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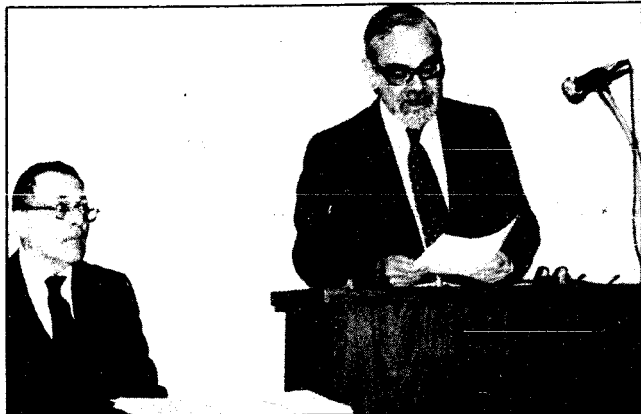
IBC Formally Dedicated

EMC was formally rededicated on February 1st as the Isaac Breuer College of Hebraic studies. The name change is a result of a major contribution by Mr. and Mrs. Hermann Merkin, daughter and son-in-law of Dr. Breuer, and long-time supporters of the University.

The highlight of the dedication was a tribute to Dr. Breuer given by his son Dr. Mordechai Breuer. While describing his father's accomplishments and goals, Dr. Breuer reminisced about the personal

relationship he had with his father. Although Dr. Breuer was a lawyer by profession, and studied philosophy, especially Kant, he nevertheless had a strong feeling towards Eretz Yisrael. At the first Agudas Yisrael convention, he urged the Knessia Gedola to take a stance on the status of Zionism, i.e. is it the work of God or not.

When the situation in Europe began to deteriorate, he and his family moved to (Continued on page 2)



Dr. Mordechai Breuer dedicates IBC.

Dr. Low Delivers First Brody Lecture

Wed. February 9, 1983—Tonight Dr. Low inaugurated the Alexander Brody lecture series with a lecture on the topic of Halakha and modern technology. The talk was the first in a five part series; the next three lectures will be given on February 16 and 23 and March 2 at the uptown center. The final lecture will be delivered at Stern College for Women. The lectures will consider Halakhic principles they relate to modern technology.

Dr. Low, who has taught physics at Hebrew University since 1950, on spending his sabbatical year at Massachusetts Institute of Technology and Harvard University. In 1970 he founded Machon Lev, the Jerusalem College of technology which combines Jewish and Engineering studies. Professor Low is both a founder and the first president of the Institute of Science and Halacha in Israel.

The Suburban Jewish Community

Where Is It Coming From; Where Is It Going To

The traditional Jewish community in the United States consists of primarily those Jews who were born and educated in this country. They are faced with the challenge of pursuing their American ideals while at the same time maintaining their Jewish values. The question raised is how successful are these people in meeting up to this challenge? The answer seems to be that although an attempt is made to achieve this synthesis, the results fall far short of the intended goal. It is this problem that confronts the traditional suburban community in the US today.

The history of a certain congregation in Middlesex county, New Jersey, currently in its second generation will assist us in gaining a better understanding of the problems that face a suburban Jewish community. This congregation's history goes back to 1910 when a handful of Jews living in Sayreville, New Jersey

met at a home for Sabbath morning and High Holy Day services. A Torah was borrowed from a synagogue in New Brunswick, New Jersey, and since there was no Rabbi available, one of the men would officiate at the services. As more

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Navon Visits YU

By ADAM KARP

Janaury 10th—Yitzchak Navon, President of the State of Israel, visited Yeshiva University today and addressed the student body. Among the dignitaries with the president were Yehuda Blum, Israel's ambassador to the United Nations, Moshe Arens, Naphtali Lavi, the Israeli Consul General, and Samuel Lewis, the U.S. Ambassador to Israel.

Navon's visit started at the Yeshiva University Museum where he toured the university's current exhibition "Raban Remembered," a collection of works by the forgotten Jerusalem master.

Navon's next stop was Lamport auditorium where he addressed the student body. He was greeted first by Dr. Israel Miller and then by SCWSC President Mona Allen. The last greeting was by Dr. Lamm, who presented Navon with a surprise gift, a leather bound copy of the catalogue of Raban's exhibit which has a mother of pearl medallion, made by a student of Yosef Navon, the president's father, mounted on it.

The president started his address with a statement to the press in English. He stressed the importance of Jewish education. He said, "It is the center, the focus of our interest." He went on to say that education unites all the Jews all over the world.



Navon went on, in Hebrew, to talk about the role of Zionism today. He believes that the State of Israel is the beginning of the ultimate redemption. He quoted the Rambam who says that the only difference between the world today and the world after the coming of the Messiah is that the Jews will not be subservient to the nations of the world; the world of the Messiah will not be a place full of miracles.

He also said that while there are many problems in Israel today, this is not necessarily a bad sign. He quoted a story about Raban Gamliel blessing his daughter. She wanted a blessing from her father before she married, so Raban Gamliel said may your house be full of "oy." When asked how this is a blessing, he responded that a house which does not have the "oy" of raising children is not a complete house. So too the problems of Israel are the pains of building and growing.

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Mutually Inclusive

We would like to commend Dean Rosenfeld and the participating faculty members for offering several important Torah U'Mada courses this semester to Yeshiva College students. Rabbi Dr. Moshe Tendler is currently giving a course in Biological Bio-Ethics, a long overdue addition to the popular biology major. In the philosophy department, Rabbi Shalom Carmy is teaching a course entitled "Belief and Religious Commitment" which will deal with the question of faith and reason particularly, although, not exclusively, from a Torah perspective. Both of these professors have designed their own curriculum and have developed courses that are uniquely tailored to synthesize Torah and secular studies, a difficult and sensitive task. In fact Rabbi Carmy has developed his course with the help of a Mellon Foundation grant. Yet despite the experimental nature of these courses, it is precisely these studies that make our education here both unique and worthwhile.

It is our hope, however, that this is merely the beginning of a trend toward more courses of this nature. We encourage any faculty member with interest and expertise in legitimate studies involving the synthesis of Jewish and general knowledge to develop courses in these areas and work with the college administration to implement them into our college curriculum. These courses reflect the *raison d'être* of our college and help to bridge the gap between two worlds which sometimes seem mutually exclusive, even here at YU. We would like to see more of them. Again, to all of those involved—

Yashar Kochachem.

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A Dandelion Is A Dandelion Is A Rose

"What is in a name? That which we call a rose by any other name would smell as sweet" (Romeo and Juliet). And yet, in our society there is great significance attached to a name. It contains within it a history and a reputation whether for better or worse. In our Madison Avenue world people will pay hundreds of dollars for a name, or even for an animal because of the quality which it represents.

Institutions, as well, fall victim to this stereotyping. Harvard and Yale are assured a choice from the cream of the crop because of their name; Queensborough, on the other hand, is not.

For the past few years EMC has undergone many internal changes for the better. More courses of a higher caliber and on wider topics are being offered. However, it has had a major image problem. The jokes of ten years ago are still heard today and while they may no longer apply they still have the same negative effect. EMC has become locked in an unending cycle of self-fulfilling derogatory comments.

