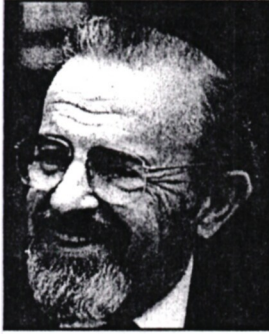


End Of An Era, Or A New Beginning?

Yeshiva University President Rabbi Dr. Norman Lamm Ponders The Future

Editor's Note: Next summer, YU President Rabbi Dr. Norman Lamm will officially retire from his post, but will still be directly involved in the educational process at the world renowned institution. Below is a biographical sketch of the erudite scholar. Next week, *Jewish Press* editor Steve K. Walz will unveil a fascinating multi-part interview with Rabbi Dr. Lamm.



Rabbi Norman Lamm

Dr. Norman Lamm, elected president of Yeshiva University in August 1976, has brought to the office a sensitivity to the University's strengths and needs gained as a former student and faculty member and as a parent and distinguished alumnus whose leadership and scholarship have earned him a position of prominence in the Jewish community.

A rabbi, philosopher, teacher, and author, Dr. Lamm's wide scope of scholarship and interests range from religious philosophy to the areas of human rights and the seeking of solutions to modern problems in the light of Talmudic law.

The first American-born president of Yeshiva University, Dr. Lamm succeeded Dr. Samuel Belkin (1943-1975) and Dr. Bernard Revel (1915-1940).

Yeshiva University, in New York City, is America's oldest and largest university under Jewish auspices, tracing its origins to 1886.

A Tradition Nurtured In America

Dr. Norman Lamm has brought to the presidency the vigor of Jewish tradition nurtured on American soil. Born in the Williamsburg section of Brooklyn, N.Y., December 19, 1927, the son of Samuel and Pearl Baumol Lamm, he received his elementary and high school education at Yeshiva and Mesivta Torah Vodaath.

To further his Judaic scholarship and expand his own horizons through a liberal arts education, he entered Yeshiva College, the liberal arts unit of Yeshiva University, in 1945, majoring in chemistry. The Israeli War of Independence

dence in 1948 was to test his skills learned in the laboratory when, as a student, he was asked to work on a secret munitions project for the struggling state. The project was headed by Dr. Ernst D. Bergmann, who was later to become head of Israel's Atomic Energy Commission. In 1949, Dr. Lamm was awarded the bachelor of arts degree *summa cum laude* from Yeshiva College and was class valedictorian.

Upon graduation, Dr. Lamm continued his scientific studies at the Polytechnic Institute of Brooklyn while maintaining his Jewish studies at Yeshiva. He was ordained a rabbi at the University's affiliated Rabbi Isaac Elchanan Theological Seminary in 1951 and earned a Ph.D. in Jewish philosophy at the University's Bernard Revel Graduate School in 1966.

While at Yeshiva University, he studied under two scholarly giants: Rabbi Joseph B. Soloveitchik and Dr. Samuel Belkin. Under their guidance, Dr. Lamm was able to focus more clearly on his interests and aspirations. And it was Dr. Belkin who convinced him to choose the rabbinate rather than science as his career.

In The Pulpit

Prior to his election as President of Yeshiva University, Dr. Lamm was spiritual leader of The Jewish Center in Manhattan and was affiliated with the Center since 1958.

He was also the rabbi of Congregation Kodimoh in Springfield, Massachusetts, from 1945-58, and assistant to the Rabbi at New York City's Congregation Kehilath Jeshurun in 1951-52.

Alumnus Joins The University Faculty

Dr. Lamm was appointed to the faculty of Yeshiva University in 1959, serving first as an instructor of philosophy. Rising through the ranks, in June 1966 he was appointed Erna and Jakob Michael professor of Jewish philosophy, a University appointment. His teaching career was augmented by his efforts at Brooklyn College of the City University of New York, where he was visiting professor of Judaic Studies in 1974-75.

Acclaimed Author

Dr. Lamm has gained wide recognition for his writings and discourses on interpretations of Jewish philosophy and law in relation to problems involving science, technology, and philosophy in today's society. A man of faith who has written sensitively on doubt, he has published extensively on Talmudic law, in particular in comparison with American constitutional law.

His major work, *Torah Lishmah* (1972), deals with the religious philosophy of the *Mitnaggedim*, opponents of the Hasidim in 18th- and 19th century Europe. In 1989, an updated English edition appeared.

