

Rabbi Lessi ~



CHAVRUSA

בי"ח

**YESHIVA UNIVERSITY
RABBINIC ALUMNI**

אין התורה נקנית אלא בהכורה
ברכות ס"ג

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CSD EVALUATES SENIOR SEMICHA CLASS

In 1948 the Community Service Division initiated a program of personal interviews with the senior students of the Semicha class in the Yeshiva. These interviews were conducted by members of the staff and were designed to obtain background information on the students that would help determine their future professional plans. Mr. Victor Geller, Field Director, Community Service Division, who spearheaded the program subsequently prepared an evaluation report which elicited wide interest.

The 1959 report has recently been released and several noteworthy trends are becoming apparent as a result of these yearly studies of the makeup of the senior class. Whereas the majority of the students come from Yeshiva backgrounds twenty percent come from public elementary schools and twelve percent from public high schools. Of those who have a Yeshiva background close to seventy percent are products of Yeshiva University High Schools while the remaining thirty percent are graduates from various Yeshivos throughout the country.

On the college level the figures present a different picture entirely. Ninety percent of the students are graduates of Yeshiva College. However, the major fields in which the students received their degrees are varied and no definite conclusion can be drawn from this aspect of the study. This year there has been a noticeable decline in Hebrew as a major field of study in the college. The preponderance of interest seems to be directed toward Psychology, Political Science, Sociology and History with each of these fields sharing an equal number of students who have majored in them. It is interesting to note, however, that although such an overwhelming majority choose Yeshiva College for

SENIOR ALUMNI HONORED AT MIDWINTER CONFERENCE



Pictured above are (seated l. to r.) Rabbis I. M. Davidson, H. Guterman, Dr. S. Belkin, S. B. Friedman (Standing l. to r.) Rabbis M. Mintz, J. Cohen, J. Liebowitz, I. Sachs, I. Tendler, M. Stern, A. Schuchatowitz.

their under graduate work only fifty percent of the students doing graduate work are attending Yeshiva graduate schools. This may indicate an unhealthy trend which the Community Service Division staff is becoming increasingly aware of and of which the Rabbinic Alumni should take cognizance; namely, that each year fewer of our semicha students are entering the active rabbinate. This problem is now under study by the Alumni in cooperation with the staff in order to determine its cause and what measures can be taken to solve it.

Another interesting item proves that semicha students are following the general nationwide trends. More than one

third of the students are married (five students already have families) and more than one half of them are engaged to be married. Perhaps this accounts for the fact that the average student has had two to three years professional experience in Talmud Torah, camping, group work and High Holiday positions.

The above report is but a beginning of the increased interest which the Rabbinic Alumni is beginning to take in the semicha class. Several meetings have already been held with student representatives to determine how a closer relationship can be established between the students and the Alumni and what can be done to help the students.

CHAVRUSA

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CONVENTION PROCEEDINGS

The "Proceedings" of the 16th Annual Convention of the Rabbinic Alumni have been published and are ready for mailing. The volume comprises one hundred and fifteen pages of valuable material and is well worthwhile having. Due to its size the cost of mailing the "Proceedings" is quite high and at a recent meeting of the executive it was decided to send the volume "gratis" only to Alumni members who have paid their dues or who have made a contribution to the Alumni Fund. Do not miss this wonderful opportunity to receive your volume. Pay your dues or make your contribution to the Alumni Fund NOW.

(The "Proceedings" may be purchased separately by writing to the Program Department, Yeshiva University, Amsterdam Avenue and 186th St., New York 33. The cost is \$1.50 plus postage.)

An Endorsement

To the Editor:

Please accept my heartiest congratulations on your wonderful editorial statement. I agree with you 100%.

Yeshiva University has the prestige in American life to represent traditional Judaism on a national and even international scale.

Rabbi William Fertig
 Sacramento, Calif.

Our Roshe Hayeshiva

by Rabbi Jacob Goldberg



הרב יעקב משה לעימן שלי"ם

We salute this month a pioneer, who came to the Yeshiva 17 years ago in response to the evident need for spiritual supervision and guidance of the Talmidim of the Yeshiva. Ha-Rav Lesin has served as the *Mashgiach Ruchni* for all the students in our Yeshiva for these many years, and has succeeded in implanting in our hearts and in the hearts of those who have come after us a fervent spirit for piety and sacred living.

Genial and sincere, refreshing in speech and manner, sparkling with words of Torah and mussar, his lean erect figure lends dignity to the entire atmosphere of the Beis Midrash. He feels himself at one with the Bachurim whose lives are spent within the walls of Yeshiva. His life too is spent within the same walls — from morning Minyan until 10 P.M. Maariv. Until the end of the evening seder, he counsels and guides, exhorts and lectures — always aiming to inspire the heart as well as the mind.

