

HILLEL CHIEF RICHARD JOEL, NEWLY ELECTED PRESIDENT OF YESHIVA

BUT HE'S NOT A RABBI

BY CARYN LITT AND ZACH STREIT

Throughout its long history, Yeshiva has prided itself on looking up to one leader, who served the University both as President and *Rosh HaYeshiva* of the affiliated Rabbi Isaac Elchanan Theological Seminary. But, for the first time in its history, it will now have two.

Newly appointed President Richard Joel, who does not have rabbinic ordination, will assume the role of President of the University and RIETS, while outgoing President Rabbi Dr. Norman Lamm is expected to retain the post of *Rosh HaYeshiva* of RIETS and, by extension, of the University as a whole.

The split comes as a blow to those who had been committed to the model of a unified Presidency, which included a significant number of RIETS *Roshei*

Yeshiva and certain RIETS Board members. "The proper President has to be a rabbinical figure steeped in the wisdom of Torah," said *Rosh Yeshiva* Rabbi Michael Rosensweig, addressing the RIETS Board prior to their vote that would determine whether Joel would lead RIETS. Rosensweig and fellow *Rosh Yeshiva* Rabbi Mayer Twersky came to the meeting in a last-minute effort specifically to present their opposition.

Aside from the uncertainty involved in departing from the longstanding unified model and a growing fear of secularization, Joel's detractors have expressed doubts that a layman could properly fill the position of President of Yeshiva. A non-rabbinical figure, they reasoned, would lack the sensitivities and intuition gained only from years of immersion in Torah study to make decisions

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JOEL IN!

RICHARD JOEL ELECTED YESHIVA PRESIDENT IN BOARD VOTE

FIRST PRESIDENTIAL TRANSITION SINCE 1976

BY MIRIAM COLTON
AND YEHOShUA LEVINE

Capping off an intense and historic evening, Richard M. Joel was elected the fourth President of Yeshiva University and Rabbi Isaac Elchanan Theological Seminary last night.

Although he required only 80 percent of the Board of Trustees' support to be named President of Yeshiva, Joel secured 15 out of 16 votes from the Executive Committee of the Board and 36 out of 39 votes from the general Board. After a lengthy session following the University Board's vote, the RIETS Board elected Joel as its head, when he earned the support of 26 out of 29 present members.

"I am just filled with *yir'ah*, and I am grateful to the *ribbono shel olam* to be worthy of such a position," Joel said in a phone interview immediately after the RIETS vote. "It's a *zechus* to be able to work for students and help administrators and faculty assist students meet their challenges. I'm thrilled to lead this wonderful team, to keep building something special."

The Executive Committee of the Board, as well as the Board itself, voted in favor of Joel just after 6 PM, as was expected. Thereafter, the RIETS Board deliberated intensely for over two hours before coming to a conclusion. During the two-hour period, *Roshei Yeshiva* Rabbis Michael Rosensweig and Mayer Twersky cautioned the RIETS Board members against appointing a non-rabbi as its President. Current Yeshiva President Dr. Norman Lamm assured the crowd that in Joel's case, this would not be a problem, for although Joel "does not have the credentials" of a rabbi, he nonetheless has the values of one.

The final RIETS vote, which occurred at around 9:20 PM, elected Joel as CEO of RIETS after it was determined that the official title for the head of RIETS is actually CEO, not President.

Chairman of the Board Ronald P. Stanton will officially announce Joel's Presidency to the Yeshiva community at the annual Hanukkah dinner this Sunday, a lavish affair attended by hundreds of Yeshiva supporters.

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EDITORIALS

A COMPROMISE WITH HOPE

We first express relief that the protracted and embarrassing search process has come to a conclusion. After a year and a half of selecting, scrutinizing and scaring away candidates, the Yeshiva Board has finally found its man. No longer must we lament our plight as "the congregation of God that are like sheep that have no shepherd" (Numbers 27:17).

President Joel offers our University far more than just leadership in title. An experienced administrator and Jewish communal leader, Joel possesses a wealth of skills and connections necessary for guiding our complex institution. Joel's lifelong work with Jewish colleges especially qualifies him to head up our undergraduate schools. We are confident that under his tenure Yeshiva will continue to flourish as an academic institution.

