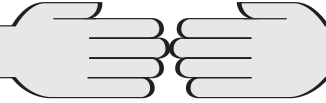


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New Faces in Rabbinic Placement

After six years of service to RIETS and our alumni, we thank Rabbi A. Mark Levin for his professional and devoted service to Yeshiva University. During his tenure, Rabbi Levin developed a reputation as a compassionate and effective advocate for the rabbonim in the field. His contributions to the rabbinate will be felt for decades to come. We wish him well in all his future endeavors.

We are proud to welcome Rabbi Ronald L. Schwarzberg (R '83) as the new director of Jewish career development and placement.

"I am excited to be part of the Center for the Jewish Future," he said. "Through the CJF, YU is committing the necessary resources to build a

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Center for the Jewish Future Kicks Off

The phrase "The Future" greeted all those who walked up and down Yeshiva University's Wilf and Beren undergraduate campuses. The advertisement campaign called attention to the inauguration of YU's Center for the Jewish Future (CJF).

WHAT EXACTLY IS THE CJF?

In October 2004, President Richard M. Joel established the Center for the Jewish Future and appointed Rabbi Kenneth Brander (R'86) as its inaugural dean. The CJF will serve as the nucleus and central focus of YU's educational and human-capital efforts.

Rabbi Brander is uniquely qualified to serve as dean of CJF. A learned and visionary rabbinic leader, Rabbi Brander galvanized the Boca Raton Synagogue and extended community, and in 14 years

led its extraordinary growth to encompass multiple synagogues, schools, and community services.

"Rabbi Brander's insight, inspiration, and sense of leadership and empowerment will serve him well in his new post and will be vital to the success of this model university center," President Joel said.

The CJF held a three-day launch called "You Are the Ticket To Our Future" Sept. 12, 13, and 14 at the Wilf and Beren campuses that featured giveaways, refreshments, and the opportunity to meet CJF staff and volunteer for programs.

The center combines existing YU programs and services, imports others from the outside, and creates new ones as well. There are seven basic divisions or 'pods' that encompass CJF.

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Center for the Jewish Future

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EXISTING PROGRAMS

Four services long associated with Yeshiva University comprise four of the seven ‘pods’ of the center: **The Department of Community Initiatives; The Association of Modern Orthodox Day Schools and Yeshiva High Schools (AMODS); Professional Education and Advisement; and Jewish Communal Service Career Development and Placement.**

Under the leadership of Rabbi Ari Rockoff (R’01), the **Department of Community Initiatives** has several goals: to initiate contact with communities to identify and assess its challenges and needs; to engage communities with a fresh, unique brand of educational programming and community building initiatives; to build meaningful and long-term relationships with Jewish communities and its constituencies; and to strengthen Jewish communal infrastructure and cultivate vibrant Torah life and learning around the globe.

Three divisions fall under this pod: Community Programming and Development (Torah Tours, Counterpoint, Yeshiva Torah Seminars); Community Education and Advancement (Speakers Bureau, Kollel/Midreshet Yom Rishon, YU Torah Online); and Community Life and Learning (Community Beit Midrash Programs).

Rabbi David Israel (R’96) serves as head of **The Association of Modern Orthodox Day Schools and Yeshiva High Schools (AMODS)**. AMODS is dedicated to enhancing and augmenting Jewish education and serves as a collective advocate for its nearly 100 member schools while also acting as their access portal to YU faculty and roshei yeshiva, Azrieli Graduate School for Jewish Education and Administration educational research and expertise, and YU student initiatives and programs. AMODS offers a range of programs for undergraduates such as **EIMATAI** Yeshiva High School Leadership Project, **Torah Leadership Network**, and Student-to-Student Seminars and Career Guidance.

Rabbi Marc Penner (R’95) continues to head **Professional Education and Advisement**. This division of CJF will identify potential leaders, encourage them to consider *Avodat HaKodesh*, and help provide them—at RIETS—with an unmatched program of professional rabbinic training.

Please see our feature article on the new faces, expectations and accomplishments of the office of **Jewish Career Development and Placement** on page 1.

OUTSIDE PROGRAMS

President Joel recognized two programs that were making a great impact on the contemporary Jewish scene and initiated their relocation to YU.

In February, he appointed Rabbi Dr. Jacob J. Schacter, former dean of the Rabbi Joseph Soloveitchik Institute in Boston and long-time spiritual leader of the Manhattan Jewish Center, as Senior Scholar at the CJF and University Professor of Jewish History and Jewish Thought. He will head **Rabbinic and Community Education**, which allows Rabbi Schacter to work in association with the deans to teach various academic units of the university.

“Rabbi Schacter, whose expertise will help shape the center, has been an outstanding mentor to many rabbis and Jewish communal leaders,” Rabbi Brander said.

The yarchei kallah for pulpit rabbis, which aided so many younger rabbis in honing their skills, will also be centered at CJF, with this year’s initial meeting taking place in Congregation Keter Torah in Teaneck, NJ.

“For many years I considered Yeshiva University as my ideological home and I am honored for it now to be my professional home as well,” Rabbi Schacter said.

President Joel also recognized the success of the Orthodox Caucus and brought this cutting-edge organization to Yeshiva University.

“Bringing the Orthodox Caucus into the YU sphere of influence will allow top-tier Jewish leaders to draw upon the intellec-

tual, spiritual, and educational resources of YU and strengthen their contribution to the Jewish community” President Joel said.

Heading this ‘pod’ named **Special Projects** will be the Orthodox Caucus Executive Director Rabbi Joshua Joseph (R’00). Known as the research and development arm of CJF, this division will tackle key issues facing the Jewish community on several fronts. Priorities include the soaring costs of Jewish education and establishing a center for *Machon Puah*, an Israeli halakhic institute that deals with issues relating to halakha, infertility issues, and medicine. **Special Projects** will also create a Dean’s Council that will work to ensure a relationship and interdisciplinary dialogue between all YU schools and affiliates to promote and challenge the vision of Yeshiva University its place at the UJC’s General Assembly.

NEW PROGRAMS

Social and Organizational Leadership Training is headed by Rabbi Moshe Bellows Esq., a professional coach who assists individuals and companies to achieve and attain their full potential. Rabbi Bellows will provide workshops regarding social issues as well as organizational/business development, management, and process/program enhancement to students, teachers, community leaders, and organizations. Its keynote program is Quality Education Skills Training (QUEST), a multi-generational skills-based leadership training program reaching every member of our community affected by Jewish communal work on an educational, social, or organizational level.

CJF works together with YU’s schools and affiliates to build programs to train and develop Jewish lay and professional leadership, create interdisciplinary synergies, and deliver services that educate and inspire YU’s students and the broader Jewish community. Its think tanks and programs will work on public policy issues, leadership and partnership strategies, community strengthening in Israel and throughout the Diaspora, and lifelong Jewish education. ♦

New Faces in Rabbinic Placement

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dynamic, vibrant, and efficient center for Jewish career development and placement.”

