

HAMEVASER

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Realidad is a Success

(Ed. note: The following is a report by a member of the Realidad team, which recently returned from an outreach program in South America.)

By Vidal Kessler

As part of Dr. Lamm's approach to reach out to Jewish communities everywhere, the

The first team of twelve spent a month in Mexico during June, 1977. Shabbatonim and seminars as well as an old-age program were held. The community was open, but unwilling or unable to sufficiently assist in programming and planning. The brunt of these local activities fell, at the



Realidad Team in Bogota, Colombia

Realidad team was formed. With a grant from Mexican industrialist Marcos Katz, the team became a functioning entity. Under the guidance of Rabbi M. Mitchell Sereis, Associate Director of the Sephardic Studies Program at Y.U., the R-Jidai team became a working unit trained to transform Dr. Lamm's concept into tangible results in out-reach activity among Latin-American youth. After all, "Realidad" means reality in Spanish.

last instance, on the "American" group, though not one of the Yeshiva University team members carried a U.S. passport. Although we were old hands in Canadian Torah Leadership Seminars, and other Youth Bureau programs, we found it initially difficult to adjust to the entire program being conducted in Spanish. But we had come prepared.

Through the efforts of Dr. *continued on page 3*

Retreat Program Held For Semikha Students

A first in the annals of Riets occurred this semester as 32 semikha students departed from the Rabbi Isaac Elchanan Theological Seminary in Washington Heights, to the Lido Beach Hotel in southern Long Island. This two day "Riets Retreat," originally designed as an orientation and Yom Iyun program for first year students, was changed at the last minute to include all semikha

classes. The emphasis was placed not only on what the students could expect here at Yeshiva, but also on what they could look forward to when they leave here as newly ordained rabbis.

The students who participated in the two-day program which began Monday, September 18, were joined by approximately 20 Roshei Yeshiva, administrators

of Yeshiva, and prominent guest speakers from the American Jewish community.

Many of the speeches heard by the students were geared to the various career possibilities available to members of the rabbinates. Rabbi Hershel Schachter spoke of the pulpit as an option, while other distinguished speakers spoke of careers dealing with the Hillel Foundation, education, and the chaplaincy.

Victor Geller, Dean of the Community Services Division, stated that annually three thousand positions in the rabinate are available throughout the U.S. Accordingly, "passion, professionalism, and patience," are the rabbinical qualities continually sought after.

Participants were also privileged to hear a shiur given by Dr. Norman Lamm, President of Yeshiva University, on the hashkafa of "Arvut." Dr. Lamm stressed the point that a rabbi must be "earnest." The Hebrew derivative of "earnest" through middle English, he explained, is "Arvut."

It was noted that a third of the participants showed interest in making aliyah to Israel, although the program was not geared to such an eventuality. Due to the great success of the program, plans are now under consideration for similar seminars, involving all semikha levels, and dealing with other topics of major interest.

At the conclusion of the retreat, Rabbi Charlop stated that "the program had succeeded beyond all expectations."

Rabinowitz Evaluates Jewish Studies Programs

By Michael Ackerman
(In an effort to evaluate the ramifications of the changes in the Jewish studies programs throughout the University, HAMEVASER interviewed Dr. Jacob Rabinowitz, recently appointed Dean of Jewish Studies.)

Q: Dear Rabinowitz, would you please comment on how your new responsibilities as Dean of the Jewish Studies Divisions of YU differ from those you had as Dean of EMC?

A: Before my appointment, I was

responsible only for Erna Michael College. Under those circumstances I tried, of course, to devote all my time to EMC and its programs. Similarly, there were other deans at the head of other Jewish Studies programs. What was lacking was a focal point for these efforts so that programming could be unified. What was also lacking was a focal point which could help plan for maximum use of faculty time. If, for example, we have two people teaching Jewish History in Unit A and one person teaching Jewish History in Unit B, it might have been that the two in Unit A were Medievalists and the one in the other school was a Modernist and neither school was getting as much as it could. My appointment gives us an opportunity to maximize our potential. Nothing has changed internally. Rabbi Besdin is still the active director of JSS and he is responsible for its thrust. The same holds true for Rabbi Feivelson. I've taken a

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SOY, JSS, EMC Councils Plan For Successful New Year

As we enter into another year at YU, the newly elected officers of the various councils will take their respective positions. HAMEVASER, interested in some of the ideas and activities considered by the various councils, took to discussing their plans with them during these last few weeks.

Bumy Kaisman, President of SOY, is happy to announce various publications that will appear through the year. Bumy expects that sometime during the first semester the revised edition of *Festivals and Facts*, as well as the new edition of *A Guide to Kashrus* will appear. Looking ahead to the second semester, SOY will be coming out with a new edition of *Gesher*. SOY is happy to announce that the Chevrat Aliyah Toranit chapter of Yeshiva University has joined SOY, and will be publishing a guide to Israeli Yeshivot. As in the past, SOY will continue the various seforim, mezuzot, and tzitzit drives. Bumy Kaisman, on behalf of SOY, apologizes to all those who have been inconven-

iened due to the lack of a Beit Medrash. He expects that the restored Beit Medrash will be ready in a few weeks.

In conclusion, he was quoted as saying, "This year could be a very prosperous one for SOY and YU, but only with the help of you — the students."

JSS Plans

Joel Pomerantz, Sec.-Treas. of JSS, is very excited with this year's council and has very optimistic feelings about the future of JSS. The JSS T-shirt drive was a huge success, resulting in a new sense of unity now prevalent among students. The council is planning its annual seforim sale which has repeatedly proven itself to be a huge success.

The council is to be commended for subsidizing chumashim and gemarot for various classes this semester. It is planning a Home Hospitality Program giving out of town students a chance to spend Shabbat at a home in the Washington Heights area. In addition, JSS will hold its annual tsadakah drive, once again

coming to the aid of many needy institutions.

The JSS Lecture Series will start again with a lecture about the High Holy Days to be given October 26.

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Leiman to Head BRGS and Graduate Jewish Education

By Pesach Lichtenberg & Yos Zupnik

Dr. Sid Z. Leiman, the 36-year-old former Senior Scholar in Judaic Studies at Yale, and Visiting Scholar in Jewish Ethics at the Kennedy Institute of Ethics, Georgetown University, has been appointed Dean of Yeshiva University's Bernard Revel Graduate School (BRGS) and Director of Graduate Jewish Education. He has also been designated to hold the rank of Professor of Jewish History and Literature.

Dr. Leiman received his B.A. at Brooklyn College and his semikha at Mirrer Yeshiva. He

went on to earn his Ph.D. at the University of Pennsylvania

Graduate School of Arts & Sciences, Department of Oriental Studies (1970).

In the few years since then, Dr. Leiman has distinguished himself as a leading scholar in Biblical studies. He is the author of *The Canonization of the Hebrew Scripture*, and the editor of *The Canon & Masorah of the Hebrew Bible*. He has also contributed articles to *Encyclopedia Judaica* and *Encyclopedia Britannica*, as well as to numerous scholarly journals.

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Dr. Sid Leiman

HAMEVASER

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along. Because of the short notice, fewer students participated than would have otherwise been expected.

We do not presume to understand the motivation behind such a seeming disregard for the sensibilities of the RIETS students. Such a move might be justified for reasons unknown and unattainable. If so, those reasons should be brought forward to those who will ultimately be saddled with the increase. One could also say that since this is the entire cost of RIETS for these students, a mere thirty-five dollars is nothing about which to make an issue. Nevertheless, an increase in fees, about which the students were misled, cannot be excused. We therefore request the appropriate authorities to justify this move, and in the future to deal with such matters in a more candid fashion. The retreat programs, per se, are most definitely worthwhile, and warrant the courtesy of worthwhile consideration.

Best Wishes

As the new academic year dawns upon us, it should be noted that this year contains special significance for many in the Y.U. community.

For the incoming freshmen, this year marks the beginning of their association with Yeshiva University. As in the case of most freshmen, the first year of college is a drastic change from educational experiences previously encountered, both in terms of the quality of Rabbeim and teachers and in terms of demands on Talmid and student. This can be a difficult adjustment for many, and any reassurance offered them would surely be of value. On behalf of the students and faculty of YP, JSS, and EMC, therefore, HAMEVASER would like to welcome all first year students. We hope that we can be of inspiration in learning and provide an awareness of school activities and functions.

We also would like to welcome Rabbi Dr. Sid Leiman as the new Dean of Bernard Revel Graduate School. Since a number of Revel courses will be offered in YC this year, we hope and trust that the students will avail themselves of the opportunity to expand their own horizons and support Dean Leiman in his administrative duties.

