

Insider Uganda Stamp Honors Nelly Sachs

on: The Rabbi and Justice... Jack H. Lehmann

Algemeiner Journal דער דער A NATIONAL JEWISH JOURNAL

לוח ספר דער דער... משה מייזל דרוב'ן

אלגעמיינער דער

SECOND CLASS POSTAGE PAID AT BROOKLYN, N.Y. AND AT ADDITIONAL MAILING OFFICE... PRICE ONE DOLLAR

ראשי ישיבות און מגידי שיעור פון ישיבת רבנו יצחק אלחנן פארדאמען האמאסקעסאליסטישע קלובן אין מוסדות פון ישיבה אוניווערסיטעט

שיקו "אמנים ברוי" צו הרב דר. נחום לאס, פרעזידענט פון ישיבת רבנו יצחק אלחנן. הרב מנחם ח'רל"ס, און אגודת... פון ישיבת אוניווערסיטעט.



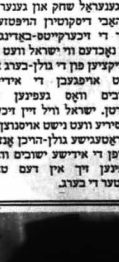
ער ליובאוויטער רב, יצחק אלחנן פארדאמען

אמעריקאנער קאנגרעס באערט ליובאוויטשער רבי'ן צום ערשטן יארצייט מיט גאלדענעס מעדאל

ספיקער ניוט גינגרס זאגט, אז די אירעלן פון ליובאוויטשער רבי'ן ווערן ווייטער פארנומעט לויף די מאסישטיע און סאלידיע פון דעם מנהל פון דער חב"ד-אויבונג. סענאטאָר און קאנגרעסליט וויזענע יווערע רעדטע זענען אונטן פון ליובאוויטשער רבי'ן. הרב ישראל מאיר לאו, חובבי-טוב-ו-ישראל זענען אפגעטראגן מיט תהילה. גענויערע קאנגרעסאלע זענען אויך אריבער געקומען און פרעזידענט פון פארטיי-באנוגען אין איראק זאגן, אז צוזאמענעמען און אויסניצן און אונזען פון ליובאוויטשער רבי'ן זאל און "היטלערס פערסענלעכע" - ישראל-אפמאך צוירן איתנו רבני-ליובאוויטש און צוזאמענבראך און נאמען פון דער ישראל-אויבונג.

געשפרעכן צווישן רמטכ"ל פון ישראל און סירישן גענעראל דערעפנט נעבן וואשינגטאן

אנצער דעם אויסווישן פון געוועזענעם סירישן קאמאנדיר און גענעראל פון ישראל, דעם סירישן גענעראל פון ישראל, דעם סירישן גענעראל פון ישראל, דעם סירישן גענעראל פון ישראל.



אנצער דעם סירישן גענעראל פון ישראל, דעם סירישן גענעראל פון ישראל.

בוך וועגן ליובאוויטשער רבי'ן ווערט דערווארט צו זיין א 'בעסט סעלער'

דעם 15טן סעפטעמבער און דעם 15טן סעפטעמבער פארן ליובאוויטשער רבי'ן ווערט דערווארט צו זיין א 'בעסט סעלער'. דער ארטיקל וועט זיין א באשפרייטע בוך וועגן די ליובאוויטשער רבי'ן ווערט דערווארט צו זיין א 'בעסט סעלער'.

הרב מרדכי אליהו געוועזענער ספרד'ישער הויפט-רב אין ישראל דערווארט אין ניו-יארק

דער געוועזענער ספרד'ישער הויפט-רב אין ישראל, דער מרדכי אליהו, וועט אריבער קומען און ווערט דערווארט אין ניו-יארק. דער מרדכי אליהו וועט אריבער קומען און ווערט דערווארט אין ניו-יארק.

גדולי ישראל באערן אנדערע פון ליובאוויטשער רבי'ן אויף סיום הרמב"ם אין ירושלים

הרב יוסף יצחק אראגאן, דער מנהל פון עערי אגודת חב"ד אין ישראל, זאגט, אז סיום הרמב"ם אין בניני התומה איז געווען גרויסער קידוש השם. און בניני התומה איז געווען גרויסער קידוש השם.

