

משה קבל תורה מסיני
ומסרה ליהושע ויהושע לזקנים
אבות א; א

MASMID 1965

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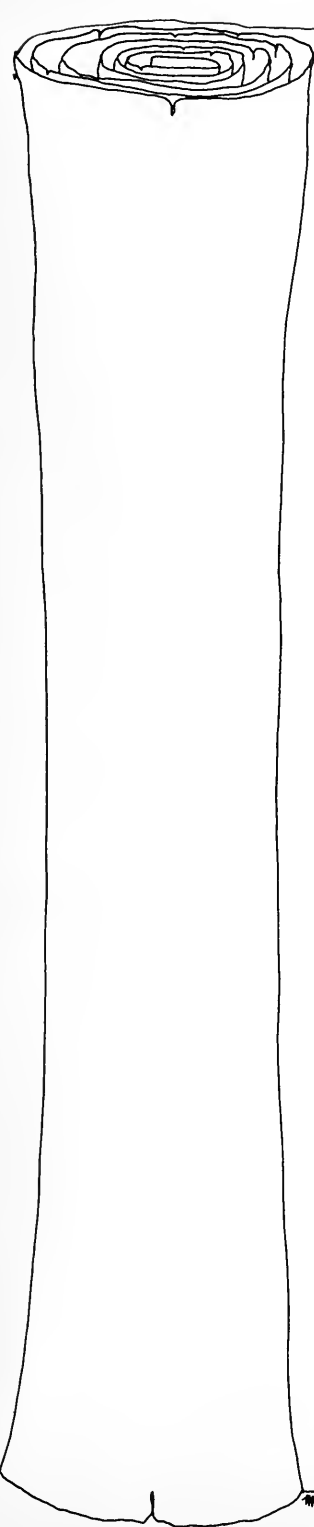


משה קבל תורה מסיני ומסרה ליהושע





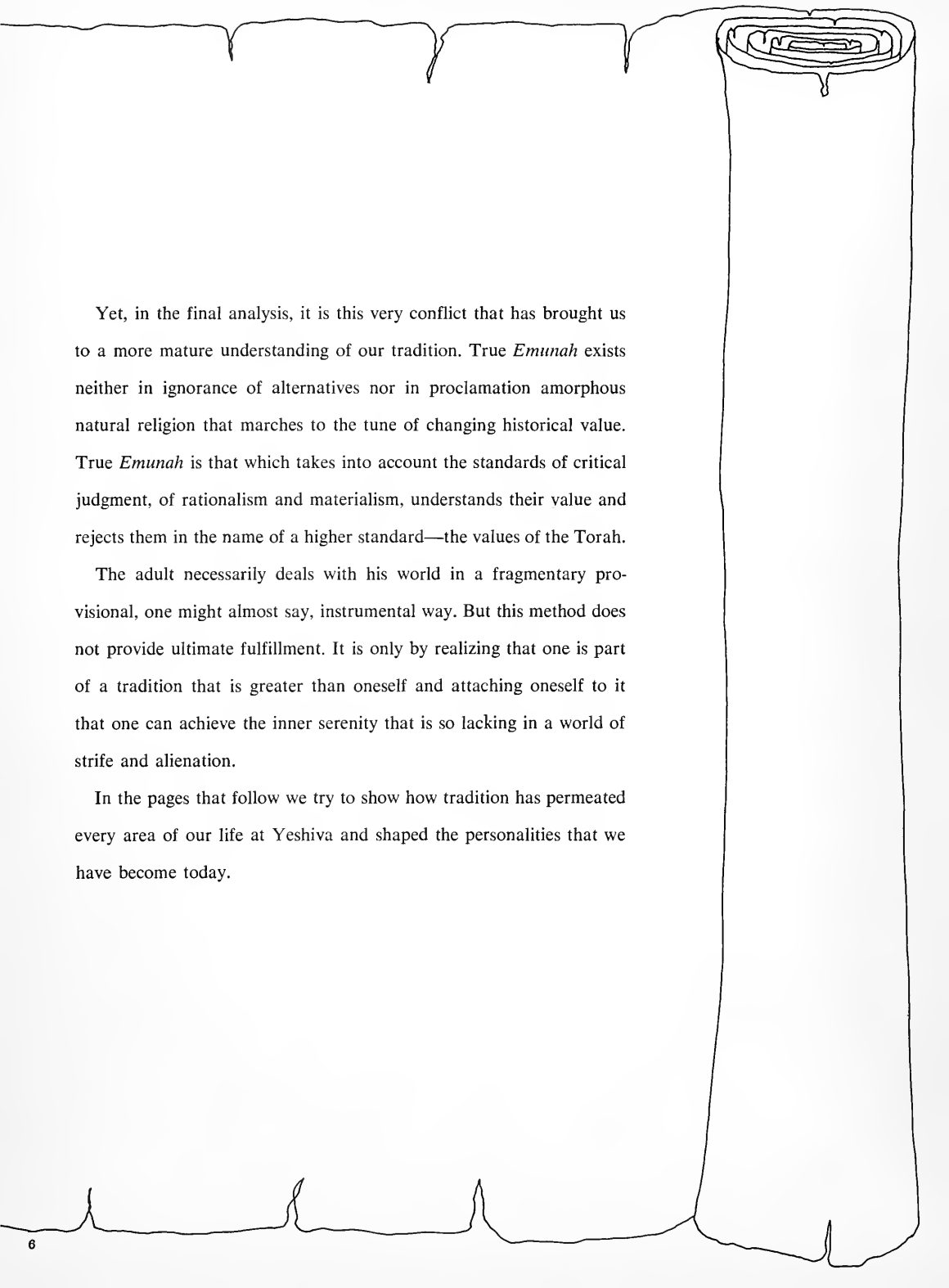
ויהושע לזקנים
אבות א; א



In the world of the Yeshiva student there is no word more overused than "Tradition." From our earliest childhood the importance of adhering to the letter of *Halacha* has been drummed into us. The values have seeped into us unconsciously, forming the very background of the air we breathed and the words we heard.

Yet as T. S. Eliot cogently expressed it in a famous essay, "Tradition cannot be inherited. If you want it you must obtain it by great labor." Too often, we have taken its meaning and its relevance for granted. The fact of its being there has made us complacent, and, we have refused to consider intellectually the basis of our devotion.

Our college experience can help us appreciate anew the meaning and value of tradition. We have become conscious of the various roads the mind of man can travel in its pursuit of the self. The physical sciences have one approach. Psychology, sociology, political science illuminate another perspective. Literature, the arts and history point up still other paths. Our education has resulted in our becoming aware of the infinite complexity of the human personality and the world in which it lives. The "acids of modernity," in Walter Lippmann's phrase, have turned many of us into relativists. Even in a yeshiva environment we have been affected by the assaults on our inner sense of security launched by the advance of modern knowledge.



Yet, in the final analysis, it is this very conflict that has brought us to a more mature understanding of our tradition. True *Emunah* exists neither in ignorance of alternatives nor in proclamation amorphous natural religion that marches to the tune of changing historical value. True *Emunah* is that which takes into account the standards of critical judgment, of rationalism and materialism, understands their value and rejects them in the name of a higher standard—the values of the Torah.

The adult necessarily deals with his world in a fragmentary provisional, one might almost say, instrumental way. But this method does not provide ultimate fulfillment. It is only by realizing that one is part of a tradition that is greater than oneself and attaching oneself to it that one can achieve the inner serenity that is so lacking in a world of strife and alienation.

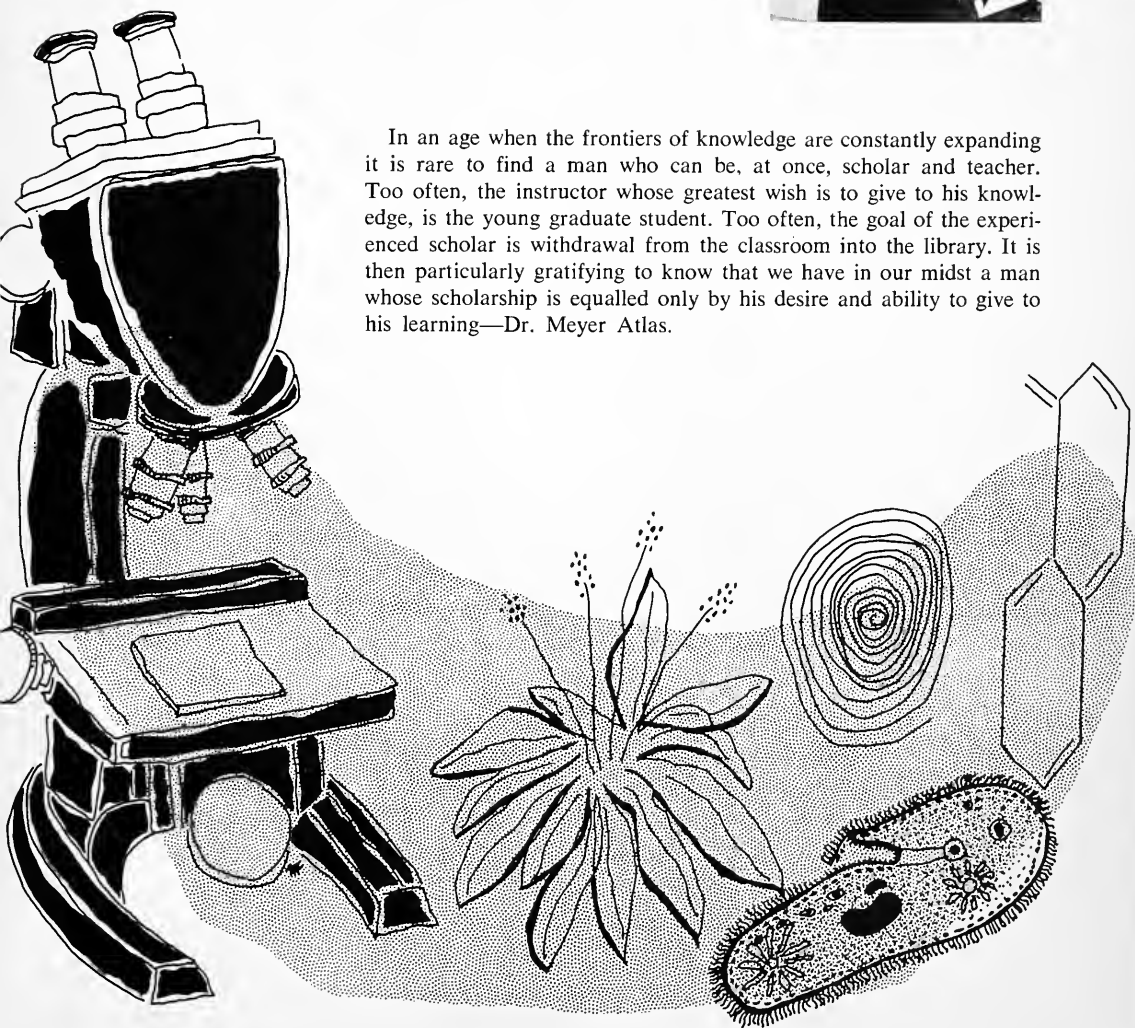
In the pages that follow we try to show how tradition has permeated every area of our life at Yeshiva and shaped the personalities that we have become today.

DEDICATION



DR. MEYER ATLAS

In an age when the frontiers of knowledge are constantly expanding it is rare to find a man who can be, at once, scholar and teacher. Too often, the instructor whose greatest wish is to give to his knowledge, is the young graduate student. Too often, the goal of the experienced scholar is withdrawal from the classroom into the library. It is then particularly gratifying to know that we have in our midst a man whose scholarship is equalled only by his desire and ability to give to his learning—Dr. Meyer Atlas.





דברים ד; ט

והודעתם לבניך ולבני בניך



והודעתם לבניך ולבני בניך

דברים ד; ט

Every tradition no matter how sacred must be carried into effect by human beings. Yeshiva is indeed fortunate in the quality of people that have served her courageously throughout these many years. Their skill and dedication have made possible the continued growth and prestige of our institution, enabling more students to benefit from the unique programs she has to offer.

Dr. Revel and the early founders of Yeshiva had left us with a dream and the foundations upon which to build to fulfill that dream. The men pictured in the pages that follow have helped turn that dream into reality, by their tireless devotion, relentless hard work, and heartfelt attachment to the tradition that was entrusted to their care.



ADMINISTRATION



The President's Message

As you conclude your studies at Yeshiva College, I extend my sincerest congratulations for your future achievements and wish you every success in your future endeavors.

In the years ahead, much of the specific details you have learned may fade from memory. More lasting than the details of any discipline are the precepts and values which you have imbibed here. This residue will determine the course of your life.

The nature of Yeshiva College assures every student the opportunity to gain a full measure of these perdurable truths. Here the liberal arts and sciences are coupled with the moral and spiritual teachings of Judaism. Here one may absorb the essence of Torah while examining the world in which we live, the lives and destinies of the people among whom we live.

I trust that, under the guiding principles of our faith, you will continue to grow from strength to strength as a *benha-yeshiva* all the days of your life.

Sincerely yours,
DR. SAMUEL BELKIN
President

Religious Studies



RABBI DR. EMANUEL RACKMAN
Assistant to the President



RABBI MORRIS BESDIN
Chairman of Jewish Studies Program



DR. HYMAN B. GRINSTEIN
Director of Teachers Institute



MR. NORMAN B. ABRAMS
*Administrative Director of
Rabbi Issac Elchanan Theological Seminary*



RABBI DAVID MIRSKY
Dean of Admissions

Yeshiva College



MR. MORRIS SILVERMAN
University Registrar



MR. SHELDON SOCOL
Bursar



DR. ISAAC BACON
Dean, Yeshiva College

The Dean's Message

In a time when colleges are being reproached for the shoddy educational treatment students are given on all levels through young, inexperienced graduate assistants, you at Yeshiva College had the privilege of receiving your instructions from competent professors and skillful teachers.

In a time when institutions of higher learning are being upbraided for failing badly in their educational tasks and when faculty members are being criticised for their indifference to the educational needs of individual students and for their abdication from educational responsibilities, you had the opportunity to benefit from living in a small community of scholars, in the religious as well as in the secular field, who gave your life direction and purpose and who, through maintaining and insisting on a moral and intellectual discipline, helped you raise your sights on ideas and ideals.

