

Confrontations on Jewish Scene: US Individuals on Personal Issues

Jz'niut — Fashion or Morals?

By SANDIE WENDER

When the word *Tz'niut* is mentioned, the first thing that the majority of us think of is long sleeves. This outward sign is about all that remains of a concept which previously ruled our everyday actions. We, as the Jewish people, specifically women, have throughout the ages been very careful that we conduct ourselves in a manner befitting a Torah life. For such people, actions should be expressive of their belief that G-d made Man superior to the animal. Man has been given the power of intellect to control his impulses and drives so that he can prove that he has a bit of *Tzovelem* Elekim in him. Thus, we should not always do as we please and, more specifically, how we please. We must behave modestly, not flaunting ourselves.

A direct result of modest behavior should be appropriate dress. As associated with the verse "u'mah hashem dorach mimchah... v'hatzneah lochet im elokchah." (Micah 6:8) *Tz'niut* has been defined as "modesty, humility, hiddenness, and privacy."

Jews of today living in the progressive American society are dis-regarding this hiddenness and privacy which should influence their mode of dress. After all, they ask, if everyone else on the street is wearing a mini-skirt or sleeveless why shouldn't we be allowed to? When the rules of *Tz'niut* were defined by the Rabbanim, all women covered themselves completely. Today in our society, a woman who wears a sleeveless dress is not noticed more than a woman who wears one with sleeves.

We must realize, though, that the Jews have survived many decades only because they have set themselves apart. As written in *Vayikra*: "k'doshim ti'yu." Rashi comments that this means "hevu parushim." The path to *Kedusha* is separation from those ways that would lead a person to sin.

Our Rabbanim placed certain restrictions on us where dress is concerned so that we could elevate our thoughts and actions to the state of holiness. Many girls at Stern, though, walk around school wearing sleeveless dresses, with no apparent concern for the Rabbinic teaching in the school who must be subjected to this. Many married girls should know better than to come to school without their hair covered. A man is forbidden to gaze upon a married woman's uncovered hair because it is considered an *ervah*—a source of shame for someone other than her husband. "A woman's hair is lovely. Reserved for her husband's eyes, her loveliness is sacred, in keeping with the laws of modesty. But, exposed to the sight of others, her loveliness can be the source of profanity. Restraint, as expressed in the covering of a married woman's hair, is another means by which a woman hedges her sacredness about."²

We at Stern have certain stand-

ards to maintain, not only because of our obligation to uphold the mitzvot of the Torah and follow the correct path, shown to us by G-d, but also because the Jewish community looks to us to provide a certain image. Although dress is but an outward manifestation of *Tz'niut*, it is what is noticed by our society. Dress is, in many cases indicative of actions. Modest dress and modest behavior are interdependent. They can both help us reach a higher madrega of *Kedusha*.

1 Pinchas Stolper, *The Road to Responsible Jewish Adulthood*, p. 39.
2 A. E. Kitov, *The Jew and His Home*, p. 77.

The entire *Observer* Staff congratulates our devoted Editor-in-Chief

Faye B. Greenfield '68

and

Sheldon Darek YU '68

on their engagement. May they be granted *hatzlacha* rabba in all their endeavors.

Halacha and Birth Control

By MURRAY KOVAL

In this age of vast economic, technological and demographic growth one of the most pressing problems confronting man is that of "Birth Control." Not to be excluded from the populace of the concerned is the orthodox Jew. Living in an assimilated world, he has the dual task of solving his problems in relation to himself and of solving them "al pi halacha."

Indiscriminate birth control in any form is not permitted by any orthodox "posaik." There are, however, extenuating circumstances where various methods are permissible. As Dr. Moses Tendler stated in "Tradition", "reduction of family size must be justified on a personal family basis, not as part of the demographic problem." There are, of course, many halachic guidelines and qualifications where the Torah permits birth control, however, it is incumbent upon a couple to inquire of a competent authority since

this particular problem is a complex one where many self appointed "authorities" have erred.

What must first be considered by the couple as well as the "posaik" are the five points which Dr. Tendler outlines:

- 1) What are the true motivations of the husband and wife in wanting to restrict procreation.
- 2) Has there been minimum compliance with the commandment "be fruitful and multiply"? According to *Bets Hillel*, a minimum of two children, a boy and a girl, is required under Jewish law. Additional children are considered "Hiddur mitzvah," embellishing the basic mitzvah.
- 3) What specific contraceptive technique is the couple considering?
- 4) What is the psychological and physiological status of the family?
- 5) What is the economic family? There are many interpretations of "economic need." (Of course, if having a baby means no second

car, it's just too bad for Detroit.)

Assuming then that a Rav grants permission to a couple, what are the methods of birth control available to them? The Talmud quotes Rav Meir who is of the opinion that three women may use an absorbent — a minor, a pregnant woman and a nursing woman. In explaining Rav Meir, Rashi and Tosfo feel that only in these three instances may a woman use an absorbent, while in cases which do not involve "pikuach nefesh," an absorbent is prohibited.

The modern equivalent of the absorbent referred to in the Talmud is the diaphragm in use today. Rabbi Moshe Feinstein, in his "Igros Moshe," gives the conditions necessary for the permissible use of the diaphragm.

The most controversial and widely used contraceptive is "The Pill." The birth control pill works by producing a condition similar to pregnancy where ovulation does not occur. It prevents the adequate preparation of the uterus to receive the sperm and inhibits the maturation of the follicle at an early age. The pill also prevents the release of gonadotropic hormones from the pituitary glands and produces change in the cervical mucus.

In using the pill certain considerations must be met. First, that it does not affect the organs physically, that its action is indirect and also, that no physical harm should be done to the woman's reproductive organs. These considerations are posed by Dr. Stanley Greenberg in his article on birth control which appeared (Continued on Page 4, Col. 1)

To discuss and classify the issues this Supplement includes almost seems redundant, in as much as the banners and headlines structure them thematically into three categories: First, problems of a personal nature—those each person faces, the solutions to which, while conforming to certain norms, are actually matters of individual prerogative. Second, dissention confronting the community, which individual actions produce and only they can remedy. Third, the fundamental issue of isolationism, the principle of which we must resolve and apply.

Since the format organizes the material presented adequately, in this editorial, we would like to consider a subject omitted: the Anti-Shechita legislation. When originally planning the Supplement, we sought writers on this topic; but

inexperience and ignorance caused us to err. If the names of those approached are mentioned, most Yeshiva students draw a blank, or at best, a vague association. Why? Apparently, what we have here is a failure to communicate. The Rabbinical organization whose duty is to promulgate impending danger, while fulfilling its obligation in some respects, chooses to neglect and ignore the student community. We are stored in a drawer for future reference, rather than apprenticed now for present and future action.

We protest this trend.

And so, we redefine our purpose. It is not to exercise our eloquence in academic debate; it is rather to assert our right and obligation to be involved.

FAYGE BUTLER DONNA SAVA

June off, Turn on, Drop in: Israel

By PROF. PINCHAS PELI

Many were the repercussions resulting from the Six-day-War. Not the least important of these was the reemergence of *Klal-Yisrael* as one unified vibrant and vigorous organic body and soul. On that Monday, June 5, 1967 (27th day of Iyar) we awoke to find the Jewish people, though scattered in so many lands, yet reacting and acting as one. The full saga of that day still remains to be told. But, even from the fraction of stories already known to us, we are overwhelmed with a new sense of awareness that ours is a people dedicated and resolved to assert to itself and to the world its will to live; that the Auschwitz of the 40's shall not be repeated; that if anyone — be his name Hitler or Nasser — dares to again threaten the Jews with slaughter or with pushing them into the sea, he will have to face the determination of the Jews to live as human beings. And this will could, when tried and when left along, with polite promises and "guarantees" become an iron fist.

It is an image of a "new" Jew

that the Israeli soldier projected to the world. He is a Jew who defies all accepted views of the Jew as a coward and weakling, replacing these with the Jew who is a tough hero, the marvel of military experts throughout the entire world. This "new" Jew, who gives Jewry new stature and pride, was not born suddenly; he was born in our generation out of the ashes of the European crematorium, grew up under the free, sunny skies of Zion and matured amid the love and solidarity of Jews everywhere.

This last war (is it indeed our last one? Only G-d knows the answer) was not only an Israeli war fought against political enemies from across the border, but first and foremost a "Jewish" war; a war which was both consciously and unconsciously to reaffirm our life and existence as Jews in a gentile world. This was yet another historic and fateful confrontation between Esau and Jacob.

Many aspects of the war, among them the unprecedented awakening in the Diaspora and the new spirit of Israel itself, cannot be

explained if we do not try to evaluate this last war in deeper dimensions and not only in high-sounding, superficial expressions. Moreover, the nature of the actual outcome of war is such that it forces upon us a new role in the approach to Jewish-Gentile confrontation which reached its most acute stage in our own days in Auschwitz and in Jerusalem; that that after two thousand years we are once again the rule of the Temple Mount and that our soldiers are stationed on the top of both Mt. Moriah and Mt. Sinai, the two symbols of our tradition — all this points to the conclusion that the prolonged period of Haster Panim (the Eclipse of G-d in Martin Buber's terminology) has ended and the G-d of our fathers again talks to his people. The prophecies of old (it is I believe unnecessary to enumerate them here; there is hardly one chapter of the Bible in which you cannot find them) are becoming a reality in our day. The arena of Jewish history has lifted again to the land of Israel. We have been given the privilege of shaping it. Is there a privilege

without commitment?

This, in my opinion, is the real issue facing American Jews. Many of them showed their readiness for a renewed Jewish commitment during the crisis last June. Many were ready to die for Israel or rather for that last Jewish hope anchored in the survival of Israel. Will they fall now when they are asked to live for Israel — or to act that Israel may live? Many Jews experienced the battles with deep emotion and true agony while watching them transpire on the television screen. Can they really reconcile themselves with the idea that the Jewish people can be divided between those who make Jewish History and mold its future through sweat and blood and those, who at best, study it and write scholarly footnotes to its blood soaked chapter.

This then is the question posed not as much to the community as a whole, as to every sensitive Jewish individual. Here in *Klal Yisrael*, with the help of the G-d of Israel, getting involved in a major new epoch in the Jewish journey through history—where do I fit into this picture at the time?

