

HAMEVASER

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Report Analyzes Y.U.'s Community Relations

by ELIEZER DIAMOND

YU has long been on poor terms with the predominantly black and Puerto Rican community surrounding it. At best it has maintained an easy truce while at worst it has been plagued by assaults upon Yeshiva students and property. After an unusually large number of muggings took place last year the Administration decided to take a small but definite step in improving YU's community relations. Towards this end, Professor Max Stern of Wurzelwer was hired as a community relations officer.



Prof. Max Stern

Prof. Stern's first step was to evaluate the attitudes of Yeshiva and the community towards each other. This reporter discussed Prof. Stern's findings and some of their ramifications with him.

Regarding YU administrators, students and faculty Prof. Stern said that many take too narrow a view of the Yeshiva community problem. Most of them regard the recent outbursts of violence as products of anti-semitism. Prof. Stern admits that anti-semitism may be a factor in the recent violence, but he doubts that it is the underlying cause. He cites the confrontations between Columbia, Penn and Temple Universities and their respective neighborhoods as evidence of the universal nature of town-gown tensions. In terms of improving YU's differences with the neighborhood, moreover,

Prof. Stern felt that problems of a general nature had a better chance of being solved than anti-semitic tensions, since the former offers more options for corrective action and involves less deeply rooted feeling than does the latter.

Community attitudes all center around the feeling that YU, with all its wealth and wisdom, could and should benefit the community much more than it has till now. Although Yeshiva is a Jewish institution, people in the neighborhood expect it to participate actively in projects to aid the largely non-Jewish community. Prof. Stern agrees that one might argue that YU's parochial nature might reduce the extent of its responsibilities to the community at large. He feels, moreover that it

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Gesher Successful At First Youth Seminar



Haifa: Scene of Many Gesher Activities

The Gesher Foundation, now beginning its second year in operation on the Israeli scene, stunned all observers with the success of its first attempt at a YU-style youth Seminar in Israel. Preliminary fears that such a program, though tremendously successful in America, was just not suited to the non-nonsense Israeli teen-ager were dispelled

almost from the very start. The Seminar was held during *Chol hamoed Sukkot at Kfar Etzion*, religious West Bank settlement dear to the hearts of all Israelis, religious and non-religious alike. It was to *Kfar Etzion* that the children of its original settlers, who were massacred by the Arabs in the War of Independence

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JDL Demonstrates at Y.U.: Protests Einhorn's Removal

by JOSÉPH TELUSHKIN

In a surprise move JDL students occupied Dr. Belkin's office Thursday afternoon. The action was taken in response to the dismissal earlier in the week of Dr. Arnold Einhorn as Chief of Pediatrics at Lincoln Hospital, a hospital whose doctors are supplied by Albert Einstein College of Medicine under a contractual agreement with the city.

The major impetus for Einhorn's removal was that he was neither Puerto Rican nor Black. Militants at the hospital demanded that doctors there should also reflect the ethnic balance of

the neighborhood. Lincoln's clientele is about three-quarter Puerto Rican and one-quarter Black. Previous encounters with militants there had led to the removal of the chief of psychiatry. What was of particular interest in Einhorn's dismissal was that the agitation seemed to come from militant junior physicians, and not so much from the Young Lords as in the past.

The Jewish Defense League's position was clear and unequivocal. They condemned the fact that Yeshiva University, a Jewish sponsored college should involve itself in the replacement of a physician for being a Jew. One

could reasonably expect that YU, as a Jewish school would refrain from firing people because they are Jewish. It was not immediately clear what action JDL was demanding YU take, whether they wished Einhorn's reinstatement, or that YU break its agreement to supply Lincoln with doctors. The rupture of the contract is permissible if either side gives three months notice.

It was not clear, as of midnight Thursday what the school would do vis-a-vis Dr. Belkin's office, which contained more students than it has had at any one time since Furst Hall was built. Col. Marmorstein, head of security, was in the office with his assistants, along with Dr. Miller and Sam Hartstein who paid brief visits to the newly occupied territory.

This is not the first time that JDL has protested the hiring of individuals to achieve racial or ethnic balance. Two years ago while the major league met at the Americana for baseball's draft of young talent, thirty JDL members picketed outside, sarcastically demanding that the Met roster be 26 percent Jewish to reflect the Jewish population of New York. They have also expressed strong opposition to the recent pressure in New York to disregard seniority and test achievement as the basis for promotion in the city's public schools.

SOY Discusses Semicha Program

At the SOY's first meeting of the term, held in Rubin Shul on November 4, 1970, President Heshie Billet reported on his conference with Drs. Belkin and Miller the previous day, and revealed several paragraphs of Dr. Belkin's now famous letter to Rav Soloveitchik, dated April 29, 1970.

The letter dealt with four main topics: the empowering of the *Roshai Hayeshiva* in the formulation of policy with regard to the Semicha Program; the appointment of a joint committee of faculty of the three religious divisions plus Dr. Miller, "to deal with common issues affecting religious morale and discipline"; the need for "a religious tutor or advisor to the student body" (i.e. *mashgiach*); and Dr. Belkin's recommendation to the Dean and faculty of Stern College that Torah studies there be organized "within a separate division."

With reference to the first topic, Mr. Billet deplored the fact that "as of now, there is no Semicha program," in that future leaders of the Jewish community are not required to be familiar with such vital areas as *hilchot shabbat* or *hilchot tefilah*. Reporting Dr. Belkin's opinion that the most important factor is the ability to study by oneself, Mr. Billet said he had observed to the *Rosh Yeshiva* that the ability to learn unfortunately does not always mean that a student will learn.

Mr. Larry Wachsmann, of the Office of the Registrar, informed the council of the options currently available to RIETS Semicha students: either of two master's programs at Bernard Revel Graduate School, a master's program in Jewish Education at Ferkauf; or intensive study in

the kollel. Mr. Wachsmann announced the institution of a fifth option, a semiweekly course called *machshevet yisrael* to be given by Dr. Isadore Twersky,

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Billet Presiding at SOY Meeting

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Many Leave Rabbinate

Discontent and frustration in directing congregants toward "a maximal Jewish life" is causing a high dropout rate among the Orthodox rabbinate, according to Walter Duckat, supervisor of the Vocational Guidance Division, Federation Employment and Guidance Service, N. Y., and vocational consultant at Yeshiva University's Stern College for Women.

In an address Tuesday, November 10, 1970 at the convention of the alumni of the Rabbi Isaac Elchanan Theological Seminary, at the Monsey Park Hotel, Monsey, New York, Mr. Duckat said, "Orthodox rabbis have never had it so good, materially speaking. Yet, rarely has there been greater discontent and frustration in the rabbinate.

Mr. Duckat's address was presented in a session devoted to the conference theme, "The Shortage of Rabbis in the Jewish Community."

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And Y.U. Jewry, Too

One of the more belabored problems at Yeshiva is the lack of a serious religious guidance program. Various suggestions have been made for programs to fill this vacuum, including proposals for a *mashgich* and greater emphasis on *haskafah* within the religious divisions. *Hamevaser* has always urged the implementation of such plans.

We are convinced, however, that only a fundamental change in the *rebbe-talmid* relationship can effectively work for an improvement in the religious atmosphere at Yeshiva. While all other improvements are also welcomed, they should be recognized for what they are: attempts to strengthen a pre-existing *yeshiva* atmosphere.

There is, of course, no doubt that all our *roshei yeshiva* desire to act in the best interests of their *talmidim*, and seek a closer relationship with them. But good will not withstand, there can also be no doubt that, barring a few notable exceptions, many *roshei yeshiva* fail to exert any considerable positive influence on their *talmidim*.

There is reason to say that this situation is the fault of the *talmidim* who fail to seek out the advice of their *rebbeim*. While recognizing that we do not consult *da'at torah* as often as we should, we seriously wonder if this is due to our intellectual perversity—our desire to deliberately flout what we know to be true—or to the fact that many *rebbeim* simply seem unapproachable.

That problem that we have outlined in this editorial is a serious and delicate one. Yet, despite the delicacy of the issue we feel a responsibility, both to ourselves and the *Yeshiva*, to raise it.

Yud Tet Kislev

Thursday, December 17, marks the annual commemoration by *Lubavitcher Hassidim* of *Yud Tet Kislev*, the day their *Alter Rebbe* was released from prison, and a possible death sentence commuted. Interestingly this holiday, initially of interest only to *Hassidim*, has gradually been accorded more widespread acceptance, and within the Orthodox community, especially, even those who do not observe it respect it.

