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CHAVRUSA

YESHIVA UNIVERSITY
RABBINIC ALUMNIאין התורה נקנית אלא בהכורה
ברכות סיג

Vol. 1, No. 3

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April, 1956

Mid-Year Conference Most Successful

Alumni Schedule Yeshiva Functions

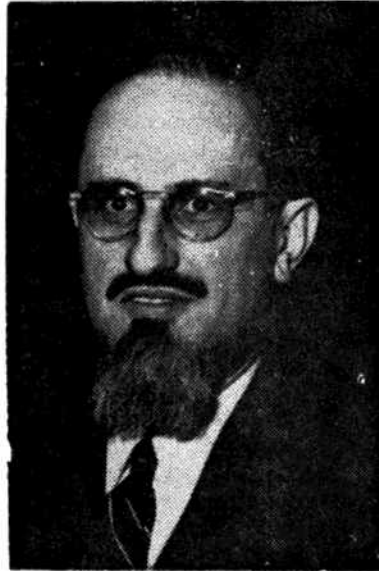
Sixteen Alumni have already had fund-raising functions on behalf of Yeshiva University in their synagogues and many more are arranging for annual functions.

In response to the growing needs of our alma mater, our alumni have become more energetic in their efforts to institute an annual obligation to Yeshiva among their congregants. With the introduction of these functions, our alumni hope to achieve a new feeling of responsibility to support Yeshiva, similar to the annual organized campaigns of other organizations. The functions take the form of testimonial breakfasts or dinners, cocktail parties and parlor meets, with prominent personalities as guest speakers, chairmen and hosts.

The following alumni have arranged for functions in April, May and June. They are listed in a chronological order of functions. David Halpern, Brooklyn, New York, Breakfast; Maurice Wohlgernter, New York, Parlor Meeting; Murray Grauer, White Plains, New York, A Testimonial Breakfast to the Rabbi by the congregation honoring his 10 years of service; Morris Max, Forest Hills, New York, Breakfast; Fabian Schoenfeld, Kew Garden Hills, New York, Breakfast; Samuel Berliant, Jackson Heights, New York, Breakfast; Irving Margolies, Bronx, New York, Breakfast; Simon Konovitch, Bronx, New York, Breakfast; Gilbert Klaperman, Lawrence, L. I., Parlor Meeting; Emanuel Rackman, Far Rockaway, N. Y., Parlor Meeting; Sol Roth, Atlantic Beach, N. Y., Cocktail Party; Solo-

Beginning with a two day program of workshops and discussions and culminating with an Alumni Banquet at the Hotel Commodore attended by 400 people, this year's Mid-Winter Conference was the most successful on record.

The Conference took place February 29 and March 1st. During these two days, our Alumni were treated to discussions and workshops on such vital subjects as "Separation and Coalition", "Making the Synagogue more Traditional" and "Current Ritual Practices in the Light of Tradition". The immediacy of the topics and their excellent treatment by the speakers provided a stimulating and enriching program. At a luncheon on the first day of the Conference, Dean Samuel L. Sar was honored for his service to Yeshiva and the Rabbinic Alumni.



Rabbi Joseph B. Soloveitchik

mon Drillman, Brooklyn, N. Y., Breakfast.

The following Alumni have recently had functions in their synagogues for Yeshiva. Theodore Adams, New York City; Jacob Adler, Bronx; Bernard L. Berzon, Brooklyn; Abraham R. Besdin, Brooklyn; Murray Grauer, White Plains; Max Hoch, Bronx; Harold Kanatopsky, Brooklyn; Joseph H. Lookstein, New York City; Israel Miller, Bronx; Akiva Predmesky, Bronx; Hershel Shachter, Bronx; Arthur Schneier, Brooklyn; Asher Siev, Bronx; Joseph I. Singer, Brooklyn; Seymour Turk, Brooklyn; Walter Wurzberger, Toronto, Can.; Herman Zwillenberg, Flushing.

BANQUET

The concluding banquet of our Mid-Year Conferences, attended by colleagues and their wives, has become a tradition among the Alumni. At this banquet, the sentiment of gratitude toward the institution that has shaped many lives and careers takes expression in the form of personal pledges to Yeshiva. This year 190 colleagues attending the banquet pledged \$19,000. Seymour Turk, chairman of the Alumni fund, will eventually contact all musmachim to receive this year's pledges.

Two features distinguished this year's banquet from previous years. The program included a reception for the Chag Hasmicha participants. With wishes of future success, the newly inducted colleagues, were feted by Alumni, Faculty and friends. This year was also the first year that so many of our Alumni were accompanied by their presidents and officers. Special provisions were made by the conference committee so that colleagues could bring several representatives from their respective congregations to the banquet.

CHAIR OF HALACHA AND PHILOSOPHY OF HALACHA

In an unprecedented gesture of honor and recognition, the name of Joseph B. Soloveitchik, esteemed Rosh Yeshiva, was graced with the

(Continued on Page 7)

CHAVRUSA

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Editor's Prerogative

Orthodox Judaism has a distinctiveness which differentiates it from its deviationist representations. Ideologically, it subscribes to *תורה מן השמים* as the sine qua non of our faith. Institutionally, it is subservient to the disciplines of Halacha as being reflective of the Divine Will.

