

The Chaplaincy -- Response

The recent decision of the Yeshiva University administration to place the responsibility of supplying military chaplains in the hands of the *Semicha* III class on a purely voluntary basis represents a welcome step forward.

That Yeshiva University has and is fulfilling a responsibility to *klal yisroel* in this area is undeniable. Yet responsibility to *klal yisroel* extends even further. The fact that in the past few years the percentage of *Semicha* graduates entering either the rabbinate or Jewish education has been steadily declining indicates that the fulfillment of this further responsibility is steadily becoming more

difficult. We submit that reluctance to be coerced into entering the chaplaincy through the old lottery system has sent *Semicha* boys looking for other post-graduate pursuits which have afforded them temporary or even permanent deferments.

Thus, we welcome the new system; its temporary nature, however, portends another problem. While it is true that this year's class has been assured that they will be allowed to proceed even if they fail to produce even one chaplain, the administration is prepared to return to the lottery next year.

As a result, we would make a twofold recommendation. We would first recommend that the

Semicha III boys recognize their obligation to next year's class and do their utmost to provide chaplains. We would secondly and more importantly recommend that Yeshiva require all its *musmachim* to spend two years in service to *klal yisroel*, be it in the chaplaincy, in the rabbinate, in Jewish education, or even in advanced learning. The choice of area of service would be left to the individual student.

In this way, the needs of *klal yisroel* would be serviced by the University more effectively, and quite possibly more *Semicha* boys would choose to render their service via the chaplaincy.

kol
ham'chabed
es haTorah

HAMEVASER

gufu m'chubad
al habrios

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Effect of American Values on Orthodoxy Probed in Grunblatt's "Clash of the Life Style" *Two New RIETS Rebbeim Introduced at Melave Malka*

by DAVID SHATZ

Concern over the increasingly ominous pronouncements heralding "the decline of the Jewish people" has elicited constant admonitions by Orthodox leaders that we safeguard our "uniqueness" against the onslaught of a degenerate alien culture. Rabbi Joseph Grunblatt's "Clash of Life Style," appearing in the July-August issue of *Jewish Life*, is a particularly valuable contribution in this regard, for it offers a penetrating psychological study of the factors that have rendered traditional Judaism an unpopular way of life among "good Americans."

Those who deny the tensions and dangers inherent in a behavioral "synthesis" of the American and Jewish cultures are, in Rabbi Grunblatt's opinion, merely excusing their own sacrifice of *Yiddishkeit* for the dubious benefits of the American lifestyle.

A substantial portion of the article, in fact, is devoted to a scathing exposé of American Jewish society, founded upon several startling examples. The specific wrongs he deals with are not of prime concern here; suffice it to say that Rabbi Grunblatt leaves no stone unturned in indicting Jews who have allowed what he considers to be the indigenous hedonism of American life to debilitate their commitment to uniquely Jewish values. For when the ends are re-structured, the old means become useless; if the World to Come is displaced as the ultimate desideratum by "an end-in-itself happiness which is nothing more than the sum total of pleas-

urable moments," then the *Mitzvos*—which lead one to *Olam Haba*—are obviously stripped of all purpose and relevance.

For what other reasons is the rejection of *Ol Mitzvos* so widespread in modern America? The author discovers, as a necessary component of democracy, the insistence upon free, unhampered, independent thinking. Now, certainly, it is a free country, but from the principle that divergent ideas are to be tolerated, there has gradually been "manufactured"—well, a *mitzvah*—to constantly process new ideas, new notions, until all philosophies are rejected save that which the citizen has formulated entirely and exclusively on his own. Is it any wonder that the "good American," who has "simply refused to be told what to do all the time," deems repugnant the teaching that precepts are to be performed primarily because "this is the way we were commanded"?

If *mitzvos* are to be accepted and obeyed, therefore, a more subtle didacticism must be employed. "That is the reason," writes Rabbi Grunblatt, "why we have so many books and booklets and sermons" endeavoring to re-do the monolithic image of Judaism by preaching "the reasonableness, the beauty, the beneficial effects, etc. of this or that *mitzvah*." Not that these rewards of observance are the discoveries of contemporary educators, or that there is anything presumptuous about delving into the spirit of the law; but it is most disturbing that such rationalizations now must constitute the sole justification of and incentive for adherence to *Halacha*. It may be added that

the entire current emphasis on "relevance," on translating Jewish law in terms of the modern experience, is crucial to upholding the *Halacha* as a viable philosophy for American Jewry. Aside from the cogent assertion that Torah was given precisely to instruct each generation in coping with its peculiar problems, the brutal fact is that perhaps no other technique will win over the semi-committed Jew, especially among the younger generation.

"The greatness of the Torah *Im Derech Eretz* movement of Samson Raphael Hirsch was not only that it taught . . . how to reconcile western knowledge with knowledge of Torah. It also taught the members of the community . . . how to live as citizens of their society without sacrificing the essentials of the Jewish life-style." The author perhaps believes that, considering the wealth of material already produced on "*Torah Umada*," it is wise to momentarily hold the question of intellectual synthesis in cautious abeyance, and to explore instead the more concrete and immediate dimension of actual "life-styles" and religious behavioral patterns.

While Rabbi Grunblatt constructs no startling new programs to effect the renaissance of genuine Orthodoxy in America—his closing words call only for a general return to Torah, pioneered by our educational institutions—his criticisms are pointed enough to instill a degree of sheepishness and shame in a significant segment of his audience. Our age, he seems to be

(Continued on page five)

The *bnei hayeshiva* were privileged to hear two of YU's new *roshei yeshiva* at a *melave malka* held *motsei shabbos Ki Setze* in the Rubin Hall Cafeteria.

The first speaker, Rav Aberman, dwelt on the conceptions concern-

Rav Kanatopsky spoke on a fascinating aspect of *parshas Ki Setze*. There are many, many *mitzvos* in this *parsha*. They require many different types of reactions from those that fulfill them. These range all the way from *chesed* to



BPPS

Yeshiva boys enjoy the year's first *Melave Malka*

ing *Eretz Yisroel* that the Torah Jew should have been developing over the last twenty years. Quoting a *Yerushalmi* stating that the *geula* will come little by little, he indicated that the history of *Eretz Yisroel* of the last twenty years was a fulfillment of this statement. Rav Aberman pointed out that the leaders of *Eretz Yisroel* are nothing less than tools in the hand of the Almighty. In addition, since we seem to be closer to the final redemption than ever before, Rav Aberman urged the *bnei ha-yeshiva* to do their share in helping other Jews who have strayed from Torah to return.

achzarius. Rav Kanatopsky explained the connection between all these *mitzvos* by stating that they represent the total human being. There are times in everyone's life when *chesed* is called for just as there are times for *achzarius*. The Torah personality is able to choose the proper reaction to any situation. In addition, basing himself on a *midrash*, Rav Kanatopsky indicated that the Torah-true Jew must try to carry all these *midos* with himself at all times, in order to show that his reactions to every situation are as much a part of him as life itself.

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Interchange of Ideas

Attending a large *yeshiva* for the study of Torah has one potential advantage: the student is not limited to learning from a single individual. Ideally, the influence of the various *rebbeim* should be extended beyond their individual classrooms to the entire student body.

It is encouraging to note that this year such an interchange of ideas is taking place. Many *rebbeim* are selflessly giving of their time to share their knowledge with students outside the context of scheduled *shiurim*. Among the continuing efforts being made are those of Rabbi Hershel Schachter giving weekly classes in *halacha*, and Rabbi Meir Feldblum and subsequent lecturers in giving a series of lectures on *hashkafa*. Also deserving commendation are those *rebbeim* who attend and speak at *shalosh seudos* and *meleva matkas*.

We hope that these efforts are only a beginning and will be pursued even more vigorously in the future.

Morasha Learning Program

Once more this past summer, the James Striar School sponsored a learning program for a group of its boys at Camp Morasha. The effectiveness of the program is readily attested to by the entrance of most of these boys into freshman college *shiurim* after only three years in JSS. Such success is in no small measure due to Rabbi Sherman Siff, the *rebbe*, whose love of learning and devotion to his students give them much of Torah beyond mere text. We salute Rabbi Siff and JSS for this outstanding program.

How Will Yeshiva Produce Great Jewish Thinkers?

It is with much pleasure that we note the development and expansion of the Department of Philosophy at Yeshiva College. First, from an academic point of view, the improvement and maturation of any department is always gratifying. Credit should be given to the recently appointed chairman of the department, Dr. Arthur Hyman, for restructuring the program, placing more emphasis on specific philosophical categories such as epistemology and ethics, rather than concentrating heavily on the historical development of philosophy.

Second, from the point of view of Yeshiva University, we feel this is an important stride forward. Especially gratifying is the addition to the faculty of men well versed in

both secular and Jewish philosophy. Yeshiva fancies itself as the bastion of synthesis of Torah and *Mada*. It can well be proud of its achievements in the scientific realm of *Mada*, yet it has grievously neglected the humanistic realm, especially philosophy. Thoughts of mankind, past and present, such as are found in philosophical writings are as important and relevant in one's encounter with reality as any work of science. The rapid increase in registration, forcing more introductory philosophy sections to be opened, indicates a growing awareness of this fact.

