

NEWS SHORTS

A summer learning program has been instituted at Camp Morasha for J.S.P. students about to enter RIETS. Ten students were selected on the basis of J.S.P. faculty recommendations. They will be studying with five *semicha* students.

In addition to an organized program of daily *sedarim*, the camp facilities will be at their disposal. The participants will be housed away from the main campus.

A scholarship fund, to subsidize part of the tuition for the JSP students, has been organized by Rabbi Norman Lamm. There is no charge to the *semicha* students.

The original letter in which the Emir Feisal, King of the Hejaz and the leader of the "revolt in the desert" against Turkey in World War I, expressed "deepest sympathy" with the Zionist movement has been found in the Zionist archives in London. The letter, addressed to Justice Felix Frankfurter, was written in English by Col. F.E. Lawrence and signed by Feisal in Arabic script. In the letter, the existence of which Arab politicians heatedly denied, Feisal stressed the kinship of Arabs and Jews. The letter added that "we will do our best to help them through; we will wish the Jews a most hearty welcome home."

Twenty-Second Volume Of 'Talpioth' Published

The 22nd volume of *Talpioth* was published recently. It contains articles on *halacha* and *minhagin*, great Jewish personalities and places, as well as essays on contemporary problems. Among the contributors are Dr. Gershon Churgin, Dr. Asher Siev, and Mr. Jacob Mandelbaum. Also, appearing for the first time are articles dealing with the laws of inheritance, written by Rabbis Herzog and Uziel, z.t.l., both former chief rabbis of Israel.

Talpioth was first published in 1943 by its present editor, Dr. S. K. Mirsky. The destruction in Europe was a reality, and Rabbi Mirsky envisioned America as the new home of Torah in the *Galut*. To provide a vehicle of expression for those *almidei chachamim* that fled to this country from Europe, and to present the articles in a scholarly content, Rabbi Mirsky published the first volume of *Talpioth* in September of 1943.

The first volume contained articles by Rabbis Chaim Heller, Samuel Zar, Aharon Shatzkes, Samuel Volk, as well as *Torah* summaries associated with other *sevivot*.

Mr. Abram's office has announced the *masechiot* to be studied in the yeshiva next year. Undergraduate shiurim will continue learning *Gittin*. Rav J. B. Soloveitchik will teach *Yebamot* until Chanuka. Rav Cyperstein, in first year *semicha*, will teach *Chulin*. The second year *semicha*, under Rav Paleyoff, will study the latter half of *Kidushin*. Rav Aharon Soloveitchik's summer shiur should register with Mr. Abrams. The shiur will commence with the sixth *perek* in *Brachot*, *Ketaad Moorchim*.

Figures made public by the Soviet Central Statistical Bureau indicated that large numbers of Russian Jews continued to claim Yiddish as their mother-tongue. In Kovno and in Vilna 70% of the Jews still claimed Yiddish as their mother tongue. In Riga, the Latvian capital, the percentage was 48%. The official statistics showed that Ozeronovitz, with 20.4%, had the largest proportion of Jews in its population of any Soviet city. In Moscow, the Jewish population was given as 4.7% of the total population.

Chaim Feller, chairman of the Shatnes drive, has arranged for a representative of the Shatnes laboratories to examine clothing here at Yeshiva. The cost for each begeh is twenty-five cents.

Under the category "Jewish Law," *sugiot* are clarified by new ideas, and texts of *Mishna*, *Gemarah* and classical commentaries are scientifically explicated. Also included are articles on *Midrashic* literature, modern responsa, and *Mussar*.



Rabbi Dr. Mirsky

Many doctoral theses were first published here in serial form, as was also Rav J. B. Soloveitchik's classic "Ish HaHalacha."

Assisting Dr. Mirsky in editing *Talpioth* is Dr. Meir Havatzlet, assistant professor of Hebrew in YC.

Credits for RIETS Announced; Increase in Learning Envisioned

Students wishing to reduce their college programs and concentrate on Torah study will now be able to transfer credit from RIETS to the college. The new program was announced May 17, 1963, by Mr. Norman B. Abrams, administrative director of RIETS; Dean Isaac Bacon of the college; and Dr. Morris Silverman, university registrar, at a press conference

with the editors of HAMEVASER and Commentator. Two credits a term for a maximum of four terms will be granted in the college for "Hebraic Studies-Hebrew Language and Literature." Students in regular RIETS shiurim will qualify for this transfer credit.

Transfer credit from RIETS will be purely voluntary; RIETS

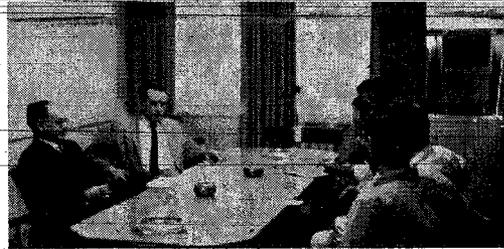
students will still be admitted to the shiurim for no college credit. "Hebrew Language and Literature" will count only as an elective course in the college, but Jewish Studies majors will be permitted, with written permission from the division chairman, to receive credit toward their major.