The paradoxes of human life are poignantly obvious in the case of *Yud Tet Kislev*. The *Alter Rebbe* was imprisoned not at the instigation of a cruel foreign government, but rather at the prompting of leading members of the Jewish community. Convinced of their righteousness, they felt themselves acting not only in their own interests, but in the interests also of their as of yet unborn great grandchildren. But these great grandchildren, though they respect their forebearers, would gladly forget this act, and rejoice that the plot to kill the *Alter Rebbe* did not succeed.

We need not speak of specifics, because the general events of *Yud Tet Kislev* will be interpreted by each in light of his own reality.

A Thought For Chanuka

It is well to bear in mind that just as a little oil can burn for eight days, so might a little *Bundy Money* sustain an entire university!

From the Editor's Desk

Jewish Unity

by MENDEL SHAPIRO



A few weeks ago I spent a *shabbat* at the State University at Stony Brook, a school which has a larger Jewish enrollment than YU. Of the 7,000 Jewish students who attend the State University, only some 25 were moved to attend services on *shabbat*. Of the remainder, few bother to identify with Jewish groups or programs, much less religious activities. The causes for this mass alienation have been the subject of numerous studies, and I don't propose to add any revealing insights as to the nature of the problem. What follows are just a few of my personal impressions about the weekend.

Most striking, of course, was the lack of participation in Jewish activities. But even more interesting were the attitudes of those students from Stony Brook who attended the *Shabbat* program. I had always read of the Jewish penchant for intramural congregational fights, but for some naive reason I felt it was a dying phenomenon—they were but apocryphal exaggerations of Jewish story tellers. But no such luck. The Hillel House, found notable success in serving as a forum for many of the traditional *machaloket*, even if it could not generate much general interest. Orthodox, Conservative, and Reform, and Reconstructionist students were engaged in running battles about the form of the liturgy, the necessity for a *mechtava*, and the like. My reaction to this was ambivalent: on the one hand the healthy disputes indicated serious involvement in Jewish affairs, but it all seemed irrelevant when viewed in the larger context of the Jewish situation at Stony Brook.

Also striking was the fact that many of the participants from Stony Brook had had some previous Jewish education at Orthodox day schools. While they enjoyed a higher level of Jewish knowledge because of this, they seemed little more attuned to traditional values than did their Talmud Torah educated counterparts. There are obviously serious deficiencies in the curriculum of our Day Schools. The purpose of the weekend had been to expose the uneducated to an Orthodox *Shabbat*. But what was meant to be an "offensive" action to bring to more people an appreciation of the Jewish life style, was actually a desperate rear guard maneuver to maintain within the ranks those who had been exposed to Jewish education.

The attitude of the YU contingent also proved interesting. Our position was that we were not out to convert anyone—that we were simply seeking to spend a *shabbat* with other Jewish collegiates. We loudly proclaimed our respect for those Jews who did not agree with our theological positions. There were moments, however, when I wondered exactly whom we were trying to convince of our intention. It seemed that we were also trying to persuade ourselves that we were meeting on a basis of mutual respect.

But despite all this, the weekend was a definite success. In spite of our serious differences, we were bound together by our common Jewishness and by the fact that there were so many Jewish experiences which we were capable of sharing. Our differences were drowned out by the *zemirot* we sang together, and by the binding influence of communal *tefilah*. We were all united in our concern for the security of Israel, and the state of Jewry in Russia and in America.

POSTSCRIPT

Dr. Brauer, the State representative charged with determining *Yeshiva's* eligibility for state funds, has just recently finished his investigation of *Yeshiva*. All that remains is to see if Dr. Brauer accepts the claim of administration, faculty and students that *Yeshiva* is not a sectarian institution.

It is unfortunate that Dr. Brauer's investigation ended when it did. Recent news stories have given strength to the contention that YU is indeed not a sectarian institution. The firing of Dr. Einhorn from his post at Lincoln Hospital indicates that *Yeshiva* is quite capable of discriminating against Jews, a fact which puts us on the same rung as many of the finest non-Jewish universities in the country.

Also revealing was the *New York Times* story which reported that "an elderly biology teacher who lives alone in a \$72 a month Fifth Avenue apartment computes that she has spent \$4,100 in legal fees fighting eviction by her landlord, *Yeshiva University* . . . Mrs. Keosian argued that the university had not made use of the apartment which the tenants had vacated."

This story should go a long way in convincing Dr. Brauer that *Yeshiva* does not always consider itself bound by Jewish moral considerations.

Russian Jewry . . .

As we witness the aggravated situation of Jews in the Soviet Union, we are both awe-struck and humbled.

We are awe-struck because the Jewish spirit is once again proving uncrushable. In the very throat of a regime which in so many ways is the antithesis of Jewish values, a valiant few are asserting their allegiance to those values.

We are humbled by the recognition that our obligations to this oppressed wing of *Am Yisrael* far surpass our meagre performance in their behalf. The message which Russian Jews constantly convey to the outside world is an anguished demand for loud public support of their cause. A feeling of loneliness, a sense of being forgotten by one's brothers—these can snuff out the will to resist more effectively than all the terrors of the Russian police.

As *Hamevaser* goes to press, the trial of thirty-three Leningrad Jews on trumped-up hijacking charges looms imminent. The trial will certainly spark a new wave of active anti-Semitism. It is imperative that we all attend the rally, sponsored by the Student Struggle for Soviet Jewry, which will be held soon after the trial begins. We urge students to increase their involvement in the plight of Soviet Jews through SSSJ, which plans protest actions throughout the year. We cannot subject our persecuted brethren to the cruelty of silence.

Israeli Jewry . . .

It is most unfortunate that at the very time when Israel's survival depends so much upon national unity, she is faced with a bitter internal struggle. Although the daily preoccupation with self-defense tends to obscure the split, the alienation and distrust that exists between the *dati* and non-*dati* elements in Israeli society grows more frightening each day. The "Sabbath television" incident and the "Who is a Jew" issue are just representative of the deep-seated hostility and mistrust. Therefore, we are pleased to note that a first step has been taken to alleviate this dangerous situation. With the first tangible results of the Geshet Foundation's activities (see article), we highly commend and support their endeavors to bridge this gap. Its positive philosophy combined with creative implementation is both fresh and encouraging. We hope that Geshet will continue in its work and that others will be inspired to join it in its worthwhile activities.

Along these lines, we suggest that the Geshet Foundation be incorporated into the *Yeshiva's tzedaka* drive and that the *b'nai ha yeshiva* involve themselves actively in its program.

New JSS Head Installed; Discusses Future Programs

by MARVIN METZGER

Due to an unfortunate accident that occurred to our elected president Bob Miller, the James Striar School Student Council has gotten off to a slow start. We are now in the process of rectifying that.

In Bob's place the student council decided that I, who was elected vice president, in accordance with the constitution, be elevated to the presidency. An election for vice president was then held and Neal Harris was the victor. To round out our executive board, we have Brian Frohlinger as our very competent secretary-treasurer.

We have already had several meetings at which we discussed our purpose and some of our objectives.

JSS, as the rest of the University, has a great responsibility to help maintain a balance within the dual program i.e., to produce an atmosphere conducive to leading a Yeshiva-way of life. The boys within our program bring with them an enthusiasm to learn and to experience the synthesis of Torah U'madab, since the Torah really is a tree of life encompassing the various aspects of our existence.

For a great many boys JSS is a completely new and unique experience. Their backgrounds are void of the discipline that is implied in a double program etc. I feel as an individual and as president of a student body that the principle - kol yisrael areivim zeh la-zeh does apply. We are our brothers' keeper and we cannot only be for ourselves. Therefore the student council has assumed the responsibility of aiding the students to receive the reward of being in JSS.

The double program is a blessing rather than a burden and it is our obligation to assist in making it meaningful and enjoyable. Yeshiva is passing through a grave crisis at the moment but as had it been explained by our distinguished dean, Rabbi Besdin so often, that it is our obligation to maintain the principle of our school i.e., its religious nature. It is truly up to us which

derech our character shall be. We need the help of the administration and teachers, but the biggest obligation rests on us the students.

We have set up a *parshat-ha-shavua shiur* which will be given by R. Besdin, during club hour. Several shabbatons have been planned, for example, one in West Orange, N. J., to be held at the end of December. A *tsitsit* drive has been held and a *tzedakah* drive is currently going on to help Jews in Russia and other places. The guidance system has been revised so that a student is permitted to choose anyone of the *rebbeim* rather than being assigned to a specific one. The student-faculty committee is be-

JSSSC is sponsoring a weekly shiur on parshat ha-shavua to be given by Rabbi Besdin. The shiurim will be given every Thursday during Club Hour in F213. All are urged to attend.

ing set up to deal with the problems within our school such as elective courses, the cut system, etc. I hope to see student participation in many of the activities that are already planned and that are being planned. We also would like to see our *rebbeim* around campus a little more in order to help create a proper atmosphere and attitude either by giving seminar type sessions, or just by being available after class hours.