There remains, however, one vital observation to be made. It is quite odd and very disturbing that Yeshiva College should be so desperately lacking in Jewish philosophy courses. This is more than just an unfortunate situation: Jewish philosophy is at least as relevant to our reality situation as secular philosophy, especially at Yeshiva, Jewish philosophy surely is of primary importance and should be granted a status equivalent to its value. This has not been the case. We hope that in the very near future a greater number of high-quality Jewish philosophy courses will be offered so that Yeshiva will produce not only great minds, but great thinkers as well.

Extra-Curricular Activities: A Question of Emphasis

Last year we welcomed the propounding of guidelines for extra-curricular events at Yeshiva. These guidelines, prepared by the guidance counselors of the religious divisions and accepted by the Yeshiva College Student Council, were admittedly vague in certain vital areas, and yet the very appearance of any form of directions was a change from the situation in previous years. Unfortunately the showing of a movie (in the Rubin Hall *shul*) and a co-ed *kumsitz* on Saturday night during orientation week leads us to wonder whether avowed guidelines will be honored.

It is hoped that the emphasis placed by these guidelines on events of an educational nature will be recognized in the future programs and activities offered to the student body.

Sense of Unity of Purpose? Perhaps Through Hashkafa

One of the primary casualties of a Jewish studies program like ours in which there are three separate and distinct religious divisions is a sense of unity of purpose. Too often a student here is labelled a "RIETS boy" or a "TI boy" or a "JSS boy"; ideally he should rather be labelled a *ben ha-Yeshiva*.

Attempts have been made in the past and attempts are being made to establish regular lecture series on Jewish topics to which all are invited with a view toward achieving some semblance of a sense of unity. Notwithstanding such efforts, what is further needed here is a series of *hashkafa shiurim*; beyond this, though, an attempt should be made to deal not only with pure *hashkafa*, but also with the *hashkafa* behind Yeshiva University. Perhaps in the way many who are convinced that there is no *hashkafa* behind Yeshiva University will happily learn differently.

Only when each student realizes the goals toward which Yeshiva is striving and toward which it will continue to strive will there be a chance to achieve a real sense of unity of purpose here.

From The Editor's Desk

On Suburbia

by Jon Bloomberg

Last spring, *Look* magazine published a special issue devoted to life in suburbia. One of the problems dealt with was that of religion in suburbia, i.e. the problems that clergymen face in bringing religion to the suburban populace. Understandably, many of those of us who come from big cities which have large numbers of Orthodox Jews and which have *yeshivos* have little or no conception of what it means to have no *yeshiva* in town, no daily *minyan*, and perhaps even no *mechitza* in the only *shul* within walking distance.

As a result, *HAMEVASER* has decided to institute a series devoted to individual examinations of selected suburban Jewish communities with a view toward enlightening the as yet unenlightened and stimulating meaningful discussion of possible suggestions and solutions (The first in the series appears in this month's issue.)

As it is often advisable to examine things on a theoretical level before plunging into the practical, let us proceed to examine some of the universal problems of religion, specifically Judaism, in suburbia.

Our first observation is based on an apparently facetious but truly profound statement made by the author of the *Look* article to the effect that since G-d is not a conservative-minded Republican businessman, the suburbanite is not interested in religion. The foundation of such an attitude in the suburbanite is the crucial thing. Since he is a prosperous and "happy" businessman, all he wants is insurance that he will be able to maintain his present status or even make a little progress financially; therefore he looks to the conservative and traditionally business-oriented Republican party for his needs. If and when he does step into *shul*, his implied demand is—"Move me!" In other words, "What can you offer me that I really need?"

Our second observation is to a very great extent implicit in the first. The suburbanite is more often than not inculcated with a very significant distortion of values. This is evident more in the teen-age suburbanite than in the adult suburbanite. Just as the adult feels he needs the Republican party more than he needs G-d, the teen-ager feels he needs acceptance among his non-Jewish peers more than he needs G-d. As a result, he feels he must go to high school football games played on *Shabbos* afternoon and take College Board examinations on *Shabbos* rather than exert himself to find a place where they are given on Sunday. He feels compelled to go to school on *yom tov* rather than to *shul*.

Another great problem which can be traced to the very nature of suburbia itself is the carry-over of the average Christian's values into the average suburban Jew. To the average non-Jewish suburbanite, the church is merely one part of his weekly life which also includes a round of golf, a Rotary Club meeting, a night out with the boys, etc. In the Christian church this is certainly not optimal, but it is at the same time certainly acceptable. In true Jewish life, however, such a situation is not even acceptable — the worship of G-d can never be relegated to the status of a weekly activity. The suburbanite fails to realize this, or perhaps he just doesn't want to realize this.

The man on whose shoulders the solution of these problems rests for the most part is the rabbi. But as if he doesn't have enough problems, he is himself thrown to the wolves—a congregation that sees him as just another employee to be hired and fired at will. Some may argue that he knows what he is getting himself into, yet how many Jews, let alone Christians, could conceive of treating a non-Jewish clergyman in like manner? Only those of us who know what *Smicha* means can appreciate the incongruity of a rabbi's being virtually judged by a congregation the vast majority of which don't know what a *gemora* is!

This last leads us into the final problem which we shall consider here. That is, very simply, ignorance. It is fantastically hard to present Judaism on an adult intellectual level to a group of 40-year olds with 13-year old Jewish mentalities. It's like teaching Shakespeare to a first-grader who's just beginning to learn to read.

In this last simple yet overriding problem lies, to our mind, the solution to all the above-mentioned problems. It is, of course, education. The young generation in suburbia (and the vast majority of Jewish America today is in suburbia) must be reached before it is too late. The Jewish suburban youngster must be inculcated with true Jewish values, and he must be made to appreciate what it means to be a Jew—only then will he realize his need for G-d and Torah and those who teach him Torah, only then will he learn to cherish his uniqueness as a Jew, only then will he become a Jew living in suburbia rather than a suburban Jew.

Letters To The Editor

To the Editor:

In past years, fall registration was nothing short of a nightmare. This year, however, the College instituted a new system of registering in June which greatly reduced, at least for most students, the lines, the waiting, and the headaches. Unfortunately this was not true for religious registration. Students in RIETS, for example, had to wait as long as a half hour in one line just to pick up two

cards, and then a half hour in a second line to hand them in. Needless frustration could have been easily avoided by having the two cards handed out to each student as he entered room 501 and returned with the student's college registration cards. Hopefully this situation will be corrected so that in the future the ease of religious registration will match the ease of college registration.

Name Withheld

Authentic Talmudic Scholarship An Asset to Learning: Rav Feldblum

by Larry Cohen

The printed text of the *Gemara* we use today is basically the same as that of the edition which was first published 1500 C.E. Before this time, the *Gemara* was learned from numerous diverse texts in manuscript form. Recently, one of our *roshei yeshiva*, Rabbi Dr. Meyer S. Feldblum, published a *Dikduke Sopherim*, composed of annotated variant textual readings on the *Masechta Gittin*. The publication of such a *sefer* certainly creates an interest in Talmudic scholarship and raises some questions about the relationship between Talmudic scholarship and "learning." Therefore Rabbi Feldblum, an Assistant Pro-

fessor of Talmudic History at Y.C. and Bernard Revel Graduate School, as well as a *rosh yeshiva* in R.I.E.T.S., has kindly agreed to briefly discuss and clarify this subject.

Rabbi Feldblum quickly pointed out that, in reality, there is no distinction between Talmudic scholarship and "learning," for they complement each other, and are both indispensable for every valid *Derech ha-Limud*. Torah and historical truth are inseparable, and therefore the approach of Talmudic scholarship is invaluable in learning any *Sugya LaAmi'ot shel Torah*. The mistaken notion, sometimes encountered, that scholarship and

"learning" are two different realities is usually the result of a superficial familiarity with the true nature and function of authentic Talmudic scholarship, which actually facilitates the most advanced form of "learning" *Torah sheb'al Peh*.

In discussing the nature and scope of Talmudic scholarship, Rabbi Feldblum stated that authentic Talmudic scholarship is rooted in a profound reverence for our *Chachamey HaMasorah*, which regards their views to have been formulated with logical consistency and linguistic clarity. Whenever confronted with deviations from these norms, one must search for the solution within the *Gemara's* own textual history and composition. Thus, Talmudic scholarship serves to clarify the emergence and composition of the *Mishnah*, *Tosפות*, *Midrashay ha-Halachah*, *Talmud Bavli*, *V'Yrushalmi*. Then in each *Inyan*, the *Derech ha-Limud* requires the following: a thorough-going penetration into the core of each *Sugya*; a careful analysis of the statements of each *Tanna* and *Amora*; a comparative evaluation of all parallel *M'koros* and available textual variants; and a discriminating recognition of the *Sugya's* *Amoritic Hurovot* parts and *Peyrush* parts. Likewise, the writings of the *G'onim* and *Rishonim* must be closely scrutinized, not only for their contextual comments, but also for the precise Talmudic texts upon which they commented. Thus, truly we can see that the field of Talmudic scholarship viewed in its true place is actually a necessary complement to "learning" in the true *Derech ha-Limud*.