Credit will normally be transferred from RIETS to the college in the junior and senior years. Registration in the college will be required, as will a written final examination each term. Marks will be assigned by *Rabbonim* as they wish; examination grades will not necessarily be course grades. Marks below C (79-70) will be counted as F's.

The transfer credit system had been suggested to Dean Bacon for six years, but he had hesitated to adopt it because he felt that *Gemara* should be learned *lishmah*. Finally, he and Mr. Abrams agreed that the system should be adopted on an elective basis. The elective nature is to be stressed. Most of the *Rabbonim* in RIETS have agreed to the proposal.

College attendance rules and penalties will apply to RIETS shiurim taken for college credit, but attendance at shiurim after college final exams will not be compulsory.

SSSJ stated that there were four major accomplishments in the march: the meeting with Mishkov, Mr. Stearman's encouragement, the cooperation of Washington-Baltimore youth, and the realization left in Washington that we will be back to continue the struggle.



Participants at recent conference included (l to r) Mr. Abrams, Dean Bacon, and representatives of student publications.

Student Struggle Seen Successful at Summit

On Lag Ba'Omer May 20, 50 students from N.Y. went to Washington to demonstrate in the name of SSSJ. On arrival at 12:00 a delegation was sent to Mr. Mishkov, deputy secretary of the Soviet Embassy. Although he denied Soviet Anti-Semitism, the meeting was successful in that it was the first time a high-ranking Soviet official spoke with the group in a dispassionate, calm manner, rather than in an emotional one.

United on Stand

Joined by students from Washington and Baltimore, at 2:00 the group listened to talk by Mr. James Stearman of the State Department. He agreed that there are indications that demonstrations like this one would be effective. However, while the Soviets will consider public opinion, any official statement by the U.S. government would cause the Soviets to counteract against an interference in their internal affairs. Thus, because Congress does not negotiate with Russia, it could pass a resolution condemning Soviet Anti-Semitism and individuals in the Administration could protest it, but the Administration could not take an official stand. Stipulations on the matter in trade agreements would not work because the U.S. is gaining too much economically from the agreements for the U.S. to force Russia to accept such conditions. Mr. Stearman, privately stated that delegations to the State Department greatly aid the debating power of those in the department who are fighting for the U.S. to take a more positive stand.

Afterwards, the 150 students distributed literature and carried signs while marching to Scott Circle, a block from the Soviet Embassy. The group returned to Lafayette Park in front of the White House. Here Mr. Birnbaum recapitulated the successes of the day. Senator Forbester and Congressman Fitzgerald spoke. Rabbi Riskin and Charles Sheer read an "Appeal to Conscience," and the group sang.

Four Accomplishments

The N.Y. co-ordinator of the

Twelfth Israeli Year; Twelve to Participate

Twelve students have been selected to participate in the twelfth TI "Year in Israel." Arriving in the Holy Land shortly after Succot by boat, this select group, chosen by the TI faculty on the basis of knowledge of Hebrew and interest in Jewish studies, will embark on ten-months of intensive study in Machon Gold, and the Hebrew University in Jerusalem.

Machon Gold, under the auspices of the religious division of the Jewish Agency, offers courses in Bible, Hebrew language, Talmud, and Tanach, from which the students will be able to transfer 16 credits. An additional 16 credits will be transferred from the Hebrew University, allowing one to take a full year's college program of 32 credits while enjoying a stay in Eretz Yisrael.

Speaking from knowledge of how successful past years have been, Dr. Grinstein, TI director, said: "The program will improve the spoken and written Hebrew of the participants and will broaden their experience and personal development."

The year of learning includes a full scholarship for food, lodging, Machon tuition, and various tours of the country. Expenses of the students for travel costs, tuition at the Hebrew U., and spending money, will average \$1,000. The group will tour Europe on their way home to the U.S.

The following students were chosen; G. Aranoff, W. Davidson, S. Goldman, G. Linker, S. Koblin, M. Kram, A. Mantel, G. Shiff, C. Sherman, D. Zisquit, N. Bernstein, and D. Carmel.

HAMEVASER

Student Publications of the Religious Divisions

STAFF

Editor	ISAAC B. GOTTLIEB
Managing	CHAIM FELLER BERNARD SCHENDLER
News	RUBIN COOPER ROBERT BERSSON DAVID EPSTEIN ELI TURKEL
Feature	DAVID EBNER DAVID LUCHINS
Research	H. LEE MICHELSON JAY MARCUS
Typing	ANDREW GELLER ALLAN KELLER BARRY KOHN
Circulation	AVI KASTEN
Editor Emeritus	VAL KARAN
Business	ROBERT SWARTZ

In Ein Kemach, Ein Torah

At this point, when the leadership of the various student governments changes hands, we point up a serious injustice.

