



Rabbi Isaac Elchanan Theological Seminary  
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# CHAVRUSA

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RIETS alumni representing classes between 1941 and 2006 enjoy the Chag HaSemikhah.

## Yeshiva Augments Rabbinic Training Program at RIETS and in the Field

Within a month this past spring, Yeshiva University announced two bold initiatives that undoubtedly will add to the professionalism and training of its rabbis. This academic year, rabbinical students enrolled in RIETS, as well as Rabbinic Alumni, will benefit from the foresight of a few visionaries and the resources of RIETS and Yeshiva University.

The Legacy Heritage Rabbinic Enrichment Initiative (LHREI) and the new RIETS Rabbinic Professional Education Program (R-PEP) have each created six divisions of service. While the LHREI programs will ensure a resilient future leadership, the R-PEP

will help our RIETS students hone their professional skills in six areas of the rabbinate.

### LEGACY HERITAGE RABBINIC EDUCATIONAL INITIATIVE

Richard M. Joel, President of Yeshiva University and of RIETS, announced the establishment of the Legacy Heritage Rabbinic Enrichment Initiative, which is being funded by The Legacy Heritage Fund Limited.

“The Legacy Heritage Rabbinic Enrichment Initiative responds to the challenges of rabbinic leadership,” said President Joel. “We are most grateful not only for the Legacy Heritage Fund’s generosity but for its vision and

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## Successful Chag Hasemikhah Highlights RIETS Alumni and their Contributions to Klal Yisrael

March’s Chag HaSemikhah, which was featured in the last edition of *Chavrusa*, truly accomplished its

goal of celebrating the musmakim from the past four years. It can be said that the Chag HaSemikhah was one of Yeshiva’s greatest, both in terms of quantity of rabbis and the quality of the programming.

To better understand where RIETS has made its greatest impact, statistics were assembled to view the areas

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## Yeshiva Augments...

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sophisticated leadership in responding to the manifold needs of contemporary life in the Orthodox community and improving the skills of hundreds of rabbis. The innovative aspects of the Initiative, which are directed to lay leadership, will significantly improve the partnership between lay and professional Jewish leadership that is critical for success and growth.”

**LHREI**, a program for the continuing education of rabbis, is an undertaking of Legacy Heritage Fund of New York and Jerusalem. Legacy Heritage Fund’s purpose is to honor and perpetuate the priceless legacy of scholarship, Torah values and learning— hallmarks of the lives of Bella and Harry Wexner, z”l.

Committed Jews and committed Zionists, the Wexners held true to their beliefs throughout their lives of hard work and struggle, achieving only late in life their dream of creating one of the major retail conglomerates in the world.

This success enabled them to fulfill their lifelong longings to help shape a brighter future for Jews inside and outside Israel, a future reflecting their own devotion to Jewish values, to the central role the rabbi played in the life of Jewish communities and to their respect for scholarship, research and learning.

In tribute to these values, Bella Wexner endowed the Bella and Harry Wexner Kollel Elyon and Semikha Honors Program to further prepare rabbis for the complex tasks that lay ahead. The Bella and Harry Wexner Kollel Elyon and Smikha Honors Program was endowed to provide the training that would enable rabbis to function ably in a multiplicity of roles, and to react with poise to crises requiring high quality pastoral counseling, dispute resolution and crisis intervention.

Representing an innovative and creative approach to the training of rabbis, the program honors the innovation and creativity that marked the accomplishments of Bella and Harry Wexner.

LHREI broadens this sophisticated approach to refining the skills of rabbis both in leadership and in scholarship.

“Even the most comprehensive rabbinical school courses cannot prepare rabbis for the realities of rabbinic life,” said Rabbi Kenneth Brander, Dean of the Center for the Jewish Future. “This extraordinary program will play a critical role in serving the needs of the larger Jewish community.”



### THE LHREI PROGRAM IS COMPRISED OF SIX MODULES:

- Yarchei Kallah programs, comprised of retreats that help pulpit rabbis sharpen their public presentation skills through exposure to homiletical and historical materials, and offer strategies in board development and retention, time management, creative programming, and pedagogy.
- Regional Rabbinic Seminars, fostering partnerships between rabbis and their lay leaders to develop effective community life.
- Mentorship of Young Rabbis by Master Rabbis, an informal educational program that will provide a venue for openness, intimacy, and sharing. Younger rabbis will benefit from mentorship, while the senior rabbis gain satisfaction from their interaction with younger colleagues.
- Resource Center at Yeshiva University, drawing on YU’s vast resources of Judaic scholarship to provide direction to pulpit rabbis in a host of areas, such as medicine, law, grant writing, research, crafting speeches, contract negotiations, and other matters. The community rabbi and his specific need will be matched with an expert at the university, enabling a direct connection between YU resources and rabbis in the field. The initiative also seeks to build a strong laity, and offers programs to support that growth. “Equally important for the Orthodox community is an engaged, committed, and sophisticated lay leadership fully conversant with the details of synagogue management, the values of Jewish tradition, and the realities of local and national Jewish communal life,” said Rabbi Jacob J. Schacter, senior scholar at the Center for the Jewish Future who, with Rabbi Brander, will orchestrate this initiative. “Working in close partnership with their rabbis, these lay leaders will be inspired and educated to fulfill their role in a meaningful way.”
- Annual National Conference for lay and professional leadership, featuring nationally renowned experts in their fields as well as Yeshiva University Roshei Yeshiva and faculty members.
- Community Days of Learning, to engage the larger American Jewish community in issues of contemporary interest. They will feature local rabbis, faculty of Yeshiva University, and recognized experts in their respective fields.

### R-PEP: THE NEW RIETS RABBINIC PROFESSIONAL EDUCATION PROGRAM

RIETS has significantly revamped its rabbinic professional training program to meet the emerging needs of contemporary Jewish life. The new curriculum brings rabbinic professional

training to a new level, complementing the intensive and expanding core of Torah studies.

“Our new rabbinic professional training program will hone the skills rabbis need to more effectively interact with their congregants and other constituencies,” said Rabbi Zevulun Charlop, the Max and Marion Grill Dean of RIETS. “It 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.”

The program combines intensive Torah study with practical courses in a broad range of disciplines such as writing skills, public speaking, conflict resolution, pastoral counseling, education, and outreach taught by leading experts in their respective fields.

“As ordained rabbis, RIETS *musmakhim* make a significant contribution to each of the fields related to their rabbinic training,” said Yeshiva University Chancellor and RIETS Rosh HaYeshiva Rabbi Norman Lamm. “The intensive and sacred learning of RIETS students is a fundamental feature of their professional work in every area of *avodat hakodesh* in the contemporary Orthodox community.”

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

Dr. Schiff and Rabbi Charlop, under the vigilant oversight of President Richard M. Joel since his appointment as President, directed the task force of Roshei Yeshiva, academics, Jewish educators, and synagogue and lay leaders in restructuring the curriculum. The RIETS administration will work closely in cooperation with YU’s Center for the Jewish Future.

“This curriculum emphasizes the values that stand at the core of Yeshiva University and RIETS,” said President Joel. “This curriculum will arm our *musmakhim* with the newest techniques and latest information so that they can passionately and effectively disseminate Torah and the message of *kedushah*.”

The professional training curriculum is divided into six tracks of study: pulpit, education, community outreach, campus leadership, hospital chaplaincy, and Jewish communal service.

Students must take 36 credits of coursework to complete requirements for program certification. All the tracks require the same core courses, which include pastoral psychology, overview of the Jewish community, a public-speaking seminar, and outreach. In their second year, students choose from one of the six tracks and at least 15 credits must be taken in one track.

Students in the education track are required to complete a master’s degree in Jewish education at Azrieli Graduate School in addition to their core coursework. Students in other tracks will have the opportunity for further study at the various YU graduate schools in areas of psychology, social work, and Jewish studies.

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, administrative, 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.

“The Bella and Harry Wexner Kollel Elyon and Semikha Honors Program were the laboratories for this program,” noted Rabbi Charlop. Established eight years ago, the Wexner Kollel Elyon was open to a select number of *semikhah* students offering intensive, traditional Torah learning with innovative, practical courses in various disciplines. We are now bringing the fruits of that visionary and creative program to the broader RIETS population.”

