

TURN CLOCK BACK
ONE HOUR
THIS SATURDAY NIGHT

West Side Institutional Review

Vol. XVIII, No. 3

September 24, 1954

Elul 26, 5714

HAPPY BIRTHDAY



Lester Udell

— o —

This Saturday morning the congregation is tendering to our beloved president, Lester Udell, a Kiddush in honor of his 60th birthday. We are sure that every member and worshipper of the congregation will be present to extend to him their personal felicitations and good wishes.

Mr. Udell has been a symbol to all of us of unmatched leadership in Jewish communal endeavor. His sincere interest and selfless devotion to the cause of orthodox Judaism is an inspiration to us all.

Following the services the Board of Directors and their wives, together with Mr. Udell's family, are holding a dinner in his honor.



Classes Are Already In Session

ROSH HASHONAH

This Monday evening, at sundown, the Jewish year 5715, will be ushered in by Jews the world over. This is a time of the year when we celebrate the coming of another portion of the calendar of our lives. It is a time when we must make definite amends for any wrongs committed against our fellow-men, if we wish to receive forgiveness. It is a fitting time to re-dedicate our lives to the service of G-d, Israel and our fellow-men.

Day of Judgement

Despite the fact that the Bible refers to this holiday only as a Day of Remembrance, tradition has ascribed to it the season for the judgment by G-d of man for the coming year.

This does not mean, say the Rabbis, that we are to be sad on these days. Rather, trusting in G-d's mercy, the New Year season is for us a holiday. Thus, Nehemiah admonished the people when they cried, saying: "Mourn not nor weep . . . Neither be ye sorry; for the joy of the L-rd is your strength." (Nehemiah 8:9-10).

Two Days

Rosh Hashonah is celebrated for two days. In the land of Israel, it is, unlike other holidays, likewise celebrated for two days. This dates back to a decree from the times of the prophets.

The two days are considered as one long sanctified day.

Blowing of the Shofar

Many reasons are given for the blowing of the shofar, or ram's horn, on the two days of Rosh Hashonah. The shofar has been for the Jewish people the traditional instrument of warning, danger, triumph and joy. It is sounded at this time to awaken us to our duties to the Creator and

Other reasons for the blowing of to our fellow-men.

the Shofar on this day include the fact that the Creation is said to



JUNIOR CONGREGATIONS WELCOMES ALL YOUNGSTERS TO SERVICES THIS SATURDAY

Beginning with this Saturday morning, at 10:30 o'clock, our popular Junior Congregations will again be conducted by our younger set. There will be a special section for the younger ones, who are unable to follow the "Senior" section.

A beautiful Sefer Torah has been acquired for them, which will surely enhance the dignity of the services. In addition, the parents of our PTA have volunteered to help conduct the services and assist with the refreshments at the Kiddush.

The Junior Congregation will also meet during the High Holidays and Succos.

TASLICH PARTY FOR THE YOUNGSTERS

Our rabbis will again lead the Tashlich procession this Rosh Hashonah, Tuesday afternoon, Sept. 28. Our Talmud Torah pupils, as well as Yeshiva pupils who attend our Synagogue will assemble in front of our building at 4:00 o'clock, and will proceed together to Central Park. Delicious sweets will be distributed with the compliments of the House of Gross.





West Side Institutional Review

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MEMBER CONGREGATION



RABBI H. S. GOLDSTEIN.....Editor
RABBI O. A. REICHEL.....Associate Editor
LAWRENCE KOBRIN.....Assistant Editor
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A CHECK LIST FOR YOUR FAMILY

- ☐ WOMEN'S LEAGUE
- ☐ MEN'S CLUB
- ☐ LAYMEN'S INSTITUTE
(Daily courses in Hebrew, etc.)
- ☐ MR. & MRS. LEAGUE
(Married Couples)
- ☐ SENIOR LEAGUE
(Unmarried adults 21 to 35)
- ☐ GRADUATE CIRCLE
(Young college graduates)
- ☐ COLLEGIATE
(Young people 17 to 20)
- ☐ JUNIOR LEAGUE
(Young people 16 to 17)
- ☐ HIGH SCHOOLITES
(For Post Mar Mitzvah age boys and girls)
- ☐ HEBREW SCHOOL SOCIAL PROGRAM
- ☐ ONEG SHABBAT

If you would like a personal invitation to any of the groups mentioned, please send your name, address and telephone number to the WSIS, 120 W. 76th Street at once.

