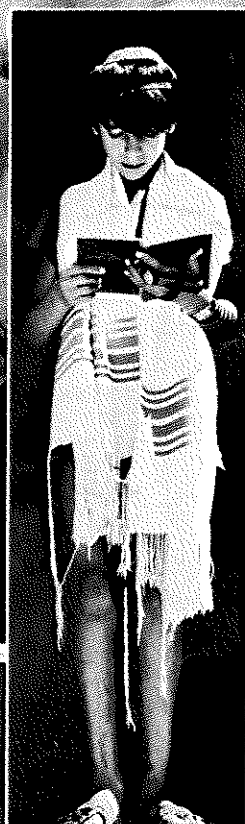
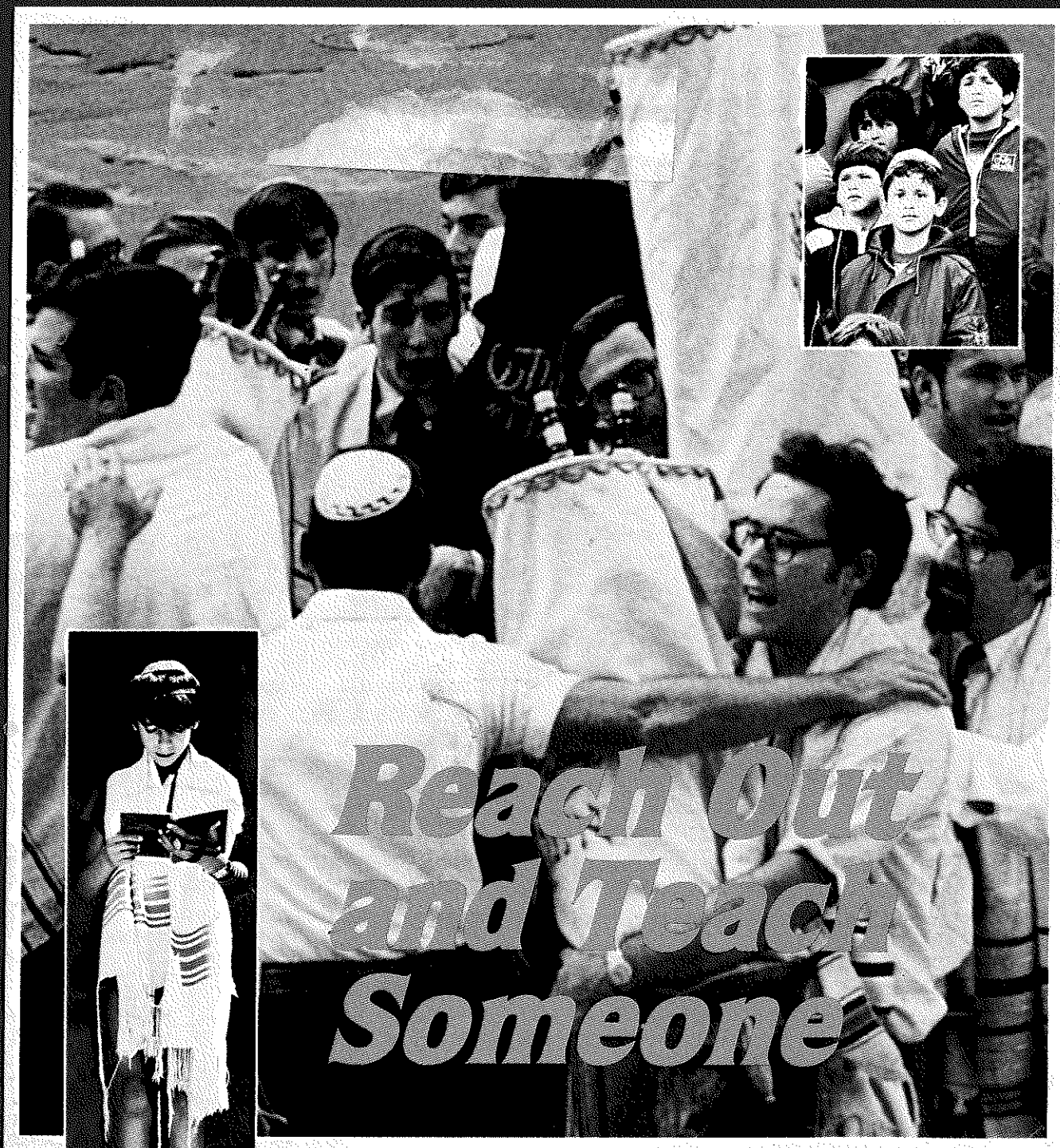


# THE JEWISH OBSERVER

SHEVAT 5750 / FEBRUARY 1990  
U.S.A. \$3.00 / FOREIGN \$4.00  
VOLUME XXIII / NUMBER 1



*Reach Out  
and Teach  
Someone*

# **Jewish history may be lying around in your basement. Don't let it be lost to the world.**

**T**he Orthodox Jewish Archives, which was struck by a damaging fire last year, has completed renovation of its physical facilities, and has embarked on a worldwide search to rebuild and expand its holdings.

The destruction of archival material in the blaze was, fortunately, not as extensive as originally thought. Through advanced restoration techniques, many items written off as hopelessly damaged were able to be saved. But the effort cannot stop with salvage and recovery. It is time for a greater undertaking.

**Thousands of documents and photos are languishing in trunks, attics  
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**Now is the time to retrieve this precious material—  
before it becomes dust instead of history.**

Your help—the public's help—is needed in this effort. Do *you* have any relevant old photos, documents, or records?

#### THE CATEGORIES OF ITEMS REQUESTED:

- Documentation of Orthodox Jewish rescue work during the Holocaust.
- Photos depicting life in the shtetl, the Orthodox communities of the cities, the yeshiva world, and Chassidic centers of Europe before the Holocaust.
- Documents, records, letters, journals and newspapers that portray Torah life in Europe as it was, and cast light on the issues and problems facing Jews at the time.
- Documents, records, correspondence, newsclippings, journals, memorabilia, and photos depicting Orthodox life in the U.S. from colonial times to the present.
- Documents and photos pertaining to the development of yeshivos throughout the country.
- Documents and photos pertaining to Orthodox activism in the social service and civic action fields.
- Photos of Gedolei Yisroel past and present.
- Sets of Orthodox journals and periodicals.
- Documents and photos relating to the religious Yishuv in Eretz Yisroel, its institutions and struggles for Jewish life.
- Documents and photos pertaining to world-wide Agudath Israel history, all Knessios Gedolos, and the development of the American Agudah movement since 1922.

*(If you are hesitant to part with cherished items, arrangements can be made to reproduce certain kinds of documents and photos, leaving the original in your possession.)*

The previous Archives facility, gutted by a fire from within, was modeled according to accepted archival procedures. The new Orthodox Jewish Archives, now rebuilt, has been safeguarded with maximum state-of-the-art protection above and beyond standard archival design.

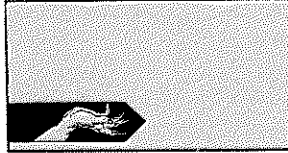
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OTHERWISE BE LOST TO FUTURE GENERATIONS.**

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VOLUME XXIII / NO. 1

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### IDENTIFYING OUR TOOLS

I started my *kiruv* work in Jerusalem some years ago by organizing a regular class with some of my non-religious neighbors in Romema. It was my first opportunity to learn with secular Jews, and I had no idea what topics I should teach. Luckily, I knew someone who was an expert on secularism (from both sides)—Uri Zohar, the well known *baal teshuva* and former television star, so I sought his advice. "Well," he said, "what are you learning now in yeshiva?"

"*Bava Kamma*," I replied.

"Well, teach them that." (*Bava Kamma* deals with legalistic decisions about what happens when my ox tramples your plants, and so on.)

"*Bava Kamma*?" I asked incredulously. "You don't understand the secular mind."

He said something that still preys on my mind all my waking hours: "Yaacov, you don't believe in the power of Torah."

**Rabbi Haber**, a native of Buffalo, New York, who studied in Yeshiva Torah Ore in Jerusalem for ten years, is the founder of the Torah Center of Buffalo, an outreach effort, which he has headed for the past ten years, during which several hundred people have been brought to Torah observance. The above essay is based on a presentation at a symposium in the recent 67th National Convention of Agudath Israel of America.

# Starting at the Point He's Coming From

Chastened, I decided to study *Bava Kamma* with my neighbors, and the class was eminently successful! Beyond doubt, Torah is not only our goal, it is the major force in our arsenal.

### LOST IN SHUL

Ask your average *baal teshuva*, and I have many times. "What is the difficulty of becoming *frum*?" You would expect to hear about the problems of keeping *Shabbos*, keeping Kosher, or the sudden limitations on one's social relationships. These are responses you seldom hear. Instead they tell you that the most difficult thing is to fit in socially with the *frum* community.

The major barriers between a *baal teshuva* and someone who is fortunate enough to be brought up in Torah are not so much of a religious nature as cultural. Your average *baal teshuva* was brought up in America as an American, with very American values. Some of the values are good, some of them are bad, but they are all American. The other week I asked a friend—a successful businessman who appears on TV advertisements for his business with his *yarmulka* in full display—if he would like to come

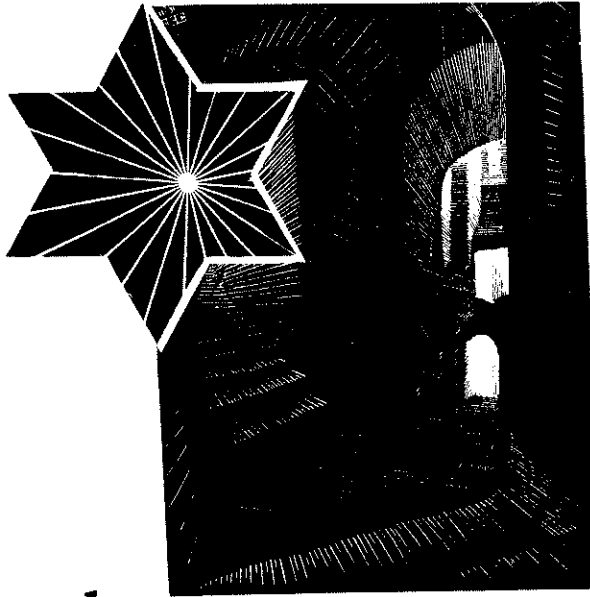
with me to the Agudah Convention. It would be a wonderful opportunity and a great honor, he said, but he already has tickets to the Buffalo Bills football game.

To understand our prospective and developing *baal teshuva*, we must view him in the context of American traditions and perspectives. Several years ago I read that—according to a survey done in Detroit—the average non-*frum* Jew will never walk into an Orthodox *shul*, because when he does, he is overcome with a feeling of total inadequacy. It's not a philosophical reason, nor is it a religious reason, just a feeling of discomfort.

Americans are brought up, for better or for worse, to look at a place of worship, whether Jewish or gentile, as exactly that—a place of worship, a place with decorum, a place where upon entering, people display a tremendous amount of respect. They know it's that way in a Reform synagogue; everyone stands at the same time and wouldn't dare stand when everyone was sitting, wouldn't dare sit when everyone was standing. They know it's that way in a gentile place of worship. And they figure how much more so is it going to be that way in an Orthodox *shul*.

And then there are those who do prepare—perhaps too well.

*The Jewish Observer*, February 1990



## The major barriers between a baal teshuva and someone who is fortunate enough to be brought up in Torah are not so much of a religious nature as cultural.

The first time that Eric went to an Orthodox shul, to prepare himself, he read through the Kitzur Shulchan Aruch in English. He was careful to find a seat with enough room to take the proper three steps for Shemoneh Esrei, and ended up davening in the aisle. Of course, his reading capacity was about one tenth of everyone else's, so he davened in the aisle . . . and he davened with care. He described to me how, as he was saying Shemoneh Esrei, he was pushed and banged, and found himself in the middle of a crosstalk, with no other feeling but being in the way. He didn't understand.

### STRUGGLING ON THE SHIDDUCH SCENE

The average American upbringing can create other barriers between the struggling baal teshuva and his full integration into the religious scene.

A baal teshuva who recently moved to New York City to meet prospective marriage partners shared with me his frustration. "First of all," he said, "if I am going out with a girl and she uses one of those expressions such as 'shvartze,' 'shaigatz,' or even 'goy,' I immediately know it's not for me."

Larry described his first visit with a shadchan. This woman was very warm, very welcoming, and offered to do whatever she could. She proceeded to make a telephone call. He couldn't hear the other side of the conversation but apparently the question came up: "What's with his frumkeit?" The answer was: "He wears a knitted yarmulka."

Imagine the anguish of this baal teshuva. He gave up his job because he wanted to be Shomer Shabbos, and he gave up his place of living because he needed to move to a place where he could get a job allowing him to be Shomer Shabbos. He gave up almost all of his old friends because there was very little they

could do together anymore. He wasn't willing to go out Friday nights and he wore a yarmulka full time. He gave up so much for *Yiddishkeit*, he overhauled his body and spirit—and was just reduced to a knitted yarmulka!

I explained to him that in the *frum* world everybody covers their head, the issue is with what. I explained that some very accurate judgments can be made about people based on how they cover their head. You can tell if someone is a Chassid, and you can even tell what kind. You can tell their political affiliations. There is so much you can tell by the pinch in a hat. Nevertheless, you are totally unaware of that, and none of it applies to you. You come from a culture where nobody covers their head, it's simply out of style in the United States of America to wear anything on your head. For you, it was total *mesiras nefesh* to put anything up there at all. This woman was entirely right, it's an accurate way to judge most *frum* Jews. It's simply not an accurate way to judge a baal teshuva.

### OF WARMTH AND WELCOME

There is, however, an ironic twist to all of this. Ask the average baal teshuva what attracted him or her to Torah. Seldom will you hear about the oneness with G-d, or *Hashgacha Prattis* (Providence). More often, it was the *cholent* and the warmth of the Shabbos table, the *heimishkeit* of an Orthodox shul. Frum Jews are like no one else in the world: you can invite yourself over their house for Shabbos on a moment's notice. Chessed takes place in *frum* communities such as Boro Park and Flatbush that does not take place anywhere else in the world. If someone is in trouble, he can literally go from door to door and nobody will turn him away. Where in the world does this exist? They will even tell you that our values are so beautiful and so perfect. Somehow, the very thing that presents the greatest difficulty—the shul, the Shabbos

table and the culture—are the greatest attraction.

