

CHAVRUSA

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כאיש אחד בלב אחד



OU-JLIC in the Spotlight

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Rabbi Ilan Haber '06R
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- Books authored by musmakhim that are reviewed by musmakhim will be considered for publication as well.
- Obituaries about and authored by musmakhim will be considered for publication.
- CHAVRUSA aims to maintain the Hebrew pronunciation style of the author of the article. Transliterations follow the author's preference i.e. academic, Ashkenazic, modern Hebrew or the like. While we will remain consistent within articles, each author will be afforded to transliterate within his comfort level.
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Chanukah 5776 in Yeshiva



Rabbinic Alumni Yarchei Kallah

February 22-24, 2016 • Boca Raton, FL



Yom Hazikaron/Yom Ha'atzmaut 5776 in Yeshiva



Yeshiva Mourns the Loss of Rav Yosef Weiss '40R, zt"l

The Yeshiva mourns Rabbi Yosef Weiss, zt"l, longtime rosh yeshiva and Perez F. and Frieda Friedberg Chair in Talmud, who passed away on Sunday, December 20, at the age of 95.

Born in Hungary in 1920, Rabbi Weiss immigrated to America with his family as a young child. He graduated from Yeshiva University High School in 1939, Yeshiva College in 1943, and received his semicha from RIETS in 1940 as a student of Rabbi Moshe Soloveitchik. "He was a brilliant Talmudist and a genius student," said Rabbi Zevulun Charlop '54R, dean emeritus of RIETS. "He began

his teaching career at YU as early as 1938, when he would deliver an explanation of Rav Soloveitchik's shiur after class."

Rabbi Weiss was the Perez F. and Frieda Friedberg Chair in Talmud at RIETS.

"Rabbi Weiss served as the core educator for hundreds of rabbis for over half a century," said Rabbi Menachem Penner '95R, Max and Marion Grill Dean of RIETS. "He has played a historic role in the transmission of Jewish law."

He is survived by his wife, Rebbetzin Miriam Weiss; sons Hershel, Chaim Yeshayah and Shamshon; daughters



Rivka Taub and Rochel Gottesman; many grandchildren and great-grandchildren; and talmidim across the world. Rabbi Weiss was predeceased by his daughter Esther Alster, a" h. ■

Bringing Campus Rabbis Together: OU-JLIC Rabbis Gather for Day of Inspiration and Learning at RIETS Conference

Yeshiva hosted a conference for the Orthodox Union Heshe and Harriet Seif Jewish Learning Initiative on Campus (OU-JLIC) rabbis who serve on college campuses across North America. The event offered these rabbis a chance to reconnect with their rebbeim and share their experiences with current RIETS students interested in learning more about the program.

OU-JLIC is a program administered by the Orthodox Union and Hillel that helps Orthodox students on secular campuses navigate the college environment and balance their Jewish commitments with their desire to engage with the secular world. It's designed to help maintain a religious community atmosphere and connection on secular college campuses with programming



driven by young rabbis and their wives.

The December conference brought rabbis currently serving in the program together with educators and

administrators at RIETS to explore the many ways the Yeshiva can be an important resource to them as they lead their college communities.

The conference also provided an opportunity for current RIETS students to learn more about a fellowship that would enable them to shadow alumni couples serving in the OU-JLIC program. The fellowship, accredited as a formal internship, serves as a training ground from which future full-time OU-JLIC rabbis are chosen.

RIETS alumni play a major role in the OU-JLIC program. Presently, 11 of the 22 rabbis serving in the program are RIETS musmachim. At the conference, the young rabbis shared stories about their experiences on their respective college campuses with one another and answered questions from rabbinical students interested in the program.

Panel presentations included “What’s Happening on Your Campus—and On Ours” by Rabbi Menachem Penner ’95R, Max and Marion Grill Dean of RIETS, and “Winds of Change: Society and Jewish Tradition” by Rabbi Dr. Michael Rosensweig ’80R, Nathan and

Perel Schupf Chair in Talmud at RIETS, followed by a luncheon. The OU’s JLIC Director of Professional Recruitment and Leadership Development Rabbi Gideon Black ’11R ran a relaxed and interactive lunch session for current students interested in campus work, together with Rabbi Gideon Shloush ’97R, director of rabbinic internships and professional skills training at RIETS.

“These couples are at the front lines in secular universities,” said Rabbi Shloush. “And the fellowships are the training stations. Shadowing an OU-JLIC couple and hopefully considering becoming one someday puts our students at that critical spot where they can impact the lives of so many young Jewish professionals. They are sophisticated, bright and approachable and we do all we can to nurture that.”

At the conclusion of the conference, Rosh Yeshiva Rabbi Ozer Glickman gave a lecture titled, “Modeling Intellectual Orthodoxy in a PC Secular Environment.”



(l-r) RIETS Roshei Yeshiva Rabbi Daniel Z. Feldman, Rabbi Ezra Schwartz, Rabbi Jeremy Wieder

“This was one of the most important afternoons I have spent in Yeshiva,” said Rabbi Glickman. “This is a topic very close to my heart and mind, and these talented men are on the frontlines of our community’s ongoing struggle to maintain fidelity to Jewish tradition while engaging with secular culture. Meeting with them was inspiring.” ■

Rabbi Taubes Named RIETS Rosh Yeshiva

Rabbi Michael Taubes ’83R has recently been appointed as a rosh yeshiva. Rabbi Taubes will be teaching Yoreh Deah in the upcoming Elul zman in the semicha program, following years of service at Yeshiva and the Marsha Stern Talmudical Academy/Yeshiva University High School for Boys (MTA).

Rabbi Taubes comes to RIETS after a distinguished career at YU and in the wider Jewish community. He has served as the rosh yeshiva and head of school at MTA and the head of school at the Mesivta of North Jersey, in addition to teaching in YU’s James Striar School of General Jewish Studies and the Isaac Breuer College of Hebraic Studies.

An alumnus of Yeshivat Har Etzion in Israel, Rabbi Taubes attended Yeshiva College, where he was honored upon

graduation in 1980 with an award for excellence in Talmud. He earned his semicha from RIETS, where he studied in the shiur of Rav Joseph B. Soloveitchik, zt”l, and holds a master’s degree in Jewish education from YU’s Ferkauf Graduate School of Psychology. Rabbi Taubes, along with his wife and their children, reside in Teaneck, New Jersey, where he serves as the rabbi of Congregation Zichron Mordechai, delivering regular shiurim and lectures at both the shul and the Beis Medrash of Bergen County.

Rabbi Taubes is the author of *The Practical Torah*, a collection of articles on topics in halacha based on the weekly parsha, as well as numerous essays on an array of Torah subjects appearing in Jewish publications. ■



MTA Names New Head of School

Rabbi Joshua Kahn '06R has been named head of school at the Marsha Stern Talmudical Academy, Yeshiva University High School for Boys (MTA). The appointment is the culmination of an extensive search that involved parents, faculty, alumni, board members and Yeshiva administrators.

“Rabbi Kahn brings a well-articulated vision for academic and cultural excellence to MTA, the only yeshiva high school on the campus of an established university,” said Miriam Goldberg, chair of Yeshiva University High Schools. “He has a deep caring for the complete wellbeing and happiness of our students. He is driven toward excellence and has the unique ability to inspire all those around him to that same standard.”

Rabbi Kahn is a graduate of Yeshiva College and RIETS and is pursuing a doctorate in education from the Azrieli Graduate School of Jewish Education and Administration. Most recently, he has served as the associate principal of

Judaic studies and dean of student life of Torah Academy of Bergen County, where he pioneered initiatives like the Senior Mentoring and Beit Midrash programs and organized chesed and disaster relief missions, in addition to teaching Bible and Jewish law courses. He is known for building strong relationships with students and parents and was successful in streamlining many administrative processes to make them more transparent and effective.

Recently appointed a RIETS Rosh Yeshiva, Rabbi Michael Taubes '83R will continue to enrich Judaic studies at MTA in the role of Rosh Yeshiva.

“From the very first meeting, he impressed the search committee with his thoughtfulness and vision, and the committee and Board are excited at the prospect of his leadership as we enter the next chapter of this school’s storied history, building upon the accomplishments of Rabbi Taubes,” said Joshua Jacoby, executive director of YU



High Schools. “We’re excited to have Rabbi Kahn at the helm just as the school enters its second century.”

“Yeshiva University and the Marsha Stern Talmudical Academy are very excited to welcome Rabbi Josh Kahn as the new head of school at our High School for Boys,” said Rabbi Joshua Joseph '00R, senior vice president at YU. “Rabbi Kahn brings experience and expertise as well as humility and strength to a team of leaders that includes our talented rabbeim and stellar faculty.” ■

Student-Organized Yom Hashoah Ceremony Commemorates Family and the Holocaust

Over 400 students, faculty and staff gathered in the Lamport Auditorium at Yeshiva to commemorate Yom Hashoah, and remember the six million Jews who were systematically murdered by the Nazis and their collaborators during the Holocaust. The theme of this year’s ceremony, organized by SHEM, the Student Holocaust Education Movement at YU, was “Honoring Generations Lost: Family and the Holocaust.”

In her introductory remarks, SHEM Vice President Lani Prus '17S described Jewish family life before the war, and how the successive stages of Nazi oppression

led to its permanent shattering. A candle-lighting ceremony, led by SHEM Programming Director Yael Steinberg '17S, paid special tribute to “husbands and wives torn apart from each other, children ripped from their homes at a young age, our ancestors, sisters and brothers who perished,” as well as “the world of Torah that was destroyed and that we must rebuild.” The ceremony also honored Holocaust survivors who rebuilt their lives and went on to form new families—including surrogate families composed of other survivors—after the loss of their closest relatives.