SOY, representing more than three hundred seventy five students, was allotted a \$2500 budget. These funds had to pay for HAMEVASER, *Gesher*, *Beis Yitzchak*, chagigos, Melavei Malkos, and a Tephillin and a Shaatnes drive. In addition, \$200 was expended for siddurim and chumashim in the dorm shul, an expense which should have been taken care of by the dormitory administration, in securing these essential items.

TI was deprived of an increased budget and had to finance all expenses from its \$1500 allocation. Aside from assemblies, a Senior Dinner, awards, chagigot, and a phone bill, *Nir* dug heavily into TI funds. It is noteworthy that the assembly held to honor TI students who spent a year in Israel greatly increased enrollment in the program for the coming year.

JSP, allotted \$1000, was able to remain within its budget. However, with increased enrollment next year, it may need additional funds.

All the religious divisions, representing over 775 students receive a total of \$5,000. Student Council, representing a lesser number of students, receives over \$15,000 for expenses.

No college rating association demands *bedikat tephillin* or publications for literary expression in Hebrew and *chidush* for Torah. Neither, to our knowledge, do they require religious divisions altogether.

If we are not to be hypocritical, students must enjoy the same freedom of action and expression in the religious spheres that the administration grants in the college. The most essential step in placing religious division councils on an equal footing is a realistic budget.

Zo Torah V'zeh S'charah

The new plan for transfer of credits from RIETS to the college is noteworthy. It allows a student to take two credits less each semester in the college, adding valuable hours to his Talmud studies. The program will not end the chronic problem of *batala*, but neither will any imposed rules. Those students who are motivated by a love for learning can now show on their transcript that *toratum amanutam* — that their "major" was Torah. We commend the administrative offices of YC and RIETS for this improvement.

Bnei Avraham

A group of Yeshiva College students have formed an organization dedicated to the purpose of bringing Jewish youth closer to Torah. This group, working in conjunction with other groups, is called Bnei Avraham, and is under the leadership of students from RIETS, TI, and JSP. Originally intended to serve Westchester only, Bnei Avraham is now extending its activities to the entire New York area. It works with existing synagogue youth groups and one of its aims is to convince eighth grade yeshiva students to continue their education in yeshiva high schools. Volunteers are needed to visit local day schools and homes of individual students, as well as to aid in other activities.

We commend the 150 students who answered a call for aid a few weeks ago, and ask the aid of anyone interested in transmitting our heritage to others.

PRESIDENTS' COLUMN

Murray Jacobson, J.S.P.

We are told in *Aboth*, chapter I, *mishna* 5: "Let thy house be open wide and let the poor be members of thy household." In the preceding *mishna* we are told: "Let thy house be a meeting place for the Sages and sit amid the dust of their feet and drink in their words with thirst." The Jewish Studies Program provides the meeting place for those "poor" or Torah-starved students who may not have had the opportunity to attain a Jewish education, to come and drink in words of Torah with thirst. We have seen how J.S.P. was originally conceived and how it has grown. This growth was never more evident than this past year. J.S.P. increased its enrollment to over 200 students with the addition of approximately 100 freshmen. Indications for next year seem to call for an increase to 300 students. As a result of this increase, the role of the J.S.P. Student Council will assume greater importance.

What did the J.S.P. Student Council achieve during the past year? The Guidance Committee drafted a realistic letter to be sent to next year's incoming freshmen welcoming them and informing them of what their first year in J.S.P. will be like. The Curriculum Evaluations Committee distributed a questionnaire to be filled out by J.S.P. students. The results of this evaluation of the curriculum will be used in planning next term's curriculum. The J.S.P. Chavrusa committee established a successful *mishmar* program. The J.S.P. Library will be situated in the Mendel Gottesman Library. A J.S.P. "Invitation Lecture Series" was instituted. J.S.P. Student Council sponsored a successful Chanuka chagiga and participated actively in the joint Purim chagiga. J.S.P. also participated actively in the FAT Fund and Y.U. Charity Drive.

Important Issues

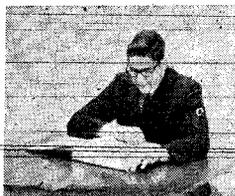
There are two important issues facing J.S.P. at the present time: the matters of Hamevaser and Student Union. I believe that there is a need for a religious division newspaper. With increased enrollment in the college, the Commentator, the excellent college newspaper that it is, cannot do justice to both the college and S.O.Y., T.I., and J.S.P. With Commentator covering the college and Hamevaser covering the religious councils and religious interest articles, each field will be better covered with the result in reaching a higher degree of excellence of bringing issues before the student body.

