



**YESHIVA UNIVERSITY
RABBINIC ALUMNI**

אין התורה נקנית אלא בהכורה
ברכות סיג

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JUNE, 1961

THE PRESIDENT'S COLUMN

by Rabbi Herschel Schacter

It is with deep feelings of gratitude that I complete my first year as President of the Rabbinic Alumni. I am grateful for the many acts of helpfulness from all my colleagues and for the dedicated zeal of my co-officers and executive board. I am especially appreciative of the gracious consideration which our beloved president, Dr. Belkin, has extended to me on every occasion, and also to the Yeshiva administration and the CSD for their ready cooperation. To all, my heartfelt thanks.

The most satisfying development of this past year is the announcement of the Semicha Fellowship Program which will act as an encouragement for talented Yeshiva students to enter the active rabbinate. We who are in the field are well aware of the challenges and frustrations which frequently confront us, but we are also profoundly aware of the tremendous satisfactions in serving in the "Lord's Vineyard," in holding the ramparts against the dilution of our faith. There are innumerable moments of fulfillment, precious occasions of achievement which move us to thank God for making us the instruments in the furtherance of Torah.

To carry on this work of holiness, we require an annual infusion of new musmachim who are filled with zeal and who are gifted in the talents and knowledge necessary for the modern rabbinate. The Semicha Fellowship will provide unmarried recipients \$1,200 and married students \$2,000 per academic year. Unmarried recipients admitted to the University Residence Hall receive, in addition to the grants, a \$300 dormitory scholarship covering their rental. There are many additional details pertaining to the program, all calculated to help our talented students to enter the Rabbinate. We re-

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ALUMNUS RECEIVES HONORARY DEGREE



Pictured above from left to right are: Dr. Joseph H. Lookstein, Dean Samuel Sar, Dr. Emanuel Rackman, Charles H. Bendheim, Dr. Samuel Belkin.

Another milestone in the history of the Rabbinic Alumni was achieved when Rabbi Emanuel Rackman, Cong. Shaarey Tefila, Far Rockaway, N. Y., received an honorary Doctor of Divinity degree from our Alma Mater at the recent commencement exercises. Rabbi Rackman is the second Rabbinic Alumnus to be so honored for his distinguished service to orthodox Judaism and the Jewish community.

We take special pride in Rabbi Rackman's achievements because it reflects the gratitude and appreciation our Alma Mater has for its most loyal alumnus, the Rabbi. The Rabbi, more so than any other alumnus, has faithfully and diligently espoused the cause of Yeshiva in its most vital area of endeavor, the Jewish Community. The Rabbinic Alumni

as a group has consistently and unswervingly supported Yeshiva, materially and spiritually, not only in its moments of triumph but also in times of trial and tribulation. It is proper that such loyalty be rewarded and we are gratified that our beloved Rosh Hayeshivah Dr. Belkin has seen fit to accord the Rabbinic Alumni tangible evidence of his recognition of our contribution.

Rabbi Rackman was an excellent choice as the second recipient of this honor. He has been active in the affairs of American and world Jewry for the past two decades. He is a former president of the Rabbinical Council of America, New York Board of Rabbis and the Association of Jewish Chaplains of the Armed Forces of the United States. He also serves as the vice

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CHAVRUSA

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RABBINIC WELFARE

by Rabbi Theodore L. Adams

THE RABBI AND FUND-RAISING

In the course of Jewish history, rabbis have found themselves performing a multitude of functions at times somewhat peripheral to their purely religious work. We have seen rabbis as defenders and militant advocates of the faith, interpreters of Jewish norms, expounders of the law, intercessors, protectors, philosophers and social critics. In American Jewish life, however, a rabbi most frequently functions solely within a religious unit, namely the synagogue.

The synagogue structure, however, has, in recent years, become an increasingly complex organization. Inevitably, the rabbi finds himself an administrator of various synagogue activities, the Hebrew School, Youth Activities, etc., and as a consequence, he is confronted with the harsh realities of budgetary problems. At first the rabbi will suggest to his board areas of expenditure and gradually the rabbi will find himself giving suggestions how the synagogue income can be increased. The next step is inexorable. He will be asked to make some contacts or to devise schemes which will perforce involve him in fund-raising for the regular maintenance budget.

I feel strongly that all this is a reprehensible development, diminishes the rab-

Our Roshe Hayeshiva

by Rabbi Jacob Goldberg



Rabbi Avigdor Cyperstein

To spend an hour in conversation with Ho-Rav Avigdor Cyperstein "Shlita" is to enjoy a most refreshing adventure. This man is an authentic Jewish personality — with manners sincere, with logic decisive, with eyes smiling. Ho-Rav Cyperstein combines within himself the "Yiddisha Taam" of old, together with energetic immersion in the sea of contemporary Jewish problems.

Our Rebbi is an expert in *Halacha*, a dynamic *Darshan* and a master of rabbinic leadership. He has combined in his career leadership in Torah together with leadership in the Jewish community. His high achievements are symbolized by his having been the founder and director of the Kolel in our own Yeshiva soon after his arrival, and his position as chief rabbi of Argentina from 1957-1959. This latter service to our sister Jewish community in the Southern Hemisphere was performed while Ho-Rav Cyperstein was on leave of absence from the Yeshiva.