*In the words of a recent baal teshuva: "The Orthodox community is so kind, I must get 50 invitations a week to come to their house. I wish that besides inviting me to their homes, they would make me feel welcome in shul. I just wish that they would understand that when I go to shul, I am like a foreigner in a foreign country where I know not the language and I know not the customs. Everyone is standing and sitting and turning around and looking at the door, and I don't know what to do. I don't know if I can go over to somebody and ask, because after all they're in the middle of praying. If someone would just come over and say to me, 'If you need help feel free to ask,' it would make such a difference."*

There is a final point: Recently, a successful businessman in Buffalo who is also a recent *baal teshuva* asked me to introduce him to a

highly successful, well-known religious businessman in Toronto. I was able to arrange this meeting. When my friend returned from the meeting, I was eager to know how it went. But my curiosity exceeded my patience, so I called up the businessman in Toronto and asked him how it went. He told me that he never had a meeting like that in his life. He said, "The premise of the meeting was business, and we did talk business for a few minutes, but then he started to ask me questions:

*'What happens when you wear your yarmulka all over the place? What time do you get up in the morning? When do you learn Torah? Do you make time by cutting off from your business day? What do you do when you have to go to dinner with 50, 60 CEO's of corporations and you can't eat?'*

My friend had gone to Toronto under the guise of business, but he really had wanted to learn. He was tapping the experience of a *frum* Jew for guidance. You and I must look

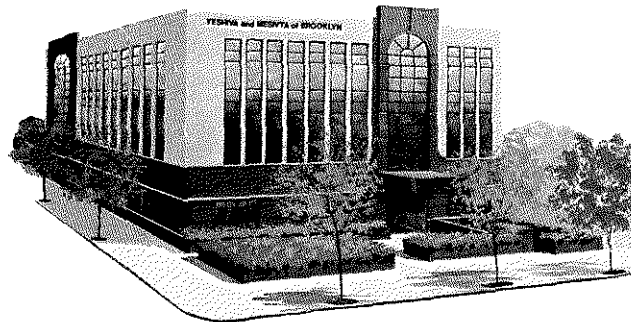
beyond the facade of accomplishment and equanimity, and offer to share our insights and experiences with our searching friends.

### ECHOING URI

**I**would like to echo the words of my friend Uri Zohar: we have to believe in the power of Torah.

I have been teaching *Bava Kamma* to non-*frum* Jews for ten years, and it's totally effective. I never teach *Kabbala*, I never teach *Moreh Nevuchim*, I never teach *Kuzari*. Frankly I find these *seforim* rather overwhelming. Our problem is that we don't understand the secular mind. If they come to us, it's because they want to learn Torah, they want to find a wisdom to guide them in their lives, and they believe—and rightfully so—that we have it; that we possess a diamond. And I maintain that it is within our capacity to take the diamond out of our pocket and to share it by showing it to others. ■

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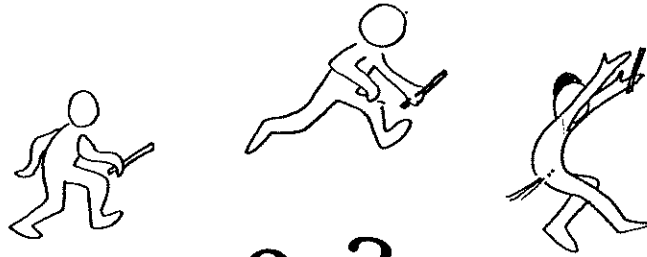
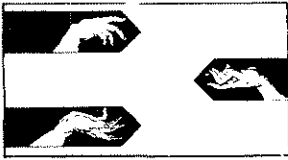
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# Taking a Leap from Teshuva to Kiruv

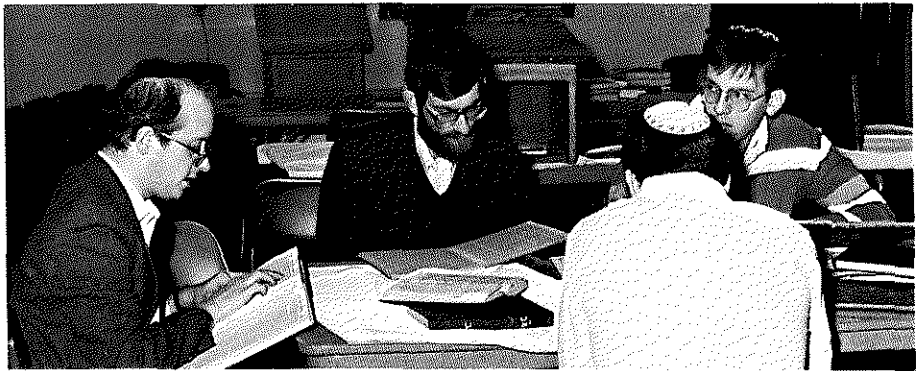
**I**face them weekly, a small group of college students after they've eaten dinner, after they've turned off the TV. Billed as a Seminar in Jewish Thought, and sponsored by Pittsburgh's Kollel Bais Yitzchok, a Lakewood satellite, there is no real syllabus, nothing we have to cover. Pirkei Avos, the weekly Sidra, Shabbos and Yomim Tovim, their questions—we roam the Torah landscape. Like Gemora, if we get sidetracked, so be it. It's all Torah, and we'll get there sooner or later.

I make no pretense of knowing a great deal, or being more observant than the next fellow. But I have done teshuva, and so I ask them to take a lot on faith. Some do. Some have become frum, or grown in Torah. Some have gone to yeshiva, here and in Eretz Yisroel.

When they thank me, I tell them I'm simply part of the chain, a dim and distant reflection of our Gedolim, of the people who've taught me. I'm paying back in a small way what has been done for me.

So I have no new wine—only slightly new bottles adapted to the

**Abby Mendelson** is a professional writer/editor who serves as an outreach instructor (*maggid shiur*) in the Kollel Bais Yitzchok in Pittsburgh. His "Come to the Kollel—the Kollel?" appeared in JO, March '83. This article is dedicated to the memory of Yoseif Chaim Shabsai Reichenberg, ע"ה.



times. Perhaps some of the things I bring to my kiruv class can help you. Here are chai (18 in number) tips for working with the monumentally un-frum.

## 1) There's no such thing as a dumb question.

Whether they admit it or not, my college students are very fragile, very scared. They are encountering an alien system and don't know what to make of it. So they have questions about everything. I know them all, because I've asked them myself.

And if I didn't, the *Gemora* did. So I announce the tag line as Ground Rule #1.

Because questions are the heart of learning and growing in Torah. Questions mean they're curious, interested. Questions mean they care. Caring isn't dumb.

## 2) Nobody takes anything personally.

Certainly, negatives come up when discussing Torah, from *chet* to *apikorsus*. It is vitally important that no one ever feel that you mean him personally. Or that you mean any particular clergyman or other kiruv group.

Hence Ground Rule #2, and announced as such.

## 3) The authenticity of Torah is not up for debate.

You can discuss proofs of Torah, but you can't debate its authenticity. For us, the divinity of Torah is axiomatic; the debater will never accept it. Don't waste your time. Not that we reject the debater, or that our views can't stand up to challenge. The Torah is appreciated from experiencing it, not "proving it."

## 4) Let them know you accept them for who they are.

Although for some, complete breaks with the past can help turn

people toward Torah, my experience is that this tactic doesn't work for most college students. Often, the faster the *teshuvah*, the faster they revert to their old form.

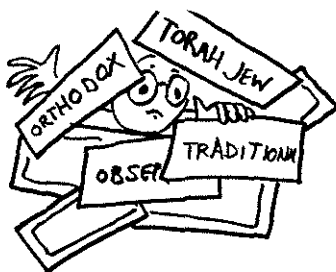
Rabbi Mordechai Kamenetzky, *menahel* of Yeshivas Ateres Yaakov (Woodmere, Long Island) says that one factor in the success his grandfather, Rabbi Yaakov Kamenetzky, ז"ל realized in Mesivta Torah Vodaath is that he took American boys as he found them and led them from where they were to grow in Torah and *Yiddishkeit*.

If you accept a student *in toto*, he will change gradually, like a caterpillar discarding one form—or out-look—for another, more elevating one.

**5) Don't get caught up in labels.**

Our primary relationship is with *Hakadosh Baruch Hu*, so we should not focus on the labels people use.

Because groups not predicated on Torah are strongly political, labels matter enormously to them. One Reform'nik objected when I referred to Orthodoxy as representing "the



Torah view," saying that *they* were the true Torah religion. I shrugged and let him define the terms. He wanted Torah; so be it. Instead, I began using the words "traditional" and "observant."

By showing the students that in dealing with them, labels don't matter—but individuals do—you teach a valuable Torah lesson.

**6) Don't deny who you used to be.**

Some people are ashamed of their past and try to hide it from themselves. Why? Our *Zeide* Terach worshipped idols, and Rebbe Akiva was 40 before he went to yeshiva. Stumbling is a normal experience on the path to growth and self-discovery. Don't deny something

you did, when you didn't know better.

You can say—with complete candor—that you gave up *tafhus* for the sake of the *mitzva*. What greater *zechus*—or *kiruv* impact—could there be?

I frequently draw on my experiences in college. Saturdays, for example, meant Pitt football games and a popular campus hot dog shop. Many nod. Then I ask them to search their hearts, to ask themselves if football makes them happy; if this is life, or an escape from it.



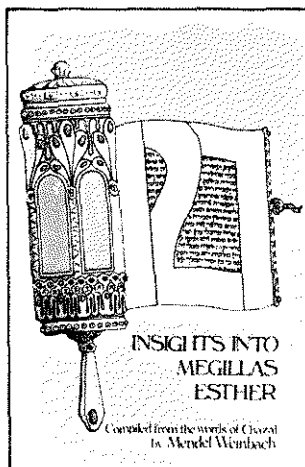
**7) Never duck a question.**

Anyone who comes to a *kiruv* class is by definition confused—and concerned. Something isn't clicking in their lives and they need better

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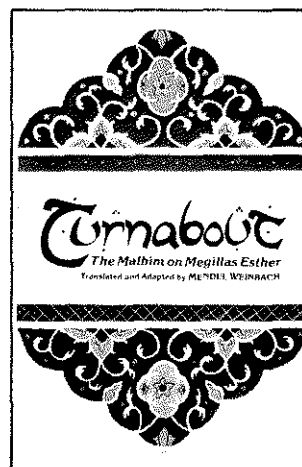
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answers. And at the first sign of *sheker*, they'll run the other way.

So you've got to respond to every question with absolute truth. If you don't know the answer, say so. If they're not ready for the answer, offer to discuss it further with the questioner—and set the date.

And if you're not equipped to, don't *pasken she'eilos*. Because *halacha* is *avodas Hashem*, they should know how important it is, and how much you respect it.

Let them see that you go to a higher source—that's the Torah way. They'll respect you for it.

**8) Be kind. Be firm. And never be apologetic.**

One student proudly announced that he was engaged to marry a non-Jewess—and that despite protestations to the contrary, his children would be Jewish. When he asked me for my opinion, I told him he was entering a realm that he didn't fully understand, and that he should seek competent rabbinic counseling.

Shocked, the young man asked if I'd attend his proposed wedding.

At the serious risk of offending—and losing—him, I said that I was sorry, but that I wouldn't.

He was offended, but appreciated my honesty. And he kept coming to class.

Postscript: at last report, he had broken off with the girl and was learning Torah in Jerusalem.

**9) "Torah is made for you."**

At some point, they will ask the single most important Torah question: if I buy it, what will it do for me?

To tell them they are paying into the *Olam Haboh* account is to tell them nothing. They don't understand *Olam Haze'h*, its *mitzvos* and its potential for greatness, so it's impossible for them to understand *Olam Haboh*.

It's not productive to discuss *chet* (sin), which they clearly don't understand—and which always sounds so Protestant. To understand the concept of *chet*, one has to "know" his Creator, who defines sin. If the Torah considers leading a "normal existence" as though wallowing in

sin, they will say, I don't want to hear about it. (During the *Yomim Nora'im*, I stress that *Vidui* and *kapora* are, on one level, a frame for becoming who you want to be. Take an honest look at yourself and work on changing those aspects you don't like.)

One day, I ran into an old friend on the bus, a thoroughly assimilated Jew who asked if I find all this Orthodoxy meaningful. I answered that Torah has added significantly to my life every minute of every day.

I tell the same thing to my students—that *frumkeit* has added

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immeasurably to my life: *shalom, emuna, simcha*—all the important parts of me, all that Western ideology does not provide.

The students, of course, are not convinced.

So I tell them that they have to take it on faith that Torah greatly improves a person. I then offer as one measure of Torah's greatness how our *Gedolim* treat people.

Anyone, I remind them, can treat the President of the United States well. But how do *you* treat so-called little people?

Then I cite the story told of Reb Yaakov Kamenetzky, ז"ל, who once rushed back to the hospital to wish his wife's non-Jewish roommate a *refu'a shleima*. Or that of Reb Aharon Kotler, ז"ל, who instructed his driver to stop at the toll collector, not the automatic machine, so he could recognize the inherent worth and dignity of the man, not to be superceded by a machine.

That kind of awareness and sensitivity, the appreciation of other people, is a small measure of how Torah expands one's life.

Torah, I tell them, is a palace with 1,000 gates, offering something fulfilling for everyone on every level. If they need a place to start, I remind them that *Chumash* isn't history, isn't Bible stories. Instead, it is a living text to teach and guide us.

The give-away is that if we were to write a book to lead people for all time, it wouldn't be *Chumash*. Fighting with *Moshe Rabbeinu*? Too disruptive. Building the *egel hazahav* (Golden Calf)? Too disquieting. Nadav and Avihu? Too depressing.

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Yet *Chumash* contains what I call the *Chumash* Effect: its applicability explodes right before you. In *Bereishis*, for example, the repeated "tov" tells us all we need to know about the natural world—and is the perfect answer to the nihilists who claim creation is meaningless. *Lech Lecha* shows us that our own *teshuvah* must involve separating ourselves from bad influences—from our father's house, our family, even our country, if necessary. And so on.

**10) Why are observant Jews happy and others not?**

Other ideologies posit a deity that is distant, unconcerned and certainly not in control of the world. People who subscribe to such ideologies will tell you how happy and self-sufficient they are.

Yet if it's so fulfilling to be on their own, why aren't these people happy? Those who follow such ideologies feel they must do everything themselves. They are strivers, anxious people without *shalom*, looking to every contemporary ism for answers. Sadly, they don't have what makes us happy and secure: the sure knowledge that *hashgacha pratis* (Providence) protects and supports us everyday.

**11) Who's in control?**

Like the ancient Greeks, Western man is proud of his powers of reason, believing that it rules the world. Then he shrugs—or expresses anxiety—when things happen that he can neither explain nor control: earthquakes, for example, drug plagues, or Nazism.

Yet Torah makes it clear from the outset that *Hashem* controls the world. I often use as a prime example that one of the purposes of the *esser makkos* (Ten Plagues) in *parshas Bo*, is that *Hashem* controls nature, and occasionally breaks His own natural laws to remind us that "I am the L-rd in the midst of the earth" (*Shemos* 8,18).

**12) Torah is an active force.**

One young woman said that the world wasn't ready for her—that if she ever became *frum*, she would do

so only in a mountaintop monastery, where she would not have to deal with the world's perfidy. (Edith Stein, the Jewish Carmelite nun killed at Auschwitz, is a particularly striking example of the delusion that one has to retreat from the world to be spiritual.)

Such an idea is antithetical to Torah, of course, for we have no monastic tradition. Instead, as *Pirkei Avos* tells us, *Torah im Derech Eretz*—Torah is our guide for life, and the *mitzvos* ennoble us, even in the street.

Performing *mitzvos* is the furthest thing from passivity, but many American Jews take their cues from Protestantism, which posits man's role as essentially passive. Peace, for example, is commonly understood to be a cessation of activity. Grace is something heaven may or may not plop on you. And so on.

Torah, *lehavdil*, is entirely different. *Shalom* is an active state of completion—and *Shabbos* itself is a creation, not a mere surcease or the absence of effort; *Hashem* didn't merely take His eternal retirement.



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Further, *Lashon HaKodesh* is an active language, full of doing, making, being—so much so that *doing*, in a Torah way, defines who you are. The West always asks for belief first, then action. Torah posits the opposite: *na'aseh v'nishmah*. Do, then listen; perform, and the learning can take place later.

