

# HAMEVASER

A Student Publication of Traditional Thought and Ideas  
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## Morg Shul Burglarized Ornaments Stolen

by Larry Rabinovich

In a series of robberies during and after Chanukah, thieves stole a variety of Torah ornaments from the Morgenstern Dorm Synagogue. The total loss has been estimated at \$8000.

The thefts were discovered separately by Alan Schwartz, who serves as gabbai in the shul which originally possessed seven pieces of silver: one crown, two sets of rimonim or half-crowns, two breastplates and two yadim, or pointers. The yadim vanished one at a time in the course of Chanukah, but as Schwartz explained he was not suspicious at first. "The disappearance of the yadim was not unusual since the Sifrei Torah were read in three rooms every day and it was plausible that the pointers were misplaced."

### Silver was gold

However, on Friday, December 21, just prior to Shabbos, Schwartz entered the shul to make sure that all was in order and that the silver was adorning the Torahs properly. He opened the ark and found that only the large crown was inside. The rest of the silver was gone except for one pair of rimonim which were in a cabinet under the ark.

Schwartz spent Shabbos speaking to fellow students in an effort to locate the silver or trace its whereabouts. "I thought that maybe someone had taken them to their room to polish them and hadn't returned it yet," he suggested dryly. The remaining pieces were locked up in the SOY room, in the far corner of the

shul. On Monday the thefts were reported to Yeshiva's security chief, Col. Robert Marmorstein who spent much of the next two days fruitlessly searching the University's environs. Students' rooms were not checked.

### Police Called In

The police had not yet been contacted when Schwartz entered the synagogue at 5:00 P.M. on Tuesday. He found the doors of the ark and of the drawers under the shulchan unfastened and the window next to the ark wide open. He checked the SOY closet, and found the latch opened and the room accessible. The large crown was missing and only the pair of rimonim which had been

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## Rav Discusses Prayer

Over intercession the Rav delivered his annual shiur dedicated to the memory of his father, Harav Hagaon Rav Moshe Soloveitchik, zt"l.

The Rav chose to discuss the internal order of the prayer service. He based the shiur on the Rambam in Hilchot T'fillah (chapters 7 and 9), where the "seder" (order) of the liturgy is discussed. The Rav asked what specifically is referred to when the phrase "seder hat'fillah" is used. In two other places the Rambam refers to a "seder." Once is by the sacrificial service of Yom Hakipurim, where the sacrifices must be brought in a particular order ("v'hee sheya'aseh ma'aseh Yom Hakipurim kulo al haseder"). The other seder is the Seder of the night of Pesach where the Hagadah must be

recited before the matzah is eaten. To eat the matzah first is not permitted.

### Order of T'fillah

So what is the order of the t'fillah? The Gemarah (17b) in Megillah says that the Shmoneh Esrei was arranged in an order ("Shimon Hapakoli hidir Shmoneh Esrei brakhot... al haseder") implying that the seder itself is an important part of the prayer. Likewise the Birkhot Kriat Shma are arranged in an order according to the Gemarah, and if they are not said in the mandated order, one's obligation to say them has not been fulfilled. The Rishonim refer to the Birkhot Kriat Shma as having a seder. Their seder is their relationship to Shmoneh Esrei, the smikhat ge'ulah l'tfillah.

The P'sukei D'zimrah also

have a seder, and if they are said after the Shmoneh Esrei no Barkhu is said upon their completion. The obligation of prayer is fulfilled when the seder is observed: P'sukei D'zimrah, Birkhot Kriat Shma and then Shmoneh Esrei.

### Shmoneh Esrei

After the Shmoneh Esrei there are prayers with a retroactive attachment to the Shmoneh Esrei.



## Promotions Announced for Jewish Studies Faculty

By David Jacobs

Rabbi Abraham Berman, Rabbi Chaim Ber Gulevsky, Rabbi Pesach Oratz, Dr. Walter Orenstein, Dr. Mitchell Orlean and Rabbi Sherman D. Siff have received promotions in the Jewish Studies Divisions of Yeshiva University.

Rabbi Berman, who has been promoted to assistant professor of Bible, has been on the faculty since 1965, teaching at J.S.S. and Yeshiva University's Teacher's Institute for Women (TIW). Rabbi Berman received his B.A. at Yeshiva and was ordained at

Riets in 1955. He is married and has five children.

Rabbi Oratz, who has been promoted to associate professor of Bible has been on the faculty since 1959 and has taught at both E.M.C. and J.S.S. He has received the Histadrut Ivrit Award for excellence in Hebrew. He is currently president of Tifereth Achim Sfarad Synagogue in Manhattan. Rabbi Oratz was ordained at Rietz and has recently published a translation and commentary of the Book of Joshua. He is married and has seven children.

Dr. Orenstein, who has been

promoted to Associate Professor of Jewish Studies has been on the faculty for five years, teaching at TIW and J.S.S. He has received recognition from the Cantorate as past president of the Cantorial Council of America and has published various articles and books. Dr. Orenstein has received a Bachelor of Religion Degree from E.M.C. and M.A. and D.H.L. Degrees from Bernard Revel.

Dr. Orlean, who has been promoted to Associate Professor of Bible has been a faculty member since 1958. He has engaged in a number of research projects and has received grants from the National Foundation for Jewish Culture and Memorial Foundation. He is very active in the University serving as chairman of YU's travel grants committee, chairman of the Jewish Studies Division Library, Director of Examinations for

the Tachanun, Ashrei and Uva L'tziyon. So, the overall pattern of the service is a series of praise to G-d before we actually put forth our requests in the Shmoneh Esrei.

### "Mattir Required"

Why is a seder required in prayer? On Pesach the service is performed as a seder based on the exposition of the phrase Lechem Oni—"lechem she'onim alav d'varim harbei." The seder of the prayer is required as a "mattir" (a halakhic prerequisite required to make a subsequent action permissible). A prayer recited without such a "mattir" is a "t'fillat to'eivah." To approach G-d we require a "mattir" since

## YU Pays Tribute to Dr. Hoenig z'tl

By Steven Feldman

On February 12, a memorial was held for Dr. Sidney B. Hoenig, who was associated with Yeshiva University for more than forty years. Dr. Hoenig died December 7 at the age of 72. He received Semicha from the Isaac

Elchanan Theological Seminar in 1931 and then proceeded to pursue a career in Jewish History.

