

Rabbi Arnest



CHAVRUSA

בייה

**YESHIVA UNIVERSITY
RABBINIC ALUMNI**

אין התורה נקנית אלא בהבורה
ברכות ס"ג

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ALUMNI CONVENE FOR MID-WINTER CONFERENCE FEB. 1st

Rabbi Israel Miller, President of the Rabbinic Alumni announces that the Mid-Winter Conference will be held at Klein Hall, Yeshiva University on Monday, February 1st. Rabbis Abraham N. AvRutick, Hartford, Conn., and Jacob Adler, Bronx, N. Y. will serve respectively as chairman and co-chairman of the conference. The theme they have projected for this year's conference, "Religion and Science", is a topic which is of vital concern and interest to modern Orthodox Rabbis. We have long sought for intelligent and authoritative answers to the questions concerning religion in our scientific era. The program your conference chairmen have prepared will, to a great extent, provide these answers.



Rabbi Abraham AvRutick



Rabbi Jacob Adler

The conference will be officially opened by Rabbi Jacob Adler Monday morning. The first session, chaired by Rabbi Max Mintz, Brooklyn, N. Y. will be devoted to a discussion on "Torah and Science". Rabbi Menachem Kasher, noted Torah scholar, editor of *Torah Shbleymah*, and Director of Zaphenath Paneah Institute at Y.U., will deliver a paper in which he will discuss the apparent contradictions between Torah and modern scientific theory. Rabbi Kasher has made extensive studies in this field and is eminently qualified to illumine many of the problems in this area. His conclusions will provide us with an intelligent method of interpreting the significance of Torah to the modern intellectual.

Rabbi Samuel K. Mirsky, known to all of us as scholar, friend and teacher, will be honored at the Luncheon Session for his 36 years of dedicated and devoted service to Y.U. This session will be chaired by Rabbi Akiba Predmesky, Bronx, N.Y. and Rabbi Harry Wohlberg, Honorary President of Y.U.R.A. will make a presentation to Rabbi Mirsky on

behalf of the Rabbinic Alumni. Birchat Hamazon will be led by Rabbi Edmund Neiss, McKeesport, Pa.

At the afternoon session, we will witness an event which apparently will become a tradition at Rabbinic Alumni Conventions. At our annual convention last November our fellow alumnus Rabbi Mendel Lewittes, had the *Zechus* of introducing his son Rabbi Joseph Lewittes who served as a discussant at the "Shabbos in Halacha" session. The afternoon session of our forthcoming conference will be chaired by Rabbi Isaac Tendler, Rosh Yeshiva of Yeshivas Rabbi Jacob Joseph, N.Y. who will have the *Zechus* of introducing his son Rabbi Moses Tendler, Assistant Dean of Yeshiva College, who will deliver a scholarly paper on *Halacha and Science*. Rabbi Tendler has gained an excellent reputation, not only as a brilliant young scientist, but also as a Torah scholar. In his paper he will discuss many of the Halachic questions indigenious to our modern

scientific age. He will prove that many of the Halachic principles, thought to be unscientific or even opposed to science, are actually based on a scientific analysis of human life. Two fellow-alumni, who have also become known for their scientific accomplishments, Dr. Isadore Danishefsky, Assistant Professor in Bio-Chemistry, Flower Fifth Avenue Hospital, N.Y. and Azriel Rosenfeld, Assistant Professor of Mathematics at Y.U. Graduate School of Mathematics, will serve as discussants at the afternoon session.

At the closing dinner, Rabbinic Alumni who have served in the Rabbinate and allied fields "Twice Chai" will be honored. They are: Rabbis S. Z. Baum, Bronx, N. Y.; H. Beck, N.Y.C.; J. M. Charlop, Bronx, N.Y. M. R. Charrick, Baltimore, Md.; J. Cohen, Philadelphia, Pa.; I. M. Davidson, Wilkes-Barre, Pa.; S. B. Friedman, N.Y.C.; M. Fuhrman, Bronx, N. Y.; M. Goldman, Brentwood,

(Continued on page 8)

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Vol. 4, No. 2

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THE PRESIDENT'S COLUMN

By Rabbi Israel Miller

We approach our Mid-Winter Conference while still basking in the afterglow of the warmth and light of our wonderfully successful Annual Convention. In program, attendance, participation and fellowship our November conclave marked a new high in our Alumni activities. I know I am echoing the sentiments of all who attended when I express our sincerest gratitude to the Co-Chairmen, Rabbis Ephraim Kolatch and Max Schreier for having so thoroughly planned and admirably carried out an excellent gathering.

It will, I am certain, be a source of gratification to our members to learn that the papers presented at the Convention are now being edited and collated, and should be in your hands within the month. We are making an all-out effort to solve the problem of communication with many of the rabbis who cannot attend the conventions, shiurim and conferences. We are trying to work out an inexpensive method of reproducing our program on tape, and if we are successful you will be hearing (literally) from us.

Our Mid-Winter Conference, chaired by Rabbi Abraham AvRutick and his co-chairman Rabbi Jacob Adler, promises to be another outstanding event. Rabbi Kasher's and Rabbi Tendler's papers, plus the contribution of the discussants

Our Roshe Hayeshiva

by Rabbi Jacob Goldberg



הרב יוסף ליב ארנעסט, שליט"א

is a man who is completely devoted to the study of Torah and to the fostering of the learning of Torah. This is the love of his life, the labor of his heart and the light of his soul. A familiar figure in the Bais Medrash, his mind is ever immersed in the intricacies of the Gemarra, the complexities of the Rambam and the classic commentaries.

