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Corrections

We wish to correct a few errors recorded in the 'Musmakhim in the Limelight' section of the Chanukah 5768 edition of CHAVRUSA.

Page 15: The bio for Rabbi Dr. Herbert C. Dobrinsky misrepresented his impressive resume at Yeshiva. He is currently serving in his 46th year at YU, not his 40th. He graduated from Yeshiva College in 1954, not 1955. The proper title of his 575-page book on Sephardic Jewry in its 3rd edition is, "A Treasury of Sephardic Laws and Customs".

Page 16: CHAVRUSA reported that a \$15,000 donation began the Sephardic Programs. That figure should have read \$75,000, which was received from Ivan Salomon of blessed memory for this purpose.

Page 16: In the photo caption we identified Mr. Normal Sternthal. His first name should have read Norman.

CHAVRUSA sincerely apologizes to Dr. Dobrinsky, Mr. Sternthal and the family of the late Ivan Salomon and regrets the errors.

RIETS and CJF Preparing Rabbinical Students for the Professional Rabbinate

Almost three years ago (Tishrei 5766), CHAVRUSA reported that RIETS had significantly revamped its rabbinic professional training program to meet the emerging needs of contemporary Jewish life. Rabbi Zevulun Charlop '54R, Max and Marion Grill Dean of RIETS commented that the curriculum, "Is much more comprehensive, we believe, than any advanced professional training program we know of and with an unequaled faculty directly facing up to the challenges of today with the tools of tomorrow."

During the year 5766, the first year of the new professional curriculum, RIETS and CJF partnered with Ner Le'Elef, an internationally renowned kiruv training organization, in order to prepare some of our best and brightest senior RIETS students for outreach-type positions out of the New York area. Since its inception in 1998, and now with about 600 graduates in the field, Ner Le'Elef has established itself as a major force working to stem the tide of assimilation and in promoting Jewish literacy and vibrancy.

Rabbinic Professional Education Program (R-PEP)

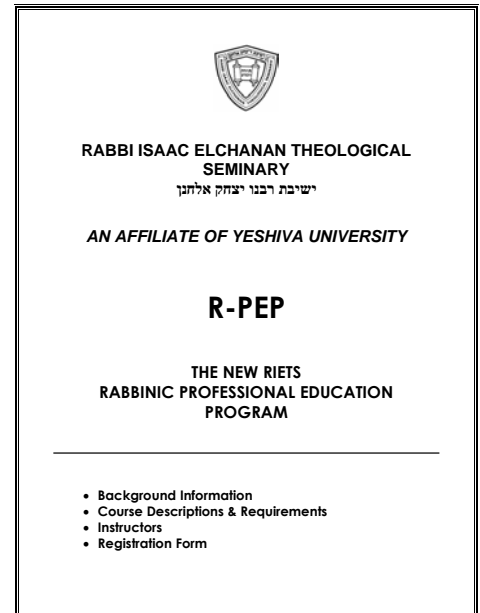
In the fall of 2002, recognizing the complex and changing needs of the American Jewish community, Rabbi Julius Berman '59R, as chairman of the RIETS board, appointed Dr. Alvin I. Schiff, Irving I. Stone Distinguished Professor of Jewish Education at the Azrieli Graduate School of Jewish Education and Administration and chairman of the RIETS Academic Affairs Committee, to lead the effort to review the professional training of RIETS students.

Dr. Schiff and Rabbi Charlop, under the vigilant oversight of President Richard M. Joel, directed the task force of roshai yeshiva, academics, Jewish educators, and synagogue and lay leaders in restructuring the curriculum. The professional training curriculum is divided into six tracks of study: pulpit, education, community outreach, campus leadership, hospital chaplaincy and Jewish communal service. Each track has a rabbinic mentor: Rabbi Marc Penner '95R for the pulpit; Rabbi Gary Beitler '92R for education; Rabbi Nathan Goldberg '96R for chaplaincy and Rabbi Gideon Shloush '97R for community outreach, campus leadership and Jewish communal service.

According to Rabbi Charlop, "The Professional Education Program brought our preparation of rabbis, m'chanchim and communal leaders to an altogether new level, possibly unimagined a few years ago. This broadening and encompassing program is much owed to President Joel and our rabbinical training committee under the insistent and knowing leadership of Dr. Alvin Schiff. Most particularly Rabbi Chaim Bronstein '72R, RIETS administrator, and Rabbi Marc Penner, director of Professional Rabbinic Educational and Advisement for RIETS and CJF played major parts in the implementation of the program, monitoring and overseeing it. The new curriculum was largely modeled after the rabbinical training program that is put into place, refined and perfected for the Bella and Harry Wexner Kollel Elyon, which happily proved to be, ultimately, a laboratory for the regular semikhah program. We felt that it would be unfair and myopic on our part not to train all of our talmidim on the highest level for *avodas hakodesh*. We introduced public speaking and brought in the finest professional teachers. Fortunately, and *min hashamayim*, they happen to be dedicated and committed Jews beyond the skills of their profession, and made it their mission, due to their personal convictions, to partner with us and produce the best rabbis possible. Of course, as much as we have progressed, we could not afford the small and almost private coaching that the Kollel Elyon enjoys."

In the new R-PEP program, all students take six core courses in their first two years of Semikhah. There is a survey of professional opportunities, designed to inspire the students to careers in Avodat Hakodesh, a survey of the American Jewish community, two semesters of pastoral psychology, a public speaking course and a leadership course. Students in the pulpit and outreach tracks continue their studies at RIETS with at least six more professional education classes while students in the other tracks continue their professional training with master's degrees or additional courses outside of RIETS. Students must take 36 credits of coursework to complete requirements for program certification.

To complete the program, students must intern for three semesters of hands-on practical experience in each student's defined rabbinic professional goals. The fourth year is a full-year mentored internship program in the synagogue, school, outreach, administra-



The New Training Curriculum at RIETS

tive, or chaplaincy settings where they must continue to maintain their rigorous Torah studies that remain the rabbi's principal and classical stock-in-trade. During this year, the students function as a regular part of the rabbinic staff at the internship location.

On December 2, RIETS students in the pulpit track visited the Tikvah Clinic in Flatbush and group homes for developmentally disabled adults in Borough Park. These were transformative experiences for the students. According to RIETS fourth year student and incoming assistant rabbi at Beth Jacob Congregation in Oakland, CA, Michael Davies: "It was a novel experience to be able to interact with both patients and professionals in the field. It was quite eye opening to sit in on a real case study with people who were genuinely interested in sharing their expertise with us. It also helped us to get acquainted with people who will be a tremendous help and resource once we go out into the rabbinate."

Rabbi Bronstein, who has overseen many RIETS programs and curricula over the decades, has been impressed with the changes. "This year has seen an expansion of the RIETS Professional Education Program. Among the highlights is a second year public speaking seminar which builds on the introductory



Rabbi Yossi Deren of Chabad of Greenwich, CT gives a shiur to participants of the Ner Le'Elef program in Yeshiva University (top) and simultaneously to the Gruss Kollel in Israel (bottom) via satellite.

course require of all RIETS students. Each section is limited to a maximum of 16 students so that participants have multiple opportunities to present before the entire class. Presentations are videotaped and critiqued by the speech professional who leads the class and by fellow students. Combined with the traditional class in homiletics given by Rabbi Haskell Lookstein '58R, the speech seminars have proven to be a powerful combination of both style and content which make an effective speaker."

Ner Le'Elef

The Ner Le'Elef program, based in Giv'at Shaul in Jerusalem, focuses on inspiring and preparing young men and their wives to enter the field of kiruv r'chokim. One of the successes of the Ner Le'Elef program is its compatibility with different types of people and organizations. Young rabbis are being trained in the vocation of kiruv and are studying in Spanish, Hebrew, English and Russian. Ohr Torah Stone sponsors its branch of Ner Le'Elef, the Joseph Straus Rabbinical Seminary. The Center for the Jewish Future entered into negotiations with Ner Le'Elef to establish a program for its senior rabbinical students called the Or Chadash Fellowship. Twenty young men and

their wives were interviewed by Ner Le'Elef brass and were accepted into the program. Since many of the RIETS senior students spend the last year or two of their studies at the Yeshiva University Israel campus, it was decided that classes would be conducted simultaneously at both the New York and Jerusalem campuses via videoconference hookup. On Tuesdays the men in New York eat lunch and break for Mincha while the Jerusalem-based students eat dinner and pause for Maariv.

Rabbi Kenneth Brander '86R, CJF Dean, undertook the partnership because Ner Le'Elef "has been known to shape young couples in being effective spiritual leaders in outside-of-New York communities. Their willingness to work with us and create a Ner Le'Elef branch with a YU hashkafic mode was a unique opportunity to convene the resources of YU and offer a philosophy of education without indoctrination using Ner Le'Elef's vast experience of training."

The contract between Ner Le'elef/Or Chadash Fellowship and the young couples contains the following stipulation, wherein the participant couple undertake, "To find and assume a job in *Chutz L'Arezt* immediately upon completion of the program for a minimum period of two years. Such a job will be defined as the annual equivalent of a serious daily input to an unaffiliated audience (defined as a minimum of five hours per day), and, should the situation so require, could include commitment to areas away from the main Torah centers of the world ... Positions that would be in fulfillment of the contract include teaching positions in outlying towns, mini outreach kollels, position of a community rabbi with a marginally or nominally Orthodox community, and any outreach position with an existing outreach organization."

The Ner Le'elef/Or Chadash Fellowship is completing its second year. RIETS students have already been placed in community kollelim (Chicago, Boca Raton, Dallas), pulpit positions (Oakland, Phoenix, Mt. Kisco, Dallas, Halifax) and teaching positions (Cleveland, Denver, and Toronto), with many more placements on the way in the ensuing months. In the course of the past two years, the fellows have taken classes on a wide array of topics ranging from "Explaining the Arab-Israel Conflict to Beginners" and lessons in marketing and advertising, to advanced halacha shiurim on the sensitive halachic matters of kiruv given by RIETS roshei yeshiva. ■

"The Ner Le'Elef training was vital in preparing me to work in the Community Kollel of Dallas. It provided me with the proper mindset and resources for going out into the community and promoting Torah values. This year in Dallas has been a tremendous learning experience for me. It's provided me with mentorship and growth opportunities both in my professional skills and personal development."

Rabbi Jay Weinstein '07R,
Fellow, Community Kollel of Dallas
Rabbinic Intern, Congregation Shaare Tefilla, Dallas.