Our Rebbi distinguished himself in

bi's prestige as a spiritual leader and depletes his energies and time. Though I have not been completely successful myself, I strongly urge my colleagues to resist the tide and not involve themselves in this area of fund-raising which has never been the traditional role of the rabbi. Especially, would I urge all to eschew the annual budgetary campaign which is a layman's province of activity.

There are two exceptions to my admonition. Raising money for Yesivos has always been a rabbinic responsibility, even in Talmudic days. Here a rabbi should

Torah learning early in life. He studied in Slobodka and Chevron Yeshivot, and was chosen as the son-in-law and successor of the famous Lider Rav, Ho-Rav Reines, ז"ל. He spent the war years with many Talmidim in Shanghai, and came to America in 1946. He began his ministry at Yeshiva soon thereafter, and has since established a unique name for himself within our Alma Mater's halls.

Our Rebbi shares the increasing concern being felt within the Yeshiva about the dearth of students planning to enter the Rabbinate. He never tires in his missionary efforts, demanding *Mesirat Nefesh* from our young men, and seeks to direct them to a life of service to the Jewish present and future. He is aware of the factors causing the trend away from the rabbinate as a profession, competition from other fields, and the hesitation to step into the apparent shallowness of American Jewish life. Nevertheless, there is work to be done and we must rouse all of our young spirits and energies to deal with our tasks.

Ho-Rav Cyperstein is proud of the Yeshiva, its work and its opportunities for Torah learning. The Yeshiva is the institution where one can truly excel in Torah and in *Yirat Shomayim*. "Blessed is the 'Bochur' who uses the opportunity of his years at Yeshiva to his best advantage."

No one who comes into the presence of our remarkable Rebbi can fail to be impressed with his sweetness, geniality, his old-time spiritual qualities set in a frame of reference of understanding of the modern world. I could not escape the feeling that all have in speaking with him, "Ot Azai muz reden a yidisher rov." May his personality and learning serve Yeshiva and its students for many years to come.

take the lead in fund-raising for it is an activity which is perfectly in consonance with his dignity and stature. The second exception is the infrequent capital building fund drive. Here I believe the rabbi should be the spark plug and prime mover. I would offer this word of caution, however; once this drive is concluded, the rabbi should recede from his successful fund-raising role. This will not be easy to achieve but the rabbi must be firm and perhaps even indicate this to his officers before joining in the fund-raising drive.

PERUSING PERIODICALS

by Rabbi Maurice Lamm

The most depressing article in many months appeared as a symposium on "Jewishness and the Younger Intellectuals" in the April, 1961 issue of *Commentary*. Thirty-one "intellectuals," scientists, literateurs and philosophers, all native-born Americans of Jewish descent under age forty who have no specifically religious inclinations, were asked to state their feelings toward Judaism, Jewishness and Israel. The result is a miasma of sophomoric phrases, confused sensitivities, and thin thinking. Very few of these "intellectuals" have come to grips with the problem before them. They are speaking, mostly, from off the tops of their heads. Many of them still have irrational fears of parochialism, chauvinism and middle-classness. There are, however, two consistent threads that are noticeable. First, they are altogether lacking in a sense of commitment to any ideology. Second, they display a remarkable ignorance of the vital, historic ideas of Religion. The symposium, to the extent that it clearly delineates this problem, is a significant contribution to our present communal thinking, and it will jar the most complacent as well as the most worldly of us.

The editorial in *Midstream*, Spring edition, by Shlomo Katz, takes note of the Commentary symposium, but its criticism is completely exaggerated — rivals will vie — and cites, almost exclusively, the confused judgments of the "intellectuals" in regard to the State of Israel.

In the *Jewish Spectator*, February 1961, Harry Essrig takes Editor Norman Cousins to tasks for his statements in *American Judaism* to the effect that Jesus is the link between Judaism and Christianity. Essrig considers it a confused evaluation of faith and a naive disregard of the native truths of Judaism. What is most surprising is the chagrin of the author, a leading Reform Rabbi, at the very idea of the official organ of American Reform Judaism featuring the Cousins' article in its Rosh Hashanah issue.

I have in the past exercised great restraint in praising *Tradition* for fear of being accused of literary nepotism. I feel, however, that it is both poor judgment and unfaithful literary criticism to overlook this most refreshing contribution to the yellowed layers of mediocre Anglo-Jewish periodicals. The most recent edition, Spring 1961, is by far its best. This issue indicates an early maturity as evidenced by the consistency of quality arti-