Prior to Rabbi Schwarzberg’s appointment at the CJF, he served for 19 years as Senior Rabbi of Congregation Ahavas Achim in Highland Park, NJ, an OU member shul. He received his first rabbinical experience at the Hebrew Institute of Riverdale as Associate Rabbi, where he was instrumental in relocating the shul from New Brunswick to Highland Park. In its current location, he oversaw the massive expansion of a declining shul to a very prestigious pulpit with an assistant rabbi and 250 member-families. Under his leadership, the shul developed ‘Ahavas Achim University,’ an innovative and far reaching educational endeavor, enlisted top scholars and religious leaders to teach at the synagogue and attracted attendees from across the state. Rabbi Schwarzberg served as Co-Chair of the Community Relations Council of the Jewish Federation of Greater Middlesex County and was elected in 2002 as Associate Chair of the National Rabbinic Cabinet of the United Jewish Communities, of which he currently serves as Chairman- Elect.

NCSY played an important role in Rabbi Schwarzberg’s spiritual development. He served as an NCSY advisor for the Central East region while a student at YU, and as a rabbi helped advance the work of NCSY in his shul and community. An active member of the RCA, Rabbi Schwarzberg has chaired its membership committee, served on its pension board, and Co-Chaired a national convention.

In an effort to strengthen and enhance YU’s relationship with synagogues and communities, Rabbi Elly Krinsky has joined the staff as Assistant Director. A native of Brookline, MA, Rabbi Krinsky studied with Rav Dovid Lifschitz zt’l for three years while studying at Yeshiva College. While at YU, he traveled to

the Soviet Union as an emissary for both the Student Struggle for Soviet Jewry (SSSJ) and taught in Tallin, Estonia, for the newly-created YUSSR program. He was very active with NCSY and was one of the coordinators of Operation Torah Shield, in which YU students and rabbinic leaders traveled to Israel in 1991 as the Iraqi government threatened to deploy scud missiles over Tel Aviv. Upon graduation, he moved to the Washington, DC, area to continue his Soviet studies. While there, the Soviet Union collapsed and Rabbi Krinsky decided to pursue a career in the rabbinate. He was hired by Rabbi Joel Tessler (R’83) of Beth Sholom Congregation and Talmud Torah of Potomac, MD, as the Adult Education Director. Rabbi Krinsky learned Yoreh Deah at the Yeshiva of Greater Washington Beis Medrash and received *semikha* from Rabbi Zalman Nehemia Goldberg of the Beis Din of Yerushalayim, and from Rabbis Ephraim Greenblatt and Yeshaya Steinberger. He joined the RCA and this past year served on the Convention Committee for the RCA National Convention.

Upon receiving *semikha* he was named Assistant Rabbi at Beth Sholom. During his first three years, Rabbi Krinsky also taught at Melvin J. Berman Hebrew Academy and served as Education Director at the Washington Institute for Jewish Leadership and Values, the sponsor of the teen educational program “Panim el Panim.” In the latter capacity, he developed a program specific to Orthodox day schools.

“Rabbi Krinsky brings his creative and energetic spirit back to Yeshiva University,” Rabbi Schwarzberg said. “In the short time we have worked together, it has become clear that a partnership has emerged that will help us serve our alumni who have chosen *avodas hakodesh*. Having an assistant director will enable me to travel, learn the needs of both our *kehillot* and our rabbonim in the field, and allow our office to continue to serve the needs of its constituents without interruption.”

Rabbi Marc Penner is expanding his role as an advisor and mentor to the *semikha* students as director of professional education and advisement. Rabbi Penner chairs the first-year rabbinic training survey class at RIETS, develops relationship with the first year *semikha* students, and follows their progress through RIETS. He recruits for RIETS worldwide and encourages students to consider careers in *avodat hakodesh*. Along with Rabbi Kenneth Brander, Dean of the Center for the Jewish Future, he is excited to be working with RIETS to create a state-of-the-art rabbinic training program. A former Max Stern Scholar and RIETS *musmakh*, Rabbi Penner has served as the rabbi of the Young Israel of Holliswood, Queens, since 1996 and is the founder of the Ateret seminary for women, an on-campus learning program at Queens College and other universities.

“We are here to promote the career goals of you, our *musmakhim*,” Rabbi Schwarzberg added. “Please do not hesitate to call us. If you find yourself back in YU’s neighborhood, please come by the office so we can get acquainted.” ♦



l-r Rabbis Elly Krinsky, Ronald Schwarzberg (R’83), and Marc Penner, (R’95)

Divrei Chizuk From Our Leaders

President Richard M. Joel

It is a wonderful honor to once again address the *musmakhim* of RIETS and members of Rabbinic Alumni. The more I get to know you, the more impressed I am by the wonderful ways you



spread *Kedusha* and Torah. I take tremendous pride in you, in the inspired, purposeful leadership that you provide, leadership informed by the cherished values of Torah Umadda.

Yeshiva University is especially proud of the many of you who are leading outlying Jewish communities. In the past year I have traveled to Dallas, Houston, Detroit, Cleveland, Boca Raton, Atlanta, and Memphis. I witnessed first-hand the way you spread *Kedusha*, and I *shepped nachas*

from seeing the way that you bring wisdom to life. More than ever, I realize that the ideals of Torah Umadda, the notion that we enrich civilization when we live the purposeful life mandated by our covenantal responsibility as children of Avraham and Sarah, live everywhere. Jewish values thrive or want to thrive.

Yeshiva University is committed to assisting our *musmakhim* in the field. We are moving toward becoming a community of

communities, where we share the wealth of our resources, the profound Torah of our Roshei Yeshiva, and insightful presentations of our professors and administrators. We are committed to helping you spread *Kedusha*, through new, exciting programs. We are already involved in **יפוצו מעיינותיך הוצה** through distance learning programs, Kollel Yom Rishon, YUTorah.org and other initiatives housed in our Center for the Jewish Future. These initiatives are part of our vision for an inspired and educated *Klal Yisrael*, a Jewish people that proudly lives up to its sacred, covenantal purpose.

We are now entering the month of **אלול** the month of **אני לדודי** **לדודי לי**, when we enjoy a special closeness to Hashem, and have a unique opportunity to focus on the values we cherish. According to Chassidic teaching this is the month when Hashem is the **מלך שבשדות** the King who wanders through the fields, waiting to be recognized. We at Yeshiva University want to partner with you to enable more people to recognize the King. The goal we strive for, the ultimate realization of our commitment to Torah Umadda, is spelled out in the **מלכות** section of our davening on Rosh HaShana - **וידע כל פעול כי אתה פעלתו** - **ויבין כל יצור כי אתה יצרתו ויאמר כל אשר נשמה באפו השם אלקי** **ישראל מלך ומלכותו בכל מושלה** - Let every creature and every being become aware of You, and they will all joyfully proclaim the sovereignty of G-d.

Rabbi Dr. Norman Lamm

To My Chaverim:

I welcome you on the eve of a new year and a new academic and institutional *zeman*. May it be a year of success in all your undertakings, both personal and communal, material and spiritual.



Having spent 25 years in the pulpit, and an almost equal amount of time as President and Rosh Hayeshiva, I am in a position to understand your concerns from both perspectives. I assure you that RIETS stands ready to serve you and your professional needs with sensitivity and respect.

