

HAMEVASER

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Wedding Exhibition Opens

by Jeff Albinder

In keeping with Yeshiva University's tradition of *Torah Umada*, the Y.U. museum has produced an impressive exhibition entitled *The Jewish Wedding*. According to coordinator Sylvia Herskowitz, it represents the most comprehensive collection ever compiled on the subject, and it has already received considerable media coverage. Its October 30 opening was marked by a grand reception, attended by President Lamm and the exhibit's curator, Rabbi Shlomo Pappenheim, who is also the director of the Jewish Museum of Jewish Art.

The numerous items on display, ranging from *chuppot* to works of art by Rembrandt and Chagall, were collected from individuals as well as major institutions throughout America, Europe, and Israel. Liberal use of traditional and background notes achieves an effect that is somewhat interpretative rather than purely demonstrative. This may be due to the museum's position of affiliation with an institution of higher learning.

More museum space has been devoted to the *ketubah* than any other aspect of matrimony. The tremendous variety of these documents from around the world is dazzling to the eye. Some are illuminated, many are ornate. Although *ketubot* had been written for the better part of our history, only a handful have been discovered that were

written prior to the 18th century. The museum has photographs of the earliest (5th century B.C.E.) and fragments of a Cairo *ketubah* in which a woman permits her husband to take a second wife. This latter *ketubah* was undoubtedly written prior to the 11th century ruling prohibiting polygamy. So the panorama continues through the centuries to include even the most modern *ketubot* of our own day.

Among the items of unusual interest or rarity is a series of documents requesting permission from a monarch to marry, since during the 18th and 19th centuries several European nations implemented regulations intended to prevent rapid multiplication of Jews.

In fact, one who wished to marry in Prussia was required to purchase royal porcelain before permission could ever be sought, and the museum has some examples of this on display. Also, there is a silk, silver, and gold ark curtain used as a *Chuppah*, and a silver set of double *Kiddush* cups in the shape of a barrel. Equally fascinating is the collection of post-medieval European rings, most of which are topped by 2,3, or even 4 story detailed houses, symbolic of the new home to be built in marriage. A 20th century brass ring was a substitute for a precious ring donated by a Jerusalem bride in 1938 to help finance Palestine's underground army.

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Dean Comments On Jewish Studies Program

HAMEVASER'S Blair Skolnik recently conducted a most interesting and candid interview with Dean Jacob Rabinowitz, former Dean of Erna Michael College, who was recently appointed as Dean of Undergraduate Jewish Studies.

This is the second in a series of HAMEVASER interviews featuring subjects who are involved in the University's Jewish Studies programs.

HAMEVASER: Dean Rabinowitz, can you please describe your new title and your new responsibilities?

Rabinowitz: My title is Dean of Undergraduate Studies in Jewish Education. It centralizes all of the university's Jewish studies programs except for the Yeshiva Program and graduate work. It includes all Judaic courses at Y.U. and Stern, and also schools such as T.I.W., J.S.S., E.M.C. and the program of Jewish education at Ferkauf.

HAMEVASER: What new innovations have you implemented or plan to implement for the Bible departments at Y.C. and Stern?

Rabinowitz: Rabbi Berman and myself planned and brought into being a program at Stern that opens up opportunities in Talmudic studies and concentrates on Judaic studies. We have brought in female faculty members to Stern to teach in

these areas. This program gears itself to a Judaic studies student who is seeking a sophisticated level of Judaic studies, such as a top graduate of a top Hebrew high school, or a girl who spent a

possibly alumni in any evaluation of the Jewish Studies offerings with particular emphasis on Bible offerings, and to look at Hebrew language exemption requirements.

HAMEVASER: What purposes do the Bible and Hebrew requirements serve?

Rabinowitz: I have ideas, but I'd rather not discuss them on the record until I've had the opportunity to discuss them with faculty and students. I can say that the expressions of unhappiness that I've heard from both faculty and students obviously call for some sort of examination on just what needs to be done.

HAMEVASER: What are you doing to attract new students?

Rabinowitz: Rabbi Bessin, Rabbi Chatlop, and myself are making many visits to high schools trying to recruit new students. We are trying to turn out the best type of program we possibly can. We are trying to get this message across to the high school students, but our best recruiters are our students and alumni.

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Dean Rabinowitz YUPR

year in Israel. We are giving more extensive courses in Bible under this program. For YC I have ideas, but I have not had enough experience. I plan to involve students, faculty, and

SOY Backs Mizrachi

The Student Organization of Yeshiva announced its endorsement of the Mizrachi slate for the World Zionist elections. This slate will determine American representation to the World Zionist Congress. The Congress will meet this coming February in Jerusalem.

At its meeting of October 10, the S.O.Y. council, acting upon the recommendation of its executive, formally resolved to support the Mizrachi slate as well as to present its membership 'en block' to the Religious Zionist movement.

The S.O.Y. action was taken in consultation with *HaRav* Joseph B. Soloveitchik, Professor of Talmud at Yeshiva University, and an internationally recognized authority on Jewish law and philosophy. Rav Soloveitchik has served as the Honorary President of American Mizrachi since 1946.

Henry Kamioner, S.O.Y. President, told his colleagues that while Yeshiva University and its student bodies have a policy of maintaining a non-political stance, "because of the

importance of the upcoming Congress and the wish to see this international Jewish forum reflect Orthodox Judaism and its adherents - we cannot remain aloof at this juncture in Jewish History."

The president added that S.O.Y. was primarily concerned with the "operative quality" of the Congress, rather than its ideological significance.

"The issues we consider important are creation of intensive educational programs for the dissemination of Torah and Judaism, in Israel and in the Diaspora, and the allocation of funds to *Yeshivot* and various other religious institutions."

Mizrachi is the World Religious-Zionist Movement. It was founded by Rabbinical leaders in 1902, and since then has been an active Zionist organization and the major force in the promotion of Torah values in Israel. The National Religious Party is its political organ in Israel.

The American branch of Mizrachi was organized by Rabbi Meir Bar-Ilan and Rabbi Y.L. cont. on page 7

Disorganized YU Archives Recently Revitalized

by David Foster

Unknown to most of the Y.U. community, a YU archives exists on the sixth floor of the Gottesman Library.

The archives, which contains at present thirty separate collections is YU's own treasury of original papers and records of Jewish organizations and personages in Europe and America.

Among the more complete collections are the Records of the Central Relief Committee, founded in 1914 by Orthodox Jewry to aid fellow Jews who were suffering from the effects of the war. This collection, aside from showing the general life Jews in Europe and Palestine from World War I to World War II, also contains a wealth of statistical information on *Yeshivot*

Ketanos in many small towns in East Europe. Information such as this is valuable for determining what the real condition of



Y.U. Archives: Before

Orthodox Jewry in East Europe was before the outbreak of World War II.

Amongst the Records of the Central Relief Committee are the letters of *Harav* Abraham Issac Kook, the first Chief Rabbi of Palestine. Rav Kook, who was actively involved with the Central Relief Committee, is portrayed in these letters as a true *Manhig B'Yisrael* - concerned with the physical as well as the spiritual needs of his people.

An equally impressive collection are the personal papers of Mr. Louis Rittenberg, a Washington Heights resident who was instrumental in building up the Washington Heights neighborhood at the end of World War II. Mr. Rittenberg's papers are valuable because, aside from being a major force behind the building of the Washington Heights - Inwood YMHA, cont. on page 7

HAMEVASER

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J. D., Shlita

For several months now the administrations of Rabbi Isaac Elchanan Theological Seminary and Benjamin Cardozo Law School have been discussing the possibility of instituting a joint Semicha-JD program. In order to succeed, such a program naturally needs the mutual cooperation of both schools. Since these schools have expressed a willingness to make concessions in time-scheduling of course requirements, it definitely appears that such a program is technically feasible. However, such a program also entails certain philosophical problems.

A primary fear is that his sort of program might tend to dilute the quality of the semicha program. We have been strongly assured by the RIETS administration that every precaution will be taken to prevent any weakening of standards. On the positive side, this program might help to keep many students in Yeshiva, who might otherwise have to permanently give up formal religious study in order to go to law school. There is also a great attraction of raising a generation of young professionals who are able to serve the Jewish community in a legal capacity, and who are sincerely dedicated to Judaism.

For these reasons, HAMEVASER would view with favor the establishment of a joint Semicha-Law program, and we commend the administrations of Cardozo and RIETS on their efforts in this direction.

Eit L'lameid

Much has been said in the past couple of years about the fact that, once again, the *Beit Medrash* at Yeshiva University is filled nightly with *bachurim* who, despite a tremendous course load and exhausting schedule, find the time to have a night *sefer*. Many of us are quite fortunate to be able to participate in this revival and reap the spiritual reward of learning *lishmah*.

There are those at YU, however, who desire very much to learn at night in the *Beit Medrash* but, due to their limited backgrounds, are unable to make any real progress on their own. We refer, of course, to JSS students, many of whom have given up better opportunities in secular education in order to undertake the difficult task of learning how to learn — a task which many have accomplished only after 12 years of Yeshiva training.

