

## Governing Board Selected for Forthcoming Year Jon Bloomberg Slated to Serve as Editor-in-Chief

On Tuesday night, April 18th, the 1966-67 Governing Board of HAMEVASER met behind closed doors to choose the Governing Board for the coming academic year.

The meeting, which lasted well into the wee hours of the next morning, resulted in the selection of Jon Bloomberg, a JSS Sophomore, as Editor-in-Chief of 1967-68. This current issue is the first edited by his Governing Board. Jon, an English major, was on Dean's list last year.

In addition to selecting the new Governing Board, the old Board also created the ex-officio position of Editor Emeritus to which David Luchins, past Editor-in-Chief, was named.

The elevations were held in the office of *The Commentator*, and outgoing Editor Luchins opened the meeting by thanking *The Commentator* for its generosity in making its offices available. The questioning of candidates for Editor-in-Chief then began, and lasted several hours.

Representatives of the various Student Councils all took part in the questioning. The Erna Michael College Student Council was represented by President Jack Stern, the Student Organization of Yeshiva by Vice President David Miller, and the James Striar School Student Council by President Fred Nagler, and President-elect Elliot Glazer. Murray Jacobson and Ronald Gross represented the Yeshiva College Student Council.

The 1967-68 Governing Board, in addition to Editor Bloomberg,

### Elliot Glazer Wins JSSSC Mandate

Elliot Glazer '68 was elected to the office of President of the JSSSC



Elliot Glazer

in elections held Monday, April 17. Basing his campaign on know-how and experience, Mr. Glazer, who is currently Vice-President of JSS, defeated his two opponents Robert Koppel and Martin Kartin by a wide margin. Michael Wittke

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consists of the following:

Avi Kasten, class of 1967, Associate Editor. Avi, who served as Executive Editor last year, will be a first year *S'micha* student.

Yechezkel Skovronsky, class of 1968, a RIETS student in the *Rov's Shiur*, will serve as Senior Editor. Yechezkel, a Dean's List Student, has been a regular contributor to HAMEVASER.

Arthur Waltuch, class of 1968, makeup editor on last year's board, was selected to be Executive Editor. Arthur, a pre-medical student, is in RIETS.

Jay Marcus, class of 1968, also in the *Rov's Shiur*, as well as a Dean's List student, was selected to serve a second term as Managing Editor.

There will be two Contributing Editors on HAMEVASER next year Bezael Sefran and Benjamin Kraut, both of the class of 1968, will fill these positions. Bezael, a Dean's List Student, as well as a *Talmid* in the *Rov's Shiur*, has written for HAMEVASER this year, while Benjamin, a national officer in *Yavach*, has considerable journalistic credentials.

Michael Bashevkin, class of 1969, is a JSS student and member of the Pre-Med Honor Society. Michael will be serving his second term as Feature Editor.

Bernard Suskewicz, also 1969 and in JSS, will be News Editor. Bernard, a Dean's List Student, is

### New RIETS Shiurim Announced; Record Growth Reported

Mr. Norman B. Abrams, Administrative Director of RIETS, has announced several changes in *Shiurim* for the coming year as a result of the record advance enrollment of over 200 new students. This represents an increase of some 20% over previous years.

Five new *Rebbeim* have been engaged for the next year. On the High School level RIETS *musmachim* Yitzchok Handel and Reiback will join Rabbi Alpert, previously of *Tiferes Yerushalayim*, while YU *musmach* Harold Kanatovsky has left the BTA Rabbinic Faculty to teach a freshman college *shiur*. The other new freshman *Rebbe* will be announced shortly. Rabbi Dr. Moshe Tendler and Rabbi Dr. Meir Felblbaum have, at the same time, been granted leaves of absence.

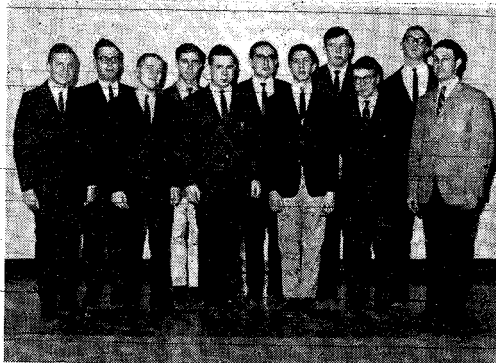
In other changes Rav Aaron Lichtenstein has been promoted to a Sophomore *shiur* and Rabbi Aaron Shatzkes to a Junior one, while Rav Yeruchem Gorelick will be teaching a Senior *Shiur*. This *shiur* will probably study *Mashecha Shabbos*, while the other undergraduate *shiurim* will continue with *Pesachim* from *daf* 35.

a physics major, and has served on several JSSSC Committees.

Irving Bodner, class of 1968, will serve as Operations Editor. Irving, a student in RIETS, is on

*Chagiga* Committee, will serve in the capacity of Composing Editor.

Jeffrey Silver, a student in the *Rov's Shiur*, who will be attending Belfer on a fellowship next year,



The members of the 1967-68 HAMEVASER Governing Board. Left to right: Bezael Sefran, Joshua Zdanowitz, David Luchins, Arthur Waltuch, Jon Bloomberg, Irving Bodner, Michael Bashevkin, Aaron Kinderlehrer, Bernard Suskewicz, Yechezkel Skovronsky, and Nathan Spector.

the Dean's List and on the Debating Team, and is also a member of several honor societies at Yeshiva College.

Nathan Spector, class of 1968, a JSS student and chairman of the

and was also a member of the Math Team will serve a second term as Research Editor. Jeffrey Roth, currently studying in Israel on the EMC Pro-

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## Yeshiva Students Nominated For 1967 Who's Who

Twenty-five Yeshiva College students have been nominated for inclusion in *Who's Who Among Students in American Universities and Colleges*. The list of the students so honored as well as the seven nominees from Stern College was released by Dean Jacob Rabinowitz.

Dean Rabinowitz explained that the list, which contains fifteen RIETS students, and five each from JSS and EMC, was arrived at by asking student leaders to rate the various students possessing a "B" average in both college and religious division classes. The students rated the highest by their peers were nominated for this honor. Only Juniors and Seniors were considered.

The Seniors on the list were: Douglas Elkin, David Epstein, George Finkelstein, Lester Kaufman, Barry Levy, Ernest Miller, Fred Nagler, Aaron Rubin, Shalom Rackovsky, Howard Rosman, Arthur Saslow, and Donald Zisquit.

The Juniors so honored were: Jeffrey Cohen, Lawrence Cohen, Litsy Kailson, Jay Marcus, David Miller, Simon Posner, Alan Rockoff, Jeffrey Roth, Bezael Sefran, Gary Schiff, David Seff, Jeffrey Silver, and Isaac Tuchman.

## Rabbinic Students Picket Hadassah Luncheon: Protest Autopsy Outrages in State of Israel

Over three hundred Yeshiva College students joined some seven hundred other Yeshiva students on Wednesday, May 10, in protesting the current autopsy situation in the State of Israel. The protest was held in front of the Waldorf Astoria Hotel in downtown Manhattan where Hadassah, the national Jewish women's organization, was holding its annual dinner.

Hadassah was chosen as a target for the demonstration because its Hadassah Hospital in Israel, established and supported by Americans, is at once both a leading Israeli hospital and a supporter of the current infamous autopsy policy rampant in that nation. Worldwide protests over this policy have reached a new high in recent weeks, and the Hadassah demonstration came in a hectic week that saw several leading Orthodox Jewish leaders (notably Rabbis Paul Levovitz and Zev Segal, President and Vice President of the Rabbinical Council of America) flying to Israel to confer with the Israeli Government in an effort to modify the current autopsy legislation.

The autopsy problem in Israel has its roots in the Anatomy-Pathology Law of 1953. Paragraph six of this law states, "A doctor may dissect a body to determine the cause of death, or to use

parts of the body for healing purposes, if three authorized doctors sign a certificate attesting to the fact that the post-mortem operation will serve one of these purposes."

Neither the deceased nor his family is mentioned or recognized

of religious beliefs. Far more serious than the inadequacy of the existing law is its ineffective enforcement. This leaves the less scrupulous pathologist virtually free to perform autopsies at will even where legally prohibited. Another recent development was



Yeshiva Students at the Waldorf

by this law, which in effect denies the individual the right to his own body. (The grieving family is deprived the minimal comfort of bringing its dead to proper burial.) In contrast, the laws of other democratic lands guard their citizens from such infringement of individual liberty and from possible viola-

the sending of an urgent communique to Israeli Prime Minister Levi Eshkol, by Dr. Seymour Glick, President of the Association of Orthodox Jewish Scientists. (For the benefit of our readers HAMEVASER has reprinted the germane text of the letter on page 7.)

**HAMEVASER**

Student Publication of the Religious Divisions  
Yeshiva University  
New York, New York 10033

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Editor-in-chief

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**Boston Dialogue—  
Orthodox Withdrawal**

The recent withdrawal of the Union of Orthodox Jewish Congregations of America and the Rabbinical Council of America from the interfaith dialogue in Boston entitled "The Role of Conscience" enhances admirably the stature of these organizations on the American Orthodox Jewish scene. The decision to withdraw followed, no doubt, much soul-searching, and the moral courage it displayed is, to say the least, commendable.

That certain Orthodox rabbis chose to attend despite this, and despite the objections of the *g'dolci yisroel*, is beyond our comprehension. The contentions that the dialogue was explicitly conceived with the intention of avoiding discussion of theology and philosophy is perplexing, since the Most Reverend John J. Carberry, chairman of the Bishops' Committee for Ecumenical and Interreligious Affairs said in a statement to the New York Times: "We are not gathered here to discuss theology explicitly, although philosophy and theology must of necessity enter into discussion concerning the role of conscience."

That these rabbis chose to attend brings another potentially explosive issue to the fore. More and more the very negative impression is being given to those outside of Orthodoxy and to many within Orthodoxy that, in the words of the New York Times, "Fundamentalist Orthodoxy" convinces "Liberal Orthodoxy" to look before it leaps and, more often than not, not to leap at all. The existence of such a negative impression tends to obscure the difference between legitimate and illegitimate variance in *hashkafa*; this is unfortunate and potentially very damaging to the position of Judaism in the United States today.

**The Milwaukee Trip**

Our Sages go to great lengths to warn us about the thin line of demarcation between *Kiddush ha Shem*, causing people to think highly of *Torah* and *mitzvos*, and *Chilul ha Shem*, acting in a manner that lowers another's respect for these values. It is, however, all too easy to be led into condoning, and in fact commending, acts of outright *Chilul ha Shem* when the powerful ulterior motive of a professed peripheral *Kiddush ha Shem* manifests itself.

An unfortunate example of such an act was the Yeshiva College Political Science Club participation in *Shabbos* sessions at the recent Milwaukee model United Nations. It is undeniable that the honors reaped by this delegation added luster to Yeshiva's academic image. And yet, the blatant disregard for so much that Orthodoxy stands for that went into the winning of these honors would seem to render them into, at best, dubious tribute to the maxims about ends justifying means.

At a time when Orthodox Jewish college students and faculty members are struggling to establish their right to abstain from school and public functions on the *Shabbos*, the participation in sessions of the model United Nations on that day, by representatives of Yeshiva College, is inexcusable.

True, none of the *lamed ves melachos* of *Shabbos* were violated, but *kedushas Shabbos*, certainly one of the *mitzvos* most precariously preserved in our modern world, was violated in both letter and spirit. The *Chilul ha Shem* inherent in such a public abrogation of the sanctity of the *Shabbos* is all too obvious. To the delegates at the model U.N., as well as to the Jewish public at large that read of Yeshiva's participation, there remains little rationale to prevent debating on *Shabbos*, auditing of classes on *Shabbos*, and any other actions not specifically involving *issurei melachos*.