THE PRAYER BOOK

COMMENTS BY RABBI HERBERT S. GOLDSTEIN

EARLY MORNING PRAYER

ADON OLUM PRAYER

I regard the "Adon Olam" — "Lord of the Universe" as one of the most soul-stirring and sublime Hymns of the Prayer-book. It is a fitting introduction and conclusion to our daily prayers in the morning, and in the evening. I quote a description of this Hymn both from the late Russo-British bacteriologist, Professor Haffkine, and from the late Professor of Cambridge University, Israel Abrahams: "Alone of all religious and philosophic conceptions of man, the faith which binds together the Jews has not been harmed by the advance of research, but on the contrary, has been vindicated in its profoundest tenets. Slowly and by degrees Science is being brought to recognize in the universe the existence of One Power, which is of no beginning and no end; which has existed before all things were formed, and will remain in its integrity when all is gone; the Source and Origin of all in Itself beyond any conception or image that man can form and set up before his eye or mind; whereas all things perceivable as matter and force are subjected to his inquiry and designs. This sum total of the scientific discoveries of all lands and times is an approach of the world's thought to our Adon Olum, the sublime chant, by means of which the Jew has wrought and will work the most momentous changes in the world." (W. M. Haffkine)

"The charm of Adon Olum consists in the subtle manner in which Jewish dogmatics are associated with the simplest spiritual thoughts. In the first four lines we have a picture of G-d, the external L-rd, existing before the creation of the world, existing still when the world shall cease to be. Between the eternal past and the eternal future comes the world of time. This is purely Jewish dogmatics. Aristotle held that the world was eternal; Judaism that it was created. It is G-d alone who is eternal. Further, Judaism conceives of G-d as Something apart from, outside of, His world. He transcends man and the universe. Yet G-d is also immanent; He dwells within the human soul as well as within the world. G-d is

not one with man, but akin to man; He is high above the world, yet nigh unto them that call upon Him. The G-d who exists forever is proclaimed King when men acknowledge his Kingship and show Him the allegiance of worship and obedience. The G-d who stands high above creation is the One into whose hand man commits himself without fear. The Majestic King is also the Redeemer. The transcendent G-d is a Refuge in man's distress. He does not merely raise a banner; He is the Banner; He does not only hold out the cup of salvation, He is the consummate Cup." (Israel Abrahams).

It is most difficult to give expression to belief and theology in a spiritual way. The average writer puts these thoughts in the form of a catechism. But in the "Adon Olum" prayer, the simplicity of the language, plus the ennobling and serene thoughts have made the Hymn most popular.

In this prayer, G-d is depicted as the Eternal, existing before and after Creation. The world is not Eternal; it is created. G-d is Eternal. G-d dwells both within the world and within man. He is our "Redeemer," "Manner" and the "Cup" of our Salvation. Therefore unto Him we "commend our Spirit, and are unafraid." How true does this Prayer reflect the history of the Jew, and the Jew in history. (Detailed comments to follow in the next week's Review.)

PORTABLE SUKKAHS NOW AVAILABLE

A lifetime easy-to-assemble portable Sukkah may now be purchased at a nominal price, in time for the Sukkos holiday.

The Sukkah, 5½ feet square, which will accommodate eight persons, is made up of an aluminum and magnesium alloy frame and water repellent walls. For further information call our office or the Traditional Educational Association, 33 West 42nd Street.

Beginning with this month, the Jews of North America will celebrate the three hundredth anniversary of Jewish settlement in this part of the world.

