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Dean Plans on New Approach

By LARRY RABINOVICH

Subtle changes often escape our notice but nevertheless affect our lives. If acting Dean Michael Hecht has his way, our lives will all shortly be swayed toward the principles of Judaism.

I met with Rabbi Hecht in his Furst Hall office last week to discuss his ideas for Yeshiva College. He noted that he had been a rebbe in M.T.A. for fifteen years and plans to return next year when his tenure as dean expires. The administration of the University realized this when they hired

nificant innovations which when viewed in the larger context will help improve the atmosphere.

He cited two examples of the new sensitivity toward traditional Yeshiva life. During this past summer's Chemistry course, Mrs. Dobkin, the instructor, adjusted her teaching schedule in order to allow the students a half-hour seder in the afternoon. There was a large turnout, and the participants appreciated the fact that the Dean himself involved himself in such a project.

In the course of this year's Freshman Orientation Week, there was an unprecedented em-

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Dean Hecht

him and was obviously sympathetic to the values that he stands for. His prime goal is to make the Yeshiva campus a place where Torah learning and living is more prevalent and more easily accessible than it has been in the past.

Dean Hecht has decided, however, not to embark on an elaborate public relations campaign to announce to present and future students that Y.U. is changing its spots. Instead, he will implement a series of small seemingly insignificant

In a letter addressed to the International Olympic Committee by the Moscow Helsinki monitoring group, the Moscow activists spoke of the potential danger which awaits Jews and other human rights activists. As they stated: "The Olympics are going to turn Moscow 1980 into a city of Olympic smiles. The process of cleaning out Moscow of dissidents has already begun." In other words, all visible forms of protest by refuseniks and others will be eradicated by Soviet suppression in order to conceal any disturbance within the country — concerning freedom and human rights. Thus, in July 1980 when world attention focuses on Moscow, the Soviets can lead all spec-

A memorial service sponsored by RIETS alumni and the Rabbinical Council of America was held at Yeshiva University's Main Center on Wednesday, September 12 at 10:30 am, honoring the memory of Rabbi Dr. Joseph H. Lookstein Z"l. Dr. Lookstein, associated with Yeshiva University for more than half a century as alumnus, trustee and teacher, died July 13th at the age of 76 in Miami Beach.

The chairman of the service was Rabbi Zevulun Charlop, Director of the RIETS program, and speakers included Dr. Israel Miller, vice-president for student affairs, and Rabbi Sol Roth, first vice-president of the Rabbinical

Memorial Service for Rabbi Lookstein

Council of America. Congressman S. William Green of Manhattan sent a telegram extending his regrets at being unable to attend. Excerpts from a tribute to Dr. Lookstein made July 18th for the *Congressional Record* were read from the telegram. In particular Congressman Green stressed:

Rabbi Lookstein's accomplishments in the Jewish Community are more than personally impressive. They are a source of pride and motivation to the thousands fortunate enough to have shared his spiritualism as they worshipped and his knowledge as they learned.

When he died, Dr. Lookstein was University Professor of Homiletics at Yeshiva. Dr. Lookstein helped train thousands of rabbis in the practical aspects of the rabbinate in his involvement with the Supplementary Rabbis Program.

Ish Mazliach

Rabbi Charlop used the biblical Joseph as a source for understanding the unique accomplishments of Rabbi Dr. Lookstein. Yosef HaZaddik was given a coat of many colors which served him when he expounded "babayit U'basadeh." Torah was both in his heart and mouth reflecting his

profound sincerity. His coat with its separate and distinctive colors bespoke the variety of his genius. Yosef is described as "Ish Mazliach" which is rendered as "Gever Sass." Dr. Lookstein excelled in many areas but his ebullience, sagacity, and happy wisdom defined him as an "Ish Mazliach." Though his mantle had many colors, wherever he was and whatever he did he accomplished consummate straddling of both worlds. He was an exemplification par excellence of what our Yeshiva imparts. He was the heart of the Supplementary Rabbis Program and he was unmeasurably devoted to our Yeshiva.

Rabbi Dr. Israel Miller began his tribute to Dr. Lookstein by pointing to the propriety of such a memorial service near Rosh Hashanah our Day of Remembrance when we recite daily "Achat Sha'alti ... Shivti b'veit Hashem Kol Yemay Chaiyai." Yeshiva University was Rabbi Lookstein's "beit Hashem." Rabbi Miller pointed to the double parashot of Nitzavim and Vayeilech and reminded us of Rabbi Lookstein's war-time sermon on Nitzavim urging calmness. "A muddled

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Olympic Oppression

tators into believing violations of human rights in the Soviet Union are non-existent. Therefore the Soviet Union can maintain her noble reputation which she deems important.

The possibility of increased oppression by the Soviets must be viewed with extreme caution. Unfortunately, it is preceded by a

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Changes for SR Program

Rabbi Isaac Elchanan Theological Seminary's Supplementary Rabbis Program has finally undergone a long overdue revamping, which began as of last year. "Supplementary Rabbis" is a RIETS program in which future musmakim learn and experience practical aspects of the Rabbinate, giving them a taste of Halakha t'ma'aseh in addition to their general Torah knowledge.

The Supplementary Rabbis program of Rabbi Isaac Elchanan Theological Seminary is almost as old as RIETS itself. The program began with only a few courses, such as Homiletics and Practical Rabbis, that were taught by people who were outstanding in their fields of expertise such as Rabbi Herbert S. Goldstein, Rabbi Melech Schechter, and Rabbi Haskel Lookstein, zt"l. Later on, between the years

of 1954 through 1965, the Supplementary Rabbis program expanded, offering courses in pastoral psychology, Jewish Community, education, and even gerontology. Every smikha student was required to take one Supplementary Rabbis course every term, a total of six SR courses were intended to enable the future rabbi to handle real life situations that might arise during his rabbinical career. Classroom

discussions dealt with topics ranging from officiating at a brit milah or a marriage, to methods of handling a couple's marital problems, divorce, sickness and death. Unfortunately, the original Supplementary Rabbis program was not very structured, and it was not taken seriously. At the time, very few smikha students were planning to seek a pulpit which would require

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Council News

By RICHARD KLEINMAN

The JSSC held their first meeting of the year on Wednesday, September 19. At this meeting, the council discussed a number of projects which they plan to undertake.

The council hopes to continue publishing the JSS Squire, their official newsletter. Edited by Irving Elson and Glen Shafir, this will be the Squire's second year of publication. The council will sponsor a pictorial exhibit of scenes from BMT and the JSS Kollai in Camp Morasha. Also being planned are weekly jogging ses-

sions and the formation of a JSS basketball team.

Another important project sponsored by the Council will be the formation of the James Striar Seekers. This group, led by Marty Ast, will go to Hebrew high schools in the New York area and recruit students for Yeshiva.

The council is also planning an inspiring, full-day Yom Hashos program, including films and addresses by scholars and Holocaust survivors. In addition, a Lag Baomer outing in Central Park is planned. These two programs will

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Hamevaser wishes Mazel Tov to David Waltuch upon his engagement to Debbie Gordon.

Book Review

The Jewish Woman in Judaism
by Rabbi Solomon Appelman
141 pages, published by the Exposition Press Inc., Oyster Bay, N.Y.

Many sincere people perceive what they consider to be a major problem in Orthodox Judaism. They view the status of women as inferior to the position enjoyed by men. This perception is of course false, and stems from ignorance on the part of the perceivers.

Many people have written articles and even books to clear up the subject. One person who has recently contributed to this burgeoning field of literature is Rabbi Solomon Appelman. He has written a book called *The Jewish Woman in Judaism*, but the subtitle really tells the story: *The Significance of Woman's Status in Religious Culture*.