It is said that when the **התם סופר** would confer **סמיכה** upon a student, he would wish him, in the words of the Torah, **ברוך אתה בעיר ברוך אתה בשדה** and he would explain as fol-

lows: Some rabbis have positions **בעיר**, in a large city. That has certain advantages: the assurance of colleagues with whom to consult, the availability of education for your children, etc. Some have rabbinic positions **בשדה**, in the “field,” the provinces. That has its special compensations: a more intimate relationship with your people, more immediate acceptance as the **מרא דאתרא** without competition from colleagues, easier living, etc. My blessing to you, said the **התם סופר** to his students—and I say to you—is that wherever your career takes you, whether in the pulpit or school, you may enjoy the advantages of both city and town, **עיר** and **שדה**, and thus be privileged to feel a sense of accomplishment and reward from the special features of a large and busy community as well as the peace of mind and warmth of a smaller one.

May this, and all the blessings of our Holy Torah, be with you and your families this coming year and for many years thereafter.

לשנה טובה תכתבו ותחתמו לאלתר לחיים טובים וארוכים ולשלום

Rabbi Julius Berman

Chairman of the Board of RIETS

We cannot overlook—and, indeed, we should underscore—the end product of the selfless efforts of the corps of dynamic *Roshei Yeshiva* who honor us with their presence this evening—



the students who have been molded by our *Roshei Yeshiva* into excellent, well-rounded Bnai Torah that come out of our Yeshiva, well prepared to embark on a career of *avodas HaKodesh*, of service to our people.

It is in that vein that I want to dwell just for a moment this evening on the primary product of our Yeshiva, the pulpit rabbi. Unfortunately, not often enough do we stop for a moment to recognize the overwhelming sense of mission that propels someone to enter the pulpit. And I should add that, fortunately, more and more of our *musmakhim* opt for such service to our People. I must confess I have a uniquely personal and overwhelming feeling of gratitude to them—stemming in large part—and this in all candor—from a personal feeling of guilt for having taken the easy way out after receiving *semikha* and embarking immediately upon the practice of law.

I see classmates of mine and so, so many others, older and younger, who have sacrificed greatly so that Yiddeshkeit can be instilled in, quite often, lost souls. They have sacrificed their present for our future—ofttimes moving to far-flung communities throughout the length and breadth of this country and beyond, away from colleagues, constantly worried about the effect of the community upon their little children, living, together with their partners, their gracious Rebbitzens, a fish-bowl existence and continuously fighting to stay above water economically. Yes, my friends, we owe these rabbis our undying gratitude, for they have fought the battle for the survival of Yiddishkeit at the ramparts of frontier America, and for this we salute them.

The concept of mission, particularly with respect to the Rabbinate, is by no means a 21st century innovation. Many, many years ago—well over forty—our revered Rebbe, *Rabban Shel Yisrael, Moreinu v'Rabbeinu Harav Yosef Dov Halevi Soloveitchik, zt'l*, expounded on a verse in the Torah which I believe fits the pulpit rabbi like a glove.

In focusing upon the role of the Rabbi throughout the years, and especially in this day and age, our Rebbe turned to the paradigm of *Rabbonus*—Moshe Rabbeinu—for guidance. In response to his father-in-law Yisro's query concerning Moshe's role as leader, as a Rebbe, he responded: *Ki yihiyeh lahem davar, ba eilay (Shmos 18:16)*. When anyone has a need, a desire, a wish, a *chessed*, whatever it might be, of a personal, family, professional or communal character, to whom does he turn? To the Rabbi. The role of the Rabbi is to provide for the individual needs of the community. In this realm, there isn't an area of human existence as to which the Rabbi can respond that it's not his business. Triumph or tragedy, happiness or sadness, day or night, to whom does a congregant turn? To his Rabbi.

Then added Moshe: *V'shafat' ti bein ish uvein re'eihu*. At one time this meant the judge, the Posek, the man who, through the application of his vast knowledge of Halakha, is able to resolve disputes, to determine right and wrong, to guide the community in areas of Halakha, in the daily way of life. Now, unfortunately, this responsibility has mushroomed. Conflicts galore—between husband and wife, parent and child, siblings and cousins, friends and neighbors—how often is the Rabbi called upon not only to attempt to resolve disputes but, much more importantly, to do so in a manner that will bring peace and harmony to the family and to the neighborhood.

Finally, says Moshe, there is a third area of *Rabbanus*, and that is: *V'hodaasi es chukei Elokim v'es Torosav*.

This is the Rabbi's role as the teacher, the *Melamed*—whether it be via sermons, *shiurim*, formal and informal education—it is the role of the Rabbi to instill in his congregant a love of learning, a desire to attend *shiurim* and lectures, to set a daily and weekly schedule of education—in the face of the ever-increasing competition modern society has developed for the time and attention of the individual.

With this all-too-brief description of the multi-faceted role of the pulpit rabbi in modern society, I am confident you join me in wishing them continued health and *sipuk haNefesh* as they toil in the vineyard of the Lord *l'hagdil Torah ul'haadirah*.

[excerpted from Rabbi Berman's remarks at the RIETS dinner—May, 2005]

Musmakhim in The Limelight

RIETS Makes a Splash in The Bay

For many, the San Francisco Bay Area represents a wonderful vacation spot, replete with breathtaking vistas, magnificent hills and a diverse and passionate culture. The area was not known for its Orthodox presence, despite some outstanding rabbinic leadership. Lately, however, one must take note of the strong Orthodox revitalization in the Bay Area, a renaissance catalyzed by RIETS alumni in San Francisco, Berkeley and Oakland.

According to a study by San Francisco's Jewish Community Federation, the Bay area's Jewish population doubled from 1986 to 2004 – from 119,000 to 228,000. Current studies place that demographic figure at 450,000, concluding that the Bay Area now boasts the third largest Jewish population behind New York and Los Angeles. Yet, the Orthodox impact in the Bay Area has been a challenge. Enter Rabbis Dardik, Silverman and Strulowitz, RIETS' 'Builders on the Bay.'

RABBI JUDAH DARDIK

"To Bring Yeshiva to the Bay"

"We are leaders by dint of the education and opportunity that we have been offered.... Let us remember that the kohanim served a month in the Beit Hamikdash and eleven months abroad. Let us take that annual month to be sure to keep our connection to our Rebbeim, to come back and visit the Yeshiva and draw from the well from which we have drawn for the past number of years. Let us remember as well that we also have eleven months to reach out to the Jewish people and bring Yeshiva to them. There may be those that may never or will never step within the four walls of our Beit Midrash. We must take that Torah to Jews who are thirsting, and share with them the Torah of so many generations."

With these sentiments, Rabbi Judah Dardik (R'01) challenged his fellow *musmakhim* and himself at the Chag Hasemikha in 2002. A native of Tenafly, NJ, Rabbi Dardik never thought he would attend Yeshiva College, never anticipated entering the *semikha* program, and certainly never foresaw becoming a pulpit



l-r Rabbis Judah Dardik (R'01), Joshua Strulowitz (R'04) and Yair Silverman (R'02)

rabbi. He planned on becoming a *m'chanech* due to an affinity for both pedagogy and psychology, but he quickly realized that in the pulpit, one could engage both simultaneously.

