

# CHAVRUSA

June 2014 • Sivan 5774

אין התורה נקיית אלא בחבורה (ברכות סג:)

Volume 48 • Number 2

## תשע"ד Chag HaSemikhah



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Addresses Abuse  
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A Review  
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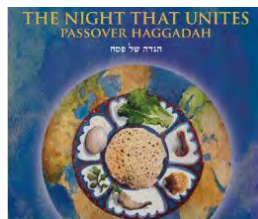
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## Editorial Policies

- CHAVRUSA will consider articles and letters for publication.
- Books authored by musmakhim that are reviewed by musmakhim will be considered for publication as well.
- Obituaries about and authored by musmakhim will be considered for publication.
- CHAVRUSA aims to maintain the Hebrew pronunciation style of the author of the article. Transliterations follow the author's preference i.e. academic, Ashkenazic, modern Hebrew or the like. While we will remain consistent within articles, each author will be afforded to transliterate within his comfort level.
- CHAVRUSA reserves the right to edit articles received for publication, and will make every effort to show a draft form to the author prior to publication.
- Contributions may be sent to chavrusamagazine@yu.edu.
- In addition to CHAVRUSA magazine, articles and divrei Torah may also be submitted for publication in the weekly Rabbinic Alumni e-newsletter. Please e-mail them to rabbinicalumni@yu.edu.

## Annual SOY Seforim Sale

February 2-23, 2014



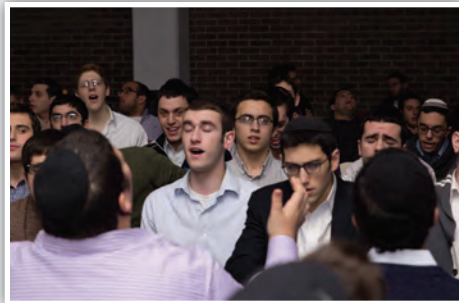
## Jewish Job Fair

February 27, 2014



## Rosh Chodesh Adar II Farbrengen

March 3, 2014



## Purim Chagigah

March 15, 2014



# Alumnus and Honorary Rosh Yeshiva Receives Israel's Highest Honor

Rabbi Dr. Aharon Lichtenstein '59R was awarded the Israel Prize in Jewish religious literature this year on Yom Ha'atzmaut. A renowned author and scholar, Rabbi Lichtenstein is an honorary RIETS Rosh Yeshiva and Rosh Kollel and director of the Caroline and Joseph S. Gruss Institute in Jerusalem.

Born in France in 1933, he graduated Yeshiva College and earned his semikhah at RIETS, as well as a PhD in English literature from Harvard University. In 1971, after serving as Rosh Yeshiva for several years, he immigrated to Israel, joining Rabbi Yehuda Amital as co-Rosh Yeshiva of Yeshivat Har Etzion in Alon Shevut.

"Rav Lichtenstein—in his manner, bearing, teaching and philosophy—continues to illumine our world in ways unique and distinct," said YU President Richard M. Joel. "How wonderful that the Medinah has chosen to recognize this, and how what Rav Lichtenstein is serves as a critical component of what Israel has to be." ■



# Students Pack Mishloach Manot for Kharkov's Jewish Community

After spending their winter break volunteering in Ukraine's Jewish community, a group of Yeshiva University students decided to send their support and some Purim cheer to their friends in the troubled region. In March, students packed dozens of mishloach manot packages to ship to the Jewish community in Kharkov, Ukraine, in time for the upcoming holiday.

"We wanted to do something special for our Ukrainian brothers and sisters," said Lauren Elefant, program coordinator at the Center for the Jewish Future, who led the January mission. "When we were in Ukraine, they made us a part of their lives for a week, so we felt the need to show our love and support for them during this stressful period. By sending these mishloach manot packages we hope to enhance their Purim celebrations and continue the long-lasting friendships that we made." ■



Top: Wilf Campus. Bottom: Winter Service Mission 2014, Kharkov, Ukraine

# Yeshiva Commemorates Yom Hazikaron and Yom Ha'atzmaut

Hundreds of students filled the Wilf Campus' Lamport Auditorium May 5 for the Yeshiva's Yom Hazikaron ceremony honoring Israel's fallen soldiers and victims of terror. After the moving program, students proceeded to the Max Stern Athletic Center for a night of dancing and refreshments at the annual Yom Ha'atzmaut Chagigah celebrating Israel's 66th birthday.

Yom Ha'atzmaut festivities continued May 6 with a Tefillah Chagigit, followed by breakfast and a Yom Iyun dedicated to learning about the importance of Israel. After a seudah for the men in the Max Stern Athletic Center, a festive outdoor celebration was held in Tenzer Gardens in the afternoon, featuring a concert, barbecue, carnival and art exhibit. ■



# Rabbi Hershel Schachter and Rabbi Lord Jonathan Sacks Recognized for Contributions to Jewish Law in Modern Life

Yeshiva University Rosh Yeshiva Rabbi Hershel Schachter '67R, Nathan and Vivian Fink Distinguished Professorial Chair in Talmud at RIETS, and Rabbi Lord Jonathan Sacks, Kressel and Ephrat Family University Professor of Jewish Thought, were presented with the 2014 Katz Award for their contributions to the practical analysis and application of halakha in modern life.

The award was bestowed by Katz Family Foundation committee members, including former Chief Rabbi of Israel Rabbi Israel Meir Lau; Hebrew University president Professor Menachem Ben-Sasson; and noted Talmudic scholar Rabbi Adin Steinsaltz, at a ceremony at the King David Hotel in Jerusalem on May 27.

“Rav Schachter and Rav Sacks are among the greatest Jewish minds of this generation, and we are so pleased that they are being recognized appropriately for their scholarship, works of profound clarity and rabbinic genius that have not only informed but transformed the way we relate to Jewish thought and religious observance,” said YU President Richard M. Joel. “At Yeshiva University, we consider ourselves fortunate for the opportunity to engage with these Torah giants on a daily basis.”

A renowned Talmudic scholar and a prominent authority in matters of Jewish law, Rabbi Schachter has published an expansive collection of books and articles—many of which focus



Rabbi Hershel Schachter

on the teachings of Rabbi Joseph B. Soloveitchik z”l, including *Eretz HaTzvi*, *Nefesh HaRav* and *Divrei HaRav*.

Formerly the Chief Rabbi of the United Hebrew Congregations of the Commonwealth, Rabbi Lord Sacks is known the world over for his mastery of the spoken and written word. The author of over 25 titles and the editor of many more, Rabbi Lord Sacks is the recipient of numerous accolades for his written works, including the Jerusalem Prize and three American National Jewish Book Awards, most recently this year for the *Koren Sacks Pesach Machzor*.

The Katz Prize, established by Marcos Katz, YU benefactor and trustee, and his wife, Adina, has been awarded annually since 1975 to honor the



Rabbi Lord Jonathan Sacks

memory of Golda Katz, the Katz family’s matriarch. Past prize recipients include Professor Menachem Alon, Nechama Leibowitz, Professor Zeev Lev and Rabbi Yosef Kapach.

Rabbi Zalman Nehemiah Goldberg, the Rosh Yeshiva of both the Hasidic yeshiva of Sadigura and the Jerusalem College of Technology and the co-author of the Rabbinical Council of America’s prenuptial agreement, and Rabbi Yehoshua Yeshaya Neuwirth z”l, the late rabbinic scholar who authored *Shemirat Shabbat Kehilchatah*, the authoritative work on the laws of Shabbat and Yom Tov, was also recognized at the award ceremony in Jerusalem. ■

# Center for the Jewish Future Hosts Conference for Rabbis on Addressing and Preventing Child Sexual Abuse in Jewish Communities

On February 25, Yeshiva University’s Center for the Jewish Future hosted an educational and training session for rabbinic leadership focusing on the unique challenges of addressing and preventing child sexual abuse in religious communities.

The conference was one of several programs and efforts by YU to promote child sexual abuse prevention and awareness. It provided an overview of the latest research about abuse in faith-based communities as well as guidelines to help synagogues institute policies and procedures aimed at preventing and addressing allegations of child sexual abuse. The program included addresses from Avi Lauer, Esq., vice president for legal affairs and secretary and general counsel at YU; Dr. Shira Berkovits, a postdoctoral psychology fellow at YU’s Albert Einstein College of Medicine’s Early Childhood Center, part of the Children’s Evaluation and Rehabilitation Center /Rose F. Kennedy Center, and a student at YU’s Benjamin N. Cardozo Law School; and national child sexual abuse expert Victor Vieth, director emeritus of the Gundersen Health System’s National Child Protection Training Center.

