

RABBI BELKIN--EDITORIAL RESPONSE

In an unexpected and dramatic speech before the mid-winter convocation of the Rabbinical Council of America, *Moreinu haRav* Yosef Baer Soloveitchik *Shlitah* paid tribute last Tuesday evening, January 31, in Lakewood, New Jersey, to the Dean of RIETS and President of Yeshiva University, *Moreinu haRav* Shmuel Belkin *Shlitah*. In the light of the past few months the *Rav's* remarks are clearly deserving of even more than the usual close scrutiny which greets the public pronouncements of a renowned *Rosh ha Yeshiva* and *Talmid Chacham*.

The *Rav* began by saying that he felt an obligation to come, although he is not one for emotional speeches full of praise, to add his thoughts to the words of *kanood* being paid Dr. Belkin on this historic evening—an evening dedicated by the grateful members of America's largest Rabbinic organization in honor of Rabbi Belkin.

The great growth of our University, the *Rav* stated, has not shaken *Rav* Belkin's deep devotion and friendship for all the *Roshes ha Yeshiva*. His door is always open; his time is always available for these men.

Rabbi Soloveitchik added that the contributions of Rabbi Belkin, however, must be measured in far more than simply personal terms for, he declared, not only our University, but American Orthodoxy as a whole owes a great debt to Rabbi Belkin for his work on its behalf. The *Rav* characterized *Rav* Belkin as a *Godol b'Yisroel* on one hand, and yet a *Godol* who is pleasantly modest in his *lomdus* on the other hand.

The moving words of the *Rav*, which came at the end of a hectic day of unprecedented tribute for our President, were made all the more poignant to his audience by the knowledge that he had flown late at night from his Boston home while still in *Shtetshim* for his beloved mother *z"tl*.

Rav Belkin, who has remained silent these past few months in the face of ever growing abuse in certain circles, received the thanks of the Rabbinical Council members in a most significant manner—by giving a *Shiur*. Perhaps no more telling answer could have been presented to the critics of our President than this simple action. While ads and pickets, handbills and leaflets have dared question his devotion to Torah

principles, Rabbi Belkin, by showing his desire to teach Torah, even in the teeth of the current storm, says far much more for Yeshiva University than all the counter protests in the world. His *Shiur*, attended by *Roshes ha Yeshiva* of RIETS as well as by representatives of the Student Organization of Yeshiva, was a most fitting response to the tributes that he had received during the day.

The *Rav's* participation in the tribute, as well as his words of warm praise for Rabbi Belkin, certainly was all the more welcome when one considers that the recent attacks aimed at Dr. Belkin claimed to speak for all *Roshes ha Yeshiva*.

It is high time that the critics of Yeshiva University begin to admit that the men who give *Shiur* in RIETS are certainly *Roshes ha Yeshiva* and that their repeated rallying to the side of Rabbi Belkin (as he has always done for them in their moments of distress) in this matter shows conclusively that they, at least, do not desire to see *Halachic* disagreements aired in public when American Orthodoxy will be harmed.

The crescendo of attack upon our Yeshiva reached a fever pitch this past month when *The Jewish Observer*, official organ of the *Agudath Israel of America*, declared that a vast master plot against *D'as Torah* is being manipulated and masterminded by our department of Public Relations. To answer such

charges would be pointless; we would much rather simply point to the ever growing signs of Yeshiva University's influence and success in areas of Jewish education (witness the founding of the Erna Michael College), Jewish values (The Rogosin School), Jewish youth work (our participation in the Union of Orthodox Jewish Congregations-NCSY seminar and convention program), and, of course, *Talmud Torah* (as witnessed by the constant growth of America's largest Yeshiva, RIETS; the JSS program; and the SCW and TIW schools).

The final judgment will be made by the historians, and we feel we speak for all *B'nei ha Yeshiva* when we state that we are confident that the chroniclers of the Orthodox revival on this continent will have a great deal to say about the contributions of *Moreinu ha Rav* Belkin. May he be blessed with many more years in the forefront of Jewish leadership.



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HAMEVASER

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Israeli Bible Assignment Creates a Controversy

An anonymous letter sent by a student of the famous Bezalel School of Art in Jerusalem to the director-general of the Ministry of Religious Affairs sparked off a heated debate in the press recently climaxed by a question in the *Knesset*. The student wrote: "At the beginning of the school year we received an astonishing directive from the lecturer in the history of art, informing us that we would be examined on passages from the New Testament. In spite of the protests of a number of students, the lecturer gave us the addresses of two mission establishments where we could obtain free copies of the New Testament. As a religious student who knows what this might lead to, I feel it my duty, for reasons of conscience, to bring this matter to your knowl-

edge and attention." A copy of this letter was promptly forwarded to the principal of the Bezalel School by the director-general of the Ministry of Religious Affairs for his comment and reaction.

The principal defended the lecturer in interviews he gave the press, in which he explained that a knowledge of the New Testament was as necessary for an understanding of medieval Christian art as was a reading of Greek mythology for an understanding of Greek art. The referring of the students to the missions had been in bad taste but had been motivated exclusively by a desire to save the students unnecessary expense. Others rushed to champion the lecturer against what they regarded as clerical interference with

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Mr. Jacob Levine Named Financial Vice President

Jacob Levine, deputy administrator of New York City's Health Services Administration, has been appointed to the newly created position of Vice President for Business Affairs at YU, Dr. Samuel Belkin, president, announced. Mr. Levine will be responsible for YU's financial, fiscal, budgetary and business policies, and for their implementation. In municipal service since 1937, Mr. Levine has been involved in reorganizing and administering a number of departments and introducing new methods to simplify procedures and cut administrative costs. He has served with the Board of Child Welfare, the Office of the Comptroller, the Department of Finance, the Department of Welfare and, since 1947, the Department of Hospitals.

Rabbi Bulman Examines Kedushas Am Yisroel

by Joyce Feinstein and Karen Kaiser

Rabbi Nathan Bulman of Torah *U'Mesorah* spoke on Thursday evening, December 15, 1966 at Stern College as part of the Torah Campus Lecture Series. He spoke on the topic of "*Kedushas Am Yisroel*, its Meaning and *Halachic* Implications." He began by defining the term *Kedushas Am Yisroel*, in its primary sense; that is, from the perspective of the Divine. The Jewish People are regarded as the "first harvest" of *HaShem* and are seen as an instrument for redeeming mankind. Rabbi Bulman cited many examples from the *Chumash* in which *Am Yisroel* is referred to as a *Goy Kaddosh*, a "nation of priests," and the "eldest son of G-d." Yehuda haLevi summed up this atti-

tude of *HaShem* toward *Am Yisroel* by calling the Jewish People "the heart of the nations."

Rabbi Bulman stated that *Yisroel* is the index of human experience, a yardstick to a world striving for human salvation. This concept is exemplified by Noah's three sons, *Shem*, *Ham*, *Yophes*, who represent the three major thrusts of human spirit. *Shem* represents the striving for definition and insight in the world, and it is his offspring who are responsible for the creative ruling factors of the universe. *Yophes* is the progenitor of the Greek spirit of intellectual strivings and aestheticism of the human race. The Torah views this approach in a positive light only if it is subservient to Divine principles. *Ham* represents the spirit

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The Governing Board of HAMEVASER joins with all of bereaved World Jewry in extending its heartfelt condolences to *Morieinu* Rav Joseph Soloveitchik, *Morieinu* Rav Aaron Soloveichik and Dr. Samuel Soloveichik upon the loss of their beloved mother z"l.

The influence that this *Tzadkes* generated through her children affected all of us, as, indeed her passing has.

May her memory serve as a consolation to them, their families and all Israel.

Yom Kinus

The recently proposed *yom kinus* for Yeshiva and Stern College students must certainly be viewed as one of the most welcome suggestions to have appeared on the scene of Yeshiva College student functions in recent years.

This *kinus*, or conference, as outlined by its chief architect Dean Rabbi Jacob Rabinowitz, would serve a most needed function as it would bring all undergraduates in our University complex together in a day of discussion, deliberation, and Torah development. The program, which would consist of lectures, seminars, and study groups (graded according to the backgrounds and interests of the various segments of our student body), focused on topics of Jewish concern and *Halachic* pertinence, promises to be a highly stimulating one. It is hoped that students at both colleges will give this event planned for February 22nd their avid support.

Transfer Problems

Once again we take cognizance of a serious situation existing in the JSS program at Yeshiva. While other schools' troubles are usually caused by inherent deficiencies in their formats, the crisis facing JSS is, significantly enough, a product of this school's unprecedented excellence.

The continued rapid advancement of ever larger numbers of JSS students makes all the more obvious the need for a JSS transitional *shiur* to be held on RIETS hours and to involve the mechanics of the *Laying* and *Chavrusah*. In this manner, JSS can continue to service its own students, many of whom face serious administrative and background obstacles when they attempt to make the change to RIETS.

In the same vein, the present situation forces many JSS transfer students to RIETS to take college courses for RIETS that are inadequate for them in light of their background. This situation, sadly enough, only reaffirms the sorry state of our Bible and Hebrew departments here at Yeshiva College — adequate perhaps for the average institution, but certainly not for one with our heritage of achievement.

Broken Promises

It has been some seventeen months since the North American Youth Conference, representing 22 American Jewish youth organizations, passed a unanimous resolution calling for all of their component organizations to work to insure the availability of *kashrus* in hospitals supported by Jewish funds, Sunday College Board centers and college examinations for Sabbath observers, *Shmiras Shabbas* in Jewish Community Centers, and Fair Sabbath Laws.