As you, members of the 34th graduating class, leave the sacred halls of Yeshiva, the best wishes of the faculty and the administration go with you. I hope that whether you be far or near you will always retain interest in your Alma Mater and her concerns, and I wish each and every one of you farewell in the sense that you may truly fare well.

DR. ISAAC BACON



The Admission's Office



RABBI MEYER EDELSTEIN
Assistant to the Registrar



RABBI J. MITCHELL ORLIAN
Assistant to the Registrar



RABBI ABNER GROFF
Assistant Director of Admissions



RABBI JERRY WITKIN
*Assistant Director of Admissions
Registrars Office*



Registrar's Office



יוםם ולילה
יהושע א; ח



לא ימוש ספר התורה הזה מפיד והגית בו



A tradition that is to live must be transmitted from one generation to the next. Though our tradition counsels each individual to pass on the teachings of his father to his children, few can stand up to the responsibility of immersion within the Torah by day and by night; the responsibility that is fundamental to the preservation and continuation of the Masora. Even fewer, can make the tradition live in the minds and hearts of their neighbors' children. These few are our Roshei Yeshiva, of whom it can be rightly said—Lo hatorah bashamaim hee.

לוי מלמד ורש"י מלמד

FACULTY - The Yeshiva Tradition



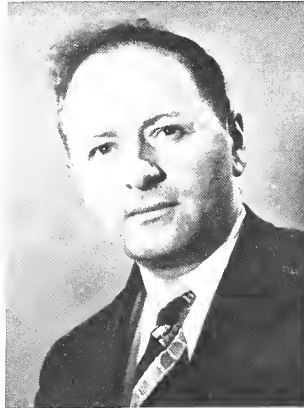
Rabbi Jeruchim Gorelick



Rabbi Henoah Fishman



Rabbi Ephraim Steinberg



Rabbi Noah Borenstein



Rabbi Joseph Arnest



Rabbi Michael Katz



RABBI ISAAC ELCHANAN THEOLOGICAL SEMINARY



Rabbi Aaron Soloveichik



Rabbi Dr. Joseph B. Soloveichik

Rabbi Samuel Volk



Rabbi Aaron Shatzkes



Rabbi Aaron Lichtenstein





Rabbi Mendel Zaks



Rabbi Jacob Lessin



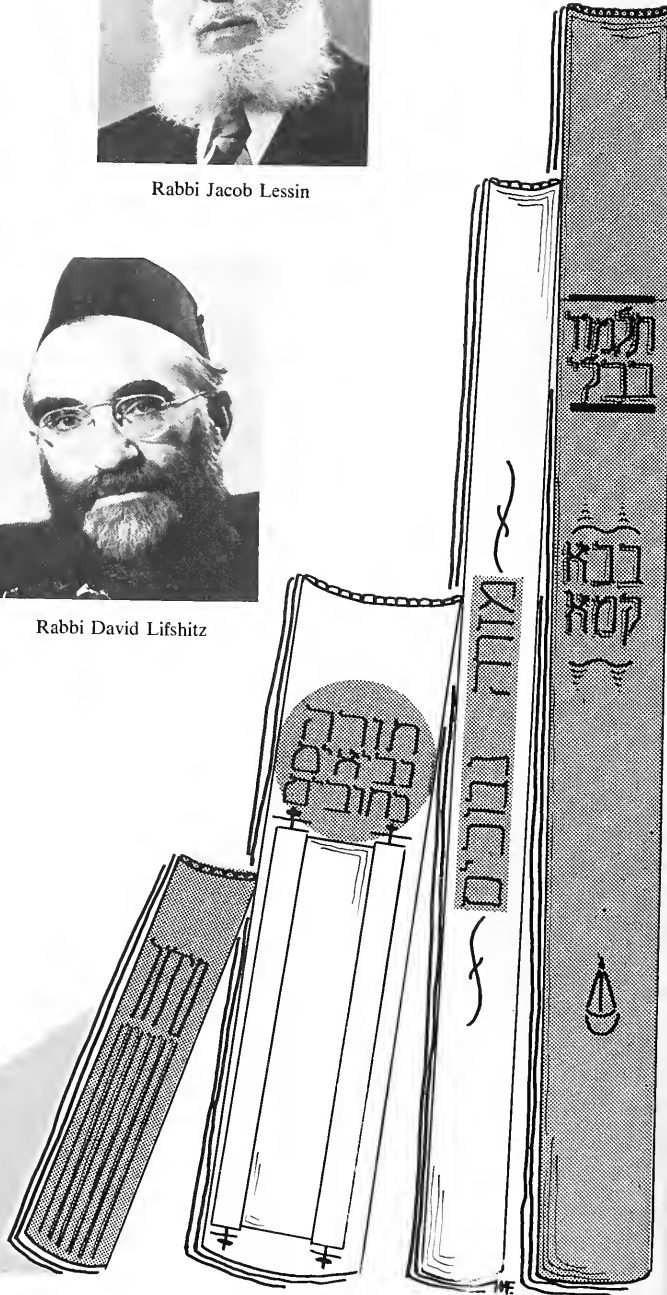
Rabbi Avigdor Cyperstein



Rabbi David Lifshitz



Rabbi Moses Poleyeff



TEACHERS INSTITUTE FOR MEN



Dr. Meyer Herskovics
Jewish Studies



Rabbi Israel Wohlgelernter
Talmud



Rabbi Simon Romm
Talmud



Rabbi Aaron Kreiser
Talmud



Dr. Hyman B. Grinstein
Jewish History



Rabbi Chaim B. Gulevsky
Talmud



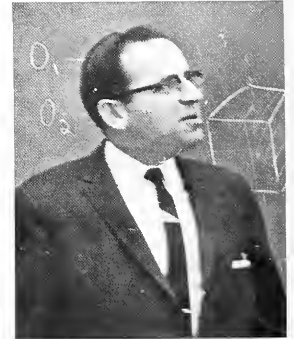
Dr. Irving A. Agus
History



Rabbi J. Mitchell Orlan
Bible



Dr. Moshe Reguer
Bible



Rabbi Norman Lamm
Philosophy



Mr. Abraham Stern
Education



Rabbi Chaim Zimbalist
Talmud



Rabbi Abraham Zimels
Hebrew



Dr. Isidor Margolis
Education





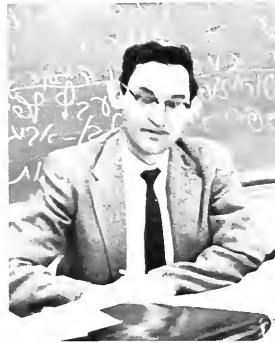
Dr. Moshe Carmilly
Bible



Dr. Herman Axelrod
Education



Mr. Chaim Leaf
Hebrew



Dr. Meir Havazelet
Hebrew



Dr. Menachem M. Brayer
Bible



Rabbi Philip Raymon
Mishnah and Dinin



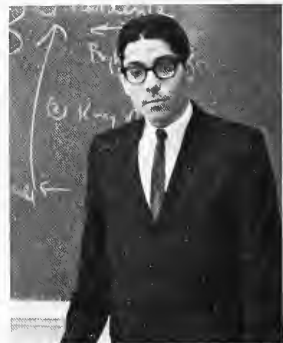
Mr. Neuberger
Hebrew



Rabbi Morris Besdin
Bible



Rabbi Abraham Zimels
Mishna



Rabbi Martin Gordon
Dinim



Rabbi Sherman Siff
Talmud and Bible

JEWISH STUDIES PROGRAM



Rabbi Leonard Rosenfeld
Religious Philosophy



Rabbi Israel Wohgelernter
Religious Philosophy



Rabbi Steven Riskin
Talmud



Rabbi Philip Riess
Talmud and Bible



Dr. Asher Siev
Hebrew



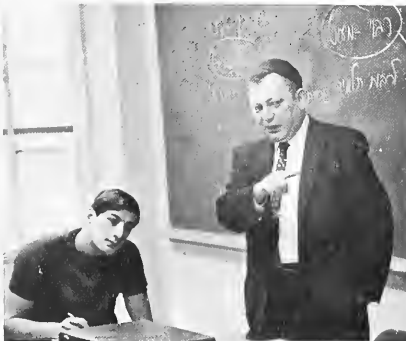
Dr. Moshe Reguer
Hebrew



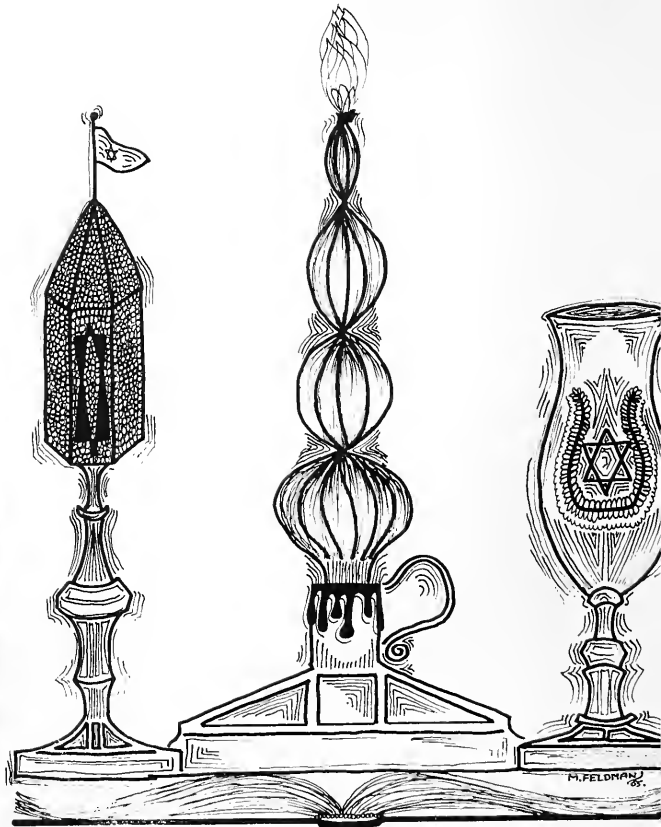
Rabbi Morris Chait
Talmud



Rabbi Pesach Oratz
Talmud and Bible



Dr. Andre Neuschloss
Jewish History



JEWISH STUDIES



Dr. Moshe Carmilly
Assistant Professor of Bible



Dr. Moshe Reguer
Assistant Professor of Bible



Dr. Menachem M. Brayer
Associate Professor of Bible



Dr. Aaron Skaist
Instructor in Bible



Dr. Mayer Herskovics
Assistant Professor of Bible



Rabbi Dr. Michael Katz
Assistant Professor of Bible

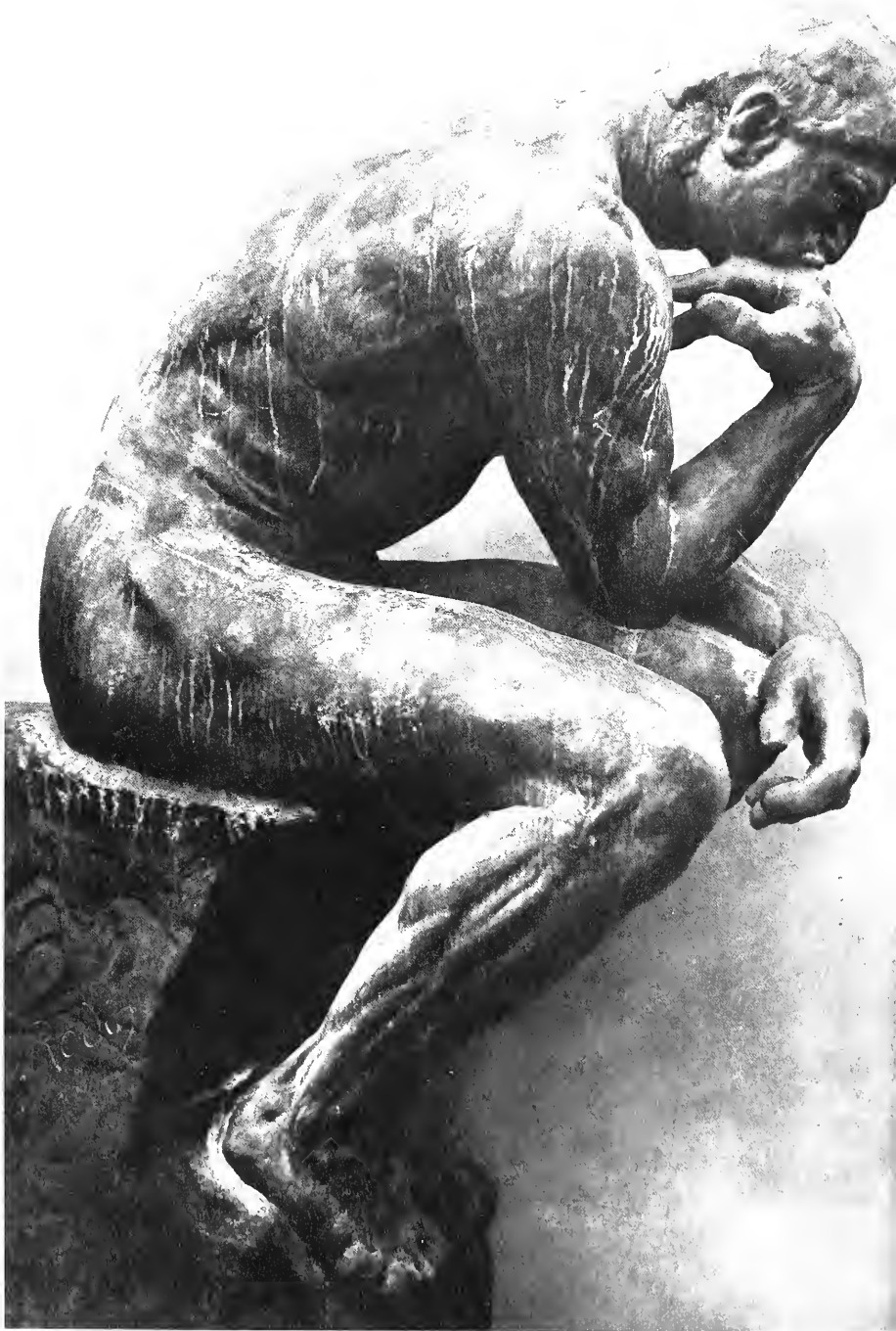
RAPHAEL
SANTIVS
PINXIT





IN AEDIBVS
VATICANIS

STAVERTINUS



Jewish tradition in the United States has meant response to the challenge of acculturation to the bland, amorphous, indulgent "Religion of America." Yeshiva's unique contribution in meeting this challenge has been to introduce its students to the highest reaches of Western intellectual thought at the same time that it gently led them through the labyrinthian ways of the Talmud. The hope of the Founders has been that the two traditions would enrich and ennoble each other, thus making it possible for the individual student to form for himself a fruitful synthesis enabling him to face the outside world with equanimity and purpose.