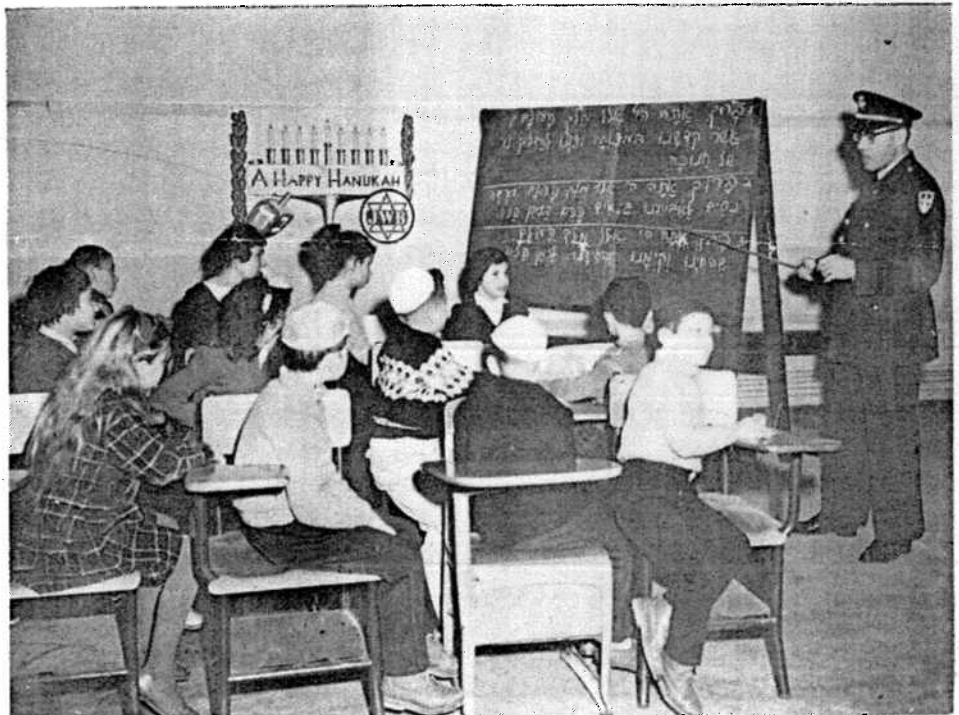
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CHAPLAIN'S CORNER

by Rabbi Abraham Avrech
Sec'y, Chaplaincy Committee
of Rabbinic Alumni

Chaplain Irwin Preis — completed Chaplains School at Ft. Slocum and is being assigned to Ft. Belvoir, Va. . . . Rabbi Jack Glickman — recently separated from the Air Force was engaged as Director of Junior Mizrahi . . . Chaplain Ernest Lapp — stationed in Germany and Chaplain Seymour Moskowitz — stationed in France, were promoted to Captain . . . Incidentally, Chaplain Lapp met a Sabra from Acre, Israel in Germany, Ruth Strauss and to cement relations with Israel has announced his engagement to her . . . Rabbi Gerald Turk, recently separated from service (Ft. Jackson) has a mazel tov coming to him on the birth of a son . . . Mazel tov also to Chaplain Earl Fishhaut stationed at Labrador, on his marriage to Max Daina's daughter. That's keeping it within the family; that is, if the Air Force and Army can ever get together . . . Chaplain Seymour Moskowitz sent in a batch of pictures. Especially interesting were the scenes where he is teaching a class of French children and dispensing Chanukah gifts to them. He also participated at the dedication of a brand new chapel building — very impressive program . . . Chaplain Irwin Borvick informs us that he took

advantage of Rabbi I. Fred Hollander's visit to the Menninger Foundation and invited Fred over to the Post to speak on "Recent Trends in Religion and Mental Health." Irwin also contacted Rabbi Norman Bernhard of Wichita, Kansas for some machzorim. It is nice to see our rabbis get together to help one another . . . From Alaska comes news that Chaplain Herbert Richtman established an Adult Education program sponsored by the Jewish Welfare Board Armed Services Committee of Anchorage . . . It is called "College of Jewish Studies." . . . The annual retreat at Lakewood, in January 1961 was a good old-fashioned get-together, with practically all the fellows in and around the states present. Seen at the Conference were Rabbi Herschel Schacter, our Prexy, Rabbi Israel Miller, our D.R.A. chairman of the RCA, Rabbi Morris H. F.ner and Rabbi Abraham Avrech. We had a wonderful time getting together with Julius Mandel, Harold Neustadter, Benjamin Samson, Seymour Essrog, Robert Weiler, Elliott Aberbach, Irwin Borvick, Paul Laderman, Earl Fishhaut, Sandy Press and Irwin Preis. Of course, this was the YU contingent, and the largest single group at the Conference — a record of which we should all be proud . . . Chaplain Albert Dimont back from France and now at Ft. Meade, Maryland . . . Chaplain Robert Weiler en route to England.



Pictured above is Chaplain Captain Seymour Moskowitz, Poitiers, France, teaching Hebrew in French to the young people of the community where he is stationed.

EDITOR'S PREROGATIVE

by Rabbi Abraham R. Besdin

This column is in reply to a letter from a Y. U. official who has chosen to remain anonymous.

My correspondent is opposed to Yeshiva University becoming a movement, with all the organizational implications of the word. He would prefer to have Yeshiva University continue as an educational institution, confining its influence primarily to the student body. The wide American Jewish scene will indirectly be influenced by the many Y.U. graduates who are annually absorbed into its midst. Why, he asks, must we follow the "movement" pattern of our antagonists. Our own approach of academic specialization will, in the long run, prove successful.

I am exceedingly pleased that this question has finally come into public discussion. I believe that I am echoing the views of the preponderant majority of our Rabbinic Alumni in expressing sharp disagreement with these views. His outlook condemns Y.U. to a status of muteness and ineffectuality precisely at a time when Orthodox ranks are being ravaged throughout the country. By the time our graduates emerge in sufficient numbers to constitute an influence, the ranks of Orthodoxy may be thoroughly depleted, leaving very little to be salvaged. We have too much at stake to accept with resignation such a position of futility.

