroversial holidays. It lacks the gross commercialism of other national celebrations, is relatively non-sectarian and seems designed simply to promote family gatherings and offer a formal occasion to "give thanks."

It's interesting that Jews have never gotten quite as excited about Thanksgiving as other groups. Likely it's because the idea of daily thanksgiving for the gifts of Hashem is already built into our tradition. One need look no further than the specific blessings we say before meals, the grace afterward and even the abbreviated grace we have for the "nosh" foods most people eat so mindlessly.

When the New York Times recently queried some famous people about how they intended to spend Thanksgiving, one response especially caught my eye. Said author Isaac Bashevis Singer:

"...Gratitude is a wonderful thing. It's nice to know that a nation is expressing gratitude. I express it by eating the same vegetables I would eat normally. I don't express my gratitude by eating or drinking but by saying I'm grateful. I think that every human being should have a minute a day to say they are grateful and they don't demand more."

Singer's reply was strikingly different from the others quoted in the Times. I don't mean just because of the obvious vegetarian bias because other vegetarians' replies were included in the survey too. It was that all the other answers were so food-oriented--listing everything from hors d'oeuvres to dessert by name and in great detail--while Singer spoke only of nameless vegetables and the need to express gratitude.

Coming from a Jewish perspective, Singer's simple words give us more spiritual nourishment than any of the other shared confidences the Times printed. Other people say that it's right to set aside one day a year to praise Gd for the bounty we have. But as Jews it seems we can counter back that if there's only enough bounty to merit one day of thanks then that person must be leading a pretty impoverished life. We learn this truth as observant Jews because the laws of kasruth and words of blessing and thanksgiving daily call to mind the One Who provides all. Our lives in tune with Torah help raise our conscious awareness of what we eat and how

we eat it.

Using the Jewish approach to food and eating can produce some startling changes inside a person. In this regard I speak from experience. Being aware of what I eat has forced me to upgrade my nutritional level. Being aware of when I eat has ended up in my shedding some unnecessary pounds with very little effort. Being aware of where my food comes from has put me in better touch with the physical world around me and has provided frequent opportunities to appreciate the generosity of Hashem.

But most delightful of all has been the side benefit that the more attention I've given to the eating/food preparation process, the less important the food itself has become. I understand what Singer was driving at. Where before I became an observant Jew I recalled family and friendship gatherings in terms of the special food served, now I think of the pleasure of a Shabbat or festival past only in terms of the wonderful people who shared those times of rejoicing. And I'll bet that's the way Hashem meant it to be.

---

## A KOSHER KITCHEN.....

forbid, intermarriage before it was too late...I wanted my home to be Jewish and my children to know and delight in their heritage.

Martin Buber relates the story about a man who came to the Kotzker Rebbe to ask how he could make his sons devote themselves to Torah. Replied the Rebbe:

"If you really want them to do this, then you yourself must spend time over the Torah [otherwise] your sons will forget it, only urging their sons to know it and they too will forget the Torah and tell their sons that they should know it, and no one will ever know the Torah."

And so I kashered my kitchen out of great struggle. I did it because this is what Jews do--because I am a Jew, my children are Jews and Gd-willing, my children's children will be Jews.

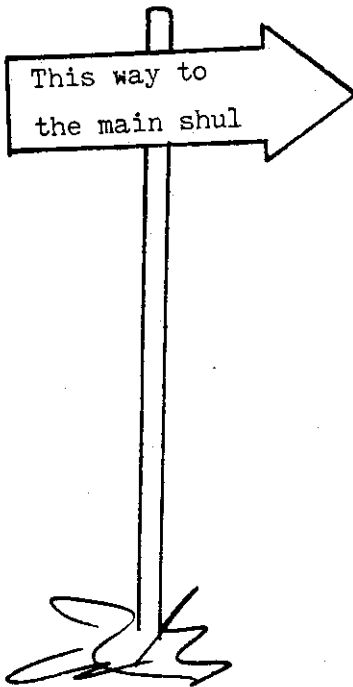
Better is a dry morsel and quietness therewith, than a house full of feasting with strife. Prov. 17:1

HOW DO I KNOW IF I'M READY TO "GRADUATE" FROM THE  
BEGINNERS' SERVICE?

There is no single correct answer to the above question. Each person's special situation must be evaluated individually. For some, a few weeks of the Beginners' Service may be sufficient. Others may find the need to remain with the Beginners' Service significantly longer. Nevertheless, there are certain guidelines one can employ to measure one's progress.

- 1) One should be able to read all the prayers covered in the Beginners' Service and keep up with the pace of the service.
- 2) One should be familiar with the basic structure of the Shabbat prayer service, so that he/she may be able to follow a standard synagogue service.
- 3) One should be prepared to fill in the gaps of the prayer service with those prayers that are not recited in the Beginners' Service.
- 4) It might be a good idea to attend a full synagogue service from time to time to gauge one's progress and to familiarize oneself with the full synagogue ritual.
- 5) If you want an objective opinion, ask for one!

---E.Z.B.



Former or present members of the Beginners' Minyan who are in a position to offer Shabbat lunch for present beginners please come to classroom 2 at the conclusion of the Beginners' Service. There are always people who could benefit from an on-the-spot hospitality. Of course you can let us know before Shabbat too: please call Arlene after 2:15 p.m. and help a beginner celebrate Shabbat! (874-6105)

**ברשת** Bereshith; "In The Beginning" is put together under the direction of Rabbi Ephraim Buchwald, Educational Director of Lincoln Square Synagogue, 200 Amsterdam Avenue, New York. Editor...Carolyn Sofia Staff Assistant...Arlene Porath. A special Beginners' Minyan is held each Shabbat morning at 9:15 a.m. at the synagogue. Through its Joseph Shapiro Institute, Lincoln Square offers a number of adult education courses in Judaica.