Our college faculty has contributed greatly in helping to achieve this synthesis. Attending their classes in philosophy, history, English, mathematics, our tools for reasoning were sharpened and our sense of indebtedness to our Jewish tradition was deepened. Our teachers have helped us emerge as more mature human beings capable of dealing realistically and purposively with the problems confronting us in the outside world.

SOCIAL SCIENCES



Dr. Louis Feldman
Associate Professor

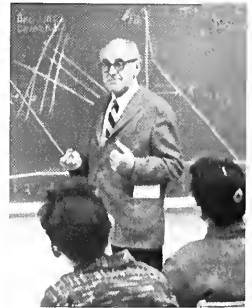


Dr. Irving Greenberg
Associate Professor



Dr. Aaron Skaist
Assistant Professor

HISTORY

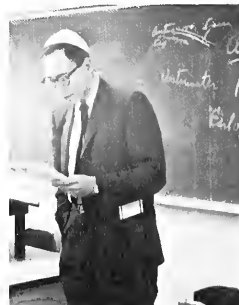


Dr. Alexander Brody
Professor



Mr. Richard Schneider
Visiting Lecturer

Mr. Robert Weisbord
Visiting Instructor





Dr. Mayer Herskovics
Assistant Professor



Dr. Irving Agus
Professor



Dr. Meyer Feldblum
Assistant Professor



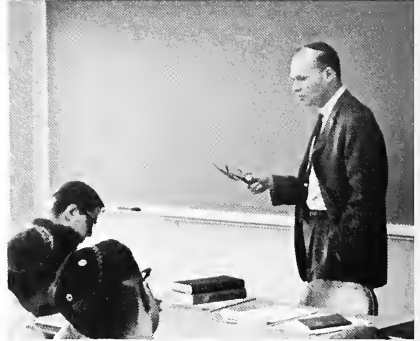
Dr. Hyman B. Grinstein
Professor



POLITICAL SCIENCE



Dr. Joseph Dunner
Petegorsky Professor



Dr. Charles Liebman
Assistant Professor



Dr. Emmanuel Rackman
Associate Professor



Dr. Martin Golding
Visiting Assistant Professor



PHILOSOPHY



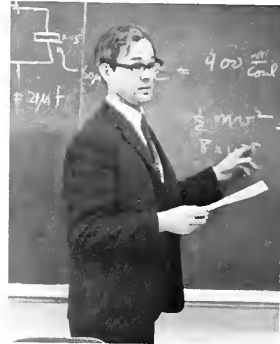
רמב"ם



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Professor



Dr. Arthur Hyman
Associate Professor



Dr. Arthur Woodruff
Assistant Professor



Rabbi Joshua Shmidman
Visiting Lecturer

PSYCHOLOGY



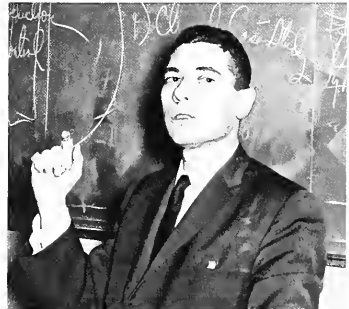
Dr. Helmut Adler
Professor



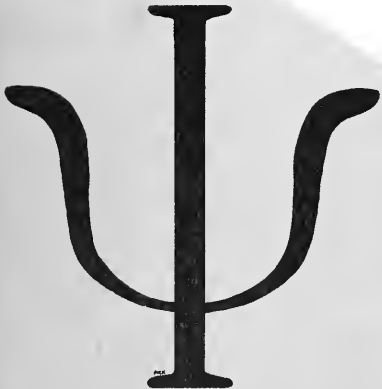
Dr. Sidney Pleskin
Associate Professor



Mr. Eugene Beyers
Visiting Lecturer



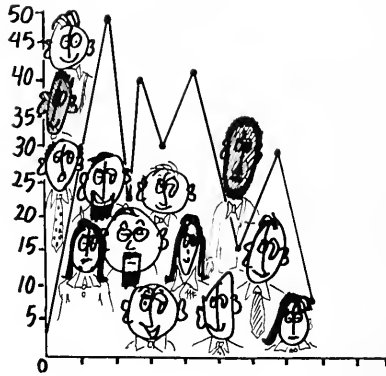
Dr. Manny Sternlicht
Visiting Assistant Professor



SOCIOLOGY



Rabbi Jerry Hochbaum
Instructor

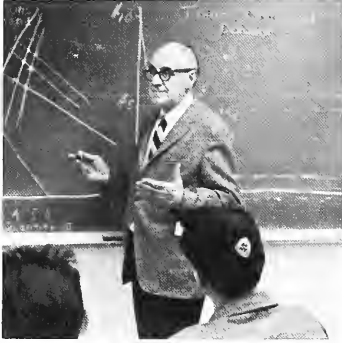


Dr. Gilbert Klaperman
Visiting Assistant Professor



Prof. Nathan Goldberg
Professor

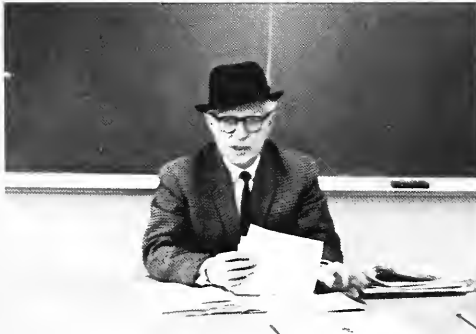
ECONOMICS



Dr. Alexander Brody
Professor



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Visiting Lecturer



Dr. Jack Cohn
Visiting Lecturer



Rabbi William Cohen
Visiting Lecturer

Dr. Sidney Pleskin
Associate Professor



HYGIENE



Professor Arthur Tauber
Visiting Assistant Professor



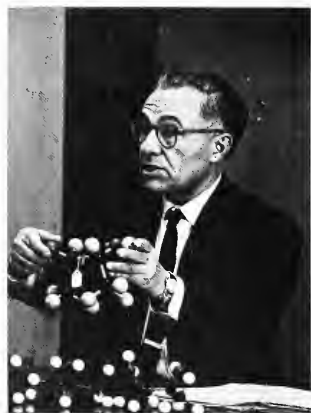
Professor Abraham Hurwitz
Professor



NATURAL SCIENCES



Dr. Samuel Soleveitchik
Associate Professor



Dr. Eli Levine
Professor



Dr. Jack Pesach
Associate Professor



Dr. William Spindel
Professor



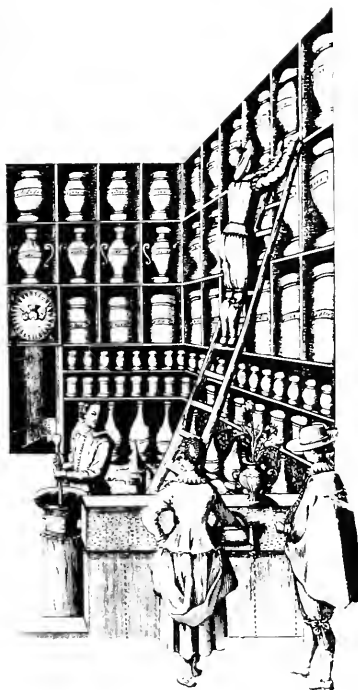
Dr. Samuel Blackman
Visiting Lecturer



Mrs. Ida Dobkin
Instructor



Dr. Steven Ferren
Associate Professor



CHEMISTRY

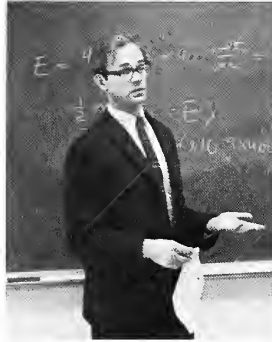
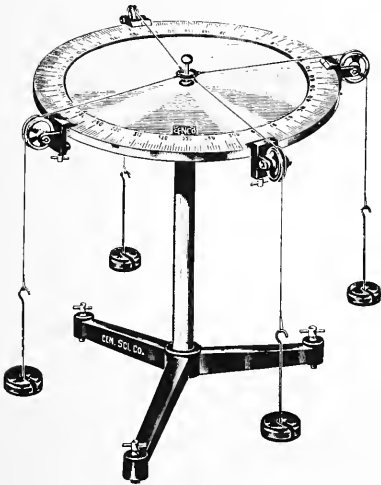
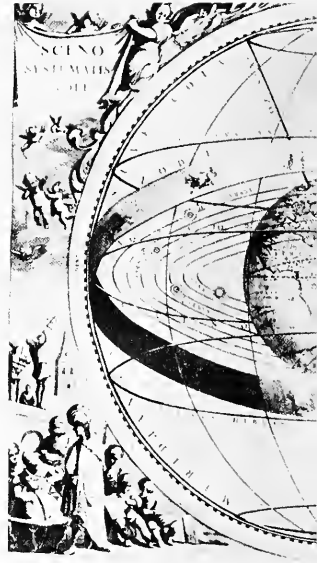


Mr. Joseph Liebovitz
Lab Instructor



Dr. Leon Landovitz
Associate Professor

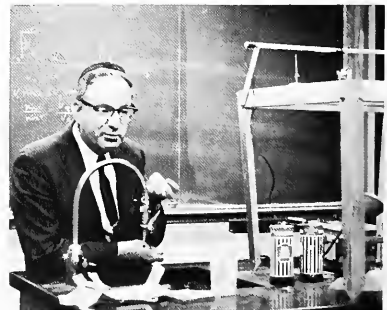
PHYSICS



Dr. Arthur Woodruff
Assistant Professor



Dr. Ahee Peterson
Associate Professor



Professor Peretz Posen
Assistant Professor



Dr. Yakiv Aharonov
Associate Professor

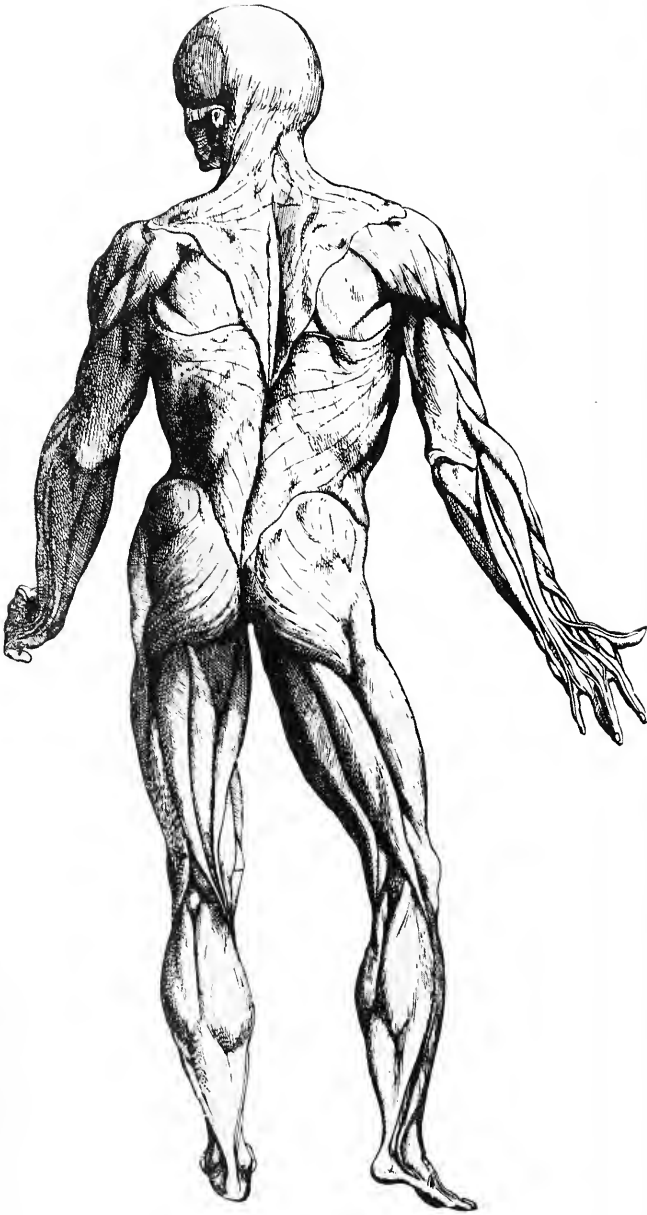


Dr. Ralph Behrends
Associate Professor

Mr. Joshua Schuchatowitz
Lab Instructor



Dr. David Finkelstein
Associate Professor



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BIOLOGY



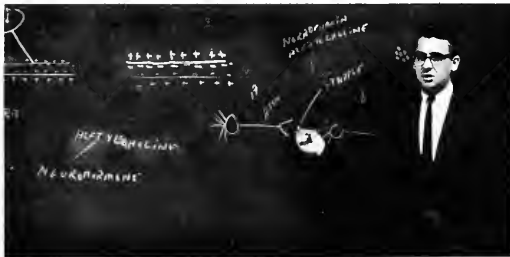
Dr. Herman Dlugatz
Visiting Instructor



Dr. Meyer Atlas
Professor

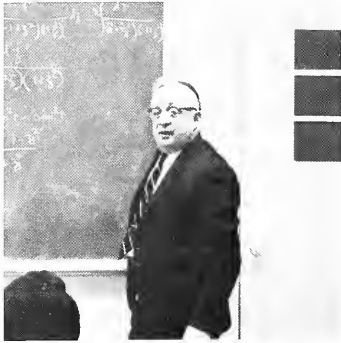


Dr. Saul Wischnitzer
Assistant Professor

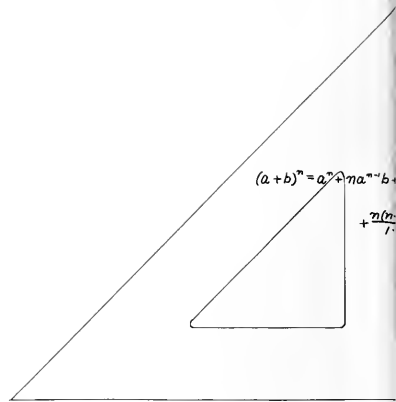


Mr. Norman Cates
Visiting Instructor

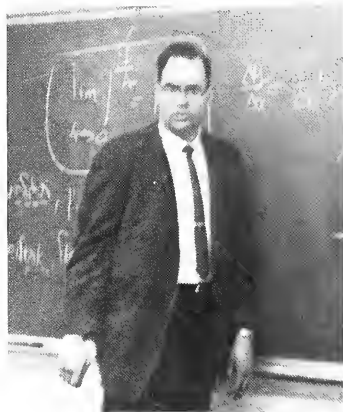
NOT PICTURED:
Dr. Moses D. Tendler
Assistant Professor



