



16th ANNUAL CONVENTION

הסתדרות מוסמכי ישיבת רבנו יצחק אלחנן

**YESHIVA UNIVERSITY
RABBINIC ALUMNI**

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**HOTEL BRUNSWICK
LAKEWOOD, N. J.**

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Foreword

The purpose in publishing the following proceedings is threefold: first, to apprise our chaveyrim who could not attend the convention of what transpired; second, to provide a permanent record of the convention; third, to furnish source and program material that our chaveyrim may refer to for their own edification.

Since this is a first attempt, many technical problems presented themselves. In order to overcome them I had to make certain decisions.

Desirable as it would have been to publish the discussions that took place at the convention I was forced to omit them. Discussions that seem so lively and pertinent when they take place lose much of their flavor and pointedness when they are transmitted to the printed page. It is even possible to draw from a written account a rather different impression from one gathered at the convention. Another obvious problem stems from the fact that not all verbalizations are equally valuable and therefore equally worthy of publication. What satisfies very well as a spontaneous remark in a spirited discussion may not be equally suitable for inclusion in a permanent record. These problems coupled with the fact that accurate and complete transcriptions of the discussions were not available in all cases forced me to the decision to omit them entirely in this issue.

The Hebrew quotations presented another problem in the publication of the papers delivered at the convention. Due to a lack of technical facilities the choice had to be made between English translation or transliteration of the Hebrew texts. I chose transliteration because I felt that even the transliterated Hebrew word conveyed a truer meaning of the essence of the ideas presented than the English translation. The transliteration was done in as simple and literal a manner as deemed possible.

The papers are presented in the order in which they were listed on the convention program. If you notice a few omissions it is due to the fact that these papers were not presented to me for publication.

It is my hope that these problems will be solved in future publications of "Convention Proceedings."

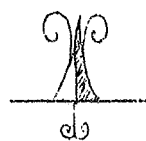
I wish to express my deep gratitude to the following who have helped make this publication possible. To the contributing chavayrim who gave two priceless commodities, time and thought, to my secretary Mrs. Elba Diamond and to Mr. Rubin Helsler, Head of the Production Department of Yeshiva University for the technical reproduction of the proceedings, to Mr. Sam Hartstein, Director, Public Relations at Yeshiva University and Miss Ethel Levine, of the Graphic Art Department for their assistance and advice.

Bernard H. Wal fish, Editor
Director, Programming
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SECTION I

INTRODUCTORY
REMARKS

AND



PRESIDENT'S
MESSAGE

INTRODUCTORY REMARKS

by Rabbi Max N. Schreier
Bridgeport, Conn.
Convention Co-chairman

Mr. Chairman, Mr. President, Rabbi Rackman, Distinguished Guests and Colleagues:

It is my privilege as co-chairman of the convention committee to formally open this 16th Annual Convention of the Rabbinic Alumni Association of Yeshiva University. A sentiment, which has been shared by many of my colleagues, makes itself apparent to me each time that we gather for these Alumni conclaves.

I belong to several Rabbinic organizations, and I can honestly say that I feel most relaxed and comfortable in the gatherings of the Rabbinic Alumni. I have given this some thought, and I have come to the conclusion that it is so, because we Yeshiva Rabbis are united by a common HASHKFAH that we receive at the Yeshiva, which makes us experience the spirit of friendship so completely. It is a spirit of likemindedness.

I recall that during our senior year, Dr. Belkin, our beloved Rabbi, gave a series of SHIURIM on YOREH DEAH. I believe that he interrupted his very busy schedule to give these SHIURIM, because some of us had been his students, and he knew each one of us very intimately, and he felt very close to us. Towards the end of one of these very interesting discourses, Dr. Belkin paused to convey to us this very important thought.

"Many of you are going to serve as rabbis in the American Jewish Community. I would like to call your attention to a RAMBAM. I am not telling this to you as HALACHAH L'MA'ASEH, but as a background against which you may work in the community."

I will cite the RAMBAM, (MAMRIM 3:1-3), and there is no need for me to translate. "MI SHE'EYNO MODEH B'TORAH SHEB'AL PEH EYNO ZOKEYN HA'AMUR BATORAH ELA HAREY ZEH BICHLAL HA'APIKORSIN. MEY'ACHAR SHENISHBAH SHEHU KOFER B'TORAH SHEB'AL PEH HAREY HU K'SHA'AR KOL APIKURSIN V'HA'OMRIM EYN TORAH MIN HASHAMAYIM V'HAMOSRIN V'HAMUMRIN SHEKOL EYLU EYNAM BICHLAL YISRAEL. BAMEH D'VARIM AMURIM, B'ISH SHEKOFEH B'TORAH SHEB'AL PEH B'MACHSHAVTO UB'D'VARIM SHE NIRU LO V'HALACH ACHAR DA'ATO HAKALAH V'ACHAR SHRIRUS LIBO V'KOFEH B'TORAH SHEB'ALI PEH TICHILAH KITZADUK UBAISUS V'CHEYN KOL HATOIM ACHARAV. AVAL B'NEI HATOIM HA'EYLEH U'B'NEI B'NEIHEM SHEHIDICHU OSAM AVOSAM V'NOLDU BEYN HAKARAIM V'GIDLU OSAM AL DA'ATAM, HAREY HU K'TINOK SHENISHBAH BEYNEHEM V'GIDLUHU V'EYNO ZARIZ LA'ACHOZ B'DARKEY HAMITZVOŞ SHEHAREY HU K'ANUS. V'AF ALPI SHESHAMA ACHAR KACH SHEHU YEHUDI V'RA'AH HAYEHUDIM V'DASAM HAREY HU K'ANUS SHEHAREY GIDLUHU AL TAUSAM. KACH EYLU SHEAMARNU HA'OCHZIM B'DARKEI AVOSAM HAKARAIM SHETA'U. L'FICHACH RAU'I L'HACHZIRAN B'TESHUVAH U'L'MASHCHAN B'DARKEI SHALOM AD SHEYACHZERU L'EYSAN HATORAH.

Dr. Belkin has set a remarkable example for us. He has built the Yeshiva into the great institution that it is, by enlisting many TINOKOS SHENISHBU in the cause of Torah education. It is this basically positive attitude towards the American Jewish community that has enabled many of us to bring traditional Jewish standards to our communities successfully. It is this conviction which unites us and brings us together in such closeness in our Alumni.

The Rabbinic Alumni under the inspired and dedicated leadership of Rabbi Israel Miller has made significant strides as an Alumni organization and as a professional Rabbinical organization. It has assumed a significant role in the affairs of the Yeshiva, and it has broadened its scope and depth through its program of Torah study

under the guidance of our revered Rebbe, Rabbi Soloveitchik SHELITA. We owe a great debt of thanks to Rabbi Miller for these important achievements.

Through the increasing efficiency and service of the Community Service Division, each and every Yeshiva Rabbi can now feel that a great institution stands behind him in his efforts. I want to express our sincere thanks to Rabbis Finer and Avreeh, who did so much to guide the chairmen of this convention, and who attended to most of the details that have helped to make this an outstanding assemblage.

I will permit myself only brief comment on the convention theme. The Sabbath is of great significance to us, because it is not an isolated spiritual experience. Much of the essence of Judaism is connected with SHABBAS. The Torah records (VAYIKRA 19:3) ISH IMO V'AVIV TIRAU V'ES SHABSOSAI TISHMORU. The Prophet ISAIAH (56:3) says SHOMER SHABBOS MEYCHAL'LO V'SHOMER YADO MEYASOS KOL RA. On Friday night we sing MEYEYN OLAM HABO YOM SHABBOS M'NUCHAH.

Without attempting to cite many passages from the Torah or from Rabbinic literature, it is abundantly clear that the ethical concepts of Judaism are part and parcel of the SHABBOS religious experience.

The Sabbath Halacha so rich and so profound in its concepts must be understood very clearly. There is a great deal of misinformation about SHABBOS in the American community. What is the Torah concept of M'LACHAH? Is it the definition of economics, or physics, or both? What about the many other halachic criteria through which we can answer many problems that arise in our day to day life? These were our thoughts when we projected this theme as being of great interest and importance to the member of the Alumni.

From a practical point of view, the Sabbath cycle is the one period of time during which the Rabbi comes into contact with more of his

people than during the rest of the week. He meets his congregants, in the role of preacher, lecturer, teacher, youth leader, and guide. How to make the Rabbi more effective in all of these areas was another concern of the men who planned the program. I trust that we will derive great benefit from the convention proceedings.

Twice in this week's Sidra do we read the expression LECH L'CHA, our Rabbis point out.

LECH L'CHA MEYARTZ'CHA U'MIMOLAD'T'CHA UMIBEYS AVICHA (B'REYSHIS 12:1)
LECH L'CHA EL ERETZ HAMORIAH (B'REYSHIS 22:2)

In a slightly different sense, we have all experienced the first LECH L'CHA, when we left our spiritual home the Yeshiva, and all of us have faced the difficult trek up to the mountain upon which through sacrifice our ideals are attained. Thank G-d the number of those who are making their way to the top of the mountain successfully is increasing. It is primarily due to the fact that we as Yeshiva Rabbis have faced our task positively. We have met our challenges undaunted, because we believe that traditional Judaism will be planted on American soil and in the hearts and minds of American Jews. I know that the inspiration of the next few days spent in CHEVRUSA and in TORAH will give us added impetus in our efforts.

I want to thank Rabbi Miller, for having given me the opportunity to be the co-chairman of this convention. It has been a great thrill. It is now my pleasant duty to present to you the very able and amiable chairman of this convention. I have profited greatly in working with him during these past weeks. My dear colleagues, I present to you Rabbi Ephraim S. Kolatch.

Opening Address
Rabbi Ephraim S. Kolatch
Long Beach, New York

Convention Chairman

Worthy Officers, Colleagues and Friends. May I, from the very outset, set you at ease by assuring you that I am well aware of my duties as chairman of this Convention and Dinner session. My task is not to impress you with lengthy oratory, but to proceed with dispatch to this evening's festivity.

In opening the 16th Annual Convention of the Rabbinic Alumni, I should like, at this time, to thank my co-chairman, Rabbi Max Schreier, and to pay tribute to Rabbi Israel Miller, our efficient president, who was most co-operative and always present with his helpful suggestions; and to give singular thanks and praise to Rabbi Abe Avrech and the Community Service Division for doing practically all the work in coordinating this fine Convention program.

The Rabbinic Alumni has developed and proven to be a very important organ and affiliate of Yeshiva. If more interest, devotion, and loyalty has been displayed by the Musmachei Hayeshiva towards our Alma Mater in the last sixteen years, it is due largely to the functioning of the Rabbinic Alumni, as a well organized and cohesive group.

And in truth, that is how it ought to be. In the coming week's SIDRAH, LECH L'CHA, we shall read, please G-d, of Abraham. The Torah states VAYELECH L'MASA'AV upon which the rabbis comment B'MASA'OS SHEHALACH BOHEN CHAZAR, implying that when Abraham returned from Egypt, on his way to Beth-El, he travelled the same course, patronized and stopped at the same places which he first visited when he went down to Egypt. When Abraham went to Egypt, he was unknown, lacked wealth, was affected by the famine, he was, indeed, thankful to those who accommodated him and showed him

kindness. On his return, when we are told that AVRAHAM KAVED M'OD, when he gained in popularity, when he was recognized by Pharaoh and his people, and when he acquired great riches, Abraham revisited the very same places, with the Intent LIFROA HAKAFOSOV to repay his debts of gratitude, of thankfulness, for all the kindnesses which were displayed towards him on his way to Egypt.

Similarly, when we started out on our journey of Torah and we came to our great ACHSANIA SHEL TORAH we were M'CHUSAR KOL we had so little. In this ACHSANIA, however, we were introduced to the G'DOLEI HADOR, to our ROSHEI YESHIVA who instructed us in Torah; most of us enjoyed our secular training through these same auspices; some of us were even accommodated with food and lodgings; and now that we have made our mark-- acquired knowledge, leadership, and distinction through the generosity and helpfulness of this ACHSANIA SHEL TORAH, it is only fitting that we, like patriarch Abraham, should return LIFROA HAKAFUSEYNU to repay our debt of thankfulness, in the form of a strong, effective, vibrant Alumni. Thus, we shall be fulfilling the Rabbinic instruction SHELO Y'SHANEH ADAM M'ACHSANIA SHELO, never to turn away from the very institution that has nurtured us and has been so helpful and significant in our development.

The Committee, in selecting an area of discussion for this year's Convention, was concerned in choosing a theme that will be presented on a high intellectual plane and yet be practical from the standpoint of the rabbi serving his community. Hence, we chose, "The Sabbath", a theme which lends itself to both these aspects.

There is a great need for such discussion in our day. To our great sorrow, we behold a breakdown in the observance and sanctity of the Sabbath. Like Hagar, who fled from the home of Sarah, when confronted with the questions EY M'ZEH VAS V'ANA SEYLEYCHI "whence comest

thou, and whither goest though"; and all she answers is MIPNEY SARAI G'VIRTI ANOCHI BORACHAS and ignores the other question 'whither she was going' -- so too, our people, fleeing from the restrictions of Judaism, made their first flight or their first breach with the Sabbath --they know whence they came, but do not realize whither they are going -- their flight is aimless. And yet SHABBOS M'KADSHA V'KAIYMA -The Sabbath has been sanctified from time immemorial, and will so continue. The sanctity of the Sabbath is independent and absolute. The Sabbath is not on trial. What is needed is a careful analysis of the Sabbath in all its beauty and splendor, - to be translated and transmitted to the congregant, young and old-- interpreted on the laity's level, so that he and she may appreciate the rich and meaningful religious experience that the Sabbath offer. To make our congregants aware, through Halachic and philosophic interpretation of the Sabbath, that SHABBOS MOSEFES K'DUSHA AL YISROEL -The Sabbath adds to the sanctity of Israel, to the dignity and dedication of Israel.

Through the workshops, which have been outlined for this Convention and all related to every aspect of the Sabbath, we trust that our colleagues will go away convinced that the Sabbath can be restored to its original beauty and splendor in the lives of our people. KIVAN D'CHAVIVA YAHAVI DA'ATAHU L'SHAMI. Once, we shall convince them that the Sabbath is an instrument of love and beauty in their lives and the life of the home they will pay heed; they will understand and observe.

In conclusion, I trust that the spirit of CHAVRUSA will prevail throughout the Convention. In last week's portion, the rabbis, in commenting on the opening verse, point out that Noach is mentioned three times in the opening sentence, to emphasize the three fine qualities which Noach possessed:

1: NOACH B'DA'AT'O "Pleasant in his thoughts"

2: NOACH B'DIBURO "Pleasant in his speech"

3: NOACH B'MAHALOCHO "Pleasant in his gait"

So, too, I pray and hope that our Convention, this year, will take on these three characteristics -- namely, pleasant in its expression; and pleasant and smooth in all of its proceedings.

The President's Report

Rabbi Israel Miller
Bronx, N.Y.

On behalf of our fellow Alumni I would like to express our sincerest gratitude to the chairmen of our committees for their many hours of devoted and dedicated service to our organization, to Yeshiva and thus to the Jewish community. The common denominator of all of our activities has been the guidance and help of the members of the CSD Staff without whom we could not function. We are especially grateful to Rabbis Finer, Avrech, Furst, and Stitskin, and to Messrs. Geller, Stern and Shavrick. We are pleased to welcome Rabbi Wallich and Zay to the staff, and to thank Rabbi Sol Spiro for his consecrated service over the years. We wish him well in his new pulpit.

If we have had a successful year, and I think we have, we should all bear in mind that without the help of our officers and executive committee, and without functioning committee heads this would not have been possible. Rabbis Kolatch and Schreier deserve our accolades for this meticulously planned and well-attended convention, as do Rabbis Shimoff and Spirn for the Homecoming Mid-Winter Conference at which we honored Rabbi Finer and Wohlberg. We, this year, were involved as well in a glorious Torah demonstration at the Chag Hasmicha, and the week-end and reception which preceded it. It was a memorable experience.

Our Alumni Fund not only realized \$37,658 in direct gifts for Yeshiva, exclusive of the amounts we raise in our communities, but succeeded in obtaining contributions from 453 of our colleagues. Our Chaplaincy Committee's report, glowing as it is, does not indicate that which should be a source of pride to all of us. Without our ongoing program and the 13 Yeshiva musmachim now serving as military rabbis, the orthodox rabbinate would not be able to meet its responsibility in this important endeavor. Because

of these young men and our committee's diligent efforts we can hold our heads high and protect the reputation of all American Yeshivos.

Our Chevra Shas has pioneered an exciting study program; our Cultural Committee has sponsored several well attended sessions, indicating that we are filling a need in arranging homiletic seminars and practical rabbinic guidance lectures; our Education Committee has reported wonderful progress in the Talmud Torah Commission and mechinah program, which has revitalized many of our afternoon schools; our Welfare Fund has displayed our concern for our Alumni; our Publications Committee with Chavrusa and Ideas, our Youth Advisory Committee with its Conclaves, Seminars and Institutes, our New Communities Committee, with its little publicized and under-budgeted, but effective efforts to establish traditional synagogues--all add up to a sum total of a year of constructive activities.

This has been an exciting and an exhausting year for me. We have become a mature organization, with a distinguished membership, a fine record of accomplishment, a comprehensive program and ambitious plans for the future. Your president has been kept busy, and has tried not to refuse any invitations. I have installed rabbis; made presentations at testimonial dinners; spoken at fund raising affairs and cultural events; represented the Rabbinic Alumni at Yeshiva functions, the Chag Hashmicha, Commencement and on the President's Council; and have attended tens of conferences and committee meetings with the Alumni, CSD and Administration. The Presidency of our organization is no sinecure; it is an honorable but not an honorary position, -- and were you to say to me "lech-lecha", it would certainly be "l'hanaasi, l'tovas!".

In the year ahead we should move forward in depth and scope in those areas in which we are already working, but there are many additional projects to which we can lend our efforts. There are several which I can suggest for your consideration:

- a) A closer liaison with the students.
- b) Use of the Alumni Fund for special purposes, such as a fellowship program for students in the smicha program or the establishment of a Yeshiva sponsored camp.
- c) An Alumni Day at the Graduate School.
- d) Post-Graduate Courses or lectures on the practical aspects of the rabbinate.
- e) Intensified assistance to the Adult Study Program.
- f) A change in the dues structure which might enable us to get copies of our lectures and shiurim to our out-of-town alumni.
- g) A public relations program - project the proper image of Yeshiva and the Yeshiva Rabbi. We should, for example, honor rabbis who have served in the rabbinate for a quarter of a century or longer. We should publicize the publication of "sfarim" by our colleagues. (Just this week I received a copy of a sefer "Divrei Rogesh" by one of our musmachim, Rabbi Gadaliah Schwartz.) It is we who must emphasize the Yeshiva portion of the University, what Yeshiva stands for, the integration of DAS VIDA'AS which is the program for orthodoxy in this country.

In the mass of publicity about Yeshiva's growth, the significance of the statistics for what is our major interest is often lost. We glow with pride at the announcement that the total enrollment of Yeshiva University in 1959 has risen to 4,737 as compared to 3,688 in 1958. But what is even more important than the totals are the figures of 1,178 students in the Boys and Girls High School, all taking an intensive program of Yeshiva studies; 560 Yeshiva College and 255 Stern College students, all part of the Yeshiva or Habrew programs; 479 in the Teachers Institute for Men and Women; almost 200 in the Bernard Revel and Harry Fishel Graduate School, and 236 in the Religious Education Program at the Graduate

School of Education. We ought to proudly hail the 101 students in the Smicha Program, - a program which has regularized and ordered the smicha procedure.

The Smicha Program itself should become better known. It marks a revolutionary step in the preparation of orthodox rabbis. In addition to Gemara and Shulchan Aruch, the students take courses in Chumash with the Ramban, Aggadah, Philosophic Texts, Homiletics, Jewish History, Religious School Administration, The Community, and Pastoral Psychology.

