



בראשית

ד"ב

Vol. IV, No. 1

Bereshith: "In the Beginning"

5741 Elul/September 1981

DAYS OF REJOICING



The Torah calls the month of Nisan (when Pesach comes) the first month of the Jewish calendar, but long ago our sages decided to name the first of Tishrei as the day Creation occurred. That conclusion began the practice of counting the years based on "Rosh Hashanah," literally the "head of the year." For certain the month of Tishrei is first in terms of the number of holiday observances.

Beginning with the ten Days of Awe (Yamim Noraim), the month is a pivotal one for Jews, carrying us from one year to the next, from an earlier course of conduct to a better one (Aseret Y'mei T'shuva), and from the end chapters of the Torah back to the opening words of Genesis in a joyous celebration (Simchat Torah). At the end, we have another beginning--

Tishrei yields to the month of Cheshvan and we say special prayers for Rosh Chodesh, the arrival of a new month.

LAST CALL!

TO: MEMBERS OF THE BEGINNERS' MINYAN
FROM: RABBI EPHRAIM BUCHWALD

HIGH HOLIDAY SERVICES FOR NOVICES
Lincoln Square Synagogue Beit Midrash

Rosh Hashanah -- Monday & Tuesday
Evening -- September 28 & 29
Services -- 6:35 P.M.
Tuesday & Wednesday
Morning -- September 29 & 30
Services -- 9:00 A.M.

Yom Kippur -- Wednesday, October 7
Kol Nidrei -- 6:15 P.M.
Thursday - October 8
Services - 9:00 A.M.

COST: L.S.S. Members -- \$40.00
Non-members -- \$50.00

For more information, call the
L.S.S. Office 874-6100/6105.

Here's the next month at a glance. An asterisk indicates that the holiday is ushered in by candle-lighting. (Consult the calendar on page 5 for specific lighting times.)

*Rosh Hashanah -- September 29,30
Fast of Gedalia -- October 1
*Yom Kippur -- October 8
*Sukkot -- October 13,14
Chol Hamoed Sukkot -- October 15-18
Hoshanah Rabbah -- October 19
*Shemini Azeret -- October 20
*Simchat Torah -- October 21
Rosh Chodesh-Cheshvan -- October 28,29

Enjoy and may you be inscribed and sealed for a good year!

JOSEPH SHAPIRO INSTITUTE
OF JEWISH STUDIES
First Day of Classes:
Monday, October 26, 1981

HIGH HOLIDAY LAW AND CUSTOMS

CONGRATULATIONS

AND MAZEL TOV

ENGAGEMENTS

Fayge Fishman &
Isadore Cohen
Martin Benjamin Jackson
(son of Aliza Jackson)
Michelle Kaye & Ben Cohen
Diane Lipsey & Henry Watkin

WEDDINGS

Karyl Alterbaum & Ben Brief
Pam Beneck & Allan Shanker
Ellen Breslaw &
Rabbi Allan Schranz
Olga Grun &
Rabbi Eliezer Diamond
Shari Hershkovics &
Maurice Gluckstadt
Barbara Milch & Aaron Bel
Rhoda Peck & Leon Kohane
Carol Pool & J.J. Gross
Marsha Riggs &
Jonathan Weissman
Aviva Zuk &
Fredrick Stephen

BIRTHS

Amy & Jack Benishai on
the birth of a daughter
RACHEL.
Nan & Robert Ehrlich on
the birth of a son
YITZCHAK YONAH.
Marty & Howard Kaufman
on the birth of a daughter
MIRIAM GITEL.
Jean & Sam Kirschenbaum on
the birth of a son.
Shelley & Dennis Nakonechny
on the birth of a son.
Sema & Mordechai Reich on
the birth of a daughter
NECHMA.
Marilyn & Kenneth Swire on
the birth of a son
YEHUDA.
Regina & Henry Ullendorf &
Uncle David on the birth
of a granddaughter &
niece -- MOLLY.
Miriam & Jeff Zuckerman
on the birth of a daughter
LEAH BAYLA.