Dr. Henry Lisman
Professor



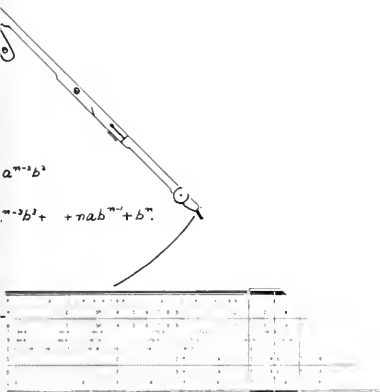
Dr. Harold Shulman
Assistant Professor



Dr. Harvey Senter
Visiting Assistant Professor



Dr. Leopold Flatto
Associate Professor



Rabbi Jerome Blau
Teaching Fellow



Mr. Aaron Lebowitz
Teaching Fellow

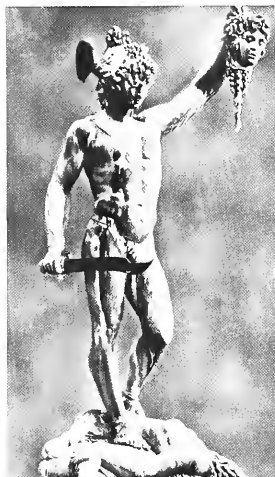
MATHEMATICS

NOT PICTURED:
Dr. Donald Newman
Assistant Professor



Mr. Louis Raymon
Teaching Fellow

THE HUMANITES



MUSIC



Dr. Marvin Salzberg
Visiting Assistant Professor

ART

Dr. Maurice Chernowitz
Professor



Dr. Karl Adler
Professor

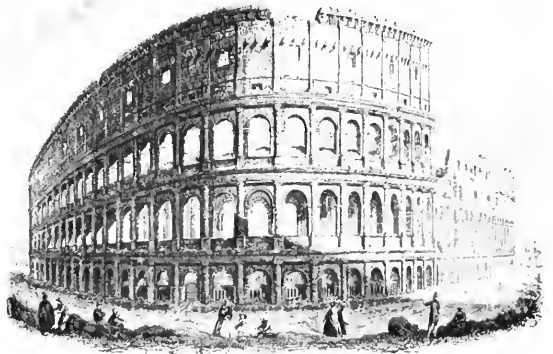
NOT PICTURED:
Dr. Paul Rosenfeld
Visiting Assistant Professor



CLASSICS



Dr. Louis Feldman
Associate Professor





Dr. David Fleischer
Professor

NOT PICTURED:
Mr. Richard Schneider
Visiting Lecturer



Dr. Maurice Wohlgernter
Assistant Professor



Dr. Irving S. Linn
Professor

Dr. Seymour Lainoff
Associate Professor



ENGLISH



Professor David Mirsky
Associate Professor



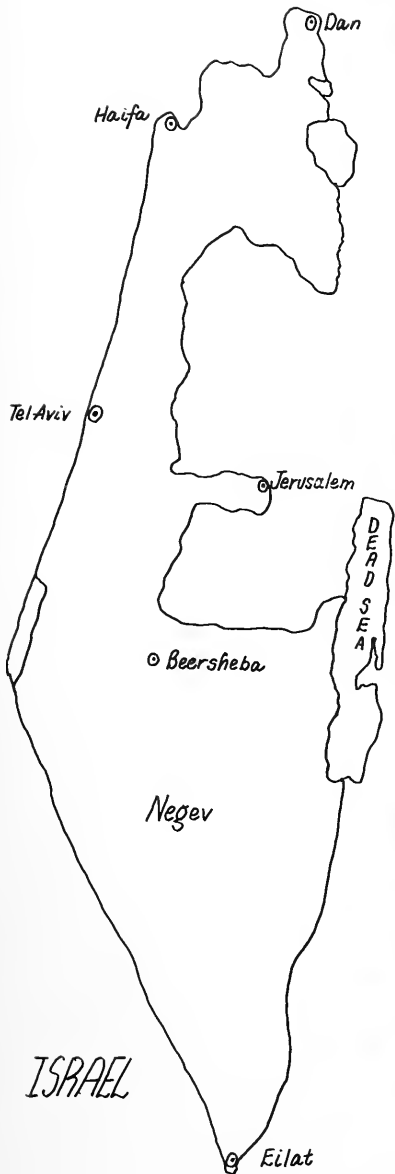
Mr. Leo Taubes
Instructor

Dr. Manfred Weidhorn
Assistant Professor



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Rabbi Jerry Blidstein
Visiting Lecturer

Mrs. Doris Cammett
Visiting Lecturer

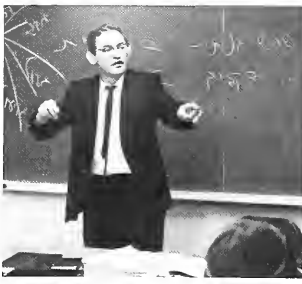


Dr. Asher Siev
Associate Professor

HEBREW



Dr. Milton Arfa
Visiting Assistant Professor



Dr. Meier Havazelet
Assistant Professor



Prof. Hayim Leaf
Assistant Professor

Dr. Gershon Churgin
Professor





Mrs. Selma Glanz
Visiting Lecturer



Rabbi Charles Spirn
Visiting Lecturer

Mr. Steven Werner
Visiting Lecturer

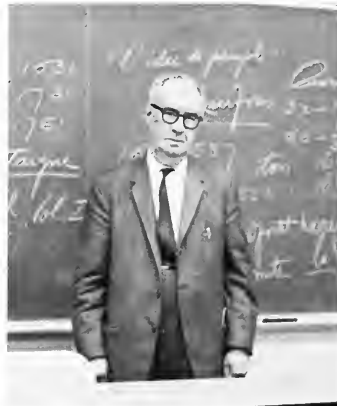


FRENCH

Dr. Maurice Baudin
Visiting Professor



Dr. Fernand Vial
Visiting Professor





Dr. Maurice Chernowitz
Professor

SPANISH



Dr. Louis Sas
Visiting Professor



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Mr. Arthur Saharoff
Visiting Lecturer

GERMAN



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Dr. Murray H. Feder
Visiting Lecturer



Mr. Thomas Knudson
Visiting Lecturer



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Professor



Mr. Bernard Sarachek
Director of Athletics



PHYSICAL EDUCATION



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Visiting Instructor

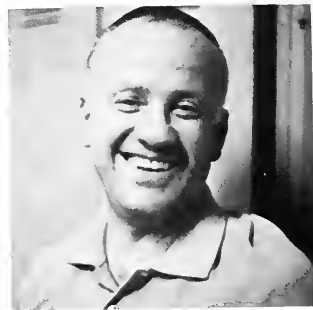


Mr. Eli Epstein
Visiting Instructor

Prof. Arthur Tauber
Visiting Assistant Professor



Prof. Hy Wettstein
Visiting Assistant Professor



LIBRARY



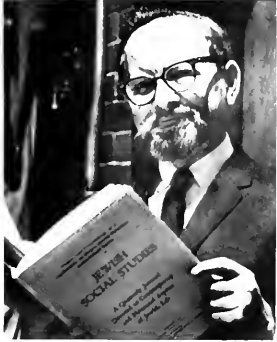
Mr. Solomon Zeides
Instructor Librarian



Mr. Jacob Dienstag
Lecturer Librarian



Mr. S. Mandelbaum



Dr. Abraham Duker
Professor



Mr. Joe Shapiro



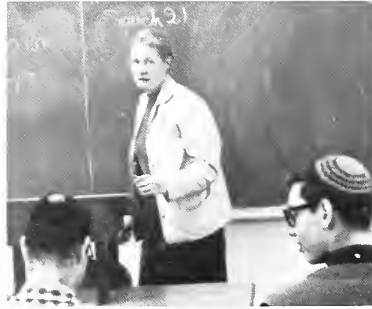
Mr. Aaron Gursky



ORIENTATION



Mrs. Barbara Ohlson
Instructor



Mrs. Aurel Keating

NOT PICTURED:
Dr. Charlotte Croman
Visiting Assistant Professor

Dr. Abraham Tauber
Visiting Professor



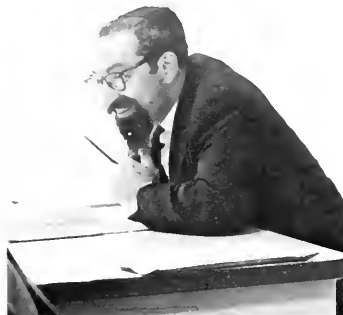
Rabbi Edward Diamond
Guidance Counselor



Rabbi Joshua Cheifetz



Mr. Max Baer



Dr. Menachem Brayer
Consultant Psychologist

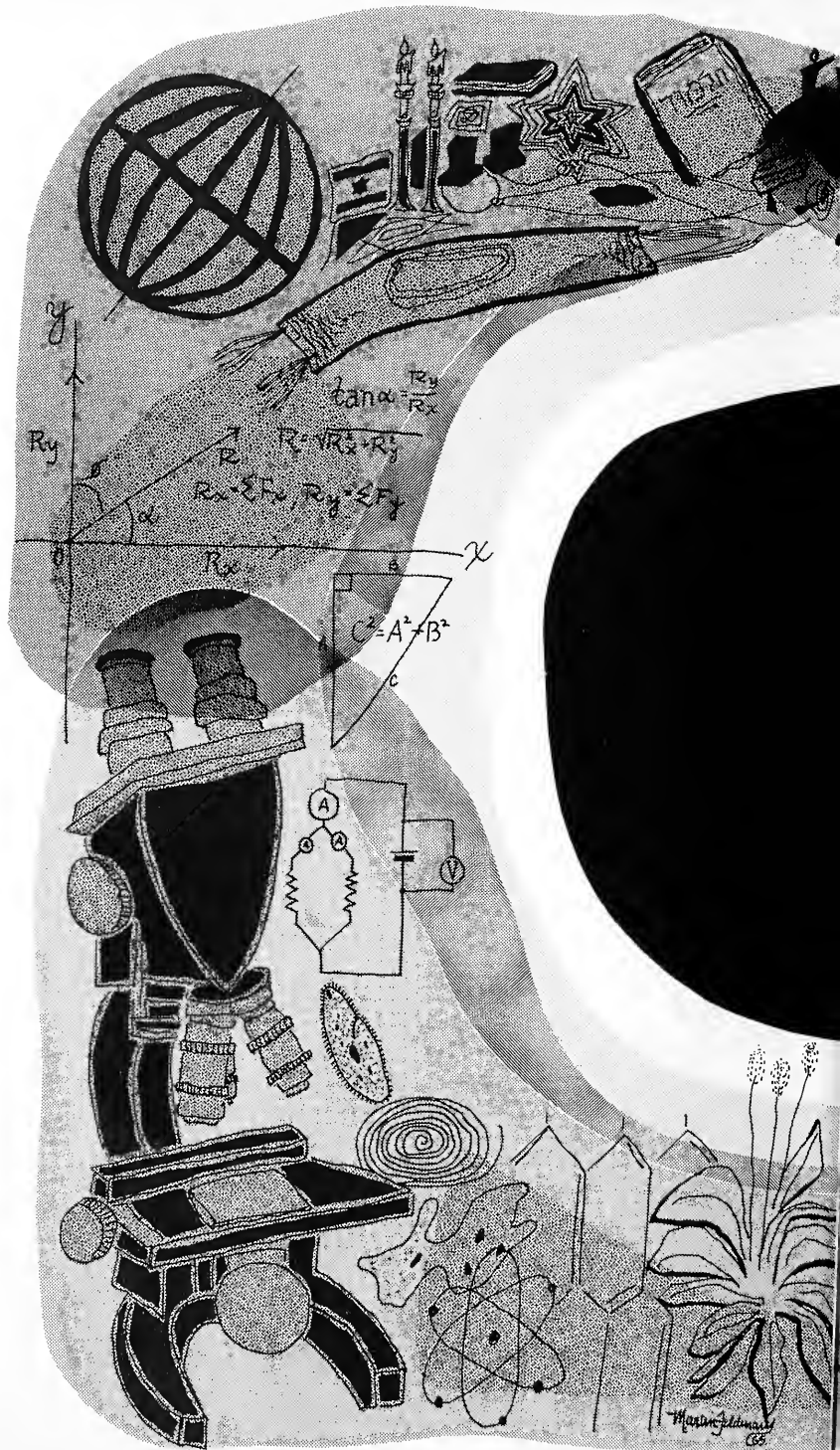
STAFF







GRADUATES 1965





V'heemidu Talmidim Harbeh — Assemble unto thyself many disciples. This, in the last essence, is all that the teacher is able to do; Teach and make his teachings available. But no matter what his efforts may be, his teaching will only be available to those who are willing to learn. The Yeshiva has fulfilled its role—it has taught. We have attempted to fulfill ours. Whether or not we have succeeded will be known only when we have become teachers and the tradition has lived on yet another generation.