In closing, I'd like to extend a personal invitation to all students and teachers to come to me with any suggestions, questions or problems dealing with JSS. To all new students, I wish a hearty welcome, and to all students I wish a good year.

Zionist Group Revived At Y.U.

With the view that a religious, Zionist, activist organization was needed, Aaron Kinsberg and a group of boys from Brooklyn and Yeshiva University reformed *Brit Hashmanaim* three years ago. The original *Briah* goes back some 25-30 years when the organization was founded in Poland as one of the groups active in seeking Jewish emigration to Palestine. In 1948, *Briah* became active in Israel, and evolved into one of the most active underground groups fighting for the War of Independence.

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Yeshiva Mourns Passing Of Rav Weiss; Educator Leaves Treasure In Sefarim

Dr. Abraham Weiss, a noted scholar in rabbinics for 40 years who served on the faculty of Yeshiva University for 27 years until retirement in 1967, died Sunday, October 4, in Jerusalem at the age of 75.

Since 1967 he was professor of Talmud at Israel's Bar-Ilan University. Funeral services were held in Jerusalem. The eulogy at the services was given by Israel's Minister of Religion, Dr. Zerach Warhaftig.

Dr. Weiss had taught at Yeshiva University's Bernard Revel Graduate School since he came to the United States in 1940.

He was the author of 10 major works on the nature and development of the Talmud. While at Yeshiva University, he edited *Horeb*, a scholarly journal published in Hebrew.

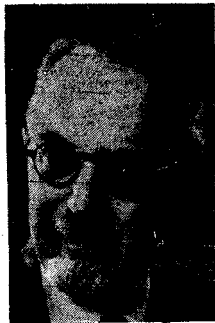
Born in Austria-Hungary, he received the Ph.D. degree from the University of Vienna in 1921 and was ordained at the Rabbinical Seminary in Vienna in 1922. He taught and was later rector of the Institute of Jewish Science in Warsaw, Poland, from 1928-39.

In honor of his four decades of pioneering scholarship, colleagues and disciples at Yeshiva University in 1964 contributed essays for an 800-page Jubilee Volume, dealing with his contributions to Talmudic scholarship. At the 1967 Commencement of Yeshiva he was awarded an honorary Doctor of Hebrew Letters degree.

RAV FELDBLUM IS MASPID

This past month, the Torah world suffered the loss of one of its most illustrious *G'dolei Ha-Dor*, whose pioneering contributions to the understanding of the entire gamut of Torah she-b'al Peh facilitated a *Derech Ha-Limmud* vastly increasing our

opportunity to learn *La-Amiloh shel Torah*. An unusual *Matmid*, who spent literally *Yomam Vo-Laylah in Limmud Ha-Torah*, and an acknowledged master of textual analysis, who opened new vistas in *Havanal Ha-Shas*, Ha-Rav Weiss, z"l, has left us, in



Prof. Abraham Weiss, z'l

his *Sefarim* and *Ma'amorim*, a veritable treasure of inestimable value.

While this highly advanced *Derech Ha-Limmud* has already exercised a profound impact, it has only lately begun to be comprehended, and even utilized, by an ever-widening circle of *Talmidei Chochamim*. Indeed, until recently, it was not uncommon for a distinction to be made between Talmudic learning and Talmudic scholarship. However, it is now being recognized that such an artificial distinction was both arbitrary and erroneous, usually resulting from only a superficial familiarity with the true nature and function of authentic Talmudic scholarship, which actually serves immeasurably to enhance the proper understanding of our *M'korot*.

Ha-Rav Weiss' Derech Ha-Limmud was rooted in his profound conviction that *Chazal* ar-

ticulated their concepts with masterful precision and formulated their statements in a logical sequence. Hence, whenever we encounter concepts and/or statements which are apparently inexplicable within the framework of *Omek Ha-P'shat*, the *Sugyot* in question must be subjected to a thoroughgoing analysis, in terms of both their conceptual components and their textual components, as well as their manifold *M'korot* — *Mishnah, Tosetfa, Bavli* and *V'rushalmi*, and *Midrashef Halachah*. Frequently, the comprehension of the true interrelationship between these facets will not only point to the solution of the apparent problems, but it will also serve to reveal the original intent of *Chazal*.

Both aspects of *Ha-Rav Weiss' Derech Ha-Limmud* are organically interdependent. On the one hand, the prerequisite to achieving a true understanding of a *Sugya* is a full awareness of all the component *M'korot* utilized in varying fashions therein. On the other hand, the prerequisite to achieving a true understanding of the original intent and subsequent import of the *M'korot* is an exacting analysis of the texts and concepts employed by the *Sugya*. Manifestly, both of these approaches are indispensably complementary to each other.

In consequence, *Ha-Rav Weiss' Sefarim* can be divided under two distinct rubrics. One type represents *Mechkorim*, dealing primarily with the clarification of the composition, structure and methodology of the entire gamut of Rabbinic literature — *Tannaic, Amoraitic and Geonic*. Another type represents *Peyrushim*, dealing primarily with the clarification of the *inyonim* in numerous *Masechet Ha-Shas* — most extensively *B'rachot, Kidushin, Bovo Kamra* and *Sanhedin* — by utilizing the insights gained through the application of his illuminating *Derech Ha-Limmud*.

A more comprehensive description of the scope of *Ha-Rav Weiss' monumental contribution* to Talmudic learning and scholarship emerges from my presentation of his pioneering *Derech Ha-Limmud* in the Jubilee Volume which appeared several years ago, in honor of his approaching seventieth birthday. That volume contains also an annotated bibliography of all of the published works of *Ha-Rav Weiss*, which was prepared by his son Binyomin. Currently, too, there is a display in Furst Hall of his *Sefarim* and selected *Ma'amorim*, which was prepared by our library.

It is my conviction that as *Ha-Rav Weiss' Derech Ha-Limmud* will become ever more widely disseminated and appreciated, its originator will be recognized by generations to come as one of the Torah giants of all time. *T'hei nishmata tserurah b'tsror hachaim*.

Collegiate Weekend Planned

While almost every major Jewish organization has a branch at Yeshiva University, there is no group which seeks to introduce Jewish students at other campuses to *Yiddishkeit*. Seeking to fill this vacuum, the Student Council of Yeshiva College has allotted \$500 for "Jewish Affairs."

The first "Jewish Affairs" activity will be held at YU on the weekend of December 4. This Collegiate weekend, whose purpose is to attract students of other colleges who otherwise have little connection with *Yiddishkeit*, will be a joint effort of the student bodies of both YC and Stern. Robert Benedek and Roy Angstreich, chairmen of the event, have contacted representatives of colleges such as Adelphi, C.W. Post, Hofstra, LIU, Stony Brook, and others, who will publicize the event at their schools, and distribute applications. Besides the application, in-

terested students will receive a letter, which begins:

"We, as students of Yeshiva University, strive to synthesize knowledge with the heritage of our faith. . . We are anxious to introduce fel-

The Editor-in-Chief and Governing Board of Hamevaser extend a hearty Mazel Tov to Marvin Metzger, president of JSSSC, upon his engagement to Madeline Gelbfand.

low Jewish students . . . to a Shabbat at YU . . ." The weekend, costing only \$5 a person will be subsidized by YCSC and the various religious student councils, has a variety of programs planned. Eighty boys are expected to be housed in the Morgenstern dormitory, and 40 girls will stay at Stern.

There will be a similar program for both groups. Friday night, after *Kabat Shabbat*, prominent speakers will lecture on religion and related topics, to be followed by workshops on Shabbat afternoon. Since the purpose of the weekend is to acquaint the students with the *Ruach* at Yeshiva, these workshops will be headed by Semicha students. In order to determine the topics and depth of the speeches and workshops, each applicant is asked to describe his religious background and interests on his application.

If the weekend is to be a success, every student must participate. The dormitories should not be empty, so as to create a favorable impression. Students are urged to come to the workshops, lectures, and generally to involve themselves. Only with the aid of the student body, can we create a meaningful and unforgettable experience.

Gesher Opens Its Israeli Effort

Gesher Seminar Successful

Rabbi Lamm Discusses Aims Of Gesher; Seeks Support Of Orthodox Youth

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pendence, returned after the 6-Day War to re-establish a religious settlement, complete with its own *yeshiva gevoha*.

had just like their American counterparts: emotional, excited, ready to accept anything authentically Jewish.