Finally, but certainly not least, this year marks the beginning of a number of ambitious new programs. The Yadin Yadin and Chaver Programs instituted in RIETS will add new dimensions to the regular Semikha Program and will surely inspire many to continue their Talmudic studies. The new Nach Program formulated last spring will provide students in YP with a greater variety of courses and methodologies for learning Nach.

We hope that the new people and additional programs will be great assets to us all, and we wish everyone an excellent year of religious and secular studies.

From The Editor's Desk

An Open Letter To Freshmen



Sam Schwarzmer

Dear Freshmen,

You probably don't know me, but I've been watching your progress since you first arrived at your pseudo-halls of ivy. I've seen your expressions of awe as you gaped at the Belfer Building; terror as you were told where not to walk if you wanted to make it back in one piece.

I've also noticed something that seems to have been missing in the past freshman classes. What can best be described as good down-home enthusiasm tends to sit comfortably among you. You seem to want to get involved, to be part of the scene rather than to just sit back watching it go by. I enjoyed hearing the ruach of the z'mirov on Friday night; it had been hard to say the same very often last year. This newspaper can boast more freshman involvement than any year I can remember.

This year's class is inherently unique in two other respects as well. In addition to being YU boys (which, despite the connotation, is a badge to wear proudly) you have the z'chus of joining the school at a time of great flux and change.

I'm sure you've read this first point in the tons of PR material you have received ever since expressing interest in coming here. But I gain nothing by your staying or even liking this place, so you can dispense with your grain of salt. Nevertheless, it cannot be overemphasized how special a YU student is. Assuming due consideration had been given to other schools and programs, a high school senior who decides to attend YU is one of a kind. He has decided that a secular education alone is not enough, but rather should be pursued in conjunction with an equivalent Torah education as well.

It isn't an easy task you have set for yourselves by coming here. In fact some of you may find it too hard and leave, and I couldn't blame you for doing so. If YC were for everyone, it wouldn't be worth the effort.

In addition to all this, the years ahead afford you an opportunity to make your uniqueness all the more propitious. Yeshiva has embarked on a course designed to produce major changes in the very structures and goals set forth so many years ago. Some of these changes, such as the Yadin Yadin and Chaver programs, mark a definitive attempt to upgrade the level of Torah and learning here. Others, however, could hail the beginning of a possibly irrevocable course, that could lead to dangers we can't even see. A few go so far as to say that they detect a lack of sensitivity on the part of some in dealing with the ethical policies of Yeshiva.

There is nothing wrong with admitting when a job is done well and giving the deserved credit where it is due. There is nothing wrong with trying to keep your fellow students honest in their academic careers. Likewise, there is nothing wrong with trying to work within a system to change that system. All this is true, in spite of what you may have heard from some "sophisticated" upperclassman, who has condescended to "show you the ropes."

I'm sure you've heard this before. "Future Leaders of America," "The Burden of the Future of Judaism" and other cliches have bombarded you from all sides. But there is an element of truth to be seen in them if this idea is given a chance to grow.

Wishing you all the best of luck in your futures here, I hope you will not only do what you can to make YU proud of you, but you proud of YU as well.

A G'mar Chatimah Tovah,
B'Hatzlacha
Sam

Allow me the opportunity to ask Mechila from anyone I may have offended in the past year, knowingly or unknowingly. Thank you.

Unfair Increase

It is a fact of life that nothing can remain stationary, whether it be in the individual or in an institution. The common denominator among these changes lies both in their necessity and gradual development. When either of these prerequisites are circumvented, a clear justification should be presented.

A blatant example of just such a change occurred recently, with regard to the registration fee for Semikha students. To defray the cost of the Semikha I level Retreat Program, a thirty-five dollar increase was requested in the registration fees of that level. Inexplicably, the office of the Vice President for Business Affairs ordered the increase for all of RIETS, and in an accompanying memorandum explained the rise as defraying the cost of the retreat. This is as if to insinuate that all of RIETS were attending the event and the students were paying for their own expense, when this in fact was not the case.

Only after much student outcry the rest of the Semikha levels were requested to come

accomplished by cutting down enrollment in oversized classes. Beginning next semester, an EMC club will be formed to unite various departments of EMC. A lecture series will be set up to discuss various ideas and topics that have been taught in class. An EMC newsletter will be published informing EMC students of various Jewish activities taking place within Yeshiva University and in the metropolitan area. The council plans to select various students to visit some of the Yeshiva high schools, and to discuss with

their students the objectives of Yeshiva University, particularly the EMC division. Finally, EMC would like to revitalize *Hamaschkif*, making it into an informative and interesting paper. EMC is finally starting to regain much of its former glory which has eroded over the past few years.

A Hearty Mazel Tov to former Editor-in-Chief Michael Muschel on his engagement to Elizabeth Levy.

Councils Express Hopes For Successful Year

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"We hope that this year we will involve more JSS students with the various JSS activities and with the university on a whole."

Finally, Phillip Klapper, President of EMC, had many new and exciting ideas for this year's EMC Student Body. President Klapper would like to form a new EMC social image. Movies, mixers, and various chagigot will help to ensure this new entity. He would like to improve the caliber of studies at EMC. This may be

News Briefs

In keeping with its tradition of enhancing the Torah atmosphere at Yeshiva, Riets has added new dimensions to its curriculum. Three new programs have been established for the fall term. An encouraging number of students are studying in the new Chaver Program. This program is designed for students who have graduated college and are willing to take a leave of absence from their formal education for a year of "Torah Lishmah." The students in the Chaver Program engage in intensive Judaic studies — for the sake of learning. Acceptance to the program is based on the same criteria used to evaluate applicants to the Semikha Program. The Chaver Program promises to be highly successful in its primary goal, which is to enable the students to apply Torah ideals to their chosen professions.

With support from a Mexican industrialist, Marcos D. Katz, the Yeshiva has organized the Kollel's Yoreh Yoreh Yadin Yadin Program. Under the supervision of Rabbi Nissen Alpert, the new course of study will prepare young rabbis to be Poskim. The program, which is available to only four students per year, will be supplemented by observational visits to the Beth Din of the New York R.C.A. The four men selected for the program this year are: Rabbi Kenneth Auman, Rabbi Azarya Berzon, Rabbi Aharon Silver, and Rabbi David Willig. This new program is indeed a milestone in YU history since Riets has conferred the Semikha Yoreh Yoreh Yadin Yadin only four times in the past.

JSS President

The Complete Picture



Jerry Kaplan

We are all back again at the start of another academic year. Everyone is hoping to "do it right this time." All of us are at a crossroads of one sort or another. Very appropriately, these beginnings coincide with the month of Elul and the period of the Yomim Nora'im. Introspection, teshuva, the future, as well as the new start at college, are on everybody's mind.

Typically, the student body's attitude towards student government at the beginning of the

school year is, "Let Elul and the Yomim Nora'im serve as a lesson to the student leaders. They have the responsibility of acting in an ethical and moral manner throughout the year."

This surely is a valid point. Student leaders have an obligation to act properly to their constituents, both in private and public circles. However, this is not the complete picture.

The second half of the picture can be derived from the third pasuk of the third perek of *Sefer Vayikra*. Here, HaShem de-

scribes the sacrifices which must be brought by the High Priest who has sinned. The Torah says, "If the anointed priest shall sin so as to bring guilt upon the people, then let him offer..." Concerning the guilt of the people, Rashi explains that when the High Priest sins, it is the fault of the nation. They are dependent upon his atonement. But when their sins have become too numerous, his spiritual ability to atone for them is seriously impaired, even though he may be a

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EMC President

Begin: A Leader



Phil Klapper

This past week I was offered the extraordinary opportunity to hear Menachem Begin address the President's Council of Major Jewish Organizations. Anticipating the Prime Minister's speech, I spent a great deal of my time brushing up on standing ovations and the Hatikvah. I arrived at the Americana Hotel an hour before the scheduled time for the address, rather inappropriately in a San Juan taxicab. Much to my surprise, I found the lobby in front of the conference room already crowded with Jews, who were as eager as myself to hear the Prime Minister's message.

I spent the next hour in the crowded lobby being pushed and shoved by several elderly gentlemen attired in three piece suits. But perhaps the most difficult portion of that hour was listening to the many self-appointed, semi-professional ambassadors expound upon their proposed solutions to the Mideast conflict. I heard conversations ranging from the necessity of Israel to attack Russia to the significance of the Yankees being in first place.

