



בראשית

ת"ב

ONE MITZVAH FOR 5747

If you could choose to undertake only one more Mitzvah in the coming year 5747, which one would it be? Shabbat, Kashruth, Tzedakah, Loshon Harah (refraining from speaking evil)? Not an easy decision. The rabbis of the Talmud seem to provide some insight into this question. The tractate Kiddushin (40b) records a debate between Rabbi Akivah and Rabbi Tarfon as to which is more important, "learning" or "doing." Although all agree that "doing" outweighs "learning," the Rabbis nevertheless decide in favor of study because, they argue, learning leads to doing, whereas one who is unlearned may not know whether what he is doing is correct.

Jewish learning can be one of the most exciting things you can do this year. Once you start, it becomes addictive. In fact, Torah doesn't need me as a salesman or a P.R. agent, Torah sells itself. October 27 is the date for the start of JSI classes. The selection of classes is broad and varied. Certainly you can find a class to tickle your fancy. If you can't, let me know, 'cause it means I'm not doing my job right.

-EZB-



HOW TO SUCCEED IN SHUL ON THE HIGH HOLIDAYS BY REALLY TRYING

(The following item, written by Rabbi Emanuel Feldman of Congregation Beth Jacob in Atlanta, Georgia, is reprinted with his permission.)

The Holy Days present a grand opportunity for returning to our own sources as Jews. The time in synagogue should not be squandered, but used to great effect. Below are some suggested guidelines.

(a) Relax. Don't worry about keeping up with the pages. If you find a prayer whose words reach out to you, dwell on it. Don't rush.

(b) Try not to talk to anyone around you. Not just for reasons of decorum, but because prayer is essentially a question of mood. Chit-chat destroys the mood. Save chit-chat for parties.

(cont. p.4)

HILLEL GROSS' RESPONSE TO THE BEGINNERS AT THE 10TH ANNIVERSARY CELEBRATION

February 23, 1986

I am here tonight on what I fear is a totally vain effort to restore some perspective to this orgy of self-congratulations that you have staged for yourselves this evening. Because I think that somehow it's important that you beginners, B.T.'s, leave tonight with at least a sense of how we, the F.F.B.'s, as you call us, the frum-from-births, the "lifers," day by day Lincoln Square everyday congregants, feel about you--we don't like you!! And if you'll just indulge me for two to three minutes I will tell you why it is that we don't like you--aside from the fact that you won't talk to us during davening!

For ten years now, you have been coming to my house on Shabbasim and Yomim Tovim; just this once try to see it from my perspective.

(cont. p. 2)

(cont. from p. 1)

I am what the sociologists and the demographics experts would call the "tired Jewish businessman." My fantasy of the ideal Friday night is to daven as fast as I can, eat as fast as I can, jump under the covers, assume a pre-fetal position, and konk out until Shacharis.

So, I come to shul Friday night and invariably Rabbi Buchwald approaches and says: would I mind taking three or four of his beginners home for Shabbat dinner? Since Rabbi Buchwald insists on posing this question in front of the people involved, it makes it very difficult to say no! Fine, I'll take them.

Introductions are made and we begin to make our way home. Invariably, one of you will screech, "Wait!! Don't go on Broadway--that's the goyish way, go through Lincoln Towers, that's the Shabbos way." Fine, Lincoln Towers.

We get home, and again one of you is screeching, "Stop!! Don't go in the elevator. Take the stairs, like Effie does." Effie lives on the third floor! . . . Ten flights later, we arrive home, breathlessly, introductions are made and we take our places around the Shabbat table. You want to sing Shalom Aleichem--each verse three times, because it says so in the siddur. Fine, Shalom Aleichem three times. Then, you want Ayshe Chayil read in English--because it's more meaningful. Fine. Then one of you has a question -- "We just made kiddush in shul, why are we making kiddush a second time?" Well, to paraphrase Renee Leicht, "How the hell do I know why we're making kiddush a second time??" After kiddush, one of you decides you'd like to make your own kiddush, because you forgot to ask me before my kiddush if I had you in mind. Fine, make your own kiddush--at the rate of three Hebrew words a minute.

