

WEST SIDE INSTITUTIONAL REVIEW

Vol. VI, No. 29

Friday, March 26, 1943

2 Adar 19, 5703

LOYALTY VIEWPOINT

"I just finished reading your first article on 'Charity' in the REVIEW and I want to tell you how well you presented the issue."

—Sol Bearman
Miami Beach, Fla.

CHARITY

II

(Concluded from issue of March 12)

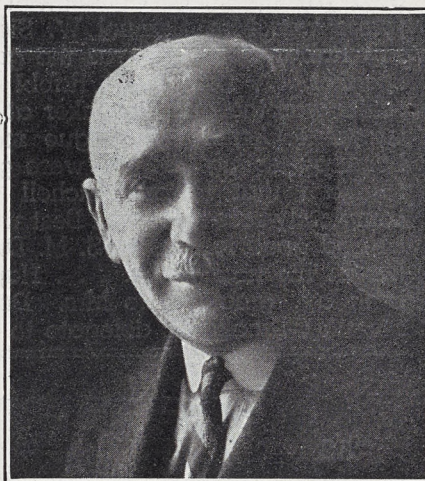
By Rabbi Herbert S. Goldstein

"The world rests on three things, on the Torah, the Moral Law, on the Service to God, and on charity". This is one of the earliest dicta of the Jewish Fathers, and it was a reality. Anonymous charity is one of the ideals of the Talmud. A story is told of Mar Ukba, whose practice it was to leave a sum of money daily at the house of a poor person. For a long time the recipient did not discover the identity of his benefactor until one day he determined to lie in wait for him. It was towards dusk that Mar Ukba approached the poor man's house. As soon as the watcher heard footsteps he came out, and in order not to be recognized, Mar Ukba fled. His only means of avoiding recognition was to slip into a bakery and take refuge by the hot oven. This he did, and when he was later blamed for risking so precious a life he declared that it was better to be burnt to death than to put his neighbor to shame.

Best of all perhaps is the exhortation of helping the poor to help themselves. The Jew desires not to demoralize the needy man. The Jew is directed to provide the poor with all that he requires, or even with all that he has been accustomed. In other words, Jewish charity aims to rehabilitate and not to lower the standards of living. It aims to elevate the morale, rather than to (Continued on Page 4)

THE MAN WE DELIGHT TO HONOR VICE PRES. AARON WARTELS

Beloved by the entire congregation for his loyal and devoted service to our institution, Aaron Wartels has been selected for honor.



Aaron Wartels

A reception will be tendered to him on Sunday evening, May 23rd, when he will be presented with a Souvenir Album, in which his and our friends will show their affection and admiration for him. We know it will be a bulging volume of good wishes.

WSIS SEDERS APRIL 19th and 20th MAKE RESERVATIONS NOW

Our Community Seders, at which Rabbi Goldstein officiates and Cantor Yavneh leads the singing, are impressive and inspiring.

Plan a family reunion and join with us at the Riverside Plaza Hotel on April 19th and 20th. Make your reservations through the synagogue office — TR 7-8281—NOW! The cost for each Seder is \$4.55 a person and includes gratuities.

YOUNG FOLKS SERVICE

SABBATH AFTERNOON

At the Sabbath Service tomorrow afternoon for the young folks of our synagogue Irwin Binder will read the Torah and Herbert Perlman will chant the Service.

FORUM ON CHINA

Mme. Chiang Kai-shek's visit to our shores has served to stimulate our interest in her valiant countrymen who have been fighting Japanese aggression for seven long years with a courageous spirit that must be admired even by their enemies.

Our Forum on Monday night will be devoted to a travelogue through China with Mrs. Harry Strausser as our guide on a tour of "Life Among Our Chinese Friends."

Mrs. Strausser's knowledge of the customs and habits of our oriental friends has been gained over a period of eighteen years residence in China.

Be with us on Monday night at 8:30 o'clock to embark on an interesting and intimate trip with a keen observer.

