

West Side Institutional Review

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Tishre 21, 5705

MODERNITY, BROADMINDEDNESS AND RELIGION

By Rabbi Herbert S. Goldstein

We hear the words 'Modernity' and 'Broadmindedness' used promiscuously as alibis for religious infidelity. Religion seems to be entirely out of date, as if it were an anachronism. Religion refers to the past and urges the acceptance of old ways in a new era. Science focuses our attention upon inventions and discoveries, upon automobiles, airplanes and new chemical formulas. It is this striking contrast between religion and science that causes us to look upon religion as medieval. We see ourselves and look at pictures of our ancestors and feel they have been outmoded. What we fail to understand in all this is that whilst it is true that the world has changed for man, and changed rapidly, man has changed but very little, or as Raymond Blaine Fosdick put it, we are as "The Old Savage in the New Civilization." We are still creatures of passion, and when that is aroused, we employ all the new implements of scientific discoveries and inventions, for untold wholesale slaughter.

Modernity is a relative term. The modernity of today may be the antiquity of tomorrow. The new is not necessarily the true. When we urge people today to be religious, to become more scrupulous they reply "Be broadminded." Broadmindedness has come to mean an attitude which prompts one to give up scruples, to shirk from duties. The term 'broadminded' thus used is a misnomer rather for narrow-mindedness, a rebellion against all things which involve inconvenience.

What the world sorely needs today is more religion and not less of it. Religion must lead mankind and not apologetically trail behind it. Religion implies a two-fold dutiful relationship, between man and God on the one hand and between man and man, on the other. The means toward these ends are represented by the tenets of religion. More commandments imply more observance, and more observance begets the highest type of individual, as evidenced by the saint and his saintliness.

We have advanced scientifically but have not kept pace spiritually.

(Continued on page 2)

Rabbi and Mrs. Herbert S. Goldstein At Home

In accordance with their annual custom, Rabbi and Mrs. Goldstein will entertain the entire Congregation at their home Saturday afternoon, September 29th, from 4 P.M. to 6 P.M. Rabbi and Mrs. Goldstein reside at 229 West 78th Street. They are anxious to meet and greet all worshippers, old and young, of the W.S.I.S.

FROM THE RABBI'S MAILBAG

Dear Rabbi:

Were one inclined to doubt for a moment the existence of an All-Wise and a Just God. Today's contrast between Wainwright and Tojo should dispel such a doubt, for truly may Wainwright repeat the prayer of his great prototype, the Warrior King and Sweet Singer of Israel, when beset by enemies, he cried out, "In my distress, I cried unto the Lord, and He heard me". (Psalms CXX, 1). Tojo, lying in his pool of blood brought on by the poor fingering of the trigger, might also repeat the cry of anguish of his prototype, the Chief Magician (of that Pharaoh, who knew not Joseph and who would not listen to Moses and Aaron), when he exclaimed "This is the finger of G-d." (Exodus, Chap. VIII, 19).

Truly, the Almighty has this day glorified the humbled fallen-one and has humbled the arrogant mighty-one.

Joseph Elias Davidson

My dear Rabbi Goldstein:

On behalf of the Federal Council of the Churches in America, may I extend to our Jewish brothers in this sacred hour our greetings and our love. In these high moments of the Jewish year, when the Jewish people think in terms of the terrible tragedy of recent years, it is our profound hope that the faith in the Father of us all may so sustain us that we may forward to the future without fear and in the confident hope that brotherhood and justice may come alive in the practices of all men everywhere.

With very real respect, believe me.

Very sincerely yours,
B. BROMLEY OXMAN

"SHEMINI ATZERES" and SIMCHAS TORAH"



"Shemini Atzereth" means the Eighth day of Retention, and the nearest parallel to this festival is what is called a farewell party. The festival lasts two days — the first day is called "Sheminit Atzereth," and the second "Simcha Torah."

On "Shemini Atzereth" we read the philosophical Scroll of Ecclesiastes before the reading of the Torah. Memorial Services for the departed are held. We pray for rain in the "Mussaf" service.

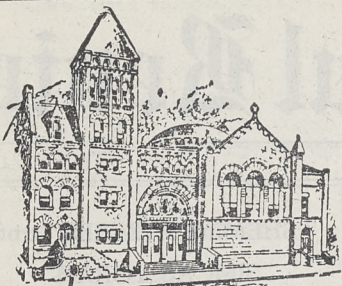
"Simchas Torah"

Simchas Torah means rejoicing over the Torah. We complete the Torah on this day and begin it over again, and we rejoice on that account. This notable event is celebrated in the evening and morning by seven joyful processions in the Synagogue (Hokofath). These seven processions are patterned after the processions around the City of Jericho (Joshua: 6). The children take part in these procession, following the Scrolls, carrying flags and joining in the songs of praise and rejoicing.

