

West Side Institutional Review

Vol. XI, No. 4

Friday, October 3, 1947

Tishri 19, 5708

FAITH AND REASON

"The Thirteen Principles of Faith"
By Rabbi Herbert S. Goldstein

VI

"I believe with perfect faith that all the words of the prophets are true."

The first five Principles of the Faith as laid down by Maimonides deals with the Existence of G-d. The second group which we are now beginning to explain deals with Revelation.

Our Torah rises or falls with the acceptance of this principle, namely that G-d has communicated to man His will. If G-d is so transcendental, as the opponents of the Torah would make Him to be, so as not to communicate His will to humanity, then our Torah would have no binding force. Then too, the Universe becomes merely an aggregate of blind forces, which it is unfortunately today, — because mankind has left G-d out of its counsels. Those who do not regard the Torah, the Revelation, as the source of the human mind, have no binding reason, no categorical imperative for its observance. Why should one make sacrifices to observe if it is merely the figment of human imagination or reason which changes, as the times change? "All Revelation is supernatural. We cannot really know G-d except as He desires to be known, and make Himself apprehensible. No view of G-d that grew up 'of itself' in the human mind, owing nothing to G-d's self-disclosing action, could have any value". (Wobbemain).

"G-d reveals Himself also in nature, in the power and wisdom displayed in its phenomena. He reveals Himself in the history of Israel. He reveals Himself in the intelligence of man. In all these cases the revelation is made to all alike. Those who have eyes may see; those who have ears may hear, and recognize, everyone according to his capacity, the presence of the Almighty, in the working of the laws of nations, and in the life of every individual person. In all these cases we can test and prove the revelation by ourselves, and need not exclusively rely on authority. When, however, a Divine communication is made to one privileged

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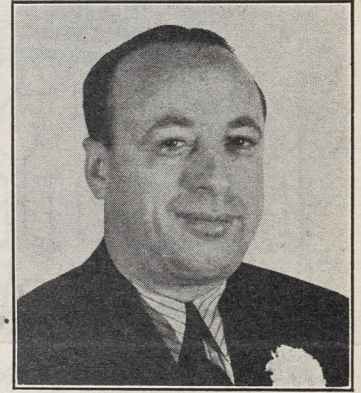
SIMCHAS TORAH CHASSANIM



Samuel K. Beier



Philip Wohl



Lester Udell

We are glad to announce that the Congregation has honored the following members:

Philip Wohl as Chassan Torah, Samuel K. Beier as Chassan Bereshis, and Lester Udell as Chassan Maftir.

OUR TALMUD TORAH

KINDERGARTEN

This is the last call for our Daily Kindergarten registration. Classes begin Wednesday, October 8th, at 1:30 p.m. We also have a Sunday morning session.

COLLEGE CLASSES

We are happy to announce the formation of senior classes for College students, which will meet Sunday mornings and one evening

weekly. Friday evenings, beginning October 10, a class in Psalms will be led by Mr. Eric Freudenstein.

Help us start big by joining today! Call Rabbi Reichel at TR 7-8281.

"SHEMINI ATZERES" AND "SIMCHAS TORAH"

Hoshana Rabbah

The last of the Intermediate Days, Hoshana-Rabbah, is observed with solemnity similar to the Day of

(Continued on Page 3)

SOCIAL DEPARTMENT REGISTRATION

Registration for membership in the social, athletic, and cultural activities of our Social Department is now in progress. Young men and women, boys and girls, who have not registered as yet are urged to do so at once. Registration hours are from 2 to 5 P.M. on Sundays and from 7:30 to 9:30 P.M. on Sundays and other weekdays.

For the convenience of those who want detailed information and a consultation, this can be obtained by filling out the form printed below and mailing it to Mr. Solomon Weiss, our Social Director.

SOCIAL DEPARTMENT OF W.S.I.S. — 122 WEST 76th ST., N.Y.C. 23

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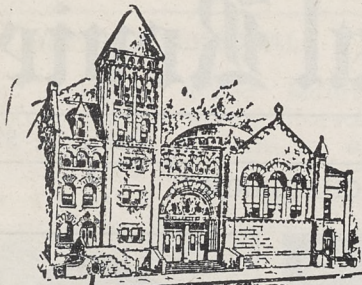
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I would like to be interviewed on: (Give date and hour. If hours listed above are inconvenient for you, name those that are).

Specific information I want

.....



WEST SIDE INSTITUTIONAL REVIEW

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Rabbi H. S. GoldsteinEditor
Rabbi O. Asher Reichel ..Ass't. Editor
Morris JablowManaging Editor

ONE MORE APPEAL

Our brethren respond warmly to annual Holiday appeals for money to worthy institutions and to all who need help. This is a sign of gratitude to G-d, that we are able to give, rather than to be on the receiving end.