His point is that the woman has tremendous significance in Orthodox culture. He makes that point and several other very important ones by refuting nine major arguments made against Orthodox Judaism. The complaints are:

- 1) Women are not counted in minyan
- 2) Women do not receive aliyot
- 3) Women do not wear tallit or tefillin

From the Editor's Desk My Column

Stuart Fischman

When students enter college they accept many obligations. As members of a community, they accept responsibilities to roommates and other friends. They may find themselves committed to various extracurricular activities. They are more than merely obliged to do well in their course-work.

Since there are only 24 hours in the day, students are hard-pressed to get everything that needs to be done accomplished. When it comes time to forget about certain commitments, it is often the most important obligation of all that is left by the wayside. I am talking about the obligation that the student has to himself as a Jew. It is an obligation that is not as immediately pressing as some others, but nonetheless just as significant.

I am referring to the obligation to study Torah. Every student owes it to himself to have more than a passing acquaintance with the Talmud Bavli. He should be able to learn the Halakha in a depth greater than that afforded by the Mishnah B'rurah.

It is unfortunate, but it is a Herculean task to obtain a foundation in learning

while enrolled in college. The high school student who directly enters YC and one of its affiliated Jewish studies divisions, for all their excellence, will not become a lamdan (however you define the term). The constraints on his free time are so great as to preclude a truly great leap in his knowledge of Torah.

Learning Torah takes time, time that the average YC student does not have.

Each student has an undeniable obligation to develop a strong background in Torah. To develop it, the student must take what he may consider the unthinkable step — take a leave of absence.

The leave of absence is not so terrible. In many cases a year's worth of credit will be given for a year spent in Israel. So in reality it is not a "lost year" in terms of college. The rewards of a year in Israel, both spiritual and intellectual, are tremendous. You can even have a good time.

It is not too early to investigate the many different plans available for spending a year in Israel. You owe it to yourself to do so.

JSS President

Mountain Climbing

Joel Yaffa

By JOEL YAFFA

To all of us who are trying to be the architects of our lives. "A song ascends as I lift my eyes to the mountains from where my Help is derived." Psalms 121.

This is the story of the climbing of a mountain. It begins before we are even aware and lasts forever. By the way, you have been and will continue to be a member of this expedition, with or without your consent. The party is divided into distinct groups. Each member travels with his group and yet each participant is able to find his own path. Its road is steep and challenging. The basic skills needed for the

climb are inherently found in every member but must be further refined. It takes thoughtfulness in choosing correct trails because the random picking of paths will lead to some very shaky footing. It takes a good heart to be able to appreciate both accomplishment and defeat. Also required is a will to continue this strenuous upward progression.

While you stand on the ground level, the fast flow of the river seems cruel, not allowing survival to any form of life in that quick area. But by climbing higher, along with added danger, comes a view which is more breathtaking than possibly imaginable. Seeing the trees, the paths, the streams of water which now seem almost smooth, all in their perspectives, are transformed into the magnificence of unity. One of the hazards of your climb will have to be dealt with when you arrive at any of the enticingly comfortably plateaus. The rich carpets of green moss and caverns will want you never to climb higher. It is true that by staying you will remain snug and warm but the beauties and secrets which wait above will remain hidden from your eyes forever.

Should you decide to continue the climb, your expert ability will take you to heights where looking down and around will make the once complex, simple. By this time you will realize that the mountain is narrowing, the paths are coming closer together and there are fewer people traveling them. Even though your scaling ability is much improved since the beginning of your ascent, the treacherous paths which now present themselves to you require precision. You have reached an elevation where the protective plateaus have ceased to exist. Remaining in one place is no longer a choice open to you.

As you go even higher the scenery continues to become renewingly magnificent. Even magnificence if experienced constantly becomes mundane. Slowly but surely the climb's degree of difficulty outweighs its glorious insights into the workings of the universe. The purpose of your climb seemed clear to you earlier. Now

Soy President

Raison D'etre

Zack Naveseller

The focal point and central attraction of every yeshiva throughout the world is its beit midrash. Our yeshiva is no different. During the nine years I have been here at Yeshiva the beit midrash has become progressively better attended. This year, as last year, we have hundreds of talmidim in the beit midrash from 6:30 until 2 A.M. After that point the numbers dwindle, but a minyan is maintained until the wee morning hours. Thank God, the Yeshiva has high electric bills due to the late lights in our beit midrash. Recently, SOY had a Chodesh Elul mishmar which was very well attended and very successful. Refreshments were served and learning lasted the entire night. Yes! Here in Yeshiva University.

The opportunity to take advantage of such a learning situation comes once in a lifetime. Try it, you'll like it.

Thanks to many donations from our alumni, and from the Fineman family in particular, we are blessed with many new s'farim in our beit midrash. Please use them and enjoy them, but return them to the shelf. The time spent searching for a misplaced sefer is precious. Help conserve this time for pure learning instead of scavenger hunts. No s'farim should leave the beit midrash without proper permission. Thanks are in order for Baruch Goldman and Marty Vassas who are placing great efforts into making our two batei midrash even better.

Finally, I should like to emphasize that the RAISON D'ETRE for our yeshiva is limud haTorah, and the opportunity is here and now in our beit midrash. There are chavrutot to be found and there are rabanim in the beit midrash at night. Come join us.

Hamevaser would like to thank Congregation Bet Jacob of Atlanta, Georgia and its rabbi, Emmanuel Feldman for their generous assistance with this issue.

your faltering makes your every step dependent upon your belief in the climb. Completely out of habit you might venture ahead and by chance come upon a satisfying affirmation to your doubts. Or else you might decide to stand still until your mind is clear. Being that the angle of the slope won't allow you to remain motionless you begin to drift backwards. And since all of your life you have been developing certain muscles and skills to enable you to climb, you haven't even the faintest idea concerning what tools are needed for the descent. You would begin to fall uncontrollably down the mountain.

If the question having to do with the purpose of your ascent would have bothered you at a lower elevation the fall would not have been as overwhelming. Not everyone who reaches the great heights of the mountain will falter. But if someone does reach the great elevation, and falls, the results are more devastating for that person than for the person who has not yet been exposed to the breathtaking scenery. If you do fall you will notice a group of

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EMC's Benefactor Jakob Michael

Funeral services were held Sunday, September 9, for Jakob Michael, industrialist, philanthropist, and Benefactor of Yeshiva University, who died Friday, September 7, at his home in Manhattan at the age of 85.

Tenets

Mr. Michael, a Trustee of Yeshiva University since 1967, provided the institution with a \$1.25 million gift to establish the Erna Michael College of Hebraic Studies. The school evolved from the University's Teachers Institute for Men, established in 1917, and was named in 1966 in memory of

Mr. Michael's wife, who had died in 1964. Its programs lead to the bachelor's degree, and to Hebrew Studies and Hebrew Teachers diplomas. Mr. Michael was awarded the honorary Doctor of Humane Letters degree by Yeshiva University in 1967.

As a businessman Mr. Michael had diverse interests, heading concerns that included DE-FAKA chain stores in Germany, Lehigh Valley Industries and two private holding companies, New England Industries and Stanford Industries.

Mr. Michael was also known



Jakob Michael z"l

as an authority on Jewish ceremonial music as well as for his collection of Jewish ceremonial objects. In 1967, acting with the American Patrons of the Israel Museum, he gave the museum a Psalm book from Spain dating to 1492 and a Jewish music collection said to be the largest private assemblage of its kind.

Mr. Michael's benefac-

tions also made possible the Jakob and Erna Michael Institute for Biomedical Research at Yeshiva University's Albert Einstein College of Medicine; the new Hebrew University Campus, Jerusalem; Boystown Jerusalem; and Yevneh, the national religious Jewish student organization.