The success of the Seminar

by STEVEN SILVERMAN

On October 5, 1970, immediately prior to his departure to Israel to spend a sabbatical year, Rabbi Dr. Norman Lamm of the Jewish Center in New York City and of the Erna Michael College took time off from his busy schedule during the *Aseret Y'mai Tshuva* to discuss with *Hamevaser* the nature and the goals of the relatively new and unknown organization, the Gesher Foundation. At the outset, Rabbi Lamm was careful to note that his views were not official and that he holds no office in the organization. Rather, as an interested supporter of Gesher's goals who plans to do some work for Gesher during his stay in Israel, he could only offer his own personal description and evaluation of the organization.

In tracing the history of Gesher, Rabbi Lamm stressed the youthful nature of the organization. Gesher was started about two years ago by a group of young graduates of Yeshiva College, Stern College, and other schools who were disturbed by the growing hostility between the *dat'im* and the *chilonim* in Israel. Rabbi Lamm pointed out that there is a growing internal split developing in the *medinah* that ultimately can be as dangerous and as explosive as any foreign situation in which Israel

lecturers. Gesher does not want to do all of the teaching itself. It wants to utilize all those in Israel who are capable of pursuing meaningful dialogue. At the present time Gesher is being led by Chaim Billet who works from New York City and Daniel Tropper who works from Jerusalem. Mr. Tropper has an Israeli helper who is based in Tel Aviv. Although the basic high

on convincing the *chilonim* that the prejudices which they have inherited about religious Jews are not necessarily true. "The non-religious Israelis think that the *dat'im* are Neanderthals and you can't really blame them because sometimes we are." Gesher aims to dissipate this kind of prejudice by showing the *chilonim* that what their religious brothers believe in is not something terribly exotic and alien. It stresses that *dat* can respond to their own spiritual yearnings and tries to point out that religious Jews are an active part of the *medina* and of the *galut* as well. Rabbi Lamm feels that, "If we can shake them up in those prejudices, I think we will have made a major contribution."

From then on it's up to *HaKadosh Baruch Hu* to help too."

In addition to the high school programs, Gesher is now preparing a site where it plans to run a series of seminars, in the Yeshiva University style. It is also trying to work with a number of kibbutzim. Gesher has already set up a *Beit Sefer Ha Sadeh*, a type of provincial school which runs two-week courses for older students.

Despite Gesher's promising start and early successes, it is faced with a serious lack of funds. Gesher is not a political group, it lacks the necessary backing and financial support. Unfortunately, the adult community has hardly responded. Rabbi Lamm maintains that the responsibility to create a strong organization here, capable of raising funds, rests on the committed Orthodox youth of the United States. In addition to fund-raising, a great deal of public relations work is needed to publicize Gesher's goals and achievements. There is also a great deal of research work which can be done by students here in America. The lecturers in Israel



Gesher Strives To Bridge The Gap Between The Old . . .

Participants in this first Youth Seminar were 40 teenagers from high schools all over Israel: Tel Aviv, Ramat Aviv, Beer Sheva, Kiryat Ono, Yerushalayim, and others. The majority were not religious, with a small sprinkling of religious.

Staff members included Gesher director Dr. Daniel Tropper, Chanan Porat, charismatic leader of *Kfar Etzion*, two *madrichim* from *Yeshivat Kerem B'Yasneh*, and two *madrichot*. Keynote speaker of the Seminar was Seminar veteran Rabbi Dr. Norman Lamm of the Jewish Center, Manhattan, and the Erna Michael College, who is currently here in Israel on sabbatical.

One tremendous advantage enjoyed by this Seminar over YU's Seminars was, of course, its location. Morning programs included tours of the vicinity; one morning was spent touring Gush Etzion itself, another touring *Cholon*. Needless to say, full advantage was taken of this historical and religious significance of these places. A walk through *Chevron* "in the footsteps of Avraham Avinu, can do more than any number of hours of discussion sessions, as can a walk around *Etzion* with the son of one of its martyrs."

Other program highlights included workshops in *Tilat ha-Moadim* and *Mitzvat haChag*, decoration of the *Sukkah*, and a short tour of *Yerushalayim* in its *Sukkot* splendor. One evening even saw a *Simchat Bait ha-Shoeyvah*, at which the Jerusalem String Quartet introduced a new song composed for the occasion by Andre Haydu called, appropriately, "*Simchat Bait haShoeyvah*."

The general approach of the Seminar staff was to steer away from the emotionalism this is so characteristic of YU's Torah Leadership Seminar, the theory being that Israelis would not go for this. Thus the focus was to be more on intellectual appeal. Interestingly enough, though, after the first day, when the "show-me-I'm-wrong" facade was broken, the Israeli seminarians be-

was dramatically highlighted on the last morning. The Seminar had been brought to *Yerushalayim* for *Simchat Tprah*, the participants being accommodated at a youth hostel in *Bayit Vegan*. After a full day of *devening*, singing, dancing, and walking all over *Simchat Torah Yerushalayim*, the seminarians returned exhausted to *Bayit Vegan* at about 10:30 p.m.

On waking in the morning, however, staff members discovered that one-third of the participants had climbed out the hostel windows at 1:00 a.m. and walked all the way to the *Kotel*, about an hour-and-a-half away, to participate in the traditional *Hakajot Shinot* of *Yeshivat Merkaz haRay* and then back in time for the morning *tsha*. This was a true culmination to the week.



. . . And The New

Of course, a one-shot event will not hold on to kids like this by itself. Gesher realizes this and is therefore planning to expand the Seminar program, while at the same time keeping in touch with participants of past events. *Madrichim* will be inviting participants to spend *Shabbat* with them at home or in their *yeshiva*, and a Seminar reunion is planned for Chanuka time.

This first Youth Seminar represents the climax of Gesher's first year of operation on the Israeli scene, a year which has seen Gesher make its presence felt. Programs in high schools and *kibbutzim* as far north as *Kibbutz Ayelet haShachar* and as far south as *Kibbutz Tze'elim* have given Gesher a respectabil-

(Continued on page 5)

ity now involved. Right now the Israelis don't stress the problem too much because they are preoccupied with the war. However, the problem is a real one which must be dealt with eventually. There is a tremendous distance between the two *machanot*, "a distance that has no right to exist." Therefore, these young people got together and decided that since the Israelis aren't doing enough about the situation, perhaps they could do more.

Rabbi Lamm made it clear that although Gesher was initiated by Americans, the goal of the organization is to involve Israelis themselves in the work. Rabbi Lamm, himself, will be involved during his stay in Israel not only with lecturing for Gesher but also with training other Israeli



Rabbi Norman Lamm

level contacts needed to arrange programs are made by both Mr. Tropper and his Israeli counterpart, the actual work on the program itself is usually done by Israelis.

Gesher is primarily interested in working with Israeli youth. It has arranged with some non-religious high schools to allow guest lecturers to speak to the students about *dat*. In several schools this lecture program has developed to include on-going courses in *dat* for these students who otherwise would never be exposed to it.

Part of the success of the high school programs can be attributed to the fact that Gesher is totally non-political. Therefore, high schools do not have to hesitate for political reasons when inviting Gesher to speak. "Gesher is not against *Mizrachi*, not against *Agudah*, it is not even against *Mamam*. It is simply willing to avail itself of any source and it aims particularly at getting people to meet and understand each other."

Gesher does not enter a high school, a kibbutz, or a university group with a burning missionary zeal, announcing that it is out to convert everyone. "Our belief is that we don't have to sell Torah, Torah sells itself. All we want to do is to break down the feeling of alienation between Jews and Torah." However, Gesher also wants to change the attitude of religious Jews too. It feels that it is important for the *dat'im* to realize that the *chilonim* "are not all perfect anti-semites, which we sometimes think in our psychologically understandable but morally inexcusable self-ghettoization." However, Gesher concentrates mainly

At the end of last year a Pre-Rabbinic Society was formed at Y.U. to encourage and assist students thinking of a career in rabbanut. Activities are presently being planned. All those interested in joining should contact

Israel D. Benedek, Rubin 219.

require source materials and Rabbi Lamm feels that Yeshiva and Stern College students and graduates could assist in this task. Involving Rabbi Lamm, urged all *b'nai torah* who are concerned with bridging the gap that separates brother from brother in Israel to contact The Gesher Foundation at 10 East 40th Street, 9th Floor, New York, New York 10016 to offer their services.