The statistics I have cited become even more meaningful when we realize that we are reproducing our own. There are 72 members of the Rabbinic Alumni of a total of 159 Yeshiva University graduates serving our alma mater directly on the Yeshiva staff. In the enrollment figures 620 students are alumni or their children, with 39 of the 371 in the College of Medicine being Yeshiva College graduates.

What a story Rabbi Moshe Besdin could tell us of the religious guidance efforts in the Jewish Studies Program. And this is the story we must tell, a story of Yeshiva's service to the American Jewish Community in preserving Torah learning and Yiddishkeit. This image raises the prestige of Yeshiva; it raises the prestige of orthodoxy; it raises the prestige of the orthodox rabbi.

It is our sacred obligation to make certain that this will always be the purpose of Yeshiva. Thus the necessity for a strong Rabbinic Alumni, for our fund raising, for our entrance into the faculties, for our publications, for our continuing to learn, for the C.S.D. program.

We can derive a lesson from Abraham, about whom we read in this week's sidra, V'AVRAHAM KOVED M'OD, B'MIKNEH, B'KESEF U'B'ZAHAV. The use of the word KOVED is not odd, for wealth and growth weigh heavily upon an individual or institution-- upon Yeshiva too. Despite this burden

VAYELECH L'MASA'AV MINEGEV V'AD BEYS EL.

Abraham still moved in the direction of AD HAMOKOM ASHER HAYAH SHAM OHALO B'TCHILAH. Yeshiva's destiny does not lie in the direction of becoming another Harvard or Princeton. It remains in the Yeshivas Etz Chaim the "tree of life" where its original tent was pitched. To this end we pledge our efforts.

EDITOR'S NOTE: For the purpose of the permanent record, the President's Report has been abbreviated and condensed. Rabbi Miller suggests that you carefully read and digest the committee reports for an appreciation of the scope, diversity and effectiveness of the Rabbinic Alumni program.

SECTION 2

CONVENTION PAPERS



THE SABBATH IN HALACHA

by Rabbi Melech Schachter
Bronx, N.Y.

In order to get an idea of the basic characteristic of Shabbos from the Halachic viewpoint, I call your attention to the case of the wanderer in the desert who lost track of the Shabbos: he forgot which day is which. The Halacha in this case is that "MONEH SHISHAH YAMIM U'MISHMER YOM ECHAD". The Talmud (Shabbos 69a), however concludes that he must observe every single day and work only as much as is absolutely essential to sustain himself. The seventh day that he counts, differs from the other six days only "B'KIDUSHA V'AVDALTA."

The MOGEN AVRAHAM poses the question of ROV. Why shouldn't he be allowed to work every day as much as he wants? Every day when the wanderer asks himself whether or not it is Shabbos, the probability is six to one that it is a week day. Then why can't he use the principle of majority rules AFILU B'RUBA D'LESA KAMAN- and why must he limit his labor to his sustenance only? The answer he offers is that the relationship of Shabbos to the weekdays is similar to the case of TEYSHA CHANUYOS, in which case the principle of ROV is not applicable, because KOL KAVUA K'MACHTZAH AL MACHTZAH DAMI. Similarly, argues the MOGEN AVRAHAM, SHABBOS is clearly set in the realm of time as a certain store is in the realm of space, and it therefore cannot lose itself within the other weekdays.

The PRI M'GODIM questions the applicability of the principle of KAVUA to the realm of time. He writes on the MOGEN- AVRAHAM "LO YODANA KOEYS IM HEYM DIVREY ATZMO O'MATZA B'EYZAH MOKOM KEYN."

Whether or not the principle of KAVUA can be applied to Shabbos in the realm of time would probably depend upon the Halachic concept of time as being comparable to space, only on a different plane, i.e.,

time consists of moments as space consists of small spacial units? Or is the flow of time totally different from the expanse of space, because time is abstract while space-global space-is concrete? Obviously, if time is comparable to space, then the principle of KAVUA is applicable to it. If it is not then KAVUA is inadmissible.

Those who studied the Guide for the Perplexed may recall that the School of the Mutakalemin maintained that just as space consists of spacial atoms, so, time consists of tiny time atoms, indivisible units of moments. Maimonides, on the other hand, vehemently disagrees with them. (The Guide, part I, Chapt. 73 and part II, Chapt. 13.)

As for the Halachic concept of time, the Rogatchover Gaon pointed to a number of Talmudic discussions, most of which point to the Maimonidean concept that time and space are totally incomparable. In (NAZIR 7) the Talmud makes the following distinction: "HAREYNI NAZIR K'AFAR HA'ARETZ, K'SA'AR ROSHI, K'CHOL HA'YAM, "HAREY ZEH NAZIR OLAM, U'M'GALEYACH ACHAS L'SHLOSHIM YOM." on the other hand, if someone says "HAREYNI NAZIR MIKAN AD MOKOM P'LONI, OM'DIM KAMAH YAMIM MIKAN V'AD MOKOM P'LONI." If it is less than 30 days he must practice at least one single Nazariteship of 30 days; if it is more he practices one long Nazariteship of that many days. We do not, however, interpret his vow to mean that he should practice many single Nazariteships according to the number of days it takes to go from here to place X. The difference between the two cases is explained by Raba: "SHA'ANI SA'AROS HO'IL U'MUVDALOS ZU M'ZU". THE GEMARA then questions: "GABEY YOMI NAMI, HA K'SIV VAYEHI EREV VAYEHI VOKER YOM ECHAD?" and the final answer is given "HAYOM LO D'MIFS'KI M'HADADI HU, MAI KA'AMAR, YEMAMA V'LEYLIYA CHAD YOMA HU, U'L'OLAM LO MIFS'KI M'HADADI". The reason the Torah says "VAYEHI EREV VAYEHI VOKER" is to establish that night precedes day. Essentially, however, time is one continuous flow.

The Rogahover Gaon also quotes a Talmudic discussion in (BABA BASRA 66B:67A), "HASOCHER ES HAPCEYL LA'ASOS IMO L'GOREN, HAYOM B'DINAR, U'LIGOREN YOFEH SELA, ASOR L'HENOS MIMENY AVOL IM S'CHORO M'HAYOM, B'DINAR L'YOM, U'LIGOREN YOFEH SELA, MUTAR." THE RASHBAM explains the reason for it "SHEKOL PI'ULAS HAMEYAH YAMIM K'YOM ECHAD ARUCH DAMI." This remark likewise indicates that Halachically time, unlike space, is not divisible into momentary or daily units.

However, as we read on we find that the Talmud compares the latter case to the one offered by Rav and Shmuel, namely, when A says to B: "KUR B'SHLOSHIM, SA'AH B'SELA, "RISHON, RISHON, KANAH". Because he mentioned SA'AH B'SELAH, each saah is a separate unit and its sale is effected immediately, before he finishes measuring all the 30 saahs. In our case, also, while he hired him for 100 days, he added on the remark "B'DINAR L'YOM". Consequently, each day is a separate unit. Why then is he allowed to work during the last 30 days which constitute the harvest season for merely a dinar per day? The real wage then is much more, and the reason the worker is satisfied with less is obviously because the employer advanced him the money several months ahead of the season, and that is usury.

Now, the mere fact that the Talmud compares 100 days in the realm of time to 30 measures of wheat which belong to the realm of space indicates that they are both divisible, contrary to what we said before. Refer: TZFUNOS HAROGOTZOVI by Moshe Grosberg.

The question posed by the MOGEN AVRAHAM, why should the wanderer in the desert, who lost track of the Sabbath, be prohibited from working every day lest it is Shabbos- why can't he apply the principle of ROV, the likelihood is 6 to 1 that it is a weekday- to my mind the answer to this question does not depend upon the principle of KAVUA which

In turn would involve us in the philosophic dispute between the Mutakallemim and Maimonides. I believe that the entire principle of having Shabbos lose its identity among the other weekdays, is totally inadmissible. As rabbis who learned YOREH DEAH, we operate with the concept of BITUL B'ROV or B'SHISHIM, when some prohibited food article is mixed with kosher food. And in this connection we are also told that "MILSA D'AVIDA L'TA'AMA, AFILO B'ELEF LO BATUL". The "PRI MIGODIM in SHA'AR HATA 'RUVOS" discusses this matter whether it is MID'URALSÄ or MID'RABANAN, and he concludes that the view held by some that Biblically, even a spicy food article loses its identity, refers only to such an article which while felt yet the TA'AM is KOLUSH, the taste is only vaguely felt. However, when the article is keenly felt, even when outnumbered a thousandfold, there is no doubt that Biblically MID'URALSÄ it does not lose its identity.

Surely, Shabbos is a MILSA D'AVIDA L'TA'AMA potentially effective throughout the week. Its scent so to speak penetrates and pervades the six weekdays as well. Long before our time Rabbi YEHOShUA ben CHANANYA when asked "MIPNEY MAH TAVSHIL SHEL SHABBOS RUCHO NODEF" he answered, "TAVLIN ECHAD YESH LANU V'SHABBOS SHEMO" (SHABBOS 119). From the viewpoint of Judaism, Shabbos is the raison d'être of the whole week. So we are told in the Mechilta, quoted by Nachmonides (Exodus XX,8) on the Fourth of the Ten Commandments. "ZACHOR ES YOM HASHABBOS L'KADSHO". Says R. Yitzchok "LO S'HEY MONEH K'DERECH SHE HA'ACHEYRIM MONIM, ELA S'HEY MONEH L'SHEYM SHABBOS" and Nachmonides explains this statement to mean that unlike the non-Jews who count each weekday independently of the others, Sunday, Monday, etc., we Jews should count the weekdays in relation to Shabbos: RISHON B'SHABBOS, SHEYNI B'SHABBOS etc., (I really wonder why the most orthodox in our midst fail to live up to this Commandment.

Sunday or Zuntag was a day dedicated by the pagans to the worship of the sun. On Monday, Montag they worshipped the moon and so on. Surely we should not use these pagan names in our daily speech, particularly when there is an express command to remember the Sabbath Day all throughout the week, and to call each day by its relationship to Shabbos.)

This injunction "ZACHOR ES YOM HASHABBOS L'KADSHO" postulates the character of Shabbos as the ultimate objective. All the other weekdays are only means to the Shabbos, which in turn is the end. Contrary to the Christian world that chose the first weekday on which to rest and replenish lost energy, thus making their Sabbath a means to the working days ahead, we Jews consider Shabbos the ultimate goal, at which time we rest physically in order to be able to elevate ourselves spiritually. Shabbos is not a means to the weekdays following, but rather the culmination point of all striving in the course of the weekdays past. Shabbos is thus the MILSA D'AVIDA L'TA'AMA the pungent spice that flavors the entire week. Without the Shabbos as their glorious culmination point, the six weekdays lose their spiritual significance. Consequently, there could be no possibility of having Shabbos lose itself among the other days.

The implication of the Fourth Commandment is very clear. Shabbos is not just a day of rest when we accumulate new vigor for the subsequent week. Shabbos is the goal for which we are to strive all week long, because on Shabbos we are to climb the ladder of spiritual perfection. No wonder Shabbos has been adorned with countless mystical symbols. It has been personified enthroned and proclaimed Queen Sabbath SHABBOS MALKISA. Its approach is encountered by people of Israel with a tender love song, L'CHAH DODI, similar to the rapturous approach to a bride on the part of the groom. Even the Kiddush service has been mystically

interpreted in terms of a wedding ceremony when blessings are uttered over a cup of wine.

The important question, therefore, that we as Rabbanim must ask ourselves is: "How do we rabbis spend the Shabbos Day? Are we any better after Shabbos than we were before? Do we experience any spiritual elevation be it at least one rung on the ladder of Torah and piety?" Or are our minds totally preoccupied with "Machshavos Zoros" that deprive us of the spiritual fulfillment that Shabbos represents.

Another point that must be brought to your attention is, that besides Zachor there is also "Shamor Es Yom Ha Shabbas Likadsho." Shamor implies that the Shabbos was placed in our charge and we have the obligation of Shomrim to safeguard the Shabbas in every possible way. Even if we are to reduce our Shemirah to the minimum, to that of the Shomer Chinam, we are held responsible for any damage done to the Shabbos as a result of negligence on our part.

In connection with TRUMAH the Torah states "VAYI DABER HASHEM EL AHARON, VA'ANI HINEY NASATI LECHA ES MISHMERES T'RUMASI". Since TRUMAH needs SCHMIRAH, the Talmud deduces from it that HESACH HADA'AS makes the TRUMAH PASUL. There is only a MACHLOKES between Rabbi Yochanan and Resh Lokesh as to whether HESACH HADA'AS is a P'SUL TUMAH or a P'SUL HAGUF. If, for example Elijah the Prophet should make an appearance and assure us that the TRUMAH was not contaminated during the time man's attention was diverted from it, then if HESACH HADA'AS is a P'SUL HAGUF, the TRUMAH became Pasul regardless of whether or not it actually became contaminated.

Be the case as it may, one thing is definite that because the Torah stipulates SCHMIRAH by TRUMAH, there must be no HESACH HADA'AS.

Since the Torah stipulates clearly that Shabbos also needs SCHMIRAH, it follows that we may not allow our attention to be diverted

from the preservation of Shabbos. A sacred duty devolves upon us to dwell upon the observance of Shabbos, to try and influence non-observant Jews to become observant, and so-called observant Jews to become more observant. We have to stand guard and be careful not to allow our attention to be diverted for a moment lest the Shabbos is desecrated. Unfortunately, we rabbis dwell in our sermons upon all types of subjects. We talk about Van Doren and about TV shows; we discuss atomic energy and sputniks; we discuss the best sellers, Exodus and the like; but we seldom speak of guarding the Sabbath. Even when we talk about Judaism-- how beautiful and how glorious it is-- we fail to spell it out in terms of SHMIRAS SHABBOS.

It is not only because we happen to be rabbis that we are duty-bound to do our utmost in the preservation of the Shabbos. Even if we were ordinary BAALEBATIM, we would be subject to abide by "SHAMOR ES YOM HASHABBOS LE KADSHO". This command was proclaimed to every single Jew regardless of whether he is a spiritual leader or an ordinary laborer. Reb Yoshe Ber Brisker once told his BAALEBATIM that they too were obligated to clean out all the evil from the community. The only difference between the rabbi and the BAALEBATIM, he said, was that the rabbi was a SHOMER SACHAR while the BAALEBATIM were SHOMREY CHINAM, but even a SHOMER CHINAM is CHAYAV AL HAP'SHIAH. Willful neglect, indifference towards the pathetic status of the Shabbos means that we fail to live up to the divine command.

I would suggest that the Rabbinic Alumni sponsor a special publication on shabbos so that all our chaverim may be informed about the many do's and don't's in our complicated modern age with its many modern gadgets. This information should be presented in a lucid manner that could be used by our chaverim as a text with which to teach.

our respective BAALEBATIM the laws of Shabbos, to quote from it in our bulletins, and if possible to include some of it in all of our adult classes. We must make wide propaganda for the observance of the Shabbos, especially in our day, when a five day working week has become a reality. We rabbis in our respective communities could make a great contribution toward the observance of the Shabbos and I am certain our BAALEBATIM will appreciate our sincerity and display a greater regard for us.

There is one more item to which I would like to call your attention, and that is the limitation of TOSEFOS SHABBOS. It is of course a meritorious deed to usher in the Sabbath earlier than the time indicated on the calendar. The question, however, is how early can we do it? Can we start Shabbos on Friday morning or Friday noon? The answer is that we cannot because it defeats its own purpose. I say it with reference to many of our colleagues who have KABOLAS SHABBOS services at 6:00 P.M. on the long summer Fridays when sunset is nearly 2 hours later. This is so because of our daylight saving time. In SHULCHAN ARUCH-ORACH CHAYIM (267:2) it is stated that the earliest time for lighting shabbos candles and DAVENING MAARIV is P'LAG HAMINCHAH.

To DAVEN MAARIV before P'LAG HAMINCHAH is worse than NIT GEDAVENT, because of the B'RACHOS LEVATALAH. The MISHNE AVRAHAM stipulates that on Fridays we may DAVEN MAARIV before sunset, after the P'LAG HAMINCHAH, even though we usually DAVEN MAARIV after sunset. In that case, however, we must DAVEN MINCHA before the P'LAG HAMINCHAH, so that there should be no contradiction, no TARTI D'SASRI, calling the period after the P'LAG HAMINCHAH both day and night. To have one set time for Friday night services, six or six thirty for the entire summer is definitely against the law. I can tell you what I introduced in my shul. Every year I com-

pute the P'LAG HAMINCHAH of every Friday during the summer months and we begin Mincha about 20 minutes before. By the time we finish MINCHA, L'CHU N'IRAN'NAH, BAMEN MADLIKIN, and we come to BORCHU it is already after the P'LAG HAMINCHAH. Naturally the time for Friday night services varies accordingly. I respectfully suggest that the Rabbinic Alumni should serve its constituent body with this information. I would gladly offer the information to the office for distribution. I do the computation anyway for my own purpose and everyone is welcome to it.

In conclusion may I state that it is my sincere hope that through the Rabbinic Alumni we may strengthen the Shabbos and return it to its pristine glory and splendor. If my paper has served to bring about even only a slight change for the better I consider my efforts well rewarded.

SABBATH IN HALACHA

by Rabbi Joseph Lewittes
New York, N.Y.

The exact text of the MOGEN AVRAHAM is as follows, "V'AF AL
DAY D'ROV YAMIM HEYM CHOL, ZEH MIKRI KAVUA." The question of the
MOGEN AVRAHAM does not seem to be that the day of Shabbos should be
BOTELB'ROV as in the case of TA'ROVOS YOVESH B'YOVESH for then his
answer of KAVUA would be meaningless; for as TOSEFOS (CHULIN 95) asks
"V'HA DKAIMA LAN M'D'URAI SA CHAD B'TREY BOTEL HAINU HEYCHA SHEM'URAY
V'EYNO NIKAR HA'ISAR." And here also the ISAR that is SHABBOS is not
NIKAR. However, as Rabbi Soloveitchik has discussed in his Shiur, we
can inquire as to what is the reason that LO NIKAR HA'ISAR invalidates
KAVUA: Is it because in this case there is a DIN BITUL such that HA'ISAR
NEH'PACH LI'H'YOS HETAR or is it simply that whenever the ISAR is not
recognizable there is DIN KAVUA even though the ISAR does not become
BOTEL. An example of the two possibilities is given by the difference
of opinion among the RISHONIM concerning the case of a man who appoint-
ed a SHLIACH to be MIKADESH any ISHAH for him and then the SHLIACH
died. Assuming CHAZAKAH SHLIACH OSEH SHLICHUSO then the GEMARA says
the man is "ASUR B'CHOL HANASHIM SHEB'OLAM" for he might be marrying
a forbidden relative of the woman married to him through the SHLIACH.
However, TOSEFOS (NAZIR 12) states that this is only a K'INAS
M'D'RABANAN, M'D'URAI SA he may marry any woman and we say KAL D'PARISH
M'RUBA PARISH, for certainly the majority of the women in the world are
not relatives of this unknown woman possibly married to him. TOSEFOS
states further that even if he goes to the woman we still say KAL
D'PORISH M'RUBA PARISH for the DIN KAVUA is inadmissible here since the
ISAR is not MIKAR: that is; it is not known precisely which women are
forbidden to him. Thus we see that according to TOSEFOS even though there

there is no BITUL, for it is not logical to say that a person should become BOTEL B'ROV, nevertheless KAVUA does not apply. However, others notably the RAMBAN AND RASHBA, maintain that the law ASUR B'CHOL HANASHIM SHEB'OLAM IS M'DURAISA for not withstanding that the ISUR IS not NIKAR BIMKOMO the principle of KAVUA still prevails, for that which invalidates KAVUA is BITUL and since there is no BITUL of persons it remains KAVUA.

