

CHAVRUSA

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אין התורה נקנית אלא בחבורה (ברכות סג:)

Volume 52 • Number 1



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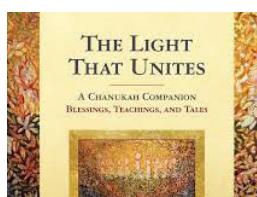
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Yom Hazikaron and Yom Ha'atzmaut in Yeshiva

April 18–19, 2018



RIETS Annual Evening of Tribute

May 9, 2018



Yeshiva-Wide Siyum on Sukka and Beitza

June 12, 2018



Azkara for Rav Dovid Lifshitz zt"l

June 13, 2018



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We recognize the following new Rabbinic Alumni who recently received their smikhah:

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Rabbi Jonathan (Yoni) Mitnick • Rabbi David Nagarpowers • Rabbi Steven Nemetz • Rabbi Marc Poleyeff • Rabbi Moshe Radinsky • Rabbi Chaim Benjamin Stepelman
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As of 7/31/2018

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RIETS Annual Evening of Tribute

RIETS held its annual Gala Evening of Tribute at the Grand Hyatt Hotel in New York City on Wednesday, May 9, 2018.

As in past years, the dinner acknowledged several people for their contribution to and support of the RIETS mission. Honorees included two guests of honor, Rabbi Zvi Sobolofsky and Dr. Efrat Sobolofsky, and four parent honorees, Dr. Barry and Marcia Levinson and Dr. Daniel and Michelle Berman.

“The Rabbi Isaac Elchanan Theological Seminary plays a critical role in shaping its students, their families and the Jewish community at large,” said Rabbi Menachem Penner ’95R, Max and Marion Grill Dean of RIETS. “The gala dinner is an opportunity to celebrate its global impact.”

Rabbi Zvi Sobolofsky ’87YC, ’90R, ’96A is currently a Rosh Yeshiva at RIETS. He also serves as the spiritual leader of Congregation Ohr HaTorah

in Bergenfield, NJ, and lectures at the Bergen County Beis Medrash Program housed at Congregation Bnai Yeshurun in Teaneck, NJ. He has over 5,000 shiurim on YUTorah.org.

Dr. Efrat Sobolofsky ’95WZ, ’06WZ is director of YUConnects, a relationship-building program that recently celebrated its 331st engagement. She also serves as the coordinator of respite services at the Jewish Association for Developmental Disabilities (J-ADD) in Paramus, NJ.

Dr. Barry and Marcia Levinson live in Highland Park, NJ and are the parents of Rabbis Eliron ’16R and Aviyam ’18R. Dr. Daniel and Michelle Berman live in New Rochelle, New York, and are the parents of Rabbis Reuben ’13R and Aaron ’20R Berman. Their son-in-law, Rabbi Dubbin Hanon ’18R, also recently graduated RIETS.

The evening also featured a tribute to the memory Rabbi Meyer Kramer z”l



(L-R) Rabbi Yaakov Glasser, Rabbi Menachem Penner, Rabbi Zvi Sobolofsky, Dr. Efrat Sobolofsky and Rabbi Joel Schreiber

’40YC, ’41R. Born in Belarus, he pursued dual careers as a rabbi and lawyer in the United States, and upon retiring became director of publications for the American Law Institute – American Bar Association. His son, Rabbi Dr. Doniel Kramer ’73R, a YU Guardian, established the Rabbi Meyer Kramer Rabbinic Fellowship six years ago. ■

YU Torah Mitzion Kollel of Chicago Celebrates 10 Years

A dinner hosted on February 25 celebrated the 10th anniversary of Yeshiva University Torah Mitzion Kollel of Chicago. The dinner, one of two annual fundraising events the Kollel hosts, honored the work that Rabbi Reuven Brand ’02YC, ’05R, ’06A, the founding Rosh Kollel, and his wife, Dr. Nechama Brand ’03SB, have done over the past decade to put what is known as the “Beit Midrash Without Walls” on a sound financial footing and extend its outreach into the Jewish communities of Chicago.

The Kollel began in 2008 as a collaboration between Chicago’s Jewish community and Yeshiva University to create a YU “satellite” in the Midwest.

It’s mission has been to serve the religious and educational needs of the community, said Rabbi Dr. Ari Sytner, director of community initiatives at Yeshiva University’s Center for the Jewish Future. Rabbi Brand serves as the liaison between CJF and the Kollel. While the Kollel uses “Yeshiva University” in its name, it is a separate non-profit organization.

At the heart of the Kollel, described as “an open community of learning,” are the Fellows, eight full-time American and Israeli Torah scholars who engage in an intensive study of Talmud, Jewish law and Jewish thought. “The Kollel,” explained Rabbi Brand, “is a continuation of the rabbinic training for students from



Rabbi Reuven and Dr. Nechama Brand

RIETS. They get credit from RIETS for their work in the Kollel towards their ordination requirements, and the department of community initiatives

at CJF provides the Kollel with a lot of support through in-kind services and inservice training.”

As part of their work in the Kollel, the Fellows also teach in the many community education programs the Kollel offers. These programs are designed, according to the Kollel’s mission, to “enrich and engage the greater Chicago community with inspired Torah living and learning,” as well as to promote “the importance of positive interaction with general society and culture and the religious significance of the State of Israel.”

The Kollel is “without walls” because it brings its programs into different venues rather requiring participants to come to a central location. “We have the ability,” said Rabbi Brand, “to provide classes and one-on-one learning that adds value to community institutions. Instead of telling people, ‘Leave your shul and go to another brick-and-mortar location,’ we’re going to bring the class to the shul. We’re augmenting and strengthening the existing institutions and bringing them together through this web of programs.”

Because of this approach, Rabbi Brand said, “people have become more engaged in the Kollel—an increasing number of donors, an increase in funding year after year—because people see the value added to their community and their institutions. Everything we do is done somewhere where the people are—in the schools, in the classrooms, in different shuls and in peoples’ homes. It creates a model where we’re bringing the Torah and its values to people.”

However, despite 10 years of vigorous and vibrant Torah learning brought to hundreds of people and venues, “there are 300,000 Jews in Chicago, and we haven’t touched all of them yet,” said Rabbi Brand.

So, to extend the program’s outreach, the Kollel began two initiatives, NILI (Nashim Lomdot Yachad, or Women



High school girls enjoy the first Girls Night Out Learning event of the year.

Learning Together), the Chicago Institute of Women’s Learning, and the Midwest Center for Jewish Learning (MCJL).

Under the direction of Lynn Kraft ’05SCW, ’08BR, NILI describes itself as “a community of learning offering engaging, challenging and inspirational Torah-based classes and programs tailored to the specific needs and interests of women.” NILI does this by using the Kollel resources and partnering with local and visiting scholars to offer a study of Torah that “enables women to develop and enhance their Jewish lives, celebrating a commitment to halacha and tradition that includes an appreciation of general society and religious significance of the State of Israel.”

One of the crucial services NILI offers is the NILI Hotline. Women can contact the hotline by phone, email or a web-based form, and trained kallah teachers will connect them to confidential and anonymous halachic guidance from rabbis in all areas of Taharat Hamishpacha. Hasten is especially impressed by what the hotline offers women “from all over the country who call in for advice and counsel; it impacts so many lives in a positive way, and by their own count, I’m told the number of contacts each month is growing.”

MCJL’s mission is to bring “inspired Jewish living and learning to the greater Chicagoland Jewish community through a variety of learning opportunities,

programs and resources for individuals and families of all backgrounds.” One example is Jewish Learning Together (JLT), led by Rabbi Yakov Danishefsky ’14YC, ’15BR, ’16R and a graduate of the Wexner Graduate Fellowship. JLT pairs men and women with differing Jewish backgrounds with lessons from Torah and Talmudic passages in a chavruta setting. The goal is to stimulate friendly thought and discussion, and for the pairs to end the evening knowing a little more about Torah, themselves and their partners than they knew at the beginning.

In these and so many other ways, the Kollel is slowly fulfilling Rabbi Brand’s vision of transforming the Jewish community in Chicago. He measures the transformation already brought by the Kollel in part by the way people have said to him that, “the community is not the same as it was 10 years ago. And by the way, people have become engaged in the world of learning based upon a centrist religious Zionist philosophy that is now a proud and celebrated vision in our community, strong and thriving.”

And the next 10 years? “We have a lot of things to do,” Rabbi Brand said. “We’re looking to grow organically, we’re looking to grow NILI and MCJL, and we want to strengthen the local programming that we have. Strengthening, improving and innovating: that’s our work for the next decade.” ■

RIETS Training Applauded for “Practicing Courage”

A unique training program at RIETS has been cited as an example of how consciously being “in the moment” can be applied to counselor education, in the book *The Power of Moments: Why Certain Experiences Have Extraordinary Impact*, by Chip and Dan Heath (Simon and Shuster, 2017).

The Heaths’ book explores the potential of brief experiences to impact our perceptions and actions. The authors look at our tendency to recall extreme moments, both positive and negative, while we forget less dramatic moments. They go on to suggest real-life examples of people who consciously take action during particular, defining moments. The authors then use these examples to suggest how we might improve our experiences.

The Heaths include the RIETS training program in the chapter on “Practicing Courage.” The training uses paid actors to role play counseling sessions with rabbis, including conversations with suicidal individuals, abuse victims, those struggling with aging and people who are grieving. Communicating directly with actors, who make the interactions more realistic, calls for courage from the seminary students as they learn to maintain a professional,

supportive demeanor with congregants who may be intensely emotional.

The RIETS program came to the writers’ attention in 2010, when it was featured in *The New York Times*. Rabbi Menachem Penner ’95R, the Max and Marion Grill Dean at RIETS, was then director of rabbinical training at the school and introduced the use of the actors in the sessions. The program had been using students to act out the roles of troubled congregants, but some felt the sessions were not effective. “It wasn’t real enough,” Rabbi Penner told *The Power of Moments* authors. “It was instructional but not experiential. It was the difference between reading something in a book and living through it. The actors created the level of tension that really made it valuable.”

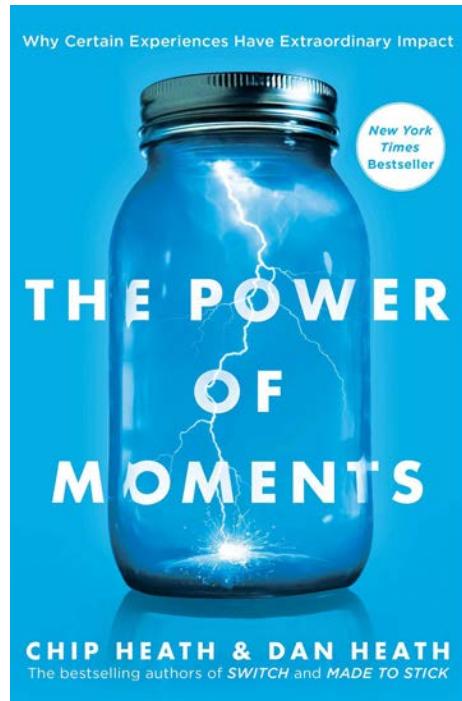
The Heaths explain that during these sessions, the students are “practicing courage,” as they rehearse how to control the moment as it happens, despite their own fears, and gaining confidence in the process.

Chip Heath is a professor at Stanford Graduate School of Business, where he teaches courses on strategy and organizations. Dan Heath is a senior fellow at Duke University’s CASE center, which supports entrepreneurs fighting for

Yeshiva University, celebrated the second group of semikha students who received certificates upon completing the RIETS/Ferkauf Joint program in Mental Health Counseling on Sunday morning, June 24. This is an 18-credit, graduate-level program for semikha students bound for leadership positions in the Jewish community. It is taught by Ferkauf professors and is designed

to give extra depth and breadth to the students who will face various mental health issues in their positions in the Jewish community.

There is a special application process for acceptance to this program, and some of the students continue for the full master’s degree in Mental Health Counseling in Ferkauf.



social good. They have published three New York Times bestselling books: *Made to Stick*, *Switch*, and *Decisive*.