The *Ramban*, in *parshas Emor*, explains the seemingly superfluous word *shabboson*; used in reference to *Shabbos* as an imperative *lishbos bo Pganrei*. One can see clearly from this the dubious nature of participation in a *d'var chol* on *Shabbos* and the consequent dubious propriety of the Milwaukee trip.

Doubtlessly, much of the damage created by the trip remains irrevocable. However, it can be asked that the administration of Yeshiva College guarantee that never again will such a *Chilul ha Shem* be committed, no matter how coveted or tempting the rewards for such laxity may be.



Dr. Mengele: Why Should they be so excited about autopsies?

**From The Editor's Desk**

**Orientation**

by Jon Bloomberg

Good policy and practicality dictate that one who steps into a new situation of any kind should first orient himself before deciding how to proceed. In our case, orientation requires a look in two directions: backward and forward.

Let us begin with a look backward at HAMEVASER this year. First let credit be given where credit is due; a great deal of credit must be given to this past year's editor-in-chief, David Luchins, who turned HAMEVASER from an occasional "happening" into a regular monthly publication and improved its stature and quality considerably.

Let us now proceed to an examination of what HAMEVASER has done this year that requires improvement. Generally speaking, the topics treated have been very much limited in scope, the bulk of them being of interest mainly to those people close to Yeshiva. Occasionally, attempts have been made to rectify this situation, but the results have been hardly gratifying. Further, even in areas of concern only to those close to Yeshiva, there has often been inadequate coverage. Editorial policy, moreover, has been such that room is left open for accusations that its sole aim is to arouse controversy rather than to stimulate meaningful discussion of important and relevant issues.

Consequently, it behooves us to look forward to next year and to see what improvements will be made. Before doing this, though, let us first set forth the general purposes and aims of HAMEVASER as we see them, and then we can more meaningfully proceed to an examination of policy in relation to them.

HAMEVASER should be, in our opinion, the religious conscience of the University, a constant reminder that while we are a college, we are also, and to many primarily, a *yeshiva*. For this reason, HAMEVASER should not and cannot be viewed as a competitor of *The Commentator*, since it serves a different function and has a different "mentality", so to speak. Due to this "mentality", HAMEVASER can and should present a view of certain issues from a different perspective, thereby providing the individual student with the opportunity to forge his own viewpoint.

Further, because of its position as the publication of the religious divisions and not the newspaper of the religious divisions, HAMEVASER should be willing to delve into areas of Jewish interest outside the dated *amos* of Yeshiva. Often a knowledge of these areas will prove to be of great benefit within the *daled amos* also.

In line with these propositions, let us proceed to an examination of HAMEVASER next year. HAMEVASER next year will attempt to delve into issues of the magnitude of anti-*shechita* legislation and autopsies in Israel and to relate them to the individual student at Yeshiva; this column, with G-d's help, will in the future be primarily pointed in that direction — this in addition to factual reports on happenings connected with these issues. HAMEVASER next year will also institute a series similar to *The Commentator's* "Professor Exposed", designed to acquaint the student more fully with our *rashai yeshiva* and religious division instructors (and consequently with the religious divisions). HAMEVASER next year, finally, will attempt to establish an editorial policy the integrity of which and the aim of which — namely, meaningful discussion — will be incontrovertible.

Let us reiterate, then, that although HAMEVASER has without a doubt been excellent over the past year, certain improvements must still be made in order that it take full advantage of its potential. We fully intend to make these improvements, and we hope that we may thereby reach the goals set forth above for HAMEVASER in its role of official student publication of the religious divisions.

**Letters To The Editor**

To the Editor:

Many thanks for your fine newspaper which I receive as a member of the national executive of the National Conference of Synagogue Youth.

As a student in a secular university, I read the article "Jewish Life on the Secular Campus" by NYU student Joel M. Komreich with great interest.

Let me tell you how I am spending the first day of *Seder* this year. One of my final exams is scheduled for the first day of *Yom Tov*. Although a special exam was set for students working at Expo '67 who must begin training on April 15, no such arrangements could be made for us. Nor were we allowed to write the final together with the "Expo" students. Instead, we are taking it *Erve Pesach*. We are thankful for this opportunity — even though this necessitates spending the first *seder* night (a time

when even out-of-town students are accommodated with Montreal Jewish families) and most of the first day of *Pesach* in Hillel House under strict orders. Only at three o'clock may we begin to walk home — a walk, which, for most of us, will take between two to three hours.

There is a story told about a Jew from a small Eastern European town, travelling for the first time in a train. He met another Jew from a big city and the conversation went as follows:

"Where are you from?" the big-town Jew asked.  
"I am from Yehupetz."  
"How many Jews are there?"  
"Oh, about a hundred."  
"And Goyim?"  
"One, a *Shabbos Goy*," was the reply.

The small-town Jew in return asked,  
(Continued on page three)

Editor Emeritus

# The Year: Examinations and Reflections

by David Luchins

Traditionally, the first issue prepared by the new Governing Board of a college paper here at Yeshiva gives the outgoing editor-in-chief a rare opportunity to wax candid in his evaluation of events that have occurred, and people that have contributed to the year that is ending. The editor, secure in the knowledge that he is accepted in a graduate school far from the portals of Yeshiva, can, like a latter day Marcus Aurelius, speak his peace without fear of reprisal, and then quietly fade away.

Heartening as such an experience must be, I can only note without regret that having accepted the Editorship of HAMEVASER in my junior year, I knew when I started that my swansong column would come under scrutiny at a time when a year at the college still lay before me. As such is the case, I shall nevertheless be frank and let the chips fall where they may.

At the close of this hectic year there are so many ideas to express and so many people to thank, that if this column seems longwinded it is only because I would rather be guilty of sins of commission than of omission. It has been a year of challenges and maturing, of occasional disappointments, and yet permeated with a tremendous positive sense of achievement. If HAMEVASER did nothing else this year (I believe in complete sincerity that it accomplished far more than we had dared hope for), it gave all of us who worked on it a valuable lesson in the intricacies of institutional life here at Yeshiva. The ups and downs of living the paper's problems gave us all a greater understanding of the issues with which the Yeshiva Student and Orthodox Jews must be prepared to grapple.

Naturally, there were many areas of concern that we simply could not begin to deal with in a single year. The opportunity to advise the paper on less weighty matters while placing my full emphasis in the pursuit of these issues was one of the two dominating factors (the other being those pangs of conscience that were mine whenever I walked by the *Beis Medresh* this past year) that led to my refusal to seek a second term as editor-in-chief. As Editor Emeritus I hope that both the scope of concern for these previously glossed-over problems as well as the time spent in their study will be thus increased.

Knowing how difficult it is to assess topics that have not yet been fully explored, a cursory investigation of the current Yeshiva and Jewish scene would seem to suggest priority in the following areas:

a) The interrelationship of the college and Yeshiva influence on our students. Is it exaggerated or are we actually producing graduates better equipped than those of other Yeshivos to deal with the complexities of American Jewish life? In the same vein, now that the initial growth spasm has ended, where is the Day School movement headed?

b) How are we to deal with the aggressive Ramah-bred crop of young Conservative Rabbis and lay leaders? Is their philosophy still one of negation or are they building a viable Jewish structure (albeit one based on premises we reject) of sorts that requires a reexamination of tactics on our part?

c) Is Yeshiva University producing *Semicha* students capable of meeting the stresses of the current secularist oriented American Jewish Community, or are our Rabbis themselves contributing to this phenomenon? And will Yeshiva University continue to move further away from the other Yeshivos in fact and philosophy or will some organization such as the UOJCA help bring about the surely needed unity?

d) Is "synthesis," as our notions of Yeshiva establish it, to be based on compromise, a new hybrid on the Jewish scene, or does it



Jon Bloomberg and David Luchins

Of course, no summation of the year that has passed would be complete without a few words concerning the issues that went into the evening (and occasionally degrading) past few months. While the casual reader of our, or any paper, can have little insight into the tremendous amount of thought and discussion that goes into a decision to speak out or remain silent on any given topic, one who sat, often into the early mornings at our Governing Board meetings knows just how much effort went into our attempts to act judiciously on the various matters that arose.

Undoubtedly the year's least needed fracas concerned the late Dean's Reception of dubious memory (more recently resurrected in the format of a "Student Council Reception"). HAMEVASER tried to keep out of this entire issue as completely as possible, for, as upsetting as an event, held in disregard for *Dals Torah* may have been, somehow all the talk seemed to conjure up images of such all-encompassing importance that far worse dangers to our Yeshiva and what it stands for were perpetuated behind the protective cover of dust kicked up over the Reception. (The Milwaukee trip of the Political Science Club replete with its concomitant *Chital haShem* and lessening of regard for *Shabbos* seems to be the first example to come to mind.)

Virtually in the same category, but far less easy to ignore was the matter of our relations with *The Commentator* and with the Yeshiva College Student Council President. As for the former, they were rather satisfactory. I count several good friends among the board of *The Commentator* and even if Steve and myself do not always see eye to eye on *Halachic* or *Haskafic* matters I have always had a deep respect for what I consider to be his basic sincerity and journalistic credibility.

I hope that the coming year will bring *The Commentator*, perhaps by now more resolved to the permanent existence of a second paper on (Continued on page five)

## Dr. Wind z'tl Honored by Memorial Lecture

by Eugene Rostker

A meeting commemorating Dr. Solomon Wind, who died December 16 in Israel, was held at Yeshiva College on April 15.

Dr. Wind, a teacher of *Tanach* at TL and Stern, was one of the University's first students. His degree in Hebrew literature was among the first granted by the Bernard Revel Graduate School. Aside from his knowledge of Hebrew and *Tanach*, Dr. Wind was a proficient student of Arabic.

Despite his profound scholarship and more than 30 years of service to Yeshiva University, few students to-day recognize Dr. Wind's name. But those former students of the University who had had the privilege of having Dr. Wind as a teacher obviously cherished that experience, for over two hundred replies were received to notices informing students of the meeting.

Dr. Siev, the chairman of the memorial meeting, addressed those assembled in Hebrew, as did Dr. Grinstein. Mr. Aaron Krumbain, one of Dr. Wind's many former students, spoke at the meeting in English. The guest speaker was to have been Dr. Isidore Twersky, but illness prevented his attending. Professor David Mirsky spoke in his place, and spoke of Dr. Wind as a manifestation of the spirit present in the life and works of S. Y. Agnon.

In commenting on the memorial meeting, Dr. Siev expressed satisfaction over its success, but also sorrow that Dr. Wind and others like him who served the University so long should be so quickly forgotten. He said that he would sponsor a resolution to have a plaque in Furst Hall put up commemorating those who served Yeshiva for more than 20 years. Certainly, Dr. Wind's would be a prominent name among prominent names on such a plaque.

## Letters To The Editor

(Continued from page two.)

"And where are you from?"

"I am 'from Kiev,' answered the big town Jew.

"How many Jews have you there?"

"Oh, about five hundred."

"And *Goyim*?"

"About half a million."

"My goodness," exclaimed the small town Jew. "What do five hundred Jews need half a million *Goyim* for?"

Why do we need the *Goyim*?

If even we should be tempted to forget that we are Jews living in *Gola* — they are here to remind us!

As a graduate of a Hebrew (Yeshiva) High School, this experience — having to really stand up for my beliefs — is something very new.

Perhaps this is partly what Joel Kornreich meant when he wrote "the essential test is one of commitment and values. This is the constant test of the college campus, one which would not normally come up in the safe home or Yeshiva environment."

"Being bombarded in the college environment by new ideas, philosophies, and moral situations" has made me realize, more than anything else, the great need to keep up our Jewish or Torah studies. It is essential that we are fully prepared to overcome the pressure of the everyday world.

Those of you in a safe Yeshiva are fortunate. You have an additional few years of *Lemud Merka* — concentrated study — before having to live in a predominantly gentile world.

G-d willing, many of us will join you in the Yeshiva world.