It is a lamentable but inescapable fact that American Jewry is not espousing these concepts in word or deed. To many, Orthodox Judaism is anathema and conjures forth images of ghetto medievalism. Delinquent ideologies, under the guise of

אלה אלהיך ישראל

are luring the masses from our fold. As Rabbis we often pause, in moments of reflective solitariness, to ponder the shifting sands upon which we tread.

It seems to many of us that the propitious moment has now arrived for us to turn the tide. The intellectual temper of our age is receptive and hospitable to religion. It recognizes the insufficiency of science and naturalistic rationalism. It allows for affirmations of faith in realms of the ultimate.

The layman, though intellectually uninitiated is reflecting this changed atmosphere. He may now unapologetically espouse his doctrinal faith without qualms. Thus, fundamentalist religions are flourishing with new adherents.

Orthodox Judaism, similarly, may now with renewed vigor, reestablish its preeminence on the American Jewish scene. Our laymen are now more amenable to accept a faith which is all-embracing and G-d-centered. Such concepts as providence, revelation, immortality, mitzvahs, etc., no longer evoke the reaction of antagonists in the same incidence as in the past.

Our Roshe Hayeshiva

By JACOB GOLDBERG



Rabbi Ephraim M. Steinberg

הרב אפרים מרדכי שטנברג שליט"א

— For many of us and our Yeshiva-mates of the past, the first significant experience of Yeshiva life and learning came from the very friendly personality and refined gentleman and scholar, Ho-Rav Ephraim Mordechai Steinberg שליט"א. As youngsters just beginning our Talmudic voyage, we were fortunate to have him as our guide and captain. Entering students today are not as fortunate as we, for they reach Rabbi Steinberg's class only at the college level. With the growth of Yeshiva, quality and number-wise, Rabbi Steinberg has been elevated to the Bais Medrash level. There his gracious presence, round face with carefully trimmed check-beard, elegant voice and smiling wise eyes, constitute a benevolent pillar of support for the students in the Study Hall.

Rabbi Steinberg, one of the beloved veterans of the Yeshiva staff, was born 58 years ago in the city of

Many of us discern a groping receptivity and a confused amenability.

There is one requisite for success, however, in our process of resuscitation. We must not dilute our distinctiveness. In our preachings and writings, our uniqueness must be manifest. We dare not broaden the area of our acceptance by speaking the platitudes of other persuasions. In the secular realm, effective public relations has been known to mould the popular taste. In our realm, too, we can restore Orthodox Judaism to popular acceptance by proud affirmations, by exemplary example, and through centralized public relations.

Our Yeshiva too, in my opinion, will fulfill its historic role most effectively by accentuating, not eschewing, the essential areas of distinctiveness of Orthodox Judaism.

Abraham R. Besdin

Ostrolenka in Polish Russia. He studied in the Lomzer and Slabodker Yeshivos and was one of the foremost students of R. Dovid Tevell (Machler) and R. R'foel Volozhiner.

(Under the heading of "a small world," — one of his teachers at Lomze was the father of Norman B. Abrams). He received Semicha, in Europe from R. Shimon Shkop, and in the United States from R. Yosef Rosen of Passaic.

Arriving to these shores in May 1921, he was invited to the Yeshiva staff within the first month of his arrival and has been an unquestioned and highly valued asset to our alma-mater and its students ever since. His strong devotion to Torah showed itself in many ways, — in his daily commuting from Passaic for the first eight years of association with Yeshiva, his unstinting friendship and love for his students, his understanding of the American environment and appreciation of the "will to win" whether in gemara or punch-ball, l'havdil.

Rabbi Steinberg thinks and speaks kindly of the old days at Yeshiva (he calls Rabbi Weil, of sainted memory, "A min Chofetz Chayim") but waxes even more enthusiastic about the development and the future destiny of Yeshiva. The students have less of the tendency of drifting (batlanes, as we used to call it), in that their learning today is with a greater sense of discipline and directness. Our Rebbe and Rebitzen Steinberg have been blessed with a lovely family of children and grandchildren, four and nine respectively. He counts as his spiritual family many hundreds of students of Jewish young men who have learned Torah with him and will be very happy to renew old friendships whenever you find yourself within the walls of our Yeshiva.

YUDAE ADULT EDUCATION PLAUDITS

Dr. Sidney B. Hoenig, director of Yudae, reports the following affiliated congregations as having excelled in their Adult Education Institutes by virtue of exceptional attendance and imaginative programming: Marine Park Jewish Center, Brooklyn, New York, Abraham R. Besdin, rabbi; Beth Jacob Amunath Israel, Atlantic City, Irwin Sanders, rabbi; Temple Beth Abraham, No. Bergen, N. J., A. I. Ziegelman, rabbi; Beth Joseph Center, Rochester, New York, Menachem Raab, rabbi; West Rogers Park Cong., Chicago, Ill., Moses Mescheloff, rabbi; Cong. Bikur Cholim, Seattle, Washington, Gersion Appel, rabbi; Shaarei Shomayim Cong., Toronto, Ontario, Walter Wurzbarger, rabbi.

BOOK REVIEW

JUDAISM AND MODERN MAN

By Will Herberg

Reviewed by Walter S. Wurzbarger

Readers possessing first hand acquaintance with the classical sources of Judaism are bound to react with mixed feelings towards Will Herberg's brand of an existentialist approach to Judaism. They will be somewhat taken aback by the suggestion that a Judaized version of Barthian and Niebuhrian theology, sprinkled with liberal doses of Buber and Rosenzweig, can serve as "an interpretation of Jewish religion."