Directing Yeshiva's future as a Modern Orthodox institution will be Joel's most serious responsibility. For the first time in its 116-year history, Yeshiva's most powerful leader will not be a rabbi. Inconceivable even six months ago, the splitting of the positions of President and *Rosh HaYeshiva* has provoked the strident opposition of our *Roshei Yeshiva* and justified concern from the Yeshiva community. While a positive development for Yeshiva as a university, Joel's appointment represents a compromise for Yeshiva as a Torah institution. Because we sympathize with the concerns of our *Roshei Yeshiva*, we urge our new President and them to forge a strong collaborative relationship. Maintaining opposition post facto will only further polarize our institution. Only by continuing to infuse the Office of the President with *halakhic* perspective and a strong dedication to Torah values can Yeshiva perpetuate its mission as the flagship institution of Modern Orthodoxy.

Finally, we express our heartfelt appreciation to Rabbi Dr. Norman Lamm for his 26 years of service to the University. We cannot possibly encapsulate in a few words the depth of gratitude that we owe him for revitalizing the University and for overseeing our educations until this point. We hope that our institution will continue to benefit from Rabbi Lamm's experience and advice for many years into the future.

STANDING TOGETHER

The collaboration of the *Commentator* and the *Observer* for this special issue reflects both practical and symbolic considerations. Since the news impacts equally on both our schools, we combined our efforts so as to improve the quality of our coverage. More significantly, because Yeshiva now has two men at its helm the potential for a schism to rupture the University is more acute than ever before. We showed the first display of unity; we hope that our leaders will follow suit.

YESHIVA UNIVERSITY

EDITORS

ZACK STREIT
YEHOShUA LEVINE

CARYN LITT
MIRIAM COLTON

SENIOR EDITOR
AVI ROBINSON

EXECUTIVE EDITOR
AKIVA FISCHMAN

Yeshiva University EXTRA is an independent student publication funded by the Yeshiva College Student Council and the Stern College for Women Student Council. Views expressed in *Yeshiva University EXTRA* are those of the writers and do not necessarily reflect those of the student body, faculty and administration of Yeshiva University.

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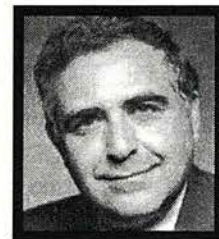
Rabbi Doctor
Bernard Revel
1915-1940



Rabbi Doctor
Samuel Belkin
1943-1976



Rabbi Doctor
Norman Lamm
1976-2003



Mister
Joel
2003 -

CONSTRUCTING A VISION: JOEL'S BUILDING BLOCKS

BY YEHOASHUA LEVINE AND ZACH STREIT

Yeshiva has changed immeasurably over the past 26 years. Under Rabbi Lamm's leadership, we have grown into a top-tier university with two flourishing undergraduate schools, six well-respected graduate programs, and a rabbinical school that serves the greater Jewish community. Yeshiva has clearly turned into a 'city upon the hill' for international Modern Orthodoxy.

Our newly-elected President has a tough act to follow. Armed with a history of administrative and fundraising acumen, as well as years of experience working with college students, primarily by nurturing their religious growth, President Joel certainly seems equipped to continue Rabbi Lamm's legacy.

As part of the process aimed at familiarizing Joel with Yeshiva's many constituents, seven student leaders met with Joel for over two hours last Tuesday, November 26, to discuss his goals for the University, focusing particularly on those relating to the student body. What follows is a list of selected sound-bites of President Joel responding to some of the larger issues affecting Yeshiva and its students.

THE JOB REQUIREMENTS OF THE YESHIVA UNIVERSITY PRESIDENT

"The President must be a Torah-observant Jew, a learning Jew, familiar with Torah U'Madda, who's aware that the goal is *L'Hagdil Torah U'I'Hadira*. But the President does not have to be a *Rosh HaYeshiva*."

HIS ROLE AS PRESIDENT

"I will not be the leader of Modern Orthodoxy....My role is to educate the future leaders of Modern Orthodoxy."

"What drives me is the opportunity to interact with students. Don't let me isolate myself in the Presidential Suite. I hope to see my Shabbos table full of students."

"I cannot be responsible for running every facet of the University; I can only be a catalyst toward making goals a reality."

RELATIONSHIP WITH ROSHEI YESHIVA

"I will have a voice in the development of the total University, but I want to learn from the Roshei Yeshiva. Though I do believe that we are all equal, I will defer to them."

"I'm not a Torah scholar, but when something to do with Torah I'm not going to put my head in the sand."

THE ROAD TO SUCCESS

"To be a thriving university, we need to have scholars in all areas."

PLURALISM

"It's critical to build a community spirit based on a Torah community. But there are multiple ideas within that common framework....It is imperative, though, that we look at life through the prism of Torah."