As many of us know, JSS students are among the most enthusiastic students at Yeshiva University. They make many sacrifices and work very hard at learning. However, all beginnings are difficult, and while *ruach* is not lacking in these students, they many never have been exposed to some *yediot* which are basic to *limud Torah*.

We, who are lucky enough to have better backgrounds, can, and in fact should, help these students. By learning for a few hours a week with a JSS *bochur* as our *chavrutah*, we can accelerate his progress. This going might be a bit slow at first, but the benefits that you and your *chavrutah* would gain would be tremendous — he would advance, *sh'taig*, in learning, and you will strengthen your own learning through his enthusiasm.

We urge all those interested in learning *b'chavrutah* with a JSS student to please contact Rabbi Blau or Lenny Auerbach.

CORRECTION

In the last issue there was a technical error in the article on page seven entitled "On the Rov." The correction is as follows: Column #2—the paragraph before the picture should read "and was considered the founder of the neo-Kantian school..." It continues until "...issue of Dialogue. Here the Rov deals with the meaning of creation" [i.e. col #2 under picture]. This paragraph continues to "...the Confrontation — "Let all the people walk, each..." [col #3 four lines before the 2nd paragraph] HAMEVASER apologizes to the author and to our readers for the inconvenience this may have caused.

Letters to the Editor

To the Editor:

The October 25 issue of *Hamevaser* complained that the protestations by the Belfer students and faculty against the phase-out of all our graduate degree programs were in a manner unbefitting the university, especially since we went outside of its strictly institutional confines. To the contrary, I believe that our actions were entirely appropriate to the situation. We spoke with the trustees. We circulated letters of support from prominent scientists. We wrote to the parents of the undergraduates. We contacted some of the newspapers serving the Jewish community. During the barbed-wire radicalism of the university upheaval a decade ago, these tactics were the very ones adduced as the responsible alternatives. To have done anything less, would have been tantamount to doing absolutely nothing at all.

If at times we did go outside the limits of Yeshiva as a corporate entity, we did not go far. The academic and orthodox communities, to whom we addressed ourselves, are the very ones the university, by self-proclamation if nothing else, exists to serve. It is there that Yeshiva goes for financial support and returns for validation of the efficiency of its enterprise. This university — any university — is a public trust. It requests concessions and resources from those outside itself; it stakes its claim by attempting to represent the high-

est aspirations of a culture. A university is something quite different from a private corporation established with private capital.

If *Hamevaser* meant to argue that one should not run outside the university on every trivial matter, I am in complete agreement. I very much hold to a conception of a university as an elitist meritocracy. Choose competent administrators, staff it with a knowledgeable faculty, and admit only intelligent students; then let the university run itself. I never had any sympathy for the New Left conception of academia as an ultimately self-vitiating melange of soup kitchen, social welfare agency and trade school. Community input should be at the foundation, insuring that the university stays true to its vital mission of autonomous scholarship. The closing of Belfer, however, is not a trivial matter; it goes straight to the academic quick of Yeshiva. It, by itself and by virtue of the trend it presages, will result in a marked weakening of our foundations. If we asked for community input, it was in its rightful role of helping to put the university back on the rails of intellectual autonomy.

We are not about to apply for sainthood. Obviously, our passion would be less if it were Ferkauf rather than Belfer being closed. But neither are we charlatans; we came to Yeshiva because we felt, and we still do feel, that we had something essential

to offer; upon which the necessary expenditures were well worthwhile. Thus, our protests are not completely lacking in idealism, either. Other people, with other viewpoints about possible directions for the university, must also find their motivation in this same dichotomy between altruism and self interest. A pure idealist cannot exist; as soon as someone advocates an ideal, he gains a personal stake in achieving its fruition.

The resolution of conflicting directions for Yeshiva can only be found in completely open discussion, such as we at Belfer have attempted to initiate. Any given direction imposed unilaterally by the administration, is just as likely to be a *priori* fallacious as it is to be a *priori* true. While to avoid chaos one must obey current policy in his actions, that is something quite different from abstaining from the attempt to alter that policy. Complacency all too often betrays obsequiousness, rather than genuine contentment with the status quo. Demands from the above for absolute loyalty in the name of an ideal, almost always betray the insecurity that the chosen policy is, in fact, the correct one. Institutions that are not constantly examining themselves are moribund, if not already dead; and if it is just deadweight inertia that is keeping them going, they are not worth saving anyway.

The original *Hamevaser* editorial was written in terms of

Torah ideals, and I have responded with essentially secular arguments. I am afraid that large segments of the university will immediately dismiss them as irrelevant. That would be unfortunate. Yeshiva as a university, distinct from the religion whose precepts it is trying to further, is a political grouping in exactly the same way as any other secular organization. Our administration does not rule by divine right; nor, do I suspect, do they function through divine inspiration. If we are to continue to remain viable, we must have the same free flow of ideas that exists in any other university. If we make the mistake of equating the administration with Orthodox Judaism, and thereby become reluctant to speak our piece, not only will we stifle this requisite flow of ideas, but by equating the supposedly perfect Torah with that which is manifestly fallible, we will have done a disservice to the very thing in whose name we pretended to act. Implicit tension to divinity is a disease endemic to Yeshiva; we should be careful lest it be our cause of death.

Edwin R. Schweber
Belfer Graduate School
of Science

HAMEVASER wishes Rabbi and Mrs. George Finkelstein *mazel-tov* on the arrival of a baby daughter.

To the Editor:

Yeyasher kochachem to you and your Board on the early appearance of *Hamevaser*. It was a very good and informative issue, and I hope and trust that the paper will be regularly produced.

Unfortunately, your lead, and consequently most important, editorial bothered me. You sensed the importance of the issues surrounding the proposed closing of the Belfer Graduate School of Science and drew the conclusion that the Administration was not "guided by Torah ideals." That is a very serious charge which cannot be dismissed, especially as this has regrettably been the case in the past. Your righteous indignation was totally abrogated by your concluding judgment. "The administration may have acted with a business outlook instead of a Torah outlook, but that is now past."

If, as you say, wrongs were perpetrated against, and false promises made to, faculty and students whose lives and livelihood were so enmeshed in the Belfer School (while I personally fear that this may be the situation, I am waiting to hear all of the facts), they cannot be ignored by the claims that it "is now past." Did the Editorial Board forget to read another major story on page one—the *Rov's* analysis of *Yom Kippur* in which he stressed that there can be no forgetfulness nor forgiveness for wrongs committed

cont. on page 7

In the Shadow of Bruriah

Women and Torah Education

by Rabbi M. Stern

The issue of women's education in the ideal Torah society is far from a contemporary fad, a fleeting phenomenon. Scholars throughout history, from the Tanaitic sages to *Harev Moshe* Feinstein, from Maimonides to Rabbi Samson Raphael Hirsch issued a series of responses concerning the advisability of teaching Torah to women. Note the stress on "advisability." *Halakha* does not insist that women study Torah for its own sake. Jewish education *per se* is not obligatory, it is not a legal imperative for women. *V'umadtem otam et d'neikhem*, Scripture speaks of "teaching your sons," *V'lo b'noteikhem*, your daughters are exempt from Torah study.¹ Indeed Maimonides opens his discussion of *Hilchot Talmud Torah* by noting that, *nashim p'turot*, women need not study Torah.²

Controversy

However, much *halakhic* controversy exists as to the permissibility of *limud torah* for women. May women immerse themselves in Torah in the same manner as men? Historically, the evidence accumulates in the negative. Talmud depicts the first district schools, *chadarim* established by *Y'hoshua ben Gomia*.³ Apparently these "day schools" were conceived of as institutions for the training of males. No mention at all is made of an equivalent school system for women.

Even those sages who advocated Torah study for women stressed the utilitarian, pragmatic virtues of *Limud*

"Too often cynics...maintain that the Jewish woman is relegated to an inferior second-class status."

Hatorah.⁴ Ben Azzai notes that a *Soteh's* (women of ill repute) life would be spared on account of *Limud Torah*. He urges every father to teach his daughter Torah so that *mayim ham'oririm* those "prob-

bing waters" drunk by the *Sotel* have no effect on her. The majority opinion consistently advises against teaching Torah to women. For instance: "*Kol Ham'amed et bito torah m'tamada tiftut*," "*E'in chachma l'isha ela b'yecha*," are two widely quoted and much misunderstood Rabbinic say-

The *Ramoh*,⁵ insists that women must learn those laws that are approp to them, and probably the clearest evidence of the unique role of women in Jewish education. The *Hakhel* ceremony, the great post *Shmitah* assembly, was attended by women as well as men. How instructive is the

practical *halakha*.

Those twin goals, a sophisticated awareness of *Tanakh*, and an excellent working knowledge of *dinim*, have served as the logical underpinnings of all attempts at institutionalizing Jewish women's education. For several millennia these goals were attained primarily by home study. As late as the turn of the century, the *Aruch Hashulchan* notes "Our women are not accustomed to book learning. On the contrary, every mother instructs her daughter on all aspects of Jewish law."⁶ Prior to the advent of the *Bait Yaakov* movement, instruction was primarily confined to the home. It should be stressed, that even in this period of comparative isolation, women were never totally segregated from exposure to Torah. *Shulchan Aruch* insists that women recite the *Birchot Hatorah* daily.⁷ Various commentators conclude that women may include "*al toratcha shekmatanu*" in *Birchat Hamazon*,⁸ and *halakha* explicitly requires women to listen to the weekly Torah reading.⁹ Indeed the Jewish woman was never relegated to oblivion, her mode of learning may have differed, but the primacy of her instruction was never questioned.