The audience for *The Power of Moments*, according to Dan Heath, is anyone who cares about improving the experience of other people. “That might be doctors thinking about the patient experience, or business people thinking about the customer experience, or teachers thinking about the student experience,” he said. “Our book aims to show that great experiences hinge on a few critical moments and that we can learn to design those moments.” ■



(L-R) Rabbi Chaim Bronstein, Rabbi Menachem Penner, Evan Genachowski, Matthew LeVee, Daniel Reich, Judah Kerbel, Jonathan Drory, Yechiel Neuburger, Yonah Hazan, Dr. Norman Blumenthal, Rabbi Neal Turk, Professor Laura Turk, Dr. Arlene Steinberg and Dr. Rosalyn Sherman

Online Course Teaches Rabbis Art of Public Speaking

Yeshiva University's Center for the Jewish Future and RIETS announced the launch of "Drashas and Shiurim: From Good to Great," a continuing rabbinic education (CRE) course that aims to provide communal, campus and outreach rabbis with the tools they need to prepare for and deliver timely, engaging and inspiring drashas and shiurim.

The eleven-part online lecture series leverages the communication expertise of longtime community rabbis, experienced educators, acclaimed authors and storytellers, successful entrepreneurs, and award-winning producers and entertainers. It explores methodologies for research, content development and delivery, as well as best practices for adding depth and dimension to all public speeches by weaving in historical facts, current events, psychology, pop culture, humor, business knowledge and personal experiences. Presenters will also share tips for perfecting storytelling techniques and locating interesting and relevant materials for inclusion in sermons and lectures.

The course, which has more than fifty participants from around the world, including rabbis in the United States, Canada, the United Kingdom, Australia, South Africa and Israel, began on January 7 with an in-depth look at the ultimate goal of giving sermons, lectures and Torah classes.

"Public speaking is one of the most important skills for every rabbi to develop, and their abilities to craft and deliver powerful and informative drashas and shiurim will determine their impact in the communities they serve," said Rabbi Naphtali Lavenda '09R, director of online rabbinic programming at the CJF. "This webinar series was developed to

equip rabbis with the tools they need to maximize every speaking opportunity as a vehicle for connecting with and inspiring their audiences."

Throughout the course, participants will receive a thorough selection of reference materials and related articles. In between classes, participants will interact with one another via the course's dedicated online forum and schedule offline conversations with the instructors and experts in the fields of communications and entertainment.

"We live in a world in which a rabbi must compete for his congregant's attention with an array of highly developed technological devices," said Rabbi Yaakov Glasser '01R, David Mitzner Dean of YU's Center for the Jewish Future. "In order to pierce the distractions of the modern world and hold people's focus, drashas and shiurim must be substantive, creative and highly engaging. This course will elevate a rabbi's capacity to serve as an educational and inspirational force of religious and spiritual transformation in people's lives."

The course's impressive lineup of instructors includes David Sacks, Emmy Award-winning Hollywood screenwriter; Ashley Blaker, internationally acclaimed comedian and award-winning comedy writer and producer for radio and TV in the UK; Charlie Harary, noted motivational speaker; Lior Arussy, prolific author and president and CEO of Strativity Group Inc.; Rabbi Dovid Bashevkin '14R, director of education for International NCSY; Rabbi Binny Freedman, rosh yeshiva of Orayta and director of Isralight in Jerusalem; Rabbi Aryeh Lebowitz, of the popular "Ten Minute Halacha" series on YUTorah and rabbi at Beis Haknesses of North



Rabbi Naphtali Lavenda

Woodmere; Rabbi Shlomo Einhorn '04R, dean of Yavneh Hebrew Academy, rabbi of Kehillat Yavneh and author of *Judaism Alive*; as well as numerous members of the Yeshiva University and RIETS faculties.

"Drashas and Shiurim: From Good to Great" was created by Rabbi Lavenda and Rabbi Glasser with input and guidance from Rabbi Menachem Penner '95R, Max and Marion Grill Dean of RIETS, and Rabbi Efrem Goldberg '01R, senior rabbi at Boca Raton Synagogue. The course is the eighth virtual continuing rabbinic education course organized and run by the CJF in coordination with RIETS. In previous years, CJF ran online courses on issues surrounding infertility, rabbinic marriage counseling on a range of pastoral issues, child abuse, end of life issues, the fundamentals of fundraising and cultivating lasting relationships with congregants, chosson teacher training, and confronting mental health issues. Some of these past courses are available on demand at www.cre.rabbanan.org. ■

Celebrating the Rav's Torah Legacy

In commemoration of the 25th yahrzeit of Rav Soloveitchik, z'l, the Yeshiva organized several programs and shiurim that spanned from March through April. The programming began with a class given by Rabbi Aaron Rakeffet-Rothkoff '61R, Rosh Mesivta, Yeshiva University Israel Kollel, RIETS, to students at YU on "The Soloveitchik Family & Yeshiva University." Subsequently, a Shabbaton was held in the Five Towns featuring YU President Rabbi Dr. Ari Berman '95R, RIETS Rosh Yeshiva Rabbi Herschel Schachter '67R, Rabbi Dr. Jacob J. Schacter, University Professor of Jewish History and Jewish Thought and Senior Scholar at YU's CJE, and Dr. David Shatz '73R, Ronald P. Stanton University Professor of Philosophy, Ethics, and Religious Thought at Yeshiva University. A concurrent Shabbaton was also held in Teaneck-Bergenfield featuring Rabbi Rakeffet, RIETS Rosh Yeshiva Rabbi Hershel Reichman and a number of community rabbanim. Rabbi Rakeffet also lectured at The Jewish Center and Stern College in New York City, and then

served as a Scholar in Residence at the Young Israel of Fort Lee, NJ.

"Rabbi Soloveitchik is synonymous with Yeshiva University and RIETS," said Rabbi Menachem Penner, Max and Marion Grill Dean of RIETS. "The goal of our many commemorations of the Rav's yahrzeit is about more than just highlighting the seminal role he played at our Yeshiva and in the American Jewish community. It's about studying his Torah and about learning as a further merit for his neshama."

Additional programming included a special Arbesfeld Kollel Yom Rishon Pre-Pesach Yom Iyun featuring RIETS Rosh Yeshiva Rabbi Menachem Genack '73R, Rabbi Rakeffet and Rabbi Schachter. Two other pre-Pesach Yemei Iyun were held in Passaic featuring former RIETS Rosh Yeshiva Rabbi Yonason Sacks '84R and RIETS Rosh Yeshiva Rabbi Mayer Twersky '85R; and in Chicago featuring RIETS Rosh Yeshiva Rabbi Michael Rosensweig '80R. Finally, a Shabbaton was hosted in Brookline, MA over April 27–28 that hosted Rabbi Rosensweig.

"The impact of Rav Soloveitchik's Torah and leadership continues to inspire and transform our communities," said Rabbi Yaakov Glasser '01R, the David Mitzner Dean of YU's Center for the Jewish Future. "The programs commemorating his 25th yahrzeit are a fitting tribute to his influence and greatness." ■

New Rabbeim at RIETS

RIETS welcomes three new full time rabbeim beginning in Elul. Rabbi Mordechai BenHaim will join RIETS Rosh Yeshiva Rabbi Eliyahu Ben Haim as a Sephardic "Ram" in the Mazer Yeshiva Program (MYP). This will serve as the first English MYP shiur designed for the fast-growing Sephardic population in the Yeshiva. Rabbi BenHaim currently serves as the Rav of Shaarei Emunah Sephardic Congregation of the Five Towns and has been teaching at Mesivta Tiferet

Torah in Queens. Additionally, Rabbi Ari Zahtz '04R '14R-YY will be teaching a new skills shiur in MYP focused on Gemara and Rashi. Rabbi Zahtz has worked closely with the Masmidim Honors program for many years while teaching halakha on the semikha level at RIETS. He currently teaches at Torah Academy of Bergen County and is the Assistant Rabbi of Congregation Bnei Yeshurun in Teaneck. Finally, Edmond J. Safra Sephardic Sgan Mashgiach Rabbi Dan Cohen '16R will be expanding



(l-r) Rabbi Mordechai BenHaim, Rabbi Ari Zahtz, Rabbi Dan Cohen

his role to teach a morning shiur in the Stone Beit Midrash Program (SBMP). We wish the three of them much hatzlacha in their new roles!

RIETS Marks the 25th Yahrzeit of HaRav Dovid Lifshitz, z”l

The yeshiva marked the 25th yahrzeit of RIETS Rosh Yeshiva HaRav Dovid Lifshitz z”l with two events in June. A large siyum, celebrating the accomplishment of over 150 talmidei hayeshiva completing a masechet was dedicated in the memory of Rav Lifshitz. There was also an evening with divrei zikaron about Rav Lifshitz by RIETS Roshei Yeshiva Rabbi Hershel Schachter ’67R, Rabbi Meir Goldwicht and former talmid Rabbi Moshe Neiss ’75R.

The evening of divrei zikaraon was held in the Glueck Beit Midrash and sponsored by Drs. Avi and Elin Freilich and Dr. David and Barbara Horwitz. Past and present talmidim gathered to hear Torah, stories and memories of Rav Lifshitz. Rabbi Menachem Penner ’95R, the Max and Marion Grill Dean

of RIETS, introduced the event by explaining that the purpose of the evening was to “reintroduce Rav Dovid Lifshitz to a new generation.”

Rabbi Schachter was the first to share personal memories from Rav Lifshitz’s overlapping time with him in yeshiva. He remarked, “I was never in Rav Dovid’s shiur but he was like a father or grandfather to all of his talmidim in the Beis Medrish.” Rabbi Schachter went on to explain Rav Lifshitz’s incredible Torah knowledge coupled with his magnificent warmth and kindness toward everyone in the yeshiva.

Rabbi Goldwicht followed with additional stories and shared Torah from Rav Lifshitz. Rabbi Moshe Neiss, a supporter of the yeshiva and a beloved talmid of Rav Lifshitz, spoke of the great



compassion and kindheartedness that Rav Lifshitz exuded towards all of those around him.

The evening concluded with special remarks by Rabbi Yosef Aryeh Stein, Rav Dovid Lifshitz’s grandson, who echoed the words of those who spoke before him. “A yeshiva can travel or a yeshiva can move from one building to another building,” he said, “But the ruach of R’ Dovid...is passed on.” ■



“I was never in Rav Dovid’s shiur but he was like a father or grandfather to all of his talmidim in the Beis Medrash.”

- Rabbi Hershel Schachter



“A yeshiva can move from one building to another building but the ruach of Rav Dovid...is passed on.”

- Rabbi Yosef Aryeh Stein,
Rav Lifshitz’s grandson

Insights into the Yamim Noraim



Rabbi Baruch Simon '89R

Colonel Jehiel R. Elyachar
Professor of Talmud and Rosh
Yeshiva, RIETS

1. We say in the davening on Rosh Hashana, "Yom Haras Olam" – "This is the day of the creation of the world." The commentaries, however, explain that it was not the day of the creation of the world but rather the day that Adam HaRishon was created. The Sfas Emes, Shem Mishmuel and others explain that the mitzvah of shofar is related to the idea that God blew into man's mouth to give him life. Hence, Rosh Hashana is about recreating this time when God created man. The Maharal explains that the Hebrew word for man, "adam" comes from the Hebrew word for "earth." This is to show us that just like earth, which could be fallow or flourishing, so too man could be on either path. A piece of land is a piece of potential, which is just what every man is. Therefore, when it comes to Rosh Hashana we need to look at our potential, what we accomplished in the previous year and what we can accomplish in the coming year. This is what the shofar reenacts.

2. Maharam Brisk (R' Mordechai Brisk) points out that the word "shofar" is never found in the context of Rosh Hashana in the Torah. Where do we see this word? In Parshas Behar, by Yom Kippur with Yovel when they blew shofar to free the slaves. The Gemorah learns out the

halachot of blowing shofar by Yovel and transfers it over to Rosh Hashana. Just like over there you blow a shofar, so too by Rosh Hashana you blow a shofar. But, why didn't the Torah use the language of Shofar when it comes to Rosh Hashana? The reason is because the Torah wanted to remind us that blowing shofar on Rosh Hashana is really about the same thing as Yovel, freeing us from our inner enslavements. Every person is enslaved to something, whether it be an addiction or jealousy, and the shofar is about freeing us from those things, and enhancing our faith in Hashem. Rav Schachter always points out that it says אַנְּיָ עֲבָדֶךָ בֶן אַמְתָּחָ פִּתְחָתָ לְמוֹסְרִי—I am your servant, son of Your handmaid, You have released my bonds. However, if you are a slave, than why are your shackles removed? Rav Schachter says that the Torah gives us freedom because it gets us to be spiritual beings who are shackled by our desires. So the shofar of Rosh Hashana is the shofar of freedom. The seforim also point out that Yosef came out of prison in this time period. This is the time of freedom because we know that Hashem is watching over us and taking care of us. Thus, we don't need to be worried about being enslaved to other things.