“At the end of the day, every Jewish person is family,” said Emma Mael '17S, SHEM’s creative designer.

The event also featured an interview with Holocaust survivor Martin Greenfield and renowned speaker and author Rabbi Hanoch Teller. Greenfield, a master tailor and the author of the highly acclaimed memoir, *Measure of a Man: From Auschwitz Survivor to Presidents’ Tailor* (Regnery, 2014), was born in 1928 to an observant Jewish family in Czechoslovakia. He was deported to Auschwitz with his parents and siblings at the age of 15 and was the sole member

of his family to survive. After coming to America post-war, the quality of Greenfield's craftsmanship earned him the business of the country's elites; he has outfitted a list of politicians and celebrities, including President Barack Obama. Greenfield, who received an honorary degree at YU's 2015 Commencement, continues to work alongside his two sons.

Addressing the audience, Greenfield's voice shook with emotion. "I cannot describe how happy I am to be invited to Yeshiva," he said, adding that his four grandchildren were also in attendance. "I have to greet you and tell you how I feel. How lucky we are that we are in America ... we're the safest people to be here, and you are our future. I speak all over the world, but there is nothing like being here tonight, and if you would see in my heart, this is the happiest day of my life."

Greenfield, who emphasized

America's benevolence and the importance of hard work to achieve excellence in one's profession, first tailored as a concentration camp inmate. One day, he managed to retrieve and mend a discarded SS officer's shirt. He wore this and a second salvaged shirt under his prison uniform, and said he believes the added layers of warmth saved his life.

Throughout his career, Greenfield never volunteered to clients that he was a Holocaust survivor. "They didn't know unless they spoke to me," he stated. "To them, I'm a person that helps you with a smile." But, restraining tears, he acknowledged the deep grief over losing his mother and father: "I could never talk about my parents without tears in my eyes, because I don't care how old you are, I could see them every minute of my days."

Teller recounted stories directly from the Shoah and its aftermath—for example, Rabbi Aaron Kotler's fierce

attempt to gain federal U.S. permission to pay a German official one million dollars ransom for the 800,000 Jews still alive in Nazi concentration camps in early 1945 (an effort that ultimately failed), and how 10 Krakower Beis Yaakov students helped each other survive in Kraków-Plaszów concentration camp. "If you're of Ashkenazi ancestry, the reason you're here is a miracle," said Teller, who encouraged students to appreciate their parents and to create new families to uphold the memory of those who did not survive.

The student a cappella group Y-STUDS opened the event with "The Star Spangled Banner" and "Hatikvah," and punctuated the ceremony with moving performances of "Esa Einai," "Kol Berama," and "Ani Ma'amin," songs of faith and resilience. Rabbi Menachem Penner '95R, the Max and Marion Grill Dean of RIETS, recited "Kel Malei" in memory of those who perished. ■

Yeshiva's Gala Evening of Tribute

Yeshiva hosted its annual Gala Evening of Tribute on Monday, May 23, 2016, at the Grand Hyatt Hotel in New York City.

Cantor Bernard Beer, director emeritus of YU's Philip and Sarah Belz School of Jewish Music, was the guest of honor and received the Lifetime Achievement Award in the Cantorial Arts. Among his 50 years of service, Cantor Beer served for decades as the director of the Belz School of Music. He also regularly lectures and publishes articles about Jewish music and is currently working on the Nusach Legacy Project, which will feature recordings of the yearly cycle of nusach for all prayer services. His commitment to the traditional cantorial art has created the standard of proper tefila for thousands of students over the many years.

The Gala also featured a remembrance of Rav Yosef Weiss '40R, zt"l. Rav Weiss taught Jewish law to thousands of rabbis.

He was a brilliant teacher of the most basic and critical Jewish law components for those in the semicha program. It also celebrated the lives of Joel and Maria Finkle, whose generosity created the Joel and Maria Finkle z"l Visiting Israeli Professorship in Talmud, a post currently held by Rosh Yeshiva Rabbi Meir Goldwicht.

The dinner also honored rabbinic alumni who have contributed to the Elef L'Mateh program, which helps support Torah learning opportunities for the Yeshiva community and beyond.

Lance Hirt, vice chairman of the RIETS Board of Trustees and the Gala chair, was especially excited by this year's Tribute. "We gather together to celebrate the strength and continuity of our Yeshiva," he said. "We have lost one of our greatest roshei yeshiva, yet his teachings have made a tremendous impact on



Cantor Bernard Beer

the rabbinate in North America and Israel. The Finkles have ensured that their professorship is now sponsored in perpetuity, and we salute Cantor Beer for his 50 years of service and the spreading the beauty of Jewish music and Nusach HaTefila through his teaching, projects and publications." ■

Shabbat in Yeshiva: Zachor in Review

Almost a week before the holiday arrived, Purim celebrations were already in full-swing at Yeshiva. Parshat Zachor brought hundreds of students together with Rabbi Menachem Penner '95R, Max and Marion Grill Dean of RIETS and seven RIETS roshei yeshiva for an uplifting and inspiring weekend at the Wilf Campus. Rabbonim offered shiurim and divrei Torah throughout Shabbat in the batei medrash, at tefillot and during the seudot Shabbat. They engaged students on a personal level, sharing meals with them in a packed Furman Dining Hall and in their homes nearby Yeshiva. Students also scheduled time to meet individually with roshei yeshiva on Shabbat afternoon to connect with their own rebbeim and with others that they had not previously interacted with.

Parshat Zachor brought the ruach in Yeshiva to new heights. World-renowned singer and composer Eitan Katz led Kabbalat Shabbat and other tefillot in a standing room-only Glueck Beit Midrash, colorfully decorated by talmidim in the spirit of Purim. He brought musical inspiration to a special Friday night tish with the roshei yeshiva, and through zemirot at meals and programs throughout Shabbat day.

Planning for Shabbat Zachor spans months of preparation, in an effort that synchronizes RIETS faculty and administration, the Wilf Campus Office of Student Life, SOY Student leaders, the Office of University Housing and other departments within the university. While Parshat Zachor is certainly a highlight of the Yeshiva calendar, it is part of much larger initiative that has successfully transformed the Shabbat experience on the Wilf campus. Rabbi Josh Weisberg, director of student life, together with Shabbat coordinator (and RIETS student) Zachary Katz, coordinate weekly programming to enrich the experience of hundreds of Yeshiva University students who opt to spend Shabbat in Washington Heights. Inspiring tefillot and shiurim, interactive discussions, delicious meals and more make Yeshiva's Wilf Campus a very attractive choice for Shabbat every week. ■



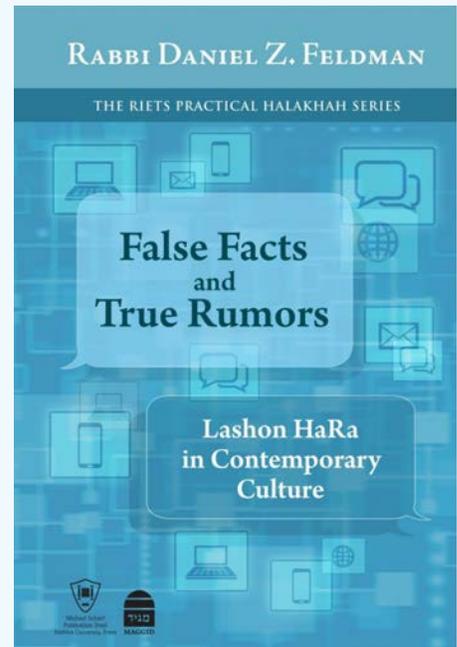
With over 20 Megillah readings across the Wilf Campus, Purim was lively and joyous for all who participated in Yeshiva programming. The annual SOY Chagiga in the Max Stern Athletic Center drew over a thousand participants from across the University community and the New York metropolitan area.

RIETS Rosh Yeshiva Explores Modern Challenges of Lashon Hara in New Book

The prohibition against lashon hara—derogatory speech—is an essential component of proper interpersonal conduct for religious Jews. But even for those with the best intentions, it can often be a struggle. How do you know when what you want to say is permissible or when it might be needlessly harmful? And if it's necessary to convey negative information about someone or something, what is the right way to do it? Add to that decision-making process the rapid changes in the way we receive and pass on information in the age of social media, and the prohibition of lashon hara can seem almost paralyzing.

Rosh Yeshiva Rabbi Daniel Z. Feldman '98R seeks to clarify these often confusing real-life dilemmas by examining the prohibition's halachic sources with applications to today's technology-driven world in his new book, *False Facts and True Rumors: Lashon HaRa in Contemporary Culture* (Maggid Books & Michael Scharf Publication Trust YU Press, November 2015). Combining knowledge of rabbinic texts and philosophy with advances in psychology's understanding of the human mind, Rabbi Feldman navigates an otherwise uncharted area of modern Jewish life for readers and demonstrates that the laws of lashon hara, while unquestionably complicated, are more relevant and more realistic than ever.

YU News sat down with Rabbi Feldman to discuss how the mitzvah relates to online communication, what secular sources can add to our observance of its laws, and what to do when situations turn tricky.



Observing the laws of lashon hara has always been of central importance in Judaism, but it's also always been a challenge. Can you talk about exactly what makes this topic so difficult, not only in terms of implementing it in our day-to-day lives, but also in regard to educating our children and others?

