

# The Role of the Rabbi →

Process of the Psak Part IV  
November 20th 2022

This Shiur is kindly sponsored by Paul and Yael Weinberg in memory of Paul's mother  
Gloria Weinberg - Leah Gittel bat Shlomo Mordechai ע"ה

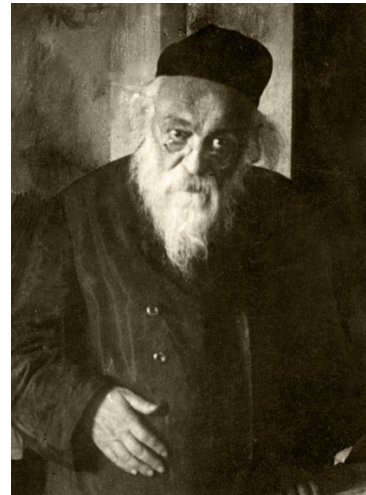
## What is the Rabbi?



Rav Yechiel Michel ha-Levi Epstein , often called "the Aruch haShulchan" after his magnum opus, Aruch HaShulchan, was a Rabbi and Posek in Lithuania.  
1829-1908



Rav Yitzhak Blazer was an early important leader of the Musar movement. He is also sometimes referred to as Rav Itzele Peterburger due to his position as Chief Rabbi of St. Petersburg at a time when it was the capital of Russia.  
1837-1907



Chaim Soloveitchik, also known as Reb Chaim Brisker, was a rabbi and Talmudic scholar credited as the founder of the popular Brisker approach to Talmudic study within Judaism. He is also a member of the Soloveitchik dynasty, as the son of the Beis HaLevi.  
1853-1918

# What the Rabbi is Not?



## Roles of the Rabbi

### Role 1: Rabbi as a Teacher

Students are like children

1. Bamidbar 3:1

**ואלה תולדות אהרן ומשה ביום דבר ה' את משה בהר סיני**  
This is the line of Aaron and Moses at the time that Hashem spoke with Moses on Mount Sinai.

2. Rashi, ad loc.

ואלה תולדות אהרן ומשה. ואינו מזכיר אלא בני אהרן ונקראו תולדות משה, לפי שלמדן תורה, מלמד שכל המלמד את בן חברו תורה מעלה עליו הפתוב פאלו ילדו)

Moshe writing the Torah of the future.

3. Devarim 31:16-22

<p><b>טז</b> ויאמר ה'אל-משה, הִנֵּךְ שֹׁכֵב עִם-אֲבוֹתֶיךָ; וְקָם הָעָם הַזֶּה וְזָנָה אַחֲרֵי אֱלֹהֵי זָכַר-הָאָרֶץ, אֲשֶׁר הוּא בָא-שָׁמָּה בְּקִרְבּוֹ, וְעִזְבוּנִי, וְהִפְרָ אֶת-בְּרִיתִי אֲשֶׁר כָּרַתִּי אִתּוֹ.</p>	<p><b>16</b> And the LORD said unto Moses: 'Behold, thou art about to sleep with thy fathers; and this people will rise up, and go astray after the foreign gods of the land, whither they go to be among them, and will forsake Me, and break My covenant which I have made with them.</p>
<p><b>יז</b> וְחָרָה אַפִּי בּוֹ בַיּוֹם-הַהוּא וְעִזְבוּתִים וְהִסְתַּרְתִּי פָנַי מֵהֶם, וְהָיָה לָאֲכָל, וּמִצָּאָהוּ רַעוּת רַבּוֹת, וְצָרוֹת; וְאָמַר, בַּיּוֹם הַהוּא, הֲלֹא עָלָ כִּי-אֵין אֱלֹהֵי בְּקִרְבֵּי, מִצְאוּנֵי הַרְעוּת הָאֵלֹהִים.</p>	<p><b>17</b> Then My anger shall be kindled against them in that day, and I will forsake them, and I will hide My face from them, and they shall be devoured, and many evils and troubles shall come upon them; so that they will say in that day: Are not these evils come upon us because our God is not among us?</p>
<p><b>יח</b> וְאֲנֹכִי, הִסְתַּר אֶסְתִּיר פָּנַי בַּיּוֹם הַהוּא, עַל כָּל-הַרְעוּת, אֲשֶׁר עָשָׂה; כִּי פָנָה, אֶל-אֱלֹהִים אֲחֵרִים.</p>	<p><b>18</b> And I will surely hide My face in that day for all the evil which they shall have wrought, in that they are turned unto other gods.</p>

