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Recent Events In Israel Point Up Failings Of Official Rabbinate

by ELYAKIM KRUMBEIN

Two developments of the past few weeks serve to emphasize the dismal state into which Israel's official Rabbinate has fallen.

The first was Rav Ovadiah Yosef's unofficial assumption of his duties as the Sephardic Chief Rabbi of Tel-Aviv. Throughout the city, Sephardic institutions gave Rav Yosef small but warm receptions. At one of these, Rav Yosef

how well a major Israeli city can do without a Chief Rabbinate—which painfully suggests that the institution may be too vestigial to justify its continued existence. The bitterest pill, however, is yet to be swallowed. For in listing the several causes of the delay thus far, one in particular is most shocking. It seems that many months were spent in legal proceedings before Israel's civil High Court, where several of the losing candidates for Tel-Aviv's Chief Rabbinate attempted to invalidate the elections. Naturally, this heaped ashes on an already charred situation. It seems incomprehensible that men so heedless of the honor of the Chief Rabbinate nearly filled it.

The second event is even more disconcerting, because it deals with the pinnacle of Israel's official rabbinic hierarchy—the Chief Rabbinate of the State. The two Chief Rabbis, Rav Unterman and Rav Nissim, were apparently disturbed by the fact that the stormy issue, "Who is a Jew?" was before the civil High Court. There was considerable fear that the impending

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Chief Sephardic Rabbi Nissim

explained the fact that he was serving his new post before his official installation, or "hakhtarah." "Keter is said only in mussaf," he said, referring to the Sephardic version of the *kedushah*. "The *hakhtarah* is only an additional trapping."

Rav Yosef, however, did not explain why he and his Ashkenazic counterpart, Rav Shlomo Goren, had not yet, indeed, been installed. Tel-Aviv had gone for four years without an Ashkenazic Chief Rabbi, and for eight years without a Sephardic one, before elections were finally held for the posts last June. Various factors have thus far delayed the installation of the two rabbis—a fact which cause exasperated Sephardic community leaders to insist on Rav Yosef's "prematuration" entrance into the Rabbinate of Tel-Aviv.

The major effect of all this delay has been to demonstrate

Rav Soloveitchik Addresses Student Body On Concept Of "Holiness And Kingship"

On Sunday, March 9, Rabbi Dr. Joseph B. Soloveitchik dedicated an evening of Torah study to the memory of his wife, Mrs. Tonya Soloveitchik and his brother, Dr. Samuel Soloveichik. Discussing the topic "Kingship and

the curse of loneliness. But no ideal equality exists, as inequality is a most characteristic trait of man. Judaism has always been wary of political power structures. However, compelled to recognize realities of history, it very re-

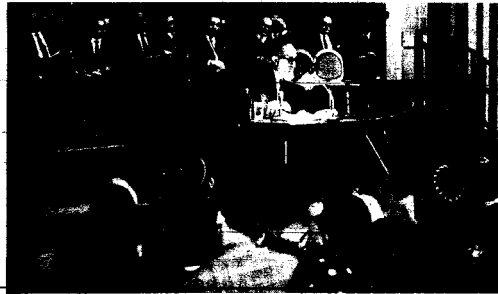
Judaism's reluctance to set up permanent power structures is based on two motives: (a) The abuse of power is inevitable; more basically, (b) man is unqualified to rule; he has no right to exercise power over his fellow man and share kingship with God.

However, kingship signifies not only a concrete power structure, but also a great metaphysical ideal: God created man with kingship; man lost it when he sinned; and God wants his covenantal community to restore kingship to its members. Thus, the potential of kingship is implanted in every Jew. Kingship is defined as an "assignment awareness," a commitment to achieve a goal (*telos*). This "assignment doctrine" is spelled out in the *Megillah*. Mordechai (4,13-14) reminds Esther of the three basic ideas of the doctrine:

(1) Each individual is assigned a particular task which he must implement, and his assignment never transcends his ability. The Rav stated that our general assignment is twofold: to safeguard and protect the Jew physically, and to defend his spiritual identity against assimilation and apostasy. (2) In case of human failure, betrayal, and indifference, God's will will be done anyway; the assignment will be carried out by someone else. (3) If the individual doesn't answer his call, he is a traitor and his sin is unpardonable. Thus, the first step in acquiring kingship is awareness of one's assignment. The second step is the opening of one's existence to the entire Jewish community, both communicatively (being aware of the existence of others, remembering that God's concern embraces everyone) and sympathetically (just as the *Shekhinah* feels and suffers along with every man, including the sinner, so must the Jew experience the existence of others as if it were his own).

However, there is one power structure which Judaism not only sanctions, but recommends: the spiritual authority of Master (*rav*) over disciple (*talmid*). There are

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Rav Soloveitchik

YUPR

Holiness," the Rav investigated kingship both as a political institution, and as a metaphysical transcendental idea reaching its pinnacle when linked with holiness.

Due to the human quest for companionship, man has established social entities and power relationships to protect himself from

luctantly sanctioned the idea of the political community. Thus, halakhically, the commandment of appointing a king is made dependent upon certain prerequisites: (a) an external *telos* must be present (e.g. defense of the people); (b) the people must properly request a king.

Gesher Foundation Plans Operations In Israel Bridging Gap Between Datiim And Non-Datiim

The Gesher Foundation is a new organization whose stated aim is "to build spiritual bridges between the rapidly polarizing sectors of the Israeli Jewish Community" and to close the gap between the religious (*dati*) and non-religious (*non-dati*) elements in Israel, thereby reversing the drift of the *non-dati* away from Judaism.

The Foundation proposes to attack the problem on many fronts. Its staff will be composed of a number of highly-trained professionals. Sophisticated methods and

techniques, including television, will be employed to confront and hopefully alter the attitudes of the non-religious. In addition to its own program, Gesher intends to aid, whenever possible, similar projects conducted by already existing organizations.

In "The Gesher Foundation: A Unique Approach," the new organization outlines what it calls "the negative attitude of the *non-dati* to religion." *Non-dati* resent religious "coercion," as they see it, by *datiim*; they harbor an unflatter-

ing image of religion, associating it with the "Establishment" or, alternately, with "unpatriotic" attitudes. The lack of pastoral training among the Rabbinate is cited as a factor that perpetuates the problem. The booklet also takes note of the fact that "unlike Diaspora Jews, Israelis feel that they have an identity without resorting to religion." Present programs—such as the religious school system or religiously-oriented organizations—are either undynamic or utterly uncoordinated.

Because the Gesher project is still in its incipient stages, most of its programs have not yet been clearly defined. At this point, projects that are up for immediate consideration include: the establishment of a regular lecture series and the formation of religious student organizations on college campuses, the creation of religious education classes on non-religious kibbutzim, and special programs that will be directed at Sephardic Jews who have abandoned their religious traditions in order to adjust to the Western technologically-oriented State of Israel.

Gesher was begun by Yeshiva students who had spent time in Israel, many of whom are planning on *aliyah*, who were concerned over the religious alienation they discovered. Recently, Rabbi Daniel Tropper a *mushakh* of RIETS, discussed Gesher before a gathering of student leaders.

Rav Aaron Shatzkes Is Guest Of Honor At Midyear Conference Of Yeshiva Rabbinic Alumni

Rav Aaron Shatzkes, Rosh Yeshiva in RIETS, was the guest of honor at the annual Midyear Conference of the Yeshiva University Rabbinic Alumni, held on Monday morning, March 10th, in Furst Hall. At the conclave, Rabbi Dr. Samuel Belkin delivered his annual shiur; Dr. Emanuel Rackman, Assistant to the President for University Affairs, spoke on "The YU Presence In Israel"; and Dr. Jerry Hochbaum, Assistant Professor of Sociology, delivered a paper on "The Jewish Approach to the Urban Crisis." Later, at the dinner, tribute was paid to the Honorary President of YURA, Rabbi Bernard L. Berzon.

Rav Aaron Shatzkes is the son of the illustrious Rav Moshe Shatzkes



Rav Shatzkes Receives Plaque z.t.l. Born in Poland, Rav Shatzkes studied in Grodne Yeshiva

from Bar-Mitzvah until the age of fifteen. There he heard shiurim from Rav Shimon Skop z.t.l. He then left for the Mirrer Yeshiva, where he learned until the outbreak of the war. He managed to escape to Japan with his fellow students and finally journeyed to the U.S. with his father. He still remembers vividly how the entire Jewish population had left the flaming city. He arrived in the United States in 1941, and was added to the faculty of the Yeshiva in 1944.

Rav Shatzkes' articles on Halakha and Talmudic *sugya* have appeared in various Torah journals.



Bob Miller

Rabbi Reuven Aberman, newly-appointed Menahel of RIETS, delivered the third SOY Hatakkah Shiur of the year in Rubin Shul last month. Rabbi Aberman dealt with melekhet borer, concentrating on the discussion in Masechet Shabbat, 73a-74a.

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general will inspire the confidence of particular students.

Furthermore, rabbeim may supplement both the knowledge and dedication of students by offering of themselves to teach special classes outside of shiur in Halakha or *Hashkafah*, such as is currently conducted by certain rabbeim. Finally, we ask that rabbeim devote time to the regular discussion of issues of *Hashkafah* which concern the student of YU today. Unfortunately, the abuse of the theme of "revelance" in some circles has discouraged the exposition even of genuinely urgent issues. It is our conviction that the formulation of proper attitudes towards the variety of problems which the Yeshiva student must face is a need that must be confronted.