3. There is a Gemorah in Pesachim that says that several things were created before brias haOlam. One of these is teshuva. As we say in Pesukei Dizimra on Shabbos morning: "Before the mountains were created... (Hashem said) return, children



of man." Noam Elimelech quotes the above Gemorah and quotes the medrash on Bereishit, which says that Hashem built a world and destroyed it and did this over and over until He finally said, This is the world. He says that these two ideas are one in the same. What does it mean that Hashem created teshuva before brias haOlam? It means that Hashem destroyed and rebuilt the world many times in order to teach man that this is how the world works. That man will go in the world and make mistakes and start again many times, and this is okay because even Hashem (Kvayachol) did this. The Shlah haKadosh explains that man starts off being like a tekia—being a straight line. Then he becomes like shevarim/teruah—choppy, fraught with mistakes. But, then he goes back to being a tekia. Thus, when it says that Hashem created teshuva before the world, it means that he put this concept of making mistakes and redoing things into creation. The Rav points out this same idea by Moshe Rabeinu when he built

the mishkan. The Midrash Tanchuma, in the beginning of Pekudei, says that the mishkan is a miniature version of the world. The menorah is like the sun and the kiur is like the ocean, etc. The mishkan was put up on the first of Nissan, but Moshe built, dismantled and rebuilt the Mishkan every day starting on the 23rd of Adar. This is the same concept of creating the world. Before creating this miniature version of the world, you must take it down and put it back up again many times. This shows that this is a real miniature version of the world where we make mistakes and rebuild and learn from them. Rosh Hashana is the crossroads where

we look at the mistakes that we made in the past year to be mitakein them for the future. Rav Hutner, who quotes the verse that the righteous fall seven times and get up, says that some people interpret this to mean that he is righteous and therefore he can get up. But the truth is that what makes him a righteous person is that he had experiences of failure where he had to get up and rethink how to do things. This made him into the righteous person. Rosh Hashana is a new beginning and it's a time to reflect on mistakes of the past and how to rebuild from them.

4. The Dubno Maggid quotes a statement

of Chazal that Avraham Avinu is a "tzadik meikara." How can anyone make a statement like this? According to the earliest estimates, Avraham only found God at the age of 3, so how can we say that he was righteous from the very beginning? The answer is that Avraham was able to bring people closer to God because he grew up in the same environment as all of them. He used the years of idolatry as a tool to relate to people and to bring them closer to God, and therefore it's as if he nullified those years and was a "tzadik meikara." This is what teshuva is about, that we can nullify and recreate the past. ■

Rabbi Zvi Sobolofsky '90R

Rosh Yeshiva, RIETS

1. There is a well-known Gemorah in Rosh Hashana (28b) that discusses whether or not mitzvos tzrichos kavana. The case in the Gemorah discusses whether a person who hears a shofar but thinks it's a donkey can fulfill his obligation of shofar this way. I once wondered—how can a person mix up the sound of a donkey and a shofar? Until one time I heard a donkey bray and it sounded like a shofar! And then I thought—why would Hashem create the world like this, that a donkey would sound like a shofar? Interestingly, we often find donkeys and shofars together in our tradition. By akeidas Yitzchak, Avraham travels to the place on a donkey and ultimately discovers a ram in the bushes. Then there is, of course, the shofar of Har Sinai combined with a donkey that Moshe rode to Egypt to take the Jewish people out of bondage all the way to Har Sinai. Chazal even explain that it was the same donkey of akeidas Yitzchak that Moshe had gone on to bring them out of Egypt. Finally, there will be the ultimate sounding of the shofar in the days of Moshiach, who is described as coming in on a donkey. So what is the deeper meaning of this

connection? Perhaps we can say that a donkey is fundamentally different than all other animals. A donkey is a non-kosher animal, but it also has holiness because of the mitzvah of peter chamor. Perhaps this is the message of shofar as well. All the mitzvot that we perform, we do externally. Shofar is the only commandment that comes from inside, from our breath. In essence, we say to Hashem, no matter what we look like, even if we look like a donkey, don't forget that we have holiness deep inside of us. The donkey and the shofar connection started at the beginning of our history, and this connection will continue until the end.

2. We find the idea of crying a lot around Rosh Hashana time. The Targum tells us that the sound of the teruah is supposed to sound like crying. There are many references to the idea of crying in Rosh Hashana liturgy. We find, on the first day of leining, that Hagar cries. We also have Chana's crying and then Rochel's. We even have Sisra's mother who cries. What's interesting in all of this is that there are women we try to emulate and those that we don't. The cries of Hagar and Sisra's mother are very selfish tears, they are very self-centered. Sisra's mother cries because she is looking for her son; will



he come back or not? She is comforted by her friends who say, don't worry he is probably just out there killing more people. Her comfort comes because she is so selfish, she only cares about her son and no one else, even though others are dying. The same is true with Hagar, her son cries, she leaves him and then she goes to cry. Her cry is selfish, she can't even sit with her son when he is crying. In contrast to this, we have Rochel and Chana. Chana seems to be crying for herself so that she could have a child, but then she has one and gives the child to Hashem. We see that Chana wanted to be able to have a child to serve Hashem. She is crying for selfless reasons, to have a son to give to Hashem. We're told that Hashem listens to

Rochel's prayers because she was the one who saw her sister crying, and she saw that her sister might be embarrassed and she saved her. When Rochel cries, she cries mostly over Yehuda, who wasn't even her child, going into exile. These are the tears we want to emulate; empathetic cries, not selfish cries. This is what we want on Rosh Hashana—to care about others. Don't just think about your own needs on Rosh Hashana, think about other people's needs and tears. Finally, we should also think of Hashem's needs, kvayachol, and we should daven for the honor of Shamayim. One of the prohibitions of Yom Kippur is neilas hasandal. If you think about it, there is a nice symbolism in this idea. There are two circumstances when we don't wear shoes: Tisha B'Av/aveilus, and when a person goes into the Beis Hamikdash. So there are

two different models to not wearing shoes: sadness and hashra'as hashechina. Is there a commonality between the two? The pasuk says with Korach, that all of their belongings were destroyed under their feet. Chazal say that physical things in our lives help us stand up. There are times in our lives when we realize that those things that help us stand (the physical things) are meaningless, including one's own shoes! Sometimes we come to this realization because we are so sad and have felt a loss and realize, what do I need the riches for? The other way to reach this point is through a high level of spirituality. This is reflected in the two models of shoe removal. This is the question of Yom Kippur. We talk a lot about death and we understand that part of the day is about that, but there is a lot of talk of holiness

as well. We must ask ourselves, what will help us realize that the shoes are not important? Will it be through holiness or through death? Both of these messages are shared in the kittel that we wear on Yom Kippur as well. We wear a kittel when we are buried and kittels also remind us of the malachei hashareis.

3. If you had to explain to someone who is not Jewish what unesaneh tokef is, how would explain it? And then how would you explain the follow up of the singing of kedusha?! Mi yicheyeh and mi yamus is depressing, but there is one thing that could put it into perspective: as long as you grab onto something eternal—Hashem—than you do not need to be so depressed. If you cling to Hashem then this is a tremendous comfort. ■

Insights into Sukkot

Rabbi Larry Rothwachs '01R
Director of Professional Rabbinics, RIETS



1. The Limudei Nissan, the drashos of Rav Nissan Alpert z"l asks the following question. There is a machlokes between Rabbi Akiva and Rabbi Eliezer regarding what the sukkah is meant to remind us of. Rabbi Akiva says it's meant to remind us of actual sukkot and R' Eliezer says its zecher l'aneni hakavod. To say that it represents the sukkot in the desert makes a lot of sense, but to say that a small flimsy structure is zecher to the aninei hakavod, how can that be? Rav Alpert suggests that there is nothing that we could ever create

that is like the aninei hakavod. The aninei hakavod are not actual clouds of glory; they are a reflection of the Divine Presence in this world. When we go into the sukkah it is a flimsy domain and really doesn't provide us with physical protection. This is specifically the setting in which we could appreciate what it means to be in aninei hakavod.

2. Rav Tzvi Dov Kanatopsky in *Rejoice in Your Festivals* shares an idea from Rav Kook where he explains the shaking



of the lulav. Most of us go through the motions and hopefully we get it right but we have no idea what we are doing. Rav Kook offers a very insightful explanation. When it all comes together it is very inspiring. He says when we shake east we are doing so in honor of the verse “מִמְּרוֹתָה שֶׁמֶשׁ עַד מִבּוֹא מַהֲלָל שֶׁמֶשׁ” – “From the rising of the sun to its setting, Hashem’s name is praised. (Tehillim 113:3). When we shake it in the southern, western and northern directions it’s in recognition of the Gemoros in Bava Basra 25b that say, respectively, “הַרְוֹצָה לְהַחֲכִים יִדְרֵם” – “One who wants to attain wisdom should face the south”, “שְׁכִינָה בְּמַעַרְבָּה” – “The glory of God is in the west”, and “הַרְוֹצָה לְהַעֲשֵׂר יִצְפֵּן” – “One who wants to attain wealth should face the north.” Finally, when we shake up and down we do so because of the verses in Tehillim that say “עוֹלָם הַדְּבָרָךְ נִצְבֵּה בְּשָׁמָיִם” – “Forever, Hashem, Your word stands firm in the heavens” (119:89) and “חִסְדָּךְ הַמֶּלֶךְ הַאַזְנָן” – “The lovingkindness of Hashem fills the Earth.”

3. Hidur mitzvah is a theme that could relate to any time of the year, but it is

particularly relevant to Esrog because of the pasuk, “pri eitz hadar.” The Torah Temimah on Parshas Beshalach on the pasuk of “zeh keili v’aneihu” says we are all familiar with the Gemorah in Shabbos 133b when we learn that one should glorify God through the performance of mitzvos. The Gemorah presents a second opinion that says that the verse actually means that we should try and emulate Hashem. Torah Temimah points out that there is not really a machlokes here, and he suggests that the first opinion is about hidur mitzvah of bein adam l’makom, and the second is about hidur mitzvah with bein adam l’chaveiro. Rav Pam talks about being very careful that hidurim won’t affect or inconvenience anyone else.

4. The Esh Kodesh gave the following drasha on the first yahrzeit of his son. He writes that Hashem reveals himself in great joy and in great confusion. Rabbi Saul Zucker asked why we shake the lulav by Hodu L’Hashem and Ana Hashem. There are two songs in the Torah, Az Yashir and Haazinu, and these two songs represent the fact that we sing to Hashem

in times of joy and happiness and at times that are not necessarily as happy. We shake lulav twice—once for Hodu l’Hashem during a time of clarity and revealed presence. And once at a time of hester panim for Ana Hashem Hoshia Na. The Gemorah Brachos 60b teaches that just as we make the bracha of hatov vhameitav b’simcha, so too we make the bracha of dayan emes b’simcha. Simcha doesn’t mean joy in a festive celebratory sense, but really in terms of our inner sense of being. A person can experience tragedy in this world with simcha if they understand it’s all coming from Hashem.

5. Regarding Sukkot, there is this fascinating paradox: On the one hand it is arai, but on the other we have to act like we are conducting ourselves in an only keva way. Rav Alpert says that this is what the world is all about, that the sukkah reminds us that ultimately, we are all vulnerable. Every aspect of life can be labeled as temporary or permanent. Sukkot is an opportunity to look at everything and see if this is temporary or permanent, if it has eternal value or not. ■

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Remembering Rabbi Ozer Glickman, z"l

Yeshiva University was deeply saddened by the sudden and tragic passing of Rabbi Ozer Glickman, z"l on March 19, 2018. Rabbi Glickman was a Rosh Yeshiva at RIETS and taught at Sy Syms School of Business, Isaac Breuer College (IBC), and Benjamin N. Cardozo School of Law, where he served as senior resident rabbinic scholar, adjunct professor of law at the Center for the Study of Jewish Law and Contemporary Civilization and was affiliated with its Program in Jewish Law and Interdisciplinary Studies.

A seat in one of his classes was highly sought-after by students; his two current classes, "Business and Jewish Law" at Sy Syms and "Jewish Values in the Contemporary World" at IBC had enrolled almost 100 students. He was dedicated to his students, which they reciprocated by honoring him in 2015 with the Professor Peter Lencsis Adjunct Professor of the Year Award at Sy Syms.