<p>יט ועתה, כתבו לכם את-השירה הזאת, ולמדה את-בני-ישראל, שימה בפיהם: למען תהיה-לי השירה הזאת, לעד--בבני ישראל.</p>	<p>19 Now therefore write ye this song for you, and teach thou it the children of Israel; put it in their mouths, that this song may be a witness for Me against the children of Israel.</p>
<p>כ כי-אביאנו אל-האדמה אשר-נשבעתי לאבותינו, זבת חלב ודבש, ואכלו ושבעו, ודשן; ופנה אל-אלהים אחרים, ועבדום, ונאצוני, והפר את-בריתי.</p>	<p>20 For when I shall have brought them into the land which I swore unto their fathers, flowing with milk and honey; and they shall have eaten their fill, and waxen fat; and turned unto other gods, and served them, and despised Me, and broken My covenant;</p>
<p>כא והיה כי-תמצאן אתו רעות רבות, וצרות, וענתה השירה הזאת לפניו לעד, כי לא תשכח מפיו זרעו: כי ידעתי את-יצרו, אשר הוא עשה היום, בטרם אביאנו, אל-הארץ אשר נשבעתי.</p>	<p>21 then it shall come to pass, when many evils and troubles are come upon them, that this song shall testify before them as a witness; for it shall not be forgotten out of the mouths of their seed; for I know their imagination how they do even now, before I have brought them into the land which I swore.'</p>
<p>כב ויכתב משה את-השירה הזאת, ביום ההוא; וילמדה, את-בני ישראל.</p>	<p>22 So Moses wrote this song the same day, and taught it the children of Israel.</p>

Rabbi Akiva – teaching to the point of death

4. TB Brachos 61b

תנו רבנן: פעם אחת גזרה מלכות הרשעה שלא יעסקו ישראל בתורה. בא פפוס בן יהודה ומצאו לרבי עקיבא שהיה מקהיל קהלות ברבים ועוסק בתורה. אמר לו: עקיבא אי אתה מתירא מפני מלכות?

The Gemara relates at length how Rabbi Akiva fulfilled these directives. **The Sages taught: One time, after the bar Kokheva rebellion, the evil empire of Rome decreed that Israel may not engage in the study and practice of Torah. Pappos ben Yehuda came and found Rabbi Akiva, who was convening assemblies in public and engaging in Torah study. Pappos said to him: Akiva, are you not afraid of the empire?**

אמר לו: אמשול לך משל, למה הדבר דומה — לשועל שהיה מחלף על גב הנָהָר, וראה דגים שהיו מתקבצים במקום למקום. אמר להם: מפני מה אתם בורחים? אמרו לו: מפני רשתות שמביאין עלינו בני אדם. אמר להם: רצונכם שתעלו ליבשה, ונדור אני ואתם, בשם שדרו אבותי עם אבותיכם? אמרו לו: אתה הוא שאומרים עליך פקח שבתיות? לא פקח אתה, אלא מפש אתה! ומה במקום חיותנו, אנו מתיראין, במקום מיתתנו — על אחת כמה וכמה. אף אנחנו עכשיו שאנו יושבים ועוסקים בתורה, שפתוב בה: "כי הוא תייד וארד ימיד", כך, אם אנו הולכים ומבטלים ממנה — על אחת כמה וכמה!

Rabbi Akiva answered him: I will relate a parable. To what can this be compared? It is like a fox walking along a riverbank when he sees fish gathering and fleeing from place to place.  
The fox said to them: From what are you fleeing?  
They said to him: We are fleeing from the nets that people cast upon us.  
He said to them: Do you wish to come up onto dry land, and we will reside together just

as my ancestors resided with your ancestors?

