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וראו בניו גבורתו, שבחו והודו לשמו



And His Children saw His Might—they praised Him and gave thanks.

DURING THESE great and awesome days we were privileged to see with our own eyes miracles of G-d—overt manifestations of the Supernatural. Many nations joined to blot our name, but G-d in His great mercy and benevolence granted us a complete and speedy victory, humbling our enemies and widening our borders to encompass the Holy Places.

In these glorious days let us rejoice in G-d's benevolence and as one unified people: "Let us give praise to G-d, for His kindness is everlasting."

In the midst of our joy, we remember the blood shed by our sainted brothers who gave their lives *Al Kiddush Hashem*, on our behalf, and in defense of the cities of G-d. We pray that their souls shall rise on High, there to be joined in the 'bond of life' with the souls of the *Kedoshim* of all generations.

Let us remember their sons, their families—to assist them, to comfort them, and to see after their well-being in the future.

We pray that the Almighty will quickly heal the wounded—that they may enjoy long life and the fruits of the Land.

We record our heart-felt gratitude to our broth-

ers in the military forces who defended our Holy Land. May He who dwells in Zion—He Who has chosen Yerushalayim—bestow His blessing upon them.

DEAR BROTHERS, People of G-d: We have been privileged to see that the Lord our G-d walks among us to shield us from our enemies and to deliver them into our hands. It has again been demonstrated to us that we can rely on G-d alone. Let us then joyously accept His Sovereignty and His Torah, to fulfill all that G-d demands of us.

Let these days be a time of introspection and awakening. As in the days of Mordechai and Esther our forefathers accepted then what they had received before—because of the enormity of the miracle of their redemption—let us too—in the face of the enormous miracle of our redemption—arise together as one man with one heart to accept our Torah willingly and lovingly. Then those who are distant from Torah will see and hear and will come closer to our G-d.

May we be worthy of living in our Holy Land in peace and tranquility; see the glorious return of G-d to Zion in our Total Redemption; and witness the rebuilding of our *Beis Hamikdosh*.

—Adapted from a statement by the Vaad Harrabonim of Agudath Israel, Yerushalayim

LIGHT FROM DARKNESS

THE OVERWHELMING impact of radiant brightness is felt most strongly when we confront it as we emerge from darkness—and the deeper the darkness, the greater the impact of the light. Our Sages speak of the morning's light bursting forth from the blackest darkness of the night, and they do not only mean this in the literal sense but also as a description of the deliverance of Israel from its suffering. They refer, in the first place and in the fullest sense, to the ultimate redemption by the coming of the *Moshiach*; but to a lesser degree, every individual and the community as a whole, on occasion live through traumatic experiences of this nature.

How could we better describe the critical period which *Klal Yisroel* lived through a mere three months ago? There was the gathering storm, the threats, the murderous scheming of the enemies, the amassing of troops, the shameful withdrawal of the "peacekeeping forces," the closing of the lifelines, a rain of steel and fire about to fall upon a tiny country, with its friends looking on in passive unconcern. Small wonder that a paralyzing sense of impending doom threatened to engulf those of our people living in Israel, as well as the rest of us, impotent observers from afar!

And then—G-d's help in the blinking of an eye! The breath-catching fear at the outbreak of hostilities that Monday morning gave place, without any transition whatsoever, to the awareness of utter succour, beyond the expectations and calculations of any human mind. And where before, even the most G-d conscious Jew was tempted to give in to helpless despair, now even the most this-worldly and secular Jew felt touched by the breath of Divine Providence—revealed in the immenseness of total victory no less than in the many individual episodes that made up the total picture.

THE TOTALLY UNEXPECTED conquest of our most hallowed sanctuaries was at one and the same time, the most glaring embodiment of the victory and the opportunity for the victors to express their awareness of Divine help—for it was no abstract theological concept of a Supreme Being to which they felt drawn to do homage, but the G-d of Israel, speaking to us in the Torah and revealed to us ever anew in our history.

It will be many months, perhaps years, before a complete picture emerges of the miracle which broke through the *hester ponim* of our goliath existence to give us an awareness of the intimacy of the Almighty's relationship to the Jewish people—an awareness so overpowering that it swept into the hearts of all Jews: *The Jewish Observer and Middle East Review* (the organ of British Zionism) said on June 9:

Seven days ago we wrote that the Jewish people cannot rely on miracles. But what has happened since then cannot be adequately comprehended in any other terms.

But the events we witnessed have taught us not only about G-d's relationship to our people—they have taught us much about our people itself. In the weeks of crisis we experienced Jewish unity—in a manner that had eluded us in the past. What was the essence of this unity? It was not the 'Jewish unity' of the sloganeers; not a 'Jewish unity' that turned its back on the Jewish past; not a synthetic 'Jewish unity' which ignored the sanctities of our sacred heritage. It was a unity forged by the words of the prophet, brought to life by the prayers of the psalmist which were on the lips of every Jew. It was unity based on Torah and tradition, made possible by the spark of true Jewishness that dwells, however submerged, in the heart of every Jew.

This spark, liberated by the *his'orarus*, the overwhelming experience of G-d's loving care for His people, bound us all together.

When the troops reached the *Kosel Ma'aravi*, there was no dickered about clericalism. Whether it was a steel helmet or a *shtreimel*, a *yarmulka* or a hastily-improvised head-covering, they . . . we stood at the foot of the Wall and prayed to the same G-d.

Somehow, in some mystical way, without the need for persuasion; without polemics, without talk—as if drawn by a powerful magnetic field, Jews streamed to the *Kosel Ma'aravi*. Not only those who live in the Holy Land, but every Jew everywhere, during those magic days, was drawn to the Wall—to the sanctity of *Yerushalayim Ir Hakodesh*, to the sanctity of Jewishness, to the sanctity of Torah—every Jew was drawn to his G-d. A people only weeks before torn by

On that Tuesday when Hussein flew to Nasser, the atmosphere in the Knesset was that of Tisha B'Av—without exaggeration.

Military experts felt that given the mobilization of Egypt's forces, and those of the other Arab states—particularly their air strength, the outbreak of war could CHOLILA, destroy us. . . .

The preparations in the hospitals were dreadful—the sick were removed to make place for the war casualties. Hundreds of graves were dug . . .

The streets were emptied of men of military age—they had all been called up. . . .

The Bnei Yeshivos donated blood—they gathered the crops, they worked in the hospitals . . . and when troops marched by the schuls and yeshivos they called out: PRAY FOR US.

Day and night groups said Tehilim—the cries tore the heart. Women stood alongside every Aron Hakodesh, crying

and pleading for Divine Mercy. And the war began.

The center of the Land, Tel Aviv and its environs, were most exposed to the danger of air attack; from time to time the sirens wailed and people rushed to the shelters. Many places were badly hit. . . .

Fierce battles were going on in the Negev and Sinai. 180 tanks were in direct confrontation for 36 consecutive hours. War correspondents who had covered great wars agreed that they had never seen such fierce face-to-face fighting. . . .

Yerushalayim stood embattled face-to-face with the enemy, surrounded on all sides by Jordanian forces . . . We were under a rain of shells and horrible explosions. Many fell wounded—many fell dead. The hits were devastating—they were calculated to strike at sensitive areas. Yerushalayim was under the threat—G-d forbid—of destruction,

were it not for the super-human bravery of the men of the Israel Defense Force, their demonstrations of bravery and strength, their indescribable self-sacrifice. Soldiers gave their lives, knowing that they were saving many others. There is no parallel to the miracle, and to the wondrous achievements of our Air Force, in destroying the Egyptian Air Force in the early hours of the campaign. Israeli planes evaded enemy radar and were undetected as they approached enemy air-fields . . . thus being able to destroy their planes and remove the threat of massive air-attacks. This completely upset Egypt's battle plan which was geared to destroying the major cities and only then pitting into battle the infantry and armour. . . . These were great days—awesome days. For generations fathers will tell their sons of the Mighty Acts. But . . . 'Who can express the greatness of G-d, who can tell His praise...'

strife, stood in awe before the wonders that *Hakodosh Baruch Hu* had wrought for them. And they believed, and they prayed, and they sang songs of thanksgiving and joy, and they knew that *Dovid Melech Yisroel Chay V'kayom*.

THREE TIMES each day, we declare in our prayers our thankfulness "for Your miracles which are with us each day." For the truly understanding, G-d's hand is visible in the quiet and uneventful processes of nature, and in the humdrum give-and-take of human society; but most people have become so conditioned to think of the 'laws of nature' and the 'patterns of human life' that they fail to perceive behind them the deeper reality of Divine guidance and providence. They have come to believe that the theories of the sci-

entists, the psychologists, the economists, which only describe what is happening, actually explain it. Suddenly, by the grace of G-d, an event of such immense impact that all human rationalizations, all speculations about cause and effect, are swept aside by our sudden awareness: "*Hashem Huh Ho'Elokim*"—G-d is the supreme power who manifests Himself in all facets of our world. Even those that are blind to His daily miracles, are drawn to bow their heads in humility before this blinding revelation.

By the grace of G-d, we have been granted such an experience—an occasion when light emerged from darkness, when victory sprang from utter desolation, when (above all else) a deep awareness of our G-d shattered our usual blindness. We stand in humility and gratitude—but we must also realize that an im-

Fortunate is the people in this circumstance; fortunate is the people whose G-d is Hashem. . . .

One could talk for a thousand nights and not do justice to the miracles and wonders we saw. . . .

Those who were optimistic about the outcome of the war, felt they would be fortunate if they remained alive. They could not foresee that we would enlarge our boundaries Westward and Eastward, to the

North and to the South. This we dared not even hope for. We did not dream—it occurred to no one at all, that we would yet merit the freeing of the Holy Places: the Kosel Ma'aravi, the Me'oras Hamachpelah, the Tomb of Rachel, Har Hazaisim, the graves of Yosef Hatzadik, Shmuel Hanavi, Shimon Hatzadik. Who could have thought that the Har Habayis, the site of the Beis Hamikdosh would be in our hands—that we would have to

caution Jews not to enter the site till the coming of Moshiach. The Har Habayis in Jewish hands—it still seems unbelievable.

Who can record our feelings as we entered the gates of Yerushalayim, standing opposite the Har Habayis, and approaching the Kosel Ma'aravi; or as we entered Me'oras Hamachpelah, which a Jew was forbidden to enter for the last 800 years.



Clearing rubble from the Kosel Ma'aravi site after it was taken by Israeli forces.

I heard the following from a most reliable person who was close to the great Gaon, R' Isser Zalman Meltzer ז"ל. "During the seige of Yerushalayim, in the War of Liberation, I was with the Gaon as shells rained down around his house. When he heard me sigh, he turned to me and said: 'Don't worry — Hakodosh - Baruch - Hu hasn't brought us here for destruction.' He told me then what he had heard from the Gaon, R'

Elchanan Wasserman. A short time before the passing of the Gaon and Tzadik, the Chofetz Chaim, the Tzadik sighed and said that he saw black clouds in the Jewish skies. When he was asked 'WHAT WILL BE THE END?' he answered, 'AND HAR ZION WILL BE A PLACE OF REFUGE.' When R' Elchanan asked, 'But there is in Eretz Yisroel a spirit of rebellion against the Kingdom of Heaven', the Tzadik replied: 'It is written V'HAYA KODESH, It was

Holy, (the VOV followed by a verb in the past tense converts the verb to the future tense) IT WILL BE HOLY. 'Having told this, R' Isser Zalman continued: "Think of the mercies of G-d—our young brothers have, to our great misfortune, become so removed from the ways of Torah. But Hakodosh-Baruch-Hu has shown compassion for them and has granted them the mitzvoh of giving of themselves for saving Jewish lives."

mense challenge is posed to us. At a most crucial moment in our history, following the destruction of such a large part of *Klal Yisroel*, including its spiritual leadership, and the emergence of an independent Jewish state in Eretz Yisroel, we are challenged to map our future course in the light—literally speaking—of the new awareness that has come even to so many of our alienated brethren:

- Will we be able to channel the inspiration of these days into ever greater efforts for Torah and Mitzvos in our individual lives as well as in the communal affairs of our people—instead of "business as usual," with our this-worldly ambitions devouring us?