He first joined Yeshiva University in 1934 as an instructor in Jewish History. In 1961 he was then named Dean Pinchos Churgin professor at Bernard Revel Graduate School. He was appointed dean of the school in 1971 and served in that position until 1974 when he returned to teaching. In 1977 he was named professor Emeritus of Jewish History.

Dr. Hoenig was also known for his writings and lectures. His articles have appeared in *Encyclopedia Britanica* and *Jewish Quarterly Review*. He was the

author of *The Great Sanhedrin, Rabbinics and Research, The Scholarship of Dr. Bernard Revel, Saadiah and His Life, Jewish Family Purity, and Solomon Zeitlin: Scholar Laureate*.

Among his other activities in his long association with Yeshiva University was serving as the Director of The Department of Adult Education of The Division of Communal Services of Rabbi Isaac Elchanan Theological Seminary and authoring several of that departments "Guide Series" books. He also represented Yeshiva University at the world conference on Jewish Education, held in Geneva in 1964.

The Chairman of the Memorial



Dr. Hoenig z'tl

Inside This Issue  
THE  
PURIM EDITION

# HAMEVASER

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## Feature Editor Second Thoughts David Schwab

## JSS President One Singular Sensation Joel Yaffa

Graduation is a time of soul searching and that process begins when you start on the interview trail. Faced by strangers who only know you by your college background, suddenly you discover that coming from Yeshiva is a definite plus that distinguishes from many other young men and women who have preceded you in this confrontation of admission into a graduate school. As a Yeshiva graduate, you receive courtesies and accolades because of the reputation of your predecessors. This has very little to do with your academic record or your score on standardized tests. It has to do with your being part of the "old boys yeshiva" network.

### Serious Deficiency

Outsiders praise the school and its students, yet who live within the university are more than aware of its serious deficiencies. When asked about them we complain. What we don't realize is that our complaints are self-serving; and at the same time self-defeating. We risk destroying Yeshiva's good name and we hurt our own chances of entry into graduate school.

What do students complain about? In order of importance and frequency they are the oft repeated ones: Lack of security, inadequate parking space, release of qualified faculty members, elimination of certain academic programs, inadequate gym and recreational facilities and frustration of student leadership due to administrative indifference. These are the same problems which have plagued Yeshiva and remain to be solved.

### Outstanding Student Body

What makes this school special in spite of all its shortcomings is its outstanding student body. It's this student body which has courageously focused administrative attention to needed improvements and has seen the source of Yeshiva's outstanding reputation.

Thus what I'm suggesting is that the question, what do you think about Y.U.? has wider implications that merit more than the usual litany of complaints. What this means is that a thoughtful answer to this question should include the total picture. Yes, we have security problems, etc. . . . However, we also have an excellent student body and faculty interested in preparing us for entry into the secular world. By concentrating on the negatives, we have not only tarnished ourselves and risk estranging the opinion of those who know us only by reputation.

What causes a mother and father to love their infant? Has the baby given anything to the parents? If you think that it is too soon for love to have created a bond between the parents and child, try taking the baby away. Some would say that the relationship of love begins as a result of the parents' pride in themselves that they were able, with the help of G-d, to create life. But Wordsworth sitting in a forest observed love when he saw the mother eagle carry her young on her back in order to use her own body as a shield for her young against the arrows of hunters. The mother bird, if the need arised, was going to GIVE her life for her young. Parents invest a great part of their lives teaching and would sacrifice beyond the limit for their child. Children reciprocate their love by giving hugs and kisses, presents upon occasions and by writing heartfelt letters of apology or appreciation. When the time presents itself the child's most sincere expression of love is to make his parents proud. I do not know why parents love their unknowing infants, but it manifests itself in giving.

A man's love for a woman is also a giving relationship. He must always be sensitive to her needs. By pleasing her, he will be pleasing himself. The roses may have her name on them but the warm smile of appreciation is his.

The Hamevaser Governing Board wishes a mazal-tov to Murray Werzberger and Zahava Macner upon their engagement.

What is the bottom line to the "sweetness and the sorrow?" Doctors try to do better than their best in the saving of lives even of elderly patients and people who upon recovery will not only be unable to make any substantial contribution but will be a burden, requiring specialized care. The question really being asked is, what is so important about living?

The greatness of life is that it gives us the chance to love and be loved. It is an instinct, an inherent sensation that causes us to do and to react above and beyond in a manner that we are not accustomed. There are different relationships that we come in contact with during our lives that if we do our part the emotion of love will make living much more meaningful.

The Hamevaser Governing Board wishes a mazal-tov to Mark Gross and Naomi Davis upon their engagement.

## Letters to the Editor

Dear Sir:

I was quite perturbed to read the letter written by N. Joseph which was published in the 27 Kislev issue of Hamevaser. "The Facts" which he mentioned there are misleading and in some cases downright false.

Last year while on leave from Yeshiva in New York I served as Israel Representative of Yeshiva University. While my office was at the Gruss Center I had an opportunity to regularly visit the yeshivot and other institutions where the YU students were studying and to be the liaison between them and the University.

1. Through the efforts of Dean Hecht, returning students were assured that they would not be closed out of courses when they got back. During the Fall registration he personally saw to it, with the help of Rabbi Edelstein and Professor Silverman, that there should not be any difficulties for these returning students.

2. The YU policy concerning most yeshivot (except BMT) is that no transcript is required; all that is required is a statement that the student learned satisfactorily for the academic year.

3. Students at BMT were specifically advised which courses would meet YC and EMC requirements and to the best of my knowledge this was followed exactly.

4. I resent the allegation that YU's administration and representatives lie to the student. I very much doubt that Mr. Joseph can produce one student who was in Israel last year who can claim that he was deliberately lied to or even deliberately misled.