Jewish Responsibility To The General Community Viewed As Necessary Despite Conservative Trend

by DOV FRIMER

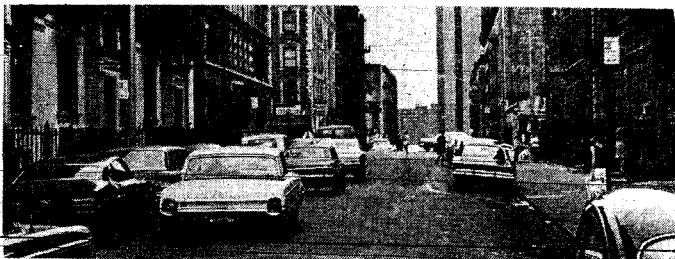
Jews in the United States have traditionally been considered by political observers as members of the liberal camp. Such Jewish names as Brandeis and Cardozo have always served as seminal figures in areas of social reform and civil rights. Furthermore, according to sociologist Nathan Glazer in an article he prepared for a special edition of "Portune" magazine on American youth, between one-third to one-half of all liberal student activists on the college campuses are Jewish. Their propensity for radicalism, Glazer explains, draws its nurture in large part from the Jewish politico-cultural tradition of liberal thought, and the effect of liberal and/or radical parents.¹

However, in recent months a shift has been noted in the winds. With the unfortunate increase of tension between the Black and Jewish communities, with the development of a precarious balance of power in the Middle-East, coupled with the problematical negotiations between the United States and Israel, American Jewish liberalism has come under closer scrutiny and an intensive though silent debate is going on within the Jewish

community itself. This sudden turnaround was evidenced in the recent New York mayoral election when the two conservative candidates outpolling the liberal candidate in some Jewish areas by approximately 20 percent. Despite the trend towards conservatism, it can be argued that the American Jewish community should continue to involve itself actively in issues of communal social concern.

briety "the dignity of human personality." Judaism has always placed a high premium on the honor of a man. "He who embarrasses his fellow man in public," writes the Talmud, "has no share in the world to come. For the shame one brings to him is tantamount to shedding his blood."² Nowhere does tradition discriminate between the civil rights of human beings simply because one is white and the other is

of peace. It requires of us, each according to his own perspective, a sense of discipline to the paradigm of Aaron-pursuers of peace. War is not something that can be walled off and kept for the Gentile without involving the Jew. Senseless destruction is not an action which only weakens the moral fiber of the Non-Jew leaving our fellow Jew unscathed. Social events affect all human beings, and Judaism responds accordingly.



A Washington Heights Sidestreet

The tractate Ta'anit (11a) teaches us: "In a time when the community faces a crisis, any individual who divorces himself from its struggle, his two guardian angels place their hands on his head and say:

'May he who has separated himself from his community be deprived of the privilege of witnessing its redemption.'³

How striking it is that the great rabbinic teacher Rabbi Naphtali Tzvi Yehuda Berlin, known familiarly as the *Natziv*, noted that no distinction at all is drawn in the text between a Jewish or non-Jewish community. For the responsibility to society, underscored the *Natziv*, is a primary area of Jewish duty. As a citizen in a social order, he, like everyone else has his obligation for its protection and welfare — an obligation which is clearly rooted in Jewish law and tradition, and which may at times demand that we place our lives in jeopardy.⁴ This last point is made crystal clear in the writings of the saintly *Chofetz Chaim* in his late nineteenth-century legal work the *Mishnah Berurah*. "... realize," states this great sage, "should a foreign nation in our times threaten to invade and plunder the land of our residence, it is obvious that we are obliged to take up arms for its defense. This principle applies even when only the protection of property is involved and no life is at stake. Still such action is considered an act of patriotism and is fully consonant with the ancient Jewish edict: 'The law of the land is the law for all.'⁵

It is not surprising then, that this same tradition which requires that we actively fight for the security of life, limb, and property, demand of us, as well, that we fight for human rights. We are required to help provide jobs and education for the poor, eliminate segregation, and increase the welfare and housing opportunities of the disadvantaged, in order to insure *kavod ha-*

black; purely on grounds that one is Jew and the other Gentile. On the contrary, the Halachah explicitly concerns itself with the well-being of our fellow Non-Jews. "Our rabbis have commanded us," writes Maimonides, "that we are required to visit the sick of the Gentile, bury their dead... and support their poor... all in the name of our common humanity and our common cause of peace. As it is written, 'God is good to all and his mercy extends to all his creatures.' Moreover, 'The ways of the Torah are ways of pleasantness and all its paths lead to peace.'⁶

There is a remarkable quote found in the works of the great eighteenth century leaders and thinkers Rabbi Achai Gaon. He writes in his commentary to Deuteronomy: "Even a *tsadik gamur*, a perfectly righteous man, is obligated to participate in the concerns of his community. Moses our teacher also involved himself in the worries of his people... Therefore whoever will follow this instruction will have the privilege to witness the redemption of his community." Thus, normative Judaism clearly calls for our involvement in general social concerns.

FOOTNOTES

- (1) Nathan Glazer, "The Jewish Role in Student Activism," *Portune Magazine*, Vol. LXXIX No. 1 (January, 1969) pp. 112-113, 126-129.
- (2) Naphtali Tzvi Yehuda Berlin, *Ha-Ameck Shi'alah*, Ha'azinu: Shilhat 163.
- (3) Israel Meir Ha-Cohen, *Mishnah Berurah*, Orech Chaim: 329, 17.
- (4) Baba Metzia 58b.
- (5) Maimonides, *Yad Ha-Chazakah*, Melachmim 10:11.
- (5a) *Atoth* :11.
- (5b) *Psalms* 34:15.
- (6) Achai Mishbachah, *Shiltoth D'Rav Achai Gaon*, Ha'azinu :163.

This ideal of peace is so crucial to our people that the sage Hillel once said: "Be of the disciples of Aaron, loving peace and pursuing peace."⁷ As the Psalmist taught us *bakesh shalom verod-fekhu* — "Desire peace and pursue it."⁸ Judaism demands more than lip service to the principle

Y.U. Acts On Community Problems

(Continued from page 1)

is precisely the parochial attitudes of YU administrators and students that have shaped an ambivalent attitude, at best, towards the neighborhood. Nonetheless, Prof. Stern maintains that YU's dependence on public federal funds and its efforts to de-sectarianize itself to an extent place certain basic public responsibilities on its shoulders.

Though Prof. Stern has worked out no overall solution, he thinks that increased participation by YU students and faculty in community affairs is the key to the

problem. Here he faces, however, a two-sided problem. If he tries to involve students of YU, the resultant programs would not be as professional and efficient as one run by graduate students. Furthermore, YU's double load leaves little time for serious involvement in extra-curricular activities. In any case, community projects, as opposed to other outside activities would be low man on the totem pole because of their controversial nature. On the other hand, involving the graduate students at Wurzelweil and Ferkauf would also be difficult. These, though they have more

ARGENTINIAN JEWRY IS IN CRISIS

Argentina's Jewish community is suffering from the detachment of its youth from Jewish life, according to Mrs. Rosa Perla Resnick, past director of the Jewish Leadership and Communal Service Training School, Buenos Aires. Mrs. Resnick is currently in the U. S. as a doctoral candidate at Yeshiva University's Wurzelweil's School of Social Work, New York.

"In Argentina," Mrs. Resnick said, "The half million members of the Jewish community are grappling with the problem of how to reach the youth, how to get them closer to Jewish life. A great number of youth remains detached from the community, not caring to participate in Jewish cultural activities."

According to Mrs. Resnick, the youth's disinterest in the Jewish organized community is part of the "world phenomena of Jewish alienation from the established structures in communal life."

She said that about 20,000 students are enrolled in Jewish schools, with about 80 percent of the total attending schools in Buenos Aires and surrounding areas. The great majority of schoolage children, however, receive no education in spite of great efforts made by the *Kehilla* of Buenos Aires (Association Mutual Israelita Argentina), the central Ashkenazi communal body, and *Vaad Hachinuch* (board of education) to promote Jewish education. Half of the budget of the *Kehilla* is used for this purpose at the elementary and high school levels and for support of rabbinical seminaries, a seminary for Hebrew teachers and *Midrasna Haivrit*, the only institute for higher Jewish studies in the community.

"Despite this detachment," Mrs. Resnick said, "there are signs of encouragement in that there is an important segment of the new generation of Argentinian Jews who do belong to Jewish youth centers and Zionist movements, all of which are affiliated with the Argentinian Jewish Youth Confederation."

In order to stimulate the youth's interest in the Jewish community through training of

(Continued on page 7)

Gesher

(Continued from page 4)

ity reflected in the support lent by government ministries of Religious Affairs and Education.

In addition to these programs, Gesher also sponsored a *Kibbutz Seminar for Adults at Kfar Etzion* August 16-20. Participants in this Seminar, whose theme was "In the Footsteps of King David," were 80 *kibbutzniks*, 65 from *Mapai kibbutzim* (non-religious) and 15 from *haKibbutz haDati* (religious).

Veteran *kibbutzniks* claim that this was the first time to the best of their knowledge that religious and non-religious *kibbutzniks* had spent a vacation together, as both *Mapai* and *haKibbutz haDati* have their own private vacation spots. Another important sidelight to this Seminar: 60 percent of the participants were either school principals or teachers.