Community

D.A.

Community

By HENRY HOROWITZ

I am writing this article as an expression of personal anguish. Despite the advances that Orthodoxy has made in America in the past generation, I feel that not only its future growth, but also everything that has been gained so far is being threatened by the many currents of disunity within the Orthodox camp. While some results of this disunity are merely petty or even ludicrous, others are frightening and dangerous.

One of the most obvious examples of disunity is the tremendous number of organizations that American Jews have created. There are probably twice as many Orthodox organizations as there are Reform and Conservative ones combined, and certainly their proportion to the total number of Orthodox Jews is far greater than that of the other two groups. Part of the reason for this may be the greater commitment of the Orthodox Jew — the fact that he is generally more concerned about that in which he believes and will therefore work harder for it. Certainly many of the organizations were started to cater to groups who felt that their needs or the needs of others were not adequately taken care of.

Perhaps Orthodox organizations have to cater to very narrow interest because Orthodox Jews find it hard to fit into a group whose thinking is slightly different from their own. Perhaps the emphasis on halachic practice makes it impossible for these Jews to feel at ease with those whose outlook is not the same as their own. For whatever the reason, Orthodoxy has been divided by organizations into very many groups whose religious philosophy and practices often do not differ to any great extent.

Yet, unfortunately, the divisions have not been solely on religious grounds. There are many rabbinic and lay groups that all cater to people with the same outlook, and which are divided on political or personal grounds, although they seize on some specific religious practice as an excuse for separation. They are all trying to accomplish the same thing and serve the same people, yet insist on doing it within their own framework. This inter-organizational competition often reaches the point where each would rather see a certain goal not achieved than have another group reach it. Part of this is due to the smallness of many of the organizational leaders, to the fact that people often lose sight of their goals in their search for Kavod. This is a problem all organizations, whether or not they are Orthodox, or even Jewish, must face. Yet, some of the difficulty seems to be inherent in the nature of our institutions and this makes the problem much more serious.

For whatever the reasons are, this intra-level competition (i.e., of a non-religious nature) may have disastrous effects on the continued growth of Orthodoxy in this country. Of course it is the whole community that suffers when two synagogue organizations fight over the affiliation of a new shul. Certainly we are the losers when such an organization moves into an area that is having difficulty supporting its existing institutions. And it is the non-religious as well as the religious

students who are penalized by the refusal of one campus organization to work with another one in the building of kosher kitchens because they are worried about their own importance and political status.

Yet this is not the only way that such competition restricts our further development. Inter-organizational politics (and here we must include intra-organizational politics as well) discourages many workers to the point that they drop out of such work completely, and keeps many people from ever joining, so that their special talents are never put to use. Certainly many young people, even when they do feel a sense of responsibility and commitment to the community, often refuse to work within organizational frameworks because they feel too much effort is wasted on unimportant political maneuvering. The resulting lack of new blood can lead to an organization being run today by many of the same people who started it over 40 years ago.

However serious this problem may be, the religious disunity within the Orthodox camp is a still greater problem. For although the organizational disunity discussed so far may have drastic effects on the growth of Orthodoxy and produce many splits within our ranks, I do not think that members of various organizations will become permanently estranged from each other. On the other hand, the split between the right and left wings (in the discussion I am considering the left and center as one group) may eventually result in a complete split within our ranks, a split much deeper than that which now

exists between the Orthodox and Reform movements.

I have already briefly mentioned the proliferation of organizations, each one feeling itself a little more right than some and more liberal than the others. Yet in the area of religious disunity, organizational factionalism does not seem to be the major problem. There is also the tragedy of personalities or groups—fighting on a very personal and even disgustingly low level, with each party considering the other to be less from than itself. And finally, the most serious area of conflict is the split between the "Yeshiva World" and most other Orthodox Jews. (Although many Y.U. boys feel that in outlook and action they are part of the Yeshiva world, since the Yeshiva world does not share this opinion, I shall consider all of Y.U. as being part of the "other Jews.")

The in-fighting that often occurs among various rebellions and their followers is destructive mainly because it repels many observers within the community and casts at the roots of Kavod ha'Torah. It is certainly difficult to understand how one Rosh Yeshiva could berate another one at length in front of a large part of the

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Not so very long ago, in some yeshivas, one's announcement of his intention to attend college was tantamount to a denunciation of his faith. This 'fallen man' might have been subjected to every modern form of the pillory for his aberration stopping just short of being forced to walk around with a large scarlet "C" emblazoned on his chest in traditional Hester Prynne fashion.

In more recent times, a liberalization of attitudes and a more moderate stance have been taken in these same yeshivas. There is a grudging recognition of the secular body of knowledge as a possibly worthwhile commodity, at least on a practical and vocational if not intellectual level, and still only for some individuals under certain extenuating circumstances. Today one who leaves the "Walls of the Beis Hamidrash" for the university is looked upon as less of a turncoat and Yotsef letarboos rau. This softer approach, though it has its share of qualifications and reservations, is a far cry from the treatment of college as a non-entirety of iniquity. Despite this reassessment of philosophy, the campaign discouraging college attendance still persists, perhaps to a lesser degree and in a more sophisticated manner, but with all the more volatile and pronounced implications.

The concept of a combined secular and religious education on a college level is neither a recent nor American innovation; but the prevalence of the American yeshiva college today or the yeshiva whose students for the most part

those yeshivas alone that are faithful to the blueprint of the ages for authentic and genuine Torah study, and "Daled Amos Shel Halacha."

By MARVIN ROSENBLUM

As a direct outgrowth of the American yeshiva experience in its new era, there has arisen a conflict between the yeshiva "Right", adherents of a "pure" yeshiva concept, and the yeshiva-college community. The purists argue, with a certain amount of validity, that any introduction of secular knowledge into a yeshiva program tends to contaminate and is antithetical to the divinely inspired concept of Torah study, and any attempt to combine the two is utterly preposterous since the two are intrinsically diametrically opposed to each other. The yeshiva-college school of thought on the other hand, feels that the yeshiva of Europe is extinct, outmoded and outdated, and it is futile to attempt its revival. The yeshiva, they claim, must learn to adapt to its new environment and surroundings if it is to meet the demands of the modern American Jewish community. Thus, the line of demarcation has been tautly drawn and the points on the spectrum have been clearly defined.

It is admittedly difficult to transcendently and objectively view either side without allowing personal passions and defensive rationalizations to creep in and color one's assessment of the situation; but, having passed through both areas so recently, I stand on the promontory and look down on both camps from an equal vantage point. I base my observations on this recent experience. I will not judge either approach nor do I intend to claim superiority for one attitude or condemn the other. I merely wish to clarify certain aspects and doctrines of the Right and to illustrate that a compromise situation might be feasible.

I do admit a strong emotional tie with the yeshiva Right, and understandably so, since it has played such large and important part in my early life. Though I do claim blind, unequivocal allegiance to their policies, I feel that I understand their motivations and objectives and I find much that can be justified.

For the most part, the concept of Daled Amos Shel Halacha is totally different from the study of secular knowledge. One begins with fundamental, immutable premise that Torah study is divinely ordained. Hence it is not merely a means of acquiring diverse practical knowledge, though it is practical in the sense that it is the only way to be an observant Jew, but rather every moment spent in Torah study is an end in itself. Every word absorbed is a self-contained microcosmic entity, yet at the same time an integral part of an infinite spiritual mosaic, and an unbounded religious macrocosm.

There are few who can claim this sort of idealism in their approach to secular knowledge. More often than not practical considera-

tions (i.e. fear of ending up as a garbage collector or janitor) are the primary motive for college attendance. It is this ideology of a dialectical spiritualism that is seen by these purist yeshivas as a phase by phase plan leading to the ultimate in both the intellectual and spiritual that Judaism has to offer. It is a realm free of mundane material considerations and the only path to the ideal observant Torah Jew. Thus the entire aura of college attendance and not merely secular knowledge per se is seen as the antithesis of this ideal, and a certain distinct foreign corruptive element is considered present in the university which could adversely affect the less religiously secure eighteen year old mind.

"Daled Amos Shel Halacha" itself might imply a narrowness of mind and approach. But it is a "Four Amos" that can by no means be measured in mortal terms. Only a spiritual measuring stick can be used and the result is a world of infinite dimensions. It is the daled amos of Yaakov at Charan when he was promised the Land of Israel, "the land which thou liest upon," and all of Israel was folded up under his body. So it is with the "Daled Amos Shel Halacha." Every form of knowledge is compressed and condensed into those few feet of Torah.

Consequently, a yeshiva that adheres to a Torah-only philosophy cannot by any rights be termed outmoded or anachronistic. Antiquation can only be wrought by time, and the very substance and quintessence of the yeshiva transcends and is immune to time.

In the European era of the yeshiva the question of secular study, though debated, was not of such enormous purport. There were always more than enough pure yeshivas to supply the roshai yeshivas, talmidei chachomim, poskim, and the entire corps of Torah-trained individuals necessary for the survival of the Jewish community. But the American yeshivas on the Right are troubled to no end by the dire shortage of these personnel today. Where will they come from now? They themselves are already unable to meet the growing demand, and though the yeshiva colleges do contribute to a certain extent towards this end, the shortage promises to grow more acute and more critical. And so these yeshivas are justifiably vigorous in using any tactics available to them to preserve what they consider to be the last outpost and bastion of Torah in the United States. To tamper with their students is to arouse the anger of a mother protecting her young; they feel that the "seyog l'Torah" must be fortified and strengthened, because this "fence" runs right down the middle of the field today, where Torah itself only yesterday bloomed.

The problem for these yeshivas is a prodigious one. They are no longer as invulnerable from out-

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Yeshiva

Coexistence

Thou — that to human thought art nourishment,
Like darkness to a dying flame!
Depart not as thy shadow came;
Depart not — lest the grave should be,
Like life and fear, a dark reality.

from "Hymn to Intellectual Beauty."

P. B. Shelly

The last vestiges of the anti-bellum European yeshivas are those institutions that adhere to a yeshiva-*sans*-college policy. It is

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S. College

vs. Conflict

By JOSE BACON

The injunction to make the study of Torah paramount in life creates a soul-searching conflict for orthodox young men who are pursuing a secular higher education. We speak, of course, of those who under no circumstances would absolve themselves from the obligation to learn Torah. The apologist they advance in an effort to resolve the conflict reflects the depth of the problem.