From the beginnings of a small settlement, the North American continent has served as a haven to Jews from all over the world. Following the unprecedented destruction of the Jewish centers in Europe, the United States now assumes its place, along with the State of Israel, as one of the historical centers of Judaism in the world. These centers of Jewry represent a long and honored tradition which can be traced from Palestine, to Babylonia, to Spain, to Africa, to Italy and the countries of Europe and finally to the United States.

Many activities have been planned for all over the United States in connection with the tercentenary celebration. We hope that our congregants will participate in many of these functions, either actively or as interested spectators.

With this in mind, we shall in forthcoming issues of the Review, from time to time, print various items of interest in connection with the celebration. We begin in this issue with the text of a Proclamation issued to launch the year's events.



Rosh Hashonah

(Continued from Page 1)

have begun on this day. As any king of flesh and blood shows his power by trumpets, G-d showed His kingship by the Creation of the world. The Shofar also serves to remind us of the coming of the Messiah who, it is said, will be heralded by the blowing of the shofar. Thus, from all parts of Israel's history, incidents can be drawn which are connected with the sounding of the Shofar. Of all these

JEW'S OF UNITED STATES TO CELEBRATE 300TH ANNIVERSARY OF SETTLEMENT; ISSUE PROCLAMATION

To our Jewish Brethren in the United States of America.

PEACE UNTO YOU AND YOUR NEIGHBORS

Be it known unto you, that in Elul 5714 (September 1954) the Jewish community of the United States will commemorate the 00th anniversary of Jewish settlement in this country.

By the grace of God and under the protection of the United States, we have lived and prospered in this land. We have been an integral part of American life. We have worked with all other Americans in the never-ending search for the democratic way of life and for the light of faith. Our ancient prophetic ideals, and the teachings of the sages, have been foundation stones of this nation. Our work, our hopes, and, above all, our living religion, have been among our proudest offerings to the American community.

In some lands across the seas, our brethren have felt the searing flame of prejudice, persecution and death. We in America have had the sad yet inspiring opportunity to save the lives of scores of thousands—to bring comfort to the oppressed, to help in the making of a new and honored nation on the ancient soil of Israel, and to acquire a new recognition of our responsibility for human welfare in keeping with the ancient teachings of our faith.

In some lands across the seas, our brethren have been pressed to give up their religious beliefs and practices and to disappear in a well of namelessness. But within the home of America we have succeeded in preserving the unique identity of the Jewish religion, worshipping in keeping with our historic tradition; and we have preserved our ancient teachings, our ethics, and our religious ideals in the free climate of our nation. Our religion is strong, as our American loyalty is strong.

Mindful of these blessings and with deep gratitude in our hearts to the God of Israel, who, in 1654, led our fathers to the shores of this great new land,

WE HEREBY PROCLAIM

The period from Elul 5714 (September 1954) to the end of Sivan 5715 (May 1955) as one of thanksgiving, prayer, study, and celebration of the American Jewish Tercentary.

We call on all our brethren throughout the nation to participate in the observance of this anniversary; to offer thanks unto the Lord for the blessings bestowed on us in America; to pray for the continued peace and prosperity of our country and all its inhabitants, and to rededicate ourselves to the ideals of our faith within the freedom of American democracy.

incidents are we to be reminded on the New Year's Day of Remembrances.

Tashlich

On the first day after Mincha, (this year on Tuesday) it is customary to go to a river or stream and recite certain psalms and prayers. In the Tashlich prayer, the word "Tashlich" is derived from the Hebrew of the first word of the verse, "And thou shalt cast all thy sins into the depths of the sea."