"We'll agree to fight about a lot of things."

KIPPAHS ON CAMPUS

"We should strive to make *kippah*-wearing part of students' consciousness and not a mandatory policy. We would have to ask ourselves for what purpose and to what end we would want to

pass a mandatory policy. I would rather create an environment where each student wants to wear a *kippah* and where each student counts."

ACADEMICS

"We need to make this a place of even greater academic excellence, which means, among other things, fewer adjunct faculty and a greater focus on research."

"There are a lot of serious people who don't know where to go to school; I'd like to help them find a home at Yeshiva. However, we should also turn students down if they lack sufficient rigor in learning or academics."

"I'd like to see more graduate school faculty involved with the undergraduates, and I'd also like our academic faculty to fly to Israel and interact with our students in the Israel Program."

ACADEMIC INTEGRITY

"Cheating is unacceptable and cheaters will be subject to expulsion. We're better than that. Change must come from the *Beis Medresh*, the President's Suite and the classroom. The entire atmosphere must change so that cheaters will no longer feel welcome at YU."

GRADUATE SCHOOLS

"We have to figure out how the graduate schools honor our commitment to *Torah U'Madda*. The graduate schools currently feel vestigial to YU, and I believe we can work not only to draw them in, but to also augment their excellence."

THE COMMUNITY AT LARGE

"We have to be worthy to serve as a role model to all humanity. YU is a very, very important element in shaping the Jewish people and helping students confront their destiny."

"We have to supercharge MSDCS to make sure that it plays an even more prolific role in the larger Jewish community."

FINANCES

"We have to look at vision questions and academic questions before fiscal realities. But more and more funding will become available."

RABBI LAMM: A RETROSPECTIVE

REPRINTED WITH PERMISSION FROM THE YESHIVA UNIVERSITY COMMENTATOR, VOLUME 65 ISSUE 8

BY YEHOShUA LEVINE AND
YEHUDA KRAUT

From the founding of Yeshiva College in 1928 until yesterday, only three individuals bore the mantle of Yeshiva's presidency. Each, in his own distinctive fashion, strove to advance an ideal extant since the formation of the College, namely, "the pursuit, interpretation, and advancement of universal knowledge in harmony with the great affirmations of Judaism."

Soon after the merger of *Yeshivat Eitz Chaim* and the Rabbi Isaac Elchanan Theological Seminary in the early twentieth century, Dr. Bernard Revel was named *Rosh HaYeshiva* and President of the Rabbinical Council of America, which represented the newly combined institutions. At the time of his appointment to the presidency in 1915, the thirty-year-old Revel – who had been a child prodigy and *musmach* in Europe at the age of sixteen

- was already an accomplished scholar both in the world of Torah study and in the realm of secular knowledge. He had studied law in Temple University, while simultaneously attending economic courses at the University of Pennsylvania, receiving his doctorate in philosophy from Dropsie College.

Revel played a vital role in establishing the mission that Yeshiva has unceasingly maintained during the past seventy years. In anticipation of the establishment of Yeshiva College in 1928, Revel wrote that "Yeshiva College aims to foster...harmonious growth, in which the modern knowledge and culture in the fields of art, science, and service will blend with the bases of Jewish culture, to develop informed and devoted sons in the undying spirit and faith of Israel." Revel was also instrumental in the creation of the Talmudical Academy Yeshiva High School for Boys, which has thrived for

more than eighty years and remains among the most prominent of yeshiva high schools in the country.

In 1943, following Dr. Revel's untimely death, Dr. Samuel Belkin was elected Yeshiva President. Belkin, too, carried impeccable qualifications for sustaining Yeshiva's objective of advancing the ideals exemplified by its dual-curriculum. In addition to the *semicha* that he had received in Europe while still a teenager, Belkin had earned his Ph.D in classics from Brown University. In 1935, Belkin had joined Yeshiva's faculty as an instructor of Greek language, and he joined the RIETS faculty as a Talmud instructor soon thereafter. In his inaugural presidential address, Belkin echoed the sentiments issued by his predecessor, endorsing "the blending of science and religion and the integration of secular knowledge with secular wisdom." Only one year into his presidency, Belkin ineradi-

cally advanced Yeshiva's mission, as he presided over Yeshiva's expansion from college to university status. During his thirty-one year tenure as the University's president, Belkin continually spoke out in favor of Yeshiva's dedication to "a harmonious blending of Jewish traditions...with a liberal education in the arts and sciences." In fact, it was under Belkin's leadership that Yeshiva's hallmark, "Torah U'Madda," first appeared, setting the stage for the third - and most recent - presidential era in Yeshiva University's history.