OBSERVER

ings. Probably the most pungent statement to this effect is cited by *Toseft: yisrufu divrei torah v'lo yimtsu l'nashim*.¹⁰

Too often cynics, scoffers, skeptics, all those who are not favorably disposed to Judaism, seize upon such Talmudic dicta to maintain that the Jewish woman is relegated to an inferior, second class status. Far from it, the preponderance of evidence to the contrary negates this assertion.

Role of Women

Several trends emerge from Talmudic literature as to the proper role of women within *Halakha*. The Talmud in *Nedarim* speaks of "teaching one's daughter Scriptures (*Chumash, Tanach*)."¹¹ The *Rambam*⁹ asserts that one may teach women *Torah Shebikhtav* (written law).

content of *Midrash*. "Why did the women attend the *Hak'hel* ceremony," not necessarily to learn for its own sake but to be informed, to be well aware of Judaism's heritage, to be comfortable with practical *halakha*.¹¹

The above collection of *mamoeri chazal* seem to accentuate two facets of women's education. Firstly, the Jewish woman is encouraged to specialize in Torah. It is not uncommon for learned talmudic scholars to engage in involved discussion of *Jermiah* or *Isaiah* with their wives. Talmud is replete with tales of knowledgeable women (e.g. *Yaltah*,¹² and *Bruria*¹³, *Rav Meir's* wife).

Above and beyond any familiarity with *Torah Shebikhtav*, that Jewish women may possess they are charged, in effect obligated, to be well versed in

Bait Yaakov

Various forces served to break down, to surmount the cultural barriers that had so long shielded women from pernicious anti-religious forces. Thus inspired, a new response was called for. The inspired leadership of Sarah Schenierer and Leo Deustchender coupled with the blessing of the *Chofetz Chaim*, helped the *Bait Yaakov* flourish. Fortunately, the spark of *Yohadut* that *Bait Yaakov* nurtured in Eastern Europe has been successfully transplanted to our shores, as well as the blessed soil of *Eretz Yisrael*. *Harav* Mashe Feinstein concludes that tuition for one's daughter is as much a *halakhic* obligation as for one's son, as such, should not be financed with *Maaser* funds.¹⁴

Has the education of Jewish women progressed, has a marked change occurred over time? Surely the outer trappings, the superficial scenery the classroom and teaching technique has varied but the spirit of fealty to Torah and *halakha* has not shifted an iota.

1. Kiddushin 206
2. Maimonides, Talmud Torah 1.1
3. Bava Batra 21a
4. Sotah 20a
5. Ibid.
6. Ibid. 21b (cited in Tosfof)
7. Ibid
8. Nedarim 26b
9. Maimonides, Talmud Torah 1.3
10. Yoreh 246, Paragraph 6
11. Hagga, Chapter 1
12. Chaim 92b
13. Brachot chapter 6
14. *Aruch Hashulchan*, Yoreh Deiah 246, 19
15. Orach Chaim, 47
16. Ibid. 187. See Magen Avraham ibid.
17. Ibid. 282
18. Igrot Moshe, Yoreh Deiah 104

Day School Movement

cont. from page 4

opened Sunday Schools which until the end of the century were quite successful.

When the immigration from Eastern Europe began in the 1880's, it brought the concept of the daily *cheder*. The *cheder* was a room in which the students sat around one table and the teacher would instruct each pupil individually in the basics of Hebrew reading. These teachers, or "*melamdim*" were usually poorly trained and consequently, discipline in the *cheder* was nonexistent.

Talmud Torah

An alternative to this type of education which also became popular in the 1880's was the communal *talmud Torah*. The *talmud Torah* was instituted as a daily Hebrew school which held class after the public school hours. It was an original type of Jewish education because it was the first kind to be composed of separate grade levels in which students advanced according to their progress and age. The well organized *talmud Torah* had a complete curriculum including Hebrew language and culture, Jewish History, *Chumash*, *Navi* and translation of *T'fillah*. Some also had periods of music and arts and crafts. The goal of the higher grades which was about the fourth or fifth year of

attendance, was to prepare for the *Bar Mitzvah*. The teachers of the *talmud Torah* were usually competent and had varied backgrounds. Some were *talmidei chachamin* but others were secular, enlightened Zionists. Because it fit perfectly into the schedule of the Jewish children who usually attended public schools, the *talmud Torah* was a great success in Jewish education until the 1950's.

Success

The beginning of the 20th century saw the beginning of permanent success for the yeshiva day school. A few schools were opened in New York and one was opened in Baltimore. Various agencies were established to help strengthen the new trend toward day schools and financially secure *Talmudei Torah*. In 1910, Dr. Samuel Benderly founded the Bureau of Jewish Education in New York City. The purpose of this agency was to help finance yeshiva day schools and *Talmudei Torah*. Also, the Agency helped to organize institutions to train teachers for Jewish schools. Another of its functions was to prepare and publish textbooks for use in these schools. Public relations efforts on the part of the Bureau, caused the rise in enrollment in the early part of the century. The Great Depression caused the

closing of some of the schools because the Bureau and the various other philanthropic agencies did not have enough funds to help the schools stay afloat on the sea of rising costs.

Expansion

After World War II, the yeshiva day school movement expanded rapidly. This growth was due in part to efforts by the Lubavitch education organization, *Mercas L'inyonai Chinuch-Tomchei T'mimim*, and the newly founded National Society of Hebrew Day Schools (Torah Umesorah). These organizations spent much time and effort to build and support *yeshivot* in Jewish communities which didn't have any organized Jewish schools within them. The yeshiva day school grew at a steady pace until the early 1960's when it expanded tremendously due to the decrease in the quality of education in the public school system. As the public schools became racially turbulent, more and more parents refrained from sending their children to public schools.

Over the years, the methods of Jewish education in America improved and expanded till the point which it is at today. Today, almost every student who desires a Jewish education can obtain it easily.

The Editor-in-Chief and the governing board wish Rabbi and Mrs. Zevulun Charlop a hearty *mazel-tov* on the recent marriage of their daughter Leebea to Avraham Becker.

HAMEVASER wishes David Serkin best of luck in his new position.

Jews for Jesus: Dangerous as Ever

by Jack Gross

In no way should the general lack of news articles about Jews for Jesus be interpreted as signifying a lessening of activity on their part, or that these efforts are any less pervasive and damaging. Indeed, at such times, when Jews for Jesus isn't in the focus of the media, it is incumbent upon us to be as well informed and enlightened as possible. It is to the first premise, that of being well informed, that this article is dedicated.

Jews for Jesus is a "group of Jewish people who ... believe that Jesus is the Messiah. They believe that both the Old and New Testaments are true, and support the traditional Christian belief in the Trinity." Mr. Bryon Spodyln is the appointed president of Jews for Jesus and has situated its main offices in San Rafael, California. The organization, which has correspondents in Los Angeles, New York, Boston, and Chicago, is operated under the charter of Hineni Ministries, along with another establishment called Christian Testimony and Music. The Membership Board of Hineni Ministries is composed of both Judeo-Christians and Christians.

Mr. Moische Roisen, while working for the American Board of Missions to the Jews, felt that the Board was not pursuing an effective enough policy in their campaign toward the Jews, and as a result, created Jews for Jesus in September, 1973. The organization does not have any kind of membership program, and as a result, the number of followers is difficult if not impossible to ascertain. Estimates range anywhere from 20,000 to 100,000 believers. According to a recent survey, "86% of those surveyed became Hebrew Christians between the ages of 15 to 26, with a peak of 22." Almost two-thirds of those surveyed "... became Hebrew Christians within six months after hearing the Gospel and approximately three-fourths (converted) within one year afterwards." the survey listed three reasons for looking outside of contemporary Judaism: (1) its incapacity to give meaning to life; (2) its lack of personal religious experience; and (3) its vagueness in providing a sense of personal identity."

Field Workers

Jews for Jesus has no long-term goal, other than spreading assorted attention-getting, simplistic pamphlets on crowded city streets, and providing information and assistance to individuals who contact them. Towards this goal, the organization has about seventy full-time field workers

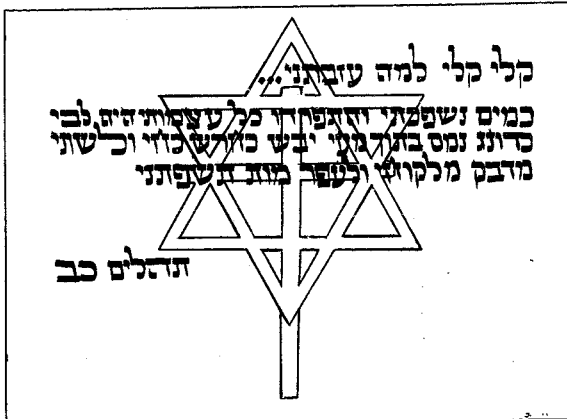
who travel around conducting Bible classes and meeting with persons who have expressed an interest in their viewpoints. Due to a past history of disturbances, the location and time of these classes are given only to individuals personally known to a staff member of Jews for Jesus. As a further protection, tickets are required in order to be admitted to these classes.

