

Presentation of Scroll to Mr. Sar

When the Senior Class was preparing the plans for this evening, and the question of dedication presented itself, we found that there was only one logical choice as to the man whom we were going to honor this evening. Since the choice of a professor in either the natural or social sciences would have resulted in ~~are~~ a rabid free-for-all among the students, we had to choose a man who was neither a strictly natural scientist nor exclusively devoted to the social sciences - a sort of happy compromise which automatically eliminated most of the faculty. Furthermore, democratic procedure required that, since most members of the class are unfortunately of Lithuanian extraction, the candidate had to be a chemically pure Litvak. Two more facts were crucial in influencing our decision. ~~One,~~ First, the fact that all members of the class are Jewish and, hence, have some interest in the Bible; and, second, the astounding fact that we all are men. The four corresponding prerequisites, we found to our satisfaction, could be fulfilled by only one man. This man is not a natural scientist and also not exclusively a social scientist. He is an unadulterated Litvak, with the added distinction of having been a student at the Telsher Yeshiva. He is a Professor of Bible and, happily, a Dean of MEN at Yeshiva University. In short, he is Mr. Samuel L. Sar.

I must admit, however, that the decision to honor Mr. Sar was attended with some difficulty. And the crux of the problem was the very touchy fact I mentioned - Mr. Sar's being a Litvak. Anyone who has attended any of his Thursday afternoon Bible classes this past year knows of the constant clashes and exchange of words between Mr. Sar and his few Chasidishe students, of which I am one. And we Hasidim, though a minority,

were seriously considering attaching one condition to the election of Mr. Sar. The condition was one which ^{challenged} dared Mr. Sar to pronounce the following sentence as a Jew would pronounce it:

שמה האמן להניח את ידו האדום: לסוס זכאי פחד צמיגין נדגי

To which one of my Litvak classmates replied, "He certainly can say:

סמך האמן סניח את ידו האדום: לסוס זכאי פחד צמיגין נדגי"

So far for ^{סניח} . The real reason we chose to honor Mr. Sar tonight -- and I say this for the benefit of our guests who may not know him personally -- is two-fold: our ^{affection} ~~love~~ for him as a friend, and our respect for him as a teacher. Unconsciously, experience at Yeshiva has impressed upon us the fact that, whether we need a favor, or seek advice, or must obtain immediate help, the doors of Mr. Sar's office are always open ~~to us~~ for us. We know that his advice will be sincere, that when he can help he will help, that we will not be turned back by vague talk and even vaguer promises. I think that it is the unanimous opinion of the members of the Senior Class that ^{we} their best friend in this institution is Mr. Sar.

And of equal stature to Mr. Sar our friend is Mr. Sar our teacher. His unique experiences, gained from his wide travels and especially from his work in the capacity of advisor to the JDC in DP affairs, has enabled him to seek out the deepest yet simplest understanding of the source of all Jewish life -- the Bible.

Because of his personal contact with the living remnants of those who perished in the השואה, the vale of death of Europe; because of his intimate knowledge of the hopes, the desires, the emotions, the sentiments of those less fortunate of our brothers and sisters; he has been able to transmit the profound pulsations of their innermost selves into the visions of an Isaiah, the suplications of a David and the wisdom of a Solomon. For him, the words of the תנ"ך are not to be studied as ancient documents, are not to be analyzed only for their grammatical structure or historical content; for him, the words, even the letters, of our תנ"ך are new and fresh and applicable to our very own day and age,, a constant source of inspiration and ~~an-et~~ a living well off hope. But this has not remained with him alone, for being naturally gifted with the eminent qualities of an ^{excellent} ~~great~~ teacher, he has taught us to understand things in the same light as he; he has opened for us new and unlimited horizons in the understanding and feeling of a בית ישראל. In his classes we have seen הנביא ירמיהו bemoaning the fate of the inmates of Buchenwald and Dachau; we have seen Koheleth pointing the way out of our modern dilemma, and we have heard נחמיה predicting the defeat of Britain, the collapse of the Arab invaders, the flight of Egypt, and prophesying the revival of Jewry and the miraculous formation of the State of Israel. Isaiah's הנביא ירמיהו were those nations ~~in-the-UN~~ who, in the UN, did their utmost to prevent the rise of Israel; and הנביא ירמיהו, the ancient vicious enemy of Israel suddenly assumed the identity of England, whose doom was so eloquently foretold by the הנביא ירמיהו.