Arguably the greatest proponent of the Torah U'Madda concept in Jewish history, Dr. Norman Lamm has spent most of his life stressing the modern Jew's necessity to organically integrate his religious heritage with secular knowledge. While underscoring Yeshiva University's role as the transmitter and creative developer of these two cultures during his

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successful twenty-six-year tenure at its helm, he concomitantly gained worldwide Judeo-academic recognition as one of the brightest and most influential thinkers of American Jewish Orthodoxy.

Born in Brooklyn, New York on December 19, 1927, Lamm attended Mesivta Torah Vodaath through high school. Already hinting to an intense interest in both Torah and secular studies, he neglected to attend a Brooklyn Mesivta in favor of the then-considered objectionable Yeshiva College. In 1949, he graduated from the College *summa cum laude* as the undergraduate valedictorian, meriting a bachelor's degree in chemistry. At graduation, the YC administration recognized his achievements in both realms of the human experience by rewarding him with both The Histadruth Ivrit Prize for Hebrew Language and Literature and The Jewish Academy of Arts and Sciences Prize for the highest-ranking college student.

Lamm went on to study advanced chemistry at the Polytechnic Institute in Brooklyn and received *semicha* from

RIETS in 1951. At the suggestion of his predecessor, Dr. Samuel Belkin, Lamm chose a career in the Rabbinate instead of pursuing science. As assistant rabbi of New York City's Kehillath Jeshurun Synagogue, then as spiritual leader of Congregation Kadima in Springfield, Massachusetts, and finally as spiritual leader of Manhattan's Jewish Center, Lamm epitomized the role of rabbi, teacher and community leader. He also served as Professor of Jewish Philosophy in Yeshiva College after earning his Ph.D in that field in 1961.

Lamm is renowned worldwide for his many writings on contemporary issues, which incorporate Jewish education, culture, and *halachic* tradition. In 1958, one year after his appointment to the YC faculty, he founded *Tradition* and served as editor of its inaugural edition. Among his most well known works, Lamm's *Torah Lishmah* (1972) deals with the ideo-religious controversy between the Hassidim and the Misnagdim in the late 1700s, and his *Torah U'Madda* (1990) explores the complexities of the Torah-Madda ten-

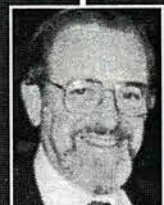
sion within the framework of the Modern Orthodox Jewish world. In 1991, he received the Rabbi Y.L. HaKohen Memorial Award for Torah Research and Literature for his Hebrew book, *Halachos V'Halichos*, concerning Jewish Law. Lamm has written numerous books that deal with philosophical and practical topics ranging from Jewish jurisprudence to the Jewish conception of marriage. He has edited and contributed to more than twenty Jewish Philosophy encyclopedic volumes and journals, including *The Library of Jewish Law and Ethics* and the *Encyclopedia Judaica Yearbook*.

Extending beyond the Jewish world, Lamm's writings have been cited in two landmark decisions of the U.S. Supreme Court – the 1966 *Miranda* case and a 1967 case involving prevention of self-incrimination. As well, in December of 2000, Lamm was awarded the Twelfth Jerusalem Prize for Communal and Spiritual Leadership in recognition of his invaluable guidance to generations of American Orthodox Jewry.

His contributions to American Orthodoxy notwithstanding, Lamm has served as Yeshiva University's leader, sustainer, and spokesman throughout the past quarter-century. Since Yeshiva's Board of Trustees appointed him President in August of 1976, Lamm has lectured extensively worldwide, drawing support both for the *Torah U'Madda* ideology and the institution that embodies it. His addresses on such historically significant events as the assassination of Israeli Prime Minister Yitzchak Rabin have etched ineffaceable marks upon audiences throughout the world. Lamm is also credited with saving the institution from bankruptcy in 1980 by adopting a debt restructuring plan and a \$32 million loan repayment campaign two years later. In 1989, Lamm launched the *Torah U'Madda* Project with the printing of the first annual *Torah U'madda Journal*. In 1997, Yeshiva honored Dr. Lamm with the publication of *Hazon Nachum: Studies in Jewish Law, Thought, and History, Presented to Dr. Norman Lamm on the Occasion of his Seventieth Birthday*.