On the basis of this I feel we can interpret the MOGEN AVRAHAM by assuming two things:

a) the MOGEN AVRAHAM holds that it is not logical to say that a day should become BOTEL B'ROV, to lose its identity, as does ISUR B'HETAR. Intuitively this seems correct even though the MOGEN AVRAHAM gives no formal proof.

b) the MOGEN AVRAHAM holds the viewpoint of the RAMBAN that the MAFKIA of KAVUA is BITUL.

Thus the MOGEN AVRAHAM can be given the following interpretation. He asks that since the day of SHABBOS is not known, even though it cannot become BOTEL B'ROV, why can't we say KAL D'PARISH M'RUBA PARISH. To this the answer is that the ISUR SHABBOS is considered KAVUA; and even though it is not NIKAR, since there is not BITUL it remains KAVUA.

This, I feel, is the correct meaning of the MOGEN AVRAHAM. However, even from his approach one can still argue that even though the day of SHABBOS among the other days is considered KAVUA- KAVUA is only when the man goes to the group containing the ISUR and HETAR while here, however, the day comes and confronts the man; and even according to the forementioned RAMBAN the principle of KAVUA applies only when the man goes to the woman while if she comes to him we still say KAL D'PARISH M'RUBA PARISH.

Concerning the general problem though, I think, the whole question of KAL D'PARISH M'RUBA PARISH is out of place. For time

is not to be considered as something outside of the personal existence of man from which the days are cast out into the world, but, rather as something which derives from man's sense of activity and experience. Therefore those days^{that} have past are gone and will never be re-experienced and have no bearing on the present day just as the future days are at present non-existent. We are therefore confronted with one single day and there is, no eternal set of days whence to say that this day comes and to which we can apply the principle of KAL D'PARISH M'RUBA PARISH. Concisely, what I am trying to say is that the concept of TA'RUVOS is not applicable to days in time as it is to bodies in space.

However, the question that should be raised is this: We know there are two types of ROV, RUBA D'ISA KAMAN which has already been eliminated as non-existent in this case, and RUBA D'LESA KAMAN: as for example ROV B'HEYMOS K'SHEYROS, when given a B'HEYMAH we say it is Kosher on the basis of the ROV. We have not examined all B'HEYMOS in the world at the present moment and found the majority of them Kosher so that we can say this particular one comes from the ROV; rather this is a statistical ROV based on experience. Through the years we find empirically that most B'HEYMOS we have dealt with are Kosher and by an inductive process we generalize and say that ROV B'HEYMOS K'SHEYROS, past, present, and future. In our case also why can't we say that since on the basis of experience the man knows that every 6 out of 7 days he can do work, then the statistical probability is that today it is also not SHABBOS. In other words a RUBA D'LESA KAMAN is essentially a probability, which is also applicable in this case.

It seems that we can answer this by one simple consideration; that is the above reasoning would be justified if the man's

SAFEK were simply is today SHABBOS or not. But is is not so, for his SAFEK is which day of the week is it today; is today Friday and if so tomorrow is SHABBOS, or is today SHABBOS, or is today Sunday and hence SHABBOS will be in six days or according to the MECHILTA is today YOM ALEF, YOM BEYS, etc., for each day of the week has a special designation and the problem is which day applies to this day. This now becomes a SOFEK HASHOKUL with respect to each day; there is no greater probability that today is YOM ALEF than that it is SHABBOS. If, in the origin of the problem we cannot decide one way or another, he remains in doubt as to what day of the week it is, and it is just as probable that it is SHABBOS as any other day. It is therefore a problem which cannot be resolved and the only DIN that can be formulated is that which is stated in the GEMARA that he is forbidden to work each day because it is a SOFEK SHABBOS.

LATE FRIDAY NIGHT SERVICES

by Rabbi Moses Mescheloff
Chicago, Illinois

In this brief paper it is not my intent to discuss the propriety of this innovation or its Halachic permissibility. I want only to discuss this phenomenon - and to report on its purpose, its methods, its desirability and its degree of success.

My observations are based on the results of my own experience in this field for over 20 years, and the response to a questionnaire which I distributed in the greater Chicago area in preparation for this paper. Response was elicited from a dozen Orthodox Rabbis, four Conservative rabbis, two reform rabbis and one reconstructionist rabbi (whose first statement was that his opinion of the Friday Night Service was diametrically opposed to that of the other reconstructionist in the city).

In seeking answers to this questionnaire from members of our Rabbinic Alumni, I found that this service is not observed as generally in the East as it is in the midwest. Will the midwest affect the east in this direction? In Chicago the average service brings an attendance of from 150 to 300 people, surely a response that deserves study.

Who wants the late Friday night service? The Congregation? The Rabbi? The results of the questionnaire gives us all four answers: 1) both; 2) the congregation but not the Rabbi; 3) the Rabbi but not the congregation; 4) neither. Some Rabbis call it a "pain in the neck", and plead for its abolition. Others, looking at an empty synagogue at the Kabbalas Shabbos earlier in the evening and the next morning, call it a practical necessity. Still others see in it a great opportunity and fulfillment for the spreading of faith and Jewish knowledge.

It is largely the Rabbi who initiates Friday night activity. Its aspect is - to a great degree - the reflection of his efforts at effecting a compromise between what he wants to give his people and what the desires are of those of his congregation who are interested in some identification with the Sabbath within the confines of the synagogue.

A few of our men have made of the Friday evening a study night. They have instituted classes in accordance with the educational background and abilities of their adult students. The classes are followed usually, by "tea and cake." The attendance, though relatively small, is stable and regular. These Rabbis vociferously distinguish between this and "a service."

Then there is what one colleague calls his "Chevra T'hillim". A few dozen elderly couples join in the reading of a few psalms in Hebrew and in English, after which he delivers a talk. He feels that he is competing with the JWB in attracting "Golden Agers." He is giving his people an opportunity for "Togetherness" when they are not attracted by card playing and are tired of watching TV.

Very popular is the "Oneg Shabbat" form of service. This includes a number of psalms, synagogue hymns, Zemiros and a talk or sermon followed by a social hour. The Oneg Shabbat leaves its impression on many who otherwise would remain distant from the synagogue, and would be part of an indifferent, Sabbath violating Jewish community.

A fourth form is the "Maariv service." Astonishingly, many traditional men conduct "services" which leave very much to be desired. For many this type of service gives the only opportunity for weekly synagogue prayer. Here is an activity which justifies the name "synagogue" to many a congregation whose other activities entitle it, at best, to only the name, "Beth Am."

For 17 years the late Friday night Service at my synagogue in Miami Beach, Florida, made use- though loosely - of the Goldfarb-Levinthal service book, "Song and Praise for Sabbath eve". The services were very well attended. For years they attracted overflow audiences. Imagine "SRO" at a synagogue! Was it due to my forensic ability? Not necessarily. Tourists wanted to "see the sights." Oldsters were looking for companionship. They came that they might bring home reports of the wonderful synagogue and Rabbi in Miami Beach to the disparagement of their own. But they left with more than this critical desire. They had been hallowed by the Sabbath.

For the past five years in Chicago I have dealt with the problems common to the normal synagogue in the settled community. After discarding a book used by my predecessor, because of its non-traditional character, I developed an Oneg Shabbat form of service which made use of the Birnbaum Siddur together with an accompanying printed brochure of siddur selections of psalms, hymns, Zemiros and their transliteration. This was followed the next year by a completely independent Oneg Shabbat brochure of some 20 pages. Sensitive to audience reaction, I felt that I should try the substitution of a full Maariv service (sans Kabbalas Shabbos). For a year I alternated between these two services, asking my service committee to try to learn the congregation's preference. The overwhelming majority "wanted to daven". As a result, for the past two years we have been having a "Traditional Maariv Service" which included congregational reading of part of the service in English as well as Hebrew, followed by a lecture and a social hour. This type of service has not decreased our creditable attendance at Kabbalas Shabbos. It has taught many who had been far from prayer how to take part in and be inspired by a traditional Maariv service. Some even joined the elementary Hebrew classes of our Adult Institute so that they could

read the prayers in Hebrew!

From the responses to the questionnaire I learned that most services begin at 8:30 P.M. and that they are from $1\frac{1}{2}$ to $1\frac{1}{2}$ hours in length. Very few Rabbis invite guest speakers. Very few have special services for outside organizations. The Orthodox Rabbi usually "lectures"; the Reform Rabbi "sermonizes." Seldom is there a sequence in the weekly topics; at most 2 or 3 lectures a year are on one subject. Both an Orthodox and a Reform Rabbi complain of the need for "fresh materials" to make their service more inspiring.

Who attends these services? The young people do not! This is generally true in all cases, unless a special service is being conducted, for and by them. Then superhuman efforts bring some of them out. By and large middle aged and elderly women bring out their husbands. How many come? Not too many! But that is a relative term. Compare the number with those attending Sabbath morning and you are encouraged. In suburban areas attendance is usually proportionately higher; the average age, lower.

How does one increase the number of those attending? The answer most generally seems to be "with gimmicks."

1) One Rabbi suggests "spectaculars." Where a few synagogues are in the same neighborhood, let each synagogue take one Sabbath and "give it everything", inviting the others.

2) The post-service "social" offers many variations; excellent refreshments; singing at the tables; the answering of prepared questions; general discussions. People like the opportunity to be heard, to air their opinions.

3) "Family Night" where the effort is to bring children out with their parents. Many details can add to the success of this evening. The lecture is geared to the younger audience. Birthdays and special

news items merit special recognition.

4) " "Organization Nights" though not too successful in bringing out organizational memberships, will bring their special messages to the congregation, some additional attendance and an opportunity for more lay participation in the service proper.

5) "Consecration Nights." My congregation observes a "Daily Religious School Consecration", a "Sunday School Consecration" and a "New Member Families Consecration" each year. In the first two - for the newly enrolled children - programs are presented after the formal service by a few classes. These nights usually bring out many more people and add to the "pageantry" of a Friday evening at the synagogue.

6) Lecture series are prepared with the hope that people will come more regularly. Last year I presented a series of lectures on historic characters and their times. Lectures cannot afford to be too scholarly or too long. When the subject is popularly treated people are eager to learn and appreciate facts more than rhetoric. This year I have prepared a series of lectures on Religion and its influence in various fields. Obtaining the proper guest lecturers for this series may be difficult, but there is the reward of obtaining a many sided presentation by those who are familiar with their materials. It is proving quite successful.

7) All these gimmicks are as nothing in comparison with the BAS MITZVAH. Orthodox synagogues in the east have apparently not accepted this innovation, however there is much to be said in its favor.

One Traditional Rabbi, a vice president of the RCA, tells me that as a result of the institution of the BAS MITZVAH in his synagogue he now has more girls graduating from his Hebrew School than boys. My congregation requires a girl to attend a minimum of 4 years in our 5 day a week school (7 to 10 hours weekly) before her 13th birthday as a pre-

requisite for a public BAS MITZVAH ceremony on a Friday night. The number of BAS MITZVAH observances has grown each year.

It is not my intention to describe the BAS MITZVAH practice in detail. I do want to state that INVARIABLY the BAS MITZVAH brings out from 3 to 5 times the normal attendance at a Friday Night Late Service. With caution that Halachah be not violated, the BAS MITZVAH ceremony can yet be beautiful, impressive and an inspiration to the younger girls and their parents in the direction of more intensive religious training. The form of the post-service social on a BAS MITZVAH evening is usually elaborate, often lavish. Family and friends, invited by formal invitation of the parents, come in great numbers. In one instance this year, where many out of town relatives came for the BAS MITZVAH, the parents arranged for a catered Sabbath meal to be served in the synagogue auditorium after the usual Kabbalas Shabbos. It was a heart warming experience. Zemiros, family greetings and the Birchat Hamazon put everyone in the Sabbath mood before the Late Friday service began.

In conclusion, what did the Rabbis who responded to my questionnaire have to say about this form of service? Some complained that it robbed them of their private Sabbath enjoyment. Most of them were satisfied that they were performing a service to the congregation in the synagogue observance of the Sabbath. Most of them were content with "the service" as they had it. A few felt that there was need for more of a "real service".

The personal reaction was very wide, from frustration and defeatism to enthusiasm and pride. Many Rabbis feel that this service is "bringing the mountain to Mohammed." They are certain that the omission of the late service will not bring these same people to the earlier Kabbalas Shabbos or to a Sabbath morning service.

In a "non-praying generation", hard effort, persistence and, if you please, gimmicks are giving many Jews a positive attitude toward prayer, and reopening the synagogue doors to communal worship.

PROGRAMMING FOR FRIDAY EVENING

by Rabbi Maurice Lamm
Floral Park, N.Y.

I - THE ONEG SHABBAT

a) Brachah

b) Refreshments- Cake and Tea

c) D'var Torah - On Perak

d) Zemiros - Limited to ten minutes. Led by Cantor. Choice of songs by congregants.

Song booklets used are-" Sabbath Zemiros" Leaflet that accompanies record, and also JWB compilation. Usually Yiddish or old favorites. Teach one, in addition to the favorites you sing every week.

e) "Ask the Rabbi" - Ten minute informative and usually entertaining session. Clarify two points: (1) that there are many questions you cannot answer (they will like the humility and it will take you off the hook - (Not recommended for first year men!) and also, (2) Questions should be of general interest, preferably on the topic of the forum or lecture of the evening. (Reserve the right to refer a question to an adult education course, or postpone it to another time for elaboration.)

f) Free Talk

g) B'rachah Acharonah

II - FORUMS, LECTURES, and SPECIAL SABBATHS

A) IDEAS FOR FORUMS; PRIMARY PURPOSE OF FRIDAY FORUMS IS EVOCATIVE RATHER INFORMATIVE.

1) Future of American Traditional Jewry

2) Is your youngster prepared for Jewish adult living- Does School prepare them, does home, does community?

3) The Arab Refugee problem- booklet by Barnett Brickner

4) Confronting the milder forms of Anti-Semitism such as- priest invoking Jesus, Civic club talk against Israel, etc.

5) Ethics and Religion in Business- Like Christmas Ads in your store; selling to someone who can't afford to buy; amount of interest on purchase loans; unfair competition.

6) Public School and Christianity (before Chanukkah this year) Christmas Plays and Songs; Prayers; etc.

7) Courtship and Marriage According to the Jewish View Point.

B) - LECTURE SERIES:

1-Jewish Concepts and their Mitzvos

- a) Concept of Holiness- Kiddush, Havdalah and Candlelighting
- b) Concept of G'd's Providence- The Mezuzah
- c) Concept of G'd's Earth- Blessings and Grace
- d) Concept of Imitation of G'd- Sabbath Laws of Work
- e) Concept of the Dignity of Man- Laws of Mourning
- f) Concept of Character Discipline- Family Purity

2-Reasons for not Believing... and a Rabbi's Reply

- a) In the Value of Prayer
- b) That the Jews are the Chosen People
- c) In the Dietary Laws
- d) Authority of the Halacha
- e) The Need of Many Rituals
- f) In the Miracles

3-Architects of the Talmud

Personalities and Problems of Tanna'im and Amora'im
See "Avos Hadoros" and others.

4-Great Book Series (For Four Sabbaths of Book Month)

The Author, content of the book, and the relevance to today.
Use Ribalow.

- a) The "Siddur"
- b) The "Kuzari"
- c) The "Shulchan Arukh"
- d) "Messilat Yesharim"

5-Living Problems of American Jews

- a) The American Jewish Woman
- b) Identifications of American Jews: Horizontal and Vertical
- c) Israel: Its Place in American Jewry

d) Relation to G'd in American Jewish Minds

6 - Living People of the Bible

Text, Pro or Con, "Certain People of the Book"
by Maurice Samuel

- a) The Manager
- b) A Brilliant Failure? - No !
- c) The Hellcat
- d) The Perverted Genius
- e) The Comic as Fool - In a tragic play
- f) The Great Grandmother

7 - Where They Failed

Consideration of Diverse and Adverse Movemnets to
Jewish Tradition Among Jews

- a) Essenes
- b) Karaites
- c) Reform

8 - Why They Returned

- a) Rozenzweig
- b) Herzl
- c) Edmond Fleg
- d) Pailiere

9 - Floating Course Topics

1. The meaning of "work" on the Sabbath
2. The need for ritual
3. Heaven and Hell in Judaism
4. Jewish Survival - Why and How?
5. Shylock "On Trial" in Jewish Law
6. After death, what?
7. Jewish and Christian G-d idea
8. What should we think of miracles
9. Faith and Law- Jewish and Christian roads to salvation
10. The place of Jesus in Jewish thinking

11. Will Anti-Semitism ever disappear?
12. Revising Christian teaching concerning Jews
13. Jewish attitude toward marriage
14. Religious trends in American Jewry
15. Revelation is Divine
16. The concept of Messiah in Jewish History
17. Treatment of Animals according to Jewish law
18. Workshop in Kosher laws
19. Are the "Rabbis of Old" old-fashioned?
20. Can Judaism thrive in a peace-time army
21. Jews and Judaism in Puerto Rico
22. The place of Jewish woman in Jewish life.
23. What to do with the memory of Hitler
24. Jewish attitudes toward gentiles
25. Everlasting aspects of the "Shtetl"
26. Is "Jewish Genius" a reality
27. Ethics in business- a Jewish view
28. The contributions of Hasidism
29. Is "dual loyalty " a real problem?
30. Does the Yeshiva movement fit into American education?

C - SPECIAL SABBATHS

For these occasions "Program Sheets" were distributed, and committee that was concerned publicized the event.

1 - Board of Directors Sabbath

Three discussants on the theme: THE COMMUNITY'S RESPONSIBILITY TO YOU

2 - Sisterhood Sabbath

Highlighting a great Jewish Woman as Evening Theme:

"DEBORAH NIGHT", "BERURIAH NIGHT", publicity, decorations, geared to it.

Discussants on Personality, Life and Times, Relevance Today, Responsive Reading, etc.

3 - Book Month Sabbath

Program and Book Displays

Debate-"SHOULD JUDAISM BE DISPLAYED IN BAD LIGHT IN AMERICAN NOVELS"

Debate-"CAN THE UNLETTERED BE PIOUS"- Based on "Lo Am Ha'aretz Chasid" (in its non-technical sense)

4 - Music Month Sabbath

Cantor and Choir Substitute for Sermon

Give variety of melodies as developed in Jewish History-
Those developed in Ghetto and in Freedom (America):

Israel and in European Diaspora

Chasidic and Regular

Cantorial, old and new

Ritual Chairman delivers introductions

AN EFFECTIVE BAR-MITZVAH SERVICE

By Rabbi Murray Grauer
White Plains, N.Y.

INTRODUCTION:

We shall not give our attention to Bar-Mitzvah preparation in this paper only in so far as this relates to the actual SERVICE.

It is important for us to define our goals in developing the Bar-Mitzvah service within the area of Halachic order. Let us first state that our primary objective is to create a memorable and meaningful atmosphere for the young lad to recall the day of his induction as a member of the congregation of Israel. The ritual that he participates in should be one which leaves him with a deep sense of pride in his own achievement and the status he has been elevated to. The Bar Mitzvah service should have the capacity to unite the lad with his family and with the congregation which is receiving him. Of course we are equally concerned with impressing the congregation as a whole with the meaning of the growth of the Jewish community through the addition of another observer of Mitzvos. Finally, the Bar-Mitzvah service should be the culmination of the campaign to inspire the Jewish student to loyalty to Judaism.

THE SERVICE

In order for a service to be effective there must be worshippers. "In the presence of the multitude, there is dignity of Royalty." In addition to worshippers, a beautiful and neat prayer environment is again of immeasurable assistance. The required personnel to present the liturgy to best advantage is another factor to be reckoned with. If you lack people to worship, an effective Torah reader, a competent Cantor and a respectable environment, then any positive achievement borders on the heroic.

However, given the worshippers, the reader, the Cantor and the synagogue, we still have the challenge of offering this effective Bar-Mitzvah service. In our congregation the Bar Mitzvah is given the opportunity to address the congregation at services of the content of his talk is totally his own "creative effort." This project gives the Bar Mitzvah the opportunity of thinking and creating in the realm of Jewish themes. It is preferable if he uses the subject matter of the Weekly Torah portion. The talk is composed under the guidance of the Rabbi and this gives the youngster the opportunity to confer with his spiritual leader. It affords the atmosphere in which a more intimate relationship may develop between the Rabbi and his developing congregant.