Anne Weinrauch  
Student, McGill University  
Montreal, Quebec, Canada

### In Appreciation

To the Editor:

I have received two copies of your publication, and wish to express my admiration for its contents.

As an alumnus and a Past President of the S.O.Y., I feel very proud of the quality, the sincerity

and the integrity of what is being written. One could almost say that it is one of the best publications ever to have come from Yeshiva.

I hope you will continue the quality of this work. If I can be of any assistance, please don't hesitate to call upon me.

I am enclosing a personal contribution, which I trust you can use to offset some of your expenses. Kindest regards and best wishes for your continued success.

Relative to Mr. Bloomberg's article on fair Sabbath legislation, having been the sponsor of this legislation in Massachusetts in my capacity as the President of the Massachusetts Council of Rabbis, I should like to have it made clear that our Massachusetts law requires, not only that the individual keep his business closed from sundown Friday to sundown Saturday, but also that the individual personally must be a Sabbath observer who performs no labor on the Sabbath himself.

Most sincerely yours,  
Rabbi Dr. Samuel Fox  
Lynn, Massachusetts



MIKE FRIED

The 1966-67 HAMEVASER Governing Board. Sitting (from left to right): Robert Benson, David Shapiro, David Luchins, Arthur Waltuch, Michael Bashkin. Standing: Robin Cooper, Reuven Cohn, David Frankel, Avi Kasten, Arye Gordon and Fred Gorsetman. Absent are Jay Marcus and Jeffrey Silver.

flow from the traditional acceptance of Torah as the only legitimate value system?

Yes, these are admittedly nothing more than *Roshei Prakim*. Perhaps some of them will yet be answered, perhaps some have no real answer — it is to ascertain just such conclusions that HAMEVASER was created.

Contributing Editor

# The Secular City

by Benjamin Kraut

(N.B. The word religion, unless otherwise specified, refers to Christianity.)

Secularization is an inevitable, historical process which is not only beneficial and desirable to man, but also deeply rooted in biblical faith. Immersed in this process, "man must now assume responsibility for his world. He can no longer shove it off on some religious power." Presenting this thesis in *The Secular City*, Harvey Cox examines the secular age, its historical evolution, and the resulting theological implications.

The secular epoch is the third stage of the ongoing process of socio-historical change. Society which had evolved from a primordial, tribal unit to more developed town structure has now been succeeded by our fully advanced technopolis community.

Insofar as belief systems reflect the total structure of society—social, economic, and political—man's faith-expression evolved as well. The primitive kinship-based tribe, a personal, immobile, and restrictive community, molded an enchanting, magical style of wor-

ship. Tribal man, and even Biblical man living in Egypt and Babylonia, "perceived the world as an inclusive cosmological system in which his own kinship groups extend out to encompass every phenomenon in one way or another." As such, man revered



Benjamin Kraut nature and its god-like manifestations—the sun, moon, river, and the like.

The appearance of currency, an alphabet, and a method of writing, provided the impetus for the transition from the tribe to town. With the development of a highly mobile, impersonal and independent way of life, man emerged from his mythological framework and entered a more rational, metaphysical one. This society of rationalism, scientific ferment, and capitalism, was but transitory in nature, for it quickly progressed to the present technopolis, the secularized city.

What is secularization? It is the process by which man becomes totally 'this-worldly', "turning his attention away from worlds beyond" and, "liberating himself from tutelage to religious control and closed metaphysical world-views." The three central threads of secularization are: a) disenchantment of nature, b) desacralization of politics, c) deconsecration of values.

Each attitude gives rise to one aspect of secularization. The disenchantment of nature is an absolute precondition for natural science, desacralization of politics is required for political change, and deconsecration of values is necessary for man's awareness of historical relativity.

With respect to the city, secularization is the dynamic, motivating force which shapes the city in its own image. The secular city receives and subsequently nurtures a particular shape (social component) and style (cultural aspect). Also characteristic of this technopolis are distinctive working conditions, sexual mores, and educational viewpoints.

The social shape of the secular city is best illustrated by the 'switchboard' and the 'highway cloverleaf,' each representative of two characteristic components of the modern city: anonymity and

mobility. Anonymity and mobility do not isolate and paralyze man as is so frequently stated by clergymen, but, rather, edify his existence. Anonymity allows man to cultivate a few meaningful relationships as well as to maintain peace of mind through privacy. Mobility is necessary for man's progress and maturity; teaching tolerance of new ideas and an appreciation of social change.

The style of the city—or how it organizes values and meanings by which it lives—is characterized by two motifs—pragmatism and profanity. Pragmatism refers to secular man's functional and practical outlook—"will it work?" Profanity refers to secular man's vision of the world in terms of himself. These two characteristics are traditionally classified as unreligious, for pragmatic man seems to have no room for spirituality if concerned with the mundane, while profane man is too self-centered to behave in cosmic union with the world and its inhabitants. Again, Cox upholds these two traits as absolutely indispensable for the maturity and development of the individual.

Shape and style are just two technopolitan characteristics, but they will suffice to illustrate the author's religious struggle. As a sociologist and historian, Cox sees secularization as one stage in the natural flow of historical and social change. Therefore, it cannot

be peremptorily dismissed as an evil and subversive force, but must be reckoned with. Secularization neither debilitates, nor destroys man, but rather it ennobles and enhances him. Man's degree of freedom and responsibility are unparalleled; man can now really live.

This concept of secularization of man and his environment seems to run counter to religious theology as taught throughout the ages. Secular man, sensitive to religious meaning, now becomes unable to relate to the 'old religion.' A religion which remains speechless on the crucial social ills of the age does not satisfy the politics-conscious secular man. Cox, trapped in the polarity of existence between historical and sociological considerations at one extreme and religious and theological at the other, is in a position of extreme tension.

Consequently, he delves into Biblical sources to find, not only the justification of secularization, but, also, that secularization is the legitimate consequence of the impact of biblical faith on history.<sup>18</sup> The result is a very interesting re-interpretation and abstraction of Biblical concepts superimposed on the secular world, producing a new approach to religion that, to Cox, is both relevant and modern.

As outlined, the three underlying currents of secularization are  
(Continued on page nine)

## Barnard Policy Creates Hardships For Students Desiring Kosher Meals

by Bernard Sustkewicz

Obtaining kosher meals is a severe problem for fifteen to twenty-five Barnard College girls who adhere to Jewish dietary laws. All freshmen must either live at home or in one of the three Barnard dormitories, and those residing in the dorms are required to pay \$500 for board i.e., the meal plan which offers no kosher facilities. Thus, most of these girls eat at the Jewish Theological Seminary or elsewhere, causing them substantial financial loss.

The official Barnard policy concerning dietary observance was stated by Elizabeth Meyers, director of residence, as follows: "We make no allowance for kosher food at Barnard because it's a non-denominational school." Mrs. Me-

yers also said, "The girls should have considered this before coming here."

Girls who live in dormitories "616" have several kitchenettes on each floor alleviating the problems involved in observing the dietary laws, but entrance into "616" is based on a lottery system. Students who observe the dietary laws are also subject to this non-preferential system. Thus, Barnard girls wishing to keep kosher are faced with problems of expense and inconvenience.

## Governing Board For Coming Year Selected to Serve

(Continued from page one)

gram, will be Current Events Editor, Jeffrey, an EMC student in the class of 1968, has been on Dean's List and has had articles from Israel published in both the *Commentator* and *HAMEVASER*.

Aaron Kinderlehrer, class of 1969, will serve as Copy Editor. Aaron, who served on the Yeshiva College Student Council this past year, is in RIETS.

Joshua Zdanowitz, in RIETS, class of 1968, rounds off the Board in the capacity of Make Up Editor. Josh, a member of the Pre-Med Honor Society also serves on the staff of *Kol*.

## Soviet Treatment Of Germans Contrasted with Jewish Policy

by Jerry Lowkowitz

A recent study made by the American Jewish Congress on the state of the German minority in the U.S.S.R. can give us a distinct insight into the position of the Jewish minority in the Soviet Union. Both groups appear to have some striking similarities. The Jews are the eleventh most populous nationality and the Germans are the thirteenth. Both groups came to Russia hundreds of years ago from the West. The Germans and the Jews, for much of their existence, have been characterized by a vigorous religious fervor. Both groups lived by toil and led inward lives distinct from other national and religious groups. The Germans and the Jews were among those small nationality minorities that suffered immensely under the Stalin regime. The fate of the Germans today in the Soviet Union can shed great light on the position of the Jewish minority.

The Germans are gradually regaining the prerogatives to secure their national existence in the future. This fact is not amazing, for the general trend of Soviet policy with regards to nationalities has been one of increasing tolerance. However, for the Jewish minority, Soviet policy has been one of increasing opposition and complete denial of possibilities for the Jews.

On December 13, 1955 by an Edict of the Supreme Soviet, Soviet Germans and their families were released from forced labor camps. Nine years later on August 29, 1964 the Supreme Soviet fully restored the status of the Soviet Germans. It discredited the accusations made by Stalin against them and it told of the heroism of Soviet Germans during the war. Moreover, it instructed the various Soviet states to aid in the economic and cultural development of the Soviet Germans. Gradually, at an

(Continued on page ten)

## Sfirah Rules Probed: Taam in Our Age Cited

(Continued from page ten)

true meaning of *Sfirah*. The *Zohar* (*Mamar 97*) feels that even though Israel was redeemed from Egypt and was taken out of the *Tumah*, they were not yet fully holy or *Tahor* and on a level to receive the Torah. The 49 days they counted represent the 49 sides of the Torah and the Fiftieth day is the essence of Torah itself. Further, the 49 days of the *Sfirah* represents an elevation from the 49 "Sharei *Tumah*" to total *Taharah*. *Sfirah* served as the transition from the lowest level of *Tumah* to a level of *Kedushah* that made Israel prepared to receive the Torah. This is also the meaning of *Sfirah* today, the transition from the *Tumos of Olem Hazeh* to the *Taharah* and the holiness of *Olam Habah*, and the period between *Pesach* and *Shavuos* serves this purpose.

Rabbi Samson Hirsch (*Judaism Eternal* Vol. I, *Lyyar*) comments on the commandment that G-d instructed the Jews to count *Sfirah* "Me'hachal *Charamish Bakamah*," "When the sickle has already begun to cut the corn." When Israel had reached the point considered the ultimate goal of other nationalistic peoples, freedom and independence, land and soil, when the other nations would have stopped striving for more and stopped counting for the future, Israel

counts the days until it celebrated the boon which entitled them to these privileges, the Torah.

Today, *B'nei Yisroel* are not unified on their own land, together reaping from the products of the soil, and yet we still count? But herein lies the true meaning and message of *Sfirah*. Today we show

The Editor-in-Chief and Governing Board of HAMEVASER note with pleasure the engagement of David Lebowitz RIETS '66 and Arlene Greenberg SCW '69. With best wishes for a bright future!

that we know how to preserve the true *Sfirah* spirit. We are able to count as if all earthly goods do not matter, and we are prepared to cast away the earth and hasten into the arms (*Kaveyachut*) of G-d. We remain convinced that the sickle would be meaningless without Torah. In this light we maintain the *Sfirah* spirit, to preserve the same loyalty to Torah that was shown by our forefathers. Through this counting, we await the time when *HASHEM YISBORACHU* will again place the sickle in our hands, together in *Eretz Yisroel*; and then we will be able to count forward to His Torah.

May The *Sfirah* spirit serve as *Chizuk* to *Klal Yisroel*.

Editor Emeritus

# This Was the Year that Was

(Continued from page three)

campus, to even warmer relations with HAMEVASER. It is folly to expect both papers to always agree, but a mature exception can be made without resorting to mud-slinging.

Virtuosity as such an approach will be in its own right, one would also have to be devoid of any sense of reason not to realize the obvious advantages to be enjoyed by both student publications once they can aspire to something a bit loftier than exchanging epigrams.