Our Rebbe has been giving 'Shiurim' for the past 22 years. He came to the Yeshiva preceding the war, with an already established reputation of sparkling brilliance, and he immediately launched a fruitful career of expounding and analyzing the teachings of our sages. His own Talmudic learning was nurtured in the famous Yeshivos of Europe, and he counted many of the "G'dolai Hador" of the recent past as his mentors. He has succeeded in transplanting this "derech" of intricate analysis of the Talmud to

should be enough to whet your intellectual appetites. When added thereto we have the luncheon honoring our respected teacher Rabbi Samuel Mirsky, and the Dinner at which our revered Rosh Hayeshiva Dr. Belkin will join us in honoring a group of our colleagues, you can readily see that it will be "A Day to Remember".

One of the most significant events in the history of our Alumni will be the Dinner Session of the Conference at which we will pay tribute to twenty-four of our senior alumni who have attained twice "chai" in the rabbinate since receiving Semicha at the Yeshiva. When

hundreds and thousands of students who have drunk from his waters of knowledge.

A man of dedication and devotion to principle, a personality of unyielding logic in his approach to life, a spirit of modesty and the shunning of 20th century glamour — these are characteristics that bespeak a true man of Torah. With an earnest face and an earnest manner, with a passionate explanation of an intricate analysis of "sugyos and inyanim", he converses with and lectures to his students. Many of his former students have achieved prominence and distinction in their own right, and are now on the faculty of the Yeshiva.

Rabbi Arnest has achieved much in his labors in the Talmud and Rambam. Foremost among his publications has been the *הידושים והערות על תשובות הרמב"ם* which is included in the 1947 Shulzinger edition of the Rambam. More recently he has published a major work *לב יוסף* a compilation of original "Chidushim" on Talmud and Rambam. This work covers a great part of the "inyanim" of Talmud, among them being a substantial portion in *סדרי זרעים וקדשים*. In addition, our Rebbe has contributed to many Torah journals, which appear within the Yeshiva and Rabbinic worlds.

We wish our Rebbe well, continued "B'rachah V'hatz-lacha" in his labors in the world of Torah. Anyone who basks in his scholarly presence very soon becomes aware of his sparks of originality and the illumination that his insights provide. May our Yeshiva continue to be privileged to imbibe Torah from our great Rosh Hayeshiva.

colleagues honor colleagues it marks a giant step in their maturation. I am pleased beyond words that this meaningful gesture will take place during my term of office. Not only are these men richly deserving of our honor, but gathering them together and brining this event to the attention of the American Jewish Community will emphasize the role our Yeshiva has played and the influence it is continuing to exert in the implanting and strengthening of Torah and Judaism in our country and throughout the world. It will be a marvelous demonstration of what Yeshiva means to us and should mean to all Jews.

EDITOR'S PREROGATIVE

By Rabbi Abraham R. Besdin

The time has come for us to deal openly with a problem which requires our earnest consideration and our urgent resolution.

Our Yeshiva prepares its musmachim to be Orthodox rabbis. Imbued with a zealous devotion to Halacha-Judaism, we assume pulpits throughout the country, courageously propagating the faith in the face of the competitive ideologies which threaten to dilute Judaism of its age-old disciplines. By and far, our colleagues have held the ramparts against overwhelming pressures.

Our difficulties have been primarily with our neighboring Conservative congregations. Reform has strayed so far from normative Judaism that its challenge to our ideology has been minimal. There is a ready recognition by many self-styled liberal Jews that Reform is too forbiddingly frigid and that its reaction against tradition has been too drastic. There are, however, many laymen who are attracted to Conservative Judaism because it seems to clothe the traditional mode in a modern palatable garb.

It has, therefore, been our difficult but necessary responsibility to expose the inner corruptions in Conservative ideology and practice and to project Orthodox Judaism as the genuine representation of our historic faith. Our task has, however, proven itself exceedingly difficult and frequently only moderately successful because the Conservative movement is financially affluent and organizationally adept. The entire movement is centered around a particular institution which readily proclaims itself the spokesman of a distinctive ideology. Indeed, mecca-type pilgrimages are continually being fostered by its regional affiliates, with a set pattern of indoctrination in organizational and ideological loyalty taking place within its walls.

A national synagogue body functions effectively, with regional subdivisions, seminars, conclaves and an appealing lay magazine. Its Sisterhood organization is the epitome of efficiency, with a plethora of publications, leadership training, conventions and fund-raising projects. An impressive youth organization has in the past seven years created a network of national and regional projects which has even been successful in usurping youth groups previously firmly identified with Zionist bodies. Indeed, all the modern American techniques of attractive packaging and energetic merchandising have

CAPSULE REVIEW by Dr. Sidney B. Heonig**DICTIONARY OF THOUGHT**

by Dagobert D. Runes

Published by Philosophical Library

Certain key words generate concepts which affect, interpret or stimulate man's thought. In this epigrammatic collection of definitions, the well known editor and compiler Runes distills his 'intimate thoughts' into a personal dictionary. To the rabbi this alphabetic anthology of *bon mot* may be a handy tool to spice his own homoletical thought. The few examples here culled, demonstrate the nature of this fascinating variety:

CLERGYMAN: The preacher should be outstanding in Divine, not public, relations.

