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VOL. XVII, No. 3

SEPTEMBER 20, 1933

ELLUL 29, 5693

LEADERS' COUNCIL ORGANIZED

Season's Activities Discussed Enthusiastically

Twenty-nine people were present at the organization meeting of the Leaders' Council of the Institutional Synagogue, which was held on Wednesday evening, September 13th, at the Main Building. The gathering was enthusiastic over the tentative program of activities for the coming season presented to them for suggestions and criticism.

Rabbi Philip Goodman, Director of the Department of Center Activities, opened the meeting by explaining the necessary method of procedure in planning a schedule of activities for a Jewish Center. He stressed the fact that the program should meet the needs and interest of the community and that the Jewish spirit should saturate the entire life of the Center. Many participated in the detailed discussion of the tentative program, offering helpful advice and concrete ideas. A definite schedule of dramatic activities, outlined by Mr. Isidore "Booky" Bookbinder, in charge of dramatics and clubs, met with unanimous approval. He announced that the play, *The Two Goyim*, sponsored by the Pickwick Girls, will be presented on October 8th; and, in the near future, the "Institutional Players" will present the *Jazz Singer*. Mr. A. Kirschenbaum offered valuable advice, based upon his many years experience in Jewish Center work.

It was announced that the following people had volunteered their services in various capacities; Miss Sara E. Taitz, Elocution Classes; Miss Regina Feiner, Orchestra and Chorus; Mr. Charles Cohen, Debating; Mr. Sidney Orkin, Art Group; Dr. William Garfield, Photography Club; Mr. Harry Milgrim, Arts and Crafts; Mr. Sidney Brown French Course; Mr. Morris Spitzer, Business Law Course; Messrs. J. Koppleman and L. Rhine, Baal Korei and Junior Cantors Class; Mr. M. J. Bueler, Social Dancing Class; Mr. Jack Rachunow, Biology; and Misses Sylvia Brown, Evelyn Brown, Evelyn Rieger, Bessie Dobrow, Club Leaders.

Mrs. Goodman and Miss Jessie Maron acted as hostesses and served delicious refreshments.

The meeting was adjourned with the decision to meet again within a month; and, with everyone expressing the belief that this would be the "Banner Year for the I. S."

A meeting of the Board of Directors will be held on Tuesday, September 26th, at 8:15 P.M., at the West Side Branch, 148 West 85th Street

NEW YEARS MESSAGE AND GREETINGS OF GOVERNOR LEHMAN

I am happy to extend New Years Greetings to the Jews of the State of New York.

Ordinarily, this would be a holiday season,—one for rejoicing. The situation, however, in Germany, where six hundred thousand people of our Faith have been singled out for destruction, economically, socially, and politically, brings us deep sadness, and grief. Hundreds of thousands of men and women in all walks of life have been ruthlessly and without pity deprived of their means of livelihood and of the primary rights of citizenship. Loyalty, patriotism, service, have all counted for naught. Even the right of an education is now being denied many of the Jewish children and youths, regardless of their intellectual qualifications.

We must dedicate ourselves to the determination to help our unfortunate co-religionists in every way possible; that is a duty and a privilege we must recognize and assume.

We are indeed fortunate to live in a land which guarantees religious and political equality to all of its citizens. These opportunities carry with them corresponding responsibilities which we will fulfill in the future as we always have in the past. In these days of stress let us resolve again to do our full duty as Americans and continue to carry on our traditions of fine American citizenship.

My best wishes to all.

Herbert H. Lehman

CALENDAR OF ROSH HASHONAH SERVICES

Wednesday Evening	6:30 P.M.
Thursday Morning	7:00 A.M.
Thursday Afternoon	
(Mincha Psalm Reading)	4:00 P.M.

TASHLICH

Thursday Evening	6:30 P.M.
Friday Morning	7:00 A.M.
Friday Afternoon	5:00 P.M.
(Mincha Psalm Reading)	

SABBATH SHUVOH SERVICES

Friday Evening	6:30 P.M.
Saturday Morning	9:00 A.M.
Saturday Afternoon	6:00 P.M.

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Friday Evening Light Candles: 6:36

Sedrah for week: "HA-AZINU"

THE SIGNIFICANCE OF ROSH HASHONAH

(Continued from Last Issue)

The Blowing of the Horn

The most outstanding feature of New Years is the blowing of the horn during the morning service. As a matter of fact Rosh Hashonah is referred to in the Torah as "Yom Teruah," "Day of the Blowing of the Horn" (Numbers XX 1, 1). This ceremony gives coloring to the holiday. It is true that the sound of the horn, or "shofar," is not half as loud as that of the trumpet or bugle; but it startles a pious Jew far more than any instrument imaginable. It reminds him of the past and warns him about the future. The very fact that the shofar is made differently, looks differently, and sounds differently, from any other instrument, is bound to attract attention.

