



### THE PRESIDENT'S COLUMN

by Rabbi Herschel Schacter

Ever since I assumed the presidency of our Rabbinic Alumni, I have given serious thought to the role and function of our organization and to the changing patterns of our relationship, collectively and individually, to our Yeshiva.

Gone are the days when many of us accepted, with equanimity, the religious education and professional training which Yeshiva gave us as a gift from on high, and proceeded to follow our careers with total apathy and indifference to the problems, frustrations and achievements which marked the sensational growth and expansion of our Alma Mater.

I am proud to confirm the fact that in recent years our Rabbinic Alumni has emerged as a loyal and articulate group of devoted rabbis who earnestly believe that there are compelling reasons which motivate them to give generously of both their time and money to advance the work of Yeshiva. However, truth to tell, there are still many graduates who feel that they have done the Yeshiva the favor of studying here and accepting the semicha.

In more positive terms, I should like to consider with you the areas where our musmachim, who are truly devoted to Yeshiva, can make a real contribution. In Alumni circles, we frequently hear critical comments on the Seder Halimud at Yeshiva and particularly in the semicha program. Some are more justified than others. One thing is abundantly clear: it is the obligation, as well as the privilege, of Alumni to bring constructive criticism to the attention of the Administration, which, I have every reason to believe, is anxious and ready to hear and study our recommendations. While

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### Major Work By Dr. Belkin Published

#### CANTORIAL COUNCIL ORGANIZED

A Cantorial Council of America has been organized under the sponsorship of the Community Service Division of Yeshiva University. The objectives of the Council are to raise the prestige and standing of traditionally-trained cantors in our synagogues, to provide professional Guidance and services to its members, and to encourage the improvement in the quality of training and education of prospective cantors.

Cantorial Council membership is open to Alumni of our own Yeshiva University Cantorial Training Institute, as well as to others, trained elsewhere, who possess the professional qualifications. Parenthetically, we may add that YU's Cantorial Institute offers programs leading to the Cantorial Diploma and an Associate Cantorial Certificate.

The charter officers of the organization are: Cantor Martin Horowitz of the Riverdale Jewish Center, President; Aaron Lieber, Cong. Sons of Israel, Lakewood, N. J. Vice-President; Marcus Ehrlich, Cong. Beth Sholom, Lawrence, N. Y., Chairman of Organizational Committee; Maurice Gross, Brooklyn, N. Y., Sec'y; and Macy Nulman, Asst. Director, Cantorial Training Institute, Y. U. Coordinator.

Alumni Colleagues are urged to suggest to their cantors the advisability of joining the Council by contacting CSD or the Cantorial Institute. The Cantorial Council provides you with the opportunity of strengthening Orthodoxy. Support it by urging your cantor to join.

Dr. Belkin's new book, "In His Image" has only recently been published by Abe-lard-Schuman. It has already evoked the enthusiastic acclaim of scholars and thinkers throughout the world. As Rabbinic Alumni, we note with justified pride this brilliant exposition of the Jewish philosophy of man expressed in rabbinic tradition, written by our beloved Rosh Yeshiva.

The book is divided into generic chapters, each covering a relationship of man with some aspect of his environment. It ranges from Man and his World, to Man and Sin, Man and his Trustworthiness, Man and his Family, and Man and Higher Law. Dr. Belkin distills his philosophy of Judaism from more than 600 tenets encompassed by rabbinic law. One of the most striking aspects of the book is the light it sheds on the debt owed to rabbinic law by modern concepts of law and justice. Indeed, it indicates that, in some instances, today's law is just beginning to recognize the progressiveness of these ancient principles.

Considering the depth of scholarship of the book and the vast array of duties incumbent on Dr. Belkin in his role as president of Yeshiva University, it is little short of miraculous that "In His Image" was written. In order to complete this important volume, Dr. Belkin devoted the hours between 11 P.M. and 4 A.M. to writing. His devotion to his religion and to scholarship forced him to steal these quiet nighttime hours for this valuable work.

Elsewhere in this issue, our colleague Rabbi Bernard Walfish renders an evaluative analysis of the book. We heartily commend this worthy volume to the attention of all our colleagues and we seriously suggest its employment in your synagogue adult education classes.

**CHAVRUSA**

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*Yeshiva University*

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Vol 5, No. 3 April, 1961

**PROGRAMMATIC PEARLS**

*Editor's Note: We are pleased to present the program below as formulated and executed by our guest columnist. For further information and for sample materials, kindly communicate with Rabbi Walfish's office at Yeshiva University.*

**SHABBATON**

by Rabbi Arthur Schneier,  
Brooklyn, New York

We frequently preach about the glories of the Shabbos, stirring only an emotional nostalgia. The Shabbaton, however, is a practical workshop which has evoked enthusiasm in my congregation and which I recommend to my colleagues.

We engaged the facilities of a neighboring resort hotel for the Sabbath period, starting late Friday afternoon, reserving for ourselves a private area for services and our meals. The cost was approximately \$15.00 per person, with 15% allowable for tips. In this seclusion, I presided over a workshop of dinim and religious performance pertaining to the Sabbath, demonstrating all procedures over a 24-hour period. The participation was reverent and joyous without self-consciousness.

Additional details: Shabbaton committee furnished each participant with a Talis, Siddur, Chumash, and specially in-

(Continued on Page 8)

**Our Roshe Hayeshiva**

by Rabbi Jacob Goldberg



**Rabbi Michael Katz**

We salute this month a foremost personality on the Yeshiva roster הרב Ho-Rav Katz is an outstanding example of a modern Talmudic scholar who combines within himself the rare qualities of Torah and Chochmah.

