**SMICHA PANELS**

**Convocation Packs Yeshiva; Discuss Community Problems**

**Dr. Belkin Opens Synagogue Panel**

In the first session of the Convocation on the Synagogue, Dr. Samuel Belkin, president of Yeshiva University, made the keynote address. The topic of the address was "The Synagogue and Rabbi as Reflectors of Jewish Life." Rabbi William Draizin of the First Conservative Congregation Beth El of Brooklyn, presented at the conference which took place on Wednesday, March 12, at 3 p.m.

Dr. Belkin commenced his report with a historical approach to the role of the synagogue in Jewish life today. "The Synagogue," he claimed to be the sole dispenser of salvation. Furthermore, the synagogues never held a more vital place on the spiritual life of the individual Jew. To be sure, the Talmud charges that one may not attend the synagogue as a bad neighbor. But no penalties were ever inflicted on one for not being associated with a synagogue and I cannot recall any instance in Jewish history when one was excommunicated for attending the Synagogue without a formal member of the Synagogue." One can be a good Jew and pray at home, or any place under God's heaven.

The Synagogue's Role

On the other hand, Dr. Belkin did not minimize the importance of the synagogue. He believes it exercised a most profound influence upon the course of Jewish life, "so that the preservation of Judaism depended on it." The Jewish community has reasserted this role through the centrality of the Synagogue as a "allowed its role." The Synagogue was thus "the entire concept of Judaism, and the unity of the people, its leadership, and its spiritual leadership ... its existence as a Synagogue, and as a Synagogue, only the Synagogue." Rabbi Shaul Yanklowitz, director of the Synagogue, said that the Synagogue never held a more vital place on the spiritual life of the individual Jew. To be sure, the Talmud charges that one may not attend the Synagogue as a bad neighbor. But no penalties were ever inflicted on one for not being associated with a synagogue and I cannot recall any instance in Jewish history when one was excommunicated for attending the Synagogue without a formal member of the Synagogue." One can be a good Jew and pray at home, or any place under God's heaven.

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The twelfth Chag Ha'machie will go down in history as the most momentous one to date. This editorial is being written four hours after its official conclusion and it is yet too early to evaluate fully the week's special observance. But even now, if some of the basic principles laid down by the recognized leaders of our Yeshiva are carried out, they can not but usher in a new era in American communal life.

In what undoubtedly was his greatest speech since his affiliation with the B'nai B'rith, President Belskie proclaimed what might easily become the credo of American orthodoxy. Those reading the speech, when it appears in pamphlet form, will understand what we mean. It contains a clear statement of the position of the synagogue and the rabbi. There is no doubt that the dynamic power of the Jewish community lies not in numbers but in the leadership and organization of the group, which he felt must be noticed only on Friday night—but a way of life (not another worldly philosophy) which has survived cultures of every shade and hue. There is the optimistic, hopeful declaration that American Jewry will carry on the glorious traditions of the past and even more so, the thousand years, and that Yeshiva will do more of its share.

The Smicha Convocation, in itself, is a link between the past and the future. Those who have renounced the 'umicha have abandoned the Torah and the customs of the past. As Dr. Belskie's in his opening remarks on Sunday pointed out, those who have depreciated the traditional ordination have found it inconvenient to observe the Sabbath and necessary to write new 'sidurin', which in itself is a rejection of the Jewish tradition, as the prayer book is not the creation of a group, but of a people—but of generations of traditional Judaism.

It is unfortunate that comparatively so few rabbis attended the various conferences. The Yeshiva students who attended found them to be very helpful and enlightening. For the first time, we have the admission that these problems exist and that "no policy" is not a policy. For the first time, we have the emergence of a definite, positive program of action.

A slashing, powerful counter-attack was launched against the so-called "liberal" Judaism of America. Rabbi Soloveitchik logically and coherently exposed the flaws and dangers embodied in the liberal reform movements. And Yeshiva is the sole bulwark standing in their path. If traditional Judaism is to survive, its sole source of power and energy is Yeshiva. From Yeshiva must emerge spiritual leaders strong and firm enough to create a tradition that will endure the test of time.

"Our ideals are the same as always. But our methods may be different." The American community will now look at Yeshiva from a new perspective, with optimism instead of apathy. Yeshiva will not fail them.

On behalf of the body, we extend a "Mazel Tov" to all the "mussachim". We who know them best are certain that they will preserve the proud tradition entrusted to them. Wherever they go, whatever they do, their wishes, and the ideals of the American atom are.

In their behalf and in behalf of the Yeshiva administration, we thank the hundreds of people who crowded every available spot in the auditorium, the balcony, and the outer lobby. It is a genuine cause for rejoicing when more than 2,000 people are assembled at 10 A.M. on a Saturday. The Miflet is packed solid with students, but not without the normal outside student element, but is the result of the "Limmud" in the "Mishna".