For the Simchas Torah readings three Torahs are used. In one the Torah is completed, and the man called up for the reading of the last verses is called "Chason Torah" — the Bridegroom of the Torah; in the second the Torah is begun again, and the man called up for the reading of the beginning is called "Chason Bereshith" — the Bridegroom of Bereshith, while in the third the portion dealing with the holiday is read. It is customary for the two "bridegrooms" to serve as hosts for the entire Congregation, at a collation in honor of the Torah.

TROOP 530

All boys 12 years old or older are invited to attend the first meeting of Boy Scout Troop 530. This meeting is to be held Tuesday, October 9th at 7:30 P.M. at the Synagogue.



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Rabbi H. S. Goldstein Editor
Rabbi Philip H. Singer Ass't. Editor
Morris Jablow Managing Editor

TORAH AND KNOWLEDGE

To enter into the real spirit of Simchas Torah, one must understand the place of Torah in the Jewish heart. For the term Torah means more than a Code of Laws, albeit divine in origin and hence perfect. It means more than study necessary to its understanding and application in life. It means more than devotion to truth, to knowledge for its own sake, an ideal toward which the expression "Torah Lishmoh" testifies. It means more than the gathered wisdom of its many interpreters. Torah, as conceived by the Jew, contains in its essence all wisdom, divine as well as human. It is the embodiment of the sum total of eternal truth and knowledge. "Turn it over and over again," say the Sages, "for everything is in it yes—**everything**. The utmost that the wisest of mortals can do, is to isolate one drop from the vast ocean of divine omniscience, to analyze that, and approach to an understanding of the whole.

What wonder then the Jew, full of awe and reverence, devotes a special day to rejoice over his Torah, and renew once more his allegiance to G-d, thus sustaining his spirit for the rest of the year. P. H. S.



229th COMMANDMENT

"Thou Shalt Not Rob"

II

By Rabbi Herbert S. Goldstein

The Law further states that if one was robbed in a City and the robber wants to return the thing to him in a wilderness the owner may refuse to take it there, because he may be held up once more in such a place, or it may be difficult for him to bring it back to the city in safety. If one returns money without the owner's knowledge, he has fulfilled his obligation. Not so however is it with animals because the owner will not know which animal was taken and therefore will be unable to keep stricter watch over it. Heirs of a robber are obliged to return anything which their parents robbed or make restitution. If one bought any-

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thing from a person known to be a robber, then the buyer must restore the goods or make money repayment for the thing robbed. Of course the buyer may have a Din-Torah with the robber to be repaid fully. However, if the robber was not known to be such, then the buyer may return the robbed article but the original owner must pay for it, because the buyer was innocent when making his purchase. In the case where the robbed person lost hope of recovery and at the same time the article was sold to a third party, then it remains and belongs to the third party and the robbed person may have a Din-Torah with the robber.

This prohibition refers to male and female alike. One who transgresses it has broken a negative commandment but does not receive stripes because it is a negative commandment which can be remedied by a positive commandment, "And he shall return the theft," (or its value) Levit. 5:23. If one denied that he robbed and swore falsely then he must pay a fine of one fifth which amounts to one fourth of the principle, as for instance, he robbed one of \$100, he pays \$125 (and in addition must bring a guilt offering).

MODERNITY

(Continued from page 1)

In my judgment there is an underlying psychological reason for this lack of parallelism and balance between religious progress and physical progress. The fundamental notion in the realm of the physical is to look back at the past as error. This method has been applied to religion, and since religion fundamentally represents the past, it has mistakenly come to be regarded as outworn and in error. It must be remembered however, that science always looks ahead for the true and perfect way, whilst religion always looks back to Sinai for the revealed true and perfect way.

In conclusion, I should like to tell the following story. "In the days of the fire-worshippers, children were thrown into the fires as offerings. When the children began to cry, drummers were called in to beat upon their drums to drown out the plaints of the children. So, today, when our consciences are stirred as to our religious backslings, we bring forward

the words 'modernity' and broad-mindedness' to drown out the voice of conscience. My friends, if we are in earnest, we must realize that religion is not a matter of ease. Quite the contrary it has its exactions, its inconveniences eventually make for satisfaction here, and reward in the hereafter."

PRAYER SCHEDULE

Shemini Atzeres

Light Candles Friday	6:26
Mincha	6:15
Saturday morning	8:30
Jr. Congregation	10:00
Mincha	6:20
Light Candles Saturday Night ...	7:16
Sunday Morning	8:30
Jr. Congregation	10:00
Mincha	6:30

DAILY SERVICES

Morning	6:45, 8:00, 8:30
Mincha	6:25

NOTE:

If we go back to Eastern Standard Time from October 1st, time of Mincha, one hour earlier.