NO EASY TASK: A TIMELINE OF THE PRESIDENTIAL SEARCH PROCESS

RABBI DR. NORMAN LAMM, PRESIDENT AND ROSH HAYESHIVA OF YESHIVA FOR 26 YEARS, ANNOUNCED HIS RETIREMENT ON MARCH 13, 2001



Early in the search process a number of possibilities were mentioned, including Rabbi Jacob J. Schacter and Rabbi Jonathan Sacks



The announcement of Dr. Dov Zakheim's candidacy caused a huge uproar, and Zakheim withdrew in early March, 2002



Rabbi Shlomo Riskin, unwilling to leave Israel, withdrew his name in September, 2002



Dr. David Shatz, SCW professor and the presidential favorite, withdrew in September, 2002



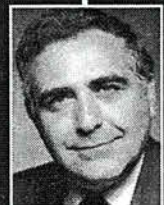
Dr. David Schnall remained a candidate throughout the search process.



Days after his candidacy was announced, Dr. Baruch Brody withdrew on November 18, 2002



RICHARD JOEL ELECTED FOURTH PRESIDENT OF YESHIVA UNIVERSITY, DECEMBER 5, 2002



RIETS REACTS TO JOEL'S APPOINTMENT

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appropriate for a yeshiva.

Specifically, *Roshei Yeshiva* have pointed to issues that may arise within the graduate schools – such as questions of cloning at Albert Einstein School of Medicine – as potential problems. “The policy for our medical schools must be worthy of our mission,” said Twersky, at the RIETS Board meeting. “The decisions need to be made by Torah leadership.”

Opposition by the *Roshei Yeshiva* to a non-rabbinical figure in the role of President filtered down to students. Under the guidance and with the approval of Twersky and Rabbi Mordechai Willig, RIETS student Ari Zahtz drafted a petition this week calling for a president who is a “Halachic authority capable of making informed decisions in his role as administrator and Torah scholar.” The petition, which was circulated on the Wilf Campus, drew approximately 500 signatures.

Because, from their perspective, “the future of YU” was “at stake,” a number of *Semicha* students even organized an “Emergency Tehillim Rally” on Thursday against Joel, which was attended by Rabbis Herschel Schachter, Twersky, and Willig, and roughly 125 students.

At the RIETS Board meeting, Rabbi Lamm reversed his call for a unified Presidency and rebuffed claims that a President who was not the *Rosh HaYeshiva* would present any significant problems. “Halachic absolutism – the idea that everything is *halachic* – is cute, but it’s not real,” said Rabbi Lamm.

Noting that few *halachic*

questions actually surface within the day-to-day affairs of the University, Lamm emphasized that Joel’s dynamic personality and ability to fundraise, for the University as well as for RIETS, would compensate for what he lacks in the areas of Torah knowledge and academia.

Although some board members expressed their concerns that, given the strongly voiced opposition, some *Roshei Yeshiva* may opt to leave RIETS, Rabbi Lamm maintained that such a response on the part of the *Roshei Yeshiva* was doubtful.

In the end, despite Joel’s lack of rabbinic ordination, RIETS board members satisfied themselves regarding Joel’s religious commitment before they voted to approve him. Board members met with Joel this past Tuesday night and questioned him on his religious positions, including his involvement in the left-wing Edah organization and his position on women’s learning. At the meeting, Joel assured board members that he would disassociate himself from any organization RIETS objects to.

Resigned to a split presidency, the RIETS board is currently focusing its attention on “more practical matters.” According to RIETS Board Chairman Julius Berman, there are serious concerns about the administrative day-to-day running of RIETS given the new dynamic. At this point, the RIETS Board is still unsure of how the new system will pan out and has yet to implement any new policies.

In the past, because one person occupied the position of President and *Rosh Yeshiva*, the two roles had never been clear-

ly delineated. Now, defining both positions and doling out duties accordingly – such as hiring and firing responsibilities – is necessary to avoid friction and overlap.

“To have a *Rosh Yeshiva* who is not the president [of RIETS] is a new phenomenon no matter what,” said Berman. “It’s difficult to predict what will happen.”

It is practically a fait accompli that Rabbi Lamm will stay on as *Rosh HaYeshiva*, but insiders are still speculating as to the length of his tenure and his reasons for maintaining the post. According to Chairman of the Board of Trustees Ronald Stanton, there has been some opposition to Rabbi Lamm retaining his post of *Rosh HaYeshiva*, and creative options may still be worked out over the coming weeks. For instance, Rabbi Moshe Tendler suggested the possibility of creating an advisory committee for Joel, which would include an ongoing rotation of three *Roshei Yeshiva* who would serve as the new President’s *halachic* consultants, as it were.