Elul —

The month preceding Rosh Hashanah (beginning of the year), the Shofar is blown each morning and everyone must prepare himself for the Days of Awe (*Yamim Noraim*). Our Sages tell us: "The thirty days of *Elul* to what are they compared? To the thirty days of grace, which a court grants a debtor in which to pay his debts and be freed of his creditors."

Kever Avot —

The graves of the ancestors. It is customary during this period of sobriety to visit the cemetery and strengthen one's ties with the ideals of the faith of our fathers.

Tsedaka —

It is also the custom to liberally distribute charity to the poor. Compassion for one's fellow man is the prerequisite for any communication with G-D.

Hadlakot Hanerot —

The woman of the house lights candles in honor of the New Year so that warmth and love may permeate the home. Just before the nightfall which ushers in each evening of Rosh Hashanah and Yom Kippur (Day of Forgiveness), the following two blessings are recited upon the lights:

"Blessed art Thou, Lord our G-D, Ruler of the Universe, who has sanctified us with His Commandments and has commanded us to kindle the Festival lights (on Yom Kippur substitute: "the lights of the Day of Forgiveness)."

"Blessed art Thou, Lord our G-D, Ruler of the Universe, Who has kept us in life, preserved us and enabled to reach this season."

Aseret Yomai Teshuvah —

The Ten Days of Penitence or Return. These are the days between and including Rosh Hashanah and Yom Kippur. It is customary to greet one another during this period with the blessing: May you be inscribed and sealed for a good year (*Ketiva Vechatima Tova*). It is important to note that one can only be Divinely forgiven for those transgressions committed against G-D. It is therefore incumbent upon every individual to seek forgiveness of his fellow man during these days for any wrongdoing he may have committed against him in the past year. The people of Israel must stand before G-D with hearts purified by love of man.

Apple and Honey —

Upon returning from the Synagogue on the evenings of Rosh Hashanah there is a beautiful custom to first dip *challah* and then a slice of apple into some honey. This special hors d'oeuvre is eaten with the prayer: "May it be Thy will to renew unto us a good and sweet year."

Kittel —

All the sacred vestments in the Synagogue — as well as the robe (or *Kittel*) worn by the Rabbi and Cantors — are white during these ten days. The Talmud presents the following reason: "When men are summoned before an earthly ruler to defend themselves against some charge, they appear downcast and are often garbed in the black robes of mourners. Israel, however, appears before G-D on the Days of Judgment in the white garb of a feast in the confidence that as soon as one returns to G-D in repentance there will be immediate forgiveness."

White is likewise a symbol of purity, and evokes the prophetic verse: "Though your sins be as scarlet, they become as white as snow."

Tashlich — literally, to cast away (*one's transgressions*). The first afternoon of Rosh Hashanah usually marks the fascinating **Tashlich** ceremony, which takes place on the bank of a river or near some body of fresh water. Appropriate prayers are recited and then it is customary for each person to shake the corner of his garment. This is to indicate that it is man's power to shake himself free of sin and mend his ways. In the presence of an ever-flowing stream one is immediately moved to think of the infinitude of G-D and in contrast the finitude of man.

Shofar or ram's horn —

It is the highlight of the Rosh Hashanah morning services and signals the conclusion of the Yom Kippur fast. Among the many reasons for the blowing of the Shofar are:

- To proclaim the sovereignty of G-D on the anniversary of the creation of the world (*the Kings of Israel were coronated amidst the sounding of the ram's horn*).
- To rouse the slumbering individual from his sleep of complacency and to stir him to repentance.
- To remind G-D (*as well as ourselves*) of Abraham's willingness to sacrifice Isaac, his only son. The Bible relates that a ram was substituted for the beloved Isaac. In such a manner do we hope to be saved from impending death.

nabbat Shuva —

The Sabbath of Return, which is the designation for the Sabbath between Rosh Hashanah and Yom Kippur. Its name is taken from the **haftorah** (portion from the Prophets) chanted on that Sabbath, which begins: "Shuva Yisroel, Return O Israel unto the Lord Thy G-D" (Hosea 14:2ff).