The Ten Explanations of the Shofar

On the basis of various verses found in the Bible and a number of rabbinic interpretations, Saadiah Gaon gave us ten different interpretations of the use of the shofar on New Years, namely: 1—It announces the establishment of the Divine Kingdom. (This is appropriate to New Years, because this holiday is the anniversary of the creation of the world; 2—It announces the approach of the Day of Judgment (Day of Atonement); 3—It also reminds us of the obligations we took upon ourselves, when we received the Torah on Mount of Sinai (We are told in the Torah that the sound of the shofar played a great part in the giving of the Torah); 4—It symbolizes the warnings of the prophets, which are compared to the sound of the horn in several places in the Bible; 5—It symbolizes the destruction of the Temple, the foreboding of which was compared by Jeremiaiah to the sound of the horn (Jer. 1V, 19); 6—It is reminiscent of the ram, which was sacrificed by Abraham instead of his son Isaac; thus reminding us of the readiness of both—Abraham and Isaac—to sacrifice what was dearest to them,—the beloved son of the former and the very life of the latter; 7—It reminds us of war in general (Amos 1V,6); 8—It warns us of the final Day of Judgment, which will precede the coming of the Messiah (Obadiah 1, 15); 9—It

foretells the bringing together of all the scattered ones of Israel (Isaiah XXVII, 13); 10—And finally it predicts the resurrection of the departed. (Isaiah XVIII, 3).

The simple blast of the horn brings to the attention of the Jew a number of reminiscences and hopes, and in addition, to that, warns him to improve his conduct. Maimonides explains the use of the shofar in the following words: "Uru Yeshenim Hoktzu Nirdomim," "Wake up you who are asleep, wake up you who are enslumbered!" Yes, the sound of the horn wakes up many a pious Jew, reminds him of our glorious past, calls to his attention the great hoped for future, and warns him that the time has come to improve his ways—for the consequences of repentance are very great.

The Ten Days of Penitence or "Yomim Neroim"

The importance of New Years is greatly enhanced by the fact that it is the beginning of the Ten Days of Penitence, which culminate in the Day of Atonement. Not only the two days of New Years and Day of Atonement are considered "Yomim Neroim," "Days of Awe,"—but also the intervening seven days, for even for these days we have special prayers. The most important of these special prayers are,—"Ovinu Malkenu," which is recited after the silent devotion of the three daily services—except on Saturday; and a number of very short prayers interspersed in the silent devotion of the three daily services. All these prayers contain supplications for a happy New Year. In this connection mention is to be made of the Fast of Gedaliah, which ordinarily immediately follows New Years, and of the Sabbath that falls between New Years and the Day of Atonement. This year, because New Year is followed immediately by a Saturday, the fast of Gedaliah is postponed for the following day, Sunday.

(Continued on Page 3)

GYMNASIUM STAFF STARTS CAMPAIGN

With the slogan "every member bring a new member" the Gym and Pool Staff have inaugurated a membership campaign with a goal of one hundred new house members.

The Gymnasium has been newly renovated and re-equipped and is "just the place" to get into shape for the winter season. The program of activities is so varied and so inclusive that everyone will be sure to find the activity he is most interested in.

Every member bringing in a new member will receive a ten percent allowance of that membership. Here is your chance to get a year's membership free of charge!

TALMUD TORAH AND CLUBS TO AT-TEND MOTION PICTURE ENTERTAINMENT

On Sunday evening, October 1st, at 7 p.m., the Institutional Synagogue will act as host to the members of the Talmud Torah, Clubs, their parents and friends, at a Motion Picture Entertainment, in the Auditorium of the Main Building, 37-43 West 116th Street.

A varied program has been arranged for the large audience expected to attend the first activity of the season. It includes the latest motion pictures of Palestine, comedies, and, as an added feature, a reel of Institutional Synagogue activities will be shown.

Congressman Isaac Siegel and Rabbi Herbert S. Goldstein will address the audience.

There is no admission charge to this motion picture show. Tickets may be obtained from the office.

THE SIGNIFICANCE OF ROSH HASHONAH

(Continued from Page 2)

"Tzom Gedaliah", Fast of Gedaliah

The Fast of Gedaliah is observed in commemoration of a national calamity that befell the Jews at this time of the year. Its connection with the Ten Days of Penitence is merely a matter of synchronization.

Nebuchadnezzar appointed Gedaliah as the ruler of Judea after he destroyed the First Temple. Gedaliah was an upright man; but a group of Jewish fugitives who returned to Palestine after Nebuchadnezzar left the country, for reasons unknown, committed the terrible crime of killing Gedaliah—thus destroying the remaining pitiful Jewish power in Palestine.

Sabbath "Shuva"

The name of Sabbath "Shuva" is based on the first word of the prophetic portion chanted in the synagogue on that Saturday. "Shuvah" means return—return to heaven through repentance and proper conduct; and such a prophetic call is obviously most appropriate for the Saturday that follows New Year and precedes the Day of Atonement. This year Sabbath "Shuva" follows New Years immediately.