In this time, only one non-orthodox group has taken steps to bring its organizational weight to bear to alleviate the wrongs that produced this resolution. Strongly recalling how our Jewish secular adult organizations, led by representatives of the *American Jewish Congress* and *Jewish Welfare Board*, strongly opposed this resolution at the time it was being debated by the youth delegates to the Conference, we can only marvel at the way in which they succeeded in rendering it ineffective.

These adult organizations certainly have nothing to lose if a Jew has the chance to be *Shomer Mitzvos*, since they claim that their message can outweigh that of the Torah experience. Why then do they avoid giving the American Jew who wishes it, the opportunity to practice his religion as it has been kept for 3500 years?

Time for a Change

It would be bordering on the redundant to bring up the perennial problem of the Supplementary Rabbinic Training courses required of *semicha* students.

The existence of such courses is, of course, a result of the complex challenges of American Jewish life — and yet the program seems to have never approached in caliber the threats that have caused it to be created.

A wholesale re-evaluation of this program, perhaps by a committee of the distinguished *musmachim* who have gone on to become *Roshei Yeshiva* in RIETS or teachers in JSS is in order. It is hoped that Rabbi Belkin will create such a committee at the earliest possible date.

From The Editor's Desk

The Urge to Protest

By David Luchins

It is a sad commentary on contemporary Jewish life that so many of our Jewish organizations have taken to adopting the manners and customs of their counterparts in the non-Jewish world. Thus we find that whatever the mood of our American fraternal and religious organizations should happen to be, all too often the secular and even the "religious" Jewish groups promptly fall into line with them.

Perhaps never before has this phenomenon been more clearly noticeable than in recent months in the area of "Social Justice." There is much to be said for organized community outcries in certain areas and in the face of specific situations, but the indiscriminate "protest for the sake of protest" that the American public seems to have learned from the college campus has infected the Jewish organizational world.

The current "crisis" concerning the role of *Gedolim* is, in many ways, an outgrowth of this condition. For, to the *Gadol* a situation often has nuance and depth that demands careful study and prolonged discussion; to the public, however the cry has become "if you don't like it—protest; think afterwards."

Gedolim Must Initiate

The appearance of pickets to greet the President of our University and the carrying out of a defamation campaign in the pages of the *New York Times* are good examples of this mania. It is interesting to note that when the *Roshei ha Yeshiva* spoke on this matter they addressed themselves to *bnei ha Yeshiva* exclusively, while it was the organizational groups, on both sides of the controversy, who flirted with *Chilul ha Shem* by airing the matter in clear view of the entire world (to the glee, it must be added, of our critics).

The willingness to place ads, sign petitions, and march with a minimum of forethought, is foreign to the Jewish tradition, and contrary to our heritage of careful deliberation. The initiative for our protest must come from those who represent the natural leadership of the Jewish community—the *Gedolei Yisroel*. If they move slowly perhaps it is because they move with a deeper awareness of the tremendous implications of their actions than we in the public at large possess of ours. The recent trend to criticize *Gedolim* while rushing to join every cause espoused by our Jewish secular organizations is a most unfortunate symptom — a symptom that carries what may well be negative implications for the future of *Klal Yisroel*.

Grave Digging Lacks Glamour

I am not suggesting that we should indulge in *Zabernism* and fail to be alarmed with, say the resurgence of Neo-Nazism in Bavaria. But were *Roshei ha Yeshiva* consulted before Yeshiva College's student funds were spent to help support an all-night vigil at the German Embassy? How many of the group that was so quick to demand excused absences from college and religious division classes

in order to attend the vigil signed up several weeks later to help dig graves in the wake of the cemetery strike, after *Roshei ha Yeshiva* endorsed the appeal of the SOY? Grave digging may lack the drama and glamour of an all-night vigil; but at least the former consisted of a definite pressing *mitzvah*, while the latter represented, at best, a dubious solution to an admittedly deplorable situation.

Soviet Jewry

The area of most pressing concern, however, is that of our response to the plight of Soviet Jewry. The eagerness with which many Yeshiva and Stern College students flung themselves into the ranks of the SSSJ (Student Struggle for Soviet Jewry—an organization founded over the strong personal protests of such *G-dolei Yisroel* as *ha Rav Ahron Kotler z"l*) can only be contrasted with the diffidence with which they continue to greet the missionary crisis in Israel, a crisis which evoked an unprecedented public address at Yeshiva by no less a figure than *Morieinu ha Rav Yosef Baer Soloveitchik Shlita*. The dangers of the missions in the Holy Land grows daily more acute but, since our Jewish secular organizations, obsessed with the sacred cow of Ecumenism, have chosen to ignore the problem, the cause seems not to be a popular one at Yeshiva.

The distinguished Pittsburgh Rabbi, Rabbi Bernard Poupko, wrote in the most recent issue of *Jewish Life* about the tour of the Soviet Union conducted by a group of American Reform Rabbis, who returned to declare that no hope remains for Soviet Jewry. These Rabbis, we are told, drove up to the Moscow Central Synagogue on the Sabbath in a tour bus, and insulted the martyred sensitivities of Russian Jews by preaching in a Moscow Baptist Church. Yet, men such as these help set the tone of the protest that we are presently engaged in.

Pawns in the Cold War

The bitter opposition of almost all *Roshei ha Yeshiva* and *Rebbeim* to the present pattern of the struggle—a pattern which threatens to turn 3,000,000 human beings into pawns in the Cold War—is being ignored. One of the only Jewish organizations with permanent contacts behind the Iron Curtain has vehemently warned that indiscriminate protest may just make matters all the worse for Soviet Jews. It becomes harder for the Russian Jew to be considered a Soviet citizen when foreign groups, alien to his Nation's cause and sworn enemies of her existence, demand that he be permitted to leave his homeland.

Of course, we must be concerned with their plight. But what is gained by having segregationist Southern Senators cry out about "Jewish Civil Liberties" in the *New York Times* at a time when many of them still deny such rights so openly at home? It is abundantly clear to the Soviets that such men only are seeking *grist* for the Cold War propaganda mills; why

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Letters to the Editor

To the Editor:

I picked up, at the last Union Convention, the HAMEVASER of November 10th. I noted an article by Jon Bloomberg, headed —S.O.Y. Kashruth Committee.

In the article it stated that . . . "gelatin and rennet can very easily be made synthetically from vegetable products, but that is unfortunately, not always the case."

This statement is very misleading. Neither gelatin nor rennet can be made synthetically. There are some jelling substances of vegetable origin, but they are not gelatin. Gelatin is definitely an animal product, made either of bones or skin. In some quarters accepted as kosher, gelatin is made from dry bones, while most of the commercially produced gelatin in the United States is made from calf skin or pig skin. Rennet is produced by extracting the enzyme from the lining of the milk-fed calf.

You may check the above information with Rabbi Alexander Rosenberg, Kashruth Administrator of the Orthodox Union.

Sincerely yours,
Hyman Flaks
St. Louis, Missouri
Director, Midwest
Region
Union of Orthodox
Jewish
Congregations of America

Torah Mongers

To The Editor:

Permit me this opportunity to compliment your fine newspaper. It is written and edited in an excellent manner.

Although I do not attend Yeshiva University I feel it my duty, as a person sensitive to all aspects of Jewish Life, to take issue with your editorial "Thunder On the Right". Let me state that I write this letter not as a representative of my yeshiva nor as a member of the executive council of the National Confer-

Editor's Desk

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ence of Synagogue Youth, but as a person who has a deep love and commitment to everything genuinely Jewish.

Perhaps the time has come to slow down and see just where we are heading. The secularist and non-Orthodox may find in his protest a viable solution as to how to establish Jewish Identity. Orthodoxy has no such need, unless, of course, we choose to ignore the advice and consultation of those very men who have guided us through the years.

Let Yeshiva University, as one of the foremost centers of Torah study in the world today, take the initiative in calling a conference of representatives of Yeshivos and Orthodox organizations to examine the challenges that face us in the area of "Social Justice" (Soviet Jewry would, of course, deserve a place of priority at such a meeting) the purpose of which would be to recommend steps to be taken, by ourselves and in connection with the Jewish or overall community, to deal with these problems.

Your reference to the growth and blossoming of *Yiddishkeit* in America in the same breath with a reference to right-wing "Torah-mongers" might suggest that the two are diametrically opposed to each other. Is it not a fact that the so called "Torah-mongers" are, in large measure, those responsible for this growth and blossoming? Certainly the expression "Torah-monger" could not refer to our *Gedolim*, which would show a lack of *Derech Eretz*, but rather to their *Talmidim* who have, in truth, created the day schools, *mesivtoth*, *kashruth*, and *mikvoth* to which you refer.

"Torah-monger" brings to mind such expressions as "war monger" and "scandal-monger" both of which connote an unprovoked, willful spreading of violence and ill-will towards the outer world. Your usage of "Torah-monger" connotes just the opposite. . . . have pulled the blinds on the windows to the outer world even tighter. . . . Have they been willful in the spreading of ill-will?

I have not experienced this 'wish' of the *Yeshiva Velt* to cut itself off from other Orthodox Jews—if anything it seeks to help and uplift Orthodoxy. Their purpose is surely not to wound our brethren, but rather to guard them against irreparable damage and self harm.