On February 1, EMC ceased to exist; in its place stands the Isaac Bruer College and a chance to break the cycle. If the administration, faculty and students can demonstrate at this point that IBC is a serious institution, devoted to higher education then it will be able to show that the change in name is not only skin deep but reflects a new commitment to the ideals it is supposed to represent.

A special push must be made by the administration to clean its house thoroughly. New teachers must be induced to teach here and more advanced courses must be instituted. We cannot afford to miss this unique opportunity for it may never present itself again.

Letters to the Editor

Not So Sexy After All

To the Editor:

Allow me to take issue with Rabbi Dov Fisch's article that appeared in *Hamevaser* in November, 1982. "Taking Mikveh Out of the Closet," dealt with the fact that ignorance about *Taharat Hamishpacha* is a serious problem among the general Jewish population. However, his article not only did nothing to dispell that ignorance, its style was antithetical to Jewish concept and law.

First, Rabbi Fisch's choice of language is appalling. For example, in his attempt to be avant-garde, Rabbi Fisch has arrived at a new concept—"sexy mitzvot". *Taharat Hamishpacha* deals with human relations—the most sanctified form of human relations—marriage. I question his idea that "some mitzvot are sexy." Furthermore, Rabbi Fisch's description of what he thinks non-observant Jews believe takes place among observant husbands and wives is not the way a Ben Torah writes. His language is just as shocking as some of the notions he wishes to remove.

Second, the concept of "tzniut," as Rabbi Fisch mentioned, is essential to *Taharat Hamishpacha*. This accounts for the fact that many people do not even know that their parents observe this mitzva. Thus Rabbi Fisch writes that he is told by some that their parents are strictly orthodox—*Shomrei Mitzvot*, but do not observe *Taharat Hamishpacha*.

Perhaps those parents are more sensitive to these laws than Rabbi Fisch appears to be.

The problems Rabbi Fisch cites need to be addressd. His approach is unfortunately not the solution.

Mrs. Marcie Meier
Beverly Hills, California

IBC Formally Dedicated

(Continued from page 1)

Israel and settled in Jerusalem. He helped organize and became president of the Poalei Agudas Yisrael. He was also associated with the Eida Haredis, until he separated from it, sighting differences in outlook.

Another view of Dr. Breuer was offered by Rabbi Israel Wohlgerlerner stressed that Dr. Breuer's views are similar to those of Yeshiva University, and students at IBC can learn much from this dynamic personality. He also offered to prepare a course of Dr. Breuer's philosophy for the coming semester.

The program concluded with Dr. Norman Lamm presenting a plaque with the school's name on it to Mr. Merkin's son, J. Ezra Merkin, an associate professor at the Cardozo School of Law.

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Shabbat in Tel-Aviv

By JOEY LIPNER

I spent one Shabbat in Tel-Aviv. And "Tel-Aviv" does not mean B'nei Brak, with its shuls and yeshivot, or Ramat Gan with its quiet tree-linked streets. I stayed in the center of the city, near the seaside. The outdoor cafes, the fountain on Dizengoff, the movie palaces. I walked through the empty streets and past the crowded beaches and I felt very very lonely.

All right, there's no reason to get melodramatic about it: my negative feelings may have been caused by the bad case of shilshul I had come down with. To continue: have you ever seen the great synagogue on Rehov Allenby? It's a magnificent building with the facade of a medieval cathedral. Inside, sunlight streams through the exquisite stained glass windows that circle the domed ceiling. On either side of the Aron Kodesh the rabbi and another official (president? shammus?) sit on tall, throne-like chairs. At the front corners of the bima tall bronze trees grow suddenly from the floor, lit at top with electric bulbs. A black cup intones the prayers. The pews stretch out in all directions, clean and shining in the sunlight. Only one thing is missing—the people. The place was almost empty that Shabbat; everything was still and quiet. It was much like davening in a tomb.

Just as Jerusalem embodies the hopes and dreams of religious Jewry, Tel Aviv symbolizes secular Zionism "par excellence." This city (built from nothing in the wasteland near Jaffa during the early parts of this century) contains the best and the worst of secular Israeli society. There is vibrancy in Tel-Aviv, and warmth and vigor. But the city is also beginning to show signs of weariness and age. Some of the shining white building from the 1920's are turning grey and losing large chips of plaster. Litter blows through the streets, and there are signs of poverty here and there. Secular Zionism has also become a bit more tired over the years, a bit less enthusiastic. Labor, the proponents of classical Zionism as an issue, have in part disappeared. It is therefore, interesting at this point in Israel's history to look at the questions that Israeli's secular and religious Jews ask themselves while looking stealthily at their neighbors: "What do they think of us?" and "What do we think of them?"

"What do they think of us?" is in a way a silly question, because it is impossible to generalize. There are Israelis who admire and respect religious Jews, others who think they have a normal and reasonable lifestyle, still others who find religious Jews laughable and foolish, and a few diehards who seem to think that religious should be exorcized from Israeli society. Happily, most Israelis fit into the two former categories. The ideological battles have died down lately and religious tensions remain below the surface (if they exist at all). Sometimes an incident involving the "Haredim" (as members of the right wing religious groups are called by Israelis) will outrage the general public; stones thrown at immodestly

dressed women, ugly occurrences concerning cars on shabbat, etc. There are confrontations in the political arena, however, which are very important and troubling. The religious parties in the Knesset (Agudat Israel, NRP) wield power that is way out of proportion to the number of delegates they have.

The parties are often needed to keep the coalition government stable. Agudat Yisrael recently tried to bring a "who is a Jew" bill to the floor of the Knesset. The bill would have stated that only conversions performed "according to Halacha" would be considered valid by the State. The bill was killed even before it reached the members of the Knesset. However, the religious parties often do get their way even when going against Israeli public opinion. Defenders of the religious parties' use of power call it "making use of the democratic system." Detractors call it moral blackmail.

"What do we think of them?" A rabbi in America once made a statement that one can be in Eretz Yisrael and still be in galut, and one can be in a yeshiva in Brooklyn and still be in Eretz Yisrael. Of course, anyone who was at all Zionist made an attempt to lynch him right then and there. But one understands what this rabbi meant vis a vis Israeli society: It is often more comfortable to be in Monsey and Borough Park among people who believe and act as you do than to be in Tel-Aviv or Haifa with people whom you look down upon as coarse and miserable. And many religious American Jews feel—justifiably or not—that they have more in common with their non-Jewish American neighbors than with Israel's secular Jews.

Thank goodness, there is another view. Religious Zionists inside Israel and without, often look with admiration and pride at all the Jews of Israel and say: "Look, they have built this land up, they have sacrificed, they have labored, and with G-d's help they have succeeded. Whether or not they are religious I can say nothing to them but Kol hakavod. And although I disagree with their lifestyles I am proud to call them "my people."

But the problem of Israel's secular society is this: as the zeal and fire of the old ideologies fade away, without religion or Jewish culture taking their place, a social void develops which may be harmful unless soon filled; nothing can survive in a void. It was this emptiness I felt that shabbat in Tel Aviv. Behind the blaring radios, the women in garish clothing, the harsh, jeering voices of the people, I sensed an emptiness, a loss. It left a bitter taste in my mouth and I will not return to Tel-Aviv on shabbat for a long long time.

