



CHAVRUSA

**YESHIVA UNIVERSITY
RABBINIC ALUMNI**

אין התורה נקנית אלא בחבורה
ברכות ט"ג

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CHAG HASEMICHIA MARCH 29

Torah Leadership Convocation Yeshiva University Sabbath

The triennial occasion of convoking musmachim ordained in the three year period will be celebrated this year March 29 at the Yeshiva. A unique feature will be the accompanying Torah Leadership Convocation to take place over the preceding weekend, March 27 and 28. The Shabbat of this weekend, Parshat Tzav (Shabbat Parah) has been declared Yeshiva University Sabbath and will be observed throughout the United States and Canada by our musmachim by special sermons on Yeshiva and other Yeshiva activity.

The first Chag Hasemicha held at Yeshiva, according to the records, was March 20, 1919. At that time 5 musmachim participated in a ceremony which took place at Shearith Israel Congregation. On March 29, there will be over 115 participating. Traditionally, the ceremony consists of the recently ordained rabbis marching into the Lamport Auditorium and there hearing the charge of ordination presented by the eminent Dr. J. B. Soloveitchik. The eternal truths of Torah, translated into practical goals for today's spiritual leaders and expressed by his venerable teacher, is a message that every musmach makes part of his way of life.

The Torah Leadership Convocation is part of the recent trend at Yeshiva of stimulating lay interest in Orthodoxy and its institutions. Leading baale baatim of Yeshiva congregations will assemble over the weekend of March 27, 28 to participate in a convocation to discuss problems confronting the Jewish community. Arrangements have been made at Yeshiva Residence Halls for accommodations.

The Convocation program will include Seudah and Zemiroth Friday night, and an Oneg Shabbat and forum on "The Rabbi and the Community". Sabbath day will

feature Services and a Sermon, Seudah and Zemiroth, followed by an afternoon forum on "Current Trends in Torah Education." Saturday night will be devoted to a formal reception tendered by our Rabbinic Alumni to new musmachim and their guests.

Chag Hasemicha ceremonies are scheduled to begin 2:30 P. M. on Sunday.

NEW GIRLS HIGH SCHOOL IN MANHATTAN

A new Yeshiva University High School for Girls of Manhattan will be open this September in Mid-Manhattan. Negotiations are presently underway for the exact site. For the time being, the mailing address of the school is at our Main Center via the Admissions Office. Mr. Martin Lilker has been named by President Belkin the School's Administrator.

MIDWINTER CONFERENCE BEST YET

A record attendance was registered at this year's midwinter conference. The conference was scheduled this year to follow the annual Yahrzeit Shiur in Halacha and Aggada of Rabbi Soloveitchik. Many Alumni came from out of town to attend the Shiur and the conference next day.

The conference was opened by Rabbi Charles Spirn, Yonkers, N. Y., conference co-chairman. Morning sessions were devoted to the theme "Yeshiva University as our Religious Center". Chaired by Rabbi Elihu Kasten, Oceanside, N. Y., the assembly heard Rabbi Samuel Strölmán, Windsor, Ont., discuss philosophical literature, Rabbi Abraham Atkin, Paterson, N. J., educational literature and Rabbi Louis Bernstein, Bayside, N. Y., popular literature.

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RABBI FINER CITED AT CONFERENCE



Left to right: Rabbis Israel Miller, Isadore Fine, Morris H. Finer, and Theodore L. Adams.

CHAVRUSA

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EDITOR'S PREROGATIVE

The days of the week-end preaching rabbi are numbered. The demands of the modern day Jewish scene require a sustained application of all of our talents and resources in diverse areas. To content ourselves with a minimal ministrations by way of sermonizing and a class or two of instruction is to fall short of our responsibility as rabbis.

The pattern of our synagogues has changed. With appalling Jewish ignorance rampant amongst our masses and with Jewish homes denuded of content and observance, the synagogue has become the last depository and refuge of Jewish identification. Whatever the motivations of our congregants, it behooves us as rabbis to meet them on the level of their participation, and to expose them to the influences of our faith.

We are well appreciative that this trend of making the synagogue the sole vestigial agency of Jewishness is contrary to our religious outlook. Judaism is an all-embracing faith and should be reflected in all aspects of our lives. Nevertheless, the given situation requires that we concentrate our resourcefulness within the synagogue organization, with the reasonable expectation that our influences may overflow beyond its confines.

It is lamentable that most colleagues of other persuasions have been particularly responsive to this new challenge, while many of our Orthodox brethren are an-

OUR ROSHE YESHIVA

by Rabbi Jacob Goldberg



Rabbi Joseph Weiss

It is our pleasure this month to salute the career and work of one of the outstanding personalities on the faculty of our beloved Alma Mater. From the earliest days of his presence at the Yeshiva, HoRav Joseph Weiss has distinguished himself in Talmudic brilliance, effective teaching and friendly personality.

HoRav Weiss considers his position of Rosh Yeshiva and assistant to Rabbi Soloveitchik in his Semicha Shiur as a high point in his career. Born in Hungary, he came here as a young man and studied under Rabbi Moshe Soloveitchik, at whose house he was a *ben bayis*. In 1939 he received Semicha from RIETS and became assistant to Dr. Belkin in his *shiur*. HoRav Weiss graduated Yeshiva College and has completed his requirements for a D.H.L. in our Graduate School. He is married to the daughter of the well known Orthodox physician, Dr. Moller and has six children.