Yom Kippur Fast —

In ordaining Yom Kippur, the Bible states: "You shall afflict your souls." This is the basis of fasting, the abstinence from food and drink on the Day of Forgiveness. The purpose of the fast is to emphasize the spiritual nature of man and demonstrate the G-dlike quality in each of us. Children usually begin to fast at the age of thirteen.

Kol Nidre —

"All the vows," the beginning of the dramatic prayer which inaugurates Yom Kippur. The haunting and inspiring melody speaks of G-D's absolution of religious vows. It is conjectured that the music was composed during the Spanish Inquisition (1492), when many Jews were forced to publicly vow their allegiance to Christianity.

Non-Leather Shoes —

It is customary to wear non-leather shoes during the entire Yom Kippur period. This is because:

- (a) Leather is a sign of luxury.
- (b) The death of an animal is necessary in the production of leather shoes. On Yom Kippur we must be made aware of the dependence upon a Higher Source which unites all of G-D's creatures.

SUKKOT LAW AND CUSTOMS

1. Chag Ha Asif —

The Feast of Ingathering is another name for the Festival of Sukkot. Due to the agricultural significance of the holiday, the Synagogue becomes permeated with the colors and fragrances of four species of the glories of nature.

2. Ethrog —

The Bible commands us to take the "Fruit of a goodly tree, branches of palm trees, boughs of thick trees, and willows of the brook, and you shall rejoice before the Lord your G-D seven days." By "fruit of a goodly tree" was meant the Ethrog, a citrus fruit which has many similarities to a lemon, but is of a different species.

Usually an Ethrog is imported from Israel for the Sukkot celebration, thus recalling to us the beautiful land of our fathers where the Chag Ha-Asif was originally celebrated. It is permissible to use an Ethrog from any other part of the world, provided it meets the religious requirements. Now that we rejoice in the rebirth of the Jewish State, one should of course seek to unite himself visibly with Israel by having an Ethrog which comes from our Holy Land.

There are a host of rules about the shape and appearance which an Ethrog should have. It is usually more expensive to buy than any other fruit simply because it requires supervision and care.

One of the important parts of an Ethrog is the Pitom, the blossom at the top of the fruit. If the Pitom has been removed, the Ethrog is no longer fit for ritual use. However, if the fruit grew originally without such a blossom it is permissible to use it for Sukkot.

3. The Lulov —

By "branches of palm trees" the Torah meant a Lulov, which is a branch of the palm trees. We use American-grown Lulovim, because if they were imported they would no longer retain their freshness.

4. Hadasim —

Leaves of myrtle are used in accordance with the statement, *boughs of thick trees*. Three of them are used, and they are tied to the Lulov by palm leaves.

5. Arovot —

Two willow twigs are tied with the Lulov to complete the injunction about four species on Sukkot.

A blessing is recited over the "four species" during each of the seven days of the Festival. In colorful pageantry the worshippers march around the Synagogue holding aloft their symbols of Divine Bounty during the holiday services.

6. Our Sages —

Tell us that of the Four Species, the Ethrog is fragrant as well as tasty, the myrtle leaves are fragrant, the willow is tasty and the lulov has neither fragrance nor taste. The four are held together, reminiscent of the various types of Jews who comprise the people of Israel. Even those of our people who have "neither taste nor fragrance" must be included and encouraged.

CONDOLENCES

Iris Schoen on the loss of her father.