CONVERSION: If you don't find God in your own faith, you will not find Him in a borrowed one.

DAY: A day is just a day, if even that. It is we who make it holi-, holy or hellish.

EDUCATION: The heart can learn only from another heart. The printed word does not teach it.

HOMILETICS: I wish they would remember that Moses was a poor speaker still his was the voice of God.

PRAYER: The Lord knows your needs, what wants revealing are your deeds.

made the Conservative movement the success which it is.

Those of us who are not insulated in secure urban congregations but who, rather, are beleaguered in the front lines, bemoan the fact that our beloved alma mater has failed thus far to apply itself effectively in these crucial areas. The C.S.D. has performed magnificently in the past and continues to do so despite the fact that it is sorely handicapped by its area of operation being too circumscribed, its staff limited and its budgetary allowance overly austere. I am well aware that our *noblesse oblige* relationship with the "Union" stunts our initiative in many of these areas. But this can certainly not justify our abdication of responsibility in face of the Union's past record of impotency. It is high time that Yeshiva University which has flourished so magnificently under the inspired and brilliant leadership of our beloved president, should embrace its historically destined role as the spokesman and proponent of Orthodox Judaism in America.

WHAT EVERYONE SHOULD KNOW ABOUT JUDAISM

by Morton M. Applebaum

Published by Philosophical Library

A Reform Rabbi seeks in a "book of brevity" to answer questions most frequently asked about Judaism by non-Jews and also in 'confirmation classes.' He obtains the *haskamah* in a foreword by John Haynes Holmes, who adds that "basic Judaism is basic Christianity as well." The booklet is interesting because of its varied collection of questions, such as "What is a Yarmulka?"; "What is Bas Mitzvah?"; "Why are Jews such a persecuted people?"; "What is Kiddush ha-Shem?" and "What can Jews do about anti-Semitism?" It aims at an objectivity, giving the traditional aspect by the side of the non-traditional practice, though amazingly, the only authority he could find for Orthodoxy is Lewis Browne!

To state that there are 39 (sic) books in the Jewish Bible, or *ré Keriah*, "It has been refined and modified so that today *traditional* (sic) Jews observe it by pinning a piece of black ribbon on the bereaved's garment" reveals the urgency for the author to abide by his own advice in the epilogue, "The best thing to do at all times is to consult a reliable source."

What we propose, essentially, is that our Yeshiva cease to be solely an institution, that it become instead, a standard bearer of a movement, representing the only Orthodoxy which can strike roots on American soil. A national Synagogue body should be sponsored by the Yeshiva with a Sisterhood affiliate and a strengthened and more effective national Men's Club Assoc., the Yeshiva Youth organization should have an enlarged bureau with an adequate budget and a network of summer camps with specialized personnel should be established.

In the final analysis, the success of Yeshiva University will be reflected in the numerous Orthodox Jewish communities flourishing throughout the country, not by its general servicing of the American community. Orthodox Judaism is our unique product. Let us concentrate on our specialty.

I would appreciate hearing from our colleagues, particularly from outlying areas, regarding the propositions of this column.

אלה יעמדו על הברכה

The following are the members of the Rabbinic Alumni and Associate Alumni who have sponsored, in their respective congregations, fund-raising functions (breakfasts, dinners, receptions, parlor meetings, etc.) in behalf of Yeshiva University. Included are the rabbis of the Metropolitan area; out-of-town listings will appear in the next issue.