It's a challenge because it comes up in every area of life on a daily basis, and it's never simple. It's very often a judgment call. Sometimes what we want to say is not only permissible but also justified and necessary; sometimes it's completely unjustified, and to be able to tell the difference takes a lot of sensitivity and discretion. That's why I think mastering the laws of lashon hara is really a lifelong process of refining that sensitivity and trying to develop a sense of when

something is fair, necessary and accurate. It's easy to make a mistake in either direction.

There are many challenges: knowing how your words will be taken; understanding how what you say will be received by others; trying to interpret what you yourself hear; and trying to stress something enough to make it useful but not enough to make it unjustifiably harmful. That takes a lot of judgment.

In terms of education, halachic authorities vigorously debate which is better: emphasizing the idea of holding back from saying negative things while not focusing on the fact that it's sometimes necessary, or emphasizing that it's equally important to speak up when the information is crucial and relevant. The fact that this is debated so heatedly shows just how complex the issues involved are.

Your sources range from the rabbinic to the psychological and everything in between. How does your book examine lashon hara from new perspectives that are especially relevant to a modern reader?

I think often lashon hara is felt to be a religious idea that doesn't work while living in the actual world. Yet a lot of the literature in other disciplines has shown us why we need to be even more careful than we've ever been regarding our speech. One of the fundamental elements of the prohibition of lashon hara is that a lot of what we think is true or accurate often turns out not to be so true or accurate. So it deepens our understanding of the mitzvah to know that, for example, according to recent publications in fields like psychology and sociology, there are

many different aspects of how our minds work that lead us to believe things that aren't exactly accurate. Very often we're convinced that we are saying something that's true, or remembering something true, or understood something accurately, and it's not the case.

Another example of how science can shed light on this topic, particularly with regard to the development of social media and modern technology, is something called "the disinhibition effect."

Psychologists have determined that when one is writing on a computer screen, not in the physical presence of other people and not seeing their reactions, one often finds themselves capable of saying things they wouldn't ordinarily say and inflicting damage they wouldn't otherwise inflict because they feel quite literally disinhibited from the consequences. Therefore to whatever extent there may have been appropriate restraint beforehand, sometimes that is reduced in the context of the Internet. And that's something that has to be corrected for.

The more we're able to understand just how many elements of human thinking are at the core of laws of lashon hara, the more we'll be able to appreciate why these laws are there, and be able to incorporate them into our lives and language.

How does social media and the Internet influence the way we should observe these laws?

The Internet and social media have greatly shifted the challenges, providing us with great opportunities for benefit but also very significantly altering our environment. To apply some of the literature that was written long before the invention of something like social media can be a struggle in the modern era.

At the end of the day, while a lot of what's out there can be beneficial



to society or important for protecting ourselves and others, there's also a strong possibility that the information we find online can be outright false, taken out of context, or only a partial story. I think one of the most important responsibilities of this generation is that we have a greater obligation to be educated consumers and to have a strong awareness of how to balance what is presented and what could be reasonably understood to be accurate.

What do you think are the greatest sources of confusion or frustration about lashon hara?

It's easy to get lost in either direction: to think something you're going to say is going to hurt someone and therefore to feel inhibited from saying it, while that information could be important for the protection of others. Or it's easy to go the other way and get carried away with the idea that everything is relevant and everyone always has the right to know, and not realize that what you're saying is not important to know, or even if it would be, that it could be presented in a way

that's not going to come out accurately, and so your language has to be adjusted and considered.

There's a paradox in the laws of lashon hara that when something is necessary and significant, that's when it has to be disclosed—but specifically in those contexts people are understandably hesitant to share something that might have such an impact.

What overall message do you hope your readers take away from the book?

I hope they emerge with an enhanced appreciation of the complexity and the common elements that are involved in the decisions of lashon hara, as well as a recognition that this is an unusual kind of mitzvah. We can't just learn the rules and move on. It all draws from a sensitivity and awareness that it takes a lifetime to cultivate and properly define, and the more we work on ourselves and our interpersonal understanding and sensitivity, the greater chance we have of making the right calls in this area. ■



From Chicagoland

An Interview with Rabbi Zvi Engel '02R
Rav, Congregation Or Torah, Skokie, Illinois

Rabbi Zvi Engel is the rabbi of Congregation Or Torah in Skokie, IL. Before coming to Skokie in September 2008, Rabbi Engel served as the rabbi of Congregation Ahavath Achim in Fairfield, CT, for five years. In addition to his pastoral, educational, and organizational responsibilities, Rabbi Engel currently serves as a vice president of the Chicago Rabbinical Council, and as the vice president of the Midwest Region of the Rabbinical Council of America.

CHAVRUSA: What do you enjoy most about rabbanus?

Serving a congregation as their rabbi remains a deeply meaningful endeavor. Among the many roles as a congregational rabbi, the most meaningful are the pastoral, educational, and the communal leadership roles. Speaking personally, I feel that in the rabbanus, nearly every day marks a deeply enriching engagement with Klal Yisrael. Of course, nobody should misinterpret enthusiasm and fulfillment with a lack of awareness that, like many professions, challenges, obstacles, and sometimes even frustrations abound. Borrowing the terminology Chazal employ to describe Kohanim, congregational rabbis are either shluchoi d'rachmana or shluchoi didan, depending on the context, and it is that sense of living a life of shlichut that animates. All told, it remains a great privilege to aspire to serve as a shaliach tzibur.

CHAVRUSA: In what ways do you continue to maintain a relationship with Yeshiva?

From the annual rabbinic Yarchei Kallah, which afford me an opportunity to learn from Rabbi Dr. Jacob J. Schacter and connect with friends who are chaveirim l'deia, to the sage counsel and support offered by Rabbi Ronald Schwarzbarg '83R over the years, my feeling of connection to Yeshiva remains strong. It was wonderful to welcome President and Dr. Joel for Shabbos earlier this year, as their connection on a personal level remains an important source of support and wisdom. In addition, hosting mori v'rebbe Rabbi Michael '80R and Professor Smadar Rosensweig for Shabbos was a great privilege, as was the opportunity to introduce them to the congregation. On an ongoing basis here in Chicago, the presence of the Yeshiva University Torah Mitzion Kollel (YUTMK) serves as an indispensable resource, under the leadership of its Rosh Kollel, Rabbi Reuven Brand '05R. (Full



Rabbi Zvi Engel

disclosure: he is a close friend.) Finally, much of the leadership of the Chicago Rabbinical Council (CRC) also serves as a constant reminder: both the Av Beis Din, Rabbi Yona Reiss '91R, and the Rosh Beis Din, Rabbi Gedalia Dov Schwartz '49R; the Executive Director,

Rabbi Levi Mostofsky '03R, is a musmach of RIETS; many of the chavirim serving in Chicago are similarly musmachim of RIETS, whether serving in the pulpit or in a school setting.

CHAVURSA: How has your training at RIETS helped you prepare for this role?

Learning at RIETS, both in New York and in Yerushalayim at the Gruss Kollel, remain the backbone of whatever training one can receive for a career in the rabbanus, a partial fulfillment of the Rambam's baseline of filling up on the proverbial bread and meat of issur v'heter. As a student in RIETS, the various courses focused on pastoral care expanded, and this enabled our class to benefit immeasurably from the instruction and guidance of several teachers.

CHAVURSA: How did you end up in Skokie?

I didn't "end up" in Skokie, any more than

a person "ends up" in a marriage! Rather, it was a mutual choice between the shul and myself, a feeling that it would be a great shidduch—so far so great! The story of how I warmed to the idea of moving away from the East Coast, where both my wife and I are from, actually took place in Chicago, and is thanks in large part to a RIETS program: In the spring of 2007, I was participating in the annual Rabbinic Yarchei Kallah with Rabbi Dr. Jacob J. Schacter, that year taking place in Chicago. In those years, one of the session slots was geared towards what could essentially be called a fun event, and this one happened to be a trip to Wrigley Field to watch the Cubs make a valiant attempt at winning a game. On the way out of the ball park, a close friend with connections to the community mentioned a shul in Skokie that was looking for a new rabbi, as their current rabbi of nearly 20 years was about to make aliyah. I recall that, at the time, the prospect of moving to Chicago was no more than a curiosity. Over the next few months, that curiosity grew to a feeling of connection to the people my

wife and I met during our first Shabbos in Skokie in January 2008. By the end of that month, we were already signed up to begin in September of that same year, Rosh Chodesh Elul. The rest, as they say...

CHAVURSA: What are some of the advantages of being a Rabbi in an out-of-town community?

The question brings to mind a Yiddish expression: to a worm in horseradish, the world is horseradish! It remains a challenge to live in a world where well-intentioned Jews from the New York tristate area recognize two places: New York and chutz la'aretz, which is politely translated into English as "out of town." Wonder of wonders, but the Chicago Jewish community, with over 275,000 Jews, is Baruch Hashem blessed with multiple neighborhoods of Orthodox Jews, many day schools, yeshivos, etc. to say nothing of mikvaos and eruvin in each neighborhood, more than 20 restaurants, two sefarim stores, etc. In what way is Chicago "out of town"? ■

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OU-JLIC in the Spotlight

Rabbi Menachem Schrader '78R
Rabbi Ilan Haber '06R



This issue of CHAVRUSA introduces a new section that will focus on Rabbinic alumni who serve in leadership roles beyond the traditional synagogue rabbinate and formal classroom education. RIETS alumni bring the substance and passion of Torah to a wide spectrum of institutions and environments, and we are proud to introduce you to the incredible impact that they are making throughout the world.