I am in favor of a Student Union in which the various student councils would not lose their identity but would contribute their particular assets in any endeavor which might increase the benefits to the whole student body.

This past year's council has left the incoming council a legacy of service which the newly-elected council must equal and surpass in order to fulfill its added obligations.

Gary Feder, SOY

The long awaited guidance program should be in action right after the summer vacation. All incoming RIETS students will be interviewed by a group of *roshei yeshiva*. In conjunction with the guidance program, Mr. Feder will try to organize a Hashkafa lecture series on a regular basis. A list of speakers and topics is in preparation.



Gary Feder

The *Shavrut* program is one of the first activities of the new administration. Many students are expected to remain over the *Yom Tov* at Yeshiva because of college finals, which are being given the same week.

A new SOY endeavor is the Student Seferim Outlet. Through the facilities of the Seferim Exchange, SOY hopes to make available basic texts to NCSY and similar youth groups at reduced prices.

Mr. Feder plans a publicity committee to notify students of upcoming activities well in advance. He plans a monthly Melave Malka.

Mr. Feder urges strong student participation in all facets of the SOY, especially the Chavrusa committee. The Kashruth committee will be assisted by a faculty advisor.



LETTER TO THE EDITOR

Many attempts to publish a newspaper by the religious divisions of the Yeshiva have been made in the past. I remember all of them well. In the Twenties and Thirties, the student publication was called *Hedem*; during the Thirties and Forties, *Hazedek*; in the Fifties, *Hamelitz*. Today Hamevaser is the publication of RIETS, TI, and JSP divisions of Yeshiva.

There has always been a need for a publication within the Yeshiva that would dedicate all its energies to the problems of the religious divisions of Yeshiva. Students at our Yeshiva encounter many more challenges than students at secular institutions. Many of these problems are, naturally, of a religious nature. In addition, students are particularly concerned with Halachic problems. These problems must certainly find expression within the Yeshiva and, there is no better medium for such discussion than a newspaper published by the religious divisions of the Yeshiva.

William Berman, TI

The following statement is that of Willy Berman, newly elected TI president:

"The goal of TI is to prepare students to become *morim beYisrael*. Unfortunately, the majority of TI students attend only to fulfill the requirement of attending a religious division. There is an obvious lack of inspiration. An attempt must be made to motivate students to enter the field of religious education. The loftiness of this profession must be communicated to every student.

Hebrew Courses

At present, a mass of Hebrew language courses are given in the freshman year with little sense of direction. The freshman Hebrew language program should be revamped, much as the college language courses are conducted. One set text should be adopted, and the student should have a working knowledge of Hebrew when he completes the course. I would advocate the institution of a journalism course to introduce the students to Modern Israeli Hebrew.

The Talmud course, at present, is not serving its purpose. Those who have no strong interest in Talmud should be free to place the stress on language and literature."



Willy Berman

"TI should also have a summer program in Israel, conducted entirely in Hebrew. This program should be backed by TI alumni.

I would like to see HAMEVASER grow into a strong organ of expression for the students. Perhaps a special Hebrew section, containing articles by TI students, could be added."

Hamevaser is, and must be, a strong link in this chain of Yeshiva tradition. Its issues are constantly improving and the student body looks forward to the appearance of each issue.

If I may make one suggestion for future issues, that a column be published in which recent *musmachim* can share their experience with the students of the Yeshiva. The problems of American Jewry and the success of our rabbis are areas which concern all the students of the religious divisions. Such a column will be of interest to all, and particularly helpful to those young men who are studying for *Semicha*.

I wish Hamevaser well in the future and I will be happy to help in whatever way I can.

Norman B. Abrams,
Administrative Director

Hamevaser Finds Increased Concern for Rabbinate Among Semicha Students

by H. Lee Michelson

A recent survey by the YU Community Service Division showed that out of 925 *musmachim*, 367, or 39.8%, were active in pulpits; 256, or 27.7%, were active in related fields (Jewish education and communal work); 214, or 23.2%, were active in secular professions.

A survey by HAMEVASER of students presently in the semicha program showed a similar proportion of students planning to enter the pulpit rabbinate. Of 34 students interviewed, 12 definitely planned to enter the pulpit rabbinate; 13 did not want to accept pulpits; 9 were undecided.

However, the proportion of students planning to enter related Jewish fields was much higher than the proportion given in the CSD report. A vast majority of the present semicha students questioned said that they were considering the possibility of entering Jewish fields other than the pulpit rabbinate, the most popular field being Jewish education. About twenty semicha students were considering entering various branches of chinuch. Only seven students were planning to enter regular secular fields. The Community Service survey, however, showed that only 168, or 18.2%, of 925 presently living YU *musmachim* were active in any branch of Jewish education, whereas 214, or 23.2%, were active in secular fields.