There is no need to show the *Bnei Yeshiva* of our great institutions that a healthy disagreement and discussion within the guild-

Cantor Nulman Discusses Work of Cantorial Institute

by Michael Shmidman

Somewhere in the upper reaches of mysterious RIETS Hall lies the Cantorial Training Institute, one of the most vital of the University's divisions in service to the Jewish community. Begun as a music education program of the Yeshiva's Music Department in 1946, developed into a Cantorial

The objection raised against Orthodox participation in an "organization" together with representatives of the Conservative and Reform groups emanates from a "Paak Halachah". Those *Gedolim* in our generation who have chosen to take a stand on this issue have given their "Psak". Where is *Kovod Ha'Torah* if we simply ignore their words?

We must be careful when referring to pickets, newspaper ads, and "poison pen letters" to check as to whether they were carried out with the approval of *Daas Torah*. To pounce upon a specific instance which may in the last analysis have been done without the knowledge of *Daas Torah*, and to turn it into a generalized accusation of "Scenak" is a grave error in logic and in *Atanas Yisroel* as well. Ask yourself, why has the schism you speak of come into existence altogether? Who is responsible for it?

I am sure that the "*Yeshiva Velt*" looks forward to a strengthening, rather than reestablishment, of a dialogue. The word "reestablish", which you used, denotes that a destroyed *Binyon* has to be rebuilt. We all know that this is not so. The *Binyon* which all of *Klal Yisroel* shares has not been destroyed. No one has despaired in working meaningfully with anyone.

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Cantor Macy Nulman

Workshop in 1951; and into its present form in 1954, the Institute teaches the traditional versions of Jewish religious music and trains its students in the varied cantorial functions.

Directing the Institute is Cantor Macy Nulman, who, in September, succeeded Dr. Karl Adler, director of the Institute since its

inception. Cantor Nulman received a B.A. from Yeshiva College and also attended RIETS and Brooklyn College.

A former member of the faculty of the American Theater Wing, which instituted a Cantorial training program after World War II for returning war veterans, he has been Cantor at *Congregation Etz Chaim* of Flatbush from 1944, to 1966 with one year spent as Cantor

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TIW Registers Record Growth

Yeshiva University's Teachers Institute for Women has more students registered for the 1966-67 semester than at any time in its 15-year history, according to a report by Rabbi Baruch N. Faivelson, director.

He said 427 young women are enrolled in programs leading to Hebrew Teachers' Diplomas and Bachelor of Religious Education degrees, compared to slightly over 400 last year.

Rabbi Faivelson, who has directed the school since its inception, also said all 30 of last June's graduates have been placed in positions in the field of Jewish education. This maintains Teachers Institute for Women's placement record at over 95%.

Rabbi Goldstein Recalls Rav Belkin as Rebbi

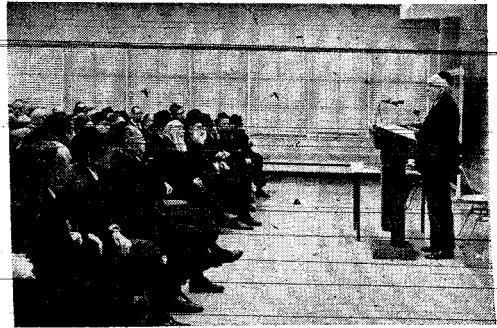
by Rabbi Dr. Noah Goldstein
Editor's Note: The writer, a *Rosh Yeshiva* in Y.U.H.S., entered *Yeshiva* in 1941 and received his B.A. cum laude in 1948 and *Semicha* in 1951. Thereafter he spent a year studying in the *Kollel*. In addition, he received his M.A. from Harvard University and his doctorate from Y.U.

Indeed, it is most unfortunate that the present generation of students at Yeshiva University do not have the privilege of knowing Dr. Belkin as a *rebbe*. In the relationship of *rebbe* and *talmid*, the personalities of the two merge and rise to a unique plane of

maintained, is indispensable for between Dr. Belkin and his *talmidim* strengthened with each *shuir*.

Endowed with a brilliant mind, Dr. Belkin presented his *shuirim* in a lucid, organized, and thought-provoking manner, analyzing the text of the Talmud in the light of the *Rishonim* and *Achronim*. An atmosphere of spiritual and intellectual excitement prevailed in Dr. Belkin's *shuir*, and his *talmidim*, senior students of the Yeshiva, experienced a deep veneration and appreciation for Torah.

A prime motivating factor in Dr. Belkin's life has been his love for Torah, which, he has



Rabbi Belkin giving Shuir to RIETS faculty and students.

intellectual and spiritual heights. Therefore, it is little wonder that the role of *rebbe* has been so precious to Dr. Belkin.

In the capacity of *rebbe* and teacher, Dr. Belkin won the respect and admiration of his *talmidim* in the yeshiva and his pupils in the college. Knowing his *talmidim* personally, Dr. Belkin took a keen interest in them, and they, in turn, came to him for advice, assistance and counsel. The attachment between Dr. Belkin and his disciples grew into a strong bond of close friendship and the tie of mutual devotion

Jewish survival. Dr. Belkin acquired his Torah training in the great European Yeshivos. As a youth he was a recognized *Illui* (child prodigy) and was sent to study at *Mir* and later at *Radin*, where he received *Semichah* at the age of 17.

One year later in 1929, Dr. Belkin arrived in America and attended Harvard and Brown Universities. At Brown he earned his Ph.D. when he was 24 years old and was elected to Phi Beta Kappa. Thereupon in 1935 he was appointed *Rosh Yeshiva*

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Mark 3 Record Hits the Spot

In case you have not noticed (and if you live within a mile of a record player you will have noticed long ago) there is a new sound in Jewish music.

Perhaps no group better personifies this robust new approach to Chassidic and Israeli music than the *Mark 3* orchestra, who have helped create and make famous so many of its melodies. The group, headed by RIETS *Semicha* student Jordan Penkover, have produced their first record—*The New Jewish Sound*—a title

worthy of the contents.

Many of the melodies on the disc, such as *Ha Tov* and *Et Tsemach*, have already swept the Jewish world; but being played by the combination that first brought these haunting lively tunes their fame, they seem all the more enjoyable. The scope of this first album—from *Melitzer* and *Moditzer* to NCSY and original compositions—is auspicious. It is hoped that a second collection will be forthcoming shortly in the same fine tradition.

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Letters To The Editor

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 lines of Torah is always welcome by anyone involved in Torah. I use the words "by anyone" rather than "our side," which you used, for there are no such things as sides in the Torah. We must learn together and join together in strengthening our love for one another, in reevaluating our thinking on communal matters, and in reaffirming our *Emanah* in *Dafus Chachomim*.

Thank you for this opportunity to express my views.
Hatzlachah Rabah
 Sholom Strächer
 Student: *Chaim Berlin Kollé*,
 Brooklyn, New York

Editor Replies

It was heartening to hear from a *talmid* of another *Yeshiva*. If my column achieves nothing more than helping to open dialogue with other *Yeshiva* I feel that it has richly accomplished its purpose.

When I spoke of "Torah-monsters" I spoke not, *Chas v'Shalom*, of the *Talmidim* of great *Yeshivot* who go out into the community and work for *yiddishkeit* (often, I must add, aided by services of *Yeshiva University*), or of those who sit and further the study of Torah. *Halevai* these two areas would be given greater emphasis at all *Yeshivot*, including our own.

What motivated my column (and I said so in the introduction) was a "small hard core" of

vicious fellows who, in the name of *Yiddishkeit*, strive to commit *Chillul ha'Shem* and create factions in the camp of *Yisroel*.

The vindictive attitude of this handful towards anyone connected with our beloved *Yeshiva*; their slander of *Rabbi Belkin shlit'a*, the *Rav shlit'a*, *Rav Aaron Soloveichik shlit'a*, and *Rabbi Revel z'l*, as well as other leaders, past and present, of our *Yeshiva*; and their refusal to (as I encountered while visiting your *Yeshiva*) count a boy from *Yeshiva University* in a *minyán*, says little for *Ahavus Yisroel*.

Of course, the existence of this heinous fringe does not lessen the greatness of their *Rabbeim* or of their *Yeshivot*. Ever since *Datan* and *Aviram* left *Mitzraim* with *Moshe Rabbeinu* every great leader has had a few followers who did him more harm than good.

I like your closing paragraphs, *Dafus Chachomim* has always been the basis of Jewish living—would that all of us would adhere to it a little more closely. If we double our efforts perhaps those outside of its influence (on both extremes) will take heed of our example.

David Luchins

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HAMEVASER notes with pleasure the engagement of *Binyamin Tabory RIETS '65* and *Naomi Teigman*.

The Jews of Silence, or The Silence of the Jews; a Review

by David Ebnor

The Jews of Silence, by Elie Wiesel. Holt, Rinehart and Winston. New York, 1966.

Rabbi Moshe, the son of the *magid* of Kozniz, said: "It is written: Pure olive oil beaten for the light. We are to be beaten and bruised, but in order to glow with light."

In this life it's not difficult to die, To live is by far more difficult.

(Mayakovsky.)

I went to Russia drawn by the

silence of its Jews. I brought back their cry. (Elie Wiesel)

If one were asked to summarize the totality of Elie Wiesel's mission as an author, the first word that would come to mind would be "messenger," a word which appears frequently in his works and is fraught with mystic significance. For those of us who cannot know, for those of us who refuse to remember, and for those of us who will never understand, Wiesel has fashioned a deeply moving testi-

mony of human suffering in our generation. History's record books will dutifully note the statistics, but however they are written the total will remain a number and the concentration camp a name. Philosophy textbooks will undoubtedly devote a few paragraphs to the theory that much existential thought and much of the "Death



Elie Wiesel

noted without comment...