Shabbos Shuva

The Sabbath during the Ten Days of Penitence is known as Shabbos Shuva. This appellation is derived from the Haftarah (special prophetic reading) read on that Sabbath in this portion from the book of Hosea. The prophet, in G-d's name, calls upon the people of Israel to atone for their sins and return unto the L-rd, for He will surely forgive

them. The first word of the Haftarah is "Shuva" — Return (or repent) O Israel unto G-d . . . "

It is the custom, too, for a Rabbi to give a special D'rasha, or Halachic Discourse on this Sabbath to help awaken the people to the importance of T'shuva, repentance, which is particularly important during this time of the year. Rabbi Reichel will give this discourse in our Synagogue.

RESERVE
MONDAY, DECEMBER 13
for
WOMEN'S LEAGUE
ANNUAL LUNCHEON
at
THE WALDORF



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and Family
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**PUBLIC SCHOOL AND
THE JEWISH HOLIDAYS
A Most Important Ruling**

Our readers will be interested in the following notice we have received from the New York City Board of Education:

"With each holiday there is confusion in the minds of some Jewish parents as to the regulations of the Board of Education concerning absence from school on religious holy days.

"Will you please note and notify your congregation that the By-Laws of the Board of Education of New York City, Section 90, Article 5 provides that pupils are permitted to absent themselves from school 'for religious observance.'"

Rosh Hoshana will be on Tuesday and Wednesday, Sept. 28th and 29th. The first days of Succos fall this year on Tuesday and Wednesday, Oct. 12th and 13th, and the last 2 days fall on Tuesday and Wednesday, Oct. 20th and 21st.

**NEW YEAR'S GREETING FROM
THE WOMEN'S LEAGUE**

Once again it is my privilege and pleasure to extend sincerest Holiday Greetings to all of our members, their families and friends. May the New Year bring us all both world peace and inner peace. Our Women's League is dedicated towards a realization of both these ends. May we cordially invite each and every woman to join us in making this coming year a rich rewarding one in true Torah spirit.

Sincerely,

MRS. MICHAEL WEINGARTEN
President

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**NEW YEAR GREETINGS FROM
THE MEN'S CLUB OF W.S.I.S.**

On behalf of the officers and members of our Club, I am pleased to extend to all our members and their families best wishes for a Happy and Prosperous New Year.

It is our earnest wish to acquaint all of you with our work and we are therefore pleased to invite you to attend any of our meetings which take place on the first and third Monday of each month at 8:30 P.M.

You will be gratified to know how relaxing and interesting our meetings can be.

ABRAHAM EISENMAN
President

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TOMORROW'S BAR MITZVAHS

**Steven
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**Roger
Lourie**

Our heartiest congratulations to Mr. and Mrs. George Jacobs and to Mr. and Mrs. Jacques Lourie upon the forthcoming Bar Mitzvah of their children in our Synagogue. Roger and Steven are pupils in our Hebrew School.

W.S.I.S. PRAYER SCHEDULE

Light Candles Friday Evening	6:33
Weekly Portion — Netzavim	
Deuteronomy 29:9-30:20	
Isaiah 61:10 - 68:9	
Perek V-VI	
Friday Evening Service	6:20
Saturday Morning Service	9:00
Junior Congregation	10:30
Rabbi Pekier's Talmud Class	5:00
Mr. Isaac Allen's Talmud Class	5:00
Mincha	6:00
Reader of Torah: Jason Jacobowitz	
Reader of Service: Samuel Ward	
The Sabbath Terminates	7:21
Daily Services:	
Sunday Morning	6:45, 7:45, 8:40
Selichos	6:25, 8:15
Monday Morning Z'chor Bris	
Selichos Services	5:30, 7:15
followed by Services	6:35, 8:20
Mincha	5:30

ROSH HASHONAH

Monday Evening Mincha	
(All Services)	5:30
Tuesday Morning	7:30
Junior Congregation	10:30
Mincha (Followed by Tashlich) from	
4 to 5 o'clock	
Maariv	6:00
Wednesday Morning	7:30
Junior Congregation	10:30
Rabbi Pekier's Talmud Class	4:40
Mr. Isaac Allen's Talmud Class	4:40
Mincha	5:40
Holiday Terminates	6:16
Thursday, Fast of Gedaliah	
Morning Services about 6:30, 7:05, 8:25	
Selichos	6:00, 7:45
Mincha	5:10

I APOLOGIZE

By **BEE SHERMAN**

This is my confession: this is my apology . . .