Aside from these full-time workers, there exists a large contingent of part-

Master, says the L-rd;

[31] "But this shall be the covenant that I will make with the House of Yisrael after those days, says the L-rd: I will put my force in their inward parts and write it in their hearts; and will be their G-d, and they shall be My People."

These verses are the basis for Christianity's view that the law is not nullified, but rather that the commandments are to be fulfilled in one's heart rather than through one's actions.



time volunteers, especially during the summer when students are not attending classes.

The organization does not receive financial backing from any one particular Christian foundation. Monetary support from Christian organizations in general is received. Much financial assistance is also received from individual Christians and Judeo-Christians.

Jews for Jesus, as Jews, maintain that the law of Torah is, in effect, for everyone who is under the law. As Christians, they maintain that they are not required to observe the Torah. This outlook is based on the belief in a formulation of a new covenant which, according to Christian theology, is outlined in Jeremiah (31:31-33):

[31] "Behold days are coming, says the L-rd, when I will make a new covenant with the House of Yisrael, and with the House of Yehudah;

[32] "Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Mizraim which covenant of mine they broke, although I was their

In support of their claims that Jesus was the Messiah, Jews for Jesus point out quotations from the Old Testament which are strikingly similar to the descriptions of Jesus and his crucifixion as reported in the New Testament. I quote in full three examples of this method from a Jews for Jesus pamphlet, titled "If I Were a Rich Man":

"Psalm 22:7,8— "All who see me sneer at me; they separate with the lip, they wag the head, saying 'commit yourself to the L-rd; let Him deliver him; let Him rescue him, because He delights in him.'" The accounts of Jesus' crucifixion as records in the New Testament tell of how the masses made fun of [Jesus] urging him to save himself ...

Psalm 22:14,15— "I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted within me. My strength is dried up like a potsherd, and my tongue cleaves to my jaws; and Thou dost lay me in the dust of death." This is a scientifically exact description of what happens to the human body when crucified. All of the bones are wrenched out of joint. It's almost impos-

sible to breathe and the mouth becomes dry....

Psalm 22:16,18— "For dogs have surrounded me; a band of evildoers has encompassed me; they pierced my hands and my feet. I can count all my bones. They look, they stare at me; they divide my garments among them, and for my clothing they cast lots." This may sound like a quote from the New Testament. It's not."

Followers of Jews for Jesus have frequently been stereotyped as having a minimal Jewish education and thus, searching for something with which to identify. One such claim is made by the Anti-Defamation League of B'nai B'rith. Their own survey of rabbis "...revealed that Jewish youth most susceptible to evangelical missionary efforts are those between 15 and 22 years of age who have emotional, home, or parental problems, may be into the drug culture, and come from families which are not affiliated Jewish Communal life."

However, in a recent survey done by the Graduate Theological Union Library, Berkley, California, statistics to the contrary were compiled. Over 900 Judeo-Christians completed the survey and a select sample of 100 respondents were evaluated and interpreted by Mr. Don La Magdeleine as part of his Master's Thesis for the Graduate Theological Union. The survey showed that 77% of the respondents received religious training in Judaism during their childhood. The average amount of training is listed to be 6.4 years. The distribution of respondents by self-identification is as follows: 37.6% Reform; 34.0% Conservative; 15.1% Orthodox; 12.8% just Jewish. These percentages closely parallel those arrived at by the United Jewish Federation of Greater Pittsburg in their study of Jews. The study revealed that 34.7% of the

They contend that Judaism is incapable of giving meaning to life.

respondents were Reform, 39.4% Conservative, 14.1% Orthodox, and 10.1% just Jewish.

The Berkley survey also showed that the largest percent of Hebrew Christians are full-time students (37%), followed by professional and technical workers who made up 22% of the respondents. In terms of education, the average number of years spent attending school was 14.91, almost three full years of college. The median education level in the United States, as reported in the 1975 census, is 12.8 years.

It is statistics such as these which allow Mr. Moische Roisen, leader of Jews for Jesus, to claim: "Although certain leaders in the Jewish community have questioned our Jewish training, general education, and quality of home life, this survey gives evidence to the fact that in almost all respects, the pre-Christian life of these respondents was very similar to that of other Jews in the same age group."

Notice should be taken that there was no attempt on the author's part to dispute, challenge, or in any way question that stated viewpoints of Jews for Jesus. The sole object of the article was to inform, and that accomplished, it is now our collective and individual responsibility to arm ourselves with the facts, thereby fulfilling the rabbinic dictum of *da ma lehoshiv leapikores* — know what to answer to a non-believer.

Effect on Children's Yiddishkeit

cont. from page 4

commitment to teaching Torah U'mitzvot.

B. There should be meetings between the parent body and the school to discuss curriculum, goals, etc.

C. A post education program must be required, especially for parents of limited background. *Halakha*, Jewish practices, *lashon* and *Haskafah* among other subjects should be taught.

D. A *Chavrusa* system in which children from non-observant homes would spend *shabbatot* and *Yomim Tovim* in houses of their more observant classmates on a regular basis should be instituted.

E. Family Shabbatons at retreat centers with 30 selected families of varied degrees of knowledge and commitment should be held. An attempt would be

made to create a "school-home community environment where rabbis, teachers and parents can be seen as human beings."

F. Formal and informal teaching methods should be utilized to the utmost.

Obviously the parents have to improve in their position as religious models. Parents should attempt to learn and emphasize the importance of learning. *Ahavat Eretz Yisrael* should be a central theme in the house and children should be encouraged to spend a year of Torah study there. Rabbi Hirt pointed out that it is very important for parents to discuss *halakhic* practices, including *Taharat hamishpacha*, with their children. "Children should know that their mothers go to *Mikva*." Rabbi Hirt commented that many seemingly small items can have a

large impact. "When a parent falls asleep on the living room couch on Friday night 15 minutes after supper, if he does so with a *sefer* in his hands instead of the Jewish Press, he has impressed upon his children that learning is important. When a parent sits through the Rabbi's *Shivur* and *drasha* on *Shabbos* instead of walking out, he has shown his children the importance of learning."

HAMEVASER wishes to extend heartfelt condolences to Dr. Stephen Bayme, on the loss of his mother. *Hamakom yinakhem etcha b'toch sh'ar Avelei Tzion V'yrushalaim.*

SOY President

Vehamayvin Yavin

Henry Kamioner



I've always been puzzled by something that Y.L. Gordon once said: "Yehai yehudi b'iohalecha, v'yehai adam bitzetecha." The following explanation is one you might have heard before, but one that I feel must be repeated at this time. I therefore respectfully request my handful of enthusiastic readers to bear with me...well, at least for another paragraph. *Pashtus*, The Phrase Means: Be a Jew in terms of what you practice, on the inside. "Inside" can either refer to your physical being or the interior of your dwelling. And on the outside, be a man - a man in contrast to being a Jew. Thus, one's societal life is unaffected by his religious belief. It's alright to show off the *mezuzah* on the doorknob of your home, but the 14K one that hangs around your neck should remain safely tucked inside your shirt. Or, let's take it just one step further; what about your *yarmulka*? Where does or doesn't it stop?

The first time I was confronted with that question was as a freshman at MTA, braving my way down 185th Street to the A train while battling rocks, bottles, and Puerto Ricans of various sizes. However, I was bold, and naively thought, "...It's only my life and not my *parnasah*." So I continued to wear my *yarmulka*.

It wasn't until my senior year at MTA, however, that I learned *tietch*: "Yara-malka" is aramitic for "fear of the King." Over the past four years at YU, I can honestly say that I have never been *glisi rosh*, no matter what the situation. It means the world to me to walk the streets of New York and advertise my *emunah* in *HaShem*.

To get back to the point of this article, I feel that the *b'rachah* of *la'sok bidivrei torah* strongly conflicts with Gordon's philosophy. There is no room in one's life for a double standard. What one feels within himself must be manifested by his outward actions.

Nu, so what does all this come down to? Next year, which really isn't that far away, many of us will come face to face with this dilemma: to wear or not to wear, to impress the interviewer and get accepted into graduate school, or perhaps to take a very big risk? Is it worth it? After all, "...It's not YU anymore...I don't want to stick out like a sore thumb among the *goyim*...I want to be accepted among my new peers...Good luck to the Cohens and the Levines."

The question of whether to wear or not to wear has been dealt with by men more learned than myself. Many in our microcosmic society have accepted the "Business Heter" - well, at least as long as we're in *galus*. But how far do we extend this heter? To whom, and where, does it apply? ~~How important, what effect does it have on us, the forthcoming professionals of the Orthodox community?~~

Our last generation has made frequent use of the "Business Heter." Their's, no doubt, was a conflict between *sh'miras Shabbos* and putting bread on the table. But ask yourself why did our parents sacrifice their principles? Why did they choose the "ends justify the means" idea? The answer, *Rabosai*, is *pashtu-FOR US!*...That we might not know the hardships they encountered.