Naturally, one cannot do justice to the full range of Talmudic scholarship in a few sentences. For those interested further on this subject, Rabbi Feldblum pointed out that a partial description and bibliography of the topics involved can be found in the syllabus to course RT 131-132, which is available at the office of the Bernard Revel Graduate School. The classical treatment of Talmudic literature with this approach in depth is readily accessible through the many *S'forim* of Rabbi Feldblum's esteemed *Rebbe, HaGaon Rav Avrohom Weiss Sh"lita*, Professor of Rabbinics at Yeshiva.

This year Rabbi Feldblum will begin a leave of absence from R.I.E.T.S., but in addition to his lecture-courses at the college and graduate school, he will give regular *Shiurim* in two different *Masechtos* each year at Bernard Revel Graduate School. These *Shiurim*, which will be open to all *Semicha* students as well as to qualified fourth-year R.I.E.T.S. students, will focus upon the contributions of the *G'onim*, *Rishonim* *V'Acharonim*, along with the complementary insights afforded by the scholarly approach. It is Rabbi Feldblum's hope that both his introductory courses as well as the advanced *Shiurim* will serve to enhance the level and scope of "learning" *LaAmi'ot shel Torah*.

Editor Emeritus

First Impressions

by David Luchins

"And the king took the signet ring from his finger and gave it to Haman." Rav Aba bar Kahana said, "The transfer of the ring had a greater effect than the forty-eight prophets and seven prophetesses who preached to Israel. For the prophecies of the above did not cause Israel to repent, while the handing over of the ring caused them to."

Megilah 13a

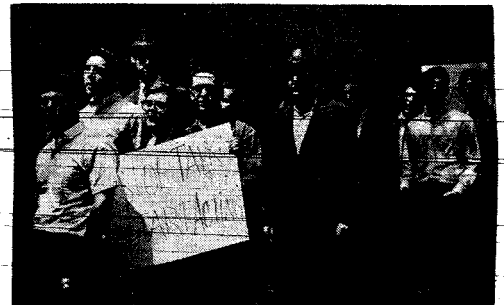
We are still standing far too close to the events of June to draw any sort of lasting conclusions. The effect of *mi'yagon l'simcha ni'ajelah* *U'or gadol*, of joy from mourning and brilliant light from darkness, are still too overwhelming to be appreciated. The dangers still surrounding the Holy Land are too severe for us to break into the sheer exhilaration of a *Shivah Chadoshah*, an unmitigated proclamation of total redemption.

Despite the dangers of proximity certain observations can be drawn. They are drawn, furthermore, with the conviction that, while we may never understand the *z'chus*, by which our generation merited the events of the past few months, we owe it to ourselves to delve into the emotions and actions that enveloped us as the drama of Israel beleaguered unfolded.

The weeks of mounting crisis seem to haunt the memory: the plaintive chant of *T'hilim*, the muted eloquence of Esther Spenciner's column in that *Observer* that appeared the day after we marched about a gulf called Aquaba that none of us had really cared about a week earlier, and, above all, the heroic figure of Rav Lichtenstein, who somehow put the emotions that gripped all of us into words that cut through the confusion and chaos.

Who can forget that morning? The first radio reports that sent us to the front lines with *T'hilim* and *T'fillah*. The tears of hope and fear that pervaded that *K'venkin Shachris*. The chills that swept through all of us as we said, as we had every day, "*V'leyerushalym l'echa*," little realizing just how close we were to the threshold of re-entering its winding sacred streets.

It was 6:00 A.M. It seems like yesterday, so deeply are the thoughts



One first impression of the Israeli War

etched into the memory. We were crowded into a dorn room, radio blaring, conflicting reports pouring over the air waves to add to the anguish.

Ronnie Gross and Yitz Tuchman had come in to join me in calling Dean Bacon to ask him to cancel finals. I had dialed the area code when the bulletin broke in: "Jerusalem is being shelled by the Jordanians."

The phone dropped and hung helplessly between desk and floor. Someone banged his fists against the wall and wept unashamedly.

The rest is history. How Yeshiva and Stern students did so much to rally their communities. How all *Klal Yisroel* stood together *B'agudos Ahad*, how the heroic defenders of the Holy Land wrought a classic victory and add a new chapter to military history.

That morning, however, remains at once the nadir of despair and the highpoint of emotional triumph. War is an ugly way to settle issues, the death of human beings a terrible price to pay for a madman's diplomatic adventures—and yet, as we look with pride upon the ceaseless defense of *Eretz Yisroel*, the sense of *Achdus* and oneness which we felt here in America, and especially at Yeshiva, is worthy of mention. If some men must be so depraved as to wage wars of destruction, then let us at least take solace in the noble emotions they evoke in those they would destroy.

FREEDOM OF CHOICE

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

It should be understood, however, that the member-family is NOT obliged to use this "official" director in order to receive the organization's death benefits.

Under New York State law, the family may make arrangements with any funeral director of its choice. The law is quite specific: freedom of choice is always the family's prerogative.

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Magazine For Jewish Youth Published by Orthodox Group

A new magazine for Jewish Teenagers and college students, *Jewish Youth Monthly*, appeared this month. Published by the National Conference of Synagogue Youth, youth affiliate of the Union of Orthodox Jewish Congregations of America, the JYM September issue was mailed to some 13,000 readers throughout the United States and Canada.

Rabbi Pinchas Stolper serves as editor of JYM, but the balance of editorial positions are filled by young men and women who have come up from the ranks of NCSY, including Yeshiva College Students Nate Beriman JSS '68 and Jerry Cheplowitz JSS '70.

In his introduction to the first issue, managing editor Yaakov Korreich of Miami Beach, a Senior in the Scholar's Program at New York University and a student in R.I.E.T.S., wrote that "with all the myriad of bulletins and magazines current, there is not one which speaks directly to you, the Jewish teenager who is knee deep in the American environment. There are no forums where you can ask your questions about Judaism, and no place to get straight answers to honest questions. Until now there has been very little written specifically for you, in your language, with which you can identify. This is our goal. In this magazine we hope to give you a wide and relevant sampling of the important trends in traditional Jewish life (which we are convinced is the only truly meaningful Jew-

ish life) along with material designed to give you an in-depth understanding of our Torah and Jewish heritage."

In keeping with its goal to serve as a forum for teenagers, the magazine relies largely on teen age and collegiate writers for its material. Even the educational features will be prepared and edited, under Rabbi Stolper's supervision, by youth staff members.

The first issue, which features an exclusive interview with the writer Elie Wiesel on the Arab-Israel War, has been mailed to all synagogue youth members and leaders in the 3100 Orthodox synagogues serviced by the UOJCA. Subscriptions at \$3.65 per annum are available from JYM, National Conference of Synagogue Youth, 84 Fifth Avenue, New York, N.Y. 10011.

The National Conference of Synagogue Youth (NCSY), which publishes JYM, is the youth movement of the Union of Orthodox Jewish Congregations of America. It is educationally serviced by Yeshiva University Youth Bureau and is supervised by the UOJCA Joint Youth Commission, which includes representatives of Rabbinical Council of America, Women's Branch UOJCA and Yeshiva University. Mr. Harold H. Boxer serves as the Chairman of the UOJCA Joint Youth Commission, and Rabbi Pinchas Stolper is the National Director of NCSY.

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Notable Success In Suburbia Achieved By St. Louis Jews

by Bruce Horwitz

Editor's Note: By some quirk of journalistic fate, this first article on religion in suburbia turns out to be quite optimistic. In all probability, its successors will not all paint such a rosy picture.

Living in the cloistered community of Yeshiva College, one often has the tendency to be shielded from prevalent conditions in the external Jewish community. For us, an orthodox life is simplified in the sense that the surroundings support and give impetus to our religious practices.

The life of the suburban Jew stands as the virtual contradiction to the Judaism with which we are familiar. In such communities, the inherent problems of orthodox Judaism are multiplied and new complexities are born out of a situation without precedent in Jewish history.

Need for self-sufficiency
Orthodoxy as we have seen in all stages of history has attempted, through regulation, law and custom, to create a total environment, an idealized microcosm of society. The Jewish community *qua* community therefore involves a double nature as a manifestation of this end. Prerequisite to the end, with all of its implications, are the accoutrements necessary to any self-contained sufficient social organization. This self-sufficiency entails such practical applications as synagogues, stores, schools and the like. Without the immediate availability of these necessities, Orthodoxy cannot achieve the means of a relatively closed social structure.

The second nature integral to the community is theological and thus more abstract in its character. But here too the strictly legal sense as well as the indications of precedent point out the need of a centralized authority. The centralization need only operate in an internal manner, but preferably in a superficial form as well. This superficial form can only manifest itself in the body of a geographically centralized community.

Heterogeneous community
The Jewish population movement in St. Louis is indicative of the current trend to migrate from the city, leaving it to industry and slums, into the sprawling suburban areas. Currently the entire Jewish population (approx. 60,000) resides in an area covering five counties surrounding the city. By no means can these areas be considered in the sociological sense as even predominantly Jewish. In only one county of the five is the Jewish population the majority. In all areas there is a heterogeneous mixture of all faiths and races.