"Rabbi Ozer Glickman z"l was an intellectual giant who was steeped in Torah knowledge and well versed in multiple disciplines," said Rabbi Dr. Ari

Berman, president of YU. "He excelled at bringing Jewish values to bear on the challenges and opportunities of Jewish living in contemporary society. He was wholly devoted to the religious and personal well-being of his students. His loss is a tragedy for his family, Yeshiva University, and the entire Jewish people."

"The loss, both personal and to the community, is enormous," said Jesse Abelman, a student in his Yoreh Deah shiur at RIETS. "Rabbi Glickman's method of the teaching of halacha was meticulous and unusual. His kindness and generosity of spirit were evident in everything he did. Conversation with him was never a waste, I always learned something new and valuable, and his interest in my work was always genuine and helpful. I will miss him very much."

Rabbi Glickman received his bachelor's degree in philosophy from Columbia University and pursued graduate studies in philosophy and religion at the University of Toronto. He also held an MBA in finance from the Stern School of Business at New York

University where he was a University Fellow. Rabbi Glickman studied at Yeshivat Merkaz ha-Rav and received rabbinic ordination from leading rabbinic figures in Israel and the Diaspora.

He was active both on and off the YU campus. In December, he led a panel discussion at the Student Medical Ethics Society conference on "The Ethics of Neurotechnologies." In 2015, he spoke at a conference for participants of the Orthodox Union Heshe and Harriet Seif Jewish Learning Initiative on Campus (OU-JLIC), delivering a lecture titled, "Modeling Intellectual Orthodoxy in a PC Secular Environment." On that occasion, he noted, "This is a topic very close to my heart and mind, and these talented men are on the front lines of our community's ongoing struggle to maintain fidelity to Jewish tradition while engaging with secular culture. Engaging with them was inspiring."

Rabbi Glickman is survived by his wife Ilana and their children Dov, Dalia, Ron, Maya, Avigail and Oren, and nine grandchildren. ■

Mourning the Loss of a Friend: Rabbi Ozer Glickman, z"l

By **Rabbi Daniel Z. Feldman '98R**

Rosh Yeshiva, RIETS

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There have been and will be many words used to describe Rav Ozer Glickman, z"l, since his sudden passing. Scholar, rabbi, father, teacher, husband, investment banker, wordsmith, grandfather, risk management expert, composer, linguist, trader, conversationalist, sports fan, philosopher, ethicist, chazzan, wit, lecturer, moral guide, Renaissance man; all of these descriptions are accurate.

However, when I struggle to find the appropriate word—in my shocked, stunned, dumbfounded state—the term that comes to mind most persistently is “friend.” Reb Ozer was, first and last, a friend.

Yes, in the most basic sense, he was a friend to many—people from all walks of life immediately connected with him and were befriended by him. To me personally, he was an associate, a confidant, a colleague, a resource, a dear, cherished, treasured friend for decades. Generationally, he was a bridge between me and my father, z"l, and considered his relationship with both of us to be one seamless connection.

Just a few hours before he was tragically taken from us, he attended a rabbeim meeting at Yeshiva University, and in seven minutes of conversation before it started, we probably covered as many topics of mutual interest. As a sad irony, these included his optimistic attitude about his health, and our plans to travel together to an upcoming simcha.

However, calling him a “friend” here means more than that—he was not only a friend to specific individuals, but he was a friend in his essence.

A friend, a chaver, perceives the value of being connected to others, of seeking out goodness in people and joining with them in amity. For Reb Ozer, among many, many other involvements, that instinct brought him ultimately to Yeshiva University, where many of his talents found expression in a number of departments. He delighted in being a friend, a colleague, to the Yeshiva faculty. The fact that he was counted among the Roshei Yeshiva, a group that included so many Torah scholars he deeply admired, was a great joy to him.

Of course, he was unique within that group. His distinctive background and profile could have set him apart and made him an outsider. In actuality, it did the opposite: it enabled him to serve as an ambassador, articulating the views he shared with his colleagues in contexts that others could not access. He eagerly embraced this role, spoke of it often, and was extremely effective in it.

He was greatly honored by his friendship with rabbinic leaders such as Rav Hershel Schachter, whom he admired for his learning and his character, and would frequently refer to lessons he derived from those attributes. The recognition was mutual; over the years I directly heard from Rav Schachter and



from his family of their appreciation of and recourse to his interpersonal abilities and their applications.

Of course, being who he was, his distinguished associations extended to realms outside the Torah world as well. He counted among his acquaintances figures such as the behavioral economists Richard Thaler and Daniel Kahneman. Readers of the works of statistician/scholar Nassim Nicholas Taleb can find quotations from “my friend Anthony Glickman, a rabbi and Talmudic scholar-turned option trader, then turned-again rabbi and Talmudic scholar (so far).” (*Antifragile*, p. 184).

He was also a “friend” in the sense of “classmate.” His life was one continuous educational experience, his world one giant classroom and Beis Midrash. He moved from one intellectual accomplishment to another, both in Torah and in secular realms.

He adored teaching, but did so

with the mindset of a supportive peer rather than an instructor. The mishnah (Avot 1:10) warns that one should “hate the rabbanut.” Commentaries explain that surprising phrase to mean that one should love rabbinic service, but hate the “rabbanut” over people that sometimes accompanies it. That describes Reb Ozer’s attitude; he would be instructive, inspirational, and pastoral, but eschew any authoritative position or demeanor.

Reb Ozer was a friend in that he truly wanted the best for those around him. To come into his orbit, whether casually or formally, briefly or over many years, was to have him proactively absorb your needs and aspirations. Registering in his class meant you acquired not only a professor, but an advocate, career counselor, agent, and personal advisor.

Speaking personally, in the past few months alone I received so many communications from him seeking to assist me in various ways, things that I never asked him for but I recognized as greatly beneficial. This past Shavuot, he volunteered to give a drasha at my shul, knowing that would be valuable to me, despite the fact that it was at least a 45 minute walk to and from his house. He did this as a favor, without any compensation. As a genuine friend, he shared of himself with no sense of competition.

As I prepared to leave for his funeral, a student I was with lamented that he had never met him. “That’s a shame,” I said. “You would have liked each other.” I realized, of course, that I could have said that to anyone.

Reb Ozer was a friend in the sense that he was always aware that he was a member of society. He was passionate and fearlessly outspoken about the responsibilities that came with such membership.

He tirelessly spoke up on behalf of honesty, integrity, and Kiddush Hashem.

He hated injustice, and among other involvements provided vital service to ORA, the Organization for the Resolution of Agunot. He would travel great distances and endure insults and personal attacks to do what he could to relieve the suffering of those involved. (“They call me when they need someone who speaks Yiddish,” he would say with a smile).

The last Shabbat of Reb Ozer’s life was Parshat Vayikra. Chazal (Vayikra Rabbah 1:15), commenting on the beginning of the parsha, express an appreciation of Moshe Rabbeinu for not being a “Talmid chacham without de’ah,” which is apparently a terrible thing to be.

The commentaries struggle with the meaning of the word de’ah. In context, it seems to refer to derech eretz, to manners and to civil refinement. Civil discourse was in fact a passion of Reb Ozer; he never gave up believing in the possibility of nuance and respect even within intense disagreement. To be a gentleman was as important as being a scholar.

Some understand de’ah to be a sense of gratitude. Reb Ozer was constantly expressing his appreciation for the many blessings he recognized his life to include. First and foremost were his beloved wife, children, and grandchildren, and all of his family, his most cherished assets. He was vocally grateful for all the opportunities he had, primarily to live a life of learning, teaching, compassion, and service to God and humanity.

Some interpret de’ah to mean the willingness and motivation to share their learning with others. By this definition too, Reb Ozer was the consummate “talmid chacham sheyesh bo de’ah”; he was constantly finding new venues and arenas to share his learning and to inspire. And how fitting it is that this great “friend”, with no lack of formal teaching positions, should become the

outstanding educational and moral voice of social media? In this often contentious setting, he boldly but carefully elevated the environment with his thoughtful participation.

Reb Ozer was a friend, a vital member of our communal “chaburah.” The Talmud (Shabbat 10Sb) warns that when one of the chaburah dies, all the members of the chaburah should worry. The sudden and shocking nature of Reb Ozer’s passing certainly justifies a literal application of that statement.

But it seems in this context a homiletic interpretation is fitting too. When this singular member of the chaburah is taken from us, we all must worry: who could replace him? Who could do what he did? How sorely are we lacking, are we deficient, without him.

At Reb Ozer’s funeral, there was mournful reference to the fact that he did not have time in his life to write. This is true but not completely; at the time of his passing, he was involved in several literary endeavors. Perhaps others will be able to bring some of his writings to the public. And of course, his social media postings have been recognized as the gems they are and will continue to inspire and edify as they are preserved and shared.

But the fact is he was writing his entire life, if not on paper. He wrote for himself a fascinating and magnificent internal odyssey. And he wrote for others as well, and more so: the many multitudes from all walks of life who are more educated, more inspired, more enlightened, more morally aware, more self-confident, more comforted, more prepared to achieve their potential in the eyes of society and the eyes of G-d—all because they had the good fortune to count him as a friend. ■

Rabbi Ozer Glickman: Reflections of a Talmid

By **Rabbi Ariel Rackovsky '06R**

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In rabbinic literature, there is a debate about whether names are fair game for interpretation, whether we can be doresh shemot. Sometimes Tanakh explicitly links a name with the character of its bearer: Esav complains that Yaakov tricked him ("ya'akveini") twice; Naomi, whose name means "sweet," instructs the women of Bethlehem to call her "Marah," "bitter"; Avigayil says of her first husband, Naval, that "ke-shemo kein hu" (I Samuel 25:25), he is indeed the scoundrel attested by his name. Other times, it is more of an open question. Does Kayin's name, which implies acquisition and possession, shed light on his personality? Does his brother Hevel's name, which means "air" or "lack of substance," indicate that he was something of a luftmentsch, somewhat detached from the practicalities of the world? Are names not merely indicative but determinative?

I find myself returning frequently to the expression "ke-shemo kein hu" over the past month, each time I've reflected on the untimely passing of my teacher, Rabbi Ozer Glickman, on 3 Nissan 5778. However, in contrast to Avigayil's initial, pejorative application to her ne'er do well husband, I have been applying it in a wholly positive sense, as is common in Modern Hebrew. This is because the name Ozer, which means "helper," "aide," or "assistant" in Hebrew, perfectly describes him.

Other students and friends have written about the many facets of Rabbi Glickman's personality and scholarship. His remarkable mind and deep intellectualism all were dedicated to the service of diverse Torah and secular interests. While he had the soul of a poet, able to declaim poetry in English and French at will, his sharply analytical mind made him well respected figure in the business world (he was proud of being the only YU Rosh Yeshiva ever to have shared a private jet with Wayne Gretzky) where his advice on risk management was highly prized.

It was also this analytical mind that trained numerous students in his Yoreh De'ah shiurim, in which I participated in the academic year of 2003-2004, and his Business Ethics and Jewish Legal Theory classes at YU and Stern. However, Rabbi Glickman's teaching was not limited to covering material in the classroom. He trained his students to think, providing a conceptual framework within which to understand and apply otherwise abstruse ideas. He was a person of diverse interests, who could one moment analyze a Shakh in Yoreh De'ah and the next moment rave about the performance of his beloved Gunners in a recent match.

He was religiously committed to eclecticism as well: his background included stops in Columbia University, the Jewish Theological Seminary, Yeshivat Merkaz HaRav, the University of Toronto,



and Rabbinic ordination from Rav Moshe Dovid Steinwurzel, the Bobover Rosh Yeshiva. He taught at the Metivta, the rabbinical school of the Union for Traditional Judaism, along his journey to YU and RIETS. In his most recent iteration as the Facebook Rosh Yeshiva (a phenomenon described by Chaim Saiman), he interacted with a wide array of people and was comfortable with all of them, many of whom he never met and yet for whom he served as a Rebbe. And he was fearless; he used his Facebook platform to speak, often with nuance alongside his customary sardonic wit, about a host of subjects others were afraid to touch, including Jewish racism, day school disciplinary policies, Orthodox materialism, and the current state of American Modern Orthodoxy.

All these are certainly important aspects of his character, but it is the Ozer in him that made him truly extraordinary, and that drew so many into his orbit.

