

TRIBUTE TO A GIANT

Rabbi Zevulun Charlop

וישראל אהב את יוסף כי כן זקונים הוא לו, ועשה לו כתנת פסים (בראשית ל"ז: ג')

What was the significance of the **Kisonas Passim**? There are nearly as many interpretations as commentaries. The Sforno, understood it to be an אות שיהיה הוא המנהיג את ככית וכשדה . It was the mantle of leadership, not of a circumscribed or parochial leadership, but **Babais Uvasadeh**, everywhere and in all circumstances.

The qualities of this Jewishly encompassing leadership was expressed in the design and composition of the **Kisonas Passim**. And, here, too, there are wide ranging and disparate views. According to the Ibn Ezra it was כתנת מרוקמת פסים כמו פס ידא . The commentary on the Ibn Ezra explains: שהיה

מצבעים רבים שכל פס ממנו היה פס כפני עצמו , obviously the source of the popular rendering "a coat of many colors." In our lore, colors embody very special meaning. We are told that the flags of the various tribes that were hoisted during their encampment in the wilderness, had different colors and combinations of colors which bespoke the distinctive character and mission and destiny of each tribe.

Even as to Joseph of old, it was given to our revered teacher and mentor, as perhaps to no one else, and certainly not in the same way, to be the many-colored coat. In the scope and incredible variety of his talents and achievements, in their impact and daring consistency, Rabbi Lookstein was altogether singular among us. The preeminently distinguished catalogue of his accomplishments is legend: in **chinuch**, in the pulpit, and as matchless spokesman of his people.

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RABBIS AS ADMINISTRATORS

כס"ד

Allen Kupferman

Any Rabbi who takes his career seriously will confirm that the Rabbinat can be a vitally meaningful way to live and serve Jewry. It can also be as frustrating as trying to crack a "Tosfos" without any of the satisfaction of "Limud Torah." One source of frustration is Synagogue Administration. Somehow, it doesn't seem as lofty and spiritual as other aspects of the rabbinat. Still, it is an important area, and the more efficiently and effectively we can handle this task, the more time we will have for our true calling. With some basic strategies and tips, we can make running a synagogue more enjoyable. Let's look at some thoughts on the subject.

You can't eliminate interruptions. Most of those interruptions are simply requests to do whatever it is that you are getting paid for doing. At the same time, there are ways of minimizing the number and impact of interruptions. Remember that one hour of concentrated effort is worth two hours of ten-or-fifteen minute segments. Here are some easy to implement tips:

1. I used to receive a lot of calls that could have been answered by someone else, until I insisted that my secretary screen the calls. With a copy of our bulletin and many little pieces of schedule information, she can answer many of the routine calls. Often, our chazan can answer a question, when it pertains to the minyan. Let other people do their jobs and life will be easier for you. (See: Delegating.)

2. I used to answer all my calls as they came, until it drove me crazy. I wanted people to know that I was available whenever they needed me. What I found out was that they needed me, but most of the time what they needed me for was LESS important than what I happened to be working on. So, I took my life in my (continued on page 7)

CHAVRUSA

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- Dr. Norman Lamm.....President, Yeshiva University
- Rabbi Haskel Lookstein.....President, Rabbinic Alumni
- Rabbi Abraham Avrech.....Director, Rabbinic Alumni
- Mr. Victor B. Geller.....Dean, DCS
- Rabbi Robert S. Hirt.....Associate Dean, DCS
- Rabbi William Herskowitz.....Editor

HALACHIC PERSPECTIVE

The Halacha of Wills

Mordechai Willig

The monetary laws of the Torah, as recorded in Chosen Mishpat, have unfortunately been largely disregarded even within the Orthodox community. Litigation between two Jews before a secular court is prohibited,¹ and one who extracts money to which he is not entitled under Torah law is guilty of **gezel** (theft).

The principle of **dina d'malchusa dina** does not apply when two Jews are involved, for if it would, then - as the Ramo says² - all the (monetary) laws of the Torah would be **botel** (null and void). While in many circles Chosen Mishpat is de facto **botel**, the observant individual resolves monetary disputes only by compromise or in a **din torah** before a **beis din**.