It should also be borne in mind that the Bar-Mitzvah service is the official welcome of the Jewish community to a new adherent. If the lad possesses talent and background he should be given the opportunity to participate in the service on a major level, such as reading the Torah portion, chanting Shacharis, Musof or both. We have utilized in the past, prayers which the Bnai Mitzvah recited before the Ark was closed after the Torah reading. I report that after a time this failed, because the congregation felt that the prayers were mechanical and lacked the sanctity of the established liturgy. At this point this rabbi subscribes completely to the dictum of not "coining prayers which are not of the established Rabbinic coinage" and attempting to add them to our service.

After the conclusion of the Haftarah the Rabbi has two tasks; one, to address the Bar Mitzvah and the other to preach to the congregation. It is our considered opinion that the address to the Bar-Mitzvah should be one which is directed completely to the young lad, a personal talk to him. One should not use the boy as a pretext to preach a sermon to the adults. The Bar-Mitzvah talk should be exclusively directed to

the young man and its subject matter should contain inspirational goals that are realistically within his ability to achieve.

This talk affords us the opportunity to reflect upon his personal heritage, the association of the congregation with his parents, (and even grandparents if such is the case), and to impress upon him the sacredness of his family association with the house of worship. As the talk is about to be concluded, the parents of the Bar-Mitzvah are asked to rise and stand before the pulpit. The Rabbi pronounces a blessing in Hebrew and the parents repeat in English "May God Make Thee as Ephraim and Menasheh." Thereafter the threefold priestly benediction is uttered by the Rabbi.

It should be stated here that the Bar-Mitzvah should occupy a seat of honor in the synagogue on his Sabbath, preferably on the pulpit.

A frequent source of irritation to many rabbis attempting to achieve a standard of service and worship is the arrival of guests to a Bar-Mitzvah service who very often are Hebraically and Judaeically illiterate. The individuals, owing to their ignorance, are unable to participate intelligently in the service. Many congregations must cope with those who arrive improperly attired, and often with a frame of mind of seeking entertainment. In order to gain the intelligent participation of guests and have them join a trained congregation in a service, we have developed a Bar-Mitzvah service program. It defines the whole service and records the pages of the major prayers. The prayer draws the attention of the worshippers to those elements in the synagogue service which he should give his best attention to. The name of the Bar-Mitzvah appears on the program for each Sabbath.

A Bar Mitzvah always means increased attendance at the synagogue service. This challenges the Rabbi to offer an appropriate message tailored to the background and frame of reference of the partic-

cular attendance of the day.

The service is concluded and the members of the congregation remain in their pews until those on the pulpit and the parents of the Bar-Mitzvah leave the synagogue first, in order to form a receiving line at the Kiddush reception.

In all our discussion, we must assume uniform prayerbooks and Chumashim are used. We utilize the Birnbaum Sabbath prayerbook and the Hertz Chumash.

Editors Note: Copies of the program mentioned in this paper are available upon request. Please contact Program Department, C.S.D., Yeshiva University.

THE JUNIOR CONGREGATION

by Rabbi Paul Haft
Flushing, N.Y.

The Junior Congregation is regarded as a central activity and institution within the framework of the religious school and synagogue. Its purpose, as the name connotes, is to provide children with an opportunity to participate in the Jewish religious experience of Tefillah, Mizbeir, congregational worship. The Junior Congregation also functions as a Bes Hamidrash in that it serves as an educational medium in familiarizing students with the prayer book, Chumash, synagogue protocol and Sabbath and festival laws and observances. The Junior Congregation likewise helps to equip students to ultimately participate in the Adult Congregation.

The purpose of this paper is to consider but one among the many practical problems faced by the Junior Congregation, namely, the problem of attendance. An attempt will be made to explore and formulate some possible approaches to Junior Congregational programming which might help in overcoming conditions militating against maximum attendance, and which might also facilitate efforts to interest and involve Hebrew School students in the overall Junior Congregational program.

Of necessity this paper is limited. It is based on personal experience, observations, sundry published materials and on implications drawn from these. Incorporated into this paper are the data furnished by the approximately 55 questionnaires mailed to our colleagues in Queens, Nassau and Suffolk counties, of which 18 were filled out and returned. Discussion in this paper is essentially limited to the Junior Congregation consisting of the age levels from 8 to 13.

The apparent major problem of most junior congregations is that of attendance. In answer to the question, "What percentage of your

Hebrew school (exclusive of Sunday school) attends junior congregation?", the highest percentage reported was 70% achieved by only one congregation. Next in sequence were two congregations with 60% attendance. The lowest was 20% reported by three congregations. I suspect that these are maximum, not minimum figures. At any rate, on the basis of the questionnaire, the distribution percentage-wise is as follows: 9 congregations attained from 20% to 32% attendance; 4 congregations from 33% to 45%; 2 congregations from 46% to 58%, and 3 congregations from 59% to 71 %. The over-all average of attendance at junior congregational services is 37%. (The average attendance of adult members at Sabbath morning services based on answers to the questionnaire, is only 20%). But even if the junior congregation is faring better than the adult congregation, we must recognize the fact that less than 4 out of every 10 children of our student body are benefiting from the program offered by the junior congregation.

The problem of poor attendance, in many instances, is complicated and rendered more difficult to cope with because of recreational activities scheduled simultaneously with Sabbath morning services. Because Hebrew school occupies two or three afternoons a week, the junior congregation must compete with music or art lessons, medical visits, and the student's claim to at least one day a week on which he can sleep late. To the question on the major obstacle to junior congregational attendance, one rabbi replied, "Dentist's appointments, dancing classes, public school athletic activities, and recreational centers, and the fact that services fall on Saturday morning."

The conflict of simultaneous activities might be reduced considerably if the Hebrew school from the very start of the year were to define itself as an X-day-a -week school including Saturday morning as a school day. Thus a school wherein classes are held on Sundays plus

two alternate weekdays should inform parents prior to registration that it is a 4, not a 3-day-a-week school. This approach would ultimately lead parents to avoid scheduling conflicting activities on Saturday mornings, even as most parents do take care not to involve their children in weekday activities during the afternoon hours of Hebrew school instruction. This approach could be particularly effective in schools where students get off two afternoons during the week, giving them ample time and opportunity to keep their medical appointments and to pursue their extracurricular activities. For the 5-day-a-week school, the problem of conflicting activities is not solved as easily, as one of our colleagues stated in his questionnaire, "We have a five day a week school, and our children look forward to Shabbos as a day of relief from Hebrew School burdens."

Nevertheless, to underscore the character of Saturday morning services as an integral part of the Hebrew School curriculum, attendance should be taken regularly. Not being permitted to record attendance in writing on the Sabbath tends to give the child the erroneous impression of the unimportance of regular attendance at the Junior Congregation. A number of schemes for taking attendance have been devised which are reliable and effective. Pasting stamps on charts invariably consumes too much class time. One of our colleagues suggests an envelope for each class, containing cards with the names of the students of the class, to be placed in a larger manilla type envelope. At services the name cards of those present are placed into a larger envelope. On Sunday the teacher can appropriately record the attendance in his role books. But, unless parents of absentees are notified, the essential purpose of taking attendance is defeated. Fourteen respondents to the questionnaire indicated that they did not notify the absentees or their parents, although 15 reported that attendance was taken regularly. In the event of two successive

absences from Junior services, parents should be notified, thereby placing absenteeism in the Junior congregation on the same level with that of the classroom.

Another approach to increased Junior congregational attendance lies in the integration of the Junior and Adult Congregations. Of 18 Junior Congregations, eleven do not participate in adult Sabbath morning services at all. Of the remaining 7, one participates on the occasion of Bar Mitzvah; another's participation is limited to four times a year, and the remaining five, once or twice a year.

Quite recently our school inaugurated the procedure of joining the Junior Congregation with the Adult Congregation for the Mussaf service. The enthusiastic response of parents to this plan was very gratifying. While their enthusiasm for this arrangement might soon prove to be short-lived, the fact remains nevertheless, that in the minds of parents, combining the Junior Congregation with the Adult Congregation highlights the important function of the Junior Congregation in the practical preparation of children for their participation in the religious life of the community. The psychological motivation for children is of inestimable value too, since it relates them to the adult world whose confirmation and approval they invariably seek. Such commendation and approval are bestowed on the children by adults in attendance, who invariably compliment them on their "davening" and on the beautiful melodies sung in unison to the enhancement of the overall Mussaf Service. Especially on a Shabbos when a Bar Mitzvah takes place, the impression made on visitors and regular worshippers is most favorable and even inspiring.

Naturally, directly related to the problem of attendance is the student's interest in what takes place at Junior Services. Once the student attends, what do we do to foster and sustain his interest, to develop the Junior Congregation habit? The catchword most frequently

used to describe the panacea to the student's apathy is participation. While the Junior Congregation should make available a program providing maximum opportunity for participation of the largest number of students, there is one area in which only a few select students can participate at first, but, once developed, it can gain the interest and enthusiasm of large numbers of students. I refer to Torah reading and chazanus, though more specifically to the former. Replies to the questionnaire reveal that 13 out of 18 Junior Congregations have no awards for Torah reading or chazanus, the cause of which might well be that they simply do not have an organized Torah reading or chazanus program. The training of Torah readers can serve as a genuine motive to junior congregational participation because perfection in this discipline yields prestige in the eyes of adults. The teaching of "Trop" can be done on a class basis. In most congregations Bar Mitzvahs are taught individually, the teacher relying first on a record of the Haftorah to be played at the student's discretion at home, and only secondarily does the student depend on his knowledge of the Trop in acquiring fluency and perfection in chanting his Haftorah or Maftir. Teachers will discover that the results obtained in teaching students the Trop and reserving the record for those who are incapable of learning and applying the Trop, are well worth the additional effort. Once knowledge of Trop is acquired, the desire to learn and chant Haftorahs and parts of the Sidra will become contagious. In promoting Torah reading programs, an honor society could be formed to which students would be eligible for membership upon mastering the Trop for Haftorah and Sidra reading, displaying their competence by reading at least seven Parshos in the course of the year, and three Haftorahs. Standards of eligibility can be modified by each individual school. Included in the honor society are the Gabbai and officers of the adult congregation as

well. The honor society would hold an annual dinner welcoming new members and acknowledging the presence of students already admitted. An appropriate certificate would be presented to each new member of the honor society at the dinner. Continued membership in the society is based on the chanting of one Haftorah and three Parshos of a Sidra during the course of each year in either the Junior or Adult Congregation.

Student interest in the Junior Congregation as related to girls presents a problem of a particular sort. It might prove interesting and worthwhile to study the percentage of girls in attendance at Junior services as compared to boys. Be that as it may, the participation of girls in the service presents a problem to the Orthodox Junior Congregation. Girls are not given Aliyas. They do not "Daven before the Amud". They cannot serve as Gabaim. Out of the 18 Junior Congregations, 7 stated that no honors for the girls were provided. In three questionnaires the reply to the question, "What is the nature of honors extended to girls in the Junior congregational program?", was that girls lead in English prayers.

A possible approach in achieving some degree of parity between boys and girls in Junior Congregations without violating our religious conscience might be the distribution to all girls upon entering the Junior Congregation an attractively embroidered white head covering. These head coverings are now being designed by manufacturers to be used specifically for religious purposes. This would compensate for not wearing the Tallis. Furthermore, the formation of what we might term a Shirat Devorah club for girls could be inaugurated. The girls of this group could learn the melodies of the prayers, not as a choir, but as active participants in a religious service. We must face the fact that girls and women in our adult congregations join in congrega-

tional singing. The members of the Shiras Devorah group would simply be rehearsing and adding new melodies to their repertoire of congregational hymns and prayers. Girls should also be permitted to hold office and to serve officially on the religious committee. The preparation of the Kiddush should be the task of the religious committee rather than the social committee. The idea should be developed that the Kiddush is not the social phase of the Junior Congregation, but is part of the religious service proper, as the name Kiddush connotes. Otherwise the impression given is that the participation of girls in the Junior Congregation is essentially of a social rather than religious nature, and that girls are deprived of representation on religious committees.

Experience has shown that where students have been given an opportunity to shoulder some of the responsibilities, greater interest in the Junior Congregation is manifested, resulting in increased attendance. However, there is danger that in our enthusiasm for organization we sometimes tend to over-organize the Junior Congregation, so that preoccupation with organizational details blinds the student to the essential purpose of Junior services as a religious and educational experience. The organizational structure of the Junior Congregation must therefore be a simple one. In most Junior Congregations two officers, a president and secretary-treasurer, elected by a majority vote, will suffice. Only those students who attend services prior to election should be eligible to vote. Three basic committees are usually sufficient. The religious, publications, and house committees. The religious committee distributes Aliyas, designates other honors, and selects the person to say the Haftarah. The members of this committee alternate as Gabaim, or guards of honor. They are taught to recite the Me Sheberach for the Torah

reading, and are also instructed briefly in the basic laws pertaining to Hagbah and Gellah. The necessity of a democratic system of rotating honors should be impressed upon the religious committee. The publications committee can serve as a very effective instrument in augmenting attendance. A section of the regular synagogue bulletin should carry announcements relating to the Junior Congregation, prepared by the members of the publications committee. Whenever feasible and possible a separate mimeographed bulletin listing the names of the officers, Chazanim, Torah readers, celebrants, and Kiddush sponsors, etc. should be published. If students deliver brief sermonettes, brief excerpts from a series of sermonettes might appear, bearing the names of the student speakers. This would also encourage students to familiarize themselves with the contents of the Sidrah. Names of students or classes with the most perfect attendance records might likewise be listed. Operating on the assumption that boys and girls, like adults, enjoy seeing their names in print, a junior congregational bulletin could effectively promote attendance and participation. A bulletin board prominently displayed for exclusive news about junior congregational activities, would help to keep the attention of students focussed regularly on the Junior congregation. The house committee's duties are to set up chairs, distribute Siddurim to students, check to see if a Sefer Torah is in the ark, collect Siddurim and Talesim after services. This committee would likewise take charge of the Esrog and Lulav for Succos as well as of all other ritualia relating to the various holidays of the year.

While prizes for attendance are regarded by teachers as a means to a nobler end, to most students from the age of 8 through 13 prizes are the Summum bonum. All schools answering the questionnaire, with the exception of one, offered prizes. This paper will not seek to

evaluate the moral implications of rewards to individual students, which some educators feel creates an air of rivalry and competition among students rather than a spirit of cooperation and fellowship. But what we must guard against are prizes that are valueless to the recipient. A pin might satisfy an eight year old and he might prize it highly. But a book on Jews in American sports might have to serve as the equivalent to a twelve year old. In other words, if attendance at junior congregation is of prime import, the prize for such an activity must be of commensurate value. Here is where a prize for attendance and service to the junior congregation can be of a twofold character: valuable and educational. For example, a trip to places of Jewish interest under supervision of the Hebrew school faculty could be arranged without much difficulty. I recall taking a group of deserving students to New York. After visiting Yeshiva University, the Jewish Museum, and Radio City, we arranged in advance to end the day with a meal at a restaurant, in one of its private dining rooms. This afforded our students the opportunity to make a MOTZI aloud, sing Shirhamalos, Bensch with Mazlaim, after which we were showed by the owner, how a Kosher restaurant operates. He took us on a tour. He explained how chocolate cake and desserts could be made in taste delicious without milk, in order to safeguard Kashrus. It was pointed out that all his wines must be Kosher, and his meats properly tagged with rabbinic endorsement. Most impressive of all were the boxes of cookies he gave to each student to take home. Such a trip is rewarding in the full sense, and educational at the same time. It is important, however, that only those students who excel in junior congregational program in terms of attendance and cooperation in promoting religious services be permitted to go. No other student, even if a parent is willing to pay his child's way, should be permitted to be a member of this tour. Such

awards would be highly prized and could truly serve as a goal toward which students would diligently work and enthusiastically strive.

By now it has become obvious that no new angles or gimmicks to increase Junior Congregation attendance have here been presented. Actually there are none. Upon perusing considerable data and publications on the Junior Congregation, I learned that no essentially new ideas or approaches to the practical aspect of the Junior Congregation have been developed in the last half dozen years, at least not to my knowledge. There exists rather a continual re-shuffling of emphasis on the basic approaches to Junior Congregational programming. Basic approaches are given new twists, as in the case of the Torah Readers' Honor Society.

The five Junior Congregations with an attendance of 46% and higher report that the major motivating factor in getting students to attend Junior Services is the personality of the teacher or Rabbi in charge of the Junior Congregation. Of these five Congregations, four list parents' cooperation as the second most important factor. In reply to the question of the major obstacle to Junior Congregation attendance, parental disinterest and conflicting Saturday morning recreational activities appear to be the most serious. These factors agitating against maximum attendance are not new. We have lived with them and have endeavored to come to grips with them for many years. The areas requiring concentration and constant vigilance are well known to all of us. But there is no one cure-all to these problems. Through our earnest and sustained interest in our young people, by our intensified efforts to enhance and promote participation in the basic forms of Jewish worship, and through continuous experimentation with the practical mechanics of Junior Congregational programming, the Junior Congregation will be given renewed strength from within and from without in the fulfillment of its role as a laboratory for Jewish youth in their preparation for adult Jewish living.

THE TALMUD AND PIRKEI AVOS CLASSES IN OUR ADULT EDUCATIONAL PROGRAM

by Rabbi Alexander Budin
Belle Harbor, N.Y.

The importance of the Shabbos Blatt cannot be over-emphasized. Its role in our educational program is primary. We often find that the variety of adult institutes that we organize with enthusiasm and hope do not produce the desired results. They begin with large registrations, and, unfortunately, many times disintegrate completely. The Blatt, however, is the constant in our adult education. There may not be the glamor at its opening, but Thank G-d, I have never had to deliver eulogies at its passing.

To organize The Blatt means much more to me than the fulfillment of the MITZVAH L'LAMED. Someone has interpreted the passage IM LAMADETA TORAH HARBEH. AL TACHAZIK TOVAH L'ATZMECHA, KI L'CHACH NOTZORTA in the following manner. If you have studied and acquired Torah do not keep the Tovah- the TORAH-L'ATZMECHA KI L'CHACH NOTZORTA- Because you were created to transmit it to someone else. To me the successful Shiur affords self gratification greatly exceeding that of a successful sermon. I feel that I thus retain my self respect, introducing the Ruach of the Yeshiva, which has nurtured all of us, within the walls of our Synagogues. Also one must not minimize the fact that the Shiur so often forces many of us to open a Gemarah which otherwise would have remained unopened because of preoccupation with other matters.

ORGANIZATION OF THE BLATT

Finding Students

It is needless to say that the source for candidates for a Talmud class is very limited. There are regrettably, not too many men with some sort of Talmudic background. For this reason, unfortunately, the search for Talmidim is not a difficult one. These Talmidim are

generally to be found within the Synagogue. From time to time, you may find a stray ex-Yeshiva man in the community who may be induced to join a Gemara study. An announcement from the pulpit is never sufficient. One must supplement these announcements with individual conversation and discussion. One must recognize that men who have been away from Gemara many years may frequently develop a form of mental and emotional block, making them afraid to resume a subject which they think is far too intricate for them and is now beyond their mental capacity. These fears can be gradually allayed by an intelligent and patient discussion.

Another source which should be tapped is the students of Yeshivos. Very often we find that these Talmidim study by themselves rather than join the Shiur Bā'alei Habatim. With proper encouragement these students may become an integral part of the Shabbos Blatt. Rosehi Yeshiva, principals and teachers would do a great service to these young men as well as to the prestige of Torah in the Jewish community by encouraging their participation in these Shiurim.

In regard to the size of the Talmud Class, we must always bear in mind that while we must strive LE'HA'AMID TALMIDIM HARBEH, number is not our primary objective. Our primary consideration is that the Shiur exists.