Another discrepancy between the plans stated by present students and the professions actually entered into by recent *musmachim* is in the religious nature of pulpits accepted. Only one student wrote on the HAMEVASER questionnaire that he was willing to accept a pulpit with mixed seating. Six insisted on at least separate seating; twenty on a *mechitza*. Yet in 1963 alone, 16 *musmachim* accepted pulpits with mixed seating (two with separate seating, twenty with *mechitza*). Although the pulpits with mixed seating were classified by the Community Service Division as presenting a "good chance for change," in only four instances did the placement committee insist on improved religious standards as prerequisite to placing a rabbi.

The discrepancies between plans and actuality can be explained in any of three ways: Perhaps the interest in Jewish education and the idealism in pulpit selection are really increasing, sharply among YU rabbinical students. Perhaps students lose idealism after being ordained and leaving the yeshiva environment. Perhaps some students, answered dishonestly the question about accepting a pulpit without a *mechitza*. There were

some students who commented that they saw among their fellow classmates boys preparing from the start for the Conservative rabbinate.

The HAMEVASER questionnaire contained, besides questions about professional plans, a few questions asking for criticism of the present semicha program. One question dealt with the length of the program, now three years. The present duration was overwhelmingly approved, with only three students preferring a two-year program and four students requesting four years. Some students did comment, however, that shorter or longer programs should be available to individual students in accordance with their backgrounds and professional plans. It is interesting to note that the survey included two students who were graduates of T.L., both of whom felt that four years should be required for semicha.

Of the degrees offered for semicha students (MA, MHL, MSc, and Kollel), the MA is the most popular. A majority of students who expressed opinions on the question felt that a degree should not be required for semicha.

CSD noted that while more and more positions in the rabbinate were available, each successive semicha class provided fewer and fewer applicants for positions. The HAMEVASER survey suggests that there may be a reversal of this unfortunate trend over the next few years.

Rabbi Reminds RIETS of Religious Responsibilities

by Rabbi J. Yosef Blau

In contrast to other yeshivos which have stressed the religious and intellectual development of the individual student in a climate isolated from the general community, Yeshiva has considered service to the American Jewish community as its basic obligation. Every change from the traditional yeshiva structure has been justified on the basis of this consideration. Neglecting the university aspect of Yeshiva, we can explain the existing religious programs in Yeshiva college only in these terms. The Teachers' Institute officially meets the need for teachers in the day schools and the Jewish Studies Program provides an opportunity

for non-yeshiva high school graduates, often from irreligious backgrounds, to get a religious education and become observant *baalbatim*. Within RIETS itself the different programs in the Semicha plan are meant to provide the necessary technical skills, aside from the halachic knowledge, essential to a successful rabbi or principal.

And yet, if we were to ask if this structure has produced in the student a sense of responsibility for the Jewish community, the answer would be, "No."

In the controversy over "homecoming" those who stressed Yeshiva's responsibility to influence Jews saw this fulfilled by debaters meeting other colleges while wearing yarmulkas and basketball players wearing the name "Yeshiva" emblazoned on their uniforms. We will spread orthodoxy, they felt, as soon as we convince others that

there is no inconsistency between the outer trimmings of American culture and the observance of *mitzvos*.

The retort given by those who opposed homecoming could have been offered by any talmid in the Lakewood kollel; namely, that the true *ben hayeshiva* is the *maxmid* who stays within the four walls of the yeshiva. I certainly don't wish to denigrate *limud torah* but it is striking that no one characterized the *ben torah* as the one who ventures outside the confines of the yeshiva in an attempt to spread *yahadas* as a rabbi or a teacher. In all the arguments, there was no recognition of the *misirus nefesh* involved in taking a position out of town.

In fact, if we are attuned to the thinking of the *beis haindrush*, we can hear a begrudging acceptance of those who leave the yeshiva to enter secular graduate schools. After all, the argument runs, not everyone can devote his life to Torah. If the Ph.D. student continues to attend shirum while pursuing his degree, he is all the more admired.

The poor fellow who has chosen the rabbinate as his career is either an incompetent *am-havetz* who will undoubtedly take a conservative "shettle," or a misguided idealist suffering from messianic delusions. Subconsciously, the *beis midrash* crowd considers the outside world as irretrievably lost to Halachic Judaism.

While we use the same arguments as *bochurim* in other yeshi-

vor to disparage future Rabbanim, we are hardly willing to adopt their total commitment to Torah. Instead of using the secular education afforded to us to meet the intellectual challenges of western civilization, we convert it into a calling card with which we knock on the doors of the best graduate schools and highest paying jobs in America.