Vieth presented an extensive overview of recent studies about abuse in faith-based communities, followed by a session by Berkovits and Lauer focusing on the development and implementation of policies and procedures pertaining to the prevention of child sexual abuse within synagogues. Vieth also discussed the common misconception that abusers are usually “strangers” or adhere to a common



Victor Vieth, Director Emeritus of the Gundersen Health System’s National Child Protection Training Center

prototype, noting that 90 percent of abused children were abused by someone they knew or even other children.

“Child sexual abuse is 75 times more common than pediatric cancer, 167 times more common than autism and infinitely more common than a terrorist attack, yet we invest heavily in efforts to treat these diseases and disorders and in security to prevent terrorist attacks in our yeshivas and our schools,” said Berkovits. “But we have done little to actually prevent child sexual abuse in our communities. As rabbis, the most vulnerable of the Jewish community are in your hands—I hope you will join me today as we seek to change this.”

The event also featured a panel discussion reflecting on the specific implications for rabbis and community leaders with Lauer; Dr. Chaim Nissel, YU dean of students; and Rabbi Kenneth Hain ’78R, senior rabbi of

Congregation Beth Sholom. Rabbi Hain stressed the complex role that rabbis play and encouraged his colleagues to act responsibly and proactively to protect the children and those most vulnerable within our communities. “Community rabbis must take a leadership role in promoting child sexual abuse prevention and awareness, as well as developing and implementing policies and procedures to deal with the issue within their communities,” said Lauer.

“Child sex abuse is unfortunately a very real and serious issue and it is critical that we give our rabbis and community leaders the tools they need to both prevent abuse and to recognize it and respond appropriately to it when it unfortunately occurs,” said Nissel. “Considering the long-term damaging effects of abuse, I believe this program and similar ones to it will save lives.”

Dozens of rabbis from shuls, schools

and youth organizations participated in the sessions in person and via a web-based national simulcast.

“It’s especially vital for us as rabbis to have this training because of our ability to impact change in shuls and schools within our community,” said Rabbi Joshua Strulowitz ’05R of the West Side Synagogue, who ran a similar program in conjunction with YU at his shul last year. “Who else are our congregants hearing from on a weekly basis, from the pulpit or in other communications? It’s our responsibility to educate and spread awareness within our communities about what’s safe, what’s appropriate, and what to look out for, and to be proactive in protecting our most vulnerable children.”

“A conference like this is so important because we know from studies that many abused children have spiritual questions that need to be addressed to help them heal, and if there is no one to answer their questions, they don’t cope as well



Avi Lauer, Esq., vice president for legal affairs and secretary and general counsel at YU

physically or emotionally,” said Vieth. “It’s critical that we educate and train our religious leadership to be able to support this community. These are the shadow children of our country—boys and girls, young and younger, who from the corners of their rooms ask us, ‘Is it safe to come

out now?’ By your presence here today, you have dedicated yourselves and your communities to the proposition that we should answer this question: ‘Yes, it is.’ ■

## Yeshiva University Hosts Job Fair for Communal and Educational Careers

Yeshiva University’s Center for the Jewish Future and Institute for University-School Partnership (YUSP) hosted their annual Jewish Job Fair on February 27 in Furst Hall on YU’s Wilf Campus.

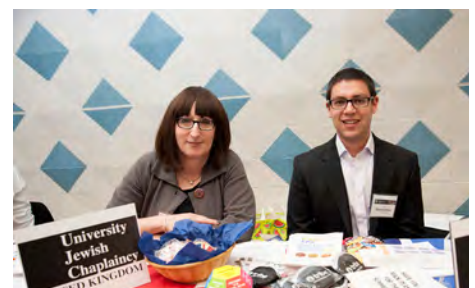
In addition to showcasing a variety of professional opportunities at well-respected Jewish schools, organizations and nonprofits, the event provided a robust networking forum for job-hunters seeking information on careers in the Jewish community.

“The job fair serves a dual function: It shows our students how thirsty the Jewish community is for their talents and engages the community with YU’s most precious commodity, our talented students and alumni,” said Rabbi Kenneth Brander ’86R, vice president for university and community life at YU and

the David Mitzner Dean of the CJF. “So many organizations and schools fill their staff needs at the job fair.”

Dozens of Jewish day schools and community organizations from across North America and overseas were in attendance to meet and conduct interviews with candidates. Participating organizations included University Jewish Chaplaincy, Organization for the Resolution of Agunot, the Orthodox Union, Aish New York, Fresko Foods, Camp Mesorah, the American Israel Public Affairs Committee, Ohel, Camp Kaylie and Areyvut.

“We are excited by the high standards of professionalism that schools and job seekers are demonstrating in preparation for the Jewish Job Fair,” said Rabbi Maccabee Avishur, associate



director for teaching and learning at YUSP. “Schools and candidates are engaging in a systematic process that will help schools identify the best candidates for their openings and help job seekers land the best jobs.”

More than 52 schools and 15 organizations participated, coming from 11 states spanning the West and East Coasts, the South, as well as from the United Kingdom. ■

חג הסמיכה תשע"ד  
*Chag HaSemikhah 5774*

The Yeshiva celebrated 230 Musmakhim from the past four years, who leave the כותלי בית מדרש to be leaders in the community, להגדיל תורה ולהאדירה.





חג הסמיכה תשע"ד

*Scenes from the Chag HaSemikhah 5774*



# The Musmakhim



Rabbi Elihu Abbe  
 Rabbi Rafael Abraham  
 Rabbi Aaron Abramson  
 Rabbi Zev Aeder  
 Rabbi Alon Amar  
 Rabbi Mordechai Ambrose  
 Rabbi Samuel Ash  
 Rabbi Eitan Aviner  
 Rabbi Ariel Barnett  
 Rabbi Jeremy Baran  
 Rabbi Yonah Bardos  
 Rabbi Chaim Basch  
 Rabbi Dovid Bashevkin  
 Rabbi Daniel Bauer  
 Rabbi Eitan Bendavid  
 Rabbi Eliezer Bercuson  
 Rabbi David Berger  
 Rabbi Dovi Bergman  
 Rabbi Reuven Berman  
 Rabbi Josh Berman  
 Rabbi Tzvi Bernstein  
 Rabbi Yaakov Bitton  
 Rabbi Gideon Black  
 Rabbi Michael Bleicher  
 Rabbi Amitai Blickstein  
 Rabbi Avram Block  
 Rabbi Elli Bloom  
 Rabbi Chaim Blumenthal  
 Rabbi Joseph Blumenthal  
 Rabbi Rael Blumenthal  
 Rabbi Yitzchak Brand  
 Rabbi Mendel Breitstein  
 Rabbi Tzvi Broker  
 Rabbi Yosef Bronstein  
 Rabbi Joshua Brown  
 Rabbi Robert Charnoff  
 Rabbi Noah Cheses  
 Rabbi Dr. Eytan Cowen  
 Rabbi Aryeh Czarka  
 Rabbi Gabriel Danieli  
 Rabbi Ariel Diamond  
 Rabbi Barry Dolinger  
 Rabbi Jeremy Donath  
 Rabbi Adam Dubin  
 Rabbi Nathan Dweck  
 Rabbi David Eckstein  
 Rabbi Yitzchak Ehrenberg