GRADUATES 1965



Gerald William Abramoff
RIETS — Mathematics
*Commentator, Business Staff,
Dorm Synagogue Committee*



Michael Aronwald
JSP — Pre-Medical
*Asst. Sports Ed. "The Commentator"
Varsity Basketball Team*



Aryeh Botwinick
RIETS — Political Science
*Pi Gamma Mu, President
MASMID, Literary Editor*



Charles Brand
JSP — History



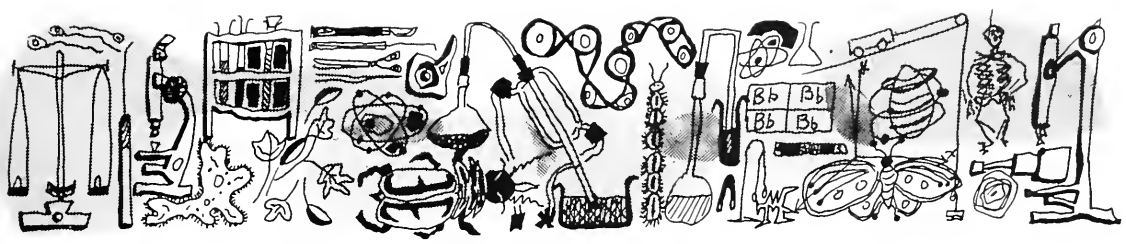
Ralph Cheifetz
TI — English
*Commentator, Literary Editor
Sigma Tau Delta, President*



Melvyn Brand
RIETS — Mathematics
*Dramatics Society
Alumni Committee, Chairman*



Michael Chernick
RIETS — English
*Club Co-ordinator
Commentator, Typing Editor*



Marvin Laurence Chertok
 TI — Sociology
MASMID, Typing Staff
Bowling Team, Manager



Donald Stanley Davis
 JSP-TI — Political Science
Debating Society, President
Student Court Justice



Yale Drazin
 RIETS — Mathematics
Student Court Justice
Raconter, Associate Editor

David Y. Ebner
 RIETS — Sociology
Kol, Associate Editor
Student Council, Representative



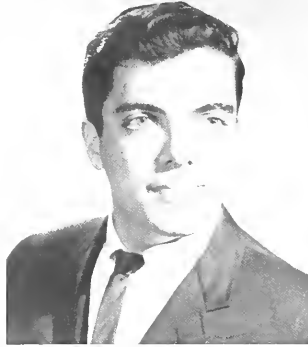
Abba Engleberg
 RIETS — Mathematics
Pi Mu Epsilon



Stewart Epstein

TI — Economics

*Awards Committee, Chairman
Economics Club, Chairman*



Stanley Fass

RIETS — Chemical Engineering

*Student Council, Representative
Engineering Advisory Committee,
Chairman*



Martin Leon Feldman

TI — Pre-Dental

*MASMD, Associate Editor
Nir, Associate Editor*



Alan Felsenfeld

JSP — Pre-Medical

*Commentator, Associate Editor
Dramatics Society, President*

Michael B. Fine
RIETS — Philosophy
Deans List



*"The best wishes of the
administration . . ."*



Noori Fisher
 TI — History
MASMD, Photography Editor
Commentator, Photography Editor



David Finer
 TI — History
Pre-Law Club, Vice-President
Blood Drive, Chairman



Sheldon Fink
 RIETS — History
MASMD, Editor-in-Chief
College Bowl

Richard Forman
 RIETS-JSP — Mathematics
MASMD, Business Manager
Dramatics Society, Associate Editor



Wayne Franklin
 JSP — Sociology
Student Council, Representative
Student Court, Associate Justice

Jay Garsman
 JSP — Pre-Medical
Commentator, Assist. Sports Editor
Varsity Basketball



Edward Fritz
 JSP — Sociology
JSP Student Council,
Guidance Chairman
Sociology Club



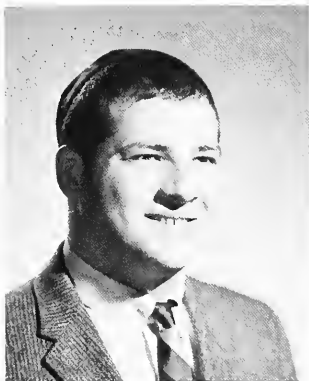
Robert Gelber
JSP — Psychology
Kol, Assistant Managing Editor
Psychology Club



Irwin Geller
TI-RIETS — English
Commentator, Feature Editor
Hamevaser, Associate Editor



David Glicksman
RIETS — History
Circle Francais
Pi Delta Phi



Marvin Glick
RIETS — Psychology
Psychology Club
T.A.T.



Arthur Ira Goldberg
RIETS — History
Canvassing Committee
Young Democrats, Vice-President



Howard Warren Goldman
TI — Biology
Dramatics Society
Fencing Team, Captain



"Mighty oaks from little acorns . . ."



Gilbert Goller
 TI — Chemistry
Nir, Editor-in-Chief
Wrestling Team, Captain



Gerald C. Goldstein
 JSP — Sociology
Commentator, Associate Business
Manager
Sociology Club, Secretary-Treasurer

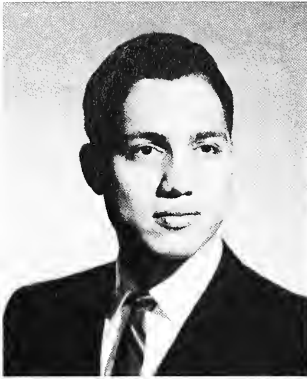


Alex Gonter
 RIETS — Mathematics
Young Democrats
Religious Articles Committee,
Chairman

Stephen Gralla
 JSP — Economics
Varsity Basketball, Captain
Commentator, Executive Assistant

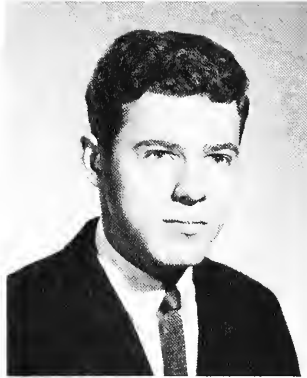


Alex K. Gross
 RIETS — English
Student Council, Representative
Commentator, Typing Editor



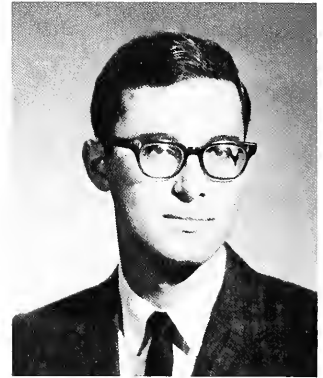
Daniel Hain

RIETS — Pre-Medical
Faculty-Student Judiciary Committee
Pre-Med Society



Jack Haller

RIETS — Pre-Medical
Dramatics Society
Tennis Team, Captain



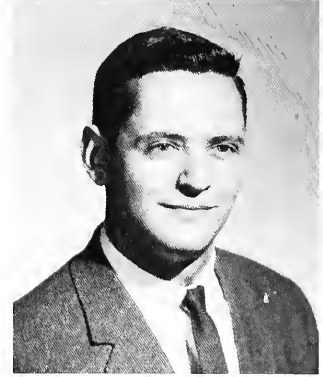
Michael Harris

TI — Pre-Medical
TI Student Council, President
Commentator, Staff



Herbert Hermele

TI — Pre-Medical
Commentator, Editor-in-Chief
International Relations—Model U.N.



Joseph Hirsch

RIETS — History
MASPID, Typing Staff
Pi Gamma Mu

"The sacred halls of Yeshiva . . ."





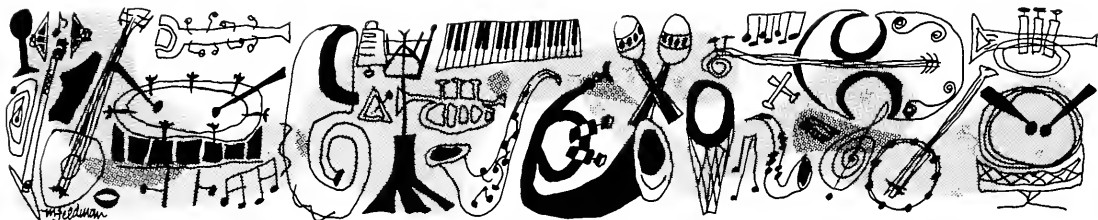
Lee Hirschman
TI — Pre-Law



Sander Hirth
RIETS — Political Science
Swimming Instructor



Herbert Horowitz
RIETS — History
Pi Gamma Mu
Blood Drive, Chairman



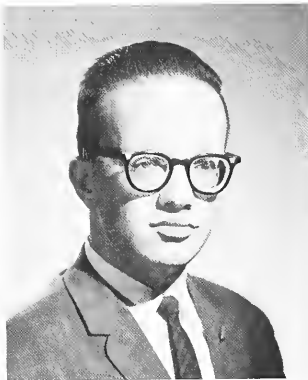
Eugene Hurwitz
TI — Sociology
Mizrchi Hatzair, Vice-President
TI Directors List



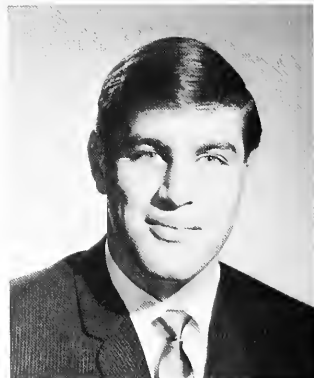
Laurence Kaplan
RIETS — History
International Relations Society,
Secretary-Treasurer
College Bowl



Henry L. Kaplowitz
TI — Psychology
Psychology Journal, Editor-in-Chief
MASPID, Photography Editor



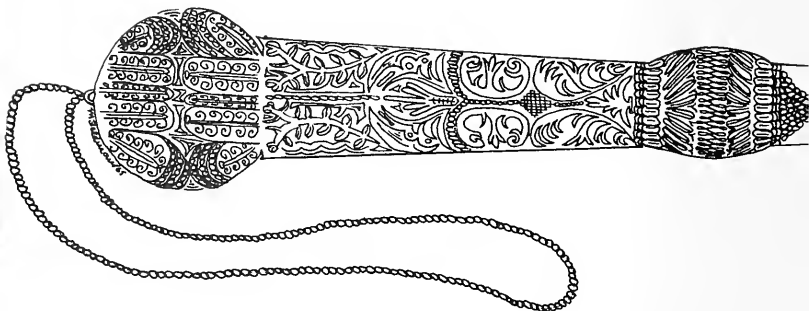
Murray Katz
 RIETS — Mathematics
Pi Mu Epsilon, Vice-President
Debating Society



Neil Katz
 TI — Psychology
Psychology Journal, Editor-in-Chief
Varsity Basketball



Steven Katz
 RIETS — Pre-Medical
Student Council, President
Student Court, Justice



Soame R. Kidorf
 JSP — Political Science
Hamevaser, Assistant Feature Editor
Pi Gamma Mu, Vice-President



Murray Kohn
 RIETS — Pre-Dental
Safety Campaign
Blood Drive

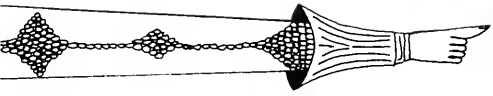


Paul Levitz
 JSP — Political Science
MAS MID, Sports Editor
Pre-Law Club



Justin Lewis
 TI — History
Mizrahi Hatzair Member

Noah Isaac Lightman
 RIETS — Pre-Medical
Student Court Associate Justice
Varsity Tennis Team



Leslie Lipnick
 TI — Hebrew
MAS MID, Typing Staff
TI Israel Study Seminar

Sidney Lipstein
 TI — Pre-Law Political Science
Commentator, Assist. Sports Editor
MAS MID, Business Manager

Eugene A. Mandel
 TI — Pre-Medical
Nir, Copy Staff





Joseph B. Mandel
RIETS — Mathematics
Chess Team
Intramurals



Laurence Jay Marton
RIETS — Pre-Medical
Pre-Med Society, President
Varsity Wrestling



Saul Mednick
RIETS — Pre-Dental
SOY Representative
Senior Member, Student Court



Stuart Mentzel
TI — Sociology
Sociology Club
Blood Drive



James Michaelis
TI — Psychology-Ed.
Literary Society
Chess Team



Ben Milchman
TI — Economics
MASMID, Typing Editor
Economics Club, Chairman



Phillip B. Morginstin
TI — Pre-Law
Student Court Justice
Commentator, Assist. Copy Editor



"Once upon a midnight
dreary . . ."