Ha-Rav Lesin was born in Litte and spent his entire youth learning in Slobodka under the renowned *Geonim* Moshe Mordechai Epstein and Rabbi Nussan Tzvi Finkel שלי"ם. Then followed years of active work as Rov in the communities of Nirtoglu and Neishtat. A fortuitous visit brought him to America in 1939, and with the deterioration of the situation during the difficult war years he remained on the shores of our free country.

After serving as Rov in Boston for

three years (during which he founded Yeshiva Or Yisroel in Chelsea and Ohel Torah in Dorchester) he was invited by Dr. Belkin to implement this new idea in American Yeshivos — that of offering the Talmidim a spiritual mentor for their guidance in piety, as well as a teacher of Halacha.

Ha-Rav Lesin's activities are truly manifold and never ending. He supervises the Beis Midrash and engages in a round of mussar shiurim in each of the 20 classes in the Yeshiva department. He speaks to the students at the time of *davening* and teaches *sifrai musar* for 15 minutes each night before Maariv. His work cannot be characterized as a job. It is truly a way of life for it encompasses every waking hour; and it is this all embracing concept of piety that he seeks to impart to the Yeshiva students.

Ha-Rav Lesin is impressed with the way the Yeshiva Bachur stands up under the constant pressure of learning that is his lot. He feels that not only has the Yeshiva grown physically but it continues to demand more and more from its students and he is very heartened by the fact that with all his study burdens, the Yeshiva student still finds time to delve deeply into the treasures of piety, Midos and sacred mitzvos which are the heritage of Torah. It is difficult to measure the spiritual quality of the student of Yeshiva, because of their large number and because of their varied background. "Yet", Ha-Rav Lesin reflects with pride, "the devotion to Judaism which they display in their life outside the Yeshiva, proves that each one has been spiritually improved during his stay within Yeshiva walls."

Ha-Rav Lesin's influence has truly been felt in thousands of lives. In addition to his work at Yeshiva proper, he has authored three volumes of mussar, **DERECH CHAIM, ORACH L'CHAIM AND HAMAOR SHEBATORAH**, that deal with lessons in piety to be derived from Sidros, Nach and the Agados Chazal. He thus has taken his place not only as the "soul" of the Yeshiva but has spread his influence into many Jewish homes.

We wish our Rabbi well, and hope that he and his family (numbering up to three great grandchildren k"y) shall be blessed from heaven with strength to continue their inspiring work for many years to come.

THE PRESIDENT'S COLUMN

Rabbi Israel Miller

I report with pride that one of our colleagues has been singled out for distinguished service in the rabbinate and will have an Honorary Degree conferred upon him at the Yeshiva University commencement in June. Rabbi David Silver, who has served as spiritual leader of the Harrisburg Jewish Community since receiving smicha at the Yeshiva more than twenty-five years ago, has been selected for this honor. We extend our sincerest congratulations to Rabbi Silver and wish him many more years of fruitful service.

The announcement of this award is particularly gratifying because it will now become the regularized procedure of the Yeshiva to honor its outstanding alumni in this fashion. In the Presidential Message at our recent Convention I pointed out that both the Alumni and Yeshiva had reached maturity and should begin to recognize the service of the Alumni to Orthodoxy and the American Jewish Community. We started our program of recognition at the Mid-Winter Conference when we cited our fellow Alumni who have been serving in the rabbinate for 36 years or more. We are grateful to Dr. Belkin for his acceptance of the second half of our suggestion on behalf of the institution, and for the choice which was made.

EDITOR'S PREROGATIVE

My previous column had suggested the advisability of establishing our Yeshiva as the patron and sponsor of a national synagogue body, with auxiliary Sisterhood and youth organizations. Essentially, Yeshiva University would thus transform itself from an institution into a movement, propagating the only pattern of Orthodoxy which can strike roots on a national scale on American soil. It was further suggested that such a consolidation and centralization of forces is urgently needed to counter the appreciable inroads of competitive deviationist ideologies.

The reactions to these propositions have varied between enthusiastic endorsement and rather violent opposition. A preponderant number of colleagues supported the urgent need for our Yeshiva to become more assertive in its Orthodox leadership. They cited circumstances in their own communities where they were being organizationally and ideologically hard-pressed and they pleaded for a bold and vigorous reaffirmation of Orthodoxy's vitality as would be reflected

We can all aspire to this distinction after having served at least a quarter of a century in the rabbinate. One does not have to be a rabbi in the largest congregation, or in a major city to be considered for this honor. The criteria of judgment which were used this year and which will continue to be used will be those which rabbis would consider valid in judging a colleague's contribution to the Torah way of life, to the community and to Yeshiva.

Several of our colleagues and I recently visited the High School Mechina Class in the Main Building. We should be proud of this program and the part our organization played in its co-sponsorship with the Commission on Talmud Torah Education (in which we also play a leading role). The Yeshiva has made a vital contribution to education on the Talmud Torah level by admitting a limited number of outstanding students to the first year of High School, and in one year of intensive Jewish study preparing them for entrance into the regular classes. This differs from the Jewish Studies Program in the college which is a four year entity unto itself, and which is also proving very successful.