His latest book, *The Religious Thought Of Hasidism: Text and Commentary*, presents a selection and exposition of the writings of the masters of the early Hasidic movement, and charts their central ideas in their ideational context. This volume won the coveted 1999 National Jewish Book Award in Jewish Thought.

His *Torah Umadda* was published in 1990. The volume is a provocative meditation on the University's cornerstones of Jewish learning, providing overviews of such giant Jewish thinkers as Moses Maimonides, Samson Raphael Hirsch, and Abraham Isaac Kook, and then elaborates his own views based upon an extrapolation of Hasidic concepts.

In 1998 he published his ninth book, *The Shema*, in which he explores the relationship between spirituality and law in Judaism, drawing on a wide range of traditional sources as well as on his own reflections on the Torah's ringing declaration of monotheism.

Dr. Lamm was presented with the 1991 Rabbi Y.L. HaKohen Memorial Award for Torah Research and Literature, in a ceremony at Mosad Harav Kook in Jerusalem, for his book in Hebrew, *Halakhot ve'Halikhot* (Jewish Law and the Legacy of Judaism: Essays and Inquiries in Jewish Law). The book, published in 1990, is a series of analyses of various halakhic themes, with special attention to those which resonate with Kabbalistic, Hasidic, or philosophic patterns.

Another of his many works, *The Royal Reach: Discourses on the Jewish Tradition and the World Today* (1970), deals with a variety of themes, offering Jewish viewpoints on such issues as violence, law and order, space exploration, and parent-child relationships in the contempo-

Lamm

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rary world. His book *Faith and Doubt* (1971) deals with such subjects as religious doubt, privacy in law and theology, the moral revolution, the religious implications of life on other planets, ecology in law and theology, and a Jewish ethic of leisure. A second revised edition appeared in 1986.

In his first book, *A Hedge of Roses: Jewish Insights into Marriage and Married Life* (1966), he calls for a return to the traditional rules regarding marital intimacy as a means for reversing the trend toward an increasing number of failed marriages. Since 1966, it has been published in seven editions, three in the U.S.A. and one in England, and translated into Hebrew (2 editions), Russian and Portuguese. Dr. Lamm is also co-editor of *The Leo Jung Jubilee Volume* (1962), *A Treasury Of Tradition* (1967), and *The Jubilee Volume in Honor of Rabbi Joseph B. Soloveitchik* (Hebrew, 1984). *The Good Society: Jewish Ethics in Action* (1974) spells out the moral teachings of the Jewish tradition in the areas of the individual, the family, and society. He has published a number of articles in the *Encyclopedia Judaica*, and his pieces have appeared in a variety of Hebrew and English journals, both scholarly and popular, throughout the world. "Judaism and the Modern Attitude to Homosexuality" appeared in the 1974 *Encyclopedia Judaica Yearbook*. Dr. Lamm was the founder and first editor of *Tradition*, and he has contributed articles to it at various times during the past 30 years. He was also associate editor of *Hadarom*, a journal of Jewish Law.

Jewish Law And Jurisprudence

Dr. Lamm's writings have been quoted in landmark decisions of the U.S. Supreme Court. In the 1966 "Miranda" decision regarding police interrogation of detained persons, Chief Justice Earl Warren, in delivering the opinion of the Court, referred to Dr. Lamm's "The Fifth Amendment and Its Equivalent in the Halakha," published in *Decalogue* magazine. The same work was referred to in another landmark decision by the Supreme Court, delivered by Justice O. Douglas, who, in 1967, quoted sections of the article concerning constitutional guarantees against self-incrimination.

In 1967, Dr. Lamm was invited to testify before a U.S. Senate subcommittee on the right of privacy from the point of view of Jewish law. His testimony, and his article, "The Fourth Amendment and its Equivalent in the Halakha," from *Judaism* magazine, were published in the *Congressional Record*.

Dr. Lamm's close association with the law was again evidenced at a University convocation in May 1977 in honor of his inauguration as president. At the event, the University awarded honorary doctoral degrees to the Chief Justices of three nations: Warren E. Burger, U.S.; Bora Laskin, Canada; and Joel Sussman, Israel. The event drew international attention.