Elieser Neuburger
TI — Political Science
Nir, Managing Editor
TI Vaedictorian



Ira Novich
TI — Pre-Medical
Pre-Med Society
Intramural Basketball



Paul Okon
TI — Pre-Dental
International Relations Society
First Aid Instructor



Neil S. Olshan
RIETS — History
History Club
Young Democrats

Seymour Perl
TI — Pre-Medical
Chemistry Club
Pre-Med Society





Sidney Plitnick
TI — Ed.-Psychology
TI Director's List 1961



Bruce E. Rachlin
JSP — Philosophy
JSP President
Young Democrats, Vice-President



Stanley Raskas
TI — Economics
YC Student Council,
Secretary-Treasurer
Commentator, Senior Editor



Sanford Reinhard
JSP — Political Science
Pre-Law Club
Phi Gamma Mu

Heshy Rosenbaum
RIETS — Pre-Medical
Junior Class, President
MAS MID, Sports Editor



Sergio Rothstein
TI — Psychology
KOL, Managing Editor
MAS MID, Typing Editor



Ira Rifkin
TI — Pre-Medical
MAS MID, Associate Editor
Chemistry Club, President





Shaul Rotter
TI — Physics
NIR, Editor-in-Chief
Veteran, Israeli Army

Kopi Saltman
RIETS — History
Commentator, Literary
Supplement Editor
Dean's List



Ronald Schechter
RIETS — Pre-Medical
Commentor, News Staff
Student Court

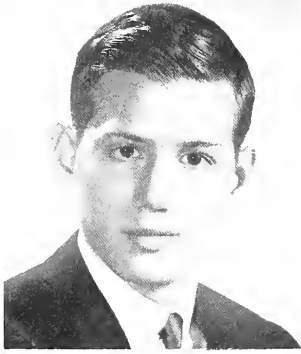


Henry Schmuckler
RIETS — Biology
Dean's Reception



Michael Samet
TI — Mathematics
Kol, Business Manager
Tennis Team, Captain





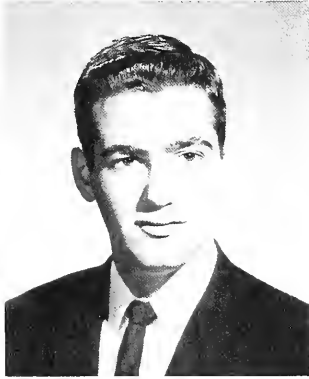
David Schreiber
RIETS — Pre-Medical
MAS MID, Business Manager
Senior Class, President



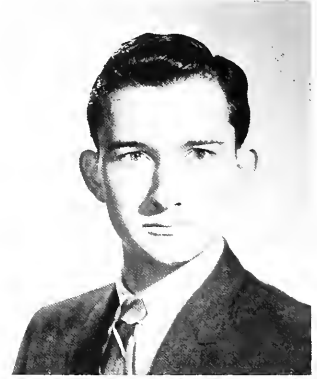
Robert H. Schulman
TI — Pre-Medical
Commentator, Business Staff
Canvass Committee, TI Elections



Gerald Schwartz
RIETS — Psychology
Psychology Club, Secretary-Treasurer
Student Seforim Exchange



William Schwartz
RIETS — Pre-Medical
Student Council, Vice-President
MAS MID, Managing Editor



Alan Neil Shapiro
JSP — English
MAS MID, Literary Editor
Kol, Editor-in-Chief

In Memoriam: "Freddy"





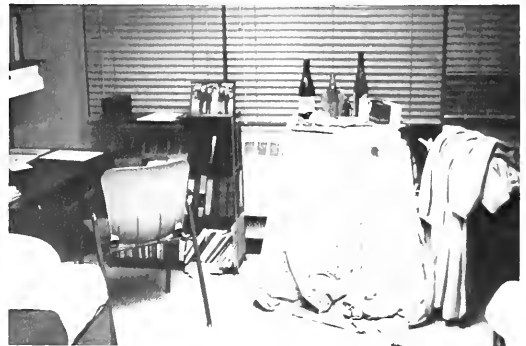
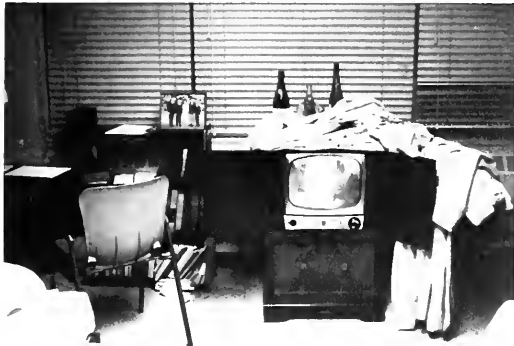
David G. Shapiro
 RIETS — Philosophy
SC-Club, Co-ordinator
Seforim Exchange



Laurence Shore
 TI — Biology
Mizrachi Hatzair, President
Y.U. Junior Abroad Program



Ezra Silovitz
 JSP — Physics
Physics Club, Vice-President



"Now you see it. . ."

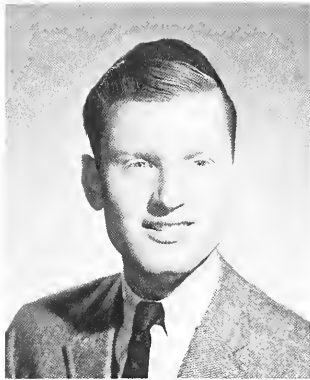
Sheldon Silver
 TI — Political Science
Pre-Law Club, President
Varsity Basketball, Head Manager



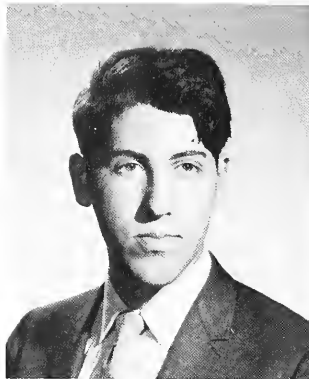
Fred Silverman
 RIETS — Sociology
Sociology Club, Chairman, 1964-5

Norman Steven Smith
 JSP — Psychology
Jewish Studies Program Student
Council, Secretary-Treasurer 1962
President 1963
Student Court, Chief Justice

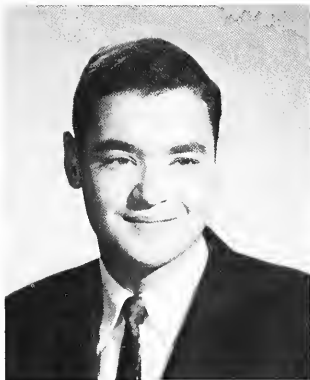




Henry I. Sobel
 RIETS — French Literature
Le Flanbeau, Editor-in-Chief
Pi Delta Phi, President



Theodore Sohnen
 RIETS — French
Raconter, Editor
Pi Delta Pi Member



Selig Solomon
 JSP — Pre-Dental
Commentator, Business Editor
Registration Committee



Martin Soshtain
 TI — English
Elections Committee
Dramatic Society, President



Morris Spierer
 TI — Pre-Medical
TI Secretary-Treasurer
Commentator, News Staff

Charles B. Steinberg
 TI — Ed.-Psychology
MAS MID, Typing Staff
Co-Op Staff

Joseph Strauch
 RIETS — Pre-Medical
MAS MID, Feature Editor
Dramatics Society



Not Shown

Robert Israel
Sheldon Katz



Benjamin Tabory
RIETS — Hebrew
Beit Yitzchok, Editor
Bnai Akiva



Irwin Templeman
TI — History
Pre-Law Club
History

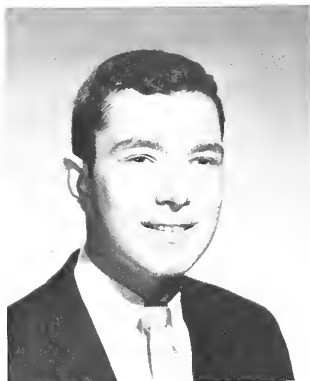


Stuart Tucker
RIETS — Pre-Dental
SOY, Secretary-Treasurer
Young Democrats, Treasurer

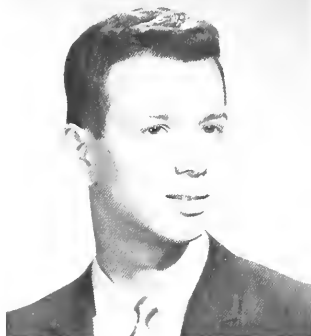


Eli Turkel
RIETS — Mathematics
MASPID, Typing Staff
Pi Mu Epsilon, President





David Wachspres
RIETS — Mathematics
Hameavaser, Managing Editor
Pi Mu Epsilon, Secretary-Treasurer



Leslie Walter
RIETS — Pre-Medical
Senior Class, Vice-President
Commentator, Associate Board



Harold Wasserman
RIETS — Economics
Dramatics Society
Athletic Director



Allen L. Weiner
JSP — Pre-Dental
Biology Club
Pre-Dental Club

Take it off . . . Take it off!





Shlomo A. Winer
TI — Physics
Physics Club, President



Mitchell Wohlberg
RIETS — English
Junior Class, Vice-President
Kol, Advisory Board



Morton Wolvovitz
JSP — Chemistry
Chemistry Club
Pre-Med Society



Michael Max Wolpinsky
RIETS — History
Biology Club, History Club
Economics Club



Steven Michael Zager
JSP — Pre-Med
Pre-Med Society



Murray Zimmer
TI—Jewish Studies



Joseph M. Zitter
JSP — Mathematics
Open Road Club, President
Yeshiva College Dramatics Society,
Governing Board

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Oceanside, New York
RO 6-8859

Chertok, Marvin
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CY 4-3210

Davis, Donald
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Drazin, Yale
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Ottawa, Ontario, Canada
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Ebner, David
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CR 2-3992

Engelberg, Abraham
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Cleveland, Ohio
YE 2-0895

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EL 5-2869

Fass, Stanley
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UN 9-0982

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Bayside, New York
HO 4-6384

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UN 5-9313

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DI 3-2992

Fisher, Noory
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WA 6-5719

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LE 2-1082

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AX 7-4156

Geller, Irwin
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FA 7-8408

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DA 2-0793

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SW 5-8555

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SW 2-7290

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CY 3-2685

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FA 7-8070

Hermle, Herbert
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Horowitz, Herbert
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Hurwitz, Eugene
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Katz, Murray
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NI 6-2102

Lipstein, Sidney
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FA 7-5869

Marton, Laurence
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JE 7-2001

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UN 5-6997

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YO 5-3031

Okon, Paul
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Rosenbaum, Harold
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Shapiro, David
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FO 7-5086

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Philadelphia, Pennsylvania
DA 4-4912

Silowitz, Ezra
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FI 2-9278

Silver, Sheldon
500 A Grand Street
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CR 7-0475

Silverman, Fred
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Smith, Norman
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CH 4-4759

Sobel, Henry
118 Riverside Drive
New York, New York
SU 7-8651

Sohnen, Theodore
1853 Hendrickson Street
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CL 3-7565

Solomon, Selig
1020 Carrol Street
Brooklyn, New York
PR 4-4096

Soshtain, Martin
Brooklyn, New York
ES 2-2075

Spierer, Morris
544 E. 27th Street
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278-8037

Steinberg, Charles
105-09 65th Road
Forrest Hills, New York
TW 6-0451

Strauch, Joseph
1442 55th Street
Brooklyn, New York
UL 1-7672

Tabory, Benjamin
1417 49th Street
Brooklyn, New York
TR 1-1864

Templeman, Irwin
1233 Caffrey Avenue
Far Rockaway, New York
FA 7-6491

Tucker, Stuart
3435 Altamont Road
Cleveland Heights, Ohio
ER 1-4058

Turkel, Eli
817 West End Avenue
New York, New York
AC 2-8503

Wachspress, David
1110 Anderson Avenue
Bronx, New York
JE 6-6432

Walter, Leslie
1756 Clay Avenue
Bronx, New York
CY 4-1783

Wasserman, Harold
29 Porter Avenue
Newark, New Jersey
WA 6-2571

Weiner, Allen
93 Grovers Avenue
Winthrop, Massachusetts
846-1736

Winer, Shlomo
899 Maury Street
Memphis, Tennessee
BR 2-7069

Wohlberg, Mitchell
5402 15th Avenue
Brooklyn, New York

Wolpinsky, Max
2711 Bergenline Avenue
Union City, New Jersey
UN 3-4798

Wolvovitz, Morton
425 E. 96th Street
Brooklyn, New York
DI 5-0529

Zager, Stephen
700 20th Avenue
Paterson, New Jersey
AR 1-4316

Zimmer, Leo
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LAWRENCE KAPLAN
Winner—1965—

When G-D Is Silent

Hester Panim in the books of Eicha, Job and Habakuk

—Lawrence Kaplan

I.

The gravest religious crisis that can confront the man of faith is the phenomenon of "*Hester Panim*," of G-d's "hiding His face," G-d's silence.

Surely the cry, "My G-d, my G-d, why hast Thou forsaken me?" is the most agonizing and despairing cry that resounds in the entire Bible. For the man who has lived in the shadow of G-d's presence, for whom G-d's care and concern, G-d's justice and love, have been living realities to be suddenly abandoned and forsaken, deserted, is to experience a crisis of such awful and soul-shattering dimensions that his faith may be broken and crushed. For he who has encountered G-d in both nature and history to see both these spheres suddenly emptied of all Divinity, nay, even handed over to the forces of evil, is to come face to face with the horrible possibility that his faith has been a snare and a delusion.

If G-d is only "in His heaven," then all cannot be "right with the world." Religion begins when G-d descends from heaven and embraces man with His loving concern. Religion begins with the intimate relationship and bond that G-d Himself has established between Himself and man. And, if G-d breaks that bond, withdraws from this earth, and ascends, once again, into His heaven, then religion must end. And for the religious individual who no longer can discern G-d's presence in his own life and that of mankind, who no longer experiences G-d's constant "being with him," *Ehyeh Imcha*, it seems as if, indeed, religion *has* ended.

Such a crisis confronted the Jewish people in the years preceding the destruction of the first temple. The people of Israel, the chosen people, the people of whom G-d, speaking through his prophet, had said, "You only of all the peoples of the earth have I known," the people who had *seen* G-d's special covenant with them being actualized and realized throughout the entire course of their historical existence, was now weak and emasculated. Ever since the battle of Megiddo, when Pharaoh Necho defeated King Josiah, the independence of the Judean commonwealth was, for all practical purposes, lost. And with the con-

quest of Judea by the Babylonians, the destruction of the Temple, and the forced mass exile that followed, there could be no doubt that G-d had, indeed, "hidden His face." It seemed as if the Jewish people and the Jewish religion were dead, or, if not quite dead, at least rapidly dying. And, how could it be otherwise? Had not G-d withdrawn His sheltering presence from His people and left them exposed to the destructive forces of a Godless world?

Was there any way out of this despair? What reply could the Jews make in the face of "*Hester Panim*?" Indeed, was there any reply they could make?

I wish to suggest that in the book of *Eicha*, especially in the crucial chapters three and five, the prophet Jeremiah formulated, out of the depths of his own experience, the Jewish response to the crisis of "*Hester Panim*." I also wish to show how Job when confronted by the same crisis, in a parallel situation, responded in substantially the same manner as Jeremiah. And, finally, I wish to examine the book of Habakuk in terms of being G-d's answer to this most challenging, baffling and soul corroding in all religious crises.