The ballroom finally opened and I found my way to a seat inside the conference room. I glanced around the conference room and noticed many prominent politicians, lawyers and

businessmen all anxiously awaiting Mr. Begin's arrival. The Prime Minister finally appeared and was greeted by a warm ovation from the audience. All assembled arose for the singing of the Hatikvah. I must say that the chanting of the Israeli national anthem was truly a moving moment. Every sentence, every word and every letter of the Hatikvah at that moment, meant more to me than it ever had in my entire life. The crowd, comprised of a broad spectrum of individuals, bound by a common love for a land, a people and a man, blended into a unilateral force, during those few moments.

Mr. Begin, having been eloquently greeted by the Chairman of the President's Conference, rose to address the audience. His words, which were sincere and perceptive, were often wryly amusing. I looked at the man now standing at the podium and saw in him many men. I saw a tired man driven by convictions inveterated in his soul. I saw a man whose love for his people is perhaps unsurpassed in all the annals of history. I saw a proud hawk beckoning for a dove.

Leaving the conference, I finally understood a word which had always escaped my comprehension. I finally realized what it meant to be a leader.

Sephardi Chair Dedicated

The Maxwell R. Maybaum Memorial Chair in Talmud and Sephardic Codes has been instituted at the Rabbi Issac Elchanan Theological Seminary, as announced by Dr. Norman Lamm, President of Yeshiva University. The holder of the Chair will become the institution's first Sephardic Rosh Yeshiva.

The chair was dedicated at a ceremony held on Sunday, September 24, at the University's Mendel Gottesman Library. An

address was delivered by Dr. Lamm, and a dedicatory lecture was delivered by Dr. Angel Saenz Badillos, Professor of Hebrew Language and Literature and Dean of Philosophy and Letters at the University of Granada.

Students wishing to receive Sephardic fellowships from this program are to undergo an intensive course in Sephardic tradition. The Chakham Rabbi Shlomo Gaon, Chief Rabbi of the Association of Sephardi Congregations of the British Commonwealth, will hold the Sephardic studies chair and direct the University's Sephardi Studies Program.

Son of a Tailor

Rabbi Gaon will be known as Maxwell R. Maybaum Memorial Professor and Sephardic Rosh Yeshiva. Mr. Maybaum, a tailor's son who with his brothers, established a world-wide diamond and pearl business, died in 1975 at the age of 85. A 1.5 million dollar bequest was made from the Maybaum estate to Yeshiva University and the Rabbi Issac Elchanan Theological Seminary. One of the three areas of University concern and commitment specified was Sephardic studies. Another was the establishment of the Maybaum Brothers Memorial Fellowships, whose initiation was also marked at the September 24 ceremony.

The Sephardic Studies Program also presented its journal, the Dr. Samuel Belkin Memorial Issue of *The American Sephardi*.

South America is Host to Realidad Team

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Abraham Stern and Don Kates, Youth Bureau material was made available for translation. A team was formulated not only to translate but also to transliterate. Isaac Benzaquen (Venezuela), Raul Moskowitz (Columbia), David Levy (Panama) and this reporter under the guidance of Rabbi Serels, now entitled Realidad Coordinator, began this tedious job, not only linguistically but musically. Through arduous labors we finally turned "*The Whole World is a Narrow Bridge*" into "*Todo el Mundo es un Puente Angosto*" now singable trilingually.

The Mexico City community is divided into five parts, each segment being independent and often unrelated to, and isolated from, the others. The segments include the Ashkenazi Kehila (orthodox), the American community (conservative), the "Ladino" community (from Turkey and the Balkans), Monte Sinai (those from Damascus Syria), and Magen David (those from Aleppo, Syria). Each has its own infrastructure, rabbinates, and schools. The Ashkenazim have several schools ranging from Colegio Tarbut (the Yiddische schul) with limited religious education, to the Escuela Yavne, a Yeshiva ketana. Since no group would work closely with the other, our team had to move from community to community. Finally, at the last Seminar, Ashkenazi teenagers visited the Ladino Synagogue.

Our concluding program, almost as personally moving as a program held at an old age home

in Cuernavaca, was the visit to the Vente Priete Indians. To get there we had to go to Pachuca, 50 miles north of Mexico City, then follow the telephone poles until they stopped and turn left. A mile down the dirt road there is a dusty town of one room adobe houses. Hidden behind a wall (we walked by it twice) is the synagogue of the Indian Jews. Although they claim descendency from Spanish Marranos, many attribute their observance of basic halakha to ancestors who worked for, or came in contact with Marrano Jews. We had been told to bring lollipops to attract their children. We were truly moved by these simple people who teach one exceptionally bright boy every generation to lead the services. They held on to every piece of literature we gave them — as they hold on to their beliefs. I am not certain who was more inspired, the Realidad group or the Vente Priete Indians.

The following year, the Realidad group was called to Bogota, Colombia. Despite kidnappings and political riots, the hearty group of seven, again led by Rabbi Serels, ventured to unknown Jewish communities. The group included Jennifer Halberstein (Peru), Avivit Zimmerman (Bolivia), Yossi Zebede (Panama), Jacques Chamamah

(Panama), Alan Soll (our only Anglophone) and this reporter. The entire country with a community of only 8,000 Jews is divided between the Ashkenazim and Sephardim. However, for Realidad '78, the two groups featured a joint program for the first time. Even the Colegio Colombo-Hebreo joined in. Throughout these programs there were 800 participants, many returning for two or more seminars. But the greatest feeling was the last day. After a send-off by the dynamic young Ashkenazi rabbi, Alfredo Goldschmitt, and a final meal at the home of Chief Rabbi David Sharbani and Sephardic rabbi, Rabbi Leon Beniamin, the teenagers gathered for the final kumzitz — the highest in the world. Naturally, it was held in the Andes surrounding Bogota. The seminars, PTA meetings, family Shabbatonim, and Shavuton had been worth it all. After we departed, the flood of letters and long distance calls meant we had touched the soul which flickers within each Jew regardless of the country of his diaspora or language of his exile.

The most rewarding sign of all was when the first Realidad participant registered for Yeshiva College — a second generation preparing for Realidad and then communal service.

SOY President

Ode To Abeyence

Avraham Kaisman



The masses await like well worn sheep,
The coming of the end of the summers,
When all shall gather at the 'Halls of RIETS,'
To receive their bakery numbers.

The papers so small are guarded so well,
Their worth is in what they denote,
For these precious scraps surely do tell,
Who shall sink and who shall 'float.'

So off they go the blind with the blind,
Like those caught up in a seance,
The truly forgotten, the unassigned,
Those struck with the curse of 'abeyence!'

In a shiur to be or not to be?
Are the questions to heaven above,
But pray as they may there's no guarantee,
They will ever see 'The Rov.'

So they travel on in the growing dim,
To learn the tractate 'Unknown,'

That mysterious world of hidden Mepharshim,
Yeshiva's own 'Twilight Zone.'

To the B.M., the 'Light,' at the end of the hall,
The Familiarity of paint as it's peeling,
But the shock is so great as they stare at the walls,
There's no longer a floor or a ceiling.

Onward Jewish soldiers, to the 'MORG' enstern schul,
For the changing again of the 'Light,'
Where the breeze truly is wonderful,
And there's 24 hours of night.

And if it's a Sefer that they can't find
They shouldn't be overcome by fear,
I've recently been notified,
It will be found by the end of the year.

So now it is the start of another zman,
And I believe it's a matter of fact,
That shiur has begun for some
So I bid you all, welcome back.

Mazel Tov to Typing Editor Mark Sokolow, on his engagement to Rena Haar.

HAMEVASER would like to take this opportunity to wish all our readers a G'mar Chai-mah Tovah, and all the best in the coming year.

By Mark Schneier

I was standing in the lobby of the Hotel Intercontinental Bucharest when someone said, "Marc, this is communist Romania?" I asked the same question many times. After all, a Jewish community thriving in a communist land? Impossible! Yiddish theaters, Hebrew schools, kosher restaurants, and Jewish periodicals under communist rule? It can't be!

This past summer I visited Romania for the third time. I joined my family in the celebration honoring Chief Rabbi Dr. Moses Rosen, the catalyst of the Romanian Jewish community. Rabbi Rosen, the man responsible for the flourishing Jewish community, was celebrating the thirtieth anniversary of his election to his position. Nearly three hundred representatives of Jewish communities throughout the world were in Bucharest to attend the July 3rd celebration.