However, there is one area of monetary law which affects everyone, even the majority who succeed in avoiding disputes and litigations. This is the area of **Yerusha**. According to the Torah's laws of inheritance, a man's sons - if he has any - are his sole heirs,³ each getting an equal share, except for the b'chor who gets a double share.⁴ In addition, the halacha provides for the widow, who can exercise one of two options. She can receive food, clothing, and shelter from her late husband's estate indefinitely, losing these rights only if and when she remarries,⁵ or she can receive a lump sum payment of the kesuba, which currently totals over \$33,000.⁶ The halacha also provides for single daughters, entitling them to food, clothing, and shelter until they mature,⁷ and a substantial dowry as well.⁸

It is a common practice to leave a will by which a person's estate is divided according to his own wishes, and not in accordance with the halacha. However, a secular will has no halachic validity, since it takes effect after death, at which time a person has no halachic power to transfer his possessions.⁹ Therefore, a person (or charity) designated in a will has no halachic right to the property bequeathed to him, and may take it only if the rightful halachic heirs agree to give it to him. Obviously, leaving such a will could easily lead to **gezel**, and, therefore, is a violation of **lifnei iver**. In addition, the Ramban maintains that tampering with one's estate by attempting to divide it differently than the Torah advocates is a violation of **lo yuchal l'vaker** - even though this attempt has no halachic validity.¹⁰

In fact, the only will recognized by the Torah is one made by a very sick man (**sh'chiv mera**), in which he divides his property among his **sons** in unequal or specified shares.¹¹ Of course, a man can give a gift to whomever he pleases, and can even make it conditional upon a lack of retraction until his death, which would effectively give him full control in his lifetime.

However, a halachic **kinyan** is required, the simplest of which is **sudar**, which is effective for both real and movable properties. It is not effective, however, for property acquired after the gift is made or for a

person's outstanding loans.¹² While written loans (e.g. bonds and bank accounts) can be transferred, there are logistical difficulties involved. In addition, a division by percentage, which includes future acquisitions, cannot be achieved by means of a gift. Hence, dividing one's estate by means of gifts is effective in only limited cases.¹³

Our rabbis, therefore, devised a different method to enable a man to arrange that a person who is not a halachic heir will receive a part of his estate.¹⁴ This method was widely used when it was customary to leave one's daughter half a share (**chelek chatzi zochor**) in one's estate. The procedure is as follows: the man writes a note of indemnity, obligating himself to pay an enormous sum of money to his daughter. It is stipulated, however, that if his son(s) will give his daughter a certain percentage of the estate, then the obligation is null and void. Upon his death, the son(s) will perforce give her the percentage, for otherwise she will receive the entire estate as a creditor.¹⁵ This arrangement can be implemented to bequeath, in effect, a share of one's estate to as many people - and/or charities - as one desires, and can also be made conditional upon a lack of retraction during one's lifetime.¹⁶

Since secular law probably does not recognize such an obligation, and since often it cannot be assumed that the heirs will abide by Torah law, it is suggested that a regular will be drawn up together with an accompanying document containing an halachically valid "will" with the same net results. This would avoid the halachic problems which would otherwise face the person who writes the will, the ultimate heirs and the lawyers involved in the estate.

Foot Notes

1. שו"ע חו"מ סי' כו ס"א
2. שם ס' שסס ס"א
3. רמב"ם הל' נחלות פ"א ה"א
4. שם פ"ב ה"א
5. שו"ע אה"ע סי' צו ס"ג אך ע"ש בפ"ת סק"ה ויל"ע כוה"ד.
6. חזון איש אה"ע סי' סו סקכ"א
7. שו"ע אה"ע סי' ק"ב ס"א
8. שם סי' ק"ג ס"א
9. שו"ע חו"מ סי' רנח ורמ"א שם ס"ב
10. הוספות לספ"מ"צ ל"ת יב
11. שו"ע חו"מ סי' רפא ס"א
12. רמ"א שם סי' רנז ס"ד
13. פ"ת שם סק"ד
14. רמ"א שם סי' רפא ס"ז
15. שם ועיין פ"ת שם
16. וואף רבנוסח שכחלת שכעה (ס' כא) איתא "דלא להדרר כ"י",
נראה שכונה רוב בני אדם לא יסכימו לכתוב כן, ובפרט
שיכול לחזור בו מהצוואה שנעשה בערכאות.

OOPS

In our last issue, due to a printer's error, the title of Rabbi Zalman Posner's new book, Think Jewish, was omitted from the review. We apologize for the error.

TAX TIPS

Do It Now

Martin Ginsberg

With 1980 practically upon us, the next few weeks are the last chance we will have to affect our '79 tax returns. Most of us are not aware of the numerous areas which are the proper subject of tax planning. I will try to highlight the main areas so that you can determine how they relate to your situation.