They were successful in their campaign. It is now time for us to show our *hakaras hatov*. Let us show the *olam* that we are no longer the downtrodden, apprehensive Jews of yesterday who feared acceptance in the business or professional world. Our goal is to establish a proud standard of Judaism, one which is not uncommon to our People, one which will set the standard for the future generations, one which is manifested by wearing a *yarmulka*.

Museum Exhibits Jewish Weddings

cont. from page 1
Wedding gifts on exhibit include intricately crafted wedding boxes, bridal mirrors, and needlepoints made by the bride for her mother-in-law - an Israeli custom.

Customs such as these play a big part in the marriages of today, as well as those of the past. Often the *shatshkan*, or matchmaker, was responsible for the majority of marriages in a society, and the exhibit features an amusing sculpture of a *shatshkan* carrying his identifying umbrella. Amulets were often worn by girls seeking marriage, and they contained inscriptions of desire for a learned or wealthy groom.

It was the custom for Dutch and German fiancées to exchange bridal belts, which were worn under the *Chuppah* and linked together, and samples of these are likewise on display. After viewing many representations of wedding ceremonies, it is inte-

resting to note that Ashkenazic Jews held their *Chuppah* outside, and that Sephardic Jews were married in a hall or in the home; no *Chuppah* existed in the synagogue until our own century. A purely American custom has been to emphasize the cutting of the *Challah* as part of the wedding; yet this too has no halakic basis.

To round out the entire exhibition, as well as to present a view of modern American marriage not displayed in the showcases, the museum offers a slide show accompanied by appropriate Hebrew music. Mirroring the exhibit in terms of its diversity, the slides give a broad view of American weddings of various religious and financial ranges. Whether Reform, Chasidic, or somewhere in between, all the weddings contain certain basic common customs which serve to unite the individual slides to form an overview of the distinctly American wedding.

Dean Discusses New Position

cont. from page 1

HAMEVASER: What are you doing to destroy the old T.I. image?

Rabinowitz: Reality changed five or six years ago. We are trying to catch up to it. Our scholastic standards are quite high. Our Scholastic Standing Committee is quite a good one. Our admissions criteria are selective; we reject some students. We are not in competition with YP. If there is a student who likes to learn *Gemorah* and can really profit from a *Beit Midrash* setting, all the power to him. EMC's program is designed for the student who want the diversified.

Parents and teachers still remember the old T.I. and that's the problem, but our current students and our recent graduates are hoping to change and dispell that image. Our people are teaching all over and are doing well in graduate schools. People have to take a real good look at the EMC curriculum and realize that the EMC students has a Hebrew high school background. That makes the EMC student different, not better or worse.

HAMEVASER: How does your new position affect your availability to EMC students?
Rabinowitz: It has already affected something close to my heart and that is teaching. I have been unable to do it this year. As

far as availability is concerned, I have not been affected. I leave my door open and usually students can see me within a 24-hour period. Obviously, on the days that I'm at Stern or at the high schools I'm not available, but I don't do this on consecutive days. If it came to the point where I couldn't handle both positions, I would ask the President to relieve me and have someone else handle the day-to-day affairs of the EMC program, but I do not anticipate this.

HAMEVASER: Do you think that students returning from *Yeshivot* in Israel should receive, as part of their sixteen credits, a year's credit towards their Hebrew language requirements?
Rabinowitz: This is a suggestion that should be taken up.

HAMEVASER: What are you doing about adding new faculty?
Rabinowitz: We are being very hard hit because teachers such as Dr. Leaf and Dr. Hershovics are leaving. There are opportunities to make some appointments in the school. The question exists if the faculty members are being used best in their present capacity. This is one question that we are going to look into. We plan to make our Hebrew and Bible faculties available to the entire university. There are several members who already are.

HAMEVASER: How do you explain the limited number of EMC courses being offered this semester?

The second half of Yosef Klausner's "On the Rov" will appear, please God, next issue.

Rabinowitz: The course schedule was cut down because of little or no registration in certain courses. However, in the spring we plan to expand our course offerings. We are adding two more Bible, one more Hebrew, two more history, one more Jurisprudence, and two more philosophy courses than we offered this fall. This fall one philosophy course and two Sephardic history courses were cancelled. I am delighted with the quality and caliber of the EMC student we now have. They are better than the ones we had four or five years ago. I wish we had more of them and this would enable us to support more of our elective offerings. It simply comes down to a problem of students; we can't offer a course to just two or three students.

HAMEVASER: How does the current financial crisis affect the Jewish studies departments?
Rabinowitz: It affects everyone. If we had money, we wouldn't

rush to cancel a course with only three or four students enrolled. It affects administration because they have to make sure that every penny is utilized to its maximum. We are in a tight bind. The long-range view is optimistic; it's today that I'm worried about. The key is student enrollment. We need it for tuition and for outside fund-raising purposes. Here, administration, faculty and students must play a role. We have the potential to be the greatest educational institution in Jewish history. Nobody is as diverse as we are. We have a *s'mikha* program as well as a medical school. We offer a tremendous amount to the American Jewish Community. YULA, for example, is a completely sincere effort. It comes out of a desire to serve one of the largest Jewish communities in the U.S.

We are trying very hard and working very hard. I'm really enthusiastic about the things that we are doing. I only ask for G-d's help.

JSS President

Ambitious Projects

Howie Lichtenstein



I think it is vital that the Yeshiva student body be aware of what their student councils are doing in behalf of their respective student membership. Therefore, I would like to designate this issue of HAMEVASER to a description of the services the James Striar Student Council will be offering.

Primarily, there will be a continuation of previous year's programs. Such an activity sponsored by JSSSC is the Home Hospitality Committee. Any YU student interested in spending a *Shabbat* within the Washington Heights community writes his name on a list located outside the JSS office. Our committee then places him at a family for the meals. This program, like all the others to be listed, depends on the involvement of the student body. I encourage you to take advantage of these functions.

The Volunteer Program at the Isabella Geriatric Center will continue once again this year and we may consider expansion to the Fort Tyron Nursing Home. A Lecture Series Committee will attempt to arrange for guest speakers either from the JSS faculty or outside sources, for once a month speaking engagements. The *Shabbaton* Chairman is going to arrange several weekend retreats at the synagogues of some of the JSS *Rebbeim*.

Besides these activities, JSSSC will continue to expand two major pre-existing functions and will develop what we hope to be an annual service of our council. The most well-known function of our council is the *Seferim* Sale. In previous years the list of books was not distributed until after intercession. This year we are attempting to compile and distribute the *Seferim* list before February so that those in cities across the country can take advantage of the offers. We will also try to include, for the first time, a variety of modern Hebrew and *Hassidic* records. The other major JSSSC function is the *Yom Hashoa* program of the second semester. In previous years, this day was marked by one very interesting guest speaker. If feasible, we will be attempting to expand this into a full program of three-dimensional displays, authors, debates, and other student participation.

The major push of this year's council, however, will be concentrated on a *T'fillin* campaign. Here is a *mitzvah* that is taken for granted by many, and not cherished enough by others. It is a *mitzvah* that is performed daily (excluding *Shabbos* and *Yom Tov* of course) and because of this deserves much more of our attention and financial considerations. JSSSC, therefore, under the suggestion of Rabbi Morris J. Besdin, will sponsor a *T'fillin* check. Normally, when a *Sofer* is called in by YU, the charge is around \$9-\$10 per person. Because of that fee, most students during their four years at Yeshiva never take part in such a service and may be using "*Parul*" (unfit) *T'fillin*. Through donations accumulated by Rabbi Besdin combined with over half of the JSSSC budget, we will conduct a check at a cost of \$2-\$3 for each pair.

As the *Shel "Rosh"* (head piece) of the *T'fillin* indicates thought and the *Shel "Yad"* (section for arm and hand) represents actual *Maasim* - action - so does the *T'fillin* show the attitude of our council this year. The programs mentioned in this article have not been ramblings or unfounded claims. All of them mentioned have already begun or will be completed by the year's end.

All of JSS wishes Rabbi Besdin a *Refuah Shelamah* and we hope to see him back in the near future.

V'shinantom L'vanekha: Yiddishkeit Begins at Home

by Barry Reiner

In 1973, Rabbi Robert S. Hirt, chairman of the National Commission on Torah Education, and newly appointed Assistant Dean of Division of Community Services, took a survey of yeshiva high school students in an attempt to determine the influence of parental practices on the students' commitment to Torah education and to *Ya'adut* in general. The survey was taken of over 500 juniors and seniors in the metropolitan area, 66% of whom were from non-coed schools.

The results of the survey distressingly showed that for a large number of families:

A-The parents are insensitive and indifferent to their own Torah study and to that of their children. The survey did not tell the whole story, for, some parents resentfully thwart their children's religious development.

B-Observance of *halakha* is inconsistent even in *Shomerai Shabbat* homes.

