



# בר'אשית

תבס

Vol. VII, No. 1

Bereshith: "In the Beginning"

5745 Tishrei/Sept. 1984

## A ROSH HASHANNA MESSAGE

## A YEAR LATER

One of the truly moving verses of Psalm 27 which is recited during the entire month of Elul, which precedes Rosh Hashanna, reads: "One thing I ask of the L-rd -- I desire, to dwell in the house of the L-rd all the days of my life." The Rabbis are preplexed by the doubling of the language of asking. Most commentators attribute the repetition to emphasis. However, there are commentators who insist that no scriptural repetition is extraneous, and that every nuance in the Biblical text communicates a message.

Read the text as follows they say: One thing I ask of the L-rd... that I should desire to dwell in the house of the L-rd!...

Few of us consider ourselves worthy of dwelling in the L-rd's house. Who is there sufficiently righteous and deserving to dwell with G-d? The question itself seems futile! But while we may not consider ourselves presently worthy of dwelling in the L-rd's house, surely we are all capable of pursuing a desire to dwell in His house. In fact this pursuit is rather easy. All we need do is commit ourselves to try to do better, to try to be kinder, more sensitive, people.

The desire to dwell in the house of the L-rd is the single most important element in our relationship to G-d, especially during the High Holidays. We need not be perfect, we need not be zaddikim. But we dare not be casual, complacent, and self-satisfied. We do not lose our enthusiasm to grow. Because the urge to seek, and the commitment to growth are most-assuredly the key to His front door.

--EZB--

Chances are, if you have ever attended the Beginners' Minyan at Lincoln Square Synagogue, you have also probably found yourself walking down the street humming some of the melodious and beautifully haunting prayers recited during the service. I find the prayers uplifting and seductive -- weekly echoing in my mind. There is something almost magical about the service which I noticed shortly after I started.

Since my experience at LSS has been so joyous, yet fraught with conflict, I thought that on my one year anniversary of attending the Beginners' Minyan, I would share some of my feelings and insights; particularly those which may ease anxiety felt by the newer attendees.

In the beginning, I was totally overwhelmed. The service, customs and traditions all seemed so foreign to me and what I knew I had to learn seemed insurmountable. At the same time, there was a comforting familiarity present by simply being amongst other Jews and inside a shul.

My purpose in pursuing and expanding my knowledge and appreciation of Judaism was to know more than my assimilated background had allowed. I felt a strong sense of commitment to uphold several thousands years of tradition so that it could continue to be passed down to future generations. I did not want to feel responsible for it stopping with me.

Just to give you an idea of how little I actually knew when I started coming to Lincoln Square and how far I've come, the first time I ever went on

cont. on p.4.

# Why The Jews?

The Reason for Antisemitism  
by Dennis Prager and Joseph Telushkin

The following excerpt is from Why the Jews? by Dennis Prager and Joseph Telushkin, Simon and Shuster 1984. Its message is simply that Jewish education makes the Jews what they are. Sign up for courses at J.S.I.

JOSEPH SHAPIRO  
INSTITUTE OF  
JEWISH STUDIES

First Day of Classes:  
Monday, October 22, 1984

## JEWISH EDUCATIONAL AND PROFESSIONAL SUCCESS

The high level of Jewish intellectual and professional achievement in the Western world is the most obvious example of Jews successfully applying to the secular world a value they acquired from Judaism. Since its inception, Judaism has made study a *religious obligation* for its members. Unlike Christianity, for example, which required only its clergy to study,<sup>2</sup> among the Jews study was not only a commandment, but, along with charity, the supreme commandment. The biblical injunction "you shall teach your children" (*Deuteronomy* 6:7) was translated two thousand years ago into a system of universal education.<sup>3</sup> The Talmud legislated that every city was required to have schools and that no teacher could be assigned more than twenty-five students. The poor were to be taught free of charge. Parents were forbidden to live in a city without a school system, and if they spent time in such a place, the father bore full responsibility for his children's education.