If we were to listen to the expression of a student's inner struggle, sometimes kept to himself but more often shared with fellow-sufferers, we might hear something like the following:

The Torah obligates man to acquire the means of a livelihood and these days a college education is a sine qua non for making a decent living. Furthermore, if one chooses a profession necessitating abilities, surely that is not contrary to Torah precepts. True, taking courses unrelated to one's intended profession diminishes the time one could spend learning Torah. Yet, the liberal arts curricula force one to take such courses. However, it is also true that without acquainting oneself with the various fields of knowledge one can hardly choose intelligently a professional which engages one's interests and abilities. Moreover, since no field of knowledge is an isolated unit, a broad education widens the horizon for creativity in one's chosen field of endeavor.

If we are to make an effort to bring to the fold the many non-observant fellow Jews, we must be able to meet them on their own grounds. Even if one's goal is not particularly to create a confrontation with them, it does not seem right to cut oneself off from a large segment of Jewry who are not orthodox for lack of a means of communication, an inability to speak their language. (When this last mentioned line of argument is taken, the name of Saadia Gaon who wrote to refute the Karaites is usually brought in for moral support. But the name most frequently invoked in this connection is that of Maimonides who was thoroughly familiar with the secular knowledge of his day and addressed some of his works specifically to those who because of their secular studies were perplexed by certain seeming ambiguities in the Torah. In fact, Maimonides is the favored shield of orthodox college youth defending themselves against the pricks of their conscience and the barbed conscience and the barbed thrusts of their co-religionists who condemn secular higher education.)

The obligation of every man to contribute to the welfare of the society in which he lives and to concern himself with its betterment is wholly within Judaic tradition. Naturally, the more educated a man is the better he is able to fulfill that obligation. Orthodox men in the United States who are now involved in a wide range of professions are better equipped and have a more readily accessible opportunity than non-college men to make a worthwhile contribution not only to society at large but to the Jewish community in particular.

The truths inherent in secular

knowledge, particularly those in certain areas, can help deepen one's understanding of Torah. Does not one reach a better understanding of holiness through a knowledge of the mundane? Admittedly, it is disconcerting to find that the Torah is not the exclusive source for truth. On in life to seek truth, no matter what the source? A greater difficulty arises when one is exposed to values of intrinsic worth that seem completely at variance with Torah teachings. Perhaps the answer to all this is synthesis. (And in fact, for many orthodox college youth synthesis is a time honored catch word which exhorts them to follow the tortuous process of attempting to reconcile foreign disciplines with Torah teachings — a process which can only result in a homogenized mishmash or tortured souls.)

An honest look at the foregoing barrage of self-hypnotic excuses and twisted reasonings to justify secular higher education convinces me that their very defensive nature must necessarily leave the orthodox college student with a negative attitude not only toward his secular studies but his Torah learning as well. It would seem that if we analyze the entire problem with a more positive approach, much of the conflict would be resolved. We might ask: What is the overriding purpose of learning Torah and that of secular knowledge? Surely, the essence of Torah is to teach us to grow as human beings, that is, to change and become moral human beings with the ultimate purpose of bringing us closer to G-d. The overriding purpose of a secular knowledge is to spur the human being to expand the opportunities of his environment to the highest level of his capacity of living within it. Thus, secular knowledge is iconoclastic and functional. It teaches man to attack his environment so as to change it and to adjust to the change. Torah knowledge is essentially moral and teaches man to change himself, not his environment. It guides man to grow, to better his nature. As a being created in the image of G-d, man is a moral being with a capacity to grow as such within his moral sphere. As a being created to subdue and have dominion over the earth and all that is in it, man is a functional being with a capacity to adjust to his environment as he changes it within his functional sphere. The truths and values of secular knowledge are limited in application to the functional sphere. Even those that bear similarity to Torah truths and values, when applied to the moral sphere become impure and are misleading because they are functionally oriented. For evidence, we have but to compare the vast progress of western civilization in all its aspects with the progress of growth of the human being as a human being in his totality. By the same token, the value of doubt and inquiry which is indispensable for secular knowledge, especially "scientific" research, cannot be applied to the study of Torah unless coupled with a definite type of humility — that particular type of humility which is an outgrowth of firm faith. On

the other hand, Torah truths and values, designed to guide man's growth in his moral sphere of being, by their very nature universal in application, can and must be utilized by man to bring his moral and functional spheres of being into harmony in order to create a world in which man can achieve his highest potential in the totality of his being. In the final analysis, then, secular higher education has an important contribution to make to the Torah student, and the Torah student has an important contribution to make to the world. The conflict which so distribute orthodox Jewish college youth is in effect a question of how much concentrated effort one is willing to give to the study of Torah in the time available to him, and how much devotion and determination he is able to apply to his resolve to make Torah learning a life long habit.

Contributions to the next Observer Supplement, "Jewish Education," are solicited. Please contact the Editors.

Catharsis

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side influences as they used to be. In this age of mass media and comprehensive communication their advantage of being an enclave of spirituality in a material world, an insulated circle of Torah idealism, in a crass commercial world, has been lost.

And the innocent victim who suffers the most from these circumstances is the yeshiva bochur. He is constantly bombarded with Madison Avenue impressions of success and security, as is everyone today; he is constantly confronted with the choice between the ideal and the material. The glossiness of the "outside world" is incessantly juxtaposed with the relative blandness of the yeshiva world and he is constantly ridden with doubt and conflict. And so the torturous, pulverizing, catharsis he experiences when he reaches the college crossroads is excruciatingly painful. If he is serious about secular knowledge on an intellectual level he is all the more perplexed. He is a Faustian type, thirsting for all knowledge and experience, yet is bound to a realm in which this unquenchable desire cannot be fulfilled. He wants to continue his Torah study to the best of his ability yet he also wants to have the best of secular knowledge. If he remains in the yeshiva he will be unable to pursue the latter; if he attends a yeshiva-college institution where there are sure to be a good percentage of the students who are interested primarily in the college aspect and show merely a mechanical interest in the yeshiva branch, perhaps out of deference to parents or the Draft Board, then his Torah studies are sure to suffer.

Perhaps the ideal situation would be to complete yeshiva through semicha in a Torah-only institution and then pursue secular interest, but this is just short of impossible. Too many deterrents appear on the scene in the ensuing years after high school

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Social Director

DA.

Moreh

By RALPH PELCOVITZ

The role of the modern rabbi is fourfold — under ideal circumstances. He teaches, preaches, ministers and administers — but not necessarily in that order of importance. All four aspects, however, are vital and if they are met with vigor, imagination, competence and style, the rabbi functions in the traditional spirit while fitting the modern mold. The first two areas are the classic duties of the 'rav' — the teaching of Torah to young and old alike and preaching Judaism's message. The latter two are comparatively recent developments of the rabbinic profession, ministering to the needs of congregants, visiting the sick and the bereaved, counsel and guidance especially in the marriage and family arena — and administering the activities of the Synagogue, while leading in communal endeavors.

While the "Rav" in the shtetl also did the above, he concentrated on the study and dissemination of Torah and the judicial aspects of Jewish law, the administration of the Beth Din and

knowledgeable graduates would change the face of communities, revitalize the synagogue and through their presence spur the growth and development of the rabbi! Alas, this dream has in most instances been shattered and those hopes frustrated. The yeshiva graduates have chosen to shun the synagogue in favor of the shtetl, ignore the rav in favor of the rosh yeshiva and to withdraw from the mainstream of Jewish life, content with their comfortable, cozy little world of detachment.

There are, doubtless, many reasons for this comparative isolation from the synagogue and disregard of the rabbi. Some are valid, others specious, but of prime importance is the need to recognize that the responsibility for this lack of rapport must be shared by both rabbi and yeshiva graduate. One can readily understand the reluctance of sincere, pious Torah oriented young people to attend a shul where the majority of its congregants are non-observant, with standards and values that are mediocre, banal activities that are Jewishly questionable, and lengthy services with much pomp and ceremony — all factors which repel rather than attract the yeshiva trained young man and woman. Add to this the complaint that sermons and classes are geared to the least common denominator, hence not sufficiently challenging or stimulating to the better-versed laymen, and we can well appreciate the dilemma of the more intelligent and dedicated Jewish young man and woman.

overseeing the proper functioning of the ritual institutions of the Kehillah.

The modern day Orthodox rabbi has assumed many activities which are not necessarily part of his traditional calling, and by their nature are so time consuming that they often preclude his fulfilling more important duties which are by common consent his.

In all fairness, one should point out that the role of the rav is perforce affected by those whom he serves and leads. When the community is eager to hear the word of Torah, when ritual and religious problems are presented for solutions, and communal responsibilities are accepted by lay leaders, the rabbi will, of course, apply his talents to meet these needs, in the secure knowledge that his efforts will be appreciated and his energies not expended in vain. When, however, he is confronted with a congregation which is unversed in Torah, uninterested with Shema's, and indifferent to Jewish scholarship and standards, the rabbi will usually resign himself to this sad state and adapt himself to mediocre, superficial standards, often compromising his principles and diverting his talents into other channels. This does not mean that the rabbi does not realize what is happening — for he well appreciates that the price he pays for survival and success, dubious and tainted as it may be is a high one. Yet he consoles himself with the thought that he is salvaging what he can and insuring at least some tenuous ties to Judaism. He may only have succeeded in retaining his congregants identity, not their integrity, but rather than retreat and withdraw he chooses to advance and attack the problems of the American Jewish community perhaps using the formula of Justice Holmes: "to be an enthusiast in the front part of your heart and ironical in the back."

For many years, rabbis and responsible, sober, synagogue leaders lived with a fond dream and hope: Once the yeshivas would produce their fruit, those committed,

Rabbis may have failed to respond to the special needs of the new breed, and not grasped the opportunity of elevating the standards of their synagogues, their sermons and Torah study groups. The infusion of intelligent, observant Jewish men and women into our communities demands a response from both rabbi and synagogue leadership which is, at times, too slow in coming. Vestigial interests and accepted, convenient ways are difficult to dislodge and alter. The price rabbis must pay in diligent application to Torah study is a difficult and demanding one. It is at the cost of sacrificing the far easier and more glamorous role of 'spiritual leader' and 'Jewish spokesman' for the more taxing, quiet, and modest one of teacher, scholar, and Torah authority. Maturity is needed to revise one's role, especially if it means more effort and less acclaim, greater discipline and less accolades.