RABBI	CONGREGATION	RABBI	CONGREGATION
BRONX			
Akiba Predmesky	Jewish Center of Williamsbridge	Nathan Bamberger	Elmhurst Jewish Center
*Schulem Rubin	Young Israel of Pelham Parkway	Paul Hait	Flushing Jewish Center
Maurice L. Schwartz	Young Israel of Parkchester	*Abraham Dubin	Temple Gates of Prayer
*Harry D. Silver	Jewish Center of Unionport	*Joseph Zeitlin	Whitestone Hebrew Cong.
Simon Konovich	Community Center of Israel	*Joseph Levinson	Jewish Community Center of Springfield and Laurelton
David Hartman	Anshe Amas of Williamsbridge	Irwin Isaacson	Oakland Jewish Center
Jacob Adler	Young Israel of Kingsbridge	Joshua Hertzberg	Jewish Center of Bayside Oaks
Israel Miller	Kingsbridge Heights Jewish Center	Gilbert Klaperman	Beth Sholom of Lawrence
BROOKLYN			
Benjamin Borgenstern	Sons of Israel	Emanuel Rackman	Shaaray Tefila
*Max Kirshblum	Jewish Community House of Bensonhurst	Gersion Appel	Adath Jeshurun
Abraham R. Besdin	Marine Park Jewish Center	Sol Roth	Atlantic Beach Jewish Center
*Abraham Kelman	Prospect Park Jewish Center	Ephraim Kolatch	Beth El of Long Beach
Seymour Turk	Pri Etz Chaim	*Samuel Horowitz	Temple Zion
Ascher M. Yager	B'nai Jacob	Armin Friedman	Long Beach Academy
Jacob Leibowitz	East Flatbush Jewish Comm. Center	Louis Bernstein	Young Israel of Windsor Park
Pincus Dachowitz	B'nai Israel of Midwood	*Gabriel Beer	Temple of Israel
Meyer Karlin	Ahavath Achim	Alexander Budin	Belle Harbor Jewish Center
*Morris Chait	Beth David Gershon	*Charles B. Chavel	Shaaray Zedek
*Joseph Baumol	Yeshiva of Crown Heights	Aaron Chomsky	Cnnesses Israel
Solomon Poupko	Chovevei Torah	Eugene J. Cohen	Derech Emunah
Harold Kanatopsky	Young Israel of Eastern Parkway	*Ralph Pelcovitz	Knesseth Israel
*Moses M. Yosher	New Brighton Jewish Center	Israel Mowshowitz	Hillcrest Jewish Center
*Irving Filler	Oceanview Jewish Center	Herman Zwillenberg	Temple Torah of Little Neck
*Abraham Klein	Anshe Emes	MANHATTAN	
*Reuben Maier	Seabreeze Ave. Synagogue	Maurice Wohlgelemer	Inwood Jewish Center
Abraham Neustein	Brighton Beach Jewish Center	Joseph H. Lookstein	Kehilath Jeshurun
*Abraham Scheinberg	Hebrew Alliance of Brighton	*Leo Jung	Jewish Center
*Israel Wagner	Beachhaven Jewish Center	Norman Lamm	Jewish Center
*Seymour J. Weissman	Young Israel of Brighton	Thodore Adams	Ohab Zedek
Lewis Goldberg		WESTCHESTER	
QUEENS			
Emanuel Holzer	Beth Jacob of Astoria	Israel Klavan	
Jerome Fishman	Adath Israel	Murray Grauer	Hebrew Institute of White Plains
Ephraim Shimoff	Beth El of Astoria	Irving Koslowe	Westchester Jewish Center
Marvin Luban	Young Israel of Forest Hills	Moses S. Malinowitz	Sons of Israel
Morris Max	Queens Jewish Center	Alexander Rosenberg	Ohab Zedek
Samuel Berliant	Tifereth Israel	Charles A. Spirn	People of Righteousness
		Morris Talansky	Greystone Jewish Center

*Associate Alumni

מזל טוב

We extend a hearty Mazel Tov to our beloved Rosh Hayeshiva and his wife, Dr. and Mrs. Samuel Belkin, on the birth of their second grandchild, Mina Tamara daughter of Ralph and Linda Schuchalter. Ralph is a prospective Rabbinic Alumnus he is now a student in the Semicha III class.

יזכו לגדלה לבן תורה,
לחופה, ולמעשים טובים

רפואה שלמה

We fervently pray for the speedy and complete recovery of our revered Rebbe, Dr. Joseph B. Soloveitchik, who, we are pleased to report, is recuperating satisfactorily from recent surgery.

ה' ישלח לו רפואה שלמה בקרוב

UNIQUE FUND RAISING IDEA

Rabbi Abraham N. AvRutick of Hartford, Conn. has introduced a unique method of raising funds for Yeshiva to



the members of his congregations. Recently his congregants Mr. and Mrs. Louis Kaplan celebrated their 50th Wedding Anniversary. Rabbi AvRutick persuaded Mr. and Mrs. Kaplan to notify

DO YOU KNOW THAT . . .

YUDAE has a series of Guides and other educational materials which will be useful for your Adult Institutes and for the personal libraries of your congregants. Do they have *A Guide to the Prophets* or *Understanding the Siddur*?

Write to Yudae for these publications.

their families and friends that in place of the usual gifts that cash gifts be given to YU in honor of Mr. and Mrs. Kaplan. At a dinner in their honor a book-shelf at the Y.U. Library was dedicated in their name. The section will be known as the Louis and Lena Kaplan Shelf. In the picture we see Rabbi AvRutick turning over to Rabbi Leo Stitskin, guest speaker at the dinner, the gifts received by Mr. and Mrs. Kaplan who are in the center of the picture. "Yeyasher Koach" Rabbi AvRutick and Mr. and Mrs. Kaplan. May others emulate your example.

RABBINIC WELFARE

by Rabbi Theodore L. Adams

Income Tax and Social Security

I want to thank the editors of Chavrusa for suggesting the topic I will discuss in this column. Although I am not a specialist in the field, I did discover some interesting facts about income tax and social security pertaining particularly to clergymen.

A Clergyman, like any other citizen, is required to pay an income tax. His taxable income includes all salaries, honorariums, bonuses or gifts received for services rendered. Fees received for funerals, weddings, etc. should be reported because they are taxable income. However, gifts which are not received for the performance of a duty or service such as, Chanukah, Purim or Passover gifts, are not taxable. The Rabbi should, therefore, make certain that when he receives a sizeable gift from the Synagogue that it not be considered a bonus for services rendered, because bonuses are taxable. In many cases, Rabbis are advised to accept holiday gifts from the Synagogue in lieu of salary in order to effect a tax saving. Pensions or retirement payments are not taxable if the retired or disabled Rabbi does not continue to perform any services for the congregation.