Such activity is demonstrated throughout *Chumash*, nowhere more dramatically than in *Lech Lecha*, where Avram earns his *ha* (to become Avraham) because of—not despite—his travails.

For whatever His reason, *Hashem* wants active partners in Torah, *avoda*, *gemilas chessed*; for the spiritual uplift of the world. That's the reason for our creation.

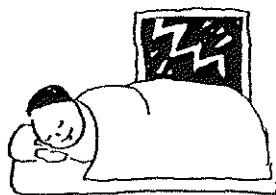
Movie star biographies prove it: money won't make anyone happy, nor will fame. Nothing will make the Jew happy—only a life of Torah and *mitzvos*. And students are vitally concerned—they're scared. They're getting ready to face the world on their own—without moorings.

They're ready to try anything, and unfortunately all too often they do.

**13) Torah is not a religion of convenience.**

Although many would have it so, I remind my students that we were never offered a checklist at *Har Sinai* and asked to vote for those *mitzvos* we might find appropriate, and reject those that are not.

*Mitzvos* are not open to negotiation—they are a complete way of life, uplifting and ennobling. Our world—marked by human effort and striving, but no direction—presents us with absolute standards, Divine encouragement and forgiveness.



**14) Divine Judgment helps me sleep at night.**

*Pirkei Avos*, a perfect *hashkafa* resource, tells us repeatedly that the world was created for Torah and founded on principles of truth and

justice. Implicit in this, and in many *Gemoras* (cf. *Sotah*, and others), is Divine reward and punishment. Of course the wicked are punished—and we're supposed to rejoice in the destruction of those that would destroy us. (Isn't that what Purim is about?) When the students ask about the recent *Churban*, I answer that it's an absolute tenet of Torah that the wicked are punished. The Purim script stretches over a period of twelve years. The world's scenario isn't over yet.

**15) Now what?**

You have just returned from a \$30-a-ticket rock concert. Or your sports team has just won a championship. Or you've partied all night.

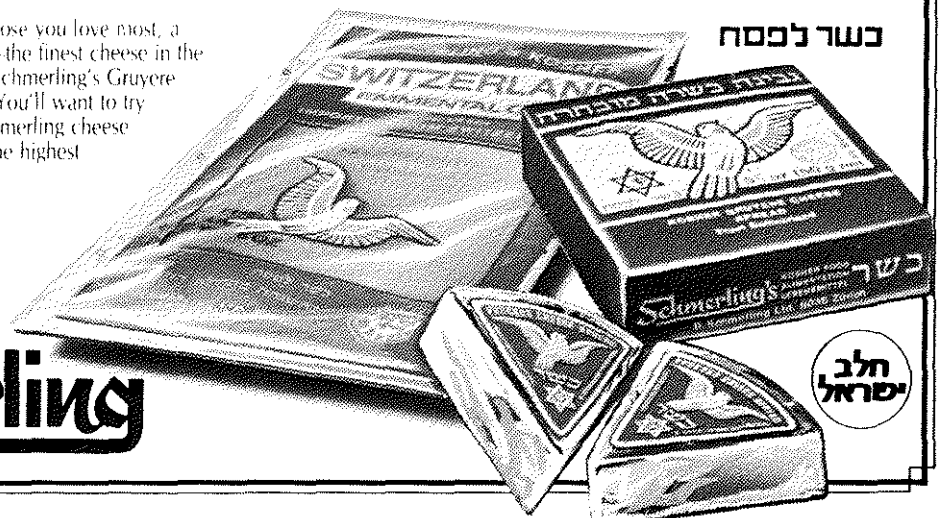
Now what? That's a frightening question, summing up Western *ennui* in all its horror. *Now what?* cuts to the heart of who each of them is, what he is doing with his life, and where his spiritual satisfaction lies.

There is no answer other than Torah.

Some begin the process by asking so *what?* because, while Torah

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works for them, they don't see it. If they ask *so what?* I have them. Because it is a question that begs you to break down the wall of denial they've put up.

**16) Happy Hour is proof that people are miserable.**

If people love their work—and their lives—so much, why can't they wait to anesthetize themselves at the wind-up of every working day? Stretched to two hours and more, Happy Hour is lonesome, desperate people drinking liquor and getting ready to face a family they don't know.

The only certain alternative is Torah, the only force that lifts people out from the mundane.

**17) Don't confuse your career with who you are.**

Separating personal identity from profession or position is tricky. After all, college students are totally immersed in career preparation. But you can't let them get lost.

I'll be an architect, they say.

No, you are you, not what you do for a living.

*B'ezras Hashem* you'll be a *frumme Yid*—while Hashem earns your *parnassa* for you through your *hishtadlus* (efforts) in architecture.

**18) Torah is the perfect mixture of mind and body.**

If you stress only the intellectual parts of Judaism, it becomes too easy for the potential *baal teshuva* to dismiss Torah as another pie-in-the-sky mind game. *Challila!*

So it's imperative to stress that Torah is the perfect blend of spiritual and physical, *ruchni'us* and *gashmi'us*, the *Shabbos shiur* and the *Shabbos cholent*. It's what makes Torah so extraordinarily livable, so sweet and so lasting.

That's why it's vital to have an open-door policy at your home, inviting *kiruv* students for a meal, a *Shabbos*, a *Yom Tov*. Pick them up if you have to, and encourage them to experience the *kedusha* for themselves.

But be careful: having others with you just might increase your own *avoda* and *ahavas Hashem*, as well. ■

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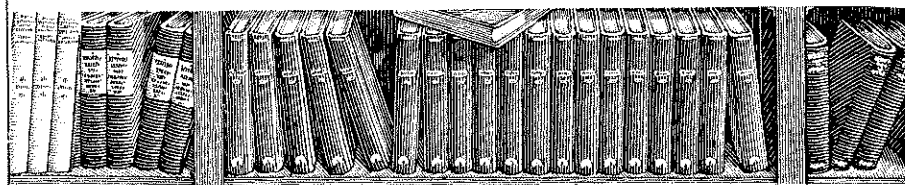
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# Kollel BaMidbar

## DEFINING EMERGENCIES

I had been acting as *Rav* of Kehillat Torah BaMidbar in Santa Fe., New Mexico, for ten months. My responsibilities to the adults in *halacha* and education, and to the children as the sole religious studies teacher to the ten children and eight grades of the Santa Fe Hebrew Day School, had left me in great need of the vacation I was taking. Strict instructions were left with the *Kehilla* that I was to be contacted only in cases of emergency.

A few hours after our arrival, I was informed by our host that there was

**Rabbi Shlomo Goldberg** is *mara d'asra* of Kehillat Torah BaMidbar, Santa Fe, New Mexico and Religious Studies Director of the Santa Fe Hebrew Day School. For background on the religious development of Santa Fe, see Hillel Goldberg's "Yesharim Darchei Hashem," JO, Feb. '87, and Binyamin Friedman's "Torah BaMidbar," JO, Jan. '88.

a phone call for me from Santa Fe—an emergency. On the other end of the line were two Torah BaMidbar members with a pressing question: "According to *Rashi*, we don't understand the *hava amina* (prior assumption) in the *machlokes* (dispute) between Rabbi Akiva and Rabbi Shimon ben Elazar." After a brief incredulous silence I told them that from now on questions on simple *p'shat* would be considered as emergencies, but all questions on *hava amina's* would have to wait. But since I had not made this clear before I left, *p'shat* was like this . . . Half an hour later we ended our impromptu telephone *shiur*, and I proudly told my host what constitutes an emergency in Santa Fe.

Such dedication to Torah and *halacha* does not surprise me any more. We are all very familiar with the pre-*Shabbos* frenzy that afflicts our homes. About half a year ago I

received a phone call from one Torah BaMidbar family approximately one hour before *Shabbos*. The question: "Should we be actively planning on moving to *Eretz Yisroel* in the near future?"

"Don't you need to put the *cholent* on the *blech*?" I ask them.

"That was done a while ago," he says. "Now we need to know about *Eretz Yisroel*."

I realize that if I answer in the affirmative they will be packing by *Motzaei Shabbos*.

## SANTA FE SINCERITY

I he *Rabbonim* and *poskim* (*halacha* decisors) that I consult are just now starting to understand the extent of Santa Fe sincerity. I recently spoke to a well-known New York *poseik* about one family's

**The Santa Fe twist: we do not need to bring in families to learn and to teach. We already have them—the Kehilla members themselves. All we need is someone with the knowledge and the free time to teach them.**

expensive state-of-the-art electronic alarm system that operated through electric eyes which, even when the system was not armed, caused lights on the control panel to flicker. His response was that the system was problematic on *Shabbos*. "But," he added, "whatever you do, don't tell them. Since they will never listen to you, it is preferable that they not know it's forbidden."

"One minute!" I protested. "I keep telling you that this is Santa Fe. Either they will find a way to override the system or they will tear it out."

I often express to the members of Torah BaMidbar the amazement of the outside world toward their sincerity. A typical response, "How could we do otherwise? To not follow *halacha* is to destroy yourself and to destroy the world along with you."

The true test of whether one's actions are external expressions of religiosity or true internalized *yiras Hashem* (fear of G-d) is the realm of *bein adam l'chaveiro*, between man and man. Here, too, the sincerity shines. Hopelessly overburdened *Kehilla* members are always asking how they can make *my* load easier. It is not unusual in times of flu epidemics to find one half of the *Kehilla* cooking for the other half. The ladies of the *Kehilla* feel cheated if for some reason one of them cannot participate in the work of the *Chevra Kaddisha*, the only halachic burial society in New Mexico. The *Rav* in Jerusalem to whom I sent our *matanos l'evyonim* this Purim knows of our community's small size and the fact that none of the families are of particular financial means. Therefore, when he saw the size of the check that was sent, he accused me of robbing a bank. When I told this to one of the members, he shrugged his shoulders and said,

"You told us how difficult the situation was for kollel families in *Eretz Yisroel*, so what else could we do?"

#### THE SHIFT FROM SHUL TO KOLLEL

**A**s you may well imagine, such a community keeps its Rabbi very busy. Between three and five classes are offered every day for the adults, but this is not enough. Many people would learn more if there could be morning and afternoon *shiurim* when I am involved with the day school. The community

realizes that serious Torah study to the utmost extent is the prerequisite to the *Kehilla's* individual and collective growth. The time has come for the *Kehilla* to change from a *shul*-based to a *Beis Midrash*-based community. But how?

Past events in Santa Fe have shown that sincerity of desire leads to clarity of vision. When a *mikveh* became a necessity for the community, even the lowest estimate was far beyond the *Kehilla's* means. Therefore, a way was found to build an essential *mikveh*, with only minimal costs. When two families felt that they could no longer remain in Santa Fe if it meant continuing to send their children to public school, a way was found to start a full-time day school. Now, the *Kehilla*, despite its small numbers, needs a *Kollel*. Yes, a *Kollel*! So a plan is in action to provide a streamline *Kollel*, functional if not fancy, in true Santa Fe style. And just as the *mikveh* plans have been utilized by several other

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communities, we believe that the Kollel plan is transferable as well.

The typical community and mini-Kollel works as follows: Four to six married Yeshiva students and their families move to a community. The husband learns all day except when he is providing educational services

either by teaching in the day school or in community outreach. The cost of the Kollel becomes the living wage in that city (hopefully), multiplied by the number of families in the Kollel. In return for their investments, those who provide the financing of the Kollel receive half-a-day's learn-

ing from the members of the Kollel plus the effect of the educational services on the school and the wider community.

Now comes the Santa Fe twist. Here, we do not need to bring in families to learn and to teach. We already have them—the *Kehilla* members themselves. All we need is someone with the knowledge and the free time to teach them. The members of the *Kehilla* will themselves be the Kollel. And in-as-much as they already have jobs, they do not need to be paid. The only expense is one additional salary to cover the expenses of another person to move to Santa Fe and assume primary responsibility for the day school. This would free the current Rabbi to become "Rosh Kollel" as well.



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### AS ONE MITZVA BEGETS ANOTHER

Community response to the Kollel Baal HaBattim concept was overwhelming. Every member (Rabbi included) was sent a letter stating the purpose and goals of the Kollel. In part the letter, which was written by Leib Chaim Goodman, the member who created the Kollel concept itself, stated: "We know that we must each set aside regular times to learn each day and night. . . . Our personal experiences have proven the words of Chazal that one *mitzva* begets another *mitzva*. The use of the *mikveh* grew from one to two to three to more than ten families—each family serving as an example and ideal for another. From one *Shomer Shabbos* to a *Kehilla* of *Shomrei Shabbos*. From one Kosher kitchen to a Kosher community. So, too, with learning. If we are to bring others to Torah, the sound of learning needs to be continuous. If we are all committed to regular daily learning, others will follow and the community will grow. If not—its future is doubtful."

In addition to the letter, a pledge form was included. Not for money, but for hours of learning. Whereas

most financial supporters of the Kollelim must hope for success and positive return on their investment, Torah BaMidbar wants to guarantee its future financiers' success from the outset. From the thirteen *Shomer Shabbos* households that currently comprise the community, over 200 hours of community learning per week were pledged, the equivalent of four *Avreichim* learning seven hours a day. All for the cost of one.

With one additional advantage. Were four Rabbis to come to a town where no one was *Shomer Shabbos*, for example, the effect on the Sabbath observance of the town would be minimal. For Sabbath observance would remain in the eyes of the community as something that only Rabbis do. A community, however, where the lay population keeps the Sabbath, presents an image as *Shabbos* being something relevant for every man, woman and family.

So too with *limud haTorah*. The power of the image of twenty-five men and women learning Torah daily is much more powerful than four Rabbis doing the same. When the *kol Torah* of a community is created by businessmen and professionals, then the message of Torah as a necessity in the life of every Jew becomes impossible to escape.

The search is on now to pursue the financing and the finding of a suitable candidate for the day school. When the *Kollel Baal Habatim* of Torah BaMidabar becomes a reality, we hope to pursue a nationwide membership with *Kollel chevra* from around the U.S. joining us in Santa Fe for a few weeks of learning, and renown Torah educators sharing their wisdom either in person or in telephone *shiurim*.

Rav Shlomo Wolbe, שליט"א, has often expressed that the power of *ratzon*, will, is a muscle that a human being can train himself to use. In many places this muscle has unfortunately atrophied. The members of Torah BaMidbar have shown myself and the world that Rav Wolbe is correct, will can be developed, and when it is, nothing is impossible. ■



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## To the Rabbi's Wife

*Just what did you do?  
I bet you never knew.  
How did you do more  
Than anyone before?*

*Well, we walked for hours on that cloudy day,  
You let me spill out thoughts—I could never say.  
Winding on and on through all the narrow streets,  
Yerushalayim's hills carried our feet.*

*A cynic scared to feel  
Can't believe G-d is real.  
I'm fine. I'm A.O.K.  
Then nervous laughter gave me away.*

*I've seen enough psychologists—but oh, they never heard.  
And with all my T.M. chanting—I said just one word.  
But you were listening to me so I began to talk.  
I first used my real voice on that long, long walk.*

*Just what did you do?  
It wasn't what you said.  
You did not tell me.  
You let me tell myself instead.*

*Brought up to the surface, my doubts didn't seem so black.  
After I had let them out—I didn't ever want them back.  
You saw me start to trust, you saw me lift my veil.  
This frozen heart melts more than a fairytale's.*

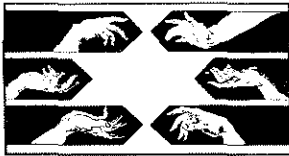
*I never thanked you all these years  
But now I've got the chance.  
You took the time to let me think  
And that's make all the difference.*

*You really listened—that's what's hard.  
You didn't let me just go by.  
You held the sky, I spread my wings.  
Cocoon to butterfly.*

Mrs Goetz lives in Baltimore. Her poem "A Hellenist Left Standing" appeared in JO Dec. '89.