5. I think the appointment of a YU representative in Israel makes it clear that the Israel-bound student will get a "fair deal" and will find that it is worthwhile for him to return to YU.

6. If Mr. Joseph understood the joint YU/BMT and YU/Machon Gold programs he would realize that his last suggestion is not really feasible under the current structure.

I hope that in the future Mr. Joseph will check his facts before making such widespread generalizations and accusations.

Sincerely yours,  
Larry Wachsman  
Registrar

Dear Editor,

After having read the review of my recently published book, "The Jewish Woman in Judaism," in a previous issue of Hamevaser (Cheshvan 5, 5740), I am both perplexed and amazed.

I am perplexed because much of the review was self contradictory. For example, in one paragraph the reviewer wrote, ". . . let alone that he (the author) was much too brief in doing so (discussing Halacha)," then, one sentence later he wrote, "The author treats the arguments with the seriousness they merit, and patiently points out their flaws." How can I be both "patient" and "much too brief" when discussing the same area?

Further, the area in question concerned my discussion on why women are not allowed to pronounce Kaddish. Had the reviewer bothered to read the entire book (I always thought that one had to read an entire work in order to give it an honest evaluation), he would have seen that my discussion of the Kaddish was linked to the previous discussion concerning why women are not allowed to be

counted towards the Minyan, as well as a subsequent discussion concerning some of the laws of Mourning. The chapter on Kaddish stated clearly that these other two areas were intrinsically involved!

The part of the review that amazes me concerns his statement, "In the area of Halacha, I do not think that he (the author) is at all qualified. . ." Since I attended schools of Yeshiva University for eleven years (from Sept. 1967 until June 1978), having culminated my years of study with my attainment of Smicha in June 1978, I must conclude that the reviewer has an all-encompassing knowledge of Halacha which supercedes the knowledge possessed by our revered teachers Rabbi Soloveitchik and Rabbi Lamm, for it their signatures which appear on my Klaf.

Does the reviewer really believe that I would want to write a Halachic work that is not within the bounds of Halacha? That would defeat the entire purpose of writing such a book in the first

place! The entire point of my book is to show that based on Halacha Jewish women are at least equal to men, if not more important! Further, the book was checked over prior to publication by many competent rabbis specifically for Halachic accuracy. Since publication I have received many compliments, not only from laymen, but from Torah scholars as well, including my rebbe under whom I studied for two years at RIETS.

Sincerely,  
Rabbi Sol Appelman

### Editor's Reply:

I am sorry that you could not understand the review of the book. It seemed clear enough to me and to everyone else who has read the review that the review addressed your book on two levels.

In general, the book did a decent job refuting the claim that the status of women is inferior to the status of men in Judaism. However, it was the opinion of the reviewer that you were completely out of line when you said simply that you felt that women could say Kaddish Yatom. When it comes to

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## STARTLING NEW EVIDENCE

# NEGIAH MUTAR

## LOST T'SHUVA DISCOVERED

### TENDLER STIFLED

For several months now, rumors have been circulating regarding the absence of Halakhic bombshells from Rabbi Moshe Dovid Tendler. This being an issue of concern to Klal Yisroel, Hamevaser took upon itself the task of solving this mystery.

This reporter's first clue was that over this period Rabbi M.D.T. had received nine letter bombs and one dead tuna fish. Upon hearing this the Hamevaser Governing Board realized that something was amiss. Why the tuna fish we asked? Our next step was to list all the enemies of Dr. T. who might have reason to do him harm. Unfortunately we ran out of paper when we reached the letter "C." We then decided to speak to the most likely suspects. The list included disgruntled biology students, disgruntled Catskill hotel owners, disgruntled mashgichim, disgruntled Lower East Side restaurateurs, disgruntled English-language translators of the Ramban and disgruntled tuna fishermen. Again the list seemed endless! We seemed no closer to solving the mystery. It seemed as if everyone had something against him.

Suddenly it all became clear to us. Everyone *did* have something against Tendler! Once we came to this conclusion the rest was mere child's play. We called a meeting of all known Jewish organizations and asked them if they had any explanation for Tendler's inexplicable silence. All the representatives proudly admitted that they were the cause for the silence. They had



speechless

issued an ultimatum to the rabbi that, in effect, to shut up. A committee had even been formed to insure that he maintain his silence. "He had become a thorn in the side of every Jewish interest," said one spokesman, a well known rebbe in RIETS, mashgiach of a well-known Catskills resort with a goatee and son of the former Rav of Petach-Tikvah who prefers to remain anonymous. The committee which calls itself "Shut the Heck Up Tendler, Understand Professor?" or SHUT UP, plans to completely negate and remove the rabbi's influence in the American Jewish community.

With the conclusion of this report Hamevaser has once again shown itself to be the paragon of investigative journalism.

by Yitztulstiyakes Jones

Many Halakhic authorities have written responses covering the touchy subject of Negiah. While most traditional authorities concluded that Negiah is forbidden, we have uncovered startling new evidence to the contrary. While browsing through the famous YU archives HAMEVASER's Research and Associate Editors (along with the Jakes) discovered a 16th century manuscript called *Zichron Blust* from the famed Kabbalist Rav Dovid Poretz phun Blust. In this startling t'shuva the Blustener Rav seems to indicate that Negiah is mutar. This finding is based on the related topic dealing with the classic case of a Bekhora Parah Adumah that falls into a *bor* on Shabbos Rosh-Chodesh (which fell on the Kaiser's birthday that year). The question went as follows:

May the owner of the Parah Adumah a well-known mesachek b'kuyyah go to the owner of the only ladder in town who also happens to be the town's supplier of Kosher for Passover water and brooms whose daughter married a misnoggid (to aleinu) and offer him cumquats which are orlah from a shmittah year picked on Shabbos by an Eved Ivri who should have been set free years before, to complicate matters the ladder was made from atzei ashenah from an ir hanidachat chopped down on Yom Kippur by a mumar lakol with an ax given as a mashkon on a ribbis loan by a person who was wearing a begged of five corners without tzitzis made with shatnez the ladder is needed for two eidim zommin who are Siamese twins (see following t'shuvah if they are counted as one eid or two) to spy through the window on their half-sister the daughter of a Kohen Chalal a well-known fat-Sotah who is

baking Matzas on Shabbos for Pesach Sheni with wheat of d'mai which was peiah from a field of hekdeish of the s'dei achuzah of a Levi who repeatedly spat into the dough while saying L'shem Matzas Mitzvah, as if this weren't enough the Siamese twins were the illegitimate sons by the concubine of the owner of the Para Adumah, the fat Sotah handed the Matzas to the Siamese twins cutting her hand on the fingernail the twin uses for m'likas ofos may the two twins bring the matzas to a one-legged Kohen married to a divorcee who does not observe taharas hamishpocha whose father has the same first name as the Kohen and reads other people's mail to trade for his stolen woven on Shabbos Yom Kippur rope which was worshipped as a cultic figure by the famous rope-worshippers of Minsk (which is just a ruble's throw from Pinsk) to lead the Para Aduma out of the bor?

Since we and the Para are waiting for the Rebbe's answer please answer quickly.

Sincerely,  
Ying and Yang

From the desk of the  
Blustener Rebbe

My dear Ying and Yang  
Sounds mutar to me.

With Torah Blessings,

The Blust

Our research staff has noted the following. It is implicit in the t'shuva that negiah is muttar. As everyone has surely noted, the fat Sotah touched the hands of the Siamese twins. However, the Blustener, a noted machmir in hilkhos Nashim and Nig'ei Battim did not rule that the matzos were assur b'hana'oh despite the obvious case of negiah. Ipso facto ergo negiah is muttar.

# Editorial

There has been much furor lately regarding the plight of the Falashas. Articles have been written suggesting that we encourage their immigration to our beloved country. Nay we say! Let them stay where they are. We won't ruin our country simply because of a couple of bleeding heart liberal pinko commies.

Suppose we were to let them in. What would occur? Anti-Semitism among Blacks would increase greatly. For the first time, Jews would be competing directly with them for menial and unskilled jobs such as, maids, gas pumpers, hot waxers, and car wash attendants.

There would be considerable turmoil within our own communities. Picture if you will a Falasha in *your* shul shuffling up the the bimah for an aliyah and spitting watermelon pits all over the brand new parokhet!

Even in the Y.U. community, unrest would result. Every evening at supper time, students would have to run to McDavid's before the Falashas ate all the southern fried chicken.

Let us think we are racist, rest assured that some of our best friends are Falashas; but let us ask you this, Would you let your sister go out with one?

## Learning Tips To The EMC Bochur

Tip I: How to select your Tractate.

A. Ask any Y.P. bochur which book is a Gemora. If a Y.P. student isn't available, wait a while; one is bound to show up. 11:25 till 11:30 is prime B.M. time.

Tip II: How to find a seat.

A. Try not to disturb any Y.P. guys. The reason their heads are buried in their arms with their eyes closed is because they're thinking about some intricate talmudic debate. That humming you hear, which to the uneducated ear may sound like snoring, is actually an old Kabbalistic rite which aids the concentration.

Tip III: What to do with the Gemorrah. . .

**\*\*A word of caution\*\*** Don't spend too much time looking for the first page of the Gemorrah. Our Gemorrah's are old and missing pages and as a convenience, most Y.P. guys start from page 2. If you don't get this joke you belong in E.M.C.

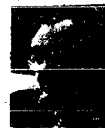
A. Don't be intimidated by the many different columns you see, only concern yourself with the one in the middle, that's the big one, the stuff on the side most Y.P. guys manage to do without.

Should the student wish to save himself all this trouble, we suggest that he do what most Y.P. students do—Buy a Soncino.

# BEHIND RIETS DOORS

Following President Lamm's inspirational speech given from the front seat of his limo while on the way to the airport to catch a flight to Puerto Rico, Dr. S. Socol has announced a new austerity program for R.I.E.T.S. rabbei'im. The program may result in mandatory paycuts for Y.P. faculty.

What would you do if the Yeshiva cut your salary?



Rabbi Tendler—I would just have to lower the high curve on my Bio class. Anyway I don't need this job, you know how much I get from tunafish kickbacks and being a trouble shooter for the State Kashrus Dept. (Catskill Resort Div.).



Rabbi Shatzkes—I would just have to demand a smaller shiur.



Rabbi Katz—I make enough as a respected mashgiach in a Catskill resort hotel.



Rabbi Paretzky—I would have to start accepting bribes from my Bible "Fellas".



Rav David—I would make enough from my hit single TZAVEY.



Rabbi Blackman—I'll take it, I'll take it.



A Falasha

Don't Miss  
**Judaism On The Line**  
This Week  
**HUGH HEFNER**  
Discusses His Views On Mixed Swimming

MOVE OVER  
Yeh and Samuel Belkin  
Here Comes  
**Leg of Lamm**  
"And you thought you saw  
the ultimate in bad taste."

**2 x 2**  
Sound like an ad size?  
Wrong again, Pal.  
It's four.

The SOY Purim Chagigah  
Will Take Place This  
Saturday Night at 9:45 PM  
Admission: \$2  
YU Students and Alumni Only

# HAMEVASER New Major

# News Briefs

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As a result of Rab Z. Charlop's decision to institute a Mishnah Brurah requirement, there has been a rash of development in this previously dormant field. First of all Dean Hecht has announced that a new major in Mishnah Brurah will be formulated. This will possibly lead to a graduate degree such as a Masters Mishnah Brurah (M.M.B.) or a Doctorate Un Mishnah Brurah (D.U.M.B.).