The Mechina Class now has students from seventeen different localities, some as far distant from New York as New Orleans, La. and Flint, Mich. What a thrill it was to find this class already

in the image of a leading and outstanding institution.

A rabbi ministering in the South sent me a mimeographed outline of a plan for a regional Yeshiva University Synagogue Council embracing a three state area. A salaried director would administer the needs of some twenty congregations, sponsoring regional youth, Sisterhood and Men's Club organizations, summer camps, conclaves, publications, etc. The entire project would be locally subsidized and its fund-raising efforts for Yeshiva University would tap a heretofore dormant potential. This is precisely the type of subdivisional regional councils I propose should be established throughout the country, which will not only buttress Orthodoxy but would also rebound to the financial benefit of our Yeshiva as well.

Several colleagues have pointed out to me the seemingly insoluble difficulties which such a plan would involve. It would debilitate the Union's effectiveness and it would estrange many forces within Orthodoxy which regard themselves as ideologically more traditional.

studying *gemara* and asking questions and being responded to in Hebrew! We know what the yeshiva ketana can accomplish, but we must not lose sight of the fact that the majority of our congregational children are in the afternoon school. We can raise the standards of our schools and at the same time send the best of our Talmud Torah graduates to the Mechina Class by taking advantage of this program. If you are interested in more information write to us.

I would like to correct a very unfortunate error. In the last issue of Chavrusa there was a listing of the men who had sponsored functions in their congregations for the benefit of Yeshiva. Several of the names were starred and the rabbis were designated as Associate Alumni. There is no such official designation, though we are delighted to have associated with us any bona fide orthodox rabbi who wishes to attend and take advantage of our programs, shiurim, seminars, conferences, conventions, or use Yeshiva's services. Many do, and several have been most generous in their support of our alma mater, for which we are most grateful. But not every leader of a congregation which raises funds for the Yeshiva may even unofficially be called an Associate Alumnus. We sincerely apologize for the error, and have taken appropriate steps to make certain that it does not occur again.

These arguments face up to the real problem and I recognize the difficult obstacles involved. Nevertheless, I am convinced that earnest consultations with all parties involved can surmount these hurdles and that an understanding can be achieved, given the will, allowing for the involvement of all rabbis and congregations.

Another viewpoint of strong disagreement was expressed to me personally and was also delivered over a public media of communication. My column was singled out as beclouding the issue and as a distortion of reality. I was rather sharply rebuked for presuming that Yeshiva University could possibly act as the spokesman of Orthodoxy since its ideological performance has been rather ambivalent. I would like, in a future issue, to devote a separate column to his challenge, exposing its basic invalidity but, nevertheless suggesting areas where we can possibly tighten our ideological lines.

May I, once again, invite your reactions to these propositions? We await your comments.

Rabbi Abraham R. Besdin

אלה יעמדו על הברכה

The following are the members of the Rabbinic Alumni and Associate Alumni who have sponsored, in their respective congregations, fund-raising functions (breakfasts, dinners, receptions, parlor meetings, etc.) in behalf of Yeshiva University. (If you have had a function for Yeshiva University and your name is not listed, please contact the Editor of *Chavrusa*).

Rabbi Hyman Agress Evergreen Jewish Congregation
 Rabbi Martin Appelbaum Garden Jewish Center
 Rabbi Joseph Baumol Crown Heights Yeshiva
 Rabbi Jerome Blass Bergenfield-Dumont Jewish Center
 Rabbi Hayim Donin Congregation B'nai David
 Rabbi Murray Grauer Hebrew Inst. of White Plains
 Rabbi Paul Hait Flushing Jewish Center
 Rabbi Israel Halpern Beth Abraham Synagogue Center
 Rabbi David Hartman Cong. Anshe Amas of Williamsbridge
 Rabbi Yaakov I. Homnick Young Israel Center of Oak Woods
 Rabbi Emanuel Holzer Beth Jacob of Astoria
 Rabbi Harold Kanatopsky Young Israel of Eastern Parkway

Rabbi Irving Koslowe Westchester Jewish Center
 Rabbi Abraham Kupchik Kissena Jewish Center
 Rabbi Jacob Leibowitz East Flatbush Center
 Rabbi Marvin Luban Young Israel of Forest Hills
 Rabbi Morris Max Queens Jewish Center
 Rabbi Samuel H. Prero Young Israel of Detroit
 Rabbi Charles Rosenzweig Cong. Mt. Sinai
 Rabbi Arthur Schneier Cong. B'nai Jacob (Glenwood Road)
 Rabbi Ephraim Shimoff Beth El of Astoria
 Rabbi Samuel Stollman Cong. Shaar Hashomayim
 Rabbi Yechiel Simon Clearview Jewish Center
 Rabbi Seymour Turk Ocean Ave. Jewish Center

— OPINION —

"IS TRADITIONAL ORTHODOX"

By Rabbi Norman Lamm

In our previous issue, Rabbi Maurice Lamm proposed that our authentic Judaism should shed its adjectival identification as "orthodox," and instead adopt the more accurate characterization as "Traditional". In this issue, his fraternal kin takes a kindly exception to this view and offers an alternative opinion. — The Editor

I thank the editor of *Chavrusa* for affording me the opportunity of offering several alternate ideas on the subject raised by my brother in the previous issue.