That the entire volume abounds with such terms as salvation, grace, redemption and "Heilsgeschichte" furthermore confirms the impression that what we encounter in "Judaism and Modern Man" is, basically, a Jewish adaptation of Christian neo-orthodoxy.

But notwithstanding these pitfalls, Will Herberg has rendered a real service towards the understanding of Jewish religious thought by pointing out, most lucidly and buoyantly, the basic shortcomings of the various secular philosophies and ideologies, which have been embraced by modern man. Driven by a desperate search to find some meaning in life, man has transferred to some fragmentary or relative value the absolute faith which should be reserved for G-d alone. Modern man has been guilty of countless forms of idolatry, ranging from, worship of science to Marxism and Fascism, because man simply cannot lead a meaningful existence without placing his faith in some ultimate source of value.

To make sense out of human existence, Herberg contends, we must go *beyond* the limits of purely rational thought. It is only through "existential" thinking, which involves a personal decision rather than detached objective thought, that we come to grips with the ultimate problem of our existence. We cannot avoid making some commitment, the only alternative to "self-absolutization and idolatry" is "the leap of faith" leading to the Transcendent G-d.

But the leap of faith which Will Herberg recommends to the modern Jew appears to be a jump into nowhere. On the one hand, our reason is supposed to be so impotent and helpless that when man "tries to find G-d through his own powers, he invariably lapses into idolatry." The author even doubts whether basic moral precepts can be grounded upon purely rational insights. Hence, we must fall back upon categories of thought which are derived from divine revelation. On the other hand, Herberg refuses to regard the Bible as an authentic transcript of the word of G-d. Accepting the

Perusing Publications

By Joseph I. Singer

Perhaps an amusing sequel is provided to the serious and soul-searching issue of Separation vs. Integration now agitating so many of the R.C.A. members. Jacob J. Petuchowsky in his article, "The Pharisaic Tradition Today", would have us believe that the Reform movement is the true heir of the P'rushim — the Separationists. Lest I be accused of misunderstanding him, I quote, "Reform Judaism for one . . . likes to see itself at the heart of the Pharisaic tradition . . . Does not the Orthodox quasi-deification of the 16th century code, Shulchan Aruch, smack much more of the Sadducees' unbending attitude towards the Written Law than of the Pharisees' courage in coming to terms with changed conditions." Lochain, the signers of the Issur are Sadducees and the Reform group are the Separationists. Yes, the P'rushim were the "democratic" and "popular" but they believed in "Torah Min Hashomayim."

This controversy in our ranks finds expression in an article "Whither Jewish Orthodoxy" (sic!) written by Dr. A. M. Heller, former president of the New York Board of Rabbis, appearing in the March 19th issue of the Congress Weekly. It is a sober and temperate article lacking the vitriol of those who rushed to ventilate their views in the press. I consider it to be a more or less fair, presentation of the issues by one favoring unity. However, its objectivity is marred by the assertion that "While the goal of Orthodoxy remains the same — supremacy in Jewish Life — the target has changed." Such a reason never entered the minds of those who advocate disaffiliation.

basic tenets of modern criticism, he rejects the fundamentalist position which regards divine revelation as a "supernatural communication of infallible information." For Herberg, Scripture must be read with the "eyes of faith", if it is to yield reliable clues to "G-d's self-disclosures in his dealings with the world." Thus, both reason and Scripture stand totally discredited.

Those who join in Herberg's "leap of faith" are left, therefore, without any objective criterion whatsoever. All they can hold on to is a highly subjective reading of the Bible, where they must be guided by the "eyes of faith" in the effort to elicit an answer to their existential predicament. Presumably, it is the neo-orthodox reading of the Bible which would be prescribed by Herberg as cure for the spiritual crisis of modern man.

Herberg deserves our gratitude for exposing the shallowness of liberal theology through his forceful dramatization of the existentialist protest that dates back to Kirkegaard's rebellion against Hegelian idealism which iden-

Darts and Dashes: The Feb. Jewish Parent has a symposium whether Jewish education is the "sock with a hole." . . . Be sure to read Vannevar Bush's article, "Can Man Live Without War" in the February Atlantic. It is a modern application of an essay written 50 years ago by William James "The Moral Equivalent of War . . ." "Shopping the Jewish Paperback" in the Feb. Horizon, is a handy reference concerning paperback books about Jewish themes which can be purchased at the fraction of their original cost . . .

"The Community and I Years Later" by Evelyn N. Rosman in the March Commentary, describes a Jewish suburb. The Jewish complexion of such a community and its many wrinkles. As rabbis, we should be interested however, in her description how a Rabbi was selected and the preliminary difficulties it created, which lasted more than a year. The families that were hosts for the guest rabbis grow weary of the flounder, lettuce and cottage cheese they had to eat when entertaining the rabbi. Many candidates were rejected before their sermons were heard because they demanded more Kasruth than their hostesses could guarantee. The redeeming aspects of this search for a spiritual leader is contained in the crystallized thinking about the requisites of a Rabbi. Even those who were strong for a practical man, not too much of an idealist, spoke about somebody "honest" whom they could admire. The Rabbi selected was chosen "not for the opinions he held, but for his honesty in stating them."

tified thought with reality and logic with history. Yet, the thoroughly anti-rationalistic orientation of Herberg stands in radical opposition to classical Jewish thought which never disowned reason as basically corrupt. We cannot escape the impression that Christian doctrines regarding original sin and Divine grace provided the matrix of this allegedly Jewish existentialism.