There are certain income tax deductions allowable only to clergymen. The most substantial of the deductions is the rental allowance. The rental allowance permits the congregation to designate X dollars for salary and Y dollars for rent. The amount set aside for rent is not entered as income and is not taxable. The congregation or the Rabbi can pay the rent providing the Rabbi's contract so states that Y dollars are to be considered as a rental allowance. The same rule applies to the running expenses of the home including utilities, telephone, furnishings and garage. The Rabbi may buy a home and exclude the amount of the rental allowance from earned income even if he gave it as a down payment toward the purchase of the home. The Congregation may purchase the home for the Rabbi and consider the payments for the maintenance, mortgage etc. of the home as the yearly rental allowance. In some communities, homes purchased in the name of the Synagogue (called Parish house) are exempt from local taxes even though they may be removed from the immediate neighborhood of the Synagogue. In other communities, even if the home is purchased in the Rabbi's name some local tax exemptions are allowed. The

ALUMNI PROFILE

by Rabbi Emanuel Holzer



Rabbi Leon Katz is the leader of Congregation Adas Israel, Passaic, New Jersey, the pulpit he has held since receiving his Semicha in 1938.

Prior to the Semicha he received at Yeshiva, Leon received Semicha "Yoreh Yoreh" and "Yodin Yodin" from Rabbi I. Z. Meltzer זצ"ל and Rabbi Aba Yaakov Boruchov זצ"ל in Israel.

Leon received his B.A. and D.H.L. from Yeshiva University and he served on the faculty of the Teacher's Institute. His study on the "Life, Works and Times of the Chasam-Sofer", based on his Doctorate, is now being published in Israel

important detail to remember is that the Synagogue must stipulate under the terms of employment that part of the salary is a rental allowance. If this is not done the entire salary must be reported and no exemption is allowed for rent.

The Rabbi is also entitled to deductions on all expenses incurred in connection with his work. Car expenses including insurance, depreciation, gasoline, oil, accessories, repairs and licenses can be deducted in proportion to the percentage of use in the course of his duties or in direct connection thereof. (This, incidentally, does not affect the pleasure car insurance rate). Attendance at Conventions, taxi fares, lunches for members or other clergymen, entertaining at home, professional books, subscriptions to periodicals, dues to professional organizations and, according to some authorities, tuition for special college courses are all deductible items.

Rabbis are also entitled to the standard deductions such as, charity, medical expenses—including drugs, eye glasses, dental work, hospitalization and health and accident insurance premiums. Payments received from health and accident policies are tax exempt and do not have to be reported as income.

and will be available in the near future. Leon has contributed to the "Jewish Encyclopedia" and he is a member of the Editorial Board of the Jewish Horizon. He has written a series of articles for the newspaper "Shearim" and his writings have appeared in many other publications. Leon has, in addition to the above mentioned accomplishments, found time to devote to organizational work. He is a past President of the Rabbinic Alumni of Yeshiva University. He is Vice-President of the Rabbinical Council of New Jersey; President of the New Jersey State Mizrahi Region and member of the Administrative Committee of the Mizrahi Organization of America.

Our colleague is the son of Chief Rabbi Reuben Katz, vice-chairman of the Chief Rabinat of Israel and President of Petah-Ticqvah Yeshiva. Leo is married to the former Rhea Herzog and they have four children, Varda Roni 12, Shimon Yisrael 10½, Mayer Labe 8, and Avram Yitzchak 3.

Rabbi Katz recently dedicated a new Synagogue Center at a testimonial dinner tendered in his honor. As a direct result of his teachings a "mechitza" was erected in the new Synagogue Center.

Clergymen are not subject to withholding tax and they must file a Declaration of Estimated Tax, Form 1040 E.S. The estimated tax is payed in quarterly installments

The opportunity for clergymen to elect to come under Social Security expired April 15, 1959. However, newly ordained Rabbis have until two years after their ordination to elect to come under Social Security. The same ruling applies to Rabbis who have lived out of the country. The Social Security payments can not be shared by the Synagogue but must be paid for entirely by the Rabbi. Form 2031 must be completed and filed with the local district Director of Internal Revenue and the Social Security payments are made when you file your Income Tax Return.

To conclude my column, I offer this final word of advice. Regardless of how uncomplicated you may think your tax and social security problems are, it is wise to engage a competent accountant to prepare your returns and look after your affairs. Your accountant can advise you on many of the matters I have discussed and the legitimate tax savings you benefit from often pay for the accountant's services.

— OPINION —

(Editor's Note: Guest columnists will be invited each issue to comment on an area of provocative interest. A viewpoint opposing the thesis expressed in this column will be presented in our next issue. Readers are urged to write in their own reactions).

"ORTHODOX" IS NOT TRADITIONAL

By Rabbi Maurice Lamm

It is a fact. We who consider ourselves "Orthodox" are traditional in everything but name. The name "Orthodox" is a Greek term of comparatively recent application to observant Jews. In "Guardians of our Heritage" by Rabbi Jung, Dr. Isaacs quotes Isaac Leeser who wrote an article in "The Occident" to the effect that "Orthodox" is a label coined by the Reform Rabbinate, ostensibly as an epithet to indicate narrow-mindedness and bigotry. The term has no Hebrew equivalent of standard usage, without stretching its original meaning and logical intent.