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Ahavat Eretz Yisrael

By DAVID HARBATER

The increasing number of American Jewish collegiates who visit Israel from Yeshiva College and other institutions has returned with a greater awareness of Israeli attitudes, values and culture. This cognizance has increased Jewish American sensitivity and concern for Jews residing in Israel, and hence, our responsibility towards them. Some of the suggested ways in which we, as American Jews, can fulfill our responsibilities are monetary contributions, application of pressure on the U.S. government to support Israel in its endeavors and, most significantly, Aliyah.

Among the more evident reasons given for making Aliyah are circumstances in the US and in the Diaspora in general, especially the proliferation of anti-Semitic attitudes, comments, and published writings. As Jews concerned with our collective safety, we must abandon our foreign citizenships and relocate ourselves in Israel, where as a national, political and religious entity, we

(Jeremiah 31:20) that albeit God exiles the Jews, we are still required to fulfill the commandments so that when we return to Israel the mitzvot should not appear new. The undeniable implication here is that fundamentally, the proper observance of the mitzvot is in Israel. Finally, there is a verse in Devorim "A land in which the eyes of G-d behold from the beginning of the year until the end of the year," which seems to suggest that God is somehow "preoccupied," as it were, with the land. These are sufficient reasons for me as a Torah-observant and committed Jew to plan my future.

Yet, I must admit that when I confronted a friend with the questions at hand, I was quite perplexed by his answer. He said that he intends to live in Israel simply because he loves Israel. Where were his metaphysical and philosophical notions about the significance of the land to the Jewish people? Where were his quotations and sources? Gradually it occurred to me that his source was his heart. As Rav



Sunrise over Eilat

can quell any such threats to our security. A more positive approach focuses on Israel's need for working professional citizens. Israel, undergoing severe economic, military and social difficulties, is in desperate need of people to inhabit the land and contribute to the maintenance and development of all of its facets of life. Finally, there is the halakhic issue, i.e., the commandment to settle in Israel which Nachmanides elaborates on extensively. I personally, emphasize the philosophical perspective as opposed to a strict halakhic viewpoint. There are many statements and adages found in Chazal and the Rishonim which allude to Eretz Yisrael's spiritual superiority over Chutz La'Aretz, such as "settling in Eretz Yisrael is equivalent to fulfillment of all of the commandments;" "One should dwell in Israel even in a city in which the majority (of the inhabitants) are idolaters, and should not dwell in Chutz La'Aretz even in a city in which the majority (of the inhabitants) are Jews." There is even a very stinging comment: "Anyone who lives outside of Israel it is as if he has no G-d." Nachmanides and Rashi both quote a Sifrei which notes on the verse, "Erect for yourself markers,"

Yehuda Halevi succinctly expressed in one of his poems "My heart is in the east and I am in the west."

After contemplating this response I realized its significance. Many of the logical and well-founded reasons purported for the obligation of Jews to make Aliyah may succeed in instilling a sense of guilt for hesitations and misgivings about moving to Israel. The UJA and Israel Bonds have provided the means to alleviate this guilt in the form of charitable donations. This attitude, however, obviously lacks the positive elements, the motivating factors for as serious a step as Aliyah. Without this love for the land few of us have enough courage to sacrifice ourselves for the sake of rebuilding our homeland. But why are so many of us bereft of this emotional bond? Why aren't our hearts "in the east?"

American Society in the 20th century is essentially a materialistic one and this societal attitude has become incorporated into the American Jewish Hashkafa as well. So many of us are envious of the wealthy and their glorious affluent lifestyles. Careerism has become

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Jewish Education on Campus

By SHALOM BERGER

"Those who can, do. Those who can't, teach." This popular, across-the-board denigration of educators is nowhere more inappropriate than in the setting of a yeshiva. Unlike most educational endeavors which, ideally (if we are to believe the letters written to **Commentator**) serve solely to satisfy one's own intellectual craving, or (on a much lower level) as pre-professional training in a given field, "learning" in a yeshiva serves a wholly different purpose. Although the concept of "Torah Lishmah"—Torah for its own sake—is prevalent, and "Limod al minas la'asos"—learning in order to know how to set—is encouraged, no less important in the Jewish scheme of things is "Limod al minas lilamed"—learning in order to teach.

Historically, Jewish law, philosophy and tradition have been carefully handed down, generation to generation. From Moshe Rabbenu to Yehoshua ben Gamla (who set up the first elementary public school system in Talmudic times) the best and the brightest have been recruited and encouraged to enter the tradition of Jewish scholarship and Jewish education. Although during the generation of "Americanization," melting-pot theories encouraged the Jewish community to produce successful doctors and lawyers rather than educators, this has fallen out of favor in our own "find your roots" generation. In fact, this philosophy never was accepted in the portals of Yeshiva University.

From its inception as Rabbi Isaac Elchanan Theological Seminary—a yeshiva modeled after the great European yeshivot—to the integration of

Teachers Institute (EMC/IBC) a college dedicated primarily to "limod al minas lilamed" and on to today, Yeshiva University has shown the resourcefulness to offer its students opportunities to develop into both Rabbanim and Milamdei Tinokos. Today YU can proudly point to the hundreds of Musmachim and graduates involved in one area or another of Jewish education as evidence to this point.

The Division of Communal Services (DCS), the people responsible for all of YU's Rabbinic placement, have positive things to say about Chinuch in America today. "People don't just 'end up' in Chinuch," says Rabbi Hirt, Dean of DCS. "An individual entering the field of Jewish education is not a 'Lo Yutzlach,' someone unsuccessful in all his other endeavors. Jewish educators today are people who could have been successful in any given field, but choose instead to go into Chinuch."

This new attitude has brought about many positive, even enticing, changes in the Jewish education field, and along with it, added responsibilities to an individual entering Chinuch. According to Rabbi Hirt, a teacher coming out of YU is expected to have not only high personal morality, knowledge of the subject matter, and the ability to relate to his students, but also an understanding of educational methodology, and possibly even a degree in education or in Jewish education.

I guess it really should come as no surprise that YU offers professional degrees in Jewish education. What is surprising is that this program exists on our own

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Missionary Activities

By M. BROYDE

Christian missionary groups spend approximately 30 million dollars per year on missionary activities. These activities can be divided into three major categories. The first is missionary activities directed at Christians. The second is missionary activities directed at non-Christians (in America, primarily Jews). The third is religious-political activities such as anti-abortion campaigns and pro school-prayer activities. While the political-religious type of activity is the most noticeable, it is not the most important to world Jewry. The second is. In this article I shall discuss the methods used by missionaries to attract Jews.