The first step in tax planning is to determine your income and expenses for '79 and to estimate what these figures will be for 1980. Once you have these totals, they will guide you in deciding which way to handle options such as these:

1. Do people owe you money for your services at a funeral, wedding, or bar mitzvah? If you expect higher expenses and/or lower income in 1980, don't remind them of the debt now. If you accept a check in '79, it is taxable in that year even if not cashed then as long as there were sufficient funds in the account to cash it before the year ended.
2. Are you in the process of buying a home, refinancing a mortgage, or taking out a second mortgage? The points you pay for these items are deductible up to the amount established in your area. Would 1979 be better than 1980 for this deduction?
3. If you sustained a loss in an area subsequently determined by the **President of the United States** to warrant federal assistance, you can deduct the loss less \$100 in the year of loss or in the prior year. File a form 1040X to claim the refund from prior years and have the funds available to make some of the repairs rather than borrowing and paying interest.
4. The last installment of your state estimated tax should be paid in 1979 rather than the beginning of 1980 if you find the need to "bunch" expenses in 1979.
5. Are your deductible medical expenses for 1979 over the 3% limit? If not, pay your bills in 1980 to help accumulate expenses in 1980. If your medical bills are over the 3% limit, then paying now will help your 1979 tax bill. Keep in mind, you can not deduct prepaid medical expenses, but can advance the date of the medical care so that the payment can be included in 1979.
6. Your favorite charity can be given a check in 1979 to satisfy a 1980 pledge if you are looking for additional contributions in 1979.
7. If you have a child or parent that you want to claim as a dependent, you must contribute more than one half of that individual's support. Make sure to pay bills in 1979, because just incurring a bill is not sufficient.
8. Have you set up a retirement account yet? Wheth-

(continued in next column)

er you are self employed or not, you are eligible to set up an IRA account. Payments to this account can be made up to April 15, 1980 (or later if your return due date is extended). The limit is 15% or \$1500. Self employed can contribute up to 15% or \$7500 with the same time schedule.

9. If you need equipment for your office such as a typewriter, telephone answering service, tape recorder, dictating equipment, desks, etc., you can get an investment tax credit of up to 10% of the cost of the item. You can make use of this credit in this year and if it is unused it can be carried back and carried forward.
10. If you are selling stocks, a profitable transaction must be made no later than December 21, 1979 to be included in your 1979 figures. Loss transaction can be made up until December 31, 1979.
11. If you are installing any energy saving devices in your home, you might want to consider doing the work before December 31, 1979 so as to avail yourself of the energy tax credit. This credit is 15% of the first \$2000 of qualified expenses. If the job is over \$2000, consider having the contractor do only \$2000 worth of work in 1979 and the balance in 1980.
12. If you file an estimated tax, you have your last chance to catch up by January 15, 1980. Even if your income is substantially more than 1978's, your estimate will be considered sufficient if you pay in as much as 1978's tax.

PERSONALS

We extend a hearty mazel tov to our colleagues and their families for their recent accomplishments:

Rabbi Abba Bronsiegel, one of our Roshei Yeshiva, on the publication of a new volume, "Bikurei Abba - Sugyos Zeraim V'moed." Copies are available from the author 1842 49 Street Brooklyn, N.Y. 11204.

Rabbi Bernhard Rosenberg for delivering the invocation to the House of Representatives in Washington on Flag Day.

Rabbi Victor Solomon who received the Four Chaplains Legion of Honor Membership.

Rabbi Michael Fine who recently celebrated the first anniversary of a Daf Yomi Shiur which has been very successful.

Rabbi Zevulun Charlop who was the Guest of Honor at the annual dinner of his congregation on the occasion of his 25th anniversary as their spiritual leader.

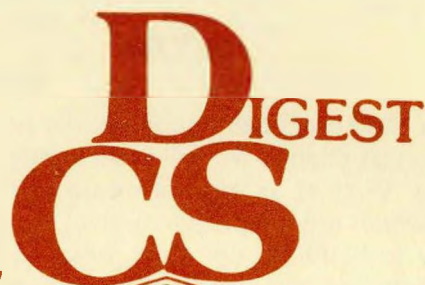
Rabbi Joshua Goldman of Utica N.Y. upon his engagement to Rivka Leah Schwartz, daughter of Rabbi and Mrs. Gedalia Schwartz.

Rabbi and Mrs. Hy Zwillenberg upon the marriage of their son Dr. David Zwillenberg to Diane Fenner.

Rabbi and Mrs. Moshe Yeres on the birth of a daughter, Chaviva Itta.