There remains, however, one strand of Herberg's thinking which is extremely valuable. Because of his existentialist orientation, he is not embarrassed by the unique individual which cannot be subsumed under general abstract concepts. He is not afraid of particularity whether it expresses itself in the uniqueness of the election of Israel or of the Sinaitic revelation. In the face of so many current attempts to reduce Jewish theology to a number of rationalistic and liberal platitudes, this is by itself a major achievement, which will be enthusiastically welcomed by all who are concerned with the perpetuation of authentic Jewish thought.

Programmatic Pearls

BULLETIN BIT

If you would like to have a newspaper for the Youth of your synagogue but can't find the time or haven't the talent to gear your writing to youngsters, a new type of service can be yours. Our esteemed editor, Abraham R. Besdin, issues a monthly mimeographed youth newspaper called the Teen Ager which can be made available to your congregation with your own congregational imprint.

The news paper each month discusses a pertinent religious or Jewish topic on the senior high school or freshman college level. The subjects are treated with dignity and cogency, expressing the traditional point of view. Cognizant of the questions asked by young minds, the Teen Ager answers them forthrightly and directly. Your own mimeographed sheet of congregational club news can be appended to the copy and readied for mailing to your youngsters. The service costs are nominal.

For a sample write to Rabbi A. R. Besdin, 1786 E. 34 St., Brooklyn, N.Y.

THE MEN TAKE OVER

From Springfield we hear that because of the numerous press reports of local pro-Arab anti-Israel speakers at service clubs, social organizations and college groups, the men's club of Congregation Kodimoh formed a Public Affairs Committee to counteract this propaganda drive. The committee intends to engage in public debates, see that answering speakers are sent to the groups subjected to anti-Israel propaganda and generally engage in public education on this issue — From the Kodimoh bulletin. — "There is a crying need for some group to take upon itself the presentation of a point of view which will be enlightened patriotic Jewish and truly religious."

CHECK LIST

From Endicott, New York, Temple Beth El, Asher Shapiro, rabbi, comes a little notice printed on the bottom of a Prayer Schedule mailed out by the synagogue.

I cannot come to services because —

Please check

..... too busy

..... must go to the movies

..... company

..... Disinterested

..... need a rest

..... radio and T.V. program

Please tear off and mail to G-d.

FAMILY SEDRAH NIGHT

Has any one tried a Sedrah discussion group where a particular family

A New Residence Hall At Yeshiva



Yeshiva has set forth a bold program to enlarge its existing facilities and keep pace with the many demands made for its services. The Washington Heights campus area is already undergoing face lifting by Yeshiva. One of the chief construction projects at present is the new dormitory. This \$1,500,000 building will have a 300 bed capacity and house a chapel, lounge, kitchen, diningroom and study halls. With the new space and accommodations Yeshiva will be able to increase its registration to further its task of preparing tomorrow's Torah-true Jews.

The erection of the new dormitory provides many new opportunities for dedication. Rooms and facilities can be dedicated (average room, \$6,000). Each of the seven floors of the structure will have 24 rooms besides the lounges and study halls. Alumni are urged to investigate the opportunities in their communities of obtaining subscribers to parts of the new residence hall. Appropriate plaques for individuals, families or organizations will give enduring testimony to the memory or honor of subscribers.

prepares the Sedrah of the week, with parents discussing aspects of the Sedrah concerning them, children discussing the aspects of interest to them and the rabbi as moderator? One congregation tried this on an experimental basis and found a high degree of enthusiastic interest among its congregational families. The outline follows:—

A particular family was chosen for a particular week. This family was host at the Friday evening Oneg Shabbat. With the help of the rabbi they prepared a general discussion on different themes in the Sedrah of the week. Starting with a general review of the portion, different members of the family selected topics in the Sedrah relating to problems in life they encounter or matters of biblical and historical interest, each at his own level. The audience then participated through questions and answers with the rabbi as moderator. In such informal atmospheres, the Oneg Shabbats become large family gatherings with everybody sharing in the portion of the week.

Solomon J. Spiro

ASSOCIATION OF MEN'S CLUBS CONVENTION

The newly organized Association of Men's Clubs of Yeshiva University is planning a gala convention in November. The exact date and location have not been determined yet but a resort place is contemplated. The executive committee has already appointed a capable convention committee who promises to present a refreshingly stimulating program.

The Association of Men's Clubs was formed February 19th of this year at a meeting at Stern College. Delegates from major cities in Northeastern United States attended. Seven regions were organized which include New England, Pennsylvania, New Jersey, New York State and Connecticut. The main purposes of this Association are to establish new men's clubs, assist existing ones with programming and provide a central coordinating body for traditional men's clubs.

Inquire of the Program Department, Community Service Division for further information.

A SIYUM SEFER TORAH CEREMONY

נראה ה' אל שלמה וגו' והחכמה והמדע נתון לך וגו' ויעש משתה לכל עבדיו (מ"א ג')
א"ר אלעזר מכאן שעושין סעודה לגמדה של תורה וכו'. (שה"ש רבה פ"ה)

The tradition of Siyum Hasefer at the dedication of a new Sefer Torah a beautiful ceremony and when properly programmed can be made meaningful and religiously elevating. We are pleased to reproduce below a report by David Golovensky on a very successful Siyum Hasefer which was held last May in his congregation, Temple Beth El, in New Rochelle. In addition, we are appending notes and comments drawn from other successful ceremonies.