First, there is nothing world-shaking about the problem of whether the name of authentic Judaism in our contemporary, confused age be called "Orthodox", "Traditional" or anything else. There is nothing particularly sacrosanct about the name "Orthodox" or any other such appellation. Ideally, our attitude should be that no adjective is the best adjective. We are Jews, and our faith and practice is Judaism, unqualified, uncompromised, undiluted. Once we agree to an adjective of any kind before the name Judaism, we have willy-nilly implied our assent to the co-validity of other "Interpretations" of Judaism. The acceptance of an adjective means that there are many kinds of Judaism and that ours is only one special kind, perhaps the kind with most *chumrot*. This is a concession we must grant the dissenters, as Wouk calls them. They will give us and forgive us anything and everything as long as we grant them a *hebksher* of equal validity based on the spurious and overworked thesis that there "are many roads to the same goal." And this is the one concession which, if we grant it, we have lost our very souls, no matter what else we have won.

And yet, this too, is no solution. Our numerical weakness, our antagonists' claims to historical authenticity as the

legitimate heirs of the past and the nebulous, confused ideas which go into the making of the current consensus, all conspire to make the term "Judaism" as such, fairly meaningless. It, therefore, behooves us to specify who and what we are. The very fact that we are adjectively different in name can, by means of public education, be used to drive home that we repudiate the "equal validity" thesis and claim exclusive legitimacy as the Jewish faith, authoritarian as that may sound in this age of religious euphoria. If we reject an adjective we may find ourselves being confused with the very brands of Jewish modernism whose validity we seek to deny by the very rejection of all adjectives.

If there is to be an adjective, then, what shall it be? In the life of every Orthodox rabbi there comes a time when the term "Orthodox" proves onerous and somewhat embarrassing. "Orthodox" may be neither traditional or particularly holy, yet we must have some name, acceptable to all of us by which we can present our message, our challenge, our claim to the world. Any name will do provided it will ultimately come to mean, in the public mind, the kind of fullness of Torah and Mitzvot for which we stand. But once we have chosen that name, or accepted whatever name history and the dissenters have successfully imposed upon us, we must stick by it.

My argument, in the positive vein, is that most of us are already known for many, many decades as Orthodox Jews,

and that therefore we ought to decide, once and for all, to accept it graciously. Once upon a time we were called *Ivrim* by our enemies — meaning strangers, aliens, or, if you will, green-horns. Yet when Moses presented himself before Pharaoh he was not ashamed to refer to G-d as *Elokei ha-Ivrim*.

My brother, in proposing the name "Traditional" and in opposing "Orthodox", accuses those of us with whom he disagrees of "sentimentalism for old and dear garments to which we become personally attached because of constant use". I have no argument with this statement. But I do say this: that old and dear garments, like the name "Orthodox", are far superior to such indistinct terms like "traditional" which do not begin to cover the subject — which after all, is what any respectable garment ought to do. "Traditional" is, I submit, a kind of denominational decollete. I feel that far too often this term is used as an excuse for brevity of content and laxity of observance. Are not "Traditional Jews" what we now call "the non-observant Orthodox"? And cannot the same name be used with equal justice for that strange breed of Conservative schoolman who is personally observant even while he is theoretically far removed from us — what we might call "the observant non-Orthodox"? And if this is so, may I not counter my brother's statement that "'Orthodox' is not Traditional" with the rhetorical question "Is 'Traditional' really Orthodox".

Let me conclude by saying that basically, of course, there is no disagreement between us. And the best advice for all truly observant, loyal Jews — and that includes the two parties to this debate, is still to be found in the Psalms: *Hinei mah tov u'mah naim shevet achim gam yachad.*

LETTERS TO THE EDITOR

"Halacha Judaism"

To the Editor:

May I congratulate the editorial staff of CHAVRUSA on its refreshingly new approach as evidenced by the introduction of the new column Opinion.

It is heartening to note that the exponents of Halacha-minded Judaism are acquiring the habit of literary fluency as reflected in CHAVRUSA and in the R.C.A.'s "Tradition". It is our responsibility to invade the literary media read by Jewish American intellectuals and, thereby, expose the vacuities of other deluded ideologies. American Jewry can be introduced to Halacha-Judaism if it is expounded to them by those engaged in it, not outsiders, through journals and books.

Rabbi Maurice Lamm, in your previous issue, makes a plea for the use of "Traditional" instead of "Orthodox" to describe our authentic Judaism. I beg to differ with Rabbi Lamm and to propose a more adequate and intrinsically correct adjective. The word "traditional" is not a truly characterizing term. All branches of religious, nationalized and secular Jewish expression claim that they are traditional, in the sense that they are derived from people or developments of the past. And they are essentially correct. What distinguished us from our ideological adversaries is the halacha element in our tradition. We measure all life by the Halacha yardstick and, in my opinion, that adjective should be in front of Judaism.