CHAVRUSA: Tell us about the relationship between OU-JLIC and Yeshiva.

RS: The majority of our OU-JLIC educators are Yeshiva College, Stern, GPATS, and RIETS graduates who maintain strong relationships with their mentors, teachers and roshei yeshiva. I continue to stay in touch with President Richard M. Joel who actually played a critical role in the founding of OU-JLIC. I regularly consult with roshei yeshiva about candidates and issues on campus. The recent chosson teaching course offered by the CJF was taken by almost every male Torah educator. Many of our women Torah educators participate in the CJF's Rebbitzin Conference. We see Yeshiva as the intellectual stronghold of which Orthodox Judaism in North America receives its spiritual leadership and guidance. To that end, RIETS holds an annual conference for our educators, offering them a chance to reconnect with the roshei yeshiva and benefit from their wisdom.

RH: The relationship between OU-JLIC and Yeshiva is a symbiotic one. We feel a close commitment and connection to Yeshiva and we continue to work to strengthen that relationship. An increasing number of educators are Yeshiva educated, and we are pleased with the foundational framework in which Yeshiva has provided for educators to be successful and make an impact on hundreds of students. Through the RIETS-OU-JLIC conference, musmachim had the opportunity to engage

with the leadership of Yeshiva and receive practical and spiritual guidance regarding the challenges they face on campus. Furthermore, some of our educators participate in the Rebbetzin's Conference and found it to be an incredible development opportunity. Beyond that, here we have a major opportunity to grow and strengthen Yeshiva's influence through the partnership of OU-JLIC by reaching students on campuses throughout the country.

CHAVRUSA: How can community rabbis and mechanchim better support OU-JLIC's work on campus?

RS: It's crucial for community rabbis and mechanchim to understand that the students on campus are the same young men and women who study at our elementary schools and yeshiva high schools—they're just a little older. They're the same men and women who attend our synagogues—they're just a bit younger. When our children are at Johns Hopkins or UCLA, for instance, they shouldn't feel like they're alone out in the middle of nowhere—they went to our shuls and schools—we have to view them as being within our context and connect with them. Shul rabbis and mechanchim should be part of bringing them through their years on secular campus as Orthodox Jews. There is a well-known custom for shul rabbis to visit their congregants' children while they're studying in Israel. Is this when we should be checking to make



Rabbi Schrader (left) Rabbi Haber (right)

sure that they're okay? What about when they're at University? Is that when you have nothing to do with them? It's certainly ipcha mistabra!

RH: Our Jewish future is too critically important to be caught in the town and gown divide. Rabbis, mechanchim, and the neighboring universities should be part of the same community. Our rabbis would benefit greatly from visiting campuses and understanding the unique challenges and trends that are forming on university campuses. As rabbis, we have a unique role to mentor these students and inspire them to continue engaging in Jewish life. ■

Yeshiva is proud of its longstanding relationship with the directors and educators of OU-JLIC. We all share the aspiration that graduating high school seniors will choose to continue their formal Torah studies at Yeshiva, taking advantage of its first-rate college experience in an enriching religious environment. Indeed, we also recognize the overwhelming personal and religious challenges that exist on secular college campus, and are grateful for our Rabbinic alumni who are serving in leadership roles to teach and inspire those who attend these schools.

OU-JLIC in the Spotlight

Rabbi David Pardo '12R

OU-JLIC Educator, Brandeis University



CHAVRUSA: What makes OU-JLIC unique from all the other roles in the rabbinate?

OU-JLIC gives you the opportunity to get close to your students at a time when they are looking for someone to be close to. What draws me to OU-JLIC is the fact that I am part of my students' lives 24/7: at early morning minyanim, late Maariv, night shiur, lunchtime schmooze, coffee date, during chavrusa ... the list goes on. It's like being an all-terrain rabbi: you're there for minyan and shiur, but also their social lives, intellectual pursuits, and learning how to do laundry for the first time. The campus environment gives me the opportunity to get to know students in a meaningful way and play a significant role in shaping their spiritual growth.

CHAVRUSA: What inspired you to work with young Jewish men and women on university campuses?

College-age students are the most exciting age group to work with: they are old enough to be real serious intellectual contenders but still young enough to not be on spiritual cruise control. Just a few years later, you're saddled up with a 9-to-5 (or 8-to-6) job, paying the mortgage, paying tuition, squeezing in any amount of free time with the family, and maybe you have time for a shiur or volunteerism ... most folks don't have the luxury to spend a while thinking about, "Where do I see myself in the community?" or, "What's my relationship with G-d?" Campus is the last stop on the train for some of the big

questions. Students have an enormous amount of time to focus on those, and I have the opportunity to be a part of guiding their Jewish lives.

CHAVRUSA: What are some of the challenges you face with this generation of college students?

It's no longer true that if you build it, they will come. Today, students don't want anything handed to them, they want to be part of the planning process. They want to feel personally responsible for the meeting of the minyan, the planning of the guest speaker, the execution of the Chanukah Social. If there's no buy-in, they're not involved. It's a challenge but also an incredible opportunity.

CHAVRUSA: How did your learning and training at RIETS impact your work on campus?

Mori v'Rebbe Rabbi Aaron Rakkefet '61R reminded our Gruss Kollel shiur many times: "Semikha is nothing more than the permission to begin learning." I didn't fully grasp this concept until I got out in the field. RIETS provided me with the tools and encouragement to want to actively learn for the rest of my life, over and above teaching others.

CHAVRUSA: Who are your role models as you navigate the opportunities and challenges as you work on campus?



Rabbi Aryeh Kaplan, OU-JLIC educator at UCLA, was my rabbi when I was in college, and serves as a never-ending source of inspiration for being mkabel et kol adam b'seiver panim yafot. Rabbi Menachem Schrader '78R, founding director of OU-JLIC, never ceases to surprise me when answering my (students') she'elot with his broad capacity to understand not only halakhic nuance but the real social and psychological challenges facing 19-year-old students. Rosh Yeshiva Rabbi Assaf Bednarsh '97R has shown me that even after learning kol ha-Torah kula, one must still know how to put it all back together. ■

OU-JLIC in the Spotlight

Rabbi Reuven Boshnack '04R
OU-JLIC Educator, Brooklyn College



CHAVRUSA: What makes OU-JLIC unique from all the other roles in the rabbinate?

Our kehillah (OU-JLIC at Brooklyn College) is made up of students at Brooklyn College and other surrounding colleges, as well as college-aged young adults from the neighborhood, and alumni. In many ways, my role at Brooklyn College is similar to that of the traditional rabbinate: I visit shiva houses, attend l'chaims and weddings, and have students over for Shabbos and Yom Tov meals. The difference is that our kehillah is constantly changing. In the nine years that my wife and I have worked here, we've watched students matriculate and graduate, some stay and some move out of Brooklyn. Trends come and go quickly. We serve as the anchors to this community in flux, to provide role models and stability while taking care of all of our students and community members.

CHAVRUSA: What inspired you to work with young Jewish men and women on university campuses?

Before I became an OU-JLIC educator, I was in kollel, and taught Judaic studies in middle school and high school in Boca Raton. I believe in making a difference and touching people's lives. Although my role as OU-JLIC educator is somewhat of an extension to what was already doing, there was a moment when I knew this was right for me. There's a story, as told by the Baal HaTanya, about a man who

was so engrossed in learning that he didn't notice when his son fell out of the crib. Rav Amital used to say: "What good is learning if you can't hear the cry of the Jewish child?" I am inspired to play a part in listening to the cry of the generation, and helping them stay involved in an active Jewish Life.

CHAVRUSA: What are some of the challenges you face with this generation of college students?

The anti-Israel sentiment is one of the most challenging battles that our students face today on campus. Apathy and commitment are another. Many of our students are in a transitory stage, without mooring, and it makes it difficult for them to focus on complicated issues and overcome them. Our job is to serve as their guide in a world that sometimes feels like it's coming apart.

CHAVRUSA: How did your learning and training at RIETS impact your work on campus?

My close relationships with many of the roshei yeshiva have helped me mold my world view. RIETS provided me with shimush opportunities to learn about the rabbinate and its duties. When I was in Boca Raton, Rabbi Kenneth Brander '86R taught me about the importance of approaching a kehillah with the intention of servicing each individual and their own needs within the larger community.

CHAVRUSA: Who are your role models as you navigate the



opportunities and challenges as you work on campus?

Rav Lichtenstein '59R, zt"l, remains one of the driving sources of inspiration for me. I had the opportunity to learn from him when I was in the Gruss Kollel, and to share his lessons with my students. Rav Moshe Weinberger opened many horizons of inspiration, emotional depth and Jewish thought for me in the 20-plus years that I've had the privilege of knowing him. Furthermore, I stay in contact with Rav Yaakov Neuburger '79R and Rav Baruch Simon '89R, and I am grateful for their time and mentorship. I have the benefit of the vision and guidance of Rav Schrader '78R, the founding director of OU-JLIC, and Rav Ilan Haber '06R, OU-JLIC's national director, as I navigate through my work on campus. ■

ממלכת כהנים וגוי קדוש

Matan Torah

Rabbi Hershel Reichman

Rosh Yeshiva and Bronka Weintraub Chair
in Talmud, RIETS



ואתם תהיו לי ממלכת כהנים וגוי קדוש...
(שמות יט:ו)

At Sinai, Hashem said to the Jewish people: “You shall be for me a kingdom of priests and a holy nation.” What do these two seemingly distinct terms convey?