Our Program Department is equipped to supply you with greater details, reproduction of actual programs and actual ceremony outlines.

Solomon J. Spiro
Program Director

SIYUM HASEFER CEREMONY

By David Golovensky

In undertaking this project I was only aware that many of our people were ignorant of its character and significance. I also recognized that a Sunday afternoon in the spring—especially Decoration Day week-end—as not the most favorable season for attracting a large crowd. Thus, in planning the Siyum, I had these facts in mind.

I announced the Siyum for the day following Shavuot. In my promotion- and educational campaign, I stressed the connection between Shavuot and a Siyum. Shavuot, which normally attracts a large congregation, afforded me the opportunity of publicizing the occasion and urging wide participation. The sermon on both days dealt with the primacy of the Torah in Jewish life and destiny.

Educational Campaign

A series of three letters on personal stationery individually addressed, was sent to our 750 members. The first described the romance of the Torah and its role in Jewish history. The second letter outlined the Siyum HaTorah ceremony and ritual. The third glamorized the event and served as an invitation to the Siyum.

I also publicized the event in several issues of the Bulletin and featured it in my May issue. In addition, our local papers carried several feature stories and finally a general invitation to the entire community.

The Service Brochure

The service brochure was designed to meet our particular needs. Since many of our people do not read He-

brew fluently, I had all congregational readings and responses translated and transliterated. The brochure was carefully and artistically designed with a view of enhancing its aesthetic appeal. It contained an Inscription Card to be filled in by the Congregant wishing to have his name "inscribed."

The Ceremony

The synagogue was decorated with flowers and an elaborate floral canopy enhanced the beauty of the pulpit. It lent a festive atmosphere to the proceedings. Every male guest was given a white skull cap as he entered the sanctuary.

Since we hoped for a large crowd, we knew that some method had to be devised to compress the Inscription Ceremony (of choosing letters of individual names and having those filled in the Torah) into a maximum of one hour. The procedure we adopted served the twin purposes of brevity and impressiveness. The donors were first called to the pulpit to have their names inscribed in the Torah. The rest of the people were invited, row by row, to the pulpit. They shook the Sofer's hand, held the quill, and submitted to the Sofer a completed Inscription Card. In addition to this ritual, each participant signed a beautifully designed Honor Scroll, which was later deposited in the Ark. The names on the cards were inscribed in the Torah after the Siyum Ceremony.

This Torah Inscription technique also served another purpose. Realizing that many of our members will be out-of-town and unable to attend for a variety of reasons, a fourth letter was prepared in advance for mailing the day following the Siyum, inviting them to complete the enclosed card, assuring them that these names, too, would be inscribed in the Torah.

At the Siyum no donations were announced. We did not want to mar the dignity of the occasion by fund raising pressures. We simply told the people that it is customary to offer a donation in honor of the Mitzvah of writing their names into the text of the Torah. The Inscription card had space for a pledge.

The results of the Siyum were most gratifying. The service and ritual were impressive and colorful. The entire synagogue and balcony were filled to capacity, indicating that our approach was effective. A tabulation of the voluntary gifts disclosed pledg-

es of \$3,500. Another \$1,500 arrived by mail.

The next issue of the bulletin carried a full page of photos taken at the Siyum and a descriptive story of the event.

The expenses involved were as follows:

1) series of 4 letters	\$250.00
2) postage	100.00
3) ad in paper	50.00
4) sofer	75.00
5) flowers	75.00
6) brochure	250.00
7) photographer	50.00
8) misc.	100.00
	\$950.00

We did not spare expenses, because our primary purpose was not fund raising, but educational and inspirational. In fact, the Siyum was part of the year's Cultural Program.

The only improvement I would suggest is to include community singing of appropriate and familiar songs during the Inscription ceremony to sustain the interest of the audience. Other than that, I cannot think of any change I would introduce into the ceremony.

General Programming Notes

1. The ceremony may begin with a motorcade from the donor's home.
2. The procession may consist of:
 - a) bringing the Torah into the Hall with the donor, and entourage marching down the center aisle. Other members of the congregation remove old Sifre Torah from the Ark and march to meet new Sefer Torah, donor and family.
 - b) The cantor leaves the dais and meets the procession, which he leads in three Hakafos around the Bima. The Rabbi may explain the significance of the Hakafos.
3. Presentation of the Torah may consist of:
 - a) the donor presents the Torah to the president at the Ark, who accepts it formally and then presents it to the Rabbi. The latter delivers a short prayer of acceptance.
 - b) After P'sicha by a congregant, the Torah is returned to the donor who places it into the Ark. The Rabbi makes a Mi-Sheberach before the open Ark.

(Continued on Page 7)

Within The Four Ells

By JACOB GOLDBERG

Work on the new dormitories that the Yeshiva is building at Laurel Hill Terrace and 185th Street is proceeding apace, with the foundation expected to be finished any day now. How the rest of the building will be completed in time for September 1956 occupancy will be the miracle of the Twentieth Century. (We can't call it the Miracle on 184th Street for obvious connotational reasons). The new dormitory will make possible further expansion in the academic facilities of the main Center.