In the attempt to create within a dispersed Jewish community the double nature necessary to its proper functions, orthodoxy has acquired a new range and mobility. Twentieth century trends have ushered in the era of the flexible, pragmatic Jewish organization, agile enough to adapt to needs wherever they arise. The rabbi has diversified and now spends as much time travelling around the suburbs as in the synagogue.

The diversification of the modern orthodox rabbi embraces such

duties as study group leadership, Hebrew school organization, adult education institutes, lecture series and general service to the needs of all Jews in the area. Often he will leave his own pulpit to an assistant rabbi and help to organize a synagogue more conveniently located for Jews living too far from established organizations. In its broader meaning, the rabbi must now actively participate in the affairs of the community as well as of his own synagogue.

Rabbi of all Jews

In a sense, the orthodox rabbi has found it necessary to project himself into a position where he can be seen by all. He has been forced into an acceptance of the factual condition that a rabbi and his services rightfully and necessarily belong to all Jews and not only the isolated membership that supports him. He has found this attitude to be the only one consistent with Jewish perspective and goals.

The Jewish institutions including synagogues, day schools, and community centers have responded to the new demands of a dispersed community by actually locating themselves in strategic areas. In St. Louis for example, the Jewish community center was recently built in a county far from the city, where substantial Jewish population now resides. Orthodox and conservative synagogues built within the past ten years now service an area much greater than they have in the past. As a result, most

(Continued on page six)

Glazer Announces JSS Year Plans

by Elliot Glazer

The JSS Executive Board has planned a complete schedule of diversified programs for this school year.

One of the most important and expensive is the JSS Bar Mitzvah Yearbook. During this twelfth year of JSS' (JSP), all of the planning and research will be completed, plus a significant part of the writing. According to plan, next year's Council will complete the work and distribute the yearbooks in the spring of the thirtieth year of JSS. In this project the JSS Alumni are working hand in hand with the Student Council. They will be able to enhance our understanding of the origins and history of JSS many fold. Research personnel, writers, and other students interested in working on the financial and business segment of the yearbook project are still being sought. A student need not be a member of JSS in order to work on this worthwhile project. All interested students should sign their names on a paper posted to the door of room 222 of the Morgenstern Dormitory.

In regard to Shabbos activities, JSS Student Council will continue the Shabbos Hospitality Committee which last year arranged for numerous students of all religious divisions to eat at shabbos homes and receive Shabbos hospitality from people who live in the vicinity of Yeshiva. A new group has been established this year called the Shabbaton Committee. It will have week-ends in different communities in

the New York area. These week-ends will differ from the YCSC weekends in two ways: They will be weekends limited to JSS students, and the planned programs will be geared particularly for these students.

Social activities will be a new

that it can be proud of. We plan to paint and refurbish the complete office if necessary. Only then can it be used for meeting of the JSS Student Council and its committees.

Last year under the leadership of Fred Nagler, a new JSS Constitution was written and adopted. This year the Executive Board hopes to add a set of by-laws and an election code which are both sorely needed.

JSS will again support HAMEVASER one hundred percent. It is only through such a religiously oriented newspaper that JSS Student Council can publicly express in writing its ideas, ideals, and religious fervor; it is only through such a newspaper that JSS Student Council can protect and defend itself from anyone or any group that might attempt to seriously damage its work and its image.

"Acharon acharon chaviv" is the relationship between JSS and Camp Morasha. Although JSS Student Council is under a financial strain caused by the added expense of the JSS Bar Mitzvah Yearbook, it will give as much money as it possibly can to JSS students who want to attend Camp Morasha this coming summer, but financially can't afford to go.

Camp Morasha is at the heart and soul of JSS philosophy: The steady advancement of students with a limited background in Judaism through JSS classes during the school year and Camp Morasha during the summer, until they have learned enough to enter RIETS.



Elliot Glazer

segment of the JSS Student Council schedule. A senior dinner and theater party will be held. The latter is an attempt on the part of Council to unify the students of JSS socially. I am of the conviction that certain social functions at Yeshiva can be much more successful and enjoyable if handled by the individual religious divisions. Dividing such activities by classes (freshman, sophomore etc.) is not as an effective way to handle social events.

This year's Executive Board believes it is time for JSS to make its office in the Main Building one

Reflections: Israel

by Benny Kraut

As early as last May, this writer engaged in sporadic, meditative "fits," thinking about topics for this year's column. A number of possibilities came to mind; in fact, the draft of the first article had already been organized. As a result of the Arab-Israeli War, however, most topical ideas faded into irrelevancy. In their place, a feeling of personal exigency demanded a re-evaluation of our relationship to the State of Israel. Before the war, we harbored certain sentiments and attitudes concerning the Jewish State; following the war, these attitudes were opened to serious questioning. It is our relationship to Israel, then, and its subsequent reevaluation in the light of recent events which we wish to consider.

Our attitude to Israel before the war was, at best, "positively neutral" rather than positive. Our relationship to the state consisted of monetary contributions, a slight awareness of internal politics, an interest in external politics, and a rather nebulous, all-embracing feeling of identification. It is quite apparent that this relationship lacked, among other things, a vital sense of immediacy—the very essence of any state of meaningful involvement. Consequently, we could not respond to demands of any "real" significance, such as *aliyah*. We experienced no burning passion to visit the state, neither for a year nor a summer. Of course, the possibility of emigrating to Israel presented interesting "theoretical" problems dealing with the ultimate issues: what to do in life, where to live, living in Israel as part of a religious obligation, and the like. We grappled with these issues as a form of mental gymnastics but, like many fellow Jews, we did not actively seek to resolve them. In short, the existence of Israel did not alter our life's pattern, save to evoke feelings of guilt when we read certain parts of the *Shmonah Eseret*. We established no meaningful commitment to the state; we remained, for all intents and purposes, emotionally aloof.

Accompanying this tenuous relationship were sentiments of anger and disenchantment arising, paradoxically, from religious conviction. Traditionally, the Return to Zion had been identified with a visionary Messianic Age, an age of peace and of spiritual return. This association had characterized the object of our national wish-fulfillment—a return to the land of Israel—for almost two millennia. To our dismay, the creation of the State of Israel in 1948 fell far short of actualizing our ancestral dream. Israel emerged and developed as

a modern secular state. This implied the existence of human government and its failings; it implied industry, big business and their accompanying ills; and, it also implied city life with "swinging cafes" and street-walkers. This partial realization (for, in fact, a Jewish State had been born) of a vision almost two thousand years old was fundamentally disproportionate with our projected ideal. We felt angry and disenchanted; we had received a bargain, but not the bargain we desired. Since no one could argue that the Messianic Age had come (Jews had prayed two thousand years for this?), the problem arose of relating to the present State, something for which we were neither conditioned nor prepared.

In the past few years, our feelings of disenchantment and anger were nurtured by certain internal affairs of the State. Reports of bitter hatred that prevailed between "religious" and "irreligious" factions repulsed us. Charges and counter charges on both sides, in and out of the Knesset, did little to enhance the State's image in our eyes. Need we remind anyone that, approximately one month before the war, Israel was rocked with internal disension because of the autopsy situation? Again, the country found itself divided, the "religious" and "irreligious" groups trying to cut each other's throats. Besides the main issue, the deeply-rooted enmity of both sides bitterly disturbed us, for it focused sharply on the ongoing schism between the two factions, which were moving farther and farther away from reconciliation. It is readily apparent, therefore, why this state of affairs added to our psychological disillusionment. A country which did not meet predetermined, visionary expectations and which experienced internal strife in such a crucial area (in terms of its own meaningful existence) could not possibly convince us to relate positively to it. This, then, was the essence of our "positively neutral" relationship to Israel before the war. We neither justify nor denigrate it; it is an account of a legitimate response to a part of our experience.

And then came the war!

(The next article will focus on the re-evaluation of our position, stressing decisions and events with which we must contend. To what extent our relationship can and must be changed will also be discussed in that column.)

Futility of the Current Ecumenical Movement Discussed from an Historical Perspective

Editor's Note: The following is a letter sent out last April by Dagobert D. Runes, Director of the Philosophical Library. It is reprinted with his permission, given to Jay Marcus, HAMEVASER managing editor.

We are witnessing today an amazing display of both religious activism and religious equivocation within the gates of the Catholic Church. A movement was initiated by the noble Pope John XXIII to have the Mother Church not only acknowledge its heavy responsibility in the slaughter of almost 10 million Jews in the last 1500 years, but also to make an immediate and resolute end to its theology of The Jew, I repeat, *The Jew*, as a torturer of Jesus, as a traitor, as a deflower of Temple holiness, as a ghoulish breaker of bones of the dying, indeed, as the very son of the devil.

A proper declaration of this ecumenic endeavor was prepared under the direct guidance of this one and only Pope of the five hundred, who saw in the Jew a son of man and not something hell has spewn out. But as history willed it, John

XXIII died before his project even got properly underway.