In a related development, Stanley H. Kaplan Education Centers Ltd. has announced it will offer a full range of services to prepare for both the graduate and undergraduate level Mishnah Brurah Boards. The tapes to be used by Kaplan's as well as instructional literature will be prepared by a noted Rosh Yeshiva and scholar Rav Phillip Paretzky D.D.-J.D. Shitta. Dr. Wischnitzer's office will be expanded in order to accommodate and counsel pre-Mishna Brura majors on getting into the highly competitive Mishna Brura graduate schools. Among the services to be offered will be mock interviews and a formation of a pre-Mishna Brura Honor Society (Aleph Beis Chapter). The society will publish a pre-Mishna Brura Honors Journal and show films dealing with a day in the life of a professional Mishna Brurist. Many speakers, including the renowned Blustener Rav, will be invited to address the society on job opportunities for the recipients of the D.U.M.B. degree. Rabbi Charlop was quoted as saying, "This is a major undertaking worthy of our Mosad Torah, your Mosad Torah, etc."

## Big Foot

Dormitory Director and Guidance Counselor, Rabbi Joshua Cheifetz ACSW, DCG has been awarded the new title of Bigfoot (B.F.). Rabbi Cheifetz, affectionately known as susquatch, has told this paper in an exclusive interview that in order to raise money at Y.U. to buy Rabbi Lamm a new limousine, he has agreed to auction his feet. At a feverish auction session, representatives of dozens of podiatry schools have bid for his world renowned "doggies." While no figures have been released, the winning bid was said to be in seven figures. In a related incident Mr. Blazer from Buildings and Grounds has announced that Rabbi Cheifetz's shoes will be used as a dome in case of rain on graduation day.



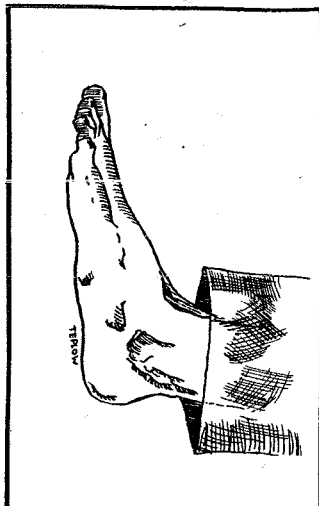
Washington: In a joint effort the C.I.A. and Y.U. Security have for several months been secretly supplying weapons to Afghan rebels. Millions of dollars are being funneled to the insurgents via Washington Heights.

Colonel Marmorstein (shown above without Tzitzis) instructing troops in proper use of musket.



In an unprecedented event Rabbi Z. Charlop has finally made good on his promise to crack down on those who repeatedly (once or twice) come late to seder. "It took me years to think up a punishment" said the portly Rabbi blinking furiously, "and suddenly it hit me . . . DEATH. There is definite halachic precedent somewhere in the Gemora."

A Jewish Studies Big Brother program has been instituted jointly by Y.P., E.M.C. and J.S.S. The program entails selection of the most qualified students to assist with the training of freshmen. The program is supervised by Dr. Connaly. Says Rabbi N. Lamm, "It's really a waste of time but it's something to give the Akum to do."



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Few seemed to notice . . .  
She simply seduced a  
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"JOCULAR"—Commentator

"AMAZING"—Summer Chem Digest



"I was supposed to have gotten tenure, that's all I wanted, not much to ask for."

"Stand Back  
Washington Heights"

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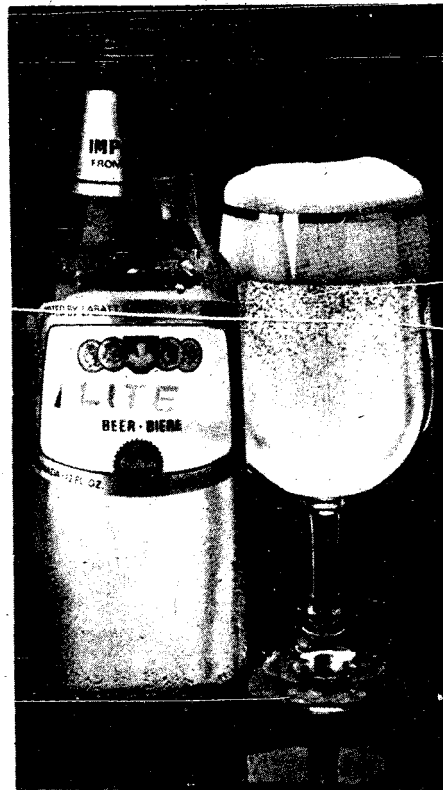


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Lite Beer  
Because It Has  
Fewer Calories."*



*"Wrong again  
Parnes, Great Taste.  
That's Why You  
Give Shiur Five  
Times a Week and  
Come in by Subway,  
And I Work Three  
Days a Week and  
Travel by Plane."*

## Rav Discusses Seder Hatfillah at Yahrzeit Shiur

continued from page 1

how can we mortals pray to G-d? Rashi in Berakhot (4b) describes the Birkhot Kriat Shma as a "mattir." Before we can make our requests of G-d we thank Him and praise Him for freeing us from the Egyptian bondage. Only after this do we petition Him.

The Rambam in Hilkhot T'fillah discusses an individual's prayer in Chapter 7 and the prayer of a congregation in Chapter 9. How do the two prayers differ? They differ in that only in a congregation is the Kaddish recited, at the beginning and at the conclusion of the prayers. Kaddish also is a mattir to begin and end the prayers. In the study of Torah, no hetter is needed to begin, so Kaddish is only recited at the end of studies as a mattir to end the studies. An individual does not recite the Kaddish, that is why the Rambam uses two separate chapters.

The Kaddish recited after Yishtabach is not said to mark the end of P'sukei D'zimrah, rather it is a preamble to the Shmoneh Esrei. It is said there because it cannot be said immediately preceding Shmoneh Esrei because it would be an interruption between ge'ula and t'fillah.

Kaddish is part of T'fillat Hatzibbur. On the other hand P'sukei D'zimrah has a closer affinity to T'fillat Hayachid. That is why the Rambam does not mention P'sukei D'zimrah in Chapter 9 of Hilkhot T'filla where he discusses T'fillat Hatzibbur. The reason is that P'sukei D'zimrah is considered not as t'fillah but as Hallel. The Gemarah in Erkin (10a) says that the Hallel can be said by the individual. However the Hallel discussed in Erkin (the Hallel Mitzri) also has aspects of

T'fillat Hatzibbur. We see this quality in that it is said after Shmoneh Esrei, and that the same Chazai who recites Shmoneh Esrei should say Hallel. Also, we say the Kaddish Titkabel, where we ask Hashem to accept our prayers, after the completion of the Hallel, thereby including it in the prayers. A Hallel said before the Shmoneh Esrei lacks the aspect of community prayer.