From the ashes of a once flourishing people, Rabbi Rosen has managed to rebuild a well-organized and structured Jewish community within the confines of an atheist state. Services are conducted in one hundred and twenty synagogues with full religious freedom. Talmud Torah classes are held in twenty-four towns and cities and are attended by some six hundred pupils. The twelve Shochtim of Romania's Federation of Jewish Communities see to it that all communities of ten Jews or more are provided with kosher beef and poultry. There are eleven kosher restaurants in Romania, serving about 2500 Jews daily. There are ten senior citizen homes in Romania to house the elderly. Trivia becomes the most revealing example of new Jewish

is the only communist country that has not severed diplomatic ties with Israel since the Six Day War.

The most moving sight of the day was the young Talmud Torah choir singing its Hebrew repertoire. You could not but have been moved by a nine-year-old boy singing Yerushalayim Shel Zahav.

Rabbi Goren and Dr. Burg, representatives of the Jewish Agency and the Histadruth, spoke at the service. My father presented, to the congregation, in honor of Rabbi Rosen, a magnificent Torah cover. He also brought personal messages of congratulation from Governor Carey, Mayor Koch, Dr. Lamm and many other distinguished American figures.

Later that evening I attended a cultural program at the Jewish State Theater. The quality and diversity of the program were so excellent that I felt as if I were being entertained at a Jewish Cultural theater in a Western European country. As Mrs. Burg said, "The program was Aleph plus!" We had a taste of the Yiddish theater, a classical concert, a collegiate choir of Jewish students, and even a Jewish rock band!

The next two days brought the most memorable experiences of my life. Rabbi Rosen arranged to take the delegation on a visit to the northern Jewish communities of Romania. Our first stop was Jassy, a community comprised of 56,000 Jews out of a total population of 90,000 before World War II. Today the population is down to 12,000 Jews out of 300,000. The irony of the situation was that we, the so-called Jewish leaders of the world, were returning to Jassy with a military escort and police

Behind The Iron Curtain

Two Views of Eastern European Jewry

The following morning, the delegation left early on a journey to three Jewish communities. I must make one comment on the

Whenever I go to the Soviet Union or Eastern Europe, I take along dozens of Mezuzot and Magen Davids. Many a Jew

A trip to Romania shows that the Jews there enjoy more freedom than ever...

members of the delegation. The greatest tribute to these world leaders is that each one played down his level of importance. They did not boast about their titles, nor about what they had accomplished. This great asset of the delegation created a family-like atmosphere for Rabbi Rosen throughout the week.

The first community we visited was Hirleu. The townspeople gathered around the synagogue while women baked cakes for us in the spirit of the occasion.

will pass up a gold ring for a gold-painted symbolic Jewish chain because rings are articles available in Eastern Europe, unlike religious articles. Outside the synagogue, my family gave out chained mezuzot to children of the community. In a moving sight, a young girl clutched her chain and recited the Shema that she had learned from her parents.

At noon we arrived in Botosani. The community had prepared a feast in our

honor that was fit for a king and his court. After I had presented him with a Magen-David, one cute little boy gave me a bottle of Coke, thinking that was the ultimate gift for an American college student. Many young men and women told me that upon completion of their studies at the university, they planned to emigrate to Israel. Attrition due to emigration is whittling down the community, but one must not forget the positive result: The Romanian community in Israel today numbers some 350,000 Jews.

Fifteen years ago, Rabbi Rosen decided to forbid Jewish clergy emigration. This decision created quite a controversy in the free world. Nevertheless, thanks to the foresight and vision of the Chief Rabbi, Jewish communities have survived under the supervision and administration of the clergy. An extraordinary man who follows the philosophy of Rabbi Rosen is Rabbi Moskowicz of Botosani. Rabbi Moskowicz, an elderly sainted Rabbi, whose children are in Israel, repeatedly stated that as long as a single Jew remains in his town, he will attend to his rabbinic duties. Such mesirat nefesh and self-sacrifice is rarely found.

As the buses pulled up to the synagogue, Rabbi Moskowicz presented us with a Torah scroll. Addressing the congregation, he said, "Imagine, the Chief Rabbi of the world in my shul!" Overcome by emotion, the Rabbi began to weep bitterly and could not continue his sermon. Waving good-bye, we sensed that this was a final farewell to those elderly men and women physically and emotionally scarred by the Holocaust; the last remnants of a once thriving and populous community.

Our final destination was the town of Dorhai, the last remaining shtetl in Eastern Europe. Riding through the woods near the town, I tried to reconstruct the experiences of our ancestors who were annihilated in that forest. I travelled in a modern air-conditioned bus. They travelled the same road by foot. All that remain of their dreadful journey are stories of courage. I searched in vain among the hundreds of trees for some trace, but that was too much to expect. The victims of that forest had lost their identity as soon as they were shot. They had been wiped off the face of the earth. No graves, no tombstones, no markers. All that is left are the

trees, trees that have witnessed the savagery of man's inhumanity to man.

The celebration at Dorhai was the most spirited one of the week. I had been looking forward to visiting the last remaining shtetl in Eastern Europe, and it was exactly as I had imagined. The outdoor market, cow carts, wooden shacks, the small shul — all the elements of a shtetl, but in 1978! The little synagogue was so overcrowded, one could hardly breathe. Two young boys recited the poetry of Bialik. The children's choir was led by the fiddler of the shtetl. Rabbi Rosen addressed the congregation. "I am proud," he said, "that in Romania we have created a synthesis. We live as Jews proud of our heritage, with a love for Israel, and at the same time as loyal Romanian citizens."

Children's Shoes

At the conclusion of the service Rabbi Rosen announced that the final speech of the four-day celebration would be delivered by the youngest member of the delegation, a student at Yeshiva University, Marc Schneier. There was quite a commotion amongst the members of the community. After all, a 19-year-old yeshiva student in 1978? Impossible! I related an incident that had happened to me the previous summer in Budapest. While walking through the museum I observed photographs of famous rabbis and their communities, and many old religious articles, but no item that recalled the tragedy that befell the Hungarian Jewish community during the Holocaust. As I was leaving the museum, I saw a pair of children's shoes in

the corner. I later found out that the shoes had belonged to a child of nine who had been deported to Auschwitz. I said that as survivors of the Holocaust we have the responsibility to fill that child's shoes, to fill the shoes of one million Jewish children, and to fill the shoes of six million of our parents, brothers and sisters. That was my message to the Jewish community of Dorhai, the last shtetl of Eastern Europe. People began to weep. An elderly woman told me that her three sons had been killed



Dr. Moses Rosen and author

in Auschwitz and her fourth and last son died in the Yom Kippur War. I was so emotionally drained that I began to cry. What do you say to console a woman who has nothing to live for? Are there any words of comfort you can give her? As I boarded the bus to return to the airport an elderly man banged on my window with his cane and in Yiddish pleaded, "Don't forget us." I cannot.



Memorial Service for the martyrs of the Jassy pogrom of 1941.

freedoms. The annual Luach gives complete details of activities of the Jewish community and a bi-monthly newspaper is published in Yiddish, Hebrew, and Romanian.

Clearly these accomplishments of Rabbi Rosen are of a large order in a country whose policy clearly states its opposition to religious practice. That is why I joined Chief Rabbi Goren, Dr. Yosef Burg, Minister of Interior of Israel, Chief Rabbi Kaplan of France, the Chief Rabbis of Ireland, Denmark, Sweden, Hungary, Luxembourg, Baron and Baroness Rothschild, and a host of others to honor this great contemporary Jewish leader.

Impressive Procession

The anniversary observance was held in the 120-year-old Choral Temple in Bucharest. The courtyard outside the synagogue was overcrowded with members of the community who were unable to obtain seats in the main sanctuary. An impressive procession of participants marched down the aisle to the majestic singing of the all-male choir. Among the members of the procession were representatives of the Romanian Orthodox Church. (The Federation of Jewish Communities has friendly relations with other denominations in Romania). United States Ambassador Oreson F. Aggrey and other high ranking government officials graced the pulpit. The fact that Aba Geffen, Israel's Ambassador to Romania, and other Israeli officials, were in attendance is a tribute to the Romanian government. In its dealings with the Middle East the Romanian government has shown moderation toward Israel. Romania

motorcade as the guests of this once brutally anti-Semitic province. Who would have dreamt of such a situation thirty-five years ago?

Trifa Massacre

After the tour, we arrived at the airport and were driven to the cemetery to commemorate the 12,000 Jewish killed in the pogrom of 1941. These were the Jews who were killed by that infamous citizen of the United States, Bishop Valery Trifa. It is one thing to hear about a massacre of your people, but when standing over mass graves of rabbis, scholars, fathers, mothers and children, who were slaughtered by a barbarian now living in a cozy enclave in Detroit, you cannot help but wonder how the world could let it happen.