Two Drashos for Shevi'i Shel Pesach

Rabbi Elchanan Adler

The Fragility of Faith

In describing the great anxiety experienced by B'nei Yisrael prior to the miracle of *kerias yam suf*, the Torah highlights two contradictory responses: first, an expression of heartfelt prayer; second, a critique of Moshe for having brought them out of Egypt to perish in the wilderness. The Ramban explains that the Torah refers to different groups of people. Those with a deep sense of faith cried out genuinely for divine salvation, while the less noble of spirit lashed out at Moshe in bitter condemnation. (See there for additional explanations as well.) However, the *baalei musar* suggest an approach which provides a penetrating insight into the human condition. According to their interpretation, the same people who were initially inspired by sincere faith to cry out to Hashem in prayer quickly lost faith and succumbed to doubt and frustration.

As explained by R. Chaim Shmuelevitz (*Sichas Mussar* 5732 #7), Man is a complex creature filled with competing and conflicting impulses, good and bad, which co-exist side by side locked in constant struggle. At times the nobler parts emerge; at other times the darker side dominates. This is why we all have the capacity both of being empathetic and callous, forgiving and vindictive, altruistic and self-centered. Few people are completely saints or demons.

Nowhere are the two faces of man more strikingly apparent than in the realm of faith. On the one hand, Man has an innate need to believe in G-d. In the recesses of his heart he knows that G-d exists, and he experiences His love, concern and guiding hand. At the same time, Man resents submitting to a higher authority and is tempted to flee from G-d and assert personal autonomy. Consequently, Man may oscillate between deep faith awareness on the one hand and intense religious skepticism on the other, yearning one moment for communion with

the Creator and, in the next, doubting His very existence.

The Torah's account of the Jews' conflicting reactions at the sea reflects this dialectic within the human spirit. Initially, B'nei Yisrael were seized with the impulse to turn to G-d in prayer which emerged from the inner wellsprings of faith embedded in the human psyche. But their faith did not sustain itself and crumbled moments later.

Like many things in life, *emuna* is a constant struggle. Even when we feel secure in our faith, we cannot become too complacent or smug – “*al taamin be'atzmecha ad yom moscha*.” Faith must be nurtured and reinforced for it to be sustained. Otherwise, it can be easily swept away by the cynicism of tomorrow. There are countless ways to strengthen our sense of *emuna*:

- Contemplating the magnificence of the world around us—the beauty of nature in all of its facets, the mystery of the human body with its incredible intricacies, etc.
- Detecting divine fingerprints in the events of world history, and specifically Jewish history—the survival of Am Yisrael throughout the millennia, the rebirth of the modern state of Israel as a national Jewish homeland, etc;
- Discerning the Ribono Shel Olam in personal history—in individual stories of Divine providence which affect the lives of ordinary people. As the saying goes, “coincidences are G-d's way of remaining anonymous.” Our challenge is to remove the mask of anonymity from “*olam*” (hidden) and see everything as an expression of Hashem's existence which permeates the world.
- Probing the profundity of *dvar Hashem* by engaging regularly in rigorous Talmud Torah.
- External performance of mitzvos can also reinforce

inner faith, as the Sefer HaChinuch teaches “*Acharei hapeulos nimshachin halevavos*.” Matzah is referred to as “*lachma de'mehemmus*”—symbolizing the trust displayed by B'nei Yisrael when they left with mere morsels of matzah and without substantial provisions for their journey into the wilderness, as highlighted in the prophecy given to Yirmiyahu (2:2) “*lechtaich acharai bamidbar be'ertz lo zerua*” and alluded to in Ahava Rabba—“*ba'avur avoseinu shebatchu becha*.”

In the crisis situation just before of *kerias yam suf*, Hashem told Moshe to cease praying and instruct B'nei Yisrael to engage in a concrete demonstration of faith—“*Vayomer Hashem el Moshe ma titz ak elai daber el b'nei Yisroel ve'yis'au*” (Shemos 14:15). This demonstrative act of faith—“taking the plunge”—made the miracle of *kerias yam suf* possible [See Rashi there].

While we cannot afford to feel overly confident about our level of faith, neither should we ever view it as something beyond our reach and underestimate our ability to summon it at a moments notice.

While we cannot afford to feel overly confident about our level of faith, neither should we ever view it as something beyond our reach and underestimate our ability to summon it at a moments notice.

Sforno, commenting on the pasuk “*Vayomer Hashem el Moshe ma titz ak elai*” (“And Hashem said to Moses why are you crying out to me?”) explains that Moshe was crying because he was unnerved by the people's biting comments of “*hamibli ein kevarim bemitzrayim lekachtanu lamus bamiabar*.” Convinced that the people had lost all faith, Moshe feared when the moment of truth would arrive, they would refuse to set foot in the sea. Whereupon Hashem reprimanded Moshe and said: “Moshe, do not cry! There is no cause for concern. You are mistaken in your assessment! Don't underestimate the faith of the B'nei Yisrael! Though they may not sound like believers, they still believe in their heart of hearts.

“*Daber el B'nei Yisrael ve yisa 'u*” – Instruct them to journey – because I assure you, Moshe, that at the critical moment they will move forward.”

As carriers of the spiritual genes of the Avos, we are *ma'aminim b'nei ma'aminim*. Faith remains something intrinsic to the Jewish psyche. Even when a Jew questions the Ribono Shel Olam, he still remains a believer at heart. While faith may be easily lost, we, as Jews, can readily retrieve it – “*Ve'tzadik be'emunaso yichyeh*.”

Free Speech

Kerias yam suf represented a climax and culmination to *Yetzias Mitzraim*. Prior to this miracle, the redemption was incomplete. The four expressions of *geula*—*vehotzaisi*, *vehitzalti*, *ve'ga'alti*, *ve'lakachti*—imply that the process of redemption consisted of distinct phases. While “*vehotzaisi*” and “*vehitzalti*” may have already been attained on the 15th of Nisan with *yetzias Mitzraim*, the “*ve'ga'alti*” phase was not realized until *kerias yam suf*.

In what sense does the *geula* of *kerias yam suf* complement the earlier phases in the process of redemption? On a most basic level, it is easy to see why redemption was incomplete until after *kerias yam suf*. Once Pharaoh decided to reverse his decision to let the people go, with the Egyptians intent on recovering their valuables, and with the Egyptian chariots in hot pursuit, there could be no true liberation. Although they were no longer mixing mortar and bricks under the whip of Egyptian taskmasters, B'nei Yisrael clearly still felt besieged.

On a spiritual level, too, the miracles of *kerias yam suf* brought the redemption to a whole new level by introducing an added dimension of Divine revelation and *hashgacha pratis*. As we mention in the Hagada, the plagues inflicted on the Egyptians at the sea were five times as many as those visited upon them in Mitzrayim. Furthermore, *kerias yam suf* raised Klal Yisrael to a new spiritual plane. Chazal tell us: “*ra'asa shifcha al hayam ma shelo ra'ah yechezkel ben buzi*”—Even the simplest Jew palpably sensed the shechina. Moreover, while at *yetzias Mitzraim* the Jews became *avdei Hashem* (servants of G-d), *kerias yam suf* endowed them with the title of *banim lamakom* (children of G-d), as we emphasize repeatedly in the bracha of *Emes Ve'emuna*, recited after the evening Shema—“*verau vanav gevuraso malchuscha ra'u vanecha boke'a yam lifnei Moshe*.”

Kerias yam suf also served as a culmination to the process of redemption on a sublime, esoteric level. According to the Zohar, Pesach symbolizes not only the redemption of the Jewish people, but also the redemption of speech itself. The Egyptian bondage

enslaved not only the Jews' physical selves but also their inner creative spirit—one which is synonymous with the power of speech. Speech is, after all, an expression of one's very humanity (*nefesh chaya = ruach memalela*). The harrowing ordeal of slavery stripped B'nei Yisrael's speech of all vitality, spontaneity, spirituality and holiness. The words that emanated from the mouths of the Hebrew slaves lacked the primordial spark of life – the *nefesh chaya* that distinguishes Mankind from the animal kingdom. Their words were flat and listless... lacking sophistication, dignity and holiness.

Yetzias Mitzraim changed all of that. Not only did it redeem the people—it also lifted their speech out of bondage. It is perhaps for this reason that Pesach, more than any other holiday, places great emphasis on storytelling and dialogue. The mitzvah of *sipur Yetzias Mitzraim* obligates us to engage in extended narrative. Even one who is alone at the seder must engage himself, as it were, in conversation, asking and answering his own *ma nishtana*. Interestingly,

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the word “Pesach” (which literally means “pass over” or “pity”) can be broken down into two separate words—“*Peh sach*”—the mouth that speaks. And it is surely no coincidence that the first few pages of *Mesechta Pesachim* focus on the importance of using refined language. The connection between Pesach and speech highlights the fact that speech itself was enslaved in Egypt. The Exodus released these sparks of speech from exile as well.

We can now appreciate the significance of *shevi'i shel Pesach* and its role in the process of *geula*. The miracle of *kerias yam suf* allowed for the full liberation of speech itself. After experiencing the miracle, B'nei Yisrael suddenly discovered the ability to express gratitude to Hashem with an outpouring of eloquent song. Filled with passion, depth, richness and sanctity, *Az Yashir* serves as a model of how exalted speech can be.

But it could not emerge until now. It was impossible to contemplate “self expression” under the taxing burdens of bricks and mortar. Only at this juncture—“*az*”—when the redemption was

complete—“*yashir Moshe uV'nei Yisrael*.”