Most importantly, one must realize that not all missionaries are immoral or unethical and that almost all of them truly do believe in what they are doing. However, some of them do believe in the philosophy that the ends justify the means, i.e. any method can and should be used to attract people to come to meetings. The most obvious of these methods is the free distribution of food at these meetings. This has gone so far that on at least one campus that I know of, the Jews for Jesus sponsor free kosher meals to attract orthodox Jews. More sophisticated methods also exist. The classic one is having meetings after exam period, when people are most depressed, and planting people in the audience to act friendly to those that they perceive as targets. A person who is lonely, scared, and tired will reach and accept anybody as a friend. He will then follow that friend into a circle of friends all of whom are amiable and caring Christians. Eventually, in order to keep their friendship, he will compromise his religious principles, rationalizing that he never really understood them anyway.

Another classic technique (not only used by missionaries) is the sexual one. The use of girls to attract boys to meetings of any type has always proven a success (i.e. Buses from Stern are coming). It is no exception in missionary activities. Missionaries will encourage girls to attend and then attempt to recruit boys with the promise that girls will be there. Another variation of this theme is to have an after-activities show (such as belly dancers) to "encourage" the masses to come.

The fourth, and least common type of activity, is the "anti" activity. An "anti" activity is created to say nothing about religion that you are advocating, but to say uncomplimentary things about a different religion. This is typically used when one's audience is doing something wrong. For example, Jewish homosexuals are a very easy target for missionaries because they use the line: By Jewish law you are obligated to be killed, but we both know that what you are doing is not evil. Also included in this type of activity are arguments concerning interpretation of the Bible. While those are the ones we hear about most, they are actually the least common, because most biblical arguments can easily be disputed, and those that are difficult to dispute are highly technical in nature. In conclusion, when one looks at the methodology used by missionaries, one sees a common thread. They prey on the ignorant and lonely. The most effective way to counter missionary activities is to have an active and vibrant Jewish community, together with an increase in the education of Jews everywhere.

Hate in America

Organized racist and anti-Semitic groups have increasingly turned to violence in the past few years, according to a report by the Anti-Defamation League of B'nai B'rith.

The ADL report, titled "Hate Groups in America: The Record of Bigotry and Violence," focuses on the Ku Klux Klan, neo-Nazi organizations and such hate-mongering fringe groups as the Christian Patriots Defense League, the Covenant, the Sword, the Arm of the Lord, the National States Rights Party and the Aryan Nations organization.

Seymour D. Reich, chairman of the League's National Civil Rights Executive Committee, who presented the report to ADL's National Executive Committee, said the 90 page document is a comprehensive study of violence—prone hate groups. For decades, the League has been the nation's foremost agency in monitoring and counteracting organized bigotry.

The League's study, Mr. Reich said, exposes the extremists' organizational and ideological links, and details their record of violence, lawlessness, intimidation and threats of force since the late 1970's, which includes:

- assaults and conspiracies against blacks, Jews and other minorities, sometimes involving firearms and bombs;
- establishment of paramilitary camps and training courses to teach adherents weapons training, demolition and guerrilla warfare tactics;
- use of inflammatory hate language directed against minorities, including calls to arms and warnings to adherents to prepare for civil strife or race wars, allegedly in self-defense.

"If America is to meet the challenge of violence by organized bigots," Mr. Reich asserted, "all institutions of American society, including law enforcement officials, schools, churches and business and labor organizations must unite against them."

One of the "most disturbing" elements of the trend to violence, Mr. Reich said, is paramilitary training that takes place in camps operated by Klan

organizations and other extremist groups, such as the Christian Patriots Defense League.

These clandestine facilities, the report said, provide instruction in weapons and killing techniques. The operators of these camps frequently speak of the "coming race war" in the United States.

A typical Klan paramilitary operation has been conducted in rural areas of East Texas, according to the report, which cited a special camp near Houston, which was exposed in 1981, for training youths in handling of weapons. The Texas Emergency Reserve, the paramilitary arm of the Klan in Texas, was given instruction by Louis Beam, the Grand Dragon of the Texas KKK. The training included tactical maneuvers, military drills, map reading and weapons proficiency.

Beam, the report said, reportedly declared that "we'll set up our own state here [in Texas] and announce to all non-whites that they have 24 hours to leave. Lots of them won't believe it...so we'll have to exterminate a lot of them"

Another illustration of the extremists' use of paramilitary training is provided in a "survival" camp run by the Covenant, the Sword, the Arm of the Lord, according to the report. Operated in northern Arkansas, it offers courses in urban warfare, riflery, pistol shooting, military tactics, martial arts, wilderness survival and "home defense."

Several states—California, Connecticut, Florida, North Carolina, Pennsylvania, Rhode Island—have recently enacted anti-paramilitary training statutes based on a model statute drawn up by the League.

The upsurge in violence since the late 1970's, the report noted, is linked in part to the fragmentation of the KKK and neo-Nazi groups, which often has resulted in greater competition for notoriety and members. Furthermore, the study went on, in recent years "racist organizations most prone to violence, or the engendering of violence, have become pre-eminent in their respective movements, outdistancing or supplanting older, larger groups."

The U.S. Department of Justice, which seeks

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Ahavat Eretz Yisrael

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so prominent to the extent that one would think it the ultimate purpose of creation. How does one love a country that offers no such luxuries and conveniences; one that knows not of wealth and comfort?

We the Jews of the Diaspora have a tendency to view the Jews in Israel as "Israelis," a breed apart from us. When we recite the prayer for the Israeli government we follow it with a prayer for "our" government as if that in Israel is not "ours." We speak of "Israeli army's" invasion into Lebanon and not "our" army. And with regard to military service in Israel we feel ourselves exempt because we are not "Israeli" citizens. Sometimes, regretfully, when an Israeli soldier is wounded or killed, we fail to recognize that it is a fellow Jew who was wounded or killed. While we're gazing at the sports section of the local newspapers, worried how many games our team has lost, bereaved families are fearfully searching the newspapers to find out how many young men were lost at war. "Israelis" are pushy. "Israelis" have no manners. The "Israeli" government is abominable and the Israeli economy is atrocious. Let's stay in America where we "Jews" can live peacefully, and criticize and evaluate self-righteously.

Furthermore all of us are very familiar with the transgressions of the Jews which led to the calamity of the destruction of the Temple and subsequent exile from the land. What we frequently forget though is the very fact that we are in exile. Exile is viewed by the Torah as the ultimate curse the Jewish people can endure. (I have yet to find a rendering of the text which will justify Rav Hirsch's idea of exile.) Deprivation of our homeland and our dispersal amongst the nations is the indication that G-d inflicts upon us when all else fails. During the first exile the Jews felt the bereavement and cried, "How shall we sing the L-rd's song in a foreign land? If I forget thee O Jerusalem let my right hand forget, may my tongue cleave to the roof of my mouth if I remembre you not, if I do not set Jerusalem above the zenith of my joy." Somehow we have reversed things. That which G-d considers a curse, we consider a blessing, that which G-d calls "exile" we call "home." Maybe we are more knowledgeable than G-d or perhaps we are just afraid to admit the truth. I suppose there is no need to love a country which is "foreign" a place "away from home."

Finally, an insight into the transgression of the "meroglim" will shed some light on the essence of the dilemma

at hand. Rabbi Besdin, in "Reflections of the Rav," explains that the mission Moshe assigned to the "Meraglim" was not one of spying, which is the generally accepted interpretation. Moshe rather appointed scouts to tour and to acquaint themselves with the land. Yet we may ask: Why was it necessary to dispatch a group of scouts to a land which had already been promised to be "a land flowing with milk and honey?"