The purpose of all this education was not to achieve professional and financial success (though in the contemporary world such commitment has brought Jews such rewards). Its purposes were religious and moral, to understand what God demanded of man. Thus, study was obligatory even when it was financially disadvantageous. In his code of Jewish law, Moses Maimonides ruled: "Every Jew is under an obligation to study Torah, whether he is poor or rich, in sound health or ailing, in the vigor of youth or very old and feeble. *Even a man so poor that he is maintained by charity or goes begging from door to door, as also a man with a wife and children to support, are under the obligation to set aside a definite period during the day and night for the study of the Torah.* . . . Until what period in life ought one to study Torah? Until the day of one's death. . . ."<sup>4</sup>

At a time when nearly all Christian and Muslim men, and certainly women, were illiterate, nearly all Jewish men and women could read and write, and many of them achieved high levels of knowledge. A twelfth-century monk who was a student of the great Catholic theologian, Abelard, reported that "A Jew, however poor, if he has ten sons, would put them all to letters, not for gain, as the Christians do, but for the understanding of God's Law, and not only his sons but his daughters."<sup>5</sup>

A letter, written in the same century in Egypt by a Jewish woman on her deathbed, exemplifies Abelard's description: "I tell you my sister . . . that I have fallen into a grievous disease and there is little possibility of recovering from it. . . . If the Lord on High should decree my death, my greatest wish is that you should take care of my little daughter and make an effort for her to study. Indeed I know that I am imposing a heavy burden on you. For we do not have the wherewithal for her upkeep, let alone the cost of tuition. But we have an example from our mother and teacher, the servant of the Lord."<sup>6</sup> The historian of medieval Jewry, Haim Hillel Ben-Sasson, has concluded: "Here is an instance of a Jewish family that was certainly not well-to-do in which the women of two generations were educated and saw to the education of their daughters."<sup>7</sup>

Because they believed that study was sacred, Jews made every effort to prolong their children's education. Whereas most of their poor non-Jewish neighbors put young children to work, Jewish parents, even when poor, strove to keep their children in school at least until Bar Mitzvah, thirteen. And once the children started working, no matter what their work, their education was expected to continue. The Jewish theologian Abraham Joshua Heschel quotes a Christian scholar who visited Warsaw during the First World War: "Once I noticed a great many coaches on a parking place but with no drivers in sight. In my own country I would have known where to look for them. A young Jewish boy showed me the way; in a courtyard on the second floor was the *shbitl* [combination of synagogue and study hall] of the Jewish drivers. It consisted of two rooms, one filled with Talmud volumes, the other a room for prayer. All the drivers were engaged in fervent study and religious discussions. . . . It was then that I found out . . . that all professions, the bakers, the butchers, the shoemakers, etc., have their own *shbitl* in the Jewish district; and every free moment which can be taken off from work is given to the study of Torah."<sup>8</sup>

An old book saved from the millions of Jewish books burned by the Nazis, and now at the YIVO library in New York, bears the stamp THE SOCIETY OF WOODCHOPPERS FOR THE STUDY OF MISHNAH [the earliest part of the Talmud] IN BERDICHEV. That the men who chopped wood, an arduous job with low social status, met regularly to study Jewish law demonstrates the pervasiveness of study in the Jewish community.

In the modern world in which general education became widely available and the key to professional advancement, Jews, thanks to Judaism's tradition of intellectual achievement, were in a very advantageous position.

The secularization of this commitment to study among American Jews has produced remarkable results. It is not surprising that the American grandchildren of Jews such as the woodchoppers of Berdichev, though numbering less than 3 percent of the American population, have won 27 percent of the Nobel Prizes awarded American scientists, that Jews are overrepresented in medicine by 231 percent in proportion to the general population, in psychiatry by 478 percent, in dentistry by 299 percent, in law by 265 percent, and in mathematics by 238 percent,<sup>9</sup> that American Jews are twice as likely as non-Jews to go to college,<sup>10</sup> and that they are represented in Ivy League schools over five times their percentage in the population.<sup>11</sup> This Jewish passion for study in turn helps to explain why Jews have the highest income of any ethnic group in the United States, earning 72 percent more than the national average, and 40 percent more than the Japanese, the second highest earning ethnic group.<sup>12</sup>

This unique intellectual achievement is not due, as is sometimes alleged, to some innately superior intelligence among Jews, but solely and directly to Judaism. Though many Jews have ceased to keep the laws of Judaism, the belief in the need for education has remained a value to almost all Jews.