Now that the Yom Tov appeals for money are about over in the synagogues, we should like to call our readers' attention to one more vital appeal of the hour. The Union of Orthodox Rabbis have begun an intensive campaign (through the medium of advertisements and releases in the Jewish papers) for something more vital than money — to return to G-d and His way of life. They appeal to us for sincere repentance. They plead for that Jewish spiritual recrudescence—through the observance of Sabbath, Family Purity, the Kashruth Laws, Jewish Education for our children, and the Study of the Torah.

May we respond to their pleas with that same generous spirit, and feeling of responsibility.

O. A. R.



"AS
R'CHASH
SEES
IT"

296th COMMANDMENT The Commandment to Sanctify the Name of G-d By Rabbi Herbert S. Goldstein

We are commanded to sanctify the name of G-d as it is written in Leviticus, Chapter 22, Verse 32, "But I shall be hallowed among the children of Israel."

The highest form of hallowing G-d is through martyrdom.

We read in Leviticus, Chapter 18, Verse 5, "And ye shall live by them", meaning the commandments. If for instance, a person is dangerously sick on the Sabbath we are to **transgress the Sabbath** in order that he may **live**. However, even at the cost of one's life, we are not to murder, commit incest, or become idolatrous.

Today, thank G-d, the Jew is not called upon to die for the sanctifi-

(Continued from Page 1)

individual, through whom it is made known to a whole community, or to mankind, there is no other means of testing the correctness of the revelation than the trustworthiness of the privileged individual.

The first lesson or proof given to the Israelites of the fact that such revelation was not only possible, but had actually been vouchsafed by the Almighty, was the revelation on Mount Sinai, the **מועד הר סיני** which became the foundation of the faith of Israel. "And the L—d said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and may also believe thee forever", (Exod. xix. 9). The trustworthiness of Moses having thus been tested and established "forever", his teaching remained the foundation of the teaching of all succeeding prophets, and a test of their truthfulness and genuineness.

Jesus said that he "came to fulfill and not to break the Law". In this way, superficially, he could not be condemned as a false prophet, or rebel. A prophet who taught anything opposed to the law of Moses could not be a true prophet, although he supported his words by signs and miracles (Deut. xiii. 2.)

cation of the Divine Name but he is at least to **live** for it.

In the last commandment we discussed Chillel Hashem, namely that one is "not to profane G-d's name". This is only a negative commandment. "Far more is required of the Israelite. He is bidden so to live as to shed lustre on the Divine Name, by his deeds and influence. Rabbi Simon ben Shetach one day commissioned his servants to buy a camel for him from an Arab. When they brought the animal to him, they gleefully announced that they had found a precious stone in its collar. 'Did the seller know of this gem?' asked the Rabbi? On being answered in the negative, he called out angrily, 'Do you think I would take advantage of the letter of the law by which the gem together with the camel is mine? Return the gem to the Arab immediately'. When the heathen received it, he exclaimed: 'Blessed be the G-d of Simon ben Shetach! Blessed be the G-d of Israel!' (Hertz.) This is hallowing G-d's name.

This commandment prevails at all times and all places. The sin for transgressing this commandment is very great. Neither repentance nor the Day of Atonement, nor suffering can atone for it. Only death itself is the atonement as we find it discussed in the last chapter of the Treatise Yoma.

WOMEN'S LEAGUE
Save the Date!
Tuesday, December 9th
ANNUAL GALA LUNCHEON
Waldorf Astoria

OUR SUCCAH AND THE WOMEN'S LEAGUE

Hundreds of people have made Kiddush and Motzi in our beautiful Succah during the first two days of the Festivals.

The Succah is one of the many Women's League projects. It is the Women's League which arranges for the decorations, the refreshments and the services in the Succah.

Are the women of your family members of our Women's League? If they are not they should join at once.

CONDOLENCES
to Mrs. Barney Jaffin upon the loss of her sister,
MRS. COHEN
and to the family of our member,
MR. LEO FEINGOLD

**WOMEN'S LEAGUE
BIBLE CLASS RESUMED**

A Session of Rabbi Goldstein's Bible Class to be followed by a regular meeting of the Women's League will be held on Monday afternoon, October 13th at 2:15 o'clock at our building.

A Social Hour will conclude the meeting. All the women of the Congregation are cordially invited to attend.

(Continued from Page 1)

Atonement. According to tradition, it is the final day of judgment and repentance for those who did not take full advantage of the High Holy Days.

Thus, on the night of Hoshana Rabbah it is customary to stay awake and read from the "Tikkun", a collection from the Holy writings and prayers.

During the morning services that day the Bimah is encircled seven times in a procession (hakafoth). A lulav and ethrog are carried along then by the worshippers.