The Rabbinic Professional Education Program will chart the future of the Jewish community by preparing rabbis to be conversant with the range of crucial issues facing the community and giving them the ability to communicate effectively with all Jews using “real world” skills. The academic enrichment portion of the program was developed with the guidance of university faculty members and administrators from schools throughout the university including Azrieli Graduate School, Bernard Revel Graduate School of Jewish Studies, Wurzweiler School of Social Work, and Ferkauf Graduate School of Psychology. ♦



Rabbi Dr. Jacob J. Schacter with students at Yarchei Kallah

## Rabbi Kenneth Brander

The primary mizvah of Rosh Hashanah is the blowing of the shofar blasts. The Halacha tells us that two sets of shofar blasts are blown. One is known as *tkiot d'Meyushav*, the sitting blasts. These blasts are not blown during the communal *Amidah*. Rather, they are blown either



before the silent *Amidah* or, in some traditions, during the silent *Amidah*. The second set of blasts is known as *tkiot d'Mumad*, the standing blasts. These are blown at the close of each section of the communal *Amidah*. Why do we blow the shofar blasts in two separate contexts? Is it necessary to hear the blasts both prior to the communal *Amidah* as well as during the communal *Amidah* service?

The requirement for us to hear the shofar blasts, both as *tkiot d'Meyushav* and *tkiot d'Mumad*, emanates from two different

paradigms vis-a-vis our relationship with God. The *tkiot d'Meyushav* are called such not because we sit during those blasts, but rather the name connotes the lens through which we must integrate these blasts into our lives. They are a clarion call to each and every one of us to be involved in the *teshuvah* process as individuals. *D'Meyushav* – “sitting alone” for these blasts. They are not blown in a communal context, rather in the personal *Amidah* or immediately prior to it. These blasts call upon each of us to reevaluate our personal relationship with God. Have I, as an individual, succeeded in establishing a personal communication with God? What can I do to grow in my relationship with God? What have I done as an individual to get closer to God? Do I know God this year better than last year? Have I integrated God in all aspects of my personal and familial being? In what ways have I triumphed and in what ways have I failed? The answer to the *tkiot d'Meyushav*, these sitting blasts, cannot be, “yes, I have succeeded by helping the Jewish people.” We cannot answer these *tkiot* in the context of a communal professional. These blasts ask one to focus on how, as an individual, we have grown spiritually during this year.

Dovid ha'Melech was one of the greatest kings of our people. He conquered the land of Israel and afforded the Jewish people the opportunity to live safely for generations. He wrote the *tefillot* that we continue to recite to this day and was the progenitor of the Messiah. While he was a great communal leader, he often failed in his personal relationships. As Bat Shevah's husband, he failed to honor his commitment to announce Shlomo as a king, thereby creating a rebellion. As a father, he was silent when his son Amnon rapes his daughter Tamar. However, when the *navi* Natan confronted him with the personal challenge of sending Uriah to the front lines, Dovid's response was not, “well, I do a great job as a communal leader”; Dovid said to Natan:

ויאמר דוד אל נתן חטאתי לה'

“And Dovid says to Natan: I have sinned to God ...”(Samuel II 12:13)

The Gaon of Vilna comments on the unusual masoretic space after the words “I have sinned to God” found in middle of the verse. He explains that this space represents the fact that immediately after Dovid realized his failures in his own personal relationship, he began to cry. It is that cry which is symbolized by the extra spaces inserted within the verse. He realized that he failed in his individual relationship with God. The crying, like the shofar blasts, is not shackled by words. Rather, it reflects the appropriate need for self reflection and introspection. This is the focus of the *tkiot d'Meyushav*, the need to reevaluate our relationship with God in our personal lives and to recognize that often, as a communal leader, one may fail, for the noblest of reasons, to give enough focus to one's personal and familial growth with *Hakadosh Baruch Hu*.

The second message of the shofar is the *tkiot d'Mumad*, the shofar blasts that are sounded as we stand together as a community. We hear these blasts and they require us, as a community, to ask with all candor: Has the community lived up to its responsibilities in its unique relationship with God? Does our community encourage the proper observance of mizvot, and what role have I played in helping to facilitate that focus? Do we, as a community, support the international causes so vital to the Jewish people, in particular the State of Israel especially during this past and most trying year, and what role have I played in that responsibility? Does the community empower people to grow in their spiritual journey and what role have I played in that process? Does our community recognize that the celebration of “modern Orthodoxy” requires an engagement with society as well as excelling in the *mizvot bein adam l'Makom* and what have I done to create such a climate?

One of the most complex personalities in Tanach is Iyov. *The Book of Iyov* begins by announcing that every morning Iyov brought sacrifices on behalf of his family.

והשכים בבקר והעלה עולת מספר כלם כי אמר איוב אולי חטאו בני.  
“And [Iyov] rose up early in the morning, and offered burnt offerings according to the number of them all: For Iyov said, It may be that my sons have sinned.” (Iyov 1:5)

However, the tragedy of Iyov was that he did not realize that while a personal relationship with God is crucial, it is worthless if one forgets about the community. Our personal relationship with God must be used to strengthen ourselves, as well as to bring a new and refreshing creative force into the community structure. Iyov's return to his original stature is only guaranteed when he no longer prays just for his family but on behalf of the entire community:

וה' שב את שבות איוב בהתפללו בעד רעהו  
“And God restored the fortunes of Iyov when he prayed for his friends.” (Iyov 42:10)

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## The Power of Preparation

Rabbi Jacob J. Schacter

In a *teshuvah drashah* Rabbi Joseph B. Soloveitchik delivered thirty years ago, in 1976, the Rav reflected on his experience as a child on the day before Yom Kippur:

I remember how difficult it was to go to sleep on Erev Yom Kippur. The *shohet* used to come at the break of dawn to provide chickens for the *kapparot* ritual, and later the people would give charity. . . *Minhah, Vidduy, the seudah ha-mafseket*, [and] my grandfather's preparations all made Erev Yom Kippur a special entity, not only halakhic but emotional and religious as well. Erev Yom Kippur constitutes the herald that the *Ribbono shel Olam* is coming, that “*lifnei Hashem tiharu*, before Hashem you shall be purified.”<sup>1</sup>

It would appear, perhaps, that the Rav understood the word “*lifnei*” in this *pasuk* not only in a sense of place or geography, i.e., “purification takes place in the presence of Hashem” but also temporally, i.e., “purification takes place even prior to encountering Hashem,” namely, beginning already on Erev Yom Kippur.

To understand the halakhic status of this unique day, we need to examine the one ritually mandated act most closely associated with it. The *Shulhan Arukh* (*Orah Hayyim* 604:1; based on *Berakhot* 8b, *Yoma* 81b, *Rosh Hashanah* 9a; *Pesachim* 68b) states that it is a *mizvah* to eat on Erev Yom Kippur. Rabbenu Yonah (*Sha'arei Teshuvah* 4:8-10) offers a number of rationales for this obligation. One explanation is that on all other *Yamim Tovim* we require a festive meal as an expression of the “*simhat ha-mizvah*” that we feel. But, although Yom Kippur is also a *Yom Tov* (see Ta'anit 26b), since eating on that day is prohibited, we express that joy through requiring eating the day before. Another explanation is that we eat on Erev Yom Kippur in order to give us the strength to engage in the activities of prayer, supplication and *teshuvah* mandated on the next day when we will be fasting.

There seems to be a fundamental difference between these two

explanations that reflects on the core conceptual essence of the day of Erev Yom Kippur. According to the first, Erev Yom Kippur has a *din* of Yom Kippur, it is an extension of Yom Kippur, it fulfills the role of Yom Kippur with regard to the mizvah of eating on a Yom Tov. It serves as the part of “Yom Kippur” when food is permitted. According to the second, however, Erev Yom Kippur is not an extension of the day of Yom Kippur but is, rather, a preparation for Yom Kippur. We eat on that day purely to enable us properly to acquit ourselves on the more important day that will follow. This point of view is also reflected in Rashi (on *Yoma* 81b, s.v. *kol ha-okhel*) and in the Rosh (*Yoma* 8:22).