Collective Names and Individual Names

In his Chassidic explanation, Shem Mishmuel cites a midrash that he refers to often. There are two verses that relate to God’s relationship to the stars in the sky. “*L’kulam b’shem yikra.*” “God calls all the stars by name” (Isaiah 40:26). The word *shem* is in singular form in this verse. There is another pasuk (Tehillim 147:4), “*L’kulam sheimos yikra.*” “God calls each star by its own name.” When God wants to address all the stars together He uses the single collective name of all the stars. When He wants to talk to an individual star, He calls that star by its individual name.

This is symbolic of the Jewish people.

We each have a double role. We are part of the collective of Am Yisrael. In that sense we have one shared name. We are called Bnei Yisrael, the Children of Israel. Within this shared identity, we also have our own individual roles, and each person has his own name. According to Chassidus, the name a person receives is really a God-given name. Even though children are named by their parents, the parents receive a sort of mini-prophecy, since the name they give defines the character of the child. Think about your Hebrew name and try to see how that name expresses your personal life.

Every Jew functions as an individual and every Jew functions as part of a klal. We have many mitzvos that we perform as individuals. We put on tefillin, eat matza, and light Shabbos candles. There are also mitzvos that we do as a nation. In the Beis Hamikdash, the sacrifices were national mitzvos. These included the *korbanos tamid* and the *musaf* offerings. Settling the land of Israel and appointing a Jewish king are also national mitzvos.



This, then, is the meaning of the two terms—*mamleches kohanim*, a kingdom of priests, special holy individuals—and *goy kadosh*, the holy Jewish people.

Three Pillars

The mishna in Pirkei Avos says, “*al shlosha dvarim ha’olam omeid, al ha’Torah, al ha’avoda, v’al gmilus chasadim.*” “The world

rests on three things: on Torah, on service of Hashem, and on doing kindness.” The study of Torah is primarily an individual mitzva. I sit and study Torah. Also, each of you sit and learn Torah individually. Even if we are learning together as a group, as in a shiur, each person still has his own Torah experience. Each person understands the Torah with his mind in his own way.

This is one of the surprising things for me as a rebbe. When I hear my students repeat things I have taught, sometimes they don’t exactly say what I intended to say. The students add or subtract things, and sometimes say something else entirely! This is because learning Torah is an individual experience. And this is the way it should be. Chazal say “*k’sheim she’partzufeihem shonim, kach dei’oseihem shonos.*” Just as no two people look exactly the same, so too no two people think exactly the same. Even identical twins

There are acts of kindness that exceed the abilities and means of any one person and must be done by the community. At the same time, chesed requires the personal touch of an individual, which organizations, as a group, are incapable of providing.

are not completely identical. When we use our minds to study the Torah, we certainly have an individual experience.

Prayer, the Mitzva of the Congregation

The second pillar of the world, *avoda*, service of Hashem, is primarily a public collective mitzva. For hundreds of years, we had a Mishkan and two Batei Hamikdash. Each one lasted for approximately 400 years. The main mitzva there was the *korbanos tzibur*, which consisted of the *t’midim*, the daily offerings, and the *musafim*, additional offerings on special days. The nation as a whole was the prime body that performed the *avoda*, the sacrificial service to Hashem.

This also applies to *tefila*. Davening with ten Jews is much more powerful and important than an individual davening alone. The gemara says “*ein tefilaso shel adam nishmaas ela b’tzibur. Ein Hakadosh Baruch Hu mo’eis b’tefilasan shel rabim.*” The prayer of the group of Am Yisrael is the main prayer. I once heard an interesting thought about this from my rebbe, the Rav, Rav Yosef Dov Halevi Soloveitchik, *zt”l*. Every Jew turns toward Yerushalayim to recite the *shemoneh esrei*. When Shlomo Hamelech dedicated the Beis Hamikdash, he said that everyone will pray in the direction of this holy house. What is so significant about everyone facing toward the same direction when they pray?

All the prayers from around the world gather in Yerushalayim as a national prayer. When I am praying alone in New York, and someone else in Australia is also praying toward Yerushalayim, all of our prayers unite as one national prayer in Yerushalayim. The power of that national prayer is the real power of prayer. We see therefore that *tefila* is mainly expressed at the national, collective level, at the level of the *tzibur*.

Chesed

The third pillar of *gmilus chesed*, kindness, is a combination of the individual and the group. Individuals do *chesed*, and so does the community as a whole. There are acts of kindness that exceed the abilities and means of any one person and must be done by the community. At the same time, *chesed* requires the personal touch of an individual, which organizations, as a group, are incapable of providing.

The Individual and the Community at Sinai and Beyond

As individuals we heard the Ten Commandments at Sinai. The commandments were directed at each person individually. Each person was told by God himself, *Anochi Hashem Elokecha*. “I am Hashem your God.” *Anochi*, said the Rav, is different than the regular word for I, *ani*. *Ani* is an impersonal I. If you wanted to say “I went to the store” or “I went to work,” then you would use the word *ani*. *Anochi*, though, refers to me as the individual, as opposed to anyone else. “I, *Anochi*, am calling you on the phone, and I, *Anochi*, am talking to you.” At Har Sinai, Hashem said to each Jew, “*Anochi*, I and no other, am your God. You and I have our own private personal relationship.”

After Matan Torah, Am Yisrael took up the national project of the Mishkan. This was a national mitzva of the *tzibur*, the Jewish people as a whole.

Individual Shabbos and Communal Shabbos

Shem Mishmuel continues to explain the concept of *tzibur* and *yachid*, and relates it to Shabbos. Shabbos has two commandments, as we read in the two versions of the *Aseres Hadibros*. In *Parshas Yisro*, the Torah uses the word *zachor*, and in *Parshas Vaeschanan*, the Torah commands us using the word

shamor. Chazal say that Hashem used both words simultaneously when he spoke at Har Sinai.

The night of Shabbos is *shamor* and the day of Shabbos is *zachor*. *Shamor* is a passive concept: Don't desecrate Shabbos. Keep Shabbos, stop the work of the week. A "Shomer Shabbos" is someone who doesn't desecrate the Shabbos. *Zachor* then means keep Shabbos in a positive way. Celebrate Shabbos, honor Shabbos, enjoy Shabbos.

Refraining from desecrating Shabbos during the night is an expression of the group concept of Am Yisrael. None of us would do a *melacha* on Shabbos, God forbid. The Halacha teaches us the things that we cannot do: no cooking, no lighting fires, no driving a car, no turning on lights. We are all the same in our observance of the baseline halacha of Shabbos.

In fulfilling *zachor*, however, each Jew experiences Shabbos in his own individual way. My Shabbos experience and yours may be similar, but they are not the same. You sing your songs and I sing mine, we say different kinds of *divrei Torah*. We go to our own *shuls*, we do different activities on Shabbos. Some people take walks, some people spend time with their children, and some go to the *beis medrash*. Shabbos observance can take different personal forms. This is *zachor*.

Shabbos has an Am Yisrael aspect, *shamor*, and also a complementary *zachor* aspect, the celebration of Shabbos by the individual.

Transition from Pesach to Shavuos

This is the transition between Pesach and Shavuos. Pesach is the *yom tov* of the *klal*. The Jewish people marched out of Mitzrayim as a group. They suffered together and they were redeemed together. The *Korban Pesach* is a group *mitzva*, *seh l'veis avos*. It has the status of a *korban tzibur*. It can be brought on Shabbos, and can be brought when people are *tamei*. Pesach is the holiday of *Klal Yisrael*. The Jewish nation became a people on Pesach. This is the holiday of the nation as a whole.

During the Omer we count days and weeks leading to Shavuos. We prepare for Shavuos by improving our character, particularly in the area of *ahavas Yisrael*. We each work on ourselves to improve ourselves to prepare for *Matan Torah*. *Bnei Yisrael* in the desert also prepared themselves to receive the Torah. This was an individual preparation. *Maamad Har Sinai* was also an individual experience. Each individual person had his or her own special place where to stand. Moshe stood alone at the top of the mountain. Aharon had his own spot, as did Yehosua,

Nadav, and Avihu. Every Jew had to be there, because of their preciousness as an individual.

Chasidim like to say that the word *Yisrael* is *roshei teivos* for "*yesh shishim ribo osiyos laTorah*." "There are 600,000 letters in the Torah." This is the mystical number of the Torah, and of the Jewish people. This plus a few more is the number of Jews who were in the desert in all of the various countings. Incidentally, when the State of Israel was founded in 1948 there were also about 600,000 Jews there.

In a *sefer Torah*, if a single letter is missing the entire *sefer* is invalid for use. Similarly, each Jewish person has a unique and necessary individuality. If one is missing the entire collective will miss his or her contribution. If we understand how precious each Jew is we can have true *ahavas Yisrael*. This means that we can love the group, the nation of Israel as well as each individual Jew.

The two concepts—*mamleches kohanim* and *goy kadosh*—are indivisible, core concepts of being a truly committed Jew. Every one of us is sanctified as a holy individual and sanctified as part of the holy Jewish people. ■

This article was compiled by Rabbi Tani Prero '13R.