- Will we endeavor and succeed, in keeping alive among the estranged groups of our people their rediscovery of the G-d of Israel? Will we be able to build upon it a new unity based on loyalty to G-d and Torah?

- Will we all, who are responsive to the call of G-d and Torah, bend all our efforts to help our people overcome the many temptations that it faces as the memory of that great moment of inspiration fades into the past—the temptation to see the victory as merely a great military attainment, and to find in it an excuse for deification of military power; for making political capital on behalf of the policies of the secularist parties; for the rebuilding of ecumenical ties at the expense of our people's religious convictions; and for a return to a studied disregard for Torah-Jewry in general which has caused us so much grief in the past?

IF, IN RESPONSE to these questions, we will rise to the greatness of the moment, the blinding flash of *his'orarus*, of inspiration, experienced by *Klal Yisroel*, will

turn out truly to have been the signal of a new day-break for our people—for mankind and the world. If we fail, G-d forbid . . . darkness may close in on us again—doubly blinding because it will follow the light!

Let us take one concrete example. Somehow, the true significance of that immense, that stupendous event, the capture of the *Kosel Hama'arovi*, must be interpreted to all of *Klal Yisroel*. It is crucial to understand what the *Kosel* means: the possibility of a new closeness to G-d, flowing out of the unique and unfathomable sanctity of the place and bound up with all the deepest and profoundest aspirations of our people since the days of *Avrohom Ovinu*. Otherwise, G-d forbid, the possession of the *Kosel* is bound to turn into a symbol of nationalistic prowess, prayers at the *Kosel* into a demonstration for the benefit of the watching world, and pilgrimages to the *Kosel* into tourist outings built on desecration of Shabbos.

Innumerable similar examples could be given. But we hope that we have made clear our view of the recent events—as an overpowering act of Divine kindness which has made this moment a true turning-point in the destinies of our people, for an infinitely better future or, G-d forbid, for renewed failure.

Many have asked about the meaning of these events. If we read them correctly, no simple answer can be given—not only because we do not have the prophets and seers who can provide such an answer—but in the last resort, because there is no simple answer: The ultimate significance and outcome of what happened depends on our response to it. It promises the most glorious destiny—"Today, if ye will hearken to His voice." □

Silence: when Israel was threatened — Protest: when Israel prevailed

THE PROBLEM OF ARAB intentions to destroy Israel, and the resolution of that problem in the six-day war, captured the interest of the entire world, yet it was essentially a Jewish experience. In spite of the broad implications of any war in today's world, and the involvement of great powers in diplomatic efforts for both sides, the Jewish people stood alone throughout the entire period.

The Jew has become accustomed to the double standard applied by the nations of the world to Jews, and all things Jewish. Many of us recall the obstacles created by bureaucracy and red-tape when opportunities arose during World War II to rescue Jews from certain death. We recall the boat-load of Jews who found their way to the shores of the United States, who were sent back to certain death because of their failure to have "the proper papers." Even those who did manage to escape were often met by their new neighbors with coldness, if not outright hostility. We also recall the special efforts made on behalf of Hungarian refugees—many were bitterly anti-semitic—after their unsuccessful revolution; the hero's reception which greets any East Berliner who manages to break into the West; and the mobilization of governmental agencies to receive the influx of Cuban refugees into this country.

Nevertheless, the reaction of many nations, and religious groups to Israel's defense against prolonged Arab aggression was shocking, if it was not surprising. For any people to fight off a powerful aggressor, supported by even more powerful allies, would be viewed as a heroic achievement. Such a nation would certainly not be the subject of mo-

The failure of ecumenism — An ecumenist recants

tions of censure before the United Nations Security Council and General Assembly.

We do not here refer to the position of the Soviet Union which held Israel to be an aggressor, and shamelessly made comparisons to Nazi Germany. We do refer to the posture of France, said to have been Israel's closest ally, when they chose to label as aggression Israel's defense of its peoples lives. We refer to India, a nation which has projected the image of a neutralist in world affairs, ready to do all in its power for peace and justice. In a letter to *The New York Times* (7/14/67) the press attaché of the Embassy of India in Washington reacted to criticism of his government by an American congressman. In his attempt to clarify, among others, the Indian attitude toward Israel he wrote:

"... however we may disagree with certain of her actions, we recognize Israel as a state, we fully respect her sovereignty and are firmly opposed to her destruction."

In spite of being "firmly opposed to her [Israel's] destruction" (we are firmly opposed to the destruction of

India) the government of India saw fit to condemn Israel's own efforts to avoid destruction.

The present Pope of Rome has also identified himself with the cause of peace and has expressed a willingness to do anything in his power to aid the cause of peace. And yet when Israel was confronted with publicly proclaimed pronouncements of its imminent destruction, and military acts for their implementation, the booming silence of Rome could be heard around the world. It was only when it became clear that Israel, by the grace of G-d, had staved off its destruction, that Rome broke its prudent silence urging first, that Yerushalayim be declared an open city, lest religious relics be damaged. Should Israel have accepted such an absurd proposal, the Arab record of integrity makes it certain that they would have seized such an opportunity for further attacks on Israeli territory.

When the fighting was over, Rome immediately spoke up again, this time to criticize Israel for annexing the Old City, and to insist that Yerushalayim be made an international city to assure access to all of its religious sites. It is almost tiresome to note that Rome was little perturbed by Jordan's refusal to permit Jews to visit the Old City—in violation of the armistice agreement. Rome had nothing to say when Jordan desecrated the Mount of Olives and plowed up Jewish burial areas. When Israeli troops occupied the Old City, using primitive military techniques to avoid damage to holy places, they found the most horrible desecrations—*not a single schul was spared*. Army units occupying Hebron found 15

pounds of high explosives, wired as a booby trap, over the Tomb of The Patriarchs in the Cave of Machpelah. Again Rome demonstrated its nimbleness with the double standard by a return to its prudent silence. It is easy to anticipate that had Israeli troops, in response to Jordan's vicious shelling of Yerushalayim directed primarily at sensitive civilian targets, done some damage to Christian holy places, Rome would have been most critical.

In this country, the National Council of Churches (which has long been wooed by Jewish ecumenists), had this to say:

With due consideration for the right of nations to defend themselves, the National Council of Churches cannot condone by silence territorial expansion by armed forces. Israel's unilateral retention of the lands she has occupied since June 5 will only deepen the divisions and antagonisms which separate her from (her) neighbors."

The NCC further urged an "international presence" in Yerushalayim to "preserve the peace and integrity of the city, foster the welfare of its inhabitants, and protect its holy shrines with full rights of access to all."

In response to Jewish criticism of the failure of Christian leaders to speak out for Israel, a past president of the Union Theological Seminary wrote a letter to *The New York Times* (7/7/67) in which he interpreted the silence of Christian leaders as being based on their fear of appearing to be pro-Arab, since they were all:

aghast at Israel's onslaught, the most violent, ruthless (and successful) aggression since Hitler's blitzkrieg across Western Europe in the summer of 1940, aiming not at victory but at annihilation—

the very objective proclaimed by Nasser and his allies which had drawn support to Israel.

"Moreover," Dr. Van Dusen continued, "as U Thant, breaking a five-year silence felt compelled to remind the General Assembly, Israel has consistently refused collaboration with the U.N. in maintaining peace." He goes on to predict that because of "Israel's callous indifference to the more than a million displaced Arabs . . . Our grandchildren, if not we, may witness an even more murderous and tragic holocaust." Rather than risk "alien-

ation from honored and loved Jewish friends and associates," Van Dusen concludes, Christians have remained silent and "it is, perhaps, better that it be declared by one who no longer holds Christian office than by those, many of whom are expressing similar views privately, whose responsibilities in the 'Christian establishment' estop them from forthright public speech."

Dr. Willard G. Oxtoby of Yale University's department of religion wrote an article in the *Christian Century* titled: OUTRIGHT DISAGREEMENT WITH ISRAEL'S WELL



Jewish cemetery on Mt. of Olives desecrated by Jordanians.

PLANNED CONQUEST OF JUNE 1967 IS REQUIRED OF CHRISTIANS," and repeated the charge that Christians in this country favorable to the Arabs have been cowed into silence. He urged that "outright disagreement with Israel's carefully planned conquest . . . is required of us. Christians must defy pressure on them to sit by silently, muzzled by the fear of being called anti-Semitic. . . . Besides caring for the hundreds of blamelessly suffering Palestinian Arabs . . . the churches must look towards the preservation of free speech in our nation in fact as well as in law . . . For a time, virtually the only place in North America where the Arabs could be heard was the U.N."

America, the sophisticated Jesuit weekly (7/8/67) joined the double-standard chorus.

No single one of the world's great religions has a monopoly of interest in the Holy Land. Jews have no deeper love for Jerusalem than Christians or Muslims.

On the basis of this observation, they trot out the Vatican's call for the internationalization of the Holy City, which, they say, "Given the international character of Jerusalem . . . is perhaps the most logical solution . . ." But in the end, their liberalism gets the better of them:

On the other hand, Israel's record over the last 20 years in providing free access to its Christian shrines has been commendable. If free access is the issue, then we cannot help wondering if the case for the internationalization of Jerusalem is as urgent today as it appeared to be in 1947."

NOTE THE WORDS: "If free access is the issue . . ." Is it indeed? Or is it that just as Jews far from Yiddishkeit have sensed the importance of Yerushalayim to the integrity of the Jewish people, so too—in a negative sense—have the nations, and the churches, manifest-

ed their continuing hostility to the eternity of the Jewish spirit which is manifest in the Holy City. Is it indeed their concern for "free access" to all people which they failed to demonstrate when Jews were barred from the Old City, or is it their refusal to live with a Jewish Jerusalem, which appears to annoy them even more than a Jewish state?

IN SPITE OF THE church's avowal of the double-standard, and comparison of Israel's defense of its borders to Nazi aggression, the American Jewish Committee, which has spearheaded 'ecumenical' relationships with the churches, found in "a survey compiled by the Interreligious Affairs Department of the American Jewish Committee (released on June 7) "widespread Christian support for Israel's position" which they attributed to "the growth of understanding that has developed through interfaith dialogues in the years since Vatican Council." They managed to scrape together isolated instances of Christian clergy making statements in support of Israel, but closed their eyes to the silence of the Vatican.

One month later (7/7/67) Marc Tanenbaum, who compiled the survey, told a group of religious writers in a convention in New York City of the "unprecedented burden of tensions" that Jewish-Christian relations have faced because of the recent Middle-East crisis. Allowing some disappointment to come through, Tanenbaum said that in spite of "substantial progress" in overcoming "mythologies and stereotypes" that Jews and Christians hold about each other . . . "the profound disparity in the respective responses of Jews and Christians to the plight of Israel during the days in which that Jewish community was threatened with extinction reveals that Christians and Jews are still separated by a great abyss of mutual knowledge and understanding."