Mr. Michael was an alternate Governor of the Hebrew University, a member of the Board of Overseers of Albert Einstein College of Medicine, and co-chairman of the Men's Committee of Women's Social Services for Israel. His other cultural and educational organizational affiliations included membership: board of trustees, World Academy for Higher Jewish Studies, Jerusalem; Encyclopedia Judaica Research Foundation and The Jewish Center, both in New York; board of directors, American Friends of the Hebrew University; Jewish Music Forum; Shaare Zedek Hospital in Jerusalem; Joint Distribution Committee; United Hias Service; United Jewish Appeal of Greater New York; Otzar Hatorah, Inc., and the National Advisory Committee of the Synagogue Council of America.

He is survived by two sons, Dr. Ernest Michael and Charles R. Michael; a daughter, Jacqueline Errera; two sisters, Rosi Michael and Lilly Hambury, a brother, Dr. Moshe Michael, and seven grandchildren.

SOY Activities

Mendelevich refuses to eat non-kosher food in his already inadequate diet. During Pesach, he existed on 300 grams of matzoh — the only ration he was permitted. According to Soviet law, every prisoner is entitled to receive only two food parcels of one kilogram each per year, and this has made it impossible to provide Mendelevich with sufficient provisions for his sustenance. Now only 32 years old, his health is rapidly and dangerously deteriorating under the subhuman conditions in which he fights to exist.

Iosif's sentence will not be complete until 1982. Under Soviet law he has been entitled to amnesty since serving half of his term three years ago. He is suffering Al kiddush HaShem. The students of Yeshiva University must now focus all efforts on securing the release of this young man!

Shimon Grilius, a former Prisoner of Conscience, was scheduled to speak about Iosif at Stern College on September 26th. Grilius, however, had spent the last few months speaking to or

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Along with the new SOY administration has come major changes in our Yeshiva, and if you're not aware of them, you should be! First, our Yeshiva had a most beautiful experience this past Shavuoth with hundreds of our students enjoying our new Gruss Bais Medrash. Shiurim were given by Rav Cohen and Rav Blau, all of which were attended by approximately fifty boys while hundreds learned in the Bais Medrash, across the hall. Refreshments were supplied by SOY. The Tefilah was inspiring and the learning was invigorating.

Hashkafa

On the first day of Shiurim this year, we had the opportunity to hear a few words of Chizuk from our Mashgiach, Rav Blau. He spoke on Hashkafa and tied it into the Gemara the Yeshiva is learning. Many boys spoke of how nice it was as a kick-off to the learning.

We also had the opportunity to hear words of Musar from Rav Blau on motzei Shabbos, the first night of Selichot. The main Bais Medrash was packed with 250-300

boys when Rav Blau addressed the student body for a half-hour, and afterwards, Gary Menchel, a smicha student, led the tzibur in Selichot.

Davening in Gruss

Rosh Hoshana this year in Yeshiva was no less than a revolution. Through much effort the Talmidei HaYeshiva were able to secure the Gruss Bais Medrash after many, many years of having davened in Morgenstern shul. Rabbi Reize, one of our Musmachim and Rabbi David Willig, a Rebbe in MTA, davened for the Amud.

The Talmidim had delicious meals with Divrei Torah and continuous Zmirot. Rav David gave a powerful talk prior to the Tekiot. The excitement of hearing the Rosh Yeshiva speak was something to experience and never to forget. Rabbi Reize and Shira Grunwald blew tekiet and the Yom Tov was a memorable pleasure and most inspiring. Thanks are in order to Rabbi Miller and Mr. Blazer who aided a great deal in the Rosh Hashona davening, which took place in our Gruss Bais Medrash.

Landmark Yeshiva May Close

Yeshiva Chofetz Chaim, a well known Yeshiva, is in a struggle to ameliorate its precarious situation. The Yeshiva, which occupies a dilapidated, but once beautiful building on Manhattan's prestigious West Side, is over \$200,000 in debt.

Chofetz Chaim was founded forty-two years ago by HaRav Mendel Zaks, the son-in-law of the Chofetz Chaim, who was also a bochein at Yeshiva University. The Yeshiva, which is primarily an elementary school, has an enrollment of 110 students.

One Million Dollars

The fact that the Yeshiva is in debt is, unfortunately, not its only problem. A very generous offer has been made to the Yeshiva which could not only cancel its debts, but make it a self-sustaining school. If the Yeshiva would allow a builder to demolish the present structure and erect a high-rise apartment building on the site, the Yeshiva would receive a one-million dollar scholarship fund, a percentage of the rent, and a number of floors for its use.

A problem

The offer is indeed a lucrative one which the Yeshiva would love to take. However, a problem has arisen which might prevent the Yeshiva from accepting this life sustaining offer. The neigh-

bors of the Yeshiva have succeeded in having the Community Planning Board declare the Yeshiva building a landmark, thereby prohibiting the building's destruction. The neighbors' motive is not so altruistic as it seems, though; the erection of the high rise is what is disturbing the residents most. If the building is erected the neighbors will lose a magnificent view of the Hudson, and they will have to cope with the tremendous amount of noise involved in the erection of the building.

Petitions have been circulated in order to have a 90 day delay so the opposing sides can reconcile their differences. The neighbors are claiming that the Yeshiva need not destroy the building since they have found another buyer for the building. This offer, however, is not satisfactory since the Yeshiva would have to relocate, in which case the offer would not cover the costs.

Grim future

The future is grim should the Yeshiva lose its battle. The Yeshiva Chofetz Chaim is one of the few yeshivot which can boast that a vast majority of its graduates have remained shomer mitzvot. Should the Yeshiva close its doors, the Jewish community would indeed suffer a tremendous loss.

The Dean's Viewpoint

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phases on Torah. Dean Hecht and Dean of Admissions Paul Glasser worked out a schedule in which there was a D'var Torah after every Shacharis and Ma'ariv, and a shiur almost every night. The intention was to demonstrate to incoming students that they have enrolled in what is primarily a Yeshiva where learning is treasured and valued.

The Dean mentioned that he has received half a dozen applications for the five year program. Under this arrangement, a student is allowed to lighten his academic load by spreading his college credits over five years at no additional cost. This permits a greater concentration on Jewish Studies. He promised to approve any such requests which are sincerely motivated, despite the negative financial implications for the University.

Mir and Chamberlin

Noting the trend in recent freshman classes toward interest in learning and the resulting overflowing Beis Midrash at night, he observed, "Our competition for students ought not to be Brandeis and Columbia but rather Mir and Chaim Berlin." He intends to appeal to younger men with Yeshiva backgrounds because "that is where the numbers are." Rebbeim of the traditional Yeshivos recognize that the level of shiurim

at YU is unmatched anywhere. However, they tend to discourage their students from attending Yeshiva College because they feel that the atmosphere is unsuitable.

He didn't offer any additional particulars, but said that he would remain in close contact with the Jewish Studies division and be receptive to ideas.

Rabbi Hecht's conception of synthesis is one in which learning is preeminent. He realizes that one must sacrifice in order to become a 'Ben Torah.' He pointed to his own experience of spending several years in the Yeshiva Kollel before he began law school. He was married while in school and as one can imagine, didn't live very lavishly. All students at Yeshiva College work hard in their effort to become B'nei Torah and intelligent young men of the twentieth century. Rabbi Hecht feels that it is his job to insure that sacrifice is made under reasonable circumstances.

SOY would like to announce that it has withdrawn its hashgacha from the Tov M'od (Heshy's) Restaurant at the request of its management.

Finding Jewish Roots

As we begin this New Year of 5740, we also begin the reading of sefer Berashis. When one thinks of Berashis, the story of creation comes to mind as well as the sources of the halachot and the beginning of man. The generations of man, and in particular the Jewish people, have been recorded for us by Hashem, starting with Adam Ha'Reshon to Avraham Avinu down to the twelve tribes of Israel and finally to all of Am Yisrael. From here we derive the concept of Toldot (Genealogy) which is part of our Jewish heritage.