Some have speculated that Rabbi Lamm agreed to remain *Rosh HaYeshiva* in order to avoid an election or appointment process within RIETS. In any case, Rabbi Lamm is expected to continue to exert control. “Rabbi Lamm will have less power but more influence,” predicted one Yeshiva official.

How long Rabbi Lamm will remain in the position is not clear. Certain Yeshiva officials have postulated that it will be a relatively short tenure, lasting for only the transitional period of Joel’s presidency.

THE Commentator
AND
THE Observer
THANK RABBI
DOCTOR
NORMAN LAMM
FOR HIS
UNREMITTING
DEDICATION TO
THE YESHIVA
COMMUNITY
THROUGHOUT
THE PAST
TWENTY-SIX
YEARS.
WE WISH HIM
CONTINUED
SUCCESS AS ROSH
HAYESHIVA AND
CHANCELLOR.

ON BEHALF OF THE ENTIRE YESHIVA STUDENT BODY, WE CONGRATULATE RICHARD JOEL UPON BEING ELECTED PRESIDENT OF YESHIVA. WE WISH YOU THE BEST OF LUCK.

JOEL ASSUMES YESHIVA'S HELM

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Within the next few months, Joel, who is currently the President and International Director of Hillel will prepare to leave his position in Washington, D.C. For the time being, he plans on spending some time at Yeshiva to acclimate himself with the institution from the inside. "He will be coming to the University a couple of days a week to get his feet wet," said Mr. Stanton.

The official presidential inauguration is slated to take place in May or June.

Joel's presidency is believed by many to come at a crucial time in Yeshiva history. "He has a vision and there's going to be some major changes," said Stanton, who believes that, above all, the University will become more student-friendly under Joel. Major overhauls in the University's structure, as well as the formation of new executive positions and a reconsideration of fiscal realities, are expected to begin next year under Joel's leadership.

Throughout the past two weeks – following the announcement of his candidacy – Joel has met with nearly every constituent group of the Yeshiva community, including board members, faculty, *Roshei Yeshiva*, and students.

The meetings were not intended as an opportunity for Yeshiva's constituents to have input in the search process, however. On Tuesday, November 26, in an informal straw vote, both the Executive Committee of the Board and the Board itself voted for Joel's appointment as Yeshiva President. From the University's perspective, therefore, the meetings before and after Thanksgiving were a "charade" because the Board's decision was, from the very beginning, all but official.

The final scheduled meeting was held this Tuesday night with RIETS board members. Drawing over half of the 43-member

Board, as well as Lamm and Stanton, the meeting was planned to allow the board members to "get to know" Joel and consisted of board members voicing certain concerns, such as Hillel's pluralistic values under Joel's leadership, as well as his association with Edah.

Yeshiva insiders had considered this meeting the most critical for Joel, who had said that he would not accept the Yeshiva University presidency if he were not also the head of RIETS. As an affiliate rabbinical seminary of the University, RIETS has the authority to appoint its own leader, which in effect would sever the bond between the religious component of Yeshiva and its other schools. Refusing to be the cause for such a fracture at the Yeshiva, Joel had thus developed a "both or nothing" stance.

For the most part, the meetings were successful and Joel gained a lot of support, including the backing of Yeshiva's Einstein College of Medicine. "They all liked him, and think he'll do a good job," said Stanton. "No one was really opposed except a few people at RIETS and some rabbis."

This objection to Joel from the *Roshei Yeshiva* concerns the split of the head *Rosh HaYeshiva* and presidential positions, a clear departure from Yeshiva's 116-year history. In the new arrangement, Joel will be President of Yeshiva and RIETS, and Rabbi Lamm will stay on as the head *Rosh HaYeshiva*. The exact detail of the split has yet to be decided by the Board.

At a meeting on Monday, December 2, the *rabbeim* articulated their opposition to Joel, who is not a rabbi. They claimed that allowing such an appointment was embarking on a slippery slope that may one day enable a non-Jew to become president. "They are opposed to Joel because he's not a scholar and a rabbi," said Stanton. "They have a vision of

what the president should be, and it doesn't coincide with the views of the majority of the Board."

The meeting seemed to have little effect on the Board's determination to see Joel's candidacy to completion. "They made their views known to me, and I made my views known to them," said Stanton. Frustrated by the decision and their lack of input, a group of rabbis encouraged their students on the Wilf Campus to pass around a petition opposing Joel and went so far as organizing a *mincha* rally early this afternoon.