Setting an example of what can be achieved in Talmudic learning by Yeshiva graduates, Rabbi Weiss has been recognized as an authority by the Rabbinical

achronistically pursuing the format of previous years. Too many of our accredited Orthodox synagogues are hibernating in this age of religious ferment and are content with dormant sisterhoods, nominal adult education institutes, non-existent men's clubs, neglected youth activities programs, and other attenuated programs of membership involvement.

We must recognize that the scope of our synagogues should be extended to em-

brace a more variegated range of programming and that, as dedicated rabbis, we must be responsive to the new demands being made upon us.

It is an idle nostalgic reverie to lament the passing of the old mode. Our success as Orthodox rabbis is contingent upon our appreciation that the changed scene presents added opportunities in behalf of Torah-Judaism.

Observing today's generation of Jews, HoRav Weiss believes that it is more sincere in its approach to religion and not as bitter as the former generation. He therefore feels that it is more open to Orthodox persuasion. The only danger to be guarded against is compromise in standards of practice and learning. This must never be allowed to happen and only insistence on maximum education and standards will prevent it.

HoRav Weiss looks forward to the task of educating the community being accomplished by our Alumni and Yeshiva students entering the field. He finds his students more eager to learn and more thirsty for knowledge in all aspects of Judaism. There is therefore a special duty for today's Rosh Yeshiva to provide information on such problems as *emunah* and religious behaviour. Yeshiva is not only an academic institution but also a source of inspiration and a way of life to be propagated.

We are proud to count HoRav Weiss as our colleague and mentor and sincerely wish him and his family many years of work and achievement *Lebagdil Torah U'Yhadira*.

Rabbi Abraham R. Besdin

מדור ההלכה הרב יוסף ווייס, ר"ם בישיבה

Adoption of Non-Jewish Children (continued from previous issue)

We are all indebted to Rabbi Shechter for bringing to light a most vexing problem that has occupied the minds of many Halachic authorities, namely, the question of *geirus* in general and the adoption of non-Jewish children in particular.

Rabbi Shechter argues that the basis of *zechus* upon which we undertake to convert a child is absent when a child is adopted by non-religious people since *geirus* in such a case actually imposes upon the individual the burden of accountability for the kind of life he will lead and punishment for infractions.

This argument is similar to contentions made by leading authorities (see Hapardes, Teveth, Section 38). While it is strongly convincing in mitigating against sanctioning such adoption *lechatchila*, the argument raises a very serious problem: —the status of *gerim* who have already *bediyyev* been converted during childhood and now consider themselves Jewish. They confront us now with the problem of sanctioning a marriage between them and a Jew by birth. If the argument is accepted then we must take its consequences and declare all such individuals non-Jewish until they undergo a new procedure of conversion now, in adulthood. I wonder whether Rabbi Shechter really faced up to this second more provocative issue which emerges from his argument.

In my opinion, while I fully agree that sanctioning the conversion of children when adopted by non-observant foster parents should be withheld (as will be explained later), the argument that the validity of conversion in such a case lacks the basis of *zechus*, is not sound. The bestowal of Jewish obligations upon a person is considered a *zechus* by the Talmud because Jewish life is considered to be more meritorious. This applies, however, only to a minor, who hasn't as yet tasted or desired that which is prohibited. If, therefore, we concern ourselves strictly with the validity of the act of *geirus*, not its implementation in later life or its translation into future action, the fact that it is a *zechus* at the time is sufficient reason to impart Jewish status to a minor and give it immediate effect. Whatever happens later on cannot invalidate the *geirus* which has already taken effect.

Even if the practical results of such a *geirus* of *katan* followed by adoption by non-observant parents is taken into consideration, its contended *chor* nature is open to question. We know that

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If a child is deprived of proper training in his obligations, does he really deserve or receive punishment? This converted child is no different. Conversely any *mitzvah* a child is fortunate to learn and later perform does it not bring *zechus* and merited reward? This converted child is no different. In *Shabbos* 68a we find a *ger* who, having lived with non-Jews, never heard of the Sabbath. Such a *ger* when he learns of the Sabbath and consequently of his violations brings a *chatos*, a sacrifice reserved for unwitting violators. Though this is not an absolute proof to our contention, it is an indication that consideration is given to a convert who is ignorant of the law through no fault of his own.

Attention must now be given to another question. In *Kessubos* 11a we learn that a *ger* who was converted in childhood has a right to protest and relinquish his Jewish status upon reaching majority. The meaning of every protest (*machaab*) against a *zechus* (in this case the *geirus*) is to rule out the *zechus*. This is evident from Maimonides Chapter 4 Zechiah Umatonoh Halacha 2

המזכה לחבירו במתנה על ידי אחר בין שהחזיק בה אחר כגון שמשך המטלטלים או הגיע שטר הקרקע לידו או החזיק בקרקע וכה הדין אע"פ שלא הגיע המתנה לידו ואין הנותן יכול לחזור בו אבל המקבל ידו על העליונה אם רצה מקבל אם לא רצה אינו מקבל שזכין לאדם שלא בפניו ואין הבין לו אלא בפניו וזכותו היא שתנתן לו במתנה אם ירצה.