The Hallel said before Shmoneh Esrei (P'sukei D'zimra) and the Hallel said after Shmoneh Esrei (Hallel Mitzrayim) have two separate orientations. P'sukei D'zimra is praise to G-d for the Creation. It begins with "Barukh she'amar v'haya olam..." It is a blessing over the Creation. The individual has exactly the same status vis a vis the Creation as does the community. Both entities were created in the same fashion and require the same measure of Divine attention. This is why P'sukei D'zimrah are recited every day. Since the individual must give thanks for the Creation as much as the congregation does there is no aspect of T'fillat Hatzibbur in P'sukei D'zimrah. Hallel Mitzrayim is recited as thanks for miracles performed for the Jewish Nation. That is why it is only recited on the days on which these miracles occurred and this explains the aspects of T'fillat Hatzibbur in Hallel Mitzrayim.

The Rambam uses the expressions T'fillat Hatzibbur and T'fillah B'Tzibur for specific ideas. The Evening Service is T'fillah B'Tzibur—the members of the congregation simply pray together, there is no specific congregational quality to it. We see that there is no Chazarat Hashatz by Ma'ariv. T'fillat hatzibur is the Chazart

Hashatz, Birkhat Kohanim and the Aleinu blessing. We see this distinction of the two 'fillot in the Rambam's law (T'fillah 1-10) that a congregation cannot offer a voluntary prayer (T'fillat N'dava). What does this mean? It means that if ten Jews pray a T'fillat N'dava together it's nothing more than ten people praying in the same room. Likewise, the Rambam rules that if the Chazan makes a mistake in his own Shmoneh Esrei he does not have to repeat it because of the inconvenience it will cause the worshippers. Why is this reason needed? Wouldn't the subsequent Chazarat Hashatz fulfill his own obligation of prayer? We see that the Chazarat Hashatz differs qualitatively from the T'fillat Hayachid—the Chazarat Hashatz is a special type of prayer.

There is a dispute if the daily prayers were patterned after the Temple service or after the example shown by the Avot. The Rambam mentions both opinions. But how could the Avot ordain prayer? The Rambam answers this question with his explanation. He says that "Avraham prayed the morning prayers" and that the Great Assembly "ordained" prayer. So, how could community prayer be patterned after the example set by the Avot? The Vilna Gaon says that Chanuka candles are lit in the synagogue with the blessings. This is because it cannot be that the individuals of a congregation can be obligated to perform a mitzah that the congregation as an entity is not obligated to perform. This is why congregational prayer could be patterned after Avraham's example. Just as ten Jews represent the entire Jewish nation, Avraham (whose name is based on "av hamon goyim") represented a congregation.

The Chazan is the agent of the worshippers to fulfill their obligation of prayer. This capability is not based on the rule of "shomei'ah k'oneh" but on "shli'ach adam k'moto" as we see in the

language of the Mishnah in Berakhot (34b). Evidence for this is that "shomei'ah k'oneh" only applies where the listener is not capable of reciting the prayer, but a capable person's obligation is fulfilled by the Chazan. "Shomei'ah k'oneh" does not require the listener to answer Amen, which the listeners to Chazarat Hashatz must do.

How does the Chazan achieve the status of Shliach Tzibbur? It is not due to any formal act of appointment, but by the answering of the Chazan's Kiddush with "Amen y'hei shmei rabbah..." The Chazan is the congregation's messenger to G-d, but some people have the legal status of G-d's messenger to the people. The King of Israel is G-d's messenger to the people to read the Torah at the Hakheil assembly (Hilkhot Chagigah 3-6), and so are all people who read the Torah in the synagogue. The prophets are G-d's messengers to the people, as we see that Hashem specifically appointed Moshe Rabbeinu His messenger to speak to Pharaoh.

The Chazan resembles Moshe Rabbeinu who prayed on our behalf on Har Sinai. As a rule, the one who appoints the messenger does not accompany the messenger. But we see that Hashem accompanied Moshe Rabbeinu (Shmot 3-12). Likewise the congregation must accompany the Chazan before Hashem by gathering around him as he prays (Hilkhot T'fillah 9-1).

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## Letters to the Editor

continued from page 2

pronouncement like that you should have explained not only your personal feelings but also your legal basis for the decision, which you omitted. Since as you point out, you have such impressive signatures on your Semikha certificate, I am sure you are cognizant of the Pitchei T'shuva (Yoreh Dei'ah 376:3) who covers the same ground you covered. Yet, he rules that women

cannot say Kaddish, and you fail to acknowledge that fact in your book. Since you say that your book is Halakhic, how can you, in good faith to your readers, have been so superficial in that discussion? That was the cause for the complaint of the reviewer.

I would like to guarantee you, before I forget, that the reviewer managed to read your book cover-to-cover before he wrote the review.

## Morg Robbery

continued from page 1

In an effort to prevent break-ins several shuls in the area including the Queens Jewish Center in Forest Hills and Rabbi Weiss' somewhat hidden remained. The police were called immediately.

Col. Marmorstein feels certain that the perpetrator was someone well acquainted with the Yeshiva. "He knew that there is a shul in the basement of Morg, and that there were valuables there. He also knew that the synagogue can be entered from the outside by opening the basement window." The Colonel revealed that several former YU employees who have been dismissed in the course of the past six months are prime suspects, but that nothing has yet been proven.

synagogue in Riverdale are revamping and improving their security.

The stolen items were insured and Yeshiva hopes to regain some of the loss from the insurance company. However, Col Marmorstein suspects that the insurance covers only those thefts which were the result of breaking and entering, and might not extend to the earlier robberies.

Col. Marmorstein reports that every remaining piece of jewelry and silver in the Main Center is now locked up in the museum, which is the most well guarded building in the area. It will be available for student use when it is required. "It's a sad commentary that we have to do this," he observed, "but we've been left with no choice."