Son of one of the true Gaonim of our age, and scion of a distinguished rabbinic family, Ho-Rav Katz has succeeded in carving out a career which brings to the stage of modern America the knowledge and flavor of the great centers of European Torah learning. His rabbinic education was spread over three continents, and he imbibed the finest treasures of Torah in Poland, in Israel and America.

Our Rebbe has had a great example in his life—that of his respected, beloved father, הרב ראובן כ"ץ שליט"א, Chief Rabbi of Petach Tikvah and environs, and author of the Halachic masterpiece "Degel R'Euven". He is flanked by a distinguished roster of brothers and brothers-in-law, among whom are a distinguished fellow alumnus, a professor at N. Y. U. and Roshai Yeshiva in Israel. Ho-Rav Katz has pursued secular studies with distinction and is presently in the

last stages of preparation on his Ph.D. thesis.

Since coming to Yeshiva in 1945, he has advanced in the level of his Shiur, and presently teaches in the college itself as a professor of Bible, in addition to his tasks in the Yeshiva proper. Over the years he has built an enviable reputation as a teacher, scholar and friend.

He considers the growth of Yeshiva, both faculty-and-student-wise as nothing short of tremendous. The Masters of Learning at the Yeshiva are truly outstanding, gathered as they are from all centers of world learning, administering as they do to an alert and vibrant student body. He is consistently impressed with the tremendous desire of his students to learn, to know, to delve deep into the intricacies of Sugyos, to seek the profound understanding of Shas and Poskim.

The new Semicha plan, which provides for breadth of knowledge as well as depth of understanding will help make better Lomdim of our forthcoming rabbis.

"Our Yeshiva bachurim are truly dedicated young men" he believes, "in that they carry the burdens of a double program and excel in both". Ho-Rav Katz has recently published an outstanding article in Sinai magazine, and is proud of the fact that this is but the latest of published articles in many Torah and scholarly journals.

In addition to these activities, he is the Rabbi of Congregation Petach Tikvah in The Bronx, and is active in a number of rabbinic and communal organizations. He calls upon the American rabbi today to emphasize education of young and old, to further the spread of Yeshivos and Talmud Torahs, and to undertake for our own personal development, programs of learning and study.

We wish our Rebbe many years of health and success in bringing Torah into the hearts of modern youth.

**RABBI MANDEL H. FISCH**

of Brooklyn, New York  
was called to his eternal reward  
29 Shebat 5721 —  
February 15, 1961

Our heartfelt sympathy to the  
bereaved family.

ת'נ'צ'ב'ה

**RABBI NATHAN FURMAN**

of Bronx, New York  
was called to his eternal reward  
19 Adar 5721—March 7, 1961

Our heartfelt sympathy to the  
bereaved family.

ת'נ'צ'ב'ה

**EDITOR'S PREROGATIVE**

by Rabbi Abraham R. Besdin

An institution of learning is undoubtedly a boon and asset to society. Its influences stimulate, direct and edify. The skills it imparts improve the calibre of life and the tenor of living. The university is, indeed, a beacon light to society.

How does the university exert its influences? The old traditional mode confined the university to a cloistered involvement solely with its own student body. Society-at-large proceeded on its merry way, oblivious of the stirrings taking place within the hallowed walls of its houses of learning. Indirectly, society was benefited, as individual graduates emerged from the university and assumed their respective stations in life.

The defects and weaknesses in this system are obvious. The effects of the university are decentralized and diffused amongst many individual students who can achieve very little until they leave school, when they are more apt to embrace the set patterns of the community, rather than engage it in questioning dissent. The powerfully organized special-interest groups, and the deeply-ingrained mores of society will, in most instances, prevail. The citadel of learning is, thus, rendered relatively impotent, its impact blunted.

The modern and enlightened role of the progressive university is to address itself not only to its student body but to the community-at-large as well. Its interests are not ivory-towered but immediately relevant. It sponsors extension courses, concerts, lectures, surveys, studies in urban renewal, etc. Indeed, the Kennedy administration has brought the university into the arena of active formulation and execution of vital governmental policy. The philosopher-king has not, as yet, taken over but, at least, he has been relieved of his egg-headed isolation.

If this approach is commendable and salutary as regards institutions of general learning, how much more so should this apply to Yeshiva University whose *raison d'être* is not merely to stimulate the intellect and to explore the unknown but, more specifically, to propagate a distinctive ideology and a unique religious outlook. For our institution to confine its enormous resources solely to its student body and to expend its energies and talents solely to the area of self-preservation would, I believe, be tragically unfortunate.

And yet, I frequently feel that this is precisely the situation which prevails, at

least in the greater measure. Our public relations sell a product known as Yeshiva University, not its religious ideology. Our fund-raisers engage the community once a year, solely for purposes of philanthropy, and for many of our communities it is the only occasion when Yeshiva directs itself to us. Some have claimed that even The Community Service Division, which was originally organized for service to the community, has too frequently due to circumstances been diverted into other channels. While this is an exaggeration, there is no doubt that The Community Service Division has, because of its static budget and diminished staff, been hampered in its efforts to develop the type of services it can so competently perform if it had the wherewithal. At present, The Community Service Division, in a considerable measure is a department of service to Yeshiva University and its graduates, rather than an agency of service to the community-at-large.

Let there be no misunderstanding. There is no greater force more vitally important for American Jewry today than Yeshiva University. The strengthening of Yeshiva University in its effectiveness with its students and the ensuring of its financial solvency are exceedingly important and should vitally concern us. What we deplore specifically, is the fact that Yeshiva University plays no role in American Jewish life as a corporate educational body. It does not involve itself in the dissemination of its ideology and in exerting its enormous strength to help Orthodox Judaism in its areas of conflict in communities throughout the country. What we desperately need is a "Voice of Yeshiva", spreading the ideology of Torah-Judaism far and wide. American Jewry knows about Yeshiva University but does not feel its message, neither its impact, except through the delayed and diffused influences of its students.