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

7. Intermediate Days —

The third, fourth, fifth, sixth and the seventh days of Sukkot are called Chol Ha-Moed, which might be translated as semi-holidays. The rules about forbidden kinds of labor on a holiday are greatly relaxed on these intermediate days. The prayers of these days have a dual character. The regular week-day prayers are recited, with the additions of *Yaaleh V'Yovoh* ("May there rise and come before Thee . . .") in the Eighteen Benedictions. In addition, Hallel is recited every morning, and the Musaf as well.

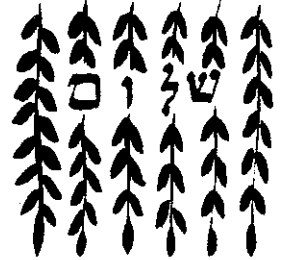


8. Hoshanah Rabbah —

The last of the Intermediate Days has a special character. It is called Hoshanah Rabbah ("The Great Hoshanah"). The morning service becomes infused with a solemn character similar to the Day of Atonement and many of the prayers sound like an echo of the Yom Kippur Service. According to tradition, the final seal of the decree for the New Year (*G'mar Chasimah Tovah*) is proclaimed in heaven on this day. Another opportunity for repentance is granted at this time.

9. Shemini Atzeret —

The eighth and ninth days are full Holy Days, with the same restrictions as the first two days of the Festival. The eighth day is called *Shemini Atzeret*. The translation of this phrase is "eighth day, a day of solemn assembly." The word Atzeret also suggests the thought of delay — to delay, as it were, the closing of the holiday season by celebrating an additional day before closing this month of holidays.



10. Simchat Torah —

The final day of the holiday is the most joyous of all. *Simchat Torah* means "The Festival of the Rejoicing of the Torah." It is the occasion for the expression of the joy which is the characteristic of every Jew who appreciates that he is one of a people to whom study and the practice of the Torah has been entrusted. "We are a people principally in the possession of the Torah," was the statement of Saadya Gaon, the great philosopher of the early Middle Ages. Similarly Rabbenu Gershom, "The Light of the Exile," writing about the year 1000 said, "The only possession left to Israel is the Torah. Even though we fall short in our observance of the precepts of the Torah, whether from negligence or indifference, our glory as Jews is that we are the People of the Book — that is — the people of the Torah."

This year we hope to again close traffic into the Lincoln Tower area. We need room to dance.

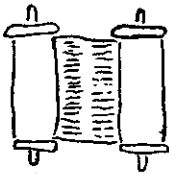
11. The Hakafot —

Next come the *Hakafot* — the processional with the Torah scrolls. All the scrolls are taken out. The *Cahzan* advances in front chanting:

*Great and mighty, O help us!
Kind and merciful, O help us!*

The others walk behind repeating the chant. In the rear of the march are the children with their flags. Everyone kisses the scroll as they are carried by. Upon reaching the starting point in front of the ark, the marchers strike out singing and dancing. This is repeated as many times as may be necessary to give every one a turn to carry a scroll. Each round is conducted by singing and dancing. In the morning the *Hakafot* are repeated in the same manner.

Another Torah ceremony takes place at the morning service — reading the last and first chapters from the Torah. One man is chosen to be *Chatan Torah* (Chatan means Bridegroom) and another one to be *Chatan Bereshit*. Everybody in the synagogue is called up. Even boys under thirteen, several together under a large *Talit*, are honored in this manner.



Bereshith: "In The Beginning" is put together under the direction of Rabbi Ephraim Buchwald, Educational Director of Lincoln Square Synagogue, 200 Amsterdam Ave., 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

Monday, September 28 — EVE OF ROSH HASHANA

Selichot and Morning Services 6:00 and 6:45 A.M.
 Kindle Rosh Hashana Candles 6:24 P.M.
 Mincha and Kabbalat Rosh Hashana 6:35 P.M.

Tuesday, September 29

Rosh Hashana Services 7:45 A.M.
 Tashlich Walk 5:30 P.M.
 Mincha 6:35 P.M.
 Kindle Rosh Hashana Candles not before 7:24 P.M.