## Professors Promoted

continued from page 1

E.M.C., and as secretary of E.M.C. He received his Hebrew teacher's degree from E.M.C. in 1954, a Bachelors from YU in 1955, a Masters from Ferkauf in 1960, and a PHD from Bernard Revel in 1973. He is married and has fourteen children.

Rabbi Gulevsky, who has been promoted to assistant professor of Talmud, is currently teaching Talmud in E.M.C.

Rabbi Siff, who has been promoted to Assistant Professor of Talmud in E.M.C. has been on the faculty since 1959, and was the first instructor of Talmud at J.S.S. He earned his BA and MA

from Y.C. and Bernard Revel respectively and was ordained at Riets. During summers, he directs and teaches at JSS Kollel at Camp Morasha. He is currently serving as spiritual leader of Young Israel in Manhattan. He is married and has five children.

### Three Factors

When promoting a teacher, three factors are taken into account; teaching ability, scholarship, that is, publications and reputation, and contributions to the University. Until two years ago, promotions were not given on a regular structured basis in the Jewish Studies Division of the

University, Rabbi Rabinowitz, Dean of the Division commented. But now, he expects two or three promotions to be given each year.

### Salaries

At Yeshiva University, a teacher can start out as an instructor, paying a salary of 11,000 dollars yearly and move up to an assistant professor, at a salary of 13,000 dollars per year. The next step is associate professor at a salary of \$15,000 yearly, and finally a full professorship, paying a salary of 18,000 dollars a year. This system applies both to the Jewish Studies Division of the University and Yeshiva College.

## Hoening

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was Dr. Haskel Lookstein, President of the Rabbinic Alumni. Among the speakers were Dr. Leo Landman, Secretary of the faculty; Bernard Revel Graduate school, Dr. Israel Miller, senior Vice-President, Yeshiva University; and Dr. Jacob Reiner, a former student of Dr. Hoening and member of the Bernard Revel Graduate School faculty. Approximately, 200 people attended the memorial which was held at the Mendel Gottesman Library.

Hamevaser is accepting applications for positions on the 1980-81 Governing Board. For further information, contact Jeffery Cymbler at Morg 704 before March 31, 1980.

## Contributing Editor

## Facing Up To The Jerusalem Question

—Dov Fisch—

As the Camp David hoopla dies down, allowing the White House to concentrate its efforts on bungling other affairs, new attention will be focused on the "Jerusalem Question." More than any other item on the Middle East bargaining table, the negotiations over Jerusalem's final status will make-or-break Jimmy Carter's plans for an Israel-Arab peace.

Jerusalem is not the Sinai Peninsula, the Gaza Strip, the West Bank, or the Golan Heights. It is a unique entity in a section of the world teeming with unique entities. Imbued with an aura of sanctity and engraved with millennia of history, it will defy conventional Western diplomacy. And, in the end, it may well overturn any and all "peace treaties" signed between Israel and her Arab enemies.

The Arabs—Egyptians, Saudi Arabians, Jordanians, Iraqis, *ad Infinitum*—have made clear that they will not tolerate Israeli rule in the "occupied Old City." Although the city has never been of any real importance to the Moslem religion, the Arabs claim that Mohammed—who never visited the city during his lifetime—made a miraculous nocturnal visit to Jerusalem, ascending thereafter to heaven. This legend constitutes the sum total of the Arab claim to Jerusalem.

Just as the city never served as a chief devotional point of Islam—the holy centers have always been Mecca and Medina—so it remained politically insignificant. No Moslem caliphate or regime ever established Jerusalem as an imperial or provincial capital. No Islamic school of note was ever established there. Indeed, Saudi Arabia's King Faisal, the most orthodox Moslem leader of his period, never once visited Jerusalem's Moslem shrines, though they were under Arab control from 1948-67.

By way of contrast, Jerusalem's status in Judaism is beyond question. For nineteen centuries of Diaspora, Jews have faced the city during their thrice-daily prayer. During that period, they have instituted a number of poignant rituals to commemorate the city's fall under Roman assault, and they have looked upon that center in a spirit consonant with the feelings expressed by the lyricist of *Psalms* 137. Accordingly, a day-long fast is conducted every summer on the anniversary of the Holy Temple's destruction, and a glass is broken at every Jewish wedding to halt the festivities long enough so that emotions of joy might be sobered by the realization that Jerusalem fell nineteen centuries ago.

## Singular Sensation

Cont. from page 2

There are many different motives which can bring love about but once the level of love is reached the motives disappear. Perhaps parents love their child in order that he will be just like dad and take over the business. The child grows and is loved for being himself. His parents will love him even if his decision is not to continue dad's business. A guy could begin to go out with a girl because outwardly he finds her attractive. But her looks were just the catalyst for the reaction of him loving her. Man's love for G-d could also have begun as a result of different feelings, fear or awe. It does not matter how you get there, just that you get there. When you are there you find that there is a common denominator between you and the you love. You both are incomplete without the

The Jewish longing for Jerusalem transcends purely religious considerations and extends to the clear recollections of how the city was administered during the nineteen years of Jordanian occupation prior to 1967. During that period, Jewish holy places, institutions, and historical sites were ravaged, after having stood unmolested for centuries. The cemetery on the Mount of Olives was subjected to widespread desecration. 38,000 Jewish graves and headstones were defiled and shattered, as Jordanian construction crews built an access highway to the Intercontinental Hotel directly through the millennia-old burial grounds. Gravestones were torn out of the cemetery's soil for use in the construction of latrines, closet stools, stables, and chicken coops.

## Jewish Headstones

When the Israeli Defense Forces entered East Jerusalem in 1967, they found the home of one Mr. Sadar Halli, the watchman appointed by the Jordanian government to supervise the Mount of Olives cemetery. His home was built, from top to bottom, with Jewish headstones.