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**I**t was a dreary Friday morning in winter.

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I answered.

"How do you make cholent?" she wanted to know.

And the question brought tears to my eyes.

"Mazel tov," I responded and proceeded to give her the recipe, both of us aware, of course, that the precise measurement of beans had little to do with the dish. It was what would lie beneath the food that counted.

You see, this, her first cholent, would symbolize her decision to embrace the *Shomer Shabbos* world. With this pot of beans, she would say to herself and *Klal Yisroel* that henceforth she would no longer light a fire on *Shabbos*—that she needed a recipe for a meal that would cook all night because she had taken this significant step. . . .

And she wanted to let me know.

Just as I had wanted to let someone else know when I was ready for a pot of cholent. Back then, some four years ago, in that time before the classes and the courses, before the conversations, the study and the practice, back when I leaned heavily on someone else, I, too, called for recipes. And there was someone who answered. There was a woman who understood more than my surface questions, an individual who led me gently through the maze of rituals, who gave me confidence. There was

one woman in particular who introduced me to *blechs* and *benchers*, to the concept of *Shabbos*. And it was she who gave me my first taste of cholent.

So . . . I cried when I received the call. I cried with joy at the evidence of continuity—at a heritage that dates back 3000 years. I smiled as I gave her my recipe and listened while she thanked me profusely, just as I had thanked someone else four years ago.

Then I heard her ask how she could repay me for the help she thought I'd given—just as I'd wanted to repay another. And I answered with the answer that was given to me. I told her that her call was my reward. She said she did not understand.

"You will," I promised, "some day soon. When, on a dreary winter morning, your phone rings with someone wanting to know your recipe for cholent." ■



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Anna Gottlieb of Spring Valley, N.Y., writes feature columns for various local newspapers. This is her first appearance in these pages.

# Eretz Yisroel, Zionism and Medinas Yisroel in the Philosophy of Rabbi Samson Raphael Hirsch

## INTRODUCTION

**T**his past year marked the 100th anniversary of the passing of Rabbi Samson Raphael Hirsch. He left a large legacy of teachings, enshrined in his *seforim* and writings, and the steadily increasing demand for his works, in various languages, is eloquent witness to their continued relevance and the importance of his teachings as a guide for our times. Indeed, anyone studying his works, even those which addressed events of his times, often finds it difficult to believe that they were written 100-150 years ago in a radically different time and milieu.

Yet this does not mean that they have always been clearly understood and taken to heart. On the contrary, both followers and opponents of his teachings have often chosen to

interpret his thought in accordance with their particular predilections, to ignore his basic approach to Torah life and the central theme of his life and works or to simply sidestep what he had to say on the issue at hand—and the more his ideas dealt with burning issues of the day, the greater this temptation proved to be.

*Eretz Yisroel* and, in particular, *Medinas Yisroel* are today in the center of our concerns, and although he lived over a century ago, Rav Hirsch addressed himself to these topics on many occasions. There is a great need, then, to examine his writings and to come to a clear understanding of what he meant to teach us.

Before examining his observations on the subject, however, some introductory remarks are called for concerning his teachings in general, since his views on *Eretz Yisroel* are a direct and logical outgrowth of his basic philosophy. The central theme of Rav Hirsch's life and teachings was a profound and all-consuming *Yiras Shomayim*. Every line of his

writings proclaims the most intense desire to do the will of G-d, and to subordinate all aspects of life to it.

The mention of Rav Hirsch's name almost inevitably brings to mind the slogan "*Torah Im Derech Eretz*." In the first place, it defined his educational system: Torah must be our central concern, but general knowledge (*Derech Eretz*) has a valid role to play in the service of Torah, as an aid in molding the world according to G-d's will. It was this principle—that man's task is *לתקן עולם במלכות ש-ד*, to bring *everything* in this world under G-d's rule—that was the root of Rav Hirsch's teachings; not only his educational views, but his teachings on all other subjects expressed his conviction that Jews have to be uncompromisingly dedicated to this goal, in their individual lives as well as in their communal and material endeavors. There exists only one absolute and constant yardstick against which all knowledge and human endeavor must be measured and judged, and that is the Divine Torah.<sup>1</sup>

**Eliyahu Meir Klugman**, a direct descendant of Rabbi S.R. Hirsch, lives in Jerusalem and is currently preparing for publication of a *sefer* of *She'eilos Uteshuvas v'Chiddushim* of Rabbi S.R. Hirsch.

**COMMUNITY**

**T**he communal task imposed by G-d upon the Jewish people has its roots in our understanding of world history, as Rav Hirsch points out in the *Nineteen Letters*: since mankind failed in its earliest history to abide by G-d's will, one nation had to be chosen to carry through all generations the message of what G-d wants from man. To carry out this task, the Jewish people was created in Egypt and the desert, with the Torah as its national bond. Unlike other nations, it did not grow into nationhood by developing its own land and state—and it did not receive land and state as a prerequisite for its existence.<sup>2</sup> Existence, survival, and prosperity are ordained by G-d, and are in no way dependent on national resources and political and military might. "The Torah, the fulfillment of G-d's will was to be its soil, its basis and its purpose. Israel's existence as a nation, therefore, was neither dependent upon, nor conditioned by transitory things, but eternal as the spirit, as the soul and as the Word of the Eternal."<sup>3</sup>

"It was as a people that Israel was to demonstrate to the other nations that to dedicate oneself to the fulfillment of G-d's will is equivalent to the attainment of any happiness that man can wish for, that this sacred resolve is sufficient to give stability and security to human existence. It received, therefore, the gifts of a land and of statehood, not, however, as an end unto itself, but solely as a means for carrying out the Torah. Whether or not Israel would possess and retain its land, therefore, depended upon whether or not it would fulfill the demands of the Torah."<sup>4</sup>

Hence, when they failed in this task, they were exiled ממפי חטאינו גלינו מארצנו. In their lands of dispersion, the local communities had to become the guardians of their Jewish identity, until they would once again, and hopefully very soon, merit regaining the Holy Land through their loyalty to the Torah. From this understanding of the

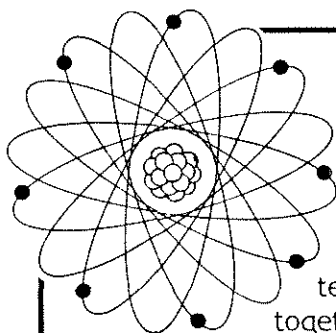
nature and task of Jewish nationhood, flowed Rav Hirsch's attitude both toward the *gulus* communities, the *Kehillos*, and toward the efforts that began in his last years to create a national home in *Eretz Yisroel*.

**NATURE OF A KEHILLA**

**I**t is a common but utterly fallacious view that Rav Hirsch called on Orthodox Jews to leave the local Jewish communities ("Austritt") because he believed that Torah Jews should segregate themselves. In fact, he did not object to

non-observant Jews joining his newly created *Kehilla* as long as they respected its strict Torah standards.<sup>5</sup> What, then, was the issue? *Kehillos* had always been built on the basis of Torah, guided by their *Rabbonim* as described in his essay on the role of the *Kehilla*<sup>6</sup> The *Kehillos*, as they always existed, were the guardians of the spirit and vision of the Jewish people while they were in exile and, hopefully, the means of preparing it for the *ge'ula*. With the rise of the Reform movement, however, many German *Kehillos* were taken over by the Reformers who proceeded to do

*"The Torah, the fulfillment of G-d's will was to be its soil, its basis and its purpose. Israel's existence as a nation, therefore, was neither dependent upon, nor conditioned by transitory things, but eternal as the spirit, as the soul and as the Word of the Eternal."*

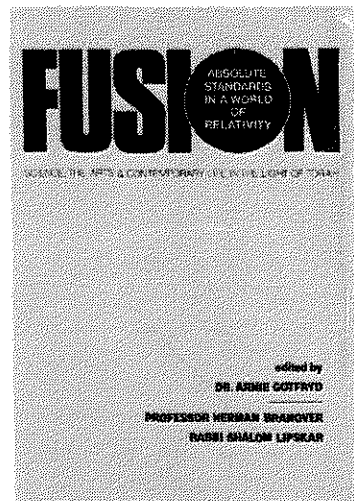


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away with Torah institutions and to "reform" the synagogues. Other *Kehillos* "impartially" provided equal recognition and support to both the Reform rabbis and *Rabbonim*, Temples and *Batei Knesses*. Rav Hirsch (anticipating by a hundred years the famous *psak din* on this subject issued in America in 1956) stressed that an organization not based on Torah, or one giving equal validity to Reform and Torah, has no Jewish legitimacy, and cannot claim to be a *Kehilla*. Membership in such a *Kehilla* not only violates the prohibition against joining with *minim* and *apikorsim* (*Avoda Zara* 17a and 27b) but also constitutes a *Chillul Hashem* of the greatest magnitude, since it is tantamount to an admission that Torah Judaism is not the only valid form of *Yiddishkeit*.<sup>7</sup> Since there was a law in Prussia that every Jew was required to be a dues-paying member of the local Jewish community (whatever its religious orientation), Rabbi Hirsch led the successful battle for a revision of the law (finally passed in 1876), granting every Jew the right to leave a community that was Jewish in name only, and to help set up a legitimate Torah *Kehilla*; and he bitterly fought to obtain acceptance of his *psak*.

This affirmation of Torah as the governing principle of Jewish communal life was not limited to the community structure. Rav Hirsch made it very clear that the same policy had to be followed on the national level, in respect to any Jewish organizations concerned with religious matters or speaking for the Jewish people as a whole. The nineteenth century saw the rise of international Jewish agencies, notably the Alliance Israelite Universelle. Rav Hirsch was invited to become a founding member but refused—and in a letter to Rabbi Ezriel Hildesheimer (Dec. 15, 1872) he stressed that "I cannot see at all how someone with a straightforward Jewish outlook can join an organization founded for Jewish purposes, whose founder and director is totally estranged from what

is truly *Das Moshe veYisroel*. . . . And it seems to me that if ever there was a period in need of clear thinking, i.e. clarity of pure *emuna* for every individual, that would be our poor and weak age."<sup>8</sup> Hence he founded in 1886 the Free Association for Torah-True Jews—the forerunner of Agudath Israel<sup>9</sup>—for this very reason; so that Jews would not have to depend on non-religious organizations to represent their interests.

## THE RETURN TO ZION

It is therefore not surprising that Rav Hirsch reacted with the same clarity of thought when the first stirrings of modern Zionism appeared on the Jewish scene. His sense of the mission and duty of the Torah nation dictated his reaction to the rise of secular Jewish nationalism—and to religious Zionism, as well. Actually, Rav Hirsch had put his thoughts on this subject on paper well before the new movements bestirred themselves. In 1836 he published *The Nineteen Letters*, and in 1837, *Horeb*. They (as well as his Commentary to the *Chumash*) breathe his love and dedication to the Jewish people, his sense of the uniqueness of the Holy Land and the pain of our exile. In clear words, he spelled out that *golus* was the result of our failings and that it could only be ended by our return to Torah. In a later essay he wrote about the Reform Rabbi of a small town who refused to mourn our exile on *Tisha B'Av* because he felt that he was at home in Germany; and Rav Hirsch commented that if the deliverance that Jews always hoped for merely meant return to a small Levantine state—like all other states—it was indeed not worth longing for. What we have always been looking for is the spiritual regeneration as the result of which we will return to Zion to dwell under the wings of the *Shechina*.<sup>10</sup>

Material so far mostly unpublished—personal correspondence as well as articles in publications of that time—strikingly illuminates

how Rav Hirsch applied these principles to the issues of his time<sup>11</sup>. The material before us shows Rabbi S. R. Hirsch's deep concern with the well-being of the Jewish inhabitants of *Eretz Yisroel*, the provision of financial support, the creation of a hospital, etc. He warmly supported the efforts to create agricultural settlements where the colonists could earn a livelihood; thus, in 1883 he issued an urgent appeal for support of the new and struggling community of Petach Tikva, stressing that it would be built upon strictly Torah lines and provide all the religious services needed. In 1885, the monthly *Jeshurun*, which he had founded, published an article in favor of the *Ezra* organization and its efforts to help establish religious agricultural settlements in Palestine; it proudly reported that eight had already been established. Rav Hirsch, it must moreover be noted, was deeply involved in helping Russian Jewry, which lived under the dual threats of pogroms and starvation. About this situation, he was in constant touch with Rabbi Yitzchok Elchonon Spektor, and considered Palestine an ideal refuge for Russian immigrants.<sup>12</sup>

Why, then, did he totally reject the efforts of Rabbi Tzvi Hirsch Kalisher, one of the central figures of the *Chibas Zion* movement? In the early 1860's, Rav Kalisher sought—directly and through intermediaries—to enlist Rav Hirsch to join him in leading the movement and considered him an excellent prospect for supporting his efforts to solve the Jewish problem and bring the *ge'ula* through ingathering the Jewish people on the holy soil of the Promised Land and its rebuilding. Yet he was rebuffed every time. In a letter to R' Yaakov Lipschutz<sup>13</sup> in 1886, Rav Hirsch reported that Rav Kalisher had finally reproached him that he was delaying the *ge'ula*, and that, in response, he had asked him to leave him alone, since "that which they considered a great *mitzva* is in my eyes no small *aveira*."<sup>14</sup> In a previously unknown letter to Rav Kalisher,<sup>15</sup> Rav Samson Raphael Hirsch eloquently states the reasons

for his attitude, and it is as relevant today as when it was written 125 years ago. There were four issues that motivated him.

(1) First and foremost, he stresses that "our obligation is only to follow in the well-trodden paths of our ancestors and early leaders who only held before our eyes the need to be *Chareidim* with all our might, to mend our ways according to the Torah, before our G-d, to remove obstacles from our midst, and to look forward to the *ge'ula* every day if we but hearken to his voice. They never imposed upon us an obligation to clear the way for the *ge'ula* by strengthening and repairing the Holy Land, but by strengthening and repairing our hearts and deeds, in order to be redeemed." (In fact, in a letter to Dr. Luria, of Frankfurt D'Oder, Rav Hirsch expressed the fear that the movement to settle *Eretz Yisroel* would actually keep people from doing *teshuva*.<sup>16</sup> Those aware of the confusion of the minds

that Zionism subsequently created in *Klal Yisroel*, even among Torah Jews, will surely appreciate the utter clarity of Rav Hirsch's vision.)

(2) Rav Hirsch put great emphasis on the warnings of our sages against



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the efforts to bring the *ge'ula* and *Moshiach* by any means other than spiritual regeneration and Divine intervention. The *Gemora* (*Kesubos* 111a) states that G-d imposed three vows (1) *shelo yaalu bachoma*—that *Klal Yisroel* should not regain *Eretz Yisroel* by themselves, (2) *shelo yimredu b'umos*—that they should not be disloyal to the nations, and (3) the nations were enjoined not to overly subjugate *Yisroel*.