We must therefore assume that the protest of the *ger*, similarly, declares that the *zechus* of *geirus* by which we undertook to convert him is no *zechus* in his case. Now if a convert, as in our case, learns about his childhood conversion to Judaism and what it implies later in life, we must assume that his right to protest and invalidate the *zechus* extends to that time. But at that time he is already in the category of *toahm taame d'eesurab*, having tasted that which is prohibited, and according to the Talmud becoming Jewish at such a time with its restrictive laws, is no longer a *zechus*. Should we not therefore expect such an individual to drop his Jewishness? And if this is so,

how can we consider such a person a Jew in communal life and especially in regard to marrying a Jew by birth? Very many of our converts will be deprived of their Jewish status if this is the case. The *chazakah* mentioned by the *Rishonim* that a *ger katan* will not change his status in later life because he was reared Jewishly, does not apply here since this individual was *toahm taame d'eesurab* before learning of his conversion.

I would therefore submit that there is a difference between the absence of *zechus* and a protest invalidating *zechus* (*machaab*). One may not deem it beneficial (a *zechus*) to accept a Jewish status *de novo* in adulthood, but once having acquired it be reluctant to relinquish it. Since the *geirus* itself needs no confirmation to become valid, except that by protesting the *zechus* is invalidated, we have a basis for accepting such a *ger* and can assume that no protest will take place. (see *Avnei Milooim* Section 37 Sub-Section 12).

Now while this argument distinguishing between *machaab* and the absence of *zechus* gives us a basis for saying, now that a *ger* converted in childhood will not renege later on, even though he learns of the meaning of Judaism after *toahm taame d'eesurab*; nevertheless it does not assure us that a *machaab* will not actually take place in the future. The argument does not produce a *chazaka* as the *Rishonim* mention in the general case of *ger katan*. Our original problem of status now returns. A new solution must therefore be offered.

Ordinarily the principle of *behefkeirah nichab leh* argues against *geirus*. We will show, however, that this very same principle will operate to confirm the *geirus* in our case.

When a *katan* is converted we consider it a *zechus* for him because at that time he did not taste that which is prohibited. When he grows older and, not learning about Judaism, is *toahm taame d'eesurab* and is therefore less desirous of a controlled Jewish life, his situation changes to such a degree that his *machaab* at that time cannot invalidate the *geirus* which was enacted while he was a minor and *geirus* was to his advantage. *Machaab* can prove through *iglah milseh lenifreyeh* that a *zechus* was not enacted, only when the conditions of its enactment during the *machaab* are similar to those at the time of *zechus*. In the case of every *ger katan* an opportunity for *machaab* or acceptance is given to him in the period immediately upon his reaching maturity

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(continued)

because then he understands the implications of a Jewish life. Since he hasn't as yet *toabm taame d'eesuroh* he is in a position to evaluate the conversion objectively. But in our case where he is totally unaware that he is a Jew by conversion and not by birth, *machaab* at a later date in adulthood after learning of his background will not invalidate the *zechus* of *geirus* since because of a difference of age, the conditions are not the same as during the enactment of *geirus*. If this is so, then in our case we can safely deal with the individual as a full fledged Jew, for his *geirus* is valid and his *machaab* does not count.

I will mention briefly two proofs to this theory. In *Kiddushin 45b* there is a case of a *katanah*, who having been betrothed to a man with *kiddushin* by her father, later married the man with *nissooin* without her father's knowledge, her father being far away in *medinas bayam*. According to *Rav* she may eat *terumah* without fear of her father's protest upon return, because the *nissooin* took effect on the assumption that it is a *zechus* for her father to have her eat *terumah*. However, if she dies, *Rav* states, her husband will not inherit her. The simple explanation is that having her husband inherit her is not a *zechus* for the father and he would surely protest the *nissooin* upon his return when the inheritance is at stake. The Talmud, however, mentions a different reason, *ookee memonah bechezkas moreh*. The *Rosh* offers an explanation of the entire case. *Zechus* is based upon *rov* and the rule is *ein bolchin benomon achar barov*. Therefore, in the case of the inheritance we have no right to assume *zechus*. However, in relation to *toomas kohen*, of this husband *kohen* being *metameh* to his wife, we do have a right to follow the *rov* which states the *nissooin* is a *zechus* and therefore valid. But will not the father surely protest the *nissooin* when he learns of it after his daughter's death, thus invalidating the *zechus* on whose basis the *nissooin* took place? The husband therefore should be prohibited from being *metameh* for fear of such a protest. The answer must be that the father's protest now cannot invalidate the original *zechus* of *nissooin* because the circumstances of protest now are not the same as those of the *nissooin* which took effect on the basis of *zechus*.

Another proof can be adduced from *Chulin 83a* and *Eruvin 81b*. There we read

בארבעה פרקים אלו משמיטין את הטבח בעל כרחו . . . לפיכך אם מת מת ללוקח. The gemara asks, והא לא משך and answers

וכגון שזיכה לו ע"י אחר בד' פרקים אלו דזכות היא לו זכין לאדם שלא בפניו. Now if the *lokeach* discovered the act of *zechia* of the animal only after it met with an accident which caused its loss, why should not the *lokeach* claim that he wasn't interested in the *zechia* at all? Again we see that when conditions change one cannot protest a *zechia* of before.

