

West Side Institutional Review

Vol. IX, No. 6

Friday, October 12, 1945

Cheshvan 5, 5706

SEDRAH OF THE WEEK

By Rabbi Herbert S. Goldstein

Noah — נח

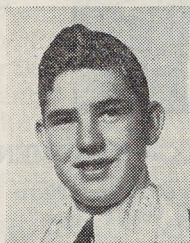
"NOAH," so called because of his geniality, which was a good and a bad trait. Bad, insofar that he tolerated his contemporaries, and did not try to improve them; and good, because he was personally an upright man. The names of Noah's children ought to follow immediately, after the words, "These are the generation of Noah." From this we have, as Rashi says, our doctrine of **זכר צדיק לברכה** "the mentioning of the righteous shall be for a blessing." Therefore immediately after Noah's name his virtues are recorded, so that he may be remembered as a blessing.

The Rabbis in the Talmud give two explanations of this verse. One explains it as derogatory and the other as laudatory. Rabbi Judah says that Noah was righteous only in comparison with those of his own generation. Rabbi Nehemiah says that it he was righteous amid the environment of the generation of the flood how much more righteous would he have been had he lived together with Moses and Samuel.

"Noah Walked With G-d." He went where G-d was already known but did not make an effort to illuminate the dark places with the idea of G-d, whilst as we read in Genesis, Chapter 17, Verse 1, "Abraham went before G-d", illuminating the dark places by introducing the belief in one G-d.

"Olive Leaf." Previously the dove received the sweets from man. The olive leaf is bitter. This teaches us, as our Rabbis say, "that it is better to receive the bitter from G-d than the sweet from man." Another interpretation is that she preferred her bitter food in freedom rather than the the sweet food in confinement. She demonstrated how precious freedom is. The olive branch was a sign that the troubles were over. Offering an olive branch has since been used as a figure of speech to indicate the making of peace.

BAR MITZVAHS



Michael Ende

Our heartiest congratulations to Mr. and Mrs. Ende and to Mr. and Mrs. Soifer upon the Bar Mitzvah of their sons Michael Ende and Leonard Soifer which will be held this Shabbos in our Synagogue.



Leonard Soifer

REGISTER NOW FOR COURSES IN LAYMEN'S INSTITUTE

All adults, both men and women, who wish to supplement their knowledge of Judaism are urged to register in our Laymen's Institute. The traditional degree of Chaver will be conferred upon the completion of the required courses. Registration for the Fall term will be conducted during the period of Oct. 14-23 under the auspices of the Registrar, Rabbi Singer. Classes will begin on Wednesday, Oct. 24th. You may register by mail by checking the course preferred.

List of Courses

☐ What Is Judaism?

(Monday Evenings at 8:40)

The purpose of this course is to afford an open discussion on the various aspects of the Jewish religious theology and practice. It is intended to stimulate spiritual living.

☐ Beginners Hebrew:

(Monday Evenings at 7:45)

This course is designed to acquaint pupils with a reading knowledge of Hebrew so that they may be able to follow the Services in an Orthodox Congregation.

☐ Intermediate Hebrew:

(Monday Evenings at 7:45)

This course is intended to meet the problem of those who know how to read Hebrew but do not know how to translate their prayers. Both, a condensed knowledge of Hebrew grammar and a limited vocabulary, will enable the student to comprehend his prayers more readily.

☐ Advanced Hebrew:

(Wednesday Evenings at 9)

This course is intended for those who have had some training in Elementary Hebrew Grammar. Special emphasis will be put upon acquiring a working vocabulary, developing conversational ability and writing short compositions and letters.

☐ Yiddish:

(Wednesday Evenings at 9)

The course in Yiddish is intended to acquaint the American born with the mother tongue of millions of their brethren and sisters. The course will give a reading, speaking and writing knowledge of Yiddish to those who attend.

☐ Highlights of Rashi and other Commentaries and the Weekly Portion of the Law.

(Thursday Evenings at 8:45)

This course is designed to acquaint the student with the vast field of Bible commentaries, demonstrating how each reflected the religious and cultural temper of his age and served a particular purpose.

☐ Books That Have Made Judaism: (Thursday Evenings at 8 P.M.)

The purpose of this course is to describe and evaluate the Masterpieces of Jewish literature from the ethical, philosophical as well as religious viewpoint.

☐ Movements and Trends in Jewish History:

(Thursday Evenings at 9)

A survey of the political, social, cultural and religious development of the Jewish people from its inception to the present.

☐ History of the Jews in American Democracy:

(Monday Evenings at 7:45)

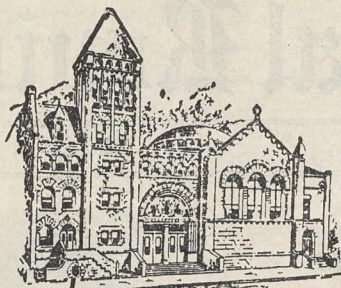
An analysis of the forces making for and against democracy at the different stages in American history, and of the position and contributions of the Jews to critical issues in different fields as an integral part of the national scene.