The lack of concern for the fate of fellow Jews is carried out of the *beis midrash*, too. The vast majority of Yeshiva college graduates who do not get semicha are not involved in communal activities. Those *musmachim* who heckled the potential Rabbanim can be found davening in small *shetlelach*, criticizing the Orthodox leadership in America with an air of professional understanding.

I realize that I have overstated my case; in many events, the negative attitude toward Rabbanim is understandable. Yet, we cannot absolve ourselves of the responsibility to provide better rabbis, teachers, and principals, and more of them, too. The baalebatim who are former students of Lakewood and never went to college can point with pride to the yeshivot in St. Louis, Philadelphia, and other communities which they have built to spread Torah. Can the students and graduates of Yeshiva point to any similar accomplishments?

Ed. note: Rabbi Blau is a teaching fellow in mathematics who plans to enter the Rabbinate.

Miracle Worker Comes to Lincoln Center; Small Successes Justify Great Efforts

by Rabbi Shlomo Riskin

A number of Anglo-Jewish magazines had occasion to criticize Yeshiva University during the past few months for agreeing to service and sponsor the newly-formed "mixed-seated" congregation of mid-town's Lincoln Center. "Orthodoxy a-la Lincoln Square" was ridiculed by some ("London Jewish Chronicle"), bemoaned by others ("Jewish Observer"); and described by all. As the rabbi who has been "sent into the lion's den" (as one supporting letter in the "Jewish Observer" referred to my predicament), I suddenly found myself the center of a storm of controversy. My personal integrity was maligned and defended, my motivations questioned, and discussed. During this entire period I tried to restrain myself from comment, feeling that any statement of mine would be dismissed as mere rationalization and apologies. However, now that a *mechitza* has been established in, at least, our temporary quarters, I feel free to discuss the history of the Lincoln Square Synagogue from my own vantage point. My intent is hardly self-justification;

it is an attempt to mitigate the cynicism of the *bet-midrash* concerning the practical rabbinate.

Last May I was asked by the Community Service Division of Yeshiva University to address the Board of Trustees of the Lincoln Square Conservative Synagogue on the Philosophy of orthodox Judaism. I do not believe that I have ever been received by so hostile an audience. It took me but a few moments to discover that the very term "orthodoxy" was an anathema to these people, who identified it with the mumble-jumble and poverty which characterized (for them) the East Side synagogue of their youth. "Why are non-Sabbath observers treated as second class citizens?" they asked. "How can you still maintain a belief in the inferiority of women?" they demanded. I had not been ready for so severe an onslaught, and left the meeting much shaken-up by the perverted version of traditional Judaism which our fathers had somehow bequeathed to their children.

Strangely enough, I was offered the position — and a number

of sleepless, soul searching weeks ensued. I discussed the matter with my *Rabeim* and close friends, uncertain whether to subject myself to the many difficulties the synagogue would entail. Ultimately I decided to accept the challenge. Was it not the responsibility of orthodox leadership to demonstrate the dynamism of our Tradition, to at least attempt to reclaim those of our number who have strayed to other alignments? I had to see for myself whether the words of Abaye and Rava, the Rambam and the *Mehaber*, — so meaningful within the green-domed, ivory tower of Yeshiva — could be successfully translated into the twentieth-century intellectual idiom.

Many warned that although my intentions may be noble, the result might very well be my own spiritual ruination. I could not but feel that this price was the true meaning of *mesirat nefesh*. To give up one's physical comforts for the study and propagation of Torah is *mesirat ha'aguf*; to be willing to sacrifice one's Sabbath and perhaps even part of

one's *olam haba* to enable someone else to come closer to Judaism is *mesirat hanefesh*.

There were but three conditions upon which I insisted: First, my salary would be in the form of a subsidy from Yeshiva. This would enable me to maintain complete independence and would (I hoped) insure my personal integrity. The chief difficulty in most congregations is that the rabbi is considered a paid employee of his congregants; since he has the most at stake financially, he is generally in the worst possible position to take a firm stand against the majority opinion. I often wonder whether Elijah would have maintained his righteous condemnation had he been on King Ahab's payroll.

Second, I asked that the name and affiliation of the synagogue no longer be Conservative. (The United Synagogue had been instrumental in organizing the community, and a Conservative rabbi had officiated during the *Yomim Noraim* in 1963). And third, I insisted that all halachic issues —

(Continued on page 4)

The Sederim Exchange will be opened during finals and all summer on a limited basis. Hours to be announced

JOTTINGS TO A FRIEND

by David Luchins

You are a Jewish teenager attempting to hold on to your heritage in a world that has gone wild over the concepts of crass materialism. You attend a public high school with a vast crowd of other teenagers. You're a glorified statistic in a sea of confusion—but you're different—you have these convictions. Your friends all live in a wonderful world with so few limitations, and here you are holding fences all around yourself. Maybe your parents are with you, but probably not, they've more likely buckled under the "new freedom." Why not? It doesn't cost anything—and it feels so good.