The fish said to him: **You are the one of whom they say, he is the cleverest of animals?**

**You are not clever; you are a fool. If we are afraid in the water, our natural habitat which gives us life, then in a habitat that causes our death, all the more so.**

The moral is: **So too, we Jews, now that we sit and engage in Torah study, about which it is written: “For that is your life, and the length of your days” (Deuteronomy 30:20), we fear the empire to this extent; if we proceed to sit idle from its study, as its abandonment is the habitat that causes our death, all the more so will we fear the empire.**

אָמרו: לאַ הָיוּ יָמִים מוֹעָטִים, עַד שֶׁתִּפְסוּהוּ לְרַבִּי עֲקִיבָא וְחִבְשׁוּהוּ בְּבֵית הָאֲסוּרִים, וְתִפְסוּ לְפָנֹס בֶּן יְהוּדָה וְחִבְשׁוּהוּ אַנְלוֹ. אָמַר לוֹ: פָּפּוֹס, מִי הִבִּיאָךְ לְכָאן? אָמַר לוֹ: אֲשֶׁרִיךָ רַבִּי עֲקִיבָא שְׁנַתְּפֶסֶת עַל דְּבָרֵי תוֹרָה. אוֹי לוֹ לְפָנֹס שְׁנַתְּפֶסֶס עַל דְּבָרִים בְּטָלִים .

The Sages said: **Not a few days passed until they seized Rabbi Akiva and incarcerated him in prison, and seized Pappos ben Yehuda and incarcerated him alongside him. Rabbi Akiva said to him: Pappos, who brought you here? Pappos replied: Happy are you, Rabbi Akiva, for you were arrested on the charge of engaging in Torah study. Woe unto Pappos who was seized on the charge of engaging in idle matters.**

## Examples

- Continues personal learning remain a Talmid Chacham
- Conducts weekly, daily and monthly shiurim of multiple levels
- Creates community conversations about pressing topics the community needs to hear about
- Helps create and lead the committee in charge of scholars in residence
- Encourages and facilitates the organic formation of learning groups within the shul
- Inspiring people to greater commitment to Torah and the Torah lifestyle

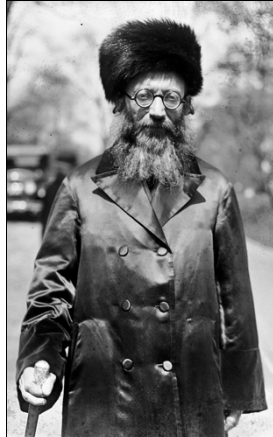
## Role 2: Pastoral Caregiver

Like a Mother

5. Bamidbar 11:12

הֲאֵלֶיךָ הֵרִיתִי אֶת כָּל הָעָם הַזֶּה אִם אֲנִי יִלְדֵתִיהוּ כִּי תֹאמַר אֵלַי שְׂאֵהוּ בְּזוּיָךְ כַּאֲשֶׁר יֵשֵׂא הָאִמָּן אֶת הַיֶּלֶד עַל הָאֲדָמָה אֲשֶׁר וְשָׁבַעְתָּ לְאֲבֹתָיו

Did I produce all this people, did I engender them, that You should say to me, ‘Carry them in your bosom as a caregiver carries an infant,’ to the land that You have promised on oath to their fathers?



Rav Avraham Isaac Kook, known as Rav Kook, and also known by the acronym HaRaAYaH, was an Orthodox rabbi, and the first Ashkenazi Chief Rabbi of British Mandatory Palestine. He is considered to be one of the fathers of religious Zionism, and is known for founding the Mercaz HaRav Yeshiva. 1865-1935



Rav Tzvi Pesach Frank was a renowned halachic scholar and served as Chief Rabbi of Jerusalem for several decades. 1873-1960



Rav Eliezer Yehuda Waldenberg, December 10, 1915 – November 21, 2006 was a rabbi, posek, and dayan in Jerusalem. 1915-2006

6. Tzitz Eliezer XIIX:63:2,5

את הרבנות ראה הרב ז"ל לא כיציאה מאהלה של תורה, אלא כהמשכיות הישיבה בה בפנים-חדשות, בהגשמת החלק העיוני בהחלק המעשי. כך חשב וכך קיים בעצמו, וכשיצא אל עולם הרבני, ראו, ידעי, והכירו, כל רואיו, כי לא יצא מד' אמות ההלכה שלו אפילו במלוא נימא אלא הכניס את כל הסובבים אותו וכל אשר מסביבו אל הארבע אמות של הלכה. ועל כן כאשר ענק רוח זה יכול היה עמוד בזה, אהב מאד את מלאכת-הרבנות וראה בה שאיפת-חיים, באשר על ידה אפשר להמחיש חוקי-התורה ולהפוך הליכות עולם להלכות-עולם: "חשבתי דרכי ואשיבה רגלי אל עדותיך", תמיד חישב דרכי הליכותיו "הליכות א-לי מלכי בקודש", ולרגלו השיב הכל אל מול ואל תוך עדות-התורה.