Then, after washing, we sit down, and during the course of conversation, usually mine, one of you will interrupt with undeniable sincerity and politeness and say: "Excuse me, but isn't what you're saying Loshon Hara?" Yeah, I suppose you could say it's Loshon Hara. Fine, no more Loshon Hara! Then you want to sing zmiros, the ones with eight verses--all of them! Fine. Then you want to do d'var Torahs; every d'var Torah you ever heard up there you want to do. Fine. Then you want to bench, singing each verse, 'cause that's the way Effie does it.

Fine. At this point, I bleary-eyed excuse myself and again, with unfailing politeness you say, "Thank you for having us, we'd love to come back next Shabbos!!" You'll be back next Shabbos all right, over



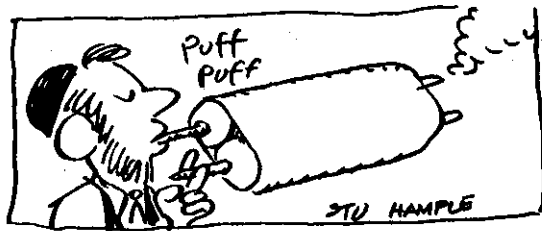
But you see, it's not that we dislike you, Chas v'shalom (G-d forbid), it's that you make us uncomfortable. We're uncomfortable because after 20-30-40 years of saying She-moneh Esrai three times a day, when we're with you we sense that perhaps our Shemoneh Esrai has become flat, routine, mechanical, while yours is vital and exuberant. We're uncomfortable because in the solitude of our souls we ask ourselves (and don't believe for a second that we don't ask ourselves), we ask ourselves if we could do in our 20's and 30's and 40's what you've done. Could we uproot the habits of a lifetime, the occupations, change our jobs if necessary, confuse our friends, antagonize our families, just to commit ourselves to our Judaism? And if we articulate this question, few of us dare to answer it.

So, I suppose in the last analysis, we're uncomfortable because you practice what we preach. By your enthusiasm, by your embrace of everything that's Jewish, you challenge us. By your insatiable thirst for knowledge, you provoke us. And by your open-hearted love affair with Judaism and everything about it, you ultimately shame us.

We pray that under the inspired leadership of Rabbi Buchwald you will continue to shame us, to provoke us, to challenge us, to lead us, until the coming of the Redeemer, Mashiach speedily in our days.

Amen.

The summer of 1986 was the scene of the most striking experience of my life. I got addicted! I had the opportunity to attend a yeshiva-like program in Jewish studies, consisting of Halakha, Mishna/Talmud, Prayer, Bible and Prophets. I got addicted to Torah.



For six weeks, Monday through Thursday, at about 9 a.m. I entered LSS in order to study Torah for five hours a day. The students were divided into two classes, beginners and advanced. Each class consisted of about ten students, whose ages ranged from 14 to 55. We shared four outstanding teachers, all enthusiastic and dedicated pedagogues.

Besides the actual cognitive knowledge we gained, I remember vividly the emotional highs we shared as some mysterious customs were unveiled to us, or the bursts of laughter as puns and plays on words were uttered. Sometimes, because the door of our room remained open, the synagogue staff joined in the learning as well. On occasion, someone, male or female, young or old, would drift in and join the class for an hour, or for the whole day. At lunch time and between classes, we often continued studying, raising new questions which we knew would be answered. Feelings of sharing and of openness, of freedom and good humor, were regularly distilled from the second floor of LSS.

Sometimes I stayed up until the wee hours of the morning, reading and learning. Throughout many years of secular learning this had never occurred before. I was so moved by the experience that I even felt like writing about it! I feel as though I am connected through an invisible pipeline to Torah, an ever flowing source of "food for the mind."

I know what my plans are for July 1987. Wearing a pair of woolen socks and a heavy sweater, I hope to attend another Summer Day Program of the Shapiro Institute at LSS, where only the air-conditioning thermostat is stuck in the same place.