I. S. GREETINGS

In behalf of the Officers and Directors, I extend sincere wishes for an active and prosperous New Year to all the members and friends of the Institutional Synagogue.

ISAAC SIEGEL, *President*

Rabbi and Mrs. Herbert S. Goldstein wish the Directors, members and friends of the I. S. a Happy and Spiritual New Year.

In behalf of the Executive Office, Faculty of the Talmud Torah, Staff of the Educational-Social and Physical-Education Departments, we offer our best wishes for a New Year of Happiness, Health and Prosperity.

ABRAHAM BERNSTEIN,
Executive Director

RABBI PHILIP GOODMAN,
Principal and Director of
Educational-Social Department
BERNARD WOLKEN, *Director,*
Physical-Education Department

Mrs. Annie R. Morris, President of the Sisterhood; Mrs. Isaac Siegel, President of the Women's League; Mrs. I. Stein, President of the Parents' Association; Miss Esther Garfunkel, President of the Daughters of the I. S.; Mr. S. Shiras Hauer, President of the Men's Club; and Miss Eva Stein, President of the Junior League, wish all their members and friends a Happy and Successful New Year.

EXHIBITION IN LIBRARY

An exhibition of the ceremonial objects of the High Holy Days is now being held in the Library. This exhibition is particularly interesting in that it shows the various instruments, costumes, and books used in the special rites of the High Holy Days.

The exhibition is self-explanatory and may be viewed daily between the hours of 4:00 and 10 P.M.

INSTITUTIONAL SYNAGOGUE

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The above card must be mailed in to the office before September 29th, preferably sooner, so that they may be had for the Memorial Services.

ARUB TAVSHILIN THIS WEDNESDAY

STARVING THE SYNAGOGUE

Responsibility of Maintaining Religious Institutional Life is a Challenge to Our Heritage

By DAVID A. BROWN

During the past several years, one of the greatest sufferers from the depression has been the synagogue. Budgets have been cut to the bone and, in some cases, it has been necessary to scrape the bone.

Rabbi's salaries have been cut—and the word "cut" does not describe what has happened to some rabbis' salaries. Many of them have had to take promises to pay.

Other employees have been compelled to work for starvation wages.

Sabbath school teachers have been reduced to a minimum number, and those who were kept on are either being paid a pittance or continue their work because of a spiritual urge.

Organizations that are part and parcel of the synagogue, and are wholly dependent on the synagogue or the members of congregations, have had to beg, plead, and in some cases threaten, in order to receive any support whatsoever. Indeed, hundreds of congregations have refused to pay anything at all. Organized religion, the structure of which has been built up since Jews first came to this country, has suffered a blow from which it will take a long time to recover, unless the synagogue Jews, those who feel their Jewishness to the extent of supporting their religious institutions, awaken to the danger confronting them.

The Jew is fundamentally a religious entity. Through centuries of prosecution and persecution, his religion has sustained him. The synagogue has been his haven of refuge, the rabbi his spiritual leader and comforter. There, in the midst of his fellow worshippers, the Jew could beat his breast and cry out: "How long, O Lord, how long?"

We need the institution of the synagogue and all that it stands for as much today as at any time in our past. The forces of hate are once more reassembling, and their destructive poison is being spread in lands and among people with a history for intelligence and culture.

There are many answers here and elsewhere to the attacks upon us, and those answers will continue to be made, but there is one answer that speaks with a power and a force over and above any other—that of the spiritual quality within us, the worship of the God of our fathers and the upbuilding of our synagogue and religious institutions.

To neglect or to be careless with our religious life is to plead guilty to some of the charges that are being made against us, so that our answer must be a greater religious life, a finer religious life.

No Jew, no matter how far removed he may be from his religion, or the synagogue, but that he still retains the spark that can be fanned into a flame. Those of us who feel keenly the part religion plays in the life of the Jew have the special responsibility of maintaining our religious institutions, so that all Jews, even those who have fallen away from us, will have an opportunity to worship in the house of God with their fellow Jews.

We are about to enter the period of our Holy Days, Rosh Hashonah and Yom Kippur. Prayers of many kinds will be offered to God on high—prayers of thankfulness for blessings bestowed upon us, prayers for forgiveness for our sins. We will pray that those who have and would persecute us may be given the light to understand us. These are prayers centuries old and will continue as long as Jews maintain a religious life.

One special prayer should be offered by every worshipper in every synagogue in all of America—that he be given the understanding to place the proper valuation upon the importance of the synagogue and religious institutions in the life of the Jew, and that he—individually, and collectively—assume the responsibility of maintaining our religious institutional life on the highest standard.

We must stop starving the synagogue. It is a challenge to our heritage as a God-like people.

—American Hebrew

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To Rabbi and Mrs. Herbert S. Goldstein and Family, officers and members of the Institutional Synagogue, to our many friends, and Kol Yisrael, we wish a very happy and prosperous New Year.

Mr. and Mrs. S. M. GRUNDWERG & FAMILY

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