While still a *semikha* student, Rabbi Dardik remembers sitting in the San Francisco airport with his wife and young son, awaiting a connecting flight. As he videotaped his son wobbling around the waiting area, in the background one can hear Rabbi Dardik say to his son, "Here we are in San Francisco; probably never be here again." Come again he did in August 2001, this time, as rabbi of Beth Jacob congregation in Oakland, CA.

Rabbi Dardik succeeded Rabbi Howard Zack (R'85), who built up the Orthodox presence in Oakland. Rabbi Zack came to Beth Jacob in 1985. At that time, the ceiling leaked, the mikvah was in disrepair and the Shabbat minyan consisted exclusively of several dozen older congregants. Upon his arrival, Rabbi Dardik was bequeathed the Oakland Hebrew Day School, and the Gan Ma Tov Pre School, luxuries that did not exist when a young Rabbi Zack came to Oakland. "What motivated me to go to Oakland right after finishing at RIETS was that the shul just voted to place a *mechitza* in its main sanctuary" offered Rabbi Zack. "I grew up out of town (Worcester, MA and

Schenectady, NY) and their direction was very attractive to me." Rabbi Zack toiled, rarely left Oakland, and created a resilient Orthodox presence. In his sixteen years in Oakland, Rabbi Zack "learned that you can create a partnership with *ba'alei batim*. They understood that growing the shul is not solely the onus of the rabbi. It says a lot about the character of the shul that after sixteen years, they were willing to hire another young rabbi." Rabbi Dardik was voted by "J." magazine, the Bay Area's Jewish weekly, as the "Rabbi Most Likely Carded at a 7-Eleven."

Rabbi Dardik jumped at the opportunity to lead the Oakland synagogue because "I saw a community of families that were very diverse in their practice and backgrounds, yet almost all the congregants participate. I realized that they weren't coming to shul because they 'had to.' Rather, every Shabbos morning they decided that they 'wanted to.' That makes for a whole different kind of experience."

Rabbis Dardik and Zack continue to remain close and each praises the other effusively. "You need a fresh infusion of blood every so often to take the shul to the next step," added Rabbi Zack. "Rabbi Dardik has done that!" Rabbi Dardik responded half-jokingly, "I'd never go to the places he does; but I would sure love to follow him!"

RABBI YAIR SILVERMAN

“To Heal and to Build”

Just a 15 minute car ride from Oakland is Berkeley, renowned for its counter-cultural flavor and its place in the pantheon of liberal activism. Into this cauldron of activity entered Rabbi Yair Silverman (R’02), who could only see himself in a non-conventional pulpit. A native of Quebec, he assumed the leadership of Beth Israel congregation in 2000. “Berkeley is a city of seekers” declared Rabbi Silverman. There are more houses of worship in Berkeley than in any other city in America with a population larger than 100,000. Berkeley’s demographics are very diverse economically, religiously and age-wise. Sitting in Beth Israel’s pews may be both young and old worshippers, former adherents to the Jewish Defense League in the 60s and congregants who believe the world would be better off without a Jewish state.

“The ultimate counter cultural statement is to become an Orthodox Jew” posited Silverman, lauding those congregants who experimented with multiple types of formal religion in the 60s and afterwards. “They returned because they recognized the vitality of our option.”

Rabbi Silverman credits RIETS for his ability to thrive in Berkeley. “My years at Yeshiva taught me that there are many paths to *d’var HaShem*. The Beauty of YU is that each Rosh Yeshiva brings his unique *derekh* of serving God, yet at the same time creates a harmonious and heterogeneous Torah community.”

The Bay Area is known for its bridges, and Rabbi Silverman has successfully built many. “When Rabbi Silverman first came out here,” noted Denise Resnikoff, a former Beth Israel president, “It was obvious that he was extremely gifted for rabbinic work and pastoral care. Our community needed to come together in a special way. A core value in Berkeley is unconditional respect,” and, according to Resnikoff, “He speaks to everyone with equal respect. He pays attention to everyone.”

In addition to building bridges, Rabbi Silverman has built the community as well. Upon his arrival, he succeeded in bringing back a group of congregants that had seceded from Beth Israel five years earlier. The community recently dedicated a brand new 8,000 square foot build-

ing, which doubled the capacity in the shul. During Rabbi Silverman’s tenure, membership has blossomed by about 35%. “He has been a major force in shepherding the building fund” added Resnikoff. Berkeley now boasts a brand new eruv, as well, the first one in the state of California outside of greater Los Angeles. “The building has been an ongoing effort for 25 years; the eruv – the last twenty years. Silverman accomplished both in five” asserted Resnikoff.

Rabbi Silverman and Dardik share more than Jewish amenities; they truly value each other’s friendship and advice. “We speak practically every day for advice, *eitzot* and friendship” noted Rabbi Silverman.

RABBI JOSHUA STRULOWITZ

“Excitement for the Future”

Last Shavuot, MSDCS Torah Tours sent two RIETS and two SCW students to Adath Israel Congregation in San Francisco, an aging congregation in the city proper. According to Aliza Abrams, one of the trip participants and currently a Presidential Fellow working for the Center for the Jewish Future, “They welcomed us with open arms and they were genuinely excited to have us.” Aliza still maintains communication with people in the community. One of the congregants told Aliza, “Please tell YU that we are excited about bringing in Rabbi Strulowitz as our new rabbi and that we are excited for the future of the shul.”

A native of Miami, Rabbi Joshua Strulowitz (R’04), prefers serving ‘out of town’ communities. He taught and learned in a community kollel in Houston and jumped at the opportunity to begin his rabbinic career in San Francisco, to move to a large community with such untapped potential. He and his wife Bethany (SCW’01), a Binghamton native, felt that San Francisco would be an ideal venue for their skills. “The need was greater outside of the New York metropolitan area,” said Strulowitz. “I feel lucky that I have the opportunity to help people. You can feel and see how much they appreciate it on a daily basis. Plus, it doesn’t hurt that San Francisco is such a beautiful city.”

Although Rabbi Strulowitz just began his tenure at Adath Israel, he has established some immediate goals. “So many young Jews

today were never presented Torah in a sophisticated way that spoke to them. They’ve simply never been given a real chance to appreciate Torah and incorporate it into their lives, and it’s our job to give them that opportunity... I want to start connecting to the young people in the city – especially the singles. The Jewish community is very spread out, so it’s hard to feel connected. My immediate aim is to enable Jews to feel connected and comfortable.”

Rabbi Strulowitz has benefited from the counsel and camaraderie of Rabbis Dardik and Silverman. “They are really easy going, tremendously humble, easy to talk to, and they are 100% *l’sheim shamayim*” said Strulowitz about his RIETS colleagues. Along with Rabbi Yosef Etz-Hasadeh of Sacramento, they have created a *beit din* and are meeting on a regular basis. “There is a lot of overlap and there is a lot that we can do together. If my community grows, it helps them; if their community grows, mine does too.”

In addition to Torah Tours, the Bay Area benefited from another Center for the Jewish Future program. Rabbi Moshe Bellows, Esq., director of the CJF’s Social and Organizational Leadership Training division, visited San Francisco in August and ran a training session for forty individuals of Camp Extreme, a summer program for at-risk teenagers in the San Francisco area.