LANGUAGE OF STUDY

In my younger days, two decades ago, when I began The Blatt, there was no question of language. Gemara was taught everywhere in Yiddish. The reason was obvious. The Talmidim who participated in The Blatt were mostly immigrants whose native tongue was Yiddish. Moreover, even the Talmidim born on these shores, gathered their knowledge at Yeshivos where the language of instruction was Yiddish and spoke the language with fluency. However, the picture has somewhat changed

In 1959. We now have BORUCH HASHEM, candidates for The Blatt raised in Yeshivos in this land where Ivrit is the language of instruction and who do not speak Yiddish. It is true that these are not too many. We must remember, however, that even if there be but one such student, he is to be considered. I, therefore, strongly urge that where such a situation prevails, that English be used as the language of instruction and do not discourage the Talmid, who has difficulty with Yiddish.

CRITERIA FOR SELECTING A MASECHES

Those of us who are fortunate to have a daily Blatt generally follow the Seder of the Shas. However, when The Blatt is limited to one day a week, or even twice weekly the selection of a suitable Maseches is of primary importance. The criteria to be considered are:

1-Select a Maseches that is linked with daily Hilchos Orach Chaim. For this purpose Masechtos like Brochos, Shabbos, Pisachim Megillah are a desirable choice. When studying such Masechtos it is advisable to stress the development of Halacha and the P'sak Halachah as it is practiced in our day.

Thus the course of study serves as a code not only L'ilmod but also for LISHMOR V'LA'ASOS.

2-Select a Maseches that is within the intellectual grasp and experience of the average Shi'ur participant.

One must beware of selecting a Tractate which is completely unrelated to the experience of the Talmid or one that is beyond his intellectual grasp. I would even dare to suggest that instead of relying on the patience and perseverance of the Talmidim that very intricate sugyos be omitted.

Seder Nashim and Nezikin therefore present, generally, an excellent course of study. While pursuing the study of these Masechtos one has an opportunity for drawing a parallel between Talmudic and civil law which evokes interest on the part of the participants. With

real estate men for example a tractate like BABA BASRA is an excellent tractate to study.

3- Select a Maseches which evokes interest because it was learned in their youth. It is very often advisable to have in mind the GIRSA D'YANKOSA of the student. I have found it helpful when the participants are slightly familiar with the Maseches they study in their youth. Study very often evokes a form of nostalgia and is analogous to our having found a long-lost friend.

4 -Above all select a Maseches in which you are deeply interested yourself. Your own zeal and enthusiasm for the subject will be transmitted to your listeners. Your own interest will generate interest in others.

METHOD OF INSTRUCTION

The importance of thorough preparation for The Blatt cannot be overemphasized. It is of primary importance not only to look over the Blatt, but to familiarize oneself with the entire sugya. Very often a question asked during the Shiur is dealt with by the Gemara in subsequent pages. To rely on one's knowledge from study in the past, is certainly not advisable. Such reliance will not only be responsible for ineffective instruction but may very often be the cause of unnecessary embarrassment. By preparation I do not mean a complete and thorough study of the Blatt with all Rishonim & Achronim. This may be too much of a burden for the average rabbi because of the time involved in such thorough preparation. What I mean is familiarizing oneself adequately with the sugya with Tosefos and Isurim pertinent to Rishonim & Achronim in order to do justice to your Shiur. It is always prudent to remember not to rely on the ignorance of the Talmidim, as they may have a most unpleasant and rude awakening. A one hour Shiur requires a minimum of three hours of preparation, sized on the basis of primary studies. It is only to be expected that one should familiarize oneself with the Blatt, but to familiarize oneself with the Blatt is not enough. Very often

The general rules of pedagogy are applicable to the Shiur. Motivating a lesson adequately is very important. Simply to start the Shiur at the juncture it was concluded the previous week is not an advisable procedure. Begin the Shiur with a brief description of the subject under discussion. Give a brief resume of The Blatt studied previously, or if possible, call upon one of the students to do so. One must try to make each lesson a complete unit. Personally, I don't think it is a Chillul Hakodesh to omit an inyan which in your opinion is too involved and will not retain the interest of the participants. Drawing illustrations and analogies from modern life is very important. You, may, for example, when studying a sugya like "Shor Shengabh- substitute the indispensable automobile,- The great MAZIK of our day. Thus you will transplant the sugya from the remote days of antiquity to the twentieth century.

I have also found it valuable to relate the inyan to the history of the Time. To review briefly the biography of a Tana or Amora while studying their Matamorim gives the student a clearer understanding and a better grasp of the subject.

COMMENTARIES FOR INSTRUCTION

For quite sometime; I followed the method of first studying the text and then the complete Rashi of the text. Teaching the complete Rashi-text gave me an opportunity to repeat the entire sugya and thus review what had been studied in the Gemara. In the past few years, I have discontinued this method as I found it too cumbersome. Only from time to time do I refer to Rashi directly by reading the full text. This is done only where I feel that the reading of the text will contribute to the elucidation of the subject under discussion.

From time to time, I feel the need of introducing Tosefos and studying them together with their text. I do this when Tosefos offers

a completely different explanation of the text, one that appears less intricate and more acceptable. I will also refer to Tosefos to find an answer to a question introduced by one of the students or one that I introduce myself. Of course, there can be no hard and fast rules with regard to the study of Gemara. One must always properly appraise the intellectual capacity of the Talmidim and act accordingly.

CLASS PARTICIPATION

I strongly encourage questions and comments during the course of the Shiur. I found that this makes The Blatt lively and arouses interest instead of the Rebbi always being on the giving and the Talmid on the receiving end, which very often results in loss of interest and boredom. This verbal exchange, the give and take, between Rebbi and Talmid will often clarify the subject and create alertness. Care must be exercised, however, that the limits of moderation are not overstepped and that the discussion remains centered around the sugya studied.

TIME AND LOCALE

Most of us find that the hour before MINCHA is suitable for teaching The Blatt. The advantage of such an arrangement is obvious—the people who come for MINCHA will come an hour or so earlier for The Blatt.

During the winter months, however, when the days are short, this hour is not always convenient. Some have successfully solved this problem by having The Blatt on Shabbos morning before the service. I can see the advantage of such a procedure. In the morning when our minds are fresh and more alert, we are more receptive to the intellectual challenge presented by Talmud study. The difficulty of course is in making people rise earlier on a Sabbath morning. Others found

It convenient to introduce the Shiur Friday evening when it is combined with a form of Oneg Shabbos. There are no rules that will be applicable everywhere. One must determine the best procedure for his own community.

ETHICS OF THE FATHERS

The Mishnos in Pirke Avos, are an inexhaustible source of homiletical and ethical material. In teaching Pirke Avos, our concentration is not on the explanation of the text, as is the case with The Blatt, but rather on the moral lesson. The text of the Mishnah as a rule is fairly simple, but in its simplicity, it furnishes us with gems of eternal verities. While The Blatt is only for a limited group with Talmudic background, the Pirke Avos session can include everyone. For this reason, it is advisable to conduct the session in English in order to give those with meagre Jewish background an opportunity to profit by this instruction. Publicity for this class is even of greater value than in the case of The Blatt.

In my community which is a suburban summer resort, the Pirke Avos class follows my Gemara class. I devote between one half hour to three quarters of an hour to this class.

Proper preparation for a Pirke Avos class is even of greater importance than in the case of The Blatt.

We all know that there is a vast literature on the subject, some good and some bad and some indifferent. What is important is to evaluate it. Much of the material will not appeal to our generation. Other material can be modified, so that it will provide precious substance for exposition. The method of instruction followed by me with a measure of success, can be described as follows:

a) for an half hour class I spend between two and three hours in preparatory study of the Mishna and commentaries, digesting and organizing the material gathered. I find it useful to jot down

4 thoughts on paper.

Consult reference books on biographies of the Tanaim that you will discuss. You will have an opportunity to link the history of the time with the passage of the Mishnah. A good example is the passage "AL TIFROSH MIN HATZIBUR" which may be alluded to the Essenes. I try to make the passage I discuss interesting by applying it to a problem or situation with which my audience is conversant. It is needless to state that an illustration clarifying your thesis serves an invaluable purpose.

I always try to present the whole discourse as one unit, with one central thought encompassing the discourse. The motivation I generally use is the introduction of the text of the Mishnah and the citation of some of the logical or linguistic problems in the quoted text. This method in the form of questions and answers tested and tried by the Darshanim of many generations, can be used to very good advantage.

I generally select the Mishnah from the Perek of the week, starting from the beginning of Pirkel Avos at the beginning of the season and continuing with the next one until the cycle is completed.

In conclusion, I wish to say that while we emphasize proper preparation and organization of the discourse for its successful delivery, there are elements over which we have no control and these are the inspiration that one gathers from a receptive audience and above all "SIIYATA D'SHMAYO."

YOUTH GROUPS FOR SHABBOS AFTERNOON

by Rabbi Ephraim F. Shapiro
Baltimore, Md.

AIM

To keep the spirit of Shabbos alive, and in a practical constructive manner to imbue our youth with this spirit, in accordance with the prescribed precepts of Halachah. An interesting, informative and entertaining Shabbos afternoon program will not only instill within our youth a love and reverence for the Shabbos but will also prevent them from seeking other pursuits, involving CHILLUL SHABBOS, to occupy their free time. (It is important to remember, that at all times we must endeavor not to create a school atmosphere that would make the Shabbos afternoon session reminiscent of classroom activity- informality is the keynote.)

AGE GROUPS

1: 5 - 7 Program (youngest age group)

Oneg Shabbat- singing, dancing, bible stories, with refreshments served at the end of the meeting. Where there are large groups of children this age, their parents should be invited to attend and perhaps sponsorship of serving the refreshments can be undertaken by them on a rotating basis.

2: 8 - 11 Program:

This group is also organized on the style of an Oneg Shabbat Program with songs (Israeli, liturgical, etc.), discussion on portion of the week, Jewish religious calendar, etc. Refreshments can be served by the Sisterhood of the synagogue.

3: 11 -14 Program

This is the best age group to work with from the point of view of molding them and developing them along positive religious lines, that will create a sphere of influence beyond the Shabbos Day. This group

could be organized as a Bar Mitzvah Club. Through the group meetings on Shabbos, after the singing of ZMIROS and studying of various DINIM the leader of the group could branch off into a subject which warrants the name of this group i.e. the subject of TA'AMEI HAN'GINA so that the members master the "trop" for the time of their Bar Mitzvah. (a program in which even the parents will cooperate by encouraging their children to attend). Where the leader is capable and conscientious, the reading of the Torah could be taught as an added incentive.

The subject matter taught to this group should include Chumash and Rashi, Kitzur Shulchan Aruch, Prophets etc. During the summer months when the day is long additional time can be given to the teaching of Pirkei Abot. The meeting hour should be close to Mincha services so that after adjournment the group may stay on for "Tfiloh Bitzibur" followed with Sholosh Seudos, Zmbros, etc.

A preferred arrangement for this age level is to organize the group on a cultural (Shabbos), social and athletic (one night a week or bi-weekly basis). During the winter months arrange for the use of the public school gym within the community, (obtained at a nominal fee on a seasonal basis (only janitorial expense involved.) By organizing the group on this dual basis, two things are accomplished. Firstly, the leader can establish a closer rapport with the children because he works with them on a more intimate level; this allows him to use his influence with greater assurance. Secondly, synagogue attendance on Shabbos and participation in the Shabbos afternoon program can be made conditions for becoming a member of the team or participating in the social- athletic program.

4: 14 - 16 Program

It is advisable not to begin this group with a large number of teenagers. Teenagers, at times have a tendency to form preconceived

notions of the program and in large numbers they may be difficult to influence; thereby minimizing the possibility of getting the program off to a good start.

At this age level, depending upon the educational background of the members of the group, the program would lend itself either to study from the text, such as Chumash and Rashi, Mishnah and perhaps in some cases, particularly in a city with a Yeshiva Ketanah, even a group for Talmud session. Otherwise the program could include panel discussions on current topics or religious topics. The group may also be organized as a religious Zionist group. An added incentive to join this group would be to send individuals from the group to a religious Zionist camp. Those to be sent would be chosen on the basis of participation in the program, ability and scholarship. The total or partial cost of this program would be covered by a subvention from the Men's Club or Sisterhood. In this group certain boys may be trained by the Cantor to daven on Shabbos, read the Torah, and develop a program for "Boys' Shabbos."

A SABBATH AFTERNOON PROGRAM

by Rabbi Haskel Lookstein
New York, N.Y.

I. A Sabbath afternoon educational program can serve four basic functions or purposes.

1) It can attract lay people, young and old, men and women, to Jewish education at a time when they are most available for it.

2) It can substantially diminish the opportunities for CHILLUL SHABBOS at a time when most people are most prone to it. As the SHABBOS day draws slowly to a close the tendency to ignore K'DUSHAS HAYOM becomes more pronounced. The violations of SHABBOS afternoon can vary from a television program to an early start for an evening appointment. It need hardly be stressed that in Shool the opportunities for violations are greatly diminished. This is the negative side of the ledger.

3) On the positive side, an educational program in the synagogue can actually create the KEDUSHAS HAYOM. Many BA'ALEI BATIM on Park Avenue find it difficult to create a genuine SHABBOS mood. I dare say that on Eastern, Ocean and Moshulu Parkways, the same deficiency exists to an extent which we hardly imagine. If the SHABBOS is attended by a NESHAMA YESEYRA; or itself should create a NESHAMA YESEYRA that NESHAMA is well nourished by a program which includes prayer, song, and study. If the mood of SHABBOS is created on Friday evening, reinforced on SHABBOS morning, and maintained in strength in the afternoon, we will have done more than negate CHILLUL SHABBOS; we will have laid the foundations for SHEMIRAS SHABBOS.

4) A final function of an afternoon program is to promote the Mincha Service. Before we inaugurated our programs at Kehilath Jeshurun we used to have 35 men at Mincha on SHABBOS afternoon. Now, we regularly have an attendance of 60 to 70 men, women, and children - no mean feat in a community such as ours. I don't know what the men and women do at home when they don't come to Mincha on SHABBOS. The chances are that they are not saying "GOEL FUN AVRAHAM" with their children as they watch the evening shadows lengthen (not even BORCHI NAFSHI PASUK BY PASUK). When they are in Shool, however, I can be certain that their SHABBOS is ending on the right note.

II. What kind of a program?

I would like to outline briefly a program which we call the Sabbath Seudah Seminar.

A The Program Itself

1) Mincha

- a) Boys daven and read (this brings parents and friends)

b) Books for all to follow the Torah reading.

2) The Seudah

a) Tea and cookies at tables

b) Singing

1. SHABBOS songs

2. Congregational melodies (new) which can then be used in the synagogue.

3) The Seminar

a) One or two laymen deliver a talk on some subject associated with the portion of the week. The talk should be limited to 10 minutes and should ideally be discussed with the rabbi first. Otherwise Jacob is liable to be described as a cheat, Joseph a spoiled brat, and Miriam a gossiping virago, with only the rabbi left to defend them.

b) Questions to the rabbi on the talk or on the Weekly Portion. Questions not speeches!

4) Matariv and Haydallah (might be recited by a child with the congregation joining in "Hamavdil").

B The Purposes for such a program are obvious. It is educational and social. The institution of SEUDAH SHLISHIS is maintained and congregational melodies are learned. Laymen are involved and bring their own roofing section. The synagogue is truly a BEYS HAK'NESES as the SHABBOS ends.

C Problems: 1) Not every layman is a Demosthenes, although there will be no shortage of men and women who think they are. The choice of speakers must, therefore, be made with the utmost caution.

2) It is impossible to supervise the speakers adequately, although every effort must be made to do so. There will always be some embarrassing talks.

3) Those members of the audience who always come to Mincha are in the nature of a captive audience. Although the Seminar itself should be limited to 40 minutes, Mincha will have to be set back or Matariv put off (this latter idea is a bad one) so that the regular worshippers will be in Shool longer than is strictly necessary.

To be frank, our congregation has discontinued the Sabbath Seudah Program after some 5 years. As a 2 or 3 year project from November to March, however, it can prove a most useful addition to the Synagogue's SHABBOS program.

III. The Class Program

An alternate idea is to run a one hour class before Mincha for men and women.

From Pesach until Rosh Hashana this class would study PIRKEI AVOS. We have found this book, when studied intensively, to be interesting for the least educated student while yet stimulating for the most erudite. The commentaries of the RAMBAM M'IRI and RABEYNU YONA are particularly helpful in this course. One or two MISHNAYOS a week should usually consume an hour, giving time for digressions and questions.

On the weeks before the holidays, this class should study the laws of the approaching festival. Simple information can be supplied, but LOMDIS should not be ignored.

You would be surprised how uneducated BA'ALEI BATIM get a kick out of a discussion of the position of SHEHECHYANU in the second night Kiddush of SUCCOS (with the MACHLOKES HAPOSKIM appertaining thereto) or a discussion of MITZVA HABA'AH B'AVEYRA as applied to LULAV on the one hand and SHOFAR on the other, or a CHAKIRA on whether MITZVAS SHOFAR consists of sounding or hearing it. The BA'ALEI BATIM love these analyses and develop a feeling for the depth and breadth of Jewish Law from them.

On the winter Shabbosim, we will have a class this year in the SEFER HACHINUCH. It is planned so that a particular MITZVA will be studied thoroughly, with the text as a basis. Every student will be given a copy of the Text in the MOSAD HARAV KOOK edition (with vowels.)

The Mincha program is as described above. It is followed by a SEUDA of tea and cookies, a brief singing period, and a 10 minute informal talk on the following week's Haftarah, with books provided for each listener.

INTERPRETING SABBATH TO LAYMEN

by Rabbi Harry I. Wohlberg
Brooklyn, New York

1. Chilul Shabbos - The American Jewish Tragedy. The only ritual or symbol included in the "Aseres Hadibros."
 - The only commandment of special concern and directly related to Jews- "Bayni u-ben Bnai Yisroel".
 - Why this widespread desecration of Shabbos?
 - "Chilul Shabbos B'farhesya" - killing of the Sabbath "Chilul" derived from "Chalol"- destroying the living and life giving idea of Shabbos by violating it in the presence of others- thereby weakening or killing the power of Sabbath in the minds and feelings of others.
2. American Jew Unaware of the Seriousness of Chilul Shabbos
 - His Sabbath consciousness is circumscribed and limited to an awareness of the aesthetic, spiritual and social values of Shabbos.
 - Rarely impressed with tragic consequences of "Chilul Shabbos."
 - Unaware of status of "Michelel Shabbos" in Halacha and Agadah.
3. American Jew Unaware of His Own Primary Motive for Chilul Shabbos-
CONFORMITY
 - The only commandment in the "Aseres Hadibros" almost totally disregarded by American Jews.
 - Reason- because of its Jewish distinctiveness.
 - Unlike the "Sabbath" of non-Jews.
 - Instead of affectionately and reverently retaining it as the unique supreme symbol of the eternal bond between G-d and Israel, it is watered down, remolded and re-modeled- in the image of Sunday worship.
 - In true keeping with the unfortunate trend toward conformity (even in the realm of religious outlook and observance.)

4. American Jew Unaware of the Chief Component of Shemiras Shabbos:-
Namely: Shevisas M'lachah

- True meaning of the word Shabbos= cessation of M'lacha.
- Shevisah is in itself the realization of the essential nature of Shabbos.
- Not simply a means to an end.
- No mention of divine services or listening to sermons on Sabbath.
- But "Lo Sa-aseh kol m'lachah."
- The identification of "Zachor" and "shamor" is a most emphatic protest against the misconceived attempt to relegate the Sabbath solely and entirely to spiritual commemoration, applying to the mind, to "zechirah"; and to rob it of its essential component, the "Shemirah"- refraining from all constructive work.
- As long as man existed, the Sabbath also existed to make man holy. But it was only an abstract idea without any visible expression. It lacked an "os", a symbol, therefore, it dwindled and disappeared.
- Through "Shevisah" the Shabbos became tangible- an "os"- a symbol.
- By observing Shabbos through "Shevisah", man acknowledges G-d as the creator and master of the world and master of the world and of himself.
- Every 7th day he acknowledgingly lays himself and his world at the feet of G-d and refrains from exercising his own mastery over any of G-d's creations." (S.R. HIRSCH)

5. A. American Jew Unfamiliar with Proper Definition of M'lachah

- M'lachah does not entail hard labor.
- M'lachah contrasted with Avodah ("lo sa-aseh kol m'lachah") "Thou shalt not perform any constructive work,"
- M'lachah as related to "malach"- a messenger- carrying out of intention.
- "Thou shalt not produce"- thou shalt not exercise your power of constructing, altering and using the material of the world for your own purposes."

