

GLASS THAT IS FULL

Chapter 8

Is a rabbi permitted to take a post in a

non Orthodox synagogue?

Response

Ordinarily we rule that it is prohibited to pray in any synagogue where there does not exist a Mechitza -a separation between men and women. Such a separation existed in the Holy Temple.

Talmud Sukah

When non Orthodox Reform began in the 19th Century they abolished the Mechitza - separation. They did this because they billed themselves as progressive granting equality to men and women. Plus the fact that in Western Europe the sexes were intermixed anyway. In addition they wanted to show the non Jews that Jews in their house of

worship were similar to the non Jews.
Non Jewish churches have mixed siting .
They also abolished praying in
Hebrew . Instead they substituted praying
in the vernacular. They also changed the
prayers .They omitted those sections that
they took issue with. They omitted all the
prayers that envisioned Jews returning to
Israel. They omitted the prayers that
envision the rebuilding of the holy temple
and restoration of the sacrifices. The
Reform introduced playing the organ
during services.

The reform gradually over time recognized only the ethical portions of Judaism at the expense of the rituals. The observance of Sabbath laws Kosher laws family purity laws became optional not mandatory. They denied that God transmitted all the Written the Pentateuch as well as the Oral law that is presently written in the Talmud summarized by the Shulchan Aruch. In short they became a heretical group -an other religion cited by Rambam Avodah Zora 2:3.5.

era of the Second Temple . They are recorded in the Talmud , as well as , by Josephus in his 20 volumes history of the Jews from Moses to his time.

However we are concerned by the Jews who visit or are members of the reform synagoge. We are not dealing with the Reform movement or their theology that has changed in many respects and became clser to traditional Judaism. The fathers of the Reform movement if they would come and see todays Reform they would condemn them as being a betrayal of the founding fathers. The Reform today are still far apart from Orthodoxy; but a great

improvement compared to what they were during the 19th Century in Europe and the Americas.

When I first graduated Seminary and was ordained I got married and was hunting for a Rabbinical position. I found a position at a Reform synagogue. I asked my mentor Rav Moshe Feinstein the greatest living Rabbi in the world who ordained me if I should accept this position . His reply was “run grab it. If you do not accept it a Reform rabbi will take it. You can out reach to these Jews and bring them back.” I also asked Rav Kushelevitz from Torah Vodaat who also ordained me. His reply was “ run grab it. You can bring these Jews back to Judaism .”

I accepted the position . I spoke in my sermons and started giving lectures about Sabbath observance the Kosher dietary laws and the laws of family purity. I succeeded in having a young couple our age become Kosher and a Sabbath observer. I was then in my 20s and so was my wife.

However the president of the community confronted me and told me the following. “All the members are not Sabbath observers . None of them observe the Kosher laws nor the laws of family purity.” When I asked him what I should talk about his reply was “talk about Judaism.” After remaining there six months the synagogue paid the remaining salary they contracted and asked me to leave. I soon found another Reform

Temple . However I did not accept the position offered me because my wife took sick. Her illness was long lasting. We had a son but because of interference of her parents the marriage broke up . I tried for several years to win my wife back. I went back to school to become a professional and not have to be a Rabbi or Hebrew teacher. My wife still refused. I gave her a Get a Jewish divorce. She had sued for civil divorce several years earlier. I fought the civil divorce. The judge requested that we settle out of court . However she wanted a divorce and I wanted her to come back. The judge granted the civil divorce. I did not appeal.

After I graduated and became a

professional I started a business of my own. I remarried and am married 50 years. I presently thank God have a large family- sons daughters and grandchildren.

I continue doing out reach. I wrote 15 books . 11 books plus essays already are on the internet .The others will soon appear there. My web site is

god life jewish israel.

M--y name is moshe siselsender

Now no one can fire me if they disagree with my views of politics philosophy and theology .

Analysis

What was left unsaid is the critique against the yeshiva where I studied for ten years. Why did they not tell me what I would be facing when I left the yeshiva?

I was not the only one who got divorced. My graduation class for ordination had 18 students. 6 out of the eighteen got divorced. That represents 33% .!!!!

Doesn't that shows that there is some thing wrong some where ?

Further more why couldn't I have

gotten an Orthodox position? The answer is that there weren't any available.

If that is the case why didn't the yeshiva inform me while I was a student of the reality?

I did not attend college because the head of the yeshiva twice a year gave a lecture of the evils of attending college. In that way they kept the students away from the influences of philosophies antagonistic to Judaism. They also wanted to nurture a generation of Torah scholars. However their reasoning was flawed

Some students attended Religious denomination colleges who recognized

their Rabbinical degree as the equivalent of a Bachelors. They were admitted to graduate school. However the university had one of their professors threaen the Rabbinical student that unless he will abandon his concept that the Jews are the chosen people he will not pass his class. The student failed. When the student wrote a thesis about the synthesis of psychology and the principles of education found in the Talmud the thesis was rejected. He was failed and all his prior courses were a waste of time. Obviously what the college had in mind when they admitted him was that he convert and abandon Judaism.

Where were the heads of the yeshiva when they discouraged the students of

going to City College Brooklyn College
Queens college ?

It took me a divorce and 8 years to go
back to school and get my act together.

The other students who were divorced
and were not as resourceful and
perseverant as I am had their life ruined.

Is this what the Torah teaches? Through
out Jewish history all Torah scholars wit
the exception of very few all had a trade.
Aruch Hashulchon Orech Chaim 106:12
All earned a living None depended on
hand outs.“ One who fails to teach his son

a trade teaches him to steal.”

TalmudKedushin 29a ; Kedushin

31b;Kedushin 82a; Brochus 63a Tosephta

Kedushin chapter I; Mechilta chapter 21

Aruch Hashulchon Orech Chaim

106:9,10,11,12

Chapter 9

Acording to Hallacha Jewish Law
someone who is learning Torah should be
exempt from army service and community
service ?

Response