An assessment of the student bodies of Jewish schools indicates that the percentage of students coming from Orthodox homes has dwindled. There has been an increase in students coming from intermarried and broken homes. Drugs, alcohol, and relaxation of the moral code laws reached into the lives of many Jewish families and into our schools.

Rabbi Hirt, in interpreting the survey, quotes Eric Willner who, in a 1970 study on "Home Background Factors of All Day and Hebrew School Students." The study used Orthodox affiliated Talmud Torah, and seventh and eighth grade coed *Ivrit B'ivrit* Yeshiva students. It found that 40% of the Talmud Torah parents did not keep *Kashrut*, observe *Shabbat*, or put on *t'fillin*. Of the day school parents, over 50% were only partially observant.

Rabbi Hirt's study painted a bleak picture of the parent as a religious model. 83% of the families were affiliated with Orthodox synagogues. 74% of the families were strict *Sabbath* observers. When asked whether "My parents are good religious models for me," 72% of the students answered yes. Clearly, synagogue affiliation and *shmirat shabbat* were the students' criteria in answering this question.

Yet, only 29% of the students answered that their parents observe the laws of *Takvat Hamishpacha* (the assumption here is that a student, when asked about this, will answer yes or no if he is not certain of the facts. Only 24% of the parents were said to discuss halakhic attitudes towards sexuality with their children. 44% of the fathers davened *Mincha* and *Maariv*, daily and washed *N'tilat Yadayim* and said *birchat Hamazon*. Only 22% of the mothers were said to have washed *netilat yadayim* and to have said *Birchat Hamazon*. Only 20% of the fathers and 5% of the mothers were involved in *Limud Torah* (be it at a *shivur* or at home.) These attitudes are passed on to the children directly; only 12% of the students engaged in Torah study with either parent.

The parental model serves as a vehicle for effective Jewish education in

the schools. When parents do not convey to their children the importance of *Limud Torah* and other Jewish practices, the schools will be ineffective as well. Students will be unmoved by their classroom situation in Jewish schools if they come to school without the proper Jewish experience in the home.

It is not surprising, then, that of the 45,000 students attending day schools only 12,000 go on to Jewish high schools and that 90% of the Talmud Torah students drop out at that level. Of those students who did go on to Jewish high schools, the poll showed that only 60% of the students felt that their parents wanted them to continue in an institute of higher Jewish education. 58% of the students stated that they would go on to study in an institute of higher Jewish education; in reality, many fewer actually end up doing so.

Responsibility

In his ensuing report, Rabbi Hirt pointed out the degree of responsibility

which *chazal* placed on the parents in educating their children. The *Gemara* in *Sanhedrin* 92a says in the name of Rav Elazar that "a house in which *Dvarei Torah* are not heard at night is consumed by fire." The *gemarah* in *Kiddushin* 29b-30a points to the responsibility of a father to place the *limud* of a "Ben zariz unemulach," before his own Talmud Torah.

Halakha also stresses the importance of educating girls. The attitude that teaching Torah to girls is *tiflut* has been deeply ingrained in the parents and the educational system. Possibly this attitude lies behind the fact that only 32% of the female students learned during their leisure time. Many proofs can be brought against such an attitude. Firstly, the wives of *Gedolei Yisrael* were and are knowledgeable in and involved in intensive learning. The *cemarah* in *Sanhedrin* 94b says that in the time of Hiziyyah, there was not a baby, man, or woman who was not expert in the laws of *Tumah* and *Tahara*. The *Ramah* states that there is a

chiyuv on a woman to know the laws pertaining to herself. This *chiyuv* includes the aspects of *Ikkarei Haemunah* and *Yisodei Hatorah* as well. A girl should not be subjected to a second rate Torah education.

Proposed Program

Clearly, there is a dire need for the home to begin fostering Jewish instincts in our youth. Parents can do this by becoming more active in the communal aspect of the children's education, that is the school. Potential for fruitful parent-school interaction exists; students indicated that 81% of their parents "spoke admiringly of Rabbis and Jewish educators with whom they had contact." Rabbi Hirt provided a specific program for a parent orientation:

A-Parents should be oriented to the objectives of a religious school. There should be no misunderstanding on the part of the parents regarding a school's

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A Look at the Jewish Day School Movement

by Healy Loewenstern

The average Yeshiva College student has a relatively strong background in Jewish education, whether it be from years of attending yeshiva day schools or from just attending a Hebrew class after public school. He can consider himself fortunate to have been able to take advantage of the many institutions for learning Torah in modern society. However, the existence of widespread facili-

ties whereby a "melamed" would teach each child the basics of Hebrew readings and davening. Those children who could not afford a tutor, didn't receive any formal Jewish education at all.

Beginnings

The first attempt to organize Jewish education came in 1727 when the Spanish-Portuguese congregation, Kehilat Shearit Yisrael in New York, declared one of its

One wealthy benefactor contributed nine hundred dollars towards the school's establishment, and the New York State government provided upkeep funds as part of a statute passed to provide for the education of poor children. After the state stopped providing subsidies, the classes were limited to Sunday mornings and Tuesday and Thursday afternoons.

New Enthusiasm

In the 1830's, the large immigration of German Jews brought new enthusiasm for Hebrew day schools. These new schools taught German in addition to the other, more traditional subjects. These schools were very popular among the Jewish community since the American public schools had much Christian influence in their curriculums.

When the American public school system began removing required prayers and Christian teaching in the late 1840's and 1850's, the Hebrew day school began to decline rapidly. Jewish parents, attracted by the impartiality of the new American school system began to take their children out of the private day schools and put them into the academically superior public schools. However, the parents still felt a need for the Jewish education of their children. Out of this condition came a new idea for Jewish education, the Hebrew Sunday School. These Sunday Schools started slowly, but they became quite popular as the day schools declined. Each Sunday School was supported by its community.

Sunday School

The first Sunday School was opened by Rebecca Gratz in Philadelphia in 1839. In its beginning it was composed of one class in a large room with the teacher giving the lessons orally. The lessons consisted mainly of repeating *t'fillot* and *p'sukim* from *Chumash* word for word after the teacher. In the 1850's the school grew to encompass three to five classes. Every year around *Purim* time all the students of the school would have an oral recital. The three students who would relate their lessons best would receive a valuable prize such as a personal *Chumash*. Other Jewish communities also

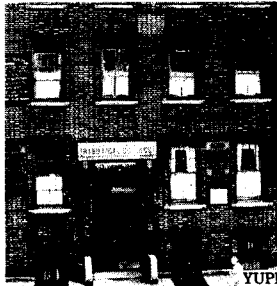
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ties for Jewish education in America is a condition which is unique to modern society. In the 19th and early 20th centuries, there were significantly fewer schools which taught children the ethics of Judaism.

Melamed

The first Jews to arrive in America realized that to continue the *mesorah* in the New World, they must educate their children with the principles of *Yiddishkeit*. However, the dispersion of the early Jews in America made the institution of a formal Jewish school impractical. For this reason, the only Torah that the Jewish children knew came from private tutoring



rooms a study hall for all boys who wanted to learn Torah. In 1730, the *Kehillah* formed the first Hebrew day school in America and called it, "Yeshivat Minchat Areb." Its curriculum was based mainly on learning and translating *Chumash*, davening, *halakha*, and language. It also included such secular subjects such as mathematics, English, and Spanish. *Minchat Areb* was successful for a while but then failed due to irregular attendance and lack of financial support. Similar provisions for schooling were tried again by Shearit Yisrael in 1755, in Philadelphia in 1759, and in Newport in 1770, but each held classes irregularly and could not function on a steady basis. In 1775, the Jewish community in Philadelphia hired Ezekiel Levy to tutor six poor children of the community in both Hebrew and English. This idea was also copied elsewhere, but it had limited success because of the inaccessibility of enough Hebrew teachers for everyone.

Daily School

In 1803, Kehilat Shearit Yisrael again established a school which met for a few hours each day for every day of the week.

Y.U. and the Washington Heights-Inwood Council for Soviet Jewry proudly presents Theodore Bikel and the Shelly Lang Orchestra on Sat. Nite, Dec. 3, 1977 at 7:45 P.M. Yeshiva University - Lampert Auditorium

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For information call Edward 942-6353

EMC Vice President

Future Plans



Leon Behar

"What is EMCSC doing this year?" is a common question asked by the average EMC student. This year, through the efforts of the newly elected executive and student councils for the 1977-8 year, promises to be one of the most active councils. Erna Michael College has ever had. No longer will students be able to complain that EMCSC is lackadaisical and is a council in name only. EMC students will be proud to say that they have many activities in which they are able to participate.

For the first time in the history of Erna Michael College, Michael Weiss and I have appointed three students to represent the students in the newly formed Faculty-Student Advisory Committee. The student representatives are seniors Neil Atlas, Bernie Kastner and junior Daniel Steinberg. The faculty representatives are Dr. Steven Bayme, Dr. Sokolov and Rabbi Dr. Bernstein. The purpose of this committee is to serve as an aid to Dean Rabinowitz to understand the problems and needs of students. The committee's major task is to recommend to the Dean curriculum and academic improvements in the departments. More details will be elucidated later as they develop.