Post Card from Atlantic City

HAMEVASER Feature Editor *Michael Basheekin* has been wondering what to make of this card he discovered in Atlantic City.

The prediction of the Talmud, "In times to come the houses of study of the Diaspora will be established in the land of Israel" is being realized in our time. The most famous Torah centers of Europe have now been transplanted in Israel. In Jerusalem, Bnei Brak, Tel Aviv, Haifa and other towns and villages throughout Israel, many of the great European *Yeshivos* have been rebuilt. American Jews, too, are establishing *Yeshivos* in Israel. There are plans to send students of *Yeshiva* and Rabbinical Seminaries to Israel for a year of study, before they assume

their first rabbinical positions. Opportunities have been created to unite the Torah institutions of the whole world with their spiritual center in Israel.

But in order to build a permanent bridge between Israel and America, between Torah Jews in Israel and synagogue Jews in America, something must be incorporated in our prayer book to testify to this new phenomenon. It would be most appropriate if the *Kaddish d'Rabbanan*, which is a special prayer for all who study the Torah, should include a reference to the Holy Land and the Holy City.

Kaddish d'Rabbanan is recited in the daily synagogue service, after studying the Mishna or completing a tractate of the *Talmud*, or on the occasion of a *Yahrzeit*. If every person saying *Kaddish* would include the words *di b'atra Kadisha di Yerushalaim* "in the holy city of Jerusalem" and *V'di b'arah Kadisha d'yisroel* "in the holy land of Israel" before the words "in this place and everywhere else," there would be a specific prayer for the thousands of students and hundreds of Rabbis in the *Yeshivos* of Israel.

Rabbi Moshe Shapiro

of G-d" discussion were the results of the overwhelming impact created by the phenomenon of genocide. Thus will the tale of the six million become as meaningless as a newspaper report of the trials of Job.

For Wiesel "literature is... a *matzeva*, an invisible tombstone erected to the memory of those who died without sepulchre... for me the act of writing is often nothing but a violent or an obscure desire to engrave a few words on a tombstone." To his readers Wiesel comes as a messenger and a witness, not to the hollowiness of names and numbers, but to the blood and tears; the battered dreams, and shattered minds; and the loss of faith in G-d and man that are the true legacies of Auschwitz and Babi Yar. We leave behind the emptiness of a number and are transported into the very real drama of human suffering. We enter the mind and heart of one who has come back

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Rabbi Bulman Probes Concept of Kedusha; Finds it Helps Create Organic Am Kodosh

(Continued from page one)
 or blind instinct controlling man. Clearly, it is the spirit of *Bemot* that is realized in *Am Yisroel*.

Three major revolutions in the present world, those of science, social justice, and psychology, are traceable to this spark of *Shem* as carried through the ages by the Jewish People.

After he made these points, Rabbi Bulman discussed *kedusha* as it affects us inwardly. Utilizing statements of *Yehuda HaLevi* and *haRav Kook z'l*, he stated that there is something organic in the very existence of *Am Yisroel* that is *kodosh*. We are not different by choice only, rather there is something added to our very organic being. He stated that this does not refer to the *yachid*, an individual, since he has an option to be *shomer mitzvot* or not; rather it has reference to a congregation (*tzibur*) in which this "organic something" is irreducible. Even if a time should come, when it appears that Jews are becoming totally assimilated, there will be some "singulim" which will initiate the return to Torah of the previously apathetic majority. Rabbi Bulman cited an example from *Hosea* where the prophet admonishes *Klal Yisroel*. At the end of a narrative of what awaits them as a result of their degenerate ways, *Hosea* tells the people that youth will relate with arrogance to their elders. However, the very next *parah* states that the people

will catch hold of those who have remained observant and say, "You have a garment you be our leader." Since you know Torah, they plead, be our teacher. *Chazal* teach us that as long as there is a residue of Jewish thought in the world,



Rabbi Nathan Bulman

we will see people seeking Torah. This, then, is the *chelek ha seguli* of the Jewish people.

Rabbi Bulman then discussed those *mitzvot* that fall under the category of *chukim*. These *mitzvot* relate man to his instincts. Ironically it is here that in the Torah the term *kedusha* is most frequently used. For these *mitzvot* the Torah has always given an explanation that is retroactive after the

experience. They must first be experienced before we can comprehend this significance. *Kedusha* is mentioned by this category so often, for *Kedusha* may be defined as receptivity for the Divine, if we are not carefully observant in these laws, the result will be a loss of Jewish receptivity for *HaShem* and Torah.

In the area of aspiration, Rabbi Bulman also mentioned *kedusha*. He drew a parallel between the *Kedusha* of G-d, the transcendence of G-d, and the holiness of man, the transcendence of man, when he forgoes pleasure for a higher experience.

In the wider sense however, he stated that *kedusha* means "transforming human experience"; that is, the channeling of *yetzer horah* in the world to the *yetzer hatov*.

In closing, Rabbi Bulman brought the message of the evening closer to home to his audience by pointing out that this transformation of the mundane human everyday experience into *kedusha* depends to a great degree upon the mother in the Jewish Home, since she is the one who brings this *kedusha* to her family.

The Governing Board of HAMEVASER extends its best wishes to Shimon Cohen and Itka Fishman upon their engagement.

New Testament Homework Touches Off Israeli Furor

(Continued from page one)
 academic freedom and accused the Ministry of Religious Affairs of intervening in the internal affairs of the school and trying to dictate curriculum.

A strictly observant lecturer in Jewish liturgy at the Hebrew University found it necessary to inform the Minister of Religious Affairs through a letter to *Haaretz*, the Israel Independent Daily, that he, too, demanded from his students an acquaintance with the New Testament, but added that he provided them with mimeographed copies of the relevant texts, a procedure commending itself to other writers: One writer to the Israeli evening paper *Maariv* wrote: "I am a Jewess and Judaism is my religion. We must not restrict ourselves to our own Bible. We are not in the Diaspora surrounded by hostile gentiles. In our own country we must learn about other cultures and religions and act with

more tolerance than hitherto." Others attacked the art school for endangering the Jewish loyalties of the students by encouraging contact with the missionaries. Educators debated in the press how far, if at all, a knowledge of the New Testament was necessary to appreciate medieval Christian art. Eventually a question was addressed to the Minister of Religious Affairs, Dr. Z. Warhaftig, asking him whether and by what right he had intervened in the internal affairs of the Bezalel School of Art. The Minister's reply indicated that no authority had intervened. The director-general of his Ministry had received an anonymous letter from a Bezalel student which he had passed on to the school's principal who had aired his views in the press. The impression had been created that the Minister had intervened for which the principal incidentally personally apologized, subsequently.

P'eylim Volunteers Struggle Against Great Odds to Aid Immigrant Jews

by Menachem Greenberg

Amidst a nation-wide atmosphere of student activism and unrest, the Orthodox Jewish student is passive, content, and well satisfied. His parents give thanks that their boy is not one of those who spends his time in the streets and on the corners doing nothing, and organizational leaders hand out press releases proudly declaring that our youngsters are not afflicted with spiritual ills of a shiftless, wandering, G-dless youth. The situation, however does not warrant such expression of boastful glee. That young people possess driving energies which are lost in the sea of adulthood partly because personal family responsibilities is a Divine Law of nature. Because the energies are misdirected in a religious youth he should conclude that through Judaism a constructive use of these endowments is possible and should be sought, not that the energies should be suppressed. The fact is that Jews who see a *Chov Kosod* on them to go to Selma or to burn their draft cards cannot so easily escape their responsibilities to *Klal Yisroel*. Moreover, there is good reason to believe that if young Orthodox Jewish youth were made aware of the need and the opportunities for their activism in *Klal* affairs, they would respond with more power than the lounging sit-ins of the "beat" generation. A most convincing evidence of this is the creation and continued vitality of *P'eylim*, the American Yeshiva Student Union, with headquarters, now, in New York, Israel, and France (The New York office is

located in the Young Israel Building at 3 W. 16th St.): "*P'eylim*" means "activist," and in the 16 years of its existence it has literally changed the face of immigrant Jewery in *Eretz Yisroel* and France. In a world of officialdom, "chapnels," and high finance organizations, how can a few score *bachurim yeshiva* make such a difference?

Crisis in Religious Education

The answer is clear. With the influx of hundreds of thousands of immigrants into Israel—most of them *Sephardim* and most of them religious—there arose a crisis in religious education. In the hundreds of new immigrant towns there were no government religious schools, no *Chinuch Atzumi* schools, and no staff workers. These two school networks were in the business of operating schools not establishing them; often they did not have sufficient facilities, funds, personnel, to enable them to go into a new town, recruit students, obtain a building, find new teachers to live in a stick town and build up the school.

Teams of *P'eylim* volunteers, many of them American boys, studying in *Yeshivos* in *Eretz Yisroel* would enter such a town and establish such a school from scratch, going from door to door encouraging parents to demand their legal right to religious education for their children despite economic pressures exerted by anti-religious officials. And they acted as teachers and obtained land, a building, books, and supplies for the school with funds raised by *Yeshiva* and day school students

in the United States.

With these funds, also, *t'fillin*, *talasin* and other *tashmishi kedusha*, and electric shavers were distributed to poor immigrants; adult education evening Torah study classes were started, *shuls* were opened with *sifrei-Torah* sent from America; and afternoon *moadanim* (youth classes) were established to keep children in a religious atmosphere during their recreational hours. Today *P'eylim* operates a network for summer camps, all staffed by volunteer *bachurim* who feel the youthful burning obligation to be activists and who have the Torah *haskafah* to channel their energies into pursuits of vital importance to the future of *Yiddishkeit* in Israel.