These observations are intended not as a criticism, but as a plea. As we have said, the students themselves are much at fault. Yet the brutal fact is that large numbers of RIETS students drift away from their religious studies simply as a result of inattention on the part of those who are in a position to guide the individual to a realization of his potential. At an institution where secular pressures are so overwhelming, it is easy to come to regard the morning hours as a tiresome chore. What is needed is a concerted, unyielding effort by rabbeim to re-establish the personal contact with students without which boredom and apathy gain the upper hand.

Our rabbeim represent the Torah ideal after which we should all aspire: it is to the benefit of all that they remain an integral part of each student's life at Yeshiva.

Failings Of Israeli Rabbinate

(Continued from page one)

verdict would dispense with the necessity for ritual conversion for a non-Jew to be considered a Jew in the eyes of the State. The Chief Rabbinate girded its loins and called for rabbinic delegations the world over to come to an emergency convention to protest the possibility of such a judgment.

It is an accepted fact that over the last few years, Israel's Chief Rabbinate has suffered a loss of prestige. Much of this has been due to the alternate derision and apathy of Yeshiva circles, in Israel and outside it. The Chief Rabbis assumed much when they thought they could attract the Roshei Yeshivot to a joint action such as the planned convention. Out of concern for the project's success, therefore, a concession was made to the Roshei Yeshivot—the convention was not to be held in Heichal Shelomo, the seat of the Chief Rabbinate. Many Roshei Yeshivot will not enter the building because of a ban placed on it by their forebears eleven years ago.

Nevertheless, this concession did not avail. Despite the inevitable consequences, the Roshei Yeshivot in America stood by their policy of not attending international conventions. Roshei Yeshivot in Israel joined the boycott. The convention was held in January, and was poorly attended. It was supposed to voice an emphatic thunder—but all it could summon was an embarrassing thud.

The degradation of the Chief Rabbinate is particularly irksome in view of its past glories. In Rav Kook's day, it enjoyed such universal respect that it frequently mediated between all Palestinian Jewry and the Mandatory regime. The same Chief Rabbinate, under the aegis of Rav Herzog, was influential enough to combine all the major religious parties in a grand coalition, just prior to the State's formation. No longer, however, can the Chief Rabbinate presume to speak for all of Israel's Jewish community—not even for the religious one. It can speak only for itself, and for its remaining adherents—who still expect dynamism from their wounded lion.



Rabbi Goren Addresses YU Students

The disgrace of a once-respected Rabbinate is quite distressing. So is the sight of the leaders of Orthodox Jewry quibbling with each other. Most disturbing by far, however, is the damage that all of this cause to a very precious ideal—that of a religious *Medinah*.

The Rabbinate of Palestine was assigned a special role in the thought of Rav Kook, z.t.l., the first Ashkenazic Chief Rabbi. The renaissance of the State was to provide the political framework for the Messianic kingdom. Likewise, the Rabbinate would be the kernel of the spiritual center of the future—the Sanhedrin. It was unthinkable that the government of the State which would be the medium of the Geulah should not be intimately connected with an extensive and authoritative rabbinic network. The agency from which this rabbinic network would grow would be the Chief Rabbinate.

It seemed for a time that Rav Kook's plan might soon become one of those sparkling visions that prevail miraculously over impossible odds. Despite a shaky launching, Rav Kook managed to inject his newly-formed Chief Rabbinate with his own brand of impressive, dynamic idealism. During his tenure, the Chief Rabbinate held nearly as much sway with secularists, religious anti-Zionists and the British as it did with Rav Kook's own admiring followers. After Rav Kook's demise, however, the Chief Rabbinate lost much of its grandeur, and this decentralized and weakened the rest of the Rabbinate. Every election for Chief Rabbi became a demonstration of character assassination and a new opportunity for critics of the office to murmur their I-told-you-so's.

Matters have now reached the point where the present Chief Rabbinate has remarkably little influence despite five years of consolidation in office. Something must be done to head off this spiraling decline if it and the rest of Israel's Rabbinate are to survive and have another chance at fulfilling their mission.

Riets: The Need For Guidance

It is an unfortunate fact that the RIETS student body is not a homogeneous group. Despite the presence of a gratifying number of students whose dedication to their Talmud studies and overall *hashkafah* is exemplary, there are in addition a disheartening number who lack this devotion, and whose capabilities frequently remain submerged as a result. For these, the Bet Medrash and shiur hours frequently become a meaningless exercise in futility.

We do not hesitate to place the major share of blame for this attitude upon the students themselves. Nevertheless, one cannot deny that what is needed to remedy such cases is, foremost, personal inspiration and guidance. It is our feeling that the persistence of this lackadaisical attitude is in many instances imputable to a failure on the part of the rabbeim to provide the requisite personal assistance and supervision.

Certainly, the regular presence of a rabbe in Bet Medrash elicits a more serious involvement by students in their learning. The availability of the rabbe after shiur hours or even at night would undeniably also further this end. Although there are rabbeim who make themselves available to students at all hours of the day, others do not make a practice of this. Lacking the personal sense of involvement, the student often comes to deem his Talmud learning a hopelessly mechanical and rote exercise reserved for specific hours of the day.

Other areas in which our rabbeim can endeavor to establish personal relationships with *talmidim* is by way of their attendance at the weekday *minyanim* in the dormitories, and their participation in SOY functions. They could in these ways both teach by example and encourage personal contact by students who might otherwise find their rabbe too aloof and remote to speak to. A rabbe who demonstrates himself to be involved in student life in

A Question Of Ethics

There can be no question that at a school like Yeshiva University, a high standard of ethical and moral conduct must be demanded and maintained in all areas, both in school and out. It therefore disturbs us greatly that during the past examination period, there were a number of instances of flagrant cheating that involved not only undergraduates but graduate students as well. More outrageous still is that cheating occurred even in tests on religious subjects. We call on all those guilty of allowing this *chilul hashem*—faculty, administration, and students—to formulate a workable solution to this problem, so that the situation here will more closely befit a yeshivah.

Study In Israel

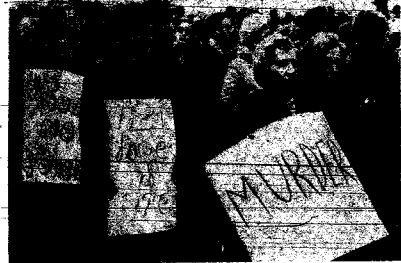
In the past few years, a growing number of *talmidim* at YU have left the Yeshiva for a year or two to study in Eretz Yisrael. These boys have attended Merkaz HaRav Kook, Kerem B'Yavneh, and ITRI.

Unfortunately, there has never been anyone here at Yeshiva who was able to help the students in making the best possible choice. Often, the student was forced to make his choice without sufficient information. The only real information he had was that which he could obtain either from other students who had attended that yeshivah or from his *rabbe*, who may have been familiar with only one or two institutions.

To alleviate this problem, we request that Yeshiva appoint someone who is capable of evaluating a student's ability in Talmud and who is acquainted with the scholarly level of various yeshivot, to guide and advise *talmidim* interested in studying in Israel.

Israel's Retaliation - Vengeance And Justice

Recent events in the Near East, particularly the Israeli response to banditry at Athens, have raised a most pertinent issue. Jews are again indicted as carriers of the dread "eye for an eye" infection, assailed as vengeance-conditioned (J. Bushinski of W.I.N.S.), and chided by such stellar lights as I. F. Stone for maintaining the Old Testament's God of Vengeance concept. Owing to our pathological fear of appearing regressive, reaction has been swift. A recent pro-Israel letter to *The New York Times* attempted to prove that Israeli policy was not vengeance-oriented and took affront at the allusion to the "eye for an eye" shibboleth. Others have taken comfort in the knowledge that our "more civilized" religion of love detractors were moralists of dubious credentials and have



Jews Protest Iraqi Hangings

pursued the issue no further. We have thus either pleaded "not guilty" or accused the accuser instead of forthrightly repudiating the existence of a crime. It is time that something was said in behalf of vengeance, or at least what I construe the Jewish approach on the subject to be.

Vengeance And Justice

Like it or not, we are saddled with the concept of vengeance in the Torah. We do appeal to a God of Vengeance in the psalm recited on the fourth day of the week. We avenge a slave murdered by his owner and the Jews of the Persian Empire were given the opportunity to avenge themselves on their foemen. The concept of vengeance is used pejoratively only once in *Kedoshim*: "Thou shalt not take vengeance nor bear any grudge (lo tikom v'lo titor); if they be used interchangeably with justice.

HAMEVASER welcomes to the faculty of RIETS Rabbi Jonathan Ginsberg, who has taken over the shtetl formerly taught by Rabbi Reuven Aberman, now Menahel of RIETS. Rabbi Ginsberg is a graduate and musmakh of YU who also teaches mathematics in YC.

The variant case in *Kedoshim* must be interpreted not as running counter to the general view but as providing illumination for its subtleties. Vengeance is condemned by the Torah only in the context of "b'nei amekha"—that is, on the individual plane and within the intra-national community. On the international plane, however, vengeance remained a legitimate and sanctioned implement of national policy—and for good reason. The individual, to protect himself against the aggressions of a neighbor, had recourse to officials responsible for upholding the Torah. Therefore he was deprived of the power to take the law into his own hands. As no supernatural power existed to enforce compliance with international law, the state was left to its own resources.

It is interesting to note that during the interregnum and an absence of national law enforcement, the situation reverted to "each man as in his own eyes appeared fit"—reempowering the individual to seek redress through his own devices. The commentary of *chazal* on the verse of *lo tikom v'lo titor* makes it patently clear what their concept of vengeance was:

Lo tikom v'lo titor: It has been taught, what is *n'kimah*, and what is *n'tirah*? If one says to his neighbor, "lend me your sickle," and he said "no." On the morrow, the other said, "lend me your axe," and the other replied, "I will not lend it to you; just as you did not lend to me,"—this is *n'kimah*.