Consideration must however be given to the *chidush* of the *Rashba Kiddushin 23a* that the *machaab* of a *ger katan* at the time of maturity does not come to deprive the act of its nature of *zechus* but is based on the principle that no act, even a *zechus*, can be effected *haal karcha* of the recipient. I should not like to expound at this time upon the *chidush* to show whether this new concept of *machaab* cannot apply under changed conditions as proposed above.

Now to another point in Rabbi Schechter's article. He maintains that if a positive show of Jewishness is required at maturity it means the *geirus* up to that moment is only *medrahanan* and confirmation plus *kabalas mitzvos* are necessary before it can become valid *min hatorab*. For this reason he questions adoptions of *geirim katanim* even when the foster parents are religious. In my opinion the *sugya* and *Rishonim* show quite clearly that the question of *drabanan* and *min hatorab* depends strictly upon the problem of *yesh zechia l'katan min hatorab* or not, a quite different issue. The only reason *Rishonim* mention affirmation at maturity

בין שהגדילה שעה אחת ולא מיחתה שוב אין יכולה למחות is to establish a legal limit to the period allowing *machaab*. They wish to answer the question when is the right moment for *machaab* to take place, not too early and not too late. One *shitah* is that upon the first show of Jewish behavior at maturity the *ger* has reached the legal limit after which regret or rejection of *geirus* can no longer take place. This in no way, however, implies that the *geirus* itself needs confirmation.

The *Shitah Mekubetzes* that Rabbi Schechter contends requires *kabalas mitzvos* in every case, cannot be accepted so simply. While the language of the commentary attributed to the *Ritra* and *Rashba* in the name of *Tosafos* on the paragraph *lechi gadlob*, seems to indicate

that a formal *kabalas mitzvos* is required, the *Tosafos* in our *gemara* (*Sanhedrin 69b*) says

ואין חסדים אלא קבלה מצוה ומתוך שגדלו ולא מיחו היינו קבלה implying clearly that no formal *Kabalas* is required. Furthermore, no mention is made in the *Shulchan Aruch* or *Poskim* of the requirement of any additional procedures after *geirus* that took place *besbas katnits* as the *Ritra* and *Rashba* mention in the name of *Tosafos*.

I must note, however, that while the *Tosafos* in *Sanhedrin* requires no formal *kabalas mitzvos*, it does indicate that the lack of protest in itself is equivalent to *kabalas mitzvos*. While this is of no concern to us in a case where the parents are observant it is a consideration where the parents are not religious. Our proposition is based on the assumption that protest is only a means of questioning the *zechus* of the act of *geirus*. Now, if according to *Tosafos* in *Sanhedrin* protest means lack of *kabalas mitzvos*, then in our case while we have no *machaab*, as was explained, we neither have proof of *kabalas mitzvos*. The lack of protest at the time of maturity proves nothing since there was no religious environment against which an opportunity to protest could be provided. While we discounted the possible protest later on as a dispeller of *zechia*, yet we have no positive indication of *kabalas mitzvos*.

In any case we succeeded in narrowing down the problem from *zechia* to a question of *kabalas mitzvos* which is easier to deal with since most *Rishonim* do not mention this requirement of *Tosafos* in *Sanhedrin* and in a different version in the *Shitah* for additional signs of *kabalas mitzvos*.

It seems that the status of a child adopted and converted by non-religious foster parents will depend on the question of *kabalas mitzvos* either formal as in *Tosafos* of the *Shitah* or informal as *Tosafos* in *Sanhedrin*. Where the adopting party is observant it will only be a problem according to some opinions in the *Shitah Mekubetzes* that seem to require formal *kabalas mitzvos*. In the *Poskim* there is no mention of *kabalas mitzvos*, but this does not prove that the lack of protest in itself may be considered an informal *kabalas mitzvos*, thereby casting doubt on the validity of *geirus* where foster parents are not observant, as was explained.

There is, however mentioned in the *Bais Yosef*, 268, a statement in the name

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(continued)

of *Halachot Gedolos* in which a *shotab* is equated with a *katan*. Where a *katan* can be converted a *shotab* can also be brought into Judaism. This equation is found in the *Shulchan Aruch Hilechos Avadim* Section 268 Sub-section 6 where we read

עבר קטן או ימטה מטבילין אותו ע"ד בית דין

Now conversion of a *shotab* will always lack the kind of *kabalas mitzvos* indicated by the absence of *machaab* as it is required by *Tosafos*. Would this not prove *l'halacha* that we do not require a further *kabalas mitzvos*, even an informal one?

This proof, however, may not be conclusive. It is evident from *Tosafos* in *Sanhedrin* that until *gadlus* the *geirus* is *min batorab*, evidently *kabalas mitzvos* is not required where the individual has no *daas*. So, too, in the case of *shotab* the *geirus* can be valid without *kabalas mitzvos* for the same reason. Only with a *ger katan* then, when he reaches maturity and enters *lekhal daas*, does *Tosafos* require *kabalas mitzvos*.

Nevertheless, let us understand how can *Tosafos* consider a negative indication for *kabalas mitzvos* — i.e. the lack of protest — as equivalent to an act of *kabalas mitzvos*. Shouldn't every procedure required for *geirus* be positively exercised? The answer, I believe, may be the following. *Tosafos* maintains the *shotab* that there is no *zechia* for a minor *min batorab*. To answer the apparent question of *geirus katan al daas besdin* which must come through *zechia* as is indicated by the statement *bigdiloo yecholim linchos*, *Tosafos* develops the thesis that the *geirus* need not be through *zechia*, and the *machaab* is a protest against *kabalas mitzvos* which is required at maturity. Should no protest be made then that is equivalent to *kabalas mitzvos*.