MORE FUNDS FOR YESHIVOS

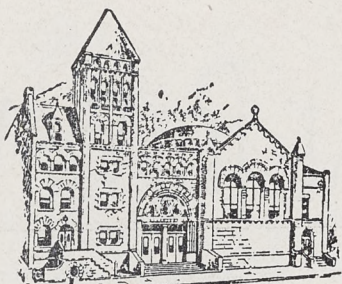
We are pleased to record that the appeal for the Yeshiva Fund has stirred our congregation to contribute generously to this holy cause.

To the ever-growing list of donors we add the names of: Jacob L. Abrams, Harry Altman, Sol Bellsey, Mrs. Harry Cohen, A. M. Davis, Sam Ehrman, Mrs. Mathilde Epstein, William Etra, Dr. Benjamin Goldstein, Rabbi Herbert S. Goldstein, Samuel Greenman, Edward Jacobs, Joseph Landowne, B. Lindenbaum, Aaron Reinhold, Jack A. Rothenstein, Max E. Sanders, Sigmund Schnee, Morris Steinberg, Lester Udell, Jess Ward, Dr. Samuel Weiss, Israel Zucker, Louis Zucker.

CONDOLENCE

We extend our sincere sympathies to Mrs. Daniel Trotzky upon the loss of her brother HEYMAN S. COHEN who died overseas, in service of our Country.

Our sincere sympathy to Henrietta Rosengarten Edelman upon the loss of her sister MRS. RAY CRYSTAL.



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Vol. VI, No. 29 March 26, 1943

Rabbi H. S. Goldstein *Editor*
Rabbi E. L. Lifschitz *Ass't Editor*
Morris Jablow *Managing Editor*

HAMAN AND HITLER

It is the writer's firm belief that a religious revival, marked by personal repentance, would bring about a speedy termination of the war.

In the days of Haman the people immediately understood the impending punishment and re-established the supremacy of the Holy Law. In the days of Hitler we seem to stress only armaments, without regard to religious law. We seek religious dispensation everywhere instead of trying to conform to religious principles wherever possible.

Let me say to Christian and Jew that all our attempts to weaken Hitler and to lessen anti-Semitism will not receive their proper blessings unless we return to church and to synagogue, for from the House of G-d we get the proper spirit and courage to withstand, and to fight on against, the dark forces of the world. To depend upon our arms supremely is to forget the warning of the prophet, "Not by strength nor by might alone, but by My spirit, sayeth the Lord of Hosts."

GETTING PERSONAL

G-dspeed to Louis M. Bernstein, son-in-law of our Director and Mrs. George L. Livingston, upon his being commissioned a lieutenant in the U. S. Navy. . . Justin Colin's letter to his mother from Officers' Training School was considered worthy of being read over Station WOR. . . Rebbetzin Goldstein delivered the invocation at the Mizrahi Women's Emergency Conference at the Waldorf. . . Our Women's League was very well represented at the recent luncheon of the Yeshiva College Women's Organization. The presiding officer was our own Mrs. Siegfried Bendheim and Chairman of prizes was Mrs. Samuel W. Siegel. . . Rabbi Goldstein was the guest speaker. . . Last night Rabbi Lifschitz was the guest speaker at the Garment Center Synagogue membership meeting. . . We were glad to learn that Lillian Mitchell has completely recovered. . . Best wishes and good fortune to S. M. Druker in his new home. . . Happy birthday greetings to Mrs. David Messing, Brooklyn's delegate to our

Women's League; Mrs. Rothblatt, who had just reached threescoreten and one year; Pvt. Sid Harris, now stationed in Florida; our reserved and deeply understanding Elmer Settler; our loyal member, Max Stavish; our Director and Air Raid Warden Chief, Harry Ward. . . A get-well wish to Joseph Liss. . . A Melaveh Malke was given in honor of our Director and Mrs. Joseph Shapiro by the Yeshivath Torah Vodaath. . . We owe the success of our first Purim Breakfast attended by about 150, to the splendid cooperation of Miss Bessie Abrams, Mrs. B. Ehrenfeld, Rebbetzin Goldstein, and to our younger hostesses, Leone Aronovici, Rita Gut, Josephine Goldstein, Bernice Jacobowitz, Tillie Lewton, Isa Newman, Debra Siegel, Susanne Stern and Dolly Weiland. . . Let's make it a 100% response to the Yeshiva Appeal and thus demonstrate our desire to be helpful not only to our institution but also to others loyally devoted to our Holy Torah.

the higher the human being the more must he be prepared to sacrifice.