Rabbi Glickman was extraordinarily generous, and in several ways. As a successful executive, he no doubt gave generously from his wealth. Indeed, his platform in the Modern Orthodox community was, I believe, expanded due to the proven success he enjoyed in the business world. But Rabbi Glickman wasn't known for his charity, because he never sought recognition for his financial contributions.

He was generous with his time, giving freely of it to institutions on whose boards he served, to communities where he lived and taught, and to his many real and virtual students who sought his guidance. Rabbi Glickman was always available to anyone who wanted to engage with him, whether for a cup of coffee, a meeting, or a quick check-in on Facebook Messenger. A post by Lehrhaus editor, Elli Fischer, described Rabbi Glickman quietly tutoring a local youngster in Washington Heights for an exam. Rabbi Glickman also gave back to the community through singing; he was a masterful ba'al tefillah, with a sweet baritone and a consummate command of nusah, the traditional modes and melodies of prayer, who often led services during the High Holidays. He was generous in his fulfillment of Rashi's reading of Proverbs 3:9, "Honor God with your wealth (*mehonkha*)" as "*migronkha*, from your throat, such that if you've been blessed with a sweet voice, you should use it to honor God." (Rabbi Glickman's tefillah prowess was a reason why I especially reveled in his nickname for me in Yoreh De'ah shiur- "The Hazzan.") He saw himself as a shali'ah tzibbur, an emissary of the public, in other endeavors as well, especially as an activist. He was a tireless advocate on behalf of agunot and invested considerable efforts and resources to aid them in obtaining gittin, in which he succeeded on multiple occasions.

He was also eager to use his

contacts to help former students and acquaintances advance or begin their careers. This was certainly true for his students who went on to careers in finance, but it was also true for those who went into other fields. In 2004, I left RIETS for what proved to be a brief period to begin dental school at the SUNY Buffalo School of Dental Medicine. Rabbi Glickman immediately put me in contact with relatives of his wife who lived in Buffalo, and put in a good word for me with the then-Rabbi at the Young Israel of Greater Buffalo.

Rabbi Glickman's generosity was especially remarkable because he was not thrilled that I was going to Dental School, though he never said this explicitly as it was never his way to force his advice on others. I only learned of his disapproval retroactively, several months later, when I dropped out of Dental School after one semester to return to RIETS. He told me then, as he would tell me many times subsequently, how glad and proud he was that I had returned to the path on which he thought I belonged. Finally, Rabbi Glickman gave relentlessly of his time for issues and causes that were dear to his heart, particularly when it came to

injustices that he felt needed his attention.

In an age of cynicism and of the narcissism of small differences, Rabbi Glickman was refreshingly generous and effusive with his praise, and, especially on his Facebook wall, always sought to publicly "embarrass" people whose writing he enjoyed, whose analytical skills he respected or whose integrity he admired.

It is this loss of an ozer that strikes so close to home, that leaves so many of us feeling bereft. Beyond his classroom lessons on Yoreh De'ah and Hoshen Mishpat, the ritual and monetary realms of halakhah, and beyond his efforts to bring a greater degree of justice to Even ha-Ezer, the realm of halakhah dealing with marriage and divorce, every encounter with him was a lesson in Orah Hayim, in the right way to live. Rabbi Glickman was a man of principle in an era when this is vanishingly rare, a man of profound Torah knowledge, but most importantly, he was accessible to us, his posts appearing regularly and him always a click or call away, ready to help and assist however he could.

May his memory be for a blessing. ■





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An Inside Look at the US Embassy Move:

An Interview with Rabbi Aryeh Lightstone '05R
Senior Advisor to Ambassador David Friedman



Can you tell us about your career in Jewish communal work proceeding your appointment at the US Embassy?

Growing up in Denver, I had a unique opportunity to realize that if you wanted something done, you were probably going to have to get it done yourself. This ranged everywhere from ensuring there would be a minyan at the school I attended, to making sure that better educational opportunities existed for my brother and future Denverites by starting a day school, as my parents did with others. In other words, if you see a challenge, don't wait for someone else to address it; roll up your sleeves and get to work. I was extremely blessed to have learned from the wonderful leadership and community in West Orange, New Jersey where I served as intern and then assistant rabbi at AABJ&D. It was there that I met my incredible wife, Estee, who was involved with NCSY at the time. From there, Estee and I moved to the Five Towns as director of Long Island NCSY, and then later NY NCSY. Throughout that time we continued to be blessed with amazing lay and professional teams and friends. After NCSY both Estee and I became involved in education technology,

she as a technology integrator and I as a company founder. It was during my last few months at NCSY when I was approached by a philanthropist who turned into a dear friend to run a super pac and an issue-based advocacy organization, both focused on national security and strengthening the U.S.-Israel relationship. That conversation changed the trajectory of our lives.

How did those experiences prepare you for your role in the U.S. embassy move?

It was instilled in me from a young age that we all have a specific purpose here and I have tried to make it my goal to go where I am uniquely suited for the job. One interesting story is that when I first got involved in NCSY, the organization was not seen as cool or something that kids wanted to get involved with. At that time "The Apprentice" was a big show on television and I decided to start a program called The Apprentice for NCSY in order to encourage teens to come up with creative and innovative ideas to impact the Jewish community. I went to David Friedman, before he was Ambassador, for his financial support of this new and innovative program and he said, "I'll do one better." The next thing I



Rabbi Aryeh Lightstone

know, he is introducing me to Donald and Ivanka Trump. They were our first judges for the program, and with the notoriety that their involvement created, the JUMP program is one of the most innovative and successful day school programs in existence today. That was my first meaningful interaction with David Friedman, and the first time I met the future President.

How did your education at Yeshiva University and RIETS prepare you for your current role?

Yeshiva University provided the sense of security and training that enabled

me to grow as a leader. The University, whether through the CJF or other parts of YU, offer so many different avenues of development and support that help its students and alumni create the future that they want. I wish that more students realized that YU can be a platform to achieve many different areas of success instead of exclusively “template” careers.

What can you share with us about your role in the move of the embassy from Tel Aviv to Yerushalayim?

The United States opens up new embassies in different parts of the world more frequently than you might think. However, it is difficult to imagine a more important embassy opening than the one that occurred in Jerusalem on May 14th this past year. Having the immense privilege of watching the Jerusalem announcement and ultimately the embassy opening unfold gave me limitless admiration for Ambassador David Friedman and awe of President Trump's courage and conviction. In terms of the actual opening, it was a combination of the most challenging events in my career up until now all occurring at the same exact moment. The opening ceremony was seen by millions of people and the message sent is reverberating throughout the U.S., Israel and the world and will continue to do so for decades to come. I know that my admiration for career foreign service officers, their professionalism and diligence was never greater than in the time leading up to and through the opening of America's embassy in Jerusalem.

How do you feel the embassy move will impact the Jewish people in Israel and beyond?

It's difficult to speak on behalf of the Jewish people so I won't presume to do so, but professionally from time to

time I have the unique opportunity to speak on behalf of the United States and specifically the relationship with our friend and ally, Israel. For the US to follow through on a foreign policy position that had been promised for 25 years and was the collective will of the people as evidenced by the US Embassy Act, was long awaited and extremely necessary. By being bold and courageous the US is in a substantially stronger foreign policy position than it had been prior to the opening, and as the President's Senior Advisor Mr. Jared Kushner stated at the embassy opening, "Peace is closer because of the opening of the embassy." For peace to be lasting it must be based on facts and reality and it is both a fact and a reality that Jerusalem is the capital of Israel. America's denying of that reality for 70 years did not serve to benefit the United States in any way. Additionally, opening the embassy six months after announcing the move puts the world on notice that America is leading and not simply talking. The rest of the world has taken notice and change is indeed on the way.

What sorts of challenges did you face as an Orthodox rabbi working on the embassy move?

There is great pressure whenever you have an additional title to carry, especially when it is religious in nature. All the more so with the Israeli charedi-chiloni divide I feel that sometimes I have to work extra hard to overcome generalizations and preconceived notions. Ambassador Friedman has made sincerity, integrity and "*menschlichkeit*" essential ingredients of his mission in Israel; this environment further encourages me to always try harder to do the right thing.

What is something you didn't expect that you think would resonate with us?

It should be noted and emphasized that from Ambassador Friedman's nomination through his Senate confirmation hearing we heard the chatter about "dual loyalty." Essentially, the perception was that possessing an encyclopedic knowledge of Judaism and Israel would somehow make one less qualified to serve the United States in a diplomatic capacity. First, it is very sad that this is the reality even today, and second it doesn't pay to ignore that reality. One of the fundamental issues that Ambassador Friedman achieved from the get go has been to articulate clearly and forcefully, that being pro-Israel is a quintessential American value. This small pivot, which is perhaps so obvious that it isn't said, by being said has changed the entire playing field. It has also greatly expanded the potential universe of pro-Israel Americans, and if I have discovered something profound this year it is that the root of the pro-Israel movement in America is no longer based in the American Jewish community.

Is there a single moment that you can point to that stood out to you in this entire process?

There are a few moments in particular that really stood out to me on the day of the embassy move. It was incredible to watch the Evangelicals standing up and singing praises to God while on the buses driving to the opening. The conversations that I've had with Jews of all ideologies have helped make me a better person, but it was the conversation with one person I would generalize as charedi, who told me that on the day of the opening they woke up for vasikin, and ran to put on bigdei Shabbos, it was a holy day, not just for Israel, but as an American! That was inspiring.

Another great story is that when I was driving up to the embassy on opening day, my driver was new and he

was using Waze. When we got there, Waze said, "You have now arrived at the American Consulate." As I heard that I thought to myself, that after all of this, I'm going to have a few annoying people tell me that the whole move wasn't even real because Waze didn't process it as the U.S. Embassy. So I filed that in the back of my mind because I had to go run to the opening. At one point, a good friend and role model, who also happens to be the CEO of Oracle (a large technology company) was sitting next to my parents and she saw that I was running around like a maniac trying to take care of things. She said, "How could I help you?" I wasn't sure what that meant so I said, "Thanks, everything is under control." As I began to walk away I remembered what happened with Waze that morning and asked her if she could take care of that. She said, "Sure." She took out her phone and said "done." I asked her what she meant my "done" she said simple, I just texted the CEO of Google, and lo and behold within a few hours it was all fixed. It was inspiring just to be there and experience something like that.

A more comical occurrence took place after the embassy opening. Following the event there was a special VIP reception in the Ambassador's office. A lot of people were hanging around there and as space was tight I needed to move people along. This was no easy task as some of the most powerful people in the world were in that room but my job was to keep things moving. So I asked the Ambassador, "Do you want me to clear the room?", hoping that he wouldn't let me and somehow it would happen on its own. Instead he said, "Sure." So I hearkened back to my NCSY days and gave a clop on the Ambassador's desk and said, "If you are not a member of the President's delegation or the Prime Minister and his immediate family you must leave this room before I count to ten. Ready? Go." What is remarkable was that everyone



(l-r) Ambassador David Friedman, Mr. Natan Sharansky, Rabbi Aryeh Lightstone

listened and moved right along. An interesting insight from that is that all who are involved in this unbelievable time period are real people, with real strengths and some real weaknesses. It is incredibly healthy to remember that the next time you read the news or discuss politics.

Who did you seek out as role models during this time?

In addition to the best wife and parents one could ask for there are a few people I turn to when I don't know what to do. Simply watching how the Ambassador thinks and conducts himself is a life lesson. Rabbi Yaakov Glasser has also been someone that I've turned to many times for halachik and hashkafic guidance. I sleep very well knowing that I have some of the most incredible mentors who have become friends that I turn to at all hours of the day and night to guide me and advise me as various circumstances occur that I could never have predicted. I cannot emphasize enough to the young lay and professional leaders out there, the value of a friend and mentor. Simply priceless.

What advice would you give to young rabbis who would like to get involved in government work?

Don't be a "one issue" person. In a world where the political world is so divided, most people are going to do what their party wants. If you want to be able to have influence and make an impact it doesn't mean showing up on just one issue. It means developing long term relationships. If you are a one issue person, people know what you are going to say the second you walk in the room. You have to have relationships that are broader than one issue and that means inviting people for a Chanukah party, July 4th barbecue, etc. Everyone in Washington or your State capital is a real person with real issues; be a friend, be there, not just when you need them, but when they need you. I would also add that if you are not an expert on that one issue then don't waste your time. You have to be incredibly educated and informed on the single issue that matters most to you, so when you are called upon, you can provide meaningful guidance and be a responsible sounding board.

In what ways can rabbis show their support to the current Administration for the embassy move?