When our revered Rabbi Soloveitchik expounded the philosophy of authentic Judaism, he titled his essay "Ish Halacha". Rabbis of other persuasions may resemble us in every outward characteristic but we are distinguished from them by virtue of our commitment to Halacha, our training in Halacha and our ability to treat a problem halachically. This is the real meaning of our Semicha.

I, therefore, propose that the best and most descriptive term that could describe our type of Judaism is "Halacha-Judaism".

Rabbi Solomon J. Spiro
St. Martin, Quebec, Canada

"Classical Judaism"

To the Editor;

I read Maurice Lamm's article in the January issue with interest. I am inclined to agree with him that the term "orthodoxy" is anything but an asset to us, both from a descriptive and from a

public relations point of view. Regardless of what one may dig up from the etymology of the word, the fact remains that in common usage today, it has a very definite and, in many instances, a derogative connotation which makes our public relations effort quite difficult at times. In many instances, in my own experience here in Southern California, I may present my congregation's program, philosophy, ideology, to a prospective member with success; but, as soon as I mention the label "orthodox", the prospective candidate for membership shies away. For many second and third generation Americans, particularly in this part of the country, the term "orthodox" brings to mind other worldly associations involving aged, uncouth and unsympathetic people. Obviously, this is not a true representation; but it is one which is commonly felt nonetheless.

I am somewhat dissatisfied with the term traditional as well, because for me it strikes a hollow sound. The term taken in itself seems to imply doing something simply because it was done before. For an individual looking for genuine meaning for his religious viewpoint and commitment, surely being "traditional" in this sense is not essentially desirable.

Frankly, it is my feeling that a more apt description of our point of view could be portrayed with the term "classical". We are believers in and adherence to "classical" Judaism. It seems to me that we do, or at least should, rely, to a large extent, on history to illustrate the credence of our point of view. After all, the Mosaic law, developed through the Talmud, and by subsequent scholars, has characterized us for centuries — this is what has made us Jews. And to subscribe to halachah is simply to accept a common denominator of Jewish thought and life, which has been present and which has subsisted throughout history, without which both would be vitiated, and eventually extinguished.

I don't frankly know what kind of acceptance the term "classical Judaism" would receive in "orthodox" circles, nor do I know how the term "Classicalist" would go with the observant Jew; nonetheless, I do think that the term "classical" would be a more apt description for the kind of ideology that we ascribe to. It would, furthermore, imply and appeal to the historical argument for our position.

Rabbi Gilbert L. Shoham
No. Hollywood, Calif.

NUMEROUS RESPONSES TO ADULT EDUCATION NEEDS

An unexpected, heartening response was received in answer to a letter sent by the Adult Education Committee to the Rabbinic Alumni, it was announced by Rabbi Maurice Lamm, chairman of the committee. Colleagues from New York to California showed their interest in serving the urgent needs of the Adult Jewish Community.

Three requests were made in this letter, and all three were partially filled to the great satisfaction of Dr. Hoenig, Director of the Yeshiva University Department of Adult Education and Rabbi Maurice Lamm. In order to close our ranks and begin to fulfill our obligations we present the following schematic outline of our remaining needs.

1. We requested speakers for two non fee lectures and one field trip on behalf of YUDAË.

Twenty rabbis have volunteered their services in the field. We feel there is no reason to further burden New York rabbis. We do need more out-of-town speakers.

2. We requested qualified rabbis to collate and organize presently available material in Dr. Hoenig's office, Syllabi and Guides, to be used in YUDAË courses.

There have been many volunteers for this category of work. We need two more Metropolitan rabbis.

3. The publication of Study-Guides and adult workbooks for modern important books of Judaica such as Epstein's "Judaism" and "Faith of Judaism", also De Sola Pool's "Why I am a Jew," as well as others. This category is of extreme importance in educating Traditional Jews by transforming the works of some of our best modern minds into educational texts for laymen.

We have several interested volunteers. We need three more skilled writers who will be able to take the time to produce this work. A meeting with the third category of our colleagues will be called very shortly.

The field of Adult Education in the United States is being flooded by well printed, probably well meaning, but ill constructed, poorly thought-out and anti-Traditional literature from the Conservative and Reform movements. Our Rabbinic Alumni have the qualifications of scholarship, the ability to communicate by lecturing and writing, and now we see, also the desire to produce.

CAPSULE REVIEW

by Sidney B. Hoenig

THE BIBLE IN THE MAKING
by Geddes McGregor

Published by J. B. Lippincott Co.

The volume deals with the story of the Bible, its composition, translations and disseminations. Though essentially written in the spirit of the Church and concerned primarily with the King James version and other denominational translations, one may find interest in the description of the background of the discovery of Hebrew MSS of the Bible as well as in the pious assertion: You never lose sight of the fact that you are reading (in the Bible) about very real people . . . What gives the Old Testament its peculiar and abiding flavor is rather the sense it conveys of a divine purpose being ever unfolded to a growing people."