While the Board acknowledges the *Roshei Yeshivas'* concerns, Stanton considers the appointment "an interlude," and believes that within a few years Yeshiva will be able to find someone to fit the dual model. He explained that Joel plans to create a new program at Yeshiva to train rabbinical students who "want to go out in the world and become leaders."

Since Stanton became chairman of the Board in September, he has taken a firm hold of the presidential search committee, ousting Michael Jesselson as its chairman. Under Stanton's reign, the newly formed committee departed from the previous model of a President who could also be *Rosh HaYeshiva*. According to Stanton, the ideal of "the Rabbi Lamm model" had proven to be impossible to find over the past year.

The presidential process, intended to be completed by May 2002, slowly turned into an embarrassing fiasco for the Yeshiva community. Following Rabbi Lamm's resignation in March 2001, Yeshiva organized an elaborate search process to find suitable recommendations. Last March, the search committee unexpectedly announced its premiere candidate, Undersecretary of Defense Dov S. Zakheim, triggering a public brouhaha over the splitting of

the roles. Zakheim withdrew his candidacy shortly thereafter. Other names bandied about for some time include Rabbis Shlomo Riskin and David Schnall.

In early September, Yeshiva Professor of Philosophy Dr. David Shatz became the premiere candidate, drawing the support of the community at large. However, soon after he began the official process, he withdrew his candidacy, claiming that he did not want to give up his scholarly pursuits.

Plagued by failure, the committee then was revamped when Stanton came on board. In what seemed like a boundless state of limbo the University had almost reached a standstill in conducting its business, and Stanton was committed to speedily finding a President. He revealed his first candidate in the beginning of November: Dr. Baruch Brody of Houston Texas, a medical ethics and philosophy professor from Houston, Texas. However, within a few days, news of strong opposition to Brody, who is not a rabbi and has no affiliation with Yeshiva, reached the search committee.

During that time, the committee approached Joel to solicit his candidacy. Joel, who offered the presidency twice before and turned it down, now expressed interest in the position were it to be offered.

A communal leader with strong administrative and fundraising capabilities, as well as ties to major Jewish philanthropists, Joel seemed an obvious choice to the search committee. Hesitant to evoke the same sudden reaction as it had with Brody, however, the search committee proceeded cautiously with its new candidate and Stanton discussed the possibility with all the Yeshiva Boards before the news became public.

Joel's appointment has been a major victory for Stanton, who has procured a president only three months after assuming his position.

THE MAKING OF A PRESIDENT: JOEL'S LIFE IN FOCUS

BY MIRIAM COLTON AND
CARYN LITT

Richard Joel, President and International Director of Hillel since 1988, has been a key player in reviving Jewish identity on college campuses around the world. During his fourteen years at Hillel, Joel demonstrated his skills in organizational management and fundraising, thereby rehabilitating the "moribund organization" and becoming a leading spokesman for young Jews.

Born in Yonkers in 1950 as the only child of Avery and Annette, Joel attended the Yeshiva University High School for Boys (YUHS). His father, who passed away when he was 13, took enormous pride in his YUHS's dual curriculum education. "My father came to school one day to visit, and with a tear in his eye kept saying that he can't believe such a place exists," said Joel.

Instead of continuing on to Yeshiva College after his high school graduation in 1968, Joel opted to enroll in the Metropolitan Leadership Program at New York University, an interdisciplinary course study for the future urban leaders. He concentrated in "National Priorities" and received his undergraduate degree in 1972. Joel was then offered a Root-Tilden Scholarship, a scholarship established in 1951 granting full tuition for law students' training in public and community leadership, by the NYU School of Law, and he went on to receive his J.D. from NYU in 1975.

Although his formal Torah learning had in effect concluded in high school, Joel's interest in Jewish communal affairs continued to grow. During college he served as the head advisor for Yeshiva's Torah Leadership Seminars, biannual retreats designed to draw pub-

lic school and day school students closer to Judaism. Through his involvement at the Torah Seminars, Joel began to nurture a relationship with his mentor, Dr. Abraham Stern, the director of such youth programs. Through Stern's shrewd matchmaking, Joel met his wife, Esther Ribner, during their work in Jewish leadership. "I owe him my life," said Joel.