II

"I am the man that hath seen afflictions by the rod of His wrath." Only in the third chapter of *Eicha*, does Jeremiah's bitter lament first strike a note of *personal* suffering and anguish. In the first two chapters Jeremiah laments over his people's bereavement and loss. In the third chapter he speaks of his own losses. "I am the man—*ani hagever*." Speaking both as a prophet and as the personification of his people, Jeremiah cries out that G-d has abandoned him. Both as a prophet—for G-d gave him the thankless task of admonishing and rebuking a people that would not listen to him, that persecuted him and nearly killed him—and as the personification of his people—for as the people's prophet the suffering and anguish of the Jews in the face of "*Hester Panim*" becomes Jeremiah's own. Nay, G-d has not only abandoned him but has become his personal enemy. "He was unto me as a bear lying in wait, and as a lion in secret places." And, as his despair reaches almost unbearable proportions his faith nearly cracks. "And I said, my strength and my hope is perished from the Lord."

Suddenly, though, in the midst of remembering this bitter, galling experience, Jeremiah recalls something to mind and is comforted.

*I remembered my affliction and my misery
the wormwood and the gall.
My soul hath them still in remembrance
and is humbled in me.
This I recall to my mind,
Therefore have I hope.*

What can be this sudden revelation that infuses such hope in him?

*Surely the Lord's mercies are not consumed,
Surely His compassion fail not.
They are new every morning.
Great is thy faithfulness.
'The Lord is my portion,' saith my spirit,
'Therefore will I hope in Him'.*

But, has not Jeremiah just spoken of G-d's awful wrath which, at that very moment, is oppressing him? How can he then say that G-d's mercies are endless? Did Jeremiah see G-d's mercies revealed in the destruction of the Temple?

How can Jeremiah assert that a man should wait for the salvation of the Lord when he has just said that G-d has cut off his prayer for redemption? How can he speak of salvation at all, when salvation is *dead*, is no longer a living force in his life?

Here I wish to suggest that, if we are to understand Jeremiah's internal movement from despair to hope, we must differentiate between his faith and his belief. Faith is placing one's trust in a God whose presence one experiences daily. "And the people saw G-d and they had faith in G-d." Belief is intellectual assent to the fact that G-d is present even though his presence is hidden. When we live in faith we experience with the fullness of our entire being, our reason, our senses, our emotions, our will, G-d's care and concern made manifest clearly in history. When we live in belief, all we can do is to acknowledge that G-d's care and concern abides, for He has hidden His presence and we cannot discern His abiding care.

Jeremiah could no longer experience redemption as a living reality. He still believed in a G-d that redeems. And, this belief was enough to give him hope. G-d's goodness may have been hidden from sight; yet the fact remained that G-d is good. And that fact was enough to give him hope.¹

But, belief is only possible if faith has preceded it. Belief in a G-d that cares is only possible if at some point one has experienced G-d's care. Jeremiah, at the moment of "*Hester Panim*", could retain his hope in G-d for he remembered how G-d had once seized hold of his entire being. The Jewish people in exile could believe in G-d's redemptive powers for they remembered "the great hand of G-d" which took them out of Egypt.

We may go further than that and say, together with Dr. Eliezer Berkovits, that belief is not only possible when preceded by faith but is a necessary outgrowth of it.

In the encounter, man is "shown not that G-d happens to care at one particular moment but that he is a caring G-d. Therefore, even after the actual experience of the encounter has passed, the *knowledge* remains with man that G-d does not withdraw, that He does not abandon man, that the relationship of concern is not severed, even though it is no longer experienced. The knowledge follows logically from the encounter."²

Yet, if belief follows logically from faith, *psychologically* it is a different matter altogether. For when the encounter with G-d is no longer possible one's faith can turn into a despairing abdication of one's responsibility for searching out another alternative in place of the existential aspect of religion, indeed has it threatened to do with Jeremiah—that is, faith can turn into despair unless one can "recall to mind" the logical implications of one's previous encounter with G-d and the necessary consequences of belief.

Belief follows faith and yet Jeremiah cannot rest content with belief alone. He may indeed, believe in G-d's concern, yet he yearns to experience it once more. If need be he will live by his belief yet he yearns to return to his living faith. In chapter five,

then, the concluding chapter of *Eicha*, Jeremiah no longer laments his fate but addresses a prayer, a plea to G-d.

*Remember, O Lord what is come upon us
Consider and behold our shame . . .
Thou, O Lord remainest forever,
Thy throne from generation to generation.
Wherefore dost Thou forget us forever
And forsake us for so long a time?
Turn Thou us unto Thee, O Lord
And we shall be turned, renew our days
As of old.*

While it is then, the faith that results in belief that enables the prophet to move from despair to hope, he will always pray to G-d to return to him, enabling him to return to G-d in the faith of his days of old.

III

The same psychological, religious response to the crisis of "*Hester Panim*" that characterizes *Eicha*, characterizes the book of Job. Job's descriptions of his pains and travails are strikingly similar to that of Jeremiah's. Both Job and Jeremiah in the darkness, have G-d for their enemy, are abandoned by their people, and are afflicted with acute physical suffering.³

And Job's response is of a piece with that of Jeremiah. "Though He slay me, yet I will place my hope in Him."⁴ Job, who has known G-d's blessing as of old still believes in G-d's redemptive power though G-d has afflicted him sorely. "Know that my redeemer liveth," he exclaims in a moment of hope.

Yet Job, while willing to believe, also refuses to remain content with belief. He cannot rest content with G-d's silence.

*Who would see to it that I know
where to find Him
I would present Him with my arguments
And He would answer me, and I would
understand
what He would say unto me.*

Nor can he rest content with G-d's absence.

*O that I were as in the months of old
As in the days when G-d watched over me,
When His lamp shined above my head
And by His light I walked through darkness
When the Almighty was yet with me
And my children were about me.⁵*

To be sure, Job's protests are much stronger than Jeremiah's prayers. For while Jeremiah can acknowledge that G-d has just cause for "hiding His face" in his situation, Job can see no justification for such action in his. But the response to the crisis is, as I have said, essentially the same.

IV

We may ask, is such a response possible? Can the tension between the willingness to rest in belief if need be, and the unwillingness to rest content with that same belief, can that tension be maintained? Will not the willingness to rest in the belief of G-d's goodness and concern eventually result in resting content with that belief? Is it not likely that with the passage of time the believer will be content with the mere knowledge that G-d is present and no longer seek to experience His presence. And the other possibility is present as well. The unwillingness to rest content in belief may lead to an unwillingness to believe at all. If one yearns for G-d to envelop him with His loving care and one's yearning remains unfulfilled, then this very unfulfilled yearning can lead to a denial of the fact that G-d does care even when "in hiding."

Is it possible then to maintain the tension, the delicate balance between acceptance and dissatisfaction?

It is possible, for it is G-d Himself who guarantees the maintenance of the tension. Moreover, G-d embodies this tension, viewed from his own perspective of course, within himself as well.

G-d presents us with this guarantee in the book of Habakuk. Habakuk has complained to G-d that injustice has triumphed and justice is trampled upon because G-d has ridden Himself from His people. And G-d replies with a dual answer. He demands that the righteous man live by his faith.⁶ And He promises to manifest Himself by executing judgement upon the wicked.⁷ This dual reply would seem to contradict itself. If G-d will show Himself in judgement, what need is there for the belief that results from faith? And if that belief is necessary, then is it not

necessary precisely because G-d will continue to remain hidden?

But it is the same tension at work again; the tension which man can live by, which man must live by, for this tension exists in G-d Himself and thus is its dynamic realization guaranteed. For every moment when G-d *hides* Himself He begins the process of redemption. On the day the Temple was destroyed, the Messiah was born.

Here, then, in *Eicha*, Habakuk and Job, our view of the response to "Hester Panim", both the response of man and the response of G-d coalesce into a unity.

In a time of "*Hester Panim*" man promises to live by his belief, yet never giving up his demand for redemption. And in a time of "*Hester Panim*" G-d, on His part, confronts us with the demand that we live out this crisis by our belief, confident and trusting in His promise of redemption.

FOOTNOTES

1. My distinction between belief and faith might seem to correspond to the well-known distinction between "belief that" and "belief in." This is not so. "Belief that" refers to a belief that a certain proposition is true. For example, "I believe that a prime mover exists." "Belief in" refers to a belief that invites one to place one's trust and confidence in another person, for example, "She believes in him." In the sense that I am using it, it is "belief in" since when one believes that G-d is concerned about man, even though that concern may be hidden, one is led to place his trust and hope in G-d, that is, he is led to "believe in" G-d. Faith, of course, is also a form of "believe in" occasioned by direct experience of G-d's presence.
2. Eliezer Berkovitz, *G-d, Man and History*. Jonathan David, New York, 1959, pp. 40-41.
3. cf. *Eicha* 3: 2, 4, 10, 14 and Job 19:8, 11, 13-20, 21.
4. Note the use of the word *Ochil*, *Eicha* 3:21, 24, 25 and *Ayachil*, Job 13:15.
5. Note the use of the word *Kedem*, *Eicha* 5:21, Job 29:2.
6. I have interpreted *Emunah* in the verse, "The righteous shall live by his faith" to mean the belief that results from faith, not faith itself. As there is no separate word for belief in Hebrew, *Emunah* can take on either meaning depending on context.
7. The verse, "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea" which follows directly upon G-d's pronouncements of the coming destruction which He will execute upon the wicked is, contrary to the assertion of some modern critics, perfectly in place. We have only to assume that these pronouncements are part of G-d's answer to Habakuk's question "why *Hester Panim*?" If our assumption is correct, these pronouncements then, should be understood, as I have understood them, to mean that through G-d's destruction of the wicked He will make manifest His glory to all the inhabitants of the earth and no longer will His justice be hidden. "*Daat HaShem*", knowledge of the Lord, refers to a personal intimate relationship with G-d. cf. Hosea 2:22.





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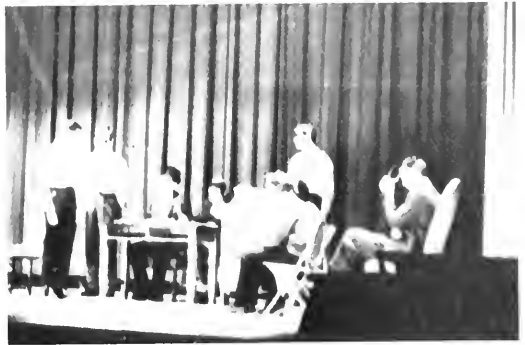


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PRESENTATION

JUNIOR CLASS PRESENTATION

Death by Smiling

Written by: Isidore Halberstam

Directed by: Howard Poupko

Music and Lyrics: Jerry Weisfogel and
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SOPHOMORE CLASS PRESENTATION

*Science Is Golden: Or, How I Learned to Stop
Stop Thinking and Love the Buck*

Written by: David Benovitz and Milton
Braufman

Directed by: David Benovitz

Music: David Lejbowitz

Lyrics: Steve Bailey and Robert Klings-hoffer



JUNIOR CLASS PRESENTATION



FALL PRODUCTION

TWELVE ANGRY MEN

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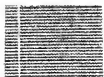
Rabbi Morris Braufman talks about Soviet Jewry.



Dr. Joseph Dunner lectures about U.S. minority parties.

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RAV JACOB LESIN





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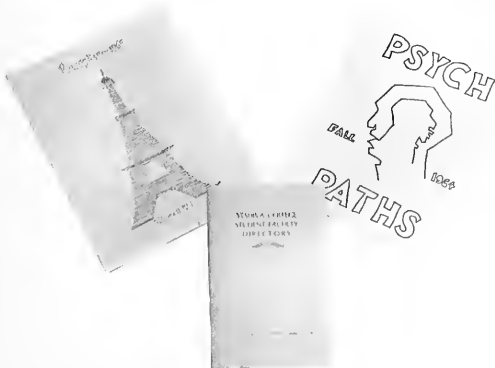
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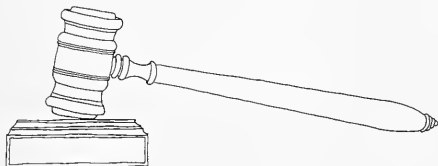