In France the problem is not merely secularization but total assimilation by *shmad*. Encouraged by the arrival of over 250,000 Jews exiled by unrest in Tunisia and Morocco, forced out by the revolutionary war in Algeria, the French church commenced one of the most extreme missionary efforts in its history, with unlimited funds raised by "Hebrew Christian" societies' evangelical missions, and dioceses all over the world, especially in this country. Afflicted by poverty, unemployment, and slum-like living conditions, the North African Jews were perfect

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Rabbi Belkin's Warm Teacher-Student Relationship is Recalled by Talmid

(Continued from page three)
at RIETS and instructor of Greek at Yeshiva College. His mastery at such a young age of Talmud and secular studies made Dr. Belkin seem unusual to the student body at Yeshiva.

When Dr. Belkin was appointed Dean of Yeshiva in 1940, all the schools, divisions, offices, etc. were housed in one office, the Main Building on 186th Street. Until the middle of the 1950's, there existed no distinction between high school and college levels in the Yeshiva which was subdivided into two sections: the "Upstairs" (so named because the classes met on the second floor) and the *Beth HaMedrash shiurim*.

Yeshiva in 1942

It is interesting to note that twenty-five years ago the Yeshiva consisted of the following *shiurim*: I. Rabbi Arnest; II. Rabbi Steinberg; III. Rabbi Voik; IV. (Rabbi Weiss was in charge of the *layning*) Rabbi Burack Z.T.L.; V. Rabbi Shunfenthal Z.T.L.; and Rabbi Poleeff Z.T.L.; *Beth HaMedrash*—Rabbi Moshe Shatzkes Z.T.L. and (*yabalu L'chayyim*) Dr. Belkin, Rabbi Soloveitchik and the *Semicha* classes (*Chulin* and *Yoreh Deah*).

The students in the latter group studied in the *Beth HaMedrash* which was extremely narrow, crowded, claustrophobic and poor-

ly lit. (It commenced with the wall facing 186th Street and ended at the first door adjacent to the glass-enclosed bookcases. A corridor, the width of the door, then separated the *Beth HaMedrash* from the synagogue which had regular pews.) Deeply concerned with the comfort of the *talmidim*, Dr. Belkin, shortly after assuming office, expanded the *Beth HaMedrash* to its present size. This act served as a harbinger of the subsequent expansion of Torah at Yeshiva.

Prior to the late 1950's, in order to receive *Semicha*, a student had to pass a rigorous oral examination on *Yorah Deah* and two tractates administered by Rabbi Moshe Shatzkes Z.T.L. and (*yabalu L'chayyim*) Rabbi Soloveitchik and Dr. Belkin. (Needless to say, this was a harrowing experience for the student.) Dr. Belkin presided over this *Semicha* board and during the examination (which lasted, at times, as long as five hours and on occasion featured a lively discussion by these three *gedolim* over a particular *suva*). The candidate for *Semicha* was invariably awed by Dr. Belkin's vast knowledge, erudition and versatility in *Shas*, *Poskim*, *Rishonim* and *Achronim*.

After becoming president in 1943, Dr. Belkin continued his *shiurim* and practice of visiting the classrooms to test the progress of the students. Burdened with administrative work as president and the planning and development of Yeshiva University's expansion, Dr. Belkin had to forgo in 1947 his regular *shiur* which was most dear to him.

Three years later in 1950, Dr. Belkin decided to commence again his regular *shiur* and to give it on *Yoreh Deah* to the *Semicha* class. On the day of the first *shiur* on *Yorah Deah*, the air was charged with excitement and tension as the *Semicha* students filed into room 103. Arriving shortly thereafter, Dr. Belkin began the *shiur* in his soothing, quiet, gentle manner. Quickly, an aura of calmness swept over the students as the relationship of *rebbe* and *talmid* suddenly took effect.

For almost a semester, the *shiurim* continued and dealt with: *Amasa*; *Birchat Shechitah*; *Shechitah Nachri*, *Mumar*; *Shochet b'Shabbat* and *Hotzi U'hor Yado*. However, the pressures of the presidency and the growth of the institution continued to mount. Reluctantly, Dr. Belkin was forced once again to curtail his regular *shiur*. Thereafter Dr. Belkin limited his *shiurim* to special occasions.

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High School Rabbi Builds Model Mishkan for Class



Rabbi Rothkoff and his model mishkan.

The pragmatic and the visionary Biblical scholar produce unusual rewards when combined. Rabbi A. Rothkoff, ordained at Rabbi Isaac Elchanan Theological Seminary and an alumnus from Yeshiva College, has recently completed a plastic replica of the Temple's Sanctuary and Outer Altar, the result of three months of painstaking work. Rabbi Rothkoff, an architectural novice, following instructions to a 330 piece kit produced in Israel, completed the intricate models of portions of the temple scaled down from exact Biblical specifications.

The Rabbi explained that he hoped that his work would enable students to visualize the compli-

cated structure of the Temple. "The Bible tells us," he said, "that Moses could not visualize the temple either, until G-d caused images to appear showing exactly what the temple was to look like." "Each time I taught the Book of Exodus," he said, "I realized the students had a great deal of difficulty visualizing exactly what the Temple would look like because of the complicated written descriptions and specifications."

The Student Organization of Yeshiva has requested permission to put the model on permanent exhibition at school as an aid in the study of Biblical and Talmudic sources dealing with the Temple and its related *halachas*.

Letters To The Editor

(Continued from page four)

To the Editor:

The following excerpts are from a memo sent by Rabbi Dr. Moshe Tendler to the Alumni office in response to the possible confusion created by the recent article on his Medical Ethics seminar that appeared in *The Commentator*.

I feel that, for the sake of *Halachic* clarity, his statements should appear in print.

"I am perturbed at the inaccuracy of the report concerning what was said at the Medical Ethics Seminar that I have been conducting this year. As you well know, *Psak Halacha* is now being promulgated by hitherto unknown sources. The entry of *Halacha* into the pages of weekly or monthly press is a phenomenon that has not brought credit to the publishers of these articles.

The Medical Ethics Seminar is not a newsworthy item to a greater extent than my *shiur* in *Pesachim*. The student who submitted a report did so in violation of my express instructions that this seminar be treated no differently than any Talmud class in the Yeshiva. However, the report which he did submit was quite accurate. It was the ignorance and insensitivity of *The Commentator* official who saw fit to

edit the report so as to make it *Halachically* inaccurate as well as utterly tasteless.

I had seen fit, during my lecture, to comment on the widespread publicity given to the disagreement of Rav Hagoan Moshe Feinstein's controversy with the Satmar Rebbe. My sole intent was to point out the confusion that arose because *Halacha* was allowed to enter the marketplace of Jewish life without the safeguards of the *Rebbe-Talmid* relationship. I was careful to point out that Rabbi Feinstein never permitted, in actual fact, donor insinuation. His stand on the *Halachic* impact of the use of non-Jewish sperm was made clear in his published responsum. As you will note from *The Commentator* report, the word, "non-Jew," was converted (without benefit of *gayrus*) to "Jew" with the consequent compounding of the error.

I hope you can see fit either to cross out the reference to the Pre-Med Seminar prior to your mailing of the paper to the alumni, or at least to include some note of explanation and clarification. . . ."

(Signed)

Harvey Werblowsky
President, Junior Class
Yeshiva College

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Synopsis of Cultural and Religious Developments in Israel

Editor's Note: The following is a brief summary of recent religious and cultural developments in *Eretz Yisrael* compiled from Israeli sources by HAMEVASER associate feature editor Jon Bloomberg.

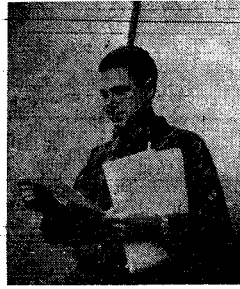
I. Bridges of understanding between religious and non-religious

In recent years, one of the greatest opportunities for ecumenism between the religious and the non-religious in Israel has been *Simchat Torah*. An extra *Hakafot* celebration has been held after *Yom Tov* ends, so that desecration of the *Chag* by non-religious

elements driving over to religious areas to participate could be avoided. This past year, Religious Labor kibbutz of Saad in the Negev had its doubts about continuing this practice, since most people were too tired after the *Yom Tov Hakafot* to do justice to the post-*Yom Tov* celebration. One element proposed elimination of the second celebration, but the final decision was to retain it, at the same time limiting the *Yom Tov Hakafot* to the required seven. This thus great opportunity to be *m'korev* many non-religious Jews remained intact.

II. Inter-Jewish ecumenism — an Israeli symposium

The kibbutz approach outlined above was the "outgrowth" of a "bridge-building symposium" held by the religious kibbutz movement in the Spring of 1966, the findings of which were published in Fall of 1966 in a booklet entitled: *Kivut Le'avot le-Torah u-Mitzvot*. Participants in the symposium



Bill Levy

Jon Bloomberg

included kibbutz-movement thinkers, Knesset members, and rabbis, all determined to find a common approach to inter-Jewish ecumenism.

Rabbi Adin Steinsaltz, one of Israel's leading young rabbis, maintained that the only *Halachic* category under which the non-observant could fall was that of *Tinnok-Shenishba* — the child who has been taken captive and has thus missed out on a Jewish upbringing and education. Rabbi Levinger of kibbutz Lavee reminded those present that the observant must be able to appreciate the positive qualities of the

non-observant while at the same time attempting to be *m'korev* them.

