

ATTENTION RIETS STUDENTS

YOM IYUN

Wednesday, September 24, 1997 • כ"ב אלול תשנ"ז

Weissberg Commons, Belfer Hall

Tshuva: Examining Our Relationships with Others *Bein Adam L'Chavero: Challenges and Limits*

9:15 AM SESSION I

Chairman:

Rabbi David A. Israel

*Coordinator, Department of Pre-Rabbinic Services,
Max Stern Division of Communal Services, RIETS*

Keynote:

Rabbi Zevulun Charlop

Marion & Max Grill Dean, RIETS

Shiurim:

Halakhah: *Rabbi Aharon Kahn*

Rosh Yeshiva - RIETS

HaMalbin P'nai Chavero B'Rabim

Hashkafa: *Rabbi Yaakov Filber*

Visiting Scholar-in-Residence - RIETS

Bein Adam L'Chavero B'Machshavat HaRav Kook

11:00 AM SESSION II

**"SCENARIOS OF CONFLICT"
CASE METHOD APPROACH**

Introductory Remarks:

Rabbi Robert S. Hirt

Vice President, RIETS

Rabbi Sidney Shoham Chair in Rabbinic and Community Leadership

Panel:

Rabbi Yosef Blau

Mashgiach Ruchani - RIETS

Rabbi Kenneth Hain

Congregation Beth Sholom - Lawrence, NY

Rabbi Morey Schwartz

Beth Israel Abraham & Voliner - Kansas City, KS

12:30 PM LUNCHEON

ORTHODOXY AND THE REST OF THE WORLD



An Alternative to Buzz Words and Fuzzy Concepts

Rabbi Norman Lamm

Nasi V'Rosh HaYeshiva

RABBI ISAAC ELCHANAN THEOLOGICAL SEMINARY
MAX STERN DIVISION OF COMMUNAL SERVICES

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WEDNESDAY, SEPTEMBER 24, 1997 • כ"ב אלול תשנ"ז

BELFER HALL, WEISSBERG COMMONS

9:15AM - 2:00PM

**TSHUVA: EXAMINING OUR RELATIONSHIPS WITH OTHERS
BEIN ADAM L'CHAVERO: CHALLENGES AND LIMITS**

VIGNETTES FOR PANEL DISCUSSION

CASE 1: The Federation has invited the local rabbis from all religious streams to plan and participate in a program entitled "A Day of Jewish Learning." The idea of the program is to have each of the rabbis teach three classes on topics of their choice and invite the community to sit in on whichever classes they desire to attend. You have been asked to participate, will you? What are the factors which enter into your analysis of this situation? Does it matter who sponsors the event? Does it matter where the event is held?

What if the Orthodox and non-Orthodox rabbis will be teaching the same subject and the audience will rotate so that different views on a single topic are presented? What if the audience is together and the rabbis speak one after the other? What if one of the goals of the program is for each rabbi to explain the basis of their approach to Judaism?

CASE 2: As an avid reader of the Israeli press, you have noted that there have been several articles of late about non-Orthodox rabbinical students' desire to pray at the Kotel in the way in which they are accustomed, but which is not within halakhic parameters. They argue that the Kotel belongs to the entire Jewish People, so why shouldn't they be allowed access to pray at this holy site? On a visit to Israel you are at the Kotel and these very students are beginning to get together to pray. How do you analyze their behavior? What is your reaction?

Several yeshiva boys begin to yell at the students, cursing them, throwing things at them, and chasing them away. What do you do?

When you return to America you see that much of the American Jewish community is talking about the "disgraceful" behavior of the yeshiva boys. Do you respond? How?

In reaction to what they perceive as an attack on Orthodoxy, a rabbi publishes a statement that anything outside the pale of halakhic Judaism is not Judaism at all. How do you react to this public statement? How do you react to the reaction of the many non-Orthodox American Jews who feel they've just been told they are not practicing Judaism when they go to pray at their synagogues?

CASE 3: You are the principal of an Orthodox day school. Due to certain problems in the local public schools, several non-Orthodox parents have requested to have their children admitted to your school. Do you admit them? Under what conditions? What are the risks and benefits of admitting these students? How many would you admit?

You are the principal of a community day school "under Orthodox auspices." One of the financial supporters of the school has a son who married a woman who went through a conversion you consider non-halakhic. The son of your supporter has put in an application for his child to be admitted to the school, what do you do?

You are the principal of a community day school "under Orthodox auspices." Several of the non-Orthodox rabbis in town have congregants' and even their own children in the school. Some of the girls have begun to wear a Tallit and Tefillin to the morning services, what do you do? The non-Orthodox rabbis feel that maybe it would be better to have a separate minyan for the non-Orthodox students so that they can pray in the manner to which they are accustomed. How do you respond?