Last Shavuot, Rabbi Eliav Silverman (R’04), a member of the Machon Beren Kollel Elyon, gave two lectures in Berkeley, one at the Berkeley Richmond JCC and one at Congregation Beth Israel. RIETS is also proud that *semikha* student Phillip Moskowitz will be interning at Beth Jacob in Oakland, under the tutelage of Rabbi Dardik. He will be flying west monthly for his *shimush*. Rabbi Jason Rozen [R’04] recently moved to Oakland, running the youth program, engaging in community outreach and teaching in the local day school.

The San Francisco Bay Area and Yeshiva have developed a strong bond, a union that will grow. To paraphrase Rabbi Strulowitz, “If Yeshiva grows, it helps the Bay Area; if the Bay Area grows, it helps Yeshiva.” ♦



Parshat Ha'azinu

Rabbi Jacob J. Schacter

It is the height of irony that the *keri'at ha-Torah* of Parshat Ha'azinu, read this year on the Shabbat right after Yom Kippur, seems to deny or challenge the very efficacy of the act of *teshuvah* which has been so central in the last days and weeks. Here we are, having just completed the drama of Rosh Hashanah and the intensity of Yom Kippur, having just attempted to engage in a genuine sincere introspective quest for personal salvation and atonement, and it would appear that we are told that *teshuvah*, in fact, is virtually impossible and makes no real difference. And, for all people, it seems to have made no real difference for Moshe Rabbeinu.

At the end of the *keri'ah*, *Ha-Kadosh Barukh Hu* informs Moshe that he will be denied his life-long dream of leading the *Benei Yisrael* into *Eretz Yisrael* because he hit the rock in search of water instead of speaking to it (Deut. 32:51, Num. 20:7-13). But what happened to the power of *teshuvah*? Surely Moshe must have regretted what he did and resolved never to do it again. Were the gates of *teshuvah* closed to this greatest of all Jews? The question is compounded by the fact that this was not the first time Moshe was commanded to draw water from a well. At that time, one generation and close to forty years earlier, shortly after the *Benei Yisrael* left *Mitzrayim*, Hashem told him to take his rod and smite the rock (Ex. 17:6)! Should not the fact that Moshe was first explicitly commanded to hit the rock significantly mitigate the nature of his sin here close to forty years later?

The answer lies in the difference of the nature and character of these two generations, the one for whom Hashem told Moshe to hit the rock and the one for whom Hashem told Moshe to speak to the rock. The first was a generation that personally and directly experienced the awesomeness, might and power of God

through the many explicit and dramatic miracles He performed for them, first in Egypt and then during and after *Yetzi'at Mitzrayim*. Those miracles were awesome and powerful, and when that generation needed water, Hashem's miracle needed to be of the same order of magnitude. And, as a result, Hashem told Moshe to hit the rock. This was the kind of act they could understand; this was the kind of God to whom they were accustomed.

Contrast this generation to the next one for whom Hashem preformed miracles of an entirely different order. This time there was no thunder and lightening, no dramatic choreography and pyrotechnics, but rather *man* falling gently from Heaven and *ananei kavod* quietly surrounding them for protection. This generation was accustomed to more subdued, subtle and quiet miracles and a more subdued, subtle and quiet God. And so, when this generation needed water, it was absolutely essential that Moshe speak to the rock. This was a generation that would not understand a rock-hitting God; it could respond only to a rock-speaking God.

From this perspective, Hashem's denial of Moshe's fervent wish to lead the *Benei Yisrael* into the Promised Land should not be understood simply as a punishment, and Moshe's inability to change the decree should not be understood as reflecting the lack of the power of *teshuvah*. Rather, when Moshe hit the rock this time as well, Hashem realized that he would be an inappropriate leader for this new generation. (As hard as it is to say something critical about Moshe, it is clear that he did something wrong that warranted this kind of reaction from Hashem.) Someone else would be needed who would better understand their way and their needs.

The essence of the teachings of Judaism needs to be constant from one generation to the next. But the idiom, style, manner, approach and mode of communication of that essence must, however, change from one generation to the next. What was effective in the Middle Ages is not necessarily effective in modern times; what worked in Eastern Europe will not necessarily work in America.

May we appreciate the message as well as the medium of Judaism, and may we all be blessed with a happy, healthy and peaceful new year. ♦

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Back to The Beit Midrash



Transgressions Between Man and Man and Yom Kippur

Rabbi David Horwitz

Every year, during the *keri'at ha-Torah* cycle, we read about God's refusal to let Moshe *Rabbenu* enter the land of Israel, due to the mysterious sin that he committed at the waters of Meribah. The beginning of *Parashat Va-Etchanan* poignantly describes Moshe's unheeded plea.

I pleaded with the L-rd at that time, saying, "O L-rd God, You who let Your servant see the first works of Your greatness and Your mighty hand, You whose powerful deeds no god in heaven and earth can equal! Let me, I pray, cross over and see the good land on the other side of the Jordan, that good hill country and Lebanon." But the L-rd was wrathful with me *on your account* and would not listen to me. The L-rd said to me, "Enough! Never speak to Me of this matter again!" (Deuteronomy 3:23-26).

What was Moses' sin? In his early work *Shemonah Perakim*, Rambam states that it was the vice of anger, as reflected in his remarks to the Israelites.¹

Moses and Aaron assembled the congregation in front of the rock; and he said to them, "*Listen, you rebels*, shall we get water for you out of this rock?" (Numbers 20:10)

According to the Maimonidean view, the words that Moses expressed in anger at Meribah revealed a deficiency in his character, a lack of requisite virtue. The perfect leader must never stray from a stance of inner equanimity.

Rabbenu Nissim of Gerona (*Ran*, circa 1310-1375), in his *Derashot*, rejected Rambam's notion that Moses' sin consisted exclusively of anger, as expressed in *Listen, you rebels*.² *Ran* offered a different interpretation of Moses' primary sin, which stressed the theological repercussions of his striking of the rock.³ Nonetheless, he asserted that Moses' words against the Israelites were the cause of God's refusal to heed his prayers.⁴ I wish to dwell briefly on this aspect of *Ran's Derashah*, which apparently reveals that he understood the import of *Listen you rebels* differently than Rambam.

Ran understood that because of Moses' remark, *Listen, you rebels*, he proceeded to commit another sin, the transgression of striking the rock, which sealed his fate. However, had it not been for his original sin against the Israelites reflected by the phrase *Listen, you rebels*, God would have forgiven His own honor and allowed Moses to enter Israel even though he struck the rock.

In sum, Moses could not merit the privilege of living in Israel, not because of any sin *bein adam la-maqom*, but because of a transgression *bein adam la-havero*.

It appears that according to *Ran*, Moses' transgression in saying *Listen, you rebels* was not the revelation of a deficiency in inner virtue, as Rambam would have it. Rather, the utterance of these words constituted a sin against other human beings, in this case the Israelites. In his view, when Moses exclaimed

But the L-rd was wrathful with me *on your account* and would not listen to me. The L-rd said to me, "Enough! Never speak to Me of this matter again!" (Deuteronomy 3:26),

he was saying, in effect, "Look what happened to me, because I was not as careful with your honor as I should have been!"⁵ *Ran's* interpretation of this biblical episode serves as a powerful reminder of the deleterious impact that sins *bein adam la-havero* can have on one's standing with God.