B. Shabbos ordains a limitation of activities which extend beyond the conception of Isur M'alachah"

- Sh'vus= cessation from weekday activities.
- According to Ramban- Sh'vus is in principle a D'oraisah
- "Shemiras Shabbo" means guarding, building a fence around Sabbath.
- "Muktzah" = as interpreted by Rambam and Rabad

6. Work In Contemporary Society

- Commercialized and mechanized
- Dehumanizing and disindividualizing aspects
- Greater need than ever for Shevitas M'alachah

A PHILOSOPHIC APPROACH TO SABBATH OBSERVANCE

(A structure- outline)
by Rabbi Emanuel Forman
Brookline, Mass.

Overwhelmed by detail, the modern Jew often fails to appreciate a 'totality of meaning' which is to be experienced in observing the Jewish Sabbath. More often than not, this failure is due to his having been exposed to inadequate presentations of Sabbath law. Inadequate in the sense that these presentations usually fail to view the many observances of Shabbat within some over-all philosophic structure. As an attempt to render "Hilchot Shabbat" more meaningful to the Jewish laymen, I would like to suggest just such a philosophic structure. (To facilitate the reader's recognition of a 'structured-whole', an outline format will be used).

A. "Chok" and "Mishpat" as Philosophic Categories.

- 1) The philosophic categories of "Chok" and "Mishpat" antedate the revelation at Sinai. See Exodus XV 25, Raschi's comment quoting the Talmudic interpretation of the verse "SHAM SAM LU CHOK UMISHPAT V'SHAM NISANU" in Sanhedrin 55b, indicating the particular application of these categories to the Sabbath.

2) Traditional Definitions:

Chok: a-rational or meta-rational law; that which the human mind cannot comprehend; no apparent purpose; unreasonable etc.
Mishpat: Rational law; that which the human mind can comprehend; purposeful; reasonable etc.

3) Suggested Extended Definitions:

Chok: an act of self-negation (the true essence of "self" of man being his mind or rational soul. "Man is a rational animal" is a long standing philosophic definition. Any act, therefore, which is to be performed by man out of mere submission to an 'Other-Self' or 'Other-Mind', requires the absence of human comprehension or human purpose. Such an act is one of self-negation or self-withdrawal.)

Mishpat: an act of self-expression or self-fulfillment. (Merely the converse of the preceding.)

B. The Paradoxical Nature of Man's Religious Experience.

- 1) "Chok" and "Mishpat" as religio-philosophic categories give expression to that paradoxical dualism which is man. The Torah views man on the one hand as a creature of flesh and blood; on the other hand, a creature in G-d's own Image. (Body-Soul, Flesh-Mind, Material-Spiritual.) Consider the contrasts of the following Torah references to man: "MAH ENOSH KI SIKREYHU, MOSAR ADAM MIN H'B'HEYMAH AYIN" "ATOH HIVEALTA ENOSH MEYROSH, VATACHO REYHU MAT ME'ELOHIM"

- 2) The Halacha as a normative approach to man's religious experience, must express itself (and does) in terms of this duality i.e. Chok and Mishpat. As 'a creature of flesh and blood' man, in the presence of G-d, is expected to withdraw himself as man. (self-negation). On the other hand, 'created in the image of G-d', man, in the presence of G-d, is expected to fulfill himself as man. (self-expression).

C. The Dual Presentation of Sabbath In the Torah.

The Philosophic categories of Chok and Mishpat are reflected in the Torah's dual presentation of Shabbat in Exodus and Deuteronomy.

- 1) Exodus XX-11 presents the Sabbath in G-d directed terms, accentuating the recollection (ZACHOR) of Creation.
(KI SHEYSHES YAMIM ASAH HASHEM ES HASHAMAYIM V'ES HA'ARETZ...
AL KEYN BEYRACH HASHEM ES YOM HASHABOS VAY'KADSHEYHU)

Man, recalling the totality of G-d's creation, senses his own relative insufficiency and insignificance with the result that he withdraws in the presence of this grandeur. (see Psalms 8). The Sabbath is thus presented in terms of Chok.

- 2) Deuteronomy V-15 presents the Sabbath in man directed terms, accenting the exodus from Egypt, thus directing our attention to "freedom" as the essential characteristic of man's rational soul. (V'ZACHARTA KI EVED HAYISA B'ERETZ MITZRAYIM, VAYOTZIACHA ELOKECHA MISHAM... AL KEYN TZIVCHA HASHEM ELOKECHA LA'ASOS ES YOM HASHABBOS.)

D. The Halachic Norm of SH'VISAS M'LACHAH

While the philosophic categories of the Sabbath are two (Chok and Mishpat) the halachic definition of the Sabbath is one. Both in Exodus and in Deuteronomy, the Sabbath is halachically defined as a day of SH'VISAS M'LACHAH. (V'YOM HASH'VI'IL SHABEOS LASHEM ELOKECHA LO SA'ASEH KOL M'LACHAH)

E. The Concept of Melacha

- 1) The Hebrew terms AVODAH and M'LACHAH parallel the English terms 'activity' and 'creativity', while 'activity' (AVODAH) denotes a mere expenditure of energy, 'creativity' (M'LACHAH) denotes a rational and purposeful expenditure of energy.
- 2) A person is 'creative' if his rational self is reflected in his "activity". (Consider the examples of artist, writer, sculptor etc.) G-d is 'creator par excellence' (All Rational Soul). In this sense man, too, can 'create'.
- 3) The different types of 'creative activity' are derived from the building of the sanctuary, for it is precisely therein that we find M'LACHAH defined as rational activity.
Exodus XXX/ 31 - VAY'MALEY OSO RUACH ELOKIM, B'CHACHMAH, B'ISVUNAH, UV'DA'AS B'ACHOL M'LACHAH.

- 4) If M'LACHAH is rational activity, then refraining from such 'creativity', is tantamount to a negation of man's self (Chok). What we must yet account for is how this self same SHV'ISAH can function as a medium of self-fulfillment (Mishpat).

F. - A Prerequisite to Self-Fulfillment

For man to be capable of 'rational activity' or 'creativity' he must be equally capable of refraining from such activity. The ability to refrain is an indispensable property of the rational soul or mind. This is so for two reasons:

- 1) A free, rational agent by definition must be a controlling agent. Control, in turn, is demonstrated by the ability to call a halt to any given activity. The man of mere 'activity' (EVED), cannot cease his activity at will; he is slave rather than master because his 'activity' is self-less. The man of 'creativity' (BA'AL M'LACHAH), however, is capable of stopping of his own free will, for it is precisely his free 'self' that controls his actions. (The ability to control, as a necessary condition for 'creativity', is true even of the Almighty. VAY'CHAL ELOKIM BAYOM HASH'VI' I M'LACHTO ASHER ASAH- the act of cessation itself, thus, was considered to be an essential part of the creative process (for the 'work' is said to have been concluded on the seventh day, rather than the sixth).
- 2) For activity to be rational and purposeful (M'LACHAH) it must be subject to evaluation. This, too, implies stoppage. The man of mere 'activity' (EVED) does not stop to evaluate his work. The man of 'creativity' (BAAL M'LACHAH) must and does. (Here again, evaluation as a necessary condition for 'creativity' is true even of the Almighty. (VAYAR ELOKIM ES KOL ASHER ASAH V'HTNEY TOV M'OD, VAYEHI EREV VAYEHI VOKER YOM HASHISHI.)
- 3) In the aforementioned manner the act of refrain elevates man from the level of mere 'actor' to one of 'creator'. In this way it realizes and fulfills its function as Mishpat.

NOTE: These two conditions for 'creativity' (control and evaluation), are to be found (as one has a right to expect) in the Torah's model example of rational activity- the building of the sanctuary. See Exodus XXXVI: 6 & 7 V'HAM'LACHAH HAY'SAH DAYAM and Exodus XXXIX 43 VAYAR MOSHEH ES KOL HAM'LACHA.

CONCLUDING REMARKS: We have, thus outlined how 'Chok' and Mishpat provide us with a useful philosophic framework in which to view the Sabbath. Useful, in that it can shed much light upon the oft-misunderstood concept of Melacha.

Obviously, each of the points made in this outline needs and deserves a more elaborate treatment. I trust, however, that even this bare, skeleton form will be of value to many a rabbi in his attempt to convey Sabbath principles to the Jewish layman.

PHILOSOPHICAL CONCEPTS OF THE SABBATH

by Rabbi Leonard Rosenfeld
New York, N.Y.

When merchandising, whether commodities or religion, it is important to consider the frame of mind of the customer. The sales approach must be designed and directed along the channel of receptivity of the prospect.

Thus, when we seek to "sell" the Sabbath to collegiate youth and to the adult laity on an intellectual level, we must be aware that a very significant number will be impressed by a sociological approach, that many will be persuaded by the depth of its psychological implications, whereas, some may find appeal in its philosophical content. It is with regard to the latter group that I direct my comments and offer a sample approach.

A view most commonly subscribed to by so many of our young men and women is that the Sabbath is pertinent neither to the current science-centered weltanschauung nor to the daily life pattern of modern man; that neither its ideology nor its discipline are relevant today. It is further alleged that its injunctions which start modestly with a mere 29 M'LOCHOS multiply geometrically as they accumulate TOLDOS, G'DARIM, S'YAGIM and TAKONOS. The net result is a set of thousands of prohibitions which enmesh the individual and restrict his freedom. This is an abridgement not only of our highly regarded personal conveniences but also an encroachment on accepted values.

The American youth today who is conditioned by contemporary political developments is most sensitive to the doctrine of freedom. In its affirmation, he sees an affirmation of his way of life, and in its curtailment he recognizes a challenge to his ideology and a threat to his security. Thus, the restrictive norms of Judaism, in general, and of the Sabbath, in particular, are viewed with disinterest and distrust.

Recognizing this climate of suspicion and prejudice, we know that we are not in a position to "sell" the Sabbath unless we can demonstrate its pertinence. Furthermore, we must formulate its ideological content not only as pragmatically profitable but we must also portray it as the philosophic exponent of man's quest for freedom.

It occurs to me that by drawing on a number of Maimonidean postulates, one can develop an insight into the Sabbath-idea which will challenge the scientific imagination of our youth and will excite its idealism. Such an approach, thoroughly developed and properly motivated, can be both effective and rewarding.

I offer it to you in barest outline, knowing, as I do, that I speak to an audience of peers who are fully capable of restoring the flesh to these dry bones.

At the outset we must familiarize our laity, young and old, with the Torah's concept of man and his nature.

Man's generic classification is not bounded by his animal physiological character. He is, first and foremost, to be identified by his TZELEM ELOKIM. TZELEM means form. Form means essence. Essence is formulated in terms of attributes.

TZELEM ELOKIM points to divine essential attributes: e.g. Infinite knowledge and intelligence; e.g. Infinite will pointing to omnipotence. To say that G-d is omnipotent and omniscient is to say that G-d is free, for freedom, in fact, implies no-limits.

Man, created B'TZELEM ELOKIM, is possessed, B'ZEYIR ANPIN, of these divine attributes of intelligence and freedom. For G-d they exist as infinite realities, for man, as a promise, as a potential and as an ideal. For creation of man B'TZELEM ELOKIM carries with it, as a corollary, the ethical norm which demands that man translate his potential TZELEM into reality. Intelligence must be converted into know-

ledge and his elemental freedom of decision must be transformed into existential freedom. Even as freedom and infinite knowledge are, for G-d, inseparable, so too, for man, his boundaries of freedom are extended as his frontiers of knowledge are pushed forward.

But of what avail is this divine ideal of knowledge and freedom for man if he and his TZELEM are trapped in an insensitive mechanistic cosmos? Here then we must supplement the Torah view of man with its conception of the universe.

The world was brought into being by revelation- for creation is, in fact, revelation. But revelation of G-d in the world takes on two forms: HASHEM- (MIDAS RACHAMIM)and ELOKIM (MIDAS DIN). As a matter of fact, it is hard to decide which of these two revelations is manifest in the first instant of creation. Be that as it may, the Bible attests to the fact that the total process of natural creation was a manifestation of ELOKIM and DIN. The name ELOKIM is the only one mentioned in the entire first chapter of the Torah. What is meant by DIN, of course, is not merely emotional insensitivity, the lack of RACHAMIM and mercy, but rather the implied necessity which is characteristic of nature and natural law. It refers to the monotonous causality so apparent in the universe. Here freedom is a stranger, here man would wither of frustration for his TZELEM ELOKIM would die-a-borning.

With the appearance of man on the sixth day, the drama of physical creation was brought to a close. Creation, however, was not yet over for the total revelation of G-d was not yet completed. Only(MIDAS DIN)and natural law were apparent. (MIDAS RACHAMIM) and that law which transcends natural law were not yet in sight. This revelation had to wait until the six days were completed and man had bowed in on the stage of existence.

With such a creature possessed of intelligence, G-d could communicate. To such a creature possessed of freedom, G-d could command.

With such a person possessed of TZELEM ELOKIM, G-d could enter into a personal relationship.

But all this: divine communication with man, divine commands and a personal relationship with man are utterly absurd from the perspective of MIDAS DIN and natural law. Science recognizes no bridge between the infinite realm of G-d and the finite world of man. Providence is a violation of natural law even as are prophecy, prayer and miracles.

And that is exactly as it should be. For G-d the author of existence, can hardly be entrapped in nature and natural law. G-d in his infinite freedom cannot be bound and be governed by the necessity inherent in the causality of his created cosmos. G-d is free and the manifestation of this attribute is imbedded in the universe in the revelation of HASHEM and MIDAS RACHAMIM.

This is the essence of SHABBOS. It was on this day that the manifestation of SHITEF MIDAS RACHAMIM L'MIDAS DIN became apparent. The creation of the natural order. "VAYISHBOS BAYOM HASH'VIT MIKOL M'LACHTO" But creation was yet incomplete, its finishing touches came on the seventh day.

This was the second phase of revelation, the unfolding of HASHEM and MIDAS RACHAMIM the revelation, not of the order of necessity but of the order of freedom.

"KI BO SHOVAS MIKOL M'LACHTO ASHER BARA ELOKIM LA'ASOS."

This was the ASIYAH, this was the completion. And now we read EYLEH TOLDOS SHAMAYIM V'ARETZ B'HIBARAM B'YOM ASOS HASHEM ELOKIM ERETZ V'SHAMAYIM. HASHEM and ELOKIM stand fully revealed in the total drama of creation.

Thus the Sabbath which points to Providence, points, in fact, to HASHEM and its freedom. It offers man the possibility and the promise of existence on a level of freedom rather than on the level of causality and

necessity.

But Providence is not an emanation from above. It derives rather from an aspiration from below. G-d, at all times, stands revealed in all his glory. It is the charge and purpose of man to seek and to experience the essence of this revelation.

Man can enjoy a personal G-d when he seeks out a personal relationship with him. Man can enjoy Providence when he comes close to Him. In fact, this is the obligation incumbent on every human. If after creation, G-d attached himself to man, then the TORAH demands that man must seek to attach himself to G-d.

Thus the Sabbath points not merely to man's possible emancipation from the strictures of causalistic nature, but its essential character demands of man a life and conduct whose goal is freedom.

For even as abstinence from work is an emulation of the divine VAYANACH BAYOM HASHVI'II, so, too, the KEDUSHAH which man must strive for on the Sabbath by closeness to G-d, is the reconstruction of the VAY'KADESH OSI of the divine Providence, of the revelation of HASHEM (MIDAS RACHAMIM) and of a personal G-d. And it is in this immediacy of G-d - man and man- G-d that the human finds the escape from nature and discovers the plane of freedom.

The path to affinity with G-d as the path to love of G-d is via SH'MA YISROEL, via knowledge. For the path to L'DAVKAH BO is via man's imitation and realization in his own self of the divine attributes. Since intelligence is an essential attribute of G-d, so are study and knowledge a path to closeness, to attachment and to freedom.

The road to freedom is thus via the fulfillment of the TZELEM. For the state of BEN CHORIN is realizable only via Torah and knowledge.

Little wonder then that the Torah was given on the Sabbath. Little wonder that the core of the Sabbath has always been K'RIYAS

HATORAH and LIMUD HATORAH,

For even as M'NUCHAH, as defined in terms of 39 M'LOCHOS, bears testimony to ELOKIM and the creation of the natural order, so does the more positive aspect of Sabbath, its K'DUSHAH and man's quest for G-dliness attest to the revelation of HASHEM and the order of freedom.

This double motif is inherent in the two decalogues. Whereas, in YISRO the essence of Sabbath is described in terms of creation "KI SHEYSHES YAMIM ASAH HASHEM ES HASHOMAYIM V'ES HA'ARETZ." In VA'ESCHANAN the essence of Sabbath is described in terms of the ideal of freedom.

Little wonder then that the Jewish eschatological dream, the vision of OLAM HABA, of universal peace and freedom is described in terms of YOM SHEKULO SHABBAS. An conversely, it is little wonder that the Sabbath is portrayed in terms of the infinite sweep of OLAM HABA (BROCHOS 57 B).

In a word: Freedom is a divine essence. Freedom is, therefore, the human ideal.

Freedom is rooted in the human personality via TZELEM ELOKIM. Freedom is rooted in the cosmos via the Sabbath.

The ideal of man and the ideal of the universe, the ideal of TZELEM and the ideal of Sabbath merge in the single universal and divine ideal of freedom.

SECTION 3

COMMITTEE REPORTS



YESHIVA UNIVERSITY RABBINIC ALUMNI

RABBINIC ALUMNI FUND CAMPAIGN REPORT -1959

Rabbi Seymour Turk

Rabbi Judah Washer

Chairmen

Committee:

Rabbi Irwin Albert
Rabbi Karpol Bender
Rabbi Jacob Goldberg
Rabbi Abraham Kupchik
Rabbi Hyman Levine
Rabbi Israel Miller
Rabbi Abraham Rappaport

Rabbi Herschel Schacter
Rabbi Fabian Schonfeld
Rabbi Maurice Schwartz
Rabbi Yechiel Simon
Rabbi Louis Tuchman
Rabbi Bernard Valfish
Rabbi Herman Zwillenberg

The 1959 campaign was the most successful in the history of the Rabbinic Alumni Fund. More men participated this year than ever before (75 more than last year), and the total collected was larger than ever before (\$4, 338.00 more than last year). What is most gratifying, is that the number and percentage of men who have been contributing have been increasing during the past few years. The following comparative figures on the Rabbinic Alumni Fund since its inception should be of interest to all alumni.

<u>YEAR</u>	<u>NO. OF ALUMNI SOLICITED</u>	<u>NO. OF MEN PLEGDED</u>	<u>% OF MEN PLEGDED</u>	<u>TOTAL COLLECTED</u>	<u>AVERAGE GIFT</u>
1953	500	261	52.2	\$23,381.00	\$81.91
1954	520	121	23.3	12,026.00	99.38
1955	560	237	42.3	19,996.00	84.39
1956	610	223	36.5	24,614.43	110.51
1957	675	345	50.9	29,832.00	85.31
1958	700	383	54.7	33,320.92	87.02
1959	751	458	60.9	37,658.00	82.20

YESHIVA UNIVERSITY RABBINIC ALUMNI

ALUMNI WELFARE FUND REPORT - 1959

Rabbi Benjamin Morgenstern
Chairman

Dear Colleagues

On behalf of the Rabbinic Welfare Committee, I submit the following financial report:

Cash on hand, Sept. 30, 1958	\$1,911.58
Interest	24.37
Donations by Alumni members	746.25
Return on loans	250.00
	<u>2,932.20</u>

Disbursements

Assistance to colleagues	250.00
Psychiatrist for colleagues	25.00
CARE package to Israel	18.75
Loan to members as requested by CSD	750.00
	<u>1,043.75</u>

Balance in Bank \$1,888.45

Bensonhurst National Bank Savings Account	\$1,524.37
" " " Check "	364.58
	<u>\$1,888.95</u>

I enclose a copy of a note received from one of our colleagues.