A Traveler And Lecturer

Dr. Lamm has traveled over much of the globe, lecturing in nine countries on five continents. In 1961 he spent a month in India and Pakistan on a special religious mission to the ancient Jewish communities there. In 1964 he toured South Africa for one month, lecturing on behalf of Jewish education. He also made trips to Australia and New Zealand in 1973, spending five weeks lecturing to the Jewish communities of those nations. He has participated in various colloquia and conferences throughout the world.

At the University, he occasionally gives courses in Talmud and Jewish philosophy and thought.

In his position as President of Yeshiva University, Dr. Lamm has addressed himself to contemporary issues within the framework of Jewish tradition. In July of 1986, speaking before 1,000 alumni in Jerusalem, Dr. Lamm condemned religious extremism and called for moderation in a historic speech titled "Do Not Let The Center Collapse." In September of 1986, at the University's Centennial Convocation, the President said that a "modern university can and should foster a moral climate that elicits respect for the human spirit, for honor, for law, for the pursuit of knowledge and love of learning, for the human capacity for self-transcendence." An adapted version of Dr. Lamm's remarks was published on the October 14 Op-Ed page of *The New York Times*. That piece, "A Moral Mission for Colleges," stirred discussion around the nation as religious and educational leaders pondered Dr. Lamm's views.

Dr. Lamm assumed the role of moderating force in Jewish tradition by urging on the previous branches of Judaism a code of civility and mutual respect which does not entail a compromise of principles.

Dr. Lamm was married on February 23, 1954, to the former Mindella Mehler. They have four children: Mrs. Chaye (David) Warburg; Dr. Joshua, married to the former Rebecca Stern; Shalom, married to the former Tina Senders; and Mrs. Sara (Mark) Dratch, and 17 grandchildren.

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B R E A K I N G N E W S

President Norman Lamm Announces Retirement

Decision Revealed at 25th Anniversary Reception

BY JASON CYRULNIK

THE FACTS

Tuesday, March 13 – Yeshiva University President Rabbi Dr. Norman Lamm announced his retirement today, effective August 2002. Addressing Yeshiva's most distinguished group of leaders – its Board of Trustees and administrative directors – a sentimental Lamm revealed that after "a great deal of reflection and conversations with [his] family, close friends, colleagues, and supporters," he had decided that the upcoming academic year would be his "final as President of Yeshiva University." The news came after twenty-five years of service to the University, leaving him as one of the longest terms that any United States university president has ever served.

The departing President charged newly installed Chairman of the Board Robert M. Beren with the task of appointing an international search committee to secure a successor to serve as President of Yeshiva University and President of the Rabbi Isaac Elchanan Theological Seminary. Unconfirmed reports allege that the trustees subsequently voted to anoint Lamm University Chancellor upon his departure from Yeshiva. The move will mark the dawn of a new position at the University, the uniqueness of which might be attributed to the one other exceptional circumstance of this transfer of leadership at Yeshiva. "This is the first time," explained Special Assistant to the President Jeffrey Gurock, "that an outgoing President [of Yeshiva] will be around [after his retirement]." With the obvious uncertainty that accompanies the creation of this

new post, Gurock tellingly asserted that "the Dr. Lamm era is not over yet... He'll be retiring, but he will continue to be around."

THE ANNOUNCEMENT

The Board of Trustees had convened for what many had believed to be a routine meeting late Tuesday afternoon on Yeshiva's midtown campus. Following the conference, a commemorative dinner celebrating the President's 25th year in office was scheduled to take place in the E. Billi Ivry Student Center, at which Dr. Lamm was slated to deliver the keynote address and be presented with a special Proclamation in honor of the momentous occasion. It was during these remarks that he publicly spoke of his decision to the small gathering of trustees, detailing the bittersweet nature of the moment at which his stay at Yeshiva was being so cordially celebrated, but his departure from the institution was being so solemnly announced.

Reserving more lengthy remarks for upcoming events at which broader groups of supporters, including his children, would be in attendance, Lamm singled out the service of a select group of administrators and trustees to whom he attributed the unparalleled growth and success of Yeshiva. From long-time friend

and recently retired Vice President of RIETS Rabbi Robert S. Hirt to the attendees' newest member of the

Yeshiva family, Director of Public Relations Peter L. Ferrara, Lamm pronounced an extreme optimism about their ability to lead the University in the coming years and offered his sincere thanks for their assistance throughout the quarter of a century that his administration has spanned. As he concluded his acclamation of

the select individuals, he paid special appreciation to administrative assistant Gladys Cherny, recounting a pact that the two had reached during their very first days

together at Yeshiva. Cherny nodded her head with enthusiasm as Lamm recalled their having contracted an agreement proclaiming that either of the two's decision to leave Yeshiva would amount to the departure of the other as well.