Yet some of us cling to the title as though it were a sacred word hallowed by thousands of years of tradition. Indeed, in the past ten years a number of articles have been written by well-intentioned men, not excluding the present editor of "Tradition", with the hope of raising the term to a decent level of respectability. The fact remains, however, that the term is not an untouchable, that it is not sacred, and that the attempts to raise it to respectability have been agonizing, half-hearted exercises in salvaging a meaningless and pointless label.

The reasoning of the "Defenders of the Title" is quite clear and, on the surface, convincing, though it is permeated with a sentimentalism for old and dear garments to which we become personally attached because of constant use. Briefly, it assumes two forms, the first theoretical, the second practical. The first is that there is no more accurate definition of our age-old, strict adherence to the Halacha, than "Orthodox". "Traditional" has been tried and found wanting because it has been usurped by both Conservative and Reform, and because it fails to identify the distinctiveness of what we represent. The second, is that no other term has found such wide acceptance as "Orthodox". While it is admitted that the psychological image associated with the term is uncomplimentary to observant Jews and damaging to the cause of Observant Judaism, it is asserted that little can be done about it but to "glorify" it, and wear it as a "badge of pride", as has frequently been done in history, and as has frequently been achieved by public relations manipulators

It appears, however, that both reasons miss the mark, the theoretical because it does not go back to the origins of the term, the practical because it does not go forward to consider the very latest currents in Jewish public relations. In the first place, "Orthodox" is most certainly not the most accurate definition of our ideology. From the Greek "orthos", meaning straight or correct, and "doxa", meaning opinion or faith, we have only "correct faith", or "unwavering conviction". Unwavering conviction is zealously held by Reform and Conservative, as by any movement with a consistent philosophy or a definitive goal. Indeed, in a recent bulletin issued by HUC-JIR commenting on Herman Wouk's "This Is My God", the editor, Rabbi Silver, maintains that only Reform has been unwavering in spirit, and that Orthodoxy has been dissenting. In addition, it is not a translation of any historically-tested term such as "masora" or "Halachah", and is obviously not a carry-over such as "Pharisees" from "Perushim". It is a slogan, and an arbitrary one at that. It does not convey anything distinctive or singular in our belief. If "Orthodox" Day Schools have increased, and "Orthodox" synagogues have grown larger and more effective, I should like to believe it is the consequence of the tireless vitality of Torah Judaism, and that they have progressed despite the term "Orthodox", and even under that handicap.

On the contrary, it is the term "Tradition" which is truly closest to an exact identification of our philosophy. What in essence distinguishes us from the Dissenters in Judaism is a total adherence to "Torah sheb' al peh". The fundamental phrase is "Mosheh Kibel Torah m'Sinai u'mesarah l'Yehoshua", and the fundamental issue is the interaction of "Masora" and "Kabbalah", the giving and receiving which are the links of tradition. The closest general translation of both these terms appears to be "tradition". When Rav Sherirah Gaon delves into the origins of "Masora", he is seeking the beginnings of modern-day Masora or Traditional Judaism. There is an historicity about the word, and an obvious connection with Halacha that should compel our identification with it, rather than with a glorified epithet.

In the second place, the value of "Orthodox" as a title has diminished

with the increased use of public relations in soliciting the support of mass Jewry in behalf of Torah Judaism. It is intuitively felt by those who communicate with the mass of Jews that the word "Orthodox" has no appeal, and, regardless of the justice of the matter, it provokes the old prejudice before our message is even considered, and it cripples whatever image we wish to foster. The title most successfully used, one which is therefore gaining more general acceptance, is "Tradition". Note the recent developments: Dr. Belkin publishes a book, and entitles it, "Essays in TRADITIONAL-Jewish Thought". Rabbinical Council of America publishes a periodical for the American Jewish public, and its editor, (a good friend of mine who has previously written to defend the "Orthodox" title) calls it, "Tradition", and as a subtitle, in smaller letters, "A journal of Orthodox Jewish thought". Yeshiva University, in all of its recent publications refers to itself as a bastion of Traditional Judaism. Rabbinic alumni, when organizing regional conferences of their congregations, use "Traditional" as a matter of course. With new goals of mass acceptance, Abram and Jacob assume new names. "Tradition" does have the mass appeal. The term associates itself with high-sounding words such as "long", "honored", "hallowed", "rich", and so on. The surest proof of this is that businesses, whose advertisements are the life-blood of their existence, refer to their products as having a "time-honored tradition".

One problem remains: It has been claimed that Conservative and Reform have "usurped" the term, and that it is therefore no longer distinctive. This, in terms of Public Relations, is the strongest argument for the adoption of "Tradition". When once we impress our Jewish masses that we are "Traditional", when once the non-affiliated think of identifying with "Traditional", Conservative or Reform, it will redound to our greater success in that both of the Dissenters will consider themselves "Me-Toos." It is simple comic-strip psychology that "Me-Too" is never a leader, and is always in second place, trailing and envious.

It is time that we regarded it as a futile expense of energy to try to glorify a term that has no historical basis or practical value.

ALUMNI NEWS

MAZEL TOV

Births

Rabbi and Mrs. Zev Charlop, Bronx, N. Y. on the birth of a son.

Rabbi and Mrs. Ishmael Cohen, Rio de Janeiro, Brazil on the birth of a daughter, Yehudit.