He answers this by comparing the union of the people of Israel with the land of Israel to a marriage. The crossing of the Jordan River involved more than geographic movements: it represented a marriage between the people and the land, a union of rocky hills and sandy trails with a people whose future destiny is to this day bound up with the state welfare of the land. Destinies were united, a joint sharing of honors and shame, victory and defeat; all that transpires there affects the mood and status of Jews everywhere.

Before Isaac married Rebecca he allowed some time to elapse so that they could become better acquainted with one another. This was paradigmatic for future Jewish marriages, and, in fact, was established as halakha that a man must familiarize himself with a woman before he marries her. What is the principal being established? "Marriage is not a utilitarian transaction, a partnership agreement, a casual relationship. It is an existential commitment, a uniting of two lonely incomplete souls to share a common destiny with its joys and sorrows...such a commitment, if it is to be wholehearted, without reservations and for all time, can only be derived from firsthand knowledge." This too is the reason for sending scouts: to become acquainted with the land's singular character. To know the land before the commitment could be deeply rooted, before the children of Israel could be wedded to it.

The sin of the scouts was that "they viewed the land as one would appraise property. Their report was that of spies, not that of scouts; they balanced debits against credits and declared the entire enterprise hopeless. With grandeur looking down on them all they could see was the mundane." They saw Israelis spitting "gareenim," streets filled with

"pushtakim," and a country threatened by "michablīm."

They saw an economy suffering from a triple-digit inflation rate, and a people in perpetual fear of war. They noticed the fallacies, the difficulties, the anxieties and the suffering, yet, they failed to recognize the beauty, the mutual care and concern that Israel's inhabitants share, the sense of unity and collective commitment, the devotion and dedication that the Jews there exhibit in building the land. They were blind to G-d's unique supervision over the land and the miracles that he performs there daily.

Before I conclude, I would like to quote a passage from Agnon's "To the heart of Seas," like the King who invited his friends to a feast. The wise ones came at once saying, "Does the King lack anything in his palace?" But the foolish friends delayed until they had filled their bellies with their own food so as not to require the food of the King.

The result was that the wise friends were sated with the king and ate and drank of his best food and wished him well, while the others stayed at home and became drunk on their own wine and besmirched their garments so that they could not even show themselves in the presence of the King. The King rejoiced in his wise friends and held them dearer than all the others, and was angry at the fools and introduced confusion in their midst.

In just the same way, the King over all Kings, the Holy One, Blessed be He, invites those who love Him to ascend to the land of Israel. "Is there anything lacking in the house of the King," say the wise ones, and proceed there at once and bless his Great Name by the study of Torah, with songs and praise; and the Holy One, Blessed be He, rejoices to see them and does them honor. But the fools tarry at home until they fill their pockets with money, in order, as one might suppose, not to require anything of Him. Blessed be He, in the land of Israel. And at the last, they grow drunk with their wine, that is, with money, and besmirch their garments, that is the body, when buried in earth outside the land."

And so, we are "in the west." Let us should think for a moment that Israel will ever be totally rebuilt under these condition, Rav Yehuda Halevi says "Jerusalem can only be rebuilt when Israel yearns for it to such an extent that they embrace her stones and dust."



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Journal of Jewish Music and Liturgy Just Published-Vol. 5

The new 1982-1983 journal published by the Cantorial Council of America of RIETS, has recently been published. "The volume holds a wealth of information, presented by noted authorities", declared Cantor Macy Nulman, the editor and Director of the Cantorial Training Institute. Among the topics are "Hazzanut", by Pinchos Minkowski, translated by Rabbi Sholom F. Rybak; "Halakhot and Minhagim for the Shatz and Congregation," by Rabbi

Hershel Schachter; "Un Cavitico: The Sephardic Tradition," by Prof. Abraham A. Schwardron; "The Vilna Gaon's Interpretations of the Te'amim (selection)" by Rabbi Moshe Schoenfeld; and a music section of liturgical chants and choral selections.

The journal may be obtained at the office of the Cantorial Training Institute at Yeshiva University. Previous journals (Vol. 1-4) are also available upon request.

Hate in America

(Continued from page 4)

through its Community Relations Service to help communities resolve racial and ethnic disputes, reported that in 1979 and 1980 it responded to 68 alerts related to Klan activities. These included cross burnings, armed rallies in opposition to minority protestors, fire bombings, challenges to police and general harassment of blacks and Hispanics—a new target of hate groups in the past few years.

Among the descriptions in the report of Klan violence were the following:

—four black women were wounded by shotgun blasts from a passing car in Chattanooga, TN, in 1980; three KKK members were arrested and one was convicted and sentenced to 20 months in prison;

—three Klan members pleaded guilty in 1980 to a charge of conspiring to shoot a black man for drinking in a "white" bar in Detroit, MI. A fourth Klansman pleaded guilty to conspiracy in harassing and intimidating a black family to drive them from their home. All received jail terms ranging from one to four years;

—one of America's leading Klan leaders, Don Black, Imperial Wizard of the Knights of the Ku Klux Klan, based in Tusculumbia, AL, was one of at least six Klansmen arrested in April, 1981, and charged with plotting to invade the Caribbean island Republic of Dominica and overthrow its government. All told, 10 men were arrested. Seized was a vanload of weapons and dynamite. Black and eight others were convicted and given sentences of three years;

—a series of raids by U.S. Treasury agents in Maryland, Pa., Delaware and New Jersey in 1981 resulted in the arrest of 10 persons on firearms charges in connection with an alleged plot to firebomb the Baltimore headquarters of the NAACP. Four Klansmen were sentenced to prison terms ranging from four months to 15 years;

—Six persons were arrested in 1981 in Tennessee following an attempt to plant dynamite in a synagogue in Nashville, TN, and in connection with an alleged conspiracy to blow up a television tower and Jewish-owned stores. Two Klansmen were sentenced to prison terms of five and 15 years.

Although total Klan membership in the U.S. is estimated at between 8,000 and 10,000 members, the report said, as many as 100,000 could be considered active sympathizers, judging by Gallup polls, the attendance at Klan rallies and subscribers to Klan literature.

Other hate groups include neo-Hitlerian organizations, which, like the Klan, have become fragmented beginning in the 1970's. Among the most notorious, the report said, are the National Socialist White People's Party and the National Socialist Party of America (NSPA). A third neo-Nazi group, the National Socialist White Worker's party, through a local unit in Houston, Texas, employed a recorded telephone message in 1977 to offer a prize of \$5,000 "for every non-white killed during an attack on a white person."

An NSPA official, Michael Allen of Chicago, drew nationwide attention when he claimed that John W. Hinckley, Jr., the would-be assassin of President Reagan, had been a member of the organization. Allen alleged, however, that Hinckley was expelled in 1979 because "he wanted to shoot people and blow things up."

"Although American Nazi groups are relatively small in membership," Mr. Reich said, "they have a potential for harm by exploiting local tensions, creating disturbances and engaging in violent actions."