DIVISION OF COMMUNAL SERVICES

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Rabbi Robert S. Hirt, *Associate Dean*

Exciting things are always happening at Yeshiva There are new academic programs, student-related activities and a wide range of students coming from all over the world. "Aino Domeh Shemiah L'reiyah." May I suggest that you arrange for your members and young people to visit Yeshiva to see the Bais Midrash filled with students to spend time at the museum to exchange views with our students and sense the unique ambience that is Yeshiva. We will be happy to meet with your people and give them a feeling of belonging to the Yeshiva family. RSH

RABBINIC SERVICES

Rabbinic Alumni Convention

The last Rabbinic Alumni Convention, which was hailed by all participants as a real success, was an excellent occasion for DCS to present in depth the full range of our varied programs. Ample opportunities were provided for individual discussions with many colleagues on their aspirations and concerns. We heard their comments and took to heart their input on what services are needed and how best to support and enhance our work.

Placement

This season of the year reflects the nadir of placement activity. Yet, we are in contact with a number of congregations where vacancies are anticipated but will not actually occur until the end of the current year. We are pleased to continually meet with our rabbis to discuss their placement needs and we are confident that, b'ezras Hashem, we will be able to be of assistance to both the congregations and the rabbis before the end of the year.

Future Musmachim

We are also now actively involved in intensive interviews with semicha students, concentrating on Semicha I and more so on Semicha III. We are encouraged to note a growing degree of interest and commitment on the part of semicha students who are looking, in greater number, to a career in Jewish communal service. Many more students are visiting with our staff, fostering a much warmer personal relationship, and exploring the possibilities for their future careers.

Regional Rabbinic Seminars

We are again pursuing the series of Regional Rabbinic Seminars which we launched last year. As of this

date, we have already successfully completed the Canadian Seminar which was held at Congregation Beth Ora in Montreal on November 13 and 14, and the West Coast Seminar at Yeshiva University in Los Angeles on December 12 and 13.

We are now completing plans for the following Seminars:

New Jersey region - at Cong. Ahavas Achim, W. Orange - Jan. 22 Southeast region - at Baron Hirsch Cong., Memphis, Tenn. Feb. 19, 20 Midwest region - Young Israel of Oak Woods, Oak Park, Mich. Mar. 11, 12 New England region - (site to be determined) - May 12, 13.

DCS bears the primary obligation for planning and implementing the development of the programs at each of these seminars, with the sponsorship and cooperation of the Rabbinic Alumni, local rabbinic groups, and the Rabbinical Council of America.

The substantive content and informal settings that characterize these seminars on the local regional level provide the ideal atmosphere for true chavrusa and the optimum achievement of our objectives.

EDUCATIONAL SERVICES

December Conference

Rabbinic Alumni and Associate Alumni are cordially invited to attend a conference sponsored by the Educators Council of America on Tuesday, December 25, from 2:30 - 7:30 p.m. The theme - "Who Serves the Jewish Child? Camp Director, Guidance Counselor, Principal, Psychologist, Rabbi, Social Worker, Teacher, Youth Leaders! Confluence or Conflict of Interests?" The Conference will be an opportunity for Torah professionals of diverse perspectives to explore their approaches to the Jewish child and student. Panel presentations by a rabbi, formal educator, a representative of the social and psychological services, and an informal educator will offer diagnoses of the problems. Guidelines for cooperation will be developed at concurrent workshops representing the differing professions, and a summation of the proceedings will be presented at the closing plenary supper session.

Rabbi Mordecai Spiegelman, Yeshiva High School

of Queens, and Rabbi Isreal Grama, Board of Jewish Education of Greater New York, are co-chairmen of this event. Please reserve the date and plan to join us.

Professional - Laymen Task Forces

DES, together with the Yeshiva High School and Elementary Principals Councils of Metropolitan New York and representatives of the Board of Jewish Education, Greater New York, are establishing a professional-lay task force to address the needs and plan for the future of day school education in the Metropolitan New York area. A similar effort to institute a task force on the national level is being coordinated through the National Commission on Torah Education and the Educators Council of America.

Dr. Sampson A. Isseroff, TIW, YU, is president of ECA; Rabbi Meyer Fendel, HANC, is chairman of the ECA Committee on Interaction with Laity. Rabbinic alumni are invited to suggest names of outstanding laymen concerned with Jewish education for membership in this new group.