My family is originally from Jassy. My great-grandfather the Karnei Reim, a leading commentator on the Talmud, was the Chief Rabbi of Jassy. Because of the Holocaust, we were never able to obtain any records mentioning my great-grandfather. In fact, this was our first experience in visiting our ancestors' homes. Before the celebration at the Jassy synagogue, I told my father that I thought there must be some existing record of his grandfather. Entering the vestibule of the synagogue, we noticed a nusach shavua on the wall. Examining the document, we saw that it had been signed by my great-grandfather. The community was so excited by the presence of descendants of his grandfather. Entering the vestibule of the synagogue, we noticed a nusach shavua on the wall. Examining the document, we saw that it had been signed by my great-grandfather. The community was so excited by the presence of descendants of his grandfather. Entering the vestibule of the synagogue, we noticed a nusach shavua on the wall. Examining the document, we saw that it had been signed by my great-grandfather. The community was so excited by the presence of descendants of his grandfather.

By Ronald Mitnick
Much of what the Western World knows about the plight of Jews living in the Soviet Union comes from news reports which tell about activists and dissidents who openly defy the authorities. Little is known, however, about the vast majority of Jews in the USSR who do not attract the attention of the media of the Free World. Consequently, many have an inaccurate idea of what life is like for most Soviet Jews. Having spoken at length with a number of Jews who have emigrated from the Soviet Union, I hope to provide in this article an accurate portrayal of the life of most Jews who live behind the 'Iron Curtain.'

There are approximately three million Jews living in the Soviet Union, concentrated mainly in the Ukraine, the Baltic Republics, the Moldavian Republics, the central part of the Russian Republic, and in Georgia. There is also a small group of Jews living in the National Jewish Homeland, a small showcase state established in order to prove that Jews aren't oppressed in the USSR, which is located in Beribjan in the East. Soviet Jews are generally of middle class or professional status. Until recently, there were a good number of Jews in the Soviet scientific community. In recent years, the Soviet government has tended to keep Jews out of this important area, since all Jews in the USSR are considered potential emigrants.

In regards to education, Soviet Jews receive the same education as other citizens up to the age of eighteen years. Even so, they are made aware of the fact that they are different from the rest of the population, whether it be through comments made by teachers and non-Jewish students or any other sort of psychological means.

College Quotas

College is an altogether different story. There is a quota system in the USSR which allows only about 2% of the college student population to be Jewish. Many non-Jews of inferior mental ability are allowed into college ahead of qualified Jews. Many find it necessary to apply to a college located in a region far away from home, like

Siberia — they know that they have little chance of being accepted to schools in the more populated areas. Top technical schools are, for all intents and purposes, closed to Jews.

Military service for a period of two or three years is mandatory for all male citizens. For one unable to attend college, military training begins at the age of eighteen years. Those who go to college must serve in the army after completing their education, but are able to enter the service as an officer. In any case, the army is "hell" for Jews: They are singled out for abuse, both in the form of physical assaults by fellow 'comrades' and the usual psychological pressure. Furthermore, actual military training includes the viewing of anti-Semitic films, readings of anti-Semitic literature, and, in general, the preaching of Jew hatred.

Once one has served his term in the armed forces, the government assigns him a job. Jews are discriminated against by the government in a number of ways as far as job placement is concerned. For a given position, a non-Jew will be chosen over a Jew. Quite often, Jews are assigned jobs in rural areas, whereas non-Jews are given more convenient jobs which are located in the cities. And promotions are granted to non-Jews over Jews.

There is almost no opportunity to practice Judaism in the USSR. There are some old Soviet Jews who attend the few synagogues that are open and practice some Jewish customs. Some youths learn about Judaism in underground schools and stand outside the synagogues on Simchas Torah. Besides these few, Soviet Jews know nothing about their religious heritage. Even in the National Jewish Homeland, where Jews occupy high positions in the government and some Yiddish publications are produced, Judaism is not practiced. To most Soviet Jews, and to the government, Judaism is not a religion but a nationality, determined by the nationality of one's father and indicated on all identification papers. If one is found to be practicing Judaism and is reported to the authorities, he may be subjected to abuse — not the physical abuse of the Stalin era, but

acute psychological pressure. Occasionally, this may reach a level serious enough to force the person to resign from his job or to quit school. Thus, an older person who remembers and practices some aspects of Judaism does so secretly for fear of bringing harm to their younger relatives.

Most Soviet Jews are able to find out what the situation is in Israel from the Voice of America. Naturally, official Soviet news agencies attempt to give a very unfavorable impression of Israel to Soviet

must procure a recommendation from his place of work. This action almost always results in loss of job for a professional or, for engineers and manual laborers, lowering of work status. Telephone service for the applicant is discontinued. It may take as short a time as four months — or as long as five years — to cut through all of the red tape and finally be granted a visa to emigrate.

The fee for an exit visa varies. For a visa to Israel, one must pay approximately

....while Russian Jews continue to suffer as they have in the past.

Jews and to the general population as well. According to the Soviet press, Israel is the "imperialist aggressor" in the Middle East; as far as the Soviet government is concerned, the Israelis started the Yom Kippur War in 1973. News reports are filled with stories about the terrible social and economic conditions in Israel. In fact, there is a radio show, "Letters from the Israeli Heaven," in which are read letters, supposedly written by Soviet Jews who emigrated to Israel, which lament the grave mistake of leaving the "glorious Motherland," and beg for permission to return.

As hard as life is for Soviet Jews, so is emigration from the USSR to the West. First of all, anyone who has served in the armed forces must wait five years before he may apply for an exit visa. One who has attended college must work one to three years before applying for a visa. The KGB, the Soviet Secret Police, checks each applicant to be sure that he has not had access in the past to classified scientific material, in which case he would not be allowed to emigrate.

The entire process is a bureaucratic and economic nightmare for the applicant. One must apply to OVIR, The Bureau of Police. However, in order to do this, one

must procure a recommendation from his place of work. This action almost always results in loss of job for a professional or, for engineers and manual laborers, lowering of work status. Telephone service for the applicant is discontinued. It may take as short a time as four months — or as long as five years — to cut through all of the red tape and finally be granted a visa to emigrate.

High Priced Visas

It has been noted that many Soviet Jews emigrate to the United States rather than to Israel, despite the fact that their original destination, according to their visas, was Israel. Many Soviet Jews who wish to emigrate apply for visas to Israel, despite their higher cost, because of the fact that it takes quite a bit longer to receive an exit visa for emigration to the United States. The main reason for the frequent choice of the United States over Israel as the ultimate destination of Soviet Jews is the constant threat of war in the Middle East. Nobody with whom I spoke felt that they had come to the United States in order

to escape the hard life of the Israelis. They simply did not desire to emigrate to a state where they would be in constant danger from enemy armies after having lived under daily social and economic persecution. Another factor in this decision is that many Soviet Jews have family in the United States, which makes it easier for them to adapt to their new life in the United States.

Desire for Freedom

Many, but probably not most Soviet Jews want to emigrate from the USSR. The chief reason for wanting to leave is the basic human desire for freedom and the impossibility of a dignified existence under the repressive rule of the Soviet government. A few Soviet Jews emigrate for religious reasons, but they are a small minority in relation to the total emigrant population.

However, not everyone who wants to emigrate from the USSR is able to do so. Some may not be able to get security clearance. Others may be unable to afford the high cost of emigration. And there are those who have no desire to emigrate because they have assimilated through intermarriage and are not persecuted too severely. Of course, it must be remembered



Ruins of Babi Yar

that it is always difficult for someone to just leave their birthplace and culture and to start life anew in unfamiliar surroundings.

All of the information presented heretofore was based on conversations with Soviet Jews who emigrated from the USSR to the United States until about a year or so ago. From what has been indicated by Soviet Jews still living behind the Iron Curtain, conditions have deteriorated somewhat since that time. Strong words from the West condemning the numerous violations of basic human rights which occur in the Soviet Union have resulted in increased anti-Semitic activities which affect Soviet Jews socially and economically. Anti-Semitic tirades in the Soviet press have become more frequent, and the government has released a number of books and films designed to fan the flames of Jew-hatred in the Soviet Union.

Anti-Semitic History

The situation does not look very promising for the future either. The peoples who make up the Soviet Union have a long history of anti-Semitism. Despite the fact that some members of the older generation of Soviet citizens do not agree with the government's policy towards the Jews, a new generation is being raised in the USSR with an education that stresses anti-Semitism. And judging from the past, this education could be violently effective!