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פראמינומע פערזענלעכקייטן ביי קאנצערט פון הוז יוסף מאלאוואני אין קראקע

דער איירערס פון דעם וועלט-איינציגער גרויסער קאנצערט-קונסטלער, יוסף מאלאוואני, וועט לערן פון חזן מאלאוואני...

שטיכונ וועגן די חכמי התלמוד

פאר עטליכע יארן איז דער ענין 'חכמי התלמוד' ביי אונדזערע פארעם-פאליטישע און מעדיע-שטימען א סענסאציע...

WHO'S WHO IN THE TALMUD Shulamit Frieman JASON ARONSON INC. Northvale, New Jersey London

פארשט נישט דעם וועגן, געבריינגען באריגן. וועט עס ווערן פון שטיין אין גרויסע טאקע וועגן מיטן פארשט נישט דעם וועגן...

יוני 4, 1976 געטעבע-צלה

געברענט מיט טעמפל-הייליג. געברענט מיט טעמפל-הייליג. געברענט מיט טעמפל-הייליג. געברענט מיט טעמפל-הייליג.

מ'דארף קומע זיין א תם פונעם עטעטונע

אין קומענדיגן יאר וועט זיין א גרויסע צעלע-צעה. א גרויסע צעלע-צעה. א גרויסע צעלע-צעה. א גרויסע צעלע-צעה.

באקאנטערע וועגן געברענט צעלע-צעה

דער וועגן פון געברענט צעלע-צעה. דער וועגן פון געברענט צעלע-צעה. דער וועגן פון געברענט צעלע-צעה.

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אויסגאבע פון דעם ספר-פון... און דער קאנצערט פון דעם ספר-פון...

טריבונל פארן פאָלק דער מאנגל אין לאנד אין ישראל

ישראל האט איר פון פאן געקליפט א דאמא לאנד. ווען ער איז געקומען אין ישראל אין באקוקע דעם פארשט נישט דעם וועגן...

חטונע וועגן אן איינציגן פארשט נישט דעם וועגן

אין דעם זאך וועגן אן איינציגן פארשט נישט דעם וועגן. אין דעם זאך וועגן אן איינציגן פארשט נישט דעם וועגן.

יחסי תורה און פארשט נישט דעם וועגן

יחסי תורה און פארשט נישט דעם וועגן. יחסי תורה און פארשט נישט דעם וועגן. יחסי תורה און פארשט נישט דעם וועגן.

מ'יש זוך נישט אריין!

אין דעם זאך וועגן אן איינציגן פארשט נישט דעם וועגן. אין דעם זאך וועגן אן איינציגן פארשט נישט דעם וועגן.

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נייער נומער 'יוגנטראף' דערשיינט

אויסגעגעבן דורך דעם ניו יארק טיימס. די נייע נומער פון 'יוגנטראף' דערשיינט. אויסגעגעבן דורך דעם ניו יארק טיימס.

העברעאישע קאנצערט פון דעם ספר-פון

אין דעם זאך וועגן אן איינציגן פארשט נישט דעם וועגן. אין דעם זאך וועגן אן איינציגן פארשט נישט דעם וועגן.

מ'דארף לערנען און איינציגן פארשט נישט דעם וועגן

אין דעם זאך וועגן אן איינציגן פארשט נישט דעם וועגן. אין דעם זאך וועגן אן איינציגן פארשט נישט דעם וועגן.

ערהערט פארשט נישט דעם וועגן

אין דעם זאך וועגן אן איינציגן פארשט נישט דעם וועגן. אין דעם זאך וועגן אן איינציגן פארשט נישט דעם וועגן.

מתיבתא תפארת ירושלים

אין דעם זאך וועגן אן איינציגן פארשט נישט דעם וועגן. אין דעם זאך וועגן אן איינציגן פארשט נישט דעם וועגן.