I cannot be clearer on this specific issue. The President has said numerous times that the Evangelical groups are more supportive than the Jews. As a community we are normally very good about pointing out flaws, and not as good at hakarat hatov. It's not surprising that President Trump can be considered polarizing because he has said plenty of things that are not "Shabbos table conversations." But I expect much more from the rabbinate and I have been woefully disappointed. An ordained rabbi should be able to read and think critically, should be attuned to nuance and capable of guiding their flock through complicated waters. Yet the amount of "informed" rabbanim who have made sweeping remarks based on headlines is ridiculous—if you are not more well-informed than clicking on one article perhaps you shouldn't be opining.

If you look, objectively where Israel was two years ago and where it is today and where the U.S. was vis a vis Israel two years ago and where it is today it is not significantly better, it is exponentially better. If we value this issue, and I think we do, then there should be greater appreciation for the President and his administration than has been shown.

In the week after the Jerusalem announcement, I received well over 800 packages of thank you letters from church and Sunday school groups. I received three from Jewish organizations, all three of which I called and asked them to send in. One of the first Rashis in the Torah talks about Bikurim, which is all about hakarat hatov, and the fact that it is an essential character trait for individuals and as a nation.

If I can leave my fellow RIETS alumni with a message it is this: Whether you have chosen to be a lay leader or a professional leader, you have a tremendous responsibility to be able to elevate the conversation. Specifically regarding the U.S.–Israel relationship, it has never been stronger and this deserves individual and communal recognition and appreciation.

How will you continue to be involved moving forward?

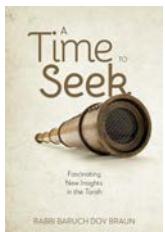
Moving on into year two, the US Embassy in Jerusalem has many

priorities. The overarching principle is to keep moving forward and gaining momentum. This administration will not rest on its laurels and it will keep striving for meaningful and lasting gains in the US-Israel relationship. An additional focus will be to continue highlighting that being pro-Israel is a quintessential American value and as such all Americans should understand and value the net benefit to the USA of a strong US-Israel relationship. ■



Whether you have chosen to be a lay leader or a professional leader, you have a tremendous responsibility to be able to elevate the conversation. Specifically regarding the U.S.–Israel relationship, it has never been stronger and this deserves individual and communal recognition and appreciation.

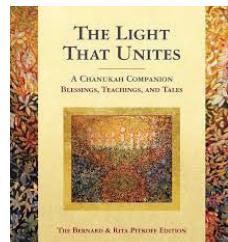
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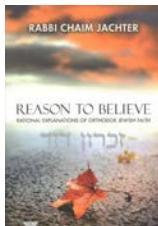
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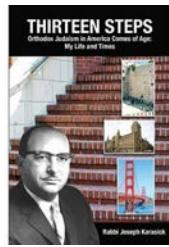
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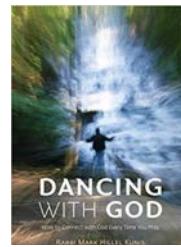
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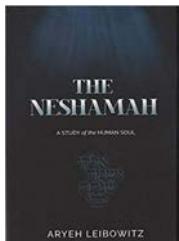
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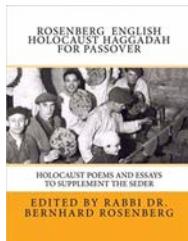
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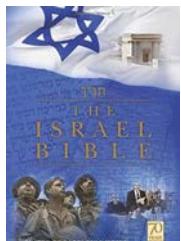
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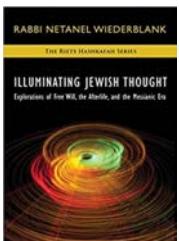
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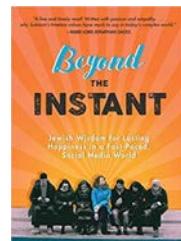
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Mazal Tov

Rabbi Jeff '94R and Elyssa

Aftel on the birth of a grandson, Nechemia Hillel, born to Adeena and Noam Lowey

Rabbi Gershon '16R and Meira Albert

on the birth of twins, a boy and a girl. And to grandparents **Rabbi Perry '97R and Miriam Tirschwell**

Rabbi Ely '01R and Miriam Bacon

on the Bar Mitzvah of their son, Dovid

Rabbi Jeremy '12R and Sarah Baran

on the birth of a daughter in Israel. And to grandparents, RIETS Administrator **Rabbi Chaim '72R and Brenda Bronstein**

Rabbi Gary '92R and Sheba Beitler

on the birth of a granddaughter

Rabbi Reu '13R and Miriam Berman

on the birth of a son, Shmuel

Rabbi Akiva '10R and Debbie Block

on the birth of a daughter. And to grandparents **Rabbi Robert '76R and Beile Block**

Rabbi David '01R and Chana Rochel Blum

on the Bat Mitzvah of their daughter, Perel Sarah

Rabbi Irwin '60R and Judith Borwick

on the birth of a great-grandson, Ariel Jacob, born to Esther and Rafi Offenbacher

Rabbi Asher '92R and Batyah Brander

on the birth of grandchildren: Yaakov, born to Elisheva and Avraham Tuvia Brander, and a grandson born to Sarah (Einstadter) and Yaakov Brander. And to great-grandparents, **Rabbi Aaron '59R and Ellen Brander**

Rabbi Tuvia '15R and Miriam Brander

on the birth of a daughter. And to grandparents **Rabbi Dr. Kenneth '86R and Ruchie Brander** and great-grandparents, **Rabbi Aaron '59R and Ellen Brander**

Rabbi Dr. Kenneth '86R and Ruchie Brander

on the Bar Mitzvah of their son, Yitzchak. And to grandparents, **Rabbi Aaron '59R and Ellen Brander**

Rabbi Yosef '12R and Dr. Batya Bronstein

on the birth of a son. And to grandparents RIETS Rosh Yeshiva **Rabbi Heshie and Chasida Reichman** and RIETS Administrator **Rabbi Chaim '72R and Brenda Bronstein**

Rabbi Joshua '58R and Adele Cheifetz

on the birth of a great-grandson, Zvi Mordecai, born to Rachel and Yaakov Goldberg

Rabbi Noah '11R and Sarah Cheses

on the birth of a son

Rabbi Daniel '96R and Diane Cohen

on the marriage of their daughter, Sara Malka, to Avi Petrushka

Rabbi Dovid '97R and Ruchi Cohen

on the Bar Mitzvah of their son, Yedidya Shlomo

Rabbi Yakov '16R and Dana Danishefsky

on the birth of a daughter

Rabbi Dr. Hillel '75R and Rock Davis

on the birth of a granddaughter born to Ezra and Leora Blumenthal

Rabbi Mark Dratch '82R

on the marriage of his daughter, Tova, to Ted Halperin; and on the marriage of his daughter, Yolly, to Yaakov Faratci of Chicago. And to grandparents **Rabbi Dr. Norman '52R and Mindy Lamm**

Rabbi Mark Dratch '82R

on his marriage to Rachel Levitt Klein

Rabbi Mark '82R and Rachel Dratch

on the birth of a grandson born to Sam and Sari Dratch. And to great-grandparents, **Rabbi Dr. Norman '51R and Mindy Lamm**

Rabbi Dr. Zev '11R and Melissa Eleff

on the birth of a son, Adir Yehoshua

Rabbi Baruch '05R and Surie England

on the birth of a grandson, born to Ari and Esther Moskovic

Rabbi Arie '03R and Faigy Folger

on the birth of a daughter, Jocheved Moriah

Rabbi Yoni '10R and Ariele Fox

on the birth of a son, Ezra Simcha

Rabbi Lippy '69R and Prof. Maureen (Goldsmith) Friedman

on the birth of grandchildren: Harel, born to David and Naomi Friedman of Karnei Shomron, and Yekutiel Yehuda, born to Rabbi Simcha and Efrat Friedman of Yad Binyamin

Rabbi Michael '17R and Elisheva Friedman

on the birth of a daughter

Rabbi Yitzi '13R and Shoshana Genack

on the birth of a son. And to grandparents, RIETS Rosh Yeshiva **Rabbi Menachem '72R and Sarah Genack**

Rabbi Chezkie '18R and Ilana Glatt

on the birth of a son. And to great-grandfather **Rabbi Max N. Schreier '52R**

Rabbi Yoni '12R and Alise Gold

on the birth of a son, Noam Aryeh

Rabbi Alec Goldstein '12R

on his marriage to Caroline Pincus

Rabbi Zev '10R and Michal Goldberg

on the birth of a daughter

Rabbi Dr. Seth '04R and Leba Grauer

on the birth of a son

Rabbi Josh '14R and Sara Gutenberg

on the birth of a son

Rabbi Herschel '13R and Raiza Malka Hartz

on the birth of a daughter

Rabbi Zachary '12R and Rikki Hepner

on the birth of a daughter, Zahara

Rabbi Yair '10R and Talia Hindin

on the birth of a daughter

Rabbi Yaakov '13R and Giti Hoffman

on the birth of a daughter, Rachel

Rabbi Daniel '84R and Hannah Katsman

on the marriage of their son, Ezra, to Efrat Kushelevsky of Jerusalem

Rabbi Shimon '84R and Dena Kerner

on the birth of a grandson born to Dov and Adeena Kerner

Rabbi Akiva '08R and Chaya Sima Koenigsberg

on the birth of a daughter

Rabbi Josh '14R and Mindy Koperwas

on the birth of a son

Rabbi Joel '72R and Penina Kutner

on the birth of a granddaughter, Shikma, born to Amnon and Yael Kutner of Tekoa

Rabbi David '57R and Ruth Lapp

on the birth of a great-granddaughter born to Adi and Zvi Lapp in Givat Shmuel

Rabbi Stuart '80R and Karen Lavenda

on the birth of a grandson born to Tova and Avi Rosenbloom

Rabbi Naphtali '09R and Elana Lavenda

on the birth of a son, Simcha Natan. And to grandparents **Rabbi Stuart '80R and Karen Lavenda**

Rabbi Binyamin '11R and Orit Lehrfield

on the birth of a daughter

Rabbi Dave '10R and Adina Lessin

on the Bar Mitzvah of their son, Gavriel

Rabbi Elchanan (Charles) '76R and Ruth Lipshitz

on the birth of twin grandchildren, Uri Chaim and Gila Esther, born to Eli and Kedma Lipshitz

Rabbi Chaim Loike '02R

on his marriage to Devora Jaye

Rabbi Haskel '58R and Audrey Lookstein

on the birth of a great-grandson, born to Julia and David Baruch

Rabbi Chaim '87R and Susie Marder

on the birth of a grandson, born to Shira and Jason Saibel

Rabbi Joshua '15R and Shira Maslow

on the birth of a son

Rabbi Meyer '78R and Shulamith May

on the marriage of their granddaughter, Shana Lurie, to Simcha Rosen; and on the birth of a granddaughter, Devorah Ahuva, born to Rabbi Yitzchak and Tova May