There is a long list of halakhic distinctions that may possibly emerge out of this conceptual analysis. For example: is this *mizvah de-orayta* or *de-rabbanan*?; what and how much must one eat to fulfill the obligation?; does the obligation begin the night before or only in the morning?; what if one knows that he will fast well on Yom Kippur without eating the day before?; and are women also included in this obligation? Each of these issues can depend on which of the two conceptual understandings of Erev Yom Kippur is accepted. Indeed, a growing literature addresses these issues – and others – and they are worth careful study.<sup>2</sup>

The notion of preparation is clearly central before the Yamim Noraim. What are we doing to insure that we maximize the opportunity granted us by Hodesh Elul, Rosh Hashanah, the Aseret Yemei Teshuvah and Yom Kippur? We will benefit from them all only to the extent that we have prepared ourselves in advance to do so.

The centrality of this idea is also expressed in a very interesting statement of Rabbi Yehudah Aryeh Leib of Gur, the author of the *Sefat Emet* on Humash. The *Tur* (*Orah Hayyim* 581) quotes a Midrash that states that the phrase “*ba-yom ha-rishon*” found in the Torah in the context of first day of Sukkot (*Vayikra* 23:40) includes the idea that the fifteenth of Tishrei is “*rishon le-heshbon avonot*,” the first day of the year in the accounting of sins. After all, we are engaged in performing *mizvot* from the first day of Rosh Hashanah until that point: doing *teshuvah* during the Aseret Yemei Teshuvah and preparing for the holiday of Sukkot from Mozaei Yom Kippur until its arrival. Hence, suggests the Midrash, the first day on which we have an opportunity to sin is the first day of Sukkot. But, asks the *Taz* (*Orah Hayyim* 581:beginning), after all, on the first day of Sukkot one is engaged in performing the very *mizvot* for which one was only preparing until then. Why, then, is the time spent on the preparation for the *mizvah* more sanctified than the time actually performing the *mizvah*? In response, the *Sefat Emet* (Ha'azinu 5634) asserts for two reasons that this, indeed, is precisely the case: “*yoter koah ve-hazalah yesh be-hakhanat ha-mizvah mi-guf kiyyum ha-mizvah*.”<sup>3</sup> The power of preparation for a *mizvah* is profound, even more profound than the power of the performance of the *mizvah* itself.

I end where I began, with the teachings of Rabbi Soloveitchik. One final example of the power of preparation is a comment of the Rav

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## A Rabbi's Cheshbon

Rabbi Yitzchok Cohen

As we approach the *yamim noraim*, particularly the yom hadin, we must make a *cheshbon hanefesh* to analyze who we are and how we act, in our capacities as individual *ovdei Hashem* and as *manhigim* of our respective communities. We also must formulate a plan, *lemaaseh*, to improve ourselves, creating a strategy to accomplish this goal. As we work on ourselves, through *limud hamussar*, we will see that our entire *ruchniusdik* lives will be enriched, our *limud Torah* improved, and our ability to inspire and lead raised to new levels.

The *Chovos Halevavos* tells us that our strongest enemy is the *yetzer hara*, *hu hasonei*. *Vayar Elokim es kol asher asa vehinei tov meod* (Bereishis 1:31). We are told that *tov* is the *yetzer tov* and *meod* is the *yetzer hara*, that the two *kochos* are always present and inextricably linked. Are we aware of this constant presence of the *yetzer hara* in our daily activities? Are we aware of the *yetzer hara* who is *misgaber aleimu bchol yom vayom*? Rabbi Yitzchok Blazer, a *talmid* of Rav Yisroel Salanter, writes that our primary weapon against the *yetzer hara*, *koach hayetzira vekoach hatumah* and *koach hamachshavos raos*, is *ahavas haschar veyiras haonesh*,

doing *mizvos* even *shelo lishma*, purely to receive a reward, and abstaining from *aveira* solely due to fear of *onesh*.

To develop our *yetzer tov*, we must work on being cognizant of the potential *schar veonesh* inherent in each and every action. This sensitivity is achieved through *chochmah*. *Shlomo Hamelech, hachacham mikol adam*, tells us that *techilas chachmah yiras Hashem* (*Mishle* 9:10), the very *chochmah* which differentiates man from the animal kingdom. But while in *Mishle*, *chochmah* is presented as the basis for *yira*, the *Mishnah* in *Avos* seems to claim that *chochmah* can only develop where *yira* already exists, as *Im ein yira ein chochmah, im ein chochmah ein yira* (*Avos* 3:17). Which progression is accurate? The *Gemara* resolves the paradox by saying that *chochmah* does in fact precede the development of *yiras shomayim*, but only with that *yiras shomayim* can *chochmah* then continue to appropriately lead our actions.

In *Sefer Michtav MeEliyahu* (volume 1 page 78) Rav Dessler explains that one expresses his recognition of the importance of *chochmas yiras shomaim*, and develops *yiras shomayim*, through *limud sifrei mussar*. This concept is expressed in the *pasuk Veyodato hayom vehashevoso el levavecho* (*Devarim* 4:39). *Limud hamussar* is the vehicle for *yediah*, which awakens a person's heart. The *Mishna Berura* (1:12) states: *vetzarich haadam likvoa lo eis lilmod sifrei mussar bechol yom vayom, im meat veim harbei. Ki hagadol mechaveiro yitzro gadol heimenu. Vetavlin hayetzer hara hu tochachas maamarei Chazal*. The *Mesilas Yeshorim* (2nd Perek) similarly writes that *Haholeich beolamo bli hisbonenus im tova darko oh raa, hinei hu kesuma haholeich al sefas hanahar asher sakanaso vadai atzuma veraaso kerovah meihatlaso*. The *Mesilas Yeshorim* emphasizes that without constant *din vecheshbon*, one's life is in deep danger, like a seeing person who willingly travels blind to all obstacles on the road.

Rav Yisroel Salanter, quoted in the *Sefer Meoros Hagedolim*, (page 58, #153) tells us that there are two components to *limud hamussar*. The first is to be *misbonein* in the words of *Chazal*, to contemplate and self-evaluate one's actions. The second part is to learn with emotion and feeling through sing-song and *kolos*. As we learn, it is necessary to repeat the words, paragraphs, and *perakim* to make a pronounced effect on our hearts, such that *limud hamussar* is not merely an act of studying, but of changing our behavior, to change ourselves. It is not enough to merely study and understand *yiras shamayim*, and how to achieve it, rather it is imperative that we act and live lives of *yiras shamayim*, of actively aware and passionate *Yiddishkeit*.

One of the central areas of our lives that *limud hamussar* can affect is our *talmud Torah*. We must personally appreciate, and teach our *talmidim*, that *talmud Torah* defines a life committed to *Yiddishkeit*. We need to impress upon ourselves, our *talmidim*, and *baalei batim*, that *talmud Torah keneged kulom*, that *limud hatorah* is the most essential and vital element of our experience. This should be manifested not only in our own *limud*, but also in our supporting *talmud Torah*, and in our admiration and respect for *talmidei chachamim* who devote hours to daily *limud hatorah*. It is also extremely important to impress upon our *baalei batim* the importance of *kvias itim letorah*, learning *Torah* daily.

We are making a grave mistake if we believe that Hashem's gift of *chochmah* alone is enough for *limud hatorah*. Our *talmud Torah* must be passionate, and infused with *yiras shamayim*. *Limud hamussar* must be an integral part of the *seder halimud*, to foster a *talmud Torah* that contributes to a passionate *yiddish* life. We must learn as *shleimim*, not just intellectuals. To become proficient in *Tanach*, *Shas*, *Rishonim*, *Acharonim*, and *Poskim* without perfecting our *midos tovos*

and *yiras shamayim* and setting aside time daily for *limud hamussar*, is to not fully develop as *lomdei Torah*. The *Meoros Hagedolim* points out that the *Mechaber* (*OC* 168:1) tells us when making *hamotzi*, if there is one *challah* before us that is *shleima* and a second which is larger but not *shleima*, we are to make the *bracha* on the *shleima*, that *Halacha* prefers the complete *challah* to the larger incomplete one, that *shleimus chashuvah migadlus*, completeness is valued over size, quality over quantity. We need to impress upon ourselves the importance of striving for *shleimus* in the *avodas hakodesh* of being a *mashpia* and *marbitz Torah*. Without striving for *shleimus* in our personal lives, our *Torah* will by definition be lacking.