## News and Commentary

### Peres: The Dangerous Chameleon

The chameleon is an animal that changes its color according to its surroundings. Such an animal is Peres. He follows the advice of the founder of Christianity, Paul, who said, "To the Greeks I am a Greek, to the Jews I am a Jew — I am something for every man."

The anti-religious statements by Peres are well known. Here are just a few examples: "Future Jews will live in Eretz Plishmit, not in Eretz Yisra'el. The Golan is not holy land, it is tank land"; Jericho is a cursed city." However, in a recent confrontation with the Council of Torah Sages of the Agudah, he displays a totally different face — a Jew pretending to be steeped in Jewish tradition.

This is what happened: Some time ago, Mark Halter, a respected French-Jewish author and friend of Peres, leaked a story to an Italian newspaper about a meeting between Peres and the Vatican. The contents of the story were given by the Israeli Embassy in Rome to the foreign Ministry in Jerusalem, and related that Peres had offered the pope the "vatification" of Jerusalem — giving to the Vatican spiritual control over the Holy City, while leaving its administration to the Palestinians. He also promised to enlarge an airport near Jerusalem, which would allow Catholic tourists on pilgrimages easy access to holy places. The cable was published prominently in the religious daily, Hatzofeh, and of course caused a bombshell in Israel.

The Council of Torah Sages of the Agudah wrote a sharp letter to Peres protesting any such agreement. Peres, acting his chameleon role, wrote a sugar-sweet, deeply religious-sounding letter on April 9 denying the whole story and branding it just an Italian concoction. This is what the "pious" Shimon Peres wrote the Council of Torah Sages:

"My prayer is that the Guardian of Israel lead us on the correct path and will spread the tabernacle of His peace over us, a peace within and without. And as the prayer is recited on Pesach night, "Zach shochein me'ot na gomemim gehal adath mi manah, u be'ot nahel nit'yev katan le'edon," "Zach be'rinah — beshanah hazot bi'Yerushalayim ha'benayah."

The Council of Sages did not trust Peres' denial and assurances, and they were right in not trusting him. Peres has so often brazenly lied about documents and letters he has signed, that nobody can trust him anymore. The long letter that the Council of Sages wrote in response to Peres' denials holds Peres to his promise that Jerusalem belongs solely to the Jewish people and that nothing has been promised either to the Vatican or to the PLO. The implication is that Peres' word alone cannot be trusted. His written word in his letter to the Council of Sages had to confirm for the record his public statements.

Their suspicion was proven justified when, two weeks ago, Arafat produced a secret letter signed by Peres to give him permission to the PLO to undertake anything they wanted in East Jerusalem, which has led to the establishment of practically all Palestinian offices needed to function as a government. This act was applauded by Israeli Environment Minister Yossi Sarid, the extreme leftist colleague of Communications Minister Shlomo Aloni. Sarid is the main promoter of a Palestinian State.

Peres' action becomes doubly dangerous in the light of his recent promise that he does not feel any need to consult either Rabin or the government; he acts on his own and can commit Israel to his agreements unilaterally. In short, Peres is prone to be a "loose cannon," guided and motivated by his ambition.

### Mordechai Gebirtig's Warnings

The precarious situation today recalls the atmosphere before the Holocaust. The bard of the Holocaust, Mordechai Gebirtig, in 1938 tried unsuccessfully to stir the Jewish people to recognize the calamity they were facing in his unfortunate poem:

*S'brent Brudekhal, s'brent  
Du, unzer omer shetle nebech  
breni!  
Di hilf iz nor in aych aleyn  
gevend  
un yob dos shetl iz aych tayer  
nemt di kelim, lesh dos feyer*

Continued on page B2

## Roshei Yeshiva and Members of Faculty of Yeshiva University Condemn Homosexual Groups at Largest Orthodox School of Higher Learning

by Gershon Jacobson

After weeks and months of controversy over what to do with the gay-lesbian clubs at some graduate and professional schools of Yeshiva University, members

of the faculty of the largest Orthodox school of higher learning and *roshei yeshiva* of the Rabbi Isaac Elchanan Theological Seminary, faxed to the Algemeiner Journal a copy of the statement, which was signed by *roshei yeshiva* of the fac-

ulty of Yeshiva Rabbi Isaac Elchanan Theological Seminary, including Rabbi Aron Solovitchik, Rabbi Shimon Romm, Rabbi Moshe David Tendler, Rabbi Hershel Schachter and Rabbi Zevelun Charlop.