The pope who followed him, Paul VI—for 12 years the political and administrative right arm of the Germanophile Pius XII—appointed Bishop Luigi Carli, a renowned anti-Semitic essayist, to head the Curia into whose hands the fate of the "Jewish problem" was entrusted. Luigi Carli is the man whose "Carliffatti" in the first year of the Ecumenical Council distributed anti-Semitic literature to the various delegates, before finally stopped by American representatives. Luigi Carli published only last March, in the official clerical quarterly in Rome, a lengthy article "proving" that the Jewish religion is forever accursed by God. This Luigi Carli was not only made head of the Curia, but Paul VI himself personally sponsored the Declaration on the Jews, put together by Carli, which in no way drops the charge of decide, but rather emphasizes it, by declaring "The Jewish leaders (they alone) and those who followed them, pushed for the death of Christ,

although not all of them, then or now, can be held responsible.

This type of equivocation reminds one of the statements made by moderate Nazi leaders in the early 30's that not all Jews were evil, only some.

The moderates

Among the moderates of the Catholic hierarchy we have men like Cardinal Bea who let us believe for a while that they meant to fight this vile clerical anti-Semitism. But by now they all have subscribed to the Carliffatti program. However, the Carliffatti program notwithstanding, the moderate Ecumenists, especially in the United States, where half of the Jewish population of the world is concentrated, engage in Ecumenic parlor and vestry activities. In these dialogues, the Catholic Ecumenists are smilingly, courteously, benignly, willing to listen to some of our rabbis and educators telling the Catholics about the Old Testament, with which they are already quite well acquainted.

On the other end of the rostrum, the Catholic clergy would explain to the Jewish audience the wonders

of Christianity, its nobility of purpose, its miraculous inception and its divine as well as most humane attitude to living man. During their exegesis, of course, no mention may be made (after all, this is all done in the spirit of Ecumenism) that this very Gospel of Christianity not only failed to stop the Christian slaughter of Jews, but, indeed, was the major if not only factor in creating and keeping up most brutal forms of Jew-hatred.

During the many hundreds of years when there was not a single Jew living in either Spain or Portugal, France or England and many sections of Germany, anti-Semitism flourished like a virulent poisonous flower, nurtured by the Church. While the Ecumenists have gitted us with the Trojan Horse of their charitable homilies on Judeo-Christian unity, creating in the uninformed the impression that these Dialogues in schools and community centers would make an end to "misunderstanding" among the two great religions, the Catholic Church refused to make the slightest change in its New Testament, which contains a veritable well of Jew-hate.

It is this New Testament from which every Catholic child suckles his faith, his beliefs, his religion, from the age of six until he is confirmed as a teenager.

This New Testament contains 102 basic references to the Hebrew people, every one of which is viciously anti-Semitic. The epithets against the Jews are headed by the sentence allegedly spoken by Jesus, addressing his own people (and he spoke to no one else ever but the Jews, in their synagogue) telling them: "Y'oh Jews are the sons of the devil and do the devil's work." [John 8:44] Well, how could Jesus, a Jew himself, speak in such manner of his father and mother and all his kinsmen?

Book of love?

But such is the religion every Catholic, and of course Protestant,

boy and girl absorbs while reading the New Testament. And all their catechisms in Sunday schools and parochial schools and church meetings reflect the anti-Semitic tenor of what is their Bible. They may think of their Bible as a book of love; to us Jews it is a book of hate.

Indeed, every measure of Hitlerism against the Jews has been applied previously, at one time or another, by the Catholic Church: the wearing of a badge, the prohibition to adopt Christian names, the prohibition to own land, the prohibition of their children to attend schools or to practice an art, the prohibition to employ Jewish ancestry. As one distinguished "objective" German historian pointed out, "... at least the Nazis gassed the children and women before they burned them; the Catholic church burned them alive."

Anti-semitic interpolations

If the anti-Semitic interpolations in the New Testament have caused these horrible outrages to be perpetrated on the Jews for over 1500 years, of which the holocaust of our time represents only a phase, there is no reason to assume that

(Continued on page six)

The Enigma Called Shmuel Agnon

by Jerry Lowkowitz

Shmuel Yosef Agnon, Nobel Laureate in literature, is undoubtedly Israel's foremost man of letters and one of the profound figures of modern Hebrew literature. This fact has been accepted with

Jewish society; he accepts and considers it to be the paragon. On the other hand, there is a current of anxiety and skepticism prevalent in his works: anxiety as to the future of the Jew in the modern world and scepticism as to

some excerpts from his talk:

On the question of literary influence: "The true writer does not follow in the footsteps of others. If I had to follow in the footsteps of others I would be superfluous. I may be more influenced by the Jew who brings me kerosene for my Shabbos lamp than by all the authors who, they say, have influenced me. I do not feel myself to be the first or the last or the one in the middle. I feel that I am a man of Israel who writes in the Holy Tongue."

On loneliness: "When I sit and write, I feel no loneliness; when I am distracted from my work then I feel lonely. The one who sits within his own four cubits of space—that is the true man."

"Every man lives in his own world, but there are moments when he is also capable of accepting those things that I think I understand now though certainly I do not understand them. True understanding will come one moment before death; then I shall understand everything that has happened from the moment I left my mother's womb until my entry into the world of truth. I believe that a man does not understand anything—he thinks he understands everything, but he does not understand. It may be that the judges in court know everything, perhaps parliament knows everything—but in my opinion they do not know. There are some moments when one grasps something—a small part, a tiny grain of the world."

On his plans for the future:

"I have no plans. What G-d will put in my mouth, that I shall speak." Certainly these statements hint at the complexity and the enigma of the man.



S. Y. Agnon accepting honorary degree from Dr. Belkin

out question by established criticism.

However there is much less unanimity on the interpretation of his works. At every point we are met with contradiction and bewilderment. His intentions and designs seem to be concealed in a shell of irony. On the one hand Agnon himself is an assiduously observant, devout Jew. The majority of his works characterize and portray the intrinsic and profound tangibility and reality of Jewish religious experience which is founded upon implicit faith in the divine authority of the Torah. Although most of the great modern Hebrew writers rebelled against traditional

man's ability to live up to the divine precepts. Agnon starts with a groundwork of faith in his works, faith in the omnipotent Creator. However he seems to feel that even the all-inclusive divinely inspired Torah in which he confides and believes and whose commandments and precepts he meticulously obeys leaves much in human life which is unexplained and perplexing.

Agnon made some revealing statements in an interview that he gave to radio correspondents after the news of the Nobel Prize was announced. It was an unrehearsed talk and it is surely worth including in this article

Grunblatt calls for New Jewish Brand of Modern Living

(Continued from page one)

lieve, is an age not of obstinate doubt, but merely of indifference; American Jews, caught in the wild maelstrom of modern living, have simply not expended the time or energy to grapple with the cardinal issues of their lives. If only they would stop to think, their embarrassment would bring forth the will to reform.

That is the purpose of Rabbi Grunblatt's endeavor: to inspire a uniquely Jewish brand of modern living, one that demands unimpeachable commitment to Jewish values; yet allows for an immersion in the mainstream of American life—maintaining all the while temperance and good sense.

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St. Louis Jews Adapt To Diverse Difficulties Of Suburban Living

(Continued from page four)

orthodox Jews are at least within walking distance of a minyan. Those that aren't commute to an area where there is synagogue for Shabbos and Holidays.

If the physical arm of community organizations hasn't reached the population, the far-outstretched intellectual arm has. St. Louis Judaism, despite the area it covers, now offers the rare cultural achievements of a Yiddish theatre group, a multitude of religious workshops, discussion groups and educational bureaus.

While it is true that suburban Judaism has forsaken the security and strength of the ghettoed community, and that the sense and realities of unity are no longer as obvious as they once were, the communities themselves have responded and become acutely aware of the difficulties they face. They have adapted into a vibrant organization with increased range and strength commensurate with the void they must fill.

Ignorance More A Threat To Shechita Than Legislation

by Nathan Spector

While many proponents of shechita are busily confronting the anti-shechita movement, the real threat to shechita is ignorance and apathy, according to Rev. Elimelech Metzger, president of the Schochtim Union Local 370. In a personal interview and in an article appearing in *The Dayan* September 4, 1967, Rev. Metzger made the following comments and observations.

Although modern technology has greatly accelerated the entire process of slaughtering, packaging, and transporting, kosher slaughtering has been declining due to a gradual decline in the amount of kosher meat being consumed. Through ignorance and apathy, the American Jewish community has neglected this important mitzva.

In New York City, cattle shechita is non-existent. Most of the cattle slaughter houses supplying this area are located in upstate New York, New Jersey, and Connecticut. Some kosher meat, however, comes from as far away as Denver, Colorado and Sioux City, Iowa. Poultry shechita is still conducted in the city proper; it requires considerable less space for the process than cattle shechita. Only a very small amount of kosher poultry is imported.