THE CITY OF NEW YORK  
OFFICE OF THE MAYOR  
NEW YORK, N.Y. 10007

February 3, 1984

Dear Mr. Leicht,

Like you, I am a Jew. Not quite so frum, perhaps, but a Jew nevertheless. I mention this to assure you that I write this letter, not in a spirit of divisiveness, but merely in my capacity as Mayor.

The Department of Mezuzah Placement has advised my office that one of their inspectors reports a violation in the building at the above address, in which you are a tenant; namely, that the size of your mezuzah is in excess of City Ordinance 324, Section K, which "forbids placement of a mezuzah in any structure in Manhattan in excess of one-and-one-eighth inches in width and five-and-a-half inches in height."

The inspector, however, indicates that the mezuzah affixed to the frame of your door measures one-and-one-quarter inches in width, and five-and-three-quarters inches in height.

In addition, your mezuzah is encased in plastic, specifically forbidden in Section L of the above-named Ordinance; and its placement is questionable not merely as a violation of a municipal statute, but as a sacrilege against Deuteronomy, which contains the injunction to inscribe the words "upon the door posts of thine house." A check of the tenants roll in the structure at 130 West 57th Street discloses that the space you occupy is not a mikdash me'at, a miniature temple, but is in fact an office. Where, I would ask, is it written that the words shall be inscribed "upon the door posts of thine office?"

Accordingly, and therefore, Mr. Leicht, it is incumbent upon up to remove said mezuzah, surely a violation if ever there was one of our civil statutes, by Shabbos of next week and to replace it with one whose overall measurements are within those as stated above, or I shall reluctantly be forced to issue a summons to you to turn in to the Department all religious articles in your possession, such as mezuzahs, tfillin, talles, yarmulka, phylacteries, prayer books and challah covers.

Yours sincerely,

Edward I Koch

Edward I. Koch\*

EIK:man

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\*The letter was actually written by Stuart Hample, a writer and friend of the addressee.

cont. from page 1

on a date with an observant man, I ordered a cheesburger thinking that I was making a concession (out of respect for him) by not ordering a bacon cheeseburger. And after I had done it, I still did not know what I had done wrong. Another time, an observant date ordered a pasta dish in a restaurant and after eating several bites realized that there was some unidentified meat in the dish. I thought that he would get sick on the spot and found the situation totally amusing. Only now can I appreciate the dilemma and turmoil that the man must have felt.

Another time, shortly after I started at Lincoln Square, I noticed that many of the women wore very fashionable looking hats. I, too, wanted to look as smart as they did so I went out and bought what I thought was an appropriate hat. I wore it the following Saturday and after the service, at Kiddush, several people whom I had never spoken to came up to me and said, "Mazel Tov, when did you get married?" I was so confused and told them that I had not gotten married. Afterwards I went home and asked a friend what they had meant. He told me that only married women covered their heads! Needless to say I was mortified. Now, of course the big shot that I am, I cringe when I see women come in carrying handbags.

The skeletal knowledge I had about Judaism -- its customs rituals and traditions are finally beginning to be fleshed out starting to fulfill my original goals. Little did I know, however, about the wonderful friends I would make and the world of the Sabbath which has opened many new doors for me. Although I am not Shomer Shabbos yet and may never be, this is the first step.

Each week I look forward to the chanting of prayers with increased enthusiasm. I now have one day where the world's atrocities are not allowed in, and the people surrounding me share many of the same values and ethics that I hold so dear.