The retirement announcement came as a shock to many, including insiders within the Yeshiva community, who were unaware that the President was considering imminent retirement. "I am beyond surprised," said one insider, "but after I overcome that emotion, this will become all the more tangible."

The vital seventy-three year old President will be leaving behind a legacy that has spanned decades of Yeshiva progress, dismay, and prosperity. Even during his short, twenty-minute Tuesday evening address, Lamm proudly detailed the financial crisis that had left Yeshiva within hours of its shut down and the miraculous recovery

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President Norman Lamm

Lamm: A Retrospective

BY YEHUDA KRAUT AND
YEHOSHUA LEVINE

Dr. Lamm's sudden announcement of his impending retirement marks the initiation of a critical stage in the history of Yeshiva University. Since the founding of Yeshiva College in 1928, only three individuals have borne the mantle of Yeshiva's presidency. Each, in his own distinctive fashion, strove to advance an ideal extant since the formation of the College, namely, "the pursuit, interpretation, and advancement of universal knowledge in harmony with the great affirmations of Judaism."

Soon after the merger of

Yeshivat Eitz Chaim and the Rabbi Isaac Elchanan Theological Seminary (RIETS) in the early twentieth century, Dr. Bernard Revel was named *Rosh HaYeshiva* and President of the Rabbinical Council of America, which represented the newly combined institutions. At the time of his appointment to the presidency in 1915, the thirty-year-old Revel – who had been a child prodigy and *musmach* in Europe at the age of sixteen – was already an accomplished scholar both in the world of Torah study and in the realm of secular knowledge. He had studied law in Temple University, while simultaneously

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EDITORIALS

Thank You, Mr. President

Fifty-six years ago, a young man enrolled in this institution and soon thereafter decided to dedicate his life to its betterment. Rabbi Dr. Norman Lamm's countless hours logged in service of Yeshiva University over the subsequent half-century undoubtedly merit significant gratitude. His contribution to Yeshiva, however, cannot be measured by quantification of those hours of service alone. We must evaluate the Lamm presidency in terms of Yeshiva's exponential growth in the academic, philosophical, and financial arenas to fully appreciate his efforts and their far-reaching effects.

Upon assuming his executive position, Rabbi Lamm, to his regret, put his dreams for Yeshiva on hold due to the University's precarious financial position. Through a series of remarkable fundraising campaigns, Lamm carried Yeshiva from the brink of bankruptcy to the fiscal high ground of an endowment that currently exceeds one billion dollars.

With Yeshiva's financial solvency assured, the President turned his unique mind to revamping Yeshiva's academic standing and philosophical basis. Under his stewardship, Yeshiva attained a top-tier ranking, while its medical and law schools joined the ranks of the nation's elite. Lamm's development and clarification of the "Torah U'Madda" doctrine concretized a philosophy that justified Yeshiva's existence. Yeshiva remains the only American institution committed to the synthesis of Torah with intellectual academic pursuit. Furthermore, his *weltanschauung* firmly established Yeshiva as the primary bulwark of Modern Orthodoxy, a bastion that has thus far withstood predictable attacks from both the left and right wings of Judaism.

During his tenure, Rabbi Lamm has fielded his share of professional and personal criticism for his performance in a demanding position. His retirement provides us at Yeshiva with an opportunity to reflect upon his legacy of accomplishment, but more importantly with the chance to reassure him that any such disapproval pales in comparison to the *hakarat hatov* that we owe him.

Two Minute Drill

For all of Yeshiva's success during Rabbi Lamm's twenty-five year presidency, considerable improvements are essential if Yeshiva wishes to maintain, let alone improve, its growing reputation in both academic and Jewish circles. The considerable notice Rabbi Lamm has provided in advance of his retirement provides him with a singular opportunity to focus his resources on materially enhancing particular elements of the University that demand immediate attention.

One of the most pressing issues at Yeshiva is its perpetual maltreatment of faculty. Though Yeshiva annually ranks among the nation's top-tier universities, the University remains nationally infamous for poor faculty pay and the monstrous workload that many tenured professors are forced to shoulder.