One of our own, Brooklyn T.A.'s 17-year-old Melvyn Zwillenberg was one of the finalists in the National Science Contest, sponsored by Westinghouse . . . Going from students to faculty, we note with pride that our old physics Prof. Dr. Arnold N. Lowan, will be on leave of absence next year, working at the University of California Nuclear Research Center in the application of Nuclear Energy to Propulsion . . . The results of a seven year study of Y.U. students' choice of courses show that 56% are Science Majors and that almost 28% are Pre-Med and Pre-Dental Majors. Remember the old song, "Vos Mir

Zeinen, Zeinen Mir, Ober Yiden Zeinen Mir" . . . Are you taking advantage of the two new pamphlets by Dr. Belkin, "What Makes a Good Jew", and "Parent as Teacher, Teacher as Parent." . . .

The latest addition to the Yeshiva University Synagogue Council is the Association of Men's Clubs. For information on how your Men's Clubs can join, please write to the Community Service Division . . . The latest successful Youth Cavalcade was the one sponsored by the New Jersey Region on March 11th . . . This entire year has been one of continuous and great activity for our alma-mater and its Community Service Division. There is no question but as the time goes by the influence of this work will be greatly felt.

The dinner on March 1st in honor of Reb Yoshe Baer was the best yet. Overflow attendance, a scholarly presentation by Dr. Belkin, and the guest of honor's masterful analysis of Kovod — He is honored whose personality cannot be lightly dismissed — Kovod meaning Koved, weighty . . . This is why the Almighty is called Melech Hakovod.

Reception Of Rabbis In Philadelphia



Left to right: Meyer Matusow, pres. Phila. Syn. Council, Samuel Jacobs, pres. Cong. Bnai Yitzchok, Rabbis Solomon, Pelberg, Sanders, Kobrinetz, Weiss, Greenberg, Kramer, Morris Feinstein, pres. Beth Jacob, Rabbi Stitskin, Manuel Abrams, capable chairman of Yeshiva campaign and Rabbi Lacks.

The Philadelphia Chapter of Yeshiva University Synagogue Council proved the hospitable spirit of their city by arranging a gala reception on February 19 for its new Yeshiva rabbis in conjunction with the Rabbinic Association of Philadelphia of which Meyer Kramer is president, a program of welcome, with greetings and musical selections was arranged for nine new spiritual leaders in the area. Judah Washer, of Teaneck, N. J., guest speaker, addressed the assembled. His topic was "The Modern

Synagogue and its Rabbi. The Yeadon Jewish Community Center was host for the reception.

The newly installed rabbis were Israel E. Botwinik, Haverton Jewish Community Center; Aaron Feldman, B'nai Yitzchok; Simeon Kobrinetz, Brith Israel; Charles Lacks, Yeadon Jewish Community Center; Abraham Pelberg, Congregation Mispalleim; Joseph Rothstein, Jewish Community Chaplain; Irwin Sanders, Beth Jacob Emunath Israel, Atlantic City; Victor Solomon, Ezrath Israel; Erwin Weiss,

IN THE NEWS

Professor Otto Neugebauer, eminent scholar and mathematician of Brown University and the Institute for Advanced Studies, Princeton, delivered the fourth Emanuel Stern Lecture sponsored by the Society of Friends of Scripta Mathematica and the Yeshiva University Institute of Mathematics. The lecture was held April 12 at Teachers College, Columbia University.

City Court Justice Birdie Amsterdam, first woman elected to the Bench New York County, received a Citation of Distinguished Service from the Yeshiva University Women's Organization at a Membership Rally held, Thursday, April 5, at the Waldorf Astoria Hotel, New York City.

Speaker at the rally included, Mrs. Walter J. Diamond, National President, Mrs. Joseph Greenberg, Chairman, and Rabbi Norman Pauker of the Ocean Parkway Jewish Center.

An Israeli woman commando is enlisted at Yeshiva as a premedical student. Before coming to America, Tamar Fromer had been a nurse at a hospital in Jaffa and had helped, in a similar capacity, in the care of immigrants at a resettlement camp in Pardesia. Tamar volunteered for combat duty with the shock troops who prepared the way for the infantry. As such, she was the only woman commando in the Israeli Army, though others of her sex had served as part of the regular forces. She had the rank of lieutenant.

Twenty-five Hudson and Bergen County Congregations were represented by more than 250 teen-agers at a New Jersey Youth Conclave, sponsored by the Yeshiva University Synagogue Council, on March 11 at the West New York Jewish Center, 5408 Palisade Avenue, West New York, New Jersey.

Alumni participants in program were Judah Washer, Teaneck Jewish Center; Joshua Epstein, Kearny, New Jersey; Maurice Stitskin, West New York J.C.; Abraham Ziegelman, North Bergen. Mr. Abraham Stern, C.S.D. Youth Bureau Director was in charge of entire conclave.

Dr. Arnold N. Lowan, professor of physics at Yeshiva University, has been granted a leave of absence for the academic year 1956-1957, to join the Radiation Laboratory of the University of California at Livermore, it was announced here by Dr. Samuel Belkin, president of Yeshiva University.

An acknowledged expert in the field of Numerical Analysis, Dr. Lowan will be identified with California's important national security project dealing with the design of new nuclear and thermonuclear weapons and applications of nuclear energy to propulsion.

B'nai Israel of Olney.

The Philadelphia chapter is under the directorship of Leon Stitskin and is presently engaged in conducting a \$50,000 campaign for Yeshiva in the Philadelphia community and its environs.