Next term, EMCSC will sponsor their first intercollegiate Shabbaton at a hotel. The purpose of this seminar is to enable the students from other colleges to experience Jewish education as it is taught by Yeshiva University faculty, to be able to feel close to the Torah atmosphere which surrounds the Y.U. community. Professors and Rabbis will speak on topics that are of interest to collegiate students. However, the uniqueness of this seminar is that students will be able to enjoy themselves also without overextending themselves intellectually.

Student-advisors have been chosen to guide freshmen as to many career opportunities one has at Erna Michael College. Decisions such as choice of major, requirements, course selection and general problems will be guided on an individual basis by the student-advisors. These advisors are Saul Finkelstein, Paul Weisman and Shelly Lindenfeld. These students have received special training and are prepared to handle all questions.

Erna Michael College publications include the only collegiate newspaper in the United States published in Hebrew whose Editor in Chief, Mark Delman, devotes countless hours to publishing it. The first Jewish Sociology journal published by EMC will be distributed before the end of the fall semester. Jay Gruenfeld and I have been working on its contents to send it to the publisher. Articles will be written on various interesting topics. An EMC yearbook, in some form will appear for the first time in many years. Jay Gruenfeld and David Ferstendig will keep seniors posted. I would urge all EMC students to submit articles to Hamaveser for publication. EMCSC supports Hamaveser and feels that EMC students take advantage of this opportunity.

Project HATIZLU is chaired by Steven Lasfer. The project is one of the most effective EMCSC has ever sponsored. The program helps senior citizens in the south Bronx. All interested please contact Steven Lasfer in eighth floor Morgenstern.

The Tzedakah Committee will be in charge of distributing boxes. In the past EMC students have been the most charitable of all yeshiva students. I urge them to continue setting an example for the rest of the Yeshiva community. I sincerely hope that there will be no repeat of vandalism that took place last year which caused a *Hilul hashem*. The committee is involved in Hessed *L'Avraham* an organization which helps Russian immigrants settle in Israel or the U.S.

Tee-shirts with the official EMC emblem will be sold in the future. Our Secretary-Treasurer Michael Malka, will advise the students when they are received.

A Senior Field-Trip Committee led by Paul Friedman, and Captain Robert Rosinbloom will organize short trips for all EMC students every Thursday between 1 P.M. and 3:45 P.M. The committee has already traveled to the Bronx Zoo and the Yeshiva University Museum. In the near future, they hope to go camping.

Movies selected to Jewish interests will be shown periodically as time permits. This year we have a selection which appears to be the best ever.

TORAH TOURS is a recently designed program whose main goal is to reach out to public school and teach them what Judaism can be. All interested contact Joseph Rothstein -second floor Morgenstern.

The Yom Ha'atzmaut program is being arranged at this date to coordinate all activities as we have done in the past. Other distant functions are being planned and future articles will relate them to all interested students.

What will EMCSC do this year? Plenty! There is now no excuse for any students to complain about their student council. If anyone has any questions please see the above representatives, Mike Weiss or me.

SOY has announced that its annual Chanukah Chagiga will be held on Tues. evening, Dec. 7, at 8 P.M., in the Main Beit Midrash. All are urged to attend.

YU Archives Reorganized

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he was also the editor of *The Universal Jewish Encyclopedia*, and a member in the American Pro-Falasha Committee.

Aside from these well known collections, the YU archives contains a variety of other collections which deal with the Holocaust and American Jewry.

Although the Archives are relatively new, YU has had these papers in its possession for many years. Last year, as a result of the efforts of the Library Administration, YU received a grant from the National Endowment for Humanities, to organize its archives. The grant which stretches for a two year period, has given YU an excellent opportunity to create a potentially worthwhile institution from what, just recently, was a mass of crates and bags.

Mr. Bernard Leibtag and his assistant, Ms. Marlene Braten were appointed to create an Archive out of YU's assembled collections. Mr. Leibtag, who will soon receive his Ph.D., is a professional archivist and graduate of Yeshiva and Columbia Universities. Ms. Braten is a graduate of CCNY and TI, and will receive her M.L.S. from Columbia this September.

Since there had been a leak in the ceiling some time after many of the papers had been the actual process of cataloging.

stored on the sixth floor. Mr. Leibtag and Ms. Braten first had to clean the resulting mess, and then begin to sort the loose papers into their respective collections. Only after this tedious task had been accomplished could the two archivists begin

Jewish archive if it chooses to collect archival records of New York Jewry.

The Archives, which can be used by students and faculty is open Mon - Thurs, 9:00 A.M. - 5:30 P.M. and Fridays from 9:00 to 12:30. The archives is also



Archives: After

Mr. Leibtag sincerely believes that the YU archives has the potential to become one of the major Jewish archives in America, especially with regard to three areas. First, YU could become the repository of archival records for Orthodox Jewry in America. Furthermore, the YU archives could house the records of each individual school of YU. This would allow researchers an opportunity to trace the development of YU into a full-fledged University. Lastly, the YU archives could become a major interested in obtaining personal

or organizational records from any willing contributors, and can be contacted at (212) 960-5496 or by writing to Care of YU archives.

The grant from the NEH will run out in September, 1978 when YU will have to produce \$20,000 which will be matched by the NEH to sustain the running of the archive for another 2 years.

Only active interest on the part of the YU community can guarantee that an important scholastic institution will survive.

Kibbutz Hadati

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of Gush Etzion, Sa'ad, Be'erot Yitzchak, and Tirat Zvi, all kibbutzim of *Kibbutz Hadati* was important in the determination of the border of the new State of Israel.

During the relatively quiet 1950's the *kibbutzim* of *Kibbutz Hadati* became successful in both the economic and ideological spheres. *Kibbutzim dati'im* captured many agricultural and industrial awards. The young *chaverim*, when called into battle, were among the finest officers of the Israeli Armed Forces. *Yeshivot* were established, and *Kibbutz Hadati* became a true *Torah Va'avodah* community.

During these years, *Kibbutz Hadati's* contribution to *K'lal Yisrael* was the Halakic controversy which it caused in the

religious community. *Kibbutzim dati'im*, as the first attempt of religious Jews to run a large-scale agricultural enterprise, opened vistas of *halakha* that had never been examined. A viable dairy farm must be maintained seven days a week if it is to remain solvent. Problems of milking, egg collection, and irrigation represented awesome barriers for *halakha* to hurdle.

The multitude of *sh'eivot* which *Kibbutz Hadati* posed to the rabbinate, and the stubbornness with which they pursued practical answers, resulted in the formulation of original and innovative *heterim*. *Kibbutz Hadati's* acceptance of many controversial *heterim* was rationalized by Simcha Friedman, former M.K. and current *chaver* on *kibbutz Tirat Zvi*, in an article which appeared in a 1957 *Kibbutz Hadati* journal: "The imminent principles (of the *halakha*) involved must be employed, but the new formulation has to be suited to the nature of the new circumstances which have arisen. Since *halakha*, as a set of norms, insists on a certain minimum compliance, it is perfectly legitimate to act in accordance with a lenient interpretation as long as no expressed decision has been taken to follow a stricter decision."

Kibbutz Hadati of the 1970's is blessed with economic success, but plagued by the ideological and religious stagnation which results from such economic security. Complacency and occasional outright rejection of halak-

hic norms by second generation *chaverim* of *Kibbutz Hadati* have manifested themselves in a generation gap. It is perhaps this sad state which has prompted the same Simcha Friedman to advocate, in a 1970 article in *Kibbutz Hadati* journal, a return to halakic fastidiousness, with an eventual return to the life of a *'kehillah k'doshah'* within *Kibbutz Hadati*.

It is unfair to judge *Kibbutz Hadati* harshly, despite its current problems. This society, with the help of the fresh and untainted ideology of American and European *garinim*, will regenerate its old spirit and once again show that the concept of *kibbutz* within a religious context is not a utopian dream.

Letters

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against any individual until proven and full amends have been made!

Drawing the conclusions that you did, you should have been rallying strong support for the aggrieved persons and making concrete and serious suggestions for a dignified and proper and "Torahdik" manner of action.

If Hamaveser is to realize the unique role that it plays on campus, it will have to be a more forceful voice for Jewish "Traditional Thought and Ideas."

Dr. Doniel Z. Kramer
Yeshiva College Alumni Association - Representative to the Yeshiva College Senate

SOY

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Maimon during the first world war. Rabbi Louis Bernstein of the Erna Michael College is its current president.

Shlomo Mostofsky, Secretary-Treasurer of S.O.Y. has been keeping us informed of recent S.O.Y. happenings. He has highlighted the following: 1) The S.O.Y. *Seforim* list will be ready and available within the next two weeks; 2) the annual *Chanukah Chagiga* is scheduled for December 7

For EMC and JSS happenings, see their respective columns.