Insofar as the relationship of HAMEVASER to the President of the YCSC was concerned, candidness insists that one admit that a great deal was clearly lacking in the way of mutual respect. Perhaps, had Mr. Berlin not set such a public standard of open animosity to everything connected with the religious divisions here at Yeshiva his successor would not have felt obliged to follow in his footsteps. From the day that our first issue appeared, the unrelenting malice of Mr. Berlin and his cronies was of such a nature that one can only declare that "the voice was the voice of Murray, but the hands, the hands of Joseph Isaiah."

As Ronnie Gross, an old friend of both myself and others connected with HAMEVASER, seems to have remained immune to the temptation to get involved in such trivia, I am confident that the future holds a much brighter chapter in the history of our relations with the YCSC.

Naïve as the proponents of Zaberism here at Yeshiva may be, their one recurring cry of "don't get involved" seems to be a popular one. HAMEVASER this past year, chose to get involved: involved in the matter of the Yeshivos and Yeshiva University (for which we earned more than our share of bribes and bouquets), involved in the matter of Soviet Jewry (the virtual reorganization of the Soviet Jewry Club here at Yeshiva certainly augurs a change for the better), and involved in the discussion of the entire course that Yeshiva and Orthodoxy were taking. That men such as Herman Wolf found time to comment on our contents showed that this involvement reaped some measure of success. I propose that we continue to make it our *raison d'être* as a publication.

Faced with limited funds, we often drew criticism for choosig to place great emphasis on these matters, confident that they were well deserved. May this policy remain unchanged.

### In Thanks and Appreciation

Obliged as I am to mention the contributions of so many people it is only proper that I begin with a few words of thanks for our faculty advisor, a man of rare patience and insight, Rav Aharon Lichtenstein. It was Rav Lichtenstein on whose shoulders so many of our most difficult decisions fell; and it was Rav Lichtenstein who was available at all hours and under all circumstances to help guide me, much as he guided me personally three years ago when he helped me to transfer to Yeshiva College from New York University.

Relegated often to a place of abuse, or at best treated with diffidence, are the administrators of our Yeshiva. How shallow the occasional attacks on these dedicated men are is obvious to anyone who has had the pleasure to work with them as I have had this year. That one or two "junior executives" connected with our institution are selfish or tend to be obsessed with their own importance should not be taken as a judgment of the whole, but rather as a marked tribute to the whole of which these men form a motley exception rather than a rule.

Judicious in his decisions, struggling to create order out of chaos, Dean Jacob Rabinowitz stimulated my respect which grew every time I spoke to him. His advice and suggestions, have, along with those of his colleague Dean Isaac Bacon, added much to my personal growth this past year, as they did to that of HAMEVASER.

Undoubtedly the "official publication of the Religious Divisions" owes a very special debt of gratitude to the directors of the three religious divisions. Mr. Norman Abrams, Rabbi Morris Besdin, and Dr. Hyman Grinstein are all men whose interest in the students of their respective divisions borders on the proverbial. To Mr. Abrams for his warm advice, and to Rav Besdin for his help and counseling during two camp summers together, an extra note of thanks and word of appreciation.

Several others must also be mentioned: Mr. Sam Hartstein for his willingness to aid us in any technical matter we brought to his attention, Dr. Leon Stitskin and Rabbi Abraham Avrech for their support of HAMEVASER, and Rabbi Yaakov Zev and Rabbinic Alumni for their essential aid during the past year.

Turning from the administration to the others who aided the paper, a sincere thanks is due our printer, Mr. Aaron Okin of Diana Press for

his aid in helping us learn the ropes of journalism.

Before I thank the group who worked on the paper itself, a few others must be included from my personal perspective. Foremost on such a list are my parents, for the patience and understanding they displayed in letting me undertake so many of my projects, and my *Rebbi Muvhak* Rav Aaron Soloveichik for instilling in me an insight into what *gedulah* is by being a source of seemingly infinite *haskafic* wisdom and personal kindness. Also the advice and friendship that I have long found in 'NCSY; tempered with a serious opportunity to help *Yiddisheit* merits the inclusion of Rabbi Pinchus Stolper and Rabbi Chaim Wasserman of that organization on any such list. Mention must also be made of the Political Science Department at Yeshiva for their advice and mentorship.

Ending at Yeshiva, note must be made of such people as Steve Katz, Marvin Glick, Michael Chernick, Harvey Werblowsky, and Larry Grossman whose constant readiness to proffer aid to any who sought it helped add so much to my Yeshiva experience. Perhaps no one, however, better shared the caprices of the past year than my roommate Jerry Chelowitz ("Board" meeting at 4:30 A.M. in my room, guys"). A most sincere thank you for suffering along with us, Jerry.

If words could catch the feeling of thanks I felt for their personal friendship and professional support that the officers of the religious division student councils afforded to myself and the paper, my task in writing this column would be far easier. Elliott Glazer, Mike Witkes, Melvin Rock, and David Miller were committed to both Yeshiva and all we strove for with a singular dedication that I can only stand in awe of. As for George Finklestein and Fred Nagler, the pleasure of working with them at student leader meetings, planning with them our response to various problems, and sharing with them the ups and downs of a hectic year makes the memory of all the sleepless nights and half-sleeping days after, fade away in retrospect.

Naturally there are many who helped and aided who were inadvertently excluded from this list. One last person however, deserves recognition before the closing remarks directed to the Governing Board. It was a year ago that I stumbled out of his room at 5 A.M. one morning after a night of being convinced that HAMEVASER need not collapse. If any single individual can be credited with the existence of HAMEVASER this year then that person is soft-spoken, David Mirvis, whose inspiration and courage convinced me that it could be done. From our first issue which he laid out for us, to our last year, David was but a phone call away suggesting, advising, assisting. It is a rare personal pleasure for me to wish both David and his lovely *Kallah* Arlym (another old friend) the life of happiness together which they, through example and inspiration, have so richly deserved.

Genuine admiration and respect is also felt for my very talented successor, I am looking forward to a year of remarkable success for HAMEVASER under your leadership, Jon, and if your previous achievements speak for our future this is no idle dream. Acharon, Acharon, Haviv, the twelve dedicated fellows who decided last May that HAMEVASER could become a reality and worked, in some cases tirelessly, for the achievement of that goal:

*Arye Gordon*, my appreciation for your sagely advice and technical know-how.

*Avi Kasten*, admiration for your remarkable loyalty, your unrelenting desire to help out, and your immense dedication to all our goals.

*Fred Gortsmann*, for convincingly reminding us that every issue has more than one side.

*David Shapiro*, after a decade of marvelling I still cannot believe that so much dedication and wit can be combined in one person.

*Reuven Cohn*, my deepest respects for your unswerving conviction and matchless honesty. In a year of challenges your steady influence was always welcome.

*Michal Bashevin*, for accepting the most difficult of assignments and executing them brilliantly, for forging a first rate friendship and yet, for your honest critiques and constructive criticism.

*Robert Berson and Rubin Cooper*, the two inseparable seniors on the board, my deepest appreciation for participation and sharing of your experience.

*Jeffrey Silver*, my sincerest respect for your views, admiration for your remarkable facility of self-expression, and honest awe for your unrelenting grasp of issues.

*David Frankel*, for loyalty and dedication, for long hours of work and patient contribution, my heartfelt thanks.

*Jay Marcus*, a feeling of closeness and personal friendship formed during a year in which I learned to look to you in advice in many matters.

And, *Arthur Waltuch*, for those sleepless nights spent doing make-up, for the almost countless sacrifices for the paper, for being an example in your personal life that I have always drawn inspiration from.

To all of you, and to you our readers, a sincere thank you for a year of experiences that promise to be well remembered.

## Rabbi Shimon Romm Guest of Honor at EMC Senior Dinner



Rabbi Shimon Romm of the Erna Michael College Faculty will be honored Sunday Evening, May 28th, at the annual EMC Senior Dinner. It was announced by Dinner Chairman EMCS Vice President Isaac Hagler.

## YURA Honors Rabbi Dr. Katz

by Michael Shmidman

Rabbi Dr. Michael Katz, *rosh yeshiva* in RIETS, was honored by the Rabbinic Alumni of Yeshiva University at a luncheon held April 3 in the Rubin Hall Cafeteria. The highlight of the luncheon was the speech delivered by Rabbi Katz after being presented with a plaque on behalf of the Rabbinic Alumni.

Rabbi Katz began by citing the *mitzvah of bikurim*, which became a requirement only after the Jewish people entered Canaan. The *Sifri*, however, comments that on the basis of their fulfillment of this *mitzvah* were the Jews to enter the land. How, ask the commentators, was it possible to fulfill this *mitzvah* before entering the land? **emphasis on belief**

The answer, learned from a *Sifri* that *Rashi* brings down in Deuteronomy 26:3, is that the *mitzvah of bikurim* teaches us to instill in man the ability to recognize good deeds in others. Just as the purpose of any practical *mitzvah* was to teach ethical values, so was the *mitzvah of bikurim* implanted in the hearts of Jews so that they would always remember to thank G-d for the promise of the land of Israel and the blessing of Israel. In order to attain the privilege of entering Canaan bearing first fruits, Israel had first to attain total belief in the holiness of G-d.

Rabbi Katz then took the opportunity to express his recognition of and deep gratitude for the kindness shown him by Dr. Belkin, who "breathed life" into him in his moments of sorrow and depression. Throughout his 23 years as *rosh yeshiva*, said Rabbi Katz, he felt the "deep and sincere friendship and devotion" emanating from Dr. Belkin to all the *roshi ha'Yeshiva*.

The guest of honor also thanked the Rabbinic Alumni for enveloping him in the splendid garments of honor and then drew an analogy between the *bigdei kehunah* and Jewish education. Just

(Continued on page six)

### FREEDOM OF CHOICE

Some organizations, which provide death benefits for their members, appoint a so-called "official" funeral director.

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# Interview with Rabbi Herscheler Describes Talmudic Encyclopedia

by Lester Miller

The twelfth volume of the Talmudic Encyclopedia has just made its appearance in the United States. This internationally renowned work has a staff of outstanding contributors, and Rav Herscheler, a recent addition to the *roshi yeshiva* in E.M.C. and in RIETS, is among the foremost scholars. Because this interview was in Hebrew, exact wording could not be preserved.

Could you explain the general purpose of the Encyclopedia?

Basically we attempt to gather the wealth of material that is found in the Talmudim, Post-Biblical Sources, *Rishonim* and *Achronim*, to arrange it around concepts in a systematic and orderly manner, and to arrange these concepts in an organized alphabetical compendium. This is hoped to cover all the main concepts in the Talmudim.

In what way would this help in the study of the Talmud?

In the first place it would provide an accurate definition of all terms that a student would come upon in his study, giving him all the basic material on which he can build his understanding of a text. The material, systematically presented, advances with the student's understanding so that he develops a *Derech* in his learning.

For the more advanced student, who is already well acquainted with methods, the Encyclopedia is essential. The highly accurate sources in the notes are invaluable guidelines. New concepts that he will meet while studying a *sugyah* can be easily and exactly understood with a minimum of time and energy, giving him platforms on which to build his own thoughts. The very accurate and exact condensation is an inspiration to clear out thoughts and explanations.

The language which is used is simple but accurate, concise but complete, understood by the greatest scholar and appreciated by the newest of students.

Could you tell us about the contributors?

In Jerusalem there is an institution called "The Institute of Rav Herzog, (Emc), where three fields of scholarship are centered.

1) The Talmudic Encyclopedia.  
2) The Institute for the Complete Israeli Talmud, whose task it is to collect and systemize on every page of Talmud a scientifically accurate text, full indices to *Rishonim* and complete modern republishing of the Talmud. The first volume is expected to appear this year.