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The Mishnah in *Yoma* states:

The transgressions of man toward God are forgiven him by the Day of Atonement; the transgressions against other people are not forgiven him by the Day of Atonement until he has appeased the other person.

This was expounded by R. Eliezer ben Azariah: ...of all your sins; you shall be clean before the L-rd (Leviticus 16:30).⁶ I.e., transgressions of man and God are forgiven him by the Day of Atonement, but transgressions against other people are not forgiven him by the Day of Atonement until he has appeased the other person.

R. Akiba said: Happy are you Israel! Who is it before whom you become clean? And who is it that makes you clean? Your Father which is in heaven, as it is said, *And I will sprinkle clean water upon you and you shall be clean* (Ezekiel 36:25).

The simplest way to understand R. Eliezer ben Azariah's *derashah* is to view it as a fortification of the previous clause in the Mishnah. This would assume that if one

commits transgressions *bein adam la-havero* (between man and man), he cannot receive atonement unless his friend forgives him, but he nonetheless can receive atonement for sins *bein adam la-maqom* (between man and God). The two fields described by the Mishnah remain distinct.⁷

On the other hand, R. Josiah ben Joseph Pinto (1565–1648), a Talmudist and cabbalist who authored the commentary *Me'or Einayim* on R. Jacob ibn Habib's aggadic collection known as *Ein Ya'aqov*, advanced another interpretation.⁸ If one does not receive atonement for sins that he has committed *bein adam la-havero*, R. Pinto asserts, one will not receive atonement on Yom Kippur for those sins that he has committed against God either! In his view, the two fields are related, and only if one has been forgiven by his fellow man for transgressions *bein adam la-havero* can one be forgiven by God for sins against Him.

R. Obadiah Yosef, *shlita*, in his work *Yehaveh Da'at*, discusses R. Pinto's opinion.⁹ He points out that several other *aharonim* quote this view with approval. However, other authorities, such as R. Hayyim Yosef David Azulai (1724–1806, known by his acronym *Hida*), dismiss this position.¹⁰ R. Obadiah Yosef concludes that R. Pinto himself had remarked that R. Akiva's homily on repentance that concludes the Mishnah disagrees with his interpretation of R. Eliezer ben Azariah's position. Hence, according to the rule (*Eruvin* 46b and elsewhere) that *halakhah ke-R. Akiva me-havero*, we need not assume R. Pinto's interpretation of R. Elazar ben Azariah *le-haklakhah*.¹¹ Nevertheless, the very notion proves once again the overpowering importance of securing forgiveness for sins committed *bein adam la-havero* before Yom Kippur.

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Rambam, in *Hilkhot Teshuvah* 2:9, states the following:

Repentance and the Day of Atonement only secure repentance against transgressions against God; as for example, when one has partaken of forbidden food or indulged in illicit intercourse, and so forth. But transgressions against one's fellow men, as for instance, if one wounds, curses or robs his neighbor or commits similar wrongs, are never pardoned until the injured party has received the compensation due to him and has also been appeased.¹²

What precisely did the Rambam mean to imply with the last phrase in this *halakhah*? R. Yosef Kohen, who compiled *Sefer Ha-Teshuvah*, a three volume "*Shulhan Arukh*" on *Hilkhot Teshuvah*, discusses this in the section concerning '*averot bein adam la-havero*.¹³ He quotes R. Yitzhak Blazer's deduction from the Maimonidean formulation as well as from narratives cited in the *Gemara* in *Yoma* regarding various *Amoraim*. R. Blazer claimed that one should not seek merely to technically obtain forgiveness from one's fellow man for one's sins against him. If that were the case, one would not need to obtain a face-to-face encounter. Forgiveness can be *she-lo befanav* as well! But *Amoraim* did strive to appease those against whom they may have sinned with a face-to-face apology. Their actions expressed the concept of *piyyus*, appeasement, which may only be achieved with a face-to-face contrite plea for forgiveness.

Rambam's formulation concerning appeasement of one's fellow man is also cited in the aforementioned *responsum* of R. Obadiah Yosef. In his discussion whether or not one must personally approach the person one has sinned against, he cites the biblical case of Joseph's brothers, who did not first approach Joseph directly with their request for forgiveness, but they *sent a message to Joseph* (Genesis 50:16).¹⁴ R. Obadiah Yosef's conclusion is that *le-khathila*, one should personally approach the other party to ask forgiveness. On the other hand, much depends upon

the particulars of each situation. If one party feels that the other party is not an easy person to appease, it might be better to send a third party to serve as an intercessor and to ameliorate the situation. In the course of his remarks, he cites the celebrated passage in *Aboth de-Rabbi Nathan* that details Aaron Ha-Kohen's mediation between disputants.¹⁵ In certain circumstances, for reconciliation to work, face-to-face communication is not (at least at first) the answer; one needs a concerned and committed third party to intervene.¹⁶

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The remarkable theological assumptions that underpin the Mishnah concerning transgressions *bein adam la-havero* were commented upon not only by *ba'alei halakhah*, but also by theologians and philosophers. An example of the latter case is the French-Jewish philosopher Emanuel Levinas. In an essay first published over forty years ago, he highlighted the dramatic notions latent in the Mishnah and subsequent *Gemara*.¹⁷ On the one hand, the Mishnah asserts that one's faults towards God are forgiven without any dependence upon His good will! Apparently, one's standing with God depends *only* with oneself, that is, only with the willingness to repent.

On the other hand, one's neighbor, who is infinitely less than God, the Absolute Other, *controls* the question of repentance regarding transgressions from one human being to another. If I want to attain the forgiveness for my transgression against him, I *must* first succeed in appeasing him.

Yet, Levinas reminds us not to conclude that it is any "easier" in an existential sense to obtain forgiveness for sins *bein adam la-maqom*. He writes:

Perhaps the ills that must heal inside the Soul without the help of others are precisely the most profound ills, and that even where our

social faults are concerned, once our neighbor has been appeased, the most difficult part remains to be done... The ritual transgression that I want to erase without resorting to the help of others would be precisely the one that demands all my personality; it is the work of *Teshuvah*, of Return, for which no one can take my place.

...*Teshuvah*, or Return, is simultaneously the relation with God and an absolutely internal event.¹⁸

The Gemara (*Yoma* 87a) comments upon the Mishnah that distinguishes between sins *bein adam la-havero* and sins *bein adam la-maqom*:

Rabbi Joseph ben Helbe put the following objection to Rabbi Abbahu: How can one hold that faults committed by a man against another are not forgiven by the Day of Atonement when it is written (I Samuel 2:25): “If a man offends another man, *Elo-him* will reconcile”? What does *Elo-him* mean? (It means) *the* (human) *judge* (that is, not God). If that is so, then read the end of the verse: “If it is God himself that he offends, who will intercede for him?” Here is how it should be understood: *If a man commits a fault toward another man and appeases him, God will forgive; but if the fault concerns God, who will be able to intercede for him? Only repentance and good deeds (can serve as intercessors).*

The conclusion is clear: One must do the work of repentance all by oneself.