What is particularly painful to us is that sectarian Jewish ideologies have not cloistered their influences and are literally taking over the country in a massive barrage of ideological and institutional propaganda. We are losing the major cities and communities of the country. Can we afford to continue this way?

I propose that Yeshiva University transform itself from an educational institution into the exponent and personification of an ideology, a movement, actively engaged in the ideological competition which presently afflicts the American Jewish community. We Orthodox Rabbis holding the ramparts, desperately need this *bizuk*.

**PRESIDENT'S COLUMN**

(Continued)

we recognize, of course, that final decisions are made by the Administration alone, yet the dedicated *musmach*, who is in the vanguard of the daily struggle to teach and perpetuate Torah in the broad American Jewish community, frequently has a more keen insight into the prerequisites for the American Rabbinate and can better evaluate the relevance and effectiveness of the academic program at Yeshiva than can the venerable *Roshei Yeshiva* who, in the final analysis, are more cloistered in the sheltered proverbial *daled amos* . . .

Another area wherein we can truly manifest our loyalty to Yeshiva and to its ideals, is in seeking out and bringing to Yeshiva those youngsters in our congregations who, by aptitude and intellect show promise of becoming *b'nai Torah*. The alert and dedicated rabbi can truly be *mekadesh hashem* by saving many youngsters who might otherwise be lost to a Torah life. Our Yeshiva, at great financial sacrifice, has established two remarkable special programs for students with a minimal Hebrew background. We all know, I'm sure, about JSP for students on the college level. I am, however, disheartened over the fact that so few colleagues know about or take advantage of the *Machina* program for youngsters of High School age. This is a splendid opportunity, concerning which I invite your inquiries.

We come now to the final crucial aspect of our essential responsibility, as individuals and as the religious leaders in our respective communities. Happily, we are becoming increasingly aware of our financial obligations to Yeshiva. Obviously, Yeshiva needs money desperately, more money than ever before and we certainly should not feel apologetic in talking about this need consistently and vigorously. While our Rabbinic Alumni Fund has grown considerably, it is sad to note that last year 45% of all *musmachim* made no pledge whatsoever. We must close this gap by reaching all our colleagues.

However, I am encouraged and confident that with the continued efforts and cooperation of more and more members of our Alumni, we shall, with G-d's help, succeed in forging an ever closer bond between Yeshiva and *Musmach* to our mutual benefit and above all, to the advancement of Torah Judaism in America.

## CHEVRA SHAS REPORT

Dear Alumnus:

The halachic sanction for the public listing of charitable contributions is questionable, for anonymity is the ideal. On the other hand, in the realm of *Limud Torah*, the public performance and wide publicity are preferred for they add to the mitzvah the dimension of *Kiddush Hashem Barabim*.

It is for this reason that we are proud to publish the Honor Roll of the *Chevra Shas*. Listed therein, are the names of our alumni who have already joined our fellowship of Torah and are studying *Masechet Berachot* regularly this year.

If for some reason you have not yet joined, please enroll at once so that we may include you in our next listing.

Sincerely yours,

LEONARD ROSENFELD  
Chairman Chevra Shas

## LETTER TO THE EDITOR

## EDITOR'S NOTE

*The following letter reached us several weeks prior to Mandel's tragic death. We publish it not only for its inherent value but also because it conveys Mandel's buoyant spirit and his keen interest in his rabbinic work.*

To the Editor; CHAVRUSA:

I humbly take exception to Rabbi Adam's view, expressed in the last issue of Chavrusa.

Rabbi Adam's recommendation, in brief, is that a Rabbi ought not be represented on the Synagogue Board, and that he should make his appearances infrequent. This would give laymen the privacy they seek, remove the Rabbi from mundane matters, and enhance the spiritual leader's prestige when on rare occasions, he is present. Appealing as this may seem, it can be fraught with dangerous pitfalls and often can be catastrophic to the Rabbi's interest.

A frequent criticism of the Rabbi is that he does not take enough interest in the general affairs of the Center. I cannot imagine a more convenient method to strengthen the bond between the Rabbi and his congregation than to be present at monthly Board meetings and to display concern about the over-all conduct of the Center. He need not speak out on every trivial matter; nor should he be sermonistic. His mere presence and attentiveness together with the volunteers and elected officers, contributes immeasurably to the Shul's confidence in their guide and dependence on his leadership.

More significant, and my main purpose for focusing attention on the subject is the following: All problems and crucial issues have their inception in and emanate from the Board of Directors. With the Rabbi not present at their incipient stage, issues repulsive to his conscience are born, legislated, discussed, enlarged — and many members are swayed and influenced before the issue reaches the ears of the Rabbi. By that time, if the Rabbi objects to the specific issue, his position becomes "defensive", as he is compelled to act against the majority's desire. What follows is an involvement with personalities as well as with issues. At this point the Rabbi may find his objection too late, too futile or too overwhelming.