Motivation is also a prerequisite to this changing course of the American rabbinate and that can only come if there is both a challenge and a demand for excellence at the pulpit and at the study table. This in turn can only occur if the yeshiva graduate, well-versed in Torah, but in desperate need for continuing inspiration and knowledge, will make his presence felt in the synagogue.

A personal of our past will reveal that learned, outstanding, real 'rabbeim' were developed not in yeshivas, where only training and preparation can take place, but by learned, mature, real 'baalebatim'. Rabbis developed in shul, and learning because intelligent laymen came to shul, listened to sermons and asked

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Thou shalt not sow thy field with two kinds of seed
Leviticus 19:19

Kilayim in the Modern Sense

Nature does not rejoice in the union of things that are not in their nature alike.
—Josephus

Thou Didst Not Tempt Me, Thou Couldst Not Tempt Me?

By WILLIAM BERKOWITZ
The New York Times of Sunday, January 7 carried a full page advertisement published in the public interest by the Norfolk & Western Railway. Entitled "I Am the Nation," it traced the people and places that have contributed to the greatness of America. I would like to quote part of the ad:

I am Nathan Hale and Paul Revere . . . I am Washington, Jefferson, and Patrick Henry . . . I am the Brooklyn Bridge, the wheat lands of Kansas . . . (and) the coalfields of Pennsylvania . . . You can look at me and see Ben Franklin walking down the streets of Philadelphia with his breadloaf under his arm. You can see Betsy Ross with her needle. You can see the lights of Christmas, and hear the strains of "Auld Lang Syne" as the calendar turns . . . I am Babe Ruth and the World Series . . . Yes, I am the nation, and these are the things that I am.

The statement mentions most of the elements one would think of if he were asked to define what America is, and the inclusion of "the lights of Christmas" is noteworthy. This most graphic symbol of Christian life is indeed recognizable to us as an indelible aspect of the American character, and that it is only a symbol of a much deeper influence of Christianity upon America presents us Jews with a most critical problem.

The ideas expressed in the statement may accurately mirror the feelings of most Americans. One can hardly take pride in his American birth while denying the contributions of George Washington, at al. to the meaningfulness of that birth. And though a true-blue American may be able to get away with not telling his children about the Great Babe's colossal feats at bat, the D.A.R. would surely view with disdain anyone

who claims to be a real American yet denies the Christian part of the American heritage.

Where does the Christian segment of America's national character leave those of us who reject it categorically, vis-a-vis this character? Are those traditional Jews who don't succumb to the spreading illness of "hinoillitis" that pervades the country each December alienating themselves from the mainstream of American behavior? If the notions a Gentile Amer-

The wind carried all of them away,
The light swept all of them away.
A new song made the morning of their lives exult with song;
And I, a soft fledgling, was completely forgotten,
Under the wings of the Schechinah.
From Levadi: by C. N. Bialik

ican exercises to symbolize the growth of his country include only the likes of Billy Graham and Kansas wheatfields, and do not comprise such others as the Bostoner Rebbe and the streets of Boro Park, then we are, indeed, left out in the cold. (Many of the points raised in the previous Observer Supplement on anti-Semitism would seem to indicate that this view is unfortunately more reality than mere ethnocentric bathos.)

To the American mind, a good American means, along with other facets, a good Christian. The calendar is based upon a Christian Sabbath; several of the legal holidays have, or once had, Christian bases; and, not so much more remotely, the admonition to the United States Senate is still heard occasionally today, as it was in 1790, to give "strict Christian attention" to a matter of national import.

On our part, there is a notable continuum of sensitivity to the loneliness a Christianized national spirit engenders, ranging in degree of response from the mimicry by the more radical Reform Jews of the Christian way of life and prayer, even, in some cases, as

much as shifting services to Sunday, to the overt dismissal by the most traditional Jews of the signs of Christianity as things alien to our heritage. In one way or another, every Jew is aware of the Christian overtones in American behavior, and he chooses either to internalize them into his own living pattern, or spurn them as best he can. By doing neither is he any more of an American, to most Gentiles, though he might be less of a Jew.

The crisis we Jews face striving for self-validation as Jews in a specifically Christian environment is undoubtedly our greatest burden, on both an overt level and a more subtle one. We see the

the Gentile American community celebrating Thanksgiving Day, and we choose either to join with them or ignore the day completely. The choice here is not a difficult one (though we ought to consider what we traditional Jews would do were turkey not kosher!). Christmas, equally overt, is a bigger problem, and, alas, many of our brothers make the same choice, accepting it with equal fervor as other do Thanksgiving Day. The more intransigently ethno-sensitive among us let that period pass with little attention to the spirit it contains.

But even we who actively resist any outward signs of the Christian portion of the American character are perpetually bombarded by a system of scarcely recognizable goyish elements via the mass media. The sharper our perceptiveness to these influences, both hidden and superficial, the greater our care as traditionalists to avoid



Oy L'rasha U'Oy L'Shchayho

by Faye Greenfield

"Where will you live when you grow up, little girl?"
"In Borough Park."
"Why, little girl?"
"Cause I'm tired of being different."

Once upon a time, non-Jews thought Jews had horns and a tail and drank blood (See Trachtenberg, *The Devil and the Jews*), and the rest of the world either avoided them like the plague or tried to make them disappear (as in massacre). So then, Jews lived in ghettos — for protection's sake or because they weren't allowed to live anywhere else.

In 20th century America, the situation has been slightly modified. The non-Jew still considers the Jew as "different" — if somewhat more human. The non-religious Jew, an element not even present in earlier eras, makes being "different" a little harder by assuring the world that religious practice has become superfluous in America's Great Society and lovingly dubbing Orthodox Jewry as "fanatics." Orthodox Jewry, therefore, still bands together in close-knit communities where they can be different all alone in peace.

So maybe our little girl has a point. Sometimes she gets tired of living continuously on the defensive where she finds herself spending hours trying to explain issues of belief to deaf ears. If the deaf ears belong to relatives or friends, the whole process of defense usually degenerates into a slightly frustrating mental exercise, especially in little, out of the way locations, where the size of the "orthodox" community — regardless of the extent of the total Jewish population, is small enough to merit only that most inefficient, minimal, Religious Education known as the Talmud Torah.

If our little girl is bright enough, you say, or lucky enough to be taught by a good Rabbi, her

education may take care of itself. In addition, you note, the liberal minded attitudes acquired through continual contact with the "outside world" will constitute for better preparation for "dialogues" than a ghetto-like upbringing where she does not even encounter fundamental questions.

The argument holds — to a point. The lack of liberalism to the point of naivete which I have observed in certain individuals from totally isolated Jewish Communities in New York often bothers me. While I am neither attempting to generalize from instances nor to impose my own values on the American Jewish Community, one question does bother me. Is it ever "right" for the individual to exist "happily" in his own little world if that world presents a distorted picture of reality, regardless of how ideal that picture?

I find the argument for liberal thought valid mainly in relations with the non-Jewish world and non-religious Jewry. True, these both are areas vital to the development of a true perspective. When, however, the sphere of our "liberality" debate widens to encompass relations in the spiritual realm as well as the social, the proofs begin to weaken. Many assume that the encounter with foreign ideas will have the strengthening effect of forcing thought on otherwise dormant issues. Perhaps. Nonetheless, I sometimes question the value of this continual defensive to developing spiritual attitudes. Three specific flaws in the structure of the argument seem obvious.

1. If our little girl is continually forced to confront fundamental questions, won't the repetition result in the premature creation of a pat answer with which to face the world? (This of course, takes for granted that her developing faith is strong enough to overcome a bombardment of more

accepting them. And, since they are part & parcel a modicum of what America is, we who reject them must be what America is not.

Such a sour note demands a counterpoint, and I believe one is available. If it is not as common an admission by those who conjure up the visions mentioned in the Times ad as it should be to offset the critical identification of a Christian element with the American character, it is at least stated by some more perceptive Gentile factions that America is not only these things, but more. If the statement reflects America's opinion of herself, hopefully it was meant as a case of tana v'shner. America encompasses Haight-Asbury just as it does the coalfields of Pennsylvania. Who would deny Henry David Thoreau his place beside Walt Whitman in her literary development? I believe that if

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mature, "logical," positions.)
2. Secondly doesn't not being forced to give a final conclusion present the opportunity to develop a spiritual character as eternal questions naturally arise? Isn't it, furthermore, unlikely that one will be able to grasp broad concepts before attaining an insight which comes only with considerable knowledge and experience?

3. Finally, is our little girl dealing with basic questions on a progressively deeper level or is she kept busy in surface discussions like the exhausted swimmer who never learns the exhilaration of diving?

The problem "to be or not to be a ghetto-Jew" in 20th century America may be presented as two conflicted stands.

1. Can one live outside a major center of orthodox and still acquire both an effective education and orthodox mate?

2. Can one brought up in a totally isolated Jewish atmosphere still develop the ability to relate realistically to the outside world?

What weight individual members of the orthodox American Jewish community place on this dilemma in choosing a permanent residence varies. There are a lot of factors . . . I'm afraid I can't at this time tell you I have discovered the perfect formula. For the past four years I've faced the problem by vacillating between the two worlds.

At just what mean I'll eventually arrive, I don't know . . . "Where will you live . . . ?"

The Observer staff regrets the following omissions from the 2/28/68 masthead:
Brenda Seigel, Contributing Editor; Donna Sava, Make-Up Editor.

March on Jewish, Soldiers

By GINNY HABERCORN

The American Orthodox Jew tackles a triple responsibility, one for each respective appellation. As an Orthodox Jew, he confronts the dual challenge of deepening his own personal convictions, in addition to strengthening the religious commitment of his fellow Jew. As a member of the Jewish community at large, he assumes his share in promoting its social and cultural welfare. As an American, moreover, he fulfills his responsibilities as a citizen and possibly seeks optional commitments of his own choosing.