"AS

R'CHASH

SEES

IT"



134th COMMANDMENT

The Law Concerning the Eating of the Remainder of the Meal Offering

By Rabbi Herbert S. Goldstein

After the priests separated a handful of the flour for the meal offering it was incumbent upon them to eat the remainder, as we read, "All that which is left thereof shall Aaron and his sons eat." (Leviticus 9:6) The eating was part of the atonement. Any priest who trespassed this commandment violated a positive commandment. However, as to the meal offering of the priest, not only the handful but the whole offering of the flour had to be brought upon the Altar, as we read, "And every meal offering of the priest shall be wholly made to smoke; it shall not be eaten." (Leviticus 6:16) The reason for this is that

135th COMMANDMENT

Forbidding Us to Make the Remainder of the Meal Offering Chometz

The 135th Commandment bids us not to make the flour of the meal offering chometz in any way, as we read in Leviticus 6:10, "It shall not be baked with leaven. It is most holy."

The Rabbis give the following explanation for the fact that this offering and the sin or trespass offering are described as "most holy." A meal offering was generally the donation of a poor person and was regarded as precious to G-d, as if he had offered his very soul, (See Leviticus 2:3) therefore it was considered as "most holy". A sin or trespass offering was brought by a repentant who was of a contrite spirit. The Rabbis say that the high level of piety reached by a repentant is not attained even by the righteous for, "He that has not sinned," says Bachya in 'The Duties of the Heart', "may be tainted with something worse than sin itself, namely, self-complacency". Hence the sacrifice of the repentant was regarded as "most holy".

LOYALTY VIEWPOINT

(Continued from Page 1)

pauperize. Thus, we see how the Bible emphasizes the fact that the poor is the **brother**, and consequently the equal, of the rich. To use the words of the Rabbis: "It is not written 'The poor man', but **כִּי יִמּוּךְ אֶחָיִךְ** 'if thy brother became poor', to show that both of them are equal." Modern scientific relief of distress may well take a leaf out of our pages of the Laws of **צדקה** charity, for the establishment of social peace.

In relieving distress, Jews have never made any distinction between Jews and non-Jews. The latter, like the Jewish poor, were allowed to glean after the reapers. The case of Ruth comes to mind as an illustration. The Talmud is quite specific on this point: "Support the non-Jewish poor, visit the non-Jewish sick, and bury the non-Jewish dead". This is Jewish doctrine and Jewish practice where necessary.

Through their long medieval distress the Jews did not forget the poor. "We have **never** known or heard of a Jewish Community", wrote Maimonides, "which did not possess a fund for the poor". Owing to the constant expulsions, homeless Jews were always numerous, and proper provision was always made for them.

Thus, I have attempted to show how Judaism stresses the **duty of benevolence**, so as to assure relief to the poor. However, a man may give, and even give a large sum of money, and yet because he gives unlovingly and wounds the hearts of the poor, his gift has been of little value to himself for, "The gift without the giver is bare", said the poet. On the other hand a man may give little, because of his circumstances, but because his heart goes with it, his deed and he himself become **blessed**. He transforms himself into a messenger of God. "They also serve who only stand and wait", said Milton. Even the poor are not without their service to mankind.

The Loyalty Viewpoint in Judaism thus declares that charity may not be merely a matter of the heart, but of law, of compulsory duty. No one is a loyal Jew, who fails to give his tithe to charity.

I close with the words of the Prophet who said, "And the work of charity shall bring peace and the effect thereof, rest and trustfulness forever".

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