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Rav Avraham Yosef Weiss zt"l '40R

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Harav Avraham Yosef Weiss, zt"l, who disseminated Torah for over 75 years in America, was niftar on Sunday, 8 Teves. He was 95 years old. The phenomenal breadth and depth of his knowledge in all areas of Torah made him a model talmid chacham whose caliber is not often found in our times.

His greatness is perhaps best captured by the fact that his deeply rooted yiras Shamayim and boundless ahavas haTorah was such that it allowed him to bridge any differences, and leave a lasting impression on vastly different spheres in Klal Yisrael.

While deeply rooted in the piety and mesorah of the pre-War Hungarian shtetl into which he was born, he also was the rebbi of generations of talmidim at Yeshivas Rabbeinu Yitzchak Elchanan (RIETS), where he delivered shiurim from 1939 until his petirah.

His tefillos and avodah bore the unmistakable fire of Chassidus, while being one of the world's masters of the "Brisker derech" that he had learned from his own rebbi, Harav Moshe Soloveitchik, zt"l. Living his life in the daled amos of halachah and with an unquenchable thirst for Toras Emes, Rav Weiss eschewed all superficial labels and defined his existence by nothing besides Torah, as given at Har Sinai.

Early Years

Rav Weiss was born in 1920 in the Hungarian town of Nanash to Reb Chaim Yeshaya, z"l, and Chana Mindel Weiss, a"h. The family were descendants of the Bnei Yissaschar and ardent Chassidim of Harav Shalom Lazer Halberstam of Ratzfert, Hy"d. The niftar often described the unique air of kedushah that permeated his childhood home and the yiras Shamayim he absorbed from his cheder melamdin.

Although he left the world of the shtetl even before his bar mitzvah, its unique atmosphere left a lasting impression. After nearly three quarters of a century in America, the Weisses' humble apartment on the Upper West Side of Manhattan still felt more like Nanash than the cosmopolitan city that surrounded it.

The Weisses immigrated to America in 1930 and settled in Williamsburg, at a time when the prevailing winds of secularism and assimilation dominated American Jewry. Most committed Jews saw shemiras Shabbos, kashrus, and other such basics of Yiddishkeit as daunting enough and they were not looking for other challenges.

Young Yosef, however, with the unbending strength of character that would always remain with him, stayed steadfast in his commitment to strive for ever greater heights in Torah u'mitzvos.

As the Great Depression put the Weiss family in a difficult financial situation, Rav Weiss and his brother took to delivering bread and milk early in the morning to help supplement their father's meager income.

Each week he would keep a quarter for himself, which he used exclusively to buy sefarim, a passion that lasted all his long life. At age 12 he decided he wanted to become a Rav and, in preparation, committed to learn and master Maseches Chullin. Two years later, he had completed the complicated tractate.

Despite the spiritual challenges that pre-War New York presented, Rav Weiss's drive for ruchniyus led him to seek out the small but elite cadre of towering neshamos that served as lights in these dark times.

In his formative years in Yeshiva Torah Vodaath, he absorbed the deep hashkafos from Harav Shraga Feivel Mendelowitz, zt"l. Among the niftar's voluminous writings are notes on his shiurim in Mishlei.

Rav Weiss was also among the young talmidim who took long subway rides to the Bronx to hear shiurim in Chassidus and guidance in avodas Hashem from the legendary "Malach," Harav Chaim Avraham Dov Ber Levin, zt"l. He also developed a close bond with the Clevelander Rebbe, zy"a, and in later years he made frequent visits to the Satmar Rebbe, zy"a, whose worldview would have a strong influence on his own.



His Rebbe

In his late teens, Rav Weiss went to study at RIETS under the great Gaon Harav Moshe Soloveitchik, son of Harav Chaim of Brisk, zt”l. It was from him that the niftar’s approach to Torah study would be most influenced.

Under Rav Moshe, the tremendous powers of hasmadah that Rav Weiss had accustomed himself to (and through knowledge of Shas and poskim that he already possessed) found new direction. In all areas of learning, lomdus, psak, and even minhagim, Rav Weiss would not move before establishing a clear halachic source.

Rav Moshe recognized the thorough grasp his young talmid had on his studies and his unique approach, and appointed him to say a regular review session of shiurim for his fellow students. He even regularly attended a Mishnayos shiur that his young talmid gave.

His influence lasted Rav Weiss’s whole life. “Rav Moshe used to say...” rang in the ears of Rav Weiss’s talmidim.

He was so attached to the derech of his teacher that his recital of Krias Shema was an exact repetition of how he recalled Rav Moshe saying it. Although he was the epitome of the Lithuanian Rosh Yeshivah, Rav Moshe was able to appreciate Rav Weiss’s varemkeit as well as his brilliant mind. One year, the Soloveitchiks left

the city to form their own minyan for Simchas Torah. Upon his Rosh Yeshivah’s request, Rav Weiss joined them to lead the hakafos. Rav Weiss later related how Rav Moshe had enjoyed the many new niggunim that he had introduced over the Yom Tov.

In 1939, 20 years old and unmarried, immediately after receiving semichah, Rav Weiss began delivering daily Gemara shiurim at RIETS.

It was the start of a 76-year career at the institution and one that touched the lives of countless talmidim. In early 1947, Rav Weiss married Miriam Moller, the daughter of the renowned leader of the Khal Adas Yeshurun (Breuer’s) community in Washington Heights, Dr. Raphael Moller, z”l. The family lived in Washington Heights for many years, where Rav Weiss had a strong and powerful influence on the growing community.

Harbotzas HaTorah

Despite living a life much removed from the 20th century streets of New York, the niftar took a leading role in leading the tzibbur and harbotzas haTorah in many facets. Even before his marriage he was the main force in founding a dual program of afternoon and evening classes for frum boys and girls in Washington Heights who attended public school, known as

Beis Yosef and Beis Yaakov, respectively. Classes were taught by many of the famous mechanchim who became part of the mosdos of the Breuers’ kehillah.

Rav Weiss himself gave lectures on the Sefer Hakuzari. The institution played a key role in helping to establish many Torah-true homes.

For many years Rav Weiss served as Rav of a nusach Sephard minyan on the RIETS campus. Like Rav Weiss himself, the minyan served as an island of heimishkeit in the modern, intellectual world of Yeshiva University. Many families of bnei Torah evolved in the atmosphere of this unique minyan.

For many years, Rav Weiss also led a summer program in Far Rockaway for bachurim who preferred to learn than to go to the various summer camps. His daily two-hour shiurim imbued the young bachurim with his clear and demanding derech halimud that would cause many to grow to become great talmidei chachamim themselves.

In 1967, Rav Weiss took over leadership of Kehillas Moriah, a unique shul whose members were mostly diamond merchants who transplanted their congregation from their native Antwerp to Manhattan’s Upper West Side. Upon assuming the position, Rav Weiss quickly became one of the area’s leading halachic authorities, involved in many complicated psakim.

In approaching a question in halachah, his sense of responsibility was such that his very demeanor showed the seriousness with which he viewed it. When it came to complicated she'eilos in hilchos mikvaos or gittin, he often physically fell ill when issuing a psak. Conversely, when he was able to resolve a halachic issue his happiness knew no bounds. He once broke out in a dance after finding the reasoning that he had used in a specific issue in the sefer *Ohr Samei'ach*.

Money and possessions meant nothing to him. Once at a meeting with a wealthy donor for the purpose of improving the local mikveh, upon noticing the donor's bare head Rav Weiss insisted he put on a yarmulke or he would forfeit any donation. He never took monetary compensation for a get or din Torah.

Above all, his mark was, of course, left on the 75 years' worth of RIETS talmidim. In the mid-1960s, Rav Weiss took over the Yoreh De'ah shiur, the centerpiece of the yeshivah's semichah program. He fought trends that had taken hold in some institutions, to give elementary lessons in practical halachah, and focused instead on the importance of understanding the topics that go into *issur v'heter* on a comprehensive and sophisticated level. In this position, Rav Weiss was also in charge of overseeing the testing of prospective musmachim.

Even long after RIETS had instituted written exams, he routinely probed students with questions for hours after they had submitted the tests. In the last 10 years, age made it increasingly difficult for Rav Weiss to travel to the yeshivah, but the class would travel regularly to his apartment, where he continued delivering the shiur, nearly until his last day.

In a Class of His Own

The niftar's knowledge and total involvement in Torah placed him in an

elite class of talmidei chachamim. His clear recollection of topics in the vast *yam hatalmud* was extraordinary. His copious and detailed notes spanned endless topics in *Shas* and *Shulchan Aruch*. From a young age and for many years he often conversed in learning with Harav Moshe Feinstein, *zt"l*, who held Rav Weiss in such esteem that he asked him to review many of his own teshuvos before publication. They spent many summers together in Ferndale, along with Harav Moshe Shisgal, *zt"l*, who was a close friend. Rav Shisgal often called Rav Weiss at home and the two would converse in learning for hours.

Once, while walking up a staircase together with his rebbi's son, Harav Yosef Ber Soloveitchik, *zt"l*, the two began reviewing all the main topics in *Maseches Gittin* by heart. The two stopped at a step midway and continued their impromptu review session for some time. So absorbed and fluent were they in the subject, the two did not realize that they had to part and go on their respective ways, until they had finished the *masechta*.

Rav Weiss's prowess in the *lamdus* of the Lithuanian yeshivos did nothing to dilute the passionate *avodah* and simple obedience to *mesorah* with which he had been raised, nor did his longheld positions at RIETS, Modern Orthodoxy's flagship institution.