The chapter on Jewish translations throughout the ages is especially informative, though the little booklet by M. Margolis on the *Story of Bible Translations* still remains the authoritative work to be used by rabbis. Included in the Appendix is an example of the draft of a new translation of the TANACH by the Jewish Publication Society. The list of misleading words in the King James version and their corrections, above all, will awaken the biblical student to the need for a more careful translation. The Jewish reader will not become excited by Dead Sea Scroll parallels, or by the sources alluded to in the text; he will only recognize that the Gentile world is totally unaware (purposely perhaps) of the Talmudic and medieval Rabbinic contributions to Bible study. The volume will, therefore, arouse in many the yearning to "recapture the Bible" for the Jews, after its having been 'lost' to them because of the LXX translation.

GNOSTICISM AND EARLY CHRISTIANITY

By R. M. GRANT

Published by Columbia University Press

Religion is generally defined as "God-centered." A Gnostic, however, is a self-centered individual concerned with self-discovery and with a passionate "subjectivity." The Gnostics abandoned the deity of the Creator, the binding character of the law of Moses, and the doctrine of resurrection.

In this volume Grant attempts "to explain Gnosticism as arising out of the debris of apocalyptic-eschatological hopes which resulted from the fall of Jerusa-

lem" and sees in the Qumran Scrolls a basis for salvation through (Gnosis) knowledge rather than through faith, ritual and good works. He maintains that "there was a strong ethical dualism in late Judaism, where we encounter the two spirits of Light and Darkness, which presumably go back to the ancient religion of Iran. In Judaism it was essential to modify the Iranian idea by holding that both spirits were created by the one God, and this is the modification we meet in the scrolls."

Remembering that the liturgic phrase pertaining to Light and Darkness is adopted in Berakot 11b from Isaiah 45:7, it is hard to accept that late (sic) Judaism had any dualistic notion. The so-called "modification" in the scrolls is but a karaitic rendition of previous concepts. It is true that many "departures" occurred after 70 CE, but such sectarian elements bear no relation to normative Judaism and its traditional biblical and tannaitic teachings.

FORUM—For the Problems of Zionism, Jewry and the State of Israel

Published by the World Zionist Organization

In August 1957 an Ideological Conference was held in Jerusalem, discussing a) Judaism and Jewry in the clash of world forces, b) the State of Israel and

the Diaspora, c) the Diaspora struggle for cultural and national survival and d) the individual Jew and his tradition. These proceedings have now been edited. The participants are well known personalities on the Israeli and American scene; in the Orthodox group particularly there were S. J. Zevin, Isaiah Liebowitz, Mosha Zvi Neriah and Abraham Chen. The problems on "integrating the acquisitions of the world into a Jewish context and on a Jewish basis" especially merited attention, for they resulted in a debate between the Orthodox and non-Orthodox.

In answer to Gordis' notion of "the right of every man in Israel to take from Judaism whatever he sees fit." Eliezer Goldman retorts that there are Jews (as himself) who do not recognize the right of any Jew to free himself from the yoke of any Mitzva. (p. 375). Nathan Rotenstreich suggests to the Orthodox (re-marking 'for I do not live their life') that they adopt Rav Kook's perspective: "The secular world should be acknowledged not as secular but as part of 'the world of holiness'"

The essays reveal the grave questions confronting Jewry today, especially in the debates between the religious and national approach. Shazar summed it up by calling to remember "the sin we have sinned in scorning the spirit. A religious renaissance is needed." The proceedings will be a guide to those seeking to know the thinking of New Israel and also, as Sharett put it, "The new opportunities for the Jewish creative spirit, now unfolding before us on the scene of Jewish life."

BAR MITZVAH IN THE AZORES

This is the first time in the history of MATS that a Chaplain was sent to the Azores for this purpose. Pictured with Lt. Glickman are Sgt. Stanley K. Arenson and his son Bruce the "Baalei Simcha".

ALUMNI NEWS

MAZEL TOV

Births

Rabbi and Mrs. Albert Berliner, Montreal, Quebec, Canada, on the birth of a daughter.

Rabbi and Mrs. Bernard Berzon, Brooklyn, N. Y. on the birth of a grandson, Daniel Jay Greenwald.

Rabbi and Mrs. Samuel Bramson, Brookline, Mass., on the birth of a daughter, Renee Barbara.

Rabbi and Mrs. Norman Bronznick, Brooklyn, New York, on the birth of a daughter.

Rabbi and Mrs. Gerald Engel, West Lafayette, Indiana, on the birth of twin sons, Moshe David and Yehuda Aryeh.

Rabbi and Mrs. Meyer Feldblum, New York City, on the birth of a daughter.

Rabbi and Mrs. William Fertig, Sacramento, Calif., on the birth of a son, Maurice Leonard.