Professor Chaim Hil'el Ben-Sasson, professor of Jewish History at the Hebrew University, himself *Shomer-Mitzvot*, insisted that before any bridge-building can take place, there must be a change of attitude by both parties. Baruch Azanya, Knesset member, maintained that everyone must be educated in Jewish Heritage, regardless of commitment to observance.

The conclusion drawn by the symposium was that "the public must be attracted to Judaism by affording them the opportunity of experiencing Jewish precept."

III. Rabbinical vote for sex education

A leading religious leader, Rabbi Moshe Munk, has come out in favor of sex education in Israeli schools. His point of view is to be found in an article in the Tishri, 5727, issue of the monthly journal of the Isaac Breuer Institute and Poalei Agudat Israel: *Ha-Maayan*. He maintains that understanding and knowledge of the Torah point of view on this subject is essential to educational preparation for a full Torah-life.

IV. Marrano immigrants return to Majorca
The last two Chuetta (Marrano descendants on the Spanish island of Majorca) families have returned home. This represents the end of attempts to resettle them in

Israel, which failed due to the religious, social, and economic chasm separating them from the Jewish community, from which they were forcibly removed five hundred years ago. Opinions about the situation are divided in Israel: some feel that this was merely an attempt by assimilated Jews to find

The Editor-in-Chief and Governing Board of HAMEVASER extend *birchat kal tov* to Murray Jacobson, JSS '67, Past President, James Striar School Student Council, and Beyla Lebovitz SCW '68, upon their engagement.
Eben ha-Ezer 2:2

The Governing Board of HAMEVASER and the James Striar School Student Council join in extending their sincerest *birchat mazal tov* to Mike Witke, JSS '68, Secretary-Treasurer of the JSSSC and D'vorah Frank upon their engagement.

Wiesel Tells Tale of Soviet Jews in Moving Poetic Style

(Continued from page four)
from the dead in an anguishing search for himself, his fellow man, and his God.

His latest book is a report on the Jews of Russia and, as in his five previous works centering on the holocaust, we enter an entirely different realm of understanding when viewing the situation through his eyes. He went to Russia not to find facts and figures but rather to delve into the depths of silence of its Jews. In *The Jews of Silence* he carries back their screams of silence with such intensity that one cries unabashedly when reading the book. It attains stature as a beautifully poetic work but reaches greatness in its role as a testimony to a tragedy. Wiesel went to Russia for the High Holy Days of 1965 sure that the reports were grossly distorted; that the deliberate spiritual destruction of Russian Jewry was a tremendous exaggeration; and, with the crematoria of Auschwitz still smoldering in his heart, confident that "one must after all learn something from history." He discovered that all we learn from history is that we never learn from this alone are "condemned to relieve it." The husk constantly evolves into new forms, but the

still remains, a *hasid*. His mind apprehends events with a Kabbalistic eye; his soul hears the world's tumult as a *nigun*, at times triumphant, at times mournful. There is meaning and holiness in the merest glance, the movement of a hand, or the weariness of a sigh. The world, pregnant with meaning, presents questions but never contradictions. The questions are very real and very difficult but the contradictions never are; they appear so only because we do not appreciate the true meaning of life. The eternal enigma of life harmonizes all paradoxes; makes the broken heart the only whole one; or, as Thomas Wolfe contends in his masterful

Remember to save *Motsei Shabbos* March 25th for Megillah reading at Yeshiva; followed by the annual Religious Divisions *Chagigah*.

study of Job — "G-d's Lonely Man"—resolves that only the very lonely man can be the very joyful man. This is the mystery of the strength and power the Jew has to utter the "*af al pi chein*"—"despite all I await the Messiah"—and to sing in the face of death. It is from this fullness of existence that the old *hasid* in Leningrad drew the strength to demand joy at a *Sukkot* celebration: "I say just because we cannot raise our heads we must make manifest our gladness, we must utter song with all our being! You have heard me, my masters? You have understood? If there is no joy, let us create it from nothing, and bestow it as a holiday gift upon our Lord!"

Only an awareness of Wiesel's *hasidic* bent will permit us to fully understand why the *Simchat Torah* celebration by tens of thousands of young Russian Jews made such an indelible impression on him and gave him the one ray of hope for the future of Russian Jewry. From its inception *Hasid*.
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Anonymous.
Thank you for my *Tate's Shas*.
Malke Leah

kernel remains unchanged: the record of man's inhumanity to man and the eternity of the human spirit in its face is the endless repetition of history.

To fully appreciate Wiesel's approach to his task, it is necessary to be aware of his other novels, which reveal his vantage point as an author. The most cursory study of his works will make it clear that, despite the tremendous spiritual upheavals which he underwent, Wiesel remained, and

Mazal tov to Stuart Tucker, past Secretary-Treasurer of the SOY, and Anita Pressler on their engagement.

Needless Holocaust Engulfs French Jews Amidst Apathy

(Continued from page five)
prey for the missionaries, who could offer food, clothes, money, homes, and education in exchange for baptism.

It is one of the bitter ironies and great tragedies of our times that the Jewish world is aroused over the plight of Jews in the Soviet Union where very little can be done, but knows next to nothing about the holocaust being experienced by the Jews in France, a country in which we are free to save as many Jews as we can.

Rabbi Zvi Fedida, the director of a *Peylim*-established Yeshiva in Lyon has literally bought dozens of Jewish children out of mission hands and has brought back countless converted Jews—including one who had ten children, all baptized—to the fold.

Peylim volunteers have only one major thing in common; a devotion to Divine service. This devotion is strong enough to bring under one roof representatives of every group within Judaism, *Askenazim* and *Sephardim*, *Misnagdim* and *Chasidim*, *Litvaks* and *Galitzianers*. For example, Rabbi Fedida is a Moroccan *Sephardi*, our Israeli *Vaad Hapael* consists of Americans now learning in Israel, our Israeli director is Rabbi Yehuda Palay, a native of Tiberias who works with exceptional *mesiras nefesh* of a caliber seldom heard of in this country. He is 26 years old, has a special way with youngsters, and has nursed

scores back to spiritual health.

The New York *Vaad Hapael* manages all overseas operations and meets every other Thursday. (Incidentally, Daniel Tropper of RIETS is a long standing member of the *Vaad*, and Zvi Genueren an alumnus, is now residing in Israel and is the treasurer of the organization there, and Shlomo Zalmen Adler, in *Harav Yeruchim Gorelick's shiur*, is also a member of the *Vaad*.)

Much of the money comes from student drives in day schools and organizations where children sell 10¢ and 25¢ stickers and are rewarded with prizes for their efforts. Every June and September *Peylim* operates a camp-truck pick up and delivery service for three Orthodox camps.

Peylim members are often asked to travel out of town and meet principals, *gvirim*, and ordinary lay people to obtain donations or set up school drives, etc. No member travels out of town without checking with the central office (under the capable direction of Rabbi Avraham Hirsch—who puts in an average of 10 hours a day, 6 days a week).

Students of Y.U., Stern, and Y.U.H.S. have raised thousands of dollars for *Peylim* in their annual school charity drives. If you would like to attend a meeting of the *Vaad Hapael* you are invited to call 989-2500 or drop a note to *Peylim*, 3 West 16th St., N.Y.C. 10011, and meeting notices will be mailed to you.

a more remunerative way of life, while others feel that the final opportunity has been lost to regain some long estranged brethren. V. Happy end to Rina Eitani affair

Rina Eitani, Israeli legislator whose passport was once taken away on the grounds that she was not Jewish as she had maintained, recently underwent a conversion ceremony, along with her two daughters. This took place after her passport had been returned and her claim to citizenship recognized by the secular authorities, though rejected by rabbinic authorities on the grounds that her mother was not Jewish. Her recent conversion leaked out to the press, and she has since emphasized that no pressure was put on her to convert; but rather that she feels that the millennial Jewish tradition demands her respect.

This was not accepted by all in Israel as a "happy ending." Chief objector was Mr. Amnon Rubinstein, correspondent of *Haaretz*, the Liberal daily, who maintained that the conversion was further evidence of religious coercion in Israel. Mordecai Stern, the traditionalist Liberal parliamentary leader, disagreed, contending that Mrs. Eitani's conversion was merely the expression of a desire to be regarded as Jewish and not just as an Israeli citizen.

Rabbi Belkin as Rabbi; Personal Relationship Recalled by Student

(Continued from page five)
In the past quarter of a century, the small heterogeneous student body at Yeshiva has expanded into a network of Yeshiva high schools and distinct divisions on the undergraduate and graduate levels. Many times over, the *Roshei HaYeshiva* and faculty have increased in number.

At the present time, the Yeshiva is exposing Jewish youth from all walks of life to the radiance of Torah. Responsible for this dynamic and forceful growth of Torah at Yeshiva is Dr. Belkin, whose love, dedication, and devotion for Torah is extremely great. Depressing, however, is the fact that today's students at Y.U. lack the opportunity of knowing the prime architect of Yeshiva's Torah expansion, Dr. Belkin, in his beloved, warm, and personal role of *rebbe*.