I would like to set forth several significant aspects of the question which, though seemingly tangential, are intimately related to the matter which concerns us.

a) Y.U. has an historic mission to perform. Our Orthodoxy is unique on the American Jewish scene. We avoid extremes of intolerance and we do not negate the value of secular studies. We regard ourselves as indigenous to the American soil and not merely an insulated transplantation from elsewhere. We can address ourselves to wavering American Jews intelligently and persuasively. It is precisely because we are endowed with these distinctive characteristics that we must not cloister ourselves within an academic ghetto. Destiny has charged us with a responsibility which only we are qualified to perform effectively. Dare we delimit our scope and contain our impact, in a spirit of timidity or defeatist resignation?

b) As Rabbinic Alumni, we are delighted with the growth of Yeshiva

University. In pleading for the "movement" idea, we in no way wish to deprecate the "university" concept which is a source of pride to us all. But it is highly significant that despite the impressive growth of Yeshiva University, the college itself has not increased at all. Our graduate schools are flourishing because there are professional and remunerative motivations. Our high schools have grown because there the element of parental persuasion is still operative. But what external motivation will induce a youngster to study Torah in his college years except for the inherent worth and value of Torah itself.

The Yeshiva High Schools presently in existence do not possess the numerical potential to provide for an expansion of Yeshiva College. This can only come from our attracting young people from wavering and uncommitted families throughout the country. From precisely this source have our other branches grown. And this is essentially our point. Only the momentum of a national movement can spur a crusade in behalf of Torah, with Y.U. as its focal point. The Conservative movement has been brilliantly successful in this area, using their clubs and camps to effective advantage. There can be no growth of Yeshiva for college-age students, without a national movement.

The J.S.P. College program was designed primarily for this purpose, to draw students from non-Yeshiva sources. Despite its magnificent record of achievement, J.S.P. has never exceeded 100 students. Considering the potential, this is tragic. There is no alternative but to envelop the country with an intensive network representing Y.U.

c) Many of us have deplored the tenor of YU public relations releases in recent years which have sought to equate the academic character of Y.U. with that of Harvard, Princeton and Yale. The theological schools of the latter have long ago receded into the background, tolerated and preserved as a curious memento of the past. These institutions have become secular schools, committed to the pursuit of knowledge, without any prior ideological disposition. Yeshiva University has one and only one specialized *raison d'être*, namely the propagation of Torah. Our many schools contribute to the public weal and are crucially essential, but there, too, the spirit and disciplines of Torah must ever be manifest. We don't want Y.U. to become another Brandeis University, which is Jewish solely in term of its financial sponsorship.

It is because many of us fear the possibility of this tendency that we wish YU to transform itself into a movement, defining its ideological character clearly and unmistakably.

d) It is beyond the space limitations of this column to delineate in detail what we mean by the "movement" idea. Yes, it will duplicate many aspects of the administrative structure of our antagonists. For this we offer no apologies. Techniques when proven successful should be emulated. In every realm of human endeavor there is sufficient room for originality after we have exhausted the strides of our predecessors.

e) What we propose would proceed essentially as follows: The movement can only flourish as an extension of a well-functioning Yeshiva school. Our Yeshiva proper should, therefore, be academically and administratively strengthened. Standards must be raised and the morale of its students bolstered. Torah must not only be available to students, but, rather, it should envelop them, pursue them with fervor and zeal. An exuding pride should emanate from its student body, in being part of the heart and soul of the entire institution.

We would then proceed to organize all the administrative trappings of movement, with its synagogue, sisterhood, youth etc., subsidiaries, with regional offices throughout the country. The most crucial ingredient to make all this possible is not money but competent personnel. Anyone conversant with the subject would attest to the fact that such a movement is eventually self-subsidizing and will even prove a source of lucrative support. The success or failure of such an endeavor depends primarily on the calibre of its administrative personnel. The most obvious procedure would be for Y.U. to recall many of its most successful rabbis from their respective pulpits to assume positions of leadership in this national effort, with a remuneration befitting their posts of responsibility.

I have every confidence that Dr. Belkin would heartily endorse such an effort if he were apprised of its detailed ramifications and of its glorious potential. Dr. Belkin has frequently emphasized the primacy of the Yeshiva department, and that Torah is the heart and soul of our institution. Only a movement, we suggest, can achieve this goal.

Alas, for those who preach withdrawal and retrenchment. We need courageous resolution instead.

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.

SHOMER SHABBOS LITTLE LEAGUE

By Judah Klein

Riverside Jewish Center, Bronx, N. Y.

Many traditional synagogues are faced with the conflict between Little League Baseball and *Shemiras Shabbos*. Most of the Little League games are played on Shabbos and it is becoming increasingly difficult to prevent our youngsters from participating in this activity in direct violation of the Sabbath. The conflict is compounded when we add to it the fact that some games and all practice sessions take place during Hebrew School hours.