Can you be sane? Are you throwing away these golden teenage years by refusing to eat what your peers eat, by endangering your scholastic record with these cuts (What! Is it another Jewish holiday?) and by cutting yourself off from all the action from sunset Friday to sundown on Saturday?

You feel you're the link in an awfully important chain. The gang? They think you're probably the missing link. It's rough, the social whirl leaves you out, the teams you'd like to try out for all end up in action over Shabbat, and the crowd you used to stick with has ideas about a good time that you'll no longer accept.

It wasn't always like this. There was a time—not so long ago—when you didn't take time out three times a day to whisper the silent pledge of your people. A couple of months ago you didn't even care what your date's religion was.

Then you got conned into going to a convention of the NCSY, National Conference of Synagogue Youth, youth arm of the Union of Orthodox Jewish Congregations of America, an affiliate of Yeshiva University.

You can't forget that first convention. You felt quite out of place; the strange prayers, the mumbo-jumbo over the wine, and "why the heck can't I just wash with soap and water."

Then it started to hit you. You had barely started eating when they started to sing, and then that dancing! They don't dance like that at the junior prom—there it was artificial—here you saw kids putting themselves into something, and next thing you knew you were out there in the circle. It was no longer 1965, you were dancing with the young men of Judea by the shores of Galilee, you were Abraham pointing that first accusative finger at his father's idols; you were standing at the Red Sea watching the manifestation of your Creator. Only this time it wasn't the idols of stone that were crumbling or the armed might of Egypt that was drowning—it was your old ideals, demolished by the Torah which had been ratified by your ancestors at Sinai.

The services the next day meant something; it wasn't the words—they were still Greek to you; it was that shiver down your spine when the Torah was lifted out of the ark, it was that feeling that allowed you to close your eyes and place yourself at the foothills of Sinai.

You learned things that weekend. You met

discussion leaders from Yeshiva and Stern College who were young and forceful, men who could conceptualize the lesson of the ages into words that cut right through the mire that drapes mid-twentieth century American values.

Was that a tear at Haydallah?

Did you really miss Shabbat? Had it become a day of value to you?

It must have, you've kept it strictly every week since then.

Remember when the goodbyes were said on Sunday? Your voice was hoarse from singing, your legs were sore from dancing, but you felt good all over—you had found something of value; you had found yourself.

It was a bit disillusioning at first—when you returned home. You had changed so, but your



A show of spirit at a recent NCSY Convention. Culture wasn't prepared to welcome such a change.

We have your first letter to the NCSY office on file. You felt rather depressed. You had discovered concepts that you could feel, a message that spoke value and meaning amidst an environment devoid of value. You wanted to tell everyone, to scream it from the rooftops—but no one cared to listen.

But you're not going to give up! Not if you're like the hundreds of other teenagers that NCSY has been reaching in ever increasing numbers every month, every week, every day.

You're not going to give up, because you're not alone in your struggle. We of NCSY are with you every inch, every step. There are scores of young men and women taking the stand you've decided to adopt. We strengthen them with Torah material in print, Torah experiences at gatherings, and the imprint of Torah friendships in their hearts.

You're not going to give up any more than Moses did struggling to see the land he couldn't enter, but to which he led a people for all times. That's the rub, even if you can't convince them of your point, your staunchness will help bring closer the day when "my house shall be a house of prayer for all people."

You're not going to give up. Eternity is on your side.

new image of Young Orthodox made a profound impression upon the congregants.

Certainly I missed the secure *ruach* of Yeshiva davening (how sad that we only miss it in perspective!); but the excitement of helping Jews rediscover their lost identity more than compensated for my loss. When one young man, a former youth director of a Reform Temple, changed occupations in order to become a complete *shomer shabbos* and asked me to "kasherize" his kitchen, when my President (a dynamic business executive of thirty-four whom I've come to love for his truly religious—although not yet completely observant—spirit, and unmitigated honesty) asked me to acquire for him a "shabbos eleph key" with which to open

the synagogue, I knew that my coming to Lincoln Center had not been in vain. Many of my congregants are fine, perceptive individuals who have strayed from Judaism simply because it has never been adequately presented to them. They merely ask that halacha be made relevant to their lives; they will respond to anything that is meaningful.

We now have a *mechitza* (although the large overflow service on the High Holy Days may still be "mixed" for the time being), but this is really an insignificant part of a much greater struggle: It is the task of a synagogue rabbi to do more than simply erect a separation between the sexes; he must in addition destroy the separation which exists between the contemporary Jew and his halachic heritage.

Rebbi-Talmid Relation Requires Mutuality

—From a Shiur by Rav A. Soloveichick—

Chazal have said: "Attach yourself to *chachamin* and to their disciples." They used the dual phrase, "To *chachamin* and to their disciples," to instruct us that this commandment is incumbent upon a Rav and his *talmid*. A rebbi must attach himself to his students, and they in turn must cleave to their Rav.