Lifecycle Events

- Rabbi Daniel '62R and Mimi Mehlman** on the Bar Mitzvah of their grandson, Akiva, son of Beth and Yitzchak Mehlman
- RIETS Rosh Yeshiva Rabbi Dovid '71R and Miriam Miller** on the birth of twin grandsons born to Shai and Yael Miller
- Rabbi Dr. Alex '03R and Jordana Mondrow** on the Bar Mitzvah of their son, Chananyah
- Rabbi Philip '10R and Arielle Moskowitz** on the birth of a daughter, Rena Zissel
- Rabbi Levi '03R and Yifat Mostofsky** on the birth of a daughter, Batsheva Leah. And to grandparents **Rabbi Dr. David '55R and Rita Mostofsky**
- Rabbi Yoni '80R and Navah Mozeson** on the birth of a granddaughter, Tzipora Bracha, born to Amitai and Shayna Mozeson of Jerusalem
- Rabbi Moshe '75R and Dr. Vivian Neiss** on the marriage of their son, Daniel, to Gabrielle Segal
- Rabbi Umberto Avraham Piperno '11R** on the marriage of his daughter, Orly, to David Uzan
- Rabbi Dale '83R and Ellen Polakoff** on the birth of a grandson born to Rabbi Ephraim and Tova Polakoff
- Rabbi Ariel '06R and Jessica Rackovsky** on the birth of a daughter, Batsheva Shifra
- Rabbi Dani '95R and Chaya Rapp** on the Bat Mitzvah of their daughter, Chana
- Rabbi Stanley '69R and Joyce Raskas** on the marriage of their granddaughter, Elana Raskas, to Eli Becker of Efrat; and on the birth of a great-grandson born to Jonah and Rachel Raskas
- Rabbi Yehoshua '12R and Sara Reinitz** on the birth a son, Avraham Shmuel. And to grandparents RIETS Rosh Yeshiva **Rabbi Mayer '85R and Faige Twersky**
- Rabbi Dr. Bernhard '74R and Charlene Rosenberg** on the Bar Mitzvah of their grandson, Akiva Merl, and on the birth of twin grandsons, Moshe Yosef and Noach Shimon, born to Avital and Yaakov Rosenberg of Edison, NJ
- Rabbi Daniel '07R and Shira Rosenfeld** on the Bar Mitzvah of their son, Matanel. And to grandparents **Rabbi Menachem '75R and Karen Rosenfeld**
- Rabbi Yitzchak '62R and Judith Rosenbaum** on the birth of three great-grandchildren: Shalhevet Alma born to Leah and Adam Mali, Miriam Batsheva born to Dr. Akiva and Gabrielle Berger, and Dov Pinchas born to Shifra and Tzvi Pfeffer
- Rabbi Dr. Joel '58R and Eta Rosenshein** on the marriage of their two granddaughters: Rivka Rosenshein to Dovid Brody, and Rivka Brocha Grunfeld to Nussi Segal. And on the birth of a grandson born to Debora and Yehuda Eisen in Jerusalem
- RIETS Rosh Yeshiva Rabbi Michael '73R and Professor Smadar Rosensweig** on the birth of a grandson, born to Devora and Avigdor Rosensweig. And to great-grandfather, **Rabbi Dr. Bernard Rosensweig '50R**
- Rabbi Dr. Bernhard '74R and Charlene Rosenberg** on the birth of a granddaughter, Kayla Raizel, born to Judah and Ayelet Feder
- Rabbi Yitzhack Rubin '63R** on the birth of two great grandchildren and the marriage of a granddaughter
- Rabbi Shay '14R and Rina Schachter** on the birth of a son. And to grandparents RIETS Rosh Yeshiva **Rabbi Hershel '67R and Shoshana Schachter**
- Rabbi Dr. Elihu '57R and Freida Schatz** on the birth of a great-grandson, born to Amiad and Becky Gilor; and on the birth of a great-granddaughter born to Shaindie and Shai Markovich
- Rabbi Dr. Elihu '57R and Freida Schatz** on the marriage of their grandson David Schatz, son of Yechezkel and Lisa Schatz, to Ateret Marks; on the marriage of their grandson, Simcha, son of Shoshana Smith, to Rivkah Weiss; on the marriage of their granddaughter, Oshrah, daughter of Shira ad David Gilor, to Yehudah Gottesman; on the birth of a great-grandson born to Amiad and Becky Gilor; on the birth of a great-granddaughter born to Shaindie and Shai Markovich; on the birth of a great-granddaughter born to Rachel and David Ozeri; on the birth of a great-granddaughter born to Dvir and Sivan Gilor; on the birth of a great-grandson born to Simcha and Rivkah Smith; on the Bar Mitzvah of their grandson, Malachi Schatz, son of Yechezkel and Lisa Schatz; and on the Bat Mitzvah of their granddaughter, Michal Schatz, daughter of Daniel and Yehudit Schatz
- Rabbi Mordechai Schnaidman '52R** on the birth of a great-grandson, Tanchum Yosef, born to Ephraim and Rifka Schnaidman
- Rabbi Tzvi and Malke Schur** on the birth of a great-grandson
- Rabbi Elie '11R and Miriam Schwartz** on the birth of a son
- Chair of the RIETS Board of Trustees **Rabbi Joel '60R and Judy Schreiber** on the marriage of their grandson, Jordan Schreiber, to Kyra Libin
- Rabbi Shmuel '08R and Leah Segal** on the birth of a son, Ahron Shalom. And to grandparents **Rabbi Gershon and Tovah Segal**
- Rabbi Michael '07R and Ayelet Shore** on the Bat Mitzvah of their daughter, Eliora
- Rabbi Rob '05R and Aviva Shur** on the birth of a son, Azarya Yona
- Rabbi Joseph '17R and Nava Silverman** on the birth of a son
- Rabbi Yitzchak '56R & Fay Sladowsky** on the birth of a great-granddaughter born to Mordechai and Elana Simha
- Rabbi Ephraim '85R and Rivki Slepoy** on the birth of a granddaughter, Elisheva Tova, born to Esti and Yisrael Friedman
- Rabbi Dr. Meir '03R and Layaliza Soloveichik** on the Bar Mitzvah of their son, Pintan
- Rabbi Gershon '91R and Fran Sonnenschein** on the marriage of their son, Noam, to Rebecca Reich, of Edison, NJ
- Rabbi Michael '86R and Sheryl Susman** on the birth of a grandson, Dagan, born to Tamar and Tsuriel Edri of Telem
- Rabbi Brian '92R and Penny Thau** on the marriage of their daughter, Racheli, to Akiva Bedziner
- Rabbi Perry '97R and Miriam Tirschwell** on the birth of a grandson born to Yocheved and Moshe Abrams
- Rabbi Neal '83R and Laura Turk** on the birth of a grandson, Yisrael Aharon, and on the birth of a grandson, Yoni, born to Eitan and Nechama Turk
- Rabbi Netanel '05R and Sara Wiederblank** on the birth of a daughter
- Rabbi Mark '80R and Esther Weiner** on birth of a granddaughter, Ayala Rachel, born to Aryeh and Rivkah Weiner of Ramat Bet Shemesh Gimmel
- Rabbi Ben '97R and Shafrira Wiener** on the birth of a grandson born to Aliza and Yair Wimpfheimer. And to great-grandparents, **Rabbi Barry '72R and Debby Eisenberg**
- Rabbi Simcha '10R and Sari Willig** on the birth of a daughter. And to grandparents, RIETS Rosh Yeshiva **Rabbi Mordechai '71R and Faygie Willig**
- Rabbi Akiva '06R and Yael Willig** on the birth of a daughter, Yocheved. And to grandparents RIETS Rosh Yeshiva **Rabbi Mordechai '71R and Faygie Willig**

Lifecycle Events

Rabbi Dov '17R and Rena Winston on the birth of a daughter, Leora	Rabbi Ely '01R and Miriam Bacon on the passing of Miriam's father, Rabbi Dr. Joseph (Yossel) Weinberg Z'L '56R	Rabbi Dr. Ethan Eisen '08R on the passing of his brother, Rabbi Yosi Eisen Z'L	The family of Rabbi Stanley (Shlomo) Herman Z'L '56R on his passing
Rabbi Benjamin '80R and Barbara Yasgur on the birth of a granddaughter, Naomi Ruth, to Shushannah and Ari Yasgur	RIETS/YU Professor of Public Speaking Brent Baer on the passing of his father, Daniel Baer Z'L	The family of YU Herbert S. and Naomi Denenberg Chair in Talmudic Studies Rabbi Dr. Yaakov Elman Z'L	Rabbi Basil '73R and Sherri Herring on the passing of Sherri's mother, Judith L. (Abraham) Steinberg Z'L
Rabbi Nesanel '92R and Ruthie Yudin on the marriage of their daughter, Abby, to Yechiel Scheinfeld; and on the Bat Mitzvah of their daughter, Ayelet. And to grandparents, Rabbi Benjamin '69R and Shevi Yudin	Rabbi Dr. David '68R and Pearl Berger and Rabbi Dr. David '73R and Chani Shatz on the passing of Pearl and Chani's brother, Dr. Joshua Rabinowitz Z'L	Rabbi Baruch Englad '06R on the passing of his brother, Shimon Englad Z'L	The family of Rabbi Dr. Joel Abraham Hochman '99R Z'L on his passing
Rabbi Nesanel '02R and Ruthie Yudin on the birth of a granddaughter to Rabbi Shimon and Talia Kronenberg. And to great-grandparents, Rabbi Benjamin '69R and Shevi Yudin	The family of Rabbi Solomon I. Berl Z'L '64R on his passing	Rabbi David Epstein '71R on the passing of his mother, Evelyn Epstein Angstreich Z'L	The family of Rabbi Joshua Hoffman Z'L on his passing
Rabbi Larry '85R and Berni Zierler on the marriage of their son, Yosef, to Tal Mulai; on the birth of a grandson, Nesher Barak, born to Dorona and Gadi Braude of Toronto; and on the birth of a granddaughter, Golan, born to Yoni and Yochi Zierler	The family of Rabbi Dr. Nachum Norman Berlat Z'L '65R on his passing	Rabbi Moshe Erlbaum '92R and Rabbi Saul Erlbaum '96R on the passing of their father, Bernard Erlbaum Z'L	Rabbi Simcha '14R-YY and Sara Hopkovitz on the passing of Sara's mother, Diane Weiss Z'L
Rabbi Jonathan '14R and Ora Ziring on the birth of a son	The family of Rabbi Tzvi J. (Harvey) Berman '75R Z'L on his passing	The family of Azrieli Professor of Education Rabbi Dr. Chaim Feuerman Z'L on his passing	The family of Rabbi Henry Hoschander Z'L '50R on his passing
Rabbi Oran '10R and Chani Zweiter on the birth of a son. And to grandparents Rabbi Dr. Stuart '78R and Chana Zweiter	The family of Rabbi Dr. Yehuda Bohrer Z'L '63R on his passing	Rabbi Yaakov Frankel '96R on the passing of his father, Rabbi Dr. Joshua Frankel M.D. Z'L	Rabbi Joel (Yaakov) Iskowitz '68R on the passing of his sister, Itta Esther Orange Z'L
Rabbi Eliezer '01R and Sharon Zwickler on the Bar Mitzvah of their son, Menachem	The family of Rabbi Leo Borenstein Z'L '57R on his passing	The family of Rabbi Simcha Freedman Z'L '62R on his passing	The family of Rabbi Dr. Jason Jacobowitz Z'L '56R on his passing
	The family of YU Benefactor Lotte Bravmann Z'L, wife of RIETS Trustee and YU Vice Chairman Ludwig "Lou" Bravmann, on her passing	The family of YU Rebbe and Faculty Member Rabbi Dr. Meir (Manfred) Fulda '59R Z'L on his passing	Rabbi Yisroel Kaminetsky '92R on the passing of his father, Rabbi Dovid Kaminetsky Z'L
	Rabbi Meier Brueckheimer '70R on the passing of his wife, Helen Brueckheimer Z'L	The family of RIETS Rosh Yeshiva Rabbi Ozer Glickman Z'L on his passing	Rabbi Dr. Ephraim Kanarfogel '79R on the passing of his mother, Ethel Kanarfogel Z'L
	The family of Rabbi Yerachmeil Carmi Z'L '50R on his passing	Rabbi Eric Goldstein '94R on the passing of his father, Louis Goldstein Z'L	Rabbi Shimon Kerner '84R on the passing of his father, Seymour Kerner Z'L
	Rabbi Dr. Kenneth Cheist '74R on the passing of his sister, Anita Kessler Z'L	The family of Rabbi Murray Grauer Z'L '46R on his passing	The family of Rabbi Dr. Gilbert Klaperman, Esq. Z'L '41R on his passing
	Rabbi Dr. Shlomo "Sol" Cohen '54R on the passing of his wife, Chaya Cohen Z'L	Rabbi Jacob '57R and Malka Greenberg on the passing of their daughter, Adina Greenberg Z'L	Rabbi David Koenigsberg '74R on the passing of his mother-in-law, Toby Willig Z'L
	Rabbi Dr. Naftali Cohn '02R on the passing of his father, Rabbi Reuven Cohn Z'L '74R	Rabbi Dr. Shamai Grossman '17R on the passing of his father, Rabbi Rafael Grossman Z'L	Rabbi Daniel Korda '13R on the passing of his mother, Rosina Korda Z'L
	Rabbi Jonathan Cohen '10R on the passing of his mother, Ayelet Cohen Z'L	Rabbi Harris Guedalia '63R on the passing of his wife, Dr. Judith S. B. Guedalia Z'L	Rabbi Saul '66R and Susan Koss on the passing of their daughter, Dr. Miriam Guttman Z'L
	The family of Jaelene Danishefsky Z'L, widow of Rabbi Joel Eli Danishefsky Z'L '55R , on her passing	To the family of Rabbi Arnold (Yeshaya) Heisler Z'L '46R , brother of the late Rabbi Jacob Heisler Z'L '43R , on his passing	Rabbi Moshe Krupka '86R on the passing of his brother, Rabbi Shlomo Krupka Z'L '80R ,
			Rabbi Mark Kunis '74R on the passing of his father, Sidney Kunis Z'L
			Rabbi Elie Kurtz '13R on the passing of his mother, Rachel Kurtz Z'L