Thirty-four East Jerusalem synagogues were desecrated during the two decades of the Jordanian occupation. Four connecting synagogues—*Eliahu Hanavi, Istanbul, Rabban Yochanan ben Zakkai, and Ha-centzai*—were razed to the ground and defiled, after having stood since 1517. The *Beit Meir* synagogue was dismantled. The *Ohel Shem* synagogue became a stall for goats. The *Ramban* synagogue was converted into a cheese factory.

The Jewish resident were expelled from the Old City, and Jews were thereafter forbidden entry to visit holy shrines. The Western Wall of the ancient Temple compound, the Mount of Olives, and numerous other sacred sites were closed off. The historic Jewish Quarter of East Jerusalem was destroyed.

Christians, too, were subjected to intolerance. The Old City's Christian population dropped sharply between 1948 and 1967, declining from an estimated 25,000 to fewer than 11,000. Christian institutions were denied the right to expand as they needed or desired, and they were barred from purchasing new lands in or near Jerusalem. Even their schools were plagued by Islamic intervention. Curricula were adjusted to conform to Jordanian demands that Christian schools teach the Koran alongside the Bible.

With the Jewish return to East Jerusalem in 1967, the entire nation of Israel

sharing of certain elements. You give of yourself in order to bring closer that which is loved—and that which is loved gives of itself to get closer to you.

So why are doctors so concerned about saving the lives of those who will require to get and be unable to give? Should the criteria for saving a person be based on that person's ability to give? No. No one can decide the definition of giving. Eyes meeting without words or gestures could be the most powerful expression of love. Even the unconscious adult, who like the newborn baby, is passively able to be loved. By seeing him, he can remind you of the past when his love was shared or he may evoke the greatest desire of love, hope. Life is life when there is love and love is love when there is giving.

responded with an extraordinary sense of determination to reunify the eternal city. This is significant. While Menachem Begin's Herut Party considered Judea and Samaria (the West Bank) to be "liberated territory," other Israeli officials hesitated in proclaiming the reunification of those regions. Eventually, Israel's ruling Labor Party resolved to consider the West Bank neither "liberated" nor "occupied" nor "conquered." After huddling over a solid dictionary for a few hours, they finally decided to call the West Bank "administered territory" and thereby leave its ultimate status open to future negotiation.

But there was no such semantic pussyfooting over Jerusalem. The city was proclaimed "reunited," and the Israeli government immediately moved to gain international recognition of the new Jewish capital.

In 1976, the Democratic Party platform called on its standard-bearer to move America's Israeli embassy from Tel Aviv to Jerusalem and to thereby declare United States recognition of the city which has been the Jewish State's capital for the last twelve years. The Carter Administration, which has had no problem extending recognition to Peking, seems to have decided to disregard that plank of the party platform.

## Diplomatic Breakthroughs

In pursuing his current Middle East game-plan, Carter has opted for a Kissinger-style approach, believing that a momentum can be achieved through early "diplomatic breakthroughs" which will eventually sweep Israelis and Arabs alike to a final treaty. The end result of the current "step-by-step" gambit would, as generally conceived in Foggy Bottom, see Israel return to the pre-1967 borders. Despite early successes charted by the White House along this road, the prospects must remain more than gloomy. Washington dearly wants to believe that Menachem Begin's agreement to cede the Sinai region to Egypt will constitute a precedent and model for future retreats from the West Bank, Gaza, and the Golan. Such will not be the case.

First of all, while many Israelis were prepared (under brutal pressure) to give up the Sinai peninsula—a region of enormous strategic significance, both in terms of military geography as well as in oil deposits—they will not tolerate a similar retreat elsewhere. The Mapam party, for example, was strongly opposed to Israeli retention of the Sinai in the aftermath of Sadat's visit to Jerusalem. This left-wing group, nevertheless, has repeatedly declared its belief that the Golan Heights must be retained, and they have set up a chain of settlements to show that they are in the Golan to stay.

Likewise, the Labor Party, now relegated to the role of "loyal opposition,"

has always expressed a readiness to make accommodations in the Sinai and in Samaria (the northern part of the West Bank). But their much-vaunted "Allon Plan" (named after Yigal Alon, its architect, who served as Israeli Foreign Minister until the 1977 Likud electoral victory) resolutely spells out their determination to hold the Jordan Valley in Judea.

Even the Gush Emunim organization, which has gained international attention by establishing Jewish settlements in the areas they correctly call "liberated Judea and Samaria," have treated the Sinai retreat with less consideration than they would a similar withdrawal from Israel's eastern flank. Quite simply, they see Judea and Samaria as constituting the *heartland* of the "Promised Land" on which their ancestors walked. The Bible reports that God first appeared to Abraham at Eilon Moreh. Gush Emunim established a settlement there. The Jewish Patriarchs and Matriarchs lie buried in the Cave of Machpelah in Hebron. Gush Emunim established the township of Kiryat Arba on Hebron's outskirts. The West Bank includes cities like Shiloh, Jericho, and Shechem (Nablus). Gush Emunim will not respond with the relative docility they exhibited during the course of the Sinai negotiations if a similar cession of land is contemplated for the Judea-Samaria region.

## Jewish Question

And, ultimately, the question of "Jerusalem will arise. It will be insoluble. When it comes to Jewish sovereignty in the post-1967 borders, there are no Arab moderates. In the same way, political doves do not flutter in the Knesset chambers when the subject of Jerusalem is raised. Begin could be—and was—forcefully pressured into giving up his nation's oil reserves in the Sinai in return for American guarantees that we would supply Israel in the crunch. The Administration leaked news stories aimed at discrediting Begin's personal reputation and at toppling his government. The plan worked.

But Jerusalem will be different. The White House will postpone negotiations over Jerusalem for as long as possible—at least beyond the 1980 elections—but the issue will not go away.

For more than two millennia Jews have vowed: "If I forget thee, O Jerusalem, may my right hand forget her cunning. May my tongue cleave to the roof of my palate if I do not remember thee, if I do not extol Jerusalem above my greatest joy."

Jerusalem, it would seem, is not quite in the same league as Plains, Ga. Sooner or later, Washington is going to have to face up to this sticky reality. And, when that day comes, those who erupted in euphoria over the signing of the Camp David Accords are going to look mighty foolish.

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