In the past, as today, the Jew has had a special interest in his origins. Our people live by a tradition that has been handed down from father to son. Besides there being an interest in what was brought down, interest also developed in who was passing it down. After many exiles and detachments from our roots, the Jew was still able to connect himself with his forebears of ancient Israel. Rashi, for instance, was a descendant of HaGaon Rabbi Eliakim who in turn was a descendant of Rabbi Gamliel the elder, who was a descendant of Hillel. Only a select few scholars and rabbis were able to pursue such research, for the majority; the study of Torah and earning a livelihood were of the utmost concern. When the immigrants, our grandparents and great-grandparents, arrived in the new land, their main concerns were to better themselves and forget the persecutions of Europe. Only now that we have settled in our new home have we become curious of the life of the Shtetl Jew. After such recent movies as: "Fiddler on the Roof," "Roots," and "Hester Street," are people asking — "Who am I descended from?" "What were my ancestors like?" and "How can I find out about them?"

Finding Family

Many of these same questions plagued me when I began searching for my roots seven years ago. Some people I encountered thought I was foolish for wanting to know the names of my great-grandparents while others urged me on. I read books about Jewish and secular history and looked at impressive royal ancestral charts. I wanted to know how my forebears fit into the giant jigsaw puzzle of history. I began by questioning parents and grandparents, and other close relatives. This served as the base of my family tree. From the time I started I knew the names of five great-grandparents and one great-great-grandparent. I had uncovered something about their lives and places of origin and I was spurred on by curiosity. I listed the names of about 50 relatives I knew or had found out about. I then started calling and writing to uncles, aunts, and cousins and soon found an aunt who was able to help me more than I could imagine. It was told about an old aunt of my father's who had come from Europe as a young girl at the turn of the century and would know more than anyone else of the history of my family. As we started out for The Daughters of Jacob (nursing home in the Bronx) I was optimistic about some avenues that could be opened from this family matriarch. We found Aunt Miriam Buchwald, a small white-haired woman who at age 90 was alert and happy to help. Immediately she was able to answer questions that I could have searched for forever with no success. She told me about her family, where they came from, their vocations, and birthdates.

I met with Aunt Miriam many times, querying into further information I came across. As a result, I taped a long conversation with her so that future generations could have a recorded history of the family's history. I did not limit my research to only one side of the family but have successfully traced back each side at least six generations. One one side, in particular, I was successful in going back to the late 18th century great-great-great-grandfather Aaron Jarcho, a lumber merchant in Lithuania. As I traced my family's history I did not only explore backwards, but sideways as well. Along the way, I discovered hundreds of cousins most of whom my immediate family had never known. I came in contact with third cousins, fourth cousins twice removed, and many other relatives who proved to be storehouses of information. I also searched through family documents, wrote to archians and family cemeteries hoping to discover new leads.

At present, I have found over 2,000 relatives on all four sides, many of whom have lived in Israel, Russia, Poland, England, Greece, Argentina and America. I have not stopped here but am continuing to find new sources of information. This research is not a self-glorification exercise, but rather a way to discover the people who had an impact on our lives. To learn of their struggles, their values, and their lifestyles. I feel that if we look to the past, we gain for the future. Besides genealogy being a way to gain knowledge of our past as individuals and a people, it is also a worthwhile and enjoyable hobby. Everybody should at least be able to trace their family three or four generations. The best way to start is by questioning relatives, checking family documents, and reading about the life of the Jews in the old country.

Mountain Climbing

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people who just wander around on the ground level. Their group is a mixture of ethical people who have fallen and decided not to climb again and people who are satisfied leading a life which is void of mastered heights. These people have not lived any discipline to the extent that the universal reasons for the status of one or of millions is revealed. The universal constant of unity is understood by mountain climbers who are able to approach from different paths. After falling from the heights which totally enwrapped you in nature's beauty, to landing on the ground where her simple ways don't even seem comprehensible, one must ask, "Should one ever climb again?" Yea and nea I tell you. It should be self-acceptable after you have searched your soul you might find that you'd be happiest with both feet flat on the ground and never climb again. But if you remember favorably just a trace of the warmth you felt from being close to the ultimate peak and with being happy but not completely content with your accomplishment; If these feelings have any meaning then you know as well as I that staying on the ground will only make you an unhappy skeptic. You must begin again. Go slowly, step by step. Please yourself. Be sure of yourself. Your level is never important just as long as you are trying to climb.

By Rabbi M. Willig
Hamevasser is honored to be able to present this article by one of our distinguished roshai yeshiva, Rav Mordechai Willig, on Hilchos Shmittah.

The year 5740 is, according to our calculations¹, a Shmittah year. Although the prohibition of agricultural activity is limited Eretz Yisrael, certain restrictions exist concerning the use of Israeli produce even if exported, so Shmittah is Halakha l'ma'aseh for us as well.

In fact, some authorities prohibit all produce which is guarded or worked on in normal fashion by those who grow it². However, most authorities seem to reject this view³.

Grains and vegetables which are both planted and harvested in Shmittah are prohibited⁴. This applies to exported soup powders, canned vegetables and cookies made of Israeli grain, including those on the shelf for up to 15 months after the end of Shmittah⁵. Some authorities permit them after similar products grow from the following year's crop but others disagree. When harvested after Shmittah, they are permitted when the next year's crop grows, or on Chanukah at the latest⁶.

Fruits which blossom during Shmittah, together with grain and vegetables which are harvested during Shmittah, are holy. They must be treated accordingly. In fact, they may not be exported, but if they are exported they may be eaten⁷. They may not be thrown out unless they become inedible, nor may they be eaten by a non-Jew. Squeezing citrus fruits into juice is permissible⁸. Peels and pits which are ordinarily thrown out have no kedusha and may be thrown out⁹.

Method of Sale

Shmittah fruit may not be marketed in normal fashion. This prohibition applies to the seller, and does not make the fruit forbidden. The buyer violates lifnei iver (causing someone else to sin) on two counts — the sale itself, and the giving of money to the seller. This latter problem is due to the fact that money exchanged for Shmittah produce assumes the holiness of the produce. The money may only be used to buy food, and this food assumes the holiness of the money, making the money chullin. Lifnei iver does not apply when the other party (the seller in this case) acts on the basis of a rabbinic ruling (that the land may be sold to a non-Jew and that the produce grown on a non-Jew's land is not holy). Even if the buyer does not abide by these rulings (which are controversial and will be discussed later) one may buy shmittah produce in regular fashion¹⁰. Nevertheless, it is preferable to include the Shmittah produce in a larger sale without specifying a price for the produce¹¹, or to buy the produce by check or on credit¹².

One may not keep Shmittah fruit at home ("fruit" in this article, unless stated otherwise refers to all produce) beyond the time they are no longer available in the field. If one keeps them beyond this time (called "zman biur") they may no longer be eaten. Rather, one must render them ownerless (be "mafkir" them) and place them outside the home. The owner may then

reclaim them and eat them as Shmittah fruit¹³. Some authorities maintain that the fruits no longer have the holiness of Shmittah fruit, or their restrictions¹⁴.

If one is in doubt as to the time of biur, he (or she) must make the fruits heifer every day until the z'man biur has definitely passed¹⁵.

There is a way to eliminate the problem of biur, as well as the problem of selling Shmittah fruit, by setting up an Otzar Beis Din. This is a system whereby farmers give authority to a rabbinical court to tend to their fields. The court then appoints the farmers its agents to gather the produce. The court then sets a price and the customers buy on credit or by check so that the money does not have laws of Shmittah. The court then pays the farmers and storekeepers for their work¹⁶.

Non-Jewish Produce

There is a great controversy about fruits grown by non-Jews on farms they own in Israel. While all agree that the prohibition against vegetables planted and harvested during Shmittah does not apply¹⁷, the question is whether the produce has the holiness of Shmittah¹⁸. Rav Yosef Karo held that it does not, and therefore must be tithed. He even excommunicated those who did not tithe. Although the majority of the authorities differ with Rav Yosef Karo, the magnitude of his authority continues to determine the custom in Jerusalem. In other parts of Israel the custom is to treat the produce as Shmittah fruit, while tithing it in deference to Rav Yosef Karo's decision¹⁹.