Rabbi Etan Ehrenfeld  
 Rabbi Binyamin Ehrenkranz  
 Rabbi Yaakov Ehrenkranz  
 Rabbi Dovid Einhorn  
 Rabbi Zev Eleff  
 Rabbi Micael Ellman  
 Rabbi Michael Emerson  
 Rabbi Avraham Engelson  
 Rabbi Mattan Erder  
 Rabbi Moshe Farkas  
 Rabbi Nathan Fein  
 \*Rabbi Yaacov Feit  
 Rabbi Ze'ev Felsen  
 Rabbi Jason Finkelstein  
 Rabbi Michael Finkelstein  
 Rabbi Nesanel Fishman  
 Rabbi Akiva Fleischmann  
 Rabbi Daniel Fox  
 Rabbi Yair Frankel  
 Rabbi Yonatan Frankel  
 Rabbi Daniel Fridman  
 Rabbi Adam Frieberg  
 Rabbi Elisha Friedman  
 Rabbi Elie Friedman  
 Rabbi Noah Gardenswartz  
 Rabbi Reuven Garrett  
 Rabbi Tzvi Geffner  
 Rabbi Steven Genachowski  
 Rabbi Yitzi Genack  
 Rabbi Mordechai Gershon  
 Rabbi Yaaqov Gershon  
 Rabbi Chesky Gewirtz  
 Rabbi Yonaton Gold  
 Rabbi Noah Goldberg  
 Rabbi Zev Goldberg  
 Rabbi Moshe Goldfeder  
 Rabbi Binyamin Goldman  
 Rabbi Ezra Goldschmiedt  
 Rabbi Maury Goldsmith  
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 Rabbi Avraham Goldstein  
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 Rabbi Noah Greenfield  
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 Rabbi Ephraim Ilyagiev  
 Rabbi Daniel Jerome  
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 Rabbi Peter Kahn  
 \*Rabbi Yosef Kalinky  
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 Rabbi Jonathan Klatt  
 Rabbi Motti Klein  
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 Rabbi Ephraim Kleinberg  
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 Rabbi Ben Krinsky  
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 \*Yadin Yadin

# The 1963 Musmakhim 50th Reunion



VOL. 7, NO. 2 ADAR 5723 MARCH, 1963

**RABBI HERBERT C. DOBRINSKY JOINS CSD STAFF**



Rabbi Herbert C. Dobrinsky

The appointment of Rabbi Herbert C. Dobrinsky as Assistant to the Director of the Community Service Division was recently announced by Rabbi Morris H. Finer, Director. Rabbi Dobrinsky is a graduate of RIETS (Class of 1957) and holds a B.A. degree from Y. U. He also holds a M.S. degree from Y. U.'s Graduate School of Education.

He most recently served as the spiritual leader of the Baron de Hirsch Congregation in Halifax, Nova Scotia where he also served as counselor to the students of the Boss Brith Hiller Foundation at Dalhousie University.

"Herb" as he is affectionately known to his friends, has been very active in

**TORAH AND SEMICHA CONVOCATION HELD IN CONJUNCTION WITH YURA MID-YEAR CONFERENCE**

Another "first" in the annals of our Alma Mater and the Rabbinic Alumni was held the weekend of March 17th, 1963. The annual mid-year conference of the Rabbinic Alumni was held in conjunction with a Torah and Semiccha Convocation which honored the musmakhim who received ordination during the past four years.

The weekend was launched with a Convocation Shiva, delivered by our beloved Rosh Yeshiva, Dr. Samuel Belkin on *Parashat Shabbat*, March 16th. The Shiva was dedicated to the memory of Rabbi Isaac Elchanan Spektor ז"ל, *amtsakke* of our Yeshiva, on the occasion of his *shloshazat*. Sunday morning a session devoted to the role of the *musmakh* in the synagogue, Jewish organization and Jewish community was conducted. Rabbis Leon Kerenstam, Joseph Kasowitz and Meyer Kimmel delivered papers on the above-mentioned topics. It was most enlightening and encouraging to learn that the Yeshiva *musmakh* has such a great impact, not only in the rabbinate and

related fields, but also as a lay leader in the community-at-large. The three speakers emphasized the importance and necessity for the Yeshiva *musmakhim*, who are not in the active rabbinate, to play a more significant role in the Jewish community and its organizations. It was their feeling that a great deal could be contributed to the furtherance of *orthodoxy* in America by the educated lay leader who is dedicated to *yiddishkeit*.


Sunday afternoon, a large crowd in the Nathan Langport auditorium witnessed the *Chag HaSemicha* proceedings. Dr. Samuel Belkin, president, and the mantle of spiritual leadership was officially placed on the shoulders of more than 100 young *musmakhim*. Dr. Belkin once again emphasized that the Yeshiva is the most important aspect of our Alma Mater. He stated that the *musmakhim* of Yeshiva University is to produce the dedicated and devoted young men upon whom devolves the responsibility for the future of *orthodoxy* in America. He urged the young *musmakhim* to continue their studies, to go out into the American community and build *Torah yiddishkeit*, and above all to maintain their allegiance and their ties to the Yeshiva which nurtured them. The most heart-warming note of the afternoon was the standing ovation given to our revered Rebbe, Joseph B. Soloveitchik, who led a *shik-bod* *notze* for the purpose of attending the *Chag HaSemicha*.

Jewish communal life. He holds memberships in many organizations where he has served as chairman and on executive committees. Rabbi Dobrinsky's particular responsibilities within CSD will be in the areas of the Metropolitan Commission of Talmud *Tivkva* and as liaison to the Queens and Long Island public school and their congregations.

Welcome to Rabbi Dobrinsky and best wishes for *brachot v'hanukha*.

In the evening, a dinner reception was held in honor of the *Semicha* participants. (continued on page 6)

# Yeshiva University Celebrates Largest Class of Rabbis at Chag HaSemikhah Convocation

 On March 23, no early spring chill could deny the warmth and excitement on Yeshiva University's Wilf Campus as hundreds of voices lifted in joyful song and cheering soared high above Amsterdam Avenue. The street flooded with celebration as more than 230 new musmakhim linked arms and hands and danced together in front of Zysman Hall, pausing only to receive hugs or words of congratulations from their esteemed Roshei Yeshiva, mentors, family and friends.

Representing the largest four-year cohort in history, the musmakhim were celebrating their ordination from RIETS at its Chag HaSemikhah. In a day filled with festive song and dance and brimming with pride, the graduates of the 2011-2014 classes joined more than 3,000 rabbinic alumni who have gone on to become distinguished Orthodox rabbis, scholars, educators and leaders around the world.

"At a very crucial time in Jewish history, you are uniquely trained and qualified to reach out to Jews of all backgrounds with an authentic Torah message," Rabbi Menachem Penner '95R, the Max and Marion Grill Dean of RIETS and Undergraduate Torah Studies at YU, told the musmakhim. "In you, we see the bright future of our community."

The Chag HaSemikhah ceremony took place in the Nathan Lampport Auditorium at Zysman Hall, with video hookups in the Harry Fischel Beit Midrash and YU's Caroline and Joseph S. Gruss Institute in Jerusalem and an online webcast. More than 3,000 people attended the event on campus and an additional 5,000 viewed it online. The musmakhim currently living in Israel held a ceremony at the Gruss Institute on May 14.



"From the lumdus to the pastoral training to the internships and leadership workshops, we receive a top-of-the-line education at RIETS," said Rabbi Yosef Bronstein '12R, an instructor of Jewish philosophy at YU's Isaac Breuer College of Hebraic studies, a doctoral candidate in Talmudic studies at YU's Bernard Revel Graduate School of Jewish Studies and a fellow in RIETS' Bella and Harry Wexner Kollel Elyon, speaking on behalf of his fellow musmakhim at the Chag HaSemikhah. "The song and crashing crescendos of intense Torah study pervade the atmosphere of the beit midrash and encourage us to struggle day and night through page after page, sugya after sugya, to exert all our energies in the study of Torah. Our study of Torah, in addition to its independent significance, heightens our responsibility and capacity to spiritually influence the community. And so we musmakhim will wear the badge of RIETS with pride."

The record class of musmakhim, hailing from five continents and more than 50 North American cities, represents an internationally diverse group. The class also includes the largest number of rabbinic alumni to receive yadin yadin, as well as the largest group of Sephardic

students in RIETS history.

"It's amazing to see so many old friends here today and to be a part of something so much larger than yourself," said Rabbi Eitan Ben-David '11R of Teaneck, NJ, who teaches at SAR Academy and is a pulpit rabbi at the West Side Sephardic Synagogue. "This is such an amazingly talented group of musmakhim."

"I moved from London to pursue semikhah here because this was the leading home for people who are connected to the mesorah with Modern Orthodox philosophical aspirations," said Rabbi Gideon Black '11R, a JLIC rabbi at NYU, whose wife and in-laws celebrated with him at the Chag.

As they go on to build careers in religious fields ranging from the pulpit to Jewish education and outreach work, the

**"We musmakhim will wear the badge of RIETS with pride."**

RABBI YOSEF BRONSTEIN, '12R

new musmakhim will benefit from the unique education they received at RIETS. In addition to intense religious study with renowned Torah scholars, the seminary offers an enhanced Rabbinic Professional Education Program designed to meet the communal and spiritual needs of today's Jewish communities. Students receive extensive training in topics critical for public leadership positions, such as pastoral psychology, public speaking and community building, all taught by renowned experts and rabbis. They're also exposed to contemporary halakhic issues in bioethics, technology and business to prepare them for real-world dilemmas they may face.