The Governing Board of HAMEVASER extends deepest condolences to Prof. A. Leo Levin, Vice-President designate for Academic Affairs, and to his family, upon the loss of his father.

To be dignified with the appellation of vengeance, an act had to constitute: 1) a response in proportion to the aggression committed by the delinquent party, and 2) involve a communication to that party that the retaliatory act was in direct response to the original violation.

The idea of a graduated response is an important tenet of strategic thinking. The response of the aggrieved nation

by AMIEL UNGAR Iraq And The World

at lower levels of violence warns the aggressor that each further escalation on his part will lead to a further counter-escalation. On the other hand, failure to respond to smaller provocations leads the aggressor to venture further, secure in the knowledge that no reaction will take place. This process will continue until the precipice has been reached and it will be on a high level of violence that the confrontation aggravated by the cumulative resentment of the aggrieved nation will take place. It is therefore exceedingly more humane for the aggrieved nation to respond to the initial provocations immediately rather than permit the aggressor nations to maintain their delusions of success until both sides are perched on the brink of apocalypse.

Those who intone piously about violence provoking further violence should keep this in mind. World apathy towards the fate of incarcerated Jews in the Arab lands has not stimulated restraint, but has furnished encouragement to the hangmen of Baghdad. When world opinion finally stirred faintly, no people were more surprised than the Iraqis. Had not the world acquiesced to the torture of Jews in Egyptian prisons following the war? Had it not condoned the milning of school busses and the explosions in the market-places? By what logic should the Iraqis have expected condemnation when they proceeded with the next logical step? Even after Munich the world has not learned that matters must be stopped on the level of "a tooth for a tooth"—so that they will not progress to the mutual carnage of "nefesh tachal nefesh."

The Western Tradition

The major obstacle towards an objective view of the concept of vengeance is the West's traditional association of vengeance with vindictiveness. The punitive motif is part of internal and international justice and has been all pervasive in the gentile world. It is only of late that penalogists have accepted the idea of rehabilitating the criminal in lieu of inflicting suffering upon the transgressor, getting even with him, and if possible going him one better. Even after punishment has been meted out, the former criminal retained the stigma of a pariah.

On the international level, we have witnessed the cycle of revenge and counter-revenge by France and Germany, among others. Each side, upon attaining the upper hand, has attempted to add new indignities to the punishment that the opposition had wreaked upon it during its years of ascendancy. The punitive Treaty of Frankfurt was followed by an even more punitive treaty—that of Versailles. France was not content with punishing Germany by stripping away her colonies, re-annexing Alsace Lorraine and imposing extensive reparations, but in addition insisted upon the war guilt clause, inhibiting Germany's reintegration into international society.

Judaism's concept of justice operates completely differently. Judaism is concerned with the crime—not with the criminal. In *Masekhet Avot*, we read that a judge is required to view both parties in the case as innocent after judgment has been accepted by the guilty party. In other words, punishment, once meted out, makes a *tabula rasa* of a person's past, and he is not considered an ex-con, but reverts to what he was before the act of criminality. We see the attempt

at reintegration exemplified in the punishment for thievery. Once he has served his sentence, a person is given presents, cattle, wheat, seed and vineyards to establish himself upon reentering society. When the rare unfortunate case arose, requiring capital punishment, the attitude was one of sorrow, with the sentencing court being required to fast on the day of execution. In carrying out the sentence, the court was not animated by a desire to get even, but regarded the penalty as an unpleasant task which had to be carried out if others were to be deterred from similar acts. The classic statement of the Jewish attitude remains the idea of *Bruriah* "let sins be destroyed from the earth" and not "let sinners be destroyed" (*Psalms* 104).

Hate Or Self-Defense?

We observe the implementation of the Jewish idea of justice in the present conflict with the Arabs. Books such as *Siach Lochamin* reveal that the Israelis are not motivated by hate or by a lust to inflict suffering upon the Arabs, but grudgingly engage in a necessary task—that of insuring their own survival. It is instructive to note the reaction of the *Yishuvai Sfar*—the border kibbutzim, sub-

The Governing Board of HAMEVASER extends heartfelt Mazal Tov wishes to Abe Kinslinger '69, Literary Editor, and Anita Siegal upon their recent marriage.

jected to continuous harassment by the Arabs, to the extent that their children must sleep in shelters. The kibbutzniks welcome the silencing fire of Israeli jets and artillery and at the same time retain their feeling of sympathy for the Arabs. Once retaliation has taken place, the Israeli is willing to consider the case closed and will avoid recriminating about the provocations that prompted the retaliatory response.

Judaism's disregard for personality in pursuit of justice has saved it from another failing of Christian justice, namely its subjugation to ideologies. In *Kedoshim*, the Torah tells us: "Thou shalt not respect the poor, nor shalt thou favor the prominent people." *Chazal* comment upon both portions of the verse:

Thou shalt not respect the poor: That you shall not say, 'this is a poor man, and since I and the rich man are obligated to sustain him, and thus he will make a living respectably'... *Nor favor the prominent people*: That you shall not say, 'this is a rich man, a son of prominent people, and how can I embarrass him?'

Western justice has gone to both extremes warned against by the Torah. It has slanted its justice in accordance to the prevailing zeitgeist. In the era of social Darwinism and the predominance of the captains of industry, the law leaned over backwards to protect the interests of laissez-faire. Today, it has veered towards the other extreme—that of compensating the poor by slanting justice on their behalf. On the international scene, the concept of international justice has also performed an acrobatic flip-flop from the porter of the white man's burden to the high priest of the cult of emerging nations.

It is with these thoughts in mind that we can face our critics with equanimity and even condescension.

Rav Addresses Students (Cont. from p. 1)

two reasons for Judaism's glorification of the teacher: (a) The authority of the *rav* isn't imposed; the *talmid* yields authority freely; (b) authority is vested in ownership, and whereas a king doesn't own his subjects, a *rav* owns his *talmidim*, as he is a partner with God in the creation of their personalities. Teaching is not merely the mechanical passing of information, but the metaphysical process of opening up one's existence, of establishing an exchange of ideas and a confluence of experience: the *rav* and *talmid* must join one existential community.

Yet, no matter how exalted the idea of kingship is, it must lead up to another idea, that of holiness. Moses, the greatest teacher of the Jews, was *ipso facto* the greatest king. However, he achieved kingship only during his final stay on Mt. Sinai, after the breaking of the tablets. For until the Golden Calf incident, Moses had never failed in any of his undertakings, and total victory and kingship are mutually exclusive in Judaism. It is God's will that man should not achieve what he was meant to without being defeated at least once, without experiencing *Hester Panim*. Thus, only after the breaking of the tablets, when Moses was rejected by God and denied by the people, could Moses become the ideal king. For Judaism teaches man not only how to accept failures and not be overcome, but also how to rise after one has fallen. It is at this juncture that kingship and holiness merge.



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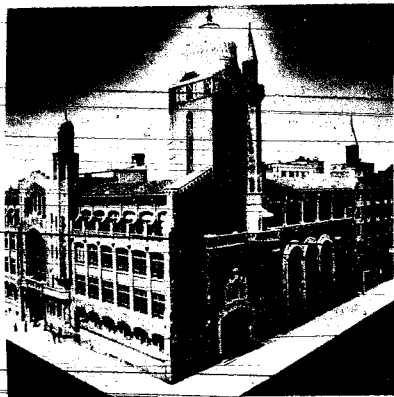
Rabbi Avraham Platell, Chief Rabbi of Venice, addressed the Sephardic Students Activities Club last month. The rabbi, who traces his Roman Jewish lineage back almost 2,000 years, is a graduate of the Rabbinical College of Rome and the University of Rome. In Venice, he has founded a B'nei Akiva group, opened a city mikvah, and instituted youth seminars. At this particular meeting, Rabbi Platell exhibited slides of the Venetian Jewish community.

Liebman Study Criticizes American Rabbinical Schools

by LAWRENCE KAPLAN

Charles Liebman's study "The Training of American Rabbis" (*American Jewish Yearbook* — 1968), which is based primarily upon a questionnaire sent to the student bodies of the Rabbi Isaac Elchanan Theological Seminary (Orthodox), the Jewish Theological Seminary (Conservative) and the Hebrew Union College—Jewish Institute of Religion (Reform) sheds great light not only on the nature of these rabbinical schools but also, and perhaps more important, on the type of rabbis that these schools are producing and, indirectly, raises important questions regarding the future of the religious Jewish community in America.

Professor Liebman concentrates almost exclusively on the above mentioned schools, though he does touch briefly on the Hebrew Theological College in Skokie (Orthodox). His major findings are generally critical in nature. He does not, however, play favorites and apportions his criticism evenly among all three seminaries.



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First, I will present Liebman's general conclusions which pertain equally to all three seminaries. His study shows that as students proceed through rabbinical school they become socialized to the values either of the religious community they are about to serve, or those of the rabbinical school itself. Those students who intend to become practicing rabbis become steadily less critical of the institutions and general policies of their respective communities. Thus, at RIETS, last year students planning to enter the rabbinate were far more likely to answer "yes" than first-year students to the question "Are the Rabbinical Council of America and the Union of Orthodox Jewish Congregations responsive to the needs of the American Jewish Community?" First-year students listed Jewish education and the decline of religious observance as the highest priority problems facing the rabbinate; last year future practicing rabbis listed assimilation, intermarriage, and the State of Israel. Thus "last year future rabbis listed as deserving highest priority, problems that are of general Jewish concern and least controversial." Similar results were obtained at JTS and HUC - JIR.