3) The works of *Rishonim* whose works are presently only in MSS are scientifically edited and published. The Institute has a

great library of MSS and has done a great deal in the forwarding of the holy task. (Note: Rav Herscheler himself has published 18 MSS; his latest, which will be appearing in the States soon, is *G'nezei Rishonim on Berachos*, a major new addition to learning).

In this institution there is



HaRav Herscheler

housed the ideal first expressed by Rav Kook Z"l—the revival of Talmudic learning, expressed in the re-establishment of the Jewish State. The scholars of *Eretz Yisrael*, in *Eretz Yisrael*, will re-establish a full collection of Tal-

mudic Literature, an eternal monument and a constant sign, a concrete expression of *Ki MiTzion Tetzeh Torah*.

The contributors are the choice students of *Yeshivos in Eretz Yisrael*, brought up in the enlightening atmosphere of the Holy Land, filled with the vigor of an old nation renewed. At their head stands Rav *Zeviv Shlita* who is one of the *gedolim* in Israel today.

He has the monumental task of summarizing and clearing up all contributions, to put all matters into clear and comprehensive language, and to act as final *Posek* on any controversial matters. Much of the success of the work can be attributed to his *Gaonic* tireless devotion. His staff of over 20 full-time first calibre scholars are working constantly at the same task.

Could you tell us how the Encyclopedia differs from previous attempts at a Talmudic Encyclopedia?

First of all it is much more comprehensive, covering many more concepts, using many more sources than ever before. A high degree of accuracy has been reached. (Continued on page eight)

# Rav Katz Addresses YURA On Torah and Secular Studies

(Continued from page five) as the necessary items of the *bigdei kehunah* are put on before those items worn for their outward splendor and beauty, said Rabbi Katz, so must a love and knowledge of *Torah* and a full acknowledgment of G-d be secured before it is enhanced by the outer glory of *Mada*.

The concepts of *Torah* and *Mada* were then explored in depth by Rabbi Katz. The following is the text of that portion of the speech:

"There are two concepts that represent the thinking of modern man. One is *Torah* and the other is *Mada*. To-day we live in an age where the concept of *Mada* has become predominant. We have broken through many areas of *Mada*, such as the barriers of space and outer space, but the great barriers between man and man, and between man and G-d, still remain unbroken.

"What is the difference between the concept of *Mada* and the concept of *Torah*? *Mada* is the science of the mind. It is the wisdom that is responsible for invention, discovery, and all material progress. In our generation, we reached the heights of technological knowledge where we were able to

break through the barrier of space. We have evolved from the realm of theory, through *Mada*, to practical applications in the fields of medicine, television, and chemistry. We now have man-made satellites circling the earth with the eventual promise of man landing on the moon. The human mind is overwhelmed by the remarkable pro-



Rabbi Dr. Michael Katz

gress achieved in the realm of *Mada*. All of progress and this progress we call the *Mada* is the refined outer shell of himself.

"*Torah*, however, is the process of learning that devotes itself to the spirit and the soul of man. It is the wisdom that deals with human life, that treats of ethical and spiritual human relationships. *Torah* is constantly motivated by the elements of love, kindness, compassion, honesty, justice, holiness and inner contentment. The conduct and behavior of man to society—and to G-d, the moral, spiritual and metaphysical dimensions of life—all these are called *Torah*. *Torah* is the refined, inner self of man. Therefore, one can be a *ben Torah*, but never a *ben Mada*.

"The concept of *Torah* and *Mada* is beautifully illustrated by our sages in rabbinic literature. Our sages tell us about a king of Israel, *Ieroboam ben Nebat*, who was a man of great social passion, of high scientific quality, and who initiated a program of vast and unlimited progress. On the passage, "And he had clad himself with a new garment" (Kings I 11; 29) our sages

The Editor-in-Chief and Governing Board of HAMEVASER join with the presidents of the Religious Division Student Councils in extending *birchat mazal tov* to their distinguished predecessor Steve Katz RIETS '65 upon his engagement to Patti Plomm SCW '68.

learn from the words "new garment" that *Ieroboam's* knowledge was so great that the human ear heard, for the first time, elements of *Mada*, that were never known before. *Ieroboam* is described in the *Tanach* as a great military genius with a scientific mind. G-d sent a prophet, *Ahijah the Shilonite*, to make certain that *Ieroboam* became King of Israel. *Chazal* tell us that he was so secure in his knowledge of *Mada* that he dared publicly to challenge the authority

# YU Publication Probes Nature of the Kaddish: Finds It Man's Reply to the Problem of Evil

by Jerry Kranson

*Kaddish*, the short prayer which occupies such an important position within Jewish liturgy, has long been a source of discussion among rabbis as well as laymen. The mystical aura created by the chanted phrases often appears to overshadow the deep meaning and intense religious significance of the prayer. It is to this problem which Rabbi Marvin Luban addresses himself in the monograph, *The Kaddish*, which is part of the "Studies in Torah Judaism" series published by *Yeshiva*.

In this treatise, the author attempts to demonstrate historically, halachically, and philosophically the fundamental importance and relevance of the message inherent in the *kaddish* recitation. In the process, he also touches upon certain psychological traits vital to

the religious personality. The scope of this study may be best described by its chapter topics: (1) The dilemma; (2) The religious person's response; (3) The *Kaddish's* answer to bereavement.

The opening section of this work attempts to analyze the distinctive importance of the *kaddish* by revealing the issues with which it is concerned. Rabbi Luban explains that a central teaching of Judaism is the constant involvement of G-d in the totality of human experience—to include suffering as well as happiness. Thus, from this perspective, subjective evils are not meaningless caprices but purposeful revelations of G-d's presence in the world.

Yet co-existing with this idealized philosophical approach is a strain within *halacha* which recognizes human inability to extract objective good from apparent tragedy. From this limited frame of reference, evil signifies an obstruction to the divine. Through an interesting process of Talmudic quotation and liturgical content analysis, Rabbi Luban aptly demonstrates that the *kaddish* may be considered a prototype for this second approach.

In the following section, Rabbi Luban discusses the three means by which the *kaddish* enables the individual to seek the manifestation of the Divine Presence—faith, prayer, and sanctification of G-d's name. The author presents his case in abstractions so skillfully written and sincerely expressed that the reader is left with only a vague feeling that in some areas his conclusions may be forced.

Fortunately, in the concluding segments, Rabbi Luban finds him-

self on firmer ground. To explain the widely misunderstood function of the *kaddish* during bereavement, he employs passages from various sources including the *Tanach* and *Shulchan Aruch*. The significance

The 1966-67 and 1967-68 HAMEVASER Governing Boards join with their respective Editors-in-Chief in extending *birchat mazal tov* to David Mirvis ACCOM '70, colleague, mentor, and friend, upon the occasion of his engagement to Arlynn Katz SCW '69. May the example that they have been to all who know them continue to serve as a source of inspiration.

of the prayer to both the mourner and deceased are adequately covered. Through further development of several thoughts explained earlier in the work, Rabbi Luban stresses the need for a philosophical consideration of the prayer's message as opposed to a mechanical verbalization of meaningless words. In this context, the purpose of the *kaddish* may be clearly understood.

Formidably referred to by its subtitle as "Man's Reply to the Problem of Evil," this small volume had the potential of becoming an esoteric exposition on various complex metaphysical concepts. Rabbi Sritskin's scholarly introduction seemingly invites such a "heavy" approach. Fortunately for the reader, Rabbi Luban avoids this pitfall; the result is a highly readable and informative publication.

The Governing Board of HAMEVASER extends wishes for a *Y'luh shelma* to Allan M. Friedman, Senior Editor of *The Commentator*.

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HAMEVASER Special Report

# The Hashkafa of the Schizophrenic

by Wally Greens

"*Etiam sapientibus cupido gloriae maximam exurit.*"

In the sheltered cocoon of high school spoon-feeding and family protectiveness, we are quiescent pupas unaware of any identity crisis. While we are recipients of perfunctory and superficially pat answers, and victims of large scale coddling we are safe. Delusion is a security blanket. Ignorance is bliss.

If and when we "get our wings" and fly away, we are exposed to many varied influences and trends which (may) jar this feeling of warmth and security. Our sheltered lives inveigle us into a kind of separation from the problems and realities of the "other society."

It may be observed upon entering a discussion of acculturation that the average YU student is in a quandary. On all three strata of undergraduate study, the intellectually sincere and honest student must at one time or another ask himself some basic questions concerning G-d, Man, Life, Ritual, Law, etc. In high school we are exposed to one type of mentality reinforced by living at home with a loyally committed family. In some cases a more liberal environment is to be found, but by and large we are the first generation to be completely Americanized and at the same time trying to make

Orthodox Judaism viable. Can it be done?

What do we expect to find under Yeshiva's tarnished dome? A *beis medrash*? A gymnasium? A laboratory? Somehow or other YU does provide all the accoutrements of a *yeshiva* and an institution of higher learning. In the morning a

The Governing Board of HAMEVASER joins with the President of the SOY in wishing *birchat kol tov* to Solomon Adler, Junior Representative to SOY, and Goldie Friede upon their engagement.

student's mind is opened to *tanach*, *gemara*, *Rashi*, *tosfos*, *rishonim*, and a religiously-oriented set of values. In the afternoon and evening this same student is confronted with Freud, Descartes, Chaucer, Joyce, Rand, *drosophila melanogaster*, H<sub>2</sub>SO<sub>4</sub> and quantum theories. However, Yeshiva is defeating its own purpose by presenting this material without the wherewithal to digest and "synthesize" it. Students drift through these two spheres of knowledge without an approach or direction. Most students simply absorb a quantity of information and facts, and, after four years, many are at a loss as to what to do with it.

Simply stated, a student who is not shown how to internalize what he learns in the morning cannot possibly function in the "other society." If one cannot apply a set of rules to a situation or if one cannot view things in the proper perspective, then *Torah Umada* is a sham.

If our first two premises are an insistence upon the primacy of *Torah*, and the awareness of the overriding importance of its study, our third is the recognition of the great — albeit ancillary — value of a broad spectrum of general studies. Their practical value is of course obvious. They help provide both professional or vocational training and a general orientation towards the innumerable pragmatic exigencies of human life. . . . secular knowledge is invaluable for the understanding of the environment in which we all, willy-nilly, find ourselves. No matter where we live, we are in the midst of a society which is generally indifferent if not hostile to religious values, one in which advancing the development of *Torah* entails an almost perpetual struggle. . . . We cannot combat worldliness until we know what it stands for; we cannot refute

the secularist unless we have mastered his arguments. Furthermore, if we wish not merely to react to our environment, but to act upon it, we must be thoroughly familiar with its mores and its values. If *bnei Torah* are to exert some positive religious influence upon modern society, they must clearly maintain some contact with it. To this end, secular study is virtually indispensable.

"*Torah* must be the subjective basis from which we, as students, shall judge all else. . . . "*Torah* furnishes . . . a perspective."

Ideally speaking then, all YU students should recognize the lofty position of *Torah vis-a-vis Mada*. Do they? Does Yeshiva encourage it? Naturally, the answers to these two questions are both yes and no. Many, but by no means all, students are aware of this primacy of *Torah* and conduct themselves accordingly. Very often, these students (among whom there are many who learn in the *beis medrash* nightly) hold top honors on the Dean's List. The remaining group pays lip service to the *Torah* ideal, and concentrates on college studies *lishmaha*. This too has its merits, in that at least some time

(Continued on page nine)

## Rabbi Katz Utilizes Story of Jeroboam To Make His Point

(Continued from page six)

of Solomon on behalf of the people of Israel. But this great king, in his later years, turned sinful and wayward. He corrupted the spiritual sanctity of the life of Israel. He blocked roads that led to the Holy Temple, and gave prominence to the worship of idols. Yet, we find a remarkable passage in the *Talmud*, that relates the following story: G-d, in His majesty, grasped the kingly garments of Jeroboam and said to him: "Repent and mend your ways. I, you and King David will stroll together in *Gan Eden*."