Alumni Profiles

By Emanuel Holzer



Emanuel Rackman

Emanuel Rackman was ordained in 1934 and began his rabbinic career while still a student at Cong. Tifereth Israel in Glen Cove, New York (1930-1936). He served next in Lynbrook, New York (1936-1943) and as a chaplain in the Air Force for three years. In 1946, he assumed his present post at Cong. Shaaray Tefila in Far Rockaway, New York where he holds life tenure.

Manny received his B.A., L.L.B. and Ph.D. from Columbia University. Organizationally, Manny occupies numerous posts of distinction. He is president of the Jewish Military Chaplains Association, president of the New York Board of Rabbis, vice-president of the R.C.A. and an executive committee member of the Mizrahi and Iapoe Hamizrachi organizations.

Manny married Ruth Sylvia Fischman in 1930 and boasts three sons, Michael 18, studying at our Yeshiva and at Columbia, Bennett, 15, and Joseph 8, attending Hebrew Institute of Long Island.

In our orthodox ranks, Manny is one of our most articulate men, particularly with his pen. He is an author of the distinguished volume, "Israel's Emerging Constitution" (Columbia Press) and writes with prolific regularity for Commentary, Judaism, Menorah Journal, etc.

Manny views as his major task to counter the intellectual challenges which beset orthodoxy. His community reflects orthodoxy in strength with well-attended synagogues, local Yeshiva registration of over 100 and the recent construction of a mikvah.



Mordecai Stern

Mordecai Stern started rabbinating while still at the Yeshiva. Immediately after receiving Semicha in 1924, he assumed the spiritual leadership of the Jewish Center of Richmond Hills as one of the first orthodox rabbis in Long Island.

Academically, Mordecai is graced by a B.S. from Columbia and a D.H.L. from Yeshiva University. The subject of his doctoral thesis was "Biblical Exegesis and Halachic Sources in the Zohar". His rabbinic ordination is bolstered by a Yadin Yadin from Rabbi Chaim Heller.

Mordecai was a Mizrahi delegate to the World Zionist Congress at Lucerne, Switzerland in 1935. His exploits include being a past president of the Rabbinic Alumni, a past vice-president of the R.C.A., and a distinguished founder of the Yeshiva of Central Queens.

His wife, Leah nee Gordon, is National President of the Women's Branch of the U.O.I.C. His son, Ariel, attended Yeshivas Jacob Joseph and Chaim Berlin and is presently a textile engineer. The Stern's daughter, Penina, is married to Henry Grinberg, a journalist on "Facts and Files". Grandson Elihu Shragai Stern, aged 2 months, completes the family.

Mordecai feels that an orthodox rabbi should emphasize halacha study among congregants. Our emphasis should be on Chevra Mishyayos, Shas, Ein Yaakov geared to the plane of laymen's understanding. We underestimate the ready receptivity of our people to the halachic approach.

ALUMNI JOTTINGS

College Alumni are honoring Rabbi S. K. Mirsky for devoted service at a dinner Wednesday, June 13 at the Riverside Plaza . . . Pulpit changes are Arnold Feldman to Philadelphia, Pa., Sol Roth to Atlantic Beach, New York, Eli Skaist to Hicksville, L. I. Max Schreir to Bridgeport, Conn. . . . Maurice Lamm out of the Chaplaincy . . . Jerome Lipsitz, Douglaston, New York engaged to Naomi Rothstein of Lawrence, L. I. . . . Murray Grauer, White Plains, N. Y. to be honored by congregation for 10 years service . . . Moses Malinowitz, Yonkers, N. Y. Installed this month . . .

SIYUM

(Continued from Page 5)

4. Acknowledgements may be as follows.
 - a) Message of greetings from Yeshiva University.
 - b) Introducing delegates from neighboring communities.
 - c) Presenting of a silver kiddush cup or other appropriate article to the donor.
5. Torah Reading
 - a) The Torah may be read while the congregation is standing.
 - b) A tallis may be held over the reader, the donor and the Torah.

6. Benediction

The benediction may be based on the concluding words of Brich She-may.

CONFERENCE

(Continued from Page 1)

establishment of a Chair of Halacha and Philosophy of Halacha at Yeshiva University. This year marks the 15th year of Rabbi Soloveitchik's association with Yeshiva University. In truly every phase of his personality, learning and philosophy, he has left a profound impression during these fifteen years on the students of the Yeshiva and the Yeshiva itself as an institution. In the minds of the Alumni no greater honor than the establishment of this \$250,000 chair could have been tendered to this revered teacher.

DR. BELKIN, GUEST SPEAKER

It is always a pleasurable experience for the Alumni to hear Dr. Belkin, our president, speak. His talk as guest speaker of the banquet dealt with a philosophic theme and was in harmony with the occasion of the establishment of the Chair of Halacha and Philosophy of Halacha.

EDITOR'S NOTE

Standard features of Chavrusa may occasionally be absent from particular issues due to technical problems. The omission of our Halacha, Welfare and Social sections in this issue are cases in point. Subsequent issues will resume their publication.

CSD Corner

THE YESHIVA RABBI

By Morris H. Feiner

To most of our "musmachim," placement is the focal activity of the Community Service Division. Not only is it crucial from a career point of view; it is also the means through which Yeshiva's ideology and program are projected into the hundreds of congregations and communities served by our rabbinic alumni. It affects both "kemach" and "Torah."

As we officially welcome into the rabbinate the 120 participants in this year's Chag Hasmicha, a brief look at the current placement picture might be of pertinent interest. What is the outlook for these young rabbis now embarking upon their life's work? There are two aspects to this analysis, considerations of "gashmiyoos" and of "roochniyoos."

