

West Side Institutional Review

Vol. IX, No. 31

Friday, April 12, 1946

Nisan 11, 5706

Sedrah of the Week

By Rabbi Herbert S. Goldstein

Metzora — מצורע

Tale-Bearing

2. "THIS SHALL BE THE LAW OF THE LEPER." Leprosy came about not only as a physical ailment, but also as a spiritual disease, namely that of tale-bearing.

The Rabbis tell the following anecdote. A certain preacher who was eager to draw attention to what he had to say hit upon a novel idea. Instead of going to the Synagogue, he went to the market-place shouting as a peddler. "Who wants to buy an elixir of life?" When he succeeded in drawing a crowd around him, he exhorted his bearers to a noble way of living. A certain sage, Rabbi Yanai, whilst studying in his room heard this peddler's cry. He sent for him and offered to purchase some of this life-giving material. The peddler preacher replied, "You and your like do not need it." When the sage insisted, the preacher came up to him, drew from his pocket a book of Psalms and read to him the 13th and 14th verses of Psalm 34. "WHO IS THE MAN THAT DESIRETH LIFE, AND LOVETH MANY DAYS THAT HE MAY SEE GOOD? KEEP THY TONGUE FROM EVIL AND THY LIPS FROM SPEAKING GUILF." He then showed Rabbi Yanai the identical lesson from the 23rd verse of the 21st Chapter of Proverbs—"Whoso keepeth his mouth and his tongue keeps himself away from trouble." The Hebrew word for trouble, 'tzoros' is phonetically similar to the Hebrew word for leprosy, 'tzoraas'. Rabbi Yanai exclaimed, "I have read these verses many times but I never realized what a strong similarity there is between the literal and metaphorical meaning of these two words until this peddler brought it to my attention."

The Rabbis say that slander and talebearing destroy three persons, the one who speaks evil, the one about whom it is spoken, and the one to whom it is spoken.

Slander has been compared to an arrow, by the prophet Jeremiah. It is like an arrow and unlike a sword, because it kills or ruins one's reputation at a distance.

THE PUBLIC KASHERING OF VESSELS AND SALE OF CHOMETZ

The public kashering of utensils for Passover will take place at our Synagogue on Sunday, April 14th from 10 A.M. to 2 P.M.

Rabbi Hurwitz will be available at the Synagogue for the sale of Chometz on Saturday evening, immediately after services and from 6 to 10 A.M. on Sunday morning; on Monday morning from 6 to 10:30 A.M.

We urge our readers to attend to this matter promptly.

SOUVENIR ALBUM

Another Honor to Moe Oltarsh

Plans are being perfected for the Synagogue's Annual Reception scheduled to be held on June 9th and dedicated this year to our director, Morris Levine, for his many years of splendid service to the Synagogue.

Moe Oltarsh, Chairman of the Souvenir Album Committee, promises to make this year's Album the greatest in the history of the Synagogue. Give him your support.

All our readers are invited to send in their Ad blanks at their earliest convenience and thus contribute to the success of this event.

YOUTH SABBATH SERMON CONTEST

The annual Youth Sabbath during which the young men of our Congregation will occupy the pulpit and conduct the Synagogue Services, has been scheduled for Saturday, May 4th.

As in the past, a Sermon Contest will be held, and the first and second winners will occupy the pulpit on Saturday morning and Saturday afternoon, respectively.

Manuscripts must be unsigned and accompanied by a sealed envelope, containing the contestants' names. All young men are urged to participate in the sermon contest.

UNITED JEWISH APPEAL

The Synagogue's annual United Jewish Appeal will be held on the second day of Shevuoth, June 6, 1946.

BAR MITZVAH OF



ARTHUR HOROWITZ

Congratulations to Mr. and Mrs. Max Horowitz upon the Bar Mitzvah of their son, Arthur, in our Synagogue this Saturday.

PUBLIC SEDORIM

We are pleased to announce that our Sedorim scheduled to take place this year at the Pythian Temple, 135 West 70th St., have been oversubscribed. We sincerely regret being unable to accommodate the many persons requesting reservations. The Sedorim will be officiated by Rabbi Herbert S. Goldstein who will be assisted by Cantor Zalmon Yavneh and our good and loyal friend, Isidore Lauer.

TALMUD TORAH NOTES

On Wednesday and Thursday of last week the students of the Talmud Torah brought to a climax their studies in preparing to usher in the Passover, by observing in the minutest detail a pre-Passover Seder.

The food and table decorations for the Sedorim were contributed by Mrs. Annie R. Morris and Mrs. Cecil Endel.