"It's so important to me that RIETS is progressive in educating rabbis on these kinds of issues," said Rabbi Dr. Yonah Bardos '14R, a resident OB/GYN at Mount Sinai Medical Center and one of many musmakhim who will use their semikhah in professional careers such as medicine or law. "That's something you can't find at another semikhah program, and there are so many things that come up as a physician that were critical for me to learn about. Ultimately, I hope this will help me be a resource to my medical and rabbinic colleagues."

At the convocation, RIETS honored philanthropist Jay Schottenstein with the Eitz Chaim Award and Rabbi Gedalia Dov Schwartz '46YC, '49R, Av Beit Din of the Beth Din of America and of the Chicago Rabbinical Council Beit Din, with the Harav Yosef Dov Soloveitchik zt"l Aluf Torah Award.

# "You have the greatest Roshei Yeshiva in the world"

RABBI GEDALIA DOV SCHWARTZ '49R

"You as Jewish leaders have the ability to show the world how to balance living in the Torah and secular realms," Schottenstein told the musmakhim.

Remembering his own time at RIETS in the 40s, Rabbi Schwartz said: "I had magisterial teachers of nuanced Torah teaching here. I heard the Rav himself say, in this very auditorium at my Chag HaSemikhah, 'You have the greatest Roshei Yeshiva in the world.' Being here over Shabbos and seeing what goes on here, I must say the same thing today."

The Chag also celebrated alumni who received semikhah 50 years ago—alumni of the RIETS classes of 1960-63—which included noted scholars and rabbinic leaders such as Rabbi Shlomo Riskin '63R, founding rabbi of Manhattan's Lincoln Square Synagogue and founding Chief Rabbi of Efrat; Rabbi Dr. Aaron Rakeffet '61R, professor of rabbinic literature at YU's Gruss Institute in Jerusalem; and Rabbi Yosef Blau '61R, senior mashgiach ruchani at RIETS.

"As I look out now onto this group assembled here, my heart brims with hope," said YU President Richard M. Joel. "Hope that you will take on nuance, and not run from it; hope that you will respect and revere the halakhic system into which you enter, while responding to the needs

of your congregants with warmth and understanding; hope that you will inspire us all to build lives of meaning and of purpose, engaging with the wide world around us while informed by our sacred Torah; and finally, hope that you will bring about a true state of shleimut for us all and for all of klal Yisrael."

"It's an incredible source of pride," said Rabbi Gary Ambrose of the Lower East Side, who recalled teaching at Yeshiva College and Stern College for Women, as he watched his son Mordechai march to the stage. "The only people smiling more than us are the grandparents in Heaven. Our son gained an honest approach to learning and love of Torah here." With tears in her eyes, his wife, Riva, added, "It's a continuation of the YU tradition in our family."

Following the ordination ceremony, RIETS held a Gala Evening of Celebration honoring Rabbi Schwartz and Schottenstein at the Mandarin Oriental Hotel. The event featured a lecture by Rabbi Schwartz; remarks by Rabbi Lord Jonathan Sacks, the Kressel and Ephrat Family University Professor of Jewish Thought at YU; and an armchair conversation between Schottenstein and President Joel. The dinner raised \$1.1 million for RIETS. ■





## בניך and בוניך: Two Halves of a Nuanced Whole

**Richard M. Joel**

President, RIETS



On Sunday, March 23, I joined thousands of celebrants in Yeshiva University's Lampport Auditorium for a most joyous occasion, as a record 230 of our young rabbinical students received their ordination from our Rabbi Isaac Elchanan Theological Seminary.

The atmosphere at this quadrennial Chag HaSemikhah event, attended by more than 3,000 people on our Wilf Campus, was simply electric; the potential energy latent in the collective capacity of these young men reverberated in the room, throughout our campus, and around our Jewish world.

The moment was not merely memorable—it served as a dramatic demonstration of Jewish vibrancy and Torah vitality in our day, a ceremonial call to arms for the incoming leadership of our people.

At the ceremony, I invoked the verse from Isaiah in which the prophet proclaims that, “All your children shall be students of God and great shall be the shalom of your children.”

The Talmud in Tractate Berachot famously takes the word *banayich*, your children, and interprets it as *bonayich*, your builders, indicating that students of Torah build and preserve the Jewish people through their study.

Two meanings: children and builders. Ostensibly, we must choose our interpretation. And yet our rabbinic tradition instructs that we may never fully abandon the literal meaning of a text. And

so it would seem it is our responsibility to fulfill both of these roles, as children and as builders.

The most basic interpretation of this dichotomy speaks to the magical duality that stands at the epicenter of Modern Orthodoxy, and defines our critical purpose in the world that will continue for generations to come: our responsibility to become inheritors—children, if you will—of a sacred textual tradition that informs a rich life of mitzvah, while partnering with God in advancing civilization.

Our rabbis bear the sacred responsibility of serving as both *banayich* and *bonayich*, children and builders of the Jewish people, here in North America, in our beloved state of Israel, and throughout the world.

As *builders*, they serve as the guardians of the halachic process in treading the line between Torah norms and modern sensibilities. We are blessed with a sacred legal system. It defines us. Jewish jurisprudence matters.

We are a law-driven people. Non-negotiables exist. The openness of modern society challenges our commitment to process and precedent—but that's simply not who we are at our core. It is that commitment to the halachic process that enables us to embrace tomorrow. We are builders in that we build *upon*—we do not build *anew*.

And yet we are not simply *bonayich*, but *banayich*; and we must fulfill that role by preserving the delicate innocence and joy of childhood. We must overcome

the too prevalent penchant for cynicism, and seek the beauty and wonder in all people and things; we must safeguard the innocent notions of *shemiras halashon*; we must comport ourselves with childlike gentleness and model the idea of love for our fellow man; we must have difficult and contentious yet vital conversations with a child's goodness, patience, tolerance, honesty and compassion, as respectful and loving children, with humility, reaching beyond, looking to make new friends.

*Banayich* and *bonayich*. Two parts of the same person, two halves of a nuanced whole. Builders within a sacred system, children of understanding.

These young men—with the professional training they have acquired, the intellectual rigor they possess, and the skills of leadership, counseling and community building they have gleaned—stand to work with all Jews in shaping the community of tomorrow.

At the conclusion of the event, the assemblage poured out onto Amsterdam Avenue in an outburst of jubilant song and dance. The sight of it all caused my heart to be filled with hope for those young musmakhim: hope that they will take on nuance, not run from it; hope that they will respect and revere the halachic system into which they enter, while responding to needs of our people with warmth, humility and understanding; hope that they will inspire all of us to build lives of meaning and of purpose, engaging with the wide world around us while informed by our sacred Torah. ■



## Open to Embracing Jews; Open to Embracing the Mesorah

**Rabbi Menachem Penner**

Max and Marion Grill Dean, RIETS  
and Undergraduate Torah Studies

**M**y dear musmakhim: It is such an exciting day in such a historic time. It's not just the Chag HaSemikhah. It's the time we live in. It's תשע"ט—one of the most exciting eras in our history. Dramatic growth of Talmud Torah and the world of the yeshivos. Strong kehillos and thriving mosdos in Eretz Yisrael—in Eretz Yisrael after millennia of galus!—and around the world. What an exciting time for Yeshivas Rabbeinu Yitzchak Elchanan. What an exciting time for you to become rabbanim!

And yet, תשע"ט is a time of uncertainty and immense challenge. You, our precious talmidim, live in a rapidly changing world and in a Jewish community struggling to define itself and struggling to find the Ribbono shel Olam in an increasingly G-dless world.

With your permission, I would like to travel to another such time in Jewish history. For just a moment, come with me to Eretz Yisrael, to Yerushalayim, in the years before the miracles of Chanukah.

It was a time of terrible confusion after the death of the gadol hador, Antigonus ish Socho. Two of his students, Tzadok and Baytus, had begun a process that would lead to the questioning of the very basics of our faith. Ikkarei HaEmunah, once taken for granted, were under attack. Antiochus IV governed Eretz Yisrael, looking to force his subjects to adopt the worldview of Yavan—and to abandon their own. It was the days before the miracles of Chanukah—when so many struggled

to see the invisible hand of the Ribbono shel Olam. And when young men and women, including bnei Torah from the most established Torah homes, were disappearing into a sea of assimilation.

Yes. It was a time very much like our own.