Does Tanenbaum seriously think that what he so politely calls "the profound disparity in . . . response to the plight of Israel . . . [when] Israel . . . was threatened with extinction" was simply due to lack of knowledge and understanding?

To relieve this "burden of tensions" Tanenbaum insists that in future 'dialogues' Christians will have to confront the "profound historical, religious, cultural, and liturgical meaning of the land of Israel and of Jerusalem to the Jewish people." It is precisely this fact that Christians have refused to confront over the centuries, and Tanenbaum's insistence that they confront it now will only aggravate the "unprecedented burden of tensions."

AT LEAST ONE Jewish ecumenist has publicly recanted—to his credit—his previous position. Jacob Neusner, professor of religion at Dartmouth College, frequently comments on Jewish affairs in the Jewish press and was severely critical of Orthodox opposition to 'dialogue'. In an article in the *Boston Jewish Advocate* (7/20/67) Neusner documents the results of 'dialogue' during the period of May 15 and June 5.

. . . American Jews who have not only defended the importance of inter-religious dialogues upon religious and theological questions, but also participated in them despite much criticism from segments of the Jewish community . . . turned to their Christian friends. They sought some expression of concern, not so much of political support for the State of Israel, as for efforts to keep the peace there. . . . When the civilian population of Jerusalem was subjected to bombardment . . . it would have sufficed for church organizations to protest, as they have with reference to Vietnam, the making of war against civilian populations.

Neusner goes on to list other opportunities for the church to have spoken out, without taking political sides, but, he continues:

When American Jewish communal groups turned to Protestant and Catholic organizations, such as the National Council of Churches and the U.S. Conference of Catholic Bishops, with which they had a long and fruitful engagement in various projects of inter-religious cooperation, THEY FOUND LITTLE SYMPATHY (our emphasis).

Neusner concludes that “few if any serious Jews, excluding those whose professional responsibilities require them to engage in dialogue, are now prepared to renew the conversations which have flourished in the past. The critics of those conversations have been vindicated, and those who, like myself, defended them, have erred on the side of optimism.”

In a letter to the editor of *Judaism* (Summer 1967) on the same subject, Neusner writes:

“Our optimism was wholly unfounded, as events have now shown with painful clarity . . . religious and theological conversation has, I think, been closed by the massive indifference and, I think, craven silence of those from whom some of us hoped for better things.

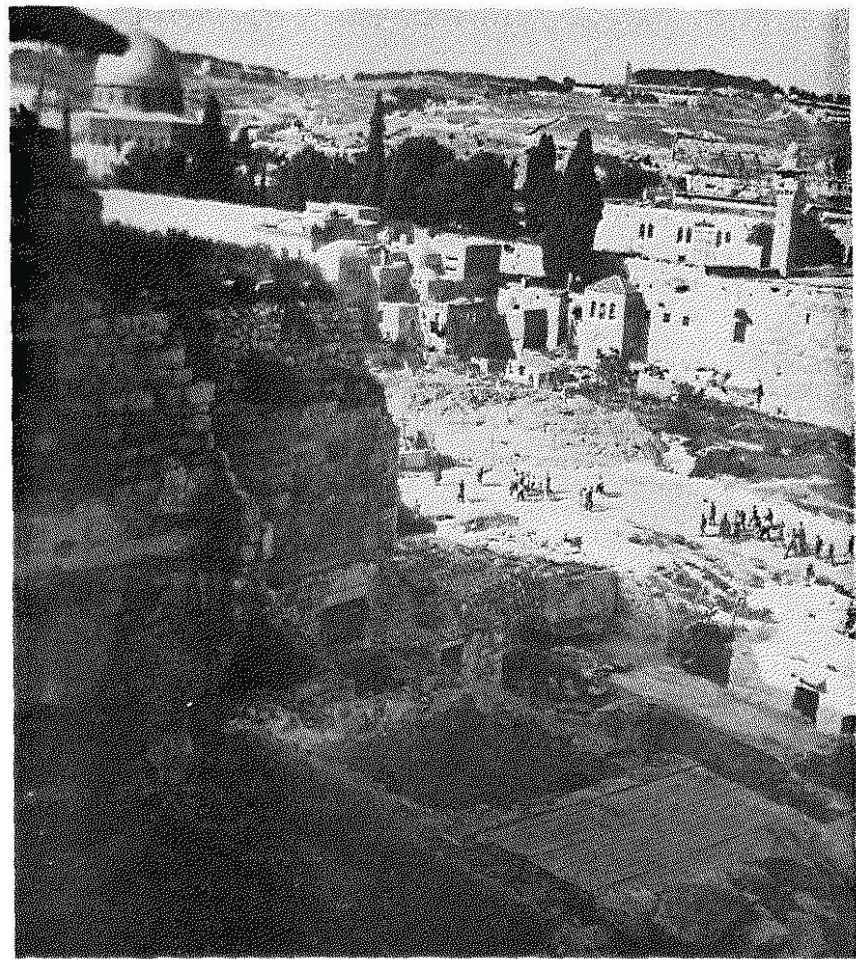
“It is painful to admit one’s error; it would be sinful not to admit but to repeat it, and by silence in the face of consequential events, to lead others to suppose that nothing had changed. Much has changed for me, and I believe for others as well.”

The six-day war has taught Jews many things. It has ripped away the veneer of the super-sophisticated approach to ‘Judaism’ and has exposed to the world the spiritual core which is the heart of Judaism and even Jewishness. As we look back to those six days, we will forever remember not the brilliance of the

military operation, but the Kosel Ma’aravi Spirit. It has taught us too that the world is incapable of reacting to the Jewish people in a balanced and just manner, for reasons that no American Jewish Committee or Marc Tanenbaum can eradicate. They continue to do a terrible disservice to the Jewish people, even more so than they have in the past, when they speak of a “burden of tensions” between Jews and Christians. It is too much to hope that they will give up their ‘dialogue’—they are too deeply involved—yet it must be made clear to all that AJC’s intensions to force Christianity to confront “the religious . . . meaning of the land of Israel and Jerusalem to the Jewish people,” is in essence a thrust at Christian religious belief

which can only create greater tensions. In a free democratic society it is best that each faith maintain its integrity without the need for confrontation—for testing their beliefs in the crucible of another faith.

There is a myth which is popular in Jewish life—even among some Orthodox Jews—that the Torah scholars who rule on such matters as inter-religious ‘dialogue’ live in Torah-towers isolated from the world of reality inhabited by the men in the field. The silence of religious leaders in the face of the threat of Israel’s destruction should demonstrate that the Gedolei Torah are the realists, and that it is their critics who live in a dream-world of their own creation. □



Porath Yoseph Yeshiva, destroyed by Arabs in Old City.

Chaim Dov Altusky

YERUSHALAYIM

TRIUMPHANT

the fateful

three days

THE BATTLE for Yerushalayim began on Monday, 26 Iyar, June 5. For us, in Yeshiva Torah Ore, the battle had begun on Lag B'Omer. Our students were being bombarded with special delivery letters and cables from anxious parents. The noose was being tightened, and many Americans were scurrying to leave. The fateful announcement that Jordan would join with Egypt, sent shudders of panic through the Holy City. These tremors were magnified out of proportion when the news finally reached the American shores. Parents visualized their sons in the horrible panorama of war, at the mercy of heartless cut-throats. They knew of the bloody siege in 1948, and Yerushalayim was still in a most precarious position. Picture a small ball dangling at the end of a narrow string immersed in a searing cauldron of fire—so was Yerushalayim completely surrounded, connected to the rest of Israel by a two-lane road meandering through the hostile territory of Jordan.

A few of our boys bowed to the growing pressure from home and left for Europe, to return to their beloved rabbis when the storm would pass. The majority decided they had no right to leave their brothers in a time of peril. Their main stimulus was the passage quoted by Rashi in *Parshas Bechukosai*: "Dedicated delving into the mysteries of the Torah, will prevent the sword from passing through the Holy Land." They believed, as every Jew does, that wars are not accidents, nor are they determined by the fickle mind of men. A just and compassionate G-d decrees who shall fall (*chas veshalom*) to the sword, for all human events are designed by our Benevolent Creator, to teach and to censure his erring children. The world is a finely-tuned instrument, and G-d has decreed that dedicated study of Torah shall create an aura of holiness, which protects his Chosen People from all enemies. The students of Torah Ore knew that the majority of Jews in Israel

RABBI CHAIM DOV ALTUSKY is a Rosh Yeshiva at Yeshivas Torah Ore, headed by the renowned Gaon, Rabbi Chaim Pinchas Sheinberg. The Yeshiva was organized in New York City several years ago, and was recently transplanted in Yerushalayim, the first American yeshiva in the Holy Land.

would be occupied with the daily practicalities of war, so who would fight the spiritual battle that would sustain their brothers in their life struggle with the Amalekites? Their decision was to remain in Yerushalayim.

THE YESHIVA IS temporarily housed in the Diskin Home in Givat Shaul, straddling one side of the entrance to Yerushalayim; the Roshei Yeshivo and the families of Torah Ore live in Kiryat Mattesdorf, on the northern boundary of the city, on the other side of the main artery leading to the rest of Israel. The school and the homes both face Nebi Samuel and Ramleh, the feared fortress of Jordan.

One of our students had returned several weeks before from a trip to Jordan, by way of Cyprus, disguised as a Swiss tourist. He reported that the cannon in Nebi Samuel faced Mattesdorf squarely, nothing between them but the glory of G-d. In 1948, these cannon spit thousands of shells each day into the helpless entrails of Yerushalayim, and every one of us feared the worst.

On Shabbos, 24 Iyar, we in Mattesdorf heard continuous detonations on the hills surrounding our homes. Our army was preparing installations for their artillery. All day soldiers were filing down the side of Mattesdorf, taking up positions in the event of Arab attack. Messengers came to our homes asking for food for the troops, and the women sent enormous heaps of delicacies together with prayers for their welfare. Through binoculars, we could see huge tractors digging into the earth, while on the side, resting soldiers took up their taleisim and fervently said their Shabbos prayers. Most of the young men in Mattesdorf had been called to army duty, but several managed to come home for a few minutes to recite Kiddush and then quickly returned to their posts. On Sunday there was the same feverish activity.

MONDAY MORNING BEGAN as usual. At 7:00 A.M. our rabbis and young men piled into the Yeshiva's fragile pick-up truck and sped off to the Yeshiva for *Shacharis*. Our first inkling of trouble came when one of the teachers in Diskin ran into our Bais Medrash, asking if he could use the truck to pick up staples for his family. He had heard that fighting had broken out in the Negev, and he knew that all transportation would be switched to that area, and no food supplies would be on hand once the bombardment began. About 9:30 A.M. the Arab artillery opened up, and we heard explosions in various sections adjacent to ours.

We knew that we were to take refuge in the prepared shelters when the air-raid signal sounded; but hearing no signal, we assumed it was safe to continue our studies. We were mistaken—the voices of the students discussing a difficult portion of *Kiddushin*, drowned out the wailing siren. Only when the shells

began dropping closer and the window-panes shook, did we realize the danger. We removed the windows in their frames, and moved to less-exposed portions of the Bais Medrash. A messenger from the Diskin office alerted us to file down to the shelters, and we were convinced to do so by extremely close explosions. We first went to the shelter for the young children in Diskin, formerly the mikvah room. Our boys had worked together with the young men in Diskin, filling sacks with sand, and stacking them against the exposed portions of the huge room. The children were saying *Tehilim*, and the women workers in Diskin cried bitterly since they had left small children at home and they feared for their safety. Our students then moved to the other side of the building where the shelter for older boys was situated. The lighting there was better, and we continued our studies. The morning *shiur* was held on a stairway, and our understanding of some difficult passages were blessed with unusual clarity.