A Rav is not solely a *mushpia*, one who influences others. Such a teacher is more properly called a *Morah*. A Rav must also be a *mushpa*; he must be influenced by his students.

Based on the phrase in Malachi 2:8, our sages said: "If the Rav is comparable to an angel of the Lord, seek Torah from his lips." In what ways must he be comparable to an angel? Many interpret the phrase as referring to the righteousness of the rebbi. No doubt the rebbi should be a G-d fearing man. Yet, were this the true meaning of the phrase, *chazal* should have said so clearly.

An angel is a messenger who must fulfill a task. Often, the word *malach* is used in the sense of *shaliach*. The angel has no influence of his own; he is guided by the will of the sender. If the Rav lends himself to the influence of the *talmidim* as the angel is the tool of his Creator, seek the knowledge of Torah from him.

One of the aims of Yeshiva University is service to the Jewish community. The rabbinat is perhaps the most potent means to such service. Boys from all three divisions are presently enrolled in the Semicha Program and there is a special preparatory program for JSP graduates. We have therefore dedicated a major part of this issue to the interests, problems, and successes of our *misnachim*. Rabbi Riskin, of the Lincoln Square Synagogue, is a teacher in the Jewish Studies Program. Rabbi A. Soloveichick is the Rabbi of Congregation Morya in Manhattan and is a *rosh yeshiva* in RIETS. Our thanks to the C.S.D. office for allowing the use of their survey report.

The mutual influence of rebbi upon student and of *talmid* upon his rebbi must be evidenced in their characters. The Rambam, *Hilchot Talmud Torah*, 5:12, compared the influence of the students to the action of a kindling twig. Just as the small twig causes a bonfire among the logs, so the smallest *talmid* can ignite the spirit of his rebbi.

If the Rav does not transform the personality of his student, he has not fulfilled the *mitzva* of *limud torah*. Likewise, the *talmid* who learns but does improve his actions thereby gains no reward for *talmud Torah*. "One who says, 'I have knowledge of Torah,' but does not observe the *mitzvot*, such a person is not even credited with the *mitzva* of *talmud torah*." (Yebamot, 120). The commandment to learn Torah is unique in this respect, that it cannot be fulfilled unless it is coupled with the observance of that which one learned. "Great is the learning of Torah, because it is conducive to fulfilling *mitzvot*." The *mitzva* of honoring a *talmid chacham* refers to just that—a *chacham* who is also a *talmid*, constantly striving for spiritual improvement. There is no *mitzva* to accord respect to a person with a high intelligence quotient who does not take his learning to heart.

The demeanor of a student must attest to the fact that he is a *ben Torah*. The influence of Torah must affect his speech, publications, mannerisms, and social relations. A Yeshiva student who walks with head uncovered in the street or on the subways has no *mitzva* of *limud Torah*. Such action can hardly influence the Orthodox community for the better.

If a *ben Torah* is pleasant and cooperative, and his dealings with people are honest, all acclaim, "This person learns Torah. How fine his actions are!" This is a *kiddush Hashem*. One can sanctify G-d's name by making the supreme sacrifice of offering his life on behalf of G-d. However, the same sanctification can be accomplished by hundreds of relatively unimportant daily actions if they are motivated solely by a wish to further the glory of G-d. Such is the nature of people that they give the Torah credit for the deeds of a *ben Torah*. If a Yeshiva student offers his seat on the train to an elderly person, no matter what his motivation, the Torah gets the credit and this is a *Kiddush Hashem*. Conversely, a *chilul Hashem* can be brought about by relatively insignificant actions. Though going without a hat may involve no *issurim* per se, for a Yeshiva student to do so amongst people constitutes a *chilul Hashem*.

"I shall be hallowed amongst the people of Israel." (Vayikrah 22:32). The path of G-d is made smooth by those who tread upon it, making it easier for others to walk the same way, thereby sanctifying G-d's name. By small actions and not by sweeping resolutions we pave the path of G-d.

Miracle Worker . . .

(Continued from page 3)

the kind of prayer-books used, the direction towards which the Cantor faces during the services, the type of baked goods served at synagogue functions, etc.—be under my sole jurisdiction. I, in turn, agreed to accept the mixed seating arrangement, while reserving the right to discuss the issue in open forum.

Immediately after the *Yomim Noraim*, we began an Adult Education Institute each Wednesday night (8:20 to 9:00 P.M.—*Aleph Bet*; 9:00 to 10:30 P.M.—the Philosophy of the Bible), and by December 7 we found a suitable place in which to conduct Sabbath services. John Hellman, a junior at YC, agreed to be the *bal tefila* and *bal kore*, and the