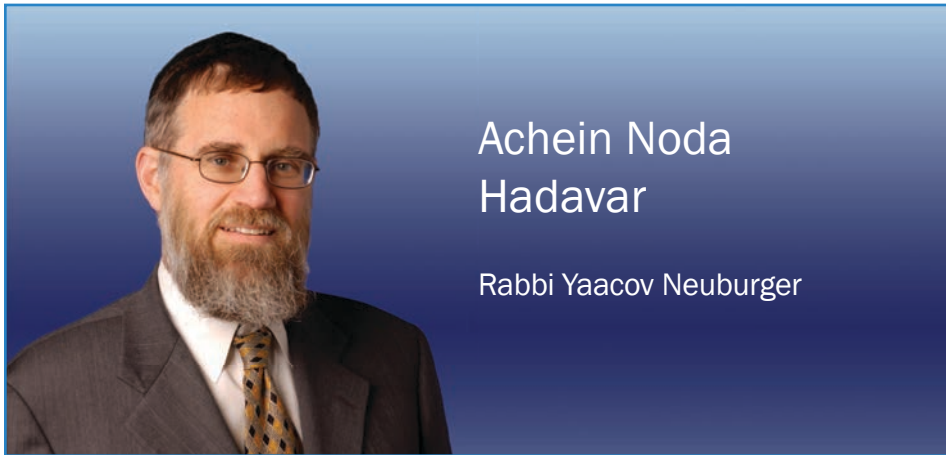
To take this thought one step further—why was the exile in Mitzraim synonymous with the exile of speech? Why is the Exodus meant to reflect not only the redemption of the Jewish people but also the celebration of speech as well? Perhaps the answer lies in a pasuk in Yeshaya (43) (also found in the haftara to parshas Vayikra): “*Am zu yatzarti Li tehilasi yesapeiru*”—“This nation I have created for me; they shall sing my praises.” Yeshayahu Hanavi, speaking in name of Hakadosh Baruch Hu, makes an incredibly bold assertion about the purpose and existence of the Jewish people in this world. The Jews' mission in life can be summed up in two words: “*tehilasi yesapeiru*”—to proclaim loudly and clearly the praises of the Ribono Shel Olam. Not only are we the people of the book, we are the people of the “word” – the people of the song.

We know that speech is the expression of one's very humanity. What we say reflects who we are within—our thoughts, our personalities, and our inner selves. There is a beautiful homiletical interpretation of the expression “*ma hu omer*” which appears in the Hagada in connection with three of the four sons—“*chacham ma hu omer, rasha ma hu omer, tam ma hu omer*”: “*Mah hu – omer*”—what he is, he says”. The *chacham's* wisdom can be detected in his words, as can the *rasha's* wickedness and the *tam's* simplicity.

Our mission in the world, as Jews, is to sing to Hashem because that is what reflects our inner consciousness. At our core, we are in love with Hashem, we are at one with Him. He is at the center of our existence. This became our identity as a result of *Yetzias Mitzraim*. By redeeming us from Egypt and making us His chosen nation, Hashem forever transformed the Jewish psyche. From that instant, our *neshamos* became linked to the Ribono Shel Olam Himself. It is this inner essence—the imprint of the Jewish *neshama*—that ought to be reflected in our speech.

Pesach provides a golden opportunity to reflect on the Torah perspective of “free speech” and how it differs radically from the secular notion of “free speech”. Pesach offers us an opportunity to consider ways to liberate our own speech from its personal bondage – on Shabbos, Yom Tov, at shul or home—wherever we may find ourselves—so that it reflects the essence of an *am segula*—“*Barchi nafshi es Hashem... ashira Lashem bechayay...*”.

May we witness the fulfillment of the great yearning that we express in the concluding bracha over the second *kos* at the seder—“*venodeh lecha shir chadash al geulaseinu ve'al pedus nafsheinu*”—to sing to Hakadosh Baruch Hu the new song of *geula* – *bimheira veyameinu*, amen. ■



Achein Noda Hadavar

Rabbi Yaacov Neuburger

The Cause of Our Galus

It was a moment of profound insight yet it was terribly disappointing and frustrating. *Achein Noda Hadavar* marks that moment, when according to Rashi, Moshe Rabeinu understood why his people were in bondage and what was prolonging their diaspora. It would not surprise me to learn that similar insight, disappointment and frustration have come upon leaders, albeit of far lesser measure, countless times since.

It all happened to Moshe as he intervened with concern and courage, protecting one Jew from the beatings of another. Nevertheless Moshe was dealt a sneering and degrading retort which revealed that the prior death of an Egyptian at Moshe's hand was not the well-kept secret Moshe had hoped it would be. Moshe's reaction *Achein Noda Hadavar* simply seems to be expressing his own anxiety at having been discovered and dangerously exposed. However, the fact that he did not flee immediately, and waited until he was almost killed by Paroh, relegates this phrase, in its simplicity, inconsequential and without purpose. Thus Chazal see in this phrase a terrifying moment when *Hadavar*, why they were in galus and to what end, the most pertinent matter to a Jew in galus, became known to Moshe.

What did Moshe discover in the startling and defiant response of this Jew? Did he find that the *galus* was justified by a wanton lack of contrition, a denial of authority, or a disdain for personal courage?

Let me share with you an idea that I chanced upon in a collection of thoughts by the magnificent author Simcha Raz. Perhaps Moshe was baffled that he alone reacted to a Jew who was being beaten. No

doubt, the erstwhile advocate of his people would be able to justify their seeming indifference and defend his brothers. After all they were peace loving, submissive, foreign slaves, lacking in strength and self-esteem, and not all disposed to physically battling an Egyptian under any circumstance.

Yet the next day as Moshe saw two Jews going at each other his defense crumbled rapidly. Even the kind eye of their greatest protector could no longer see them as meek and timid slaves, unable to get in harm's way for a brother. And now Moshe was puzzled even more than before as to why no other Jew jumped into the fray to protect another. Were they paralyzed by apathy or had they become indifferent to the pain of another? Could it be that Moshe was the only one of the entire nation who cared?

Achein Noda Hadavar! Now that is a painful moment! Moshe learned that the length and depth of our suffering is borne out of indifference and emotional lethargy. It is borne of being numbed by pain and no longer moved by it.

Perhaps we too have to become more attuned to the desperate cries of our orphans and our poor that fill our mailboxes daily. Perhaps we too have succumbed to the rhythm and comfort of inactivity and have become entirely unresponsive to the impending crisis that threatens Yeurshalayim.

Yet there is another part of the story that is not told explicitly by Chazal, but is so glaringly obvious. Moshe was frightened and disappointed, disillusioned and worried to no end. Nevertheless he did not for a moment cease his efforts to arouse the Jewish people and ultimately bring them to their destiny. ■

New Seforim available from RIETS Roshei Yeshiva



Rabbi Elchanan Adler has recently published *Sefer Mitzvat HaShabbat: MiMara Ad Sinai*, which traces the mitzva of Shabbat from its inception in Mara, its further development in Alush with the appearance of the

Manna, to its culmination at Sinai. Weaving together a rich tapestry of mekorot spanning the centuries, it elucidates a number of relatively obscure sugyot related to Hilchot Shabbat and Dinei B'nei Noach. The Sefer features haskamot of leading Torah luminaries from Israel and the United States. *Sefer Mitzvat HaShabbat* is available for purchase (\$14) at Seforim stores, or through the author (19 Forest Court, Passaic, NJ 07055; 973 779-5721; eadler1@yu.edu).



Rabbi Yonason Sacks has recently published his third sefer, *Sefer Chazon L'Yamim*, which is comprised of essays on topics related to Mesachet Pesachim. They are written in Rabbi Sack's unique

clear style that encompasses the various opinions of the Rishonim and Achronim. *Sefer Chazon L'Yamim* is available for purchase (\$15) at Seforim stores, or through the author. (973 473-0684)

Zechiras Yetziyas Mitzrayim

Rabbi Yonason Sacks



The mitzvah of “*Zechiras Yetziyas Mitzrayim*,” remembering the Exodus, occupies an incontrovertibly prominent position in Jewish consciousness. Ramban (Shemos 13:16) notes that the Jew’s constant recollection of *Yetziyas Mitzrayim* attests to his unwavering belief in the veracity of the Creator and His Torah, and that “Because HaKadosh Baruch Hu will not perform overt miracles in every generation to (convince) the wicked and the deniers, He commanded us to make a constant recollection of what our eyes saw, and to transmit the matter to our children, and from their children to their children, until the final generation.” In underscoring the significance of this commandment, Ramban enumerates the plethora of other mitzvos which also serve to deepen the Jew’s awareness of *Yetziyas Mitzrayim*, ranging from chametz and Korban Pesach to tefillin, mezuzah, kriyas Shema, and sukkah. While the centrality of *Zechiras Yetziyas Mitzrayim* in Jewish faith is thus quite clear, the source of this obligation is subject to considerable debate.

In identifying the source for the daily obligation to commemorate *Yetziyas Mitzrayim*, Rashi (Shemos 13:3) quotes the Mechilta on the pasuk “*Zachor es hayom hazeh asher yatzasem miMitzrayim mibeis avadim*.” In Berachos 21a (d.h. “*Emes*”), however, Rashi cites a different source for this obligation: “*L’ma’an tizkor es yom tzaischa me’eretz Mitzrayim kol yemei chayecha*” (Devarim 16:3). Apparently, Rashi maintains that both verses are necessary to understand the scope of this mitzvah. Had the Torah merely commanded “*Zachor es hayom hazeh*,” one may have erroneously concluded that the mitzvah applies only during Pesach (see the continuation of Shemos 13:3). The pasuk in Devarim thus dispels such a notion, teaching that the obligation exists “*Kol yemei chayecha*” – every day of one’s life. Conversely, had the Torah merely presented the pasuk in Devarim, “*L’ma’an tizkor...*,” one may have erroneously read the pasuk as teaching the reason for the

Pesach obligation, but not necessarily enjoining, by force of a positive biblical commandment, to actively remember the Exodus itself. Hence, according to Rashi, both verses in Shemos and Devarim are essential in conveying the biblical requirement for daily remembrance.

Interestingly, however, the Rambam makes no mention of a requirement to remember *Yetziyas Mitzrayim*. In light of this conspicuous omission, the *Ohr Sameach* (Hil. Kriyas Shema 1:1) goes as far as to suggest that the Rambam understands the daily obligation as being only rabbinic in nature. Rav Soloveitchik Zt’l (*Shiurim L’Zeche Abba Mori I: Mitzvas Kriyas Shema u’Zechiras Yetziyas Mitzrayim* page 1), however, explained the Rambam’s omission of this mitzvah in a different manner¹. Quoting his grandfather Reb Chayim Zt’l, the Rav explained that in the Rambam’s eyes, *Zechiras Yetziyas Mitzrayim* does indeed constitute a biblical mitzvah. The Rambam merely refrained from counting it as one of the canonical 613 mitzvos for technical reasons: the Rambam himself writes (*Shoresh 3 of Sefer Hamitzvos*) that only mitzvos which are eternally binding, “*mitzvos l’doros*,” are reckoned amongst the 613. In the Rambam’s eyes, however, the mitzvah of *Zechiras Yetziyas Mitzrayim* is temporary in nature. Citing the Mishnaic dispute (Berachos 12b) between Ben Zoma and the Chachamim as to whether the mitzvah of *Zechiras Yetziyas Mitzrayim* will exist in the Messianic era, Reb Chayim explained that the Rambam rules in accordance with Ben Zoma, that the mitzvah will eventually cease to exist. As such, the obligation to remember *Yetziyas Mitzrayim* does not constitute a “*mitzvah l’doros*.” Thus, while the mitzvah is undeniably biblical in nature, it is nonetheless technically omitted from the list of 613.