Before *Mincha* a message got through to us from Shaarei Zedek Hospital that two Mattesdorf buildings were hit, and we became anxious. The ensuing prayers gave all an opportunity to plead with our Father in Heaven to come to the aid of His besieged children. Ashkenizim, Sefardim, and Chasiddim raised their voices as one, and instead of fear we felt assured that our prayers would be answered.

The telephones were still working and we called Mattesdorf to inquire as to their needs. We were told that although two buildings had been damaged, all the people were safe in the shelters, and only one or two children had not returned from *Cheder*, but it was assumed that they were safe at school.

At about 6:00 P.M., a Mogen David Adom truck rolled up to Diskin, and excited orderlies rushed in asking for blood donors for the many wounded who had been brought in from Meah Shearim and Geula. Our boys responded without hesitation, but were terribly saddened by the sight of so many wounded—civilians as well as military.

We said *Maariv* in the shelters, with just a few flickering candles to pierce the blackness. The small children were sleeping on the floors of the corridors, and the rest of us ate quickly and prepared for bed. The shells began to fall with terrifying regularity. Fires could be seen in buildings around us, and a few foolish souls—this writer included—felt impelled to stand by a third-floor window to witness the agony of a city. Enemy flares lit up the night, tracer bullets could be seen forming a relentless arc from the Jordanian guns to the point of impact—our beloved city. Mattesdorf was being hit repeatedly, and suffered extensive damage. Planes shot through the sky in utter confusion, death came raining down, gutters were being ripped open, many water mains had been hit, and geysers of precious water were

going to waste. Our calmness was nevertheless maintained, strengthened by the thought that we were right in remaining although we all had the opportunity to escape. Our Rosh Hayeshiva, Rabbi Chaim Scheinberg, had been asked by his children whether they were wise in remaining and his answer was—“Those who choose to remain will suffer only inconvenience and fear, nothing more.”

THE NIGHT WORE ON, and a few of us slept fitfully, but we were all awake at 3:00 A.M. Tuesday morning to prepare to daven *vosikin* and to continue our vigil of prayer and study.

In Mattesdorf some children and adults had become ill; many had said *vidu* for the shells offered no respite and grew in number. Then we noticed Israeli planes swooping down on Nabi Samuel. Our artillery joined the chorus, and the noise of our guns soon dominated the eerie morning. By 7:00 A.M. the guns of Nabi Samuel were silenced and we soon heard the wonderful news that our army had captured that dreaded spot.

We were heartened by news of fantastic victories in Sinai, but the battle developing in the Old City occupied our minds. We spent the day in continuous study, and only a few exhausted students cat-napped for short periods. We had expected another night of shattering artillery duels, for Ramleh was still to be taken. We were surprised by the mildness of the gunfire, and many of us didn't bother to sleep in the corridors, but rested instead on any available bed. We had previously taken advantage of the slight lull to rush around in our truck to pick up milk and bread for the starved families in Mattesdorf and those being quartered in Diskin.

In the early morning, we again saw planes swooping down on Ramleh, and it was only a half-hour later that the Arabs raised the white flag. The Old City had been occupied at the time, but to our consternation, a raging battle developed in the New City, near Har Zion. We urged our students not to rest, but rather to intensify their Torah studies and in a short while we were told that the enemy had been vanquished completely, and Yerushalayim was safe.

Soldiers came back from the Old City tremendously buoyed by having prayed at the *Kosel Ma'aravi*. Many young men, who had strayed from their heritage, donned Talis and Tephillin and prayed with tears streaming down their faces. We were heartened to hear that Premier Eshkol had announced that all Jews should return to worship G-d, and to obey his commandments. Soldier and civilian alike had witnessed a miracle, and although we all felt we were not deserving, we were determined to make ourselves deserving. We truly sense the footsteps of *Moshiach* approaching, and we pray that Jews all over the world will be inspired to return to our glorious heritage. □

TORAH AND RELEVANCE

Is Torah relevant to the social and moral issues which trouble mankind today? Why are not Jews in the forefront of efforts to solve the crucial problems of our time? These questions are on the lips of many young Jews today. Prof. Levi reacts to these questions—and raises yet another question: Does it follow from the relevance of Torah that the Jew must be in the front-line of social action?

WITH HIS TORAH, the Jew has given Western civilization its religions and moral codes. Unfortunately, these codes became perverted into a kind of pseudo-Torah in the process. Nevertheless, the spread of this pseudo-Torah has profound implications in world history. Compare, for instance, Rambam's comments on the rise of Christianity and Mohammedanism.¹

It is this fact which gives rise to the popular view that the Jew should not shrug off lightly, fundamental moral problems such as those of racial equality and socialism which are now racking this civilization. Does not the daughter civilization have the right to expect active concern from the mother?

Lack of involvement in such matters on the part of Torah Jewry is usually defended with a casual comment, "We must attend first to more urgent internal Jewish problems." While this may be a valid argument, it does not, by itself, do justice to the seriousness of the problem. The extent of our responsibilities toward the moral problems of the non-Jewish world should be carefully formulated. But (even at the risk of being classified as 'fundamentalists') we must be careful not to base this formulation on our own preferences or intuition—we must be rigorously objective: using the Written and Oral Law as our sources, we must try to cull from them alone the necessary guidance. We must have the strength to act, if necessary, against our preconceived notions, lest we turn our divine Torah into a mere compendium of empty phrases.

DR. LEO LEVI is Assistant Professor of Physics at the College of the City of New York, and author of several texts in his field, as well as articles and papers of Jewish interest. His "Science—Slave or Master?" appeared in our issue of January 1967. We have here retained Dr. Levi's system of transliteration, at his request.

It should, therefore, be of interest to collect and organize relevant sources and to construct from them a foundation on which we can base our attitudes to such questions, in general.

No effort is made here to present the attitude of the Torah toward specific moral problems facing American society today. The Torah must contain the answers to all of them. However, their treatment is clearly beyond the scope of this article (and beyond the scope of the present writer, as well). Occasional references to the problem of racial equality is primarily by way of illustration.*

The Election of the Jewish People

AT THE OUTSET, we must clarify the meaning of the election—the 'chosen-ness' of the Jewish people. For what task, specifically, was our father Avraham—and his descendants, the Jewish people—chosen?

Referring to the passage recording Avraham's calling, we find that he was commanded⁴ "be a blessing." Utilizing the similarity of the two words *b'rakhah*—blessing—*b'rekhah*—pool, our Sages comment:⁵ "Just as a pool brings purity to the impure, so shall you purify the impure and bring them close to their heavenly

* This illustration was chosen because here the Torah's answer is so clearly given. The reader is referred to the well-documented treatment by Rabbi Ahron Soloveitchik, who demonstrates that discrimination against any man based on his race is an affront to his Creator—a transgression of *Kovod Habrioth*—and therefore unequivocally forbidden.²

On other questions, such as socialism, the situation is not so clear. In this connection the reader is referred to an essay by the present writer.³

Father." Avraham's descendents are to lead the nations of the world to their blessing (i.e. fulfillment). The same message is echoed by Isaiah⁶ when he has the nations say of Israel "On him was the admonition of our peace; by his association we were cured."

Again, at the foot of Mount Sinai, as the Jewish people prepared to shoulder as a nation the task inherited from their father Avraham, they were told⁷ "And you shall be for me a kingdom of *Kohanim*."^{*} In this verse, and in the parallel prophecy of Isaiah,¹⁰ "And you shall be called the *Kohanim* of G-d," we again have a statement of Israel's mission, a mission whose culmination the prophet describes in his moving vision:¹¹

"And it shall be in the end of the days, the mountain of G-d's house will be firm at the head of the mountains and lifted up by hills, and all the peoples will stream to it. And many nations will go and say 'Come, let us ascend G-d's mountain, to the house of Jacob's G-d and He shall teach us of His ways and we shall walk in His paths.'"

It is then our task to guide mankind toward a recognition of G-d as their Ruler. The Torah contains seven categories of laws (*מצוות בני נח*) expressing G-d's will concerning non-Jews. These include, among others, the recognition of G-d as the ultimate Sovereign; laws of morality; the sanctity of life, property, and other rights of the individual, and the obligation of the community to enforce these principles.

Ultimately, we shall have to teach all of these to the nations of the world. This appears to be the mission for which the Jewish people was chosen and it is then this mission which we should always hold before us.

Does this mission obligate us, say, to fight for civil rights? Before answering this question, we must digress to study the method we are to use in providing moral guidance to the nations.

Teaching by Example

ON FIRST SIGHT it seems strange that there is no mitzvah commanding us to admonish non-Jews. If our major task as a nation is to act as guides to the nations of the world, we should surely expect such a mitzvah.^{**} Why then this glaring absence? The Torah and the

* S'forno and after him Rabbi S. R. Hirsch, see in this verse a statement of Israel's mission to the other nations. In taking the word *Kohanim* in our verse in a literal sense, we follow Oral Torah there (M'khilta). Rashi and Rashbam, take it in a different sense. However, their view is disputed by other classical commentators such as Rambam—and Rashi himself interpreted it literally elsewhere.⁸ Viewed in conjunction with the Talmudic dictum that "*Kohanim* are delegates of G-d"⁹ our interpretation of this verse is further strengthened.

Prophets provide the answer. "You shall keep and observe [the Torah] for it is your wisdom and understanding in the eyes of the nations."¹⁴ *It is by living the Torah that we are to inspire the other nations.*

This principle (of teaching by example only) goes a long way to clarify our role in such areas as the civil rights question. But, to understand why we have the mitzvah of admonishing only in regard to our fellow Jews, we must clarify the national character of Judaism.

The National Character of Judaism—Exile

Since the *Dor Haflagah* (the confusion of languages at the tower in Babel), the unit of mankind is the nation. Individuals may influence nations to a greater or lesser extent; but, ultimately, it is the nation which becomes the agent of history. Thus it would seem that our message must be directed to nations, and it will be nations who respond to it.

But how are we to get the message across to the nations? Nations make poor lecture audiences and this seems to leave us little choice but to guide by example rather than by admonition. But an individual can not be an example to nations; therefore, to equip them for their mission, Israel had to be constituted as a nation, complete with country and government. Only as a nation, living a successful national existence in their own country, can they hope to inspire others to imitate their faithful adherence to the will of G-d.

Alas, Israel did not make use of the tools at their disposal. They were no example to the nations and, to prevent the guide from mis-guiding, G-d had to send Israel into exile. Without country and government, we are obviously incapable of demonstrating how a nation lives under G-d's law and, besides, who would come for guidance to a manifest failure—to a 'drop-out' from statehood?

Clearly, then, exile implies that our real mission is temporarily suspended. That we have, for the time being, lost the opportunity for this glorious mission should be a cause of deep sorrow to us. It is primarily this loss that we mourn on *Tish'ah B'Av* and even in the midst of our greatest joy, we break a vessel so as not to forget this loss.¹⁶

By losing our state, we fell "from a high roof into a deep pit"; instead of sanctifying G-d's name ("en-

** We find only the negative version—we are forbidden to enable a non-Jew to sin.¹² The commandment to publish the Torah in seventy languages¹³ and the mission of individual prophets to non-Jews (e.g. Jonah) are isolated commands whose validity was limited to a particular occasion. Or, again in the words of Isaiah¹⁵ "He will not cry out, he will not raise his voice, nor let it be heard outside . . . by making true [i.e. by doing] will he bring out justice."

hancing His 'image'") among the nations, we now desecrate it by our failure. For, just as our name is inexorably bound to G-d's, so are our successes—and our failures. In the words of Ezekiel concerning the Jewish People: "And they desecrated my name as [the nations] say of them 'they are G-d's nation and they had to leave their land.'"^{16a}

That this mission is suspended can also solve for us a serious historical mystery. None of our great spiritual leaders seems to have made any effort to guide the morals of his non-Jewish contemporaries or to have addressed unsolicited admonishment to them—not even the Rabbis in the "Golden Age" of Spain—when Jews participated so richly in the life of their host nation—not even Rabbi Samson Raphael Hirsch, who had so much understanding of the gentile world around him and so much contact with it. This is quite strange in view of our avowed mission.