On the other hand, had the Rabbi been present at the very first stage of the presentation to the Board, he might have

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Jacob Adler  
Irwin A. Albert  
Sidney Applbaum  
Hyman Arbesfeld  
Abraham Atkin  
Abraham Avrech  
Abraham N. Avrutick  
Benjamin G. Axelman

Ahron Batt  
Shepherd Z. Baum  
Norman M. Bernhard  
Morris J. Besdin  
Benjamin Blech  
Henry Bonchek  
Aaron Brander  
Seymour Brickman  
Leonard M. Buchen

David H. Chanofsky  
Jerome Chervin  
Aaron Chomsky  
Eugene J. Cohen  
William Cohen  
Samuel Cooper

Pincus Dachowitz  
Hayim Donin  
Samuel Drairash

Simon L. Eckstein  
Mordecai V. Efron  
Louis Engelberg  
Jacob H. Epstein

Arnold Feldman  
Leon A. Feldman  
Morris H. Finer  
Oscar Fleishaker  
Ludovico Fleischmann  
Samuel J. Fox  
Israel E. Friedman  
Manfred Fulda

Aaron S. Gelman  
Israel Gerstein  
Aaron Gewirtz  
Leonard B. Gewirtz  
Louis Ginsburg  
Hirsh Goldberg  
Jacob Goldberg  
Lewis Goldberg  
Israel Goldblum  
Noah Goldstein  
Israel Goodman  
Irwin Gordon  
James I. Gordon  
Macy Gordon  
Harold Greenberg

David S. Halpern  
Abraham Halbfinger  
Meyer S. Helfgott  
William Herskowitz  
Joshua Hertzberg  
Jerome M. Herzog

Albert Hollander  
Yaakov I. Homnick  
Henry Hoschander  
Henry Hyman  
Charles Kahane  
Pinchas Kahn  
Shlomo Kahn  
Philip Kaplan  
Joseph Karasick  
Elihu Kasten  
I. Norman Katz  
Matthew Katz  
Israel Klavan  
Sidney Kleiman  
Ephraim S. Kolatch  
Sholem B. Kowalsky  
Aaron M. Kra  
Milton E. Kramer  
Julius Kreitman  
Arthur Krochmal  
Jonah Kupietzky

Charles Lacks  
Leo Landman  
Emanuel Lazar  
Bertram Leff  
Israel D. Lerner  
Stanley Levin  
Julius Levine  
Pesach Z. Levovitz  
Sidney Lieberman  
Norman Lobel  
Haskel Lookstein

Alvin Marcus  
Elihu Marcus  
Eugene Markovitz  
Bernard Meth  
Israel Miller  
David Mirsky  
Allan Mirvis  
Abraham M. Moseson  
Leon M. Mozeson

Edmund Neiss  
Isaac I. Nelson  
Joseph S. Nissel  
Israel Nobel  
Pesach Oratz  
William H. Orentlicher

Marvin B. Pachino  
Daniel Peikes  
Jacob Petroff  
Israel Poleyeff  
Yale I. Port  
Bernard Poupko  
Marvin Pritzker  
Jerry Pruzansky

Menachem Raab  
Jacob Rabinowitz  
Emanuel Rackman  
Boris A. Rackovsky

Joseph E. Rackovsky  
Hyam Reichel  
O. Asher Reichel  
David Rogoff  
Marvin Rosen  
Morris D. Rosenblatt  
Leonard Rosenfeld  
Bernard Rosensweig  
Samuel W. Rubinstein  
Benjamin D. Ruditsky  
Sheldon Rudoff

Isaac K. Sachs  
Maurice Sanders  
Herschel Schacter  
Melech Schachter  
Herbert Scheinfeld  
Morris Schnell  
Arthur Schneider  
Maurice L. Schwartz  
Ephraim F. Shapiro  
Ephraim Shimoff  
Joshua Siderowitz  
Sherman D. Siff  
Herbert I. Simckes  
Arnold Singerman  
Israel Silverstein  
Yitzhak A. Sladowsky  
Isidor Solomon  
Victor Solomon  
Joseph Speiser  
Marvin J. Spiegelman  
Mordecai A. Stern  
Matthias S. Steinberg  
Solomon W. Sternstein  
Norman J. Strizower  
Marvin J. Sugarman  
Gabriel Sussman

Israel Tabak  
Marvin Teichman  
Louis M. Tuchman  
Seymour Turk

Joseph Urivetsky  
Joshua Wachtfogel  
Bernard H. Walfish  
Norman Wallis  
Judah Washer  
Robert Weiler  
Moshe Weiss  
Jacob Weitzman  
Joseph Wermuth  
Eric Willner  
Herbert Witkin  
Harry I. Wohlberg  
Ephraim Wolf  
Walter Wurzbarger

Ascher M. Yager  
Israel A. Yavne  
Abraham Zimels  
Eric Zimmer

## LETTER

(Continued)

adroitly exerted his influence and utilized his persuasiveness constructively. This effort might have been instrumental in burying the subject then and there — or at least he might have marshalled many more to see his view and thus encourage a future debate and more cautious consideration.

My own personal experience indicates (and I have been fortunate thank God never to have missed a Board meeting in ten years), that most issues which have met with my displeasure were dropped almost immediately because of my presence — easing my role immeasurably. In addition, I usually familiarize myself with the agenda and am, hence, prepared to deal expertly and directly with those issues which are tangential to my sphere of supervision. I have found that my presence adds to the dignity of the discussion. In addition, why should the Rabbi be so concerned with the laymen's desire to informally "let their hair down", without the Rabbi being present. For this, there are enough social evenings and card parties! However, the administration and the policies of the Center are serious business; they should be accorded dignity and restraint and a degree of formality.

One final appendage to the discussion: No situation should be encouraged whereby the spiritual leader can possibly become the "subject" of meetings. Loshon Hara' and idle talk are destructive and degrading. By being present over a period of years, the Rabbi becomes an integral part of the governing body and eliminates all talk of himself as an outside employee. Of course, at times, he should absent himself discreetly during certain portions of particular meetings. The Rabbi might arrange to be notified by the chairman, prior to the meeting, if any personal matters are involved.