Semicha Students Teaching Workshop

An exciting development among semicha students is the formation of a teachers' workshop. Meeting Fridays, bi-weekly, this student-led group addresses issues and problems faced by the novice educator in the classroom and invites veteran educators to address sessions. In addition to the benefits derived from sharing ideas, the lively and enthusiastic workshop give-and-take strengthens the commitment of the participants who plan careers in Jewish education and the rabbinate. Dr. Mordecai Schnaidman, DCS-DES, is the advisor.

Learning Disability Program

Yeshiva University High School for Boys, in cooperation with P'TACH (Parents for Torah for All Children), has established a program at the Main Center for students with learning disabilities. Fourteen students on the 9th and 10th grade levels are currently enrolled in this pioneering program of self-contained classes, remedial instruction, one-on-one tutorial support, and mainstreaming. Inquiries about registration for the '80 - '81 school year and the projected girls' program at the Yeshiva High School for Girls may be made to Mr. Joel Dickstein, director of the program, Main Center, Yeshiva University - 960-5400.

The Department of Educational Services, through the National Commission on Torah Education, cooperates with P'TACH on mini-award programs for the development of curricular materials for the learning disabled. Inquires about this latter project may be directed to DES - 960-5266.

APPOINTMENTS OF MUSMACHIM

(Cont'd. from September issue)

Rabbi Louis Koplowitz, '73 - Rabbi, Shaarei Israel, Raleigh, N.C., **Rabbi BenZion Levin**, '70 - Rabbi, Ozone Pk. J.C., New York, **Rabbi Herbert Millen**, '62 - Principal Akiva D.S., Southfield, Mich., **Rabbi Stanley Peerless**, '78 - Principal Hillel Academy, Dayton, Ohio,

Rabbi Aharon Possick, '79 - Rabbi, Agudath Achim, Kingston, N.Y., **Rabbi Bruce Rachlin**, '71 - Principal - Rabbi, Mizrahi Yavneh, Melbourne, **Rabbi Mordecai Reich**, '79 - Director Stern College for Women, New York, **Rabbi Asher Reichert**, '78 - Rabbi, Shaarei Tefillah, Portland, Me., **Rabbi Joseph Reifman**, AA - Principal D.S. for Russian Immigrants, East Orange, N.J., **Rabbi Tzvi Rogin**, '77 - Faculty, YULA High School, Los Angeles, Cal., **Rabbi Benjamin Samson**, '60 - Rabbi, Shaarei Emeth, Brooklyn, N.Y., **Rabbi Aaron Seidman**, '46 - Chaplain, Texas Medical Center, Houston, Tex., **Chaplain Mitchell Schranz** - Naval Training Center, Great Lakes, Ill., **Rabbi Albert Schwartz**, AA - Chaplain, Jewish Federation, Fort Lauderdale, Fla., **Rabbi David Serkin**, '78 - Assistant Principal, Hebrew Academy of Long Beach, N.Y., **Rabbi David Sternberg**, '78 - Faculty, Moriah School, Edison, N.J., **Rabbi Elihu J. Steinhorn**, '61 - Rabbi, Green-Sea Port Hebrew Congregation, Capetown, Sa., **Rabbi David Twersky**, ECA - Principal Jewish D.S., Allentown, Pa., **Rabbi Mark Urkowitz**, '78 - Rabbi, United Synagogue of Hoboken N.J., **Rabbi Zalman Zager**, '71 - Principal, Agudath Israel, Newburgh, N.Y.

SYNAGOGUE SERVICES

New Communities Update

This past month has been a growth period for our New Communities work. Our efforts have been fruitful in communities throughout North America.

In **Calgary**, Alberta, a merger has been effected between the older House of Jacob Congregation and a group of newly arrived, dedicated young people. An agreement has been reached to build a new orthodox congregation in Southwest Calgary.

In the rapidly expanding **Willowdale**, Ontario area (north of Toronto), we established contact with three congregations. At the High Holy Day services at **Congregation Shomer Israel**, 400 people participated. **Congregation Ohalei Yitzchak Joseph**, a new South African congregation, was serviced by two of our representatives, 30 families are the nucleus of what could be a major congregation. There are more than 400 South African families currently residing in Toronto. Discussions with **Congregation Shaaray Zion**, a fledging community, have begun. We are exploring the appropriate means for assisting the group.

Staff members met with representatives of the above three congregations prior to the High Holy Days which resulted in establishing working relationships. We will call upon our musmachim and friends in the area to work on programs with the congregations that will, hopefully, lead to the stage where full time rabbinic leadership will be possible.

Tamarac, Florida - A RIETS rabbinic intern, and a cantor from the Cantorial Training Institute, conducted services for the Yomim Noraim at **Congregation Migdal David**. The area has growth potential - 30 families participated at services conducted in a private home for the High Holy Days.