While still a young *bachur* he compiled all *zemiros*, *tefillos*, and *minhagim* according to the *nusach* of his ancestors for his personal use. His *Shabbos* table was a mirror of his father's and grandfather's, with every action conforming to *minhagim* that he had proudly inherited and thoroughly researched. In the many years he served as a *baal tefillah* for the *Yamim Nora'im*, the efforts that he put into assuring that each detail of *nusach* was authentic was rivaled only by the heart and soul that he poured into the *davening* itself, stirring the hearts of those who were privileged to hear it.

The analytical world of the yeshivah did not dampen Rav Weiss's distinctively Hungarian zealotry for fighting anything that he saw as a distortion of pure *Yiddishkeit*. He prided himself on being the last of RIETS' *Maggidei Shiur* to switch his language of delivery from *Yiddish* to English.

With his uncompromising devotion to Torah and *mesorah*, the Weisses raised a family of true *bnei Torah* in the midst of Manhattan. No matter where or at what stage of life, Rav Weiss's constant drive to acquire more Torah and delve deeper into Torah defined his existence. As a young man he studied Arabic in order to learn the *Rambam's* commentary on *Mishnayos* in its original format.

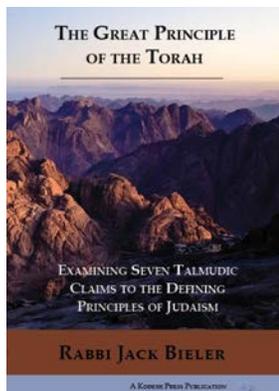
He was an expert in many complex areas of science and was a master of Jewish history. The Weisses' small apartment is very plainly decorated, but its walls are lined with countless *sefarim*. Until his last days, Rav Weiss sought to acquire nearly any new *sefer* that he felt might have a novel thought to add to his vast treasury of knowledge.

With a singular focus on *Toras Hashem*, the niftar lived a life far above all the various factions within *Klal Yisrael*, and left his mark on each of them without ever departing from the *daled amos* of his *mesorah*.

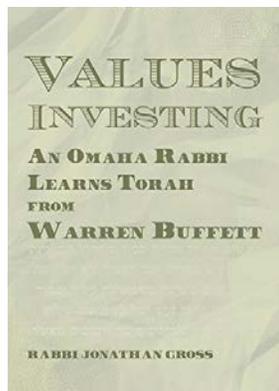
Rav Weiss was predeceased by his daughter *Rebbetzin Esther Alster*, *a"h*, wife of, *ybl"c*, Harav Shimon Alster. He is survived by, *ybl"c*, his wife, *Rebbetzin Miriam Weiss*; sons, Harav Hershel, Harav Chaim Yeshayah and Harav Shamshon; daughters, *Rebbetzin Rivka Taub*, wife of Harav Yisrael Dovid Taub, and *Rebbetzin Rochel Gottesman*, wife of Harav Berish Gottesman; and many grandchildren and great-grandchildren.

Yehi zichro baruch. ■

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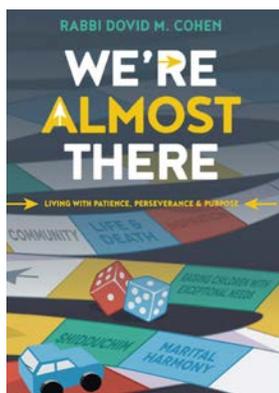
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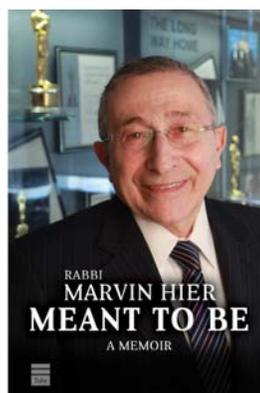
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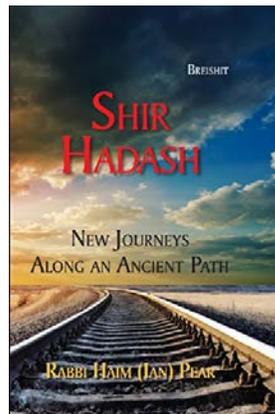
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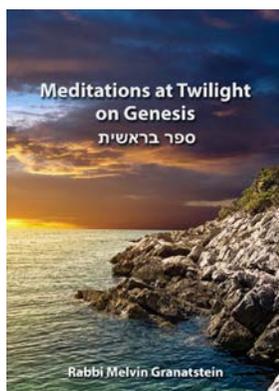
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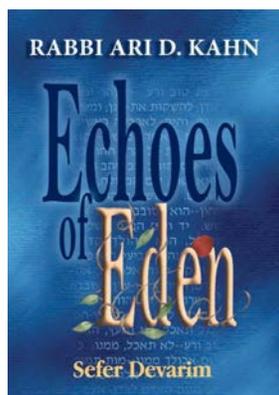
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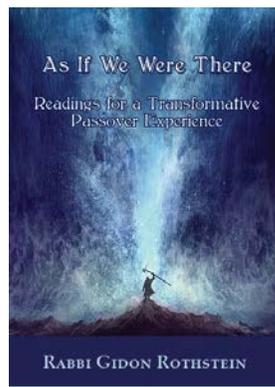
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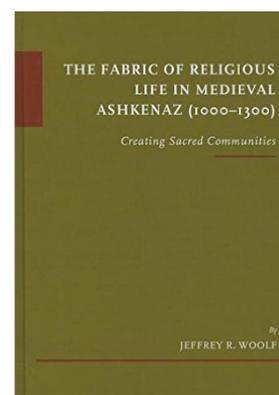
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Rabbi Elihu Abbe '11R on his marriage to Eliana Lipsky.

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Rabbi Dr. Yonah '14R and Lauren Bardos on being honored with the Future Builders and Collegiate Young Leadership Award by the Yeshiva University Women's Organization at their 33rd Dinner Gala on November 14, 2015.

Rabbi Simon '10R and Batya Basalely on the birth of a daughter, Nava Rachel.

Rabbi Reuven '13R and Miriam Berman on the birth of a daughter, Chaya Leah.

Rabbi Joel '10R and Chani Bloom on the birth of a daughter, and to grandparents, **Rabbi Allen '86R and Alisa Schwartz**.

Rabbi Jon '74R and Miriam Bloomberg on the birth of a grandson, born to Adina and Aviv Cohen.

Rabbi Reuven '05R and Nechama Brand on the birth of a son.

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Rabbi Ari '15R and Meira Federgrun on the birth of a daughter, Aliza Nechama.

Rabbi Yoni '10R and Ariel Fox on the birth of a son, Yeshaya Menachem.

Rabbi Mordechai '11R and Stephanie Gershon on the birth of a daughter, Shira Emunah.

David Mitzner Dean of CJF **Rabbi Yaakov '01R and Dr. Ruth Glasser** on the Bar Mitzvah of their son, Chaim Moshe.

Rabbi Ephraim '09R and Chana Glatt on the birth of a son, Yitzchak Isaac, and to great-grandfather, **Rabbi Marshall Korn '59R**.

Rabbi Ezra '11R and Elyssa Goldschmiedt on the birth of a son.

Rabbi Shmuel '76R and Barbara Goldin on being honored with the President's Society Torah Chesed Award by the Yeshiva University Women's Organization at their 33rd Dinner Gala on November 14, 2015.

Rabbi Herschel '13R and Raiza Malka Hartz on the birth of a daughter, Yisraela Chava.

Rabbi Yaakov '13R and Giti Hoffman on the birth of a son, Pesachya.

Rabbi Eric '07R and Tali Ifrah on the birth of a daughter.

Rabbi David '96R and Shara Israel on the Bar Mitzvah of their son, Eytan.

Rabbi Ari '86R and Naomi Kahn on the marriage of their son, Yosef Dov, to Shoval Cohen, and to grandparents, **Rabbi Dr. Pinchas '56R and Rivka Kahn**.

Rabbi Avi '08R and Esti Kilimnick on the birth of a son, Asher Eliyahu, and to grandparents, **Rabbi Shaya (AA) and Nechie Kilimnick**.

Rosh Yeshiva **Rabbi Eliakim '92R and Tova Koenigsberg** on the marriage of their son, Chaim, to Sara Necha Treff.

Rabbi Eli '08R and Naomi Kohl on the birth of a daughter, Talia Rina.

Rabbi Josh '14R and Mindy Koperwas on the birth of a daughter, Leiba 'Libby' Esther.

Rabbi Elie '12R and Elana Kurtz on the birth of a son, Avraham Ephraim, and to grandparents, Director of Bienenfeld Department of Jewish Career Development and Placement **Rabbi Ronald '83R and Judy Schwarzberg**.

Rabbi Dr. Norman Lamm '51R on being honored with the Rabbinic Leadership Award at the Manhattan Jewish Experience (MJE)'s Annual Dinner.

Rabbi Bertram '59R and Gloria Leff on the birth of a great-grandson to Aaron Meir and Tova Leah Lowenthal.

Rabbi Yosie '06R and Rachel Levine on the birth of a daughter, Judy.

Rabbi Haskel Lookstein '58R upon receiving an Honorary Doctorate from Bar Ilan University.

Rabbi Alvin '52R and Marilyn Marcus on being honored with the Legacy Award at the 50th Annual AABJ&D Shul Dinner on May 8th.

Rabbi Josh '15R and Shira Maslow on the birth of a son.

Director of RIETS Israel Kollel and Rosh Yeshiva **Rabbi Dovid '71R and Miriam Miller** on the birth of a granddaughter.