We are now in the period of the *Yamim Noraim*, a period of *hachanah* for the *yom hadin*. While a strong awareness and knowledge of *hilchos Rosh Hashana*, *Yom Kippur*, and *Sukkos* are necessary and fall under the category of *dvorim sheain lohem shiur*, we must also realize the need to be *koveya zman* for working on ourselves, through *Shaarei Teshuvah*, *Rabeinu Yona* and other *sifrei mussar*. Caring for our *ruchniusdik* state is critical for our own sake, and also for our roles as *manhigim* and *mechanchim*.

As we work on ourselves, and mind our spiritual well being, we must analyze what we communicate to our communities. *Tachlis* implications for *avodas Hashem* need to be considered. We must make an effort to convey the importance of self-improvement and *teshuvah* to our students in both what we say and how we say it. How can we ignore the growing trend in the *Torah* world at large towards *limud hamussar* and *tikun hamiddos*? We need to ask ourselves if our *derashos* are filled with *Torah* that affects the hearts of our congregants, *talmidim*, and *baalei batim*. We must show emotion when we learn, when we teach, and in our everyday lives as role models for our communi-

ties, and we must evoke emotion from those that we impact.

Do we plan to show emotion when we utter our *derashos* and *shiurim*? How important is it to give *derashos* on *Rosh Hashanah* and especially *Yom Kippur* that result in having members of the *Beis haKnesses* in tears, emotionally and mentally moved to greater *kavanah* during *tefillas mussaf, mincha, neilah*, and *maariv*? Should not this be our aim for a *derashah* in the *beis haKnesses*? According to *poskim*, one is not permitted to give a *derasha* unless it is a *tzorech tefillah*, which demands that our *derashos* impact the *mispallelim* to enhance their *kavanos*.

That being said, it is quite obvious that one cannot convey the importance of true love and fear of *Hakadosh Baruch Hu* unless he himself experiences it in his own life. Are we truly emotional with *simchah* at a *chasunah*? Do we have sincere *simchah shel mizvah* at a *bris milah*? Are we actually in great *tzaar* and crying with sincere tears when delivering our *hespedim*? Developing these emotions should become a primary concern in our lives and the lives of those whom we wish to be *mashpia* upon. How can we be *mashpia* if we ourselves are not working on developing our *shleimus* as individual *ovdei Hashem*? Even our own learning should be a part in this effort, as the *pasuk* tells us *veyadato hayom vehashevoso el levavecho* (*Devarim* 4:39), that the goal of *Torah* and *shemiras hamitzvos* is to affect our hearts, and effect a sincere emotional experience not only for the benefit of ourselves, but for our wives, children and all those with whom we come in contact.

Everyone is familiar with the *Rambam's* opinion concerning the *mizvah* of *teshuvah*: *vehu sheyashuv hachoteh mecheto lifnei Hashem veyisvada*. The *Rambam* states that *viduy peh* is an integral part of the *mizvah* of *teshuvah*. *Machshavah* alone does not suffice for *teshuva*, and we must verbalize our

*chataim* to the point of *shmiyas ozen* to not only be cognizant of our *aveiros* but actually work to become embarrassed and utterly ashamed of them. Is this emotional component not also needed for *tefillah*? Is it not necessary for us to be moved when we pronounce the 13 *Midos* so many times during *chodesh Elul* and the *aseres yemei teshuvah*? We need to concentrate on our *kavanah* during *tefillah*, now and throughout the year, and in all aspects of our *avodah*.

As we approach these *yamim noraim*, filled with the requisite *eima, yira, resses vezeia*, we have to make a *cheshbon* of who we are and how we serve, as individuals and as *manhigim*, not only reflecting on what was, but on what will be. Many times, as *rabbonim*, our thoughts are concentrated on our sermons and how to impress our congregants, to the exclusion of paying appropriate attention to what we are communicating in a broader sense, and what we are trying to accomplish, a reality we should strive to change. To do so, we must work on ourselves and the entire nature of our *avodah*. It goes without saying that if we are *koveya zman* daily to learn *Mesilas Yeshorim*, *Rabeinu Yonah*, or other *sifrei mussar* and review what we have learned all the while saying the words with *hispaalus* and emotion, these actions will bring us to a greater degree of *shleimus*. With that improved personal *shleimus*, we will be able to better work with our *baale batim* and *talmidim* on their quest for *shleimus*, and serve them more completely in every way.

*Bevirkas Kohanim vechasimah tovah veshenas chayim vesholom!* ♦

RABBI YITZCHOK COHEN '65R is a RIETS Rosh Yeshiva, and respected Baal Mussar.

# Musmakhim in The Limelight

## Mid-East in the Mid West: Fuchs Mizrachi School

A recent news story announced that the first-ever fully kosher Subway fast-food restaurant opened in Cleveland. For some, this culinary first may have put Cleveland on the map. For those in the know, however, Cleveland's Jewish community has been resilient for decades.

Cleveland is clearly an appealing Jewish community, with a Jewish population of 81,500, 80% of whom have lived in Cleveland for 20 years or more. The Orthodox community claims 23 shuls, and more than a dozen Jewish schools and *kollelim*. According to demographic statistics obtained by the Cleveland Federation, 41% of the children of Cleveland's Jews opt to remain in Cleveland.

Which institution best assures the continuity of a vibrant Modern Orthodox and Zionist presence in Cleveland and beyond? Fuchs Mizrachi stands out as an exceptional school for an extraordinary city.

### FROM WASHINGTON HEIGHTS TO UNIVERSITY HEIGHTS

Headed by Rabbi Binyamin Blau 'R89 – eldest son of RIETS *Mashgiach Ruchani* Rabbi Yosef Blau '61R – Fuchs Mizrachi is part of the Yeshiva University network of high schools. What's more, its entire *limudei kodesh* faculty graduated from RIETS, Azrieli Graduate School of Jewish Education and Administration, Bernard Revel Graduate School, or Stern College for Women, save for one Israeli teacher. Rabbi Blau is proud of his staff and proudly lists their names: Rabbi Aharon Bayer 'R05; Mrs. Daniella Botnick 'BRGS; Mrs. Esti Fleishman; Rabbi Barry Kislowitz 'R04 – Assistant Principal of the Upper School; Mrs. Rachel Klein 'SCW94, 'AGI97; Rabbi Adi and Bracha Krohn; Rabbi Noam Shapiro 'R06 and Rabbi Michael R'94 and Dara Unterberg 'SCW89.

Most Modern Orthodox and Zionist schools cannot claim so many hashkafically



(L-R) Rabbis Noam Shapiro, Barry Kislowitz and Adi Krohn with fellow Clevelander, Morry J. Weiss, Chairman of the Yeshiva University Board of Trustees, at the Chag Hasemiklah.

compatible teachers serving on their staff. How did Fuchs accomplish this? Rabbi Blau credits Rabbi Pinchos J. Hecht, Fuchs Mizrachi Head of School, and a core group of lay leaders who exerted extraordinary efforts to welcome the initial staff members. He felt strongly that the school should be unique, promoting its message of Zionism and Modern Orthodoxy and aimed to find teachers whose values and views were consistent with that of the school. He and the leadership made the teachers feel welcome and created financial incentives for them to teach and remain at Fuchs. Rabbi Kislowitz added that the existence of the *kollel* was instrumental; Rabbi Blau initially came to Cleveland as its *Rosh Kollel* and brought with him some talented couples, many of whom have remained and formed the core of the high school faculty. After the initial endeavor, the momentum built on its own. Once the first cycle of YU staff arrived, word-of-mouth became the primary recruitment tool. Now, the school's reputation is its primary vehicle to attract new faculty.

Why did Rabbi Kislowitz, who just completed his second year in Cleveland, elect to teach at Fuchs? "The decision was partly because of the school's support structure and

Rabbi Hecht's recruiting. But there's another important factor. My wife and I have friendships with people in the community. I worked with Esti and Rabbi Yaakov Fleishman in B'nai Akiva; I knew the Krohns from 'around YU.' People are excited to be here. My sense is that communities need to find a mechanism to bring young talent. Just as an example, community *kollelim* bring two or three young couples as an investment; they then create the draw for the other couples."