The statement about the homosexual groups came after a lengthy controversy and embarrassment to the Orthodox yeshiva, during which rabbis and laywers deliberated whether the administration of Yeshiva University could legally forbid the activities of the gay-lesbian groups, who use the facilities of the yeshiva for gatherings and similar engagements.

In an open letter to Rabbi Dr. Norman Lamm, the president of Rabbi Isaac Elchanan Theological Seminary, the members of the faculty write:

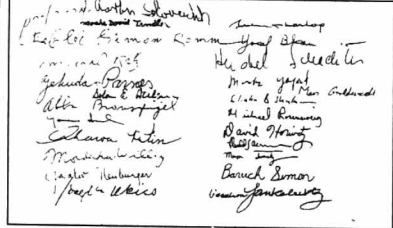
Dear Rabbi Lamm:

The controversy over the gay-lesbian groups in some of the graduate and professional schools of Yeshiva University has berried the name of our yeshiva and caused us untold embarrassment in addition to offending our most basic moral values as believing Jews. We have refrained from significant public comment heretofore because we hoped some way might be found to avoid further degradation of the good name of the yeshiva in these matters, but unfortunately that has not happened.

In an article you were commissioned to do for *Encyclopaedia Judaica* (New York, 1974 on "Judaism and the Modern Attitude to Homosexuality," you wrote:

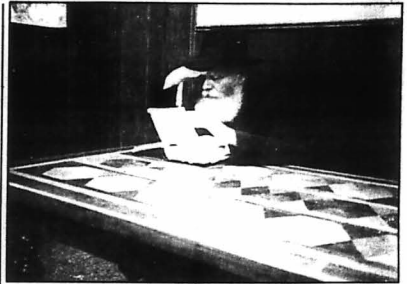
Judaism does not accept the kind of thoroughgoing relativism used to justify the

Continued on page B4



The signatures of the faculty members who signed the letter to Rabbi Dr. Norman Lamm.

of the faculty of the largest Orthodox school of higher learning and *roshei yeshiva* of the Rabbi Isaac Elchanan Theological Seminary issued a written statement in which they deplored and condemned the continued existence of the gay-lesbian clubs and expressed the hope that "Almighty great healing wisdom to a world so very much in want of



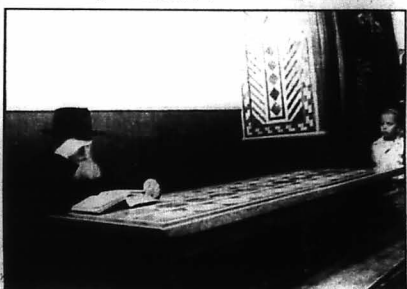
## Remembering the Rebbe

by Boruch Jacobson

I recently took my children to visit the Rebbe's library next door to the Lubavitch World Headquarters on Eastern Parkway in Brooklyn, where tens of thousands of the Rebbe's books are safely stored and catalogued by computer, together with many of the books and belongings of the previous Chabad Rebbes. My children and I mar-

tion sends a shiver through my bones: I search and search, and somehow I feel the Rebbe so close, as if right next to me.

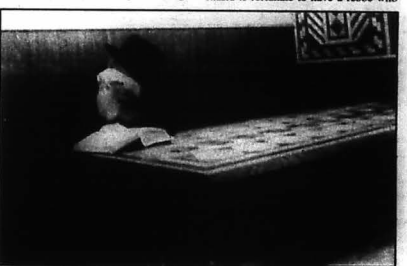
I am reminded of a Yiddish saying I once read in one of the talks of the previous Rebbe: "A chasid iz a shtrick Rebbe." ("A chasid is a part of the Rebbe.") "Shtrick" literally means a piece: a chasid is a piece of his Rebbe.