After receiving his J.D., Joel worked as the Assistant District Attorney and Deputy Chief of the Appeals Bureau in the Bronx. In 1978, President Dr. Norman Lamm requested that he join Yeshiva as Director of Yeshiva Alumni Affairs, a new position geared toward reaching out to non-rabbinic alumni. Two years later, Joel was asked to become assistant dean at Cardozo and accepted the post. Shortly thereafter, he was promoted to associate dean, a position he held for the next eight years. Despite the administrative burden, Joel also managed to teach a course in legal ethics.

When Joel applied for the Hillel directorate in 1988, the organization's chief apprehension was his lack of rabbinical ordination. Nonetheless, Hillel accepted Joel for what was deemed "his charisma and vision," and its desire to give the organization an overhaul. "Time was in favor of change," said Joel. Under Joel's motto, "Maximizing the Number of Jews Doing Jewish With Other Jews," Hillel became the largest

Jewish campus organization in the world, with over 500 regional centers.

During his tenure, Hillel's budget grew from \$16 to \$36 million, and its headquarters were relocated to a new central building in Washington D.C. At Hillel, Joel cultivated relationships with major Jewish philanthropists Michael Steinhardt, Edgar Bronfman and Lynn Schusterman, who helped him raise millions for Hillel and found Birthright, a program that brings young Jews to Israel

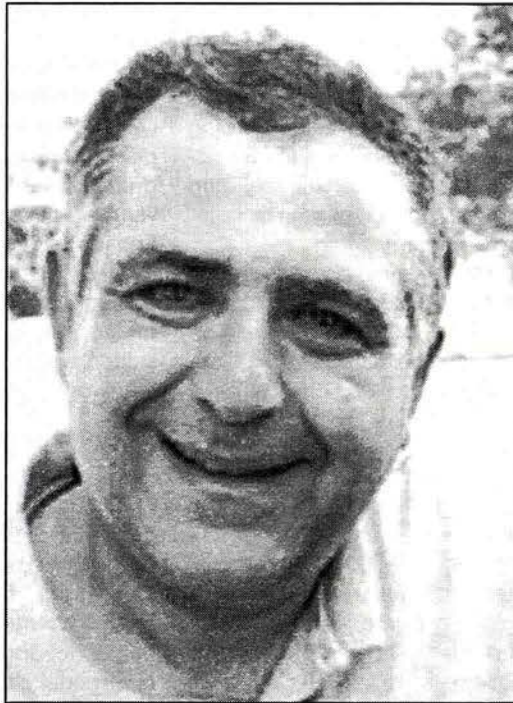
His eldest daughter Penny, 26, graduated Stern College for Woman (SCW) in '97; Avery, 23, YC '00, is currently studying at Yeshiva's Gruss Institute in Israel; Ariella, 21, is a senior at SCW; Noam, 18, is studying at Sha'alavim in Israel; the two youngest children, Nachum, 15, and Kira, 12, attend the local Jewish schools in Silver Spring.

Joel was one of the first presidents of his synagogue, Kemp Mill Synagogue (KMS), and has remained active in his community, helping to secure speakers and run shabbatons for students at KMS. He has also served as a *ba'al tefilah*, leading services on Rosh Hashanah and Yom Kippur.

Within the greater Orthodox world, Joel recently served as the chairman of the NCSY Special Commission that conducted an independent investigation of the Orthodox Union regarding Baruch Lanner, the former NCSY director charged with sexual abuse. Under Joel's guidance, the nine-member committee published a report criticizing the OU, stating that it had direct knowledge of the abuse and failed to act appropriately. In the months following the publication of the report, Joel became a vocal critic the OU's failure to respond appropriately to the report.

Because of his strong and outspoken stance, Joel has at times been at odds with Lanner supporters, including some *Roshei Yeshiva* of YU and RIETS Board members.

Joel is also on the eleven-member editorial board of the *Edah Journal*, a triennial publication on Orthodoxy's engagement with modernity that was founded two years ago. *Edah* is under the leadership of Rabbi Saul Berman, a liberal Orthodox rabbi who has spearheaded numerous efforts on such issues as the plight of agunot.



JOEL SERVED HILLEL FAITHFULLY FOR FOURTEEN YEARS. HE WILL NOW EMBARK ON HIS TENURE AT YESHIVA

free of charge.

Part of Hillel's success has been its willingness to move away from its Orthodox roots to include input from other branches of Judaism. Hillel's mission states, "Hillel is committed to a pluralistic vision of Judaism that embraces all movements." To that end, Hillel has accepted numerous female rabbis as chaplains at university centers.

Joel, 52, lives with his wife of 29 years, Esther, and six children in Silver Spring, Maryland.