ביתו של רבינו ז"ל היה תמיד פתוח לרוחה לכל דורש ולכל מבקש דבר ד' בלי כל הגבלה של עת וזמן, וכשהיה שומע או קולם שמץ מנהו של שיחה מבני ביתו שדאגו לשלום בריאותו שצריכים להודיע לקהל שלא להטרידו בשעות הצהריים היה נחם עליהם בנהימתו. וכל ידע ספר הרואה את רבינו ז"ל בתורתו שלא לענות ושלא להשהות שום שואל איש או אשה תינוק או תינוקת היה נזכר בדבר הלכה, בדברים המתיידים האמורים במס' שמוות פרק ח', ומובא בשער הגמול להרמב"ן. דכשגוד על רשב"ג ורבי ישמעאל שהירגו, היה רבי ישמעאל בוכה: א"ל ר"ש: אברך בשתי פסיעות אתה נתון בחלקן של צדיקים ואתה בוכה. אמר לו: אני בוכה על שאנו נהרגין כע"א וכמגלי עריות וכשופכי דמים וכמחללי שבתות. אמר לו: רבי שמא סועד היית או ישן ובאתה אליך אשה לשאול על נדתה ועל סומאתה ועל סהרתה ואמרת לה המתיני עד שאישן [כך הגירסא ברמב"ן. ובמס' שמוות שלפנינו הגירסא: ואמר לה השמש ישן הוא] והתורה אמרה כל אלמנה ויתום לא תענון אם ענה תענה אותו [אחד עיגוי גדול ואחד עיגוי קסן. הגר"א] מה כתיב בתריה, והרגתי אתכם בחרב, ברחבי לא נאמר אלא בחרב. ולב מי לא יחיל למקרא דבריהם מזעזעים אלה שא"ל ר"ש לר"י, ואם בארזים נפלה שלהבת מה יעשו איובי קיר, ואכן מי שתודר למשמעותם העמוקה של הרבנים הנאמרים יכול להתחיל להבין הנהגותיו בקודש של מרן ז"ל לדקדק כל כך בכל מיני דיקדוקים שלא להשהות שום דורש ומבקש.

## Examples

- Endeavors to create personal relationships with all the people in the community
- Guides families through the birthing process
- Helps guide and prepare kids for their bar/bat mitzvah
- Prepares and leads couples as they prepare to and do get married
- Counsel and refer out people struggling with marital issues
- Counsel and advise parents struggling with child raising
- Helping facilitate those in need of Geirus
- Helping those in financial straits
- Checks-in on those who live alone
- Visits members in hospital
- Assists with end-of-life issues
- Guides family through funerals and shiva

### Role 3: The Rabbi as a Posek

Moshe in Parshas Yisro adjudicating cases.

7. Shmos 18:13-16

<p>יָ וַיְהִי מִמּוֹצְאוֹתַי, וַיֵּשֶׁב מֹשֶׁה, לְשֹׁפֵט אֶת-הָעָם; וַיַּעֲמֵד הָעָם עַל-מֹשֶׁה, מִן-הַבֹּקֶר עַד-הָעֶרֶב.</p>	<p><b>13</b> And it came to pass on the morrow, that Moses sat to judge the people; and the people stood about Moses from the morning unto the evening.</p>
<p>יָ וַיִּירָא זִמְתָן מֹשֶׁה, אֶת כָּל-אֲשֶׁר-הוּא עֹשֶׂה לָעָם; וַיֹּאמֶר, מִה-הַדְּבַר הַזֶּה אֲשֶׁר אַתָּה עֹשֶׂה לָעָם--מִדּוֹעַ אַתָּה יוֹשֵׁב לְבַדְךָ, וְכָל-הָעָם נֹצֵב עֲלֶיךָ מִן-בֹּקֶר עַד-עֶרֶב.</p>	<p><b>14</b> And when Moses' father-in-law saw all that he did to the people, he said: 'What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand about thee from morning unto even?'</p>
<p>טו וַיֹּאמֶר מֹשֶׁה, לְזִמְתָן: כִּי-יָבֹא אֵלַי הָעָם, לְדַרֵּשׁ אֱלֹהִים.</p>	<p><b>15</b> And Moses said unto his father-in-law: 'Because the people come unto me to inquire of God;</p>
<p>טז כִּי-יְהִי־לָהֶם דְּבַר, בֵּא אֵלַי, וְשֹׁפֵטֵתִי, בֵּין אִישׁ וּבֵין רֵעֵהוּ; וְהוֹדַעְתִּי אֶת-חֻקֵי הָאֱלֹהִים, וְאֶת-תּוֹרֹתָיו.</p>	<p><b>16</b> when they have a matter, it cometh unto me; and I judge between a man and his neighbour, and I make them know the statutes of God, and His laws.'</p>