-Michal Hollander-

I've been coming to Lincoln Square Synagogue's Beginners Service since Tishri, 5746 (October, 1985). After attending the "Turn Friday Night into Shabbos" dinner and having heard Rabbi Berman's talk on Sabbath observance I decided to give it a try. Since that time I have attempted to observe Shabbat as best I can. It's been a pleasure!

I wanted to share with you an incident that occurred to me one Friday night at about one a.m. as I was coming home from a Shabbat dinner.

A young lady with a French accent, probably a tourist, stopped me on Columbus Avenue and asked me where she could find the "Milk Bar." I didn't know, but suggested that she call information on the telephone. She expressed her unfamiliarity with the telephones and asked me to help her.



I apologetically said that I was unable to do so because it was a holiday (Shabbat) and as an observant Jew, I wouldn't use the telephone. She looked at me like I was crazy, and pointed to her head as if to say she thought I had a problem! I smiled and continued along my way.

For the rest of my walk home I thought about what had just transpired. A woman alone, at one o'clock in the morning, in a strange city, lost, and looking for a bar, thinks that I'm crazy for living up to my religious ideals. Who's crazy?

-Kenneth Siegel-

(cont. from p. 1)

(c) Come early and prepare to stay. A brief visit to Shul will leave you cold. A longer stay enables you to get into the spirit of the day.

(d) Relax again. Remove any chips from your shoulders, whether against Judaism, the Torah, the administration, whatever.



(e) Don't take your pulse. Don't worry if you are "enjoying" the services, if you are being inspired, moved or stimulated. Let the words, the melodies, the mood, your own mind, take hold of you. Forget yourself, lose yourself in the davening.

(f) Bring your whole self to the davening. Put yourself into it. G-d loves you, haven't you heard? And he wants to hear from you. Speak to Him when you daven, pour out your heart to Him. And Listen for Him.

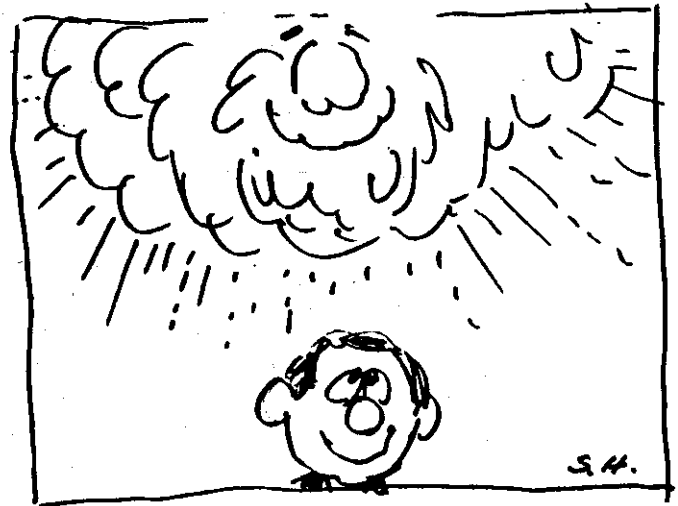
(g) Listening is important. Don't just read your prayer book. Listen to it. For the prayers were written by religious geniuses. And when you pray, you are really listening to a magnificent religious symphony.

(h) Praying/davening is a privilege. Look at it as such. You will be participating, before you know it, in a mystical colloquy of G-d, man, Israel, the Jewish People, past, present and future.

WHAT LSS HAS MEANT TO ME

The past three years of studying and attending services (mostly beginners) at Lincoln Square Synagogue has greatly helped to change my life.

The great spirit at Lincoln Square Synagogue and the great kindness I've experienced from many members and staff, especially Rabbi Cohen and Rabbi Buchwald, has greatly helped me to focus and strengthen my hope and faith in life, in others, and in myself. I'm also learning to greet G-d's presence with a smile. That is, there are times when being alive is so wonderful that it reaches a feeling of euphoria. It's like an explosion of beautiful thoughts and feelings.



So now that I'm all smiles, G-d is sure that I appreciate Him and what He's brought about.