May it be God’s will that at this forthcoming Yom Kippur, our fellow human beings forgive us for the sins that we may have committed against them, and that we also accomplish “the work of return to God,” thereby obtaining Divine forgiveness and a year of Life and Peace. ♦

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END NOTES

¹ *Shemoneh Perakim*, chapter 4. See *Mishnah ‘im Perush Ha-Rambam*, ed. Joseph Kafih (Jerusalem, 1964), *Seder Nezikin*, p. 386.

² Rabbenu Nissim ben Reuben, *Derashot Ha-Ran Ha-Shalem*, ed. by A. L. Feldman (Jerusalem, 2003), *Ha-Derush Ha-Teshi’i*, pp. 332-71, esp. pp. 334-35.

³ In *Ha-Derush ha-Shemini*, Ran presents his view of Moses’ sin. In his opinion, another verse, *Because you did not trust Me enough to affirm My sanctity in the sight of the Israelite people, therefore you shall not lead this congregation into the land that I have given them* (Numbers 20:12), expressed the sin of Moses. As the rock had already yielded water on a previous occasion, Moses only needed to bring the staff close to the rock, not to actually hit it. When he succeeded in drawing water from the rock, he allowed a misconception to arise, namely, that the rock emitted water because of Moses’ ingenuity and not due to God’s ability to transform and change the order of nature. In sum, Moses’ sin consisted of (indirectly) allowing for the dissemination of incorrect

theological notions regarding God, nature, and the mechanics of miracles. See *Derashot Ha-Ran Ha-Shalem, Ha-Derush Ha-Shemini*, p. 298 ff, esp. pp. 304-07.

⁴ In *Ha-Derush Ha-Teshi’i*, p. 334, Ran cites the *Yelamedenu* and the *Sifre* to this effect. *Be’erot Moshe* (a commentary to *Derashot Ha-Ran* by R. Mordecai Leib Katzenellenbogen that forms part of the apparatus of Feldman’s edition of *Derashot Ha-Ran Ha-Shalem*), ad loc., n. 16, cites *Midrash Tanhuma*, ed. by Solomon Buber (New York, 1946), addendum to *Parashat Va-Etchanan* from the Oxford manuscript, p. 7b (in this source the phrase *Listen you rebels* is explicitly cited), *Yalqut Shm’oni*, sec. 820, in the name of *Yelamedenu* (where Moshe is criticized for saying *davar kai neged yisrael*), and *Sifre*, Deuteronomy, sec. 26 (ed. Finkelstein, [New York, 1969]), p. 45.

⁵ See *Derashot Ha-Ran, Ha-Derush Ha-Teshi’i*, commentary of Be’erot Moshe, p. 334, n. 26, who notes that Rambam in *Shemoneh Perakim* did not include the notion of demeaning the honor of the Israelites.

⁶ The full verse states, *For on this day atonement shall be made for you to cleanse you of all your sins; you shall be clean before the L-rd.*

⁷ According to this reading, Leviticus 16:30 is taken to mean the following: the Day of Atonement will procure you forgiveness *davka* of all your sins *before the L-rd* (i.e., *bein adam la-maqom*). It will not forgive sins that are committed *before man*, i.e., *bein adam la-havero*.

⁸ His commentary is printed in standard editions of *Ein Ya’aqov* under the heading *Ha-Rif*, and can be found in his comments to *Yoma* 85a. p.42a, s.v. ‘*Averot*.

⁹ R. Obadiah Yosef, *She’elot U-Teshuvot Yehaveh Da’at*, Vol. 5 (Jerusalem, 1983), # 44, pp. 194-99.

¹⁰ *Birkei Yosef, Orah Hayyim*, section 606, para. 1.

¹¹ *She’elot U-Teshuvot Yehaveh Da’at*, *ibid.*, p. 195.

¹² I used the translation found in Moses Hyamson, *Mishneh Torah: The Book of Knowledge* (Jerusalem, 1965), pp. 83a-b.

¹³ R. Yosef Kohen, *Sefer ha-Teshuvah*, Vol. I-III (Jerusalem, 1989), Vol. I, p. 214, n. 98. I thank my friend and colleague R. Baruch Simon for bringing this book to my attention.

¹⁴ According to an opinion of Hazal, the message was delivered by the sons of Bilhah and Zilpah, with whom Joseph had a friendly relationship as a youth (Genesis 37:2).

¹⁵ Abot de-Rabbi Nathan, chapter 12. See Solomon Schechter (ed.), *Aboth de Rabbi Nathan* (New York, 1967), pp. 48-49 (corresponding to chapter 12 in *nusha aleph*), and pp. 49-50 (corresponding to chapter 24 in *nusha bet*).

¹⁶ *She’elot U-Teshuvot Yehaveh Da’at*, *ibid.*, pp. 197-99.

¹⁷ Emanuel Levinas, “Toward the Other,” in Emanuel Levinas, *Nine Talmudic Readings* (translated and with an introduction by Annette Aronowicz) (Bloomington and Indianapolis, 1990), p. 12-29.

¹⁸ Levinas, “Toward the Other,” p. 17.

Life Cycle

Mazal Tov

Rabbi and Mrs. I. Nathan Bamberger '51R on the birth of granddaughter Chava Brocho born to their children, Amy and Naftali Bamberger.

Rabbi Adam Berner '94R and wife Hila on the birth of a son, Elan Asher Berner.

Rabbi Heshie Billet '74R and wife Rookie on the birth of a grandson to their son, Avi and Chana Billet.

Rabbi Israel Botnick '94R on the publication of his article, **"Machine-Baked Shmurah Matzoh for the Seder"** in the Pesach 5765 edition of *The Journal of Halacha and Contemporary Society*.

Rabbi Kenneth Brander '86R, dean of YU's Center for the Jewish Future, and wife Rachel on the birth of a baby boy, Chaim Yitzchak Amichai. Mazal tov also to grandparents Rabbi Aaron '59R and Ellen Brander.

RIETS student Erez David and wife Debra on the birth of a daughter, Tova Yaffa.

RIETS student Dani Davis and wife Chaya on the birth of a baby boy. Mazal tov also to grandparents Rabbi Edward '70R and Meira Davis of Hollywood, FL.

Rabbi Joshua Flug '01R on the publication of his article, **"A Review of the Recent Sheitel Controversy"** in the Pesach 5765 edition of *The Journal of Halacha and Contemporary Society*.

Rabbi Moshe '55R and Mrs. Gorelick on their 50th wedding anniversary.

Rabbi David '82R and Mrs. Gorelick on the bat mitzvah of their daughter, Chana Gorelik, granddaughter to Rabbi and Mrs. Moshe Gorelick.

Rabbi Isaiah Hertzberg '55R and his wife, Irene Sara Hertzberg '86W, on the birth of their first great-grandchild, Zechariah Chaim, to granddaughter Shoshana and Levi Zaslow of Baltimore, MD.

Rabbi Joshua '55R and Mrs. Hertzberg on the birth of great granddaughter Shulamis Arnold, on the marriage of grandson Tzvi Elimelech Rosenthal to Chaya Ben Porat, and on the bar mitzvah of grandson Tzvi Elimelech Hertzberg.

RIETS student Joe Hirsch and wife Abby on the birth of a baby boy.