Gesher also introduces this fall its Institute for Instruction in Judaism (*Machon P'Hadracha b'Yahadut*). The Institute is aimed at creating a standing Gesher task force of professionally trained lecturers, to be sent whenever needed to non-dati high schools and *kibbutzim*. On the Institute's staff are such prominent Israeli religious personalities as Rav Adin Steintz and Deputy Minister of Education Avner H. Shaki and such prominent American religious personalities as Rabbi Dr. Norman Lamm and Rabbi Simon A. Dolgin of Beverly Hills, California's Beth Jacob Congregation.

time to spare and more experience, do not attend school on the uptown campus and are therefore less attuned to the uptown campus' problems.

In any case Prof. Stern is not at the practical solution stage yet, and he wants more time to think about the possibilities before attempting to implement one. His main objective, meanwhile, is to make students and faculty more aware of the problems we and the community face, and to get a clearer picture of what YU can do to improve its stature in the community.

Soviet Jewry Crisis Deepens

U.S. Citizen Seeking To Leave USSR Is Jailed

Anxious American relatives are awaiting word about the fate of a courageous Russian Jew who has been jailed while seeking to prove his American citizenship. A high-level committee has been formed to press for his release.

Eyewitnesses report that 30-year-old physicist Leonid Rigerman twice attempted to enter the U. S. Embassy in Moscow on November 10th with papers establishing his American citizenship. He was thrown to the ground by Russian guards and then charged with resisting arrest. The next day, he was tried and sentenced to jail.

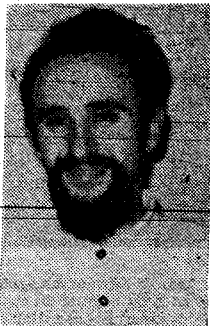
The creation of an AD HOC COMMITTEE FOR THE RELEASE OF LEONID RIGERMAN, U. S. CITIZEN was announced by its chairman, Rabbi Steven Riskin of Manhattan's Lincoln Square Synagogue. Rabbi Riskin, New York City Commissioner Daniel Greer and Richard Joselit, an executive at Random House, disclosed that they had met Mr. Rigerman while in the USSR this summer. Commissioner Greer, who in his capacity as attorney is representing Mr. Rigerman, stated that all evidence indicated his citizenship. Rigerman's mother, who also applied to have her American citizenship confirmed, is Brooklyn-born. His late father was a naturalized American citizen and a socialist who brought his wife from the U. S. to Russia in the midst of the Depression. The couple realized their mistake, but were trapped in the USSR.

"Their son, Leonid, who wants to be called Lenny," continued Mr. Greer, "grew up as a typical Soviet child, but sometime in the mid-1960's he began studying American and Soviet Law and discovered he was an American citizen. He also began learning about Judaism and would go to the Lenin Museum to read about it."

When the news of Rigerman's arrest broke, Zev Yaroslavsky, a Soviet Jewry activist in Los Angeles, managed to conduct a 10-minute live phone interview on KABC-radio with the Moscow Jew, Rigerman, who was then about to leave for his trial, asked for American public support for his case. "I want to go to America. I will keep on fighting until they let me do so," Rigerman declared.

The AD HOC COMMITTEE released the following statement: "We call upon all men of goodwill, Jew and non-Jew, to help obtain freedom for Lenny Rigerman. We urge each person to immediately send two telegrams. The first is to: Mr. Anatoly Dobrynin, Soviet Embassy, Washington, D. C. — RELEASE LEONID RIGERMAN, U. S. CITIZEN. The second should be

sent to: Secretary of State Rogers; State Department; Washington, D. C. — DEFEND RIGHTS OF Lenny RIGERMAN, U. S. CITIZEN. LET HIM COME HOME. Concerned people should also contact their Congressmen and Senators to



Lenny Rigerman

demand the State Department intercede on his behalf."

Other members of the AD HOC COMMITTEE include the noted law professor Alan Dershowitz of Harvard University; Congressman Leonard Fabstein, chairman of the House Foreign Affairs European Subcommittee; New York State Attorney General Louis Lefkowitz; Bronx Congressman James Scheuer; and former Pennsylvania Governor William Scranton.

As HAMEVASER goes to press we have learned that the Collegiate Shabbat planned for the weekend of December 6, has been cancelled. Bob Weiss, President of YCSC, the sponsoring student organization pointed out that scheduling difficulties made the weekend unfeasible; a Hillel convention planned for the same weekend at Princeton attracted many of the students who otherwise would have spent that shabbat at YU. Plans are being made to designate another shabbat as Collegiate shabbat. More information about the aims of the weekend are on page 3.

American Jewry Fails To React

This past June 15th the Soviet police arrested nine Leningrad Jews for allegedly plotting to hijack a plane to Israel. Since then the Russians have searched dozens of Jewish homes and the total of Jews arrested has risen to 34. Experts pointed out that in this latest escalation the Russians were clearly testing world reaction. It was felt that a massive outcry last June would have prevented further arrests. There was no such outcry and now the arrested Jews might be facing the death penalty.

The shocking failure of American Jewry to react to the crisis, led a group of students (mostly members of the Student Struggle for Soviet Jewry) to a series of confrontations with some of the major American Jewish organizations.

In 1964 the leadership of 26 major Jewish organizations formed the American Jewish Conference on Soviet Jewry (AJCSJ), through which they pledged concerted action. In the seven years of its existence, however, the constituent organizations have not allocated even the barest minimum of funds for the Conference.

True to its tradition, this past June, the Conference failed to organize any protests for the arrested Jews.

(Continued on page 7)

Soviet Jews Turn To U.S. Communists For Assistance

For the first time, Soviet Jews have asked the Communist Party in the United States for help in getting permission to leave the Soviet Union and join other members of their families in Israel.

Such an "appeal to the Company of the United States of America" signed by 92 Jewish family heads in Riga, Latvia, was made public here by the American Jewish Conference on Soviet Jewry.

The appeal is addressed also to "the Secretary General of the CC (Central Committee) of the Company of the U.S.A., Gus Hall" and "the National Chairman of the Party, Henry Winston."

It says that the writers "are powerless to attain a just solution to the problem of the emigration of Jews from the Soviet Union to Israel."

"We beg you to intercede before the CPSU (Communist Party of the Soviet Union) and the Government of the USSR on our behalf, so that we should be permitted to emigrate to Israel for reunification with our relatives and near ones," the appeal concluded.

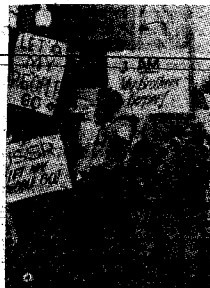
Describing themselves as survivors of the "monstrous policy of genocide" of the Nazis, who made Riga a center of their program of mass annihilation of Jews, the writers say they have applied repeatedly for permits to join their—"surviving relatives, who, saved by a miracle from the death camps have found a haven in Israel."

The Riga Jews, who with their families number 322 persons, cited mass repatriation in recent times of "Poles from the USSR to Poland, of Spaniards to Spain, of Kurds to Kurdistan, of

Czechs to Czechoslovakia, of Armenians from various European countries to Armenia, of Lithuanians, Latvians and Estonians who desired to return to the Baltics."

"We are permeated with the spirit of internationalism and of respect toward people of all races and nations," the petitioners wrote, adding:

"But, as for any people, the national cultural traditions and the historical heritage of our people are near and dear to us.



COMMENTATOR

From time immemorial we have been deeply tied by innumerable and invisible bonds with our people, with its past, present and future."

The American Jewish Conference on Soviet Jewry coordinates the work of twenty-nine national Jewish organizations in the United States to obtain equal rights for Jews with other ethnic and religious minorities in the Soviet Union and the right to emigrate for those who wish to do so, in accord with the provision of the Universal Declaration of Human Rights, which the USSR publicly supports.

Briah Avows Activism In Jewish Affairs

(Continued from page 3)

its ideal being those of Jabotinsky and Stern. After the war, however, Briah was disbanded, for it was not really needed once Israel had become independent.

The "new" Briah began as a splinter group within Betar, which many members felt was not sufficiently religious.

The first two years of Briah's existence have not been too successful in soliciting members, but has been extremely active and successful in the number and type of its activities. Two years ago, for instance, in the middle of winter, a number of Briah members braved the cold and staged a demonstration in front of the Iraqi Mission. The individuals rained shacharit and afterwards blew shofar, as they marched around the Mission con-

demning Arab atrocities. Later in the morning they successfully countered and outnumbered an Arab demonstration which had been held in front of the Israeli Mission. Briah members received publicity in the major newspapers, radio and television news for that day. Later in the year they held a similar demonstration at the Syrian Mission and they also had a representation in the Israel Day Parade.