Rabbi Noam Shapiro graduated from RIETS last year and was weighing his professional options while studying at the Caroline and Joseph S. Gruss Institute in Jerusalem. His sister, Bracha Krohn, a Fuchs Judaic faculty member, aggressively recruited him as did the rest of the staff. "I don't think any other school had people calling him in Israel on a consistent basis. No one else exerted that much pressure to obtain the right person," admitted Rabbi Kislowitz.

When asked about the educational impact such a united front presents, Rabbi Blau responded, "It's huge! We have a harmonious message to the students." To paraphrase a popular MasterCard advertisement, Rabbi Blau explained: "Schools have dilemmas when

there is conflict. It's good to have different styles; but a unified *hashkafah* is priceless."

Two years ago, Rabbi Blau recalled, Fuchs Mizrachi's two salutatorians chose to attend Harvard and the University of Pennsylvania; both valedictorians chose to enroll at YU. "That comes about via a unified qualitative message in the classroom," noted Rabbi Blau.

The success of this unified pedagogic style can be quantified. "In my first year," Rabbi Blau said, "I was taken aback by the tone. We only had one student planning to attend Yeshiva College or Stern College for Women. I also found that the students' overall values were somewhat lacking. In the last few years, the number of students opting to attend YU's undergraduate schools has grown dramatically and the quality of the student's commitment to Torah values has developed as well. I am proud of the *divrei Torah* and *siyumim* that now pepper graduation and other school events."

When asked about YU's growing role in the community, Rabbi Blau admitted that it is a bit harder to judge. He will proudly say that more young YU couples are moving to Cleveland, because they have heard great things about the community. A lot of that is directly and indirectly a result of the happiness of the Fuchs Mizrachi staff with the school specifically, and with the greater Cleveland Orthodox community, in general. Rabbi Blau has noticed a gradual shift and cites a greater amount of speakers coming to Cleveland more in tune with the school's philosophy.

### YU REPORT CARD

Both Rabbis Blau and Kislowitz offered kudos regarding the quality of the YU product. Rabbi Blau grew up at Yeshiva. He remembers an intense and vibrant *BeitMidrash* presence; now he has noticed four full *Batei Midrash*, all of which feature the same high level of learning and *hatmada*. "When I was a student, the Harry Fischel Beit Midrash was full; but the Annex, Klein Hall and the Morgenstern Residence Hall Beit Midrash did not even exist." Rabbi Blau also admitted that he is "pleasantly surprised" at a very determined effort to raise the educational bar at YU/SCW. "Many of my students who are hesitant to

apply to YU hear that the academic atmosphere needs improvement. I can truly boast that the undergraduate students at YU take their studies a lot more seriously than it has always been in the past."

Rabbi Blau credits Rabbi Marc Penner '95R, Director of Professional Education and Advisement, who has encouraged young RIETS students not only to consider Jewish education, but has promoted their leaving the tri-state area to do it. "Rabbi Penner arranged for Rabbi Perry Tirschwell (Principal of the Weinbaum Yeshiva High School in Boca Raton, FL) and me to participate in a video conference discussion with first-year semikhah students. I was honored to play a role in such a technologically advanced discussion promoting 'out of town' *chinuch*. It was very refreshing."

Rabbi Kislowitz, a Canadian native, agrees. "I am noticing that much of what YU is doing today is designed to convince students to return to their home communities or to teach somewhere more off the beaten track." Rabbi Kislowitz, a much more recent RIETS alumnus, has also observed a greater academic atmosphere, a shift that happened right after he left RIETS. "I think it's created a different image for the school. My former students and campers are having a different experience than I did in Yeshiva College."

When asked about the level of preparedness of the new YU staff, both Fuchs Mizrachi administrators gave YU high marks. "Our staff is GREAT!" Rabbi Blau said. "The caliber of teachers that we are getting is extraordinary. Perhaps they are the cream of the crop, but I can say that the teachers have the requisite knowledge and pedagogic skills and are great products of our great institution."

Rabbi Kislowitz felt that many of the life-altering extracurricular activities that foster future Jewish leaders contribute to the exceptional nature of the Fuchs Mizrachi staff. "There are so many different programs now at YU. Having Rabbi Dr. Jacob J. Schacter there has clearly made an impact." He asserted that while the technical knowledge derives from Revel, Azrieli and RIETS, much of the staff's ability to connect with the students stems from working with youth in B'nai Akiva,

NCSY, Counterpoint, summer camps, and YUSSR. "I see a tangible difference between the way our Judaica staff – with this background – relates to teens and the way our general studies teachers do. The Judaica staff is better at connecting with the students," Rabbi Kislowitz said.

Rabbi Blau concurred. "We really *are* a community school. We see the kids all the time, not just in the classroom. We interact with the students well beyond the classroom."

Rabbis Blau and Kislowitz both advise prospective *mechanchim* to get involved with whatever it is that speaks to them. "Do whatever you can to gain experience working with kids," said Rabbi Kislowitz. Rabbi Blau counseled to "Find opportunities to meet and talk with *mechanchim* who can provide mentoring and guidance. We had a YU summer *kollel* two years ago. Teaching in the community is another opportunity. So many administrators are looking for great teachers and programs like summer *kollels*, Torah Tours, Eimatai and others that are the incubators for future teachers."

When asked what advice they could offer to other non-New York communities looking to replicate what Fuchs Mizrachi has achieved, Rabbi Blau stressed that the school and community need to give new teachers all forms of support. A mutual commitment needs to be made between the school and the teachers. Prospective teachers now know that at Fuchs Mizrachi, "we are willing to make it worth their while!" But we also expect a five year commitment. That's most critical. That's going to make it most successful," Rabbi Blau said.

Rabbi Blau's affiliation to YU has been lifelong, but he hopes that the institutional bond between Fuchs Mizrachi and Yeshiva continues to grow. "The YU-Fuchs Mizrachi connection is strong; we'd like to make it stronger. We want to continue to get *mechanchim* from YU. Any connection we can make during the year with YU is to our benefit. Our current unwritten policy is that we assume that all of our seniors will attend YU; we therefore place the onus on them to explain why they are not going to even consider it, if they choose not to. The more we do together, the stronger the connection." ♦

# Highlights from the Chag Hasemikhah



*Musmakhim enjoying the festivities.*



*President Joel hosts the anniversary classes in his conference room.*



*Mr. Marcos Katz accepts the Etz Chaim award.*



*President Joel and three Roshei Kollel share a warm moment.*



*Rabbi Reuven Brand publicly thanks President Richard Joel.*



*The Rosh HaYeshiva and the Menahel have a private word.*



*Rabbis Hy Levine 'R56, Lawrence Nesis 'R55 and Norman Toporovsky 'R56 display a copy of their Chag HaSemikhah class photo, which appeared in the Forward in 1956.*



*The 40th anniversary class.*



*Rabbi Shlomo Einhorn, with Rabbi Steven Eisenberg, shows off the 'Igros HaGRID' that he and all of his classmates received as a gift.*



*Rabbi Zevulun Charlop receives the Aluf HaTorah award and the respect of the Roshei Yeshiva.*



*The 50th Anniversary class.*



**Rabbi Levi Mostofsky '06R** has joined the Jewish Career Development and Placement Office as the new Director of Rabbinic Programming. Rabbi Mostofsky, a recent *musmakh* of our Yeshiva, was previously working for the Community Initiatives Division of YU's Center for the Jewish Future. Rabbi Mostofsky will be in charge of all Rabbinic Alumni events and especially the new programming funded by The Legacy Heritage Fund Limited. Rabbi Mostofsky is the son of Rabbi David '55R and Rita Mostofsky from Boston, MA.



The Gertrude and Morris Bienenfeld Department of Rabbinic Services welcomes **Rabbi Dovid Kupchik, '93R** to its staff. He serves part-time as Coordinator of Educational Placement. Primarily, Rabbi Kupchik interfaces with schools seeking upper-level administrators and advises current and future administrators in our schools. Rabbi Kupchik also is Vice President of Rabbinic Alumni.