Individually or as part of Nazi group operations, the report noted, neo-Nazis have been involved in acts of murder, threats of violence, provocative demonstrations, other public disturbances, acts of intimidation and the use of highly inflammatory

threats to Jews, blacks and other minority groups.

Other hate groups profiled in the League's report include:

—The National States Rights Party, which is described as an "ideological hybrid—partly neo-Nazi and partly Ku Klux Klan," with links to extremist elements in Europe. States Rights Party leader J.B. Stoner exemplifies the extremists' tactics of using both violence and the ballot box to achieve their ends.

In 1978, Stoner, running as a candidate for the Democratic nomination for governor of Ga., polled approximately 40,000 votes. In 1980, he received 20,000 votes in seeking the democratic nomination for a U.S. Senate seat from Ga.

In that same year, May 1980, Stoner was convicted in Alabama on a charge of conspiracy to bomb a black church in Birmingham in the late 1950's. His conviction and ten-year prison term were upheld by the Alabama Supreme Court in August of this year.

—The Christian Patriots Defense League (CPDL), whose membership is limited to "White Christian Americans" and whose founder, John Harrell, delivers apocalyptic pronouncements about race wars. He once declared at a Klan rally:

"Buy yourselves a gun and then buy ammunition. If you do not get the ammunition, you might as well get a club. It will be cheaper and you can beat them to death."

—The Aryan Nations, led by the Rev. Richard G. Butler, a self-proclaimed minister in the Idaho-based Church of Jesus Christ Christian, which employs pseudoreligious themes to camouflage its neo-Nazi, hate-mongering philosophy.

The group has developed a close relationship with German neo-Nazi activist Manfred Roeder, who has been jailed by West German authorities in connection with a fatal bombing incident, as well as his illegal

anti-Semitic organizing and propaganda activities. Roeder, the report notes, has many Nazi contacts worldwide.

Aryan Nations also has close links to Texas Klan leader Beam and has named him as its "ambassador at large." The group's newsletter has reprinted a message from Beam to his Texas followers in which he solicited inquiries about the Texas Klan's military training program.

The violence-prone nature of Aryan Nations is demonstrated by an article in a recent issue of its newsletter titled "Understanding the Struggle, or Why We have to Kill the Bastards."

Promising violence in unmistakable terms, the statement says, "we will have a national racial state. We shall have it at whatever price necessary. Just as our forefathers purchased their freedom in blood, so must we. We will have to kill the bastards."

Among the factors contributing to the trend toward increased violence by hate groups, Mr. Reich cited what he called "a sense of frustration of a small minority of whites in the face of changing race relations, leading some to seek the simple answers offered by extremist movements."

"In some cases, the extremists have exploited frustration and resentment, turning them into hate and then violence," the ADL official said.

The League's report concludes with "an agenda for action," which declares that "preventing violence and minimizing the impact of the violent requires engagement of all the institutions of our society—there is a role for government, for law enforcement agencies, for the media, the schools, the churches, the military and for business and labor organizations..."

"There is an obvious need for a broad national consensus that such extremism will everywhere be vehemently condemned and vigorously countered."

Mazer Scholarships at Hebrew University

Two scholarships are now available for students who intend to teach Jewish studies on the secondary

college level, either in the United States or Israel. These scholarships will enable selected students to study Jewish studies at the Hebrew University in Jerusalem.

A \$1000 stipend plus \$250 for tuition will be awarded to each recipient. Requirements for the scholarship includes being a graduate at IBC or RIETS. Yeshiva College graduates who studied in MYP will also be considered. Wherever possible, the awards will be given to those who are not receiving scholarships from other sources. Interested students should apply in writing to either Dr. Israel Miller or Dean Jacob Rabinowitz before March 3, 1983.

Jewish Education

(Continued from page 4)

campus, yet no one seems to know about it. In 1957, YU established its Graduate School of Education. This school has since developed into the Ferkauf Graduate School of Psychology, whose only remaining branches in education are its programs in elementary and secondary Jewish education. For a number of years now, these programs were offered not only towards higher degrees on a post-graduate level—accommodating many Semicha students—but also as a BA/MS program for Stern College and IBC students. This year a similar program has been worked out with Yeshiva College to allow interested MYP students to participate.

The program itself offers students many varied opportunities, with classes both uptown on the Main Campus and downtown in Stern. Courses range anywhere from Educational Psychology to The Use of Media in Jewish Education, and such educators as Rabbi Handel (MTA) and Rabbi Eliach (Yeshiva of Flatbush) give courses regularly. Anyone interested in the BA/MS program, or any other aspect of the Graduate School of Jewish Education can contact Rabbi Handel through the MTA office. Rabbi Handel is acting director of the program.

Shalom Berger is dorm counselor on the fifth floor Morg.

New Community in Israel

Rabbi Avrech, Director of Rabbinic Alumni, has announced plans for a new development of American-style private homes for the religious community in Jerusalem's Ramot section.

This development, besides being located near schools and parks, will contain several synagogues, a community center and a shopping center.

Several types of dwellings are available, many featuring private entrances, private gardens, and terraced porches. These homes are 1150-2400 square feet in size with from four to seven rooms.

Prices start at \$106,000, and financing is available. For more information contact Rabbi Avrech at 960-5289.

The Golden Calf of Liberal Arts

By STEVE COHEN

In an age of such hypertechology as the one we now experience, and in a time when any epicurean desire can be quenched with the push of a button, the Jew alone has succeeded in retaining his peace of mind and perspective. It is apparent that the hedonists never quite find satisfaction despite their self-indulgence. Our people realized long ago that the only real satisfaction in life is experienced on the spiritual plane, not the physical. Reaching toward our divine source gives us the life fulfillment which physical pleasures cannot provide.

Our goal in life is, and always has been, to serve G-d. We were created for this purpose, and to this end we should direct all our energies. It is a lifetime mission and a great challenge. Still, there are those among us who are not satisfied with this divine goal. Instead of using their bodies and energy for the glorification of heaven, and to uplift their physical and spiritual existence, they turn their hearts inward and see themselves as the measure and purpose of all things. Their minds operate *horizontally*, along human terms, instead of *vertically* towards more lofty and worthy goals. Moreover, these mislead people audaciously exclaim that we, those of us who follow the historically proven path of tradition, have lost our *raison d'être*. How ironic! They choose not to recognize that the real dreams in life are those which bring us closer to fuller Jewish lives and fulfillment of G-d's intentions for us. This they have abandoned.

The Holy One, created the world with all its intricacies and infinite elements in order to help man reach his goal. G-d wants us to succeed. He granted us limitless possibilities and means to assist us along the way. In our time, these means include arts and science, philosophy and culture. Each serves to deepen our comprehension and understanding of the meaning and significance of our existence.

Step One in using these gift properly is *Kabalah Ol Malchut Shamayim*. This is the key that sets everything straight. Once this prerequisite is accepted, we can open the doors to the great storehouse of intellectual insights and knowledge accumulated for us by our sages. A Torah Life is intensified using the potential of the gifts to meet the goal. They are means to an end—Torah and *Avodat Hashem*.