וכתבך שגדלו ולא מיהו היינו כללה

This may be further understood in view of what *Tosafos* says in *Kesubos* 11 that the right to protest ceases once the *ger* performed a Jewish act

וכפרש ר"י לבי גדלה ונהנה מנהג יהודים

It is then clear that *Tosafos* maintains that if *kabalah* of *mitzvos* after being advised of

מקצה מצוות קלות והסכנות

is sufficient, how much more

should the actual performance of *mitzvos* give immediate effect to the *geirus*. Although in the former case there is a positive reaction to a greater number of *mitzvos* than the performance in the latter case, this should not be an obstacle. In the

latter case too, we are not obligated to inform the *ge* of all or even a great number of the *tar-yag mitzvos*. No doubt by *Tosafos* is referring to the מנהג יהודים דת יהודית, details of which are enumerated in *Kesubos* 72 and are described by Maimonides as

מנהג צניעות שנהגו בנות ישראל
מנהגי יהודים

one is easily recognized by the public as being Jewish and this may even satisfy the need for *shloshah* at the time of *kabalas mitzvos*. This is exactly what *Tosafos* says on *Yevomos* 45b where an ordinary *revilah* after the period of *nidah* is accepted for *geirus* מי לא טבלה לנדרתה. On the question that there was no *shlosha*, *Tosafos* answers

ויש מפרשים דכיון דידוע לכל שטבלה כאן עומדים שם רמי

Here too then, public recognition of performance would be sufficient. Naturally we are not dealing with parents who are completely divorced from Judaism to the extent where the public would not recognize them as Jewish.

However, we must further understand that *Tosafos* by accepting מנהג יהודים as equivalent to *kabalas mitzvos* does not require this to be done consciously as an act of *geirus*. Thus the conversion would become completed without a

כוונת קנין של גרוה

It is not relevant here to go into reasons for this view of *Tosafos*.

The above explanation should help us remove the obstacles we encountered in considering the validity of *geirus* in our case. We have established that it is not the lack of *machaab* that means *kabalas mitzvos* but rather the מנהג יהודים that equals *kabalas mitzvos*. Furthermore, we have explained that there is no need for awareness on the part of the *ger* that by so acting he completes the *geirus*. Then in our case too, although the *ger katan* is unaware of his background upon *gadlus*, any performance of a

מנהג יהודים

is sufficient to complete his *geirus*.

In conclusion then, I have attempted to show that statements questioning the validity of *geirus* of minors when properly exercised, still need evidence and proof in the light of our *Poskim*. Of course my own analysis is not conclusive and concerns only the cases of *bediyyered*, where such individuals have already been converted and adopted. Needless to say, certainly *lechatchila* we should not sanction any such *geirus* where the adopting party is not religious and where we cannot expect a good Jewish upbringing for the child.

THE ROLE OF THE RABBI'S WIFE

By Rabbi Theodore L. Adams

There is an old cliché which states that behind every successful man, there is a woman. More often than not, this woman is a self effacing modest woman. In the rabbinate this saying holds especially true, for a rabbi's wife has a prominent but difficult role. If a woman contemplated marrying a rabbi merely because of the superior position she will have in relation to other women or because of the glamor of being in the public's eye, both she and her husband's profession, upon analysis, are seen to suffer. The rabbinate is one profession in which a successful man must be backed by his wife.

The position of a rabbi's wife is a very complicated one. A constant dilemma of how to act presents itself to her. Must she remain the influence at home only, inspiring her husband behind the scenes, or should she extend her influence to the various aspects of congregational life that would present her as an individual and entity in the community? If she is too withdrawn she runs into the danger of being judged as indifferent. If she is too forceful she might incur the displeasure of the members of the congregation. The writer, judging from observation and analysis, has arrived at a pattern which he believes is the proper one. The rabbi's wife, talented or not, should be very careful in consenting to be drawn into positions of leadership for one of many reasons.

Firstly, the rabbi has so little time to spend at home and in many instances sees very little of his children. He must have someone in the family capable of dispensing the deep moral and religious influences that only a mother can give. If his wife is engaged in communal affairs to the extent her husband is, the family must be neglected.

Secondly, capable workers are constantly sought by all organizations, communal and congregational. The number of communal and congregational demands made by these organizations upon the rabbi's wife is too great to have her do justice to all. She therefore must discriminate. In this process offending one organization or another is inevitable.

Thirdly the rabbi's wife, in addition to the responsibility of being a mother of children and making the rabbi's home in appearance and conduct a reflection of everything he teaches, has a responsibility to the rabbi as "the woman behind

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ALUMNI PROFILES

by Rabbi Emanuel Holzer



Rabbi Harry I. Wohlberg

Harry Wohlberg began ministering to his first congregation, The Inwood Jewish Center, a year before receiving Smicha in 1933. In 1936 he answered the call to Cong. Shomrei Emunah in Borough Park, where he made Yeshiva history by becoming one of the first young musmachim to receive life tenure.

Academically, he holds a B. S. from Columbia University and is now completing a thesis for his doctorate at our Graduate School on Homiletics and Zionism. Harry is Assistant Professor of Bible and Homiletical Literature at Yeshiva University and has been a member of the faculty for over a decade. He teaches Bible at the college, Midrash in T. L., and Aggadic literature in the Smicha Program.