Contributing Editor

The Race to God

Teddy Gross

It's 6:30. The radio alarm goes off ushering me into the world of reality after a night of carousing with my fantasies. While trying to greet the new day optimistically despite the morning news, I begin to talk myself out of bed hoping that somehow both feet will end up on solid ground. Still being half asleep the ritual of showering and dressing proves to be a great challenge to my locomotive functions. Finally by 7:15 I'm all put together and ready for the jog to shul. My mouth moves into action as one foot steps out the door and I begin to say *brochet*. I allow myself a head start, since even if I get to *shacharit* early there is no way to keep pace with the *minyans*. By the time I reach *Baruch She'omar* they are full steam ahead. On those rare occasions when I arrive even a minute late, the *shatz* is up to *B'orchu* by the time my *t'phillin* are on.

Road - Runner

One morning, being in somewhat of an adventurous mood I timed my small *shtiebel* in it's race to God. We went from *Korbonos* to *Yishtabach* in four and a half minutes. A far cry from the *Mishna* which states "... The pious men of old used to wait an hour before praying in order

that they might concentrate their thoughts upon their Father in Heaven..." But who am I to complain? At least by the time the *shatz* finishes *Smeoneh Eserah* I've made it to *Shema*. *Kodish* rates a whole fourteen seconds. Actually, it's not such a bad deal. 7:30 we start, 8:00 on the button we are finished. The American businessman must be at the office by 9:00 to sort the first mail delivery!

Mental Gymnastics

As the week progresses my will power dwindles away. It's not that I'm tired or lazy. My eyes just refuses to lead my mind in the mental gymnastics ahead. I often consider a speed-reading course in Hebrew but somehow davening and speed-reading do not seem compatible. My dream is to someday be able to read faster than the men at *minyans*. I know it requires patience and practice. Still it's quite frustrating! Hebrew is my second language, and yet men who can't speak a word of Hebrew outside of shul, can talk faster to God in Hebrew than any Israeli I know. Their great speed is so compelling, I find it hard to slow down even when there is time and desire. Ordinarily a mass exodus takes place during *Tachanun* (around 7:50) as everyone tries

to avoid having their cars towed away. I suggested we should start ten minutes earlier in order to allow the *minyans* to complete davening. My point seems logical, yet all I am met with is derision and laughter. Somehow I get the impression, that according to *Torah sh'dat Peh*, *minyans* should start at 7:30, not one minute earlier, and end at 8:00 and not one minute later. Maybe I ought to reconsider speed-reading.

the women's section again. The competition begins as every possible designer is represented; from Pierre Cardin to Bill Blass to Saks Fifth Avenue — only the best. A knowing, educated, J.A.P. eye, can discern the fashions of the season.

Reaching *Shmoneh Eserah*, two young aspiring Howard Co-sells sitting in front of me decide this is the most opportune time to discuss the world series. A very mundane *Shmoneh Eserah*

gum out of his mouth. I find myself enjoying fond memories of a *kibbutz* which is known for its large cattle herd. Soon the politicians in residence begin a heavy discussion involving American neutrality which soon becomes a major argument. Two younger eager eyed boys check out the women's section. And you guessed it — two rows in front of me, we've moved from the doldrums of baseball to the fast pace of hockey.

Finally ladies and gentlemen — the event we've all been waiting for — the glorious sermon, a half hour dialogue with our souls. Again I feel left out. I miss the connection between civil strife in South Africa and *Akeidat Yitzchak*. In the middle of the sermon Saks Fifth Avenue sitting next to me receives a few hearty shoves; his snoring is a little too loud.

Soon, but not soon enough — *Musaf*. Again I get stuck in the middle of *Shmoneh Eserah* as the *Chazan* begins his ten minute solo in *Kedushah*. By this time I'm so bored I don't know what to do. The words lose all meaning, my ears ring to Elsie's chewing, my head aches, and I realize I have been in shul for two and a half hours. No longer am I racing to keep up, now it is just a useless marathon in which just hanging in there is the ultimate feat.

Finally, twelve on the nose, we are out, and gossip now begins. The idea of harnessing all that word power and starting a small information service strikes my fancy. But I've lost all patience and just gotta get out. I say good-*shabbos* with a hundred times and answer a hundred inane questions. Each conversation follows the same pattern — Good *Shabbos* — Hi — How are you? — Fine — Good *Shabbos* — Very intellectual, very meaningful. It's good to know people care.

Sunday morning my alarm goes off. I open one eye and stare at the world around me. I can't do it again. My eyes just won't move that fast. Conscience gets the better of me and I find myself at *minyans* by 7:30. During *tephila* the thought occurs to me that O.T.B. could have a gold mine here. Ladies and gentlemen place your bets: On your mark — get set — go!

The Race to God Has Begun...



Mincha and *Maariv* begin and end in my *shtiebel* in a fifteen minute time span. *Z'man* takes second place. *Mincha* begins after *sh'kia* and *Maariv* before *t'zai hakochavim*. I am told *z'man* is insignificant and just a ruse to get us out of bed.

Somehow my eyes have made it through the week, and the day of rest draws nigh. *Mincha* on *erev Shabbos* invariably begins thirty minutes after *Halakot Nerot*. Perhaps I have faulty vision, still I would swear it is always dark as night outside.

Shabbot morning arrives; *minyans* is at nine. Today, I choose not to enter the "Shtiebel chase", but rather attend a full fledged synagogue. Not that communion with God is easier, but at least I can hear *Kriyat Hatorah* with minimal effort. *Z'man* once again takes second place as the late start gives one a chance to dress up for the *Shabbot* morning fashion show.

Fragrant Prayers

The race to God this morning takes on new dimensions. Twenty minutes for *schacharit*, a pale reminder of the weekdays. Remember there are a few extra paragraphs to say; we must be fair. As *shacharit* progresses there comes drifting to my nostrils a combined smell of sweetly scented perfumes which add nothing to my *kavannah*. Being sensitive to such sophisticated scents, I begin to sneeze around *Yishtabach* time, as a Pierre Cardin plops down next to me, bathed in a bottle of Brut. I'm glad God isn't allergic to perfume, otherwise we would surely be in trouble.

As the women begin to straggle into shul, some men develop nervous twitches as they squirm in their seats, turning towards the women's section, back to their *siddurim*, back to

becomes a revealing experience as I read about the creation of the world in between hearing the batting averages of the Yankees. My education in sports is increasing tenfold though somehow I do not feel my conversation with God is too coherent. After all images of the pitcher's mound at Yankee Stadium and thoughts about the *Kiseh Hakavod* do not go well with one another.

Speeches and Sermons

Chazrat Hashatz begins a good three and a half minutes after we start. This would be fine if I did not always find myself in the middle of *Shmoneh Eserah*. *Kedushah* takes seven minutes. I try to retain *kavannah* while patiently enduring the operatic exercises and melodic contours of our weekly frustrated performer, the *Chazan*. The redeeming part is that *shul* is finally quiet. No one dares talk during *Kedushah*.

Kriyat Hatorah arrives and my boredom begins. The first in a series of four speeches is given: Introduction to the Torah, Introduction to the Haftorah, Sermon, and Concluding Announcements. I try to pay attention but Elsie in back of me forgot to take the

Jewish Communities: Kibbutz Hadati

by Jerry Stein

In the 1930's, when the *kibbutz* movement was gaining momentum in its drive to build the arid lands of Eretz Yisrael, a number of young religious *chalutzim* gathered in Rodges, Germany to formulate the ideas of a movement which would embody the concepts of modern *Kibbutz* Zionism within the framework of religious Judaism. The *Kibbutz Hadati* movement which grew out of this meeting has since become a driving economic, religious, and idealistic force in modern religious Zionism.

The philosophies of a contemporary *Gadol hador*, Rav A.I. Kook, z'l, had a profound effect on the outcome of the Rodges Conference. Rav Kook, z'l, wrote in the introduction to his book *Shabbat Ha'aretz*, "A world of material pleasure must inevitably bring with it social pressures which upset the critical equilibrium which exists between business sense and compassion, thereby alienating us from the *ohr ha'elohi*, the light of G.d, and poisoning the social structure. A year of equity (the *shmitah* year during which all monetary debts are cancelled) allows the soul to seek the *yosher elohi*, the equity of Hashem."

Rav Shlomo Aviner, Rabbi of Kibbutz Lavi (one of the

original *kibbutzim* of the *Kibbutz Hadati* movement), explains that the concept of *Kibbutz Hadati* emerged from the interpretation of the *mitzvah* of *shmitah*. The *chalutzim* in Rodges postulated that the Torah's idea of an ideal social structure is indicated by the creation of social equity and equality through *shmitah*. The religious *chalutzim* claimed that the ideal Jewish community would be one where the social equality of *shmitah* was constantly observed, even in years when the actual *mitzvah* did not apply. The conferees at Rodges dedicated themselves and the *Kibbutz Hadati* movement, through this interpretation, to a life of religious socialism.

The *kibbutzim* of Kibbutz Hadati were located in some of the harshest environments which existed in Palestine in the 1930's and 1940's. The movement's first *kibbutz*, Tirat Zvi, was established in the then arid valley of Bet Shan. The land of this *kibbutz* extended to the common borders of Syria, Jordan, and Israel. Soon after the foundation of Tirat Zvi, *garinim* (joint settlement groups) settled *kibbutzim* in the areas of Gaza and Hebron. Pioneers living in these areas were involved in some of the most crucial battles of the 1948 War; and the sometimes desperate courage of the chaver-

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