For example, we would never fully understand the laws of *kashrut* with no knowledge of chemistry and biology. Similarly, we could not fulfill the precept of *hidur mitzva* without a conception of aesthetics and art, and certainly singing G-d's praises requires music. All these great gifts make our lives as Jews more viable, colorful and meaningful, but we must keep them in their proper context. They are means to reach an end. They are *not* goals themselves. The Torah warns us sternly of this misinterpretation. *Lo tasuru yamin umsol*. Following the examples of the gentile world will

inevitably lead us astray *bedarchei hem lo telechu*. The conception of art and science as goals themselves is not a Jewish concept and is irreconcilable with the Torah framework. They are important to us, yes, *yafe talmud Torah im derech eretz*, but when accosted by them as individual values, we should turn away. Art and Science (as well as the others) as singular goals are not Jewish values.

Yeshiva University is a unique institution in that it enables the student to properly use the tools of art and science to improve his grasp of Torah. Within our framework, when carefully monitored, we can reach greater levels of understanding using this potential. We must note that our motto is "Torah

Umada", and not, *chalila*. "Mada UTorah".

There is a small but overly vocal faction among us that would like to restructure our goals. They would elevate the golden calf of liberal arts to the position previously occupied solely by Torah study. They would prefer to see a double goal. We must not allow this to transpire. This is Yeshiva University, not some secular school which patronizes occasional spiritual whims. *Ha'oved shet reshu'ot*, one who worships two distinct deities or authorities is forbidden to participate in the Jewish community. This is tantamount to *avoda zara*: it may not exist in our midst.

Y.U. most definitely wants arts and

culture to develop and flourish, but only when they are used for a controlled and specific Torah goal. We are, in fact, obliged to support these disciplines—*ze Keli v'anvehu*. Once the goal of Torah is removed, or even moved over so that arts and science can assume an equally important position, the Jewish-rationalization and justification evaporates, and nothing is left save the initial self-indulgence. We must be aware. We must be cautious. We must constantly remind ourselves "that though all the people walk each in the name of its gods, we will walk in the name of the Lord our G-d forever and ever." "...that we may walk in all His ways and keep the commandments, the laws, and the rules...to the end that all the peoples of the earth may know that the Lord alone is G-d, there is NO OTHER."

Jewish Suburbia

(Continued from page 1)

families moved into the area, a Torah was purchased and services were held in various rented halls in the area. The influx into the community of more families necessitated the hiring of a Rabbi. By 1919 there were enough families and enough Jewish community life to consider building a synagogue. Still, the Jewish population increased and the need for more adequate facilities increased. In 1935, a Jewish Community Center which housed a Hebrew school, Men's club, Sisterhood, and Jewish War Veterans Association was built.

It soon became obvious that functioning with these two structures, the synagogue in one location and the JCC in another, was not an ideal situation. Discussions took place around the idea of combining both into one home. Unfortunately, at this time the Holocaust struck and all resources were devoted to assisting their fellow Jews who were suffering in Europe. Finally, in 1953 a huge synagogue which included social facilities was erected.

As the congregation grew, new problems emerged for the community to deal with. Many of the original members had either passed away or were retiring and moving out of the area. In many cases, their children did not stay in Sayreville, and with very few Jewish families moving into town, it became obvious that the congregation would have to actively recruit new members if it were to survive at all. The question facing this congregation, typical to many suburban congregations, was could they recruit new, young, less observant members into the congregation without compromising their adherence to the concepts of traditional Judaism.

In contrast to Urban Jews, the Jews of suburbia, due to the sparseness of Jewish population and religious institutions, found it difficult to maintain a close connection to Judaism and its heritage. Therefore, many Jews in an effort to adjust to their new rural surroundings, changed their lifestyles, thereby

compromising their Jewish values. In a poll taken by the Jewish Federation of Central NJ among Jews who left communities in New York to settle in New Jersey it was found that 15% admitted that when living in New York they did not drive on the Sabbath; presently they do. 58% revealed that in New York they observed *Kashrut* both in and out of the house; now they eat *Kosher* only in the home. 12% of this sample said that even in the home they no longer observed *Kashrut*. It is evident from this and similar surveys that for many Jews the transition from Urban living to suburbia has resulted in a laxity of religious observance.

Paradoxically, although many Jews have been eager to assimilate into their new environments, at the same time, they have felt the necessity to provide their children with a traditional Jewish education. The children are sent to Talmud-Torahs which follow their day-long public school classes. Unfortunately, this limited training can not withstand the conflicts posed by a secular home environment. What's worse is that the impracticality of the child's education creates confusion within him. He learns about the synagogue but he rarely attends. He is told about the holidays and their customs but they are infrequently observed. Little League and Boy Scouts take priority over synagogue attendance and holiday observance. These circumstances contribute to make the child's religious education an unfulfilling and unrealistic experience.

The deterioration of religious observance has not only affected the quality of education, but it has also had a negative effect on the suburban congregations themselves. Many

congregations have been forced to compromise religious doctrine in an effort to restore Jewish interest among the members of their communities. Rabbis emphasize in their sermons the importance of synagogue attendance on the Sabbath, despite their awareness that attendance by many of the congregants would invariably result in the Sabbath's desecration. When posed with this dilemma one Rabbi answered: "It is a fact that these people travel on the Sabbath, the question is to here. If I don't preach for them to attend services they'll drive to a shopping center. If they're going to travel anyway let them travel to a shul - they'll at least have some conception of what it is." Another manifestation of this new effort to attract less observant Jews is the evolution of the synagogue from purely a house of worship to a social center, where Rabbis are hired based not on their piety but rather on their charisma and diplomacy.

Fortunately, in the past few years the rate of apathy and deterioration of religious observance has slowed down. This may be attributed to a rise in anti-Semitic incidents and the influence exerted by surrounding orthodox elements which have awakened a renewed awareness of Jewish identity among many suburban Jews. For instance, in Deer Park, Long Island the emergence of Swastikas on the walls of a local temple sparked an increased enrollment in adult education classes in that synagogue. This example and similar ones sparks a hope that this renewed interest, combined with the existing religious institutions, however meager, will provide the necessary stimulus to regenerate a vibrant Jewish community in the suburban areas of our country.

S.O.Y. "In-Shabbos"

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February 26th

Megilah reading on Motza'ei Shabbat followed by Purim Chagiga

Images of YU:

Through the Looking Glass

By SHALOM D. STONE

Dear Editors,

As an alumnus of Yeshiva, I regularly receive copies of *Hamevaser*. While each issue contains interesting information, each also contains articles which trouble me a great deal.

From reading the pages of *Hamevaser*, one gets the impression that Yeshiva offers a rather poor education, attracts unidealistic students, has an administration which cannot handle the problems of the students and faculty. The article by Alan Mayer in the November 11 issue is one example of the kind of articles which convey the above stated impressions.

I simply would like the editors and writers of *Hamevaser* to know that readers, including me, take such articles quite seriously. If things are so bad at Yeshiva, then alumni have to think carefully before sending their own children to the school, rabbis have to think very carefully before recommending Yeshiva to students in their congregations. After all, if the school's own newspaper has such a poor opinion of Yeshiva, why should our opinion be different?