Some authorities hold a compromise view. The fruit must be eaten as Shmittah fruit, but the prohibition against marketing and the law of biur do not apply. Tithes need not be taken²⁰.

The ramifications of this controversy, which are great due to the large amount of Israeli land controlled by Arabs, especially since 1967, are greatly extended. This is because of the Chief Rabbinate's sale of most Jewish owned farms in Israel to Arabs for the duration of Shmittah. This practice, now over ninety years old, was sanctioned as a hora's sh'oh (a temporary ruling) by many of the great rabbis of the late nineteenth century, including Rav Yitzchok Elchonon of Kovno, probably the most widely respected authority of his time²¹.

This sale can work even to allow Jews to work the land during Shmittah, but only if two assumptions are made: a) that the laws of Shmittah are no longer Torah law but only of rabbinic nature and b) that ownership of the land by a non-Jew cancels this rabbinic sanctity²². The laws of Shmittah would now be only rabbinic because the sanctity of Israel with respect to laws of the land is only d'rabonon — either since the destruction of the Second Temple, or even from its very inception. Incidentally, there is a view, rejected by most authorities, that Shmittah is not mandatory at all these days, since we have no Yovel, the fiftieth Jubilee year, which applies only when most Jews live in Israel²³.

Since both of the above mentioned assumptions, especially the latter one, are

very questionable, the rabbis did not allow a Jew to do work prohibited by the Torah — even after the sale. They further stipulated that the ruling is a temporary one, designed to prevent the collapse of the new settlements²⁴. Unfortunately, many farmers do not observe the above restrictions, and the sale has become a matter of course, even for settlements that could survive without it. Only the Agudas Israel settlements have consistently refused to rely on the sale, due largely to the ruling of the Chazon Ish.

Sale Forbidden

The Chazon Ish²⁵ forcefully rejected the second assumption mentioned above, and ruled that the sale was not effective to alter the state of the produce or to permit work on the land. In addition, he claimed that the sale violates the Torah injunction against selling the land to non-Jews, and rejected all of the efforts to avoid this problem. These include a temporary sale, sale to a non-idol worshipper, sale of only trees and the immediate surrounding area, sale to a non-Jew who already owns land in Israel and sale to benefit the Jewish settlements²⁶. He further stated that since the sale was prohibited, it has no legal effect if done by proxy (e.g. the Rabbinate)²⁷. Other authorities dispute the prohibition of the sale, and especially the contention that the sale is not valid²⁸. The lack of an official government bill of sale and/or real intent, which renders the sale invalid according to some authorities²⁹, does not preclude it according to others³⁰.

If the sale is valid, then Rav Yosef Karo's ruling becomes even more far-reaching, for even if the sale is not valid to allow the working of the fields, the produce does not have the laws and restrictions of Shmittah. This would seem to make grain and vegetables permissible — although some disagree³¹ — and remove the question of worked or guarded fruit. If one rejects Rav Yosef Karo's ruling then even if the sale is effective to allow the farmers to work, the restrictions on the produce still apply.

Thus, for the American consumer, the main issue is not the effectiveness of the sale, (once one assumes its validity), but rather the question of the status of the produce of non-Jews. With respect to fruit, even if one rejects Rav Yosef Karo's ruling and even the validity of the sale, most authorities permit the fruit to be eaten until z'man biur as Shmittah fruit, even if it is worked and guarded as usual³².

This last fact is crucial not only to those who want to buy Israeli citrus fruit next winter (1980-81) but also to those who purchase an esrog grown in Israel. This is because an esrog must be edible Halakhically even if one does not plan to eat it. Rav Moshe Feinstein Shilta has ruled³³ leniently in this matter, while others disagree since many (some say most) authorities prohibit worked and/or guarded fruit³⁴. Some suggest that an esrog has no laws of Shmittah fruit, since it is grown for the mitzvah and not to be eaten³⁵. If one rejects this idea, then one may not throw out his esrog after Sukkot 5741. It must be used as jelly (which must be eaten before the z'man biur which is in Shvat³⁶) or dis-

posed of after it becomes inedible. Rav Yosef Karo's ruling does not apply because esrog growers do not sell their land through the Chief Rabbinate. The sellers' problem of marketing and perhaps even that of exporting³⁷ is often avoided through the Otzar Beis Din system described above³⁸. The problem of the money assuming laws of Shmittah is best avoided by paying for the four "minim" together³⁹ (the Status of the lulav and hadasim^{40,41} are questionable, but many lulavim and nearly all hadasim and aravos sold in America are not Israeli).

Obviously, this is only a superficial summary of the laws of Shmittah as they apply to the consumer, for we learn in Tosfos⁴² that there is no limit to the laws of restrictions which apply to Shmittah fruit. We all eagerly await the time when all of us will return to Israel and fully observe all the laws of Shmittah.

Footnotes

- 1) See Bei'ur HaGra, Choshen Mishpat 67
- 2) Rabbeinu Tam in Tos. Sukka 39
- 3) Sefer Hashmitta p. 13. See also Igros Moshe Orach Chaim no. 186. See however Chazon Ish, Shvi'is Chap. 26, and Oz Nidberu IV, pps. 32-35.
- 4) Chazon Ish, ibid.
- 5) Jewish Dietary Laws II, p. 153.
- 6) Chazon Ish 9:13, 14
- 7) Ibid. 7:16
- 8) Igros Moshe ibid.
- 9) Chazon Ish 24:32
- 10) Chazon Ish 14:10. See however, Shvi'is Kehilkhoso pps. 84-85
- 11) See Oz Nidberu IV, pps. 6-8, 147
- 12) Ibid
- 13) Ibid
- 14) Chazon Ish 26 (end)
- 15) Ibid. 13:5
- 16) Ibid 26
- 17) Ibid, and Hilchos Shvi'is pps. 30-32
- 18) Ramban Shmittah 4:29
- 19) Kesef Mishnah and Radbaz, ad loc.
- 20) Chazon Ish 20:7, Oz Nidberu IV, p. 154
- 21) Radbaz op. cit., Toras Hashmitta p. 38
- 22) Sefer Hashmitta pps. 66-7
- 23) See Otzar Yosef, Shmitta (and see Tos. in Gittin (36a) and the Torah Temimah on Vayikrah 25:10 who quotes the Rambam's opinion on "kol yoshvehah" — ed. note)
- 24) Bei'ur HaGra, Yoreh Dei'ah 331:6,28 see also 8
- 25) Sefer Hashmittah op. cit.
- 26) 20:7. See the Jewish Dietary Laws II, Appendix II
- 27) 25:14-4
- 28) Ibid, 4
- 29) Kerem Zion III pps. 1-9, by Rav Zvi Pesach Frank
- 30) Shvi'is K'hilkhoso p. 18
- 31) Le'or Hahalakha
- 32) See Oz Nidberu IV, pps. 20-4, 164
- 33) See Ibid p. 161
- 34) Igros Moshe O. Ch. No. 161
- 35) Oz Nidberu op. cit. and pps. 32-35
- 36) Kerem Zion, Shitta, p. 52
- 37) Shvi'is K'hilkhoso p. 94, and see kerem Zion, Shvi'is pps. 61-62
- 38) Toras Hashmitta p. 28
- 39) Hilchos Shvi'is II, p. 178
- 40) See ibid., pps. 177-8
- 41) Oz Nidberu IV, pps. 129-31
- 42) Hilchos Shvi'is II p. 173
- 43) Sukka 33a

The Growth of Havurah

The sixties was a time of radical change. Young people were rejecting proprieties, shunning institutions and alienating establishment. The push was to adopt unconventional lifestyles, such as communes and Haight-Ashbury, to prove to themselves and to the world that they were different.