8. Seder Olam Rabba 32

ועמד מלך גבור וגו' ובעמדו תשבר וגו' (שם יא ג), הוא אלכסנדרוס מקדון שמלך י"ב שנה, עד כאן היו הנביאים מתנבאים ברוח הקדש, מכאן ואילך, הט אונך ושמע דברי חכמים) **משלי כב יז**, שנאמר כי נעים כי תשמרם בבטןך וגו',

9. TB Bava Basra 12a

אמר אמימר וחקם עדיף מנביא שנאמר ונבא לבב חכמה מי נתלה במי חוי אומר קטן נתלה בגדול **Ameimar** said: **And a Sage is greater than a prophet, as it is stated: "And a prophet has a heart of wisdom" (Psalms 90:12)**, i.e., he is wise. When comparisons are drawn, who is

**compared to whom? You must say that the lesser is compared to the greater.** Here too, prophecy is compared to wisdom, thus indicating that wisdom is greater than prophecy.

10. Responsa Maharif, Responsum 59

*Rabbi Ya'akov Farag'i.*

*Rabbi at Alexandria, Egypt, in the middle of the seventeenth century; brother-in-law of Shabbethai Nawawi, rabbi of Rashid, and teacher of Samuel Laniado. Al-Faraji was the author of responsa, extracts from which were incorporated in the collection "Birke Yosef," published by Azulai at Leghorn in 1774-76.*

[Jewish Encyclopedia]

דהא דאזלינן בתר רובא היינו דוקא במקום שאין להם רב מרא דאתרא, אבל במקום שיש להם רב שנהגו לסמוך עליו בכל פסקיו, דברי אותו הרב הוקבעו עליהם כהלכה למשה מסיני שאין בה שום מחלוקת, ואפילו במקום שרבים חולקים עליו. והזו מדבריו אפילו מקולא לחומרא, הרי הוא כאילו זז מדברי תורה ומזלזל בכבוד רבם.

“That that Jewish law usually follows the majority opinion in when people do not have a communal Rabbi (Mara D’Asra). When they do have a communal Rabbi who is accepted by the community, the words of that Rabbi are considered immutable to them as if they were given from Moses at Sinai, and there can be no dispute about them, even if many argue on his decision. A person who disobeys his guidance, even to be more stringent, it is as if he has left the Torah itself and disgraced the honor of the Rabbinate.”

11. Responsa Shivas Tzion, Responsum 23

*Rabbi Shmuel Landau (1752 – 31 October 1834, Prague), was chief Rabbinic Judge of Prague. Landau was the champion of Orthodox Rabbinitism, and published his responsa under the title of Shivas Tzion (Prague, 1827). He edited his father's Ahavas Tzion and Doresh LeTzion (ib. 1827), adding to the former work four homilies of his own, and to the latter a number of halakic discourses. [Jewish Encyclopedia]*

שהרי ע"פ הדין אין השוחט רשאי לשחוט עד שמראה סכינו לחכם כמו שפסקינן בש"ע יו"ד סי' ה"י... במקום שיש מרא דאתרא שנתקבל מהקהל ידוע הוא שנתקבל מבני קהלתו להשגיח על כל דבר איסור והיתר וביחוד על השוחט ועל הטבח בזה לכ"ע הרב נאמן הואיל ובני הקהלה הימנוהו על כך ורב שרואה בעצמו שהשוחט הוא חשוד הרשות נתונה בידו לפסלו מטעם שבני הקהלה הימנוהו לכך

According to Jewish law, a ritual slaughterer may not slaughter any animals until he shows his knife to the sage as is regulated In the Code of Jewish Law... In a locale when there is a community Rabbi who has been chosen by the community Rabbi, it is understood that his responsibilities to the community include oversight on permitted and forbidden foods and especially the ritual slaughter and meets. It is unilaterally accepted that the Rabbi is trusted since he was appointed as Rabbi for this. Thus if he believes the ritual slaughter is suspect, he is allowed to invalidate his word, because that is what the community trusted him to do.