Last year students not planning to enter the rabbinate (this only applies to RIETS and JTS since practically all students at HUC - JIR plan to enter the rabbinate), many of whom hope to become teachers at their respective seminaries, become socialized to the values of their rabbinical school and not to the values of their religious communities. Since RIETS and JTS are more traditionalist than their affiliated religious communities, last year future non-practicing rabbis were both more traditionalist than practicing rabbis as well as more critical of their community-wide organizations. Thus, at JTS, 50% of future non-rabbis expected their wives to go to *mikvah* as opposed to 29% of future rabbis. Similar results were recorded for questions about Shabbat and *Kashrut*.

Both future rabbis and non-rabbis, then, are generally non-critical of the frameworks in which they expect to serve. This is in accordance with the general character of the rabbinical seminaries themselves, as described by Liebman. JTS and HUC - JIR are modelled after the *Wissenschaft* seminaries of Western Europe, whereas RIETS is modelled along classical Yeshiva lines, but all three seminaries share in common their emphasis on mastery of texts. The rabbi's primary function is to serve as a source of knowledge. He is a conservative who is to function within the established framework and impart knowledge to those who will come to hear. Liebman sug-

gests, however, that while such a goal was realistic and proper in a Jewish community that accepted the classical sources as authoritative, the basic immediate goal of rabbis today should be the recreation of a meaningful Jewish community. And the rabbinical schools with their textual emphasis, to the exclusion of helping the student integrate his knowledge into a coherent *hashkafah* which he could then communicate to others, cannot create that type of rabbi.

Liebman then paints a portrait of an ideal seminary which could accomplish that goal. This seminary would first explicate the goals of Jewish life as it sees it. It would then give future rabbis an understanding of the contemporary world and Jewish life within that world. Finally, while it would only teach the classical texts, it would teach them in such a way as to enable the student to learn from the texts what God tells us about "our problems, our life and our predicament."

In a deliciously ironic and tragicomic passage, Liebman proceeds to demonstrate why such a rabbinical program is impossible to implement, thoroughly unrealistic and utopian, and, perhaps, even unnecessary. Let me venture to suggest, however, that while such a program can never become a reality, it might be able to serve as an asymptotic ideal for all seminaries to approach, though they would never reach it.

Professor Liebman's remarks about each seminary in particular are both enlightening and devastating.

The entering rabbinical student in HUC - JIR brings with him an abysmally inadequate Jewish education. He has great difficulty in reading the classical Jewish texts in the original. The curriculum in its attempt to be "well-rounded" covers the entire range of Jewish studies: Bible, literature, philosophy, history, etc., etc.—not to mention courses in practical rabbinics. The result, as one student put it, is that the student realizes "how great an *am-ha'aretz* he is and is likely to remain."

Even more striking is the "religious" atmosphere of the school. (Here let me mention that the New York branch of HUC-JIR is more traditionalist than the Cincinnati branch, and my remarks apply only to the latter.) All the students agree that the school does not promote traditional religious values. The only "religious" value it promotes is that of a complete, total and uncommitted intellectual freedom. Moreover, the structure of the school's curriculum and the character of its faculty seem designed to convert the students from partial non-believers to total non-believers. The faculty, aided by the curriculum's structure, inculcates into the student a secularist, naturalist, determinist interpretation of Judaism, Jewish history, and the Jewish people. The most popular religious viewpoint among last year students is that Reform Judaism is a polydoxy, i.e. Reform Judaism proclaims "as equally valid all (italics mine—L.K.) opinions on the great themes of religion such as the meaning of God, the nature of man, etc." and disallows "only (italics mine—L.K.) those beliefs that are inconsistent with its

polydoxy nature, as for example belief in an authoritative revelation or in an Orthodox doctrine." With this state of affairs existing, it should come as no surprise that whereas 75% of first-year students believed that "God in some way revealed Himself to Moses," only 35% of last-year students adhered to that belief.

The Jewish Theological Seminary is committed to three different, and in some measure conflicting, values: "relig-



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Dr. Charles Liebman

ious traditionalism, Jewish scholarship in an atmosphere of free inquiry, and American Conservative Judaism." The school's generally traditionalist emphasis, with its encouragement of traditional observances, and its curriculum emphasis on rabbinic texts is in conflict with the ideology of the Conservative movement as a whole. Emphasis on a philological approach to the texts, to the exclusion of an integrative, conceptual approach, is a convenient method of bypassing ideological questions, though, as Dr. Liebman points out, it would be unfair to state that this is the only reason for the philological approach. As a result we have students in a particular Bible class counting themselves fortunate if the teacher discusses the content of a single verse. Generally, he focuses on isolated words.

The problem with the program at RIETS is that there is no program. The first two years are spent learning whatever *meskifia* the school happens to be learning or the teacher feels like teaching; without the *gemara*, necessarily, bearing any relevance to the halakic questions the student will encounter in the rabbinate. During the last year the students spend half their time learning *Hilkhot Shechitah*, which many of them won't need, and which, in any event, is of only limited value without *Hilkhot Treifut*, which the students don't learn. We should compare this program to the program that Rabbi Aaron Saloveichik instituted at HIC. The students there, in a three year sequence, learn the sections from *Orach Chayyim*, *Even Ezer* and *Yoreh De'ah* that they will need as future rabbis, together with the relevant sections of the Talmud. In general, the RIETS program totally lacks any structural program of practical Halakha. One may also call attention to the glaring ignorance on the part of the students of *Tanakh* with the classical commentaries.

One final damning observation must be made. One of the most important functions of the rabbi is comforting the mourner and being able to answer intelligently and satisfactorily his questions about God's justice, the problem of evil and death, the subject of immortality, etc. The majority of RIETS students stated that their training in no way helped them to answer these questions. This observation, I believe, speaks for itself.

(To be continued)

On The Need For Hashkafah

by HAROLD HOROWITZ

"Rabbi Haing ben Dosa said: Any person in whom the fear of sin comes before wisdom, his wisdom shall endure; but anyone in whom wisdom comes before the fear of sin, his wisdom shall not endure." (Avot, Perec III, Mishnah 11). This classic statement describes a basic Jewish principle which should be recalled to the fore in the experience of Yeshiva life. Unless a person is imbued with a strong moral sense; a "fear of sin," his wisdom will not have any lasting influence upon him. The mind, regardless of how well it is developed intellectually, must eventually come under the control of a person's emotional make-up, and must be guided by the wishes and demands of his feelings and thoughts. This is the essence of Solomon's statement: "The beginning of wisdom is the fear of the Lord" (Proverbs 1:7).

This element is perhaps the most important factor missing in many yeshivot in America, and particularly at Yeshiva University. Although the legacy of methodology and insight into studies of the Talmud may be present, the great tradition of "Mussar," of the movement to produce true B'nei Torah, has been all but lost. This is not to say that there is not enough strict observance of *mitzvot* in the Yeshiva, but rather that the environment created by people imbued with the true spirit of Torah is missing.

It is precisely this outlook, "Hashkafah," which should be, and must be found in a true "Makom Torah," if a Yeshiva is to produce rabbis and men who will be able to model and exert influence over the Jewish community. One cannot just learn Torah; Torah must be lived! Although this is an often-preached-on-theme, its importance seems to have been greatly lost at Yeshiva. Many students spend their mornings learning Torah, but outside the "Bet Medrash" or classroom, it is not easy to recognize that their hearts and minds are influenced and guided by the Torah.

Maimonides placed his "Hilkhot Da'at" before "Hilkhot Talmud Torah"; the laws governing thoughts and actions precede the laws dealing with the actual study of Torah. This same theme expresses clearly once again, that the study of Torah per se, must be accompanied by, indeed preceded by, Torah thought and behavior. In the fifth chapter he enunciates clearly that the wise man should be easily recognized by every aspect of his daily actions.

"The one who wants to become pious, virtuous—let him fulfill the teachings of Avot" (*Baba Kama 30a*). I feel that the essence of what Rabbah is saying is that aside from learning all the parts of the Torah to become wise, it must be supplemented by a special study of ethics.

(Continued on page five)

Israel And The Church: Recent Developments

by LESLIE BENNETT

Throughout history, Christian-Jewish relations have rarely ever been more than polite. Persecutions dating back to the early Church Fathers, carried down through the oppression of the Dark Ages and the horror of the Inquisition, and manifested even until our own day, have not made for a warm response by Jews to the infrequent attempts at brotherhood initiated by the Christian community. Anyone familiar with Malcolm Hay's *Europe and the Jews* or Jules Isaac's *The Teaching of Contempt: Christian Roots of Anti-Semitism* is aware of this.

Yet, we are once again living in one of those "enlightened" eras in which every day brings another call for increased Jewish-Christian relations. Many supposedly responsible leaders of the American-Jewish community have seized this golden opportunity, seriously believing that today's dialogue is the correct path for a better tomorrow.

A number of incidents in the recent past have undermined this intermittently arising faith in the dialogues. The most recent in a rather lengthy skein is the Pope's bitter denunciation of the Beirut Airport raid. The most outstanding manifestation of true Christian feeling, however, was its response to the Six-Day War. We would do well, in light of the current situation, to recall the attitudes which emerged at that time.

World Christian response to the Arab-Israeli War of June, 1967, can be divided into essentially three phases: the pre-war period, beginning with a major Syrian-Israeli incident on April 6 and continuing through the mobilizations and UN actions in May and early June; the short week of actual war—a time span too brief to allow for much discussion; and the months after the conclusion of the battles, during which many verbal contests took place among different Christian groups and spokesmen, as well as between Jewish and non-Jewish leaders.