First — may I say I meant no harm — at worst I was only being thoughtless. May I ask you to forgive me, if I have disturbed you during the High Holiday service by talking or whispering when you were tryin gto pray?

If I have offended your good taste by standing outside in front of the building (as if I were on the reception committee) instead of coming inside to pray — if I have annoyed you by constantly craning my neck to see who had arrived, or who was arriving; if I gossiped or talked over a business deal; if I marched up and down the aisle searching for my long-lost friend I hadn't talked to since yesterday . . . forgive me please; I mean no harm; I just didn't stop to think. I forgot the sacred purpose for which these days had been set aside.

Our Jewish New Year is a tiny oasis which is designed to quench our religious thirst. It is a time for prayer, for remembering, for soul-searching, for thought and meditation. It is not a time for gossip, for visiting, or for comparison of new clothes.

This year our boys are once again being called upon to fight on foreign soil; this year as perhaps never before in our lives we feel a need for prayer, a need for renewal of our faith. This year we will have no patience for anyone who comes for anything but prayer.

ever disturbed your prayer in the This is my apology . . . If I have past, please forgive me! I promise I shall not do it again — will you please promise me to do the same? (From a UOJC Publication)

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RABBI MOISHE C. PEKIER, Sexton

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Getting Personal

By Sanford Solarz

We extend our heartiest and warmest welcome to the following new members of our Congregational Family: Samuel I. Escott, Samuel Goldman, Louis Goldner, Sanford Green, Jacob Isseks, Fred Kahn, Hyman Kaplan, Joseph Kanterman, Siegfried Koffler, A. Miller, George Pauker, Joseph Richman, Walter Rosenberg, Louis Rothstein, Warren Schnur, Marty Snyder, Leo Taub and Louis Zuckerbraun. It is our earnest hope that each of them will derive the full benefits of membership by participating as much as possible in our many varied religious, social and philanthropic activities . . . Our Congregational Citation of Merit to our beloved Rabbi Herbert S. Goldstein upon his appointment by Governor Dewey to the New York State Commission on the Refugee Relief Act of 1953; and to Dr. Kurt Schreiber upon his elevation as Associate Professor of Chemistry at Duquesne University . . . Our well-worn welcome home mat is never so worn that it cannot accommodate the return of all our members. The latest to tread on our welcome home mat are Mr. and Mrs. Philip Frankel, and Mr. and Mrs. Harry J. Simon, back from Europe, and Mr. and Mrs. Leon Herman and Mr. and Mrs. Samuel Pincus, who have returned from a Caribbean Tour . . . The host at our weekly Sabbath afternoon Seudah Shlishis will be Ben Katz . . . Mazel Tov to the grandparents Mr. and Mrs. Albert H. Harris and to the parents, Mr. and Mrs. Alan A. Kurtis upon the birth of Fran Abby.

Many happy returns of their natal days to Judith Bernstein, Hyman Drucker, Mrs. Morris Edelson, Mrs. Mae Feltman, Mrs. Lenore Kaplan Finkelstein, Etta T. Gertz, Ellen May Grenfield, George Samuel Greenstein, Mrs. Jess Gross, Joseph Moses, Men's Club Treasurer Philip Nager, Judith Neustadter and Ira Bruce Tumpowsky . . . All good wishes to Herbert Goldberg upon his graduation from the Bronx High School of Science and his entrance into C.C.-N.Y. . . . We were happy to see Dr. and Mrs. Ditchik, parents of Donald Dixon, American correspondent recently released by the Communists.

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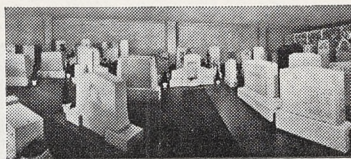
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