Readers: This is your newsletter and we would like to hear from you. Article contributions are most welcome!

## SCHEDULE OF SERVICES

### Friday, December 4

Kindle Shabbat Candles	4:10 P.M.
Mincha and Kabbalat Shabbat	4:20 P.M.
Oneg Shabbat	8:30 P.M.

### Saturday, December 5 (Vayetze)

Shabbat Morning Service	8:30 A.M.
Talmud and Bible Classes	3:25 P.M.
Mincha	4:10 P.M.
Daily Mincha and Maariv	4:25 P.M.

### Friday, December 11

Kindle Shabbat Candles	4:10 P.M.
Mincha and Kabbalat Shabbat	4:20 P.M.
Oneg Shabbat	8:30 P.M.

### Saturday, December 12 (Vayishlach)

Shabbat Morning Service	8:30 A.M.
Talmud and Bible Classes	3:25 P.M.
Mincha	4:10 P.M.
Daily Mincha and Maariv	4:25 P.M.

### Friday, December 18

Kindle Shabbat Candles	4:11 P.M.
Mincha and Kabbalat Shabbat	4:20 P.M.
Oneg Shabbat	8:30 P.M.

### Saturday, December 19 (Vayeshev)

Shabbat Morning Service	8:30 A.M.
Talmud and Bible Classes	3:25 P.M.
Mincha	4:10 P.M.
Daily Mincha and Maariv	4:25 P.M.

### Sunday Evening, December 20

Kindle First Chanukah Candle	
Daily Chanukah Morning Services	7:00 and 7:40 A.M.

### Friday, December 25

Kindle Six Chanukah Candles	4:10 P.M.
Kindle Shabbat Candles	4:15 P.M.
Mincha and Kabbalat Shabbat	4:25 P.M.
Oneg Shabbat	8:30 P.M.

### Saturday, December 26 (Miketz) — Shabbat Rosh Chodesh - Chanukah

Shabbat Morning Service	
Talmud and Bible Classes	8:30 A.M.
Mincha	3:30 P.M.
Daily Mincha and Maariv	4:15 P.M.

### Sunday, December 27 — Rosh Chodesh - Chanukah

Morning Services	7:00 and 8:30 A.M.
------------------	--------------------

### Friday, January 1

Morning Services	7:15 and 8:30 A.M.
Kindle Shabbat Candles	4:20 P.M.
Mincha and Kabbalat Shabbat	4:30 P.M.
Oneg Shabbat	8:30 P.M.

### Saturday, January 2 (Vayigash)

Shabbat Morning Service	8:30 A.M.
Talmud and Bible Classes	3:35 P.M.
Mincha	4:20 P.M.
Daily Mincha and Maariv	4:35 P.M.

### Tuesday, January 5 — Asara B'Tevet (Fast Day)

Morning Services	7:00 and 7:30 A.M.
Mincha	4:25 P.M.

### Friday, January 8

Kindle Shabbat Candles	4:27 P.M.
Mincha and Kabbalat Shabbat	4:40 P.M.
Oneg Shabbat	8:30 P.M.

### Saturday, January 9 (Vayechi)

Shabbat Morning Service	8:30 A.M.
Talmud and Bible Classes	3:40 P.M.
Mincha	4:25 P.M.
Daily Mincha and Maariv	4:40 P.M.

### Friday, January 15

Kindle Shabbat Candles	4:34 P.M.
Mincha and Kabbalat Shabbat	4:45 P.M.
Oneg Shabbat	8:30 P.M.

### Saturday, January 16 (Shemote)

Shabbat Morning Service	8:30 A.M.
Talmud and Bible Classes	3:50 P.M.
Mincha	4:35 P.M.
Daily Mincha and Maariv	4:50 P.M.

### Friday, January 22

Kindle Shabbat Candles	4:43 P.M.
Mincha and Kabbalat Shabbat	4:55 P.M.
Oneg Shabbat	8:30 P.M.

### Saturday, January 23 (Vaera)

Shabbat Morning Service	8:30 A.M.
Talmud and Bible Classes	3:55 P.M.
Mincha	4:40 P.M.
Daily Mincha and Maariv	5:00 P.M.

### Monday, January 25 — Rosh Chodesh Shevat

Morning Services	7:00 and 7:40 A.M.
------------------	--------------------

### Friday, January 29

Kindle Shabbat Candles	4:50 P.M.
Mincha and Kabbalat Shabbat	5:00 P.M.
Oneg Shabbat	8:30 P.M.

### Saturday, January 30 (Bo)

Shabbat Morning Service	8:30 A.M.
Talmud and Bible Classes	4:05 P.M.
Mincha	4:50 P.M.
Daily Mincha and Maariv	5:05 P.M.

## UPCOMING TORAH READINGS

Kislev 2	November 28	Toledot	Genesis 25:19--28:9
Kislev 9	December 5	Vayetze	Genesis 28:10--32:3
Kislev 16	December 12	Vayishlach	Genesis 32:4--36:43
Kislev 23	December 19	Vayeshev	Genesis 37:1--40:23
Kislev 30	December 26	Miketz	Genesis 41:1--44:17

If you would like to give a D'var Torah on any of these portions, see or call Rabbi Buchwald (874-6105).