Shemini Atzeres

The eighth day of Succos is considered a separate holiday. Thus we do not wave the Lulav that day, nor do we make the blessing Leishev Bassuccah.

Simchas Torah

Its very name, Simchas Torah, is indicative of the spirit of the Jews who glory in their Torah — our people's *raison-d'etre* and guide through life. On this day, the annual cycle of the weekly readings of the Torah comes to an end, and is begun anew. Thus we signify that there is no end to the study of the Torah.

In the morning service the one who is honored with the final portion of the Torah is called "Chassan Torah," (The Bridegroom of the Torah), and following him in the reading of Genesis, is the "Chassan Bereishis" (The Bridegroom of Genesis).

An inspiring climax to the Torah reading, however, is called "Kol Haneoriem," when all the youngsters in the synagogue are called to the Torah at one time. A large Talis is spread over their heads, and accompanied by an elder, they all recite the blessings over the Torah.

At the evening, as well as the morning services, all the congregants are given an opportunity to carry the Scrolls, in a procession around the synagogue, with songs and rejoicing. Our children should be brought to the synagogue for these ceremonies even if it means that they have to stay up later than they usually do.

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- Max E. Sanders *2nd Vice-President*
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POSTPONEMENT

Rabbi and Mrs. Herbert S. Goldstein regret exceedingly that they will have to deviate from their custom of being at home to the Congregation on Shemini Atzeres afternoon.

As soon as possible after Mrs. Goldstein's return from the hospital, a date will be set for this annual Congregational reunion.

PRAYER SCHEDULE

- Light Candles Friday evening 5:16
- Friday Mincha 5:25
- Saturday Morning Service 8:45
- Rabbi Hurwitz's Talmud Class 4:25
- Mr. Isaac Allen's Class 4:25
- Mincha Service 5:25
- Sabbath Terminates 6:04
- Saturday night,
- Tikun Hoshanah Rabbah 9:00
- Sunday morning,
- Hoshanah Rabbah 6:15 - 7:30
- Sunday evening,
- Shemini Atzeres 5:20
- Monday morning 8:45
- Monday evening,
- Simchas Torah 5:20
- Tuesday morning 8:30
- Tuesday Mincha Service 5:20
- Daily Services
- Mornings 6:45, 8:00, 8:30
- Mincha 5:20



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GETTING PERSONAL

Our newly decorated synagogue and most impressive services were a source of spiritual satisfaction to all our worshippers. . . . You should have seen the proud faces of Al Cohen, Chairman of the Building Committee and his co-workers. . . . We again had the pleasure to hear our member Israel Kestenbaum sound the Shofar. . . . Cantor Yavneh, of course, outdid himself in the beautiful rendition of the services. . . . Our chief usher, Max Lazarus served loyally with his committee: Jack Berlin, Morton S. Cohen, Leonard Feinstein, Sam Flax, Marshal Gertner, Alex Kirsh, Lester Lazarus, Herbert Perlman, Jack Verschleiser, Sammy Ward, Daniel Weiss, and Jack Wohl, and above all Mr. Morris Jablow. . . . And then at the overflow services, Gabriel F. Goldstein managed the services most capably as he has done these last ten years. . . . he also acted as Ba'al Koreh, reader of the Torah. Those who assisted him were Hank Epstein, Nat Kirsh, Harold and Joshua Levine, Isaac Perlman, and Bernard Udell. . . . Our thanks and appreciation are due to Mr. I. Bernstein, Henry L. Kessler, and Rev. S. Taitz for acting as cantors. . . . The president of our Men's Club, Moe Oltarsh, is listening most attentively to our Rabbis' sermons. After the wonderful job he did at conducting the overflow Yizkor services, he's wondering whether he hasn't missed his calling for the Chief Rabbinate of Great Britain. . . . The whole congregation prays for a re'fuah shlaymoh for our beloved Rebbetzin Goldstein. . . . We missed her cheerful and radiant smiles at the synagogue during the holidays and we await her back with us soon. . . . A speedy and complete recovery also to Samuel Simon. . . . It was good to hear via Radiogram from our Director, G. Richard Rubenstein, who is sailing on the S.S. America. . . . Mazel Tov to the proud grandparents, Mr. and Mrs. Selig Edelman and to the beaming parents Mr. and Mrs. Irving Mitchell Selt upon the arrival of a baby girl. . . . We join the family chorus in wishing a Happy Birthday to Etta T. Gertz, Ellen Greenstein, Mrs. Jess Gross, Sylvia Jacoby, and Barbara Sanders.

**OPENING MEETING OF
W.S.I.S. JUNIOR WOMEN'S LEAGUE**

— will be held —
THURSDAY, OCT. 9, 1:30 P.M.
at home of Mrs. B. Udell
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