Considerable attention will be devoted to the Jewish community of New York City.

Application for Laymen's Institute.

I wish to register for the courses I have checked.

Name



WEST SIDE INSTITUTIONAL REVIEW

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

CONGRATULATIONS TEMPLE EMANUEL

When a mother would say to her son, "Why don't you go to Schule and Daven Mincha and Maariv," the son would say little or nothing, or reply disrespectfully, "I am not so orthodox."

It was really heartening to read an advertisement in last week's "New York Times," that Congregation Temple Emanuel will hereafter conduct Daily Evening Services. We do not know what prompted this new move, but we do know that all of us are noting with deep concern that our people alas are fastly losing their vocation of being a praying people. "The voice is the voice of Jacob (in prayer), and the hands are the hands of Essau (in war)."

The University of Denver, in a national survey has reported to our utter shame that only 18% of the Jewish people attend their respective house of worship for prayer-service.

We hope that many a Jew who has been derelict about his evening prayer will be heartened by the action of Temple Emanuel.



THE 230th COMMANDMENT "The Wages Of A Hired Man Shall Not Abide With Thee"

By Rabbi Herbert S. Goldstein
II

If one gave his garment to a tailor for repair and the work is finished, so long as it is in the possession of the tailor and he did not demand payment, and there is accordingly a delay in payment then the commandment is not transgressed. In other words, one must demand payment before there can be a transgression of the commandment. The reason that the Torah demands prompt payment is because the laborer may need it for his immediate sustenance and support. If he does not demand

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prompt payment it is an indication that he does not need it immediately. However, we have it as a general law in our religion that payment must be made within thirty days. One is obliged to make payment as soon as the demand is made for we read in the Book of Proverbs one should not say to his neighbor, "Go and return," and I will pay some other time.

As a rule where an oath is imposed the person who takes oath does not pay. There is an exception in regard to an employee or a hired servant (even if he is a minor.) If he takes an oath that he has not been paid he is believed and the employer must pay. This refers only during the period of work because during that time the employee's mind is on getting paid whilst the employer's mind is busy on other matters and may have forgotten. However, after, the whole day (24 hours) has passed, the employer is believed. If one transgresses this commandment by failing to pay a hired servant on time, he breaks the commandment, "In the same day thou shalt give his hire", and the negative commandment, "Neither shall the sun go down upon it."

Does The Scientific Explanation Of The Rainbows Contradict The Bible?

By Bernard Schapiro, M.D.

In this week's Sedrah we read the following paragraph: "G-d said to Noah: 'When the clouds will gather in the sky over the earth and the bow will be visible in the clouds, I will remember my covenant between myself and you and the waters shall never again become a flood to annihilate all flesh.'"

Every year when this paragraph relating to the rainbow is read, I remember a conversation which I had years ago, with a professor of science. Sarcastically referring to the biblical tale of the rainbow, he said to me: "You, a doctor and a scientific research man, pretend to believe in such fairy tales, in our time when every school-boy knows that a rainbow is brought about through the refraction of the sunlight into the colors of the spectrum. What has that to do with G-d's promise never again to bring a flood upon the earth?" "You are quite right," I answered, "but what the Bible tells us is in no way contradictory to the findings of science. It is true that the

appearance of the rainbow is a result of sunlight-refraction through the clouds. But we should not be quickly satisfied with the first explanation at hand. Let us go one step further and consider the rainbow phenomenon logically. The appearance of a rainbow signifies that after a struggle between sun and rain the power of the sunrays has been strong enough to penetrate the clouds and to stop the rain. The fact that a flood can not be brought about without persistent rain, and rain can not prevail when a rainbow appears, the rainbow phenomenon best demonstrates from the physicist's viewpoint the impossibility of a flood. Therefore, G-d chose the rainbow as the most adequate token for his promise to destroy never again all life on earth through a flood.

This is one example of many, where at first thought science seems to contradict the Bible. If one thinks but one step further, one realizes that science not only is not in contrast to the Holy word but, on the contrary, the deeper meaning of the Bible is seen in its true light.

DONORS FOR FOOD FOR JEWISH CHILDREN IN EUROPE

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WOMEN'S LEAGUE RESUMES REGULAR MEETINGS

All the women of the Congregation are cordially invited to attend the next regular meeting of our Women's League which will be held at our Building on Monday afternoon, October 15th, at 2:15 o'clock.

At the Social Hour which will follow the meeting, Mrs. Harry Millstein will be hostess, in honor of the return of her son-in-law, Marvin Etra, from overseas.