While Reb Chayim suggested that the Rambam omitted *Zechiras Yetziyas Mitzrayim* because he rules that the mitzvah is only temporary in nature, Reb

Isser Zalman Meltzer (*Even HaEzel, Hil. Kriyas Hema, 1:3*) questions this assumption. Reb Isser Zalman maintains that even Ben Zoma, who appears to reject the existence of this mitzvah in the Messianic era, does not reject its existence categorically. Rather, Ben Zoma understands *Zechiras Yetziyas Mitzrayim* as part of a broader, more general requirement to commemorate each of the miraculous redemptions which Hakadosh Baruch Hu performs throughout the generations. This mitzvah remains eternally binding, even in Messianic times. Ben Zoma merely argues regarding the specific details within this broader mitzvah, maintaining that the miracles of the Messianic era will take the place of the Egyptian exodus. In its core essence, however, the mitzvah to remember Hakadosh Baruch Hu’s redemptive miracles remains obligatory and unaltered.

Reb Isser Zalman’s argument finds its roots earlier, in the words of the Rashba (*Perushei HaHagados, Berachos 12b*) and the Ramban (Shemos 12:2). Both Rishonim broaden the mitzvah of *Zechiras Yetziyas Mitzrayim* beyond the localized historical event of *Yetziyas Mitzrayim*. The obligation consists of constantly appreciating the wondrous miracles which Hakadosh Baruch Hu performs on behalf of Bnei Yisrael. Thus, when HaKadosh Baruch Hu redeemed the Jewish nation from Bavel, the mitzvah of *Zechiras Yetziyas Mitzrayim* obligated national thanksgiving and commemoration of the Babylonian redemption as well². Similarly, the future redemption, which will bring new miracles and triumphs, will necessitate new expressions of praise.

Granting the possibility that *Zechiras Yetziyas Mitzrayim* may indeed qualify as a “*mitzvah l’doros*,” Reb Chayim suggested an alternative possibility to account for the Rambam’s omission. Perhaps, Reb Chayim posited, the Rambam does not count *Zechiras Yetziyas Mitzrayim* independently because he views the mitzvah as part of a larger obligation, namely, the mitzvah of “*Kabbalas Ol Malchus Shamayim*” of kriyas Shema itself. Thus, when the Rambam counts *keriyas Shema* as a mitzvah, he includes the *mitzvah d’oraissa* of *Zechiras Yetziyas Mitzrayim*. This possibility accords consistently with the Rambam’s understanding of the scope of the biblical requirement to recite *keriyas Shema*, an issue which, as we shall see, is the subject of a major *machlokes haposkim*.

While the text of *keriyas Shema* is universally accepted, considerable debate exists regarding how much of this text is biblically mandated (*mid’oraissa*), and how much was instituted rabbinically (*mid’rabanana*). Perhaps most extreme is the opinion of Shmuel in the Gemarah itself (Berachos 21a), who maintains that the entire text is only binding on a rabbinic level.

The Rif and other Rishonim, however, categorically reject Shmuel's opinion *l'halacha*. Many Rishonim do conclude, however, that the biblical obligation of *Keriyas Shema* is limited to the first verse alone (“*Shema Yisrael ...*”). Numerous *sugiyos* support such a notion. See, for example, Berachos 13b, which rules in accordance with Rebbe Meir that only the first verse requires “*Kavanas Halev*” – intent of the heart. Similarly, the Gemarah there writes that the “*Keriyas Shema* of Rebbe Yehuda HaNasi” consisted solely of the first verse. Moreover, the Gemarah later on (16a) grants a special dispensation for hired workers to momentarily stop work to recite the “first perek,” which Tosafos explains to mean the first sentence – “*Shema*.” These sources lead many Rishonim, including Ramban, Ritva, and Rashba, to conclude that perhaps the first verse alone fulfills the biblical obligation.

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The *Yereyim* (13), however, posits that the first sentence along with the first paragraph (*V'ahavto*) constitute the biblical requirement. The Rashba implies that Rashi would agree with such a notion: Rashi (2a) maintains that one who prays *Ma'ariv* early (before the appropriate time for *keriyas Shema*) must only repeat the first sentence and first paragraph of *Shema* before going to sleep in order to fulfill the *keriyas Shema* obligation. Similarly, Rashi (16a) understands that the dispensation granted to hired workers licenses them to stop working in order to read the entire first paragraph of *Shema* – not merely the first verse.

The *Pri Chodosh* (*Hil. Keriyas Shema* 67) goes a step further, maintaining that the first two paragraphs (“*V'ahavto*” and “*Ve'Haya im shamoah*”) constitute the Biblical obligation of *Keriyas Shema*. He adduces support for this theory from the Mishnah's (13a) explanation for the precedence given to “*V'ahavto*” over “*V'haya Im Shamoah*”: “So that one should first accept the Yoke of Heaven (*Ol Malchus Shamayim*) and then the Yoke of commandments

(*Ol Mitzvos*).” If the second paragraph constituted only a rabbinic obligation, reasons the *Pri Chodosh*, no such accounting would be necessary. The precedence of the first paragraph would be obvious, given the fact that a biblical requirement always precedes a rabbinic obligation³.

The Rambam, himself, however, appears to maintain that all three paragraphs are essential to fulfilling the Biblical obligation. At the very opening of *Hilchos Keriyas Shema*, the Rambam writes that “Twice daily, we read the *Keriyas Shema*, in the evening and in the morning ... And what does he read? Three paragraphs, which are: ‘*Shema*,’ ‘*Ve'Haya im shamoah*,’ and ‘*Vayomer*’ ... The recital of these three paragraphs in order is what is referred to as ‘*keriyas Shema*.’” Thus, the Rambam appears to entertain the broadest understanding of the Biblical mitzvah of *Keriyas Shema*, including all three paragraphs under the biblical obligation.

Given the Rambam's understanding that all three paragraphs of *Keriyas Shema* constitute a biblical obligation, Reb Chayim's explanation of the Rambam's omission of *Zechiras Yetziyas Mitzrayim* becomes patently clear. The Rambam does not count *Zechiras Yetziyas Mitzrayim* independently, because it is part of the larger obligation of *keriyas Shema* itself. It is thus not at all coincidental, Reb Chayim explained, that the third paragraph of *Keriyas Shema*, which recounts *Yetziyas Mitzrayim*, would be included in the *Mitzvah D'oraissa* of *keriyas Shema*: it furthers the *Kaballas Ol Malchus Shamayim* expressed in the earlier parts of *Shema* as well.

This idea, that *Zechiras Yetziyas Mitzrayim* may serve as a form of *Kaballas Ol Malchus Shamayim*, is explained lucidly by the Ramban. The Ramban (*Shemos* 13:16) emphasizes that by perceiving the providence of HaKadosh Baruch Hu throughout our national history, we cultivate an acute awareness of His omnipotent existence and the truth of His Torah. Our recollection of the unquestionable Divine involvement in the wondrous miracles of *Yetziyas Mitzrayim* proclaims our steadfast belief in HaKadosh Baruch Hu. At the same time, however, Ramban adds that our attention to these “great” miracles should never distract us from the “minor” miracles which occur constantly throughout our own lives. On the contrary, a fundamental and inviolable tenet of Jewish belief is that, “From the great miracles, a person comes to admit to the hidden miracles that are the foundation of the entire Torah. For no one has a portion in the Torah of Moshe until he believes that all of our words and events are miracles, and they are not all a product of nature.” According to the Ramban, the daily requirement of *Zechiras Yetziyas Mitzrayim* teaches us the eternal

mission of the Jew: to perceive and appreciate the undeniable presence of the *Yad Hashem* in each and every aspect of life.

The Ramban's notion that miracles exist in both revealed and concealed forms is evident in the very meaning of the word “*neis*” itself. The conventional translation of the term “*neis*” denotes a “miracle” or wonder,” as Rashi describes in *Shemos* 17:16. However, the Torah also employs the very same term to signify a “banner” or “flag,” as seen in *Bamidbar* 26:10 and *Yeshayah* 18:3. In light of the Ramban's explanation, these two definitions are not coincidental. The glorious and overt miracles serve as a “banner,” proclaiming and confirming the miraculous status of the smaller, “natural” miracles and wonders. Such a relationship is certainly apparent in the dual miracles of Chanukah. Chanukah celebrates both the “natural” military victory and the “supernatural” burning of a small amount of oil for eight days. The unquestionably supernatural burning of the oil corroborated the equally miraculous nature of the military victory.

This duality finds particular relevance in our current season of Adar. The Gemarah in *Megillah* 6b presents a dispute as to whether the *Megillah* should optimally be read in Adar 1 or Adar 2. Rebbe Eliezer B'Rebbi Yossi requires that the *Megillah* be read in the first Adar, in accordance with the principle “*Ain Ma'avirin Al Hamitzvos*” – one should not skip over opportunities to fulfill a mitzvah. Rebbe Shimon Ben Gamliel, however, defers the reading of the *Megillah* to the second Adar, in order to juxtapose one *Geulah* (Purim) to another (Pesach). His ruling begs the simple question: What is the value of adjoining the two *Geulos*?

Perhaps Rebbe Shimon Ben Gamliel's ruling is precisely rooted in the Ramban's understanding of revealed and concealed miracles. The Vilna Gaon, in his commentary to *Megillas Esther* (1:2), emphasizes that the significance of the holiday of Purim lies in the ostensibly natural occurrence of supernatural miracles. The salvation was performed in the context of “*hester panim*” – concealment of the Divine hand. The Vilna Gaon cites the well known question of the Gemarah (*Chullin* 139b): “*Esther Min HaTorah Minayin?*” Where is Esther alluded to in the Torah? The Gemarah cites the verse (*Devarim* 31) “*V'anochi Haster Astir Panai Bayom Hahu*” – “And I will conceal my face on that day.” It is precisely this concealment, or “*Hester Panim*,” set in the darkness of the Babylonian exile, which characterizes the miracle of Purim. The Jewish people's imperilment and subsequent salvation were orchestrated through entirely “natural” means, and the name of HaKadosh Baruch Hu is not even mentioned in the *Megillah*.