Confronted with the facts, we face the dilemma of what to do to assist our brethren who are persecuted behind the Iron Curtain. I certainly cannot answer this — the problem is too complex to be handled by one person. But one thing is certain: the Jews in the Soviet Union suffer terribly under the repressive Soviet regime, and it would be a crime for us, the Jews in the West, to be apathetic toward their cause. Some tend to forget for whom they are rallying when they attend protests for Soviet Jewry; instead, these rallies become social events. Some become callous after seeing hundreds of bumper stickers, wall posters, and medallions decrying the incarceration of "Prisoners of Conscience." It should be clear that we can never really be overexposed to the plight of Soviet Jewry. Indeed, only with a total commitment can we hope to ease — or end — the persecution of our brethren in the Soviet Union.

Leiman Heads BRGS

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In an interview with HAMEVASER, Dr. Leiman highly praised the work of Dr. Hayim Soloveitchik, his predecessor, and pledged to continue the policies which have improved the image of the school; it is presently recognized as an outstanding graduate school for Judaic Studies. The Dean said that a general review of the various areas of BRGS is being undertaken, with an eye to instituting still further improvements. For example, while it would be impractical to employ an expert for every aspect of Jewish theology, history, and sociology, nevertheless plans exist to make new appointments based upon the availability of both adequate funds and accomplished personnel. Fields related to rabbinics would be particularly stressed in an attempt to supplement existing strengths in Y.U. education.

When confronted with statistics showing a decline in the number of applications to BRGS over the past three years (a drop of more than thirty-five per cent between 1975 and 1977), Dr. Leiman commented that such a development is to be expected in a school undergoing a major transition, and should be viewed as symptomatic of a general decline in Jewish Studies students. This decline was attributed in part to a reduction in employment opportunities. Furthermore in no way does this reflect a decline in the quality of the school; on the contrary, standards have never been higher. In fact, for the first time, Revel is attracting in significant numbers students from undergraduate schools other than Yeshiva College. The Dean denied charges, however, that these outside acceptances were at the expense of Yeshiva applicants, and stressed that he recognizes that his first responsibility is towards Yeshiva students.

Quotes the Gaon

Dr. Leiman commented at length on the subject of Torah U'Madah. He cited the view of the Vilna Gaon: one who is lacking knowledge in Madah, is lacking hundredfold knowledge in Torah. Madah, in the manner that it is studied at BRGS, is invaluable in that it broadens the student's knowledge of Torah, even though it is not to be considered a valid substitute for Torah itself. Study of Chochmat Yisrael per se is not an obligation; however, it often contributes to a better understanding and appreciation of Torah. If a student wants to learn the historical and cultural background of the Rishonim, for example, or if he seeks to become aware of the motives behind some of their writings, it becomes profitable to attend a school such as BRGS, for such information is not ordinarily obtained at a yeshiva. Admittedly, a student is not required to study these subjects any more than he is required to study medicine in order to comprehend certain parts of the Torah; however, BRGS affords the interested student the opportunity to enhance his knowledge of the Torah, be it by historical study, textual analysis, or any of the

other possibilities engendered by a Judaic studies program.

Finally, the Dean was asked whether his administrative duties would hamper his intellectual pursuits. While admitting that every administrator must make such a sacrifice, Dr. Leiman stated that one nevertheless engages in administration in order to enable scholars and students to pursue their studies effectively, and because one has firm convictions about the significance of the programs being pursued. Dr. Leiman welcomes his opportunity to direct Jewish studies and education with an enthusiasm that betokens success.

Senior Editor

A Question of Peace

Joel E. Salzmann



The question is curious, almost childlike in its naivete and yet it is one that many Israelis have been seriously asking themselves since President Sadat's visit to Jerusalem last November: Wouldn't it be nice if there was peace? The notion is so absurd, however, that the inevitable retort is: Yes, but at what price?

This second question always seems so vital and overpowering that the first is quickly forgotten. After all, what weight would a peace treaty hold if we know that the Arabs' declared intent still remains the ultimate destruction of the State of Israel? Boy, that was close; all this talk of peace almost had us fooled into thinking it was really possible. How silly!

Or is it? When, for thirty years, peace seemed an impossible dream, it was the most popular word in our vocabulary. From David Ben-Gurion to Yitzhak Rabin, Israeli leaders have often spoken of this lofty ideal: "No one wants peace more than Israel," "We want to live with our Arab brethren in peace," and so on ad nauseum. Arab hatred and intransigence afforded Jews the grand reputation in the eyes of the world as a peace-loving nation struggling to survive in a sea of hostility. And yet, when for the first time peace seems at hand, we are suddenly afraid of it. Indeed, this is a situation we thought we'd never have to face and are therefore completely unprepared for it.

Desperation & Destiny

The State of Israel was built, by and large, by secular Jews. These people were driven by a strong sense of desperation and destiny and fought behind the banner of one of the most glorious nationalistic movements in modern history. Their religious ties to the land, though undoubtedly a decisive factor in their actions, were suppressed and even openly denied. Their relations with the religious minority were generally good and, while the latter group had the added incentive of fulfilling a divinely decreed duty, both camps worked well together and ultimately succeeded in their common goal.

The religious community in Israel has always been guided by the forces of practicality and moderation. Through this subtle yet effective method, much has been accomplished both within and without for the advancement of traditional Jewish values in Israeli society. Religious Zionism, thus, represented not only a means of fulfilling G-d's command to build up the land as well as keeping the mitzvot that apply directly to it, but also a way to instill constructively a sense of Jewish heritage within the general community.

Since the Six-Day War, a large number of committed Jews have seen fit to reinterpret the ideals of Religious Zionism. With Rav Zvi Yehuda Kook of Yeshivat

Guest Contributor

Pshat in Glatt

Gary Menchel

The American Orthodox Jewish Community, may it live and be well, has proliferated the term "Glatt" to the point where it is considered a substitute for "Strictly Kosher". This being a misnomer, it is necessary to once again define Glatt Kosher based on our accepted halachic source, the Shulchan Aruch. To begin with, the term Glatt applies exclusively to the lung of an animal. Hence, it is clearly impossible to have Glatt kosher fish (because they have no lungs), Glatt Kosher chicken (because it is impossible to check their lungs) and certainly not cake, candy, soda, etc. So think twice before asking the

Mashgiach of an all-dairy restaurant if only Glatt is served or if they sell Glatt kosher soca.

In short, Glatt kosher may be defined as the absence of any blemish, adhesion, tubercle or ulceration in the lung of an animal, upon external examination. The *Tur Yoreh Deah* 39 cites proof from the Gaonic period (R. Yaacov Gaon) that one should hold onto the trachea and shake the lung three or four times, with the hope of separating the "false" sircha (adhesion) so that the animal may remain kosher. The Rashba emphatically deprecates scratching sirchos off with one's fingers to ascertain the kosher status of the animal. Based on this Rashba, the Bais Yosef maintains that only Glatt kosher is permissible; therefore, the Sephardim, who follow the Bais Yosef, have always eaten exclusively Glatt kosher meat. The Ramoh, in *Yoreh Deah* 39:13 cites the basis for the Minhag Ashkenaz, which allows one to remove the sircha without tearing the underlying tissue. He claims that a "real" sircha would not separate regardless of how much one tried to remove it without causing a tear in the tissue, and any adhesion which does separate, without damage, is merely hardened serous fluid and not a sircha. Needless to say, this delicate act may only be performed by one who is an expert and a great Yarei Shamayim. Because of the pressures on the Bodek to be matir ques-

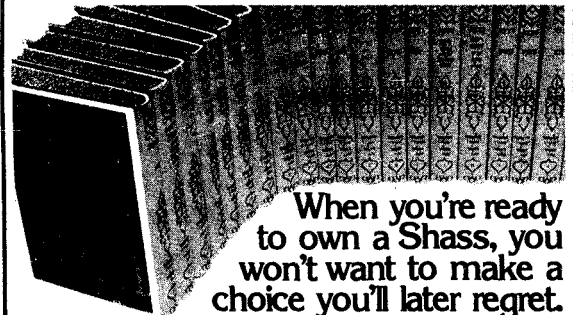
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Dean Discusses New Programs

continued from page 1
greater role at YC and at Stern. However, at Stern there is a chairman because of the size of the program and because it is geographically removed from here.

Q: Would you comment on the new Nach program being adopted at YU?

A: The new Nach program, as you know, was not the work of any one single person, but was an across the board decision of both faculty and students. I think that if I had to use one key word to describe the new program, it would be "flexibility." On the one hand we used to have students who felt the old Nach programs weren't intensive enough; on the

other hand, we had students who felt Nach was an area where a great deal of work was required for one credit. Under the new program we have students registering for Nach courses and knowing exactly what type of course they are taking. I think it was Dr. Soloveitchik who once characterized this by saying we have both "Bikiyus" Nach courses, and "Iyun" courses. A student can now choose between extensive and intensive courses.