Self preservation necessitates that Jewry act within a system of priorities; their immediate concerns naturally take precedence over those causes or issues which do not affect them in any direct manner. Stated in more specific terms, taking action against the plight of Soviet Jewry or devising measures to curb the trend of American Jewish assimilation merits priority over Jewish action on behalf of the rights of other minorities. This is not to say, however, that one cause is more worthwhile than another, but rather, from a Jewish perspective certain matters are personally more pressing. There is, moreover, a point beyond which one cannot over-extend one's commitments without at best diluting them, and

at worst, rendering them insignificant. Thus a minimum amount of "isolated commitment" is neither unethical nor undesirable, but rather necessary for any sort of accomplishment.

A Jew preoccupied (as he should be) with his Jewishness need not remain indifferent to the ills of American society. On the other hand, however, many complex considerations are involved in contemplating any active involvement in issues not fundamentally Jewish. It can hardly be maintained that Judaism is firmly established in the American Jewish community. Assimilation, disunity, and aloofness are moreover eroding the potentially fertile soils of American Jewry. There is unwarranted lack of communication between the various groups of observant Jewry, dangerous isolation between the observant Jew and his unobservant counterpart, and almost total separation of the assimilated Jew from the Jewish community at large. Despite these pressing problems, many Jews have displayed incredible indifference. When one's own abode is in shambles, it is not noble, but rather suicidal to dissipate one's energy in assisting a stranger in repairing his dwelling place. Unfortunately, those Jews who are the champions of causes such as

social equality and civil rights will not assume commitments to strengthening Jewry (at least not in a spiritual or cultural sense). It is more naive to expect non-Jews to assume such an obligation. This leaves the burden weighing on the shoulders of the unconditionally committed Jew.

Theoretically dedication to noble causes is idealistically motivated; practically, few motives are ever pure. If Jewish involvement in struggles for liberty and rights were based on solely ethical principles, there would be that much

rose to great heights politically, economically, and socially, only to fall to the very lowest depths. The fate of destruction which befell the Jewish socialists (the "Bund" in Russia after World War I is only an isolated example of many similar historical tragedies.

A major consideration for hesitation in non-Jewish involvement is the extent to which it can lead one to assimilation. Ideally, channeling Jewish values into moral and ethical issues ought to reinforce one's Judaic commitments. History, nevertheless, contradicts

this presumption; the best Jewish socialists, communists, and even liberals have never been the best Jews (from a religious and national perspective). Whenever Jews imbibe the waters of foreign wells they frequently forget the superior taste of their own waters. When the seeds of Jewish talents are planted in foreign soils they often establish new roots and tend to forget from whence they came and to whom they rightfully belong.

G-D HELPS THOSE WHO HELP THEMSELVES

less cause for concern. If, on the other hand, their motives be hopes for reciprocity or ambitions in making people philo-semites, far more than preliminary caution is warranted. Our chachamim have wisely stated, "Al tivada la 'reshut," (Pirkei Avot, Ch. 1:1) do not become too "well known" in circles of political power of authority. Regardless of his satisfactory condition, a Jew in galut is in the capacity of a guest; no host relishes being outdone by his company. History is fraught with endless accounts of Jews who

Conformity

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pressed into an intellectual corner, almost every American would admit that what makes up his country is more than just her famous heroes, but includes some of her not-so-heroic elements that somehow emerged from her culture-centrifuge not quite so changed from their prior condition. The Chasid who this morning read the Times on the subway en route to 47th Street, having finished *Al HaGoula V'al HaT'mura*, is just as much an American though he hasn't fallen prey to the standard Christian influences of most of the people of the land. Perhaps more so.

The remaining tragic part of this critical problem is that the clarity of this reality is not fully appreciated not only by the majority of Americans, but, perhaps as a result, by a vast segment of the Jewish population as well. If we were to stand our ground under the pressures of an attraction toward Christian-American conformity, we'd not only be strengthening and perpetuating Judaism, we'd simultaneously be upholding the true greatness of America.

The family that prays together stays together.

Swine in the Sanctuary

(Cont. from Page 1, Col. 2)

student body, or why the constituency of an organization should want to expel a member of its presidium for speaking at a convention that had also invited someone it did not approve of.

Yet much harder to understand is the vindictiveness of the threatening phone calls to a Rosh Yeshiva received in the middle of the night, or the evil pranks that one hasidic group could play on another (going so far as to send a pig into the other group's beis medrash). Such acts force us to wonder about the leadership capabilities of the people involved, and even the Yeshiva world must cringe at the blows that such action directs at their own self-respect.

Yet as I said, the most serious area of disunity is between the Yeshiva world and everyone else. The disdain that some of the right-wing leaders, and even more so their followers, seem to show for the rest of Orthodoxy is often appalling. It often seems that they feel the rest of us are no longer Orthodox and therefore can be ignored. There seems to be a very limited sense of responsibility even in those people who are concerned about others besides themselves. It appears that anyone to the left of us can be negated — since he's not part of our community we don't have to worry about him. Certainly very few of the yeshivos seem to be doing very much for the general Jewish community, either in the way of starting new schools or sending rabbis and teachers into the out of town communities. (Unfortunately this attitude is not only taken by the Yeshiva world, the same basic outlook makes someone not join an organization like Yavneh because he doesn't need

it, without stopping to consider that it may need him.) Very often the main body of Orthodox Jewry only gets attention from the right when they feel obliged to blast us in the pages of the New York Times.

It would, however, be extremely unfair to imply that this lack of concern is only a fault of one party. The Roshel Yeshiva may be wrong when they assume that we have left Orthodoxy, but they are certainly right when they claim that we have left them. Although we may sometimes be correct in arguing that they are not familiar with the issues involved and cannot understand our problems, too many of us have the general attitude that the Roshel Yeshiva have nothing to tell us and feel them to be irrelevant. This too, is not only a problem vis-a-vis the extreme right. We have the example of a community that complains when a rabbi will not speak out on a problem of Kashrus, yet very few of them are concerned enough to ask him privately for his opinion. We even have the case of a yeshiva which has always lamented a lack of advice and direction from its Rosh Yeshiva, yet when this same Rosh Yeshiva did express an opinion concerning school policy his advice was followed for only one year.

Whether it is the rest of the Orthodox community that has left the yeshiva world, or the yeshiva world that has left everyone else, a time of crisis is approaching. I have no easy solution for the problem. I only know that if both sides cannot find it within themselves to show a little more love and understanding, the bitterness and anger felt by everyone concerned will lead to an irreparable split that will do ONLY harm to Torah and Yiddishkeit in this country.

(Continued on Page 6, Col. 4)

The Day School: Synthesis

By ALBERT PATTASHNICK

"To Be or Not to Be Jewish" is a very serious question indeed, for many Jewish leaders fear that there is a definite threat to Jewish survival in today's crisis of freedom in our democratic society. Studies reveal a loss of Jewish identity and a soaring rate of intermarriage reaching 37% and 42% in different areas of the country.

At the present rate of birth, the Jewish population is barely reproducing itself. Jews may fade from 2.9 to 1.6 percent of U.S. population by the year 2000. In addition to all this, more than a third of all Jews in the United States are unaffiliated with synagogues.

They, along with their middle and upper class neighbors, are very much involved in the struggle for affluence and leisure. They are often more concerned with improving their material status than they are with developing a meaningful relationship to Judaism. Many native-born Jews are increasingly interested in taking an active part in American political, social, and intellectual life — which is good! But they have less and less time and energy for being true to themselves and to their heritage as Jews — which is bad!

And so, naturally, the homes of these peripheral Jews have few or none of the characteristics that essentially make a Jewish home.

Therefore, the vitality and the entire future of the Jewish people is at question. Clearly, here is a challenge which must concern each and everyone of us and our children intimately and immediately.

The problem is even more compounded by the fact that Jewish education in America is a mile wide and an inch deep, as educators put it. Although there has been an increase in enrollment in religious schools, the present-day Jewish college student possesses "a shattering amount of Jewish illiteracy," and remains in ignorance of basic Judaic ideas and values.

A report on the attitudes of students at 12 liberal arts colleges across the country found that Jews had a far greater tendency to abandon their faith than either Protestants or Catholics. At Brandeis University, for example, a Jewish-sponsored school with a predominantly Jewish enrollment, two-thirds of the student body said they had no objection to marrying a Protestant, and 40% had no objection to marrying a Catholic.

And so these students marry and have families, they obviously are unable to transmit either the emotional or intellectual content of Judaism to their children.

What a contrast this is with the reports coming out of Soviet Russia of Jews pleading for prayer shawls, prayer books, tefillin, and other religious objects which are not manufactured there. We hear of five or ten Jews davening out of one torn and shredded siddur, and we are told how they clandestinely educate their children Jewishly because, as you know, this is forbidden there. This yearning, this longing for Jewish life, goes on there despite fifty years of suppression of religion.

When our fellow Jews were in the jaws of death itself in the concentration camps, Auschwitz,

Judaism: Assimilation and Return

On Killing a Jew...

By SHLOMO RUSS

It is commonly held by Jews in America, that they are extremely intelligent, and even superior to many, if not most of the Gentiles, in brain power. Thus, when a person wins a scholarship or receives an award, the immediate question the Jew raises is, whether or not he is one of us. If indeed, the person is a Jew, his fellow Jews emerge with radiant smiles, implying to the world that Jews are really superior, for indeed, had they not just proved themselves again? Similarly, this reaction occurs when a Jew wins a Nobel prize, or is promoted to a position of extreme importance such as Representative of the United States to the United Nations or Supreme Court Justice. To further this myth, Jews hide behind statistics and point out that eighty percent of the Jewish college-age youth do attend college. Furthermore, they show that Jews hold positions in the arts, sciences, and government, out of all proportion to their numerical percentage in America.

However, although Jews may be intelligently zealous, they are not learned. For learning implies a will to follow the actions and implications of studying, while the majority of Jews evade the reality of their learning. Thus, Jews ignore the implications of their own studies.