Condolences

Rabbi Shlomo Appel '70R on the passing of his mother, Rebbetzin Miriam Appel Z'L, widow of Rabbi Dr. Gerson Appel Z'L '41R	The family of Rabbi Sol Appleman Z'L '78R , step-father of Jenny (and Rabbi David '13R) Eckstein on his passing.	The family of Rabbi Arnold (Yeshaya) Heisler Z'L '46R , brother of the late Rabbi Jacob Heisler Z'L '43R , on his passing	
Rabbi Kenneth Auman '78R and Caren (and Rabbi Steven '80R) Weisberg on the passing of their father, George Auman Z'L			

Lifecycle Events

Rabbi Eliezer Langer '75R on the passing of his mother, Zmira Langer Z'L

The family of Shirley Landman Z'L, widow of **Rabbi Dr. Leo Landman Z'L**, on her passing

The family of **Rabbi Bertram Leff Z'L '59R** on his passing

The family of **Rabbi Simcha Lent Z'L '58R** on his passing

Rabbi Yitz Liberman '12R and **Shifra (and Rabbi Etan '93R) Orlan** on the passing of their brother, Hillel Dovid Liberman Z'L

Rabbi Hillel Lichtman '88R and **Rabbi Moshe Lichtman '91R** on the passing of their father, Rabbi Joseph Lichtman Z'L

The family of **Rabbi Dr. Joshua Lipsitz Z'L '86R** on his passing

Rabbi Dr. Josh Mark '91R on the passing of his mother, Rebecca Mark Z'L

Rabbi Gary Menchel '81R on the passing of his mother, Saundra Menchel Z'L

Rabbi Henoch '62R and Dr. Rochel Millen on the passing of their daughter, Naomi Talansky Z'L

The family of Rabbi David Miller Z'L, brother of former YU Senior Vice President **Rabbi Israel Miller Z'L '41R**, on his passing.

Rabbi Benjamin '54R and Harriet Mintz and **Rabbi Adam Mintz '85R** on the passing of their daughter and sister, respectively, Rachel Mintz Z'L

Rabbi Meir Neuman '07R on the passing of his wife, Shira (Jacobson) Neuman Z'L

RIETS Board Member Henry and Mindy Orlinsky on the passing of Mindy's mother, Mary Sussman Z'L

RIETS Faculty Dr. David Pelcovitz on the passing of his father, Rabbi Raphael (Ralph) Pelcovitz Z'L

Rabbi Avraham (Alan) Phillips '85R on the passing of his father, Oscar Phillips Z'L

The family of **Rabbi Dr. Milton Pine Z'L '61R** on his passing

Rabbi Milton Polin on the passing of his brother, Dr. Stanton Gordon Polin Z'L

Rabbi Elchanan Poupko '16R-YY on the passing of his father, Rabbi Yaakov Moshe Poupko Z'L, son of **Rabbi Bernard "Baruch" Poupko Z'L '42R**

Rabbi Dani and Dr. Chaya Rapp '95R on the passing of Chaya's mother, Esther Leah Sendrovic Z'L

Rabbi Eli '97R and Rona Reich, and Rabbi Yaakov '96R and Elana Kermaier on the passing of Rona and Elana's father, Morris (Moshe) Fox Z'L

The family of **Rabbi Dr. Jacob Reiner Z'L '56R** on his passing

RIETS Rosh Yeshiva **Rabbi Hershel Reichman** and **Rabbi Barry Reichman '75R** on the passing of their mother, Ella Reichman Z'L

The family of **Rabbi Israel Reiss Z'L '61R** on his passing

Rabbi Dr. Eddie '97R and Sara Reichman on the passing of Sara's father, Professor Louis Feldman Z'L

Rabbi Yehoshua Reinitz '12R on the passing of his father, Howard Reinitz Z'L

The family of **Rabbi Marvin Rosen Z'L '59R** on his passing

Former RIETS Rosh Yeshiva **Rabbi Yonasan Sacks '84R** on the passing of his mother, Rebbetzin Francis (Fraidel) Sacks Z'L

Rabbi Benjamin N. Samuels '94R on the passing of his mother, Rosalie Samuels Z'L

Rabbi Joshua Schulman '14R on the passing of his mother, Rachel Schulman Z'L

The family of **Rabbi Dr. Chaim E. Schertz Z'L '69R** on his passing

Chair of the RIETS Board of Trustees **Rabbi Joel Schreiber '60R** and **Rabbi David Schreiber '69R** on the passing of their brother, **Rabbi Simeon Schreiber Z'L '61R**

Rabbi Dr. Zecharia "Harvey" '61R and Anne Senter on the passing of their son, Rabbi David Rafael Senter Z'L

Rabbi Jerry (Yechiel) Shatzkes '70R on the passing of his brother, Rabbi Shaul Shatzkes Z'L, son of RIETS Rosh Yeshiva **Rabbi Aaron Shatzkes ZT"ל**

To the family of **Rabbi Dr. Joshua Shuchatowitz Z'L '62R**, brother of **Eveline Z'L (and Rabbi Dr. Moses '54R) Kranzler** on his passing

The family of **Rabbi (Neil) Siegel Z'L '75R** on his passing

The family of Rebbetzin Celia Singer Z'L, widow of **Rabbi Philip Harris Singer Z'L '61R**, on her passing

The family of **Rabbi Solomon (Shlomo) Slomowitz Z'L '52R** on his passing

Rabbi Gershon Sonnenschein '91R on the passing of his father, Joseph Sonnenschein Z'L

Rabbi Nahum Spirn '90R on the passing of his father **Rabbi Charles A. Spirn, Ph.D. Z'L '51R**

The family of Eileen Strizower Z'L, widow of **Rabbi Norman Strizower Z'L '46R**, on her passing

Rabbi Aaron Tirschwell '88R and **Rabbi Perry Tirschwell '97R** on the passing of their mother, Barbara Tirschwell Z'L

Rabbi Binyamin '49R and Hindy Walfish on the passing of their daughter, Tova Walfish Z'L

Rabbi Yaakov '78R and Aviva Wasser on the passing of Aviva's father, Rabbi Hesh (Harold) Wininger Z'L

Rabbi Chanoch (Kenny) Waxman '93R on the passing of his father, Rabbi Akiva Waxman Z'L

Rabbi Elie Weissman '05R on the passing of his mother, Carol Weissman Z'L

The family of **Rabbi Jacob Weitman Z'L '47R** on his passing

Rabbi Dr. Maurice Wohlgelernter '44R on the passing of his wife, Dr. Esther Wohlgelernter Z'L

Rabbi Howard Wolk '77R on the passing of his father, Cantor Leon Wolk Z'L

Rabbi Maury Wruble '78R on the passing of his mother, Goldie Wruble Z'L

Rabbi Benjamin Yasgur '80R and Rabbi Jordan Yasgur '81R on the passing of their father, Harold Yasgur Z'L

The family of **Rabbi Nathan E. Zemel Z'L** on his passing

Rabbi Lawrence '85R and Bernice (Berni) Zierler on the passing of Berni's mother, Adrienne Breen Z'L

Rabbi Lawrence M. Ziffer '78R on the passing of his father, Philip Ziffer Z'L

The family of **Rabbi Ephraim Zimand Z'L '61R** on his passing

RIETS Kaddish Program Available for Your Communities

For decades RIETS has had a program whereby someone says Kaddish for those families where the commitment to Kaddish is too big a challenge or where the nature of the family's religious observance level precludes this kind of commitment. RIETS offers this "mitzvah" along with a yearly reminder of the Yahrzeit of the niftar. There is a Rebbe in the YU/RIETS Gruss Kollel who says Kaddish each day, three times a day. Rabbis are welcome to be in touch with the RIETS office who will sensitively handle all of the details to begin the saying of Kaddish. The charge is generally \$1000 for Kaddish for 11 months, however, at the request of our Rabbonim, we will accept that which will make the family comfortable. There is no reason to seek out other avenues for this mitzvah when our Yeshiva will be further supported in this way.

Contact us at riets@yu.edu or 212-960-5292 to learn more.

YESHIVA UNIVERSITY

Leadership Where It Counts



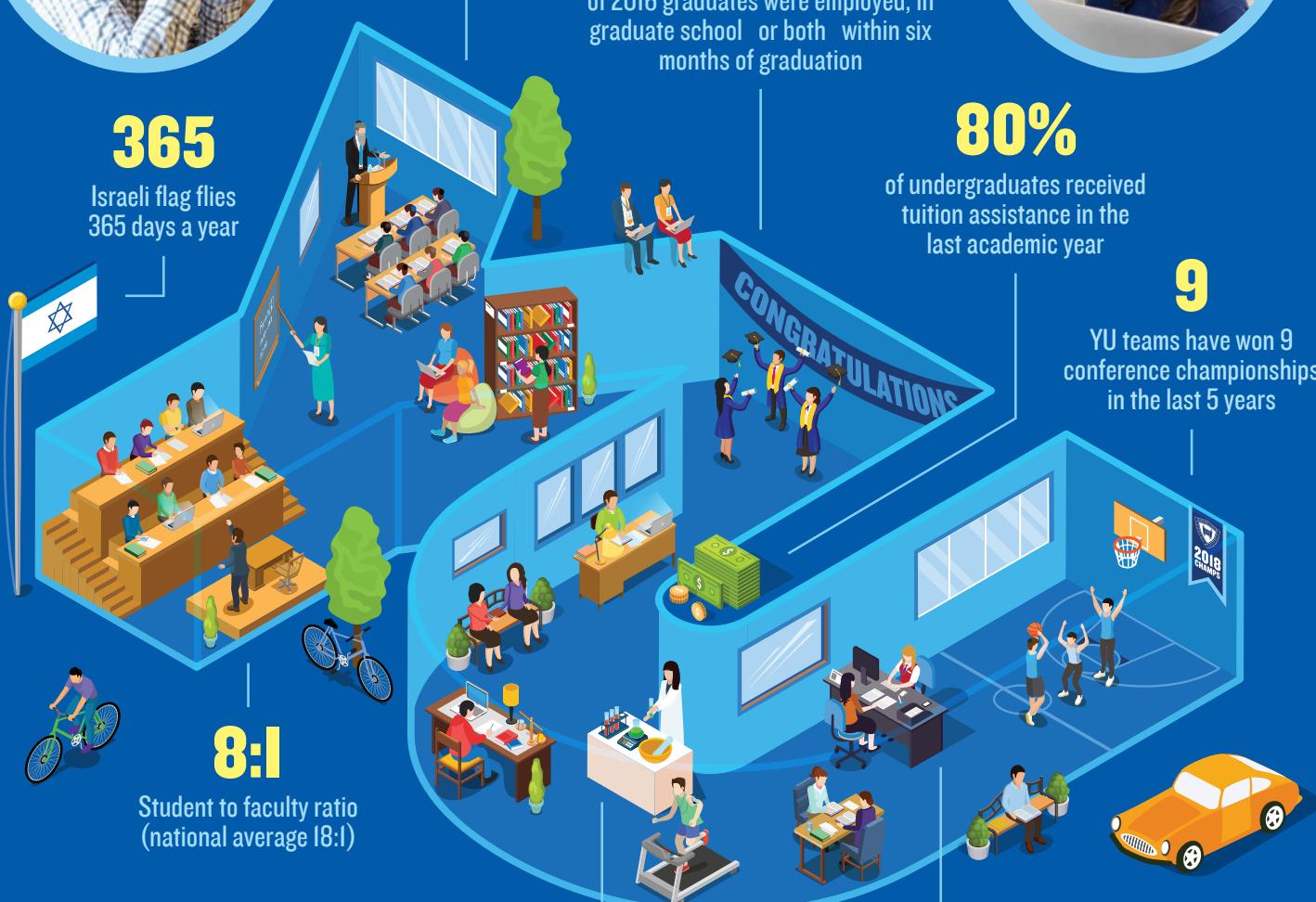
10,000

More than 10,000
Shiurim offered a year



93.3%

of 2016 graduates were employed, in graduate school or both within six months of graduation



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