Rabbi Kupchik is the *menahel* at HAFTR Middle School, where he completed his sixth year after formerly serving as the Director of Judaic studies. He previously worked for four years at Yeshiva Har Torah as a rebbe and Director of student activities. Prior to that, he was a teacher for four years at Yavneh academy in Paramus, NJ. Rabbi Kupchik was a recipient of the Caroline and Joseph S. Gruss Excellent Teacher Award. He received *semikhah* from RIETS and earned a master's degree in Jewish education from Yeshiva University's Azrieli Graduate School of Jewish Education and Administration.

## Rabbi Kenneth Brander

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We, as communal leaders, must recognize the need to internalize both of these paradigms in our lives. May the month of *Elul* allow us the clarity of vision to reflect upon the ways we focus on personal and familial development, recognizing that personal growth is necessary to be effective communal leaders.

At the same time, let us reflect upon our community initiatives and be strategic in the way we serve the Jewish people, analyzing what

initiatives need to be developed to allow our communities to actualize their full potential.

Wishing all of you a *Shana Tova*,  
*B'yedidut*

Rabbi Kenneth Brander

Yeshiva University is proud to present [www.yutorah.org](http://www.yutorah.org), the online home for thousands of shiurim and Torah resources from our *Beit Midrash* and beyond.

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The YU Torah Online website.

## Rabbinic Alumni Membership Perks

- Five percent discount at the SOY Annual Seforim Sale.
- Access to the campus and library. (Rabbinic Alumni photo ID cards are available in the YU Security office, on the first floor of Belfer Hall.)
- Access to the professional services provided by the Jewish Career Development and Placement Office.
- *Chavrusa* magazine.
- *Shayla* and *Teshuva* e-mail service with the RIETS Roshei Yeshiva.
- Access to Rabbinic Alumni programs.
- Access to the Rabbinic Alumni Welfare fund, in cases of emergency.

# Life Cycle

## Mazal Tov

Rabbi David '01R and Chana Rochel Blum on the birth of a daughter.

Rabbi Jeffrey '67R and Yocheved Bienenfeld on the birth of a granddaughter, in Israel.

Rabbi Herbert Bomzer '51R on the birth of a grandson, Akiva Yitzchak, to his daughter and son-in-law, Ayelet Bloom and Uri Chemou.

Rabbi Chaim Bronstein '72R, Administrator for RIETS, on the birth of a granddaughter, Arielle Rachel, born to his son and daughter-in-law, Rabbi Avraham and Dani Bronstein.

Rabbi Yitzchok Cohen '65R, Rosh Yeshiva, on the marriage of his son Yosef Avigdor to Malky Neurath.

Rabbi Judah '04R and Sarah Diamant on the birth of their daughter, Rachel Yocheved.

Rabbi Amichai '02R and Jody Erdfarb on the birth of a son, Yaakov Binyamin.

Rabbi Barry Gelman '97R on being selected recipient of the Mae and Edmund Hecht Rabbinic Presentation by the Jewish Federation of Houston.

Rabbi David '68R and Leah Glicksman on the birth of a granddaughter, Atara Leora, born to their daughter and son-in-law Faigy and Josh Cantor.

Rabbi Shmuel '76R and Barbara Goldin on the birth of a grandson, Binyamin Chaim.

Rabbi Aaron '94R and Karen Goldscheider and their family on the birth of a son.

Rabbi Uri '06R and Julie Goldstein on the birth of a son, Aviad SarShalom.

Rabbi Aviad Goldwicht '05R, son of Rosh Yeshiva Rav Meir Goldwicht, and wife Natalie on the birth of a son.

Rabbi Dovid '01R and Ilana Gottlieb on the birth of a son.

Rabbi Stuart '73R and Mrs. Grant on the birth of a grandson, Akiva Eliezer Davis.

Rabbi Yonatan '04R and Chava Gross on the birth of a son, Yehoshua Shmaya.

Rabbi A. Jeff Ifrah '92R on receiving the Community Torah award at the Young Israel Shomrei Emunah of Greater Washington Annual banquet, on March 5, 2006.

Rabbi Alan Kalinsky '76R on being honored at the Orthodox Union West Coast Dinner for his contribution to the Los Angeles community for the past 20 years.

Rabbi Zvi '81R and Robin Karpel on the birth of three grandchildren: daughter Nechama Leeba born to Rabbi Zev and Chani Karpel; son Aryeh Leib born to Chaim and Shira Karpel; daughter Kayla Rivka born to RIETS student Aaron Feigenbaum and his wife Malki.

Rabbi Wesley '00R and Dr. Jessica Kalmar on the birth of a daughter, Eliyana Chaya

Rabbi Gilbert Klaperman '41R on being honored by Congregation Beth Shalom of Lawrence, on the occasion of his 85th birthday

Rabbi Robert '94R and Deborah Klapper on the birth of a son.

Rabbi Ira '71R and Fagie Kronenberg on the birth of their seventh grandchild, Amichai Simcha, born to their children Ely and Elana Kronenberg, in Efrat, Israel.

Rabbi Dovid '93R and Bonnie '94SC Kupchik on the birth of a daughter, Breindel Beracha Aviva. Rabbi Kupchik, the Menahel at HAFTR, also is the new Coordinator of Chinnuch Placement in YU's Center for the Jewish Future and a Vice President of RIETS Rabbinic Alumni.

Rabbi Zvulun Lieberman, the Maxwell R. Maybaum Memorial Professor of Talmud and Sephardic Code (Halakhah) at RIETS, received the Defender of Jerusalem Award at the 91st Annual Dinner of the

Religious Zionists of America, held in May.

Rabbi Abraham Mann '59R on becoming a grandfather.

Rabbi Yaakov '79R and Peshi Neuberger on the birth of a grandson born to their daughter Beruriah. Mazal tov also to Peshi's father, Rabbi Zevulun Charlop '54R, RIETS' Max and Marion Grill Dean, on the birth of a great grandson.

Rabbi Uri Orlian, Sgan Mashgiach at YU, and wife Nava on the birth of a son, Moshe Aharon.

Rabbi Eli Ozarowski, '04 and member of the YU Kollel Elyon, and wife Zamira on the birth of a son.

Rabbi Gary '67R and Mrs. Pollack on the birth of their grandchild, Eliezer, born to Dubby and Kuti Balter.

Rabbi Gary Pollack '68R for being honored by Ezras Torah on June 18, 2006.

Rabbi Ariel '04R and Chani Rabin on the birth of a son, Chaim Zvi Shlomo Simcha.

Rabbi Bennett Rackman '66R for being honored by the New York Board of Rabbis as Chaplain of the Year.

Rabbi Daniel '95R and Chaya Rapp on the birth of a daughter.

RIETS student Michael Rootman and wife Esther on the birth of a son.

Rabbi Yehuda '05R and Michelle Sarna on the birth of a son.

Rabbi Dov '96R and Yaffa Schreier on the birth of a daughter, Miriam Gittel. Mazal tov also to grandparents Rabbi Max N. '52R and Mrs. Schreier.

RIETS student Chaim Sendic and wife Brachah on the birth of a daughter, Chaya Esther. Mazal tov also to Brachah's father, Rabbi Jeffery Bienenfeld '67R.

Rabbi Dr. Jonathan '99R and Tammy Schwartz on the birth of a son.

Rabbi Gideon '97R and Bonnie Shloush, on the birth of a daughter, Avigail. Mazal tov also to Rabbi Shloush on his new job working with Rabbi Marc Penner '95R in Rabbinic Training for RIETS, housed at YU's Center for the Jewish Future.

Rabbi Dr. E. Yechiel '55R and Mrs. Simon on the birth of two great-grandchildren: Akiva Chaim Katz and Shira Ettel Katz. Mazal tov also to the grandparents, Rabbi Martin '75R and Yaffa Katz.

Rabbi Yitzchak '54R and Fay Sladowsky on the marriage of their granddaughter, Deanie Friedman, to Ephraim Stern.

Rabbi Dr. Charles '51R and Regina Spirn on the bar mitzvah of their grandson, Eliyahu Mordechai.

Rabbi Eliyahu Teitz '94R on his engagement to Michelle Roufa.