Organizationally, Harry is a former national vice-president of Mizrahi and a chairman of Mizrahi's Torah Education Council.

Harry is married to the former Jessie Turoff and they have three children. Jeremiah, 21, has just become engaged. He was president of the student council last year at Yeshiva University and is now in the Smicha program. Saul, 18, is a sophomore at Yeshiva University and Mitchell 14, is attending the Rabbi Jacob Joseph School.

Rabbi Wohlberg feels the most important challenge facing the modern Orthodox rabbi is scholarship to overcome the ignorance of the average American Jew.



Rabbi Chaim Denburg

Chaim Denburg received Smicha in 1942 and went to Montreal, Canada where he first served at Cong. Chevra Kadisha. In 1959 he assumed the pulpit of B'nai Jacob, and since 1956 he has been Rabbi of Shomrim Laboker.

Chaim received his M. A., his L. Ph., and his Ph. D. from the University of Montreal. His thesis dealt with the functional value of matter and form in Maimonides. He is presently working on a translation of the unabridged Shulchan Aruch with commentary, glossary and indices. Two volumes have been published and a third is in press. The entire series will probably be 20-25 volumes.

Chaim is a past president of the Board of Jewish Ministers of Montreal, and past chairman of the Religious Welfare Committee of the Canadian Jewish Congress.

Our colleague is married to the former Miriam Ben-Ezra and they have two children, Judah and Moshe.

Chaim feels the greatest challenge facing the modern orthodox Rabbi is to counteract the ignorance of all phases of Judaism which ultimately leads the masses to succumb to every 'modern god' presented to them.

The masses seek to be enlightened and the rabbi must dedicate time to study and to teaching. Study groups in Bible, Talmud, Jewish philosophy, etc., must be organized. Sermons alone are very inadequate.

RABBI'S WIFE

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the rabbi". Every man has latent special abilities and it takes only a little encouragement and careful prodding to bring them out. When the rabbi's wife uses her abilities to spur on her husband, stimulate him to develop and realize faculties he may be quite unaware he possesses, she is helping herself as well as her husband. In this area she is appreciated to a greater degree. Through ever-ready sympathy, encouragement and stimulation she is indirectly of greater assistance to the community through her husband than if she took over certain activities and did them herself. In the congregation self-effacement, tact, cordiality and courtesy, are sure paths of success for the rabbi's wife. This rule applies to Sisterhood matters too. The rabbi's wife should seek to be active but not president, taking second place to other women possessing, or believing they possess, equal ability.

There is another factor that should influence the conduct of the rabbi's wife in a community — the psychological well being of the rabbi. Many capable men have been relegated to second place in the minds of community members because of the overwhelming personality of their wives. In many cases brought to the attention of this writer, even sermons have been credited to the rabbi's wife, while ideas and programs presented were surreptitiously discussed as the "brain children" of the "rebitzen". Respect for a rabbi's judgment is considerably impaired in such cases. The community's confidence in the rabbi's abilities is badly shaken and the rabbi himself soon loses confidence in his own capacities through such an outgoing overwhelming, though talented, spouse. So much more good can be accomplished for the rabbi, the family, the community and all concerned when the rabbi's wife having ability and talent is able to utilize them to enhance her husband's prestige and position. The lay mind is peculiar in this respect. It can appreciate and even tolerate criticism from a rabbi, but receive courteously any suggestions and it impatiently resents any recommendations by the rabbi's spouse, no matter how valuable the advice. Every rabbi's wife should note this.

In order to prepare the ground for a pleasant relationship between rabbi, rabbi's wife and community, a rabbi should impress upon his congregation at the outset that his wife's services are

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THE PRESIDENT'S MESSAGE

by Rabbi Israel Miller

There are so many thoughts I want to share with you that I am forgoing the usual format of a President's Column and will touch very briefly upon many items.

Our Mid-Winter Conference was outstandingly successful. We will try to follow its outline in the future starting with the Rav's Yahrzeit Shiur, devoting one session to Halacha and one session to professional papers, and providing for the warmth and fellowship of the luncheon and dinner. Thanks are due Rabbis Shimoff and Spira, the co-chairmen, and the staff of C. S. D. Most of us tend to take for granted the work done by Rabbis Finer and Avrech in helping to plan and execute our projects, or the leadership of Rabbi Furst in the Alumni Fund or Rabbi Spiro in Chavrusa. Viewing them from a new angle I must tell you that without their efforts our organization would not be able to function.

We are already planning our Annual Convention, which will be held, P. G., the first week in November at a resort hotel. The Executive Committee thought we would all need a break after the holidays and decided to follow last year's precedent as to time and date. Rabbi Ephraim Kolatch will head the Committee and we hope to have a definite program and assignments before the summer vacation.

I am disturbed about the fact that we cannot find a suitable means of including our Alumni who are not in the practicing rabbinate in many of our activities. We are planning one project which I hope will involve all of us. We are going to choose a *matechet* and work out a study project so that all of the Alumni will be learning the same *gemara* at the same pace, with a Shiur being given at the Yeshiva one evening each month on that month's quota. You will receive more details from Rabbi Leonard Rosenfeld, chairman of the committee which will implement this study program.