Wednesday, September 30

Rosh Hashana Services 7:45 A.M.
 Mincha 6:35 P.M.

Thursday, October 1 — FAST OF GEDALIAH

Selichot and Morning Service 6:45 and 7:30 A.M.
 Mincha 6:25 P.M.

Friday, October 2

Selichot and Morning Services 6:45 and 7:30 A.M.
 Kindle Shabbat Candles 6:19 P.M.
 Mincha and Kabbalat Shabbat 6:30 P.M.

Saturday, October 3 (Vayelech)

Shabbat Shuva
 Shabbat Morning Service 8:30 A.M.
 Mincha followed by Shabbat Shuva Discourse 5:25 P.M.
 Daily Mincha and Maariv 6:25 P.M.

Sunday, October 4

Selichot and Morning Services 6:45 and 8:00 A.M.
 Daily Selichot and Morning Services 6:45 and 7:30 A.M.

Wednesday, October 7 — EVE OF YOM KIPPUR

Selichot and Morning Services 7:00 and 7:30 A.M.
 Mincha 3:00 P.M.
 Kindle Memorial and Yom Kippur Candles 6:10 P.M.
 Kol Nidre Services 6:15 P.M.

Thursday, October 8 — YOM KIPPUR SERVICES

Main Sanctuary 8:00 A.M.
 Auditorium 9:00 A.M.
 Final Shofar Blast 7:10 P.M.

Friday, October 9

Morning Services 7:15 and 7:50 A.M.
 Kindle Shabbat Candles 6:07 P.M.
 Mincha and Kabbalat Shabbat 6:20 P.M.

Saturday, October 10 (Haazinu)

Shabbat Morning Service 8:30 A.M.
 Talmud and Bible Classes 5:05 P.M.
 Mincha 6:05 P.M.
 Daily Mincha and Maariv 6:10 P.M.

Monday, October 12 — EVE OF SUKKOT

Kindle Festival Candles 6:03 P.M.
 Mincha and Kabbalat Yom Tov 6:15 P.M.

Tuesday, October 13

Sukkot Morning Service 8:30 A.M.
 Talmud and Bible Classes 5:15 P.M.
 Mincha 6:15 P.M.
 Kindle Festival Candles not before 7:03 P.M.

Wednesday, October 14

Sukkot Morning Service 8:30 A.M.
 Talmud and Bible Classes 5:15 P.M.
 Mincha 6:15 P.M.
 Daily Services Chol Hamoed Sukkot 7:00 and 7:40 A.M.

Friday, October 16

Kindle Shabbat Candles 5:57 P.M.
 Mincha and Kabbalat Shabbat 6:10 P.M.

Saturday, October 17 — SHABBATH CHOL HAMOED SUKKOT

Shabbat Morning Service 8:30 A.M.
 Talmud and Bible Classes 4:55 P.M.
 Mincha 5:55 P.M.
 Daily Mincha and Maariv 6:00 P.M.

Sunday, October 18

Sunday Morning Chol Hamoed Services 7:15 and 8:30 A.M.

Monday, October 19

Hoshana Rabba 6:30 and 8:00 A.M.
 Kindle Festival Candles 5:52 P.M.
 Mincha and Kabbalat Yom Tov 6:05 P.M.

Tuesday, October 20 — SHEMINI ATZERET

Festival Morning Service 7:30, 8:30, 9:30 A.M.
 Yizkor Memorial Service 6:10 P.M.
 Mincha not before 6:52 P.M.
 Kindle Festival Candles not before 6:52 P.M.

Wednesday, October 21 — SIMCHAT TORAH

Simchat Torah Morning Service 7:30 A.M.
 Women's Service (Esplanade Hotel) 8:30 A.M.
 Mincha 5:30 P.M.
 Followed by Seuda Shleesheet Neilat Hachag

Friday, October 23

Kindle Shabbat Candles 5:46 P.M.
 Mincha and Kabbalat Shabbat 5:55 P.M.