Faced with this problem, a group of synagogues in the Bronx took concerted action to remedy the situation by forming their own Shomer Shabbos Little League. The following is an outline of the procedures in setting up the League: (1) Letter sent by Rabbi or Men's Club chairman to all neighborhood synagogues calling a meeting for the purpose of organizing a Little League which will not conflict with the observance of Shabbos. (2) Interested synagogues send representatives to meeting to discuss League. A follow-up meeting is scheduled. (3) Representatives meet with their own synagogue committees for approval. (4) Those synagogues interested send representatives to the second meeting. These men become Little League Committee. a. — Appropriate name selected according to neighborhood. b. — Committee elects Commissioner and Treasurer. c. — Synagogues represented become charter members. New applicants apply to committee for membership. c/o Commissioner. d. — Each synagogue submits affiliation fee. (Twenty-five dollars recommended, to be used for mailing, trophies, etc.) e. — Bank account opened in name of League. f. — Application made to Park or Commissioner of Public Works for permit for playing field; if possible, it is advisable to arrange for two or three fields so that games may be played simultaneously due to time limitations. (5) Agenda — a. — ages of eligibility, minimum and maximum. b. — type of uniforms must be standard for League. Colors picked from hat. To minimize expense, "T" shirts and caps will

FALL CONVENTION PLANNED

Our Rabbinic Alumni Convention has been set for Tuesday, Wednesday and Thursday, October 10, 11, and 12th at the Hotel Brunswick, Lakewood N. J. There will be a joint session with the Yeshiva University Synagogue Council which will have its own convention over the weekend.

Our president, Rabbi Herschel Schacter, is pleased to announce that he has appointed Rabbi Abraham R. Besdin chairman of the convention and Rabbi Azriel Weissman as co-chairman. A committee of representative alumni has already formulated the basic outline of the convention. It promises to be one of our most distinguished in every respect.

The theme of the convention is "The Seventy-Fifth Anniversary of Yeshiva." We intend to highlight and discuss the *raison-d'être* of our institution, its motivating ideology and its past performance. What is most significant will be a special session to discuss the very crucial question "Should Yeshiva University Become a Movement?"

Dr. Belkin and Rabbi Soloveitchik have graciously agreed to address us at our convention. We have every expectation that our convention will be both stimulating and edifying.

We urge you to reserve these dates in your calendar immediately. Special provisions are being made to allow our alumni to spend the weekend in the hotel with their families at reduced convention rates.

suffice. c. — Sub-committee formed to arrange schedule. Games to be played on Sundays and weekday evenings in May and June. Care must be taken to minimize conflict with Hebrew School hours. d. — Sub-committee to write ground rules. Local sporting goods store has sample rule-books. It would be helpful to establish contact with local Little League Commissioner for advice and guidance. e. — Contact insurance carrier for accident policy. Each synagogue pays proportionate amount of cost. (6) Meetings scheduled as needed.

I trust that this outline will be helpful to other communities in the organization of Little League so that *Shemiras Shabbos* may be maintained.

PRESIDENT'S COLUMN

(Continued)

pudiate the popular *Bitul* which characterizes the attitude of many cynics who speak derogatively about the rabbinate as a profession. There are those who are not qualified fully for the work and their frustration reflects their own insufficiency. No career in life is without its moments of self-questioning and trial, but there is no career as ultimately satisfying as the orthodox rabbinate. We are, therefore, delighted to greet the scholarship announcement and in behalf of our entire alumni, we wish to thank Dr. Belkin for his foresight and initiative.

On behalf of the Rabbinic Alumni and personally, I wish to extend sincerest congratulations to our esteemed colleague, Rabbi Emanuel Rackman, who was awarded an honorary Doctor of Divinity Degree at the recent commencement exercises. The honor accorded to him reflects upon all of his colleagues. We wish him many more years of fruitful service.

May I extend to all of you my heartfelt good wishes for a healthful and fulfilling summer.

ALUMNUS HONORED

(Continued)

president of the Religious Zionists of America. During World War II he was a chaplain in the Air Force and was awarded the Army Commendation Ribbon, with oak leaf cluster, for his achievements. He has authored a book *Israel's Emerging Constitution* and many articles and pamphlets on various scholarly subjects. Besides serving as a Rabbi in his congregation, Rabbi Rackman is an associate professor of political science at Yeshiva University.

PERUSING PERIODICALS

(Continued)

cles and by the editor's allergy to the standard popularistic, secularistic, hack-themed writings of our well-publicized authors. Rabbi Immanuel Jakobovits' panoramic survey of recent Halakhic literature is challenging and informative. Dr. Eliezer Berkovitz' essay on the criteria for judging the Jewishness of a philosophy is a work direly needed in this period of self-styled "Jewish writers" and "Jewish thinkers."

A totally new approach to the Church-State debate is presented by Dr. William Brickman, who breaches the old arguments and fears, and drives home a long, hard and well-argued thesis that is rapidly becoming the generally accepted Traditional stand on this vital issue.

ALUMNI PROFILES

by Rabbi Mark I. Brener



Rabbi Simcha Levy

We are pleased to salute our revered colleague, Rabbi Simcha Levy of Montreal, Canada. The record of his rabbinic career is indeed impressive and may well serve as a model for all of us.

Ordained in 1921, Rabbi Levy founded and helped maintain the Hillel Academy in Perth Amboy, where he occupied the pulpit for over 30 years. Previously, he had served the Long Mill Jewish Center in New York City for three years.

A prolific writer and an acknowledged *Talmid Chacham*, Rabbi Levy has served as chairman of the Halacha committee of the R.C.A. and has contributed learned articles to many scholarly journals such as *Hamoar*, *Hadarom*, *Hapardes* and *Hamislo*. In addition to his Jewish learning, Rabbi Levy is secularly accomplished, having received his masters at Columbia University. Organizationally, Rabbi Levy is a former president of the R.C.A., and a distinguished member of the Mizrahi executive.