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New Community Placements

East Brunswick, N.J. - Rabbi Yaakov Wasser '78
Lawrenceville, N.J. - Joel Cohn, Semicha III
Matawan, N.J. - Rabbi Aryeh Sokoloff '77
Raleigh, N.C. - Rabbi Label Koplowitz '73

YOUTH SERVICES

Programs and Activities

Torah Leadership Seminar - designed to offer non-Yeshiva high school students an educational, religious and social experience within an orthodox environment - will be taking place this winter on both the East and West Coasts This is a perfect opportunity for your students to be exposed to both YU students and faculty while gaining valuable knowledge to bring back to your community. If you live in a geographic proximity to one of the following programs, we urge you to actively involve yourself in recruiting participants - - - - -

Eastern Seminar - will take place from December 21 to 26 at the Lido Beach Hotel. The cost of the program is \$117.50, plus transportation. Further information can be received by calling our office at (212) 960-5260, or by writing to "Eastern Seminar" 500 West 185 Street, New York, N.Y. 10033.

Western Seminar - which is run in conjunction with Yeshiva University of Los Angeles and NCSY - will take place from December 25 to 31 at Camp Hess-Kramer in Malibu, California. The cost of the program is \$145, plus transportation. Information and subsidy policy can be received from the West Coast Office of NCSY (213) 658-5533, or write "Western Seminar" c/o NCSY, Wilshire Boulevard, Los Angeles, California 90048, Suite 502.

Counterpoint (Overseas Seminar Program) - We are happy to announce that Rabbi John Krug has been appointed coordinator of our overseas programs for Melbourne and Sydney, Australia; and South Africa.

Torah Tours - The Torah Tour Program, introduced to you in the last edition of **Chavrusa**, has been received enthusiastically by many communities. Our office has received numerous requests for our *Shabbaton* programs. To date, Torah Tours have been slated for - Paramus, N.J.; Potomac, Md.; Merrick, L.I. If your community is interested in being considered for our Torah Tour program, please contact our office.

In addition to family and youth Torah Tour outreach programs, we have serviced a number of *Shabbatonim* in the United States and Canada. Elan Adler, a semicha candidate at RIETS, and Andria Warmflash, a senior at Stern College, recently served as advisors and coordinators at a *Shabbaton* for the student body of the Community Hebrew Academy of Toronto, headed by the principal, Rabbi Marvin Pachino.

National Association of Traditional Jewish Communal Workers (NATJCW)

The first program of the year will take place on Sunday, December 23, at Brookdale Center of Yeshiva

University, 55 Fifth Avenue, New York. This program will deal with child care in Jewish agencies. All are welcome!

Youth Directors Association - In an effort to offer youth workers professional experiences and to provide a means by which ideas can be shared, the National Association of Traditional Jewish Communal Workers will be organizing a professional association of Youth Directors within its organization. Information will be going out soon announcing the formation of a Steering Committee. Please forward the name of your youth director so that he may be invited to participate with us.

Placement

DYS is actively involved in the placement of Jewish Communal Workers. For information concerning available positions, call our office.

CANTORIAL SERVICES

Placement

In the last issue of the **Digest**, the following cantors placed in yearly positions were omitted:

Ephraim Becker
Elmhurst Jewish Center
Jackson Heights, N.Y.

Philip L. Sherman
Congregation Beth Israel
Norwalk, Ct.

Yehuda Rottner
Congregation Shaarey Zedek
North Hollywood, Cal.

In all, 107 High Holy Day placements were effected.

Hebrew Calligraphy at Cantorial Training Institute (CTI)

Students at the Cantorial Training Institute divide their courses between areas of liturgical chant, cantillation, voice and music theory, and Jewish music history. This fall semester a new course, called Hebrew Calligraphy, has been added to the schedule. The course teaches students to write the Hebrew script as found in the Sefer Torah, Tefillin, and Mezuzah. In addition, the course gives instruction in the laws and customs for writing the Hebrew script in the various scrolls and religious articles.

To date, fifteen students, including semicha students, have registered for the Hebrew Calligraphy course. Cantor Macy Nulman, the director of CTI, was surprised at the number of requests for the course.

Cantorial Training Institute of RIETS continues to recognize the vital need for educating cantors, future rabbis, and laymen with a broad concept of service to the Jewish community, including leadership in synagogue prayer, music education, and various educational endeavors.