But it was more than a time of questioning and it was more than a crisis of assimilation. There was a frightening vacuum of leadership. Hellenized kohanim gedolim, manhigim who lacked the basic credentials to serve in their posts, held sway over much of the nation. So many kohanim, once looked to for hora'ah, had essentially caved in to the Greeks. And it seemed that no one towering rabbinic figure and no one rabbinic body could carry the mantle of Torah leadership. Two men—a pair, a “zug”—would henceforth be needed to stand in the place where one gadol hador had lead.

Those two chachamim were R' Yosi ben Yoezer of Tzereida and R' Yosi ben Yochanan of Yerushalayim. Their sayings, mishnayos in Avos, are famous. But to fully appreciate them, we need to consider the challenges that their generations faced and the radically different solutions that these two gedolim proposed:

יוסי בן יועזר איש צרדה אומר: יהי ביתך בית  
ועד לחכמים

Make your homes gathering places for talmidei chachamim. To do so, create homes where the most righteous will feel comfortable. Then, fill those batim and your batei kenesiyot with those who want to learn, to daven, to follow closely and

unquestioningly in the ways of chazal.

יהוי מתאבק בעפר רגליהם:

Then, attach yourselves to them.

Walk in the ways of your rabbeim with modesty and awe. Understand your place vis-a-vis the guardians of the mesorah.

יהוי שותה בצמא את דברייהם:

And soak in their teachings. Be mechazeik yourselves, for you will need much fortitude to stand up to the winds of change. Redouble your efforts find Torah clarity in a world of confusion. Create a safe haven in your homes from a world filled with darkness and falsehood.

Divrei chochma, no doubt, in challenging times. Surround yourselves with fellow ma'aminim—in fact with those who are on a higher madreigah than you. Follow in the footsteps of those who grew up in simpler times and whose lives are guided by the timeless chochmas haTorah.

It's hard to argue with such an approach... But someone did. A second gadol b'Yisrael suggested a radically different path for the preservation of klal Yisrael. He presented a vision of the home open not only to the chachamim—but to the masses as well. And not just open. Open wide.

Rabbi Yosi ben Yochanan, the Av Beis Din, warned that times of uncertainty, when assimilation is at its highest, are not the time for erecting walls, not even protective fences. Instead, those who held to the Eitz HaChaim with every ounce of their strength had a chiyuv to simultaneously connect with the people. And not just to reach out to them and

to teach them—but to sit with them, to listen to them, to hear their concerns and to reaffirm the unity of klal Yisrael.

[יוסי בן יוחנן איש ירושלים אומר] יהי ביתך פתוח לְרוֹחָהּ

Open your houses wide! And if I might add to his words—open your batei kneisiyos wide as well. Invite in the people—amcha. Make them feel welcome, respected and loved—regardless of whom they are.

וְיִהְיוּ עֲנִיִּים בְּנֵי בֵיתְךָ

And let those who are poor—not just aniyim mamash, but those who form the lower strata of society—uneducated and unsophisticated as they may be—live among you. Become as familiar the needs of your kehillah, your congregational family, as you are familiar with the needs of your nuclear family.

Two Reb Yosis. Two mishnayos. Two solutions.

An approach of Yirah—Yiras Shamayim—protecting ourselves and our precious mesorah.

An approach of Ahavah—Ahavas Yisrael—embracing others—our precious brothers and sisters.

My dear talmidim:

The Jewish world in which you will serve beyond the כותלי הישיבה is thriving

and strong—but no less challenging and no less confusing as the one that faced these two gedolim in Hellenistic times.

We, too, live in a rapidly changing world in which the very principles upon which our Torah lives are fashioned are under daily attack. An olam hafuch—but not the one seen by Rav Yosef brei d'reb Yehoshua in maseches Pesachim. In our upside-down world, morality is close-mindedness and immorality is righteousness. Truth is passé and lies are welcomed—and sometimes even printed—with enthusiasm. We live in a bein hashemashos—an historic time, part kodesh, part chol, but filled with irbuvia, with confusion.

And we have two mishnayos to guide us. We need to study these mishnayos well. But perhaps, most of all, we must remember that they are best understood as two parts of one whole. I don't believe that the derech of R' Yosi ben Yoezer—the creation of homes filled with tzidkus but, by their nature, somewhat intimidating and foreign to the uneducated, can sufficiently meet the challenges of today. There are just too many people, precious neshamos, not just among the world of the unaffiliated, but among day school and yeshiva high

school and, yes, even Yeshiva University graduates who will be left behind. Nor do I think that R' Yosi ben Yochanan's openness alone, filling our homes with so many common folk that chachamim are left without a seat at the table, is what chazal were looking to create. These two beautiful mishnayos understood together, these two ideals expressed side by side, with each aspect pursued with passion and yiras shamayim need to guide you as the leaders of tomorrow.

*“Yehei beischa pasuch lirvacha.”*

You need to be open. Yes—you heard me correctly. Orthodox Judaism needs to be and can be open. Pasuach lirvacha to the Jewish people.

You must be open to Jews of different backgrounds, understanding that each precious neshamah needs special attention and a unique path to connect to Hashem. You must be open to the opinions of those who with whom you disagree, open to explaining the truth, the totality of the Torah, to those whose worldview has been shaped by outside influences. You must be open to examining our time-honored institutions and considering new ideas and approaches. And, perhaps more than anything else, open to exposing people







to beauty of yiddishkeit without insisting that they become just like you.

You, the musmakhim of RIETS, need to be open if you hope to lead a generation that desires, and will sometimes insist, that its manhigim listen as frequently as they speak, accept as often as they judge and innovate as often as they walk in the ways of their ancestors.

And, baruch Hashem, we are open, and you are open.

Open to learn, to grow, to listen, to devote your lives to klal Yisrael. Open to leaving New York—Baruch Hashem! Open to work on secular college campuses with students who did not receive the gift of a YU education.

Be open to exposing people to beauty of yiddishkeit without insisting that they become just like you.

Open to teach in day schools—in every grade and to every type of student. Open to make a Kiddush Hashem in your hospitals and law firms.

Open to put the needs of klal Yisrael before your own.

You are open to lead all of klal Yisrael be-derech haTorah.

But not every door and every window can be left open during a storm. As open as you must be, you must never leave our precious mesorah exposed, out in the open. When something is precious—precious and yet so fragile—a precious gift for which so many have given their lives to transmit to you—you must protect it and guard it with every fiber of your being.

Don't underestimate your role as a link in the chain of the mesorah.

מִשָּׁה קָבַל תּוֹרָה מְסִינִי, וּמְסָרָה לִיהוֹשֵׁעַ, וִיהוֹשֵׁעַ לְזִקְנִים, וְזִקְנִים לְנִבְיָאִים, וְנִבְיָאִים מְסָרוּהָ לְאַנְשֵׁי כְּנֶסֶת הַגְּדוּלָּה.

And they—through the mesorah passed it to your rebbeim, those on this stage. And today—they pass it to you.

יְהִי בֵיתְךָ בֵּית וְעַד לְחֻקֵּימֵם

You must assure that your *batim*—not just your homes, but your batei knessiyos, your batei sefer, resound with the kolos and the spirit of your rebbeim. They must be open and exposed to the gedolei yisrael.

וְהָיוּ מִתְאַבְּקִים בְּעַפְרֵי רַגְלֵיהֶם

Struggle with your rebbeim for answers—וּיֵאָבֵק אִישׁ עִמוֹ—but never cease to look to them for guidance.

וְהָיוּ שׂוֹתֵהּ בְּצִמָּא אֶת דְּבָרֵיהֶם:

Continue to learn from the חכמי המסורה who sit beside me and behind me. Through phone calls, through listening to their shiurim from afar and iy”H, through many visits back to the batei medrash in which you grew to become talmidei chachamim, rabbanim and manhigei yisrael yourselves. וְאֵשְׁרֵינוּ מֵה טוֹב חֻלְקֵינוּ to have these people in our lives.

There are many yeshivos and many young men today studying for semikha. But you are unique—because Yeshivas Rabbeinu Yitzchak Elchanan is unique. There is no other institution that better represents the ideals expressed by R' Yosi ben Yoezer and R' Yosi ben Yochanan together. Please don't forget how special you are and what you, and possibly only you, can accomplish.

We believe in you and what we say to others about you. You are grounded in Torah and tradition. And you are ready to lead. It is a daunting task that lies before you. But it is a thrilling time to step onto the stage of Jewish leadership. There has never been a group better prepared and more open to meet this challenge.