"Dear Rabbi Morgenstern,; "Please accept my grateful appreciation for the loan made by the Welfare Fund to me in a time of need. I am happy now to be able to return it and I hope to be able to make a contribution of my own so that others who may need help will also be able to benefit even as I have."

I would like to express our thanks to the Congregations, officers and especially to our colleagues for making the essential work of this committee possible.

YESHIVA UNIVERSITY RABBINIC ALUMNI

CHAPLAINCY COMMITTEE
REPORT - 1959

Rabbi Herschel Schacter
Chairman

The need for rabbis to serve the Jewish personnel in the various branches of the Military service of our country is a continuing one. While the actual numbers of chaplains required may vary from year to year, there is no doubt that, within the foreseeable future, it will be the responsibility of the American rabbinate as a whole, to provide Jewish chaplains.

The orthodox rabbinate is responsible for providing one-third of the total number of Jewish chaplains to be commissioned each year. While in the past there were years when we even exceeded our quota, in recent years we have found it exceedingly difficult to meet this obligation. Many young men who receive smicha do not plan to enter the rabbinate and thus feel no responsibility to serve. Even among those who do enter the rabbinate, there is, unfortunately, a strong reluctance and actual resistance to the moral obligation for military service.

We state with pride the fact that the Rabbinic Alumni of Yeshiva University is truly the only orthodox rabbinic organization in America today that is carrying the actual responsibility for procurement of rabbis to serve in the military establishment. Our committee spends a great amount of time and effort to personally interview each and every young student of our Yeshiva before he receives smicha, and thereafter, in a concerted effort to enlist his cooperation to enter the service. As can be readily understood, this is an exceedingly difficult and sensitive task, for in a real sense we are dealing with the careers and the life's work of our young colleagues.

Our committee is prayerfully confident that we shall continue to enlist the required minimum numbers of chaplains and succeed, in even greater measure, to meet our collective moral obligation to provide proper and adequate religious guidance to the Jewish men and women in the military service of our country.

We earnestly ask the cooperation of all the members of the Rabbinic Alumni in prevailing upon rabbinical students of Yeshiva who come within the sphere of their influence, to approach the Chaplaincy Program with a greater measure of positive interest and cooperation.

Our committee met 14 times since our last Convention. During these meetings the entire class of June, 1959, consisting of 34, was interviewed and processed. In addition, individuals whose cases still remained pending from the previous years, were reviewed, discussed and acted upon. At this moment, the smicha class of 1960 is being interviewed, endorsed and cleared for future military service. Since the inception of the Chaplaincy Committee in 1950, forty-nine (49) have already served, with thirteen (13) currently serving in all military branches.

In conclusion, I should like to submit the following statistical report: Under the current regulations, we are responsible for procuring annually a minimum of thirteen (13) orthodox Jewish chaplains. The number of Yeshiva

University musmachim currently in the military service is as follows:
Army- 6; Air Force- 7; Navy- 1. Currently processing: Army 2; Navy 1.

A delightful feature of the recent Chag Ha Smicha celebration held last March, was the special reception given by the Rabbinic Alumni to the new musmachim. At this reception, Certificates of Recognition were formally presented to all present and former chaplains who served on active duty since the Korean war.

In behalf of all the members of our committee, and surely in my own behalf, I want to express our sincerest gratitude to our devoted, president, Rabbi Israel Miller, my predecessor as chairman of this committee, who has been most faithful in attending every meeting and lending his invaluable experience, understanding and cooperation.

We are also grateful to Rabbi Abraham Avrech, to his most able and devoted secretary, Mrs. Cohen, for their constant cooperation and devotion, without whose ever ready assistance this program could never be implemented.

The Chaplaincy Committee is composed of alumni and student representatives. The following names make up our present committee:

Rabbi Louis Bernstein
Rabbi Joseph Feder
Rabbi Morris Ganz
Rabbi Reuben Gross

Rabbi Albert Hollander
Rabbi Sherman Siff
Rabbi Sol Roth
Rabbi Nissan Shulman

Student representatives of Smicha class of 1959:

Rabbi Aaron Borow

Rabbi Marshall Korn

Rabbi Norman Singer

Student representatives of Smicha class of 1960:

Mr. Elliott Aberbach

Mr. Fred Horowitz

Mr. Israel B. Reiss

May I take this opportunity to thank all the members of my committee for the time and effort they have given to carry on the work of this committee.

YESHIVA UNIVERSITY RABBINIC ALUMNI

CHEVRA SHAS COMMITTEE REPORT 1959

Rabbi Leonard Rosenfeld
Chairman

This year saw the organization of the Chevra Shas of the Rabbinic Alumni. This is potentially the most important activity ever undertaken by our organization.

The purpose of the Chevra Shas was to stimulate a greater study of Gemara among our graduates. In the course of time the following total program is envisaged.

1. The study and completion of one tractate each year.
2. Regular monthly Shi'urim at the Yeshiva. An outline guide to be mailed to all participants in advance of each Shi'ur.
3. The transcript of the Shi'urim to be mailed to out-of-town participants.
4. The stimulation of written "hidushim" by our alumni which would be printed in an organ to be published by the Chevra Shas.

During the last year the project was launched and was received enthusiastically. Two hundred and eight alumni registered and expressed their intention to study along with the group. The tractate Megillah was chosen and Rabbi Joseph B. Solovitchik consented to deliver the Shi'urim. Two lectures were held, the first on April 15th and the second on May 20th. A combined total of more than 550 alumni attended these two Shi'urim.

The series for the new year is being launched at the Rabbinic Alumni Convention on November 11th. It is hoped that it will be possible to enlist each and every Yeshiva Musmach to join the Chevra Shas.

A sincere thanks is due to Rabbi Abraham Avrech for his generous co-operation.

YESHIVA UNIVERSITY RABBINIC ALUMNI

CULTURAL COMMITTEE
REPORT -1959

Rabbi Fabian Schonfeld
Chairman

During the past year, our Committee has endeavored to present programs of cultural interest and of practical value to our colleagues.

Instead of arranging separate lecture groups, the committee decided to hold these in conjunction with regular Rabbinic Alumni meetings.

Among the eminent persons who were our guests, were Rabbi Norman Lamm, whose lecture on "Mixed Pews" was later printed in "Tradition"; Rabbi Dr. Immanuel Jakobovits of the Fifth Avenue Synagogue, whose subject was "Abortion in Jewish Laws, and whose book "Jewish Medical Ethics" has just been published; Dr. Hyman Zahtz, a pediatrician of note, who lectured on "Some Medical Aspects of Hilchoth Milah". The last mentioned paper will be published shortly and circulated among our members.

In addition, we held some very stimulating Homiletic Seminars which proved to be of great value because of the above average standard of eloquence. An extremely interesting and stimulating program is projected for next year, details of which will be made known shortly.

We have received many constructive suggestions, particularly from rabbis located outside the City of New York, and we hope to implement them during the coming year.

In conclusion, the committee wishes to thank the staff of the Community Service Division, particularly Rabbi Abraham Avrech, whose counsel and advice has guided us in our effort, and certainly also to the ever hard working Mrs. Cohen, who is always ready to be helpful with the immense amount of clerical work.

YESHIVA UNIVERSITY RABBINIC ALUMNI

EDUCATION COMMITTEE
REPORT -1959

Rabbi Simon I. Konovitch
Chairman

The Talmud Torah Commission of the New York Metropolitan area was organized by Yeshiva University in conjunction with the Jewish Education Committee of the City of New York.

It has done extensive work in the field of Jewish education since its inception. It has helped raise the educational standards of over 100 Talmud Torah schools affiliated with it. It has already published various educational aids for rabbis and teachers. The experimental syllabi in Humash, Dinim and Teffila which are being used in many schools were received most favorably by all who are interested in maximum Jewish education, al taharas hakovesh.

Our education committee has cooperated fully with this commission. Our chaverim and their laymen play the leading role in this commission since its inception. This committee felt that the work of this commission should be expanded to serve not only the Synagogues in New York metropolitan area, but also any community where our members serve either as rabbis, principals, teachers or administrators.

We have therefore sent out the aims of this commission and all its current publications to our members. We have also solicited the help of the regional vice-presidents of Y.U.R.A., to help strengthen Jewish education in their respective areas.

The Talmud Torah committee is also instrumental in urging our Chaverim to establish or revitalize the Junior High School or High School levels of their Talmud Torahs, in order to retain the interest of the post Bar Mitzvah or Bas Mitzvah students. Many synagogues and regions were successful in opening up high school branches in their communities as a result of our focusing attention to the need for raising the standard on the Talmud Torah level.

We have urged our chaverim to establish nursery schools and kindergartens in conjunction with their synagogues so that they can be the forerunners for all day schools.

The committee has stressed the need for helping existing Yeshivos and our chaverim were alerted to help select potential Yeshiva students for the high school and college mechina levels of the Yeshiva University and to help provide community scholarships wherever needed.

The response of the membership to the program, material and scope to our education committee has been encouraging and gratifying. We received numerous requests for our publications from all over the country, as well as Canada. An excerpt from one of these letters reads as follows:

"It may interest you to know that I am in the process of writing up and revising our Talmud Torah curriculum, and your syllabi will be the basis of our curriculum and instruction..." Many of our rabbis, teachers and educators have told us how valuable our material has been to them and hoped that we will continue with our good work.

The Talmud Torah Committee feels that areas in which there is a group of synagogues served by our chaverim should establish similar regional educational commissions, patterned after the New York Metropolitan Commission, in order to help strengthen their own Talmud Torahs and to help raise educational standards in their cities and regions. In addition, at least one National Regional Conference should be called during the academic year.

The educational committee feels that consultants be sent out through the Community Service Division, Yeshiva University office to render any help needed by our chaverim in the field of Jewish education. Special consideration should be given to new communities being organized in cities or suburbs where it is of utmost importance that good schools be established.

The committee expresses its appreciation to Dr. Belkin, President of Yeshiva University for his vision and foresight in initiating this program on behalf of Jewish education.

To Rabbis Morris H. Finer, Abraham Avrech and the entire Community Service Division staff as well as to Mr. Morris Benathen and Mr. Sampson Isseroff, consultants.

YESHIVA UNIVERSITY RABBINIC ALUMNI

COMMITTEE ON NEW COMMUNITIES
REPORT 1959

Rabbi Sol Roth
Chairman

At this Sixteenth Annual Convention of the Rabbinic Alumni Association, we are happy to submit our regular report on the work of the Community Service Division in the field of new communities. While this report is very brief, I believe it will accurately reflect the continuing emphasis that CSD has placed on this vital program.

In our last annual report to the Alumni in October 1958, we listed the accomplishments for the year 5718. We included as a final item in that report the fact that we were pursuing seven possible leads of prospective new congregations. The disposition of our efforts with regard to these seven congregations is as follows:

2 developed into congregations under Yeshiva University auspices and Yeshiva University musmachim.

2 developed into orthodox positions under the leadership of musmachim from other Yeshivot.

1 prospect did not develop into a congregation, but contains a working nucleus with which we are still in contact.

2 groups developed into Conservative congregations.

In addition to these groups, we have added three new congregations to the ranks of new communities established with the help of the Community Service Division. These congregations are located in Montreal, New Jersey and Tennessee. The CSD staff is presently in contact with four other groups in Florida, Long Island and Pennsylvania which we are hopeful will develop into Yeshiva University congregations in the course of the year.

A continuing source of disappointment to the CSD staff in this program has been the passive indifference of the vast majority of the members of the Rabbinic Alumni in helping us by scouting for prospects for us. Only a handful of rabbis have taken the trouble to communicate with us about prospective groups that have come to their attention. We should like to take this opportunity to note for the record the very fine cooperation of these of our Rabbinic Alumni whose active interest has made the developing of leads for new congregations possible during the past year. They are: Rabbis: Jonah Caplan, Morris Halpern, Ephraim Koiatch, Eli Skolai, Leon Stitskin and Aaron Walden.

YESHIVA UNIVERSITY RABBINIC ALUMNI

PLACEMENT COMMITTEE
REPORT - 1959

Rabbi Morris Max
Chairman

The placement committee of the Rabbinic Alumni is, as you know, not involved in the actual work of placement. Its purpose is (a) to serve as liaison between the alumni and C.S.D. which is charged with the professional responsibility of placement, and, (b) to make itself available as a "grievance" committee to any musmach who may feel that he is not receiving proper consideration by C.S.D. It is apparent, therefore, that the degree of activity of the Placement Committee is in inverse proportion to the successful placement activity of C.S.D.

I must confess that beyond an occasional conversation with Rabbi Finer, our committee did not meet formally during the past year. Perhaps, for the coming year, the committee ought to schedule regular meetings even when there are no complaints to be adjusted.

At the present time there are eight musmachim on the placement list #1. These are men who are in immediate need of positions, having no other regular source of income. In all these instances, however, these men have either been referred to one or more opportunities during the past few months. In most cases the difficulty results from self imposed limitations as to geographical location or the type of position.

On the following page the basic facts and figures on rabbinic placement since June 1, 1958 are graphically illustrated. It is difficult to pin-point an exact date when a placement season may be said to begin. The figures here given, covering as they do one complete year, June 1, 1958 to June 1, 1959, plus the most active period (June 1 to November 1) of this year, give a more accurate picture of the scope of rabbinic placement work.

YESHIVA UNIVERSITY RABBINIC ALUMNI

RABBINIC PLACEMENT

	<u>June 1, 1958 to June 1, 1959</u>	<u>June 1, 1959 to November 1, 1959</u>
In Pulpits	57	36
Into the Chaplaincy	9	5
As Hillel Directors	1	1
With Jewish Organizations	7	3
In "Chinuch"	19	11
TOTAL	93	56

With regard to placement in pulpits, the following breakdown is of interest:

	<u>June 1, 1958 to June 1, 1959</u>	<u>June 1, 1959 to November 1, 1959</u>
First Pulpits	19	11
Promotions	22	14
Forced Changes	16	11
Placement in New Communities	12	7

The above figures are indeed impressive and reflect both the growing influence of our Rabbinic Alumni in the American Jewish community as well as the constantly growing volume of placement activity carried through by C.S.D.

YESHIVA UNIVERSITY RABBINIC ALUMNI

PUBLICATIONS COMMITTEE REPORT - 1959

Rabbi Abraham R. Besdin
Chairman

GENERAL STATEMENT

The Rabbinic Alumni Publications Committee cooperates with the Community Service Division of the Yeshiva University in the preparation of two publications of interest to the Yeshiva musmach. The technical, administrative and financial wherewithal is provided by CSD; the literary involvement of our alumni is achieved by the efforts of our Alumni Publications Committee.

CHAVRUSA

Our major and more distinguished effort is reflected in the printed publication "Chavrusa". The name, format, scope and layout of this publication was evolved by the active consultation of our committee with the previous director of the CSD Program Department, Rabbi Sol Spiro. His successor, Rabbi Bernard Walfish seems especially adept in these and other areas and we look forward to a continued fruitful liason.

Our editorial staff features men who are distinguished in many areas of rabbinic and professional work. It is our plan to maintain a regularity in the inclusion of various departments, so that we will have a continuity of format. We eagerly invite the constructive evaluative criticism of our colleagues so that we may improve the calibre of our publication.

IDEAS

There is very little creative programming being done by most program directors. We have kept ourselves abreast of the publications of various institutions and, in most instances, their work constitutes no more than rehashing old material.

Our publication "Ideas", however, has been presenting new material in various areas of practical rabbinics. We wonder how many of our colleagues who may occasionally succumb to the temptation of disparaging our own, realize the refreshing newness and creativity of most of our programming items in the past few years.

Rabbi Walfish, the new CSD Program Director is literally brimming with new ideas about improving "Ideas" even further so that its usefulness as a guide to the practicing rabbi will be even further enhanced.

NOTE OF RECOGNITION

The Publications Committee of the Rabbinic Alumni expresses its appreciation to Rabbi Morris H. Finer, to Rabbi Abraham Avrech, and to the entire CSD staff for its effective and proficient services to our Alumni.

YESHIVA UNIVERSITY RABBINIC ALUMNI

TREASURER'S REPORT
OCT. 1958 - OCT. 1959

Rabbi Seymour Turk

INCOME

Dues	\$1,002.00	
Conventions, Conferences	<u>964.00</u>	\$1,966.00

EXPENSES:

Convention expenses	793.00	
Printer	92.00	Convention cards
	171.50	CHAVRUSA
Ads in Newspapers	182.65	
Audio-Visual for all recordings	131.80	
Misc. expenses for all events	<u>50.00</u>	\$1,420.95

BALANCE IN BANK AS VERIFIED-NOVEMBER 5, 1959

851.17

YESHIVA UNIVERSITY RABBINIC ALUMNI

YOUTH ADVISORY COMMITTEE
REPORT - 5 YEAR PERIOD 1954- 1959

Rabbi Sam Glaser,
Chairman

September '59 saw the rounding out of five years of our Youth Bureau's operations.

Coming into being during a momentous period when a significant interest in youth was in evidence, it was necessary for our Bureau to assume diverse responsibilities and expand services yearly to meet urgent requests.

Much has transpired during these five formative years. Numerous programs, projects and services have been offered which hundreds of synagogues and tens of thousands of young people have been the beneficiaries of.

With a major portion of Bureau effort directed at Congregations served by our Rabbinic Alumni, and with large numbers of musmachim already availing themselves of offerings, this brief synopsis has been prepared to better acquaint our men with what the Department is doing so that we may all more fully appreciate and better avail ourselves of services.

Basically Bureau programs center about six broad areas of service.

- A. PLACEMENT
- B. CONSULTIVE
- C. PUBLICATIONS
- D. LEADERSHIP TRAINING
- E. TEEN PROGRAMS
- F. SPECIAL SERVICES

A. PLACEMENT

The Bureau maintains a placement service for Synagogue and Community Center personnel, referring individuals for positions as executives, youth leaders, program directors, etc. In addition, a comprehensive summer placement program is in operation supplying select home and country camps with administrative, specialty and general staff.

During the past five years a total of 540 individuals have been placed in full, part-time and summer positions through the Bureau.

B. CONSULTIVE ASSISTANCE

a. Field Visits

Technical assistance and guidance in all areas of youth activity is rendered through field visits undertaken regularly to synagogues and agencies. Endeavoring to evaluate and raise the standards

of existing programs, exploring staff needs, etc., field trips bring a message of Yeshiva Interest to Congregations and assist in areas of specific need.

280 visits have been undertaken to Synagogues and agencies in Metropolitan New York and out of town during the five year period.

b. Consultation

Each week scores of consultive visits from rabbis, lay leaders and professional workers are held at the Bureau offices. This service which relates to methods and problems of organization, programming and function, frequently lays the groundwork for a new program, or supplies the necessary stimulus for the continuation or expansion of one already in operation.

650 consultive visits have been held with Bureau personnel to date.

c. PUBLICATIONS

A series of Synagogue youth work brochures on various leadership and skill themes have been prepared, which survey fundamentals of leadership, Sabbath programming, customs and ceremonies, arts and crafts, games, and dramatics. Publications, which have sold in the thousands fill a vital need in presenting the traditional viewpoint to youth personnel.

Also in the offing, is a series entitled "Teen Guides" which define fundamental Jewish observances and develop around them suitable program activities.