It all becomes clear, however, as soon as we understand the nationalistic format of our mission—only by example are we to teach and only as a *successful* nation can we hope to guide other nations.

Not toward *our mission*, but toward *our redemption* must our efforts now be directed: to regain our country and our government in order to demonstrate once again the life of a nation under G-d.*

In exile our task is to end exile. How are we to accomplish this? Common sense will tell us—and our prophets amply confirm it¹⁷—that we must eliminate the causes of the exile if we are to end it.

These causes are many and we mention here only two. Vain hatred of one against the other¹⁸ and our failure to *bless G-d before studying the Torah*,¹⁹ i.e. considering the Torah as a burden rather than as a cherished gift (Rashi, there). Curing these cankers on our national body must now absorb our attention.

The Ma'apilim

IT IS SAID that one can prove most any position by quoting Scripture (and Talmud or Medrash) out of context. (In Jewish circles today, this is called 'creative Halakhah.') Here, on the other hand, we have examined Judaism in a historical perspective. This analysis indicated that our mission, though it is in the service of the nations, does not seem to call for unsolicited admonition of non-Jews by Jews.

This conclusion is fully borne out by the surprising absence of any law commanding us to admonish non-

* The state now established on parts of Eretz Yisroel obviously does not—and perhaps cannot—live the life of a Torah nation. It can, therefore, not be considered as working on our mission. Jewish nationalism divorced from Torah and its mission, is as narrow, unjustified and out-dated as all other versions of nationalism.

Jews, and by the historical fact that Jewish spiritual leaders never initiated such admonition, even when they found themselves in situations very similar to our own today.

It might be argued, of course, that, since we are not *forbidden* to exert moral pressures on non-Jews, we should be free to do it, if we be so inclined. The obvious answer to this is well-known: Our position (from the historical, spiritual point of view) is so desperate that to divert available energies to non-essential tasks, is treason to our cause. But there are far more profound considerations which must restrain us. Such activity would not transgress any Torah law, but it would nevertheless be rebellion against G-d. This is a strong contention and I shall try to clarify it by referring to the story of the *Ma'apilim*.²⁰

When Israel refused to enter Eretz Yisroel out of fear, they proved themselves unfit to enter, and G-d decreed that a new generation would have to grow up before Israel could enter its land. Now it became the duty of the Jewish parent to give up his personal aspirations for Eretz Yisroel and to prepare his children for that task. Instead, the rash ones in Israel decided that they were up to their original task and prepared to conquer the land. But Moshe warned them: *The same act that had previously been their task, would now be rebellion.*

Do we not, in our exile, find ourselves in a similar position? When G-d has temporarily stamped us as unfit to be teachers, how can we arrogate to ourselves the right to judge that we are fit? If we fail to learn from the fate of the *Ma'apilim*, we must be prepared for the consequences of failing to heed our Torah. If the segregationists don't tell us why we leave them unimpressed, let the Torah tell us.

Conclusion

BASED ON the above we can now see our course of action in connection with the socio-moral problems of our host country.

We must accept our temporary disqualification from being teachers to the rest of the world. In sorrow we must watch the wrong being done around us, being aware that we, as Jews, *had* the opportunity to prevent all this—had we kept the Torah. This is a heavy burden to carry passively. But, just as our historic failure as a nation was rebellion against G-d, so would unauthorized action today be rebellion. This does not exempt us, however, from certain concrete steps that we must take in connection with these problems.

It is still our duty to know clearly what is right and wrong, and to work on our individual souls until we are blameless—and to content ourselves with that task, rather than attempt to impose our standards on others. We may, of course, hope that our example will inspire others to follow—hope that we be privileged to undo

in a small measure the desecration of G-d's Name which is implicit in our exile. More than that we must not do.

But must we not fear that our silence will be interpreted as weakness? If all religions march and only

Jewry stays home, will that not desecrate further the Name of G-d which is inextricably entwined with ours? I suggest that, if we ourselves are beyond reproach, this will make a less dramatic, but surely a more lasting impression on our fellowmen. □

1. *Mishneh Torah, H. M'lakhim*, End of Ch. 11. This passage was deleted from later editions; it can be seen, e.g. in the Rome (ca. 1480) edition, recently reprinted by the Mosad Ha-Rav Kook.
2. Rabbi Ahron Soloveitchik: CIVIL RIGHTS IN TERMS OF HALACHAH, *Young Israel Viewpoint*, May 11, 1964.
3. Leo Levi, *Laws of Conduct and Socialism—A Prefabricated Conscience*, VISTAS FROM MT. MORIAH, Gur, N. Y. (1959), pp. 29-35.
4. Gen. 12, 2.
5. Gen. Rabba 39, 18.
6. Isaiah 53, 5. Cf. also Rabbi Samson Raphael Hirsch, "Jessia's Verkündungen über die Gëula," *Gesammelte Schriften II*, Kauffmann, Frankfurt a.M. (1904), pp. 319-334. Also "Das jüdische Volk — Seine Bestimmung" *Ibid.* pp. 203-220.
7. Ex. 19, 6.
8. *Z'vachim* 19a.
9. *Kiddushin* 23b.
10. Isaiah 61, 6.
11. Isaiah 2, 2-3.
12. *Avodah Zarah* 6a.
13. *Mishnah Sotah* 7, 5.
14. Deut. 4, 6.
15. Isaiah 42, 2.
16. Rabbi S. R. Hirsch "Aw", *Ges. Schriften I*, Kauffmann, Frankfurt a.M. (1902), pp. 123-138, espec. p. 135ff.
- 16.a Ezekiel 36, 20.
17. Cf. Lev. 26, 41-42, Hosea 2, *Sanhedrin* 97b, 98a.
18. Yoma 9b.
19. *Bava M'tzia* 85b.
20. Numbers 14, 40-45. Compare also *K'thuboth* 111a, 2nd pass. Rashi.

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WE LIVE IN A crassly materialistic society. The alien influence of such a society is not alone the problem of the working man or the merchant; even those who work in the vineyards of Torah must confront temptation.

At the same time that we have experienced a renaissance of Torah in America, the image of the *Tzadik* has become blurred. It is common sport for cynics to question the credentials of anyone who even appears to be a *Tzadik*, and to attempt to document a case to the contrary.

THE KAPITSHINITZER REBBE, R' Avrohom Yehoshua Heschel, זכר צדיק לברכה, when he left this life, left behind thousands of men, women, and children who owe to his dedication, a measure of their well-being, perhaps their lives, and their spiritual well-being as well. But, as these words are written, so soon after his death, too soon to adequately evaluate the Rebbe's life, too soon to fully realize our loss, one realization bursts forth. *Klal Yisroel* is forever indebted to R' Avrohom Yehoshua Heschel of Kapitshinitz, for having made it possible for us, in the dark years of this century, to have known a *Tzadik*; for having transmitted to our *dor yosom* the clear image of a *Tzadik*, in the tradition of

his almost legendary ancestor the Apter Rav, זכר צדיק לברכה, who merited the glorious title: אוהב ישראל.

THE REBBE once defined *ahavas Yisroel*: "To love a great *talmid chochom* is easy—that's not *ahavas Yisroel*. To love the little man, the one who is even difficult at times—that's *ahavas Yisroel*."

In recent years the Rebbe considered settling in Eretz Yisroel where many of his family and chasidim now live; but he feared that he might be hindered in meeting his many commitments to various Torah and *tzedokoh* institutions.

When he traveled to Belgium several years ago on behalf of his beloved Chinuch Atzmai, at great sacrifice to his health, he explained: "I am a soldier carrying out the orders of his 'general.'"

And when his 'general'—Reb Ahron Kotler, זכר צדיק לברכה, became ill shortly before his death, he asked that "*der Rebbe*" pray for him, and when he said "*der Rebbe*" it was known that he meant the Kapitshinitzer.

Fortunate is a generation that is graced by the presence of such a *Tzadik*. How tragic that we have lost him at a time when we so desperately need the purity of his *tefilos*. □

“He Who Saves a Soul in Israel..”

The Heroic Rescue Work of Michael G. Tress

ON SUNDAY, the first day of Rosh Chodesh Tammuz, Elimelech Gavriel Tress, זכרוננו לברכה, Administrative President of Agudath Israel of America, was called to the *Yeshiva Shel Ma'aloh*. His short life spanned a period in American Jewish life which went from utter despair that Torah would ever take root in the alien soil of this continent, to the development and growth of scores of Torah institutions, built and surrounded by a growing community of committed Orthodox Jews. But his life and work not only spanned this period—Elimelech Gavriel Tress was in a large measure responsible for raising American Orthodoxy from the darkness of despair to the spiritual prosperity it now enjoys.

Elimelech Gavriel Tress, functioning on the highest levels of Torah leadership, was the personification of authentic humility, not the least bit compromised by the great dignity of his bearing. He was known to many as ‘Mike,’ an unusual familiarity for a man of his stature; yet it did not in the least compromise the deep respect and even reverence felt by all who knew him.

The story of his life, which must one day be written, is the story of a revitalized American Orthodoxy—which must also one day be written. The debt which Orthodoxy owes to ‘Mike’ Tress is being repaid by the untold numbers of American men and women who are today Torah Jews because of his efforts. But American Orthodoxy owes it to Elimelech Gavriel Tress that his life and works be made known—not for his sake alone, but for the glory of Torah. Toward that goal, the following sketch of one aspect of his work—his monumental rescue achievements, by one who worked closely with him, offers an insight into the total personality of Elimelech Gavriel Tress. □

IT WAS IN A SMALL ROOM in the house of his aunt, somewhere in the section of old Williamsburg that gave way to the Queens Expressway. ‘Mike’ had been ill for a few days and we had come to visit him. He had made us newcomers feel at home the first moment we had entered the local branch of Zeirei Agudath Israel, searching for some bridge, some continuity with the Jewish ideals that had shaped our world in the past. It was then, months before the outbreak of World War II, that ‘Mike’ Tress outlined the bold, broad-scope plan that showed his near-prophetic vision, his alertness to the needs of the hour, and his ability to see with the heart and with the soul, rather than with a cool, sober, cautious mind.

The world was still at peace, watching idly as Hitler turned ever tighter the screws of torture and destruction on the Jewish masses under his control, as he prepared his campaign of persecution and extermination

that was to dwarf the worst recorded in the annals of human inhumanity, by the teutonic thoroughness of his attack.

In retrospect, it seems almost uncanny how this young American Jew, not quite a full-product of the Yeshivah world, realized the role America—particularly from a Jewish viewpoint—was to play in the perpetuation or perhaps the survival of human freedom and dignity. Most of us were Europeans, graduates of years of intensive Agudist leadership-training. Yet we were deeply affected by the vision and keen understanding of the meaning of what was going on that was revealed to us by a young man who, as we had quickly learned, stood in the mainstream of American life—a young man with a thorough college education, with business connections that seemed beyond our grasp at the time.