Rabbi and Mrs. Mordecai Efron, Vine-land, N. J.: on the birth of a son.

Rabbi and Mrs. Moshe Goldberg, N. Y., N. Y. on the birth of a daughter.

Rabbi and Mrs. Yeshaya Goldstein, Far Rockaway, N. Y. on the birth of a daughter, Yonina.

Rabbi and Mrs. Leon Green, Long Beach, N. Y. on the birth of a son, Sheldon Ethan.

Rabbi and Mrs. Harold Greenberg, Brooklyn, N. Y. on the birth of a daughter, Shalva Rivka.

Rabbi and Mrs. David Halpern, Brooklyn, N. Y. on the birth of a daughter, Reisa Sheryl.

Rabbi and Mrs. Leo Landman, Philadelphia, Pa. on the birth of a son.

Rabbi and Mrs. Emanuel Marcus, N. Y., N. Y. on the birth of a grandson.

Rabbi and Mrs. Irving Margolies, Hackensack, N. J. on the birth of a son, Mark Micah.

Rabbi and Mrs. Benjamin Morgenstern, Brooklyn, N. Y. on the birth of a granddaughter, Ellen Judith.

Rabbi and Mrs. Phillip Reiss, Milford, Mass. on the birth of a son.

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

Rabbi and Mrs. Norman Strizower, Brooklyn, N. Y. on the birth of a son.

Rabbi and Mrs. Joseph Urivetsky, New York, N. Y. on the birth of a daughter, Batya Kocvhava.

Rabbi and Mrs. Cecil Walkenfeld, Woodhaven, L. I. on the birth of a daughter, Caryn Mariam.

Bar Mitzvahs

Rabbi and Mrs. Sidney Nissenbaum, North Bergen, N. J. on the Bar Mitzvah of their son, Marvin.

Rabbi and Mrs. Joseph Rothstein, Philadelphia, Pa. on the Bar Mitzvah of their son Aaron Zev.

Engagements

Rabbi Gerald Friedlander, Brooklyn, N. Y. on his engagement to Miss Rebecca Hurwitz.

Marriages

Rabbi Ahron Batt, Brooklyn, N. Y. on his marriage to Miss Iolet Shapiro.

Rabbi and Mrs. Eliezer Cohen, Hillside, N. J. on the marriage of their daughter.

Rabbi Ludovico Fleischman, Niagara Falls, Canada, on his marriage to Miss Libby Feivon.

Rabbi and Mrs. Charles Kahane, Brooklyn, N. Y. on the marriage of their son.

Rabbi and Mrs. Nehemiah Katz, Toledo, Ohio, on the marriage of their daughter Rivka, to Rabbi Bezalel Elazary.

Rabbi Simeon Kobrinetz, Woodmere, N. Y. on his marriage to Miss Beverly Becker.

Rabbi Jack Petroff, New York, N. Y. on his marriage to Miss Dvora Abramson.

Rabbi Aaron Stavisky, Brooklyn, N. Y. on his recent marriage.

Rabbi and Mrs. Harry Wohlberg, Brooklyn, N. Y. on the marriage of their son.

Rabbi Julius Berman, New York, N. Y. on his marriage to Miss Dorothy Gewirtz.

New Positions

Rabbi Leon Green, appointment as Senior Clinical Psychologist, Central Islip State Hospital, Central Islip, L. I.

Rabbi Jason Jacobowitz to Congregation Ahavath Israel, Liberty, N. Y.

Rabbi Marvin J. Spiegelman to Congregation Oer Chodesh Anshe Sfarad, University Heights, Ohio.

Personals

Rabbi Bertram Leff was recently installed as the spiritual leader of The Sunrise Jewish Center, Valley Stream, L. I. Rabbi Leon Stitskin was the guest speaker.

Rabbi Norbert Weinberg was recently installed as the spiritual leader of Congregation Ahavath Achim, New Bedford, Mass. Rabbi Leon Stitskin was the guest speaker.

Rabbi Herbert Witkin was recently installed as the spiritual leader of The Flemington Jewish Community Center, Flemington, N. J. Rabbi Abraham Avrech was the guest speaker.

Rabbi H. Freedman was tendered a Testimonial Dinner in honor of his 10th Anniversary with Congregation Beth Israel, Bangor, Maine. Rabbi Morris Finer was the guest speaker.

Rabbi Bernard L. Berzon was tendered a Testimonial Dinner in honor of his 20th Anniversary with Congregation Ahavath Israel, Brooklyn, N. Y. Dr. Samuel Belkin was the guest speaker. A scholarship at Y. U. was established in Rabbi Berzon's name in honor of the occasion.

Rabbi Abraham Koolyk was tendered a Testimonial Dinner in honor of his 10th Anniversary with Congregation Beth El, Dorchester, Mass. Co-sponsor of the event was Congregation Beth El, Newton, Mass. an Orthodox congregation founded by Rabbi Koolyk. Rabbi and Mrs. Koolyk were presented with a trip to Israel in honor of the occasion. Rabbi Theodore Adams was the guest speaker.

Rabbi Simon A. Dolgin was tendered a Testimonial Dinner in honor of his 20th Anniversary with Congregation Beth Jacob, Beverly Hills, California. Dr. Oscar L. Fasman, President of the Jewish University of America, Chicago, was the guest speaker. Dr. Fasman conferred an honorary doctorate upon Rabbi Dolgin to commemorate the occasion.