Rav Hirsch reiterated these prohibitions on many occasions. He mentions them twice in the *Horeb*<sup>17</sup>, refers to them in his first work, *The Nineteen Letters*<sup>18</sup>, stresses them again in the *Chumush*<sup>19</sup>, and mentions them twice in the Commentary to the *Siddur*<sup>20</sup> the last work to flow from his pen before his passing in 1888, and written at a time when the Zionist movement was already gaining momentum.

"It became essential that the Jewish people be reminded for all times of another important fact: namely, that *Yisroel* must never again attempt to restore its national independence by its own power; it was to entrust its future as a nation solely to Divine Providence."<sup>21</sup>

"But such a reunion [from the *golus*] cannot be brought about by human action or even only through the intermediary of human effort. We must wait for G-d himself to sound the shofar."<sup>22</sup>

(3) Rav Hirsch proceeds in the letter to Rav Kalisher to question "how one can see the beginnings of the *ge'ula* in the fact . . . that a few Jews [who are] far from the ways of Torah and *mitzvos* and are from the new type of those who have cast off the yoke of Judaism, have become prominent in the eyes of the government."<sup>23</sup>

In addition, he states that he "absolutely cannot see nor even imagine that *Hashem* should choose non-religious people as his messengers [to bring the *ge'ula*]." We know, of course, that Rav Hirsch prohibited being partners with such men in the leadership of *Klal Yisroel* (the *Austritt* principle).<sup>24</sup>

(4) Moreover, he expressed reservations from the practical angle:

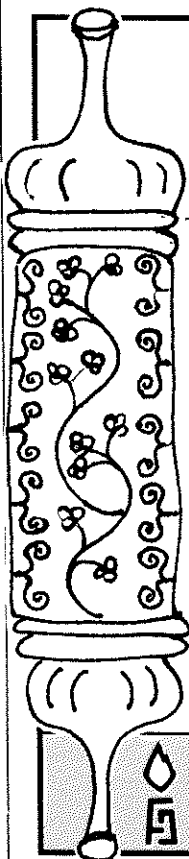
"While I see in the development of agriculture a good way to reduce the poverty and deprivation of our brethren in the land of our fathers, . . . the worry does not leave me that it will be another stumbling block in the Holy Land by increasing *Chillul Shabbos* and the violation of the *mitzvos hateluyos baaretz*. . . . May G-d speedily send Eliyahu, the Angel of the Covenant, as He promised, to clear the way for *Moshiach* and to turn all our hearts to our Father in Heaven, and may He speed our redemption and the salvation of our souls."

In an essay published at the very time that he was being pressured by Rav Kalisher, Rav Hirsch had written in the same spirit:

"The fact that the future of both Israel and mankind will culminate in the achievement of Israel's mission as the nation of priests of G-d's Torah serves to stress the certainty that the preparation for that future

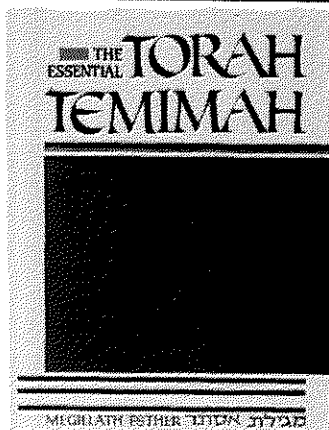
requires a further and deeper knowledge and an even more faithful and fuller observance of the Torah. Only then will we render ourselves worthy of the *ge'ula*. This fact condemns the recent efforts of so-called Reform endeavors who would like to antiquate the Torah on the one hand, as well as all endeavors to convince us that the *ge'ula* will be hastened by taking physical possession of the Holy Land and by the reclamation and cultivation of its soil."<sup>25</sup>

If the *ge'ula* could only be attained through loyalty to Torah, through recognition of the Torah as the bond uniting the Jewish nation, through an unequivocal commitment to Torah and *mitzvos*, and through leaders inculcating this spirit—efforts to bring the *ge'ula* through purely political and economic endeavors could only serve to distract from the real task and therefore impede rather than further the coming of *Moshiach*.



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## THE IMPLICATIONS FOR TODAY

**W**hat does all this mean for our situation today? Has it all been made irrelevant by the fact that a state has come into existence? Most certainly not. The view that one holds about the desirability or permissibility of seeking a Jewish state surely must affect the way one relates to it once it exists. It has been argued that since the United Nations resolution of 1947, one can no longer object to the establishment of a Jewish State in *Eretz Yisroel* as being a "rebellion against the nations." However, even if it were so, this does not affect Rav Hirsch's other concerns.

It has been argued that with a Jewish State in existence, *Torah Im Derech Eretz*—the conviction that all existing worldly conditions should be brought under the direction of Torah—would dictate a full acceptance of this State and an effort to bend it in all its dimensions to the will of the Torah. But this argument totally ignores Rav Hirsch's "Austritt" principle, his

*This affirmation of Torah as the governing principle of Jewish communal life was not limited to the community structure. The same policy had to be followed on the national level.*

emphasis that the communal and material life of the Jew can legitimately only be organized purely on a Torah basis. Not only can the *ge'ula* not be brought in any other way, but any effort to organize the Jewish people in any other manner is illegitimate. The present State's political and judicial foundations—"a State not of the Torah but of the Law," as defined by the *Knesset* and the courts, in Ben-Gurion's words—are those of a state like all modern states, a State of Jews but not a Jewish State. Almost prophetically, Rabbi Samson Raphael Hirsch wrote in 1855 about just such a state:

"The modern view is that the Jewish State, both of the past and

of the future, is to be regarded as belonging to the same class as all other political phenomena. It has lost all consciousness of the unique nature of the Jewish State and its differences from all other states. In that state, too, it sees only an institution in which the development of the political elements mentioned above is the goal to which everything else including Temple (*Beis Hamikdash*) and Torah is to be subordinated as mere means and instruments. . . .

"But this modern view is just—modern. It is not the old Jewish view. It is in fact un-Jewish and untrue. . . .

"It is for this *galus haShechina*, this Exile of the Majesty of G-d, as our ancestors with true insight called it, it is for this sad disfigurement of the Torah that Jewish tears are shed and Jewish hearts grieve. Not for his own *galus* but for the *galus* of the Torah does the Jew mourn. And must this mourning die away, must this sorrow disappear, must these tears dry up, if the nations become more humane and just, if they loosen the chains on the hands and feet of *galus*-weary Israel, and an emancipated Israel steps into the company of non-Jewish states as a fully privileged member? Will the Torah be any the less in exile for this? Will the *galus* of the Majesty of G-d be brought to an end by this? Will the Torah have found its own soil again, will it be more at home on earth, will it now strike deeper roots and will it put forth blossoms and bring to openness all the fruits of blessing and salvation for which it should serve as the everlasting tree of life? Or has it to endure new and harder trials, is it faced with new *galus* sufferings, is it threatened with a new and more painful and bitter exile?"<sup>26</sup>

So where does this leave us today? Let us be clear about it. It has absolutely no bearing on our relationship to the Holy Land and the *mitzva* of *Yishuv Eretz Yisroel*, nor on our relationship to our fellow Jews living there. We must do everything we can to help assure the welfare and security of the *yishuv*

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in *Eretz Yisroel*. We must rejoice with the flowering of Torah in *Eretz Yisroel*, and do everything in our power to further it. We must do whatever is possible to further *mitzva* observance and prevent desecration of the Holy Land.

But our relationship to the State *qua* state is a different matter. As Rabbi Yaakov Kamenetzky זצ"ל often emphasized, the establishment of *Medinas Yisroel* has led to some form of Jewish identity for many individuals, in all parts of the world, who are otherwise totally estranged from the Jewish People. It has enabled every Jew to come and live on the soil of the Holy Land. It has seen an extraordinary flowering of Torah studying and Torah institutions. And it has extended recognition—albeit imperfectly—to such fundamentals of Judaism as *Shabbos* and halachic marital status; we certainly must work within the State to further the true interests of the Jewish People.

Yet, after all has been said, *Medinas Yisroel* is a modern, secular, parliamentary state. Clearly, it is not the Jewish State, projected by our prophets, for which we have been taught to yearn (as Rav Samson Raphael Hirsch so lucidly explains), and that would express our national identity as the *Am HaTorah* and the beginnings of the Messianic Redemption.

It follows clearly from Rav Hirsch's teachings, then, that we cannot embrace it in its present form with any enthusiasm. Rather it can only be viewed as a political fact and we must work within it to further the true interests of the Jewish people, the *Am Hatorah*, as we would in any political setting in which we find ourselves<sup>27</sup>—but we cannot recognize it as an expression of the Jewish national identity and the coming of *Moshiach*. ■

#### Footnotes

1. See Hirsch commentary to *Vayikra* 18:4.
2. *The Nineteen Letters*, seventh letter, ninth letter.
3. *ibid* eighth letter.
4. *ibid*.
5. To be a member of Rav Hirsch's *kehilla* one was required to be circumcised and not intermarried. To be an officer, one was required to be a *Shomer Torah u'mitzvos*.

6. *Judaism Eternal* Vol II "Jewish Communal Life."
7. Rav Hirsch's lengthy exposition of this entire subject will be published shortly in Vol VI of the *Collected Writings*.
8. Published in *Hamaayan* 5714 (1), also in *Igros Rav Ezriel Hildesheimer*.
9. R'Jacob Rosenheim in his memoirs describes this connection at length.
10. *Vol I Av* (1).
11. The author is grateful to Prof. Mordechai Breuer for making available to me the Sanger collection, a treasure trove of authentic Hirschian thought, and for other assistance so graciously rendered.
12. Letter to his son-in-law, Michael Levi of London, *Hamaayan* 5716, (1).
13. Secretary to HaRav Yitzchok Elchonon Spektor of Kovna.
14. "As far as Rav Kalisher is concerned, I and those close to me know nothing. This is not surprising for I was absolutely opposed (*misnaged muchlat*) to Rav Kalisher זצ"ל in this matter. Three or four times he wrote me and sent me his writings and books and entreated me to stand at the head of his movement regarding *yishuv Eretz Yisroel* until in the end he wrote me and reproached me as if I were delaying the *ge'ula*. I requested that he leave me alone in this matter for that which they consider a big *mitzva* is in my eyes no small *aveira* and it is impossible for us to agree on this. I wrote him my reasons and only then did he leave me alone." *Machazikei Hadas*, Piatrikov 1907.
15. Sanger Collection Hebrew MS File VI No. 1.
16. Quoted by Rav Kalisher *ibid*.
17. *Altona* 1837, Eng. Edition P. 461, 145.

18. *Altona* 1836, Sixteenth letter.
19. Frankfurt 1878. *Devarim* 8, 10.
20. Frankfurt 1896, Feldheim ed. p. 138, 703. It is interesting to note that his thoughts on the matter changed not one tota for over half a century.
21. *Siddur* p. 703.
22. *ibid* p. 138.
23. A reference to Rav Z.H. Kalisher's view in his *sefer Drishas Zion* that the rise to prominence in gentile circles of such secular Jews as the Rothschilds of Paris and Adolph Cremieux of Paris (French statesman and diplomat, president of Alliance Universelle Israelite, whose children were baptized with his consent) was part of *Hashem's* plan for the ultimate *ge'ula*.
24. In a letter to A.Y. Levin in 1869 Rav Hirsch himself associates the *Austritt* the Chibas Zion movement: "About the purchase of land which you asked about, I will not conceal beneath my tongue that I am disgusted (*bachala nafshi*) with this whole matter. In my humble opinion nothing worthwhile and good for Torah and Judaism will grow from this. And it is not proper for *Yerei Hashem* to join together with the Kol Yisroel Chaveirim (Alliance Universelle Israelite) whose leaders' and directors' hearts are not faithful to *Hashem* and His Torah and are not faithful to His covenant." Sanger collection.
25. *Jeshurun* Vol 9, 1863—Elul 5623 reprinted in *Collected Writings* Vol IV p. 228. My thanks to Prof. Mordechai Breuer for giving me an exact translation from the German.
26. *Collected Writings* Vol I p 339, 345.
27. For a lucid exposition, see *Baayos Hazman* (pp. 14) of Horav Reuvain Grozovsky as to the approach to and relationship with the State.

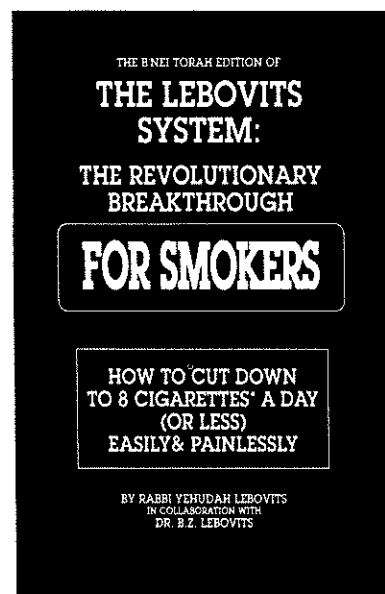
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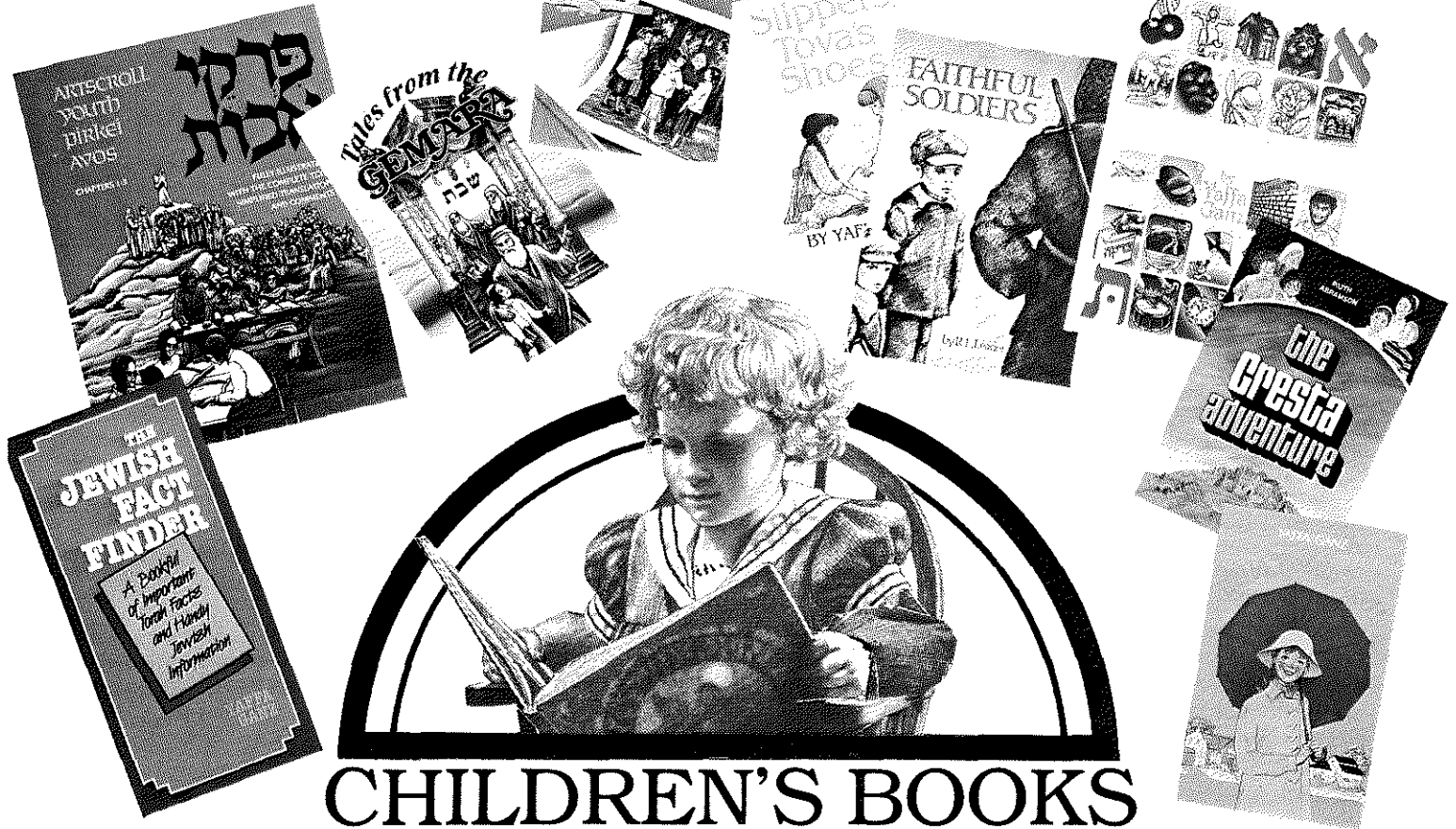
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## Books in Review



# CHILDREN'S BOOKS

The flowering of Torah literature has not by-passed our children. Not only are more and more children's books being published, but there is greater variety of subject-matter and type—informative non-fiction books as well as historical, contemporary and mystery novels.