Rabbi and Mrs. Jack Goldman, Jacksonville, Fla., on the birth of a son, Gershon Amihud.

Rabbi and Mrs. Philip Goldman, Memphis, Tenn., on the birth of a son, Kenneth Louis.

Rabbi and Mrs. Macy Gordon, New York City, on the birth of a daughter Etana Sarah.

Rabbi and Mrs. Eli Greenwald, Chester, Pa., on the birth of a son Daniel Jay.

Rabbi and Mrs. Morris Klein, New York City, on the birth of a son.

Rabbi and Mrs. Uri Miller, Baltimore, Md., on the birth of a grandson, Maurice Leonard Fertig.

Rabbi and Mrs. Israel Mowshowitz, Queens, New York on the birth of a granddaughter, Aviva Orenstein.

Rabbi and Mrs. Manfred Pick, Denver, Colo., on the birth of a daughter.

Rabbi and Mrs. Jacob Rabinowitz, Brooklyn, New York, on the birth of a son, David Mier.

Rabbi and Mrs. Judah Rackowsky, Reading, Pa., on the birth of a daughter, Fruma Yacheved.

Rabbi and Mrs. Sol Roth, Atlantic Beach, New York, on the birth of a son Steven David.

Rabbi and Mrs. Yitzchak Sladowsky, Forest Park, N. Y. on the birth of a son.

Rabbi and Mrs. Leon Stitskin, New York City, on the birth of a grandson, Steven David Roth.

Bar Mitzvahs

Rabbi and Mrs. Samuel Berliant, Jackson Heights, New York on the Bar Mitzvah of their son, Ben Zion.

Rabbi and Mrs. Michael Bernstein, New York City, on the Bar Mitzvah of their son.

Rabbi and Mrs. Morris H. Finer, New York City, on the Bar Mitzvah of their son Yitzchak.

Rabbi and Mrs. Norman Frimer, Brooklyn, New York on the Bar Mitzvah of their son Aryeh.

Rabbi and Mrs. Irving Halberstam, Brooklyn, New York on the Bar Mitzvah of their son.

Rabbi and Mrs. Irving Miller, Woodmere, N. Y. on the Bar Mitzvah of their son.

Rabbi and Mrs. Gershon Romanoff, Bronx, N. Y., on the Bar Mitzvah of their son.

Rabbi and Mrs. Solomon Roodman, Louisville, Ky., on the Bar Mitzvah of their son, Gerson David.

Engagements

Rabbi Seymour R. Essrog, Fort Eustis, Va., on his engagement to Miss Toby Sandra Elster.

Rabbi Samuel Feder, Brooklyn, New York on his engagement to Miss Ruth Miller.

Rabbi and Mrs. David Teigman on the engagement of their daughter Shifra to Mr. Yaakov Jungreiss.

Rabbi Leon J. Yagod, Irvington, N. J. on his engagement to Miss Miriam Talmadge.

Marriages

Rabbi Karpol Bender, Kingston, Ont., Canada on his marriage to Miss Rena Joyce Zambrowsky daughter of Rabbi and Mrs. S. M. Zambrowsky of Montreal, Quebec, Canada.

Rabbi and Mrs. Mendel Lewittes, Montreal, P. Q., Canada on the marriage of their son, Rabbi Joseph Lewittes, to Miss Esther Kadin.

Rabbi Joseph Lewittes, New York City on his marriage to Miss Esther Kadin.

Rabbi Aharon Lichtenstein, New York City on his marriage to Miss Tova Soloveitchik.

Rabbi Myron Rakowitz, Paramus, N. J. on his marriage to Miss Sarah Kitainik.

Personals

Rabbi Abraham Avrech, Brooklyn, New York, delivered the invocation at the Annual Dinner of the Lawyer's Division, United Jewish Appeal.

Rabbi Nathan Bulman, Newport News, Va., addressed a large audience at Columbia University. Rabbi Bulman delivered the first in a series of lectures offered by Columbia in commemoration of the 200th anniversary of the death of the Baal Shem.

Rabbi Aaron Brander was recently installed as the spiritual leader of Kehilath Tifereth Yisrael V'yehuda, Kerhonkson, New York.

Rabbi Solomon Drillman, Brooklyn, New York, was awarded a new ten year contract by his Congregation, Glenwood Jewish Center.

Rabbi Seymour Fenischel, Brooklyn, New York, has passed the New York Bar.

Chaplain Jack Glickman, Maguire Air Base, delivered the invocation at the Jewelry Industry Dinner for Yeshiva University.

Rabbi David Golovensky was reelected as the President of the New York Board of Rabbis. Rabbinic Alumni elected with him were Rabbis Gilbert Klaperman, Secretary, and Israel Moshowitz, Treasurer.

Rabbi Murray Grauer, White Plains, New York was appointed as a member of the New York State Commission Against Discrimination.

Rabbi Jacob Greenberg was recently installed as the spiritual leader of the Beth Israel Synagogue, Wallingford, Conn.