Q: As the entire YU student body knows, Dr. Hershkovics made Aliyah last year after a long and illustrious career of teaching Bible at YU. Can a scholar like Dr. Hershkovics be replaced?
A: Not easily...no. Everything

you've said about Dr. Hershkovics is true. We feel his loss quite keenly. It's not easy at all to replace him. We do have, on a positive note, a number of younger men who, I hope, with G-d's help will have the same rapport with the students that Dr. Hershkovics had. Dr. Sokolov is a very effective instructor. Mr. Sober has been teaching several Bible courses. We brought in another young man this year, Dr. Moshe Bernstein. He is a Ph.D. in classical languages. He is also very knowledgeable in Aramaic. With time, we hope to develop our younger people, but at this point in time, certainly Dr. Hershkovics is missed.

Q: In the past several years, EMC, due to the efforts of scholarly Rabbim such as Rav Lerner and Rav Kreiser, has been gaining acclaim as a Talmudic institution as well as a college of Judaic Studies. Would you please comment on that?

Self-Study

A: I'm glad that you mentioned some of our faculty members, first because, in any program, the most important part of a program is the faculty. Certainly when you have a man like Rav Kreiser, who is recognized by all as being a Gaon, you have a great chance for success. We also have Rabbi Lerner whose Bikiyus and knowledge of Shas is astounding. These are just two, and we have others. We have taken several steps to emphasize Talmud in Erna Michael. One of the steps is the introduction of a Talmud self-study course which is just now achieving the kind of potential we envisioned. The Talmud self-study enables the students on Shabbosim, to open a Gemara and learn, whether with a chavruta or by himself. The other step is a preparation and review, which is an analogue of the Beit Medrash in YP, but in a much reduced format. These

two steps have led to a resurgence in Talmud interest at YU.
Q: The question of mandatory retirement has been debated here quite a bit recently. Could you comment on mandatory retirement from your perspective as Jewish Studies Director?

A: Obviously, mandatory retirement is a university policy. It is something which the Board of Trustees has brought about. There is nothing that I have any flexibility or freedom in. Obviously, you don't want to lose someone who has been a devoted faculty member and has served for many years. On the other hand, there are two positive factors. One of these is that it opens positions to younger people. Without mandatory retirement there would be little opportunity for a younger instructor to start at the bottom and work his way up. The other factor is that occasionally there will be a person who will want to stay on beyond the point where he is making the kind of contribution he did in the past. Now, each one of us, myself included, will not want to say that we are deficient. We are the last ones to be able to recognize that somehow we've fallen below our former standards. Then it becomes a matter of pain and hurt on everybody's part. The dean is pained for having to make that kind of evaluation. Of course, even more so is the faculty member who never could really receive this in good grace because it's something he really doesn't see. However, if there is a schoolwide policy, no one is commenting on anyone else's capabilities, and the burden is much easier on everyone.

Q: Do you think the number of freshmen enrolled in EMC and JSS is an encouraging one?

A: No, it is not. As a matter of fact, I was quite upset with the initial figures for EMC. For-

tunately, toward the end of registration, it picked up drastically. Of course, a good part of this stems from the fact that there are very few Hebrew speaking high schools left. Most people are unwilling to make a commitment to a curriculum in Hebrew, despite what I think are some of the benefits. Someone learning in Hebrew has both a better opportunity of absorbing the material, since our primary sources are all in Hebrew, as well as picking up a skill which is recognized today as being a valuable skill. Also, the perception of students is often that our program, with sixteen hours of class as well as term papers and outside work, consumes more of their time than other programs. At this point we are operating with a packed freshman class. The instructors have told me that they're very happy with the quality of our students. We also have a large number of students, more than ever, in fact, who are coming to EMC after a year or more of study in Eretz Yisrael. They bring to us a great deal in terms of their own ruach, perception, and delight in Jewish studies.

Q: Dean Rabinowitz, thank you very much, you've been very helpful. In concluding, is there any message you'd like to convey to the YU student body?

A: Lots of messages, really. I know that the dual program is very rough. It's far more difficult than the program which the average college student undertakes. I think, from my own experience as an undergraduate in such a program and from my lengthy conversations with graduates of our programs, that all of the hard work is worth it. The investment of time and effort is an investment in the history and tradition of our people. Of course, this being before Yom Tov, I would like to wish all of our students, faculty, and their families, a Ketivah VaChaitimh Tovah, and may this be a year of Shalom al Yisrael.

The Whole Picture

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Tzaddik. It may be against his will, but he reflects those he represents.

Of course, there is a tremendous difference between the High Priest representing Bnai Yisroel, and student leaders representing the students. The lesson, however, is still quite applicable. When an Administrator or individual from another organization deals with a student representative, who does he "see" before him? He doesn't "see" the student representative but rather the sum of the conglomerate of the students being represented. So, if the student body has lower moral standards than its representative, the Administrator will view the representative based upon the low moral standards of those that he represents. Similarly, an Administrator will "see" and react accordingly if the student body is of a higher moral fi-

ber. Whether the representative is one hundred percent ethical or not, is fairly irrelevant to the attitudes of others in regard to the student body.

Thus, the students' responsibility does not end after they have voted. Even helping the student councils by working on committees, etc., is not enough. In order for student government to be influential outside of the student body, the students must also live up to the same expectations that they demand from their representatives. Both student leaders and students must work harmoniously together to maintain a positive moral image. Only then can the "student voice" have power.

I'd like to wish you all a L'Shana Tova. And during this period of judgement, may we all prove ourselves to be worthy of seeing Shalom B'Yisroel within this new year.

A Question of Peace

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serious split at home, both within the population at large and the religious community in particular. More importantly, their actions (lacking of any clear-cut basis in halakha), may be the only true obstacle to peace that still exists; which brings us back to the original point of this article.

The recent developments at Camp David have made peace, the reality, more feasible than ever before. Much of the secular community, as manifested in the Peace Now movement, has succeeded in overcoming our greatest enemy: Fear of peace itself. What this movement (and its Miz-rachi counterpart) *Oz Veshalom*, is saying in effect is: The ideologies that have brought us to where we are must be laid aside so that a new spirit of cooperation between our neighbors and ourselves may be born. Let us follow the courageous example of Menachem Begin who recently told a gathering of Jewish American leaders: "We are forced to make painful and far-reaching compromises so that peace be given a chance." Let us return to the true ideals of Religious Zionism and together build a flourishing light upon the nations.

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cost of rent to a very manageable sum. The presence of more students and their families in the area will be of benefit, both to Yeshiva and the Washington Heights community.

After four years of this comprehensive Semikha program, the elements of intensive learning, knowledge of practical halakha, experience in Shinush and pastoral psychology, *esprit de corps*, and freedom from financial worry, will have combined to provide the Jewish community with fifteen or twenty of the most dynamic and well trained educators the United States has ever seen. These young men will build new communities, day schools, and centers of Jewish learning. On a practical level, they will develop new sources of in-

come for Yeshiva and raise a new generation of students for YU and Stern.

This program is but a fantasy. It will take about \$800,000 to see a class of twenty through a four year program, not including the salary for a director, teachers, and auxiliary personnel. If Yeshiva will begin to assume its responsibility to produce rabbis of excellence as well as lawyers and doctors, money will not pose the greatest problem. If indeed we are suggesting a Rabbinical program which will affect the whole of American Jewry, then federations all over the United States as well as other Jewish organizations can be asked to contribute. Perhaps, twenty very special rabbis and educators will one day affect the Jewish community in ways that will not be measured by money alone.

Reliable Rabbis

GLATT

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tionable animals, the minhag to eat only Glatt, once largely reserved for Bnei Yeshiva, has become accepted throughout the American Orthodox Jewish Community at large. Today, in the production of kosher meat, Glatt has multiple interpretations. The absence of any blemish whatsoever is one; however, to many shochemim (the chasidish shechitot), Glatt means only one or two but not three sirchos. While approximately 15% of all slaughtered animals are strictly Glatt kosher, with no sirchos at all, many slaughter houses manage to produce up to 60% Glatt, based on the various interpretations of the term.

In closing, whether one is makpid to eat Glatt or not, he should be aware of the correct interpretation of this misused term and pass the message on to others who may have less accurate p'shat.

HAMEVASER regrets the loss of Dr. J. Dunner, whose devotion to his students and lifelong dedication to the Zionist cause will have a lasting impression on us all.