Happy New Year

-Michael Gordon-

* BEST WISHES FOR A HAPPY AND HEALTHY NEW YEAR *
* 5747 *
* Aidel, Ephraim, Yedidiah, Ayelet, Orly and Naphtali Buchwald *
* Hannah Wacholder *

בראשית 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. 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!

CONGRATULATIONS AND MAZEL TOV

WITHIN OUR FAMILY

ENGAGEMENTS

Michelle Comen to Reuven Helfgot

MARRIAGES

Barbara Benson to Ed Weinberg
Nancy Berk to Richard Schneyer
Hadassa Gerber to Bill Greenberg
Heddy Gold to Scott Wright
Marilyn Hamburg to Zev Grossman
Susan Katz to Howard Radin
Amy Lachinsky to David Shapiro

Linden Nadler to Dr. Eugene Stromberg
Elisheva O'Sullivan to David Bromberg
Dina Pachino to Ed Alper
Sue Rosen to Sol Zalcgendler
Tamar Sofer to Joshua Rothenberg
Laraine Stern to Ronnie Ackerman
Linda Woodman to Avraham Montag
Lisa Wruble to Dr. Seth Kaufman



BIRTHS

Michelle Kay and Ben Cohen on the birth of a girl, MIRIAM CHANA
Batya and Zvi Fishman on the birth of a boy, DAVID GERSHON
Michele and Mark Fleischman on the birth of a girl, SHAYNA
Tamar and Alec Gindis on the birth of a boy, DAVID ARYEH
Hannah and Simeon Gordon on the arrival of a boy, PESACH SHOLOM
Marjorie Munsterberg and Charles Gregor on the birth of a boy, EPHRAIM MOSHE
Rena Bonne and Dorian Schwartz on the birth of a girl, ARIELLE EVE
Fay and Neil Shapiro on the birth of a boy, ARYEH YEHUDA
Shari and Tom Steinberg on the birth of twins, SARAH RUTH and JOSEPH DOV
Sandy and Moshe Weiner on the birth of a boy, AVRAHAM SHALOM
Rissi and Steven Zweig on the birth of a girl, HANNAH RACHEL

BAR MITZVAH

Howard and Madeline Malina on the Bar Mitzvah of their son, MATTHEW ABRAHAM

TZETCHEM L'SHALOM (to live or study in Israel)

Dr. Seymour and Wendy Gottlieb
Tod Jacobs

REFUAH SHLAIMAH (Speedy Recovery)

Ruth Belkin
Avraham Shalom Weiner

CONDOLENCES

Boruch Kramer on the passing of his mother, SALLY KRAMER
Arlene Porath Arfe on the passing of her father, DAVID PORATH
Karen Luchter Stark on the passing of her mother, LILLIAN LUCHTER
Kenneth Siegel on the passing of his father, SAMUEL SIEGEL
Lila and Joanne Sesholtz on the untimely passing of their son and brother, DAVID SESHOLTZ

THANK YOU

The Ehrlich family for sponsoring the Rosh Hashanah Beginners Kiddush



SOME UPCOMING EVENTS TO INCLUDE IN YOUR LIFE

- * BEGINNERS "SHMOOZE" -- every third Monday of the month at 8 P.M.
Starts November 17.
- * CHAVRUTAH LEARNING PROGRAM -- One-on-one learning experience. Call Suri Kasirer, 874-6100.
- * NO BEGINNERS SERVICE -- Sukkot, Saturdays, October 18 and 25.
- * SPECIAL BEGINNERS-INTERMEDIATE HAKAFOT -- Saturday night, October 25, 6:30 P.M.