Chazak ve'ematz. Mazal tov. ■

## Rabbi Tsvi Selengut Works to Rebuild Shul and Community Struck by Hurricane Sandy

Rabbi Tsvi Selengut '12R, a native of Teaneck, NJ, was only three months into his first full-time position in the rabbinate when he faced the challenge of a lifetime.

Rabbi Selengut had planned to pursue semikhah since his teenage years. “Increasingly, people feel their lives lack meaning,” he said. “There is a real thirst out there for spirituality and satisfaction. Being a rabbi allows you to reach out and help people find the meaning that they want and need.”

After graduating from YU's Sy Syms School of Business with a degree in marketing (“which has actually come in very handy as a rabbi,” he noted), Rabbi Selengut enrolled in RIETS to assemble the tools he would need for a successful career as a pulpit rabbi. “I learned how to give an exciting shiur, how to properly approach a halakhic query, and how to make people excited about learning, all from my rabbeim at RIETS,” he said. “My classes in pastoral psychology with [Gwendolyn and Joseph Straus Chair in Jewish Education] Dr. David Pelcovitz and [Max and Marion Grill Dean of RIETS] Rabbi Menachem Penner '95R have been invaluable to me in understanding how to counsel individuals through life's challenges.”

After completing his training, he secured a pulpit position as rabbi of Congregation Ohab Zedek of Belle Harbor, NY. Then Hurricane Sandy struck. The storm completely flooded the shul's building, destroying its entire bottom floor, beit midrash and social hall, with damage estimated at more than a million dollars.

But Rabbi Selengut and the congregation refused to abandon the shul. “Although the traumatic days after the



storm were very overwhelming, I found that was when my leadership was needed most,” he said. The biggest challenge was balancing the many unexpected tasks that became a part of his everyday life: Rabbi Selengut found himself responsible for everything from distributing funds to individuals whose homes had been destroyed and working with government officials to speed up recovery operations to offering rabbinic counseling to despairing congregants.

“I learned very quickly how powerful our tradition is in inspiring people in the most difficult situations,” he said.

Rabbi Selengut took his role as spiritual leader very seriously. He sent countless emails reminding the community that it was just that—a community, with or without a building—and tailored his sermons to include messages of hope and inspiration. “These written ‘signs of life’ turned out to be the most crucial action I took to keep the community going,” he said. In the months that followed, the shul resumed its operation in stages, holding services first in private homes, then in a trailer in the shul's parking lot, and finally back into the upper floor of the Ohab Zedek building itself when it regained power and electricity. Meanwhile, Selengut and

others held events to raise money for the shul's repairs, including a relief concert this past summer.

By Rosh Hashana of this year, Ohab Zedek was able to unveil a new beit midrash. Other renovations are already underway. “It is an incredible and exciting story and it even has a good ending,” said Rabbi Selengut.

Rabbi Selengut has found that RIETS continues to play a critical role in his growth as a leader. “There is not a week that goes by that I am not on the phone with my rebbe, Rabbi Baruch Simon '89R, Rosh Yeshiva at RIETS, to discuss a shaila I received or another rabbinic issue,” Rabbi Selengut said. “I'm also at Yeshiva weekly for a chavrusa with Rabbi Zevulun Charlop '54R, dean emeritus of RIETS—a chavrusa we've had for four years. Perhaps most important, I continue to draw on the network of rabbis and professionals that I gained through my time at YU.”

Now, as rabbi at Ohab Zedek and shoel u'meishiv at DRS Yeshiva High School for Boys in Woodmere, NY, he plans to continue his career in both fields: the pulpit and education. “I love having the opportunity to teach Torah to my fellow Jews and give counsel through a Torah perspective when times get tough,” he said. ■

## Rabbi and Physician Eytan Cowen Cares for Others' Well-Being, Inside and Out

Rabbi Dr. Eytan Cowen '11R of Toronto, Ontario, did not set out to become a rabbi. He always knew that he wanted to help others—but he interpreted that desire as an imperative to care for their physical well-being. So, inspired by his parents' altruistic example, he attended the University of Toronto and went on to graduate from medical school with a specialty in naturopathic and integrative medicine. An active member of Hatzolah Toronto, Rabbi Dr. Cowen maintained a solid learning schedule in the Kollel Dirshu as he devoted the next 10 years of his life to building up his practice in Toronto, together with his wife, Sy Syms School of Business graduate Caroline Sarah Bitton, and their children.

But something was missing. "I felt I could and needed to do more," said Rabbi Cowen. "Making a difference in the spiritual realm by being involved in avodas hakodesh, in addition to making an impact in the physical realm as a doctor, seemed like a challenge but made sense to us."

Rabbi Cowen decided to undertake rabbinical study at RIETS and, "like a caravan of old," his family began the journey south. His wife was able to transfer to a New York-based position in her accounting firm, and even her parents moved to be closer to the family.

At RIETS, Rabbi Cowen enrolled in the program's Sephardic studies track. "It was amazing to forge a keshet with great talmidei chachamim such as [Maxwell R. Maybaum Chair in Talmud and Sephardic Halakhic Codes] RIETS Rosh Yeshiva Rabbi Eliyahu Ben Haim, who I was privileged to sit and learn from every day for four years," said Rabbi



Cowen. "Drinking from that wisdom and experience was so much more than I could have expected in a semikhah program. I am extremely thankful and full of hakarat hatov to [RIETS Dean Emeritus] Rabbi Zevulun Charlop '54R and Rabbi Chaim Bronstein '72R for giving this 'alter bachur' an opportunity to grow at RIETS."

After completing his semikhah studies, Rabbi Cowen and his family relocated to Indianapolis, IN, where he served as rabbi of the Etz Chaim Sephardic Congregation for two years. "As it was a congregation with a hundred years of history, it was a privilege for us to serve the needs of the community and gave us a stark look at the realities of Jewish life in the 'out-of-town' world in the United States," said Rabbi Cowen. "It was truly all outreach Judaism, all the time."

Rabbi Cowen finally returned to Toronto, where he serves as part-time rabbi of the small but growing Sephardic congregation Tiferet Israel, and restarted his integrative medical practice. "My long term goals include expanding

my role with the congregation I now lead by providing greater educational programming, combining the worlds of Torah and medicine in new ways, and being an example to our children. Toronto may not be our last stop, either—I've always told Sarah that I hope to one day return to teach or be involved with the Sephardic semikhah program at RIETS."

All in all, though his career path has taken a vastly different shape than he expected, Rabbi Cowen is happy with the way it's unfolded. "There could have been no better preparation than the education I received at RIETS to inform me as I travel the road I'm on today," he said. "The resources that it provided and continues to provide to assist my congregation, the yarchei kallahs, and the access to the Roshei Yeshiva are a lifeline that I use constantly. The professional training was priceless and even in my role as a physician, the sensitivity and awareness you can only acquire through semikhah studies is beyond value in today's world." ■

# Rabbi Noah Cheses Builds a Spiritual Home for Yale University Students

Compassion and trust were the two words that led Rabbi Noah Cheses '11R to a career in the rabbinate. As a curious high school junior in Newton, MA, he'd approached local congregation leader Rabbi Benjamin Samuels '94YC, '94BR, '96R, about his calling. "He told me that becoming a great pulpit rabbi requires opening your heart, sharing your mind and forming relationships of trust with your congregants," said Rabbi Cheses.

It was a deeply intriguing message, and Rabbi Cheses took it to heart. After graduating from the Jay and Jeanie Schottenstein Honors Program at Yeshiva College, he decided to enroll in the semikhah program at RIETS. Simultaneously, he pursued a master's degree in Jewish philosophy at YU's Bernard Revel School of Jewish Studies. He also studied in YU's Caroline and Joseph S. Gruss Institute in Israel for two years while completing coursework for his master's degree in family counseling and therapy at the Family Institute in Jerusalem.

"It was a tremendous privilege and pleasure to learn in the YU Beit Midrash with [Rabbi Henoah and Sarah D. Berman Chair in Talmud] Rav Aharon Lichtenstein '59R, as well as tasting Torat Eretz Yisrael with [Benjamin and Charlotte Gottesfeld Chair in Talmud] Rabbi Dovid Miller '72R and [Ruth Buchbinder Mitzner Chair in Talmud and Jewish Law] Rabbi Asaf Bednarsh '97R, who provided me with a derech halimud and a derech hachayim—a method of living in the world guided by our sacred mesorah," said Rabbi Cheses, whose outstanding scholarship won him numerous accolades: at YU, he was appointed a Schottenstein Scholar in Jewish Studies, a Dr. Noman Lamm Fellow in Jewish Thought, and a Wexner



Graduate Fellow.