"Was ever such a reward offered to a sinner? You would imagine that a leader of such high quality and social awareness would grasp the opportunity to walk in the exalted company of G-d in *Gan Eden*. But Jeroboam went on to ask who will walk in front. G-d answered that King David will be in front, symbolizing the precedence of *Torah* over *Mada*, of the necessary garments of the priest over the splendid outside ones. Jeroboam rejected the opportunity. The scientific achievement, the wisdom of the mind and the discoveries of Jeroboam can create a *Gan Eden*. But Jeroboam must realize that as great as his achievements are, as indispensable his progress are, as noteworthy his scientific advancement, they must all be rooted and subordinated to the sanctity and ethical principles of King David. A science (*Mada*) without ethics (*Torah*), the wisdom of the mind without the wisdom of the heart, a powerful machine unguided and uncontrolled by ethical men, is a science that will plunge the world into destruction and bloodshed. But a Jeroboam subordinated to a David, a scientific man led by an ethical man, modern progress rooted in the ancient wisdom of *Torah* — that, alone is capable of bringing us to those heavenly heights where man enjoys the peace and the fruits of the Garden of Eden. Our rabbinic literature, in a remarkable tribute to Moses, says that he was master in *Mada* and master in *Torah*. When civilization becomes master of both these ideals, then will world salvation come."

Rabbi Katz concluded by paying tribute to Dr. Belkin for his work in molding together the concepts of *Torah* and *Mada* into one institution, a "*Gan Eden*" in which *Torah* takes precedence over *Mada*. "Although we are aware of criticism directed to us," said Rabbi Katz, "we must be aware that without Yeshiva University as it stands to-day, there would be chaos in American Jewry."

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## Jewish Scientists Urge Autopsy Action

The following, printed with permission, is a partial text of a letter sent by the Association of Orthodox Jewish Scientists to Israeli Prime Minister Levi Eshkol regarding the necessity of finding a solution for the problem of autopsies in Israel.

I am addressing this urgent appeal to you in the name of one thousand members of the international Association of Orthodox Jewish Scientists. Only your leadership in the cause of moderation can resolve the autopsy controversy now raging.

The Association has a vested interest in achieving a proper solution to this controversy and it possesses, we believe, unique competence in this area. The pathologists, medical researchers, medical teachers, and practicing physicians who are members of the Association appreciate as well as anyone the importance of post-mortem examinations to modern medicine, and they have a vital interest in the continued performance of medically indicated autopsies. At the same time, our members are observant Jews who are equally cognizant of the demands of the *Torah* and of the moral determinants involved. We are therefore fearful of solutions that deteriorate either the level of Israeli medicine or the fabric of Jewish morality. Solutions must and, we feel, can be found that would do justice to the lofty standards of both *Torah* and medicine. This autopsy issue is not merely an internal Israeli problem. As Jews, we are acutely interested in the spiritual and ma-

terial welfare of the Jewish State. We are as concerned that Israel set an example to the world in morality and ethics as we are that it attain a position of leadership in science and medicine.

In the eighteen years of the existence of the Association, we have studiously avoided public involvement in political and religious controversy. In the present instance, too, we decided to publicize our appeal to you only after much deliberation and as a last recourse.

### Mike Witkes Veep, Bob Sacknovitz Win Top Offices

(Continued from page one)

'68 and Robert Sacknovitz '70 were elected to the respective posts of Vice-President and Secretary-Treasurer.

Eighty-one per cent of the students of JSS voted in the largest turnout in four years. The senior level classes showed the greatest percentage of voters with a turnout of over ninety per cent.

Mr. Witkes, currently JSSC Secretary-Treasurer, running unopposed, received 164 votes. The race for Secretary-Treasurer showed the wisdom of the preferential system of voting under which JSS elections are held. None of the four candidates running for the office received a majority on the first ballot. Three ballots were necessary before Mr. Sacknovitz defeated Leonard Steinberg by 95-82.

We feel that we can no longer, in good conscience, remain silent.

We are prepared to send to Israel, if you so request, a delegation from the Association to elaborate on the presentation of our viewpoint, and if need be, to act as mediators in this dispute which has so tragically split the Jewish community throughout the world.

We would like to emphasize that in spite of our appreciation of the contributions of post-mortem examinations to modern medicine, we are firm in our conviction that the primary rights of disposition of the remains of a deceased individual — not merely the right to object to an autopsy — must be granted to the next of kin. This practice is almost universal in scientifically advanced countries. We are certain that noncoercive means can be found to assure adequate numbers of post-mortem examinations to preserve Israel's position in the medical world.

We urge you to act immediately to achieve passage of legislation vesting permission for autopsy in the hands of the family of the deceased. Until such legislation is passed, we urge you to prevail upon the medical community to declare a voluntary moratorium on autopsies, except when specific consent is obtained from the family of the deceased.

With the prevailing climate of distrust and controversy, your personal intervention is urgently needed to terminate this destructive internecine war within the Jewish community. We urge you to act now.

## Rosenberg Asks Rabbis to Help Plan Shabbatons

The J.S.S. Student Council has announced the formation of a new committee which will concentrate on what potentially could be one of the most popular and meaningful activities sponsored by JSSC — the Shabbaton.

On Sunday, May 28, 1967, the National Council of Messianic Shabbos of Lubavitch is sponsoring a *Lag BaOmer* parade. Supervisory help is desperately needed to help organize and keep order. Anyone interested in performing this mitzvah, please contact Joel Morris, Rubbin Hall, room #220. Or call parade headquarters at 770 Eastern Parkway, 772-4600.)

The new Shabbaton committee will arrange weekends for J.S.S. students in communities throughout the metropolitan area; Participating students, who will stay in the homes of local residents, will have the opportunity to spend a really "*ruachdik*" Shabbos with their classmates and friends.

Bernhard Rosenberg, who headed the recent successful Shabbaton in Lido Beach, Long Island, is the chairman of the new committee. The success of the Shabbaton program depends on Rabbis volunteering their communities as participants.

All Rabbis interested in sponsoring such a weekend may contact the chairman during the summer months at the following address: Kansas City, Missouri 64110 Bernhard Rosenberg 400 E. 43 St.

# Talmudic Encyclopedia Probed in Interview

(Continued from page six)

ed, a difficult task in itself with subjects which by definition are controversial; the systematic presentation and easy system of cross reference are great advances, as is the flowing and comprehensible language. Previous works have been the labor of single individuals and have the expected shortcomings—the large staff of the Encyclopedia has almost eliminated errata.

A new release was introduced in the use of (a) the multitude of MSS, recently published which were not known before to the scholarly world, (b) the utilization of modern science, e.g., in illustrating the *trifia* fish, modern maps, archeological excavations in the illustration of *Gollet I'Dofek* (c) many unpublished MSS from Boleidian, Cambridge and Ems.

Could you tell us about the latest volume (VII)?

Well I should say that this is the most *Lomdsh* of all the volumes thus far published. Important *sugyos* are handled for the first time. *Chovel, Zimna, Zikah, Chaver, Zeken Mamreh, Zechiah, Zechos* are among those which have major application in the *Yeshiva* world. Concepts like these are often encountered and seldom comprehensively covered. I feel sure that this volume will receive a great welcome. In the past the encyclopedia has been difficult to obtain in America, and as a result its fame has not been as universally widespread as it is in the rest of the world. With this new volume we hope to expand the supply to the American market and thus allow the blessing to be spread unto every Jewish Library. The comparatively cheap price (\$5.00), which is only possible through

There is no truth to the rumor of financial strain; all the volumes will appear regularly. Volume XIII, which will appear soon, is completely devoted to *Chazaakah*, a tremendous milestone and a monumental aid. I wrote 100 pages on *Chetzkas Karkaas*.

Much must be said too for the incredible work and energy which the General Manager *Rav Joshua Hutner* has put into the production of the Encyclopedia.

Do you think that this will herald the death of pilpul, to be replaced by Encyclopedic knowledge?

The two ideas of *pilpul* and *gedol* are not mutually exclusive; in fact, they complement each other. In all approaches to the *sugyah*, we often use concepts which are not clear to us. Thus while we are building a *pilpul* we will have many opportunities to use the encyclopedia. The knowledge presented in the encyclopedia

The Editor-in-Chief and Governing Board of HAMEVASER extend *birchat mazal* to Mr. Marvin Waltuch RIETS '66 and Rosalie Hiltzik upon their engagement. Best wishes for a happy and rewarding life together.

is in itself a valuable springboard to individual delving into the meaning of the *Talmud*, the understanding of each path in the relation to the context.

On the other hand, *Aggadah* may be neglected, and to correct this an encyclopedia of *Aggadah* on an equally gigantic scale is in the process of being prepared.

We notice among the scholars, who are all of a high caliber, very few of the recognized *Gedolim*. Could this detract from its authority of the Encyclopedia?

The aim of the Encyclopedia is not the *Chidush*, the *novelae*—rather it is to collect all *chidushim* and to arrange them systematically. For this one does not need great authority or the power of *Chidush*, but rather a wide knowledge and systematic insight, and for this the staff is fully equipped. Proof of this is that very few criticisms of the material presented have been expressed, a remarkable occurrence considering the nature of the subjects. The only big controversy was, of course, on the text of the *Get*, and today the text presented is almost universally accepted.

In the period of the beginning of our redemption and the gathering of all our exiles, the idea of the ingathering of all our sources has double meaning. A monument in its time, and a monument for eternity. The *Migmar*—the knowledge that will lead into the *Misbar*—the explanation; this is the blessing the twelfth volume will bring to every tribe in Israel.

# Professor Liebman Examines Role of Orthodoxy in Jewish Community Centers

(Continued from page ten)

Jewish community is presently unconcerned with *Torah* values, it appears that very little of this understanding has been translated into positive action. We must certainly know that we cannot sit back and await the return of American Jewry to *Torah*, if by our passivity we hasten the corrosion of whatever attachment there shall remain. Must we not take cognizance of the growing numbers departing from our ranks by offering them some acceptable Jewish alternative?

The potential of the Jewish Community lies in its ability to provide a fertile common ground for the various segments of American Judaism, upon which they might pool their efforts in attempting to reach the as yet unreached and indifferent portion of the Jewish community. At present, most inter-movement dialogue is destructive, and on occasion slanderous. To provide for a center where the committed and the uncommitted can work together on needed social projects and participate in joint educational programs might well be to supply antibiotic for the ultra-rapid demise we have been witnessing.

And what, we selfishly wonder, could be better than an exposure of traditional Judaism via community-minded traditional Jews, as a proof of the viability of that way of life? Especially when this exposure comes to Jews who would otherwise know of Orthodoxy only through misinformed propaganda? If we believe that our religious philosophy has something valuable to offer to mankind, it is not doing very much for mankind if we keep it hidden from most of the Jewish community.

We can go one step further. Jewish survival, *Torah* survival, is not to be counted by nominal synagogue membership, but by individuals committed to what they believe are Jewish or *Torah* values. There is no doubt that even in our Orthodox communities the deeply committed represent a very small handful. It would seem that a pre-requisite for commitment lies in one's posing and answering the legitimate essential questions with which religion, Christianity as well as Judaism, is presently being universally challenged. Doesn't a true and complete belief require knowledge of the alternatives to that belief? Can we simply ignore a forum that will present the major Jewish alternatives in existentially observable form (in committed members) in classroom situations?

Irreligious fail to understand Religion is not meant to be a cloak worn outside the wearer, but is rather a means by which a person may enter into certain relationships and experiences that the irreligious only very rarely undergo. Since I can decide for no other man, just on the basis of my own experience, that a certain way of life must be his rather than another. I do not know that to purposely seek to hide the alternatives is not to commit a crime against a fellow human being. Is it not to the advantage of the traditional Jewish community to create a committed laity within its own ranks as well as to seek a meaningful alternative for those who will never be reached by Orthodoxy?