One concluding note of caution is in order: The Rabbi ought not and need not speak out on every matter and when he speaks, his remarks should be to the point on hand, though skillfully presented. I have often used anecdotes or a timely story to ease tense situations before a rift between two factions could erupt. However, the Rabbi can not solve problems or avoid dissension in its embryonic stage, if he is not there to sense or notice anything.

So dear colleagues — remember — you can be a success as a "Rabbi without a Bord (beard)" — but not when it's a "Board without a Rabbi!!"

RABBI MANDEL H. FISCH

## BOOK REVIEW

## IN HIS IMAGE

by Dr. Samuel Belkin

Abelard-Schuman (248 pp.)

Reviewed by Rabbi Bernard H. Walfish

Isaac Husik in his *History of Medieval Jewish Philosophy* concludes that "There are Jews . . . and there are philosophies, but there are not Jewish philosophers and there is no Jewish philosophy". Dr. Belkin in his recently published book "In His Image" expertly and convincingly negates both of these allegations. Although the freedom of man and the incalculable worth of the individual have been the subjects of much discussion and comment in Jewish philosophical writings, Dr. Belkin's treatment of these concepts is novel and unique. He does not develop these basic Jewish ideas in the manner of the traditional philosophy of ancient Greece or in the modern idiom of socio-political theory, but rather as an ideal ethical approach to human conduct as it is formulated in *Halakab*.

Designating Judaism a "Democratic Theocracy" rooted in the "twin principles of the sovereignty of God and sacredness of the individual", Dr. Belkin chooses a variety of *Halakic* and *Aggadic* concepts that clearly corroborate the truth of his premise. The sovereignty of God is not a matter for metaphysical speculation but a belief translated into concrete acts. It is "applied to human life . . . and reflected in many midrashic passages . . ." as "in the story of Rabbi Meir's personal tragedy". Rabbi Meir was not immediately informed, by his wife Beruria, of the sudden and untimely death of his two sons. Instead he was asked a pointed legal question concerning the return of deposits. Rabbi Meir's affirmative answer was applied to his own tragedy when his wife consoled him with the reminder that God is the Owner of human life while we are only its depositaries; it is for this reason that there is an injunction in Judaism against excessive mourning. Indeed, many laws of *Abalot* stem from this concept. In a like manner, Dr. Belkin treats the reasons for the laws of the Sabbatical and Jubilee years, the bringing of sacrifice, the giving of tithes and charity and a host of other *mitzvoth*; thus incontrovertably establishing God as Master and Owner of all creation. Therefore, Dr. Belkin declares, "man is but a temporal tenant of God's creation and "social justice" and the sacredness of the individual become a "result and not a cause".

The volume deals with freedom, equality, love of fellow man and the sacredness of human life. These, however, are not ideals developed through humanistic or naturalistic theories of the inevitable progress of humanity, but practical, actual *Halakot* resulting from the reality of God's sovereignty. The master, the slave; the king, the subject; the high priest, the sinner; the judge and the judged, all equally have certain inalienable rights and at the same time responsibilities and obligations as God's creatures. This does not imply that Judaism is in any manner or form akin to pragmatism or a pragmatic approach to religion. Rabbinic thought, to the contrary, emphasizes that the *Mitzvoth Maasiot* are an expression of worship to God. We recognize the sacredness of the individual and the equality of our fellow man because we are all creatures of God created "In His Image". In Dr. Belkin's words, "It is the duty of man to be holy, for in reaching the state of holiness, he imitates the nature of God, and *Imitatio Dei* is the cornerstone of Judaism. Thus, when man worships his fellow man he worships that which is not God, an act of idolatry. But when he renders service to his fellow man, he is, in the full sense of the term, worshipping God".

Throughout the book Dr. Belkin intersperses rabbinic thought with Philo's exposition of Judaism showing that Philo, though influenced by platonic philosophy, remained true to the basic Jewish concept of the sovereignty of God and the sacredness of the individual. At the same time, Dr. Belkin juxtaposes rabbinic thought with the interpretations of ancient Greece upon which our modern ideas of democracy are founded; thereby revealing the superiority of the Jewish refined concept of a "democratic theocracy" to the notion of a popular Greek democracy.

Approachable by the layman and understandable to him, the book is, at the same time, well enough documented and annotated to whet the appetite of the most discerning scholar. Dr. Belkin's thought-provoking analysis of the subject matter makes the book an excellent source for study and discussion in adult education forums and classes. In the Rabbi's personal library it becomes a valuable tool, both increasing and broadening his own understanding and providing him with a wealth of sermonic material. "In His Image" is a valuable

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## ALUMNI PROFILES

By Rabbi Mark I. Brener



**Rabbi Jacob Leibowitz**

This profile coincides with the gala celebration of Rabbi Leibowitz's 25th anniversary as spiritual leader of the East Flatbush Jewish Center, an event which was commemorated by Flatbush Jewry at a festive banquet on March 25th.

Rabbi Leibowitz is a gentle, friendly and very humane person. His personal qualities have endeared him far and wide; a musmach from our Yeshiva Class of '25, Rabbi Leibowitz has many claims to distinction. He is the Senior Chaplain at the Kings County Hospital; a Borough President appointee to the Local School Board which he has served as chairman during the past eight years; a member of the State Advisory Board of the Kasher Law Enforcement Bureau, appointed by the Governor; Past president of the Brooklyn Board of Rabbis and a former vice-president of the Rabbinical Council of America.

Rabbi Leibowitz's talents embrace the literary as well, having authored several volumes of significance. In the rabbinate, his primary accomplishments are in the areas of Talmud Torah, Youth Programming and Pastoral Counselling. We are pleased to felicitate Rabbi Leibowitz on his festive anniversary and to wish him together with his lovely wife Chaye and their grown children, many more such occasions of nachas and good cheer.