Soviet Jews Suffering In Silence

(Continued from page six)
ism has stressed the instinctive longing and drive of the Jewish soul to find its Creator. No matter how far the Jew may stray from G-d, no matter how irrelevant he considers his Jewishness to be, there burns within him a divine spark that seeks to unite with its source, there flows in his blood the "eternity of Israel" which "shall not prove false." This theme is dominant in the great *Hasidic* works from those of *Shneur Zalman of Ladi* to those of *Tzadok HaKohen of Lublin* and is the very core of the movement. It is contained in the answer given Wiesel when he asked one of the youth that *Simchat Torah* might why she insisted on remaining Jewish de-

Values and Systems

by Reuven Cohn

Although the term "synthesis" has been overworked to the point of cliché, it remains a truism that an orthodox Jew imbued with Western culture must of necessity think out his relative position in these two worlds. Unfortunately, however, few of us at Yeshiva bother to think out where we stand, allowing ourselves to live in two separate worlds. How often are we admonished for employing one set of values until 3:00 and another during the college hours. It is not just that we do not want to enter the rabbinate or *chinuch*; even when we choose secular fields, we base our choice solely on secular values, ignoring the religious values which should in themselves be all-pervasive. Thus it is refreshing to discover a scientist in our midst who has not only thought out his commitment to scientific research in religious terms; but has indeed found positive religious inspiration in science. A familiarity with the thought of Dr. William Etkin of Albert Einstein College of Medicine and of Yeshiva College, would serve us well in avoiding this dangerous and logically inconsistent compartmentalization.

Newton Emphasized Order

In an article which appeared in *Judaism*, Spring, 1963, "The Religious Meaning of Contemporary Science," Dr. Etkin presents his rather novel view of the trend of modern scientific thought. In a brief historical discussion, he states that Newtonian mechanics, and in fact all pre-Darwinian science, emphasized the idea of order in the universe, thus supporting the concept of a single moving force in the universe, albeit not the G-d of religion viewed as a *meshiach p'rati*. Even this fragile alliance of science and religion was broken by the Darwinian conception of human reason; and in fact all other

human faculties both mental and physical, as evolving from his reaction throughout history to his environment. According to this view, any order that we see is a result of the way our surroundings have shaped our reason. Modern science, however, has progressed beyond this Darwinian view and now closely parallels religious thought.

Acceptance of Paradox

Dr. Etkin points out that many of the familiar logical notions have been rejected by modern science. The principle of the excluded middle, that a thing is either right or wrong, is no longer the iron-clad law that it was once, and thus paradox no longer troubles the scientist. The physicist will treat light as either a wave or a particle, working with whichever notion best fits the particular experiment he is performing. This acceptance of, and in fact espousal of paradox is shared with religious thought. Religion has had to wrestle with the problem of theodicy, good and evil, G-d's omniscience as opposed to man's freedom. Yet our attitude is simply to accept these paradoxes. In the latter, Rabbi Akiva tells us, "*hakol tzafuy v'harshoo n'soo-nah*," True, everything is foreseen; yet we accept as cardinal the notion that man is free.

A second parallel between religion and science lies in the confidence each has in man's ability to think and to discover. Now Biologist Etkin turns to Mathematics, noting that nineteenth century mathematics broke the tie that math has always had with the natural world, examining abstract concepts purely for their aesthetic appeal. This is of course consistent with a view of math as a study of aesthetically pleasing logical problems. This new mathematical spirit soared to heights of fantasy. A century later it turned out that

this math which had been devoid of practical application when created, was the tool with which to describe the phenomena of atomic physics. This new relevance of math to the yet undiscovered aspects of the universe indicates that "whatever appeals as beautiful and worthwhile to the trained intellect is likely to have appealed sufficiently to the Creator to have been incorporated into his creation."

In another article, *Tradition*, Fall, 1965, Dr. Etkin delineates the religious view of heredity. Judaism, he states, emphatically rejects the Lamarckian theory of inheritance of acquired characteristics. The theory of inheritance by genes is far more consistent with the *Torah's* point of view, for it implies that each generation has a fresh chance for greatness, protected by means of the genetic code from the ravages of the previous generation. Those who will claim that the story of Jacob's cattle indicates that the *Torah* does indeed support Lamarck's discredited theory, I refer to Dr. Etkin's article, in which he presents a very clever explication of the text in the light of modern science.

In Conclusion

A *rebbe* once told me that the reason that so many stories concerning even the most mundane aspect of the lives of the *avos* were incorporated into the *chumash* is to teach us that our goal as religious beings is to imbue even secular notions with religious significance. Surely then, we should follow Dr. Etkin's example in viewing the sciences and our ultimate careers in religious rather than secular categories, for to view physics or math as a secular subject in a secular world is foreign to the very notion of a life guided by a religious value system.

Grossman Evaluates Symposium

(Continued from page eight)
every detail of observance is G-d-given."

Consider the following: "When I say that Torah is divine revelation, I mean that moral values are rooted in reason, in the mind of G-d." "Reason and experience are the touchstones of knowledge." "G-d . . . the sum total of those forces in the universe which make for goodness, for truth, and for beauty." The authors of these words are secular humanists with a veneration of religion, rather than Jewish theologians.

There is an interesting group of non-Orthodox clergymen who accept a non-literal revelation, yet balk at total acceptance of *mitzvot*. As one of them puts it, "I observe what I, listening for the voice, can hear as being addressed to me." Although these men are sincerely listening, they cannot be considered representatives of authentic Judaism. The voice is always there, whether loud and clear, or behind a veil of *Hester Panim*. The egocentricity involved in picking and choosing which parts of Torah to accept is evident.

To many of us whose world is largely defined by the walls of Yeshiva, these attitudes seem bizarre. So, probably, would ours be to the non-Orthodox. The point that emerged out of the symposium is that there is a broad ideological gulf which separates traditional Judaism from the rest of the Jewish community. There remains much fence-mending to be done before we can hope to gain mass influence among the latter. Secularized religion will remain a strong force unless we offer something stronger.

The Governing Board of HAMEVASER extends its warmest best wishes to Yehoshua Zev Abramoff RIETS '65 and Ayolah Genauer SCW '68 upon their engagement.

spite her avowal of being totally antireligious and anti-Zionist. "She hesitated, searching for the proper word, then smiled. 'What does it matter what they think of us . . . it's what we think that counts.' And she added immediately, 'I'll tell you why I'm a Jew. Because I like to sing.'" The point being made in this seemingly absurd answer is that there is no rational explanation of their desire to remain Jewish. Their attachment to Judaism is one of a song

The Governing Board of HAMEVASER notes with pleasure the engagement of Moshe Bernstein YC '66 and Neeli Egozi SCW '68. A mazal too is also extended to the distinguished parents of the *chasan and kallah*, Rabbi Bernstein of the BRGS and Rabbi Egozi, Director of Yeshiva University's West Coast Division, and their wives.

—the unceasing melody of prayer that issues from the last Jewish soul seeking to find its G-d and its people. It exists as a vague feeling, far beyond the world of words: "I asked . . . What makes you a Jew?" They shrugged their shoulders. The questions do not interest them . . . They are Jews, and that is that; the rest is unimportant. A Jew is one who feels himself a Jew."

In Wiesel's works we find a fascination with eyes, a concern which begins in his first book, *Night*, and continues throughout his novels until reaching the first paragraph in *The Jews of Silence*: "Their eyes — I must tell you

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Wiesel on Soviet Jews . . .

about their eyes . . . Their eyes flame with a kind of irreducible truth, which burns and is not consumed. Shamed into silence before them, you can only bow your head and accept the judgement . . . Those eyes . . . cause you to lose all faith in the power of language. Those eyes negate the value of words; they dispose of the need for speech." Wiesel tells us that he saw fear in the eyes of Russian Jewry, though he could never fathom its ultimate cause. In their eyes is mirrored the fear that they will be the last Jews in Russia and the knowledge that their brethren throughout the world are deserting them to this fate. Their eyes speak of death and death needs no words. The Talmud (*Avoda Zara 20b*) states: "The Angel of Death is entirely composed of eyes." Wiesel has seen spiritual and physical death in many forms and it is always reflected in one's eyes. He may not be aware of the Talmudic passage, but, perhaps more than anyone else, Wiesel is painfully aware of its truth.

In *The Town Beyond the Wall*, Wiesel offers the answer he found

in his quest for meaning in life. It is a message of love, a plea against remaining indifferent to the plight of our fellow man. The "spectator" who does not cry out to prevent human suffering is perhaps more despicable than its perpetrator. Thus, the plight of Russian Jewry is our plight and their question is our question. Who are the Jews of silence: they or we?

"I believe with all my soul that despite the suffering, despite the hardship and the fear, the Jews of Russia will withstand the pressure and emerge victorious. But whether or not we shall ever be worthy of their trust, whether or not we shall overcome the pressures we have ourselves created, I cannot say. I returned from the Soviet Union disheartened and depressed. But what torments me most is not the Jews of silence I met in Russia, but the silence of the Jews I live among today."

To read *The Jews of Silence* is to suffer, to cry, to lose sleep. It is the least we can do—perhaps it will teach us that the least is never enough.