Rabbi Lamm's accomplishments are too numerous to recount and his record undeniably commendable, but if he wishes to fulfill the guarantee he made last night to the Yeshiva Board of Trustees that "this Lamm will not duck responsibility," he should be eager to mend this and other significant problems extant in the University, during the limited - but significant - window that he has allowed before his retirement.

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In Tribute

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attending economic courses at the University of Pennsylvania, and had received his Doctorate in philosophy from Dropsie College.

Revel played a vital role in establishing the mission that Yeshiva has unceasingly maintained during the past seventy years. In anticipation of the establishment of Yeshiva College in 1928, Revel wrote that "Yeshiva College aims to foster...harmonious growth, in which the modern knowledge and culture in the fields of art, science, and service will blend with the bases of Jewish culture, to develop informed and devoted sons in the undying spirit and faith of Israel." Revel was also instrumental in the creation of the Talmudical Academy Yeshiva High School for Boys, which has thrived for more than eighty years and remains among the most prominent of yeshiva high schools in the country.

In 1943, following Dr. Revel's untimely death, Dr. Samuel Belkin was elected Yeshiva President. Belkin, too, carried impeccable qualifications for sustaining Yeshiva's objective of advancing the ideals exemplified by its dual-curriculum. In addition to the *semicha* that he had received in Europe while still a teenager, Belkin had earned his Ph.D in classics from Brown University. In 1935, Belkin had joined Yeshiva's faculty as an instructor of Greek language, and he joined the RIETS faculty as a Talmud instructor soon thereafter. In his inaugural presidential address, Belkin echoed the sentiments issued by his predecessor, endorsing "the blending of science and religion and the integration of secular knowledge with secular wisdom." Only one year into his presidency, Belkin ineradicably

advanced Yeshiva's mission, as he presided over Yeshiva's expansion from college to university status. During his thirty-one year tenure as the University's president, Belkin continually spoke out in favor of Yeshiva's dedication to "a harmonious blending of Jewish traditions...with a liberal education in the arts and sciences." In fact, it was under Belkin's leadership that Yeshiva's hallmark, "Torah U'Madda," first appeared, setting the stage for the third - and most recent - presidential era in Yeshiva University's history.

LIFETIME OF DEDICATION

Dr. Norman Lamm has spent most of his life stressing the modern Jew's necessity to organically integrate his religious heritage with secular knowledge. While underscoring Yeshiva University's role as the transmitter and creative developer of these two cultures during his successful twenty-five-year tenure at its helm, he concomitantly gained worldwide Judaeo-academic recognition as one of the brightest and most influential thinkers of American Jewish Orthodoxy.

Born in Brooklyn, New York on December 19, 1927, Lamm attended Mesivta Torah Vodaath through high school. Already hinting to an intense interest in both Torah and secular studies, he neglected to attend a Brooklyn Mesivta in favor of the somewhat controversial Yeshiva College. In 1949, he graduated from the College *summa cum laude* as the undergraduate valedictorian, meriting a bachelor's degree in chemistry. At graduation, the YC administration recognized his achievements in both realms of the human experience by rewarding him with both The



Histradruth Ivrit Prize for Hebrew Language and Literature and The Jewish Academy of Arts and Sciences Prize for the highest-ranking college student.

Lamm went on to study advanced chemistry at the Polytechnic Institute in Brooklyn and received *semicha* from RIETS in 1951. At the suggestion of his predecessor, Dr. Samuel Belkin, Lamm chose a career in the rabbinate instead of pursuing science. As assistant rabbi of New York City's Kehillath Jeshurun Synagogue, then as spiritual leader of Congregation Kadima in Springfield, MA, and finally as spiritual leader of Manhattan's Jewish Center, Lamm epitomized the role of rabbi, teacher, and community leader. He also served as Professor of Jewish Philosophy in Yeshiva College after earning his Ph.D in that field in 1961.