**Rabbi Nissan Waxman**

We were all proud to note our colleague, Nissan Waxman featured in a recent issue of Panim el Panim with double-page photographic display. The occasion was his appointment to the very important post as Executive Director of the Federated Council of Israel Institutions.

A musmach from our Yeshiva in 1926, he served the Jewish community of Lakewood, N. J. for 12 years. It was here that he sparked the establishment of the Beth Medrash Govoah and prevailed upon the Gaon Horav Aaron Kotler to assume its helm. Adept and personally interested in education, Rabbi Waxman also assisted in the establishment of the T. A. High School in Baltimore.

The Waxmans presently reside in Brooklyn and their family consists of Shulamith, married to Abraham I. Leibowitz, the librarian in the Navy Library in Washington, Abraham, a graduate student at Yeshiva University, Isaac, a sophomore at Yeshiva College, and David, a senior at Yeshiva Rabbi Jacob Joseph. Rabbi Waxman is also prolific in literary areas, having contributed to various rabbinic and Hebrew publications on Halacha and Jewish ethics.

We are delighted to learn of Rabbi Waxman's new appointment and we wish him every hatzlacha in all his endeavors.

## OPINION

by Rabbi Fabian Schonfeld

The current controversy which surrounds the president's proposed education bill is, of course, of great and immediate concern to all of us who are involved in Yeshiva Chinuch. The national Jewish organizations which regard federal aid to private schools as anathema speak only in behalf of themselves and in behalf of secular and agnostic Jews in general. They do not represent me, nor do they reflect the views of those to whom religion is a cardinal concern in life and not merely a vestigial left-over of another age.

First of all, I feel that American Jews as a whole are burdened with an almost pathological fear of the Catholic church, a fear which has made it impossible for many of them to view problems realistically and with a sober appraisal of facts. We have reached the point where our so-called spokesmen will join any non-Catholic group as long as it combats the objectives of the Catholic church. Parenthetically, it is ironic to note that these same spokesmen who are fearful of the Catholic church in this country, have little hesitation in soliciting invitations from the Vatican for all sorts of religious convocations, meetings which can portend danger for our people.

Actually, the matter can be discussed from two angles, the constitutional factor and the social-welfare factor. The constitutional dilemma we shall leave to the courts. There is an obvious ambiguity in past judicial decisions and it is futile for us to argue this aspect of the question. The social welfare factor, however, is concerned with what is best for our country and whether such federal involvement in private education will contribute to the public weal or, perhaps, prove deleterious to society. Here, we can engage in discussion pro and con.

The arguments against federal aid are well known and are not without foundation. There are potential dangers. However, those of us who are committed to Yeshiva education as the instrument of Jewish survival in this country cannot dismiss the matter so cavalierly. A recent survey by the New York Times showed that this problem has been resolved in varying ways by different countries and that federal involvement *need not* necessarily result in a destruction of this pub-

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## ALUMNI NEWS

### MAZEL TOV

#### Births

Rabbi and Mrs. Aaron Baer, Norfolk, Va., on the birth of a daughter, Shira Aliza.

Rabbi and Mrs. Alvin Basch, Newark, N. J., on the birth of a daughter, Esther Brandel.

Rabbi and Mrs. Ahron Batt, Brooklyn, N. Y., on the birth of a daughter.

Rabbi and Mrs. Abraham Berman, Brooklyn, N. Y., on the birth of a son.

Rabbi and Mrs. Julius Berman, New York City, on the birth of a son.

Rabbi and Mrs. Norman Bernhard, Wichita, Kansas, on the birth of a daughter.

Rabbi and Mrs. Louis Cassel, Miami Beach, Fla., on the birth of a son.

Rabbi and Mrs. Jerome Chervin, West Chester, Penna., on the birth of a daughter.

Chap. and Mrs. Seymour Essrog, Ft. Eustis, Va., on the birth of a daughter.

Rabbi and Mrs. Israel E. Friedman, on the birth of a grandchild.

Rabbi and Mrs. Abraham Halbfinger, Quebec, Canada, on the birth of a son, Chaim Dov.

Rabbi and Mrs. William Herskowitz, Chelsea, Mass., on the birth of a son, Elliot Harry.

Rabbi and Mrs. Fred Horowitz, Brooklyn, N. Y., on the birth of a daughter.

Rabbi and Mrs. Joseph H. Kelman, Downsview, Ontario, Canada, on the birth of a son.

Rabbi and Mrs. Paul Kahn, Brooklyn, N. Y., on the birth of a son.

Rabbi and Mrs. Marshall Korn, New York City, on the birth of a daughter, Marjorie Bell.

Rabbi and Mrs. Moses N. Kranzler, Haverstraw, N. Y., on the birth of a daughter, Reva Sheri.

Chaplain and Mrs. Paul Laderman, Lowry Air Force Base, Colo., on the birth of a son, Zev.

Rabbi and Mrs. Haskel Lookstein, New York City, on the birth of a daughter.

Rabbi and Mrs. Joseph Lookstein, New York City, on the birth of a granddaughter.

Rabbi and Mrs. David E. Miller, Montreal, Canada, on the birth of a daughter, Tova Baile.

Rabbi and Mrs. David Mirsky, New York City, on the birth of a son, Yehuda

Rabbi and Mrs. Benjamin Morgen-

stern, Brooklyn, N. Y., on the birth of a grandson.

Rabbi and Mrs. Marvin Pachino, Lewistown, Pa., on the birth of a daughter, Carol.

Rabbi and Mrs. David Rogoff, Brooklyn, N. Y., on the birth of a daughter, Nehama Dina.