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In My Opinion

Foundations

By Yechezkel Skovronsky

A question once confronted the *chachomim*: "sinai v'oker horim, mi odif?" And they resolved: "sinai odif." As *chazal* saw it, the sharpest *talmid chochom*—the one who could "move mountains" with his profound insight and understanding—holds second place to the one who has the superior *bekius*. Similarly, *chazal* say: *l'migras s'hadar, l'mishar*. What we see, then, is a clear-cut doctrine of *chazal*: first and foremost in the process of becoming a *lamdan* is the *talmid's* responsibility to simply master the texts—to have a general knowledge of *tanach, mishnah, gemora*. True, to plumb the depths and soar the heights of *saggas* and *rishonim*, to be a *misnack* and *me'afel*, to hear and say *chidushim*—all these are ultimate goals in learning. But the taller the building, the stronger must be its foundation. And indeed it is precisely because he wanted to build a tower of learning that the *Vilna Gaon* revamped the groundwork of *limud Torah* as it existed in his time. The basis of his system of learning—carried over to an extent into the Voloziner Yeshiva—was to learn and know *kol haTorah kula*: *Tanach, Kaballah, Shas* and all other works of *chazal*, and *Shulchan Aruch*. And in fact there have been some Yeshivos

where stress has been laid on broad general knowledge. I have already mentioned Volozin. Similarly, I once read an article in which the author stated that in the Chevron Yeshiva in Israel (where he learned as a youth) it was customary for the average boy of Bar-Mitzvah age to know scores or often hundreds of *blatt gemora* by heart. Unfortunately, learning in our Yeshiva, as I presume in most Yeshivos, does not take on this scope. And as result most of us are sorely lacking in simple *yedios*. This is true of myself; it is true of other *talmidim*, both good and bad; and it is true of *semicha* students and *masnachim*. For, the less zealous *talmidim* allow their numbered years at the Yeshiva to slip by with accomplishments totaling little more than the annual thirty or thirty-five *blatt* they cover in *shiur*. And, on the other hand, our *masnachim* often tend to try to squeeze the life out of the particular things that they are learning rather than to attain a broad general knowledge. The result quite clearly is that all too few of us acquire even a rudimentary knowledge of *shas* and *poskim*.

Now, some moves have been made to remedy the situation. Firstly, Rav Lichtenstein has taken a step in the right direction by re-

quiring of his students that they learn on their own an additional *perak* in some *mesichta* with *rishonim* and that they be given a written exam on it. Also, Rabbi Hershel Shachter has for a number of years led a group studying *Shulchan Aruch*. But a far more stringent program must be introduced. What I would suggest is that it be required that students of all *shiurim* each semester prepare on their own an additional *perak* and be tested on it. Similarly it should be required that some *gemora* be learned over the summer and that the student be examined on this also.

I know that such a program of coerced learning may be distasteful to some. But as I see it this is the only choice we have. Because, for one thing, even the best of us, due to college and other pressures, fail to avail ourselves fully of the opportunities we have for learning. And, as I have mentioned before, even those who are making a serious effort to become *talmidei chachomim* often sacrifice all-important *bekius* to *lomdas*. If some type of program were set up to "pressure" the *talmidei hayeshiva* into learning for *bekius*, I think the result would be a tremendous gain for us and for the *klal Yisroel* which is depending on us.

Cantor Nulman Interview Describes Work of CTI

(Continued from page three) of the *Anshe Sfard Congregation* in Borough Park.

In 1962, the Cantor was honored by the Cantorial Council of America for his achievements. He is currently Executive Secretary of the Cantorial Council.

He has also published a number of books for cantors, including "Wedding Service," "Sabbath Chants" and "Maariv Chants" and has made recordings of Cantorial selections.

In an interview with the new Director of the Institute, the main point discussed was the need the Institute is meeting in the Jewish community. Cantor Nulman described the great tradition of cantors in Eastern Europe. However, he continued, the combination of World War II with the subsequent lack of qualified cantors among the immigrants to the U.S. and the lack of any serious attempt to train American youth has resulted in an acute shortage of qualified cantors, a situation which the Institute has attempted to rectify.

Together with this, asserted the Cantor, a gap has been created in the area of the *baal tefillah*. Just as the Torah was given to every one, not just Rabbis, so was *nusach* given to everyone, not only cantors. Over the centuries different *nusachs* were developed for every part of the liturgy. These *nusachs* were transmitted and preserved by the *baal tefillah*. However, in recent years, due to the shortage of capable *baale tefillah*, many *nusachs* have not been used, and are being lost, along with, in some cases, the prayer

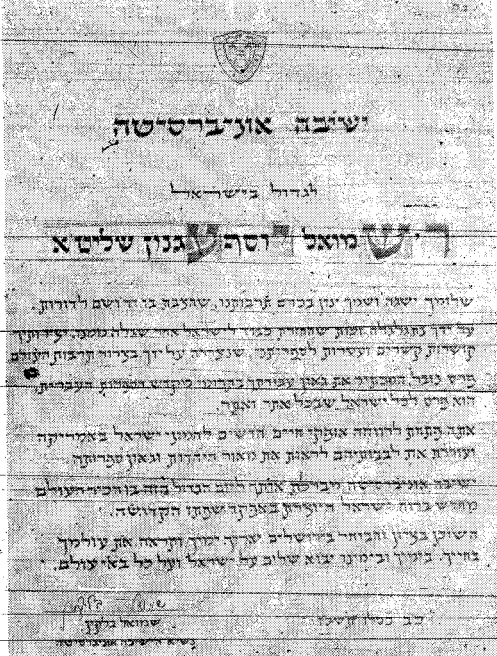
itself which was preserved by its melody. An example is the *Selichos* of *Yom Kippur Katan* which are not recited much today, but whose *nusach* is taught by the Institute. The mumbling of the prayers by some *baale tefillah* today also produces an artificial sound, particularly to one who does not know the text. To alleviate this situation, the Institute offers an Associate Cantor (*Baal Tefillah*) Certificate, aside from the Cantorial Diploma.

Yet training young men as cantors or *baale tefillah* is not enough. In the latter part of the 19th and early 20th centuries a cantor was required only to *daven*. His virtuosity was the important element. Today, however, there is a de-emphasis on virtuosity and more emphasis on simplicity along with group leading, choral work and other cantorial functions. It is the task of the Institute to prepare cantors to meet these new requirements.

Cantor Nulman stressed the fact that more Yeshiva students are needed by the Institute to fill the needs of the Jewish community. He understands that the Yeshiva student has a heavy curriculum and not much time to spare for cantorial study. Therefore, the Cantor emphasized that any Yeshiva College student may receive credit (up to nine credits) towards a B.A. or a B.S. for courses taken in the Cantorial Institute. The director urges students to take advantage of this opportunity to help the Jewish community in an area that should be close to every Jewish heart—*Tefillah*.

The Editor-in-Chief and Governing Board of HAMEVASER join the Presidents and members of the EMCSC, the JSSSC, and the SOY in noting with great pleasure the engagement of their personal friend and colleague, Fred Nagler JSS '67, President of the JSSSC and Evelyn Zuzna. May both of them remain sources of pride and pleasure to all that know them.

Yeshiva U. Presentation Honors Shmuel Yoseph Agnon



Scroll presented to S. Y. Agnon by Yeshiva University.

Yeshiva University, long recognizing the value of contemporary Hebrew literature in the mainstream of World Literature, presented a scroll honoring S. Y. Agnon, the Israeli writer, upon his acceptance of the Nobel Prize for Literature in Stockholm, Sweden in December. The writer, the majority of whose novels and short stories are just now being translated into English, has been an integral part of the study of Hebrew Literature at Yeshiva College for many years.

The Scroll, signed by Dr. Belkin, was presented in recognition of Mr. Agnon's contributions to the art of writing, the prestige of Israeli and Jewish culture, and to the Hebrew language. Dr. Esther Appelberg, associate professor at the Wurzweller School of Social Work, who is Mr. Agnon's niece, and Dr. Elazer Hurvitz, assistant professor at the Bernard Revel Graduate School and Yeshiva College, attended the presentation in Stockholm.

The State of Jewish Non-Belief

by Larry Grossman

Last August's issue of *Commentary* contained a symposium entitled "The State of Jewish Belief." This by now famous collection of views is in the form of answers to five timely theological questions posed by *Commentary*.

The real core of the symposium lies in the responses to the first question, which concerns the nature of divine revelation, the authority of the 613 *mitzvot* and the distinction, if any, between ritual and ethical commandments. The other questions about chosenness of the Jews, comparative religion and a Jewish political viewpoint elicit, with few exceptions, certain stock answers. The responses to the issue of "G-d is dead" interpret the question in a bewildering variety of ways which virtually precludes analysis.

To get back then, to the first question, which defines precisely the most important intellectual problem that the modern Jew faces, authentic Judaism presupposes a belief in divine revelation—that G-d, in some way, descended

upon Mt. Sinai and imparted the Torah to Moses and the Jewish people. With the emergence of the modern scientific world-view, such things are hard to visualize because we are accustomed to think of G-d as working in nature rather than through personal revelation.

The Theology of Criticism
In addition, Biblical scholars claim that the Torah was "compiled" from various texts with no need to postulate a G-d at all. If this is accepted, the concept of a monolithic group of 613 *mitzvot* loses its validity. If the commandments are environmental rather than divine in origin, each man can choose those which are meaningful to him and reject the rest. The tendency followed by the non-Orthodox is to accept *mitzvot* which fit into the categories of humanistic ethics, plus those which appeal to a sentimental attachment to the Jewish people; the result of which is called "religion." Commandments of a ritual nature have no place if they strike no emotional chord in one's heart. A random

sample of these prevalent notions will show how secularism can erode the vital concept of revelation.

To one Conservative theologian, "the account of the divine revelation at Sinai... represents not an historical event, but a paradigmatic image of the perennial course of revelation." A Reform clergyman writes that "it is the unmistakable fact that the Torah contains some elements which are intellectually untenable and some which are morally indefensible." Therefore it is necessary that "the individual make the decision as to which of the commandments he can and should obey." And then the *coup de grace*—"Faith goes beyond what reason can demonstrate, but it need not be absurd. (There is surely no glory in absurdity!)" Maurice Eisendring tells us that parts of the Torah "offend our ethical sense" and contain "outmoded unethical and superstitious notions." Solomon Frechhof assures us that "Only a small proportion of world Jewry still believes that

(Continued on page seven)