This year the organization is attempting to draw more members from the YU community so as to be a truly successful and important organ of the religious Zionist community in America. The program for this year has been revamped and calls for a "three pronged" plan of action; the first segment being political activity under the charge of Isaac Kremer, a YU student.

Isaac states that his goal is to try for more activism in Jewish causes—to make an impression on the Jewish and non-Jewish communities. Briah will answer the call of the Jew in need from wherever the cry arises. Briah, for instance, hopes to do as much for Russian Jewry as possible by helping SSSJ, and by original ideas such as writing letters and petitioning the Voice of America to raise funds for broadcasts in Hebrew and Yiddish into the Russian Jewish community.

The staff of Aliyah, Briah's second program, are in the process of setting up contacts with the Sochnut. In the words of the chairman, Harold Faverman: "We're the middlemen between Sochnut and any person who desires information concerning Aliyah. Instead of people going directly to the Sochnut and re-

ceiving a negative reply, we as middlemen will be able to speed up the process of getting information about Aliyah.

Briah's third program is the establishment of an organization newspaper. Under the editorship of Chaya Zeitz of Lehman College, the newspaper will be published once a month with tidbits of information concerning Israel and Jewish affairs.

Briah's president, Aaron Kinsberg invites all YU Bocharim to join Briah and help it grow. American Jewish youth have long needed a religious organization with a Zionist approach and which is politically active in Jewish affairs. Those interested are urged to see Harold Faverman in Rubín 505 or Isaac Kremer in Rubín 508 for more details.

Hadassah Fails To Act On Behalf Of Soviet Jewry; Call JYA Misguided

(Continued from page 6)

On June 26, just after concluding an all night vigil at the U.N., some 15 members of the SSSJ pushed their way into B'nai B'rith headquarters on Lexington Ave. The students demanded to know why B.B. had not acted for the Leningrad Jews. In a heated two hour meeting with top B'nai B'rith officials, the students urged them to live up to their commitment to Soviet Jewry. They suggested that B'nai B'rith and all Jewish organiza-

1. Supply the AJCSJ with adequate operating funds
2. Keep members informed with a regular newsletter on Soviet Jewry.
3. Appoint a full time coordinator to work with the Conference and
4. See to it that appeals for action reach their members through mailings and committees and phone squads in each chapter.

The meeting ended with the officials promising to take the suggestions under consideration and the students promising to return if they didn't.

Three months after the arrests in Russia, the AJCSJ announced that September 20th would be designated as "World Day for Soviet Jewry" to prevent trials of the imprisoned Jews. In an unprecedented effort B'nai B'rith dedicated their next newsletter entirely to the crisis and activated phone squads in all their metropolitan regions. Unfortunately other organizations did not match their efforts and the demonstration only drew some 4,000 people—not much of a showing for New York's two and a half million Jews. Our "show of strength" did not impress the Russian government, and as a result, a few days later, they arrested 20 more Jews.

The Jewish Youth for Action, as the students now call themselves, have since visited several other organizations to present identical demands for action.

During *sukkot* some 20 members entered Hadassah headquarters in New York to inquire what the Women's Zionist organization was doing for the Zionists about to stand trial in Russia. They were immediately informed that no one was available to speak with them. However, when a JYA leader suggested that should no meeting be arranged the students would be outside leafletting, the students were granted meeting with Mrs. Rose Moatzkin, head of the Zionist Affairs Committee and eventually with Faye Schenk, the national president.

Hadassah informed the students that (out of a budget of tens of millions of dollars) they could not contribute to the Conference and that although they have a budget of one million dollars for administrative purposes they can not hire a professional to coordi-

nate activities for Soviet Jewry. The students noted that in seven years of coverage of the Soviet Jewry problem in their magazine, Hadassah had yet to urge attendance at a single rally.

In the subsequent coverage



SSSJ Demonstration In Washington

of the story in Jewish newspapers Mrs. Schenk called the students "intransigent, misguided and immature." She expressed outrage at the students' "storming of the building" and said that youth has

no right to come see them.

One wonders what the results would have been if Jews had been "a bit too vocal and a bit too rude" in questioning their organizations while six million died.

JYA's leaders stress that al-

though their movement is young, it may lose momentum if more people do not become active. They call on fellow students to join with them in planning and action—write c/o 2501 Amsterdam Ave., Suite 220, New York, N. Y. 10033.

Argentinian Jewry Troubled By Alienation of Youth

(Continued from page 5)

youth leaders, the School for Jewish Leadership Training was established in 1965, sponsored by three major organizations: The *Kehilla* of Buenos Aires, the Sociedad Hebraica Argentina, the largest Jewish community center in Latin America; and the Youth Department of the Jewish Agency through the Argentinian Jewish Youth Confederation. Mrs. Resnick served as director of the School from 1965 through 1968, when she came to the United States, with her husband; Solomon Helgott, an assignment as correspondent and journalist.

Students at the school come from local youth organizations and Zionist youth movements. The two-year curriculum offers social work training and courses in Jewish studies and Israel. Graduates are entitled to attend the Israeli leadership training school, *Machon Lemadricher Chutz Laaretz* in Jerusalem.

To date, the school has gradu-

ated more than 40 students who now serve the Jewish community, both in Argentina and Israel.

Post graduate training of Jewish social workers has been an important contribution of the school. For years, social work services were performed by volunteer lay people. Now; there are some 30 Jewish professional social workers who serve in hospitals, youth centers, old age homes and numerous agencies. Many of these social workers, graduates of social work schools, have also taken courses with Jewish content at the School for Jewish Leadership.

A native Argentinian, Mrs. Resnick has been an educator and social worker for more than 20 years. Her father, the late Schachne Resnick, a translator into Spanish of famous Jewish writers, was the founder and editor of *Judicia*, a monthly journal in Spanish, devoted to contemporary and historical aspects of Jewish life.

Eididh Charedit Feels Itself Dislocated

(Continued from page 8)

However, there was soon dissonance in the ranks. Many prominent members of *Agudat Yisrael* began to see the materializing Jewish state in a more positive light. The first Knesset session found *Agudat Yisrael* and *Mizrachi* together in a United Reli-

gious Front. The *Eididh* had been forsaken by its powerful ally.

But despite two decades of existence and three military successes, the State has yet to find its peace in the hearts of the *charedim*. Proud, adamant and alone, they await the *mashiach* in self-stifling muteness.

SOY Discusses Semicha Program

(Continued from page 1)

Nathan Littauer Professor and Chairman of the Department of Near Eastern Languages and Literatures at Harvard University. In addition, candidates for Semicha will be required either to attend an *alpan* or, to pass an examination in Hebrew. Plans for reinstating the M.H.L. degree in RIETS, which was abolished last year, have yet to be carried out.

After hearing Mr. Billet detail a proposal by Rav Lichtenstein for intensified learning in Semicha, SOY unanimously called on the Administration to establish "a meaningful Semicha Program, which will ensure the training of qualified Rabbis, ... as was agreed by Dr. Belkin in a signed statement last April 29." Also unanimously approved was a committee to formulate plans, based on Rav Lichtenstein's recommendations, for improving the Program.

Regarding the "joint faculty committee," Mr. Billet reported Dr. Belkin's decision to appoint it during the week of November 9.

With its President stating, "We will not be put off; we will be reasonable if the administration is reasonable," SOY unanimously urged fulfillment of the third item in Dr. Belkin's letter, the appointment of a *maschiach*. Informing the council that two men had thus far declined the position, President Billet asked for suggestions of additional candidates. The *maschiach*, he said, should be a *thamid chacham* who can offer religious guidance to students of all divisions. The current relationship between *rebbe* and *talmid* at YU, is to be the subject of an SOY investigation.

Mr. Billet reported also that Dr. Belkin had promised him a copy of the "lawyer's report" (i.e., the report of the investigation carried out last year by Mr. Julius Berman, President of the Jewish Commission on Law and Public Affairs, on whether the charter changes had left YU legally able to maintain *halukah* in the dormitories) in time for the SOY meeting. However, after a fruitless trip to Dr. Miller's office, he was given by Dr. Belkin's office an envelope which, being opened, contained what seemed to be the RIETS affiliation contract. At this writing, fourteen days later, President Billet informs that he has yet to see the lawyer's report.

On other matters, Mr. Billet announced the inception of the yearly SOY *tsedakah* drive, and indicated plans for *tzilin* and *shatnes* "drives." (The *tzilin* drive has been completed.) It is intended that the proceeds of the *tsedakah* campaign be given to organizations involved in anti-missionary work (e.g. Pe'ilim, *V'ad ha'Hatzalah*), and to the American Torah Fund (which enables *ba'alei tshuva* from non-religious backgrounds to attend *yeshivot*), even at the expense of such institutions as Kerem b'Yavneh. Students were urged to attend the weekly Thursday night *lishmor*; a series of periodic lectures on current Jewish problems is planned for the term, in addition to SOY *shabbatons*. Finally, the death of *sjarim* in the *Beit Mesdrash* was bemoaned: in spite of SOY's purchase of two new sets of *shas* last year, a complete set is not to be found. It is hoped that arrangements can be made to guarantee prompt and orderly return of all *sjarim* used.