### FOR THE YOUNGER SET

**F**or the younger set there are a number of excellent books by Yaffa Ganz. **ALEF TO TAV** (Mesorah Publ., Brooklyn, 1989, \$11.95 h.c., \$7.95 p.b.), illustrated by Michael Horen, colorfully presents each letter of the Alef-Beth, together with its form in Rashi script and its numerical value. A Biblical verse or saying of our sages, starting with the letter being presented, as well as some Hebrew words beginning with the same letter, all lavishly colored, make up the rest of each page. Parents will get a lot of use from this book, for they can use it with their children in a variety of ways. **THE WONDERFUL WORLD WE LIVE IN** (Mesorah, Brooklyn,

1989, \$10.95 h.c., \$6.95 p.b.) illustrated by Liat Benjamin Ariel, is another book that teaches in a most attractive manner. Its pictures present the beauty of the world, in all its manifold variations, accompanied by verses from the 104th chapter of *Tehillim* and an appropriate text that can be read to a child who is not yet able to read it by himself. Throughout the text there are references to historical localities (such as the Jordan, Mount Sinai and the desert) which enable the parent to tie in the stories of the Torah.

An entirely different genre is represented by two story books by Yaffa Ganz that are part of the Artscroll **Middos Series**: **THE LITTLE OLD LADY WHO COULDN'T FALL ASLEEP**, illustrated by Yis-

roel Ben Joseph, and **TALI'S SLIPPERS, TOVA'S SHOES**, illustrated by Liat Benjamin Ariel (both published by Mesorah Publ., Brooklyn, 1989, \$5.95 h.c.). The little old lady could not sleep because everybody made so much noise—so, after all other remedies failed, everybody made up their mind to be more considerate and caring. The other story is also concerned with consideration for others and the importance of thinking of other people's needs before one's own.

**SHARING A SUNSHINE UMBRELLA** is another story by Yaffa Ganz (illustrated by Harvey Kleinman; Feldheim Publ., Jerusalem-Spring Valley, 1989, \$8.95 h.c.). It brings back Mimmy and Simmy, and tries to teach that fighting does not make anyone happy, and how

easy it is to make up. Surely and deservedly the devotees of these two little girls will clamor for more stories about them.

**A PURIM STORY**, by *Linda Davis*, illustrated by *Y.E. Taub* (Feldheim Publ., Jerusalem-Spring Valley, 1988, \$7.95), presents the Purim story in rhymes. This book may not rank with the greatest poetry ever written, but it is very cute—as are the illustrations—and the children will love it.

#### FOR OLDER READERS

**A**s we turn to somewhat older children, there are, again, fiction and non-fiction books to be noted.

**ARTSCROLL YOUTH PIRKEI AVOS** (Mesorah Pub., Brooklyn, 1989, \$14.95 h.c., \$10.95 p.b.) covers the first three *perakim*, presenting the Hebrew text with a simplified translation, colorful illustrations of the lessons conveyed by each *Mishna* (excellently executed by *A. Halasz* and *M. Horen*), as well as explanatory comments by *Rabbi Avie Gold*. This book can be used at different levels—for younger children the illustrations speak for themselves, while older ones will benefit from the well-chosen comments, which are necessarily more demanding. A glossary, at the end, rounds off this beautifully produced volume.

**APPLES OF GOLD, THE ART OF PURE SPEECH**, by *Rabbi David Bernstein* (Torah Umesorah Publications, in conjunction with Discovery Books, N.Y., 1988, \$8.95 h.c.) strictly speaking is a textbook for schools. However, beautifully arranged and produced, it is suited also for home use (in fact, the author suggests its use at the *Shabbos* table). It is divided into ten units on avoiding *Lashon Horah* and nine units on *Rechilus*. Each unit contains a tale from Talmud or Midrash as well as a story from the life of the *Chofetz Chaim*, and some insight from *Mishlei*, all related to the topic of that unit; also, the main halachic rules about the topic are presented with illustrations in a manner that is easily understood by

children, and there are questions at the end of each unit. The lay-out is exemplary—different typefaces and typesizes as well as color are used to make this a very attractive and practical volume.

When we think of the *Shabbos* table, mention should be made of a new publication—not a book, but not a magazine in the usual sense, either, though it is mailed to parents every week—which is called **PARENTS AND CHILDREN**. Every week it presents three lessons from the *Sidrah*, designed to be read and discussed at the *Shabbos* meals. The lessons are drawn and adapted from writings of the *Mirrer Mashgiach*, *Rav Yeruchem Levovitz* זצ"ל, by his grandson and namesake, the *Menahel* of *Yeshivas Bais Chinuch* of Lakewood, N.J. (it can be ordered from there, 661-8th Street, 08701). Attractively printed and with illustrations, the three topics presented for discussion can be utilized for children in grades 3 to 8. All too

often, children learn the *Chumash* without ever becoming aware of the crucial lessons to be derived from the *Chumash* concerning *Middos* and character development. Here a new and most valuable tool is offered to parents that certainly should be utilized to the fullest.

**TALES FROM THE GEMARA** is a series of which the first volume, on *Brochos*, was reviewed previously (JO, Nov. '88). The second volume consists of stories from *MeSechte Shabbos*, adapted, expanded and dramatized—like the first volume—by *Y. Weinstock* and translated from the Hebrew by *Shaindel Weinbach* (Mesorah Publ., Brooklyn, 1989, \$11.95 h.c., \$8.95 p.b.). The lessons of each tale emerge very clearly, but they do not get in the way of the easy-flowing presentation, which makes for excellent reading. The volumes to come are well worth looking forward to.

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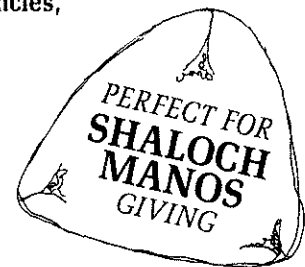
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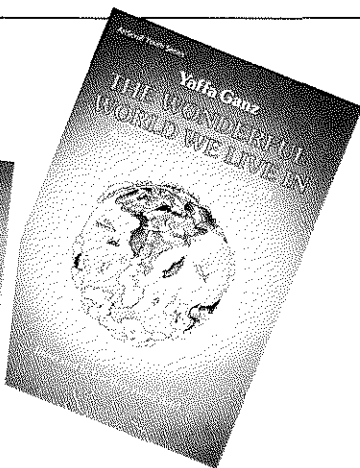
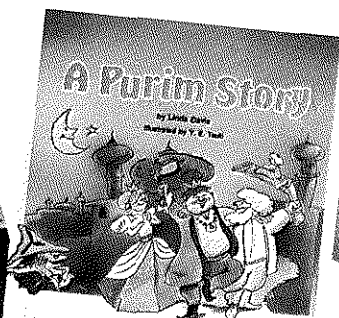
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illustrated by *Harvey Klineman* (Feldheim, Jerusalem-Spring Valley, 1989 \$8.95 h.c.) is "a bookful of tricky Torah-riddles" which will delight its audience. Sixty rhymed riddles, in three categories of difficulty, provide a challenge to all family members, and at the same time will enrich their Torah-knowledge. The layout and illustrations are a treat—and at the end of the book the author invites the readers to send in any Torah-teasers they can think of or compose.

**THE JEWISH FACT FINDER**, by *Yaffa Ganz* (Feldheim, Jerusalem-Spring Valley, 1988, \$12.95 h.c., \$9.95 p.b.) very much lives up to its billing, "a book full of important

Torah facts and handy Jewish information." It is made up of lists and charts on a large variety of topics (people in *Tanach*, the books of *Tanach*, the Oral Law, *Mishna* and Temple, *mitzvos*, *middos*, and measurements, to list some). Many of the facts are generally known, but many others are not, and everybody will find something new! In fact, some of the data are subjects of disagreement, as the author warns in her introduction. While this book is a useful reference tool, particularly for the young scholar, it can also be used for quizzes and parlor games—painless ways of expanding one's general Jewish knowledge.

**THE GREAT EAGLE**, the life and

works of the Rambam, by *Yaakov Israel Hopkowitz*, illustrated by *H. Hasida* (Jerusalem, 1986, \$10.95 h.c.). This is a retelling, in language suitable for young readers, of the life story of the Rambam. The English has some imperfections (some Yiddishisms have crept into the translation of this volume, which originally appeared in Hebrew), but the book covers its subject in an interesting and readable fashion. A number of folktales about the Rambam are included and—even more valuable and important—significant excerpts from the Rambam's *Hilchos De'os*, *Talmud Torah*, and *Tzeddaka*. Overall, the young reader will gain an appreciation of the Rambam's greatness as well as knowledge about his life and teachings.

#### HISTORICAL NOVELS

**W**hen we turn to juvenile fiction, there are, in the first place, historical novels. Their particular value lies in the fact that they are not only entertaining, but also introduce the young reader to our past, its glories and its suffering. **THE SPANISH TREASURE**, by *Meir Baram* (Torah Publ, Bnei Brak, 1989, \$8.95 h.c.) is an exciting tale that brings to life the precarious existence of the Spanish Morranos under the Inquisition and the life of their brethren who had escaped to the Netherlands. Like Baram's other books, it is full of suspense that will keep the reader enthralled but at the same time teaches him both about the history of his ancestors and about their faith and loyalty to G-d. Equally well written, **FAITHFUL SOLDIERS**, by *R.L. Leader* (Targum/Feldheim, Southfield, Mich., 1989, \$12.95) is the deeply moving story of some "Cantonists"—kidnapped Jewish child soldiers in the Czar's army—in the Russia of the 1840's. The book is marked by a rarely found excellence of language and by the outstanding depth of characterization. The historic setting is accurately described (except for one slip: Lithuania appears as a separate country, whilst it was in reality at

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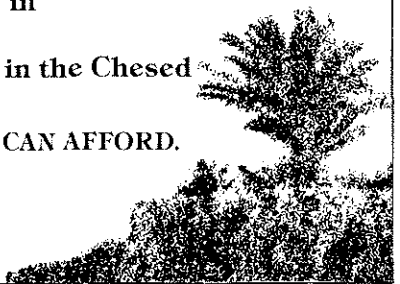
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that time, like today, a province of Russia), and the reader will not readily forget this book.

**BENNY'S DREAM**, A Torah story book, by *Aryeh Leib Broder* (London, 1987), illustrated by *Hillel Broder's* striking black and white drawings. This volume presents a collection of stories ranging all the way from Biblical and Talmudic times to the modern era. There are a few English mistakes, and the transliteration of Hebrew words strikes the American eye as somewhat strange; but the stories read very well, hold the reader's attention, and very effectively convey to him Torah values to be taken to heart.

**HELLO, HEDDY LEVI**, by *Yaffa Ganz* (Feldheim, Jerusalem-Monsey, 1989, \$8.95 h.c.) introduces us to a most likeable scatter-brained Beth Jacob girl and the entertaining adventures that accompany her growing up. Heddy is smart and complex; she thinks and talks—and talks and talks (sometimes she is quite outspoken—even to her parents). But in the process she learns about patience, and keeping quiet, and priorities, and many other important things. Perhaps, however, the reader will best remember her relationship to her far-away grandfather that strikes a very touching note in an otherwise rather humorous book.

#### MYSTERY, DETECTIVE AND CONTEMPORARY FICTION

**M**ystery and detective stories are always popular. **THE CRESTA ADVENTURE**, by *Ruth Abramson*, illustrated by *D.C. Shimon* (Feldheim, Jerusalem-Monsey, 1989, \$8.95 h.c.) is a fine example. It involves real sleuthing and hair-raising adventures, laced with a great deal of Torah ideas and knowledge. The coincidences which mark every mystery story are no move unbelievable than in other books, and they move the book along to its happy ending.

**THE BROKEN MOGEN DAVID**, and other stories by *Chaya Korb Hubner* (Brooklyn, 1987, \$8.95 p.b.). The author's earlier *Devorah Doreh* and *Leah Lamdan* mysteries, some

of which have been reviewed here previously, established her gift for writing mysteries, and is confirmed by the present volume. Her stories emphasize intelligence, grace, kindness and empathy, and are devoid of all gore, but the plots are sure to hold the reader's interest—and there is always something to learn. One of the stories in this volumes carries the reader back to the Holocaust, and another enlightens him about the differences between Chasidic groups and the cut of their frockcoats!

**THE ENCHANTED CIRCLE**, by *Libby Lazewnik* (Feldheim, Jerusalem-Monsey, 1989, \$12.95 h.c., \$9.95 p.b.) at first glance appears to be a detective novel—but underneath the gripping plot there is the real story of this fine book: the development of the heroine, a Beth Jacob ninth-grader, from a self-centered shy loner to a happy member of her class who has learned to make friends by giving and sharing. The problems of the heroine are shared by many young teen-agers; they will be able to identify with her and benefit from the many important lessons deftly slipped into the book.

**GOODBYE, MY FRIENDS**, by *Miriam L. Elias* (Feldheim Publis., Jerusalem-Spring Valley, 1989, \$10.95 h.c., \$8.95 p.b.)

Reviewed by *LISA M. HERMAN*  
Fans of the foursome are in luck!

The gang is back to share with the reader a teen-ager's growing pains, through a Torah perspective. Tova's family's impending move and Judy's mother's remarriage are the two pivotal points around which the plot revolves. These tests of the bonds of friendship and family are the challenges that the girls face, as they respond to the usual peer and academic pressures of the teen-years. Then, a class election, a trip to Washington, D.C., and the eighth grade graduation provide an authentic ending to the year and the book.

While the issues are compelling, the book is rather low-keyed in its presentation. For the most part, the characters do not develop through action and dialogue, but through the observations of one of the characters (Judy), plus two chapters representing Tova's diary, recording her dilemmas.