In materialistic America, the land supposedly void of idealism, ‘Mike’ Tress spoke of the urgent need to organize Orthodox Jewish youth; to bring them close to Torah *chinuch* when the fountainheads of Jewish

DR. GERSHON KRANZLER is Professor of Education at the Towson State Teachers College in Maryland, and the author of a classic work on Williamsburg Jewry.



Mr. Tress in the uniform of an UNRRA officer in Europe following the liberation.

scholarship seemed in danger. He spoke of the gathering clouds of war, when so many more of the heartlands of Jewish life might come under the heel of war and catastrophe, and when America would be the only place that could offer some chance of help and rescue. Trained to think of the New World as a place where everybody lives and works for himself, we watched with growing admiration as this young man spoke of the need to set up an organization that would tie together the isolated Orthodox Jewish energies, and provide some form of systematic help for the mass of Orthodox Jewry that was threatened by the growing German steamroller of military might and brutality. It was an eye-opener, even to those of us who had personally witnessed some of these historic developments, but were caught up in our own limited and limiting perspective. It was time to forget about ourselves, about our own careers—if there was any meaning to our Agudism. Now—he said with his warm, persuasive voice—was the time to start moving, organizing, so that we would not be caught unprepared when and if, *chas vecholiloh*, the need arose.

'Mike' sketched in broad outlines what later proved to be one of the least-known, least-publicized feats of Orthodox Jewish rescue work that hinged solely on heart, iron will, raw courage, and sheer guts—to be more exact, on 'Mike' Tress, Michael G. Tress, or Elimelech Gavriel, as he became known to many thousands of Jews throughout the Jewish world. The result of it was—it may seem gross exaggeration at this time decades and a generation later—one of the most important bridges from the Old World of Torah Judaism to the New World that was to arise on what had before seemed arid, hopeless ground. Across it flowed the human and spiritual resources that were salvaged from

the worst catastrophe Jewish history has known. And the man solely responsible for it, for its scope, for its spirit, for its unlimited vitality was 'Mike' Tress.

HE HAD NO ILLUSIONS. There was little chance for glory, for monetary rewards or other incentives that motivate the less idealistic. His was a strength of conviction, with a heart that flowed over with compassion for anyone in need; with love and enthusiasm for anything Jewish. This was the secret of the success of all the work done by 'Mike' Tress in those tragic, yet heroic years when he single-handedly created an apparatus to save Jews from the burning *Gehinom* of Hitler Europe; to help them come to these shores, and to offer them a chance to reweave some of the strands of a normal human and Jewish existence in a new and fertile soil.

Soon after this first planning session by his bedside, we opened the office of Zeirci Agudath Israel in the then recently-acquired building at 616 Bedford Avenue in Brooklyn—an address that was soon to become a beacon of light and hope in a world shrouded with hopelessness and object tragedy. We started with an old desk and Mike's own typewriter—he had given up a promising business career to dedicate himself wholly and wholeheartedly to the task which he had so vividly outlined for us, perhaps not even realizing himself the historic function of this initial effort. From it grew a strong Agudist youth movement, with a spreading and tightening net of Pirchim and Bnos branches. From it originated numerous campaigns and activities to bring the wider masses of Jewish youngsters to the yeshivos that had begun to spread and support to communities where hope had long been abandoned for Jewish survival beyond the Last Minyan of Elders.

'Mike' was everywhere. He gathered groups of inspired young chaverim about him, who carried his spirit everywhere. They brought trainloads of youngsters from other cities and towns to Williamsburg, to the Yeshivos and Mesivtos; gave them a feeling of the beauty and significance of Yiddishkeit. He ignited the spark of *Mesiras Nefesh* wherever he went, with his warm talks, his tireless efforts for old and young, for anyone who called on him for help day or night.

But most important of all, there was the effort that 'Mike' Tress lavished in preparation for the massive rescue work that emanated from the office at 616 Bedford Avenue, until he built it into an efficient organization that achieved so much more than other organizations—larger, better qualified, and richer in personnel and resources. There were no office-hours, no vacations, no time for routine or relaxation. There was only that restless drive to save and help the innocent victims of a growing tragedy day in, day out, wearing hour after hour. There was a constant coming and going of people seeking and giving help. Cables to and from all parts of

“‘Mike’ was everywhere. He gathered groups of inspired young chaverim about him, who carried his spirit everywhere. They brought trainloads of youngsters from other cities and towns to Williamsburg, to the Yeshivos and Mesivtos; gave them a feeling of the beauty and significance of Yiddishkeit. He ignited the spark of Mesiras Nefesh wherever he went, with his warm talks, his tireless efforts for old and young, for anyone who called on him for help day or night.”

the collapsing Jewish world, seeking to open doors that were closed or closing by the minute. And there were the chaverim who gave up so much of their time, of their limited means, all of their efforts inspired by the example and the limitless zest of ‘Mike’ to get affidavits, to collect sorely needed funds, to find jobs and opportunities for rescue, for medical care, for re-planting what human bestiality had brutally uprooted. The methods and means were unorthodox, far different from the bureaucratic routines of other relief and rescue organizations. They defied the rigidities and inflexibilities which hampered or blocked so much that might have been done by other more powerful organizations set up for this purpose in the Jewish and non-Jewish world. With the weak, limited resources at his disposal ‘Mike’ molded the office of Zeirei Agudath Israel, later on

Agudath Israel of America, into a powerful center, whose work has not been recognized or even recorded amidst the trumpets and publicity of the larger relief organizations.

IT WOULD BE PREPOSTEROUS were one to attempt even to outline the extent and scope of this work initiated and executed under the guiding hand of ‘Mike’ Tress. One can merely touch on a few highlights, some of the breathtaking historic moments, encounters, and experiences that turned each day and night of our activities in those early years during and after World War II into a kaleidoscope of tireless toil, frustration—and undreamed of success. . . . The first batches of affidavits procured and shipped out and the first men and women brought over . . . the opening of the Refugee Home on

Mr. Tress in the office of the then-ambassador of the United States to Austria, Llewellyn Thompson. The children are refugees brought from Hungary after the revolution in 1956 to a home Mr. Tress had set up for them in Vienna.



the top floor of 616 Bedford Avenue . . . 'Mike' himself ordering food, calling friends and business associates for clothes, beds, jobs for the young and older men who came there because they had no place else to go that would give them shelter and help them to build a new future . . . 'Mike' buying an old truck to establish a business for some of these young men . . . 'Mike' flying to Washington several times a week, back-and-forth, pleading, cajoling, using the most impossible, hopeless ways to open doors . . . flying to Washington even on Shabbos at the urging of the Gedolim who had soon turned to 'Mike' to guide them and help those who turned to them . . . the first telephone call to Reb Ahron Kotler זכר צדיק לברכה in Japan . . . Reb Ahron arriving in the U.S.A. . . . Frank Newman travelling to Japan at Mike's request to bring the first large contingent of the Mirrer Yeshivah to these shores, and helping to get them settled . . . the coming and going of the world's foremost Gaonim, Rabbonim, Gedolei Hatorah who helped compile lists of those who had to be helped . . . Rosh Yeshivos who arrived in this country turning to 'Mike' to help them organize or reorganize their yeshivos in the new land under strange conditions . . . Rabbi E. M. Bloch, Rabbi Motel Katz, Rabbi Reuben Grozovsky, Rabbi Kalmanowitz זכרונם לברכה . . . and all the other famous personalities to whom 'Mike' was a constant source of aid and guidance, until they were ready to make their greatness felt in creating a renaissance

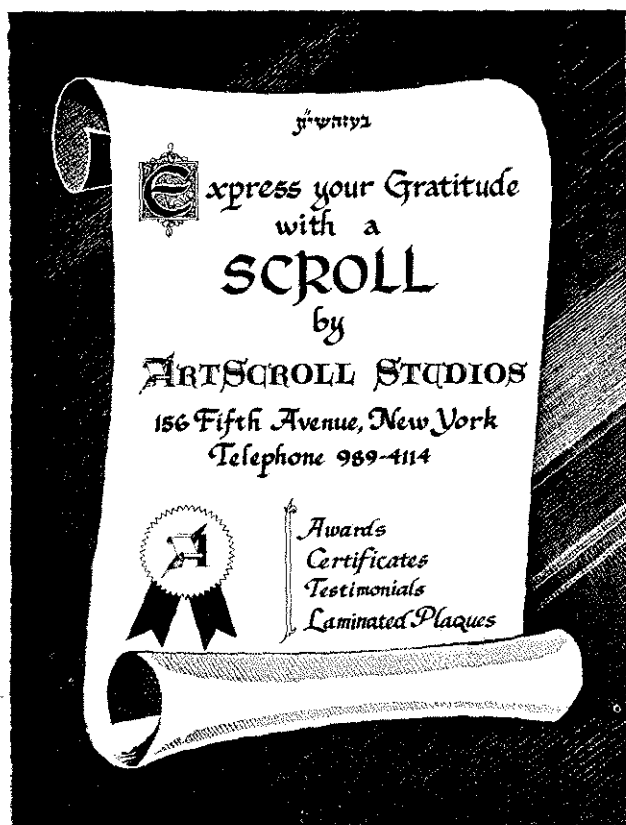
of Torah and Torah life in this country unexpected even by the most daring visionary . . . the Chassidic Rabbeim . . . the Kapitshenitzer, the Lubavitcher, and so many others who have since been taken from us or who—*lehavdil bein chayim lechayim*—are still with us—such as the Boyanner, the Squerer Rebbe, to whom 'Mike' had become a personal friend and advisor . . . famous men like Chazzen Kwartin . . . the hundreds of ordinary men and women looking for help and advice . . . the woman whose husband had been caught in Finland, for whom even the Red Cross had not been able to do anything. 'Mike' sent a cable to the King of Sweden, and today the man lives in Brooklyn with his family . . . and thousands of others who may have forgotten or who never forgot what 'Mike' did for them, for their parents, their children . . . the Godol Hatorah who came into an executive meeting to express the gratitude of the Mirrer Yeshivah for the help 'Mike' had given them—this token of appreciation was a first act of duty carried out with tears of joy and appreciation . . . an endless parade of men and women who owe so much to one warmhearted, seemingly inexhaustible Jew.

BOOKS COULD BE FILED with all that 'Mike' Tress initiated, organized or guided during those early years of frantic rescue work. 'Mike' did not stop there. He grew far beyond all of us, and our amateur efforts, as he answered the challenge to ever larger and wider tasks thrust upon him by Divine Providence. He was called upon to work with world rescue and relief organizations on a global basis. He began to travel the continents, and his name and the name of Agudath Israel were respected and beloved far beyond the confines even of his own keen vision. We who had the privilege to accompany him during those first inspired and inspiring years of preparation and building knew that he was and always wanted to remain just a chaver among chaverim, a Jew who felt the call of the time, and the hour of need, whose heart was big enough to feel the pain and sorrow of his fellow brethren, and who sacrificed all he had and could give for them.

When we printed our first letterhead, 'Mike' said: "Let's put on the bottom the slogan: *Hamekayem nefesh achas beyisroel, k'ilu kiyam olam moley*, ('He who saves a single soul, is considered as having saved a whole world.')

Let it be the *leitmotif* of our rescue work." This 'Mike' did in the fullest sense of the word. He gave all of his strength, and all of his health, and wealth, so that others could live and continue to build a Torah-true Jewish life, to use his favorite words. Only to him they were not words, they were a reality which he helped build and perpetuate, in one of the most glorious phases and chapters of recent Jewish history, written with the blood of his heart and his inspired soul.