A recent report by Dr. Victor Samua stressed with concern the threat of inter-marriage to the existence of the Jewish people. Some of the figures quoted in the report are indeed shocking. For example, only 73% of the religious Jews and 43% of the secular Jews would object if a relative married outside the faith. Therefore, it should not surprise us that 40% of those with at least five years of religious education have relatives who have inter-married. Inter-marriage, therefore, plus a low birth rate, are threatening Jewish existence. However, inter-marriage is the final step in assimilation, and until assimilation can be halted, inter-marriage cannot stop. Proposals abound, therefore, for increased education and for a general return to tradition, to combat the evils of assimilation. All these proposals aspire that the Jew enter the mainstream of American life, maintaining all the while a unique brand of traditional Torah Judaism. These rhetorical proposals, however, are lessons in futility, for it is impossible to be an American-Jew,

when calling himself an American-Jew (or Jewish-American). Either he becomes an American or remains a Jew, but, both cannot be had together.

He cannot be a Jew while at the same time entering the mainstream of American life for a number of reasons. In the shtetl in Eastern Europe, a great part of the Jewish culture had access to the child. The life of the society is lived before his eyes; very little is not open to his direct observation, and most of the agencies support each other in socializing him. There is little competition for access to him. On the other hand, in a large and heterogeneous society, the agencies of socialization are faced with the problems of gaining access to the individual and of establishing the conditions which make for deep rather than superficial influence. Therefore, communication is necessary in order to influence the person. Besides, in a literate society, the child is soon reachable from a distance through books, newspapers, movies, radio, and television. Thus, because of television a child wants a glass of Pepsi, instead of his bottle of milk. More important still, he wants a Christmas tree, an Easter bunny, and maybe a breakfast of bacon and eggs instead of his usual oatmeal. This is disastrous, since early access is likely to be most influential, because the personality is then still unformed. It is the role of the family, therefore, to counteract these influences.

However, the socialization of the child by the family is not complete in modern society. For example, although the family does much to educate the child, it cannot be relied upon to supply the degree of literacy that business and industry require of even unskilled employees. Consequently, in Western society, public education has become a basic social institution. But, even among the institutions that socialize a child there may be competition. If the groups that reach the individual have similar values and goals, they are mutually supportive and socialization is enforced. If, however, they compete for the opportunity to impress the individual with their values, he must choose between them, and he may be less effectively socialized by each group. This can lead to psychological conflict. For example, children or Orthodox Jewish immi-

grants, the religious values of the peer group are those of the lowest common denominator. Moreover, the religious convictions of the peer group have been watered down because they have been partially socialized by books, television, etc. even before the full development of their personalities. Furthermore, Riesman, in his book *The Lonely Crowd* (David Riesman with Reuel Denney and Nathan Clazer, *The Lonely Crowd*, New Haven: Yale University Press, 1950) suggests that the peer group is becoming the most important socializing agency. In present-day society, people look primarily to their contemporaries for guidance and direction; modern man values most the judgment and approval of others in his environment. Thus, while shiduchim are looked down upon, blind dates made with the help of peers are accepted.

Riesman calls modern man (Continued on Page 7, Col. 4)

(Cont. from Page 5, Col. 3) and at the same time to maintain a diluted, a half-baked, a Bar Mitzvah kind of cultural pattern in the Diaspora, outside of Israel, here in the States.

The majority preponderance of Jewish children here are receiving this kind of "inch deep" Bar Mitzvah type of religious education. Statistics show many thousands of children not attending any Hebrew or Sunday school. Is it then any wonder that the religious beliefs of Jewish college students are largely blurred reproductions of childhood notions, of no significance as an active and a compelling force in the student's life?

The Hebrew Day School movement, a network of over 300 schools throughout the country with a total student body of more than 70,000 children, is convinced that the Hebrew Day School is the powerful instrument for Jewish survival. For it provides Jewish education in depth and teaches it

as a way of life. The Day School movement is growing rapidly because it is best able to give Jewish children an appreciation of Jewish values. Only in such a school, where a minimum of three hours for the younger children and five for the older a day, every day, are spent in religious study, is it possible to raise a generation of informed, dedicated, and intelligent Jews, the future leaders of the Jewish Community, and its appreciable quota of students, scholars, and saints?

By the same token, the Hebrew Day School is committed to the building of a synthesis between the values of Judaism and the best of American culture. The record of achievement of these schools in the secular areas of study is the envy of many public and private school educators.

It was Rabbi Leon Feuer, past President of the Central Conference of American Rabbis (Reform) who warned that the as-

(Continued on Page 7, Col. 1)

The Return of the Jew

How Hard Will it Be?

By ELAINE SHACTER

A phenomenon much discussed in recent years is that of the baal teshuva. The seeming renaissance of traditional values among an increasing number of the post-World War II generation is occurring as a sort of antithesis to modern historical and social forces. These forces are first, the holocaust, which forced complete demographic dislocation, and wreaked havoc with the faith of many individuals. Second, is the establishment of the State of Israel. In its relations with the State, American youth is subject to a Zionist romanticization at home, only to encounter a cynical disillusionment with Zionism on the part of the Sabras in Israel. Many of these youth exemplify the paradox of a distinctly secular state serving as a springboard to religious experience and identification. The third force is the iconoclasm, alienation, and materialism of American society.

Whatever the causes of this new awakening, it has been two groups within Orthodoxy who are preeminently involved with baalei teshuva, and who have attempted a rapprochement of the non-religious in some organized way. One is Yeshiva University through its Community Service Division, i.e. its Seminars, camp; the JSS program, and the A and B levels at Stern, affording college age students an elementary educational opportunity. As an indigenous institution, YU is attune to the needs and problems of the American scene. It works within an historical context. The second Orthodox group in this area is Chabad or Lubavitch 'hasidism. This group's work takes place seemingly in a vacuum of love. It has a perspective of timelessness, and its accomplishments are due largely to the zeal and warmth of its members.

Two groups are, in the main, not directly involved with the baal

teshuva. The first is that group which Charles Leibman has described as "residually Orthodox." They are "those remnants of the East European immigration who remained nominally Orthodox more out of cultural and social inertia than out of religious choice. In all likelihood they still constitute the bulk of nominally Orthodox Jews in the United States." The second group is the Yeshiva world, which, being geared towards an intense education of those from already observant families, largely lacks facilities for teaching elementary material to older pupils. Liebman comments: "Both camps, the modern Orthodox and sectarians are growing, but the basic sources of their new found strength are different. For the sectarians it is the young yeshiva graduates now at home in at least the superficial aspects of American culture and committed to tradition and the rashi yeshivot. They need not adjust completely to America because they are sufficiently well acquainted with it to be able to reject many of its manifestations. For the modern Orthodox it is the baalei-teshuva, the penitents who were raised in nonobservant homes but find in Orthodoxy an emotional or intellectual fulfillment. The first group lacks the intellectual-philosophical perspectives to broaden its appeal, but while it may not expand, it will survive. The second lacks halachic leadership and sanction for much that it reads into Orthodoxy; it lives in a half-pagan, half-halachic world, and the personal problems of its members are more serious." It is one problem in particular that I wish to develop in the remainder of this article.

The problem is a discrepancy between the view of Tradition toward baalei teshuva. (Bemakom shebaal teshuva omed, afilu tzadikim gemurim ain yicholim

laamad) and the actual attitude toward them. This attitude is not documented or discussed, and certainly a good many Orthodox Jews as well as baalei teshuva have never experienced it. It is, therefore, elusive and intangible, yet many agree that there exists, to a degree, a lack of full acceptance of the baal teshuva in Orthodox (Continued on Page 8, Col. 3)

Derech Eretz

(Continued from Page 3, Col. 5) she'elos. This is all the more so true today, when, if abandoned by b'nai Torah, the rabbi will be transformed into an executive and social director, not a scholar and "moreh horo'oh." A substantial, committed minority can reverse this trend and help re-route rabonus back to its classic, historic way.

We believe that there is among our yeshiva graduates an inherent, sincere desire for authority and leadership. Even in, or perhaps because of, our age's shifting values, there is both a need and a want for stability and guidance. The rav was not only teacher, preacher and authority, he was by his very being a model of honesty, integrity, and authenticity. This is the image that must be recaptured today. This image must be projected by the rav himself, but is put into focus by the layman, Derech Eretz, for the rav, sharpens this image.

There are a number of interesting and ironic parallels in the mutual relationships of rav and 'ben' or 'bas' Torah. They may choose to withdraw into the non-shul world and he may decide to do likewise and become a 'rabbi-layman,' but he will also have left the field to battle where the future of our communities is being determined. A famous statesman once said that in the final analysis (Continued on Page 8, Col. 5)

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or even a Jewish-American. In order to be a Jew, one cannot compromise with other cultures. To admit the possibility of an hyphenated Jew is to allow assimilation to take place. In order to grow corn, one must use corn seeds exclusively. A farmer cannot mix, in the same field, both corn and wheat seeds, and hope that somehow only corn will grow. Similarly, a Jew cannot be exposed to two cultures and still remain exclusively a Jew. Therefore, the most urgent issue facing the Jew in America is the realization that he is deceiving himself

grants are exposed to two sets of values, often sharply divergent, one held by their parents, the other by the host society. Because the parents' values are unsupported outside their home, their influence is weakened.