The most remarkable and exciting center for Jewish Studies in America

THE JOSEPH SHAPIRO INSTITUTE OF JEWISH STUDIES
at the UNION SQUARE SYNAGOGUE
ANNOUNCES PROGRAMS FOR FALL 1986

<p>50 COURSES ON THREE LEVELS OF STUDY</p> <p>ELEMENTARY: For those wishing to find out what it's all about.</p> <p>INTERMEDIATE: For supplementing an elementary or secondary education</p> <p>ADVANCED: For those interested in maintaining their Torah education on a high level, with courses leading to a Hebrew Teachers Certificate.</p>	<p>DAY & EVENING SESSIONS: Hebrew, Bible, Talmud, Jewish Law, Thought and History, Lashon, Tape Center and Workshops.</p> <p>WED. EVENING LECTURES: RABBI BERMAN & GUESTS: "The Limits of Diversity in Orthodoxy" -- begins October 29</p> <p>For free brochure call or write The Joseph Shapiro Institute of Jewish Studies 200 Amsterdam Ave. New York, NY 10023 874-6100</p>
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CLASSES WILL COMMENCE OCT. 27. NOMINAL FEES -- NO ONE SLEEPING TO STUDY JUDAISM WILL BE TURNED AWAY FOR LACK OF FUNDS

RABBI SALL J. BERMAN, DEAN RABBI EPHRAIM BUCHWALD, DIRECTOR



SCHEDULE OF SERVICES

Friday, October 3
Eve of Rosh Hashanah
Selichot and Morning Services
6:00 and 6:45 A.M.

Kindle Shabbat Rosh Hashanah
Candles 6:15 P.M. Mincha
and Kabbalat Shabbat
Rosh Hashanah 6:25 P.M.

Saturday, October 4
Shabbat Rosh Hashanah Services 9:00 A.M.
Daf Yomi 5:25 P.M.
Mincha 6:25 P.M.
Kindle Rosh Hashana Candles
Not before 7:15 P.M.

Sunday, October 5
Rosh Hashanah Services 9:00 A.M.
Tashlich Walk 5:25 P.M.
Mincha 6:25 P.M.

Monday, October 6
Fast of Gedalia
Daily Selichot and
Morning services 6:45 and 7:30 A.M.
Mincha 6:10 A.M.
Daily Mincha and Maariv 6:20 P.M.

Friday, October 10
Kindle Shabbat Candles 6:04 P.M.
Mincha and Kabbalat Shabbat 6:15 P.M.

Saturday, October 11 (Haazinu)
Shabbat Shuva
Shabbat Morning Services 8:45 A.M.
Mincha followed by
Shabbat Shuvah Discourse 5:15 P.M.

Sunday, October 12
Eve of Yom Kippur 7:00 and 8:30 A.M.
Selichot and Morning Services
7:00 and 8:30 A.M.
Mincha 3:00 P.M.
Kindle Memorial and Yom Kippur
Candles 6:01 P.M.
Kol Nidre Services 6:05 P.M.

Monday, October 13
Yom Kippur
Main Sanctuary 8:00 A.M.
Auditorium and Beginners 9:00 A.M.
Final Shofar Blast 7:01 P.M.
Daily Mincha and Maariv 6:10 P.M.

Friday, October 17
Eve of Sukkot
Kindle Shabbat Yom Tov Candles 5:53 P.M.
Mincha and Kabbalat Shabbat
Yom Tov 6:05 P.M.

Saturday, October 18
Sukkot
Shabbat Sukkot Services 8:45 A.M.
Daf Yomi 5:05 P.M.
Mincha 7:05 P.M.
Kindle Yom Tov Candles
Not before 6:53 P.M.

Sunday, October 19
Sukkot Morning Services 8:45 A.M.
Daf Yomi 5:05 P.M.

Mincha 6:05 P.M.
Daily Mincha and Maariv 6:00 P.M.
Daily Chol hamoed Services
7:00 and 7:40 A.M.

Friday, October 24
Hoshana Rabba Morning Services
6:30 and 8:00 A.M.
Kindle Shabbat Yom Tov Candles 5:43 P.M.
Mincha and Kabbalat Shabbat and
Yom Tov 5:55 P.M.

Saturday, October 25
Shemini Atzeret
Shabbat Yom Tov Services
8:00, 8:45 and 9:30 A.M.
Yizkor Memorial Services
Mincha 5:55 P.M.
Kindle Yom Tov Candles
Not before 6:43 P.M.