Executive Administrator of Rabbinic Alumni and Placement **Keren (Simon) and Rabbi Mike Moskowitz** on the birth of a daughter.

Rabbi Elliot '02R and Shoshana Moskowitz on the Bar Mitzvah of their son, Moshe.

Rabbi Levi '03R and Yifat Mostofsky on the birth of a daughter, and to grandparents, **Rabbi Dr. David '55R and Rita Mostofsky**.

Rabbi Yoni '80R and Navah Mozeson on the birth of a grandson born to Amitai and Shayne Mozeson.

Rabbi Jonathan '97R and Yael Muskat on the marriage of their daughter, Ahava, to Adir Pinchot.

Rabbi Moshe '75R and Vivian Neiss on the birth of a grandson, to Jeremy and Alison Neiss.

Rabbi David '12R and Ariel Pardo on the birth of a daughter, Ora Shilat.

Max and Marion Gill Dean of RIETS **Rabbi Menachem '95R and Adeena Penner** on the birth of a granddaughter, Ahava, to Elisheva and Ben Langstein.

Rabbi David '12R and Beth Perkel on the birth of a son, Moshe Chaim.

Rabbi Kenny '09R and Ilana Pollack on the birth of a daughter, Orly Dena.

Rabbi David '06R and Mindy Polsky on the birth of a daughter, Hannah Lily.

Rabbi Tani '13R and Chana Prero on the birth of a son, and to grandparents, RIETS Rosh Yeshiva **Rabbi Hershel and Chasida Reichman**.

Rabbi Ariel '06R and Jessica Rackovsky on the birth of a son, Avraham Shlomo.

Rabbi Dani '03R and Ayala Rockoff on the birth of a son.

Rabbi Yitzchak '62R and Judith Rosenbaum on the marriage of their grandson, Akiva Berger to Gabrielle Hiller.

Rabbi Ely '84R and Chani Rosenzweig on the marriage of their son, Ariel, to Amanda Douek.

Rabbi Gidon '92R and Elizabeth Rothstein on the Bar Mitzvah of their son, Adin.

Rabbi Dr. Elihu '57R and Freida Schatz on the birth of a granddaughter, to Batsheva and Assaf Spiegel.

Rabbi Max N. Schreier '52R on the birth of two great-grandsons: Aharon born to RIETS Student **Ashie and Elana Schreier**, and Eliezer Tzvi Raphael, born to Yoni and Jackie Schreier.

Rabbi Max N. Schreier '52R and **Rabbi Marshall Korn '59R** on the birth of a great-granddaughter, Tova Bracha, born to RIETS Student **Chezkia and Elana Glatt**.

Rabbi Ari '09R and Naomi Schwarzberg on the birth of a son, and to grandparents Director of Bienenfeld Department of Jewish Career Development and Placement **Rabbi Ronald '83R and Judy Schwarzberg**.

Rabbi Gershon (AA) and Tovah Segal on the marriage of their daughter, Sara, to Ari Pelcovitz.

Rabbi David '93R and Bonnie Sheer on the marriage of their daughter, Penina, to Zack Nussbaum, and to grandparents, **Rabbi Charles '67R and Judy Sheer**.

Rabbi Simi '07R and Talia Sherman on the birth of a son.

Director of RIETS Rabbinic Internship Program **Rabbi Gideon '97R and Bonnie Shloush** on the Bat Mitzvah of their daughter, Ariella Malka. And to Rabbi Shloush on being installed as the President of the NY Board of Rabbis, a group of nearly 800 Rabbis spanning the denominations in the tri-state area.

Rabbi Eliav '06R and Adi Silverman on the birth of a son and on the Bat Mitzvah of their daughter, Hodaya.

Rabbi Yitzchak '56 and Fay Sladowsky on the birth of a great granddaughter, Shaindel, to Ariella and Akiva Rosenberg.

Rabbi Moshe '07R and Mirel Stavsky on the birth of a son, Nachum Yitzchak.

Rabbi Stuart '69R and Anita Tucker on the birth of twin great-granddaughters.

Rabbi Neal '83R and Laura Turk on the birth of a granddaughter, Rachel Tehila, to Rabbi Yitzy and Talia Turk.

Rabbi Ari '90R and Gila Waxman on the marriage of their son, Yosef, to Henya Yust, and to grandparents **Dr. Chaim '66R and Chaya Waxman**.

Rabbi Tuly '06R and Abby Weisz on the birth of a son, Amitai Yehoshua Falik.

Rabbi Avraham '02R and Yocheved Willig on the Bar Mitzvah of their son, Chaim, and to grandparents, RIETS Rosh Yeshiva **Rabbi Mordechai '71R and Faygie Willig**.

Rabbi Jonathan '14R and Ora Ziring on the birth of a son.

Rabbi Kenneth '78R and Shelley Zisook on the birth of a grandson, to Rabbi Joshua and Talia Zisook.

Condolences

Rabbi Richard Auman '71R on the passing of his mother, Edith Auman z"l.

Rabbi Dr. I. Nathan Bamberger '51R on the passing of his brother, Niels Bamberger, z"l.

Rabbi Moshe Bernstein '69R on the passing of his mother, Rebbetzin Adina Bernstein, z"l.

Rabbi Pynchas Brener '55R on the passing of his brother, Dr. Jacob L. Brener, z"l.

Rabbi Michael Bramson '98R on the passing of his father, Arnold Bramson, z"l.

Rachel (and Rabbi Steven '06R) Burg on the passing of her father, Stephen Kosberg, z"l.

The family of **Rabbi Zev Chamudot '56R, z"l**.

Faigy (and Rabbi David '88R) Feder on the passing of her father, Joseph Rosenfeld, z"l.

Rabbi Tzvi Flaum '74R on the passing of his father, Rabbi Israel Flaum, z"l.

Shari (and Rabbi Shmuel '01R) Hain on the passing of her father, David Welcher z"l.

The family of **Rabbi Dr. Joseph Heimowitz '55R, z"l**.

RIETS Rosh Yeshiva **Rabbi David Hirsch '94R** on the passing of his father, Mr. Phillip Hirsch, z"l.

Lisa (and Rabbi Peretz '94R) Hochbaum on the loss of her father, David Gottesman, z"l.

The family of **Rabbi Emanuel Holzer '50R, z"l**.

Rabbi Dr. Norman Katz '55R on the passing of his sister, Barbara Dershowitz, z"l.

The family of **Rabbi Hillel Klavan (AA), z"l**.

Susan (and Rabbi Saul '66R) Koss on the passing of her mother, Bertha Blumenthal, z"l.

Rabbi Daniel Lowenstein '14R on the loss of his father, Dr. Alfred Lowenstein, z"l.

Rabbi Dr. Moshe Kranzler '54R and **Rabbi Dr. Josh Shuchatowitz '62R** on the passing of their wife and mother respectively, Eveline Kranzler, z"l.

Sherry (and Rabbi Shlomo '80R) Krupka on the passing of her mother, Doris Levy, z"l.

The family of **Rabbi Paul S. Laderman '60R, z"l**.

Rabbi Micha Landau '83R on the passing of his wife, Rivi (Weiss) Landau, z"l.

Rabbi Ely Landman '99R on the passing of his mother, Gila Landman, z"l.

Sharon (and Rabbi Howard '85R) Loewenstern on the passing of her father, Arthur M. Goldrich, z"l.

Rabbi Daniel Lowenstein '14R on the passing of his father, Dr. Alfred Lowenstein, z"l.

Rabbi Robert Muhlbauer '05R on the passing of his father, Dr. Sheldon Muhlbauer, z"l.

The family of **Rabbi Harry Nissenbaum '48R, z"l**.

The family of **Rabbi Irwin (Yitzchak) Pechman, z"l**.

Rabbi Shlomo Polachek '71R on the passing of his mother, Rhoda Polachek, z"l.

Rabbi Moshe Rayman '94R on the passing of his father, David Rayman, z"l.

Rabbi David Radinsky '66R and **Rabbi Mark Urkowitz '78R** on the passing of their brother and father-in-law respectively, Rabbi Joseph Ruben Radinsky, z"l.

Rabbi Shaya Richmond (AA) on the passing of his mother, Eleanor Richmond, z"l.

Rabbi Dr. Bernard Rosensweig '50R on the passing of his brother, David Rosensweig, z"l.

Rabbi Avrumi Sacks '96R on the passing of his father, Tzvi Kalman Sacks, z"l.

The family of **Rabbi Philip Schwebel '59R, z"l**.

The family of **Rabbi Norman Seif '56R, z"l**.

Rabbi Mendel Shapiro '75R on the passing of his brother, Mayer Shapiro, z"l.

Rabbi Solomon Shoulson '49R and **Rabbi Jay C. Shoulson '79R** on the passing of their wife and mother respectively, Bertha Shoulson, z"l.

The family of **Rabbi Eli D. Skaist '52R, z"l**.

Bassie (and Rabbi Michael '83R) Taubes and **Esther (and Rabbi Michael '79R) East** on the passing of their father, **Rabbi Chaim Shulman, '52R, z"l**.

Yael (and Rabbi Steven '90R) Weil on the passing her mother, Laura Spiegler, z"l.

Jill (and Rabbi Mark '94) Wildes on the passing of her mother, Marcia Brandfon, z"l.

Yocheved (and Rabbi Avraham '02R) Willig and **Rabbi Yaakov Lustig '86R** on the passing of their mother and sister respectively, Rebbetzin Henny Machlis, z"l.



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