For you proved to be such a valuable source of nourishment that the haggadah is considered as a primer for the "Sinai". For the "Sinai" is a source of nourishment. Dr. Belskie—living proof that all the "Sinai" and the "Sinai" is a source of nourishment. For the "Sinai" is a source of nourishment.

"But the greatest danger inherent in the Catholic position is the assertion that education is a parent function—any that of the state. That is contrary to the basic American ideal of separation of Church and State. And if the Catholic Church does believe that education is a parent function, why does it constantly belabor Albany for state aid for parochial schools under various pretenses?"
B'lyn Kingsmen
Crowns Blue-White
By 74-66 Count

By Herbert Friedman
The scenario of March 14 once
again found the Borough of
Brooklyn College basketball
veterans on the home floor
of their arch-rival, York Col-
lege, as they continued their
Borough Series. The tenden-
cy of recent years has been
for Brooklyn College to
outclass York College in
close games. However, this
time, the score was much
more lopsided. Brooklyn
College had a 14-point lead
before York had a chance
to stem the tide. The final
score was 74-66 in favor
of the home team.

The game was characterized
by the high caliber of
both teams' defense. The
scoring was limited to
free throws, as both teams
failed to make field goals.

B'lyn Kingsmen (
Brooklyn College)
York College

Players Advised
Sports Must Keep
Functioning At Y.C.

by Wayne M. Penister

The current conflict with Brooklyn College, which ended on the floor of the Borough Series, is
seen by many as an indication that the Borough Series may be
partially suspended. However, sources close to the
situation maintain that the conflict was
solely due to scheduling difficulties and
will not affect the regular season.

Scribes Elect
All-Rival Five

The conclusion of every
bball season is marked by
the selection of the All-
Rival Five Team. This
season's selections, made
by the YC and BCC
correspondents, reflect
the high caliber of play
in the Borough Series.

Yeshiva Drop
Heartbreaker To
Legislators, 42-41

A Yeshiva victory was within
reach on Tuesday night, when
eight points were scored in
the last few minutes of the
game. However, the final
score was 42-41 in favor of
Legislators. The victory
was a virtual tie for both
teams, with Legislators
coming out on top by a
slight margin.

College Luncheonette
(Across from the Yeshiva)
Now Under New Management
Regular Hot Dishes
Served at All Times
Tasty Sandwiches

Full Line of
Stationery and Magazines
Greeting Cards for
All Occasions

"For" DANKER, PROPRIETOR

Here's refreshment
Rabbi Soloveitchik’s Address

(Continued from Page One)

When the “misunderstanders" need to create the fallacy that they themselves are suffering from an inferiority complex, this psychological feeling of inferiority, if allowed to continue, will lead to the destruction of the Yeshiva-Jewel tradition. Dr. Soloveitchik claimed that there is no actual reason for the inferiority complex when associating with conservative and reform leaders and philosophers. These “modern" men are merely pseudo-philosophers. Their knowledge of Jewish law is superficial and thus their arguments are baseless and irresponsible. Dr. Soloveitchik advised the “misun-
derstanders" not to be influenced by them, for their philosophies are the “necessary result of their ignorance”.

Urges Self-Confidence

"True sons should exhibit hope, enthusiasm, and pride which is based on Torah. True should un-
ceremoniously reject to their cynical questions: "I have a dynamic Torah, but have my own personal reasons for not cherishing it?"

The second point in the Rosh HaYeshiva’s speech was devoted to developing a critical attitude on the part of the “misunderstanders" in their reflection on Hashim’s and their resultant movements. He explained that majority opinion is not always an indication of the justice of any particular cause. The orthodox leader of today should embrace the critical methodology of Rabbi Lakhish with his twenty-four questions.

Musmachim And Students Celebrate

Yeshiva Shabbos; Conferences Held

Yeshiva Shabbos, adhered to Friday evening, March 14, was cele-

brated by many of the former "misunderstanders" together with the students of the Yeshiva who acted as hosts.

After dinner Friday evening, Rabbi Walter Wurzburg of Dor-
chester, Mass., presided at a conference discussing the relationship
between the rabbi and the commu-
nity. Rabbi Wurzburg empha-
sized the duty of keeping the
life of the student at Yeshiva and
the role of the rabbi in the commu-
nity. Rabbi Wurzburg
phrased the problem as a

uncompromising orthodoxy that is inculcated in the students
at the Yeshiva can be carried over
to the community.

Rabbi David Mansa stressed that a difference must be made
when one studies the results of
the urban rabbis with that of the
rural. Allowance must be made

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