I always wanted to be able to offer advice or comfort to some of the more novice beginners because I know it would have appeased some of my fears when I started. The most important thing I can tell others is that your enthusiasm and interest will vacillate and change in intensity all the time. There will be many frustrating moments when you think there is so much to learn that it is futile and there are times that you will tell yourself not to change your secular life. You might even feel alienated from many old friends and family members who do not share your sentiments. These are all normal reactions.

I constantly feel pride, however, in how far I have come. Now I am upholding Jewish tradition with understanding and love and am delighted with the many wonderful, new friends I have made. One day, all of the conflicts about the level of observance, women's roles and changes in lifestyle will all be resolved. No matter what happens, I am glad that I found the Beginners' Minyan at Lincoln Square and feel I am a better person and a better Jew because of it.

--Anonymous--

WITHIN THE BEGINNERS' MINYAN FAMILY

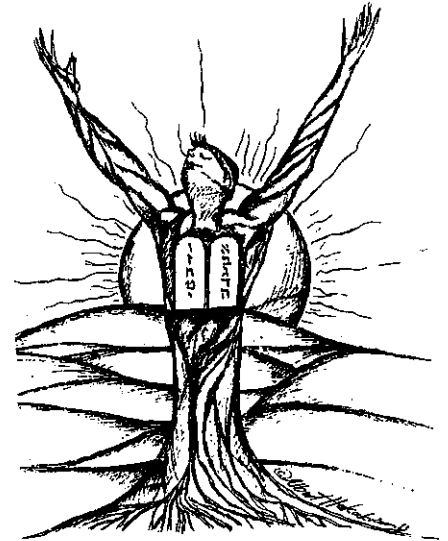
MAZEL TOV

ENGAGEMENTS

Karen Ash to Stephen Klein  
Gabriella Lansner to Elliot Caplan  
Sharon Maza to Eric Rosen  
Marjorie Munsterberg to Charles Gregor

MARRIAGES

Fay Altman to Neal Shapiro  
Sonia Gitis to Ze'ev Dorfman  
Cheryl Goldberg to Jay Knopf  
Lisa Kammerman to Evan Schwadron  
Nurit Kerrigan and Ralph Silverman  
Robyn Levine to Shlomo Malchi  
Naomi Oppenheim to Barry Stern  
Anne and Jeffrey Steinberg  
Carol Zingale to Jonathon Spanbock



BIRTHS

P'nina and Michael Edelhardt on the birth of a son, TUVIAH AVIGDOR SHANNAN  
Nan and Robert Ehrlich on the birth of a daughter, ARIELLA SIMCHA  
Judy and Lloyd Epstein on the birth of a son, OREN MORDECHAI  
Barbara and Shlomo Dov Geweritz on the birth of a son, ELIYAKIM MENACHEM  
MENDEL  
Simone and David Harris on the arrival of a son, JONATHAN PHILIP  
Ohra and Manfred Hahn on the birth of a daughter, BELLA ROSA SHOSHANNA  
Ronnie and Baruch Kramer on the birth of a son.  
Michelle and Joel Karamazin-Comet on the arrival of a daughter, RUTH  
SARAH.  
Lynda and Bob Novick on the birth of a daughter, ELIANA MEIRA  
Ruth and Jack Raisner on the birth of a daughter, SARA NEHMA  
Sara and Meir Rabbani on the birth of a daughter, DANIELLA  
Karyn and Gianni Toso on the birth of a daughter, BATYA MIRIAM  
Roslyn Wroblewski and Mel Silberklang on the birth of a daughter, LARA  
MONIQUE

\* \* \*

CONGRATULATIONS

Allan Leicht for being nominated for an Emmy Award.

\* \* \*

CONDOLENCES

Ellen Cohen on the passing of her beloved father, HOWARD KIEVAL  
Barbara Klein on the passing of her beloved father, BERNIE KLEIN  
Dennis Kleinman on the passing of his beloved father, DR. ALBERT KLEINMAN  
Ronnie Krammer on the passing of her beloved father, HARRY ZIPPER.