Religion was very active during this period. People were turning to Jesus, joining cults, participating in meditation and taking "mind expanding" drugs to gain inner awareness. Inclusive were many young Jews seeking an alternative in Judaism to accommodate their lifestyles. One of the outgrowths of this inquiry was Havurah (Fellowship) — an avant-garde movement attempting to conciliate contemporary lifestyle with religious practice and study.

Havura Shalom

It all started in the fall of 1968, in Cambridge, Boston, under the name Havurah Shalom. The intentions were to: 1) stay away from institutionalized religion, 2) establish a group of people that shared a Jewish awareness, 3) incorporate the faith into their lives. The members, many of whom were rabbis, ranged the gamut — from Reform to Orthodox, from secular to observant. Among the founding members were Rabbi Art Greene, Rabbi Zalman Schachter, Rabbi Al Axelrad, Bert Jacobson, Barry Holtz and Ina Asher. According to Barry Holtz, the organization was originally set up to be strictly a seminary, but it soon evolved into a communal arrangement. Close friendships were found. Get-togethers and retreats were regularly worked into the program.

It did not take long before the movement took on some unique characteristics. The davening, for example, was open to experimentation and creativity. Shachrit would most likely be the standard service; Maariv, however, might include something innovative like Israeli folk dancing, a light show or a member of the congregation giving a dissertation on Torah.

One should not be surprised to walk into their shul and find everyone casually sitting in a circle either on the floor or in chairs — davening. They strived to keep prayer and celebration as informal and unstructured as possible.

Ode to a Friend

continued from page 8

wise in that he recognized the faults in him and the finity of his abilities. He was so

There are positions open on the Hamevasser staffs. Any interested party may contact Tully in M221 for more information.

The scholarly aspect is more ostensible within the New York Havurah, which grew up immediately after the Havurah Shalom in fall of 1969. Here many of the members, coming from Columbia University, are very knowledgeable in Bible from an academic standpoint. Their emphasis is on historical sources — archeological findings — but not to the exclusion of the Miforshim. Here the approach can be compared to the rational Mitnagdut perspective while the Bostonian Havurah can be compared to Hasidim. Ina Asher believed that the music element was due to the influx of the Eastern religions. The dichotomy of these two factors exemplifies the diversity of the Havurah.

Despite the heterogeneity, even among the numerous Havurot today, some consistent tenets have emerged. First, the Havurah has no one leader. Policy is made by mutual consensus. The group discusses disagreements and problems, sometimes six hours at a time, until a unanimous agreement is reached. The idea is to accommodate everyone. Allowances are made for those who are not as strict in their observance as others. This, however, is an ongoing issue; the compromises made between strict interpretation versus the more moderate rationale.

Another tenet that has been upheld, almost since the founding, is women's equal participation in the services. Adapting to this by those more traditional has taken some time. Women are allowed to be called to the Torah. Ina Asher was the first woman to read the Megilla (1972). Barry Holtz points out that understanding and compromise are the two keys to the survival of the movement.

Thriving Movement

Today, plans have been set for a national resource center to encompass all the factions. The Beit Havurah in Norfolk, Connecticut, has been recognized by the State Supreme Court as a place of worship. A Havurah school has been established in New York educating a second generation. The Havurah is still a thriving movement to thousands of young Jews. It has made a valuable contribution toward bringing in Jews who might have turned away from the religion altogether.

simple that only a wise man could see he was complex. As one of Steven's favorite sayings it described that way he was and the way he lived. A life of simplicity asking no more than to live the humble life of a Jew by laws of G-d in the land promised by G-d to his people.

This article is a bit belated and for that I am truly sorry. The searing pain of his passing had a profound effect on me, and although I have been asked often to write an article in his memory the wounds were too fresh, the pain too current to formulate my feelings.

I have but one regret; that those who met him never got to know him as I did and that those who never met him never will.

Mesulam Zusie

the son of Rabbi Mayor Moskowitz

A Jew in Trouble

continued from page 3

organizations, communal leaders and rabbim on behalf of his friend. Sick in bed without a voice, Grilius was unable to speak to the large number of students who had gather in the Koch Auditorium to hear him.

Grilius Absent

The enthusiasm of the audience was not lessened by Grilius' absence. The students responded eagerly to the requests made to begin working for Mendelevich by two members of the Greater New York Conference on Soviet Jewry: Arlene Agus, Director of Programming, and Carolyn Green, Director of Campus Activities.

Each prisoner who has been released from the USSR has had a special group working for him, Ms. Agus said. Artists, scientists and even ballerinas have been freed because they've had people throughout the world who consider them valuable and important, crying out for them. Iosif Mendelevich is counting on the frum community to speak up!

Projects

Arlene and Carolyn told the students about many projects and programs that should be run at YU and throughout the city.

One of these is a telephone campaign, which will begin shortly. Students will be assigned specific dates to call the Christopol prison to inquire about Mendelevich. No finances will be involved, since the calls will be person-to-person, collect. The calls will surely not be accepted,

but the Russian government will become aware that there is interest in Iosif. Since the telephone campaign is being held simultaneously in other schools, the prison will undoubtedly be flooded with calls!

Postcards

Hundreds of post cards have already been sent to Iosif, again just so the government sees interest. A large contingent will be organized, in yirtza HaShem, to march on his behalf this spring on Solidarity Sunday.

Human Chain

The one project that generated the most enthusiasm among YU students was the idea of making a "Human Chain." Students will gather at the Soviet Mission on 67th Street and march down Fifth Avenue, each wearing one letter of the phrase FREE IOSIF MENDELEVICH! Additional students will carry banners and pictures and hand out information on Iosif to the many New Yorkers we will pass. As we march down one of the busiest streets in the world, we are sure to get much publicity for our cause.

To you, some of these ideas may seem a bit crazy. But, that's the whole point! We want to create a stir — we want to attract a lot of attention. And in order to do so, we need the support of every member of the Yeshiva University family. Please don't make us come beg you to help. When you see students working for Mendelevich, volunteer to give them a little of your time. Together, WE CAN FREE IOSIF MENDELEVICH!

Memorial Service for Rabbi Lookstein

continued from page 1

pool doesn't reflect beauty, without calmness and perspective." Rabbi Miller called Dr. Lookstein an "artist of the lectern who always found proper phrases." Dr. Miller suggested that just as a chipped Rembrandt needs a Rembrandt to restore it, so also, only a Rabbi Lookstein could properly eulogize a Rabbi Lookstein.

Achievements

Dr. Lookstein's achievements included active participation in the: RCA, Synagogue Council of America, New York Board of Rabbis, World Council on Jewish Education, Rabbinic Advisory of the United Jewish Appeal, the U, Mizrahi, Hillel, Y.U., Ramaz and his own shul. "He had a mastery of himself and his environment. Od Yosaif Chai V'hu Moshel B'chol Eretz Mitzrayim." Rabbi Lookstein left a great legacy for he was "a delightful and lovable man."

Matzliach

Rabbi Miller concluded with the thought that in all of Scripture the expression "successful man" appears only once. Joseph is referred to as an "Ish Matzliach." The Commentators trace "Matzliach" from a root meaning 'to rise.' Success then is not merely to advance but to scale upwards and ascend. Success is deter-



Rabbi Joseph Lookstein 1903-1979

mined not by how far you get but by how high you've reached. Matzliach is a causative word. He caused many others to be successful as well. "Vayehi Hashem Ito" — G-d was with him, and now he is with G-d.