Three scenes of the Lubavitcher Rebbe praying.

veled at the rare, handwritten documents, artifacts and effects that belonged to the Rebbe and his predecessors. We felt honored to see and study the treasures of the Lubavitch kingdom, each of which told another story about the self-sacrifice of the Chabad leaders and their journey to bring knowledge

I often wondered what the meaning of this saying was. How can a simple chasid who works as a butcher, plumber or carpenter, be considered as part of the Rebbe? A rebbe and his chasid are worlds apart. It is only thanks to the rebbe's abundant kindness that the chasid is fortunate to have a rebbe who



Continued on page B3

## Mubarak Escapes Assassination Attempt



Egyptian President Hosni Mubarak in Cairo after the assassination attempt.

He knew something was wrong when they put all his body guards in one car.

Suddenly, a blue Toyota jeep blocked the procession of the motorcade. Two men jumped from the car and riddled his armored limousine with bullets from AK-47 assault rifles. Several more men fired from the roof and rooftops.

When it was over, Egyptian President Hosni Mubarak emerged unscathed from an assassination attempt staged as he was riding to a summit of African leaders in Addis Ababa, Ethiopia, and was whisked back to Cairo where he was met at the airport by cheering supporters.

The Egyptian leader appeared untruffed as he gave credit to his Creator and his bullet-proof car.

"Thanks to G-d, I am here, safe and sound," a beaming Mubarak said to the

through. Later he told reporters: "I wasn't afraid at all, because it was an armored car. The car windows were hit by one of the bullets, which almost went through. It had no effect at all."

Although Mubarak was unhurt, others at the scene were not as lucky. Two Ethiopian policemen were killed in the attack, and one was wounded. Two of the gunmen were shot down by the president's security team.

Mubarak was on the reviewing stand in 1981 when President Anwar Sadat, who he succeeded, was assassinated by Islamic militants during a military parade — two years after Egypt signed a peace treaty with Israel. Since then, there have been at least two plots to take Mubarak's life.

He seemed unfazed by the most recent assassination attempt.

"I was cool all the time," he said.

Continued on page B2

## Teen Charged in Rosenbaum Murder Arrested in Crown Heights

Lemrick Nelson, who is facing federal civil rights charges in the murder of Yankel Rosenbaum, returned last week to the place where his troubles began — the apartments along Schenectady Avenue in Crown Heights. Several more men fired from the roof and rooftops.

He was arraigned last Friday in Brooklyn Criminal Court before Judge Leon Ruchelstein, who reduced his charges to misdemeanor resisting arrest, disorderly conduct and harassment, and released him on \$2,500 bail.

Policeman on patrol spotted Nelson and five other individuals standing near an apartment building on Schenectady Avenue at approximately 12:30 a.m., officers said. One of them was smoking a marijuana cigarette and holding a bag of the substance, according to police.

Policeman walked toward the group, requesting identification, and Nelson moved away, officers said. One of the officers noticed that Nelson's pocket was bulging and inquired as to what was in it. According to police, Nelson answered, "Why don't you come and see what it is."

As the officer tried to search Nelson, the teen allegedly shoved the officer, starting a skirmish. Police said Nelson was carrying five "chew sticks" roots used by Jamaicans.

Nelson was acquitted by a jury in Brooklyn Supreme Court for the murder of Rosenbaum on August 19, 1991, the first of four nights of anti-Jewish rioting that struck the Crown Heights community. He was indicted in August of 1994 on federal civil rights charges in the murder, was freed on \$25,000 bond and is awaiting trial.