\* \* \*

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

Andrea Oppenheim  
Ross Pinsky and family  
Jim Potesky  
Marilyn Rosen  
Glenn Schacher  
Joan Schlissel  
Susan Schneider  
Lisa and Evan Schwadron  
Susan Wind

\* \* \*

STUDYING FULL TIME IN YESHIVOT IN THE U.S.

Susan Isserman  
Michael Klarberg

Linden Nadler  
John Kreisel

**Wednesday, September 26 (Eve of Rosh Hashana)**

Selichot and Morning Services  
..... 6:00 and 6:45 A.M.  
Eruv Tavshilin  
Kindle Rosh Hashana Candles  
..... 6:27 P.M.  
Mincha and Kabbalat Rosh Hashana  
..... 6:40 P.M.

**Thursday, September 27**

Rosh Hashana Services ... 7:45 A.M.  
Tashlich Walk ..... 5:40 P.M.  
Mincha ..... 6:40 P.M.  
Kindle Rosh Hashana Candles not before ..... 7:27 P.M.

**Friday, September 28**

Rosh Hashana Services ... 7:45 A.M.  
Daf Yomi ..... 5:35 P.M.  
Kindle Shabbat Candles ... 6:24 P.M.  
Mincha and Kabbalat Shabbat  
..... 6:35 P.M.

**Saturday, September 29 (Haazeenu)**

Shabbat Shuva  
Shabbat Morning Service ... 8:30 A.M.  
Mincha followed by Shabbat Shuva  
Discourse ..... 5:35 P.M.

**Sunday, September 30 - Fast of Gedalia**

Selichot and Morning Services  
..... 6:45 and 8:30 A.M.  
Mincha ..... 6:20 P.M.  
Daily Selichot and Morning Services  
..... 6:45 and 7:30 A.M.  
Daily Mincha and Maariv .. 6:25 P.M.

**Friday, October 5 - Eve of Yom Kippur**

Selichot and Morning Services  
..... 7:00 and 7:30 A.M.  
Mincha ..... 3:00 P.M.  
Kindle Memorial and Shabbat Yom  
Kippur Candles ..... 6:12 P.M.  
Kol Nidre Shabbat Services . 6:15 P.M.

**Saturday, October 6 - Yom Kippur**

Main Sanctuary ..... 8:00 A.M.  
Auditorium ..... 9:00 A.M.  
Final Shofar Blast ..... 7:12 P.M.  
Daily Mincha and Maariv .. 6:15 P.M.

**Daily Morning Services**

..... 7:15 and 7:50 A.M.

**Monday, October 8 - Columbus Day**

Morning Services .. 7:15 and 8:30 A.M.

**Wednesday, October 10 - Eve of Sukkot**

Eruv Tavshilin  
Kindle Festival Candles ... 6:04 P.M.  
Mincha and Kabbalat Yom Tov  
..... 6:15 P.M.

**Thursday, October 11 - Sukkot**

Sukkot Morning Service ... 8:30 A.M.  
Daf Yomi ..... 5:15 P.M.  
Mincha ..... 6:15 P.M.  
Kindle Yom Tov Candles not before  
..... 7:04 P.M.

**Friday, October 12**

Sukkot Morning Service ... 8:30 A.M.  
Daf Yomi ..... 5:10 P.M.

**SCHEDULE OF SERVICES**

Kindle Shabbat Candles ... 6:01 P.M.  
Mincha and Kabbalat Shabbat  
..... 6:10 P.M.

**Saturday, October 13**

Shabbat Chol Hamoed Sukkot  
Morning Service ..... 8:30 A.M.  
Daf Yomi and Bible Classes . 5:00 P.M.  
Mincha ..... 6:00 P.M.

**Sunday, October 14**

Chol Hamoed Services  
..... 7:00 and 8:30 A.M.  
Daily Mincha and Maariv .. 6:05 P.M.  
Daily Chol Hamoed Services  
..... 7:00 and 7:40 A.M.