For our out-of-towners who are not receiving the full benefit of our rather ambitious New York City program, we will try to tape-record or mimeograph the Shiurim, interesting papers and seminars and find some workable means of forwarding them.

Our Alumni Fund will culminate its campaign with the Chag Hasmicha. We would like to have 100% participation, even if your contribution cannot be sizeable. Rabbis Seymour Turk and Judah Washer deserve our commendation for already moving us well beyond last year's total as of this date. Please remember that our contributions this year are in honor of Dr. Belkin's fifteenth anniversary as Yeshiva's president and that we help lighten his burden in this very concrete way.

I hope that as many of you as possible will join us in welcoming the new *musmachim* into our ranks on Motzaei Shabbat, March 28th. Special recognition will be given the chaplains who have served with dignity and sacrifice and who have brought honor to Yeshiva and to the Jewish Community. (I shall some day devote a special column to the Rabbinic Alumni and its Chaplaincy program). Viewed very subjectively, as Yeshiva grows in esteem, we grow in stature. Let your people know what an historic event will transpire, by dedicating that Sabbath to Yeshiva and the Chag Hamicha.

The first Practical Rabbinics Program was greeted by an enthusiastic group of our Alumni. Rabbi Fabian Schoenfeld is planning additional sessions, and of course, stimulating papers after our monthly executive meetings. We are always pleased to receive your suggestions as to program, and promise that they will receive your suggestions as to program, and that they will receive serious and sympathetic consideration.

One last thought. As our Alumni grows in strength and activity, we will be strengthening the program of our mother institution. Yeshiva University has grown very quickly in many varied directions in recent years, and we are justly proud of its expansion and influence. The unique contribution of our Alumni, if we are a vital group, will be in our embodiment of the emphasis on the first word of Yeshiva University. This is the hope of our esteemed Rosh Yeshiva, Dr. Belkin. It is our duty to make the Rabbinic Alumni this vital organization.

MEN'S CLUB CONVENTION

The Convention Committee of the Association of Men's Clubs has voted to hold the Association's Third Annual Convention on Decoration Day weekend, May 29, 30, 31 at the Pioneer Country Club, Greenfield Park, N. Y.

This year's site and time were chosen with deliberate care after the committee had taken into consideration travel convenience and appropriateness of season. The holiday weekend is expected to be a special attraction and a large representation from many communities and synagogues is anticipated.

The convention program combines learning, entertainment and workshops in an appealing fashion. Past success in having delegates inspired and informed is an excellent recommendation for this year. Prices are very nominal at \$65 a couple and \$35 single, with gratuities included. Deluxe rooms will be allotted on a first come first served basis.

Alumni are urged to have their men's club members attend to develop closer ties to Yeshiva among congregants and to help them learn new skills in congregational activity. Information and reservation forms are available at the CSD office.

RABBI FURST TO NEW POST

Rabbi Milton Furst, since 1954 associated with the Community Service Division, has been named to a new post. He will assume the directorship of a recently organized Department of Alumni Activities. In his new capacity he will seek to integrate the Alumni of all the many Yeshiva schools and create a closer relationship between them and Yeshiva.

As our graduates become more numerous, they will become an increasingly significant influence in the Jewish and general community. It will be Rabbi Furst's task to guide and administer their organized activities and to service their associations. The Rabbinic Alumni will, of course, continue to be served by CSD.

ATTEND THE MEN'S CLUB CONVENTION

Births

Rabbi and Mrs. Herman Halon, Detroit, daughter Rachel Leah . . . Rabbi and Mrs. Norbert Weinberg, Quebec City, daughter, Shira . . . Rabbi and Mrs. Sholom Rephun, Chicago, Ill., son Shimon Yitzchak . . . Rabbi and Mrs. Stanley Wexler, Baltimore, Md., son Chaim Shimon . . . Rabbi and Mrs. Israel Yavne, Clayton, N. J., son . . . Rabbi and Mrs. E. Yechiel Simon, Whitestone, N. Y., a son, Neil Avery . . . Rabbi and Mrs. Menachem Raab, daughter Tikva . . . Rabbi and Mrs. Emanuel Holzer, Astoria, L. I., son . . . Rabbi and Mrs. Henry Hoschander, a son . . . Rabbi and Mrs. Abraham Halbfinger, North Adams, Mass., daughter Brocha Chaya . . . Rabbi and Mrs. Isidore Goodman, New Brunswick, N. J., a son . . . Rabbi (Chaplain) and Mrs. Isaac Lubin, son Harry and Mrs. Brian.

Simchas

Rabbi Theodore Adams, N. Y. C., Testimonial Dinner at Congregation. Rabbi Finer of C. S. D., his congregant, was chairman . . . Rabbi and Mrs. Moshe Weiss, Brooklyn, N. Y. Bar Mitzvah, son Mordecai Asher . . . Rabbi Murray Greenfield, Homestead, Pa. installed . . . Rabbi Maurice Weinsberg, Endicott, N. Y., installed . . . Rabbi Noah Rosenbloom Brooklyn, N. Y. honored for fifteen years service at a congregational Testimonial

PERSONALIA by Rabbi Solomon J. Spiro

Dinner. Dr. Belkin was guest speaker . . . Rabbi Finer, C. S. D. honored at Midwinter Conference for 15 years service . . . Rabbi Harry Wohlberg, Brooklyn, N. Y., honored at Midwinter Conference for service to Alumni and Yeshiva . . . Rabbi and Mrs. Hyman Friedman, Winthrop, Mass., Bar Mitzvah, son, Louis Lippy . . . Rabbi and Mrs. Arthur Schneier, Brooklyn, N. Y., Pidyah Haben, son, Marc Steven . . . Rabbi Abraham Besdin, Brooklyn, N. Y., honored by his congregation on tenth anniversary of service.