Lamm is renowned worldwide for his many writings on contemporary issues, which incorporate Jewish education, culture, and *halachic* tradition. In 1958, he founded and served as editor of *Tradition's* inaugural edition. Among his most well known works, Lamm's *Torah Lishmah* (1972) deals with the ideological controversy between the Hassidim and the Misnagdim in the late 1700s, and his *Torah U'Madda* (1990) explores the complexities of the Torah-Madda tension within the framework of the Modern Orthodox Jewish world. Extending beyond the Jewish world, Lamm's writings have been

cited in two landmark decisions of the U.S. Supreme Court - the 1966 *Miranda* case and a 1967 case involving prevention of self-incrimination. As well, in December of 2000, Lamm was awarded the twelfth Jerusalem Prize for Communal and Spiritual Leadership in recognition of his invaluable guidance to generations of American Orthodox Jewry.

In addition to his contributions to American Orthodoxy, Lamm has served as Yeshiva University's leader, sustainer, and spokesman throughout the past quarter-century. Since Yeshiva's Board of Trustees appointed him President in August of 1976, Lamm has lectured extensively worldwide, drawing support both for the *Torah U'Madda* ideology and the institution that embodies it. His addresses on such historically significant events as the assassination of Israeli Prime Minister Yitzhak Rabin have etched inefaceable marks upon audiences throughout the world. Lamm is also credited with saving the institution from bankruptcy in 1980 by adopting a debt restructuring plan and a \$32 million loan repayment campaign two years later. In 1989, Lamm launched the *Torah U'Madda* Project with the printing of its first annual journal. In 1997, Yeshiva honored Dr. Lamm with the publication of *Hazon Nachum, Presented to Dr. Norman Lamm on the Occasion of his Seventieth Birthday*.

Dec. 19, 1927: Norman Lamm Born	1949: Graduates as Valedictorian of YC, <i>summa cum laude</i>	1958: Founding Editor of <i>Tradition</i>	1966: Receives Ph.D in Jewish Philosophy	1989: Helps Launch Torah U'Madda Journal	1998: Publishes "The Shema"	2001: Lamm Celebrates 25th Anniversary as President
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1930	1940	1950	1960	1970	1980	1990	2000	March	2001
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1945: Enters
YC; Chemistry
Major

1951:
Ordained
by RIETS

1957:
Joins YU
Faculty

1976: Assumes
Presidency of
YU

1982: Saves
YU from
Bankruptcy

1990: Publishes "Torah Umadda: The
Encounter of Religious Learning and Worldly
Knowledge in the Jewish Tradition"

The Search Is On

Riskin, Sacks Decline Speculative Offers

BY SHMULI SINGER & PINKY SHAPIRO

The resignation of Yeshiva President Rabbi Dr. Norman Lamm just hours ago raises the specter of uncertainty, as his office will become vacant for the first time in a quarter century. The reported creation of the position of University Chancellor and Lamm's immediate appointment to that office raise further questions in the hierarchical future of the Yeshiva administration.

The most significant in a plethora of recent administrative resignations, Lamm's departure from the helm of Yeshiva reopens the historic debate of the duality of Yeshiva's presidency, while fanning the flames of speculation over his potential successor. In the tradition established by his predecessors, Rabbi Lamm serves both as Yeshiva's President and as its RIETS Rosh HaYeshiva. His move over to the office of University Chancellor lends itself to illustrate the ability to separate these two positions. Many in the Yeshiva family have feared the fission of these offices as the University continues to secularize its administration.

However, Lamm asserted in his personal statement to the extended Yeshiva Family that he "asked the Chairman of the Board [of Trustees] to appoint a search committee for [his] successor as President of Yeshiva University and the Rabbi Isaac Elchanan Theological Seminary." The specific wording of this request highlights Lamm's desire to keep the two offices a single unit.

The wishes of Rabbi Lamm and their reflection on reality might be questioned by some skeptical of Lamm's influence on choosing his successor after his resignation. In response to this, Dr. Jeffery Gurock, Special Assistant to President Lamm, clarified that "the Board will choose Dr. Lamm's successor, and Dr. Lamm will have a say in the process."

Murkiness continues to obscure the process by which a successor to the President will be chosen, however. According to Gurock, "If we follow precedent, the committee that will choose Dr. Lamm's successor will be comprised of faculty and



Rabbis Sacks, Riskin, and Schacter

Board members." Reportedly, this committee would convene in May 2001 and have its work completed no

later than August 2002.

The precedent Gurock referred to can be traced back to the early months of 1976. The fifty-member Presidential Search Committee that eventually chose Rabbi Lamm as Yeshiva's third President represented the various undergraduate and graduate divisions of Yeshiva.

That committee screened fifty-seven candidates over an eight-month period before submitting its recommendations to the Board of Trustees that Rabbi Lamm be named President.