The outstanding feature of Christian (hereafter abbreviated C.) reaction in the weeks of what Jews almost universally felt were acute crisis for Israel was a lack of any sort of response by C. leadership. It cannot be denied that some action was taken, but, as a leading C. spokesman put it: "The few voices that were raised merely helped to make the general stillness louder."¹ The varied reasons for this absence of protest were part of a rather extensive controversy which took place in the post-war period and will be discussed there. The existence of such silence, however, was left undisputed.²

A second major trend exhibited throughout this period was a tendency to minimize the dangerous implications and possible ramifications of the Middle Eastern situation as it then stood. Statements ranged from those making light of the whole affair³ to those expressing measured neutrality with "concern" for all parties involved.⁴ These very staid reactions (when a reaction was forthcoming), together with a generally unperturbed attitude toward the events of those weeks, may have possibly arisen for the same reasons as did the preponderant silence and will, therefore, be discussed later.

Hashkafah Molds Ethical Behavior

(Continued from page four)

We are not great enough to derive and understand on our own, the true ethical and moral lessons of each and every part of the Torah. We must seek out those parts specifically devoted to instruction on ethical behavior.

This climate of ethical purity and the search for self-improvement should be symbolized by and practiced in Yeshiva. In an age when men find it difficult to exhort other men to follow the true path of God, and when the theme that morals should be self-determined pervades society, it should be the *B'nei Yeshiva*, the *B'nei Torah* who testify to the fact that a complete and pure way of life can be found in the Torah.

These are the principles which underlie the pressing and urgent need for a program of intensive and meaningful Hashkafah in the Yeshiva. An attempt must be made the recapture the true spirit and "Derekh HaTorah" which has been lost. In the past, when students have asked for regular programs of Hashkafah, nothing of significance was accomplished. This, however, should and must be the primal task of the Yeshiva today if there is to be a true flourishing of Torah in America. And it is the task of students to conduct themselves in a spirit of Torah, and to demand that they be given as much religious guidance as possible. Let us ever be mindful that for one's wisdom to endure, an atmosphere of "Yirah" must prevail. We must strive to make the Yeshiva a center of Torah life, not just a place where people study the Torah but don't live it.

A third theme, recurrent to a lesser extent, was the association made between the Middle East and Vietnam Wars. In many instances there were calls to the United States government to be consistent in this respect—to honor either both commitments, or neither.⁵ This comparison would surprise many people (including Jews), but it was not totally unexpected, since the two cases are possessed of many superficial similarities. What was perplexing, nevertheless, was the lack of perception on the part of so many of these leaders of the basic differences which distinguish these two cases.

These, then, were the themes of the pre-war C. response: an overwhelming silence, broken only by a very limited number of calls for aid to Israel, all conservative in nature, and, as often as not, linked with a call for reaffirming our principles in regard to Vietnam.

During the war period itself a total of three articles could be found in *The New York Times*—merely symptomatic of the lightning speed of the conflict—dealing with C. reaction. They were important, however, in that they set the stage for much of the debate which broke out after the conclusion of the war. They all dealt with Jerusalem, and all referred to UN activity. The main point was the call for internationalization of the city. As before, the major discussions of these topics took place after the war, and will be treated shortly.

The preponderance of C. response and discussion took place, predictably, after the war. The reactions took the form of four major trends:

1. Calls on Israel to bear the burden of finding peace, specifically by

- a) giving up Jerusalem,
- b) giving up the other conquered territories, and
- c) tackling the refugee problem;

2. The discovery of Israeli (Jewish) power and antipathy toward it;

3. Practically total disregard of Arab threats of previous years and months, and an almost complete failure to realize what the Arabs would have done, had they won;

4. Repeated calls for the United Nations to play a major role in settling the problems of the Middle East.

Calls for Israel to relinquish the sovereignty of Jerusalem came even before the war in June was over.⁶ Immediately after its conclusion, the leadership of the organized Catholic hierarchy made repeated demands to Israel to nullify its annexation of the city, either by returning it to Jordan, agreeing to internationalize it,⁷ or by some other approach. These, in turn, sparked reaction in the other direction (for Israeli retention of control of the city) by basically three groups of churchmen: 1. those who were in some way connected with Israel⁸; 2. those who objectively viewed Israel's record of care of other shrines;⁹ and 3. those known for their liberal views (i.e. pro-Israeli or pro-Jewish).¹⁰

The refugee problem, one of the many standing in the way of a Middle East settlement, was greatly emphasized by C. spokesmen. In many instances, in fact, the plight of the refugees was considered the top-priority problem of the area, and many writers tended to simplify the situation. They implied that if Israel would only correct this problem, much, if not all, of the tensions of the Middle East would be dissipated. Others viewed the refugees as, essentially, an Arab problem, one which they had brought upon themselves, and solutions, therefore, would have to be generated from their side.

Demands on Israel from C. writers to give up the conquered territories—Sinai, the West Bank, and Golan Heights—were not so frequent. When they were made, however, they were usually quite vehement. The trend here, apparently, was the idea that Israel's "seizure" of these areas and any future refusal to return them would tremendously hurt the cause of peace. Once again we see the view that it is now Israel's responsibility to promote peace and to take all possible measures to ensure the same in the Middle East.

The second major trend apparent in post-war C. response was a definite negative attitude to the manifestation of power by the Israelis. Reactions in this topic ran from bitter denunciations of Israel's Hitlerian blitzkrieg and Pearl Harbor-like sneak attack to justified (yet, certainly dignified) calls to the United States government to "investigate the strange case of the U.S.S. Liberty, lest mystery breed suspicion and in turn strain the judgment of men of good will."¹¹ The dominant mood, nevertheless, was one of criticism of Israel's "aggression." It was the rare exception who was able to see the necessity

for Israel to fight a war for her self-protection. It is possible that this predominantly critical view was an outgrowth of the third major trend—an almost total disregard of well-publicized Arab threats of the past and a failure to realize the consequences of an Arab victory. (This vacuum of thought in regard to these very important points was not readily apparent from a direct reading of sources, but non-C. [i.e. Jewish] writers were able to bring this lack of focus to the surface.¹²) It is interesting to note that these last two factors—"Israeli aggression" plus a lack of Arab incitement—together with the refugee problem formed the basis for explanations of C. silence before the war and for lack of support during and

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"Eli says that after all these years one would think that the Christian world would realize that we don't have a check left to turn."

This cartoon appeared in the Jerusalem Post during the Lebanese furor.

after it.¹³ The subsequent controversy among the various church groups revolved around these three points. Those who attacked the "official" silence claimed that Israel had fought a defensive war, with the threats of genocide reinforcing its need, and, while viewing the refugee problem as legitimate, ascribing it to the Arabs as their responsibility. The other camp, comprising the majority, held opinions one hundred and eighty degrees away, requiring them, therefore, to be anti-Israeli.

One final trend evident in the writings of the church spokesmen was an implicit trust in the United Nations to serve as mediator, peacemaker, and all-around problem solver. This belief was similar to the calls for Israel to relinquish the territories in that it was not an extensive but, rather, an intensive conviction. Strangely, there was no disagreement on this point; either it was put forth or not mentioned at all. (Jewish spokesmen were quick to refute it, however.¹⁴)

* * *

People today do not find it fashionable to speak about anti-Semitism in this enlightened era of the ecumenical spirit. It is unfortunately apparent, however, that this is precisely the phenomenon we have witnessed. Many of the C. writers took great pains to distinguish anti-Israeli views from anti-Semitism, but this may well have been an effort to ease their collective conscience.

Let us not forget the past and be deluded into thinking that everything is different, and that the C.'s are our friends, with dialogue being all that is necessary for a complete rapprochement. Let us rather hearken to the voices of our true leaders, the *G'dolei Yisrael*, for their wise counsel during these momentous times.

FOOTNOTES

1. A. Roy Eckardt (the leading C. defender of the Jews) in *The C. Century*, 7/26/67, p. 970.
2. Many sources. For example see Religion Section of *N.Y. Times*, 12/31/67.
3. *The C. Century*, 5/31/67, p. 708; *America*, 6/10/67, p. 824.
4. *The C. Century*, 7/26/67, p. 970.
5. *America*, 6/3/67, p. 802.
6. Langford Baldwin, *N.Y. Times*, 6/17/67, Letter to Editor.
7. *N.Y. Times*, 6/7, p. 1. This was the Pope's message which was attacked by many Jewish leaders as hypocrisy.
8. For example Karl Baehr, Director of Interfaith and University Programs of the American-Israel Cultural Foundation (*N.Y. Times*, 6/28/67).
9. Bedros Baharian, *N.Y. Times*, 7/21/67.
10. A. Roy Eckardt, *The C. Century*, 8/2/67, p. 994.
11. *America*, 7/15/67, pp. 48-9.
12. *Commentary Magazine*, 10/67, p. 57 (Milton Himmel-farb); *Midstream*, 6/67, p. 5. (Marie Syrkin).
13. *Newsweek*, 7/3/67, p. 73 (among others).
14. *American Zionist*, 10/67, p. 9 (Jacob Neusner, quoting Balfour Brickner).

The Golden Calf: Moses' Encounter With The Divine

EDITOR'S NOTE: The following is reprinted from Yavneh Studies in Parshat Hashavua (Copyright, 1968 Yavneh), a series of essays dealing with philosophical problems raised in the various parshot. Dr. Eliezer Berkovits, chairman of the department of Jewish Philosophy at Hebrew Theological College, Skokie, Illinois, is the author of numerous books and articles.

I.

One of the key passages in the Sidra of *Ki Tisa* tells the story of the Golden Calf. Through the ages it has aroused the curiosity of the readers and students of the Torah. The significance of the story can easily be misunderstood. For a better understanding we should turn to the commentary of the Ramban and complete it with a study of the discussion of the *Chet Ha-Aigel* as found in the *Kuzari* of Rabbi Yehuda Halevi (I, 92-98). Nachmanides rightly points out that the Golden Calf did not imply a rejection of God; its purpose was to replace Moses. A careful reading of the relevant texts will bear this out. The people's approach to Aaron is introduced with the words: "The people saw that Moses delayed to come down from the mount."