Matzoh Factory Visited

As part of the Talmud Torah Passover project, our students were the guests of Streit's Matzoh Bakeries last Sunday afternoon. Under the personal supervision of our own Aaron Gross, who acted as guide, the group received a first-hand picture of the production of matzoh.



WEST SIDE INSTITUTIONAL REVIEW

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

PASSOVER 1946

The Sages taught that in order to be eligible to partake of the Pascal Lamb, one had to make his contribution toward it prior to Passover Eve. The Pascal Lamb symbolized the sacrifices brought by Israel of old to free itself from Egyptian bondage. The lamb was one of Egypt's deities and by offering it as a sacrifice, Israel affirmed its religious and cultural emancipation. Consequently all who ate of the Passover sacrifice indicated their participation in Israel's struggle for physical as well as spiritual redemption. The Sages further add, that in order to partake of the פסח לעתיד the Pascal Lamb which will signalize Israel's redemption from the Galuth, each Jew will be obliged to have contributed his share beforehand. Today Israel is in the process of attaining Palestine as its National Homeland; Israel is in the process of being both physically and spiritually redeemed from Galuth. It therefore becomes the obligation of each and every Jew and Jewess to actively participate in the struggle for Jewish rights the world over and for the ultimate attainment of Eretz Yisroel.

E. L. L.



247TH COMMANDMENT "The Planting of the Fourth Year Shall be Entirely Holy"

II

By Rabbi Herbert S. Goldstein

The fruit of the fourth year had to be carried to Jerusalem, to be consumed there. The idea behind this law was that the rural dwellers should have an opportunity to become urbanized, civilized and saturated with the fear of G-d, through their contact with the noble characters who resided in the Holy City of G-d. This gave them a chance to learn and be at the feet of the great scholars in Jerusalem, for in the Holy City wisdom and scholarship flourished.

The reason that we wait for the fourth year to bring the fruits to Jerusalem is that until then the crop is very small and of poor quality

"AS
R'CHASH
SEES
IT"

and unfit for eating. Just like the fish whose scales have not yet appeared and are harmful to the body, so too is with fruit in the first three years of its planting. This commandment is similar to Bikurim, to the first fruits.

In regard to fruit for the fourth year which is to be consumed in Jerusalem, there is no שכחה "forgetfulness", פאה "corner of the field", פרט "single grapes" עוללות "gleanings of the vineyard". The term "gleaning" referring to the vineyard, means the same as Peah (the corner of the field). Neither Trumah (the two percent) nor the Tithes are taken from this fruit. All of it are to be brought up to Jerusalem beginning with the 15th day of Shevat.

This commandment prevailed at the time of the Temple and of course refers only to Palestine. It is incumbent upon male and female and is not obligatory outside of Palestine. In regard to this matter, Syria is not included in Palestine.

The blessing for the redemption of the fruit is, "Blessed Art Thou Oh L-d our G-d who has sanctified us with His kindness and has commanded us concerning the duty of redeeming the fruit of the fourth year".

PASSOVER AND FREEDOM

Passover is the Festival of Spring. Its human appeal, therefore, is an old as humanity, and as perennial as Spring. But it is an historical festival — Israel's birthday — as the annual commemoration of an event which has changed the destinies of mankind, that it proclaims the man-redeeming truth, God is the God of Freedom. Even as in Egypt He espoused the cause of brick-making helots against the mighty royal oppressor. He for ever judgeth the world in righteousness, and the peoples with equity.

Rabbi J. H. Hertz, 1918.

ADELPHI SOCIETY

The Grand Ball of the Adelphi Society will be held in our Synagogue this Saturday night, April 13. As expected, it will prove to be a gala social event and all young people are cordially invited to attend. Subscription (tax included) is \$2.40 per couple. Dress informal.

ANNUAL MEMORIAL SERVICES

The annual Memorial Services for our departed members whose names have been inscribed upon the Memorial Tablet in our Synagogue, will be held on Monday evening, May 13th, at 8:45 o'clock.

Families and friends of our beloved departed will please reserve that evening.