Rabbi and Mrs. Marvin Schnaidman, New York City, on the birth of a son.

Rabbi and Mrs. Albert B. Schwartz, Perth Amboy, N. J., on the birth of a son.

Rabbi and Mrs. Marvin Spiegelman, Cleveland Heights, Ohio, on the birth of a daughter, Esther Yafa.

Rabbi and Mrs. Solomon J. Spiro, St. Martin, Canada, on the birth of a son.

Rabbi and Mrs. Aaron Stavisky, Brooklyn, N. Y., on the birth of a daughter.

Rabbi and Mrs. Gerald Turk, Bronx, New York, on the birth of a son.

Rabbi and Mrs. Seymour Turk, Brooklyn, N. Y., on the birth of two grandsons.

Rabbi and Mrs. Eric Zimer, New York City, on the birth of a daughter, Rina.

#### Bar Mitzvahs

Rabbi and Mrs. Melech Augenstein, Brooklyn, New York, on the Bar Mitzvah of their son.

Rabbi and Mrs. Abraham A. Kellner, Clayton, Mo., on the Bar Mitzvah of their son, Leonard J.

Rabbi and Mrs. Irving Koslowe, Mamaroneck, N. Y., on the Bar Mitzvah of their son, Chaim Chanan

Rabbi and Mrs. Milton, Furst Brooklyn, N. Y., on the Bar Mitzvah of their son Zev.

Rabbi and Mrs. Emanuel Rackman, Far Rockaway, N. Y., on the Bar Mitzvah of their son Yosef.

#### Engagements

Rabbi Aaron Brander, Kerhonkson, N. Y., on his engagement to Miss Ellen Haas.

Rabbi and Mrs. Israel E. Friedman, Far Rockaway, N. Y., on the engagement of their daughter, Elissa Beth to Judah Lando.

Rabbi Paul Peyser, Brooklyn, N. Y., on his engagement to Miss Heddy Kuflik.

Rabbi and Mrs. Israel Tabak, Baltimore, Md., on the engagement of their daughter, Ruth to Mr. Norbert T. Unger.

#### Marriages

Chaplain (1st Lt.) Earl J. Fishhaut, San Antonio, Texas, on his marriage to Miss Roberta Daina.

Rabbi and Mrs. Joseph Goldberg, Brooklyn, N. Y., on the marriage of their daughter, Esther.

Rabbi Sidney Goldstein, Brooklyn, N. Y., on his marriage to Miss Marylin Wurtzel.

Rabbi and Mrs. Hyman Muss, Forest Hills, N. Y., on the marriage of their son, Stanley.

Rabbi Sherman Siff, New York City, on his marriage to Miss Rita Markowitz.

#### PERSONALS

Rabbi Gersion Appel, Kew Gardens, N. Y., witnessed the publication of his book, *Sefer Han'yar*.

Rabbi Aaron Brander, Kerhonkson, N. Y., received the Brotherhood Award from that community.

Rabbi Mark I. Brener, Brooklyn, N. Y., received his M.A. degree in history from the Bernard Revel Graduate School of Yeshiva University.

Rabbi Hayim Donin, Southfield, Michigan, participated in the White House Conference on aging.

Rabbi Meir Felman, Brooklyn, N. Y., was appointed by Governor Rockefeller to the White House Conference on aging.

Rabbi Harold Furst, Brooklyn, N. Y., was honored by his congregation, the Jewish Center of Ft. Greene, on the occasion of his tenth anniversary with them.

Rabbi Jack Glickman, Brooklyn, N. Y., was appointed Executive Director of Mizrahi Hatzair.

Rabbi David I. Golovensky, New Rochelle, N. Y., was elected President of the New York Board of Rabbis at their recent meeting. Elected with him were Rabbis Israel Mowshowitz, Vice President; Gilbert Klaperman, Secretary; Morris H. Finer, Irving Miller, Judah I. Washer, Herman J. Zwillenberg, members of the Executive Committee.

Rabbi Irving Goodman, Woodridge, N. Y., was appointed Principal of Hebrew Day School of Sullivan and Ulster counties; he was also elected secretary of the Rabbinical Council of Sullivan and Ulster counties.

Rabbi Morton Gordon, Norwich, Conn., was elected president of Cong. Brothers of Joseph, Norwich, Conn. Rabbi Michel Geller is spiritual leader of the congregation.

Rabbi Stanley Greenberg, Detroit, Mich., was appointed Director of Organ-

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**ALUMNI NEWS**

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ization on the staff of Jewish Community Council of Metropolitan Detroit.

Rabbi Reuben E. Gross, New York City, was appointed Group Discussion Leader for a thirteen week seminar on Pastoral Counselling at the American Foundation of Religion and Psychiatry; he also delivered a lecture at New York University's Center for Human Relations on "Physical and Spiritual Means of Persuasion in the Bible".

Rabbi Jacob Handler, Manchester, N. H., was appointed to teach modern Hebrew at St. Anselm's College of Manchester, New Hampshire.

Rabbi Morris Hecht, Newark, N. J., was named Jewish Chaplain at Overbrook Hospital.

Rabbi Sidney B. Hoenig, Belle Harbor, N. Y., participated in the regional Correctional Chaplain's Conference sponsored by the New York Board of Rabbis.

Rabbi Nehemiah Katz, Toledo, Ohio, was honored by his congregation B'nai Jacob, on the occasion of his 25th Anniversary with the congregation.

Rabbi Israel Klavan, Monsey, N. Y., was awarded life tenure as Executive Vice President of the Rabbinical Council of America on the occasion of his 10th anniversary with the RCA.