Back to the Beit Midrash

In stark contrast, the miracles of Pesach were marked by drastic deviations from the normal course of nature. From the transformation of water to blood to the splitting of the sea, the hand of HaKadosh Baruch Hu was unquestionably evident throughout the Exodus; Jews and non-Jews alike were forced to recognize His insurmountable involvement. In light of the Ramban's comment, perhaps the juxtaposition of Purim and Pesach serves to further sensitize the Jew to the miracles of HaKadosh Baruch Hu. Through the revealed miracles of Pesach, we recog-

nize the equally undeniable involvement of HaKadosh Baruch Hu in the story of Purim. Pesach's patent miracles thus affirm Purim's silent miracles.

May our constant remembrance of *Yetziyas Mitzrayim*, along with the other annual commemorations of HaKadosh Baruch Hu's indescribable wonders, help us to perceive and appreciate the constant miracles which HaKadosh Baruch Hu blesses us with, each and every day of our lives. ■

Chavrusa would like to thank Zev Weiner for his help in translating this article.

Notes

1. See also "Chazon Yechezkel" (Berachos 1), who suggests a similar possibility.
2. See Ramban (*ibid.*), who maintains that the names of the calendrical months serve this very purpose.
3. See, however, Sha'agas Aryeh Siman 2 and 22.



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Executive Rabbinic Seminar

November 18–21, 2007

December 16–19, 2007

Fifteen rabbis joined with fifteen lay-leader counterpoints at each of two programs in Weston, FL, working with faculty of our Sy Syms School of Business and a consultant from the Alban Institute on issues of leadership and management.



Mentorship Seminar

October 18, 2007

Mentors and mentees of the LHREI mentorship program gathered in Wave Hill, Riverdale, NY for a day-long seminar facilitated by a consultant from the Alban Institute focusing on how to make the most of the year-long mentorship.



Rebbetzins Yarchei Kallah

March 3–4, 2008

Forty five Rebbetzins from around the country gathered in Congregation Keter Torah in Teaneck, NJ for a program led by Rebbetzin Meira Davis from Hollywood, FL on the personal and community issues facing the modern rabbi's wife.



The Menahel's Memories

An Interview with Rabbi Zevulun Charlop



As RIETS' long-serving Menahel transitions to a new position at Yeshiva, CHAVRUSA has asked him for some recollections and perspectives on the three presidents with whom Rabbi Charlop has had the privilege to serve.

In this edition:
The President Joel Years.

After Dr. Lamm announced his retirement from the presidency of Yeshiva, I was asked to serve on the search committee charged to find his successor. I believe I was the only member who served both on the committee which nominated Dr. Lamm and the committee which selected his successor. No one expected the search committee to come up empty handed after more than two years of searching. And when it seemed as if we had reached an impasse, almost out of the blue, Richard Joel's name was projected. In little more than the blink of an eye, he was elected president by the Yeshiva's board. To many, it came as a bolt. After all, the first three presidents of Yeshiva were rabbis with PhDs, in whom were fused the philosophic underpinnings of our Yeshiva, Torah Umadda. It was taken as a given that Yeshiva's fourth president would follow in the same mold. This was almost the immutable model of our deliberations. After overcoming the initial shock of this paradigm shift, I realized once again that *Hakadosh Baruch Hu* works in mysterious ways. Possibly no one on that committee knew Richard Joel as long as I did.

It all started to make sense. My mind took me back over 35 years when I was asked by Dr. Abe Stern *a'h* to help lead a YU summer trip to Israel. Upon my return from that nine-week summer jaunt, more than a little bit owing to Dr. Stern, I was invited by Rabbi Besdin '36R *a'h* to teach a Gemara shiur in JSS, and not long afterwards,, Dr. Stern asked me to participate in a Yeshiva Seminar program. It was there where I met Richard Joel, a lumbering 16 year old who was blowing whistles and running the entire program, following orders from Dr. Stern and transmitting them to his staff.


My relationship to President Joel's family was to go beyond that day at Seminar. The President's father passed away shortly after his bar mitzvah. Years later, his widowed mother married a man from my community in the Bronx. They opted to live in Yonkers, where Mrs. Joel resided. I remember her

as a beautiful lady, inside and out. I knew one of her brothers as well, who *davened* in our shul.

When the name Richard Joel first emerged, and his credentials were presented, as I've indicated, I was no less astonished than anyone else. From a distance his selection seemed so unlike the model we were looking for. But, as we thought of it, and of the sixteen year old boy at Seminar, the sense that '*Me'Hashem yatzah hadavar*' grew surely and inexorably.

Dr. Abe Stern saw his promise, hired him, and ultimately even introduced him to Esther, his beloved wife. That instant and positive impression he made upon me at that moment, with the literal accompaniment of bells and whistles, is the very same charismatic life-force one experiences from him today—of course more mature, wiser and creatively audacious with the years. He quickly ascended the Yeshiva administrative ladder: from the Youth Bureau to the alumni office, to an associate deanship at the Cardozo School of Law, and in between, an assistant DA in the Bronx. Then, out of a phalanx of formidable candidates, he was picked to head Hillel. That too was mind boggling! The man running that campus organization, the exquisite microcosm and reflection of Jewish life affiliation and commitment, among the mainstream of Jews which was not necessarily Orthodox, and, in the main, distant from it, always wore a yarmulke and remained the same passionately committed Jew without compromise. He was moved by a sensitivity which flowed out of an unceasing spring of hope and love for all Jews. He raised his wonderful family first in Oceanside and then in Silver Spring. In the spirit and verities of who he and Esther were, his oldest son Avery pursued *semikhah* before his father could have ever dreamt of becoming president of Yeshiva, and what special *nachas* it was for Avery to receive *semikhah* at the first Chag Hasemikhah at which his father officiated as President of RIETS and Yeshiva University.

continued on page 17



Musmakhim in the Limelight: College Outreach

The *ba'al Haggadah* uses the phrase “*ba'avur zeh asah Hashem li b'tzeiti miMitzrayim*” (Shemot 13:8) twice. We find it first when responding to the *she'eino yodeyah lish'ol* and a few sentences later when answering the question why must the mitzvah of *sipur Yetziat Mitzrayim* occur the night of Pesach, and not two weeks earlier. Why do we need to repeat the same pasuk twice within a very close proximity? Rav Meir, the son of Rav Levi Yitzchak of Berdichev responded by quoting a commentary of the Ohr HaChayim HaKadosh (Shemot 13:14). The Ohr HaChayim advances that there are two mandated times when we have a mitzvah to retell the story of *Yetziat Mitzrayim*. First, we must offer the story of the Exodus any time we are asked about it, and secondly, at the Seder(im), we have an obligation to tell the story even if our children do not ask. According to Rav Meir, this is why the Haggadah juxtaposes the mitzvah of *sipur Yetziat Mitzrayim* with the *sugyah* of *yachol merosh chodesh*. Even when the *she'eino yodeyah lish'ol* does not ask, we are nonetheless obligated to tell him the story. There are those who argue that there is a fifth child, the one who does not even attend a seder. In the 1980s some voices advocated leaving an unoccupied seat at the Seder table, representing those behind the Iron Curtain who were unable to attend a Seder and live a Jewish life. The late Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson zt'l, countered that we should not feature an empty chair at the Seder, but rather, we should invite someone to take up that seat who would otherwise not attend a seder.

Some will argue that *kiruv r'chokim* and *chizuk k'rovim* represent the most dire calling and need in the Jewish community today. Whether we look at the off the derech phenomenon or the Federation world's concern with continuity, millions of dollars and thousands of hours have been spent analyzing and addressing this challenge. Within the world of kiruv, the college campus has become one of the most important and popular venues for funding outreach. Some of our best, brightest and most committed *klei kodesh* from the entire spectrum of the Orthodox world have moved their families to take residence on campuses across North America with the goal of bringing the message of Torah to the unaffiliated and to assure that those who come to college Orthodox remain committed within the cultural cauldron of the university. In this Pesach edition of CHAVRUSA, we will focus on our young men and their families teaching and modeling a Torah life on the college campus. CHAVRUSA posed questions to three such young men currently working and living on college campuses. **Rabbis Avi Heller (RAH), Eli Kohl (REK) and Yehuda Sarna (RYS)** and their families serve the Jewish communities of Boston University, the University of Maryland and New York University respectively.

CHAVRUSA: What is your assessment of the state of the campus today? What are the greatest needs for a campus worker like you?

RAH: On the one hand, you have 18-22 year olds living independently for the first time in an environment of extreme permissiveness in which their values are often under attack. On the other, you have a deep desire by students to find out who they are and what will bring meaning to their lives. Campuses with strong infrastructures and an approachable rabbinic couple (such as NYU, Maryland and BU) have much better odds of engaging these students in how to choose and embrace their Yiddishkeit as adults rather than seeing it as a burden thrust on them by adult authority figures. JLIC (see sidebar page 16) is helping to create a very healthy environment for Orthodox students and those who want to learn from and be inspired by Orthodox educators. At JLIC campuses like BU, there are shiurim every day of the week, regular minyanim and dozens of *chavrutas*. It is also hugely important that there be a Torah Umadda, Torah Im Derech Eretz option on campus, not just Chabad, Maimonides or Aish, though they are also filling an important niche. After all, there are more than 3,500 Jewish undergrads at BU!

The other side of the coin is that there is a tremendous ba'al teshuva movement on campus. At BU, one of our goals is to help Orthodox students be re-



Rabbi Yehuda Sarna at NYU

invigorated in their spiritual lives by seeing Judaism through the eyes of the newly observant.

Shira and I assist in providing the Jewish infrastructure on campus, but BU has long had kosher food, an eruv, etc. More importantly, we (and our children) model Orthodox family values, how a husband and wife talk to each other, how we are *mechaneich* our children to daven and be polite to others. An observant, spiritual and meaningful lifestyle can be visualized and then become something to aspire

to. On the intellectual side, we engage students with thoughtful, high-level learning (so as to match their academics) on topics that they were not mature enough in high school to care about.

Last, we are often just someone to talk to at the right moment. Even if a student thinks the last thing they need is a rabbi, something—dramatic or subtle—will happen in their lives over the course of four years in which we can make a huge difference in their lives just by being there. I can accept the possibility that I am only here to help a student one day in four years and even that a student won't recognize what I've done for them until they are twenty years older.