The feelings, frustrations, and concerns of young teens are masterly portrayed by Mrs. Elias. She artfully weaves an instructive thread throughout, as the *Shabbos* Bnos group presents constructive options for growth in *midos* and maturity both to the characters and the reader. All in all, this book offers positive solutions to some teen situations under the guise of leisure-reading. It will be a pleasant addition to an adolescent's reading list/book shelf. ■

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# Second Looks At The JEWISH SCENE

## A TIME TO BUILD

UJA-Federation Capital Campaign

# BUILD WHAT?

### GROWING NEEDS

**W**ith the slogan "A Time to Build," New York City's UJA-Federation launched an ambitious \$1.7 billion "capital campaign" aimed at building and rebuilding the facilities of its beneficiary organizations. Any major investment of the Jewish charity dollar deserves something of an examination, no less an intended investment of such proportion: Who will benefit from this massive investment in the future, and in which ways? Just how "Jewish" is the vision of the future that formulates this agenda for building? And then, just what sort of expectations should we have from the UJA-N.Y. Federation?

In 1977, Rabbi Moshe Sherer, President of Agudath Israel of America, wrote an analytic study, "What Is the Federation Doing With The Jewish Charity Dollar?" (JO, Feb. '77), which contrasted the paltry 6.16% of the funds disbursed by the New York Federation of Jewish

**Mr. Reisman**, a certified public accountant in New York, wrote several articles featured in JO, including a biography of Rabbi Ezra Attia (Sept. '85).

Philanthropies that were earmarked for Torah education, with the 27.4% for community centers, and 20.4% for hospitals.

Much has happened in the thirteen years since then. On the one hand, Mr. Joseph S. Gruss and his late wife, Caroline, initiated significant annual grants through the Fund for Jewish Education, channeling millions of dollars of direct grants to *yeshivos* and day schools, among other institutions—in some cases matched by Federation—as well as endowments to improve pensions and medical insurance benefits for *mechanchim*. (More on this later.) On the other hand, the student population in New York-area *yeshivos* has doubled in the interim, and faculty salaries have similarly risen. These demographic changes are so taxing the budgets and the facilities of existing *yeshivos* and day schools that there is scarcely an educational institution that is not bursting at the seams. Moreover, during these past five years, every year has witnessed the founding of yet another new elementary or high school in Brooklyn alone, without adversely affecting the enrollment in other existing schools. How are these pressing

### A TIME TO BUILD

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NEW YORK, Tuesday, November 21 — UJA-Federation of New York today launched a \$1.7 billion Capital Campaign. Spokesman said the projects to be funded will have an impact on more than two million New Yorkers of all colors and creeds.

Advance gifts to the campaign total \$105 million.

At a press conference at the organization's Midtown headquarters, 120 East 94th Street, UJA-Federation leaders announced five donors of logistical support gifts of \$75 million or more. Among these benefactors are Mr. Joseph S. Gruss, Milton J. Petric, Irving Schneider, the Tisch Families, and the S.R. and Helen M. Scherer Family Foundation.

New York City Mayor-elect David Dinkins spoke at the press conference live via satellite from his vacation in Puerto Rico. The new mayor applauded the Capital Campaign as a vital effort in harnessing the talent and energy of thousands of volunteers to create a better future for New Yorkers.

In a statement from the Executive Chamber in Albany, Governor Mario M. Cuomo congratulated UJA-Federation on its leadership in raising

— more —

UJA-Federation  
Capital Campaign

needs reflected in the projected budget of the UJA-Federation Capital Campaign aimed at raising \$1.75 billion for "new construction, refurbishing and expansion" of Federation-affiliated agencies?

According to the campaign literature, the \$1.7 billion is to be distributed as follows:

<b>Camps</b>	<b>\$ 25,000,000</b>
<b>Community centers (YM-YWHAs)</b>	<b>191,000,000</b>
<b>Human Services</b>	<b>88,000,000</b>
<b>Hospitals</b>	<b>895,000,000</b>
<b>Geriatric centers</b>	<b>124,000,000</b>
<b>Senior housing</b>	<b>265,000,000</b>
<b>Jewish Education</b>	<b>24,000,000</b>
<b>Community Building and Heritage</b>	<b>57,000,000</b>

Jewish Education, which includes afternoon schools, "cultural" institutions, and Hillel-JACY, will receive less than 1½% of the funds; of this, how much will go to Torah institutions?

### HOSPITAL BUILDING AND "CENTER" EXPANSION—JEWISH PRIORITIES?

**T**he literature on the campaign was none too reticent about reporting the hospitals' stake in this capital drive. Beth Israel Hospital is seeking a \$15 million endowment for its chemical dependency programs. Mount Sinai Hos-

pital (which is only now establishing its first kosher kitchen in a hundred years) is looking for help in its \$112 million drive to finance a new 10-story, 625-bed pavilion. True, U.J.A.-Federation will seek \$250 million from the government for the balance, but that still leaves a significant chunk of Federation-raised money going to hospitals. True, too, the hospitals are aiding the campaign with their own fund raising drives, but as a Federation official put it, without the U.J.A. Federation capital drive, "it is doubtful if Mount Sinai's program would have been as ambitious."

In view of today's social and medical situation, are hospitals truly a cause deserving the Jewish charity dollar? If Jewish doctors were suffering discrimination in seeking appointments in other hospitals, perhaps there would be some justification for this assignment of Jewish charities to "Jewish hospitals," but is that the case? If Beth Israel and Mount Sinai were operated as Jewish hospitals, in accordance with *halacha*, in the manner of Shaarei Tzedek Medical Center in Jerusalem or the Laniado Medical Center in Kiryat Sanz/Natanya, perhaps this allocation of funds would be understandable. But isn't there more than just a little bit of institutional ego building in assigning this huge chunk of Federation funds for hospitals? Can you imagine how the space-starved day schools, *mesitots*, and Bais Yaakovs of the New York area could put such monies to work?

The community centers, the Y's of yesteryear, are putting their bid in for money, as well. Westchester Jewish Community Center would like \$1.5 million to expand its bereavement program by establishing a center and hiring a coordinator, and \$4 million to fund a literacy center for emotionally troubled children and adults.

If none of this sounds very Jewish to the reader, it is because organizers of the new campaign aren't trying to sound Jewish. As one official put it, "The objective of this campaign is that New York should

## Hospitals, Community centers, geriatric centers . . . If none of this sounds very Jewish to the reader, it is because organizers of the new campaign aren't trying to sound Jewish.

be a better place to live and have more health and human resources for people of all races and religions in every county."

In an era when the intermarriage rate is in the 40% bracket, and the community centers are open to all members of the community, Jews and non-Jews alike, can one dollar of this assignment of *tzeddaka* funds to these centers be justified? Yes, the Gruss family made historic contributions to Jewish education, and forced some major shifts in some areas of Federation funding for education. Yet, in some of its general funding policies, and especially in its the ambitious building campaign, with far-reaching implications for the years ahead, the

Federation mind-set is still vintage 1940's.

### WELCOME TO THE 40'S

**I**n 1948, historian Oscar Janowski noted that Federation leaders "equated Jewish learning and lore with fanaticism and ignorance . . . and regarded the abandonment of Jewish habits and ideas as prerequisite to cultured living."\* The examples of this attitude are legion. For years, Cedars-Sinai Hospital in Los Angeles refused to

\*Information on the history of federations and relevant quotations are taken largely from Charles E. Silverman's *A Certain People*, 1985, Summit Books

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supply Kosher food for those who wanted it and had no rabbi on its chaplaincy staff. In the 1960's, a social worker was denied employment by a midwestern federation for the reason that he was *Shomer Shabbos*. The position required meetings with Christian clergy, which were always held on Saturday. And why not on Sunday? Because one could not expect Christian clergy to meet on *their* day of rest!

The absurdity of the situation reached a peak in the early 1960's. Federations as a whole refused to give money to day schools and

*yeshivos* at the same time as federation-supported groups such as the American Jewish Congress were fighting federal aid to *yeshivos* and day schools. When then-President John F. Kennedy announced a federal program to aid education, the Roman Catholic Church immediately declared its opposition unless parochial schools were included. When Rabbi Sherer of Agudath Israel of America testified in Congress on behalf of federal aid to yeshiva and parochial education, the federations as a whole were embarrassed enough to gradually ease their opposition to aid for

*yeshivos* and day schools.

During the past twenty years, we have seen appreciable improvement in the Federation's rabid secularism. At national Federation conventions, Saturday, once a working day, has become *Shabbos*, with services available for those who wish to pray. Federation dinners are now catered Kosher. *Zemiros* and *Birchas Hamazon* are heard in places where they were once unknown. The *Shomer Shabbos* social worker rejected by a midwestern federation eventually became the executive vice-president of the Council of Jewish Federations.

Outside of New York, changes in funding have been quite substantive. In Chicago, for example, the local Federation funds a large portion of the budget of every *yeshiva ketana* and day school in the city, to the tune of \$500 per student. In Cleveland, in addition to support for *chinuch*, the Federation awarded a large grant to help preserve the Orthodox neighborhood of Cleveland Heights and protect it against the assault of blockbusters. Without question, there has been real progress in guiding "Jewish" philanthropic funds to Jewish survival.

In New York, however, the overwhelming majority of Federation funds still go to support hospitals, child care centers, and community centers, all of which serve the general community, and few of which have any meaningful Jewish identity.

While the UJA-Federation has been channeling \$3.6 million annually\* to Jewish education quite consistently these past few years (1986-7, 87-8, 88-9), this only represents 6.16% of the Federation disbursements in the New York area (\$58.4 million is the total for 1986-7, the last year for which figures are available; the larger \$168 million figure for that year includes UJA funds sent overseas). The percentage has virtually not risen at all in

\*In addition to Gruss Funds, handled by the Federations' BJE, which gave grants to yeshivos among other cultural institutions, ranging from \$2.054 million in 1986-7 to \$5.834 million in 1988-9.

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the past decade: Torah education is still a stepchild of New York Federation of Jewish Philanthropies' priorities. (Now, if New York Federation would employ the Chicago formula, for example, it would be contributing \$35 million annually to subsidize the education of the 70,000 children attending yeshiva day schools! How's that for investing in survival?)

### THE PRIMACY TO FEDERATION OF FEDERATIONS

One could say, fine and good. There are those who maintain that basically we must look to ourselves to finance our own institutions. We can't expect the officials of Federation to look after all of our needs. . . . There is something wrong with this approach, however. For years, the U.J.A. and Federation campaigns were viewed as *the* Jewish charity. Country clubs with Jewish memberships wanted to see a large U.J.A. or Federation gift from prospective members; many clubs still conduct U.J.A.-Federation drives, and members are expected to give large donations. Whether inside or outside the New York City area, U.J.A.-Federation came first, and no substitutes were accepted. It mattered not whether one wanted to give to Beth Medrash Govoha in Lakewood or (*lehavdil*) the Jewish Theological Seminary, one was not a full-fledged member of the community without giving to U.J.A.-Federation, and the Federation billed itself as *the* guardian of Jewish survival.

This worked untold hardships on *yeshivos* and day schools. To be an accepted member of the Jewish community, one had to give to U.J.A. Federation first; the more one gave, the better. What little charity money was left, could be divided among ten or fifteen different organizations that did not get Federation funds. And even if you gave *only* to U.J.A.-Federation, you had fulfilled your charitable duties, provided the donation was in keeping with your economic standing. Anything else did not matter. Thus, the same

Federations that denied *yeshivos* and day schools substantial aid, and that fought government aid to them, hindered their independent fundraising efforts by their insistence on primacy within the community.

At the same time, the Federations and their related institutions have not been too successful in preserving the Jewish community or retaining community loyalty. Not only are intermarriage and assimilation far more widespread than twenty years ago, but the federations themselves

are finding it more difficult to raise money and attract volunteers. As American society becomes more open, the boards of universities, museums, symphonies, and opera companies have opened their ranks to Jews more than ever, and wealthy Jews are choosing them over the Federation. As one New York Federation officer put it, "There's a lot more *yichus* in being on the Met board than in being on ours, and a lot more social clout." Since contributions go hand in hand with

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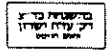
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board memberships, the secular Jewish charity dollar is being diverted from the Federations.

#### FUNDS FOR SURVIVAL— TO WHOM?

**A**s the Federation's contribution base shrinks, does it stand to reason that those who still contribute are looking to

contribute to *Jewish* causes? Maybe we shouldn't look to the Federation to fund our needs, but perhaps the community centers and hospitals shouldn't look to the federations to fund their needs, either. But if the New York Federation is going to sell its new campaign as a campaign to help insure the survival of Jews, we have a right to expect that money raised will be directed to those

**In New York . . . the overwhelming majority of Federation funds still go to support hospitals, child care centers, and community centers, all of which serve the general community, and few of which have any meaningful Jewish identity.**

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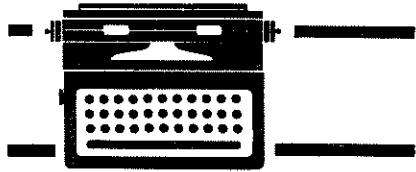
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institutions that truly aid Jewish survival. Even in terms of basic New York City demographics, there will be very, very few middle-class citizens, let alone Jews, in the Big Apple at the coming turn of the century, except Orthodox Jews, who also happen to be the fastest growing population group. Can Federation continue to pretend that the Orthodox community and its growing needs do not exist?

The edition of *The Jewish Week* (Nov. 24 '89) that reported on the Federation campaign, also featured an article entitled: "Shifting sands. Orthodox, intermarriage trends eroding Jewry's center ground." In it, editor Antony Lerman discusses Jewish demographic trends. Commenting on those who believe that the total Jewish population will fall from its present 13 million to 7 million in the next 60 years, Lerman is quoted as saying, "It's really a bad bet to say that the figure will fall to seven million by the middle of the next century, because the Jews have proved again and again that they are incredibly resilient. The shift towards Orthodoxy can make nonsense of all the predictions."

The shift towards Orthodoxy? At least one writer admits that the Orthodox are likely to reverse the grim demographic statistics. And keep the Jewish people from shrinking to nothingness. In Cleveland, Chicago, Denver, Baltimore, Miami Beach, Los Angeles—all over the country, Federations are paying attention. Why isn't the New York Federation listening? ■



**A QUALIFIED REVIEW  
AN UNQUALIFIED DEFENSE**

To the Editor:

In your unsigned review of Nancy Isaacs Klein's book, *Heritage of Faith: Two Pioneers of Judaism in America* (Nov. '89), the reviewer refers to my great-grandfather, Rabbi Dr. Philipp (Hillel) Klein, and my grandfather, Dr. Moses Isaacs, in terms that can most favorably be described as damning with faint praise. Sure, they did their best as community leaders to maintain strict Orthodoxy—the reviewer seems to say—"yet" Rabbi Klein did not insist that his daughter-in-law wear a *sheitel*. "Yet" Rabbi Klein cooperated with "such diverse figures as Dr. Judah Magnes." "Yet" Dr. Isaacs was "immersed in the intellectual and academic atmosphere of the age."

In response, the following points need to be made:

1. The quotation from Rabbi S.R. Hirsch cited in *Heritage of Faith* is from *Horeb*, vol. 2, p. 401, and states: "To hide one's own hair under an ornamental covering made from someone else's or even from one's own after being cut is a very old custom which is not forbidden." Obviously this means only that Rav Hirsch did not consider a *sheitel* to be the optimum type of hair covering for a woman. Mrs. Klein did not cite this statement to justify wanton bareheadedness among married ladies.