Sunday, October 26
Simchat Torah
Synagogue will observe Daylight Savings
Time through the end of Yom Tov. On
Sunday evening please move the clock
back one hour.
Yom Tov Morning Service 7:30 A.M. DST
Family Services (Bet Midrash) 9:00A.M. DST
Women's Service 9:00 A.M. DST
Daf Yomi 4:40 P.M. DST
Mincha 5:40 P.M. DST

Friday, October 31
Kindle Shabbat Candles 4:34 P.M.
Mincha and Kabbalat Shabbat 4:45 P.M.

Saturday, November 1 (Bereishit)
Shabbat Morning Services 8:45 A.M.
Talmud and Bible Classes 3:20 P.M.
Mincha 4:05 P.M.
Daily Mincha and Maariv 4:40 P.M.

Sunday, November 2
Rosh Chodesh Cheshvan
Morning Services 7:00 and 8:30 A.M.

Monday, November 3
Rosh Chodesh Cheshvan
Morning Services 7:00 and 7:40 A.M.

Friday, November 7
Kindle Shabbat Candles 4:27 P.M.
Mincha and Kabbalat Shabbat 4:40 P.M.

Saturday, November 8 (Noach)
Shabbat Morning Service 8:45 A.M.
Talmud and Bible Classes 3:40 P.M.
Mincha 4:25 P.M.
Daily Mincha and Maariv 4:35 P.M.

Tuesday, November 11
Veteran's Day
Morning Services 7:15 and 7:50 A.M.

Friday, November 14
Kindle Shabbat Candles 4:19 P.M.
Mincha and Kabbalat Shabbat 4:30 P.M.

Saturday, November 15 (Lech-Lecha)
Shabbat Morning Service 8:45 A.M.
Talmud and Bible Classes 3:35 P.M.
Mincha 4:20 P.M.
Daily Mincha and Maariv 4:30 P.M.

Friday, November 21
Kindle Shabbat Candles 4:14 P.M.
Mincha and Kabbalat Shabbat 4:25 P.M.

Saturday, November 22 (Vayera)
Shabbat Morning Service 8:45 A.M.
Talmud and Bible Classes 3:30 P.M.
Mincha 4:15 P.M.
Daily Mincha and Maariv 4:25 P.M.

Thursday, November 24
Thanksgiving Day
Morning Services 7:10 and 8:30 A.M.

Friday, November 28
Kindle Shabbat Candles 4:12 P.M.
Mincha and Kabbalat Shabbat 4:25 P.M.

Saturday, November 29 (Chayei Sara)
Shabbat Morning Service 8:45 A.M.
Talmud and Bible Classes 3:30 P.M.
Mincha 4:15 P.M.
Daily Mincha and Maariv 4:25 P.M.

Tuesday, December 2 and
Wednesday, December 3
Rosh Chodesh Kislev
Morning Services 7:00 and 7:40 A.M.

Friday, December 5
Kindle Shabbat Candles 4:11 P.M.
Mincha and Kabbalat Shabbat 4:20 P.M.

Saturday, December 6 (Toledose)
Shabbat Morning Service 8:45 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 12
Kindle Shabbat Candles 4:11 P.M.
Mincha and Kabbalat Shabbat 4:20 P.M.

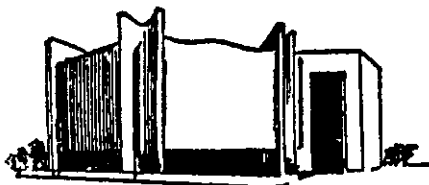
Saturday, December 13 (Vayetze)
Shabbat Morning Service 8:45 A.M.
Talmud and Bible Classes 3:25 P.M.
Mincha 4:10 P.M.
Daily Mincha and Maariv 4:25 P.M.

Friday, December 19
Kindle Shabbat Candles 4:13 P.M.
Mincha and Kabbalat Shabbat 4:25 P.M.

Saturday, December 20 (Vayishlach)
Shabbat Morning Service 8:45 A.M.
Talmud and Bible Classes 3:30 P.M.
Mincha 4:15 P.M.
Daily Mincha and Maariv 4:25 P.M.

Friday Afternoon, December 26
Kindle First Chanuka Candle

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