REK: Religiously, Hillel provides many opportunities for students to get involved, whether through programs, social opportunities or Israel advocacy. We try to provide Jewish learning opportunities through formal and informal relationships. Our hope is that we provide a warm and welcoming community that is conducive to religious change and growth. On a campus as big as Maryland, many students still do not have people to go to for guidance; with 30,000 students on campus, people can get lost. It's our job to make sure that they have a mentor to whom they can turn, a place they can go to for a warm Shabbos meal, and a role model from whom they can be inspired. Students need someone on campus who is personable and who genuinely cares for them emotionally and religiously. Once the

Jewish Learning Initiative on Campus (JLIC)

By Rabbi Ilan Haber '05R

The Heshe and Harriet Seif Jewish Learning Initiative on Campus (JLIC), was conceived by Rabbi Menachem Schrader '78R, who had experience teaching college and post-college-aged students at Yeshivat Hamivlar. While a few key secular universities had well-developed traditional student communities, Rabbi Schrader perceived that they mostly had no professional religious mentorship. After investing millions of dollars in day school education, the organized Orthodox community provided no support for students once they entered the sphere of the secular college, an environment that often posed significant challenges to their religious upbringing. Rabbi Schrader spent almost ten years trying to convince key people and organizations of the necessity of the program. That is until the Orthodox Union, through Rabbi Schrader's advocacy, and Hillel: The Foundation for Jewish Campus Life, under Richard Joel's stewardship, stepped in together to create JLIC in an attempt to fill this gap. The program has grown quickly over the eight years since its inception, and is now active on 15 major universities including University of Pennsylvania, University of Maryland, University of Illinois, UCLA, Brooklyn College, Cornell University, Yale University, Princeton University, Brandeis University, University of Massachusetts, Rutgers University, New York University, University of Florida, Johns Hopkins University, and Boston University

JLIC educators strive to enhance the learning opportunities available to students, and also to bolster an infrastructure for Orthodox life to flourish. The educators offer weekly shiurim and classes, bring guest speakers and events to campus, and make key Orthodox necessities, such as kashrut, chagim and Shabbat, easier to observe and more meaningful. The Orthodox population at these campuses is equivalent to what one would find at both Yeshiva College and Stern College, and the program is responsible for almost 1,500 students learning Torah regularly on a weekly basis, with many more participating in ongoing events throughout the semester. However, instead of taking only a generalized approach, JLIC families strive also for a more individualized touch. Students grace their Shabbat tables as regular guests, interact with them in informal settings, such as the cafeteria, and learn with them b'chavruta. The regular ongoing availability of the families creates a comfort level that enables students to confide in them and seek advice for their more serious issues, whether of a halachic, personal, or intellectual nature.



Rabbi Avi Heller and student at Boston University

student feels comfortable with you, you are able to have an effect on them.

RYS: There are two distinct kinds of Jewish college students: the non-Orthodox, for whom the question is, 'Is being Jewish important' and the orthodox, who assume that it is, but ask 'What will my level of observance be?' This characterization is overly simplified, but speaks to the tension that I feel everyday—if I devote myself to reaching out to people who question their Jewish identity, then won't those who are currently committed begin to fade? On the other hand, if I nurture those with a solid identity to increased observance and Torah learning, then I'm abandoning 90 percent of Klal Yisrael. The only direction to head in is to make the core so vibrant and alive, creating a center of gravity that others feel drawn to. NYU now has 400 undergraduate Orthodox students, and 200 non-Orthodox students learning in our programs on a weekly basis. The numbers keep increasing, and the faces change every year.

CHAVRUSA: What advice would you give parents of college students?

RYS: College students experience every decision as a "big question." Whether to take the LSAT's or MCAT's feels like a question that will determine where someone will be in thirty years. Going out

on a date for the first time feels like committing to marry them. Life is obviously more fluid than that. The most important thing parents can do is listen well and not be judgmental.

REK: I would say that you really have to know your children and what their needs are. Once you know that, take time to ask them what they seek out of the college experience. Research the college and see what's available. Make sure that you see the campus for yourself. Speak with current students and their parents to hear from an insider what life is really like on campus.

RAH: The most important thing you can do for your children is to treat them like adults. They think they are adults and they assume that their parents do not think so. But they are the ones who will decide what to do after you drop them off at their freshman dorm. I always give my business card to the student when I meet with visiting families; often, I do so over the extended hand of the parent. When you go for a Shabbat (you definitely should) let them stay in the dorms and have a real college experience. Let them ask the questions of the Hillel director and the local students. There is no doubt that a college campus is not as safe a place as a seminary or their parents home, but I see my students learning to make mature religious decisions every day and often becoming more deeply religious over the course of their college years.

CHAVRUSA: What can the Jewish community/rabbonim do to help the cause of campus kiruv?

REK: Communal rabbis and institutions can put effort in to strengthening relationships with those of us professionals in campus work. We are lucky to work closely with the local rabbonim in Maryland, this helps ease the transition to campus and then later facilitates a smooth segue when they graduate into the Jewish community at large. By interacting with local rabbanim students feel motivated to take the learning and growing they do on campus with them when they graduate to become leaders of their Jewish community. The more educated rabbanim are as to the realities of campus life, the more they can help educate, inform, and support their parents and students.

RAH: A huge problem on campus is that it is neither fish nor fowl. The local community – Brookline in our case – usually does not see the campus as a real part of itself. At the same time, we have students from practically every Jewish community in the country. Those communities – though we are the lifeline for their children – do not see us as part of themselves either.

Other rabbanim really need to talk to campus rabbis, both to understand the realities of campus life and also to communicate about specific students. The likelihood that I can engage a particular student goes up exponentially if I know who they are and something about them, if I can invite them to be a part of some thing individually. If I don't even know who they are and the choice is up to them whether to come find me or not – well, that's risky, and sometimes they'll never even walk in the front door.

Communication is key. No campus rabbi is looking to woo students away from YU where they can take advantage of the beit midrash and very rich Jewish environment. But there are many students who are choosing to go to other colleges and we need to be able to provide for them. If CJF or Azrieli provided us with the names of students graduating high school and/or studying in yeshivot affiliated with the S. Daniel Abraham Israel Program, who are planning to go to BU, we can reach out to them. We may even be able to meet them in Israel to get them excited about continuing their learning on campus and, hopefully, begin to educate the yeshivot and their talented hanhalot about the virtues and challenges of American university life.

RYS: What college students need is full-time rabbis living on campus with their families who understand them and are available to them. I credit

the Orthodox Union with stepping up in creating the best model for this, the Jewish Learning Initiative on Campus (JLIC), which does exactly that. The problem is that even if there were four times as many orthodox rabbis on campus, we would still be under-serving our constituency dramatically. The community needs to understand that the rabbinic attention a person receives in college, when they are making life decisions, should be significantly more, not less, than when they were in high school or yeshiva in Israel.

CHAVRUSA: What can RIETS or YU do to help campus kiruv?

RYS: I think it would be beneficial if RIETS encouraged campus work as a first job to people finishing semicha. It broadens your perspective on Am Yisrael and the world, and reinvestigates your commitment.

REK: RIETS can create and encourage a speakers bureau where roshei yeshiva, Kollel Elyon fellows or RIETS interns would be available to lecture or spend Shabbos on campus. Also stressing campus work as a calling for those students for whom it would be appropriate.

RAH: I would love to see Kollel Elyon fellows traveling to campuses – or over satellite – to teach and give shiurim as well as RIETS-organized y'nei iyun for and by campus rabbis. I also think Torah Tours should come to campus as they would to any other kehilla. It would also be great if there were grant money avail-

able to college campus professionals to help ignite innovative programs. But I think the most important thing is a national awareness of the need for sustained attention to this area of Jewish life. JLIC has taken the first steps in developing a "shita" for making college a place where Orthodox students turn on instead of dropping out. Let's not stop there. ■

Rabbi Avi Heller '02 is the director of Jewish education at the Florence and Chafetz Hillel House at Boston University. Rabbi Heller also acts as Rabbi and co-rav hamachshir for kosher dining at BU Hillel and as a university chaplain for BU. He and his wife Shira will be JLIC campus educators at BU Hillel for the 2007-2008 year as well. After graduating Boston University in 1997, Rabbi Heller worked for a year in the Hillel International Center in Washington D.C., where he had the opportunity to visit Hillels all over the country. Prior to coming to Boston, Rabbi Heller was the director of the Community Kollel in Boca Raton, FL where he also functioned as Rabbi and spiritual leader of a new (and rapidly growing) synagogue in West Boca.

Rabbi Eli Kohl and his wife Naomi serve as the Torah Educators at the University of Maryland's Harriet Seif Jewish Learning Initiative on Campus (JLIC) program. Rabbi Kohl has seen much success using his innate musical talents and love in reaching youth of all ages. He has taught kindergarten at RAMAZ, was beloved as an NCSY advisor in New Jersey Region and served as a camp counselor in camps on three continents.

Rabbi Yehuda Sarna '02R currently serves as rabbi of the Bronfman Center for Jewish Student Life at New York University and its JLIC Educator. While still at Yeshiva, he co-founded Eimatai, a leadership training program for high school students, Mimaamakim: Journal of Jewish Art, and Nachalah: The Yeshiva University Journal for the Study of Bible. Upon ordination, Rabbi Sarna joined the Bronfman Center to work primarily with the growing Orthodox community, which has since tripled in size, becoming the largest such community at any private university.



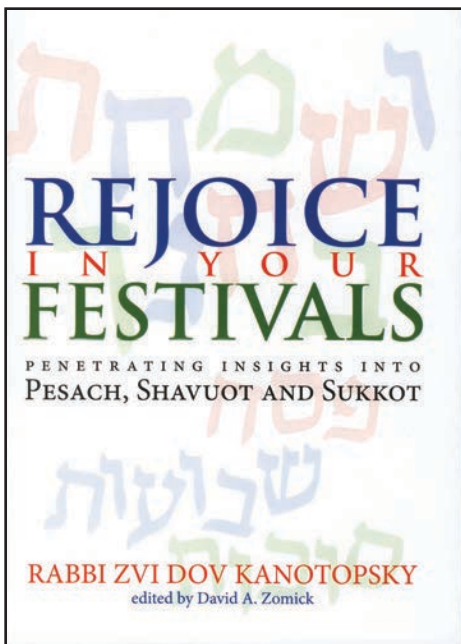
Rabbi Eli Kohl leading a Purim Seuda on campus

Rejoice In Your Festivals

By Rabbi Zvi Dov Kanotopsky zt"l

Reviewed by
Rabbi Yitzchak Sladowsky '56R

When first I was asked to review the newly published work containing the drashos of Harav Zvi Dov Kanotopsky zt"l, my mind drifted back to memories of a beloved rebbi with whom I had the honor to study for two years in Brooklyn T.A. A *talmid muvhak* of the Rav, zt"l, his shiurim were modeled after the style and in the manner of his renowned mentor. They were delivered with clarity and precision, and he always encouraged questions if a talmid did not understand. A somewhat trivial recollection concerned his tie-pin. It should be noted that wearing one was



quite popular in the 1940s and 50s, and usually bore the initials of the wearer. How beautiful and significant were those of Rabbi Kanotopsky, (Tzvi Dov Kanotopsky—TzeDeK). Another personal memory that was particularly touching and meaningful concerned the day I was scheduled to take my semicha *bechina*. I was waiting outside Dr. Belkin's (zt"l's) office when Rabbi Kanotopsky passed by and asked me what was happening. I told him that I was wait-

ing to go in for my semicha *bechina* and at that very moment I was summoned to come into the office. About an hour later, when I walked out of the office, to my utter surprise, still standing there was my dear rebbi. He had remained all that time and couldn't wait for me to tell him the result of the *bechina*. When I indicated that I had passed he was as excited as was I and embraced me with a warm hug. I have never forgotten that moment and it remains one of my most cherished memories. It was an example of what makes a great rebbi and an extraordinary human being. It is, therefore a great honor for me to be given the opportunity to write this review.