Dr. Eliezer Berkovits

The reason for their request is directly connected with the disappearance of Moses. So they said: "Up, make us a god who shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what has become of him." Moses, the leader, was missing; some other agent had to take over his function. This is also Aaron's excuse in answering the reproach of Moses by quoting the words of the people. "So they said unto me: Make us a god, which will go before us; for as for this Moses, the man that brought us out of the land of Egypt, we know not what is become of him." Had it been the intention of the people to choose an idol instead of God, Aaron's answer would be meaningless. But the emphasis is on a god that would go before them as did Moses.

In order to appreciate the idea better, we should turn to the discussion in the *Kuzari*, to which we referred earlier. In essence, the meaning of Rabbi Yehuda Halevi's comments is well-founded in the history of the development of religious ideas. It is a fact that at various times and in many parts of the world polytheistic religions did not reject the belief in a supreme deity. They saw their gods as sub-deities. The supreme god was aloof, too far removed from the affairs of men. He delegated some of his powers to junior god-heads, that alone were in direct contact with man. People represented these minor deities in images that were visible, tangible and close to them. The gods were the intermediaries between the supreme deity and man. It was through them that divine influence and guidance emanated upon the believers. Against this background, with which the children of Israel were familiar, the leadership of Moses was a radical innovation. He was God's messenger to the people. It was through him, and not through some mediating sub-deity, that God led his people. We should pay attention to the emphasis on the attribute *ish* with which Moses' name is consistently associated in the text. "For this Moses, the man who has brought us up from the land of Egypt." That was new. God acted through a man. But now that the man had mysteriously disappeared, one reverted to the older custom. They spoke to Aaron: Come make us a god; for this Moses, the man who took the place of the mediator between God and us is no more.

That this was no rebellion against God Himself, but only a transgression of one of His commandments, is clearly attested to by Aaron's call to the people. When the *Aigel* was completed, he proclaimed: A festival unto the Lord is tomorrow. They built an idol, but the festival is unto God. The *Midrash Rabba* to *Vayeira* (10, 3) notes the inconsistency: "A festival to the *Aigel*" is not written here, but "A festival unto the Lord." Somewhat differently from the explanation of the Midrash, we would say: A festival unto the Lord and not unto the Golden Calf was not only the intention of Aaron but also the understanding of the people. Within the framework of the faith in the One God, they were seeking for a visible manifestation of God in the figure of a mediating and sub-deity. Had

the Golden Calf meant a rejection of faith in the One God, Aaron could never have proclaimed the next day a festival unto Him.

II.

One might then, say that the *Chet Ha-Aigel* was due to an inadequate understanding on the part of the people, of the nature of God and His providential contact with man. It is noteworthy that it is the same problem that preoccupies Moses in the part of the Sidra which follows on the story of the Golden Calf. Maimonides has pointed out (*Ch. Moreh Nevuchim*, I, 54) that Moses requested two things of God: that He make known to him his attributes; that he reveal to him his essential nature. The first request is contained in the words: "Show me now Thy ways that I may know Thee." He who knows the ways of God, knows the way God acts in the world. Since God is known by His attributes of action, knowing His ways means knowing Him. The second request is expressed in the words: "Show me, I pray Thee, Thy glory." This, according to Ramban, was the plea that God may reveal to Moses the very essence of His being. As is known; only the first request was granted Moses in the proclamation of the "Sk'losh Esrei Midot." The second request was denied him: "Thou canst not see My face, for man shall not see Me and live." The entire passage that deals with this subject is among the most difficult ones in the entire Bible to interpret. It would seem to us that it must be read as a continuation of the discussion of the theme raised by the incident of the Golden Calf, only that now the discussion takes place on the much more exalted level, between Moses and God. We see this indicated in the verse that introduces the confrontation between God and Moses. We read: "And Moses said unto the Lord: See, Thou sayest unto me. Bring up this people" is the stylistic link with the *Aigel*, for which they asked because this man that had "brought them up" was no more. It is one of the characteristics of the biblical narrative that it establishes connections by similarity or

FACTS ABOUT SOVIET JEWRY

- Not a single boy or girl in the Soviet Union gets a Jewish education.
- In the last eleven years, more than 400 synagogues have been shut down.
- In Moscow there are only three synagogues for more than 500,000 Jews.
- In all of Russia there are only sixty synagogues for more than 3,000,000 Jews.
- The printing of the Hebrew Bible is not permitted in Russia—not a single copy has been published in the last fifty years.

sameness of phraseology. Moses' question, on the other hand, "and Thou hast not let me know whom Thou wilt send with me" establishes the identity of issues in both passages. Was it not also the problem of the people, whom would God send with them? They knew that the *Shaliach* used to be Moses. But when Moses was gone, in their puzzlement and anxiety they reached for another messenger and mediator. The question of Moses and the problem of the people were identical.

How was Moses' problem resolved? There are a number of surprises in the further development of the theme. What becomes of Moses' complaint that God did not let him know whom He would send with him? Is it really dropped as it would seem at first glance? (Cf. further discussion Rashi and other commentaries.) In our opinion it is taken up again in the words: "Now, therefore, I pray thee, if I have found grace in Thy sight, make known to me Thy ways, that I may know Thee." The connection between the earlier complaint and the new formulation is again established by the use of the same verb, *hadia*, to make known. Whereas the people stumbled over the problem of the *Shaliach*, Moses reformulates it as the question of God's ways with man. The *Aigel* was the wrong answer to the question; Moses was seeking the right answer. The manner in which he seeks it constitutes new surprises. According to his own words, Moses ventures on his quest only because he has found favor before God. Yet, he asks for the knowledge of God's ways that he may know God so that he may find favor in God's sight!

It would seem to us that Moses is not only seeking to know God but, in doing so, he also defends the Golden Calf transgression of the Children of Israel. It is as if Moses was saying to God: You have said that you have "known me by name" and that I have found favor in your eyes. But this has been a rather one-sided affair. You have known me, but I don't know Thy ways and, not knowing Thy ways, I do not know you. Not knowing you, I do not understand how I should have found favor in your eyes. Since you did favor me, I dare ask for the

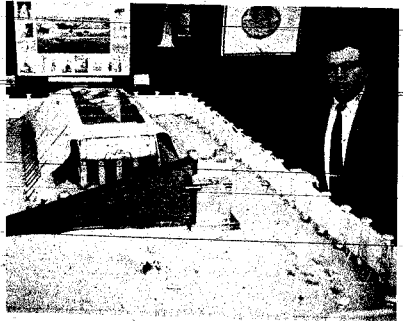
knowledge of your ways and through that knowledge for the knowledge of you; so that in my own judgment, I might be deserving of your favor. And "consider that this nation is Thy people." How so? Since my quest is not essentially different from theirs. As I, so were they seeking for the knowledge of your ways. In the very anxiety of their search, they were misled into accepting a god-like mediator. As you look at my search for you, recognize in their search for you—notwithstanding their mistake—that they are indeed Thy people.

III.

That Moses was not concerned only with his own quest for the knowledge of God, but was at the same time—pleading on behalf of the people, becomes clearer in the next phrase of his dialogue with God. This second phase commences with God's reply. "My presence will go along, and I will give the rest." In other words, I myself will be with you to guide you. Such are my ways. I shall guide you to your goal directly, in a personal manner. Surprisingly again, Moses is not satisfied and he retorts: "If Thy presence go not along carry us not up hence." But, as the commentaries point out, God already promised him that His presence will go along with him. Exactly! With him, but that was not the only issue. What about the people? What is He going to do to help the people in their search for the knowledge of the ways of God? As is further to explain his meaning, Moses elaborates in his answer to God: "For wherein now shall it be known that I have found grace in Thy sight, I and Thy people? Is it not in that Thou goest with us, so that we are distinguished, I and Thy people?"

Now Moses has made his intention quite clear. He seeks favor in God's sight through the knowledge of God. But he seeks it not only for himself, but also for the people—favor for the people, through their adequate knowledge of God. How is it to be had for the people? Not by God's presence going along with Moses, but through God's presence going along with the people. The idea becomes finally paraphrased in the words: "That Thou goest with us"; "with us," not just with me. That was the problem of the people. They knew of God's presence among them through Moses. Moses sought knowledge for them through the immediacy of God's presence going along with them all.

While this too is granted, Moses final request follows logically: "Show me, I pray Thee, Thy Glory." If God goes along with the people, if He leads them without any indirect mediation, how is this presence to be recognized? But with this man approaches the ultimate barrier in his search for God. While God promises that His Panim will go along with them, yet *Panai Lo Yerai*, his Panim cannot be seen by man. God is present among His people. He is present invisibly. Thus, the problem of the question that produced the Golden Calf as well as Moses' related quest in terms of his own higher understanding remains—in a sense—unresolved. We have the promise, but not the unequivocally convincing proof. The challenge of faith is still the same: to find Him in His very invisibility; to know His presence in His apparent absence; to experience His providential guidance in the midst of His seeming silence; to be sure of His nearness though He be far removed.



Pictured above is Rabbi Baruch Kohn, of the Hebrew Institute of Rockland County (Monsey, N.Y.), and the unique project he has completed: a model of the Mishkan, intended as a pedagogic device to help teach students the difficult parashot dealing with the Mishkan, and one of several projects which Rabbi Kohn explains were inspired by the Six-Day War, the Mishkan follows meticulously the descriptions of the actual Mishkan given in Torah Sheb'k'htav and Torah Sheb'al peh. Although its prime value, of course, is educational, the project has attracted hundreds of visitors, and plans are under way to bring soon the exhibition to New York City.