Union benefits

The Schochtim Union is like any other union, providing its members with unemployment compensation, sick benefits, and pensions. It is comprised of two types of schochtim—the poultry schochtim (Local 491) and the cattle schochtim (Local 370). The average age of the poultry schochtim is between fifty and seventy years, while the average of the cattle schochtim is between forty and sixty years of age. The average weekly income for schochtim in the greater New York area is

(Continued on page seven)

Talmud Shiurim Found Throughout Eretz Yisroel

by Alan Weinstock

"The Babylonian Talmud contains 36 tractates—a total of 310 chapters, and 2,744 pages. The members of Beerot Yitzhak, a religious labor kibbutz not far from Lod Airport sat in for 2,744 evenings until they had finished the whole Shas; for seven and a half consecutive years of evenings without letting up—weekdays, Shabbos, and Yom Tov. During the hour devoted to study, life stopped at Beerot Yitzhak. No general meetings, no committees. The sixty midwives between eight and nine were sacred to the study of the *daf yomi—Torah Lishma.*"

Shiur at Dagania Bet

"For more than four years, every Shabbos afternoon some members of the Dagania Bet, the veteran labor kibbutz have come together in the home of one of its members for a Gemora shiur. They have already covered four tractates—Sanhedrin, Makkot, Berachot, Shabbat."

The picture emerging from the foregoing excerpts taken from the recent issue of "Amudim," the journal of the religious kibbutz movement, is reinforced by that surveyed in a recent article appearing in the Jerusalem synagogue journal "Turei Yeshurun." The author calculates that at a conservative estimate some 30,000 Jews do a daily stint of Mishna study after Shacharis all over Israel, most of this done in Jerusalem.

Shiur of President Shazar

It is also interesting to note that this Talmud study is not confined to professionals and to the yeshivot. Talmud circles are patronized by laymen from every walk of life. The example is set by President Shazar himself who

continues the tradition set by his predecessor the late Yitzhak Ben Zvi when he invited the late Rabbi Simcha Assaf of the Supreme Court to conduct for him a weekly Talmud lesson. Today it is conducted by Professor E. Urbach of the Hebrew University and is attended by an average of forty students; ordinary folk rubbing shoulders with VIPs in fulfillment of the sacred duty of devotional study. There is of course also the Knesset talmud lesson, already widely publicized. Dr. Yaacov Herzog, now Director-General of the Prime Minister's office also conducts a shiur mainly for lawyers, most of whom are ex-yeshiva students.

Shiur of State-Comptroller

One of the longest established shiurim is that held in the office of the State-Comptroller which begins a half hour before closing time for civil servants. This half hour was donated by the civil service commission which agreed and condition that the officials donate a half hour of their own time. One of the first shiurim established in work hours in Jerusalem was that of Yehiel Werker, the owner of one of Jerusalem's oldest Hebrew presses, Defus Halvri. There are also shiurim for old age pensioners, for those interested in Chabad Chassidism, in which the text is the Tanya and one of whose regular attendants is President Shazar himself.

This sampling of the Talmud shiurim conducted in Israel indicates that the prophet's message, "All thy sons shall be learned in the Law" still serves as an aspiration and watchword to his descendants in the Third Commonwealth.

Change in Catholic Dogma Seen As Only Way to Realize Ecumenism

(Continued from page five)

they will not recur, again and again, if the one billion Christians of the world continue to be raised in the malevolent anti-Semitism that has been put into the New Testament by Roman Bishops of the 4th century. As long as the anti-Semitic teachings remain in the New Testament, we Jews will continue to live in Christian countries in the shadow of this hate. At any moment a new assault upon our people may break forth from the darkness of festering anti-Semitism. In Poland, in Austria, in Bavaria, in Hesse, in Argentina, in the Ukraine, the seeds of Gospel anti-Semitism are being sown in every church of every community. The churches and the Sunday schools continue to remain as they have been for 1500 years, schools of defamation of the Hebrews. There are some Uncle Tom Jews who are willing to accept the Ecumenic Dialogues and similar prefabricated displays of Judeo-Christian amity as a great gift from Rome. I say this parlor Ecumenism is no more than a Trojan Horse,

because, while they stop us from telling the truth about the Christian guilt and responsibility in the death of almost 10 million-martyred Jews, they refuse to remove from their Bible the venom of brutal anti-Semitism.

Canon of Jew-hate

Christianity is the only religion in the world past or present that has Jew-hate built into its canon. Until such is extirpated we Jews shall have no peace.

We thank the Catholic Church for the gift of Ecumenic Dialogues, but we wish to know nothing more of the mysteries of Christianity. We have learned of them for almost two thousand years; we still have the taste of blood on our lips and the acrid smell of our burned children in our nostrils. And we are certain they do not desire us to enlighten them on the Old Testament; the latter has been an open book for millennia.

No further lessons

We do not want any further lessons from the Christian churches. All we want is for them to take out from their scriptures the ob-

Rabbi Feldblum Talks On Halachic Process

The first of a series of lectures on the Halachic Process was given by Rabbi Doctor Meyer Feldblum on Tuesday, September 19. The lectures are being sponsored by the Religious Guidance Committee.

In his introductory remarks Rabbi Feldblum outlined the content of the lecture series. He said that he would attempt to discuss the Halachic Process in relation to its historical context.

Rabbi Feldblum stated that the first historical phase which contributed to the Halachic Process spanned from ancient times until the year the Torah was given. During this period, many codes rooted in justice existed in the Middle East, e.g., the Hamurabic codes. These systems of laws were incorporated into the halacha. The parts in the Torah however, which deal with *Rachamim, Chesed Utzedaka*, (for example *Ahavas Haber Ukedoshim Tzihu*) are unique with the children of Abraham.

The next historical period Rabbi Feldblum dealt with he called the *Tekufat Shoifim u-Melachim*. This is considered a dark period because there are no contemporary sources as to the exact origin of the Halachas. Rabbi Feldblum therefore chose to pass over this period and to go on to the phase of the *Anshei Knesses ha-Gedola*. Two principal accomplishments

of the *Anshei Knesses ha-Gedola* was *Ha'omida Talmidim Harbeh* and *Aru Svag laTorah*. Before this time it is historically documented that entire Jewish communities assimilated. Not since the establish-



Rabbi Feldblum

ment of the *Anshei Knesses ha-Gedola* has a Jewish community so disappeared.

The final period dealt with by Rabbi Feldblum was that of the *Sofrim*. At that time the Halacha underwent interpretation, reinterpretation, legislation and amendment.

At the end of the lecture, Rabbi Feldblum entertained questions from the audience.

Prof. Heschel Comments on Need to Reach Inner Life

(Continued from page eight)

man and involved with him, not a detached judge of man. "He is a lover engaged to his people, not only a king. G-d stands in a passionate relationship to man."

Moving from the realm of pure

theology to the extremely practical topic of religious education in "Idols in the Temple," an essay that should be especially meaningful to Yeshiva students, Heschel discusses the shortcomings of our educational system. "The chief problem of religious education is not only what to do with the children who do not attend religious schools but what to do with those who do attend." He focuses on the depersonalization of teaching as a primary problem, the kind of teaching "where the subject matter stands like an iron curtain between pupil and teacher." Not only the ideas being taught, but the teaching itself, must be a significant happening. "The task of the teacher is to be a midwife to the student and a midwife to our tradition. At the hands of a clumsy practitioner, ideas will be still-born, the outcome may be a monster. At the hands of a master, a new life will be born." It is useless to teach moral values, Heschel argues, without first cultivating the soul, and challenging it to transcend itself. "You can affect a person only if you reach his inner life, the level where every human being is insecure and feels his incompleteness, the level of awareness that lies beyond his articulation."

He could have added another point. You can affect a person only if you care enough to try to reach his inner life. Dr. Heschel obviously cares. It is this awareness, the "depth theology," which Judaism so desperately needs if it is to have an audience today.

Until such time, let us not cover up their unrepentant wrong-doings by accepting the pretense of parlor Ecumenism as a true step toward eliminating hatred from the hearts of the Christian people, and especially the Christian youth.

Despite Minor Flaws, Agnon's Days of Awe Remains A Masterpiece of Interesting and Relevant Literature

(Continued from page eight) each man's seeking a lasting peace with his neighbor. Our prayers for repentance, our prayers of atonement, go for naught if we have failed in our primary responsibilities towards every human being with whom we have contact. It is they we must seek out; for it is our remorse for our conduct with them, for our failings in inter-human ethics, that must precede any pardon for strictly spiritual and personal transgressions.

Agnon's urgency is revealing: "For, there is no doubt that this quality, enmity, hinders the coming of our Messiah, and is the reason why our prayers are not accepted while we remain in exile, where there is no peace in our midst. . . . It is because of this that we pass from downfall to downfall, and every day is more accursed than that which comes before it. There is no doubt that G-d is righteous and it is we who have done wickedly; and our suffering proceed from our own hand, and not G-d's." It is for those who turn what is non-essential into the essential that these days are come.

And four paragraphs after having inspired us with his conceptual eloquence, Agnon reminds us of the meaning of peace in the world of the poor. Quoting *Midrashic* and Talmudic principles he draws from the former the image of the deprived individual who cries out: "Why am I worse than any other

man? He lives in his house, and I live here. He sleeps in a bed and I sleep on the ground!" We learn that our guiding principle is that of charity, we understand its place if we have understood the goal of peace towards which we strive.

Rabbinic style

This is the philosophical power of Agnon and it is here that his literary genius blossoms, for it is here that the language he employs is indistinguishable from the lamenting cries of ancient scholars. The rabbinic style in the contemporary context of a plea for peace created a beautifully constructed synthesis between religious morality and modern dilemma.