In addition to being a Magid Shiur, Rabbi Kanotopsky was also the spiritual leader of a prominent Shul in the Crown Heights, Brooklyn neighborhood, the Young Israel of Eastern Parkway. It was here that he delivered his inspiring drashot. Many came to daven there just to hear him speak.

Rejoice In Your Festivals contains sermons for the *Shalosh R'galim* which were delivered in the late 1940s and the subsequent two decades, a turbulent period that encompassed both the tragedy of the Holocaust and the birth of Medinat Yisroel. Looking back, it is quite amazing to see how prescient Rabbi Kanotopsky's observations turned out to be. For example in a drasha delivered on Sukkot of 1945, he refers to the Gemarah in *Avodah Zarah* 3a: "Tna lanu merosh v'naasena ... mitzvah kalah yesh li v'sukkah shma. L'chu vasu ota ... Miyad kol echad v'echad notel v'holech v'oseh sukkah b'rosh gago." The nations of the world claimed that if Hashem gave them the Torah, they, too, could rise to the level of the 'chosen people.' Hashem told them about the mitzvah of Sukkah which they promptly went and tried to fulfill, but failed when they could not take the sun's heat. Why of all the mitzvos does Hashem choose that of sukkah? Rabbi Kanotopsky cites the Gemarah in Sukkah 2a: "Tzeh midirat kevah v'shev bidirat araa." At the very zenith of success, the Chag Ha'asif, the reaping of the harvest, the Jew is told to leave the comfort and security of his home and live for a week in a tentative and humble structure. The Torah thereby teaches us to restrain our joy and acknowledge that but for a gracious G-d we would not have a harvest. Similarly, the victorious allies who were meeting to divide the spoils of war must temper their triumphalism, else they would face new obstacles and threats to world peace. It did not take long for the ensuing cold war to bring new tensions and dangers that divided the world into eastern and western blocs pitting the two super powers, the United States and the Soviet Union, in an all out struggle between democratic

government versus totalitarianism and dictatorship.

In another drasha, delivered on Pesach in 1946, he again demonstrates a keen insight that foreshadows events that were yet to unfold. He points out that Halacha posits that for one to be permitted to partake of the Korban Pesach, it is necessary to be registered as part of a group before the animal is slaughtered, *v'eino ne'echal eleh l'minuyo*. One cannot simply show up afterwards and eat of the Korban Pesach. He compares this to the newly formed United Nations, which invited countries who had not, so to speak registered in advance, to become member nations. Hence, dictatorships and monarchies, even those sympathetic to Nazi Germany, were given entrance to the world body. Today we are well aware of how this has turned out.

Finally, a classic example of drush is a sermon delivered on Shavuot, 1956. The first two *p'sukim* of the kriyah practically cry out for explication. "*Bachodesh Hashlishi l'tzeit B'nei Yisrael Mimitzrayim bayom hazeh ba'u midbar Sinai. Vayis'u me'rifidim vayavou midbar Sinai vayichan Yisrael neged hahar*" (Shmot 19:1-2). It would seem the *p'sukim* are out of order and redundant. First we should be told that they left R'fidim and then that they reached the wilderness of Sinai. Furthermore, the second verse seems totally repetitious. Rabbi Kanotopsky proceeds to cite the Ohr Hachaim Hakadosh who explains these passages as representing three requisite steps in *Kabbalat Ol Malchut Shamayim*. The first sentence describes the physical journey of the Israelites while the second portrays their spiritual odyssey. Regarding the name R'fidim, Chazal explain *she'rafu yadeihem min hamitzvot*, they became lax in the observance of mitzvot. Hence, they first had to leave all that behind before they could proceed to step two which was the Wilderness of Sinai. This aspect of the journey was designed to engender a sense of humility. In the vastness of the midbar man appears to be insignificant, even irrelevant. Finally, *vayachanu* transforms into *vayichan*, in which the multitude of individuals are fused into a single unit, *k'ish echad b'lev echad*. Hence the three phases of preparedness for *kabalat HaTorah* are diligence, humility and unity.

One can say that Rabbi Zvi Dov Kanotopsky exemplified these very qualities and devoted his life to propagating them amongst his talmidim and his congregants. Sadly, Hashem took him at a very young age when he was at the peak of his powers. Fortunately for us, his sermons perpetuate his legacy and will continue to enrich us all. ■

Profiles In Action—Jewish Communal Services

Rabbi Binyamin Maryles '00R Orthodox Union, New York, NY

I am currently the head of the Pepa and Rabbi Joseph Karasick Department of Synagogue Services at the Orthodox Union, serving the hundreds of OU member synagogues across North America. We provide innovative programs and services targeted at specific communal needs and act as a conduit for synagogues to utilize the experience of other OU departments. My previous experience, as rabbi of the Young Israel of North Woodmere and my B.S. in accounting from YU's Sy Syms School of Business, provide me with the tools to deal with the many communal concerns, ranging from family illness and death to synagogue maintenance and fundraising. One of the key aspects to the Department of Synagogue Services is to understand what goes on in the synagogue behind the scenes. I've been there; I know what it's like.



A top priority for my department is helping small Jewish communities grow. To accomplish this, the OU is developing the Orthodox Communities Network (OCN), an interactive web site with information on each community, featuring local synagogues, including a link to their web sites and information on current happenings; eiruv updates; school and mikveh directories; as well as the availability of kosher food. In a tour coordinated by the department, Mr. Savitsky, the OU president, will visit communities coast to coast to focus on their unique needs and on how the OU can assist them.

A meaningful synagogue experience is critical, especially for children. We want them to be excited and enthusiastic about Judaism and the Torah way of life. Accordingly, to enhance the synagogue experience for children of all ages, we are issuing an OU Synagogue Youth Programs CD-ROM with Shabbat programming, including prayer services, the weekly Torah portion, stories, and questions. ■

Rabbi Shaul Epstein '07R Va'ad Harabonim of Massachusetts, Boston, MA

I'm currently working at the Va'ad Harabonim of Massachusetts. My main responsibilities are overseeing the supervision of local restaurants and caterers, focusing on policy and administrative issues. I'm also assisting in the administration of the Va'ad's Beth Din. I chose this position because it gave me the opportunity to combine my semikha training with the administrative skills I've developed and learned in graduate school and to work for a Jewish communal organization. I see it as a personal responsibility as someone who has the capability and the passion to work in Avodas Hakodesh to do so. Despite the challenges I face in my position, I wake up every morning with pride knowing that I'm working to make the Jewish community united and stronger. I hope my efforts will allow the Va'ad to maintain its position as a respected institution within the Jewish community. ■



Menahels Memories

continued from page 11

The President continues to run the university with the bells and whistles I so vividly remember. It's hard to evaluate an administration not yet five years old. At his Investiture, we declared in the words of Chazal 'Hanichu lo makom l'hisgader bo'. President Joel was left the place and space to make his own large and distinctive and enduring imprint, and to take us to horizons hardly glimpsed before.

He was inaugurated coincidentally and appropriately on the morrow of *Shabbos Parshas Vayelech* when the last mitzvah of the Torah was announced: 'Ve'ata kisvu lachem es hashira hazos' which our tradition understands to refer to the Torah. Every Jew is obliged to write his own Sefer Torah. Literally and figuratively through his life history: through what he is, what he does, and what he achieves.

We pray that the A-mighty will vouchsafe President Richard Joel with the years, the health, the wisdom, and the joy of family, which is so precious to him, and to all of us - to enable him to write his own glorious Torah, and always in the classic cadence of our faith, *lehagdil Torah u'leha'adira*.

Baruch Hashem, he has been off to a more auspicious beginning than we could have imagined. As I now transition out of the Dean's chair, I am proud that my long-time relationship with President Joel will

continue and allow me to witness first-hand and help to realize the unfolding fullness of his dream and vision for Yeshiva, which we all share. ■



Mazal Tov

Rabbi Moshe '70R and Cheryl Abramowitz on the birth of a granddaughter, Ziporah Esther, to their children, Yael and Doniel Abramowitz.

Rosh Yeshiva **Rabbi Elchanan and Dr. Miriam Adler** on the birth of a daughter, Chedva Rina.

Rosh Yeshiva **Rabbi Yitzchok '65R and Rebbitzin Cohen** on the birth of a grandson, Avrohom, to their children Binyamin and Chayah Miriam Cohen; and on the marriage of their daughter Devorah, to Ariel, the son of Rabbi Lawrence Ziffer '82R.

RIETS student **Eytan and Caroline Sarah Cowen** on the birth of a daughter, Rivkah Chaya.

RIETS Student **Jonathan Dobkowski** on his marriage to Dina Turetsky

Rabbi Elie '07R and Yael Farkas on the birth of a daughter, Miriam Nechama.

RIETS student **Ephraim and Chana (Levine) Glatt** on the birth of a daughter, Leah Dubba Bluma.

Rabbi Aaron '94R and Karen Goldscheider on the birth of son, Zvi Aryeh.

RIETS student **Josh and Rachelle Goller** on the birth of a son, Gavriel Dovid.

RIETS student **Shaye and Dina Guttenberg** on the birth of a son, Avraham Mordechai Elyon.

Rabbi Kenneth '78R and Nancy Hain, on the birth of a granddaughter, Vered Rose, to their children Naomi and Michael Smigel.