The YUSCY Bulletin, a quarterly, which features educational, religious and cultural offerings, as well as regional news and articles of interest to young people is published regularly by the Bureau. More than four thousand copies of each issue are distributed.

d. LEADERSHIP TRAINING

The Bureau regularly sponsors off-campus Youth Leaders Institutes to train young men and women with leadership potential for active roles in directing synagogue youth groups. Held for seven consecutive weeks, Institutes feature workshops in group skills and Jewish customs and observances, and endeavor to clarify the role of the leader in the traditional Synagogue setting.

To date nine Institutes have been held (Brooklyn, Philadelphia, Westchester, Long Island and Mid-Town New York) with the participation of one hundred and ninety-six participants from ninety-eight Synagogues.

E. TEEN PROGRAMS

a. Regional Conclaves

Assuming the form of week-end meetings for Teen-agers of a given area, Youth Bureau sponsored Conclaves have proved popular to Synagogue youth within a radius of some six hundred miles of New York City. Providing area teenagers with experiences in traditional Jewish living, programs of a religious, social, cultural, and recreational nature, each Conclave tackles a given unit of Jewish study during the course of a week-end. Conclaves have treated subjects like sabbath, prayer, outward observances, etc. To date some 3200 individuals have participated in the regional programs held in the following locations:

New England	Malden, Massachusetts Holyoke, Massachusetts Hartford, Connecticut Dorchester, Massachusetts Bridgeport, Connecticut West Hartford, Connecticut ('59)
Metropolitan New York	White Plains Forest Hills Mid-Town
New Jersey	West New York Linden Lakewood Passaic ('60)
Upper New York State and Ontario	Toronto Rochester Buffalo Hamilton ('60)
Central East (Pennsylvania, Ohio, Indiana, Kentucky, Michigan)	Philadelphia Cleveland Columbus ('60)
Quebec	Montreal ('60)

Conclaves provide a strengthening of religious ties, understanding and practice, an opportunity for Synagogue youth to identify with orthodoxy, and good recruitment potential in bringing to Yeshiva's attention promising young men and women, in addition to the more obvious benefits of Public Relations, Community Service, etc.

b. Teen-Age Torah Leadership Seminar

A novel program for select teen-age congregational youth displaying leadership potential has been the Teen-Age Torah Leadership Seminar currently held in two sessions, summer (duration eight days to two weeks) and winter (approximately one week). Seminar offers young people from all parts of the country an opportunity to better understand basic Judaism while acquiring useful skills in leadership.

The program, begun in 1955 with twenty-eight participants now sees nearly four hundred attending annually. Considerable impact on the religious attitudes, understanding and practices of participants has been scored and a significant number have been motivated to continue their higher studies at Yeshiva and other institutions of higher Jewish learning.

To date 647 teen-agers from all parts of the country have participated in the Seminars.

c. Summer Institute in Israel

The Bureau's Israel Institute takes teen-agers to the Holy Land for a two month period during the summer. Offering a comprehensive educational program it allows them to see Israel with a Sabbath and dietary law observing group. The Institute provides tours to all parts of the country, meetings with Israel's leaders, a Kibbutz stay, instruction in conversational Hebrew and mitzvos, and sessions relating the country's archeology and geography to the Bible.

d. Essay Contest

Four essay contests designed to stimulate interest in Jewish thought and expression by synagogue youth have been held. Contests see lively competition on Jewish themes by aspiring young writers and offer literary prizes as incentives to the scores who enter each contest.

F. SPECIAL SERVICES

A. Recruitment

A logical after-effect of participation in various Youth Bureau programs, and exposure to life and opportunities at Yeshiva, has been the increasing number of recruits to our Alma Mater. Our Colleges and High Schools, and particularly the Mechine and Jewish Study Program Department have benefited. During the past five years, more than 75 students have been brought to Yeshiva as a result of Bureau contacts.

b. Group Workers

For nearly four years the Bureau maintained the Informal Association of Jewish Group Workers. A body of professional group workers, concerned with increasing the Jewish content in youth programs. Existing largely as a study organization the group rendered significant help in raising the Jewish standards at community centers, Y's, and other youth service organizations.

c. Educational Breakfasts

Seeking ways and means of popularizing Jewish concepts and observances for teen-agers, and the promotion of inter-congregational activity, the Educational Breakfast idea was born. The plan since implemented in many a Congregation has seen the preparation of materials and programs aimed at presenting popular Jewish studies to area teen-age audiences following services and breakfast.

d. Reference Room

The Bureau has organized and maintains a Reference Room for recreational and leadership materials. Used by students and professionals, the library which scans holidays, camping, leadership and skills materials is becoming increasingly popular.

e. Miscellaneous Services

While the lions share of Bureau activities are aimed at the community at large, significant effort is devoted to internal Yeshiva services. The Bureau's director has for a number of years offered a course in group work activities at the Teacher's Institute, and Bureau offices have been popular with Yeshiva students interested in ascertaining opportunities and obtaining counsel in the youth work field. Opportunities have been provided too for students with special talent to gain practical experience of various functions i.e. Leadership Institutes, Regional Conclaves and Seminars.

CONCLUSION

The Department has gained recognition and good will not only in Yeshiva circles but among National and municipal groups as well. The Bureau represents Yeshiva's youth interests in a number of bodies and has come to be regarded as the spokesman for traditional Jewish Youth.

For further information or assistance in areas of youth service, feel free to communicate with: YOUTH BUREAU, Community Service Division, Yeshiva University, Amsterdam Avenue and 186 Street, New York 33, N.Y.


Abraham Stern, Director
Cy Shavrick, Assistant Director

SECTION 4

COMMUNITY

SERVICE

DIVISION

REPORT 

PROGRESS REPORT
COMMUNITY SERVICE DIVISION OF
YESHIVA UNIVERSITY

DIRECTOR: Rabbi Morris H. Finer

CSD'S OBJECTIVE IS FOUR-FOLD:

- (1) Service to the Jewish community
- (2) Service to Yeshiva University
- (3) Service to Yeshiva University's professional alumni who are serving the Jewish community
- (4) To establish a relationship between Yeshiva University, the aforementioned alumni and the Jewish community

How is this achieved?

SERVICE TO THE JEWISH COMMUNITY:

This service is channeled largely through the congregations and communities, the schools and organizations ministered to by the "musmachai ha-Yeshiva" as well as by our associate alumni. It runs the gamut of community needs and activities:

- (1) Providing full-time personnel: - rabbis, educators, executive directors, group workers, cantors, other religious functionaries, Chaplains for the armed forces.
- (2) Providing part-time or occasional personnel: - speakers, lecturers, rabbis and cantors to officiate during the High Holydays or for other special occasions.
- (3) Programming: - counsel and guidance to congregations and their affiliates; assistance in arranging programs for specific occasions in the life of the congregation or for seasonal schedules.
- (4) Publications: - are prepared and disseminated at nominal price, books, pamphlets and brochures on a wide variety of Jewish subjects.
- (5) An effective program of Talmud Torah education: - to raise the educational goals, to improve the standards and the proficiency of learning in our congregation Hebrew schools.
- (6) An eminently successful youth program: - offering regional conclaves, national seminars, leadership training, an annual summer seminar in Israel, guidance and counsel in all areas of youth work.
- (7) A stimulating adult education program: - designed to encourage the study of Torah Judaism among our adults;

gives counsel and guidance in the preparation of courses of study, suggests and provides curricula and suitable teaching materials.

- (8) Community organization: - assistance in the organization of new congregations with special attention to suburban developments. This service includes architectural consultation, counsel and guidance in matters relating to synagogue administration, membership and fund raising campaigns.
- (9) Field service: - periodic visits by CSD staff members and others to assist in meeting community problems and to survey community needs.
- (10) Information bureau and responsa service: - Hundreds of inquiries are answered annually on questions of "halacha", "minhag", Jewish history, Hebrew culture, etc. These inquiries come from rabbis, laymen and organizations.

SERVICE TO YESHIVA UNIVERSITY:

- (1) As the University's central placement office for students and alumni.
- (2) As one of Yeshiva's recruitment agents to attract students of superior caliber to the University.
- (3) Through participation in the Semicha training program:
 - (a) Instruction of students preparing for the rabbinate, and
 - (b) Arranging and implementing a "shimush" program for senior Semicha students
- (4) As a promoter of Yeshiva University's public relations with the Jewish community: - making friends for Yeshiva and promulgating in the Jewish community the ideals, values and practices of Torah Judaism represented by Yeshiva.

SERVICE TO THE ALUMNI:

- (1) As the Y.U.R.A.'s executive secretariat, CSD handles all the Rabbinic Alumni's organizational details, arranging meetings, conferences and conventions and servicing the various committees of the Alumni.
- (2) As the placement agency for alumni if RIETS, TI, TIW, and CTI.
- (3) By providing professional guidance and counsel to Y.U. alumni who are making careers in the Jewish communal service.

BUILDING A RELATIONSHIP:

To achieve our goals for a vital "yiddishkeit", it is necessary to unite and co-ordinate all our forces, institutional, professional and lay. CSD is committed to weaving this "chut ha-meshulosh" so that Yeshiva University with its prestige and rich resources, the Rabbinic Alumni with its leadership, zeal and dedication and our lay leaders without whose co-operation nothing could be accomplished, may work together for our Torah objectives.

CSD has therefore begun to activate the Yeshiva University Synagogue Council. Several of its regions, affiliates and commissions have already made significant progress. We look forward to more intensive activity in the years ahead.

CSD - DEPARTMENTS AND ACTIVITIES

NEW COMMUNITIES

During the past year, CSD was instrumental in organizing five new congregations, has established contact with five additional prospective new communities, and is maintaining a lively, on-going association with the close to fifty new congregations formed with Yeshiva's encouragement and assistance during the past five years.

Dr. Belkin's profound interest in this program is evidenced concretely in the fact that he has authorized, since the inception of the program some five years ago, the sum of over \$50,000 in cash subsidies to new congregations. This is besides CSD staff time and effort. For this coming year alone we are already committed to over \$9,000 in cash subsidies.

Mr. Victor B. Geller is in charge of this important area of community development and has been doing a vigorous and highly competent job.

THE CHAPLAINCY PROGRAM

CSD has been at the beck and call of the extremely active (fourteen meetings this past year) Rabbinic Alumni Chaplaincy Committee. The procurement program is constantly going on. There are now fourteen Y.U. musmachim in the Chaplaincy; three more are now being processed.

In addition to Chaplaincy recruitment and processing, CSD has maintained a steady rapport with our Chaplains in the field through frequent personal correspondence and through the issuance of a periodic Chaplains' Bulletin.

Rabbi Abraham Avrech has been doing yeoman's service for this cause as the alert and diligent liaison with the Chaplaincy Committee.

CSD - DEPARTMENTS AND ACTIVITIES

PROGRAM DEPARTMENT

Over 210 Programming requests, more than 150 from rabbis, were filled during the past year.

Extensive files on a wide range of subjects are maintained, constantly expanded and catalogued for easy reference. Program files are also micro-filmed and are available at the Pollack Library.

The Program Department also prepares and disseminates publications on Jewish subjects. A Catalogue of Publications is available upon request. Last year, more than 14,000 unites were sold at nominal charge.

In co-operation with Y.U.'s Audio-Visual Department, the Program Department also makes available educational materials, - tapes, records, films and film strips, of Jewish and general interest. Catalogue obtainable on request.

CHAVRUSA and IDEAS alternately are published bi-monthly for the Rabbinic Alumni through the Program Department.

Rabbi Solomon J. Spiro who was Director of the Program Department for five years, left CSD in July to accept the call of an important, new congregation in St. Martin, Montreal. We welcome the newly appointed Director, Rabbi Bernard H. Walfish who, although entering upon his duties but a brief month ago, has thrown himself into the work with a zeal and enthusiasm that augur well for future success.

LECTURE BUREAU

Outstanding speakers on a wide variety of Jewish and general subjects are offered to congregations and their affiliates, to other groups and organizations. Among the lecturers (listing upon request) are many distinguished members of Y.U. faculties as well as of the Rabbinic Alumni.

Last year, the Lecture Bureau filled 83 requests for speakers. Of these, 38 were on a fee and 44 on a free basis.

Through the Lecture Bureau, the Yeshiva College Debating Team was sponsored last year by Congregations in New York City, Philadelphia, Baltimore, Pittsburgh, Chicago and upstate New York. For a fee sufficient to cover travel expenses, the congregation acts as host to a debate between the team of Yeshiva and that of a local college. Judges are important local dignitaries. Outstanding successes were reported; tremendous public relations program, overflow crowds especially in Baltimore and Pittsburgh. A similar project is under way for this year.

Rabbi Walfish is Director of the Lecture Bureau, succeeding Rabbi Spiro.

CSD- DEPARTMENTS AND ACTIVITIES

COMMISSION ON TALMUD TORAH EDUCATION

The Commission consists of three component groups: (a) Rabbinic Advisory Committee; (b) Principals' Council; and (c) lay representatives. Thus far, 97 congregational schools are represented in the Commission, all of them in the New York metropolitan area and belonging to the Yeshiva University Synagogue Council.

The member schools are serviced by the Jewish Education Committee of New York which has assigned two excellent and dedicated consultants to the Commission, Mr. Morris B. Benathen and Mr. Sampson A. Isseroff.

Among the more important services offered by the Commission are (a) preparation of curricula, texts and teaching materials; (b) evaluation and accreditation of schools; (c) educational consultation; and (d) educational placement.

Though limited presently to N.Y. City schools, the fruits of the Commission's labors are made available to all our colleagues through CSD and through the Rabbinic Alumni's Education Committee. Eventually, we hope to make the Commission nation-wide in scope and composition.

Rabbi Finer serves as CSD's liaison with the Commission.

YOUTH BUREAU

Last year, as in previous years, hundreds of teen agers, boys and girls, were brought closer to Torah living through the activities of the Youth Bureau.

Five Regional conclaves (in Bridgeport, Conn.; Metropolitan New York; Lakewood, N.J.; Buffalo, N.Y.; and Cleveland, Ohio) attracted 875 young people from 83 congregations and communities.

The Winter Seminar at the Lake House, Woodridge, N.Y. had 130 participants from over 60 congregations and the Summer Seminar at Camp Monroe, Monroe, N.Y. drew 210 participants from over 75 communities.

Thus more than 1,200 young people were exposed to a rich religious and cultural experience that has proven in many cases to be a turning point in their lives.

The Third Annual Summer Institute in Israel afforded 28 teen agers, representing some 20 congregations, with a most rewarding experience. Last year's Institute was conducted with the co-operation of the Jewish Agency under the guidance of Dr. and Mrs. Leon D. Stitskin, assisted by Rabbi Israel Wohlgelernter.

32 young adults, coming from 15 congregations in the New York Metropolitan area took advantage of the special leadership training program offered in the form of a seven session Youth Leaders Institute.

CSD - DEPARTMENTS AND ACTIVITIES

Consultive service to students, rabbis, professional group workers and lay leaders is a regular feature of Youth Bureau activity. Last year alone witnessed over 160 such consultive sessions.

Publications, field work (over 70 visits last year) and placement round out the program of this busy department.

The ultimate objective of the Youth Bureau is to develop a national Torah youth movement through YUSCY (Yeshiva University Synagogue Council Youth).

Mr. Abraham Stern is the skillful and dedicated Director of the Youth Bureau. Mr. Cy Shavrick is the able and devoted Assistant Director.

DEPARTMENT OF ADULT EDUCATION

The growth in scope and in acceptance of the YUDAE program during the past year is most gratifying.

127 congregations are now affiliated with YUDAE.

57 of them have active programs that are registered with the Department.

3 are participating congregations whose records are not altogether complete.

64 are enrolled congregations who have requested and received guidance but who do not yet have active programs.

1420 individual students were last year enrolled in adult education courses registered with and approved by YUDAE. Each of these students has his "scholastic record card" in the files of the Department.

985 of these students were accredited at the end of the year (that is, they were given point credit for courses completed).

12 students were awarded "Certificates of Achievement", attesting to their having successfully completed 80 credits.

The following table points up vividly the growth of YUDAE during the past few years:

	1955-56	1956-57	1957-58	1958-59
Total number of congregations affiliated	30	75	105	127
Total number of students enrolled	329	(approx.) 800	1031	1420
Total number of students accredited	234	686	697	985

CSD - DEPARTMENTS AND ACTIVITIES

In addition to conducting this "extension program" of Jewish education for the benefit of the affiliated congregations, YUDAE offers guidance and counsel in the organization and teaching of adult education courses, prepares and provides curricula and teaching materials, publishes and disseminates important texts. Many of the schools are visited for evaluation and accreditation. 53 consultive sessions and 10 field visits last year.

The erudite and resourceful Director of the Department of Adult Education is Dr. Sidney B. Hoenig.

YESHIVA UNIVERSITY SYNAGOGUE COUNCIL

This is a national association of traditional congregations in the United States and Canada under the religious leadership of the rabbinic alumni of Y.U. and such other traditional congregations which seek spiritual guidance, religious direction, and educational and communal service from Y.U.

The more than 500 congregations served by Y.U. musmachim and associate alumni are therefore eligible for membership in the Y.U.S.C. on a national scale. There have been a number of important developments that are deserving of mention:

- (1) Regional Chapters: In certain areas, notably Philadelphia and Detroit, there has been a great deal of activity under the direction of Dr. Leon D. Stitskin, Director, Community Relations. Boston and Pittsburgh had regional activity several years ago and are clamoring for more. Recently, a Tri-State Council of Traditional Synagogues (Ohio, Kentucky, Indiana) was organized and is scheduled to have its first Convention in Dayton, Ohio, on November 22nd.
- (2) Commissions: The Commission on Talmud Torah Education has already been described. Steps were taken last year to organize a Commission on Adult Education and a Youth Commission. We hope to implement these Commissions this year.
- (3) National Association of Men's Clubs: 64 congregations are already affiliated. The Association has periodic meetings, issues a News Bulletin, held a Convention last May at the Pioneer Country Club, Greenfield Park, N.Y. Over 300 delegates attended. There is much interest and vitality in the group. Rabbi Walfish will serve as Advisor to the National Association.

Through the Yeshiva University Synagogue Council, CSD hopes (a) to channel its services more effectively; (b) to discover and develop Orthodox lay leadership; and (c) to instill in the member congregations a sense of affiliation and identification with Yeshiva University.

CSD - DEPARTMENTS AND ACTIVITIES

PLACEMENT

During the period June 1, 1958 to November 1, 1959, CSD was instrumental in consummating 799 placements, as follows:

Rabbinic

Y.U. musmachim	149
Associate alumni	<u>9</u>
Total	158

Chinuch

(non-rabbinic)	91
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High Holyday

5719	110
5720	<u>116</u>
Total	226

Group Work

Camps, summer 1958	66
" , summer 1959	75
Centers, synagogues, agencies	<u>69</u>
Total	210

<u>Cantorial</u>	27
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Student

Miscellaneous jobs, e.g., tutoring, as waiters, etc.	87
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Grand total 799

Note: For rabbinic placement, contact Rabbi Finer, Rabbi Avrech or Mr. Geller. For Chinuch placement, contact Rabbi Avrech or Mr. Isseroff. For High Holyday and student placement, contact Rabbi Avrech. For group work placement, contact Mr. Stern. For cantorial placement, contact Cantor Nulman.

The following table charts the professional distribution of the YESHIVA UNIVERSITY RABBINIC ALUMNI as of November 1, 1959, in comparison with similar distributions in 1950 and 1954:

	1950	1954	1959
IN PULPITS	266	307	397
CHAPLAINS	3	21	14
HILLEL DIRECTORS	3	6	5
IN JEWISH EDUCATION	67	65	112
SERVING JEWISH ORGANIZATIONS	19	32	56
IN ISRAEL	11	13	14
IN BUSINESS OR SECULAR PROFESSIONS	40	62	162
DECEASED	19	24	36
UNCLASSIFIED*	40	57	65
TOTALS	468	587	861

* Includes the following categories in 1959:

awaiting placement, 8; graduate students, 9; ill or whereabouts unknown, 19; not in good standing, 29.