The Medrash tells us another thing about פסיים שהיתה דקה וקלה ביותר ונטמנת כפס ידו (ב"ר פ"ד: ח'). Withal its many-sided vastness and divergences, he was able to master it and hold it in the palm of his hand.

But what must be said of him particularly, is that wherever he was and whatever he did, he was for over the span of more than half a century the proudest expression of Yeshiva's distinction. The consummate straddling of diverse worlds, the unyielding sense of **Arevus** for **Klal Yisrael**, the passionate **Ahavas Yisrael** - flowing out of a wellspring of authentic Torah teaching and values, and in turn deepening them, is the exemplification **par excellence** of what sets our Yeshiva apart and its contribution to Yahadus in this land and beyond.

But to know these astonishing vital statistics of his life was not yet to know him at all, and to entirely miss the special luminescence of his personality.

ויהי ה' את יוסף ויהי איש מצליח איש (בראשית ל"ט: כ'). What is an איש מצליח? The Midrash tells us that he was גבר מתנות כהונה (ב"ר פ"ו: ד'). איש מקפץ, כלומר צהל ושמח. The bouyance, the ebullience, the electric vitality that emanated from him, the happy wisdom, that exultant sagacity of his, were at once the secret and definition of this Joseph of this **Ish Matzleach**.

Finally, and very directly, our Yeshiva has sustained a giant loss. He was the heart of our Supplementary Rabbinics Program. Dr. Lamm recently appointed him as University Professor of Homiletics. But he wasn't just a professor who conveyed information and technique-and no one could do it more felicitously and knowingly than he. Much more important than this was that our Talmidim were exposed to his person, to his style - to this stellar triumph of the American Orthodox Rabbinate.

Beyond talent and personality, Rabbi Lookstein was Rabbi Lookstein. in the words of the Torah קרוב אליך הדבר מאד, בפיו ובלבך (לעשותו) דברים ל: י"ד). The Torah message was so near, so accessible, to him that he was able to always give it uniquely rare and scintillating expression. It was בפיו. However, its force derived primarily from the fact that this בפיו was too. That what he said wasn't mere rhetoric, fancy and empty phrases, but that they reflected the profoundest convictions of the heart.

He was not אחד בלב and אחד בפה, and because the פה and the לב were so perfectly synchronized, it was inevitable that you had לעשותו. In him, words and works united indivisibly.

He was **sui generis**. Indubitably, his most impressive achievements, together with Mrs. Lookstein, are his

children, and most especially for us - for Yeshiva, his son, our very distinguished Chaver, who is following surely, effectively and with grace, his father's ד"ל extraordinary example of unmeasured devotion to our Yeshiva and to Rabbinic Alumni.

Administration (continued from page 1)

hands and asked my secretary to evaluate my calls, she was to ask the less important callers to leave their names and numbers and I would call them back. It worked like a charm! They not only didn't resent it, as I feared they would, but they even became more sensitive to my need for working efficiently. I was amazed, to say the least.

I generally call back at the end of the morning or the end of the day. At that time, I want to get out of the office and will be less inclined to chat at length and they have less time available. We get our business done and no one is put out. Of course, there are some calls which get put through everytime because the people or subjects are sufficiently important to demand immediate attention. However, by effectively screening calls and returning them when it's convenient for me, I can work more efficiently.

3. Whether it's a telephone call or a live-and-in-color person, I set the tone from the beginning. Before the conversation begins, I size up in my mind how much time I can allot to this call and work accordingly. An open-ended question like "How are you doing?" is an invitation to a long conversation unless you have determined your limits.

Whenever I have the leisure to enjoy a long informal conversation, I do so, and that's why my congregants accept the hint when I'm busy and respect it. They get the Rabbi's attention-all they want-when I have the time for it. Otherwise, I let them know at the start that I'm in the middle of something, and what can I do for them?

Ed Bliss worked for several Congressman who have incredible responsibilities. This is what he said about how they worked: "They learn to set priorities in relation to their own goals rather than someone else's; they learn to screen themselves from unwarranted interruptions; they learn to delegate, to plan, to concentrate on important things, and to disregard trivia. If they don't learn, they don't return."

An area with even wider implications is delegating responsibility. The first recorded instance of failure to delegate is found in chapter 18 of Exodus. Moshe led B'nei Yisrael out of Egypt and insisted on ruling each case personally, as the Torah says, "From morning unto evening." He was a one-man Small Claims Court, District Court, and Supreme Court. His father-in-law, Yisro, recognized that this was a poor use of a leader's time. Speaking as the original management consultant, he said: "The thing that thou doest is not good. Thou wilt surely wear away, both thou and the people that is with thee."