Rabbi Irving Koslowe, Mamaroneck, N. Y., delivered an address at the recent Correctional Chaplains Conference sponsored by the New York Board of Rabbis.

Rabbi Aaron Kra, Waltham, Mass., was honored by his congregation on the 11th Anniversary as spiritual leader of the Waltham Jewish Community.

Rabbi Maurice Lamm, Floral Park, N. Y., was appointed by the Jewish Welfare Board as the Director of the Jewish Leadership Development Program.

Rabbi Norman Lamm, New York City recently completed a mission to the Jewish community of India for the Union of Orthodox Jewish Congregations of America.

Chaplain Ernest D. Lapp, Munich, Germany was promoted to Captain.

Rabbi Harold Liebowitz, Brooklyn, N. Y., was appointed Director of inter-collegiate activities of the National Council of Young Israel.

Rabbi Jacob Liebowitz, Brooklyn, N. Y., was tendered a dinner in his honor by his congregation, the East Flatbush Jewish Center on the occasion of his 25th anniversary with the congregation.

Rabbi Aharon Lichtenstein, New York City, recently published a book "Henry More and Rational Theology".

Rabbi Joseph Lichtenstein, Dorchester, Mass. was elected spiritual leader of Congregation Beth El, Dorchester, Mass.

Chaplain Major Oscar M. Lifshutz, Fort Sam Houston, Texas received the Four Chaplains Award given annually by Alexander D. Goode Lodge of B'nai Brith, in cooperation with the Armed Forces Chaplains Board.

Rabbi Hyman Medetsky, Elizabeth, N. J. has been appointed Dean of the Hebrew Institute of Long Island.

Rabbi Israel Mowshowitz, New York City was honored by his congregation, the Hillcrest Jewish Center with the dedication of the Israel and Libby Mowshowitz Library. Rabbi Mowshowitz was also certified as a psychologist by the State of New York.

Rabbi Harry Nussenbaum, New York City was elected Rabbi of the Pelham Jewish Center.

Rabbi Bernard A. Poupko, Pittsburgh, Pa., celebrated the 80th anniversary of his congregation, Shaare Torah.

Rabbi Marvin Pritzker, Homestead, Pa., was elected President of Bar Ilan Mizrahi Hapoel Hamizachi of Pittsburgh.

Rabbi O. Asher Reichel, New York City was elected Rabbi of West Side Institutional Synagogue.

Rabbi Harold Schechter, Youngstown, Ohio was elected Rabbi of Temple Emanu-El, Youngstown, Ohio.

Rabbi Nisson Shulman, Bridgeport, Conn., was appointed to the staff of Naval Reserve Training Center to aid in character guidance.

Rabbi Harold P. Smith, Chicago, Illinois was honored by his congregation, Agudath Achim, at its annual Israel Bond drive.

Rabbi Victor Solomon, Philadelphia, Pa., was appointed Director of the American Jewish radio program of Philadelphia.

Rabbi Leon D. Stitskin, Brooklyn, N. Y. was tendered a luncheon by the faculty of the Bernard Revel Graduate School of Yeshiva University in honor of the publishing of his new book "Judaism as a Philosophy". Participating in the program were Drs. Samuel Belkin, Gershon Churgin and Bernard Lander.

Rabbi Nisson Waxman, Brooklyn, N. Y. was appointed Executive Director of the Federated Council of Israel Institutions

Rabbi Moshe Wohlgelemer, New York City received his Ph. D. in English Literature at Columbia University.

Rabbi Walter Wurzbarger, Toronto, Canada represented Yeshiva University at the installation of the new president of York University, Toronto.

**Speedy Recovery**

A refuah sh'leymah to Rabbi Arthur J. S. Rosenbaum, Philadelphia, Pa.

**OPINION**

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lic school system or in governmental interference in the character of the religious instruction. In other words, there are safeguards which can adequately preserve our cherished freedoms. If this be so, then I present the final argument which I regard as unassailable, namely that these parents are taxed for educational purposes without realizing any educational benefits for their children.

America loves and cherishes all its children. The strength of our country is contingent on the calibre of all its citizens. As religious Jews, we can best preserve that which is best in our faith and that which is finest in Americanism; by strengthening and expanding our Yeshiva school system.

**BOOK REVIEW**

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contribution to Jewish thought and for the first time presents a comprehensive Jewish view of man which is both meaningful and acceptable to modern man. Dr. Belkin is to be congratulated for this initial attempt to evolve a Jewish approach, not by reworking or reinterpreting other philosophies but from the only source from which Jewish philosophy can be culled — the *Halakab*.

**PROGRAMMATIC PEARLS (Continued)**

scribed skull-cap noting the occasion; Zemiros booklet mimeographed; everyone assigned particular responsibility and some aspect of religious performance; instruction sheets mailed to participants prior to weekend; Program—4:30 - check in, 5:00 - Mincha and Kaballas Shabbos; 6:00 - Seuda and Zemiros; 8:30 - Oneg Shabbos and Forum; Saturday - 8:45 A.M.—Services, Sermon; 12:30 - Kiddush; 1:30 - Seuda and Zemiros; 3:00 P.M. - Seminar on Siddur; 4:30 - Mincha, Shalosh Seudos, Maariv and Havdalah; 8:00 - Banquet dinner (wives invited, joining husbands, transportation arranged.)

**Condolences**

Rabbi Moshe Elefant, Bronx, N. Y., on the loss of his mother.

Rabbi Leo Jung, New York City on the loss of his brother.

Rabbi Meyer Karlin, Brooklyn, N. Y. on the loss of his father.

Rabbi Abraham Neustein, Brooklyn, N. Y. on the loss of his father.

Rabbi Harry Zwick, Wassaic, N. Y. on the loss of his father.