Saturday, October 24 (Beraysheet)

Shabbat Morning Service 8:30 A.M.
 Daf Yomi 4:15 P.M.
 Talmud and Bible Classes 4:45 P.M.
 Mincha 5:45 P.M.
 Daily Mincha and Maariv 4:50 P.M. (Eastern Standard Time)

Wednesday, October 28 and Thursday, October 29

Rosh Chodesh Cheshvan
 Morning Services 7:00 and 7:40 A.M.

Friday, October 30

Kindle Sabbath Candles 4:37 P.M.
 Mincha and Kabbalat Shabbat 4:50 P.M.

Saturday, October 31 (Noach)

Shabbat Morning Service 8:30 A.M.
 Talmud and Bible Classes 3:50 P.M.
 Mincha 4:35 P.M.
 Daily Mincha and Maariv 4:45 P.M.

Friday, November 6

Kindle Shabbat Candles 4:29 P.M.
 Mincha and Kabbalat Shabbat 4:40 P.M.
 Oneg Shabbat 8:30 P.M.

Saturday, November 7 (Lech-Lecha)

Shabbat Morning Service 8:30 A.M.
 Talmud and Bible Classes 3:45 P.M.
 Mincha 4:30 P.M.
 Daily Mincha and Maariv 4:35 P.M.

Friday, November 13

Kindle Shabbat Candles 4:21 P.M.
 Mincha and Kabbalat Shabbat 4:30 P.M.
 Oneg Shabbat 8:30 P.M.

Saturday, November 14 (Vayera)

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

"TODAY I AM A MAN"

(On Being Bar Mitzvahed at the Tender Age of 36)

I'm sure some of you are wondering what I'm doing up here at the age of 36, performing a ceremony that is usually the sole property of 13-year-old children. I felt that I had managed to live my life without the benefit of Judaism and I never felt a loss. However, in recent years I noticed every time I picked up a newspaper or heard or saw something on television about the outbreak of anti-Semitism, my blood ran cold. In the past these events had no meaning to me because I felt they were talking about someone else. But eventually I came to the conclusion that they were also talking about me. If they burned down a temple, they might as well have burned down my house. If they stole a Torah from a synagogue, they were stealing my heritage.

As someone who was complacent about this most of my life, I came to the conclusion that I had but two choices--by my silence as a Jew I was giving my consent to these acts. However, regardless of age, I felt I had to take a stand and get up and say "Yes, I am a Jew. I will not tolerate these acts. I will not sit by and watch my traditions and values destroyed." That's why I felt it was important to get up here today.

Hopefully, the traditions and heritage of Judaism will flower in the Phillips family. Let it take root and be passed on to my children and to their children. Let not the links be broken, but let them be strengthened."

--excerpts from a speech given by
Donald Phillips on August 29, 1981
after he was called to the Torah
for the very first time.

UPCOMING TORAH READINGS



Torah study is more than a tradition with the Jewish people. It is an intergral part of being a Jew for it is the story of our people and their relationship to Hashem, not only thousands of years ago, but even today. R. Hananel b. Papa said: What does the verse (Proverbs 8:6) "Hear! For of noble things will I (the Torah) speak" mean? Why are the words of the Torah compared to those of a nobleman? Just as the latter has the power of life and death over us, so do the words of the Torah have that power over us (depending on whether or not they are heeded.) (Sabbath, 88b)

תש"ד /	Tishrei 5	October 3	Vayelech	Deuternonomy 31:1-30
תש"ה /	Tishrei 12	October 10	Haazinu	Deuternonomy 32:1-52
תש"ו /	Tishrei 26	October 24	Bereshith	Genesis 1:1-6:8
תש"ז /	Cheshvan 3	October 31	Noah	Genesis 6:9-11:32

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