Rabbi Levy is one of the first of an ever-increasing number of our Alumni who have succeeded in transmitting their love of Torah and devotion to Yiddishkeit to their children. Rabbi and Mrs. Levy are justly proud of their three sons — all Y.U. Alumni — Joel and Raphael who have received smicha from Y.U. and Aryeh Sholom who is a graduate of the Teacher's Institute.

We wish Rabbi and Mrs. Levy together with their families, continued happiness and fulfillment.



Rabbi Joseph E. Rackovsky

The name of Joseph E. Rackovsky is quite popular in the annals of our alumni. This distinguished graduate of Yeshiva University has a list of accomplishments too long to enumerate in our limited space. This profile coincides with Rabbi Rackovsky's 40th Anniversary as a rabbi, and we wish to salute our esteemed colleague on this occasion with our best wishes for his continuing success as a *marbitz Torah v'yiras shomayim*.

Rabbi Rackovsky began his rabbinic career around the corner of his alma mater at the Beth Hamedresh Hagodol of Washington Heights. Subsequently he moved to Miami Beach where he was instrumental in building the first strictly orthodox synagogue Nusach S'fard, and the Greater Miami Vaad Hakashruth. Not satisfied with conditions affecting Jews in Miami in general, Rabbi Rackovsky managed to establish a kashruth department at the Mt. Sinai Hospital in Miami Beach and at the Jewish Home for the Aged.

A man of many talents and great erudition, our colleague holds a Yodin Yodin in addition to his Yoreh Yoreh.

Rabbi Rackovsky is married to the former Esther Andron. Their two children Judah S. and Boris A. have followed in their father's footsteps, and are engaged in the active rabbinate, having been ordained at R.I.E.T.S.

We wish Rabbi and Mrs. Rackovsky and their families many more years of success in their endeavors to spread Torah and yiddishkeit.

OPINION

by Rabbi Haskel Lookstein

In recent weeks, "spokesmen" for Orthodox Jewry have challenged the right of leaders of Jewish defense organizations to serve as spokesmen for traditional Jews, on the subject of federal aid to religious education. In the last issue of Chavrusa, one of our most esteemed officers inveighed against secular and agnostic Jews who purport to speak in behalf of all Jews. I would respectfully challenge the right of any person to speak in behalf of the Jewish community. In the absence of any truly representative Jewish organizations, whose platforms and opinions would constitute an accurate measure of the opinions of their membership, each observer has the right to speak only for himself.

One need not be a secularist or an agnostic to be opposed to federal aid to religious education. One may cherish the values of a maximum Jewish education and still deny the desirability of government assistance for it. One may believe implicitly in the vitality of the Day School movement in serving as a basis for Traditional Judaism in America and yet still be reluctant to accept financial grants from the state.

In discussing this question, it should be remembered that federal aid need not constitute a *sine qua non* for the financial stability of our Yeshivoth. Somehow or other the Day School movement has grown magnificently over the last few decades without federal assistance. To be sure, this has taxed the financial resources of the Jewish community; but, to the best of my knowledge, no worthwhile program of education can ever be purchased without personal sacrifice. There is no crisis at present in the financial stability of the Day School Movement. The budgets are growing but the contributions are simultaneously increasing. If certain institutions are having financial difficulties, federal aid may provide a temporary respite. It would be wishful thinking, however, to assume that federal aid will solve the problem of these institutions.

Assuming, however, for the sake of argument, that government funds would save certain schools from passing into institutional oblivion, the violation of the principle of separation of church and state which would attend government assistance is not to be treated lightly. Those who guard the ramparts which protect religion from the interference of the state are not to be dismissed merely as

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OPINION

(Continued)

misguided souls obsessed by a pathological fear of the Catholic Church. In American democracy, the legislative and the executive branches of the government are extremely sensitive to organized and powerful political pressure groups. Moreover, it is entirely consistent with our system of government for a pressure group to try to influence the state to serve its own needs, even when those needs are not necessarily in the best interests of all parties. If the government does enter the domain of religion, it is quite reasonable to assume that sooner or later one religious group will seek to turn the power of the government toward the furtherance of its own needs. That is why the first amendment to the constitution prohibits the government from making *any* law "Respecting the establishment of religion".

In the case of traditional Jews the opposition to government aid to religious education ought to be absolute and uncompromising. We are the first to raise our voices against the inequities which are inherent in Sunday Blue laws. How then can we compromise on federal aid to education? Is the principle of separation of church and state merely a matter of convenience which we accept when it is to our advantage and reject when it involves some measure of sacrifice? If the principle is a good one, then any inconvenience which it entails ought to be acceptable.

Let us recall that the prohibitions of labor on the Sabbath are derived from the labors in the Tabernacle. Jewish law recognizes that the principle of the Sabbath must remain inviolate, even if it means discontinuing, temporarily, the construction of a Sanctuary. We ask our congregants to accept the blessings of the Sabbath together with its practical inconveniences. If the principles of Judaism were to be compromised whenever they involve inconvenience, there would be no Judaism at all.

If the separation of church and state is a desirable principle in the conduct of American democracy, as it would seem from the perspective of history, then let us be prepared to accept the hardships which that principle necessarily entails. The Day School is the institution which strives to teach the young to live in accordance with principles. Let the financial stability of our Yeshivah not be the product itself of the adulteration of principle. Let our Day Schools grow and expand with God's help and with our sacrifice.