Rabbi Kalman '97R and Jordana Topp on the birth of a son.

Rabbi Neal '83R and Laura Turk on the bar mitzvah of their son, Yosef Dov.

Rabbi Elie '02R and Naama Weinstock on the birth of a daughter, Aviva Miriam.

Rabbi Netanel '05R, YU Kollel Elyon member, and Sara Wiederblank on the birth of a daughter.

Rabbi Yaakov '02R and Tova Werblowsky on the birth of a son, Moshe.

Rabbi Ohad '05R and Ditti Yishai on the birth of a son.

RIETS student David Zahtz and his wife Sarah on the birth of twin daughters, Zehava and Aliza.

## Condolences to

The family of Rabbi Irwin Albert '50R on his passing.

Rabbi Yosef Blau '61R, Mashgiach Ruchani YC and RIETS, on the passing of his mother, Mrs. Gertrude Blau.

Rabbi Reuven Bulka on the passing of both his father, Rabbi Jacob Bulka, and his mother, Mrs. Yehudis Bulka.

The family of Rabbi Abraham Chill on his passing.

Mrs. Naomi Elkin on the passing of her husband, Rabbi Charles Elkin '38R.

The family of Rabbi Harvey Falk on his passing.

Rabbi Manfred Fulda '59R, associate professor of Talmud, on the passing of his brother, Alfred.

Rabbi Hersh M. Galinsky '58R on the loss of his sister, Mrs. Hadassah Wehl.

Rabbi Dr. Gershon Gewirtz '72R on the passing of his father, Rabbi Norman S. Gewirtz.

Rabbi Harris Guedalia '63R on the loss of his father, Judah.

Rabbi Kenneth Hain '78R on the passing of his mother, Cecelia.

The family of Rabbi Phillip Harris on his passing.

Rabbi Joshua Hertzberg '55R on the passing of his brother, Arthur.

Rabbi Shlomo Hochberg '73R on the passing of his mother, Gertrude.

Rabbi Tszvi '94R and Yaffa Klugerman on the passing of their son, Dov Matityahu.

Rabbi David Rabhan '92R on the passing of his father.

Rabbi Stephen Richter '90R and his wife Sharon on the passing of Sharon's father, Dr. Abraham Stern. Condolences also to Rabbi Dr. Norman Lamm, '51R and Rosh HaYeshiva, and his son and daughter-in-law, Dr. Joshua and Rifkie (nee Stern) Lamm. Dr. Stern was Director of Yeshiva University's Youth Bureau, Director of Continuing Education, a Professor at the Wurzweiller School of Social Work, and an instructor at RIETS.

Rabbi Tsvi Schur 'RR on the passing of his father, Rabbi Daniel Schur.

Rabbi Evan Shore '84R on the passing of his mother, Mrs. Rebecca Shore.

The family of Rabbi Feivel Wagner on his passing.

Mrs. Walkenfeld on the passing of her husband, Rabbi Cecil Walkenfeld '48R.

Rabbi Dr. Tzvi Hersh Weinreb, President of the Orthodox Union, on the passing of his mother, Sylvia.

Rabbi Joseph Weiss, '40R and Rosh Yeshiva, on the passing of his brother, Dr. Max T. Weiss.

The family of Rabbi Leon Wengrovsky '47R on his passing.

## Mocheir Seforim

*Through an Opaque Lens* by Rabbi Hayyim Angel '95R.

*Shoel b'Shlomo: Contemporary shaelot and teshuvot* by Rabbi Asher Bush 'RR. The sefer is endorsed by Roshei Yeshiva Rabbi Hershel Schachter '67R and Rabbi Mordechai Willig '71R.

*Exclusive and Hierarchy* (University of Pennsylvania Press) by Rabbi Adam Ferziger '90R.

*Spiritual Survival for Law Enforcement* (Compass Books) by Rabbi Cary A. Friedman '96R.

*Gray Matter* (Yashar Books) volume 2 by Rabbi Howard Jachter '92R.

*A Practical Guide to Rabbinic Counseling* co-edited by Rabbi Dr. Yisrael N. Levitz '63R, WSSW professor emeritus and instructor at the Caroline and Joseph S. Gruss Institute in Jerusalem. Contributors include Rabbi Maurice Lamm '54R, Professor in Professional Rabbincs at RIETS, and Rabbi Daniel H. Jackson '04R.

*Journey through Grief: A Sephardic Manual for the Bereaved and Their Community* (KTAV Publishers) by Rabbi Yamin Levy '90R, academic director of Sephardic studies in the

Jacob E. Safra Institute of Sephardic Studies.

*Transforming Bitterness to Hope and the Story of Ruth* (Urim Publications) and *Second Chances* (Urim Publications) by Rabbi Dr. Levi Meier '70R. The latter book recently won the National Jewish Book Award in the Category of Contemporary Jewish Life.

*Flames of Faith: An Introduction to Chassidic Thought* (Judaica Press) by Rabbi Zev Reichman '02R, Mechinah Program director.

*Murderer in the Mikdash* (Booksurger Publishing) by Rabbi Gidon Rothstein '92R.

*Beit Yitzchak* volume 38 co-edited by RIETS student Avi Robinson and YC student Ephraim Meth.

*Chemdas Hayamim* by Rabbi Yonasan Sacks, '84R and Rosh Yeshiva.

*Dictionary of Jewish Usage: A Guide to the Use of Jewish Terms* (Roman & Littlefield Publishers) by Rabbi Sol Steinmetz '56R.

*Onkelos on the Torah: Understanding the Bible Text, The Book of Exodus* by Rabbi Stanley Wagner '56R and Rabbi Israel Drazin.

## Amudei Hamusmakhim

We thank the following musmakhim for their generous support of RIETS Rabbinic Alumni.

Rabbi Samuel J. Beer, Brooklyn, NY

Rabbi Edward M. Davis, Hollywood, FL

Rabbi Yehuda Rosenbaum, Fairlawn, NJ

Rabbi Isaac Lifschutz, University Heights, OH

Rabbi Jonah Kupietzky, New York, NY

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Rabbi Samuel K. Sandhouse., Scranton, PA

Rabbi Moshe Bomzer, Albany NY

Rabbi Shaya Richmond, Woodmere NY

Rabbi Samuel J. Beer, Brooklyn, NY

## Our Apologies

In the March '06 edition of *Chavrusa*, we inadvertently appended the suffix 'z'l' to Rabbi Jacob Heisler's name, when describing the illustrious lineage of his grandson, Rabbi Yehuda Willig, whom we interviewed (page 19). *Baruch Hashem*, Rabbi Heisler is healthy and well. We regret the error and wish Rabbi Heisler and his wife Harriet *arichut yamim* in their home in Yerushalayim.