Dr. Liebman has answered affirmatively, but it is an admittedly hesitant "yes." There are a "number of compelling arguments to the contrary" which could very conceivably allow for the opposite response of non-association.

The first argument, which follows, is disputable yet important. Orthodoxy's definition of Jewish Survival, which is supposed to be the major common ground of all the factions within Judaism, is so totally different from that of the majority of those who would belong to a Community Center that there really would be no such common ground to speak of. Unlike many of the others who seek only to retain a Jewish identity of no prescribed form, traditional Judaism seeks the survival of *Torah* and the value structure it represents. Since Orthodoxy, the argument continues, in adhering to a rigid formula, is actually anti-survivalist, any communication that would ensue would of necessity require Orthodoxy to sacrifice a little for the sake of a mutual effort. Orthodoxy is not prepared to compromise its religious positions and therefore any such communication would be harmful.

There is another valid fear that Orthodoxy

should harbor. Traditional Judaism does not attract most of its members from the formerly irreligious, but is rather transmitted through its strong family relationships and its ghetto-like geographical communal structure. If suddenly every youth were permitted complete exposure to very difficult and very tempting life patterns, could Orthodoxy maintain its numbers in the face of a less demanding and more socially acceptable way of life? Mustn't we concede that in the transmission of Orthodoxy a certain amount of isolation is a necessary co-requisite?

There is, I think, an even stronger argument, one that Dr. Liebman clearly outlines. If we are going to say that Orthodoxy must join the Jewish Community Center for the sake of the future of American Jewry, we must evaluate the chance of success that any such effort would have. Professor Liebman speaks from a scholarly background in



Dr. Charles Liebman

Israel Steln

sociology when he frankly describes that chance as small. Thus far neither the Reform nor the Conservative nor the Community Center movements have achieved any significant awakening of the ranks of the rapidly assimilating. And since pressure on this latter group to keep up with the Joneses by church or synagogue affiliation is rapidly shifting to other types of affiliation (intra-occupation, age group, etc.), the future appears even less bright. To join the Community Center movement might well mean that Orthodoxy has chosen to sink with an already sinking ship. If we believe, as Professor Liebman suggests, that only Orthodoxy has the potential to attract a lasting commitment in the face of the obstacles that have been created for organized religion, then although the numbers sharing this commitment will be small, it follows that our strategy must be one of "non-cooperation," and of a tightening of our own narrow community."

We are therefore at a crossroads, but a crossroads from which our path is not unequivocally clear. Do we, as Dr. Liebman does, acknowledge the significance of Jewish Community Center in its potential for reaching a much greater portion of this country's Jewish population, in its offering of valuable social services otherwise unavailable, and in its providing the possibility of a more deeply committed laity, as the overbearing factor? Or do we consider the possibility of the failure of the Community Center and all endeavors to "save" American Jewry, and the concomitant dangers to the future of a cooperative Orthodoxy, as dangers too great to be gambled with?

Professor Liebman has expressed a personal opinion. But in stating the germane arguments for both positions, he has left it to those knowledgeable in "*Torah, Halakchah, and theology*," to pursue what they feel is necessary for the traditional community.

The Governing Board of HAMEVASER extends warmest wishes to Shlomo Appel RIETS '67 and Mimi Grossman SCW '68 on the occasion of their engagement.

government and private grants, enhances the popularity of this book. Generally, the demand has been so great that an English translation is soon to be published. Much criticism has been leveled at the encyclopedia, not the least of which is the slow rate at which each volume appears. Current rumors attribute it to the lack of finances. Can you comment on them?

The one and only reason for the slowness is the fact of its being so complete. Each word, concept, fact is checked and rechecked, all inaccuracies systematically removed. Constant polishing and repolishing of every phrase brings out a complete and, we hope, near-perfect work. Although the staff is big, this process is time-consuming to the extreme and because of this there is such a gap between each volume. The contributors themselves have almost completed their work. I myself have already handed in my article on *Takonos*.

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# Kraut Explores Cox's Premises Set Forth in 'The Secular City'

(Continued from page four)

a disenchantment of nature, a desecularization of politics, and a deconsecration of values. Each motif originates within Scripture: the first receives its basis from the Genesis account of creation; the second, from the Exodus; and the third, from the Sinai Covenant. The story of Creation as depicted in Genesis indicates that nature and all her manifestations lose their divinity. At this point, man, unlike his tribal ancestor, is no longer dominated by semi-divine beings such as the sun. That nature is the creation of God is a revolutionary idea which alters man's perception of the world. No longer does he revere nature, but rather he begins to treat it as a matter of fact. Man is given the responsibility of naming the animals, thus exerting power over nature; he can manipulate it at his will. This disenchantment with nature (not disillusionment) conditions man to ultimate scientific progress, a fundamental aspect of secularization. Therefore, concludes Cox, there exists a Biblical source for secularization. The logical fallacy, of course, is that even granting all assumptions of nature's position in the story of Creation, the Biblical source depicts only the potential rise of science. That the rise of science is an aspect of secularization does not suggest that the Bible justifies secularization and thus warrants implications. This same logical inconsistency is repeated in Cox's exposition of the Exodus and the Sinai Covenant.

This is one example of Cox's endeavor to reconcile secularization with theology. In describing it, we must not lose sight of the author's religious crisis. Religion, specifically institutionalized religion (i.e. church hierarchy) does not present a viable theology to the secular man, and Cox must first and foremost be a secular man, for he is a part of the universal movement of historical and social change.

Must he then be forced to lose his status as a religious personality? Cox's answer is no, but both our understanding of religion as represented by the church and our comprehension of God must change. What significance does the church and its Christianity have today? Cox answers this by referring to the Christian's role on the university campus. The Christian should reconcile divisions and factions of the university, he should constructively and responsibly criticize student affairs and policies, and he should remove himself from valid organizations by creative disaffiliation. This image is one of man leading the community, being actively involved in affairs of his environment. This activity, the doing of the common good, is religiously meaningful to the secular man. The difficulty with this approach, however, is twofold. First, the word Christian and its implicit division of peoples is meaningless, for this religious image is far more universally applicable. Second, religion for secular man is relegated to the domain of social

action. As such, religion and its superstructures are expendable products, for social action is a universal, humanitarian commodity. How does secular man speak of God? How does he relate to Him? Secular man must speak of God in political terms; i.e. politics as Aristotle understood it, "those activities which go into making the polis what it is." He must understand God through his own actions. "What God is doing in the world is politics, which means making and keeping life human. Politics also describes man's role

in response to God." God is reflected in our actions of justice and mercy to our fellow human beings and in the development and growth of our personalities. God meets us in the arena of social change. He is no longer understood as a metaphysical entity, but as a political and historical force. What is He? Is He an ontologically existing being? Yes, but secular man is not concerned with metaphysical descriptions, but rather with action. Innately characteristic of God is His hiddenness. (Continued on page ten)

## The View from Here

# In Pursuit of Kedusha

By Bezalel Safran

The phrases in the book of Exodus which introduce the Divine Revelation at Mt. Sinai actually represent the motivation behind and the purpose of *Matan Torah*: "If you will hearken to my voice . . . you shall be a holy nation." (Exodus 19:5-6)

Israel's mission, entrusted to it at Sinai, was to endow it with *Kedusha*. How was this goal to be attained? Through compliance with the Divine norm. Through performing *Mitzvos*, thereby emulating God, the Jew would mold his character in such a manner as to represent a living paragon of *Kedusha*. This goal was not articulated as an exercise in homiletics; the Torah considered it as basic. "The Torah was given for no other reason than to purify man." (*Tanhuma, Shemini*: 12). Therefore, great portions of the Torah contain narrative stressing the moral stature of the Patriarchs, rather than elaborating on Halachic questions. (*Bereshis Rabbah* 24).

Indeed, the Ramban in a classic comment (Deuteronomy 22:6) presents two possible motivations for the performance of *Mitzvos*: 1) We are bound to fulfill *Mitzvos* for no other reason than it is God's will that we should, 2) Every *Mitzvah* entails a means through which the Jew may attain moral perfection: *bechol (mitzvah) taam veteleot vetikun l'adam*. The Ramban and the Rambam concur that the second motivation is the more cogent, and adduce the above-mentioned *Midrash Tanchuma* as proof to that effect.

The *Mitzvos* which the Jew was required to perform numbered in the thousands, Biblical and Rabbinic. They would enhance his every act at all times from day to night, from birth to death; in every area of life—in the field and at home, at the Temple and in the *bais hametzah*. Consequently, the *Mitzvos* were to serve as vehicles of *Kedusha* into all realms of life. The terms "secular" and "earthly" could not be conceived of; all fields of human endeavor were to be imbued with a potentially divine purpose which could be actualized through motivation and act.

Throughout Jewish history, the religion of the Jew was to be integrated with his life. The Torah was to inspire *kedushas hachayim*,

the sublimation of the seemingly secular.

As the course of Jewish history progressed, the Torah was studied diligently and carefully. Commentaries on the original text abounded, analyzing every word, phrase and law in the Talmud. The Rabbinic literature, thus created, became the material for expanded study of subsequent generations, who, too, added their own commentaries, and further built upon the *Halachic* pyramid.

Torah study was at the center of Jewish life, but that study was one-sided. Even at that time, there were critics of the overemphasis on the study of the controversies of *Abaye* and *Rava* at the expense of the moral development of the individual. *Rabeinu Bachaye* (11th century) in "Duties of the Heart" severely criticized the tendency among the Jewish scholars of the past and the then present to overindulge in efforts to discern subtle relationships in the *Gemorah*, while neglecting the *chovos halevavos*—the duties of the heart. He maintained the supremacy of Torah study, while stressing that the duties of the heart are preconditions to a meaningful Torah life.

His criticism was verbalized by other leading rabbinic personalities of various eras, including Rabbi Abraham (son of the Ramban), *Ramechal*, and closer to modern times, Rabbi Israel Salanter.

Neglect of "duties of the heart" both on the academic and practical level, was in the opinion of Rabbi Abraham, the reason for the bitter controversies which erupted in the Jewish camp on fundamental issues of faith "originating in the heart." (Rabbi Dov Katz, *Tenuat Hamussar*, Tel Aviv: 1946, p. 42).

The lack of interest in deficient

(Continued from page seven) is sprit with *limudei kedush*, even though a reversal of the institutional motto is involved.

Yeshiva itself has adopted another slogan — "Don't Get Involved." Based on the principle of *midvar sheker tirchok*, YU cannot claim to be what it is not; therefore, it is only "America's oldest and largest university under Jewish auspices." This leaves a lot of leeway. Too often, rather than synthesizing the religious and the secular, YU winds up with a dichotomy. Yeshiva would like to

have itself recognized as a top-notch university. It would also like distinction as a *makom Torah*. Notwithstanding interecine politics and all the expansion programs Yeshiva has gained acceptance in both areas. However, the student suffers from this institutional bragadocio. He is given a false sense of security. For one half of the day he is a future *Ben Azai*, for the remainder he is a bewildered Joe College. Yeshiva does not offer any positive *hashkafa* to aid in this schizoid dilemma. The student is left on his own to orient himself between these two realms.

For several years only one man recognized the need for positive action in the light of the pressing urgency of this problem. Rav Aaron Soloveichik, *shlita*, gave weekly *hashkafa shiurim* while he was a *rosh yeshiva* here. That the room was overcrowded with many people who were not in the *shiur*, and that his desk had from six to ten tape recorders on it, serves to show that students are thirsting for an approach to contemporary issues.

Students beg their *rebbeim* to speak out on various topics. Too often the response is negative.

Let me spell out this personal experience of contemporary man of faith.