I suspect that there are many good things that can be found in the educational opportunities at Yeshiva. I know that my education there has served me quite well. I hope that the school has not collapsed so dramatically since I graduated in 1967.

With all good wishes, I am

Sincerely yours,

Rabbi Marc D. Angel

Congregation Shearith Israel

The Spanish and Portuguese Synagogue

It's not your ordinary Letter-to-the-Editor. Rabbi Angel is not addressing a specific academic problem nor an individual article. He's discussing an image. An impression created by the attitude conveyed by several articles over a period of time. His impression is only one of many impressions felt by many different people. I would like to explore the nature of these images, how they form and flourish, and how they should be viewed.

The nature of images vs. reality is a matter of fierce debate. Is our perception of the world around us a mosaic of images that each individual calls reality? Or is there a single, universal reality seen by everyone in pretty much the same way?

"regulate imagination by reality, and instead of thinking how things may be, (to) see them as they are." Samuel Johnson

"Life is too precious to be spent in this weaving and unweaving of false impressions..." George Eliot

"If experience consists of impressions it may be said that impressions are experience..." Henry James

Three literary giants express three different points of view. Johnson warns against thinking without seeing, forming opinions based on our faulty imagination. Eliot agrees, to an extent, but she feels that the faults don't necessarily need adjustment. James, on the far hand, finds our impressions quite satisfactory. Which is correct, if any?

Perhaps the best definition of reality is found in the physics lab. The first experiment is the measurement of an object. To determine its length, an average is taken of several dozen

measurements. We can't define its length by any one measurement because no one measurement can be perfectly accurate. If reality is seen as an object, then no single person's perception (or "mental measurement") of reality is perfect. Reality must be defined by a total of all perceptions that all people have. No one person, then, ever sees reality.

Consequently, no one can claim to know what YU is really like. We can share our own experiences and impressions in an attempt to change the present "total" and to influence others' impressions. Obviously, the more impressions one collects the closer his perception will be to the total, i.e. to reality.

The image that Rabbi Angel found, for example, was based on a limited scope of YU—*Hamevaser*. Try as we may to diversify our opinions and columns, we still reflect a certain limited outlook: the student's. Rabbi Angel's suspicion that "there are many good things that can be found" is true, of course. One simply needs to know where and when to look. One needs to examine more viewpoints to see what YU is really like. The faculty, administration, and students, past, present, and future, all have their own opinions. Speak to the hired, fired, graduated and rejected. *Hamevaser's* perspective is not absolute.

Nevertheless, since *Hamevaser*, for better or worse, is responsible for creating many of these images, I would like to tell Rabbi Angel on these very pages that he need not panic. If our overall opinion of YU had sunk to the point that he fears it may have, we wouldn't be here anymore. YU is still a respectable institution. But we don't intend to end the long-standing tradition of student concern for the University. Perhaps our concern should be tempered by more rounded viewpoint (both positives and negatives).

The student's viewpoint is not necessarily realistic, however. Cynics, by nature, have an unrealistically pessimistic view of the world. When this cynicism conflicts with the need for the preservation of our college an awkward dilemma arises: When should one offer (constructive) criticism, and when should one be prudent and shut up? When airing a sensitive subject, should we take into account the image that we are projecting? What we do and do not discuss can greatly influence the image we unconsciously project.

The argument for an open exchange of criticisms of YU are obvious. There are many specific problems and general ideas that unquestionably need to be discussed, both in YU and in the Jewish community at large. If we, as the student body, do not voice our own opinions and concerns, then we cannot expect our needs to be met to any degree of satisfaction. Theoretically, it would be our responsibility to point out that "Yeshiva offers a rather poor education" if that were true. We are not in the business of projecting images. We are a student newspaper, not a PR bulletin.

The purpose of our criticism is to promote a better understanding of a given situation and, more importantly, to encourage possible solutions and alternatives.

Shutting up is harder to justify. It smacks of censorship and cowardice, but it has its place. Occasionally, a situation arises where the solution (if there is one) is not feasible for any number of reasons. Or perhaps a solution exists, but the problem is so touchy that the entire affair is better off kept inside the offices and off the pages. This is the time to shut up.

We don't gain anything by painting a bad image of YU. Certain stories simply don't qualify as justifiable, legitimate journalism. Simply put, if the ends don't justify the means, why print it?

Of course, YU's image problem isn't limited to the alumni who read the student newspapers. The Jewish community, from left to right, develops ideas about YU based upon decades of school policy, well-established traditions, and hearsay.

Witness the conversation I described in the last issue of *Hamevaser*. A woman called the Torah Homework Hotline to say how wonderful she thought it was. Then she added, "Who's running this? Lubavitch?"

You might laugh for a minute at the stereotype, but think for a minute about the implications. In this lady's mind, and doubtless in many others, this type of community-minded outreach project evokes images of Lubavitch. It's not really surprising. What kind of image does YU bring out? Not much of anything; YU keeps a relatively low profile. But a Torah Hotline?! It's just "not us."

In other circles, our image takes on

other wonderful forms. In some stories, our undergraduates sound like escapees from reform school, and our teachers seem like prison guards. (This only proves that there is a limit to what images need to be paid attention to.)

From another angle, I found myself a bit amused at the recent National Jewish Editors Conference. The vast majority of the young journalists were not orthodox (there were three kippot in the group of 50 plus) and when I told some of the out-of-town participants that I attend Yeshiva University, I got some incredulous stares. "You're kidding. I mean, you don't look like..."

What confused him, of course, was that except for the Kippah, I looked just like the rest of them, i.e. I didn't look much "different." But what did he think I should look like? What image of YU did I contradict?

YU's professors have their own opinions. Some describe the students as lazy, spoiled brats. Some find us dedicated and intelligent. Which is correct? Will the real student body please stand up?

The college, like many individuals, would like to avoid image making. It's tedious and undignified. But YU, like anyone else, must maintain a personality in order to survive. The trick is learning how to be attractive without sticking out like a sore thumb. Of course a slightly adjusted image gets projected to every group, like a congressman's pre-election mail.

Rabbi Angel is one person with one image. Think for a moment about all the people outside YU who are looking in and coming to their own conclusions. No matter how hard anyone tries to project an image, the picture reaches its objective through that individual's unique perspective.

It's like looking through a one-way mirror. The person inside sees only himself in the mirrored reflection and assumes that whoever is spying on him will see the same. Of course, anyone watching from outside sees a shadowy image of themselves superimposed on the scene inside, immediately tainting the true image, yet, the one inside does not see the whole of reality either, since he cannot see the one hiding behind the mirror. Each sees part reality and part fantasy. Where does one end and the other begin? When is one looking at the "real" YU and when is what one sees only a fringe, out of context with the whole?

Of course, what constitutes the "real" YU is not important since a person can only make decisions based on what he or she knows, not on a theoretical reality. It is important, however, to keep in mind when making decisions that we cannot see all aspects of every department in YU. We use a certain amount of journalistic license to draw conclusions from our limited knowledge. Drawing further conclusions from ours is bound to draw some pretty strange pictures.