Contributing Editor

The Purpose Of Prayer



by BEZAELE SAFRAN

Three times each day, in response to the divine imperative, "And ye shall serve the Lord," the Jew offers prayers to God. Prefacing his prayers with praise and terminating them with thanksgiving, the worshipper petitions God to grant him, and the community's, spiritual and material needs.

Prima facie, prayer seems to be incompatible with our belief in an immutable God. If a certain course of events has been determined by Providence, how can prayer, even if it be the purest and sincerest, move God to change His plans?

Some philosophers, such as Immanuel Kant, in his *Lectures on Ethics*,¹ have succumbed to these philosophical considerations (and others which will be discussed shortly) and reduced prayer to mere devotional exercise, the sole object of which is to induce in man a moral disposition. Kant maintained, furthermore, that to converse with God is absurd; hence, prayer's purpose can never be pragmatic seeking of the satisfaction of our wants.

Various Jewish thinkers have confronted the philosophical problems inherent in prayer and, through their complementary interpretations, have paved the way to a more profound appreciation of *Avodah shebalev*.

It must be pointed out at the outset that the "moral disposition" referred to before is an essential ingredient of the Jewish prayer as well. The *Ramban*, to cite just one example, expresses himself quite strongly regarding the immoral person's prayer: "He offers prayers, but is not answered, as it is written, 'Even if ye make many prayers, I will not hear.'² However, whereas Kant had been content to look upon prayer merely as a moral exercise, Jewish thinkers, in dealing with the problem, sought to retain prayer as efficacious and as a self-validating service of God.

The *Ramban* is wrestling with the logical problems of prayer when he remarks (Genesis 46:15): "And all our prayers are miracles, except that they do not directly contravene natural law." The context of this statement is a discussion of the nature of "concealed" miracles. The *Ramban* believes that the fulfillment of God's conditional promises mentioned in the Bible (e.g. rainfall as a reward for Torah observance) constitutes a miracle; for logically, there exists no causal relation between rainfall and religious behavior. By linking the efficacy of prayer to his general scheme of "concealed" miracles, the *Ramban* implies the fulfillment of our prayers is a miracle, for we cannot grasp the cause-effect relationship between our prayer and God's response.

Rav Yosef Albo addresses himself directly to this question in *Sefer Ha-Ikharim*.³ God's immutability, he maintains, is not affected by prayer. Divine decrees, favorable or detrimental to individuals or a community, are conditioned upon the recipient's being in a certain religious state. If that state changes, the decree changes also.

In this way, prayer and repentance benefit a wicked man, for through repentance he becomes another person, as it were, concerning whom no decree was made. Hence, it is inappropriate to object that God's will is changed by prayer, for God's will has always been that the decree should be realized if the person in question continues in the same state and changed if the person's state changes.

Rav Kook

Rav Kook in his *siddur Olat Reiyah*⁴ stresses the religious experiential theme in the realm of prayer. Prayer, he says, has no intention of changing or affecting the unchangeable Divine; therefore it is necessary that prayer be cleansed of any desire to affect God's will.

Rather, a person immersed in prayer aims to transcend his environment in order that he may "stand before God" and give vent to his religious yearning. Thus, prayer has intrinsic value: the soul's prayerful intimacy with God and its purification through the encounter.

(It must not be supposed that Rav Kook has stripped prayer of its efficacy through his emphasis on the experiential values of prayer. How prayer is efficacious, according to him, without changing God's will, will be explained shortly.)

Emphasis of the experiential theme of prayer was not forced upon Judaism by certain philosophical considerations. This theme has traditionally been an integral part of the laws of prayer. The Talmudic controversy regarding the necessity for *kavanah* (intention) for the fulfillment of *mitsvot* is irrelevant as far as prayer. All authorities concur that *kavanah* is indispensable to *avodah she-*

belev. Furthermore, the *kavanah* required for prayer is not merely an intention of compliance with God's will; *kavanah* for prayer involves, as the *Rambam* prescribes,⁵ an awareness of "standing in heaven."

Prayer As Dialogue

The concept of prayer as a religious experience consisting of the ongoing dialogue between the Jew and his Maker is portrayed most cogently by the image of prayer as a perpetuation of the prophecy of old Harav Joseph Soloveitchik in "The Lonely Man of Faith" makes this point in describing the historically crucial decision which lay behind the Great Assembly's (Anshei Knesset Hagedolah) decision to standardize prayer. With the death of the last prophets (Haggai, Zacharia and Malachi), the ancient dialogue between God and man seemed to come to an abrupt end. The Great Assembly refused, however, to permit the cessation of the God-man dialogue, for they knew that with its cessation the Jewish community would lose the intimate companionship of God. They therefore reversed the order in which the dialogue was conducted: "While within the prophetic community God takes the initiative—He speaks and man listens—in the prayer community the initiative belongs to man; he does the speaking and God, the listening. . . . If God has stopped calling man, they (the Great Assembly) urged, let man call God."⁶

Moral Response

Rabbeynu Bachye ben Asher (a student of the *Rashba*, in *Kod Ha-Kemach*)⁷ in his attempt to expound the function of prayer, discerns an insight capable of eliciting sincere appreciation of the privilege granted us to engage in *Avodah shebalev*.

Before this insight is discussed, however, another question should be raised. If prayer aims to attain proximity with God and to articulate our religious feelings, why must a great portion of prayer take the form of *bakashah*—petitioning God to comply with our requests? Furthermore, petitioning God seems unnecessary. Take, for example, the case of a man in distress. The Omniscient God sees his distress, so that it is objectively unnecessary for him to pray; and he himself stands in no need of any lively representation of his distress, so that it is subjectively unnecessary for him to pray.

Rabbi Bachye may be preoccupied with these questions

when he observes that our conventional concept of prayer is fallacious. We are accustomed to think that prayer is a means to attain a certain end, e.g., fulfillment of our needs. This is not so. Rather, God in His desire to bring us closer to Him in order that we may experience His immanence, created situations of trouble and need which induce us to turn in prayer to Him. Thus, our needs are just a means; prayer is the end. Rabbi Bachye bases his observation on *Midrash Tanchuma* (Toledot 9): "Why were the patriarchs sterile? Because God desired their prayers. Said He: the patriarchs are rich and beautiful; if I grant them children, they would not pray to Me."

Rav Kook in *Olat Reiyah*⁸ seems to pursue this thought further. He comments on the statement in *Berachot* (32), "If a person sees that his prayer was not answered, let him pray again."

The vicissitudes which a person undergoes during his lifetime are God's way of eliciting a moral response from him. This means that a certain trouble which torments a person is "calculated" by God to correct a specific moral defect. Different troubles affect different moral defects.

A person's attempt to alleviate his problems through prayer will evoke the attitude necessary to cope with the specific moral defect. Therefore, a person who prayed but was not answered must continue to pray. The fact that his prayer was not answered is an indication that the moral integrity which God sought was not yet attained. He must continue to pray in order to attain higher moral and religious stature.

It thus becomes evident that fulfillment of man's prayers does not entail a change in God's will. Rather, it indicates the worshipper's religious regeneration. Once the worshipper has achieved his religious goal, the need for God's decree is obviated.

FOOTNOTES

1. Immanuel Kant, *Lectures on Ethics*, pp. 98-103.
2. *Hilkhot Teshuvah*, chapter 7, paragraph 7.
3. Rabbi Issachar Yaakovson, *Nativ Binah*, p. 28.
4. Volume 4, Part 1, chapter 18.
5. P. 14.
6. *Hilkhot Tefillah*, chapter 5, paragraph 4.
7. *Tradition*, Summer 1965, pp. 36-37.
8. In the section on *Tefillah*.
9. See Rabbi E. Bar Shaul's "Mitzvah Valev," first section on *Tefillah*.
10. P. 25.

Public Protest Against WBAI Backfires As Black Militants Propagandize For "Free Speech"

(Continued from page eight)

Mr. Campbell's words would have been those Jewish liberals learning, perhaps for the first time, that not all Negroes are repaying Jewish efforts on behalf of civil rights with love and kisses.



Shanker and Rustin with Teachers

Leaving aside the question of justifiability, there are other factors to be considered in protest action: the manner in which such protest is to be made and the possible effects of such action. I can recall a perfect example of what can happen when these considerations are not reckoned with. In the 1964-65 World's Fair in New York City there was a small Jordanian pavilion, charging fifty cents for admission, and frequented by only a tiny percentage of those coming to see the Fair. The obscurity of this pavilion, however, was short-lived. Some Jewish organizations got wind of the fact that the Jordanians had put on display a painting depicting the plight of the Palestinian refugees. A stink was raised, and as a result thousands of people, curious as to what was causing the rumpus, came

to see the Jordan pavilion, thus increasing its prestige, its intake, and the effectiveness of its propaganda efforts.

It seems obvious from the measures taken by some organizations in the present controversy that all pragmatic considerations have been thrown out the window. Some hotheads picketed in front of WBAI, issued a list of demands to the station, and implied that there would be physical violence if these demands were not met. Some organizations have ranted and raved before state and local government. Demands have been made that Julius Lester's programs—the one on which Campbell appeared—be dropped, or that WBAI lose its license. Let us suppose that the threats would be carried out or that punitive measures would be imposed on WBAI. Is there anyone so blind as not to see what the implications would be? In the eyes of much of the public, particularly New York's black population, it would seem—rightly or wrongly—that a clique of thin-skinned Jews are bullying government organizations, the FCC, the mass communications media. And even if the threats and demands will have gone for naught, they have helped in no small way to fan the fire of racial tensions. As a result of irresponsible public outcry the black community, WBAI, and some government functionaries have been put on the offensive, and New York City is bristling with tension.