תהא נשמתו צרורה בצרור החיים



In noting the severity of the penalty, the Rabbis have said: 'Come and see how great is the evil of slander . . . from the spies. If one who issues an evil report against wood and stone is so severely punished, how much more is one subject to penalty who slanders his fellow man!'

The Twenty-Fifth of Elul

The 25th day of Elul is the day on which the world was created—according to R. Eliezer whose view we follow in our calendar calculations. That day—on which Heaven and Earth were created—preceded the creation of Adam by six days; Adam having been created on Rosh Hashana.

Some follow the custom—between the 25th of Elul and Rosh Hashana—of reading each day the corresponding passage in the account of creation in *Bereishis*.

The Building of the Wall

On the 25th of Elul the wall surrounding Yerushalayim, which was built by Nechemia, was completed. As it is written: 'And the wall was completed on the 25th of Elul.'

When Nechemia, went up from Exile to Yerushalayim and he saw the city in ruins, its walls breached and its gates devoured by fire, he enjoined upon the people the rebuilding of the City's wall, so that the Jews might no longer be held in contempt by their Gentile neighbors.

Judea's surrounding enemies—Sanbalat of Choron, Tovia the Amonite and Geshem the Arab—conspired to attack Yerushalayim and to prevent the rebuilding of the wall. The men of Yerushalayim became aware of their enemies' plans but they did not falter. They prayed to G-d and placed guards around the city day and night against their enemies. 'And the builders of the wall girded themselves with swords, one hand engaged in work and the other holding a weapon.' When the enemies saw that they would be unable to deter the builders from their work by these means, they fabricated reports against Nechemia of disloyalty to the King. But all their plans were undone, with G-d's help, and the wall was completed after fifty-two days of labor.

'And when all our enemies heard and the nations who were about us saw, they fell greatly in their own eyes and they knew that this work was done through our G-d.'

Repentance is an Act of Divine Loving-Kindness

'It is of the good which G-d accorded to his creatures that he prepared for them a path by which to rise from the pitfall of their actions; to flee from the trap of their

iniquities; to save their souls from destruction, and to turn back G-d's anger.

'And even if they have been greatly iniquitous and have rebelled against G-d, He did not . . . close the doors of repentance to them. Israel was, therefore, admonished to repent from however far they had turned away. And it was thus also affirmed that repentance is accepted even if the sinner repents because of great distress. As it is said: *In your distress when all these things will come upon you in the end of days, you shall return to the Lord your G-d, and you shall hearken unto His voice!* All the more is this so, if one repents for fear and love of G-d.

'There are many rungs in repentance, and man draws near to G-d in accord with . . . his repentance. There is indeed forgiveness for any degree of repentance, but the soul is only regarded as totally purified if its earlier transgressions are as wiped out by repentance as if they had never been committed. The matter may be compared to a heavily-soiled garment. A light washing will not remove all its stains and spots; it will become white only to the extent to which it is washed. Likewise is the soul cleansed of transgression to the extent to which the heart is purified.' (*Rabenu Yonah in Sha'are Teshuva*)

The Fundamentals of Repentance

'The fundamentals of repentance are threefold: • forsaking the sin one has committed, • regret, and • confession.

THE FORSAKING OF SIN consists not only of the forsaking of sin in practice, but also of removing it from one's thoughts, and a firm resolution not to commit the evil action again.

What does REGRET consist of? The understanding of the heart that the forsaking of G-d is evil and bitter; the intense awareness that there is penalty and retribution for transgression.

CONFESSION—one should confess orally and say: I have sinned, I have done thus and thus; I regret my actions and feel ashamed of them, and I will never again revert to this deed.

Repentance avails only for transgression between Man and G-d. Sins between Man and his fellow however, such as: stealing, wounding another or cursing him, are not forgiven till one makes restitution to his friend. And even if one has returned whatever money he owes his friend, he is still required to conciliate his friend and to ask his forgiveness. It is forbidden for a person to be hard-hearted and to refuse to be reconciled. Rather should one be quick in forgiveness and slow to anger. And when someone who has wronged him asks for forgiveness, he should extend forgiveness whole-heartedly and willingly. And even if the other has caused him much distress and has

wronged him greatly, he should still not exact vengeance or retain inner resentment.

Erev Rosh Hashana

Erev Rosh Hashana it is customary to rise early for the recitation of *selichos*. For this day is the last day before the Day of Judgment, on which all the world's inhabitants are scrutinized by G-d. On this day special care is taken to refrain from sins between Man and his fellow. And one should not distract his attention from thoughts of repentance.

One should ponder the matter at heart: When a person stands in judgment before a King of flesh and blood he is filled with great fear, and it will not occur to him to be concerned with anything else except to plan how to plead before the King; how to find merit and to seek forgiveness. All

the more when one is about to be brought before the King of Kings who searches Man's heart.

If one who has sinned delays his repentance, the severity of his penalty increases daily for he knows that G-d's anger is directed towards him, and that he can also escape the results of his misdeeds through repentance. The Rabbis have said of this matter: It may be compared to a robber band imprisoned by a King, who dug a tunnel and escaped. One of them however, remained behind. The prison official came and saw the tunnel they had dug, but when he saw the one who had remained imprisoned of his own accord, he struck him with his rod and said:...Isn't the tunnel open for you? Why did you not hurry to escape? Repentance is likewise an escape-tunnel which is given to man as a means of fleeing from his sins. And if he fails to flee, he increases Divine wrath even more.' (*Sha'are Teshuva*)

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To: Program Chairman

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second looks at the jewish scene

Accepting Antisemitic Cliche's

WAR HAS MANY side- and after-effects. It brings out the best in people—and the worst. The spiritual effects of Israel's miraculous victory have been widely noted, because they were so evident. The weakness in the collective integrity of the contemporary Jew which were manifest in the wake of victory, are less evident.

One of the characteristics of the Zionist and Jewish nationalist ideologists, was a willingness to accept the myths of the Jew-haters, and to incorporate them into their ideological structure. This is not a new concept, nor is it a concept concocted by Orthodox polemicists to shame Zionists. It was documented in a work by the famous historian Yehezkel Kaufman—himself a Jewish nationalist—in a work published in Tel Aviv in 1936. Kaufman writes:*

"We have been suffering from . . . Jewish anti-Semitism ever since the period of Enlightenment. And we should recognize the disease for what it is, even when it puts on the disguise of Jewish nationalism. Indeed, the poison that flows from Jewish nationalist sources is perhaps the most dangerous of all.

"The cardinal sin of the Enlightenment was that it concurred in the 'case for the prosecution' and demanded that the Jews do penance as a means of conciliating the Gen-

*The quotations are from an adaptation by Kaufman which appeared in translation in *Commentary*, March, 1949.

tile world. Typically, Judah Loeb Gordon describes the 'enlightened man' who is Jewish as being superior to his fellow Jews in that he 'admits to the truth': i.e., he accepts as facts most of the complaints and accusations of the Jew-haters. . . .

"Their arguments ran something like this: There are no Jewish artisans or laborers; Jews are all merchants, storekeepers, and moneylenders; we live by 'crooked deals and usury.' How could a nation like ours hope to be on equal terms with others? (The non-Jews, of course, aren't merchants or moneylenders or exploiters or oppressors; they all live off the fruits of their own labor!) We . . . wear 'filthy clothing' (meaning we have a special dress), speak a confused language (meaning a language of our own, Yiddish). (The non-Jews, of course, are all enthusiasts of the Enlightenment and of rational concepts; they all dress properly, speak clearly!) So, O Jew, 'be a man out of doors, a Jew at home' (J. L. Gordon). That is how our 'enlightened' admitted to the 'truth'."

Were this tragic self-hatred a thing of the past, it would be wiser to forget it. But Kaufman notes: "These falsehoods infect all our Hebrew literature and the mind of our youth. If you were to open the note-

book of a Hebrew school student you might read such phrases as these: 'The Jews in the Diaspora are living unhealthy lives, as unsavory tradesmen, and sometimes have unsavory private lives too. . . . They are corrupt. . . . The Gentiles around them are leading healthy lives.'"

TRAGICALLY, this willingness to accept the caricatures of the antisemite is not ready to be retired to the oblivion of the historic monograph. In the wake of victory, many Jews took delight that "we showed them we can fight too." It is painful to note that even a religious journal saw fit to observe that "the Jewish fighting man [is] the most respected warrior of modern history . . . [and] has made Jews everywhere feel 'ten feet tall' . . . [they] have redressed the centuries-old picture of the Jew, meekly submitting to his annihilation."

Certainly we are proud of the Israeli fighting man, but must our pride be expressed by slandering the memory of our *Kedoshim*?—do we become 'ten feet tall' by admitting the vicious lies of the Jew-hater and saying it's no longer so. Must we adopt, at such a time in our history, the stance of the Jew who said: "I was born a Jew, but I'll never do it again?" □

MOVING?

Be sure to notify us in advance so that your copies will continue to reach you.

"A Jewish Happening"

IT WAS PREDICTABLE—it had to happen: 'A Jewish happening.' When some churches experimented with a "jazz service" (J.O. April, '66) it didn't take long before a Reform congregation followed suit. With "psychedelic happenings" the latest entry in the race for "new experiences" by people for whom life no longer holds any excitement, it was inevitable that the gimmick be picked up by Jews who find even the Reform Jewish service too dull.

It was all described in a masterful job of reporting in *The New York Times*.

SPRING VALLEY, N. Y., July 23—It was different, and that is the only undebatable aspect of it. The Sabbath was ushered in here Friday night at Temple Beth El with three dancers, two singers, electronic music, film projections, eerie sound tracks, psychedelicas and John Cage in the pulpit, basing his sermon on the words of the prophet, Buckminster Fuller . . .

A crowd of almost 850 filled the handsome modern synagogue. It represented the two congregations and others attracted by the promise of a new interpretation of the ancient Sabbath service.

After a brief traditional Reform service, the arts service began, controlled by a battery of sound and light equipment staffed by more than a dozen persons in the balcony.

Between the two services there was a bewildering noisy splash of film about the Lower East Side. Slides and film showed the city's original ghetto as it was and as it is today. Pictures lapped over the front of the hall and onto the ceiling, and the sound tracks sometimes drowned out comments by the congregation as it girded itself for a new experience.

'Better Hold Sperry'

The Service was designed to parallel the usual Friday night liturgy: Equal but very separate.

Frances Alenikoff opened the arts service by lighting a candle and LaMonte Young drew long sober notes at the organ. Then Miss Alenikoff danced a Sabbath prayer, blightely and fittingly, to taped electronic music improvised by Gershon Kingsley.

The 90-minute service was often reminiscent of the exaltation that Hassidim strive for—but quite different, too. The

dancing evoked a traditional feeling, but Mr. Kingsley's improvisation of "L'cho Dodi," the chant that greets the Sabbath, easily escaped ears not musically trained.

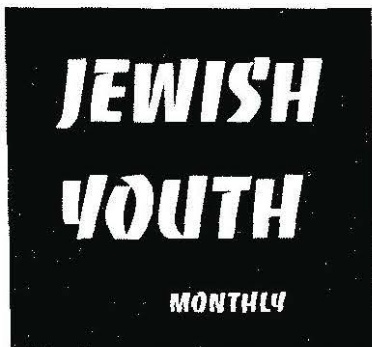
Mr. Cage's sermon began—slow of speech and discursive—on the proliferation of energy-distribution systems. One wife whispered to her husband, as the

composer and impresario of happenings spoke of the electronic revolution, "better hold on to Sperry Rand."

Mr. Cage spoke faster and faster, reading Mr. Funer's words. The words were often confused—something about Republicans and Democrats and private power versus public power, why communications were invented, and references to Marshall McLuhan.