Marriages

Rabbi Wililam Fertig, Sacramento, Calif., to Bryna Miller, daughter of Rabbi and Mrs. Uri Miller of Baltimore, Md., and member of first graduating class of Stern College . . . Rabbi Cecil Walkenfeld Woodhaven, L. I. to Anita Bruch . . . Rabbi Azriel Rosenfeld, N. Y. C., to Eve Hertzberg, daughter of Rabbi and Mrs. Herman M. Hertzberg of Baltimore, Md. and member of first graduating class of Stern College.

Engagements

Rabbi Emanuel Forman, Brookline, Mass.

Condolences To

Family of Rabbi Mitchel Eskolsky, A. H., N. Y. C. . . . Family of Rabbi Judah Damesek, A. H., Bronx, N. Y. . . . Rabbi

Samuel Zaitchik, Lynn, Mass. on loss of mother . . . Rabbi (Chaplain) Jack Glickman on loss of father. May all be comforted among the mourners of Zion and Jerusalem.

Miscellany

Rabbi Joseph Singolowsky, Jersey City, N. J., appointed instructor in French at Yale University where he is a Ph. D. candidate . . . Rabbi Joseph J. Lichtenstein, Bronx, N. Y., appointed to Advisory Council of N. Y. State Joint Legislative Committee on Health Insurance Plans . . . In honor of fifteen years service, Rabbi Benjamin Bak, Baltimore, Md. has been offered a six month trip to Israel with his family at a testimonial banquet in his honor held in March . . . Rabbis Moses Malinowitz, Joel Rosenshein, Alexander Rosenberg, Charles Spirin, all in Yonkers, organized the Yonkers College of Jewish studies which has Adult Education classes every Wednesday night at Yonkers Jewish Community Center. Classes are full and a record number of registrants come for regularly scheduled classes in a variety of subjects. The College is affiliated with YUDAE . . . Rabbi (Cantor) Seymour S. Hirschman, Brooklyn, N. Y., elected vice-president of Jewish Ministers and Cantors Association . . . Rabbi William Fertig, Sacramento, Calif., delivered opening prayer at session of State Assembly.

CONFERENCE

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Each speaker developed a plan for Yeshiva to be involved in the publication and dissemination of literature that will express our ideals to the laity.

The luncheon session was marked by a gesture of appreciation to the tireless and constant efforts of the Director of Community Service, Rabbi Moshe Finer. Chaired by Rabbi Theodore Adams, New York, N. Y., the session acknowledged the difficult burden which Rabbi Finer has carried so ably during the past 15 years in serving the Alumni in a range of capacities, in placement, consultation, Alumni Association projects and as leader of Community Service. His work is now shared with a devoted staff which is equally dedicated to serve Yeshiva and our Alumni in the field. A certificate of appreciation was presented to Rabbi Finer by Rabbi Isidore Fine, Brooklyn, N. Y. and an inscribed set of Talmudic Encyclopedia by members of the C. S. D.

Contemporary Halachic Problems, an approach to them and the application of solutions, was the theme of the afternoon sessions. A brilliant analysis of problems

involved in a case of the adoption of a non-Jewish baby was offered by Rabbi Joseph Weiss, Alumnus and Rosh Yeshiva. Rabbis Meyer Karlin, Brooklyn, N. Y. and Leon Katz, Passaic, N. J., discussed the analysis and brought up some relevant issues. This session was chaired by Rabbi H. Freedman, Bangor, Me. and was so enthusiastically received that it will surely become a permanent feature at conferences and conventions. It was a source of pride to all the gathered to hear Halachic problems discussed in depth and detail by our own Alumni.

The climax of the conference was the dinner session at which the guest of honor was the Honorary President of the Alumni, Rabbi Harry I. Wohlberg. Reports on the Alumni Fund, old and new pledges, were presented by Rabbis Seymour Turk, Brooklyn, N. Y. and Judah Washer, Teaneck, N. J.

After a sumptuous banquet, Rabbi Israel Miller, Bronx, New York, Alumni President, presented Rabbi Wohlberg with a scroll on which was described the feelings of inspiration, comradeship and respect evoked by our Honorary President during his tenure of office. This part of the

program was graced with the presence of Rabbi Soloveitchik who came to participate in honoring Rabbi Wohlberg. The session was chaired by Rabbi Ephraim Shimoff, Astoria, L. I., conference chairman.

RABBI'S WIFE

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not contracted for when he assumes spiritual leadership. This is equally valid in small-town communities as in large ones. With a clear cut knowledge of one's own goals and ideals, approached with a sensible understanding, the rabbi and his wife can enjoy normal and happy relationships within their communal and social life. The rabbi is deserving of no less privacy and mastery over his life than anyone else. If it is clear to all what his role and his wife's role are, the community will respect his definition and develop a healthy relationship with all concerned. The rabbi's wife herself is the best instrument for consolidating the pattern of a judicious and satisfying relationship that produces lasting results.