There are many other "Agnonic" levels to explore. The fear on *Erev Yom Kippur* of the approaching judgment, a fear that comes to life in several rabbinically narrated anecdotes that Agnon includes, proves to be an interesting point of comparison between the 18th century psychology and our own. For how many would find it within their experience to speak as did *Rav Zev Wolf*, that as he awaited his grandfather's blessing before *Kol Nidre*, "I could see that he wanted to speak, but his lips were locked, and it was not in his power to open his holy mouth, because of his awesome fear. Finally, he opened his mouth, and trembling said only these words, 'My children, if you cling to God, it will be good for you' . . . His very earlocks trembling with fear, he would stand before his bookcase and ask the holy volumes for forgiveness." Although the concept of awesome fear before one's God is as verbally important as it was two hundred years ago, it is clear that three generations of secular America has made its inroads into our active philosophies.

And Agnon's power here is hardly confined to his sociological infences. His greater power is rather in the language that depicts a congregation watching their *rav* fall to the earth in prayer, trembling at his trembling, "losing their sense of reality," "set afire with God's name." Their hearts melt, they are being swept away, their prayer becomes communication. For the moment we close our eyes and long to return and to share in the spiritual experience in which a whole community participated and could feel intensely.

Communication difficulties

The inspiration however is not always so easily come by. Occasionally the author will employ *Aggadic* and mystical references that are comprehensible on the symbolic levels but which are far beyond my rational fathoming powers. Although anything that is incapable of being rationally understood can be disturbing, it is all the more so when you do not know how the author meant the passage to be understood.

Agnon, for instance, deal with the verse "and your souls shall be afflicted on the ninth day," and the

resulting apparent contradiction of our feasting on the ninth and fasting on the tenth instead. Should we not fast on the ninth day? The answer lies in understanding why eating is a necessary part of the spiritual structure. Agnon, in the name of a *Chassidic* commentator, explains that one's proper approach towards the consumption of Food (that it enables the body to serve God in health) raises the potentially holy fragments of the inferior realm, the food, to the superior realm (a phrase that goes unexplained). And although most people eat simply to satisfy a physical drive, this day the commandment is merely to eat. By fulfilling the letter of the law, even without the normally required attitude, we are able to erase all of our superficial eatings of the year gone by. This then prepares us for the tenth day, the Day of Judgment, upon which *Teshuva* (treated as conscious entity), which is of the superior realm, descends to become available to man.

It would seem to me, and I do not mean to be disrespectful, that as a symbolic approach this is understandable, but if Agnon is trying to pass this off for a valid mystical concept, his method is hardly digestible. The author gives no indication as to the level upon which he offers the explanation, and from the tone of the paragraphs it would indicate to me that he is quite serious about the whole thing. Agnon seems overly concerned with keeping himself out of it and allowing the text to speak for itself. The text is his, though, and his attempt at aloofness creates an inconsistency that does not sit very well.

Some Minhagin

But the mysticism is quite rare, and the remaining nineteen-twentyeths of the chapter are most appealing. The symbolism that Agnon has re-created from the *Midrashic* tradition and has re-created artistically, reveals the great extent that to which the author considers the *halacha* and custom as vehicles for the transmission of values, other than in their actual performance.

It is the Lithuanian custom, for example, that at the noon-meal of *Erev Yom Kippur* the loaves of bread are decorated with the figure of a ladder, to allude to the ascent of the prayers that will follow that evening. And after the Concluding Meal, the loaf of bread is removed and replaced by many books which are covered with a fine cloth. They remain like this "until the close of Yom Kippur, as an allusion to the fact that this day is mighty and awesome, and we must honor it not with food and drink, but with Torah and prayer." And Agnon makes reference to the European custom of wearing a white and clean *kittel* for *Kol Nidre*. "Brothers, children of Israel, consider that in these garments which we are now wearing we shall go to the world above, to give a reckoning before the King of all Kings, the Holy

One, blessed be He." Agnon is speaking from his pulpit and we fall easy prey, willing prey, to his homiletics.

Finally the author, as a master chef surveying an almost finished delicacy, knows exactly where to sprinkle his seasoning. Though perhaps minutiae in relation to a more profound philosophical point, through them the reader comes away with a much sharper appreciation for the way of life which Agnon reveres in a deep emotional sense. We have as an example the character of the 18th century Gaon of Vilna whose stringency in the study of Torah was Europeanly renowned. Throughout the year he would diligently keep record of the number of minutes he lost from study on each day and prior to Yom Kippur would total them in order to repent for having wasted so much time. Never was there known a year, when those unoccupied moments added up to more than three hours. And we read of *Rabban Yohanan ben Zakkai* and Rabbi Akiba, two scholars who never left the *Beis Hamidrash* while another was still studying there, and who were

never heard to say that the time had come to leave the studying for awhile. Yet on *Erev Yom Kippur* they both left the *Beis Midrash* early in order to be with their families and prepare them for the Day of Judgment.

These are only fragments of one of the chapters in *Yamim Noraim*; there are thirty chapters in the abridged version alone. This is Agnon—depth, width, brilliance, balance, love. *hashkefa*. He

The Editor-in-Chief and Governing Board note with the greatest pleasure the engagement of

Rabbi Meyer Berglas, JSS to Vicki Schonfeld, SCW '68

preaches and exhorts: he explains simply and symbolically; he narrates warmly and succinctly. There is order and selection, there is scholarship and profundity, there is enormous quantity blessed with a great degree of quality.

Despite the faults, the twenty-nine years of the book's existence has not denoted its value at all. The reader, once he adapts to the tune of the tone, can swing to a harmony that Agnon knew was inherent in those *Days of Awe*.

A Thought on T'shuva

The time the rabbi of *Rizhyn* followed the advice of his physicians and went to Odessa to bathe in the sea, a grandson of the famous Rabbi Jacob Emden was living

that he was looking depressed, and asked: "Meir, my son, what is troubling you? If it is your sins, remember that the turning makes up for everything." Meir answered: "Why should I not be troubled? After doing penance I keep returning to sin over and over again, as a dog returns to his vomit—and how can I know whether my penance is still accepted?"

The Governing Board of HAMEVASER note with heartfelt sorrow the passing of Rabbi Dr. Samuel Mirsky, zt"l, and wish to extend their sincere condolences to his son, Rabbi David Mirsky. May the bereaved be comforted among the mourners of Zion and Jerusalem.

The rabbi of *Rizhyn* touched his arm and said: "Have you never wondered why we read in the prayer: ' . . . for thou art a forgiver of Israel and a pardoner of the tribes of Yeshurun.' Would it not be enough to write: 'You forgive and pardon'? But just as it is man's way and compulsion to sin and sin again, so it is God's way and His divine compulsion to forgive and pardon again and again."

"Tales of Hasidism, Martin Buber Schocker Books (ed. 1961) pg. 61.

Problems Facing Shchita Examined

(Continued from page six)

around \$125; the same *schochet*, however, can earn as much as \$200 weekly in upstate New York or Connecticut. *Shchita* out of state is usually done at large processing plants where ten *schochim* can do the same work that it would take forty *schochim* to do if the plant were located in the city. Accordingly, the out of state *schochim* earn considerably more. The *schochtim* working in Iowa earn as much as \$250 weekly.

According to Rev. Meltzer, before a person can become a *schochet* he must be highly versed in Gemara and Dinim. The actual training begins after the basic Dinim of *shchita* are mastered and takes anywhere from four to six months depending upon one's manual dexterity. The instruction must come from another *schochet* and is taught in the same manner that any artisan would teach an apprentice. At the present time even though there are not any young men learning this art, there is no immediate danger to the availability of kosher meat. With the influx of European *schochim* to America after World War II, the needs of the American Jewish community have been met. The next decade, however, will see more and more of the present *schochim* retiring, leaving a shortage of *schochim*, unless some of the younger generation starts to learn the art. As Rev. Meltzer warns: "*Karmi sheli lo notarti.*"

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Days Of Awe Critically Analyzed

by Bruce Cohen

It is not possible to summarize any form of great literature with an identifying phrase, with a concept, or with a dominant theme, and expect to accurately convey the essence of the work. However the poem or the fable or the novel becomes significant to the reader, that significance is inseparable from the context which the author creates; it is inseparable from the totality of the piece, the symbols, the juxtaposition of words and sounds, the interplay of contrasting forces and characters. Twenty-nine year ago Shmuel Yosef Agnon began with a similar understanding of the *Yamin Noraim*, and in what has become a timeless contribution to high holy day literature, he masterfully wove together the innumerable facets that serve to form an indivisible unity.

Incredible anthology

Taking upon himself an incredible task, Agnon created what is in certain ways an incredible anthology. Having pored over thousands of texts and commentaries he selected from three hundred of these the rituals, the customs, the symbolism, the mysticism, the homiletics, the themes, and the decoration, that he thought best transmitted the aura of *The Days of Awe*. Documenting each concept, each narrative, each source for differences in custom, the 1966 Nobel Prize winner leaves for himself their transformation into something readable, digestible, and often powerful.