Rabbi Meyer Karlin, Brooklyn, New York was tendered a Testimonial Dinner in honor of 20 years of service to his Congregation, Ahavath Achim. Dr Samuel Belkin was the guest speaker.

Rabbi Eugene Markowitz, Clifton, N. J. was tendered a Testimonial Dinner in honor of his ten years of service to his Congregation, Clifton Jewish Center. Rabbi Israel Miller was the guest speaker.

Rabbis Israel Miller, Bronx, N. Y. and Emanuel Rackman, Far Rockaway, N. Y. were presented with scrolls as past presidents of the Association Jewish Chaplains of the Armed forces, at their recent dinner held at the Albert Einstein College of Medicine. Rabbis Herschel Schacter, Bronx, N. Y. and Nison Shulman Bridgeport, Conn., appeared on the Dinner Program. Rabbi Abraham Avrech, Brooklyn, N. Y. was the Dinner Chairman.

Rabbi Israel Mowshowitz, Queens, N. Y. was tendered a night in his honor

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ALUMNI NEWS

(Continued)

by the Knights of Pythias, Lodge 777 at which time he was voted man of the year.

Rabbi Manfred Rechtschaffen, New York City, was the subject of an article in the April 4th issue of the New York World Telegram and Sun. The article dealt with his experiences as the only Jewish Chaplain for the American forces in the Mediterranean Area.

Rabbi Noah Rosenbloom, Brooklyn, N. Y. was tendered a Testimonial Dinner by his Congregation, B'nai Israel Jewish Center.

Rabbi Jack Sable, Riverdale, N. Y. delivered a prayer before the Congress of the U. S. on Feb. 25.

Rabbi Joseph Schimelman, Glen Cove, N. Y., was tendered a Breakfast in his honor by the Federation of Jewish Philanthropies.

Rabbi Fabian Schonfeld, Queens, New York, was elected President of the Vaad Harabonin of Queens.

Rabbi Gilbert Shoham, North Hollywood, Calif., has spearheaded the movement for the opening of the Emek Hebrew Day School in his area in September.

Rabbi Marvin J. Spiegelman was recently installed as the spiritual leader of Congregation Oer Chodosh Ansche Sford, University Heights, Ohio.

Rabbi Israel Weisfeld, New Orleans, La., recently had his book, "The Pulpit Treasury of Wit and Humor" selected by the Recording for the Blind, Inc., to be recorded for the use of the blind throughout the country.

Rabbi Azriel Weissman, New York City was tendered a Testimonial Dinner in honor of twenty years of service to his Congregation, Derech Amuno.

מזל טוב

We extend a hearty Mazel Tov to our revered Rebbe and his wife, Rabbi and Mrs. Joseph B. Soloveitchik, on the recent marriage of their daughter, Tova to Rabbi Aharon Lichtenstein, a Rabbinic Alumnus.

Condolences

We mourn the loss of Hagaon Rabbi Chaim Heller **ר"י** who was called to his eternal reward 14 Nisan 5720- April 10, 1960. Our heartfelt sympathy to the bereaved family.

תנצב"ה

Rabbi Moshe Bick on the loss of his mother.

Rabbi and Mrs. Herbert Dobrinsky on the untimely and tragic loss of their young son, Zev Joseph.

Rabbi Hayim Donin on the loss of his father.

Rabbi Joseph Lief on the loss of his wife.

Rabbi and Mrs. Chaim Medetsky, Elizabeth, N. J. on the untimely and tragic loss of their child.

Rabbi Joseph Rudman, Far Rockaway, N. Y. on the loss of his sister.

Rabbi Joseph Schimelman on the loss of his father.

RABBINIC ALUMNI UNDERTAKES SURVEY-STUDY

As we approach the Diamond Jubilee Anniversary of the founding of our Yeshiva University (Yeshiva Etz Chaim in 1886), the Rabbinic Alumni is planning to take a long and deep look at itself. Rabbi Israel Miller, President, announces the initiation of a survey-study project for the Rabbinic Alumni to be implemented by the end of this year. The scope of the survey will include:

1—Personal and professional status of the individual Rabbinic Alumnus.

2—Record of service to the Jewish community (e. g. as rabbis, educators, organizational executives, lay leadership in the Jewish community, scholastic contributions, etc.)

3—The nature and scope of the institutions being served by our Rabbinic Alumni (e. g. the size of the congregation or school, specifics of synagogue activity, etc.)

Through this survey we hope to obtain a more accurate and comprehensive picture of what our colleagues are doing than the one we now possess but we shall concomitantly be making a much needed religio-sociological study of the traditional American Jewish community. Most important, data obtained through the survey, when evaluated and interpreted, may help those concerned with the Yeshiva Rabbinate to make that rabbinate more effective both at the semi-ch training and the community service levels. This is really the project's primary objective.

The Community Service Division will conduct this survey-study for the Alumni. The machinery is now being set up and the project will be getting under way by the middle of May.

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