In my opinion, it would have been much more expedient for those disturbed by publicly displayed anti-Semitism to have done some quiet, discreet, behind-the-scenes maneuvering with WBAI, the Board of Education, the FCC, local and state government, etc. Such action would prove, in the long run, to be much more successful than to come running in with fists flying. For it is a sad but true fact that the hue and cry of public protest is often a bad thing's best friend.

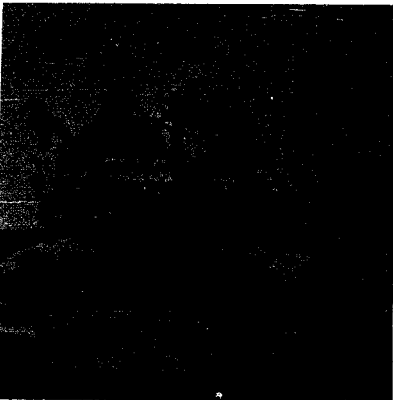
Arab Propaganda: Analysis Of The Issues

EDITOR'S NOTE: In our last issue, we published a special HAMEVASER study delineating the main contentions of Arab anti-Israel propaganda. In this article, Michael Osband presents the response of Israel to these accusations, as a complement to that study.

It is an unfortunate fact of historical writing that a condensation of history is usually accompanied by the introduction of prejudice. Recognizing this fallacy, this article will attempt to bring an objective account of facts concerning the establishment and existence of the state of Israel. There are basically five points of contention between the Jewish and Arab accounts which will be considered.

Right To Exist

The first of these is the right of the Israeli state to exist. During the entire history of Palestine, a distinct Arab state never existed. It was a part of the Arab caliphate that ruled for some 434 years, from 637 to 1071 C.E. This caliphate, with its capital at Baghdad,



was essentially a foreign government. The Jewish people had their own governments or measure of autonomy in Palestine for some 2,000 years. The modern historical claim of the Jewish people to a homeland in Palestine was recognized by the Balfour Declaration, issued by the British government in 1917; by the League of Nations, which gave Britain a Mandate over Palestine for the primary purpose of implementing the position expressed in the Balfour Declaration; and most recently by the United Nations, which in 1947 voted to accept the recommendation of the United Nations Special Committee on Palestine. This Committee's report recommended that the land of Palestine be partitioned into a Jewish state and an Arab state, enjoined by an economic union, with a neutral enclave surrounding Jerusalem. The legalities of Palestinian history indicate the validity of a right to existence of a Jewish state in Palestine. This right is not to the total exclusion of an Arab claim to the area. This claim was recognized and accepted by the nations of the world on two occasions: first, in 1922, when Britain carved away 4/5 of its Palestinian mandate to create the country that is now Hussein's Jordan; and, second, when the United Nations, in its resolution for partition, advocated an Arab state as well as a Jewish state.

As I See It

The Misuses Of Public Protest

by YECHZEKEL SKOVRONSKY

Not long ago, Leslie Campbell, a Negro school teacher, read a blatantly anti-Semitic poem over WBAI radio. The reaction of many Jews, as well as some Jewish and Jewish-dominated organizations, was a paragon of blind, unthinking emotionalism.

The first requirement of any reasonable public protest is simply that it be justifiable. I have serious doubts as to the justifiability of the cries of outrage directed against WBAI. It must be borne in mind that WBAI is a unique radio station that offers a forum for the airing of views of people from organizations of all political and social beliefs—ranging from the Ku Klux Klan to the American Communist Party. Furthermore, Mr. Campbell, whatever his own feelings towards Jews may be (and I have no doubts that they are none too friendly), was attempting primarily to portray the bitter anti-Semitic sentiment that permeates much of the black ghetto. (The poem that he read

The Refugees
The status of the Arab refugees who fled Israel following the United Nations decision is the theme underlying a second point of difference. Two separate points to be considered will be reasons for the emigration, and programs undertaken or considered to relieve the plight of the refugees.

The causes for Arab emigration were expressly stated by the Arabs themselves:

The Cairo daily, *Akhar el-Yom*, said: "15 May arrived and the last British soldier left Palestine. On that very day the Mufti of Jerusalem appealed to the Arabs of Palestine to leave the country, to leave Haifa, Jaffa and other cities. . . ."

The Jordan Daily *Falastin* wrote: "The Arab states . . . encouraged the Palestine Arabs to leave their homes . . . in order to be out of the way of the Arab invasion armies."

Even the United Nations recognized that the major cause of the mass emigration was the Arab leaders' urgings. A report of the United Nations Relief and Works Agency (the UN body formulated specifically to deal with the Arab refugee problem) states: "As early as the first months in 1947, orders were issued from Arab leaders and organizations such as the Arab League, exhorting the people to leave the country—under the pretense of a temporary refuge until the victorious Arab armies would allow them to return to their homes."

The Jewish role in the question of the refugees was constituted by an attempt to stop it. The British Chief of Police reported: "Every effort is being made by the Jews to persuade the Arab population to stay and carry on with their normal lives, to get their shops and businesses open and to be assured that their lives and interest will be safe."

Consideration of the second point, programs considered to relieve the plight of the Arab refugees has polarized into two positions. One, favored by the Arab side, calls for the repatriation of the Arabs to Israel. The other, advocated by the Israeli cause, calls for rehabilitation and assimilation of the refugees into the Arab countries in which they now reside.

Israel feels that the emigration of the refugees may be viewed simply as one half of a population exchange, the other half being the acceptance by Israel of nearly one million Jewish immigrants from Arab nations, a figure comparable to the number of emigrants. Population exchanges of this sort have, in the past, been accompanied by acceptance of the nations involved of their new residents. Situations such as those that existed in Turkey and Greece, or Pakistan and India, offer evidence of this point. Therefore, the Israeli government advocates the rehabilitation of the Arab refugees. The UNWRA has put over 530 million dollars into the care of the Arab refugees. According to records of the United Nations General Assembly, the UNWRA made the following report: "The Arab States have blocked international attempt after attempt to turn the refugees into self-supporting citizens. Over 530 million dollars of United Nations money has been spent on relief, but the positive and constructive aims of the UNWRA have not been achieved . . . because of obstruction and uncooperativeness. . . ."

Recognizing, then, that due to lack of cooperation from the Arab states, the refugees will not be absorbed into their current homes, much has been said concerning Isra-

el's responsibility to repatriate the refugees. The Israeli position is expressed in an editorial written by the *New York Times* on May 14, 1967: "No nation, regardless of past rights and wrongs, could contemplate the taking in of a fifth column of such a size. And fifth column it would be of people nurtured for 20 years in hatred of Israel and totally dedicated to its destruction."

The situation may thus be formulated as follows: The refugees, refused admittance on the grounds of national security to a land they have sworn to destroy, must be resettled, rehabilitated and assimilated into the nations they now reside in—an assimilation that is culturally, socially, and economically in accord with ethnic groupings. The Arab states involved, however, refuse to follow this track, choosing instead to hinder attempts to rehabilitate or even provide relief for the refugees.

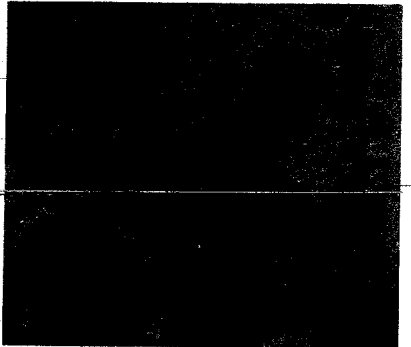
Alleged Injustices

The conditions of the Arabs residing in Israel has also been put to dispute by the Arabs. A rather conclusive statement made by the UNRWA is: "What is true is that Israel's more than 300,000 Arab citizens enjoy all the privileges and rights of citizenship. According to Israeli law, they are entitled to vote, have compulsory education and are represented in the Parliament."

Palestine was for centuries the Holy Land of three of the world's great religions. Now that Israel controls the majority of holy sites associated with Palestine, accusations have been levelled against her treatment of these holy places.

The policy of the Israeli government towards the maintenance of the holy places was stated by Abba Eban in the United Nations General Assembly when he said: "Our policy is the preservation of the unity of Jerusalem, the elevation of its material and cultural life, free access to all faiths and perfect respect for religious interests."

To implement this attitude the Knesset passed a bill stating in part: "The holy places shall be protected from desecration and any other violation, and from anything likely to violate the freedom of access of the members of the different religions to the places sacred to them or their feelings with regard to those places." Since the Israeli unification of Jerusalem, not a single incident of religious discrimination or desecration of the holy places has been raised by anyone.



The fifth and last point to be discussed is the attitude of the opposing sides to the future.

The following statements were made at various times by President Nasser. "The Arab national aims is the elimination of Israel." "We will not accept . . . any coexistence with Israel. . . ." "Israel is an artificial state which must disappear." As the leader and spokesman of the Arab world, the attitude expressed by Nasser can be accepted as true for much of the Arab side.

The Israeli government issued the following statement last summer: "The ultimate goal of Israel is peace with her neighbors and with the world. While maintaining her existence and security, she will do everything possible to assure the speedy realization of peace."

It is difficult to formulate a report in a paper of HAMEVASER's strongly religious outlook, and on an issue that is so obviously driving towards one's personal goals, that can be called objective. It is admittedly easy to rewrite history—statements, statistics and sources can easily be chosen to substantiate any viewpoint. Towards the end of objectivity, an attempt was made to employ either direct quotations or data from sources that reason dictates to be impartial. The fact that the conclusions come out so one-sided is a phenomenon that history and the nations of the world must justify, not this report.

(Continued on page seven)