Then a brilliant arc light flicked on and off in the darkness and Laura Fore-

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man danced behind the pulpit, clutching at the doors to the ark that holds the Torah as Mr. Cage spoke. Slides came on and went off.

Mr. Cage, dark-suited and looking every inch the minister, repeated his message, "We are faced with the choice: Utopia or oblivion," and asked, which road shall we take?

There were prayers by the rabbis, flashing lights, the loud eruption of sound, dancing, and finally overwhelming thunderous chords of music.

As the crowd trooped out, the divergence of opinion was evident. There were ardent supporters, uncertain middle roaders and the hostile ones who complained about headaches and a lack of dignity and piety.

"I liked it, if you listened you got

something out of it," said Jack Ruderman, whose wife said she didn't care for it at all.

Rabbi Fishman, however, was enthusiastic. "I feel that electronic music is something that must be brought into the temple. Also a service such as this makes people re-interpret the words of the service. The dance represents a sermon in sight and sound. John Cage's sermon was the greatest sermon I ever heard."

Rabbi Schreiber said, "I was skeptical about it. But I found much of it extremely exciting."

The occasion was Mr. Cage's first Jewish happening, although, he said, "I went to a bar mitzvah once." Like Mr. Cage, many of the participants in the happening were not Jewish.

Did it all add up to an evening of religion or an evening of art?

One man answered, perhaps with more truth than he realized: "God only knows."

IN THIS AGE OF electronic, non-verbal communication, the *Times* reporter has managed to communicate the 'happening' through the use of words and the out-moded linotype machine. But the most caustic comment was made by the page editor of *The Times*. The report of the first 'Jewish happening' appeared on *The Times* entertainment page.

□

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The Bugaboo of "Coercion"

THE JUNE ISSUE of *The American Zionist*, official organ of the Zionist Organization of America, contains two articles on "Religion and State." The first deals with problems of personal status in Israel and is a bag of clichés, repeating allegations of injustice caused by Israel's insistence that marriage and divorce in the Holy Land be governed by religious law. There is one new twist—the writer bemoans the fact that a justice of Israel's Supreme Court had to "travel abroad in order to get married, because his name was Cohen [sic] and he married a divorcee."

We are accustomed to these outbursts and the fallacies they perpetuate have been noted in these pages. What does come as a surprise—a pleasant surprise—is the article which follows called *The Bugaboo of 'Coercion'*. Perhaps it may not be attributable to the Kosel Ma'aravi Spirit—it is not clear when the article was written—but it certainly demonstrates a measure of understanding of the position of religious Jewry which has been absent in the past in secular Zionism.

A sign in the Dan Hotel in Tel Aviv

invites the tourist to see an exhibit of Jewish art and of Israel art. Ask an Israeli and he will tell you, I am an Israeli, not a Jew. The Government of Israel has had to introduce into the school curriculum a course called Jewish consciousness, an attempt to teach what it is to be Jewish. It has borne little result because it is not based on religion and because the prevailing spirit among teachers is that the Torah to be followed is the one handed down by Marx, not Moses.

The conscious Jew is horrified by the lack of religious knowledge, by such manifestations as the playing of church music in a church on the Jewish Sabbath by Jews for Jews, by the toleration of missions which deliver their products fully baptized into Canada, by the 95 per cent use by Israelis of the Young Men's Christian Association in Jerusalem, and by the cruises which Israelis take on Pesah, Rosh Hashana and other holy days to escape religion. Add to that, Israelis when abroad do not mix with Jewish communities, nor observe the Sabbath, nor seek Jewish food or a synagogue.

A doctor in one of the hospitals most vehement in its demand for autopsies without the consent of the family wrote to the *Jerusalem Post* that on Wednesday, October 6, 1965 . . . he experienced "unpleasantness" when driving his car. He just didn't mention, and certainly did not care, that it was Yom Kippur, the holiest day of the Jewish people. A few days ago another doctor, an American with the Jewish name of Friedman,

wrote to the *Post*, protesting against being served kosher food, which he called insipid. Would he have protested in France against French food or in Greece against Greek food? The study of the Bible has for most Israelis replaced religion. There is an actual hatred of religion, a part of which is expressed in the League against Religious Coercion, which does not have its parallel anywhere in the Jewish world.

It is in the context of the anti-religious movement that the present furore about autopsies can be understood. Just as nowhere else in the Jewish world is there a league against religion, so nowhere else in the world, Jewish or non-Jewish, have the doctors claimed that the body after death belongs to them and not to the family. Hence they have been conducting autopsies at will. They insist that all that is needed is the authorization of three doctors. As we say in America, it is no problem to get two fellow-doctors to rubber-stamp the actions of the third. Autopsies required by the police are not at issue here. . . .

Coercion is a bugaboo word. All of us live our lives under coercion of various kinds. Is there anyone who does not pay taxes except under the coercion of the tax laws? A wife may coerce her husband into buying her that new garment. The parent coercing his son or daughter to follow the patterns of good behavior is the best example of coercion.

Whatever definitions may be given as to who is a Jew, one thing is clear, that the moment one abandons the Jewish religion one ceases to be a Jew. In the special circumstances of Israel, where one cannot even play football without belonging to a party, the religious people

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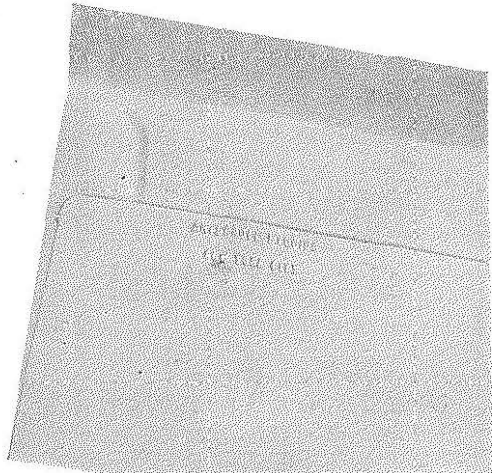
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have had to form their own parties to defend our religion. Whatever coercion the religious parties, constituting 16 per cent of the electorate, may try to exercise, it is no more than an attempt to shape the Jewish state, Jewishly, in accordance with our tradition. If we should be forced by the League (exercising its own coercion) to give up the Sabbath, Kashrut and the whole of what Rabbi M. Kaplan calls the Jewish civilization, then all our Zionist efforts will have been wasted.

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News of Agudath Israel

AGUDATH ISRAEL APPEALS TO ESHKOL: "PREVENT KOSEL MA'ARAVI DESECRATION"

A STRONGLY-WORDED appeal to Premier Levi Eshkol to "prevent the shattering of the unparalleled Jewish unity forged by Israel's war crisis which would inevitably result if the *Kosel Ma'aravi* were converted from a holy religious site into a secular historic shrine," was issued by Agudath Israel of America in mid-August. The appeal from Agudath Israel to Eshkol points out that Orthodox Jews in America are "profoundly dismayed by reports that the Israel Government may bow to the pressure of anti-religious extremists objecting to religious supervision of the *Kosel Ma'aravi* and to the traditional separation of the sexes at the wall where prayers are continuously offered." "These reports were given credence by your statement in an interview last week disassociating yourself from the traditional customs now observed at the Western Wall," the message declared.

The Agudath Israel appeal further states: "For generations the *Kosel Ma'aravi* has been sanctified as a holy place where Jews came to pour out their hearts and to pray. Any movement to alter the deep religious significance of this remnant of our Holy Temple not only profanes Judaism's holiest site but strikes a blow at the remarkable unity among Jews the world over forged in recent months in the flame of war. Moreover, to compromise the holiness of the Western Wall, compromises our claim to its possession and plays into the hands of Israel's enemies."

The Agudath Israel message concludes by urging Premier Eshkol "at the very least" to grant Israel's rabbinate the same exclusive jurisdiction over the Western Wall enjoyed by the Christian and Moslem religious leaders over their holy sites.

40 CITIES REPRESENTED AT AGUDIST CAMPS

Children from 40 cities from far-flung communities in the United States and Canada have benefited from the unique summer program of Camp Agudah for boys and Camp Bnos for girls, which will close their 9-week season on August 30. The directors of the camps, which are located in Ferndale and Liberty New York pointed out that "the large amount of campers from areas outside New York, almost half of the entire registration, enables Agudath Israel—the sponsoring agency—to bring a warm Torah spirit to many communities that are spiritually arid."

JERSEY LEADERS ASKED TO REVOKE YARMULKE BAN

New Jersey's top government officials—Governor Richard Hughes, Senator Clifford Case and Senator Harrison Williams—were urged by Agudath Israel of America to personally intervene with the Hillside Board of Education to rescind its decision to expel a 13-year old yeshiva student, Bernard White, from a summer typing course at the Hillside High School because he wore a yarmulke in class.

In its presentation, Agudath Israel pointed out that "public schools throughout the country permit students to wear

skullcaps, in recognition of the student's right under the American Constitution and way of life granting complete freedom for the exercise of religious practice. For the Hillside High School to break with this tradition represents a shameful departure which, in fairness and justice, should not be tolerated."

AGUDAH TORAH FUND AIDS ISRAEL GROUPS

A number of yeshivos and religious institutions which had suffered from Israel's war emergency were helped with grants from the Emergency Torah Fund for Israel, as a result of a special drive conducted among Agudath Israel branches and members. Many of these projects had no other major source of assistance, and expressed their appreciation for the help they received.

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AGUDATH ISRAEL HAILS REPEAL OF "BLAINE"

The repeal of the "Blaine Amendment" by the New York State Constitutional Convention was hailed by Rabbi Moshe Sherer, executive vice-president of Agudath Israel of America, as a "sign of the new awareness of the necessity to remove all discriminatory legal bars to provide non-public school children with all benefits due them under their constitutional rights."

Agudath Israel, which had conducted a state-wide campaign for repeal of the "Blaine Amendment," issued a statement after the Convention's vote, predicting



Reuben E. Gross testifying before Constitutional Convention on behalf of Agudath Israel, in opposition to "Blaine." (Photo courtesy: THE NEW YORK TIMES)

that "this overwhelming victory for fairness in education to all children in the Empire State will stimulate other states, whose constitutions contain similar restrictive provisions, to follow suit."

The Agudath Israel statement pointed out that "the fact that over two-thirds of the Jewish members of the New York State Constitutional Convention voted for repeal of the 'Blaine Amendment,' despite the unrelenting pressure of the American Jewish Congress, is a clear indication that the AJC propaganda against the interests of yeshivos and religious schools is falling flat on its face. The public is now aware that extremist interpretation of church-state separation is a shibboleth of the past, and that progressivism demands fair treatment for all school children."

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ISRAELI LEADERS TO NATIONAL CONVENTION

The heads of the Agudath Israel movement in Israel will participate in the 45th National Convention of Agudath Israel of America which will take place from Thursday (Thanksgiving Day), November 23 through Sunday, November 26 (Cheshvon 20-23).

The mobilization of Orthodox forces in Israel and throughout the world to meet the new spiritual challenges in Israel will be deliberated at this gathering, together with a broad gamut of issues facing Jewry in the United States and other parts of the world.

PIRCHEI LEADERS CONFER ON LABOR DAY WEEKEND

The annual National Leader's Conference of Pirchei Agudath Israel of America, the Agudist youth organization, will be held over the Labor Day Weekend, September 1-4 at Camp Agudah, Ferndale, N.Y., it was announced by Yitzchok Pinter national president. Distinguished Roshei Yeshiva and Agudist leaders will address the gathering.

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