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IN REVIEW

Taz Rabbi David Halevi by Elijah J. Schochet, Ktav Publishing, New York 1979. This thin volume, 59 pages plus 16 pages of footnotes, attempts to describe the life and works of the author of the Turei Zahav as well as his role as an Halachic authority. The author should know his material since he authored a book on the Bach who was the father-in-law of the Taz. Unfortunately, we do not even get an insightful portrait of the relationship between the two of them. The description of his teachers is covered in one paragraph and his pupils and their contributions also are disposed of in one paragraph. The author claims the Taz tries to "establish uniformity in halachic thought," delights in *pilpul* which was an anathema to his father-in-law, and tended "toward leniency in economic areas." The volume would have benefitted from broader documentation of these themes and a fuller analysis of the Taz's commentaries. This work is a bare boned outline which asks us to accept the author's claims without proper documentation. The Turei Zahav is devalued by such treatment.

Confronting The Holocaust: The Impact of Elie Weisel by Alvin Rosenfeld and Irving Greenberg editors, Indiana University Press, Bloomington and London 1978. This volume is a collection of studies from the philosophical, theological, literary, and psychiatric perspectives of the preeminent witness to the major physical and theological problem of our time. Elie Weisel says he writes because Jewish tradition teaches us, "Not to transmit an experience is to betray it." A. Roy Eckardt examines the phrase, "in the kingdom of night, when it (the Torah) was taken back" to understand whether G-d recanted on the Sinaitic covenant or offered it back in a new form. The volume "seeks to extend and deepen the explorations of Weisel's corpus and the problematics of Holocaust literature." It offers a large distinguished, and disparate cast of interpreters.

The Jewish Experiential Book by Bernard Reisman, Ktav Publishing, New York 1979. Experiential learning is based on two assumptions, "meaningful learning will ensue to the extent that a learner is directly (i.e. personally) linked to the content or subject matter" and "the importance of the small group as the vehicle through which basic attitudes can be shaped." The present volume portrays examples of such activities in developing a Jewish identity. Agreeing that "it cannot by itself guarantee a well-rounded Jewish education," the author feels "it is a particularly useful technique for motivating learners and for making concepts come

alive." The technique is a valuable one and is especially suited to informal learning. The programs suggested are certain to stimulate variations to meet your own goals. The volume is a seminal work. W.K.H

Administration (continued from page 7)

The Torah does not record Moshe's reply, but if we could hear it, it probably went like this, "Yisro, thou art absolutely right. I agree with thee one thousand percent. I know I am wearing myself out, and I would like to delegate more if I could. But, confidentially, Yisro, thou has no idea what a bunch of knuckle-heads I have to work with. Thou simply canst not get competent help these days!"

We all know that Yisro recommended that Moshe undertake two steps. The first was to educate the people, the second to select capable leaders and give them full authority over small or routine matters, thus freeing Moshe to concentrate on major matters and long-range planning. Yisro's advice is still sound. Too many Rabbis get themselves bogged down in making **every** decision. It sounds proper, unless you realize that most decisions do not **have** to be made by the Rabbi. If you want to be involved, there are many reasons you can come up with to justify it. Still, ask yourself "Do I need to put my 2¢ in or could they manage without me? Rabbis **are** indispensable in synagogues, so don't worry that the membership will find out they can get along without you. What's important is to discover what **you** need to do and what you can delegate.

One caution: Don't assign your subordinates tasks that neither you nor anyone else want. Sometimes, it's unavoidable, but it doesn't nourish their egos or encourage them to grow and assume decision-making roles. In fact, it discourages them from accepting future assignments. Delegating with strings attached is self-defeating. The key word in delegating is "entrust." When you delegate, you must entrust the entire matter to the individual, along with sufficient authority to make the necessary decisions. A synagogue is a cooperative venture. The root of the word "Chevra" is "chavor", which means bound up. Bind your workers to the synagogue by making them feel that they have an important part in the vital work you do, and they will be loyal and dedicated.

CONDOLENCES

We extend our heartfelt condolences to Rabbi Moshe A. Reguer upon the passing of his wife, to Mrs. Norman Lamm who lost her mother and Mrs. Robert S. Hirt whose father passed away. May they and their families be comforted together with the other mourners of Zion and Jerusalem.

RABBINIC ALUMNI

Rabbi Isaac Elchanan Theological Seminary
185th Street and Amsterdam Avenue
New York, N.Y. 10033