Continued on page B2

## News in a Glance

### Belzer Rebbe Warns Against Assimilation

The Belzer Rebbe, Rabbi Yissachar Dov Rokeach, told a crowd gathered at a testimonial dinner at the New York Hilton over the weekend that Orthodox Jews in America should stir themselves against the influences of the surrounding gentile society.

"We should willingly form our own ghettos and live between *keinyan yulder* only, dress differently than our gentile neighbors, talk in our own language — Yiddish — and refrain from calling ourselves by English names," he said.

The Belzer Rebbe traveled to New York from his home in Israel last Thursday to attend the testimonial dinner, which was held to raise funds for the Belz World Center for Torah and Chasidut, under construction in Kiryat Belz in Jerusalem.

He told the audience of about 3,000 that "we should refrain from buying luxurious homes, cars and jewelry, for these only stir up jealousy amongst our gentile neighbors, who become anti-Semites."

### Shahak to Discuss Army Proposal for Golan with Syria

Israeli Prime Minister Yitzchak Rabin has instructed Israeli army Chief of Staff Maj. Gen. Amnon Shahak to discuss the Syrian army chief of staff with the army's security arrangements for the Golan Heights, according to a report in the Israeli daily Haaretz. Shahak left this week for Syria for military discussions with the Syrians.

According to the proposal, the Israeli army would remain on the Golan's northwestern cliffs, which overlook the Hula Valley.

### Talks Begin on Handing Over Civil Duties to Palestinians

A three-day round of negotiations began in Cairo this week on the handing of Palestinian civil authority in Judea and Samaria.

Israeli army officials have said that they are prepared to transfer authority in the areas of labor, trade and industry, insurance, gas and petrol, agriculture, municipal administration, statistics and postal services.

### Terrorists Bomb Army Vehicle in Gush Katif

Terrorists bombed an Israeli army vehicle last Sunday in Gush Katif. The three soldiers in the vehicle were injured.

Palestinian police arrested dozens of members of the Hamas terrorist organization in the Gaza Strip following the bombing, for which Hamas is claiming responsibility.

Earlier in the week, over 30 Jews and Arabs were injured when they were caught between Palestinians and Israeli soldiers who clashed in the Gaza Strip.

and redemption to the world.

Suddenly my son turned to me and to the Rebbe's librarian and said: "I have seen enough of the Rebbe's stuff, now I want to see the Rebbe. Where is the Rebbe?" I was overjoyed with emotion when I realized that my son had felt the Rebbe's presence in every room and in every bookshelf. I was overwhelmed that my son's longing to see the Rebbe himself wasn't distracted by being surrounded by the Rebbe's treasured belongings.

There is a story from Rabbi Yisrael Baal Shem Tov (Besht), who for many years taught small children. One day, the Baal Shem Tov found one of his young students crying. When he asked what was wrong, the child told him that he was playing hide-and-seek with his friends, but they gave up looking for him and went to play another game, leaving him all alone in hiding. The Besht calmed his student and told him that he was a winner because no one found him. Later the Baal Shem Tov turned to the heavens and pleaded with G-d to bring Mashiach and stop hiding from His children, saying "It's too painful for Jews to keep looking; what are You going to do if Your children stop looking?"

Thirteen months have now gone by, and still we search for our Rebbe. Every day when I wake up, I start looking and searching, hoping the Rebbe returned. Throughout the day memories of the Rebbe flash inside of me. I see him sitting; I hear him telling a story; I see his smile and feel his presence. A sensa-

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Jack B. Weinstein 50  
The Rebbe, the Judge and Justice

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Sabbath Ends on  
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Torah Portion of the Week:  
Korach 575

# The Rebbe, the Judge and Justice

## Recollection on the First Yahrzeit of Rabbi Menachem Mendel Schneerson

by Judge Jack B. Weinstein  
Senior Judge U.S. District Court

An amazing civilization developed over hundreds of years on the plains and uplands of Central Europe — that of the Jewish Ashkenazi. One of its most astounding manifestations was the chasidic movement. Without weapons — except those of the mind, the heart, and the soul — it rose up from a swamp of economic poverty, discrimination and oppression to extraordinary heights. This culture and people were cruelly destroyed in the Holocaust.