Orthodox Rabbis Discontented By Lack Of Observance

(Continued from page 1)

According to Mr. Duckat, who counsels clergymen of all faiths, "Unlike the clergymen of other faiths who are leaving their ministries because of discontent with the dogmas and practices of their church, the Orthodox rabbinic dropout results from a dissatisfaction with the lay who strongly resist a maximal Jewish life."

Mr. Duckat noted that assimilation is a major problem which has given anguish to rabbis, especially their seeming inability to halt the increasing trend.

This sense of frustration and despair, Mr. Duckat said, has been communicated to the young ordained rabbi who shines the pulpit for other areas of service to the Jewish community, or other careers. "A rabbinic shortage has therefore been created," he said, "despite the fact that the beginning salary of a rabbi compares very favorably — upwards of \$10,000 — with other professional fields."

Author of a *Guide to Professional Careers*, Mr. Duckat has published and lectured widely on vocational guidance.

In addition to Mr. Duckat, other speakers at the session on the shortage of rabbis were: Dr. Frank M. Loewenberg, director, Division of Standards and Accreditation, Council on Social Work Education; Rabbi Israel Klavan, executive vice president, Rabbinical Council of America; and Rabbi Herbert C. Buharsky, director of rabbinic placement, Community Service Division of the Rabbi Isaac Elchanan Theological Seminary.

Also highlighting the Rabbinic Alumni Convention, attended by some 300 rabbis, Jewish educators and lay leaders from throughout the U. S. and Canada, were tributes in honor of philanthropist Benjamin Gottesman, member of Yeshiva University's Board of Trustees, and 10 past presidents of the alumni.

Contributing Editor

Eidah Charedit Feels Itself Dislocated

by ELYAKIM KRUMBEIN



In Israel, one finds many reminders of what the land was like in days gone by. There is a group of people in Israel today whom most outsiders eye with curiosity, without realizing that they used to be the most important Jewish group in the country. It was during a time of abject physical poverty, but of idyllic spirituality. The *Eidah Charedit*, now out of the mainstream of life in the Holy Land, was once its body and its soul.

In 1837, Rav Shmuel Salant arrived in Jerusalem to find 500 Jews there. During his 70-year tenure as its spiritual head, the Jerusalem community grew to 30,000. The prevalent occupation was Torah study, which meant that outside financial support was necessary. The needy scholars were divided into eight *kolelim* according to country of origin. This division formed the basis of distribution of funds which came from Europe.

The *charedim*, as they became known, were well-sheltered from the winds of change which were challenging European Jews. They developed a community whose every aspect was stamped with traditional Jewish attitudes. Supplanting the Sephardim in numbers, they were once able to pressure the Turkish authorities into removing a certain *chacham bashi* whom they considered too progressive. When the twentieth century burst upon the unsuspecting Holy Land, the *charedim* were incapable of change.

World War I precipitated the first clash between the Jerusalem *charedim* and the impending Zionist immigration. Because of migration from Europe to America, the West had become a valuable source of aid; and the War sealed off all funds coming from Europe. In 1918, the British sent Dr. Weizmann with a Zionist Commission to Palestine, to make recommendations in the spirit of the Balfour Declaration. While there, Weizmann was charged with distributing funds from America's Joint Distribution Committee.

However, Weizmann was dismayed at the primitive life of the Jerusalem Jews. He requested that the community "modernize" its welfare institutions and its educational system. This last request was stiffly opposed by the *charedim*, who would have nothing of secular studies. The situation was exacerbated when Dr. Weizmann pointed out that he controlled the Joint's purse strings.

Weizmann thoroughly alienated the *charedim* with that tactic. For the first time, they began to realize that the Holy Land was no longer their enclave. The British were ignoring them and dealing with the Zionists as though they represented all of Palestinian Jewry.

On that discordant note, the estrangement of the *Eidah Cha-*

redit began. The history of that elements. First, the *charedim* were opposed to participation in anything that didn't conform completely to Torah standards. Second, they resented the attitude, which ranged from condescending to hostile, of many sec-



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ular Zionists towards orthodoxy. That attitude tried the patience of even the staunchest religious Zionists. But the religious Zionists were interested in the State, so they swallowed their pride. The *charedim* were only interested in their religion.

At the leadership level, at least, the *Eidah* had no deep-seated hatred for the secularists. It is related that Rav Yosef Chaim Zunenfeld, one of the group's molders, could be seen whispering whenever he saw some irreligious schoolchildren. He wasn't muttering a curse.

Eidah's periphery, created the impression that the *charedim* held their separatist position with a sort of sneering delight.

As a matter of fact, the *charedim* took this position only after making at least a nominal, futile effort to get unity on their own terms. In the early 1920's, the British approved the formation of a national Jewish *kehilah*, to be called *Knesset Yisrael*. The *charedim* were invited to send a delegation of four to a preliminary conference to decide on voting procedures for the *kehilah*. There were over a hundred people at the meeting; and although the *charedim* represented much more than four percent of the population, they sent their delegation to try to hold things together. However, they weren't prepared to make too many substantial sacrifices. When women's suffrage was approved over their protests, the delegation walked out.

Over the next few years, the policy of the *Eidah* was directed towards one end — autonomy. They demanded the right to form their own *kehilah*, on an equal footing with *Knesset Yisrael*. They aligned themselves with *Agudat Yisrael*, which at that time advocated separatism from all irreligious bodies. The goal was finally approved by the British authorities, and Rav Zunen-



Charedim Confronting Authorities

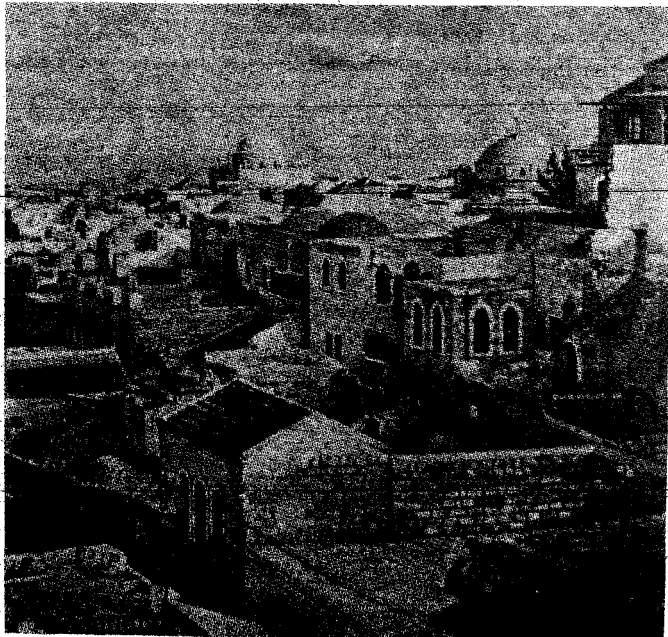
The *charedim* were not overjoyed when he became Jerusalem's rabbi in 1919, but cordial rela-

less principled *Eidah* sympathizers personally defamed Rav Kook in letters they sent to Europe.

The major rift occurred when Rav Kook was planning the institution of the Chief Rabbinate. It was learned that the *charedim* were violently opposed to the idea and were bent on obstructing it. In defense of one of his most cherished projects, Rav Kook wrote a letter to the *Eidah's* leaders, and in as conciliatory a tone as possible, urged them to support his plan, which he hoped would restore Jewish law to its former glory in the Holy Land. But his opponents feared that the new office would try to make changes in the Jewish religion. On the day of Rav Kook's inauguration, the *Eidah Charedit* fasted.

In 1937, the question of partition rose for the first time. The idea was greeted by most Zionists, but the *Eidah Charedit* opposed it. Their objection was two-fold. First of all, they maintained, a Jewish state is impossible in anything less than all of Palestine. Secondly, no Jewish state has the right to exist unless the Torah is its law. Precisely the same stand was taken by *Agudat Yisrael*, later that year.

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The Jerusalem of Reb Shmuel Salanter

He was blessing them: "yosef hashem aleichem." Nevertheless, unwillingness to join hands with the Zionists as well as unsavory elements on the

feld was able to set up a private *shechitah* for his followers.

Throughout this time, Rav Kook was urging involvement by religious Jews in *Knesset Yisrael*.

tions reigned for a while. When Rav-Kook's *Orot* was published, however, its benevolent attitude towards the secularists was severely attacked, and some of the