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Contributing Editor

In Search of Reliable Rabbis

Mordechai Reich

As this article is being written, a Yom Iyun for Semikha students at the Lido Beach hotel is taking place. The Yom Iyun combined with some very positive rearrangements in the Division for Communal Services seems to portend a fresh approach to the Semikha student and the program with which he is involved. However, up to this point, Yeshiva has not confronted the most pressing problems facing the Semikha student aspiring to become a community rabbi or Jewish educator — his unpreparedness to deal with the challenges and demands of the Jewish community, and the lack of professionalism which permeates the Semikha program.

Turning to the problem of inadequate training: The typical Semikha student spends from nine in the morning until three in the afternoon preparing for and listening to shiur. He would like to learn in the Kolel, but if he is married (or self-supporting) the Kolel salary of \$2,500 is often insufficient for his family's needs. Alas, forty days before he was born it was already declared who his in-laws would be and they are not in a position to help him out. His wife can work and she does, but they decided against birth control and family planning, and so they cannot depend upon her full time salary. They had also decided that once a baby is born, baby and mother should spend as much time together as possible. So, every afternoon is devoted to teaching. Evenings are often spent in attending and studying for graduate school as well as preparation for daily teaching. The next morning begins again at nine with preparation for shiur.

We therefore find many of our Semikha students spending their time preparing and reviewing the morning shiur to the exclusion of any practical halacha. Supplementary Rabbinic courses do not fill the gap: They are offered once a week. Rav Shachter's excellent courses in hilchot niddah

and aveilut cut into the already circumscribed time available for shiur preparation. There is little "extra" time to study hilchot Shabbat, niddah, kiddushin, gitin, etc., and often the guidance of a rebbi is a prerequisite for their study. To be honest, even the three hours of learning with the Kolel would have added little to a student's knowledge of practical halacha.

Green Rabbis

I shudder at the thought of a young YU rabbi placed in a far away "new community" who, by dint of personality and earnest appeal has managed to convince his community to build a mikvah. What will happen the first time a woman brings him a *mitvah*? Will he send it Federal Express, here today, there tomorrow, to his rebbi in New York? Will Bell Telephone reap the profits when he is asked a practical shealah about Shabbat which he cannot find in Shimon Eider's books? Will he know how to fill in a ketubah, or properly complete the procedures of kiddushin and nisuin? Most of this practical knowledge now has to be acquired on one's own, and in reality few Semikha students manage to acquire it.

The lack of professionalism in the program is obvious to the student the moment he begins his first year of Semikha study. Almost never is the student given to feel that he is working towards a particular goal. The future community Rabbi or educator is placed in a class along with friends who are planning careers in math, business, hospital administration, and the like. Yeshiva gives him little direction and almost no career orientation. Often, students who plan careers in the rabbinate, cannot even identify their counterparts in the Semikha program, much less have the opportunity to interact with each other in a group setting and exchange philosophy and ideas. The students certainly do not feel like professionals, knowing that a large part of community work is dealing with

people, and aware that Yeshiva has not implemented an ongoing program of pastoral psychology and counseling techniques. While his friends at Albert Einstein are engaged in an intensive program learning the theory and practical application of medicine, the young aspiring rabbi must sadly resign himself to the fact that Yeshiva does not encourage professional standards in the Semikha program, and is not concerned with the caliber of the rabbi it produces.

What can be done to alleviate the dual problem of inadequate training and lack of professionalism in the program? I suggest that immediately upon admission to the

Niddah, Aveilut, and the like. The study of Hilchot Shechita, Baser B'chalav, etc., for one year will be continued with Rav Weiss.

Apprenticeships

Courses and workshops in pastoral psychology, the Jewish community, fund raising, etc., will be offered throughout the four year program. The students will meet regularly in a group setting to exchange ideas and feelings. Each student will be assigned a veteran community rabbi or educator who will offer him numerous opportunities for Shimush (apprenticeship) and supervise his progress. Semikha students may attend graduate school two

Yeshiva has not confronted the most pressing problem facing the aspiring rabbi — his unreadiness to deal with the challenges of the Jewish Community.

Semikha program, students who seriously plan careers in the rabbinate or Jewish education be identified. After a rigorous interviewing process, a number of Semikha students will be selected. They will commit themselves to four years of Semikha study and four years service to the Jewish community after ordination. I believe that at the most only fifteen or twenty students per class-year will pass through the interview process and be willing to make that commitment.

Their mornings will be devoted to the regular course of study; they will learn together with their fellow students who plan careers in business, accounting, or other livelihoods. Each afternoon, however, will be devoted to an intensive study of *Shulchan Aruch, Orach Chaim, Hilchot*

evenings a week, but may only carry a maximum load of six credits per semester. Yeshiva already has the framework for the participation of its Semikha students at low cost in the Revel, Ferkauf, and Wurzweller programs. The staff at these schools can also be used to lead and teach courses in pastoral psychology and Jewish community.

Throughout the four years of the program finances should not prove to be a problem. Each married student will be subsidized with a sum between eight and ten thousand dollars (single, self-supporting students will likewise receive a smaller stipend). This will allow a married student's wife to work part-time, allowing them to begin having a family immediately without undue financial hardship. Summer accommodations will be made for these students and their families at Camp Morasha, where they can continue with their studies and act as educational faculty. Yeshiva should look for the first opportunity to purchase a building in the neighborhood and manage it, offering these students (as well as faculty and other Semikha students) low cost housing. At the very least, an apartment locator service should be implemented, which will identify vacant apartments, and inform the students of their availability. A subsidy from Yeshiva will reduce the

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FOOTNOTES

¹ Bamidbar 24:17

² Devarim 32

³ For example: Shoftim 2:11-23, 3:7-11, 3:12-30

⁴ Yonah, for example, demanded Nineveh's destruction from G-d. He accused G-d with the very 18 attributes of mercy with which we praise Him. The last attribute *emet (justice)* is conspicuously omitted. This is because Yonah did not see the justice in allowing repentance. Justice demands punishment. See Yonah 4:2 and compare with Sh'mot 24:6.

A Drasha For the Yamim Noraim

Tshuva and Geulah

By Herzl Hefter

On the seven sabbaths following Tisha B'Av the portion from the prophets which is read deals with nechamah, consolation after the destruction of the Temple (Shiva D'rechamita). One of these portions is the 60th chapter of Yeshayah. This chapter describes the future redemption which is in store for Am Yisrael. The chapter closes with the Divine promise, "in its time (B'ita) I will hasten its coming (Achishena)." Inherent in this statement is a contradiction; either it will be brought in its predestined time or it will be hastened. How can both statements be correct (let alone mentioned side by side)?

The Or HaChaim on the Torah¹ reconciles this apparent contradiction. He states that there exist two paths in history which lead to Geulah (redemption). There is the predestined Geulah of b'ta (in its time), which is guaranteed by G-d, and the Geulah which is hastened through the repentance (tshuvah) of Am Yisrael.

The Rambam, in chapter seven of Hilchot Tshuvah states that Israel shall only be redeemed with Tshuvah. The Rambam's understanding that Tshuva is a prerequisite to Geulah would seem to contradict the Or HaChaim (and indeed the Gemara in Sanhedrin) for if Tshuvah is required how can there be a predestined Geulah? There is no contradiction, however. The Rambam goes on to state that

there is a divine promise that Am Yisrael will eventually do final Tshuvah. Therefore, even the predestined Geulah is dependent upon Tshuvah.

Let us ask ourselves, what necessitates divine intervention with regard to final Tshuvah, and how would history op-

On the personal level, the Geulah of the individual is also dependent upon Tshuvah. Were it not for the existence of Tshuvah, man would be caught in a terrible web of self-destruction. Again divine mercy has provided us the means for breaking the vicious cycle which would prevent us from being close to the Almighty. The Rambam in Hilchot Tshuvah describes the miraculous way in which Tshuvah works to break the vicious cycle and bring him closer to his creator. "Tshuvah brings near the estranged. (Whereas) yesterday this man was naked before the Omnipresent... Today he is loved and dear and intimate and a friend."



ceed without such intervention? The answer is found in Parshat Ha'azinu². The psukim describe a repetitious cycle of prosperity — transgression — divine punishment — temporary Tshuvah — prosperity, etc. The cycle is glaringly present in Sefer Shoftim³.

In the natural course of events there is no final Tshuvah or final Geulah. G-d must intervene. The possibility of Tshuvah is itself unnatural. A man who sins deserves to be punished! It was the concept of Tshuvah which baffled the prophets throughout the ages.⁴

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