A few remnants of the people and their institutions survived and sought refuge in our great land of freedom. Rabbi Schneerson led one of these groups here in Brooklyn. His and its influence spread throughout the world. A man of great wisdom and charm, his knowledge extended well beyond religious law. He utilized training acquired at the Sorbonne in scientific work at the Brooklyn Navy Yard during the World War II.

Visiting the Rebbe's study as he sat shiva for his wife, I observed the representatives of other chasidic groups in their distinctive garbs. It was, in many ways, a medieval scene. Yet, one sensed that the Rebbe was well aware of his place and time. Rabbi Schneerson, his

emissaries and his devoted followers embraced modern technology as a means of spreading their palpable joy in religious devotion.

At a farbrengen (chasidic gathering), at 1:00 one morning, among thousands of followers in the huge underground assembly hall in Crown Heights, I chatted with the Rebbe about law. I knew the proceedings were being televised, but I could not believe anyone would be watching at that hour. To my astonishment, next morning a lawyer at the courthouse told me he had seen us on TV. "What did you and the Rebbe talk about?" he asked.

"Justice," I replied. He honored the I had the honor of assisting Rabbi Sholom D. Lipskar, one of the Rebbe's many devoted emissaries, in establishing the Aleph Institute, which has brought solace and learning to thousands of Jewish prisoners and their families, and has been emulated by other religious groups. I also observed the work of one of the Chabad houses, in my own town of Great Neck, on behalf of Jewish children.

The direct and indirect effects of the Rebbe's work here and will have a beneficial effect on many whose lives he touches still.

The last time I saw the Rebbe he said to me that my work at the federal court in Brooklyn was hastening the coming of the Messiah. He was, I am sure, referring to the work of all our judges and lawyers here in Brooklyn. For we were striving, as was he, to bring justice and mercy, equality and freedom, compassion and understanding to our community. And then he gave me two dollar bills — to be spent, I knew, on good works.

A few days later my wife and I were visiting our sons on 74th Street in Manhattan. We stopped at a small shop to buy some flowers for a family celebration. A needy African-American lady was outside the store. My wife and I agreed that this was where the Rebbe would have wanted the money to go. As I handed it over, she explained its source. Coming out of the store we overheard the lady explaining to the Korean proprietor that there was a great Rebbe Schneerson in Brooklyn who loved poor people. The proprietor nodded in agreement. As we walked away, they continued to discuss the Rebbe.

All of us can, I think, agree that our generation, despite all the tragedies and cruelties it has witnessed, has been elevated and emboldened by the work of Rabbi Schneerson. His memory lives on. ☺

# "Father ..."

We remember the past,  
Like a jewel in the night,  
Father, where have you gone.

Never forgetting,  
These rays of light,  
Father, your memory lives on.

Together as one,  
Our *mitzvot* will rise,  
A nation with one  
Endless cry.

Our faith never ceased,  
Cause you've shown us the way,  
Please come back,  
And take us home today.

Your golden words,  
Revealed what's right,  
Father, we know you're still near.  
Leading us all,  
From way up high,  
Father, we need you down here.

Written by:  
Chana Cohen Crown Heights, Brooklyn, NY

# Remembering the Rebbe

Continued from page B3

with one and all, no matter how smart or talented they might or might not be.

Exactly 11 months before he suffered a massive stroke, which robbed him of his ability to speak or write with his right hand, the Rebbe proclaimed that he had done everything within his ability to bring the Final Redemption. "Now," the Rebbe said, pointing to the crowd, "do everything within your power to bring Mashiach."

What can anybody do in 10 lifetimes to bring Mashiach, more than what the Rebbe accomplished in one single, hot summer Sunday?

Yet the Rebbe loudly and eloquently asked each person — man, woman and child — Jew and non-Jew, to participate and join in his mission to bring Mashiach and the Redemption through acts of kindness and by preparing ourselves for the days to come.