Materially, the Yeshiva rabbi is B.H. prospering. His status, his security and his well-being have improved enormously during the past decade. His professional standing, enhanced by Yeshiva University's growing prestige and popularity, compares very favorably with that of other rabbinic groups. He is better trained than ever before. His superior scholarship and his genuine piety are qualities that the American Jewish community appreciates. He is steadily in greater demand. Nor is there a dearth of available positions. Despite the large numbers ordained each year, we have not yet approached the saturation point; there remains a substantial absorptive capacity for Yeshiva "musmachim."

It is in the realm of "roochniyoos," of religious norms and goals that problems abound. Our generation of American Jews is certainly not an observant one by Torah standards. They have not been taught, nor trained. They do possess, thank G-d, religious attitudes and emotions. In theoretical principle, they are overwhelmingly orthodox. Therein lies our hope for the future. But they have not acquired the habits and disciplines of religious living. "Mann mat-tirt sich," because as our "chazal" understood so well

כיון שעבר אדם עבירה ושנה
נעשית לו כהיתר (יומא פ"א)

A Yeshiva rabbi may well find himself in an "orthodox" community where there is not even one "shomer mitzvohs" among the membership. He must protect the "kedooshath bais h-kneseth" in a congregation that knows not the meaning of "taharath ha-mishpacha." This is the stuff out of which heartbreak and cynicism are made.

That he has been able to function

A CULTURAL PROJECT SPONSORED BY THE C.S.D.

By Leon D. Stitskin

The Community Service Division of Yeshiva University is embarking upon a significant cultural project, which should meet an urgent need in the American Jewish Community.

We are planning to publish a series of pamphlets on traditional religious doctrines and practices, designed for popular consumption, but at the same time, grounded in our scholarly spiritual heritage and based upon Biblical, Halachic and philosophic sources. Our esteemed leader, Dr. Samuel Belkin, has advised us that he will make available to us the scholarly resources of Yeshiva University in terms of faculty, libraries and guidance.

Briefly, the plan is to project four primary areas around which revolve the basic structure of Judaism.

1. *Our Attitude Toward the Unknown*; which should include pamphlets on the Knowledge and Concept of G-d, A Philosophy of Judaism, The Soul and Immortality, The Messianic Ideal, Religion and Science, and The Meaning of Prayer.
2. *Our Attitude Toward the Revealed Word*; with topics on Revelation, Halachic Judaism, The Ethics of Our Faith, The Prophetic Message, Post Biblical Hebrew Literature, The Codes.
3. *Our Attitude Toward the People of Israel*; The Choseness of Israel, A Brief History of Israel, Hebrew Foundations of the Democratic Traditions, Galut and the Jewish State, Jewish

effectively and fruitfully in this frequently frustrating milieu is a tribute to the Yeshiva rabbi's profound spirit of dedication and to his happy faculty of what Dr. Belkin likes to call "divine optimism."

A comprehensive critique of the orthodox rabbinate is beyond the scope of this article. One point is abundantly clear, however. "Messirath nefesh" is a sine qua non. The paradoxical deathbed advice of Rabban Yochanan ben Zakkai to his disciples is particularly pertinent.

מה יעביר אינוש ויחי

ימית את עצמו (תמיד ל"ב)
To live successfully as a rabbi may often require the denial of one's spiritual ego satisfaction. In more than the conventional sense must the rabbi lose his self-consciousness. To enter the rabbinate with the expectation of being able freely to indulge one's own "spiritual selfishness," of being able

Institutions: (a) the Synagogue, (b) the School, (c) the Home, (d) the Jewish Community.

4. *Our Attitude Toward Human Personality*; A Rationale for Mitzvos Maasiyos, Religion and Psychology, The Nature and the Destiny of Man.

From the many letters that we have received and some of the articles that appeared in the press, it would appear that this is a most vital undertaking for traditional Judaism and long overdue.

As I envisage it, the publication of such pamphlets should serve a double purpose. First, to project in a popular and scholarly manner the unique position of Torah Judaism and, secondly, to help in the deepening of religious values. American Jewry is coming of age. It will not for long accept the superficialities, the artificial devices and glittering generalities foisted upon it by the promoters of an "ersatz" Judaism. Our faith will be sustained only by the well-springs of creative, intellectually-stirring and spiritually-edifying religious values. Without the centrality of Torah and scholarship, we cannot hope to build a vibrant dynamic Jewish community that will retain undiluted our religious heritage and, at the same time, develop a process of integration with the general community.

It is our hope that our men will give this matter their earnest attention and assist in the promotion of this project. The facilities of Yeshiva University are available for research and consultation. I have the honor of serving as editor of the pamphlets assisted by an editorial committee consisting of members of the faculty and alumni.

to live in a chosen community where there is a vibrant and active Torah "sevivah," — to expect this as the usual rabbinic fare, is to court disappointment and disillusionment. It is precisely because these congregations are so rare that there is such a burning need for Yeshiva rabbis.

If, on the other hand, the rabbi concentrates upon his flock, upon their religious needs and how they can be fulfilled, if he employs his knowledge, his ingenuity, his "ahavath yisrael" and his professional skill with courage and diligence for his congregation's spiritual welfare, there is no limit to the miraculous achievements that can be wrought.

We should not expect less of the Yeshiva rabbi.

Have you obtained your copies of "A Guide to Jewish History", "A Guide to Jewish Observance"?