He looks upon himself as a stranger in modern society which is technically minded, self-centered, and self-loving, almost in a sickly narcissistic fashion, seeking honor upon honor, piling up victory upon victory, reaching for the distant galaxies, and seeing in the here-and-now sensible world the only manifestation of being. What can a man of faith like myself, living by a doctrine which has no technical potential, by a law which cannot be tested in the laboratory, steadfast in his loyalty to an eschatological vision whose fulfillment cannot be predicted with any degree of probability, let alone certainty, even by the most complex, advanced mathematical calculations — what can such a man say to a functional utilitarian society which is *saeculum*-oriented and whose practical reasons of the mind have long ago supplanted the sensitive reasons of the heart?

It would be worthwhile to add the following in order to place the dilemma in the proper focus: I have never been seriously troubled by the problem of the Biblical doctrine of creation *vis-a-vis* the scientific story of evolution at both the cosmic and the organic levels, nor have I been perturbed by the confrontation of the mechanistic interpretation of the human mind with the Biblical spiritual concept of man. I have not been perplexed by the impossibility of fitting the mystery of revelation into the framework of historical empiricism. Moreover, I have not

(Continued on page ten)

observance of the duties of the heart, the experiential and ethical aspects of the Torah, gave the distorted impression that Judaism contracted into a religion of rituals which was not concerned with man's "innerlichkeit" and ethical behavior. The above-mentioned critics were alarmed by this impression, by *mitzvah's* becoming merely *mitzvahs-anashim-melumudah* — a mechanical act devoid of inner motivation and religious disposition. The *Mitzvah* could not under these circumstances contribute towards the realization of the Torah's *kedusha* ideal, because *mitzvahs-anashim-melumudah* did not relate to the individual; it was an impersonal act, external to him.

These critics of one-sidedness were not reformers; they merely attempted to restore the meaningfulness of the Torah way of life. They pointed out that meaning was to be had not only through study, but also through an internalization of the studied material, as a motivating force to perfect the individual. They cried out against the compartmentalization of Judaism into the "religious" and the "moral"; they demanded of the individual Jew to involve himself with *kavana* in the performance of *Mitzvos*.

Perhaps the message could best be epigrammatized by this thought (Kant's Lectures on Ethics): "We serve God not by particular acts, but in all our activities; our service must be incessant and must embrace our whole life; service of God does not consist of particular acts performed at particular times. The fear of God and the service of God consist not in a particular activity, but in the form of all activity."

I decided to present this essay as the first column in my capacity as Contributing Editor. I hope it is not presumptuous to append to it the first sentence in *Mesilas Yeshorim*: "This essay was not composed in order to teach people that which was not previously known; rather, it is intended to remind people of something which is very well known . . . for the more something is known and acknowledged to be true, the more it tends to be taken for granted and ignored. . ."

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# Origins and Laws of Sfirah Culled from Classical Sources

by Harold Horowitz

The counting of the seven weeks from the sixteenth of Nisan until Shavuot is known as *Sfirah Haomer*. The original *Chiyuv* for counting stems from the *Pasuk "Usfariem Lachem Mimacharas Hashabbos"* etc. However, since the original *Sfirah* was linked to the *Karban Haomer*, the question arises whether there is a "*Chiyuv Midoraysah*" to count the *Sfirah* today. The *Rambam* (*Hilchos T'midin Unusafin*, Perak 7) feels that it is a *Mitzvah Midoraysah*, while most *Rishonim* view it as a *Mitzvah Midrabanan*. The dispute revolves around the question of counting days and weeks or just days. *A Machlokes* can be found in the *Gemarah Menachos* (66:1), where *Above* says there is a *Mitzvah* to count days and weeks, and *Amemar* says that only days are counted because *Sfirah* today is only "*Zecher L'mikdash*." The *Rambam* agrees with *Above* that all of *Sfirah* is *Midoraysah*, since every *mitzvah* written in the *Torah* always remains a *d'oraysah*. Most *Rishonim* feel that it is only *Zecher L'Mikdash*, and a *Dirabanan*, but that we also must count the weeks. (See the *Beur Halachah* in the *Mishna Brura*, *Orech Chayim* 189)

During the period of the *Sfirah* we are *Noheg "Miktzas Aveilus"* because the students of Rabbi Akiva died during this period. The *Maharil* (Chapter on "*Days between Pesach and Shavuot*") says that the *Talmidim* of Rabbi Akiva died on only 32 days between *Pesach* and *Shavuot*. He arrives at this based on a *Mahari Segel* that says that the *Talmidim* of Rabbi Akiva did not die on days that *Tachanun* is not said, which amounts to 32 days subtracted from the total. This accounts for the *Chilutei Minhagim* as to when the *Aveilus* begins and ends. The *Bais Yosef* (*Orech Chayim* 493) says that it starts from the second day of *Pesach* and concludes on *Lag Baomer*, and thereafter everything is allowed. The *Ramah* feels that it starts from *Rosh Chodesh Iyyar* and extends to *Shavuot*, except for *Lag Baomer*. One should

be careful, however, not to adopt the *Kulahs* of both *Minhagim*, because it falls under the category of "*Shtal Kulos Sogros Zu Es Zu*," two conflicting *Kulos*. (*Chasam Sofer*, on *Orech Chayim*, 142)

To fully understand the *Sfirah* we must probe deeper than the *Halachos* in an effort to find the

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# Jewish Community Center and Question of Orthodox Approach

by Bruce Cohen

There has been growing concern in the last several years, much of it warranted, unfortunately, concerning the all-too-rapid conversion of American Jewry into totally indifferent American Jews. In the latest edition of *Tradition* (Winter, 1966), Charles Liebman has used a recent compilation of speeches made by Graemur Berger, consultant on community centers to the Jewish Philanthropies of New York, as a springboard for discussing a most controversial solution to the dilemma regarding the future of the American Jewish community — the non-sectarian Jewish Community Center — and its relation to the Orthodox community.

The Community Center movement is not affiliated with any of the major synagogue movements, nor does it seek to identify itself with any particular religious philosophy. It has attempted to seek its only sanction from the community itself, from the lay leadership, rather than from any rabbinical authority. However, this institution, which Mr. Berger feels can be the synagogue of the twenty-first century, has been timid thus far in the two vital areas of religious and educational programming. Existing on a foundation that is essentially foundationless, the Community Center has thus far failed in its objective of promoting Jewish Survival.

But the dialogue between Dr. Liebman and Mr. Berger in *Tradition* is not concerned with the inadequacies in the present state of affairs. Both would agree that reforms are urgently needed. It is rather upon the assumption that the framework for a dynamic Jewish Community Center can and will be built that Dr. Liebman poses his central question: Must Orthodoxy cooperate with what might soon be a powerful force in the American Jewish Community, or, for its own preservation, must Orthodoxy oppose the new movement? Although personally convinced that active association with the Community Center is the course we must pursue, Dr. Liebman has raised the grave questions involved with the acceptance of either of the two choices.

As Dr. Liebman clearly sets forth, there is a

# German Soviets' Increased Liberty Contrasted With Jewish Plight

(Continued from page four) accelerating pace, new cultural, communal and educational institutions arose.

The German cultural and educational life in Soviet Russia today can certainly be characterized as widely diffused. Radio and television broadcasting in the German language has been rapidly expanding. Books are another

strong efficacious bond. All over the country bookstores sell the popular East German editions. Libraries in areas of German concentration stock both the German classics and new volumes from East Germany. Most important of all, Soviet publishing houses publish many German volumes by writers in East and West Germany. Certainly this

bears the clearest indication of official Soviet approval. In 1964, two hundred and thirty-three books were published in German for a total publication of 13,015,000. This testifies further that German is sanctioned and impelled to be a living language of greater intrinsic worth to Soviet Germans. Among the volumes listed for publication in 1966 are translations into German of well known Soviet novels, children's books, art books and photo albums.

A national Soviet German press has also emerged. The most important newspaper published weekly by *Pravda* in Moscow is *Neues Leben*. It is the official organ of the Soviet German population. *Neues Leben* has become the supporter and defender of Soviet German life and culture. By doing so it has been the most conclusive inspiration in building the reverence, respect and sympathy of the Soviet Germans. The newspaper has also aspired to rebuild the image of the German to that of a "good" German. The extreme importance of a national press cannot be overemphasized. The purposes it serves are significant and vital. It is the cultural, educational and communal bond but most important it serves as a booster of national morale.

Undoubtedly the school is the most necessary and essential institution for the preservation of a group's language and culture. German education in the Soviet Union has been expanding on every level. As an example in Kazakhstan during the 1964-65 school year, 33,000 pupils studied German as contrasted with 16,000 in the period from 1957-58. The Soviet Germans can look ahead to the future, to the many thousands of young Germans who will know their language, literature and culture.

The penetrating and ostensible contrast with the Jews emerges most tragically. Soviet Jews enjoy none of the prerogatives and advantages which the Soviet Germans have increasingly secured, with the support and approval from the Soviet authorities to perpetrate their identity.

While we recognize that most of the American (Continued on page eight)

# After Examination of Cox's Book Kraut Finds Work To Be Incisive

(Continued from page nine) If so, how does man encounter God? Beside the I-Thou relationship, man today may relate functionally to God as in an I-You formula, for man has been bequeathed the reins of God's world and rides it to its ultimate destiny. Man is God's partner, and consequently God moves *alongside* man; "God and man find joy together in doing a common task."

Man is responsible for the movement of history and progress; he matures and is free. This is Harvey Cox's response to his personal dilemma.

It should be noted that Cox was aware that this vision of God is almost tantamount to a nontheist's

view of the world. His world is man-centered to such a degree that God may emerge extraneous to secular man's *weltanschauung*. Why must we posit God? Cox retorts that man can only be free and responsible, i.e., fulfill himself, by answering to that which is not man; he must respond to someone else. Cox's reply is rather weak and unsatisfactory. His God makes no demand on men other than the wish that man develop his world and act justly towards his cohabitants. However, no actual relationship between the individual and God appears to exist. A personal God in Cox's system really can not relate to each man as a unique person, but can only treat

him as a functioning body within the world. If that is so, we don't require a God, to order, acts of justice—we have our conscience.

As a book of sociology and history, *The Secular City* is both incisive and insightful in description. Yet, though we may sympathize with Cox in his religious dilemma, his attempt to bridge secularization with a reinterpreted theology seems to lack substance.

1. The Secular City, Harvey Cox, Macmillan Co., New York (1964 edition), p. 217. All subsequent references will be to this edition.
2. *Ibid.*, p. 22.
3. *Ibid.*, p. 21.
4. *Ibid.*, p. 20.
5. *Ibid.*, p. 69.
6. *Ibid.*, p. 17.
7. *Ibid.*, p. 219.
8. *Ibid.*, p. 253.
9. *Ibid.*, p. 252.

# Yeshiva Student's Dilemma: Is Hashkafa The Answer?

(Continued from page nine)

even been troubled by the theories of Biblical criticism which contradict the very foundations upon which the sanctity and integrity of the Scriptures rest. However, while theoretical oppositions and dichotomies have never tormented my thoughts, I could not shake off the disquieting feeling that the practical role of the man of faith within modern society is a very difficult, indeed, a paradoxical one.

The dilemma of a religious Jew in a secular society is serious enough to merit thought and consideration. YU has the resources and man-

power to bridge the gap. Many faculty members (from all the divisions) are capable of making worthy contributions towards this end. Administrative initiative and encouragement are all that are needed.

### Footnotes

- 1) Tactius, *Historiae*, IV, 6.
- 2) It should be understood that we are referring to acts performed within the framework of the Torah.
- 3) Hallelv Aharon Liechtenstein, "A Consideration of Synthesis from a Torah Point of View," *Commentator*, April 27, 1963, and Geshler, June, 1963.
- 4) "The pathologist's knife—honors first and foremost to external beauty and physical strength; the Judeans to inner beauty and spiritual heroism." H. H. Lubnow, *Jewish History*, 1963, p. 77.
- 5) Mordecai Hallelv Joseph R. Schouffert, ed., *The Lamek Man of Faith, TRADITION*, Vol. 7, #2, Summer 1965, pp. 8-9.