CAPSULE REVIEWS

by Dr. Sidney B. Hoenig

FROM UR TO NAZARETH

Francis Neilson

*The Robert Schalkenbach Foundation
New York*

At the age of 93, a former lay speaker of the Brotherhood Movement in England (Non-Conformists) publishes a volume, illuminating the concepts of divine justice that are the glory of the Bible. The book purports to be an economic enquiry into the religious and political history of the Jews. Of particular value are the author's constant references to scholars such as Driver, Klausner, Torrey, Albright and Pfeiffer as well as to the numerous articles in archeology in the Encyclopedia Britannica. His systematic approach may be seen in the following pronouncements: "I think it is possible to take the Law as it stands, no matter who was the lawgiver. It is clear and reasonable in all its commands. For this the name of Moses stands unshakable. To my mind he was the author of the Law and the genius who devised the ways and means for men to live in harmony, upon the basis of justice." . . . "The laws of Moses form a perfect constitution for a non-political State. It is hard for us to convince ourselves that the people he had led from Egypt to Sinai knew the value of the counsel he gave to them. There is something so modern in his sayings that we might easily turn to some of the economists of the nineteenth century and find almost a repetition of his words."

The author's method of combining history and sermonics may be found especially in his narrative of Nehemiah chapter 5, dealing with Nehemiah's action against those who oppressed the poor of the land. "It is a pity this reform has been overlooked by men who preach Sunday after Sunday upon the wickedness of the world and the need for repentance. For if they had studied it, they might have given their congregations before the First World War some hope that the churches were opposed to land monopoly and privilege. But there was no Nehemiah anywhere in the world with the courage to set men free." Similarly his analysis of the book of Job reveals his perspective: "No matter how righteously a man has lived, how rich he may be and respected by his neighbors; no matter how worthy

he may be as the head of a family and how generous in his dealings with the poor, if he knows not this secret that *creation is for all men to use and enjoy according to their needs*, he falls short of the link that binds him to G-d. Is this not the true lesson for us to learn from this allegory?"

At first the book might seem to be a "hodge-podge", with such varied excursions as on the Septuagint, Mystery Cults, the Aramic Language, Galilean Gospels, etc. Its usefulness, however, cannot be denied because of its insight into problems, relevant and enlightening even to the economics and morals of this day. For one who seeks to correlate ancient Jewish history with ethical problems facing us, this volume will indeed shed new light and unique perspective. Especially is its value evident in its portrayal of the true spiritual worth of the Bible.

A HISTORY
OF CAPITAL PUNISHMENT

John Laurence

The Citadel Press, New York

The author's theme is: "If capital punishment had been as rigorously taboo in the twenty centuries of the Christian era as has been the encouragement of education, it is not a matter for doubt that the history of the world would not be what it is." Interesting too is the comment of Clarence Darrow: "I am against it because I believe it is inhuman, because I believe that as the hearts of men have softened they have gradually gotten rid of brutal punishment, because I believe that it will only be a few years until it will be banished forever from every civilized country — even New York; because I believe that it has no effect whatever to stop murder . . ." The author discusses "Mosaic Law", including the notion that "Crucifixion was a mode of punishment copied from the Romans". He knows nothing of the Talmudic View on Capital Punishment, namely that "a Bet Din that killed a man even once in 70 years was a murderous court." The attitude of the Church is also discussed in this volume and the grisly story of all forms of execution is given, revealing the pitiless fertility of the mind of man in imposing suffering. The book will hold interest for us, mainly because, even unknowingly, it establishes the foresightedness of our Sages and the humaneness appertaining to capital punishment so evident in the Halaka.

ALUMNI NEWS

MAZEL TOV

Births

Rabbi and Mrs. Karpol Bender, Kingston, Ontario, Canada, on the birth of a son, Amiel David.

Chaplain and Mrs. Irwin S. Borvick, Ft. Riley, Kansas, on the birth of a daughter, Aviva Shulamit.

Rabbi and Mrs. Alvin Bobroff, Ambridge, Pa., on the birth of a daughter, Esther Malka.

Rabbi and Mrs. Joseph H. Ehrenkrantz, Stamford, Conn. on the birth of a child.

Rabbi and Mrs. Sam Feder, Forest Hills, N. Y. on the birth of a son.

Rabbi and Mrs. Manfred Fulda, New York City, on the birth of a daughter.

Rabbi and Mrs. Moshe Goldberg, New York City, on the birth of a son, Yisroel Michel.

Rabbi and Mrs. Leon Green, Long Beach, N. Y., on the birth of a daughter, Lisa Gaye.

Rabbi and Mrs. Jason Jacobowitz, Liberty, N. Y., on the birth of a son, Abraham Dov.

Rabbi and Mrs. Maurice Lamm, Floral Park, N. Y., on the birth of a daughter, Dodi Lee.

Rabbi and Mrs. Lawrence Nesis, Howard Beach, N. Y., on the birth of a son, Zachary Jonah.

Rabbi and Mrs. Isaac A. Lubin, Fairlawn, N. J., on the birth of a son, Layb Mordechai.

Rabbi and Mrs. William A. Orentlicher, Bayside, N. Y., on the birth of a son, Paul.