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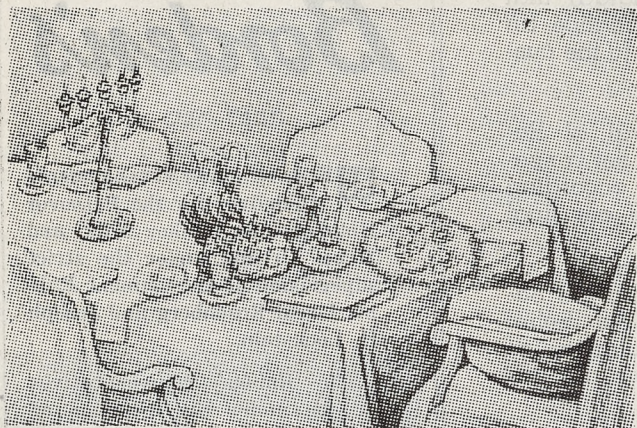
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THE LAWS AND SYMBOLISM OF PASSOVER



Rabbi Goldstein gives us the following explanation of the laws and customs of Passover:

Chometz:

We are to search for the chometz (leaven) on the night preceding the Seder (Sunday night) and burn it the following morning. We are not only forbidden to eat chometz, but we are also admonished against having it in our possession.

Symbolically, leaven represents all that is mean and sordid in life and Matzoh, the pure, the lofty and the sublime. The prayer spoken while the leaven is being burned reveals that just as the Jew removes all leaven from his possessions so we pray that all impure thoughts may be removed from the earth.

Abstinence from Leaven:

The abstinence from leaven for the eight days is intended to recall to our minds, each year, Israel's redemption from bondage. The Israelites were in such a great hurry to leave Egypt that they did not take the time to let their dough leaven.

The Fast of the First Born:

On the Eve of Passover, which is the anniversary of the plague of the first-born visited upon the Egyptians our first-born, because they were

spared, are required to fast. However, if the first-born is present at a "Seeyum," the completion of the study of a tract of the Talmud, he may eat thereafter of the meal, which is called "Seudas Mitzvah," a religious repast.

The Last Chometz Meal:

On the day preceding Passover, we are permitted to eat chometz only until the passing of the first third of the day. This means until about 9:20 Monday morning.

Matzohs:

The Matzohs are intended to remind us of the bread prepared in haste when the Israelites fled from Egypt. Since they did not have time to let the dough rise, it remained flat, and they baked it in the hot desert sun.

The Seder:

This means "Order of Service," and is the name given to the service held in the home on the first two nights of Passover. The Seder is symbolic of a royal banquet: the father, dressed in white kittel, is the king;

(Continued on Page 4)

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THE LAWS AND SYMBOLISM OF PASSOVER

(Continued from Page 3)



the mother is the queen; and the children, the princes and princesses.

The Hessebet:

These are the cushions placed on the left side to lean upon. They represent the oriental custom that all freemen recline at their banquets.

The Three Matzohs:

Three Matzohs are set upon the table, representing the three classes in Jewry—Cohen, Levi and Israel.

The Four Kosos:

These are four cups of wine, representing the four words in Hebrew meaning "to set free."

The Ten Drops of Wine:

The pouring of ten drops of wine recalls the ten plagues. Our cup is not full when others, even though they be our enemies, suffer.

The Five Dishes:

1. The Bitter Herbs are symbolic of our bitter life in Egypt.

2. Charoses, a mixture of apples, nuts, cinnamon and wine, represents the mortar and clay with which the Israelites had to build when they were slaves in Egypt.

3. The Salt Water represents the tears shed by the Israelites in their misery.

4. The Roasted Bone represents the Paschal lamb sacrificed by our people before they left Egypt and also when the Holy Temple was in existence in Jerusalem.

5. The Egg is symbolic of the special holiday offering (Hagiga) that had to be brought for sacrifice (in Temple times) in addition to the customary Paschal offering.

The Cup of Elijah:

Passover is the Festival of Redemption. Therefore, we set a special cup for Elijah, who, according to tradition, will announce our final redemption.

The Opening of the Door:

We open the door during the Seder Service to indicate our belief in the special divine protection of Israel and to show that we are unafraid of our enemies.

The Afikomen:

This is a piece of the middle one of the three Matzohs placed before the master of the house. It is the last thing partaken of at the Seder, because it represents the Paschal offering, which formerly was eaten last.

The "Hagada":

The outstanding feature of the Seder is the reading of the "Hagada," which relates the history of Exodus from Egypt. The Bible commands us to relate the story of Passover and to explain it to our children.

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SORROW

We deeply mourn the loss of an outstanding pious Jewess of our Congregation YETTA COHEN. We extend to her husband, our Director, David Cohen, and to her son Jules, her daughters, Mrs. Blanche Jaffe, Mrs. Hannah Strauss and Mrs. Harriet Sloane our heartfelt sympathies.

Our condolences go also to our member, Samuel Diamond, and his family on the passing of their distinguished father, the late MARCUS DIAMOND.