"During my time in New York, I maintained regular learning check-ins and chavrutot with [YU Senior Vice President] Rabbi Josh Joseph '00R, [University Professor of Jewish History and Jewish Thought and Senior Scholar at Center for the Jewish Future] Rabbi Dr. Jacob J. Schacter and Rabbi Ari Rockoff '01R, associate dean of institutional advancement for YU's Azrieli Graduate School of Jewish Education and Administration and Revel. These individuals guided me to bring my passions and talents into alignment and to leverage that source of creativity to serve the Jewish people."

For Rabbi Cheses, that meant bringing his unique blend of intellectual study and spiritual warmth to Yale University as a Seif Jewish Learning Initiative on Campus Torah educator, a program run through the Orthodox Union. Together with his wife Sarah, a graduate of the S. Daniel Abraham Honors Program at Stern College for Women, Rabbi Cheses provides Yale students with opportunities for religious study on a group and individual basis, and a welcoming home-away-from-home in which to observe Shabbat and other holidays. While pursuing a master's degree in religious studies at Yale's Divinity School,

he also serves as the director of religious life at Yale's Tikvah Summer Institute and the associate rabbi at the university's Joseph Slifka Center for Jewish Life.

"My education at RIETS has equipped me with many of the tools I use daily in my work on a college campus," said Rabbi Cheses. "From the pastoral psychology classes with Gwendolyn and Joseph Straus Chair in Jewish Education Dr. David Pelcovitz, to the Practical Halakha Course with Rosh Yeshiva Rabbi Ezra Schwartz '07R, I often find myself looking back at my notes to remind myself of the knowledge and wisdom that was availed to me. I also consult almost weekly with one of the RIETS Roshei Yeshiva to talk through a halakhic inquiry."

Long term, Rabbi Cheses is looking forward to building an inclusive community of his own in a pulpit role that will "serve as a source of robust meaning and purpose for all its participants," he said. "Rabbi J.J. Schacter, who has served as a guiding force in my life for over a decade, has shown me the power of community through his actions and words. His unique blend of passion and compassion, of intellect and emotion, is contagious—it stimulated my soul to take responsibility for my own life and for the future of the Jewish people." ■



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## The Night that Unites: Passover Haggadah

By Rabbi Aaron Goldscheider, '94R

Reviewed by Rabbi Elan Adler, '86R

Can you make room for three more at your table? You'll want to with this new haggadah by Rabbi Aaron Goldscheider. In this magnificent 300-page contribution to the genre of Pesach seder volumes, the author brings us the wisdom and inspiration of three giants of our people: Rav Kook, Rabbi Soloveitchik and Reb Shlomo Carlebach. Their comments on various aspects and themes of seder night are interwoven with the author's own insights, and what you hold in your hand, and eventually read avidly from cover to cover, is a goldmine of interpretations, teachings and stories for everyone at the table.

Rabbi Goldscheider has gifted us with several valuable and practical aspects to this haggadah that make it welcome and exceptional. First, the title of the comments of each of the three rabbinic giants is highlighted in a different color—Rav Kook in red, Rav Soloveitchik in green and Reb Shlomo in blue. Keeping this in mind, the seder leader can choose comments from all the rabbis in page order, or choose to focus on just one or two for the evening. As I read through the haggadah, I put sticky notes on every comment that I couldn't wait to share at my seder. Rav Kook's "Ahavat Eretz Yisrael," Rav Soloveitchik's "Ahavat Torat Yisrael" and Reb Shlomo's "Ahavat Am Yisrael" break through again and again in brief wisps of depth and elegance. The author uses conversational language in each presentation, so no seder participant needs to struggle with hard words or clunky translations of the text. Each comment of the rabbis aims for the intellect as well as the heart. Rabbi Goldscheider skillfully chooses master lessons by each of the greats, and drops them into the haggadah at just the right moments. No matter what

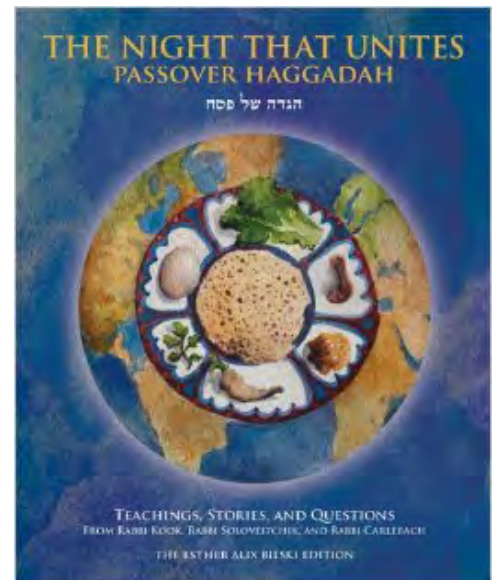
"color commentary" one chooses, each individual teaching is "delicious"; you can't wait to serve it at your seder.

Another significant feature of this haggadah are the many thoughtful questions laced throughout, which help create a conversation and dialogue among the participants—the goal of a memorable seder. For example, "What traits can we identify in ourselves that hold us back from reaching greater heights?" And, "At what times do we feel God's presence in our own lives?" I found this one particularly poignant: "With so many of the Jewish people now living in the State of Israel, and having the State of Israel as our national homeland, what is it that we are still praying for when we pray for Redemption?"

As the host of Israelnationalradio.com's "Derech Eretz Hour," and a former "mesharet" to Rav Soloveitchik in the early 1980's, I found myself drawn to the teachings of Rav Soloveitchik, ones that resurrected the glory days of his walking among us, breathing and teaching Torah that was reverent and relevant and soulfully nourishing. I also tagged the dozens of derech eretz lessons I can't wait to share. Chesed, consideration, thoughtfulness, courtesy, compassion, treating others with respect and love, judging others favorably—the many commentaries that encourage being a mentch will inspire decency and kindness at the seder and way beyond.

It must be mentioned that the colorful artwork in the haggadah, done by Aitana Perlmutter, richly enhances the printed words. Each of the 15 sections of the seder are introduced by a stunning work. Each is a conversation piece.

Rabbi Goldscheider has added two special sections to deepen the seder experience. One is on the Holocaust, coming right after pronouncing the stark Jewish reality that in each generation, there arise those who seek to destroy us. The other is right after the proclamation of "L'Shana Haba'ah Biyerushalyim," with a section on Israel. Each section brings



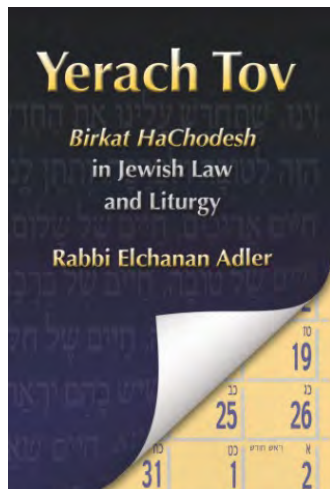
an array of comments by our three rabbis that make us think, feel and hope.

What is Reb Levi Yitzchak's greatest concern about matzah baking? Of what value are the tears of a Jew? Why welcome guests? Why is God referred to as Hamakom? How can a hug change a life? Why are there empty spaces in the "Song of the Sea"? Who kisses matzah? How does matzah teach us how to raise our children? Why didn't the Mashiach come? What do the Israeli flag and a Tzahal uniform have in common? *The Night That Unites Passover Haggadah* will answer all these questions and more. Rabbi Aaron Goldscheider has bundled teachings, stories and questions in a beautiful volume, and I have no doubt that this will quickly become a favorite among other haggadot brought to the seder. It is already one of mine, and as I've mentioned, I can't wait to share what I've tabbed.