Gratitude

The final speaker was Rabbi Sol Roth, first vice-president of the RCA and formerly an assistant of Dr. Lookstein's. Rabbi Roth urged that as Sheloshim is over he wished not to speak in a spirit of mourning but of gratitude. He rejected the secular notion that great men either become part of history or make an impact on large regiments of the population. The Jewish approach requires us to be moral. From the 'Drashos HaRav,' Rabbi Roth

taught the distinction between a Shofet and a Melech: the Shofet or judge is involved in G-d's affairs while the Melech's or king's task is Tikun Ha'Olam — "The preservation and enhancement of moral order in human society." The Rov is concerned with Tikun Ha'Olam, changing the course of events in the Jewish community. Rav Lookstein, however, made changes by force of his charismatic personality; he was indeed irresistible. His life was a masterpiece exemplifying the universal in the particular. His school was a paradigm, his shul was an example. Many tried to emulate and copy him but he was the master. In precept, deed, by example he contributed enormously to the 'Tikun Ha'Olam' of the Jewish community.

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Olympic Oppression

continued from page 1

recent increase in Soviet anti-semitism. The underground Soviet Jewish journal, "Jews in the U.S.S.R.," has felt the weight of the KGB as many writers and distributors have been arrested in numerous cities throughout Russia. The paper's editor, Igar Guberman, was recently arrested. He may face a long-term prison sentence within the next month. Soviet labor camps have maintained their quota of Jews with the recent incarcerations of such refuseniks as A. Feldman, Y. Aruberman, and A. Milner. The three have been sentenced to 4-6 years, after becoming implicated in a scuffle with anti-semites while celebrating Feldman's receiving of an exit visa.

White Book

Jews around the world, after visiting the U.S.S.R., return to America distressed with what they have learned and experienced. Ms. Carol Digmont has met with many refuseniks from various cities, many of whom have endured much pain and physical harassment. She states: "these are only a few of the tales we have learned." Recent anti-semitic publications such as the *White Book* (a Kremlin publication filled with anti-semitic propaganda and slander) have given way to an onslaught of criticism by Soviet media on Jews and Israel.

Apparently, the Soviet regime and people are sustaining their former links with anti-semitism. Such acts reflect a basic trend in Soviet policy toward the Jew, as seen during former President Nixon's visits to Moscow in 1972 and 1974 and at the World University Games in Moscow 1973. During these events, reports of KGB arrests and harassments of dissidents were not uncommon. Such past reports sug-

gest that the Soviet government reacts to world attention with the suppression of non-conformist minorities who have the potential to openly resist and oppose Soviet authority. How much more so on a wide scale with the coming of the Moscow Olympics.

Defiance

The Soviets have anticipated Jewish submission and silence due to fear of the regime. They have met quite a different reaction. Many Russian Jews have shown defiance and determination to remain Jews, despite the adverse conditions under which they presently suffer. As the time of the Moscow Olympics approaches, our courageous brethren need our active support and solidarity on their behalf. The Helsinki group writes further on in their appeal: "Not a single family should feel any grief because of the Olympics." Indeed, it is unfortunate and absurd that such a statement has to be made. If the underlying purpose of the Olympics is the expression of world unity and freedom, then the role of the athletes in the Olympics is secondary and insignificant compared to that of the American Jewish community and the organizations working on behalf of Soviet Jews. Perhaps our action or inaction will have a great effect upon the potential fate which awaits many Soviet Jews.

Changes for SR Program

continued from page 1

a knowledge of the practical rabbinate, so only a few students took a serious interest in SR. Furthermore, no exams were given or papers required in many of the SR courses and no final grade was given. This only caused the smikha students to take even less of an interest in the courses. Only attendance was required and many smikha students chose to absent themselves from many of the courses. It seemed that nobody was making use of a world of knowledge that was being offered.

New Plan

Finally the RIETS administration realized that for years, time, money and effort was going into a valuable program that in its present state was useless. So, in 1976, the RIETS Internal Review Committee came up with a new plan for Supplementary Rabbinics. This plan had two purposes, to inspire future rabbis to enter the rabbinate and seek a pulpit, and to train these musmakim in all aspects of practical rabbinics without encroaching on their limud Torah time. The plan went into effect in 1978. According to the plan, first year smikha students are to take a survey course which includes many dif-

ferent aspects of the rabbinate. The survey course is taught by various professors, each a specialist in his own field of Rabbinics. The purpose of the survey course is to acquaint smikha students with the dynamics of the rabbinate.

Three Tracks

Second year smikha students, according to the plan, are to be required to choose one of three "tracks" or specialties: chaplaincy, practical rabbinics, or the pulpit. At that point, students would concentrate their SR courses only on the track that they had chosen. Third year smikha students would continue to study the specialty of their choice.

Throughout their three smikha years, rabbinical students also obtain real rabbinical experience. They are required to attend

weddings, funerals, divorces, and even chalitzat ceremonies after learning about them in theory, this combination of theory and experience is called "Tandem," and will soon be required of all smikha students.

The final phase of the SR plan is that students who are ready to enter the rabbinate actually work with experienced pulpit Rabbis, a sort of apprenticeship.

The new Supplementary Rabbinics plan is now in effect for present first and second year smikha students and seems to be successful. The program is required of all smikha students, and each course is graded. The "new" SR will hopefully inspire future Rabbis to give serious thought to practical instead of pushing it aside as they have done in the past.

It has been discovered that many descendants of great Chasidic leaders are to be found within the Yeshiva University family. Family heirlooms from these Chasidic leaders have been passed down and are now in the possession of their respective descendants. In an effort to publicly establish the whereabouts of

these heirlooms to the Chasidic and Jewish world, we have arranged for a museum exhibit of the Chasidic artifacts in the possession of our Yeshiva University family. If you have any artifacts, whether they be pictures or paraphernalia, please write Zack Novoseller at 2525 Amsterdam Ave. N.Y.C. 10033.

Councils

continued from page 1

be conducted in conjunction with SCWSC.

EMCSC convened for the first time this year on Wednesday, September 26th. Discussed at the meeting were plans for the publication of Hamashkif, the official EMC newspaper, which hasn't been printed since the spring of 1978. The editor, Marc Singer, anticipates the publication of at least three editions this year.

The EMCSC Tzedaka Drive will begin soon. The council also plans the presentation of a movie and the sale of new EMC T-shirts.

The meeting closed with the appointment of officers from the senior class to conduct freshman class elections in the near future.

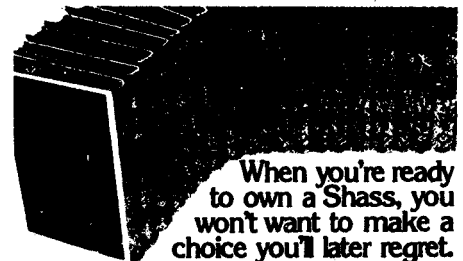
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Contributing Editor

A Woman's Right to Justice

Dov Fish

Recently, a New York court passed judgment on an issue which is of compelling concern to the observant Jewish community. The case concerned an observant Jewish woman who had been divorced by her husband. While all secular aspects of the divorce had been taken care of, the husband apparently refused to hand over his former wife the religious document — the *Get* — which would formalize the divorce according to halacha.

The refusal of the husband to give the woman her *Get* was no oversight or eccentricity. Well aware that halacha forbids a Jewish woman to remarry without receiving her halachic bill of divorce, the husband hoped to extort a sizable payment from his former wife in return for the document.

Blackmail

In the case which came before the court, the woman complained that she was being blackmailed. (She would not pay — or she could not pay. (It makes no difference.) Because she is young — and because she is Torah observant — she explained to the judge that she faces a long life of loneliness since Torah law forbids her ever to remarry, as long as the original husband remains alive and denies the lady her *Get*.

The husband replied that the entire matter was of no concern to the judge since the American constitution guarantees a separation of church and state. The judge could not legally order him to give the woman this religious document, the man contended, so he would continue to deny her an halachic divorce until she would fork over the money he demanded.