Israel Kestenbaum



Lester Udell



William B. Herlands

SIMCHAS TORAH CHASANIM

We are glad to announce that the Congregation has honored the following members. Mr. Israel Kestenbaum as Chasan Torah, Mr. William B. Herlands as Chasan Breshis and Mr. Lester Udell as Chasan Maftir.

BLUE N' WHITE

The "Blue N' White", a Jewish Youth Group for girls over sixteen and a half years and boys past seventeen will hold its first meeting of the season on Saturday night, October the 6th. New members are cordially invited.

TALMUD TORAH NOTES

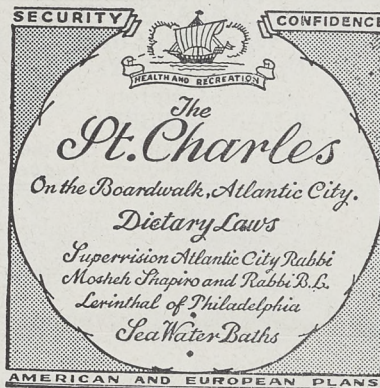
Although classes are now in session, it is not yet too late to enroll for the Talmud Torah and High School classes. A special beginner's class has been formed for boys and girls above the age of 11. Now that the preparations for the Festivals are over, there should be no delay in enrolling your child in our Talmud Torah.



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CHATS ABOUT W.S.I.S.

By Morris Jablow

Those of you, our readers, who were present in our Synagogue on Yom Kippur must have been delighted with the magnificent spectacle when, in response to the appeal by Rabbi Goldstein and our president, Lester Udell, our seat holders so generously and freely made donations to our Institution.

However, this demonstration evoked within me a sobering and solemn thought as I realized the tremendous responsibility placed upon us by the generous action of our friends. By this vote of confidence, they clearly expressed to us the unspoken demand that we expand and increase the services which we are rendering to this community. That we continue to exert yet greater efforts to attract to our Institution both the young and the old residents in this vicinity and inspire them with loyalty to Traditional Judaism.

By freeing our buildings of all debts — which will soon be an accomplished fact — the opportunities for rendering greater service will be made easier from a financial standpoint, but will involve more serious and earnest study and application.

May the Almighty grant that we have the will and the ability to carry out this mandate.

GETTING PERSONAL

Chaplain Emanuel Lifschitz and family paid the Congregation a visit and occupied the pulpit on the second day of Succos . . . It felt like old times . . . Our best wishes for a speedy and complete recovery to Mrs. Annie R. Morris . . . For the splendid service to the hundreds of people who come into our Succah to make Kiddish, we are indebted to the following: Mrs. Maurice Greenstein, Mrs. Annie R. Morris who did her share though she is not well, Mrs. Harry Ward, Mrs. Reisman, Mrs. Harry Cohen, Miss Bessie Abrams, Miss Josephine H. Goldstein, Miss Tillie Lewton, Mrs. Morris Jablow, and Mr. Harry Cohen and Mr. Isidore Lauer . . . Hearty thanks to David Ullman who supplied us with linens for the Succah and also lent us his truck to freight the foliage . . . Your deeds have a fine fragrance . . . A real Oneg Yontov was had by all who joined the WSIS Succah family . . . Lou G. Siegel supplied the Matamim—fine meals . . . Isidore Lauer with his Zmiros and Rabbis Singer and Hurwitz, Mr. Kestenbaum and Mr. Beier with some wise and entertaining remarks . . . Sorry we could not accommodate the whole WSIS family. Please G-d next year we will celebrate together in one Succah in Palestine . . . Happy to see in the Synagogue Marvin Etra back from overseas, also Jerome Margareten, Mortimer Kamerman, Harold Wald, Mac Cohen . . . Buddy Udell sure looked swell in his civilian grey suit . . . Where did you get it? At Udell's? . . . Mazeltov to Mr. and Mrs. Chas. Bendheim upon the birth of a daughter, Judith (and not Sibyl) Sandra and to grandparents, Mr. and Mrs. Siegfried Bendheim . . . Congratulations to Mr. and Mrs. Herring upon the celebration of their wedding anniversary . . . Mrs. Dinah Luloff is ill . . . Wishes for a Refuah Shlomeh . . . A belated Yashor Koach to our director, Elias Jacoby for his assistance to Rabbi Singer on Yom Kippur in conducting the extra Yizkor services for about 700 people and to Jack Berlin for his fine ushering . . . He was on his feet all the time and all over the Synagogue . . . Happy birthday to our president Lester Udell.

CONDOLENCE

Our deepest sympathies to the families of MR. EMIL SERCUS and MRS. SARAH LAKIN upon the loss they have recently sustained.

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