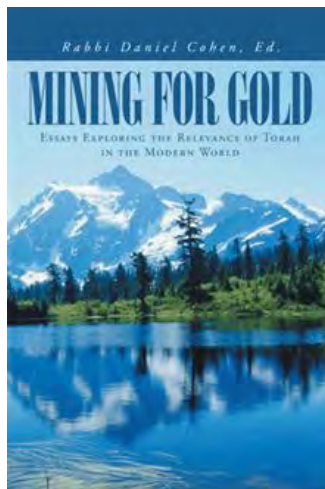
Rabbi Goldscheider has creatively and cleverly brought three outstanding rabbinic personalities together at the same table, and we are the richer for this feast of thought. ■

*Rabbi Elan Adler served as a pulpit rabbi for 25 years in Stamford, CT and Baltimore, MD prior to making aliyah in 2010. Rabbi Adler received semikha from Yeshiva University, and had the privilege of being a personal aide to Rabbi Joseph B. Soloveitchik for two years. He now resides in Maale Adumim and teaches at various institutions in Israel. He is the host of "The Derech Eretz Hour" on Israel National News Radio.*

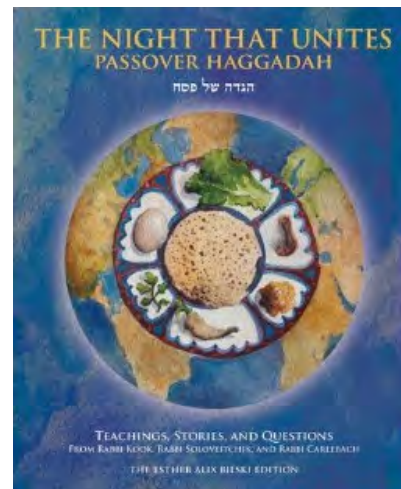




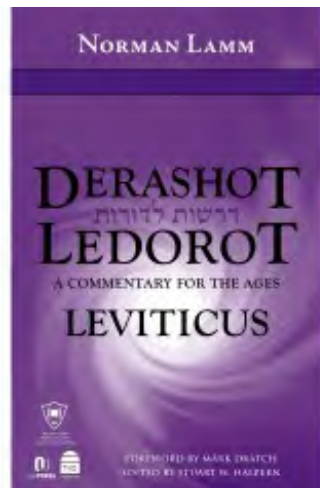
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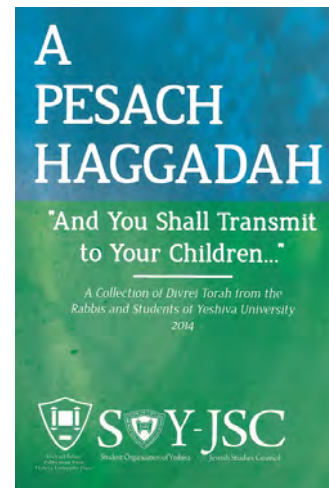
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*A Pesach Haggadah: "And you Shall Transmit to your Children" — A collection of Divrei Torah from the Rabbis and Students of Yeshiva University*  
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## Mazal Tov

**Rabbi Kenneth '78R and Joanne Auman** on the birth of a grandson, to Rabbi and Mrs. Tzvi Auman.

**Rabbi Joel '10R and Chani Bloom** on the birth of a daughter, and to grandparents, **Rabbi Allen '86R and Alisa Schwartz.**

**Rabbi Mendel '12R and Abby Breitstein** on the birth of a daughter, Tehilla Serach.

**Rabbi Jonathan '08R and Shonnie Chabre** on the birth of a son, Dovid Eliyahu, and to grandparents, **Rabbi Allen '86R and Alisa Schwartz.**

**Rabbi Ephraim '09R and Chana Glatt** on the birth of a son, Eliezer Nissan.

**Rosh Yeshiva Rabbi Ozer and Ilana Glickman** on the marriage of their son, Ron, to Aimee Sidavi.

**Rabbi Uri '06R and Julie Goldstein** on the birth of a daughter, Ayalah Nitzan.

**Rabbi Lee-Ad '10R and Shira Gottleib** on the birth of a daughter, Shalva Yael.

**Rabbi Carmi '69R and Sara Horowitz** on the birth of a grandson, to Amitai and Pe'er Horowitz.

**Rabbi Aaron '10R and Molly Katz** on the birth of a daughter, Batsheva Rachel.

**Rabbi Stuart '80R and Karen Lavenda** on the birth of a granddaughter, Adina Chaya, to Tova and Avi Rosenbloom.

**Rabbi Binyamin '11R and Orit Lehrfield** on the birth of a son, Shaya Zev.

**Rabbi Michael '10R and Lauren Nadata** on the birth of a daughter, Chana Tiferet.

**Rabbi Menashe '08R and Miriam Rosen** on the birth of a daughter, Chaya.

**Rabbi Ari '10R and Naomi Schwarzberg** on the birth of a son, Simon Justin Ephraim Bunim, and to the grandparents, **Rabbi Ronald '83R and Judy Schwarzberg.**

**Rabbi Ronald '83R and Judy Schwarzberg** on the birth of a granddaughter, Julia Belle, to Aviva and Phillip Reich.

**Rabbi Yaakov '06R and Ilana Weiss** on the birth of a daughter, Adira Shoshana.

**Rabbi Matan '10R and Yaffi Wexler** on the birth of a son, Ezra Akiva, and to grandparents, **Rabbi Ira '74R and Paula Spodek.**

**Rabbi Lawrence '85R and Berni Zierler** on the marriage of their son, Yoni, to Yocheved Rappeport.

**Rabbi Sammy '84R and Deena Zimmerman** on the marriage of their son, Ari, to Hodaya Rosh.

## Condolences

Sylvia Avrech on the passing of her husband, **Rabbi Abraham Avrech '43R, z"l.**

**Rabbis Jack Cohn '74R and Joel Cohn '80R** on the passing of their mother, Diane Cohn, z"l.

**Rabbi Jerome Dattelkramer '63R** on the passing of his wife, Ann F. Dattelkramer, z"l.

**Rabbi Avishai David '74R** on the passing of his brother, Menachem David, z"l.

Sandy Ehrenkranz on the passing of her husband, **Rabbi Joseph Ehrenkranz '49R, z"l.**

**Rabbi David Eisenman '74R** on the passing of his father, Irving Eisenman, z"l.

**Rabbi Jeffrey Feinstein '76R** on the passing of his mother, Libby Feinstein, z"l.

**Rabbi Baruch Felberman '83R** on the passing of his father, Moshe Shmuel Felberman, z"l.

Phyllis Gross on the passing of her husband, **Rabbi Edgar Gross '63R, z"l.**

Rosh Yeshiva **Rabbi Dr. David Horwitz '84R** on the passing of his mother, Minna Horwitz, z"l.

**Rabbi Fred Hyman '02R** on the passing of his mother, Stella Hyman, z"l.

**Rabbi Alan Kalinsky '76R** on the passing of his father, Isidore Kalinsky, z"l.

**Dvora (and Rabbi Elie '95R) Marcus and Nava (and Rabbi Joshua '10R) Schreiber**, on the passing of their father, Rabbi Yosef Stern, z"l.

**Suzie (and Rabbi Chaim '87R) Marder** on the passing her father, Stanely Langer, z"l.

**Rabbi Bertram Mond '54** on the passing of his brother, Otto Mond, z"l.

**Rabbi Dr. Yale Port '56R** on the passing of his wife, Marlene Port, z"l.

**Rabbi Chaim Sacknovitz '68R** on the passing of his brother, Robert Sacknovitz, z"l.

**Rabbi Aharon Simkin '85R** on the passing of his father, Raymond Simkin, z"l.

**Rabbi Mark Smilowitz '00R** on the passing of his father, RIETS Trustee **Herb Smilowitz, z"l.**

**Rabbi Binyamin Walfish '49R** on the passing of his sister, Ruth Fruchthandler, z"l.

**Rabbi Howard Wolk '77R** on the passing of his mother, Gisela Wolk, z"l.

**Linda (and Rabbi Alan) Yuter** on the passing of her father, Meyer Bender, z"l.

The Marcos and Adina Katz

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The screenshot shows the YUTorah.org website with a navigation menu on the left and a main content area. The menu includes: Home, About Us, Contact Us, Search, and a list of content categories: Daily Shiur, Daf Yomi, Parshat HaShavua, Halacha, History, Machshava, and more. The main content area displays a featured article titled 'Reconciling the Narrative and Talmudic Perspectives on the Story of the Golden Calf' by Rabbi Dr. Jacob J. Schacter, dated Monday, February 17th, 2020. Other articles listed include 'The Sound of Silence? The Continuity of Jewish Music' by Rabbi Shmuel Maybrach and 'Keryas HaTorah and Shnaym Yehudim' by Rabbi Daniel Stein.



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*(l to r) Julie, Con Ed | David, Fulbright Scholar | Ayelet, Deloitte | Alex, Dwolla  
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