The judge ruled in the woman's favor, explaining that the government recognizes the *ketubah* which a man hands his bride under the wedding canopy as a binding civil marriage document. Accordingly, when it comes to marriage and divorce, the religious documents are simultaneously recognized as binding civil obligations. As the trial ended, the woman had won her case, and her husband was talking about appealing the verdict...

The first I heard of this case was when a local radio news station reported the

story. Since then, I have seen reports in a number of newspapers. Each sentence written on this subject in the general media aggravates the great *Chilul Hashem* inherent in this incident. This story has all the allure of a nursing-home scandal: a man seeks to use a religious document as a tool of blackmail.

Yet, the deeper question to be raised is: Who is to blame for this *Chilul Hashem* (Desecration of G-d's Name)? Some observers have suggested that the woman is to blame, since she brought the entire matter to the non-Jewish courts! She should have kept the matter within the "religious Jewish community," they say.

I beg to differ.

If the woman had kept her personal tragedy within the confines of the "religious Jewish community," she would have remained an *agunah*. She would have found little recompense and less justice. She would have been left a symbol of tragedy, and her children would have grown into adulthood fatherless.

So she refused to be blackmailed, and she sought justice. She is not to blame. On the contrary. She is a heroine.

Sore Thumbs

If there are people to blame, it is the element in society which has allowed the fabric of Torah and halacha to degenerate into a shadow of its splendor and glory. They are a small number, a handful, a minority of a minority. But they stick out like sore thumbs. And they must be condemned.

If the Torah outlines the laws of *tefillin*, it also demands the practice of justice. If it forbids eating *treif*, it also forbids stealing money. If it demands that a Jew live his life in ritual sanctity, it compels one to pursue justice.

It is a terrible sin to violate the Sabbath, to abrogate the laws of *kashrut*, to disregard the commandments of family purity. But it is also sinful to steal money, to maintain dishonest weights, and to conduct oneself in a manner which truly brings shame to the Torah.

I do a lot of outreach work. (Unlike

Alex Schindler's Reform missionaries, I prefer reaching out to young Jews — who often happen to be refugees from the very movement Schindler leads...) I can honestly say, without the slightest fear of contradiction, that a major Torah revival is taking place in American Jewish life. We are still losing a lot of kids to assimilation, intermarriage, and other related social ills. But, for the first time in American Jewish history, we are winning back young people, too. While the Reform movement built organs and the Conservative movement built portable *mechitzahs* and Saturday-morning automobiles, the Torah-observant community built yeshivot. Hundreds and hundreds of yeshivot. Inspired by a major influx of Torah sages during the Holocaust years, the Torah community put its money into real Torah education.

We are only now beginning to reap the first fruits of the visionary yeshiva movement. For the first time, a generation of Torah-observant Jews is emerging on American soil, trained and educated in Jewish schools of Torah-learning. This generation's impact is only beginning to be felt. Mixed dancing in religious communities has all but ceased. *Kashrut* has become an open and proud aspect of life. Sabbath observance is growing, and the days when an "Orthodox" American Jew would rationalize the need to work late Friday night are over. Yarmulkas are worn proudly — even on the campuses of the WASPish Ivy League. *Mikvahs* are not only being built but are also being used.

They Hated Hebrew

In such a growing Torah environment, we find the impact spreading to the non-observant communities. The Reform movement, which hated Hebrew and Eretz Yisrael, has slowly sneaked back to admit that the Torah community was right. Their youngsters are taking another look at *tefillin* and Shabbat — though they have a long way to go. Dozens of youngsters at the Conservative theological seminary have admitted to me their great shame over the non-halachic tendencies of their movement and the anti-halachic teachings of some of their "rabbis."

We have a long way to go, and it is not clear how far the Torah revival will extend. As one who has been actively involved in outreach to young Jews, I know that, while Alex Schindler recruits Christians who prefer to listen to the organ on Saturday mornings rather than on Sundays, the Torah community has an unprecedented opportunity to reach out to the "unsynagogued" young Jews of America and to attract them to the Torah life.

But there is a hitch. The young Jew

years for a full Judaism, not a half Judaism. He wants the Torah he never got at home or in Temple. But he also wants the sense of ethical sanctity he cannot find in materialistic society. He wants spirituality, and he wants honesty and justice. He wants rabbis who will teach him *Rashi*, and he yearns for the spiritual leader who will tell him that G-d is also watching when he fills out his income-tax returns.

Ruthless Men

He cannot learn from the yeshiva which funds its programs by cheating the government. He cannot abide a nursing-home scandal — not only because he finds it incomprehensible that a rabbi should cheat on his taxes but also because he cannot bear the thought that Torah-observant Jews can so brutally mistreat the poor and the elderly. And he cannot understand a community which reads the first chapter of *Isaiah* as its final warning before Tisha B'Av — and which then permits a state of affairs to continue in which women are subjected to blackmail by ruthless men who would put a price on the *Get* they must grant.

It is time for the Torah-observant community, which has worked so many great miracles in the last three decades in building a foundation for Torah observance on these shores of our Exile, to overcome this great barrier to Torah growth. The hypocrites must be exposed. No one is perfect, but the sort of man who can walk with a yarmulka to a judge and tell him that the American constitution allows him to blackmail a woman over a *Get* must be exposed.

I would propose that any such man should first be approached privately by his rabbi. If that effort fails, he should be ostracized. He should be denied religious honors. He should be denounced from the pulpit of his *shul*. And, after all other methods have been tried, he should be forced to give the *Get*. Justice dictates it.

As a postscript, I would ask those in agreement with the thrust of this article to join with me in forming a Y.U. chapter of "Yosher," the organization founded by Torah-committed Jews in the aftermath of the nursing-home scandal. For now, just send your name/address/phone number and shiur on a postcard (or whatever) to me at P.O. Box 1222, New York, N.Y. 10025. (For those who are *makpid* over the dime, you can find me in Rav Weiss' shiur.)

On the halachic ramifications of compelling a man to give a woman a *Get*, interested readers should consult *Mishnayot Gittin* 9:8, *Arachin* 5:6, and *Ketuvot* 7:10. See also the *Yad, Hilchot Gerushin* 2:20, and *Even Ha-Ezer* 134:5. •

Ode to a Friend

Although the sands of time have buried the memory of the tragic death of Steven and life has returned to its normal pace, the pain forgotten, the shock gone, there are those who have not forgotten and cannot. Those of us who knew Steven, and loved Steven can never forget. The beautiful memories of his life, and the horror of his death haunt us, from the early waking hours of the night, taunting us, making us laugh, making us cry, leaving in its wake a feeling of nostalgia that we cannot shake off. A life so filled with love and deep feelings such as his, does not end in death. Those whom he touched nurture these memories, convey them to others, forcing others to remember. It seems that not a day has passed since his death that I did not think of him, and the happy years we shared together as friends. The love we felt for each other and the respect can only be compared to that of David and Jonathan. My life was his, my troubles were his troubles, my joys his joys. This selfless quality which he expressed so acutely in his friendship was one of his natural qualities which he applied to everything he did. I will never

forget the true happiness he felt while studying in Israel. An absolute devotion to Torat Yisrael B-eretz Yisrael, and the bitterness he expressed in his letters of having been forced into exile again. His deep felt emotions towards Israel were so typical, so truly Steven.

As I sit here writing this I find myself at a loss for words. Words are so cheap, so limited, I know that if I begin to describe but part of Steven's life which I knew, I will not be able to end, despite the fact that we knew each other but a few years. His was a type of person that brought smiles when smiles were needed, comfort to those who needed comfort, and love where it was lacking. During this last half year since his death, many people have glorified Steven beyond what he was, almost to the point of sainthood. He was not a saint and would laugh if he hears that he'd so been considered. He was a human being with human problems and drawbacks and that is what made him the wonderful person he was. In one of his essays he wrote, "a cynic I am but a fool I hope to venerate by." He was

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