Rabbi David '52R and Sheila Lifschitz Halpern upon the birth of a grandson, Elyahu, to their children Jimmy Sitt and Beth Halpern.

Rabbi Isaiah '55R and Irene Sara Hertzberg upon the Bar-Mitzvah of their grandson, Gavriel Tzvi Bram, son of Hadar and Dr. Harris Bram of East Brunswick, NJ.

Rabbi Joshua '55R and Claire Hertzberg on the births of two great grandchildren: a great-grandson, Aryeh Leib, to their grandchildren RIETS student Elimelech and Chayah Rosenthal, and a great-granddaughter, Shirah Nechamah, to their grandchildren Tali and Yosef Friedman.

Rosh Yeshiva **Rabbi Dr. David '84R and Fraidy Horwitz** on the birth of a daughter, Chana Rachel Ester.

Rabbi Eliezer '75R and Lucy Langer on the birth of two grandchildren, Chizkiyahu Binyamin born to their

children Debbie and Aryeh Langer and Malka Breindel born to their children Elisheva and Yossie Schulman.

RIETS student **Ian and Katie (Leifer) Lichter** on the birth of a daughter, Yonina Ora.

RIETS Sgan Mashgiach and Rabbi of The Community Shul, **Rabbi Shmuel '02R and Chani Maybruch** on the birth of a daughter, Rena Tehilla.

Rabbi Binyomin '04R and Chava Mayefsky on the birth of a son, Yehuda Tzvi.

Rabbi Leslie '72R and Elana Mendelsohn on the marriage of their daughter Liora to Mark Tannenbaum.

Rabbi Moses '32R and Magda Mescheloff on the birth of a great-grandson.

Rabbi Joseph and Ashira Ozarowski on the birth of a grandson, Neryah Shlomo, to their children Shalom and Bryna Ozarowski.

Rabbi Adir '06R and Hindy Posy on the birth of a son, Yitzchak Yedidyah.

Rosh Yeshiva **Rabbi Hershel and Chasida Reichman** on the birth of a son, Shmuel Tzephania, to their children Chana and (RIETS student) Netanel Prero.

RIETS student **Mitchell Rocklin** on his marriage to Rachel Chernyak.

Rabbi Yitzchak '62R and Judy Rosenbaum on the birth of a grandson Aharon Dov, to their children, Rabbi David '94R and Devora Rosenbaum.

Rabbi Shalom '97R and Dr. Tamar Rosner on the birth of a son, Elyahu Yehuda.

RIETS student **Ephraim and Rachel Rudolph** on the birth of a son, Yedidyah Aryeh.

RIETS student **Aryeh and Dvora Sanders** on the birth of a son, Yitchak Asher.

Rosh Yeshiva **Rabbi Eli Baruch and Esti Shulman** on the birth of a granddaughter, Rus Chana, born to their children Moshe Avigdor and Chava Konigsberg. Mazel tov to the great-grandparents **Rabbi and Mrs. Jacob '48R and Toby Rabinowitz and Rabbi Nisson '55R and Rywka Shulman**.

Rosh Yeshiva **Rabbi Baruch '89R and Melanie Simon** on the birth of a daughter, Esther Rachel.

Rabbi Yitzchak '56R and Fay Sladowsky on the birth of a great-grandson, Rephael Shmuel, in

Yerushalayim to their grandchildren, Deeny and Efrayim Stern.

Rabbi Aryeh '07R and Danya Stechler on the birth of a son, Yitchak Asher.

Rabbi Dr. Mordechai Yaakov '56R and Shoshana Summer on the marriage of their son Chaim Nachman to Yael Kahana.

RIETS student **Yehuda Turetsky** on his marriage to Ilana Natel.

Rosh Yeshiva **Rabbi Gershon and Bluma Yankelwitz** on the birth of a great-grandson, David, to Miriam and Reuvain Goldstein, children of Rabbi Tzodok and Devorah Froimowitz and Mrs. Joyce Goldstein.

Rabbi Daniel '02R and Anna Yolkut, on the birth of a daughter, Meira Sara Rivka.

Mazel Tov to chaverim who were recently elected to leadership positions in the National Association of Jewish Chaplaincy. **Rabbi Lowell Kronick '70R** was elected president; and **Rabbi David Glicksman '68R, Rabbi Nathan Goldberg '96R and Rabbi Bennett Rackman '66R** were all elected to the NAJC Board.

Refuah Shelaima

Refuah Shelaima to **Rabbi Jeffrey Feinstein '76R** (Yonah Aryeh Leib ben Leeba) who was the recent recipient of a kidney donation. Rabbi Feinstein is currently at home recovering. We wish him a *refuah shelaima, ad meeah ve'esrim*.

Condolences

Linda Belkin on the loss of her mother, Selma Belkin, who was married to the late YU President Rabbi Dr. Samuel Belkin z"l.

Edward Berkowitz on the loss of his wife, Rochelle. YU Guardians Edward and Rochelle Berkowitz established a RIETS fellowship for rabbinic students and dedicated a Sefer Torah and Holy Ark in memory of Rabbi Dr. Walter S. Wurzbarger z'l ('44R), in the Lipschutz-Gutwirth Study Hall-Synagogue which they also refurbished in his honor.

The Bernstein Family on the loss of Pearl Fink (Bernstein), wife of the late Rabbi Lou Bernstein z'l . Rabbi Bernstein was a faculty member in many YU schools for decades as well as at Camp Masad which so many RA alumni attended.

Rabbi Michell Geller '50R on the loss of his brother, Rabbi Yonah Geller.

Rabbi Steven '06R and Ariella Goldsmith on the loss of their son, Elyakim Chaim Goldsmith.

Rabbi Barry Hartman '75R on the loss of his father, Gustav Hartman.

Rabbi Robert S. Hirt '62R on the loss of his mother-in-law, Mrs. Molly Jean Bayer, mother of Virginia Bayer Hirt.

Rabbi Peretz Hochbaum '94R on the loss of his father, Menachem Mendel Hochbaum.

Rebbetzin Bess Kaye on the loss of her husband, Rabbi Eric N. Kaye.

Rabbi Stuart Lavenda '80R and RIETS student **Naftali Lavenda** on the loss of their step-father and step-grandfather, Dr. Nathan Lavenda.

Rabbi Dr. Moshe Kranzler '54R on the loss of his brother, Rabbi Dr. David Kranzler, father of Moshe Kranzler, Director of Admissions, Yeshiva University.

Rabbi Shmuel Marcus '00R and Rabbi Jay Marcus '71R on the loss of their father and brother respectively, Rabbi Refoel Marcus.

Mrs. Eda B. Novick on the loss of her husband, Rabbi William Z. Novick in August of 2007.

Mrs. Gladys Reiss on the loss of her husband, Rabbi Feival (Philip) Reiss '48R, a close talmid and confidante of the Rav z't'l.

Marilyn and Trustee and Vice Chairman of the RIETS Board, **Herbert Smilowitz**, on the loss of Marilyn's mother, Ruth Cohen.

Rosh Yeshiva **Rabbi Moshe D. Tendler '48R** on the loss of his sister, Mrs. Esther Pickholz.

Rabbi Matt Tropp '84R on the loss of his father, Morris Tropp.

Rabbi Marc '75R and Jeryl Volk on the loss of their son, Meir Volk.

Herman Wachtenheim on the loss of his wife, Olga. YU Guardians, Herman and Olga established the Olga and Herman Wachtenheim Kollel Fellowship at RIETS and were honored with a RIETS' Distinguished Leadership Award in 2000.

Rabbi Mark S. Weiner '80R on the loss of his father, Jack Weiner.

new & personalized free services that we now offer to Rabbinic Alumni.

The Global Jewish Database (The Responsa Project) at Bar-Ilan University is now available to our alumni. The largest database of its kind, this database includes the full text of Tanach and its principal commentaries, the Talmud Bavli with Rashi and Tosafot, the Talmud Yerushalmi, the Rambam's Mishneh Torah, Shulchan Aruch with commentaries, Midrashim, hundreds of shailot u'teshuvot, and the Talmudic Encyclopedia, representing a period of over three thousand years of Jewish literary creativity. To access the Responsa Project you will need a personal logon, which you receive by e-mailing alumni@yu.edu with your full name, e-mail address and graduation date. Then log on to <http://www.yu.edu/libraryalumniportal> to access the Bar Ilan Responsa project, and a host of other resources including Otzar HaHochma, which features the full text of almost 20,000 Sefarim.

The Resource and Research Center provides individual assistance in researching issues of Jewish law and thought. Rabbi Daniel Z. Feldman, director of Rabbinic Research, will respond to inquiries concerning the above fields to assist you in preparing shiurim or researching halachic issues of interest and importance to you. This service is part of our Legacy Heritage Fund Rabbinic Enrichment Initiative, generously sponsored by the Legacy Heritage Fund Limited. Rabbi Feldman can be reached at: RabbinicResource@yu.edu.

Do you have a shayla you would like addressed to one of the RIETS roshei yeshiva? If you e-mail RabbinicConsult@yu.edu, your shayla will be delivered in a timely fashion to be answered by one of our roshei yeshiva. A response will be provided within one week. A shayla can be kept anonymous and will never be discussed with anyone but the roshei yeshiva to whom the question is posed.

More and more people are raving about www.YUTORAH.org, the Marcos and Adina Katz YU Torah Online. Search through thousands of written, audio, and video shiurim from the RIETS roshei yeshiva and faculty of the past 100 years.

The following RIETS classes are open to Rabbinic Alumni

- **Pastoral Psychology** – Drs. David Pelcovitz and Norman Blumenthal – Friday mornings, 9 am
- **Rabbinic Practicum** – Taught by Roshei Yeshiva and Shul Rabbanim – Thursday Afternoons, 12:05 pm
- **Contemporary Halacha** – Rabbi Ezra Schwartz Thursday afternoons, 1 pm
- **Fourth Year Halacha L'maaseh** – Rabbi Daniel Stein - Thursday afternoons, 2 pm
- **Advanced Counseling** – Dr. Pelcovitz Wednesday afternoons, 12 pm.
- **Speech Seminar** – one of the biggest and most welcome additions to the RIETS curriculum is a strong stress on speech classes, taught by experts in the field. Based upon sufficient interest, RIETS could organize such a speech classes for Rabbinic Alumni for a nominal fee. Size would be limited to ten students per class. Please contact Rabbi Marc Penner at penner@yu.edu if you would be interested in attending.