Rabbi James Gordon, Elmira, N. Y. became the first Jewish Chaplain to be elected to the presidency of the American Correctional Chaplain Association, which is composed of correctional chaplains of the three faiths.

Rabbi Louis Engelberg of the Taylor Road Synagogue, Cleveland, Ohio, recently dedicated a new Youth and Ed-

(Continued on page 8)

RABBI MOSES I. GOLDBERG

of New Orleans, La.

was called to his eternal reward

9 Kislev, 5720 — December 10, 1959

Our heartfelt sympathy to the bereaved family

תנצב"ה

ALUMNI NEWS

continued

ucation Center. Rabbi Leo Jung was the guest speaker at the dedication ceremonies.

Rabbi Arthur Schneier, Brooklyn, N. Y. recently dedicated a new Youth Building. Rabbi Milton Furst delivered the invocation at the ceremonies.

Rabbi Dr. Joseph J. Schwartz was elected a member of the Board of Governors of The Dropsie College for Hebrew and Cognate Learning.

Rabbi Dr. Abraham M. Cassel was cited in a recent article for the work he had done as founder and director of Oxford School, Miami Beach.

Rabbi Dr. Samuel A. Weiss was appointed as the Associate Director of the Psychological Research Project of the Prosthetics Education Program of N. Y. U. Post-Graduate Medical School.

Chaplain Lt. Herbert Berger Hq 13 A.F. was invited by the National Scout Commissioner to attend the Special National Court of Honor in recognition of services he rendered during the 10th World Scouting Jamboree. Lt. Berger was the recipient of one of the highest Jamboree awards.

Rabbi I. Fred Hollander was chosen as the "Man of the Month" by the magazine Pastoral Psychology for which he wrote an important article.

Rabbi A. L. Hirschman was recently elected as president of the Jewish Ministers and Cantors Association of America. He is the youngest American born cantor ever to have been elected to this office.

Rabbi Noah Goldstein, Peabody, Mass. received his Doctorate from Y. U.

Rabbi Leon Katz was tendered a Testimonial Dinner in honor of his 20th

NOTICE

Our distinguished colleague, Rabbi Meyer Hirschman, of 7701 20th Avenue, Brooklyn, N. Y. will gladly lend his expert assistance to his colleagues in matters of "Gittin" and other problems of Halachah. Rabbi Hirschman was ordained by the Yeshiva in 1932 and received Yodin Yodin in 1938. During the last quarter of a century he has become known as a competent authority in "Gitten" and other rabbinic areas. He will gladly accommodate rabbis from out of town. His telephone number is BE 6-1325.

Anniversary with Congregation Adas Israel, Passiac, N. J.

Rabbi Norman Bernhard, Wichita, Kansas was appointed to a 3 year term as a member of the City's Human Relations Commission. He also served as a panelist in a discussion for the clergy at the Governor's Conference on Traffic Safety.

Rabbi I. O. Gimprich, Brooklyn, N. Y. has been invited to give two courses during the 1960 Summer Session at the Y. U. Graduate School of Education.

Refuah Shleymah

Rabbi Nathan Drazin and Rabbi Simcha Levy, who are recuperating from a recent automobile accident

Condolences

Rabbi Harry Bolensky on the loss of his mother.

Rabbis David and Morris Halpern on the loss of their father.

CONFERENCE

Continued

L.I.; I. Goodman, Memphis, Tenn.; H. Guterman, Scranton, Pa.; J. Leibowitz, Brooklyn, N. Y.; S. Levy, Montreal, Canada; M. Mintz, Brooklyn, N. Y.; B. Mostofsky, Roxbury, Mass.; M. Perr, South Ozone Park, N. Y.; Joseph Rackovsky, Miami Beach, Fla.; S. Reichman, Bronx, N.Y.; A. Rosenberg, Yonkers, N.Y.; I. Sachs, Bronx, N. Y.; J. Schwartz, N.Y.C.; A. Schuchatowitz, New Haven, Conn.; M. Stern, Richmond Hill, N.Y.; I. Tendler, N.Y.C.

At the Dinner Session we will have the honor and pleasure of hearing our revered and beloved President and Rosh HaYeshiva, Dr. Belkin, who will deliver the main address. Rabbi Israel Miller, amiable and capable president of the Rabbinic Alumni will make a presentation to the honored musmachim and the response in their behalf will be delivered by Rabbi Henry Guterman. Rabbi Seymour Turk, hard-working and devoted chairman of the Alumni Fund Committee, will present a report on the Alumni Fund. This session will be chaired by Rabbi AvRutick. Birchat Hamazon will be led by Rabbi Isadore Davidson.

The Mid-Winter Conference affords us an opportunity to re-visit our Alma-Mater which nurtured and trained us. For this reason alone it is well worth our while to attend. When there is added the pleasure of listening to the encouraging words of our own esteemed Rosh HaYeshiva Dr. Belkin, the opportunity to learn the solution to many of the problems that face us as modern orthodox rabbis, and the honor of paying tribute to our colleagues, the Mid-Winter Conference becomes one of those yearly events we cannot afford to miss.

CHAVRUSA**YESHIVA UNIVERSITY**

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