**Wednesday, October 17**

Hoshana Rabbah Morning Services  
..... 6:30 and 8:00 A.M.  
Eruv Tavshilin  
Kindle Yom Tov Candles ... 5:53 P.M.  
Mincha and Kabbalat Yom Tov  
..... 6:05 P.M.

**Thursday, October 18 - Shemini Atzeret**

Yom Tov Morning Services  
..... 8:00, 8:30, 9:30 A.M.  
Yizkor Memorial Service at each of the  
Morning Services  
Mincha ..... 6:05 P.M.  
Kindle Yom Tov Candles Not Before  
..... 6:53 P.M.

**Friday, October 19 - Simchat Torah**

Yom Tov Morning Service .. 7:30 A.M.  
Women's Service (Esplanade Hotel)  
..... 9:00 A.M.  
Daf Yomi ..... 5:00 P.M.  
Kindle Shabbat Candles ... 5:50 P.M.  
Mincha and Kabbalat Shabbat  
..... 6:00 P.M.

**Saturday, October 20 (Beraysheet)**

Shabbat Morning Service ... 8:30 A.M.  
Daf Yomi and Bible Classes . 4:50 P.M.  
Mincha ..... 5:50 P.M.  
Daily Mincha and Maariv .. 5:55 P.M.

**Friday, October 26**

Rosh Chodesh Cheshvan  
Morning Services .. 7:00 and 7:40 A.M.  
Kindle Shabbat Candle ..... 5:41 P.M.  
Mincha and Kabbalat Shabbat  
..... 5:50 P.M.

**Saturday, October 27 (Noach) - Rosh Chodesh Cheshvan**

Shabbat Morning Service ... 8:30 A.M.  
Daf Yomi and Bible Classes . 4:40 P.M.  
Mincha ..... 5:40 P.M.  
Daily Mincha and Maariv .. 4:45 P.M.  
(Eastern Standard Time)

**Friday, November 2**

Kindle Shabbat Candles ... 4:32 P.M.  
Mincha and Kabbalat Shabbat  
..... 4:45 P.M.

**Saturday, November 3 (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 .. 4:40 P.M.

**Friday, November 9**

Kindle Shabbat Candles ... 4:24 P.M.  
Mincha and Kabbalat Shabbat  
..... 4:35 P.M.

**Saturday, November 10 (Vayera)**

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

**Friday November 16**

Kindle Shabbat Candles ... 4:18 P.M.  
Mincha and Kabbalat Shabbat  
..... 4:30 P.M.

**Saturday, November 17 (Chayei Sara)**

Shabbat Morning Service ... 8:30 A.M.  
Talmud and Bible Classes .. 3:35 P.M.  
Mincha ..... 4:20 P.M.  
Daily Mincha and Maariv .. 4:25 P.M.

**Thursday, November 22**

Thanksgiving Day  
Morning Services .. 7:15 and 8:30 A.M.

**Friday, November 23**

Kindle Shabbat Candles ... 4:13 P.M.  
Mincha and Kabbalat Shabbat  
..... 4:25 P.M.

**Saturday, November 24 (Toledote)**

Shabbat Morning Service ... 8:30 A.M.  
Talmud and Bible Classes .. 3:30 P.M.  
Mincha ..... 4:15 P.M.  
Daily Mincha and Maariv .. 4:25 P.M.

**Sunday, November 25**

Rosh Chodesh Kislev  
Morning Services .. 7:00 and 8:30 A.M.

**Friday, November 30**

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

**Saturday, December 1 (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 7**

Kindle Shabbat Candles ... 4:09 P.M.  
Mincha and Kabbalat Shabbat  
..... 4:20 P.M.

**Saturday, December 8 (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 14**

Kindle Shabbat Candles ... 4:09 P.M.  
Mincha and Kabbalat Shabbat  
..... 4:20 P.M.

**Saturday, December 15 (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.

**Tuesday Evening, December 18**

Kindle First Chanuka Candle