Unfortunately however, I can comment only on the English rendition of the Hebrew work, and a rendition that has been condensed from the lengthy original. Although having to accept

Thirteen JSS Boys Complete Summer In Morasha Kollel

Thirteen JSS sophomores entered the Camp Morasha summer study program this past summer with doubts as to their abilities to learn *Gemora*. These boys, coming from diverse backgrounds, had never been exposed to intensive Torah learning. After a summer of learning *Baba Kamma*, two boys have entered RIETS and eleven are in the highest *sharim* in JSS, having intentions of continuing their studies in RIETS. This record can be attributed largely to Rabbi Sherman Siff, coordinator and *rebbe* of the *Kollel*, who imbued the boys with a love for learning Torah and a desire for living a Torah-oriented life.

The *Kollel*, though a separate entity within Camp Morasha, participated in camp functions and utilized camp facilities. It fielded a strong volleyball team, decorated the *shule*, and put on a play. The highlight of the season was a festive *siyyam* held to mark the conclusion of the eighth *peret* of *Baba Kamma*. The atmosphere at the *siyyam* was pervaded with the attitudes acquired through a summer of Torah study.

the verdict of Judah Goldin, who wrote the introduction, that in Hebrew the literary style is perfect. I must confess that the translation is not totally satisfying. Very often the phrases are too dry, the sentences too straightforward, the color lacking in the words themselves. Though interested, and perhaps fascinated by the custom under discussion, the reader is not swept along by the language itself. The uplifting comes from a prior involvement with the subject matter and is not due to the author's motivation.

Strange style

And the style is a strange one. Very often Agnon will quote or closely paraphrase the commentary of a *sefer* and then follow with a transition paragraph of his own but will take great pains to couch his own comments in rabbinic language. It is a brilliant device in its uniqueness and in the harmony it produces between quotation and creation, but it is not extraordinarily easy to become comfortably attuned to.

However, these are small inconveniences in what is generally a wondrous adventure, and I only offer them first to avoid giving the impression that it is a flawless classic with which we are dealing. But there is little else lacking. *Days of Awe* is an orderly, detailed, impressive, warm, and theologically satisfying approach to the most intensely personal days in the Hebrew calendar. It is not too deeply philosophical; it is not overwrought with description of ritual, it never becomes involved with long-winded narrative; it is balanced, it is radiant with its author's love for its subject, it is in many ways beautiful. An analysis of one chapter will convey the tone and depth of the work.

The most inspired pages of the selection are undoubtedly those concerned with the peace between man and among mankind that stands out as a theme in the Yom Kippur philosophy. Agnon's words burn with a fervency in the chapter in which he impresses us with the salvatory aspect inherent in

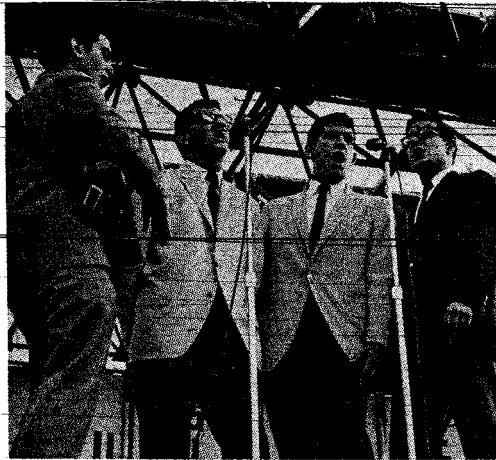
(Continued on page seven)

Three YU Students Cut Long-Playing Record

Three Yeshiva College students, calling themselves "The Rabbis' Sons," have recently cut a long playing record album combining

Baruch and Michael have arranged fiddle rousing out the "Rabbis' Sons" exciting sound.

The "Rabbis' Sons" believe that



Left to right: Baruch, Label, Itzy, and Mike

traditional religious music with a contemporary folk beat.

The nucleus of "The Rabbis' Sons" is composed of Label Sharfman, Math major, JSS, YC '70; Itz Weinberger, History major, RIETS, YC '70; and Michael Zheutlin, Psychology major, RIETS, YC '69.

Written by Chait

Their album has applied a modern folk beat to *Chasidic* melodies, many of which have been written by Baruch Chait, a rabbinic student at Yeshiva *Chofetz Chaim* and the son of Rabbi Morris Chait, guidance director of JSS. The music on the record and also accompany on guitar, with a bass

traditional religious music can attract more young people if it is performed with harmonies and arrangements relevant to their time.

In concert, "The Rabbis' Sons" entertain with American folk and topical songs (some of their own composition) and Israeli and *Chasidic* melodies. This past summer they were accorded a rousing reception by a young crowd of 7000 even though the young minstrels at the Rheingold Music Festival, don't twist, moan, or gasp, and do wear suits, ties, and only enough hat to cover their heads. They have also performed on radio stations WRFM and WEVD as well as having given college concerts.

Hamevaser Special Report

Heschel: The Insecurity of Freedom

by Nosan Roth

Dr. Abraham J. Heschel is undeniably the bearer of the title *The Theologian of conservative Judaism*. But unlike many theologians, he has also the unique characteristic of being highly readable. While reading him, you know that you are in the presence of greatness; when you finish, you remember what you have read.

A different experience

Those who are acquainted with Heschel's more weighty volumes, such as *G-d In Search of Man* or *The Prophet*, will find his new book somewhat of a different experience. *The Insecurity of Freedom* is a collection of various speeches and articles which fall rather naturally into three major divisions which might be titled (though the author did not do so): "Sociology of Religion," "Depth Theology," and "Jewish Responsibility." Heschel begins his first section of essays by examining the deterioration of the meaning of religion in today's society. We have made a kind of idol worship of the satisfaction of our needs, and religion is seen as just another way of satisfying our needs. In making religion into a servant of our egos, we have given up the true freedom which is the central purpose of religion. For "freedom is the liberation from the tyranny of the self-centered ego."

In discussing the true nature of faith in our troubled age, Heschel points out:

"Faith implies striving for faith. It is never an arrival; it is always being on the way, man's effort to come out of his callousness. Faith comes with the discovery of being needed, of having a vocation, of being commanded." Nor is faith to be found in a logical progression of theorems and proofs. "Faith begins in embarrassment, in being overwhelmed, in being silenced. . . . He who goes out to seek G-d on a bridge of abstract demonstrations will arrive at a castle in the air. Only a bridge made of life itself, of deeds of compassion, of instants of wonder, of moments of reverence, will lead us to an understanding of what faith has to say. . . . The central issue is not man's decision to extend formal recognition to G-d, to furnish G-d with a certificate that he exists, but the realization of our importance to G-d's design; not to prove that G-d is alive, but to prove that man is not dead; not to prove him, but to prove ourselves."

"Depth Theology"

One of Heschel's most important contributions is his analysis of what he calls "Depth Theology." The problem is that religion has been reduced to an institution, a theology of symbols and ritual. We often lose sight of the basic "pretheological" condition of man — the questions to which religion seeks to give the answers. There are four primary dimensions of religious existence: 1) the teaching, or creed; 2) faith inwardness, "the intimacy of religion;" 3) the law, the dimension of the deed;

4) "the context in which creed, faith, and ritual come to pass, such as the community or the covenant." "Depth Theology" requires the proper balance and emphasis of all four elements. Theology often suffers from preoccupation with only one of the dimensions; neglecting the inwardness of the believing person "Depth Theology" is the mystery and awareness of the responding soul. "No man is sterile. Every soul is pregnant with a seed of insight. . . . Such pregnancy is a sense of the fullness of time, of being with meaning. . . . We are pregnant with a thought for which we have no image. We are endowed with a song which we cannot utter, with a word we do not know how to spell. Then we open a Psalm, and there is the song and the word. Only then the song within us grows. We pour it into a deed; we fashion it into words, but the song is never exhausted."

In another truly brilliant essay, "Confusion of Good and Evil," Heschel uses an analysis of the theology of evil as formulated by Reinhold Niebuhr to Jewish his understanding of the Jewish approach to the "mystery of evil." He concludes that we should, indeed, despair of attaining purity if perfection were our goal. But it is the striving, and not the attaining, which Judaism demands. The ultimate concern of the Jew "is not personal salvation but universal redemption." He returns again to this theme in "The Sacred Image of Man," where he points out the duality of the nature of created man — on the one hand, created in the image and form of G-d, and on the other, created from the lowly dust of the earth. It is the fact of this duality of the nature of man which challenges him to holiness — to act in the likeness of G-d — and yet enables G-d to deal compassionately with man, and to forgive his shortcomings. G-d is intimately concerned with

(Continued on page six)

Two New Rebbeim Added to Riets On Freshman Level

The following is a brief glimpse at the backgrounds of the two new college *Rebbeim*, Rabbi Reuven Aberman and Rabbi Harold Kanatopsky.

A native of Chicago, Illinois, Rabbi Aberman received his religious training, including *Semicha* in both *Yoreh Yoreh* and *Yadin Yadin* at the Hebrew Theological College of Chicago (now located in Skokie), and his secular knowledge, including a BA in psychology, and an MA in education, from Roosevelt University in Chicago. Born in Brooklyn, Rabbi Kanatopsky is a product of the YU school system, attending Yeshiva High School and Yeshiva College. Among the *Rav's* first *talmidim*, Rabbi Kanatopsky received his *Semicha* from YU. He is currently working on his PhD. in Jewish philosophy.