However, the individual is socialized by his elders and by his equals, called the peer group. Because the sole purpose of the peer group is sociability, there are strong pressures for uniformity within the peer group and strong differences in belief and conviction are suppressed. Thus even if the person has a Jewish peer

Achat Sha'alti... L'Vakar B' Hacholo

By IRA E. N. RAPPAPORT

There's a big void in me, a double one I guess... Something missing inside... This past Shabbat... I'm glad it came. I generally love Shabbat, but this past one I hoped would end as soon as possible. It reminded me of when I, like most other people, didn't understand Shabbat, and took it for granted and not for the greatness it is. And then, when I think about the kids in Seminar, I start really getting depressed. Me — I'm lucky, for we have Shabbat in our house, no dancing around the table, sure, but at least there's some kind of Avira of Shabbat. But the kids from Seminar go home to nothing, absolutely nothing. If I found it hard then at *achat kamah v'khamah* that those kids will. That's the second and bigger void. Myself, I'll be able to take care of, but what about the kids? I keep remembering Rav Weiss' talk the last night of Seminar about the girl who wrote back to her advisor saying that Shabbat was great in Seminar, the greatest thing of her life and that is how she wants to live. But tell me, tell me how would you feel? Dancing around your table alone at home on Shabbat, singing songs while your parents and brothers laugh at you — what would you do? I ask myself: Why are we privileged to have Shabbat more than those kids? Who am I? Why? I have something. We're *Shomer Shabbat*; but can we sit back and do nothing? That's why I get so angry at those majority of Datim who sit back and do nothing. Who do they think they are? Just because their parents were Dati, does that mean that they don't have to help others? ... just because they were and are privileged to be Shomer Shabbat... whether they understand what Shabbat is or not... and most of them don't, at least not on the high madrega of a seminar Shabbat... Does that mean that they can sit back and do nothing? *Yahadut, Yahadut* is a *derech chayim* but what is the biggest *k'lal* of *Yahadut*. Hillel said it, "*Vahavta l're'achah kamochoh*" — without saying no to anybody... always yes, yes. And what about the kids who aren't privileged enough to get to Seminar? What about the kids who never hear of Seminar? What about those *achim* and *schayot* of ours who don't even know that they're Jews? And what of those who will never see the inside of a shul? There are so, so many of these... What about them? What do we do about them? I don't know... maybe the words of Elchah are made for them: "*Al eileh ani bochia*." I don't know... I guess I'm really egotistic, because I even feel sorry for all those Datim who were never in a Seminar and don't really know what Shabbat and Torah are.

Some say that Seminar is unrealistic and not feasible, and that therefore maybe we shouldn't have one... but I say that, why don't they think that they are leading an unrealistic life and that Seminar is the reality? Sure they don't have at home what they have at Seminar, but they can if they want to. Yet, they sit back and do nothing.

Shabbat is greatness and I'm first beginning to understand it. After Y.U., a year in Aretz, and now Smichah, I'm first beginning to see the greatness in it and understand what it means... so how can I sit back? I wish everybody, especially all of Y.U., could spend just one week in Seminar. I was speaking earlier with a guy, a senior, and I told him that I'm going to Seminar. He said, "You're Dati, and Seminar is for the non-Dati." I wish he would have gone to Seminar and seen why I needed it as much, if not more, than the non-Dati. My year in Aretz, where I learned the greatness behind learning and *Yahadut*, gave me a *derech*, but Seminar gave me as much if not even more.

There's a story we read by Paretz of the Rebbe of B'yalah, who was a student of the Rebbe Mibrisk until he left and went B'yalah. Years later they met, and the Rebbe MiB'yalah, answered, "Rebbe, *your Torah was great... such Torah was greatness... Sitting and learning all the time was great, but Rebbe, it was dead. Your Torah was not living — it was dead. It was great for the few,*

but Rebbe, what about K'lal Yisroel? What's going to happen to them? Don't they have a *chelek* in Torah?" And the Rebbe Mibrisk asked his Talmid, "And you, have you found a *Torat Chayim*?" His talmid answered, "Yes I have. Come to the window, I'll show it to you." That day was a *Yom Simcha*, and all the townspeople of B'yalah were gathered beneath in the square, dancing, singing, and really being *m'sameach* in Torah. The Rebbe MiB'yalah looked out the window, and his face lit up *k'or hashemesh*, while his whole body started to dance — really "*kol atzomotie tomorna hashem mi kamochah*." The Rebbe Mibrisk looked on. Then, he turned to the Rebbe MiB'yalah and said, "Talmid, *z'man t'filat minchah*." The whole town seemed to turn from *Simcha* to *Aveitit*.

It is the same thing at Y.U., and almost all over. To sit and learn Torah... that's great, but that's only a part of Torah. The other part, the much more important part, is to live Torah — *Torat Chayim*. In Y.U. I haven't found it. In Seminar I found it.

I always wondered what the *Gemorrhah* meant when it said the *Chachamin* used to sit and learn and live Torah all their life. I was scared of it, because I did not enjoy just learning all the time. Seminar taught me what the *Rabanim* meant. For a week we sat, (that's funny we didn't sit too much really) and danced and discussed and lived Torah. Everything about us was Torah.

The *t'fillah* was a real *t'fillah* without any rushing, rather with real *simcha*. So too was every day. Shabbat... well, Shabbat was really Shabbat... a Shabbat which I've never really found any place else. The whole day during *t'fillah* we danced and sang... but real singing with clapping. Not just a singing to say the words, but rather a singing into the words, to try and get closer to Hashem. Nobody felt rushed... this was Shabbat, this was Hashem, this was Chayim. After *t'fillah*, a *Se'udah*. I really felt like I was eating off a *Mizbeach*. Actually, nobody cared about eating, but more about dancing and getting closer to Hashem. Even when we were eating all the talk was about Torah... and then back to dancing... and after eating, into the lobby and on the floor for two hours of singing... one of Shlomo Carlebach's song... "*Lalel Toratcha sha'as'huai az avad'ti b'anyi*"... I realized then what the words meant... what about Ki l'shu'atcha *kivinu kol ha'yom*. And then hearing Rav Riskin and Rav Shulman talk about *Torat Hashem*. But we weren't only learning Torah, for the first time, we were also living *Torat Chayim* Torah.

And *Chanukah*... The first night, after *Maariv*... Instead of going to eat right away, for forty-five minutes, four hundred of us danced around the *Chanukiyah*. There was no *katan* or *gadol* among us. There was no one greater than the next one. I think that maybe everybody felt that they were a part of *Matisyahu's army* or of *Yehuda Ha'maccabi's army* when he entered *Yerushalayim*. And the next morning, *Hallel*, never before, except in *Mercatz Ha'rav* on *Yom Ha'atzmaut*, did I experience such a *Hallel*. We weren't just saying the words; everybody was singing and clapping in the *Hallel*. The words seemed to come alive. Kids who didn't even understand what they were saying felt exactly what they were singing and dancing. Everybody really realized that *B'emet "Mei'eit Hashem Hoita zot"*.

Why? Why? Why or how does Seminar succeed? That's a funny question to ask, but a close acquaintance of mine asked me that early today. I started to answer, but couldn't. Why was Seminar *M'vaker b'veit Hashem*? I could not answer him. I described to him some of what occurred there. But I had been there, and he had not. I did not know how to answer him, and I finally said, "I can tell you from now till tomorrow — that it was great, and describe experiences, but it won't help. You must go and be there yourself. No description can be Seminar."

Effects of Assimilation Seen Prevalent in America Today

(Cont. from Page 6, Col. 3)

"other directed" and contrasts him with the "traditional-directed" and the "inner-directed" man. The tradition-directed type, or a folk society such as the *shetl*, looks to tradition and the past for guidance, and models of behavior. The inner-directed man guides his behavior by abstract ideals such as wealth, knowledge, and a moral life. The other directed man spurns tradition; instead he makes his way through the complexities and intricacies of modern life by picking up cues from his environment. The other directed man depends upon the approval of his peers to tell him what success is. The peer group, consequently, is a product of the structure of modern society and the emerging nature of the family. The urban family is small and the areas in which it participates as a unit are limited. The high degree of social and technological change characteristic of modern society widens the gap between the generations. Parental knowledge is rapidly outdated and the peer group becomes more important as the avenue to contemporary values and knowledge. The family, therefore, no longer feels competent to instruct the child.

Consequently, the peer group socializes the child in religion. Only in a homogeneous society can the peer group maintain and reinforce the ideals of the religion. Unfortunately, in a heterogeneous society such as America, the peer group not only does not reinforce the religious aspirations of Judaism but actively subverts them by its emphasis on conformity. The family, for reasons mentioned above, cannot negate the peer group, thus the consequences of the peer group may be seen even in such a Jewish institution as *Yeshiva University*. For example, when *Eshkol* came to YU the majority of Stern girls wore mini-skirts. Furthermore, one girl even went through the motions of the *frug* (or is it the monkey?). But what made her actions so vulgar was the fact that the band was playing "*Ode Avruv Chai*." Similarly a few couples saw nothing wrong with sitting with arms around each other while listening to *Eshkol*. The epitome of perversion is the "*Shlichos Date*" when one goes to a movie before catch-

ing the twelve o'clock *shlichos*. One can well imagine the perverted values other Jewish youths hold. If the religious content of the supposedly cream of Jewish youth at YU have themselves such watered down religious values.

Consequently, when reformers call for more religious education they partake in futile rhetoric, for the peer group undermines the religious content of an individual. Therefore there are three solutions to the "Jewish" problem in America. The first is a continuation of the present program, whereupon, Jews deceive themselves into becoming Americans. They have little Jewish content and will remain Jews in name only. Each generation, consequently, will lose more and more of its Jewish name and eventually all will become Americans, even in name. Each major Jewish sect (Orthodox, Conservative, Reform) claimed only to have one million members; those figures included a large number of Jews who have dual membership. Consequently, in North America, less than three of the five and a half-million Jews identify with any religion.

The second solution would be to follow the lead of *Hasidim* in America, who withdraw totally from American life. Thus, if the Gentile dresses in short garments the Jew must stick to his longer *gaberdine*. Since the former shaves his beard and sidelocks the latter must let them grow as long as possible. Clothes and hair styles, therefore hold a key to self discipline. A Rabbi in a long cloak will not flirt with a blond mini-skirted woman on a street corner. Nor will a nun in her habit attend a nightclub. Furthermore, to make sure the peer group holds the same values as the family, the *Hasid* must live in a ghetto without television, modern books or magazines. Therefore, they formed ghettos such as *New Square* or *Williamsburg*. However, the solution is very distasteful to most Jews in America and is indeed impractical.

Therefore, the third solution is the best and most positive one. This third solution is the complete re-socialization of family and peer group by going on *Aliyah* to Israel. In Israel, in a religious (Continued on Page 8, Col. 1)

The Day School Produces the True American

(Cont. from Page 6, Col. 5) assimilation of America's Jews would be complete within a few generations unless they can be made to grasp this basic truth that a change of emphasis to a more definite program of Jewish values of learning, worship, and culture is needed — otherwise, all the motivations for the support of the ancillary and auxiliary programs will have no future.