Rabbi and Mrs. Alfred Roth, Brooklyn, N. Y., on the birth of a daughter.

Rabbi and Mrs. Max Schreier, Bridgeport, Conn., on the birth of a son.

Rabbi and Mrs. Nisson Shulman, Bridgeport, Conn., on the birth of a daughter.

Rabbi and Mrs. Norbert Weinberg, New Bedford, Mass., on the birth of a daughter, Rena.

Bar Mitzvahs

Rabbi and Mrs. Zevi Tabory, Brooklyn, N. Y., on the Bar Mitzvah of their son, Ephraim Shrago.

Rabbi and Mrs. Walter Wurzbürger, Toronto, Ontario, Canada, on the Bar Mitzvah of their son, Benjamin Zev.

Engagements

Rabbi and Mrs. Murray Penkower, New York City, on the engagement of their daughter, Andrea Eileen to David A. Rosen.

Rabbi and Mrs. Judah Washer, Teaneck, N. J., on the engagement of their daughter, Dassah to Mr. Howard Wang.

Marriages

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

Rabbi Morton Summer, New York City, on his marriage to Miss Phyllis Krigstein.

Personals

Rabbi Jacob Adler, New York City, was tendered a testimonial dinner and given life tenure by his congregation, Young Israel of Kingsbridge on the occasion of his 13th anniversary with them.

Rabbi Seymour H. Brickman, Florida, N. Y., was appointed Jewish Chaplain to the West Point Military Academy.

Rabbi Matthew Clark, Brooklyn, N. Y., has been named Educational Director of Yeshivath Adath B'nai Israel, Cleveland, Ohio.

Rabbi Isadore Danishefsky, New York City, received the Bernard Revel Award at the annual YU College Alumni Dinner for his contribution to arts and sciences.

Rabbi Leon Feldman, White Plains, N. Y., received a special citation from the Federation of Jewish Philanthropies Commission on Synagogue Relationships.

Rabbi Sol B. Friedman, New York City, received his Doctorate from the Graduate School of Education of Yeshiva University.

Rabbi Jacob Goldberg, New York City, was tendered a testimonial dinner by his congregation, Fort Tyron Jewish Center in honor of his fifteenth year with them.

Rabbi Murray Grauer, White Plains, N. Y., was tendered a testimonial dinner by his congregation, the Hebrew Institute of White Plains in honor of his 10th year with them.

Rabbi and Mrs. Meyer Hirschman, Brooklyn, N. Y., on the occasion of their son, Shalom Zarach having been chosen by the Harvard Medical School, Massachusetts General Hospital for internship in Internal Medicine. He is one of the top ranking medical students in the country, and the first graduate of Y.C. and Albert Einstein College of Medicine to be chosen by the hospital.

Rabbi I. Fred Hollander, New York City, was elected as liason to the American Psychiatric Association by the Association of Mental Hospital Chaplains.

Rabbi Meyer Kramer, Philadelphia, Pa., was awarded Life Tenure by his Cong. Adath Zion.

Rabi Eugene Markowitz, Clifton, N. J., received his Doctorate from the Bernard Revel Graduate School of YU.

Rabbi Moses Mescheloff, Chicago, Illinois, represented YU at the inauguration of George Wells Beadle at the University of Chicago.

Rabbi Israel Miller, Bronx, N. Y., received the Bernard Revel Award at the annual YU College Alumni Dinner for outstanding contributions in community leadership.

Rabbi Norman Pauker, Brooklyn, N. Y., was honored at a dinner by his congregation, the Ocean Parkway Jewish Center.

Rabbi Leonard Rosenfeld, Far Rockaway, N. Y., received the Bernard Revel Award at the annual YU College Alumni Dinner for his contribution to religion and religious education.

Rabbi Fabian Schonfeld, Flushing, N. Y., was honored by Talmud Torah Council of Queens.

Rabbi Maurice L. Schwartz, Bronx, N. Y., celebrated the first Siyum Maseches in the history of his congregation, Young Israel of Parkchester.

Rabbi Charles Spirn, Yonkers, N. Y., was tendered a testimonial dinner by his Cong. People of Righteousness, on the occasion of his 10th year with the congregation.

Rabbi Louis M. Tuchman, Freehold, N. J., received the Shofar Award from the Bronx Jewish Committee on Scouting at a special awards breakfast held at YU. He also was tendered an installation tribute by his congregation, Agudath Achim.

Rabbi Harry Wohlberg, Brooklyn, N. Y., received his Doctorate from the Bernard Revel Graduate School of Yeshiva University.

Rabbi Solomon Wind, Brooklyn, N. Y., wrote a Hebrew book published in Israel, entitled *Rabbi Ezekiel Landau: His life and Accomplishments*.

Rabbi Ascher Yager, Brooklyn, N. Y., was tendered a testimonial dinner by his congregation, The Park Slope Jewish Center.

Condolences

Rabbi Israel Bilus, Bronx, N. Y., on the loss of his brother.

Rabbi Herbert S. Goldstein, New York City, on the loss of his wife.

Rabbi Fred Horowitz, Brooklyn, N. Y., on the loss of his father.

Rabbi Israel Klavan, Monsey, N. Y., on the loss of his mother.

Rabbi Simon Konovitch, Bronx, N. Y., on the loss of his father.