PRAYER SCHEDULE

Portion of the Week: **Noah**

Friday Lighting Candles 5:01
Mincha 5:10
Saturday morning 9:00
Junior Congregation 10:00
Rabbi Hurwitz's class 4:15
Rabbi Singer's class 4:15
Mincha 5:15
Sabbath Terminate 5:52

Daily Services:

Morning 6:45, 8:00, 8:30
Mincha 5:10
Class in Shulchan Aruch conducted by Rabbi Goldstein will follow.

YOUNG FOLKS MINCHA SERVICE

The first Young Folks Service of the year will be held tomorrow afternoon and will be conducted by Hillel Meyers, Reader of the Torah; Charles Bendheim, Chazon, and Shepard Levmore, speaker.

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CHATS ABOUT W.S.I.S.

By Morris Jablow

On Saturday, Shemini Atzeres, Sept. 29th, an appeal was made in our Synagogue by Rabbi Goldstein, Lester Udell, our President and Max E. Sanders, our Vice-President, for funds to provide for Kosher Food to be sent to the Jews of Europe.

If you, our readers, were present in the Synagogue you would have heard the most stirring eloquence which came straight from the hearts of the speakers. Those present were moved to tears when the need and urgency for help was described.

It is the tradition of the Jewish people to aid and succor the needy and we feel that you do not need any persuasion to respond readily and generously to a meritorious cause like this one.

Many of those present have already sent us their contributions.

All of you will want to participate in such a humane and charitable project. You can add a personal touch by sending a signed message with each package costing \$5.

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GETTING PERSONAL

Oh boy! What a Shabbos we had last week . . . A Bar Mitzvah . . . David, son of Mr. and Mrs. Joseph Geldzahler . . . and then the Chassanim Party. Our Chasan Torah besides being a master Bal Tekiah is a master chef . . . what good gefilte fish . . . Naturally Mrs. Kestenbaum helped him . . . Did Sylvia have a hand in it too? Then the speeches began . . . Rabbi Singer started . . . sort of gave the keynote and was followed by Gustave Roth, Harold Kaplan, Max E. Sanders, Sam Beier, Ivan Salomon, and Irving Kobrin . . . Mrs. Samuel W. Siegel pinch-hit for her husband . . . and plugged the Women's League Luncheon on December 11th at the Ambassador . . . and also the Yeshiva Ohr Torah of which her husband is the president. . . . Mr. Bernard Lax, who like his candy which he donated for Simchas Torah and The Chassanim party was colorful and sweet . . . Then the guests of honor, the Chassanim, Lester Udell, William B. Herlands, and Israel Kestenbaum delivered interesting talks, no not talks, orations. . . . Selig Edelman spoke in a homiletic vein . . . "Pop" Wartels was speechless after the news of the tie between the Cubs and Tigers . . . Morris Jablow delivered a favorable speech . . . Cantors Yavneh and Lauer supplied the Zmiros . . . Naturally Rabbi Goldstein mastered his toastmastering . . . Greetings to the new Women's League corresponding secretary, Mrs. Samuel Roskind . . . Also to Mrs. Aaron Neustadter upon her being elected president of the Manhattan group of the Women's Division of Mizrachi . . . Glad to hear that Mrs. Malcolm Toch has recovered from her recent illness . . . Sorry to see John Gell missing at the Synagogue. May he have a "Refuah Shelaymaw." Our prayers are with Siegfried Bendheim for his well-being . . . Welcome to Mrs. Regina Margareten and her daughter Mrs. Yetta Landau as well as to Moe and Lee Langer and Mrs. Irving W. Karpf, and Mr. and Mrs. Max Moskowitz . . . We were delighted to see Morris Levinson who met with an awful accident and who Thank G-d is back in Schule . . . Congratulations to Mr. Barnett Jaffin husband of our loyal Women's League member upon his 70th birthday. Many happy returns . . . Nice seeing Jules and Phylis Cohen in Schule (we got you into the review finally). Also glad to see Betty Bernstein . . . tickled to see Dan

Schechter in Synagogue . . . Happy birthday to Cyrus Israel Yavneh, the youngest of the Yavneh brood . . . Estelle Jablow Plung was delighted to hear her Sgt. Nathan Plung, her husband's (Master's) voice when he arrived in Boston from overseas the other night . . . Mazeltov to Lillian Goldman and Herman Liverant . . . they were engaged . . . Happy wedding anniversary to Mr. and Mrs. Philip Frankel . . . Good luck to Max M. Horowitz who left for a trip to Mexico . . . Happy birthday cards to I. J. Bernstein, Charlot Kaim, Nat Jaffe, Denise Mirken, Lois Jane Ullman, George Samuel Greenstein, also to mothers and daughters Mrs. Max E. Sanders and Betty and to Mrs. Max E. Sanders and Betty and to Mrs. Etta Jaffin and Mrs. Sylvia Singer . . . Special mention to Leopold Hirsch for his fine speech at the Rabbi's home on Shemini Atzeres.

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