# Successful Chag Hasemikhah...

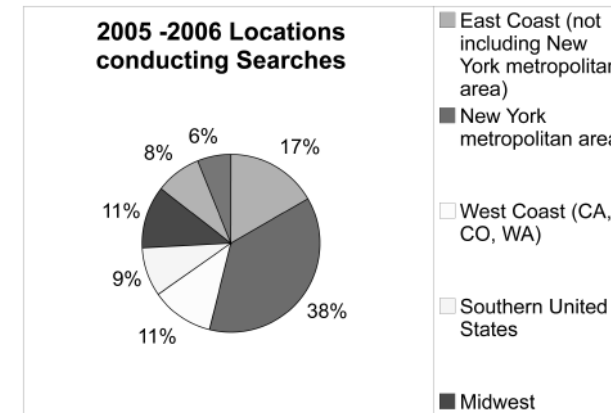
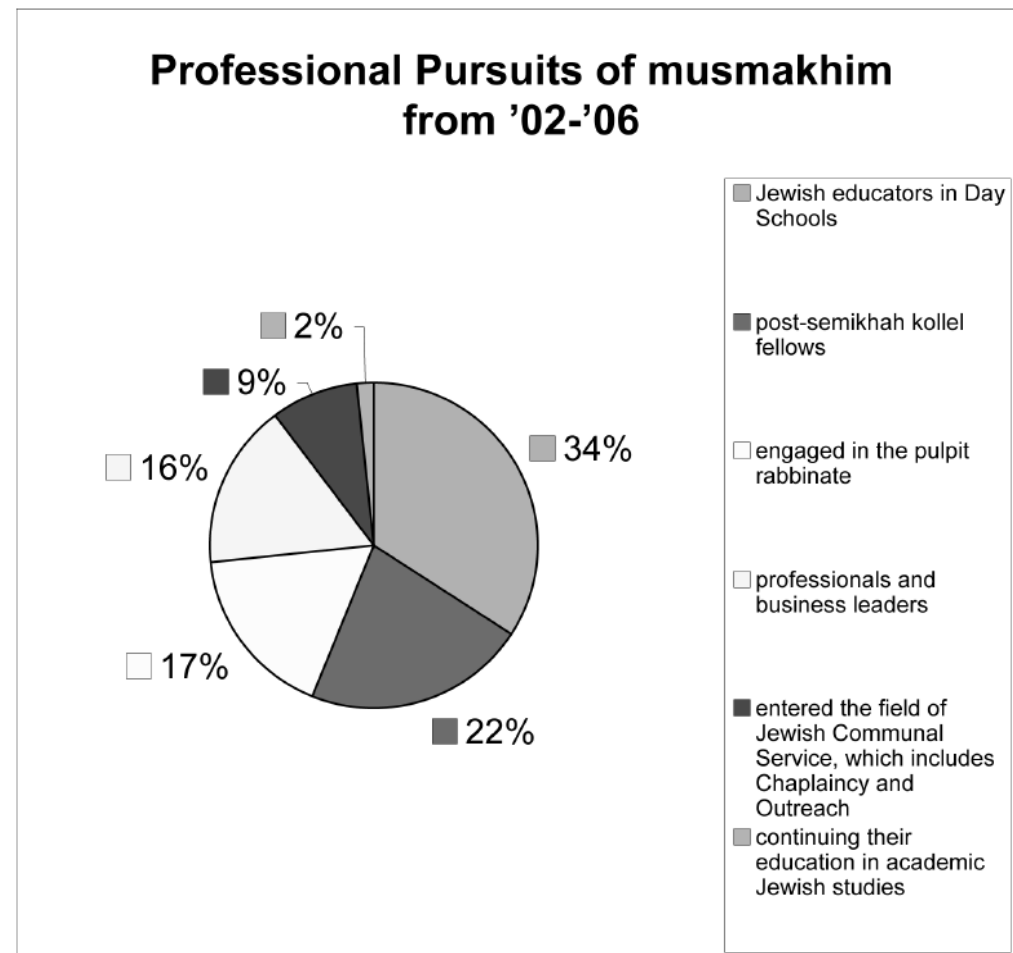
continued from page 1

where RIETS graduates have chosen to manifest their callings.

The 184 *musmakhim* can be split into the following categories: 63 (34%) are Jewish educators in Day Schools; 40 (22%) are post-semikhah kollel fellows; 32 (17%) are engaged in the pulpit rabbinate; 30 (16%) are professionals and business leaders; 16 (9%) entered the field of Jewish communal service, which includes chaplaincy and outreach; 3 (2%) are continuing their education in academic Jewish studies. We have found that many musmakhim enter the pulpit after spending the initial years of their rabbinic careers teaching or learning in the New York area. This can be attributed to not-yet-married musmakhim remaining in NY to date, or married *musmakhim* whose wives are completing graduate work in NY area graduate schools. This past year alone, 24 rabbis assumed pulpit positions. The participants of the Chag HaSemikhah are serving in 90 communities and institutions in the United States, Canada, Israel and Europe.

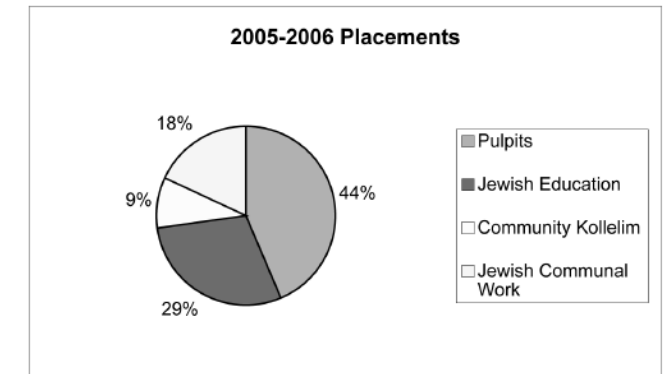
A report from the Gertrude and Morris Bienenfeld Department of Rabbinic Services indicates that RIETS graduates are receiving prominent and important positions in pulpits, Jewish education, outreach, chaplaincy and Jewish communal work. In the twelve months beginning July 2005, 55 *musmakhim* received rabbinic positions: 24 in the pulpit, 16 in Jewish education, 5 in community *kollelim* and 10 in communal service. As of mid July, 22 synagogues, 11 schools and 19 Jewish communal work venues were still searching for candidates, greatly increasing the chance of further placements.

More than 170 *chaveirim* had resumes and recommendations sent on their behalf to some 135 Jewish institutions. Aside from positions in 20 U.S. states, the Placement Office has aided shuls, schools, hospitals, college campuses and communal institutions in Australia, Canada, China, Israel, New Zealand and Switzerland.



## 2005-2006 Locations conducting Searches

East Coast (not including NY metropolitan area)	- 22 (17%)
New York metropolitan area	- 49 (38%)
West Coast (CA, CO, WA)	- 15 (11%)
Southern United States	- 12 (9%)
Midwest	- 15 (11%)
Canada	- 11 (8%)
International	- 8 (6%)



## 2005-2006 Placements

24 (44%)	- Pulpits
16 (29%)	- Jewish education
5 (9%)	- Community kollelim
10 (18%)	- Jewish communal work

## The Power of Preparation

continued from page 5

about Erev Shabbat Jews:

True, there are Jews in America who observe the Sabbath. . . . But, it is not for the Sabbath that my heart aches, it is for the forgotten "eve of the Sabbath." There are Sabbath-observing Jews in America, but there are not "eve-of-the-Sabbath" Jews who go out to greet the Sabbath with beating hearts, with their feet or with their mouths.<sup>4</sup>

Observing the Shabbat is one thing; preparing to observe the Shabbat is something else entirely.

As we approach the *yemei ha-selihot ve-ha-rahamim*, let us keep this very important lesson in mind. The power of preparation is extraordinary. Let us take advantage of that opportunity. ♦

RABBI DR. JACOB J. SCHACTER  
is Senior Scholar at the Center of the Jewish Future, and University Professor of Jewish History and Jewish Thought, Yeshiva University.

## END NOTES

<sup>1</sup> See Arnold Lustiger, *Before Hashem You Shall be Purified: Rabbi Joseph B. Soloveitchik on the Days of Awe* (Edison, 1998), 60-61.

<sup>2</sup> See, for example, R. Aharon Kahn, "Kol ha-Okhel ve-Shoteh be-Teshi'i," *Bet Yosef Shaul 2* (1986-1987):40-85; R. Yizhak Mirsky, *Hegyonei Halakhah* (Jerusalem, 1989), 178-83; R. Shlomo Weisblit, "Al Mizvat Akhilah u-Shetiyah Merubah be-Erev Yom ha-Kippurim, Iyyun be-Aggadah u-be-Halakhah," *Mehkerei Hag 11* (1999): 52-60; R. Zevi Pesah Frank, *Mikraei Kodesh: Yamim Nora'im* (Jerusalem, 1996), 125-27; R. Eliyahu Slesinger, *Eleh Hem Mo'adai* (Jerusalem, 1999), 298-305; R. Matiyahu Blum, *Sefer Torah la-Da'at al ha-Mo'adim* (New York, 1985), 36-39; R. Daniel Zvi Feldman, *Binah be-Sefarim* (Brooklyn, 2002), 37-46.

<sup>3</sup> For more on the role of *hakhanah* in the Torah of Ger, see R. Hayyim Yeshayahu Hadari, "Hag La-Hashem Mahar," in *Ishei Mo'ed* (Jerusalem, 1984), 65f. See also "Hakhanah," *Enziklopediah Talmudit 9* (Jerusalem, 1959), 124-25.

<sup>4</sup> Pinchas Peli, ed., *On Repentance* (Northvale and London, 1996), 88.



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