Rabbi Mark '73R and Mrs. Karasick on the birth of a granddaughter, Adina Chana, to Zev and Shoshana Karasick.

Rabbi Jay '85R and Ilana Kelman on the birth of a son, Elnatan Joshua.

Rabbi Jonathan '02R and Chaya Krinsky on their marriage.

Rabbi Maurice Lamm '54R on the recent publication of the expanded and revised Hebrew translation of his book, *The Jewish Way in Death and Mourning*, and to him and his wife, Shirley, on their 50th wedding anniversary.

Rabbi Meyer '62R and Zena Lazar on the bar mitzvah of their grandson, Rephael Yedidya Dov Lazar.

RIETS student Aaron Liebttag and wife Ayelet on the birth of a baby boy.

Rabbi Shmuel '02R and Mrs. Maybruch on the birth of a boy, Shlomo Zalman.

Rabbi David Miller '58R on the marriage of his daughter Sarah to Daniel Gordon.

Rabbi Dale Polakoff '82R on his election as president of the Rabbinical Council of America.

RIETS student Assaf Rabinowitz and wife Batsheva on the birth of son Yair Shmuel.

Rabbi Bennett '66R and Ruth Rackman on the marriage of son Jonathan to Elana Sharon Shane. Mazal tov also to grandfather Rabbi Emanuel Rackman '34R.

Rabbi Aaron '01R and Debra Rockoff on the birth of a girl.

Rabbi and Mrs. Bernard Rohman '59R on their recent marriage, and on the engagement of son Avraham to Miriam Gantz.

Rabbi Dr. and Mrs. Max Schreier '52R on the birth of their first grandchild in Israel.

Rabbi Allen Schwartz '86R on the birth of a granddaughter to daughter Shani and Yoni Chambre '04Y, a student at RIETS.

Rabbi and Mrs. Chaim Shapiro '56R on the birth of a granddaughter.

Rabbi Shmuel '02R and Aviva Silver on the birth of a daughter, Miriam Chaya.

Rabbi Aharon '85R and Beverly Simkin on the upcoming bar mitzvah of their son, Yerachmiel Eliyahu Leib.

Rabbi Dr. Charles Spirn '51R and Dr. Regina Spirn on the bar mitzvah of their grandson, Shalom Yehuda, in Israel.

Rabbi and Mrs. Norman Strickman '63R on the bar mitzvah of grandson Ben-Zion Resnick in Israel.

Rabbi Mordechai '71R and Faygie Willig on the birth of a son to his daughter Miriam and husband Doni Shoshan '02R

Rabbi Neil '71R and Andrea Winkler on the birth of granddaughter Ayelet Chaya to their daughter Tsippi and Michael Cantor.

Rabbi Dr. Mordecai '62R and Charlotte Zeit on the marriage of daughter Aviva to Joey Sabet.

Condolences to

Rabbi Eliyahu Ferrel '99R on the passing of his father, Bernard Ferrell.

The Kanter family on the passing of our musmakh, Rabbi Milton Kanter.

Rabbi Shimon Langnas '95R on the passing of his father.

The Miller family upon the passing of Ruth Miller, a"n, wife of the late Israel Miller.

Rabbi Dr. Moshe Sherman '81R on the passing of his wife, Stephanie.

The Pick and Socol families on the loss of Rabbi Manfred Pick '48R.

The Shmidman family on the loss of Rabbi Joshua Shmidman.

The Yudin and Goldberg families on the loss of their father, Irving Werner.

The Witty family on the loss of our musmakh, Rabbi Irwin Witty '69R.

Mocheir Seforim

Around the Family Table: Songs and Prayers for the Jewish Home by Rabbi Dr. Shlomo Riskin (R'63)

Ateres Yaakov by Rabbi Dovid Gottleib (R'01). This work on sugyot in Shas bears haskamot from Rabbi Michael Rosensweig and Rabbi Mordechai Willig.

Chassidic Perspectives, by Rabbi Alter B. Metzker (R'57)

Community, Covenant and Commitment by Rabbi Nathaniel Helfgot (R'89), ed.

Contemporary Halakhic Problems: Volume V, by Rabbi J. David Bleich - Herbert and Florence Tenzer Chair in Jewish Law and Ethics

Orthodox Forum Series Publication: *Jewish Spirituality And Divine Law*, Rabbi Robert S. Hirt (R'62), Series Editor (Edited by Rabbi Adam Mintz (R'85) and Dr. Lawrence Schiffman) —Yeshiva University Press, 2005.

Losing the Rat Race: Winning at Life by Rabbi Dr. Marc Angel (R'70)

Rabbi Joseph B. Soloveitchik on Pesach, Sefirat Ha-Omer and Shavu'ot by Rabbi David Shapiro (R'68)

Second Chance: Transforming Bitterness to Hope and the Story of Ruth by Rabbi Dr. Levi Meier (R'70)

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RIETS Welcomes Two New Roshei Yeshivah

Rabbi Zevulun Charlop, Max and Marion Grill Dean of RIETS, announced the appointment of two new Roshei Yeshiva: Rabbi Eliakim Koenigsberg and Rabbi Eliahu Baruch Shulman.

Rabbi Shulman of Brooklyn, continues to serve as RIETS *bochen*, a job he has held since 1992. Rabbi Shulman received *semikha* from Rabbi Yaakov Joffen, Rosh Yeshiva of



the Yeshiva of Novardok, and was a *chaver* in RIETS' former Gruss Kollel Elyon. He is rabbi of the Young Israel of Midwood and a member of the editorial staff of the Schottenstein/ Artscroll Talmud Bavli, where his initial efforts as an author of the volume on *masekhet Chulin* served as a rubric for later volumes of the acclaimed series. Rabbi Shulman has

authored three scholarly works on Talmudic themes: *Binyan Av* (1985); *Yesamach Av*, vol. 1 (Yeshiva University Press, 1991); and *Yesamach Av*, vol. 2 (Yeshiva University Press, 1999). He will teach an advanced Gemara Shiur for advanced students.

Rabbi Koenigsberg of Spring Valley was a *chaver* of RIETS' former Gruss Kollel Elyon and previously served for five years as rebbe in the Stone Beit Midrash Program. At MYP



he will teach a class in Talmud for entering students. Rabbi Koenigsberg is a 1988 alumnus of Yeshiva College, from which he graduated *summa cum laude*. He received *semikha* from RIETS in 1992. A sought-after lecturer, he has served RIETS and YU in other capacities, as well: as director of an honors seminar in *Sefer Shev Shmaya*; as *sgan mashgiach/shoel*

u'meishiv; director of RIETS' Presidential *B'kiut* Program; *Rosh Kollel* of YU's summer kollel in Silver Spring, MD; *sho'el umeishiv* for 10th-grade students at the Marsha Stern Talmudical Academy; and as a teaching assistant there for 11th grade students. Rabbi Koenigsberg authored two annotated volumes of selected lectures by the Rav zt'l, entitled *Shiurei HaRav*, one on mourning and Tisha b'Av and the other on *shekhita* and *kashrut*. He recently published a collection of his private notes on *masechet Y'vamos* called *Kuntres he'aros on Mashechta Yevamos*.

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Chag Hasemikha

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26 Adar, 5766

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