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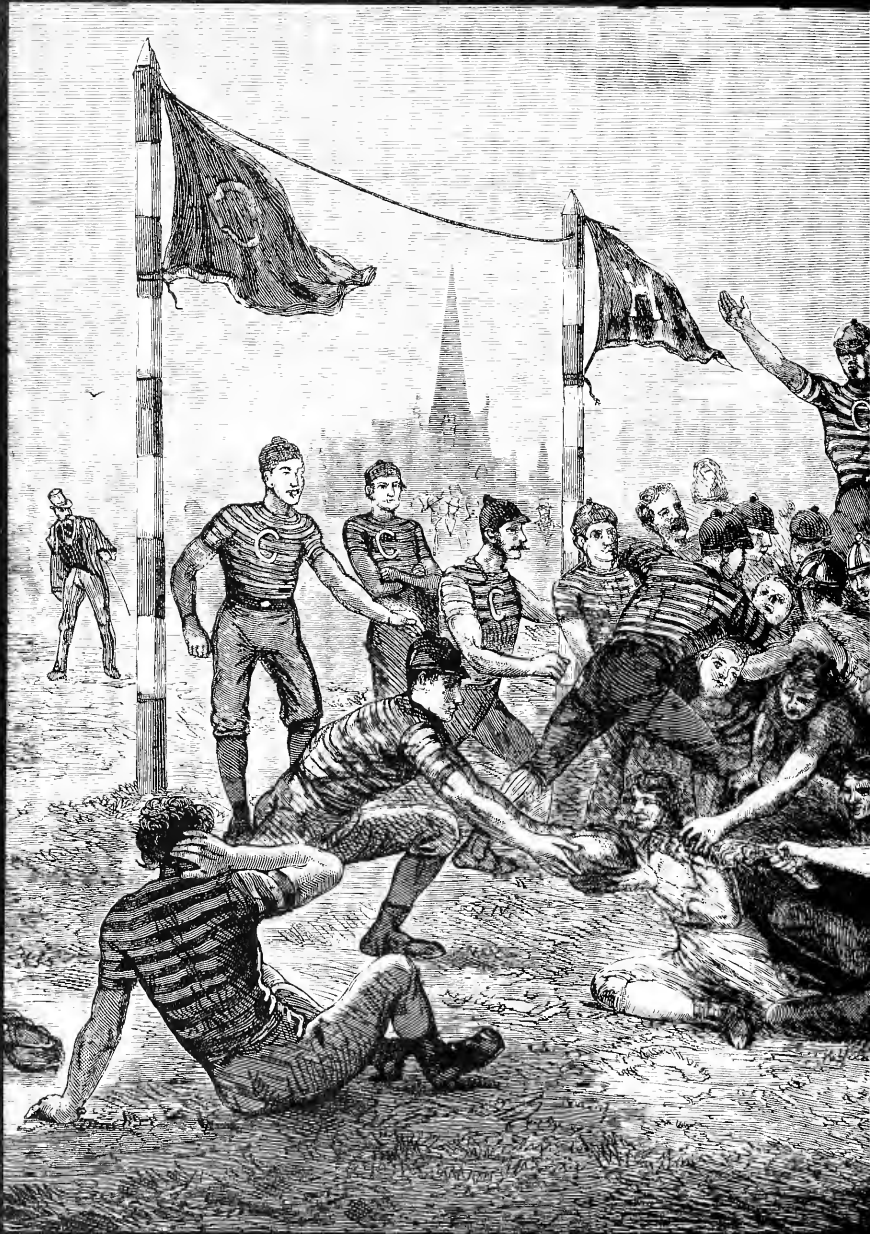
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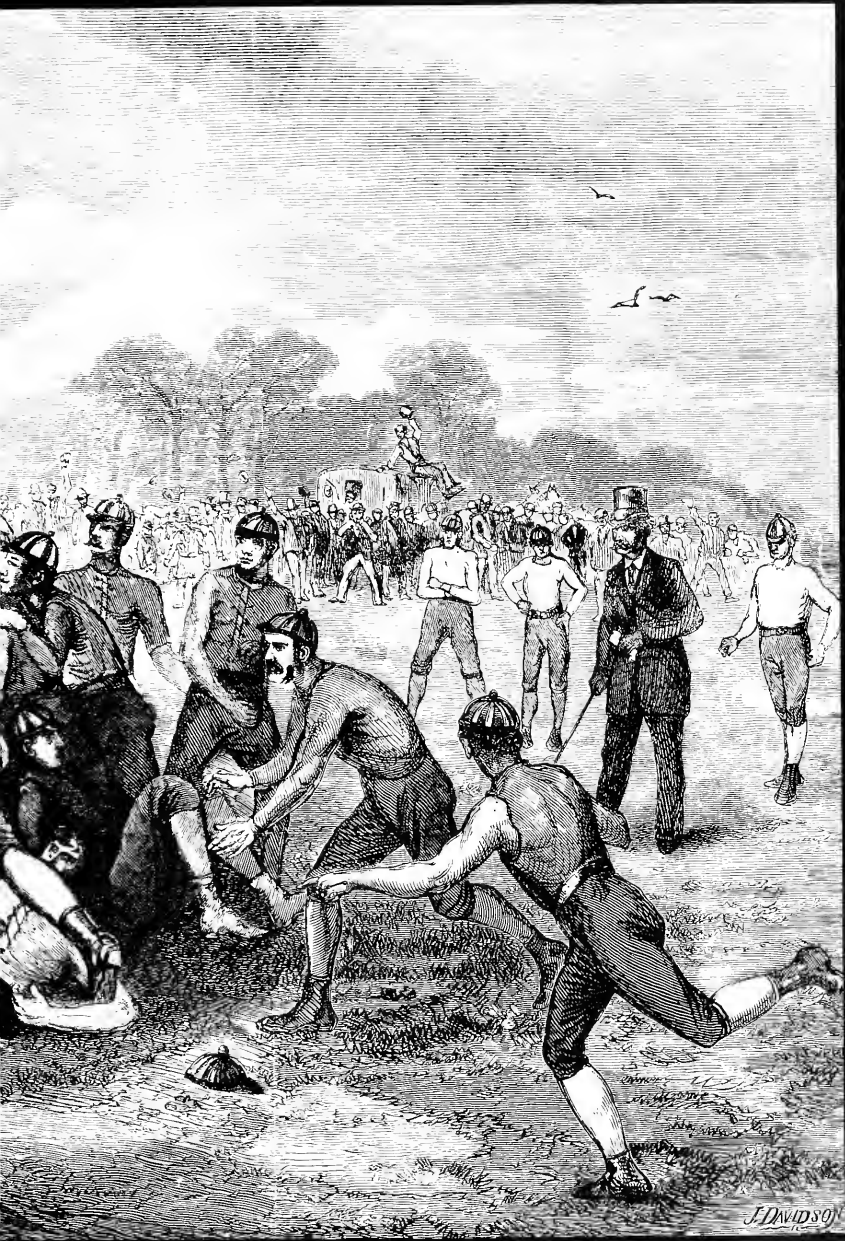
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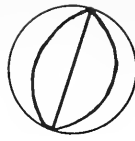
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Name	G	FG	FGA	Pct.	FT	FTA	Pct.	RB	Avg.	Pts.	Avg.
Rokach . . .	20	169	390	.433	132	195	.677	111	29.6	470	23.5
Grall	20	99	220	.450	49	68	.721	164	8.2	247	12.4
Stern	20	89	191	.466	62	100	.620	75	3.8	210	12.0
Halpert . . .	20	62	128	.492	27	52	.519	73	3.7	153	7.7
Wiener . . .	16	34	82	.370	23	30	.767	15	2.7	91	5.7
Palefski . .	19	28	44	.636	12	22	.545	35	1.8	68	3.6
Shumansky 15	6	12	.500	8	12	.667	7	0.5	20	1.3	
Speiser . . .	17	3	15	.200	7	9	.773	7	0.4	13	0.8
Fachter . . .	9	4	16	.250	3	8	.375	16	1.1	11	1.2
Sherman . .	5	1	2	.500	1	2	.500	2	0.4	3	0.6
Karz	11	0	1	.000	3	6	.500	0	0.0	3	0.3
Bernstein .	3	0	1	.000	2	2	1.000	0	0.0	2	0.7
Goldschmidt 3	1	3	.333	0	0	.000	0	0.0	2	0.7	
Horn	1	0	0	.000	0	0	.000	0	0.0	0	0.0
Fine	5	0	1	.000	0	0	.000	0	0.0	0	0.0
Total	20	497	1116	.445	328	506	.650	860	43.0	1323	66.2
Opponents .20		606	1315	.460	242	381	.630	776	38.8	1454	72.7

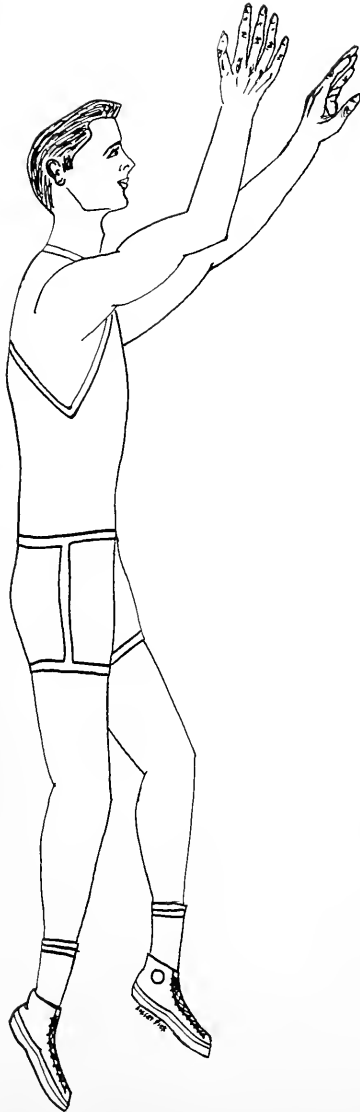




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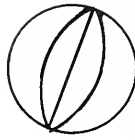
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64	Hunter College	41
100	Queens College	96
60	Bridgeport College	92
50	Kings College	70
85	Paterson State	53
78	Scranton College	77
61	Pace College	67
78	Brooklyn Poly	53
50	Brooklyn College	79
69	Kings Point	90
76	Adelphi College	104
67	Hartford College	74
44	Long Island University	84
77	Drew College	61
59	W. C. Post	80
57	C.C.N.Y.	73
57	Pratt Institute	68
60	Fairleigh Dickinson	71
74	Marist	56
57	Hartwick	65

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Coach—Bernard Sarachek

TENNIS



Coach—Eli Epstein



STANDING, left to right: D. Schreiber, D. Carmel, N. Lightman, Capt. M. Samet, R. Carolina, S. Savitsky, L. Kaufman. SQUATTING: M. Lightman, G. Shapiro, Capt. J. Haller, D. Zisquit, D. Seff, V. Kops, M. Jacobson.

JUDO SQUAD



Instructor—Joseph Wu

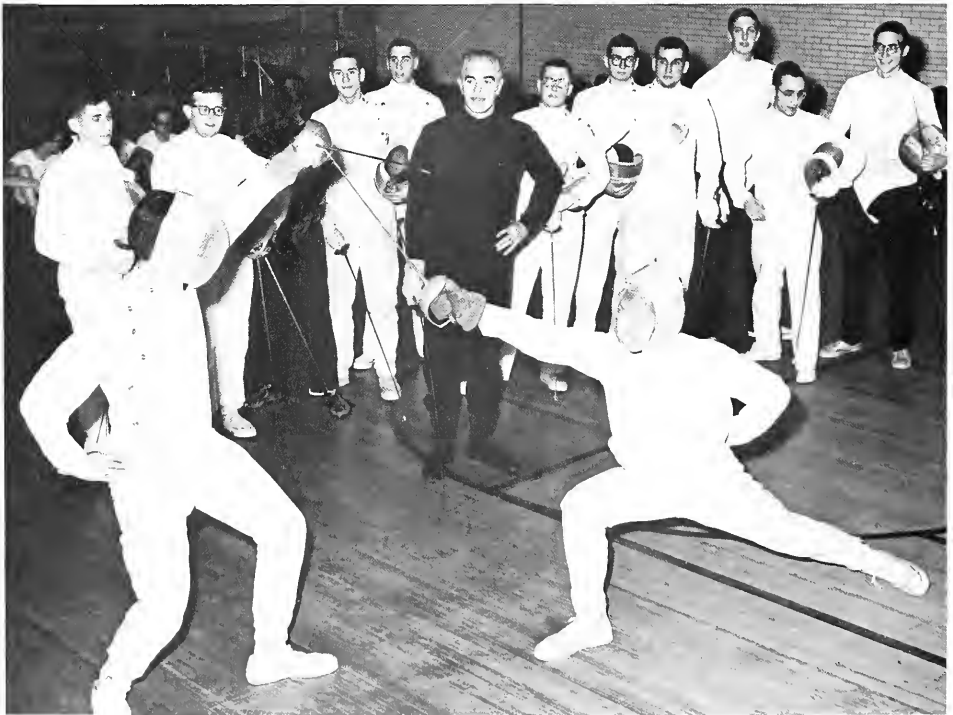
FENCING



Coach—Arthur Tauber

FENCING RECORD

<i>YU</i>		<i>Opp.</i>
10	..... Jersey City State	17
12	..... Fairleigh Dickinson	15
10	..... New York Community College	17
12	..... Rutgers University (Newark)	15
14	..... St. Peter's (Jersey City)	13
11	..... Drew University	16
10	..... Fordham University	17
9	..... Brooklyn College	18
13	..... Brandeis University	14
8	..... Brooklyn Poly	19
3	..... Paterson State College	24
9	..... New York Maritime	18



Coach Arthur Tauber and the Team



INDIVIDUAL SCORES

FENCING AVERAGES			
	W	L	Pct.
SABRE			
Howard Feldman	20	13	.606
John Konovitch	7	6	.538
Alan Felsenfeld	14	20	.412
Martin Feldman	2	3	.400
Shalom Rackovsky	3	13	.182
Mark Serels	1	2	.333
Robert Danziger	0	4	.000
Total:	47	61	.435
FOIL			
Sidney Kallsh	9	15	.375
Maurice Zauderer	11	22	.333
Emanuel Saidlower	6	12	.333
Arthur Mantel	2	5	.286
Victor Kops	1	9	.100
Howard Rothman	1	0	1.000
Howard Goldberg	0	3	.000
Howard Davis	0	2	.000
Total	33	75	.305
EPEE			
Victor Kops	10	6	.625
Warren Goldman	11	10	.520
Howard Davis	8	12	.352
John Konovitch	4	8	.333
Howard Rothman	4	8	.333
Alan Lehrer	4	5	.444
John Bernstein	2	6	.142
Robert Danziger	0	2	.000
Robert Goldberg	0	2	.000
Arthur Mantel	0	1	.000
Howard Rosman	0	1	.000
Mark Serels	0	2	.000
Total	43	66	.349



Coach—Lorand Marcell

WRESTLING



Coach—Henry Wittenberg

TEAM RECORD

<i>YU</i>		<i>Opp.</i>
11	Hunter College	24
18	Columbia University, JV	18
5	Monmouth College	28
5	Orange County Community Col.	33
5	Seton Hall University	31
31	New York Community Col.	33
28	Bronx Community Col.	10
6	Rutgers University (Newark)	30
10	Suffolk Community Col.	28
15	City College of New York	23
9	Marist College	23
17	Brandeis University	20
19	Brooklyn Poly	11
Won 3 — Lost 9 — Tied 1		



STANDING, left to right: N. Elman, A. Friedman, P. Baron, J. Pruzansky, B. Levy. SITTING: H. Wasserman, L. Zinkin, Coach Wittenberg, G. Goller, S. Brimer. ON FLOOR: A. Weiss, H. Lauer, B. Kaufman.





INDIVIDUAL SCORES

Peter Baron (6-7)	167
Steven Brimer (3-9)	123
Neil Elman (4-4-1)	137
Allen Friedman (1-4)	167
Gilbert Goller, Capt. (3-4-1)	130
Sandy Hirsch (1-5)	Hvywt.
Sheldon Katz (5-8)	177
Barry Levy (1-3)	137
Larry Marton (0-2)	Hvywt.
Joel Pruzansky (9-2-1)	157
Jeff Trudler (1-3)	Hvywt.
Harold Wasserman (4-2)	130
Lewis Zinkin, Capt. (5-5)	147

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Charles Steinberg
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