12. Responsa Igros Moshe, Choshen Mishpat Responsum 39

*Rabbi Moshe Feinstein (March 3, 1895 – March 23, 1986) was a Lithuanian Orthodox rabbi, scholar and posek (an authoritative adjudicator of questions related to Jewish law), who was world-renowned for his expertise in Halakha and was regarded by many as the de facto supreme halakhic authority for Orthodox Jewry of North America during his lifetime. In the Orthodox world he is widely referred to simply as "Reb Moshe", and his halakhic rulings are widely quoted in contemporary rabbinic literature.*

Regarding the Kosher standards in Pittsburgh, it is patently obvious and clear that they need to remain under the purview of the Vaad (council) of local Rabbis as it was until now. This is how it should be because all matters of permitted and forbidden food, and any matter pertaining to our holy Torah and its commandments are their responsibility...

No other person has the right to involve themselves in the matter of Kosher standards without the permission of the Vaad, even if they may themselves be a Rabbi and an expert. And most certainly regarding a person that the Rabbis do not recognize his credentials, such a person may not be allowed to be involved in Kosher standards and no person may rely on his Kosher standards.

### Examples

- Responds to shaylos from members in a timely fashion
- Addresses questions of members travelling
- Serves as connector with OU Kashrus and members for kashrus shaylos
- Serves as connector with RCA Beth Din and Halachik legal shaylos
- Ensuring the Halachik status of Kashrus in the shul kitchen and building
- Responsible for Mechiras Chametz

## The Rabbinate of the 21<sup>st</sup> Century

13. TB Moed Katan 6a

בְּמִסְבָּכִין. וְאִיבְעִית אִימָא, הָא אָמְרוּ: אִין מְרַחֲקִין צִיּוֹן מִמְקוֹם טוּמְאָה שְׁלֵא לְהַפְסִיד אֶת אֶרֶץ יִשְׂרָאֵל.

The Gemara answers: The case is where the trees are **scattered** throughout the entire field, so that it is likely that the entire field was plowed. **And if you wish, say** instead: This is not a concern, as **we said** earlier that **one does not distance the marker** too far **from the actual site of ritual impurity, so as not to cause a loss of Eretz Yisrael**. As the marker is located near the trees, presumably the trees are close to the actual site of the grave, and the site of the grave was plowed.

רבי יהודה אומר: עד שִׁיְהֵא שָׁם זָקֵן אוּ תַלְמִיד, לְפִי שְׂאִין הַפֶּל בְּקִיּוֹן בְּדִבְרֵי. אָמַר אַבְיִי: שָׁמַע מִיְנָה צוּרְבָא מְרַבְּנָן דְּאִיכָא בְּמַתָּא — כָּל מִילֵי דְמַתָּא עָלֶיהָ רַמְיָא.

It is taught in the *baraita* that **Rabbi Yehuda says**: One relies on these signs **only** when **there is an Elder or a rabbinic scholar** who can testify about the matter, **as not all are well versed in this matter**, and perhaps the field was not plowed at all. **Abaye said: Learn from this** statement of Rabbi Yehuda that when **there is a Torah scholar in the city, all affairs of the city are thrust upon him**, i.e., are his responsibility. Consequently, he is expected to know what has happened in the city.





strong cup of coffee in hand, he stares at the computer screen, putting the final touches on his Shabbat *derashah*. He then reviews the latest building campaign spreadsheet, adds the name of an addiction specialist

to his psychologist referral list, calls a colleague to secure his scholar-in-residence for next month and starts to prepare for the next day's *daf yomi shiur*. He's got five minutes to catch up on the backlog of e-mail *she'eilot* before his nine o'clock marriage-counseling appointment.

Welcome to the 2013 American rabbinate!

they're concerned.' It's your family that matters."

#### Why It's All Worth It

One would think that having to play so many roles to so many people would dissuade young men from pursuing the vocation of rabbi. Evidently, the love of Torah and the Jewish people and the call of spiritual leadership make a convincing argument for many idealistic—and determined—rabbinical students.

"My mother thought I would be a lawyer, like my father; I had another perspective," says Jason Finkelstein, twenty-five, a RIETS student. "You may not make as much money and it's a difficult lifestyle, but if you believe that the Ribbono Shel Olam gave you the ability to reach others, to learn and spread Torah, then the light at the end of the tunnel is that He gave it to you for a reason and He will help you overcome the obstacles."