2. Your reviewer, referring to "such diverse figures as Dr. Judah Magnes" (just how many diverse figures was Dr. Magnes?), neglected to mention that among the other founders of the Kehilla of New York were such Orthodox figures as Harry Fischel, Rabbi Bernard Drachman, Rabbi M.Z. Margolies, and Dr. H. Pereira Mendes. The

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stated purpose of the Kehilla was to ameliorate the social, moral, and economic conditions of the Jews of New York. Was that a sin?

3. Not only Moses Isaacs, but Moses Maimonides was "immersed in the intellectual and academic atmosphere of the age." Must we now have yet another rehash of the Maimonidean Controversy? And how was your reviewer able to judge that the form of Torah study favored by Dr. Isaacs was not "intensive" enough to measure up to the slogan of "Torah Im Derech Eretz"? Your reviewer seems to be playing the game, recently decried by Dr. Mordechai Breuer, of "To everyone his own Hirsch."

Yes, Dr. Isaacs disapproved of the day school concept—in the 1930's. He had his reasons. Times and social conditions changed, and he fully supported my parents' decision to send me to a day school in the '50's and '60's. Whoever your reviewer may be, his purpose is clear: to

portray a stark contrast between the "bad old days" of prewar American Orthodoxy and the glories of present-day "Torah Jewry." The truth is less simple, and much more interesting.

DANIEL A. KLEIN  
Rochester, N.Y.

#### Our reviewer replies:

I believe that Dr. Klein missed a crucial point in my review article: the distinction between the conditions of Jewish life and the individuals that had to contend with them. All those who lived through the end of the nineteenth century and the first half of the twentieth century preserving their Torah heritage and, despite all difficulties, bringing up their children in the Torah way, deserve our fullest admiration—and even more so if they labored to improve conditions. It is no reflection on them, but rather a tribute to them, and certainly a matter of

historical truth, to note how bad these conditions were and how their pressure affected even those who persevered in their *Yiddishkeit*. As to the specific points raised:

1. Mrs. Klein writes on p. 69 that none of the women of the Friedman and Isaac families wore *sheitels*, and attaches a footnote quoting Rabbi S.R. Hirsch's view that a *sheitel* "is not forbidden." Of course, Rabbi S.R. Hirsch meant that these are better ways of covering one's head, and did not mean to approve bareheadedness, wanton or otherwise. What, then, is the relevance of this quote at this point? The only conclusion I could draw (probably together with other readers) is that his lukewarmness about *sheitels* was used as a *limud zechus* for those not wearing one.

2. The *Kehilla* was created to unify New York Jews of all orientations; thus Dr. Magnes was Rabbi of Temple Emanuel, Louis Marshall represented the American Jewish Committee, and on the other hand there were the Orthodox figures mentioned. But the amelioration of social, economic and moral problems under such mixed auspices had to cause problems. Dr. Karp (Haven and Howe, p.235) reports that the *Kehilla* concentrated on four areas—two of which were order and discipline in organized Orthodox religious life, and Jewish education. In the latter field, it created the Bureau of Jewish Education—whose main figures were trained at the Teachers Institute of the Jewish Theological Seminary and certainly were not committed to *Torah* education. I mentioned the phenomenon of such staunch *Torah* figures as Dr. Hillel Klein joining in the *Kehilla* to illustrate the conditions of those days. Would somebody of Dr. Klein's stature and outlook today lend his support to a group constituted in this manner? I doubt it (the Synagogue Council of America explicitly excludes religious and educational matters from its agenda).

3. Not everybody who is "immersed in the intellectual and academic atmosphere of the age" is a *Rambam* or can wrap himself in

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his cloak. To the *Rambam*—and to Rabbi S.R. Hirsch, in his time—Torah was the central concern of their life and Torah scholarship crucial. Acculturation was necessarily limited thereby—and the Torah learning which they postulated necessarily required Jewish schools. This was understood by the men (many of them immersed in the atmosphere of the age) who in the 1930's and 1940's created Jewish Day Schools, undeterred by the times and social conditions. I remember a bitter debate 40 years ago between the president of an out-of-town day school and the president of the local Young Israel, about whether it is un-American to send a child to a day school, or whether acculturation and full involvement in the American life style must take a second place to the dictates of Torah education. The impression I gained from Mrs. Klein's book is that, with all his dedication and efforts for *Yiddishkeit*, Dr. Isaac was in this issue on the wrong side of the fence—at least until times changed. If I am wrong, I am afraid the responsibility lies with the author. ■

**MORE JUDAICA FOR THE CLASSROOMS**

To the Editor:

In response to a number of inquiries, resulting from reading my

comments in JO, Dec. '89, I thought your readers would be interested in learning that THE SCALED LIST OF JUDAICA: READABILITY LEVELS has been published as a joint project of Torah Umesorah and the Torah Communications Network. This first edition contains over 320 volumes and includes new publications as of 12/89. Copies are available from Yitzchak Kasnett, 1314 Ave S, Brooklyn, NY 11219, (718) 998-2250.

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**SILENT SUFFERING OF THE BEREAVED**

To the Editor:

While some people may write to give vent to their feelings, their words can end up being instructive to the reader: first, by giving others a peek at their inner-most feelings; and second, by implication telling them how to deal with others in similar situations. ("Lifestyles of the Childless Poor," for instance.) If one person who reads this letter changes even a bit, then I will feel that writing it was worthwhile.

My mother ע"ה was killed by a car while crossing the street. She had almost reached the curb, but didn't make it. Since that time I have sat *shiva* and have returned home, and

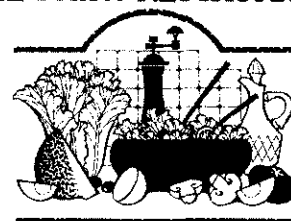
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I would like to share some of my feelings and observations with the readers.

First, I want to relate some of the events of the *shiva* which I feel people should know. Not everyone can sit *shiva* in the same way. My siblings were able to talk to the visitors about my mother and my father ע"ה, who had passed away three years ago. I could not sit for long periods of time, and when I did sit, I could not talk banalities. The basic rule in *shiva* is don't talk to the *aveil* (mourner) unless he speaks to you first. Time and time again that rule was broken. With my siblings, it didn't seem to matter. But to me it did. I was sitting or walking and people would search me out and start to ask me questions. I didn't want to talk. You do have to maintain a certain veneer of socialization. I certainly wouldn't want to insult anyone. So I was forced to engage in conversation. That is why that rule of not speaking to the *aveil* unless spoken to is so important. If you want to know the details of the passing, ask other people in the room, not the *aveil*. Even my siblings couldn't stand repeating it, but they did so, not to hurt anyone's feelings.

People sitting *shiva* are in a lot of pain. What visitors say can

increase the pain level of the *aveil* very easily. People came into my mother's home and said things like, "Was she dizzy? Why didn't she watch where she was going?" The accident was purely the fault of the driver. My mother was always so careful. Can anyone imagine how much statements like that hurt? The purpose of the *shiva* visit is to talk about the deceased, such as relating events of the deceased person's life that touched their own. These are the kinds of things the *aveil* wants to hear and know.

The next part of this letter deals with realizing that one should never take anything or anyone for granted. People who have not experienced such a tragedy may not be able to appreciate this, but one should not wait for a tragedy to occur to all of a sudden look around and ask: *What is life all about?* Assess what you are feeling. Clarify your feelings; don't hide them. And then express them to the people around you because you never know when they may leave you. Because things can happen that you would never dream of—like a car accident.

If you do print my words, *please don't use my name.*

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## ONE MOTHER'S WOES

To the Editor:

Your special issue on bringing up children in a Torah family (Oct. '89) was truly inspiring—and compelling. May I express my reaction in rhyme? To wit:

Once again I woke up early  
For it was a carpool day,  
School begins at nine o'clock.  
Bais Yaakov is twenty minutes  
away.

We quickly dressed ourselves  
And ate a wholesome meal.  
We grabbed the lunch and books  
And settled into our Oldsmobile.

I started down the block  
And came to the first stop  
Where Leah should have been  
waiting,  
But, as usual, she was not.

"Always late," I thought  
As I gave a gezunte beep  
[Never mind the neighbors  
Who were still trying to sleep].

We would surely be late now,  
Thanks to lazy Leah Klein.  
There was absolutely no  
alternative.  
I'd have to make up for lost time.

So I stepped harder on the gas  
[No police cars were in sight]  
And I ignored the stop sign  
[Anyways, I was making a right].

I zoomed past four other carpools  
And squeezed myself right in.  
[The other drivers don't care as  
much  
And, besides, they often do the  
same thing].

I let the children out  
After I parked in the fire lane,  
And I went inside too  
Because boy! did I want to  
complain.

"I am very peeved  
That with all the money I spend  
on tuition,  
All they teach in school  
Is Chumash, dikduk, history and  
addition.



"Sure, girls need to know these things  
But the main point has been missed.  
Shouldn't the teaching of MIDOS  
Be the top priority on the list?"

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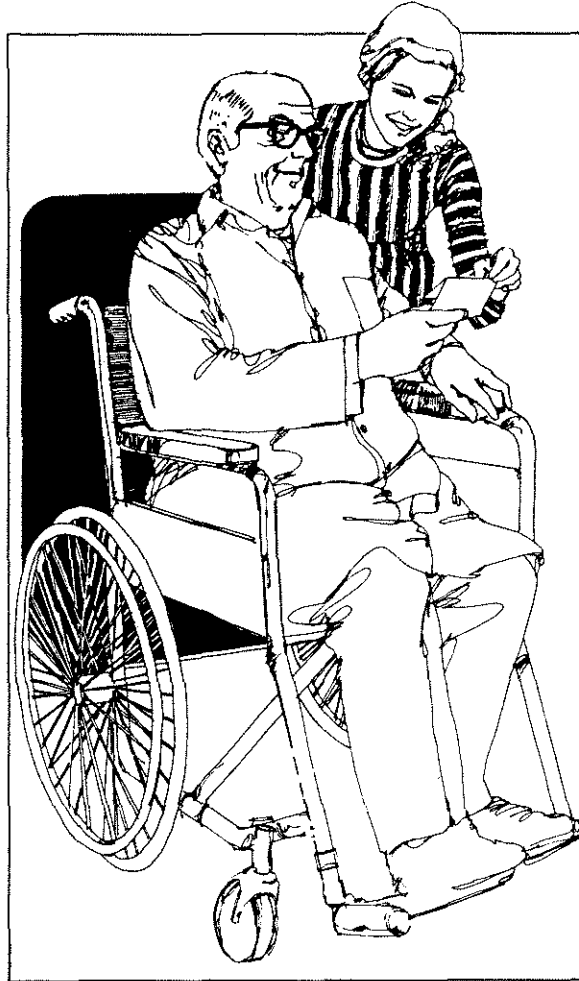
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### GOOD NEIGHBORING IN THE SNOW

Dear "neighbor on the block":

I hope you had the opportunity to read the other articles published in the same issue as your letter. They dealt with issues of Jewish unity and the damage Jews are doing to each other and to their "world image" with the recent flood of inflamed rhetoric on "Who is a Jew." They also stressed the importance of deeds, not words.

With the effort you expended on your long letter, you might just as well (or better) have carried your snow shovel the few houses down and shovelled your neighbor's walk yourself. Show him what *Ahavas Yisroel* really means, in everyday life, no matter what kind of car he drives or how long his beard is.

By the way, I've spent over half my life in Upstate NY, so I'm definitely qualified to speak on snow-shovelling.

SORA PERLMAN  
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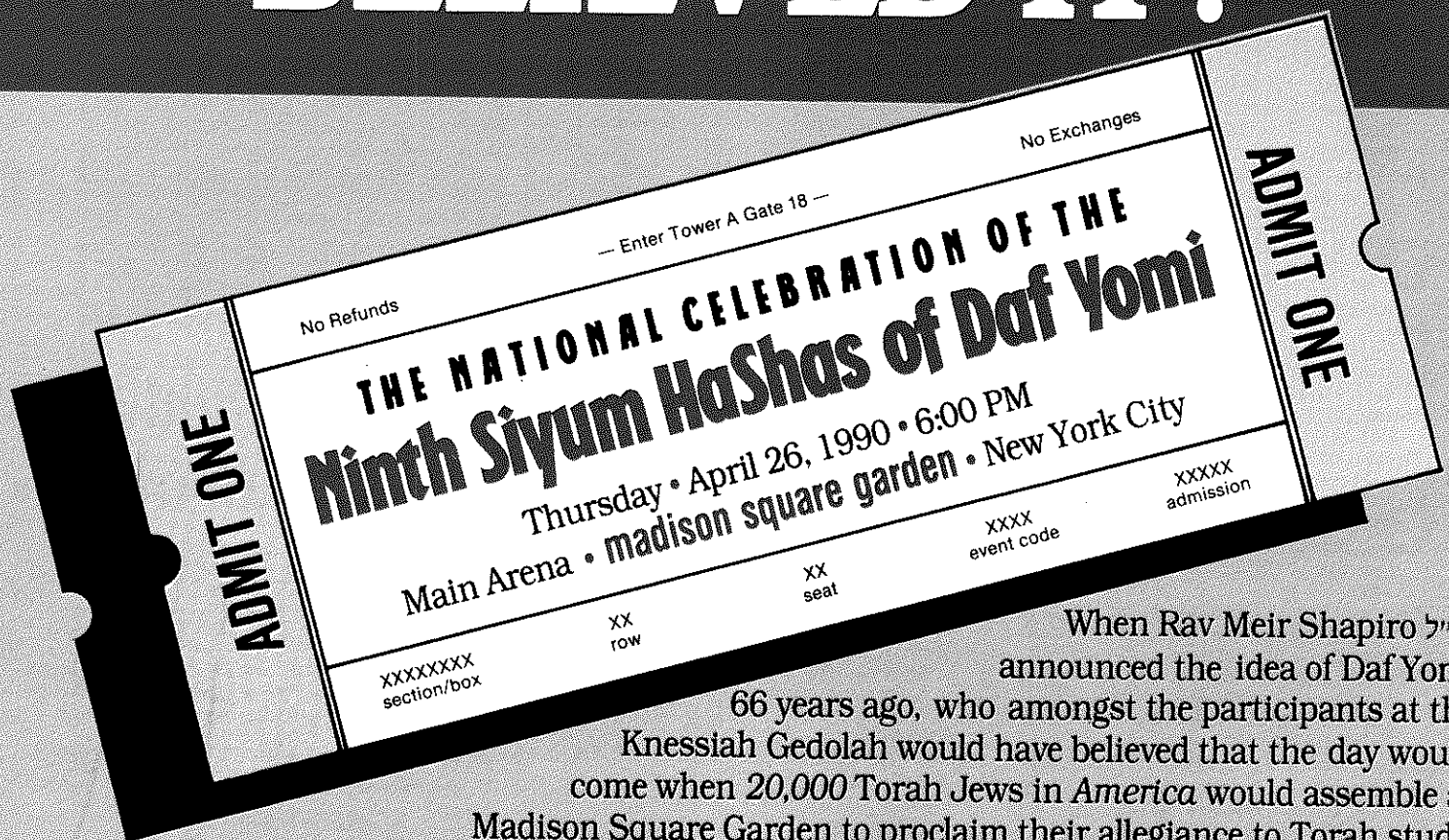
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