In spite of this historical paradigm, the future nature of the presidency and the specific composition of the committee await elucidation. Nevertheless, a number of high-profile public figures have been mentioned as potential replacements. The members of the 'short list' all retain impeccable academic credentials while possessing leadership positions in the broader Jewish community. Sources in Yeshiva have speculated that potential successors to the presidency include Rabbi Shlomo Riskin, Chancellor of the Ohr Torah Institutes in Israel, Rabbi Jonathan Sacks, the Chief Rabbi of Great Britain, and Rabbi Jacob J. Schacter, the Dean of the Soloveitchik Institute in Boston.

This short list appears to have shortened somewhat overnight, as two of the candidates expressed their disinclination to assume the Yeshiva Presidency to *The Commentator*. "I'm presently in the place I most want to be," remarked Riskin of his community in Israel. "I love Yeshiva, but I'm very happy in

Israel, and I hope to stay. I'd hope they find someone in America to assume Rabbi Lamm's responsibilities."

Rabbi Sacks expressed similar reservations about leaving his current station. "A good soldier doesn't desert his post," stated Sacks. "There is much left to do here in Great Britain. Rabbi Lamm was kind enough to ask me to assume his post recently, and I declined for this reason. Furthermore," he continued, "I think there is a great deal to be said for his successor to come from the American Jewish community. The best guardians of an institution come from within that institution's ranks," he concluded.

In spite of the continuing uncertainty, some Jewish leaders have suggested that Lamm himself would continue in his spiritual leadership role. "Yeshiva is the bully pulpit of the Jewish People," remarked Israel Singer, Secretary General of the World Jewish Congress, and long-time friend and colleague of Lamm's at Brooklyn College. "Norman Lamm, the master builder, created that pulpit, and now it only waits for someone to fill it. Perhaps, if he does assume the post of Chancellor, he can use his creation to its maximum potential as the leader that Orthodoxy has craved since Rabbi Soloveitchik passed away."

Lamm Retirement

continued from page 1

that he attributed in no small part to Vice President for Business Affairs Dr. Sheldon Socol. Returning from the podium to a standing ovation and a crowd of friends eager to embrace the outgoing President, a feeling of optimism permeated the room.

Commentator sources have revealed that Dr. Lamm will meet tomorrow with the Roshei HaYeshiva to inform them of the significant revelation.

The role that President Lamm played in advancing Yeshiva's ascent following the crisis, seeing Yeshiva's endowment grow to more than three times its 1970s numbers, and doubling as recently as the past five years, has left many wondering what effect his departure will have on the University. In addition to Lamm's own words reiterating the strength of Yeshiva, an institution that Lamm deemed the "cradle of Torah U'Madda," to surge in the coming years, the steadfast attitude of Chairman Beren confirmed the feeling. "The University is the world center of modern Orthodoxy and that's where we intend to stay," he exclaimed.

Reaction from Jewish Leaders

As the news continues to break, leaders of the Orthodox Jewish community at large have expressed mixed reaction to the announcement when questioned by *The Commentator*. Rabbi Shlomo Riskin, whose name graces

the face of an insiders' short list for Lamm's replacement, expressed his "enormous respect for Rabbi Lamm. He led Yeshiva with majesty and success for many years," explained Riskin. He concluded by asserting his "hope [that] whatever happens in the next sixteen months, he will still maintain a close relationship and advisory role with Yeshiva University."

Chief Rabbi of Great Britain Jonathan Sacks, around whom rumors of possibly succeeding Lamm are also circulating, agreed that it is "rare that we find someone who embodies both scholarship and leadership. He [Lamm] stood for a position within Orthodoxy that has been a lonely one – a tolerant one." He sums it up – "It demanded courage."

Israel Singer, Secretary General of the World Jewish Congress, paid tribute to the retiring leader as well. "In a world evacuated of intellectualism, he was an intellectual. In a world evacuated of Torah scholarship, he was a *talmid chacham*. In a world evacuated of leadership, he was a leader of centrist Orthodoxy. The question remains, do all these things add up to a leader of modern orthodoxy. Rabbi Lamm had the capabilities of being such a leader, and he could still achieve that goal. However, he chose to devote his resources to building YU. I'm happy that he chose to go out on top, since it's better to hear accolades about yourself than to read them from the other world."