Many longtime rabbis do not regret their career choice. "I am part of every family in the shul," says Rabbi Pruzansky. "When a family is hit by tragedy, the rabbi feels it every time. It's especially trying to have to say farewell to a cherished member and friend."

He frequently passes his hard-won wisdom along at rabbinic seminars. "One of the things I speak about is a piece of paper I constantly carry with

me," he says. "Before a funeral a while back, I took out a piece of paper to record the eulogizers. [Later that day] I was to officiate at a wedding and jotted down who would be getting [to recite the] *sheva berachot*. When I reached in my pocket for the *sheva berachot* list, I instead took out the paper with the list of eulogizers. I reached into my pocket again, but there was nothing there. I turned the paper over in my hand and there was the *sheva berachot* list—it was two sides of the same paper. We're there for our congregants with joy at their *semachot* and tears at their moments of grief. The *rav* has to be 100 percent wherever he is."

Despite the myriad talents a rabbi needs, what ultimately determines his success is his spiritual leadership.

"The average *baalabus* today is trying to figure out a way to live with one-and-a-half feet in the broader culture while maintaining an authentic connection to Torah," says Rabbi Schacter. "It's the rabbi's job to mount an argument and make a presentation that will inspire these Jews to deepen their allegiance to and engagement with Torah, *mitzvot* and HaKadosh Baruch Hu. That takes passion, skills to effectively communicate that passion and the knowledge that what the rabbi has to sell is the greatest product in the world." ■

<p>Rabbi as Volunteer Manager</p> 	<p>Rabbi as Office Manager</p> 
<p>Rabbi as Chief Technological Officer</p> 	<p>Rabbi as a (free) Therapist</p> 
<p>Rabbi as Fundraiser</p> 	<p>Rabbi as Community Ambassador</p> 

## Putting it All Together

14. Siddur

תָּנָא רַבִּי אֱלִיהוּ. כָּל הַשּׁוֹנֵה הַלְבוּת בְּכָל יוֹם. מִבְּטָח לֹא שְׁהוּא בֶּן עוֹלָם הַבָּא. שְׁנַאמַר. הַלְיִבוּת עוֹלָם לֹא.  
אֵל תִּקְרִי הַלְיִבוּת אֶלָּא הַלְבוּת :

It was taught in the school of Elijah; Whoever studies halachos every day, he is assured of life in the World-to-Come, for it is said, The ways (halichos) of the world are His.” Do not read halichos, but halachos:

אָמַר רַבִּי אֱלִיעֶזֶר אָמַר רַבִּי חֲנִינָא. תַּלְמִידֵי חֲכָמִים מְרַבִּים שְׁלוֹם בְּעוֹלָם. שְׁנַאֲמַר. וְכָל בְּנוֹד לְמוֹדֵי הַיָּרֵב שְׁלוֹם בְּנוֹד. אֵל תִּקְרֵי בְּנוֹד. אֶלָּא בּוֹנוֹד: שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתָךְ. וְאִין לְמוֹ מְכֻשׁוֹל: יְהִי שְׁלוֹם בְּחִילָךְ. שְׁלוֹה בְּאַרְמְנוֹתֶיךָ: לְמַעַן אַחֵי וְרַעֵי אֲדַבְּרָה נָא שְׁלוֹם בְּךָ: לְמַעַן בֵּית הָאֱלֹהֵינוּ אֲבַקֶּשֶׁה טוֹב לְךָ: הֵעוּ לְעַמּוּ יִתְּנוּ. הַיְיָרְךָ אֶת עַמּוֹ בְּשְׁלוֹם :

Rabbi Eliezer said on behalf of Rabbi Chanina: the disciples of the wise increase peace in the world, for it is said: ‘and all your children will be disciples of Adonoy’s [Torah]; and great will be the peace of your children.’ Do not read banayich [your children] but read bonayich [your builders]. Great is the peace of those who love Your Torah, and they will have no stumbling block [misfortune]. Let there be peace within your moats, serenity within your palaces. For the sake of my brethren and companions, I will say: ‘peace be with you.’ For the sake of the House of Adonoy, our God, I will seek [pray for] your good.



15. The Rabbinate as Calling and Challenge, Rabbi Benjamin Samuels

subtle smile. “[Torah Scholars increase peace in the word] is not a descriptive-aggadic [statement],” he exclaims. “It is a normative-halakhic one; namely, it is halakhically required of scholars that they increase peace in the world! It is the preeminent *halakha* one should reiterate daily.”<sup>1</sup>