The Rebbe wanted us all to have a piece of the action. There is a part of G-dliness in each person that waits for redemption; there is a part of Mashiach in each person that must wake up and join in the struggle to burn down the walls of exile.

When we wake up in the morning we must ask ourselves, what will I do today to change the world? How will I fulfill the Rebbe's request to do everything possible to make redemption a reality? Ultimately the Redemption will come, hopefully sooner than later; it is up to each person to open his eyes to see it happen. The one thing Mashiach cannot do is force our eyelids open when the time comes to hop aboard the clouds and fly to Jerusalem.

I remember sitting one Shabbat afternoon at a farbrengen of the Rebbe, and right in front of me was a middle-aged man with his eyes closed. Either he was trying to concentrate, or he was tired or he was trying to relish the Talmudic saying, "Shinoh Shabbat taarug" ("Sleeping on Shabbat is a pleasure"). Suddenly the Rebbe put aside what he was discussing and began smiling. Those who are dozing off, he said, better wake up, because Mashiach might come, and they will suddenly wake up and find themselves onboard a cloud headed to Jerusalem. What a startling experience that would be, unless you wake up ☺

# Homosexual Groups

Continued from page B1

gay life as merely an alternate life-style ... Under no circumstances can Judaism suffer homophobia to become respectable ... Clearly, while Judaism needs no defense or apology in regard to its esteem for neighborly love and compassion for the individual sufferer, it can possibly shide a wholesale dismissal of its most basic moral principles on the grounds that those subject to its judgments find them repulsive ... In remaining true to the sources of Jewish tradition, Jews are com-

manded to avoid the madness that seizes every society at various times and in many forms while yet retaining a moral compass and psychological equilibrium sufficient to exercise that combination of discipline and charity that is the hallmark of

We subscribe to these sentiments today as surely as you did then, and we are certain, beyond a shadow of a doubt, that you do, too. We are pleased to know that you reconfirm all you have written in the above article and that these remain your opinions today as well.

While we appreciate that legal

restraints, and certain untoward consequences that may flow from any actions you may want to take to rectify this situation, that impel you to refrain from any form of action, we feel compelled by our conscience and by our role as teachers of Torah to express our feelings and opinions known to the public at large, and we ask you to explore every possible avenue to obviate this blemish.

Notwithstanding the fact that these gay-lesbian organizations attract very few people on campus and that the university gives them neither support nor recognition, we regard their very existence as distinct groups an offense against all that we and the institution stand for. We cannot accept, and indeed we unambiguously deplore, people gathering to proclaim their defiance of the Torah's injunction against homosexuality; part of the divine moral code that has guided Western society for three and a half millennia. What Judaism tells us is an abomination should find no welcome in our institution and, indeed, in any academic institution which retains even a minimum commitment to morality.

We wish it to be known, therefore, by any students and by the community at large, that we deplore and condemn the continued existence of these gay-lesbian groups at some of the graduate and professional schools of Yeshiva University. We bear no animus toward any individuals as such, but we firmly reject the notion that responsible moral people should organize themselves around a principle of patent immoral behavior. Wherever Torah is taught and cherished as it has been throughout the ages, there the spirit of kedusha (holiness) must prevail, and a defiant homosexuality is antithetical to such an atmosphere.

May the Almighty grant healing wisdom to a world so very much in want of it, and may all mankind turn to Him in love and devotion. "The earth shall be full of the knowledge of the Lord, even as the waters cover the sea (Isaiah 11:9)." ☺

# On My Mind

Continued from page B3

Italian expression for death, such as "he changed his life."

It seems that originally cemeteries were inside the city boundaries, but that Napoleon, about 180 years ago, ordained that all cemeteries must be moved far outside the cities for hygienic reasons. As a result, the Jews were forced to "gather the bones" of old graves and move them along to the new cemeteries. In Asti there was one communal grave that held all the bodies collected from the old cemetery, all placed under one large stone.

Continued Next Week



Synagogue of Asti (1809)

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