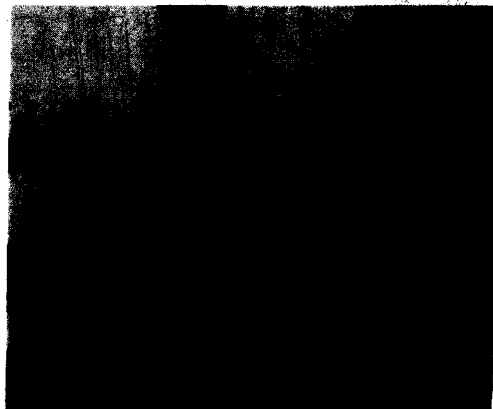
Despite secularism, intermarriage, assimilation, dilution and attrition of religious values which

are running rampant in our midst, there are those who feel that the Hebrew Day School, the major tool for combating these erosive elements, is the result of the ghetto influence of Eastern Europe; and is, therefore, unhealthy and does not fit into the American way of life with its melting pot concept.

This is a mistaken idea for it was never intended that America should have a monolithic educational system. Therefore, there is no need to submit to the tyranny

of the majority, the "Why-can't-all-children-go-to-Public-School?" refrain. The melting pot concept does not necessarily rule out diversity in education.

As a matter of fact, a former president of Princeton University (Continued on Page 8, Col. 1)



Seminar participants serve G-d with joy.

... and when their laughter pierced the air it seemed

somewhere a glass had shattered causing a stir, and Mrs. Jones paled to

see the blood run, for it was red... after all.

By Debbie Pratt

Aliyah — The Answer

(Cont. from Page 7, Col. 5)

community such as B'nai Brak, the peer group will support the family values while at the same time allowing the individual to partake fully in the activities of the community.

In a religious community as Israel the agencies of socialization all have similar values and goals, and are mutually reinforcing. Furthermore, before the norms, inherent in the culture, can become established, everyone in the society must accept the norms, and the norms must receive widespread social support. Consequently, if one were to deprecate the Sabbath, all the neighbors in the community should become agitated, and demand that he stop breaking this norm immediately. Moreover, culture, social structure and the individual are all integrated and only when they are mutually supportive can effective socialization take place. This is found on a small scale in the ghettos set up by Hasidim in America. However, the ghetto is viewed only with contempt by the majority of Jews. Therefore, establishing a large scale society in which culture, social structure, and the individual are mutually supportive is only possible in

Israel.

In conclusion, therefore, contrary to public opinion, the Jew is extremely unintelligent, for by intelligence we mean the ability and the power of meeting any situation successfully by proper adjustments. Therefore, we call the ostrich unintelligent when in the face of approaching danger he hides his head in the ground, because he is of the impression that what one does not wish to see is really not there. Consequently, the ostrich is struck dead by the attacking enemy. The Jew, however, acts just as stupidly for when he is confronted with numerous studies, such as Dr. Sanna's, he merely hides his head and calls for more education. Thus, the Jew is struck dead by the rising numbers who assimilate and intermarry. It is indeed a myth that only Gentiles kill Jews, for indeed Jews kill themselves with their own stupidity. One cannot be an American Jew: either one is a Jew or an American. Practically speaking, the only possible way to remain alive as a traditional Jew is by going on Aliyah and settling in a religious community in Israel.

Oh, stupid Jew, when will you become intelligent?

To Be Intelligently Jewish...

(Cont. from Page 7, Col. 3)

said, "When it is no longer possible for a man to find a school for his child except in a universal state system, it will then be too late to worry about freedom." Perhaps it was for this reason that in *Pierce versus Society of Sisters* the United States Supreme Court in 1925 ruled that the Oregon State Law requiring all children to attend Public School was unconstitutional because it represented an undue infringement on the right of parents to control the education of their children.

It was Supreme Court Justice, William O. Douglas, who went a step further to say that non-public schools are rendering a real national service because through them the flowering of the cultures and religions of the minority and ethnic groups contribute creatively and strengthen the pluralistic fabric of our American way of

life.

Since this is the age of specialization, it should not be difficult to see the need for this type of specialized school to help meet certain basic educational requirements in much the same way as the exclusive private school, the language school, and the music and art school. These have long been accepted and play specific roles in the American community.

And so in concluding, we can sum it all up in one sentence — **To be intelligently Jewish, and we all think about this frequently, does not come about automatically. It requires education; it must have commitment, for there is no magic formula to guarantee it.**

The Observer Staff thanks those who have worked on this issue:

Donna Sava, Fayge Butler, Judy Feigenbaum, Sandra Fine, Rose Greenwald, Lila Magnus, Helen Saltman, Brenda Spiegel.

A True Woman of Valor

By ZELDA BADNER

The familiar old cliché 'a woman's place is in the home' is usually mistakenly interpreted as Judaism's view of the role of the woman. From this it is assumed that the only education necessary for a Jewish woman is that of homemaking.

The woman's position in Judaism is honorable. She is seen as a homemaker, but not in the sense of a culinary artist. A woman's function in the home is that of an educator. She must be educated religiously and secularly because the home is the essential transmitter of religious learning and of intellectual pursuit to her offspring. The Jewish woman occupies the role of mother as an educator, not mother as a protector, even more so today in America than previously.

The American community witnessed a gradual emancipation of its women from vassals or tools to fairly independent citizens. Women are now encouraged to continue in graduate school, to enter the business world, and to seek responsibility outside the home. They are urged to find jobs, to volunteer for organization work, to partake of school and commu-

nity affairs.

The drive for equality between the sexes provides a topic for lengthy discourse. Despite the apparent change in the value system and the recognition of women in diverse fields, women retain their different statuses and norms. No longer are the women content with staying at home. They desire to become an active part of the community whether it be as Lady Worker, Lady Professional, Madame President or Mrs. Volunteer. The resulting conflict between the woman as a mother and the woman as a career woman seems less difficult to resolve today. Depending on the people involved, reconciling two careers — one of physiological fulfillment and the other of cultural creativity, can be accomplished without straining a family relationship.

As the American Community altered its attitudes toward women, so did the Jewish community. Values prevalent in the American system were stressed as part of the Jewish value system. Though Jews in America are less religiously oriented now, the values from religious teaching seem to persist in the Jewish community.

Emphasis on intellectualism and

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Assimilation Essential for the Baal Teshuva

(Cont. from Page 6, Col. 5)

society, an attitude of prejudice which he feels in certain of his relationships. The roots of this attitude are primarily psychological. First, it is part of the general phenomenon of mistrust, and at worst, rejection of the stranger. Am yisrael is warned 36 times in *Chumash* to be careful of the rights and honor of the ger, a semi-convert to Judaism. This emphaticness is indicative of the human tendency to deprecate those more vulnerable than oneself, specifically the outsider.

A second cause of the prejudice is the tendency to categorize people. One then avoids confronting them as individuals. By classifying people in the proper pigeonholes, one feels at ease with them. He merely pulls out the appropriate cluster of generalizations and he no longer has to think about their individuality.

Usually one dislikes in others, those qualities which throw his own faults into bas-relief. This is a third psychological motive. According to this principle, those

"residually Orthodox" Jews who lack commitment, and for whom religion is a burden, may feel ashamed and somewhat guilty when confronted by a young person who has assumed a positive commitment to Torah. He may not believe such a commitment possible. By doubting the sincerity and motives of the baal teshuva, he erases his guilt and raises himself in his own eyes.

These attitudes manifest themselves in a practical sense in the demand for yichus in prospective marriage partners. In the closetknit, immobile, and highly stratified European society, the similar family background of individuals was a valid criterion for marital success. Today, however, with great social mobility, less social constraint, and the democratization of educational and financial opportunity, the basis of marriage is more likely to be personal rapport. In many cases yichus atzmo (the inherent value of an individ-

ual based on his own accomplishments) is being ignored. The demand for yichus today, without regard for individual accomplishment, is the most deplorable kind of social snobbery.

The larger question involved here, is whether Judaism is a birthright or a philosophy. Is it a tribal clique, or is it a way of life to be adopted by all Jews, and which Orthodox Jews are responsible for spreading? The problem of incomplete acceptance of one who chooses his path seems to indicate that the former is true among some Orthodox Jews. A possible road to a solution of this problem might be further exploration of the subject of the baal teshuva as a unique sociological development of this generation, and further exploitation of the body of baal teshuva for latent wells of creativity and enthusiasm, and as a potential source of strength, youth and rededication of Orthodox in America.

The Common Terrain

(Cont. from Page 3, Col. 3)

and the student is sure to give up any college plans either of his own volition or due to uncontrollable circumstances.

What then is the solution? There is no easy way out but the answer might be in not being Right or Left but in being ambidextrous. I would like to see small yeshivas with highly selective and discriminating admission requirements instituted. Anyone who has shown a perfunctory or superficial interest in religious studies would be automatically disqualified; only those who have the proven ability in Torah studies and who have shown a genuine and irrefutable sincerity in gaining a proper equilibrium between Torah and secular knowledge would be admitted. The atmosphere in a yeshiva like this would be totally conducive to both college attendance and Torah studies, all the students being of the same sincere persuasions free of interference from extreme views of both sides. The yeshiva college in its present form does not offer this atmosphere. Too many of its students show only a passing interest in the Beis Hamidrash and their very presence is detrimental to those who are emotionally involved and interested in Torah study. The need for institutions of this suggested type grows more and more acute as time goes by and the serious Torah-college student is in an agonizing limbo. He is ultimately doomed to sacrifice one side of his wishes, and it is

the Torah side that is usually the loser. The ideal is always on the defensive.

These past years since I've left the yeshiva have been crucial and gratifying ones. I've gained much but above all I value the ability to recognize that there are two sides to the story, that each bears its unique advantages and disadvantages (advantages that should be combined to form a third entity) and that the two are not so mutually exclusive as to create an impenetrable wall of hostility between them. There is much common ground between the two and it is that ground on which we should build.

It is that common terrain that I tread upon.

Alternatives?

(Continued from Page 6, Col. 5) only one feat is possible — "not to have run away." How tragic it would be if both rav and yeshiva graduate will be guilty of failing to accomplish this feat.

The greatest impetus to involvement on the part of the yeshiva product and the striving for excellence by the rav may be an awareness of a simple but soul wracking question — "What are the alternatives?" Either we abdicate our unique roles or we assume our responsibilities and not only survive — but prevail! We have the dynamics — do we have the determination? We have the power — do we have the potency of will? History will judge us by our answer.