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PRAYER SCHEDULE
Shabbos Hagadol

Light candles Friday evening6:15
 Weekly Portion: MEZORO
 Friday Evening Service6:15
 Saturday Morning9:00
 Junior Congregation10:00
 Rabbi Hurwitz's Pilpul5:30
 Mincha Service5:49
 Reader of Torah: David Buchsbaum
 Reader of Service: Herbert Pearlman
 The Sabbath Terminates7:06
 Sunday morning Service6:45, 8:45

DAILY SERVICES

Mornings6:45, 8:00, 8:30
 Mincha6:50

PASSOVER SCHEDULE

B'dikas Chometz — Sunday night

Monday morning, April 15th

Siyum for the First Born

First Minyan6:30 A.M.
 Siyum Bechorim7:00 A.M.
 Second Minyan7:30 A.M.
 Siyum Bechorim8:00 A.M.
 Eat no Chometz after9:20 A.M.
 Biyur Chometz and Selling Chometz
 until10:30 A.M.
 Light Candles Monday evening.....6:15
 Monday evening (Yom Tov
 Service)6:15

WANTED—Orthodox young woman to be executive secretary for a national women's organization. Four half-days per week. Phone EN. 2-3546 any day before 9 A.M.

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CHATS ABOUT W.S.I.S.

By Morris Jablow

In recognition of the devoted and invaluable aid to this institution rendered by Morris Levine for the past nine years, Our Board of Directors named him to be the honored guest at a Reception in our Synagogue building on Sunday evening, June 9th, 1946.

On that evening the Souvenir Album, filled with advertisements of friends of the Synagogue and of Morris Levine will be presented to him as a token of our appreciation and esteem.

You, our readers, can contribute to the success of this undertaking, by inserting your complimentary ad, and by getting your friends to do likewise. In this way you will help the institution financially, and at the same time do honor to a man who richly deserves it.

Moe Oltarsh, who has been appointed Chairman of the Souvenir Album Committee, promises to devote his energies to making this years Souvenir Album the most successful we have ever issued.

We are indeed fortunate in having so many liberal and warm-hearted friends co-operate with us.

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Getting Personal

Our heartfelt prayers for a speedy recovery to Mrs. William Glantz, daughter of Mrs. Tillie Rosenthal. . . . Congratulations to our director, Mr. and Mrs. Sam Davis upon the Bar Mitzvah of their son. . . . Thanks to the help of Morty Langer, Lester Lazarus and Nat Kirsch, who did the office detail on the newly re-organized Adelphi Society, the affair got off to a handsome start. The best of luck. . . . Happy to welcome back Warrant Officer Wm. Greenfield, who returned to the States after spending 35 months overseas. His tour of duty took him to England, France and Germany. W.O. Greenfield is a son of our member Mrs. Rose Greenfield. . . . Welcome home to Director and Mrs. Joseph Anderson, who spent their winter vacation in Hot Springs, Arkansas. . . . Happy to see in our midst Philip Frankel, whose son (Norman (Buddy) was separated recently from the Service. . . . Happy to see Paul Schuler at Services. . . . Congratulations to our friend, Isaac Rauch, upon the release from Service of his grandson. . . . By the time we go to press Maurice Spanbock will have stepped ashore. . . . Happy birthday to Stanley Robert "Moujinik" of Director and Mrs. Harold Kaplan. . . . Glad to see Mr. Louis Gurfein, cousin of our guest speaker, Rabbi B. Cohen of Jerusalem. . . . Glad to see Herbert Gosset who was away a long time. Missed Mrs. Annie Eisenberg. . . . A distinguished group of 17 young people preparing to take College entrance exams, attended our Services Shabbos morning and were guest of Rabbi and Mrs. Abraham Burstein. After sundown, they took the exams. Where theres a will theres a way. . . . Happy to hear Mose Goodman's fine cooperation in helping the aged in Miami Beach. . . . Glad to see our sun-tanned friend, Mr. Joseph Schwartz, back from Florida. . . . Rabbi Lifschitz has no apartment. Can you help?

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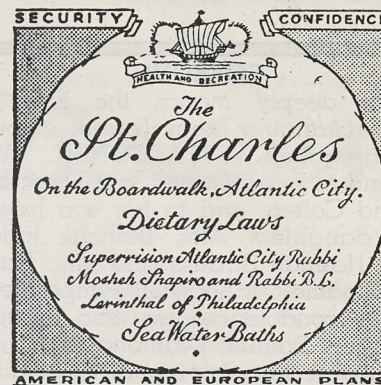
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