

A CELEBRATION OF **mesorah**

THE ROLE OF
the gadol



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Maimonides, Rav Moshe Isserles, the *Gaon* of Vilna, Rav Hayyim Brisker and other Jewish sages are the pillars upon which their spiritual world rests, can join with spiritual leaders for whom all this is worthless. A rabbinical organization is not a professional fraternity, which fights for the economic interests of the rabbi. It is an ideological entity where members work for one purpose and one ideal. The fundamental difference in ideology and observance make such a unity impossible. From the point of view of the Torah, we find the difference between Orthodox and Reform Judaism much greater than that which separated the Pharisees from the Sadducees in the days of the Second Commonwealth, and between the Karaites and traditionalists in the Geonic era. Has Jewish history ever recorded an instance of a joint community council or a joint rabbinical council which consisted of Karaites and Torah-true Jews?

In eternal problems, where the unity of Israel is based upon the concept of *edah*, it is halakhically more advisable and practically wiser not to unite with Reform or semi-Reform movements. Too much harmony and peace can cause confusion of the minds and will erase outwardly the boundaries between Orthodoxy and other movements.

Let us now consider the second part of our question, which deals with the battle waged by Orthodoxy against the Conservative movement.

Before I present my point of view, I should like to offer the following introduction. I use the term "battle" always in the ideological vein, and never in the personal sense. I may attack a certain point of view which I consider false, but I will never attack a person who preaches it. I have always a high regard for the individual who is honest and moral, even when I am not in agreement with him. Such a relation is in accord with the concept of *kevod ha-berryot*: "Beloved is man, for he was created in the image of God" (*Avot* 3:14).

There exists a hypothesis that the Conservative movement recognizes the authority of Halakha. Let us analyze this hy-

Rabbi Joseph B. Soloveitchik
 University, the Yeshiva of America

pothesis a bit, and let us establish how true it is. "Halakha" is unfortunately in style today. Just as in the twenties and thirties it was fashionable in Western Europe and in America to use psychoanalytic jargon, and just as rabbis even today like to operate in their sermons with psychological terminology, so it is now very popular in some circles to speak about Halakha, halakhic Judaism, etc. Even in the radical Yiddishist world they toy with the concept of Halakha.

I do not enjoy appearing cruel, destroying a beautiful illusion, but I cannot help myself, and I must disappoint the Halakha enthusiasts with the following statement:

First, one must be a *lamdan* [scholar]. Just as one who speaks about mathematics or physics must have a thorough knowledge of his field, so must one first know the Halakha in order to be able to discuss its problems. But *lamdanut* [scholarship] cannot be achieved without study, nor by the process of Divine Revelation. One must sacrifice many years of study of Halakha in order to understand it.

Secondly, one must unconditionally accept the sacredness of the Halakha in its eternal and absolute character. One must confess that it obligates everyone to realize its demands in all times and under all conditions – social, political or cultural. One cannot be selective with regard to the Halakha and to say: "This part pleases me, and the other does not; lighting candles I will accept, but not the laws of purity of the family." Either one believes in *Torah min ha-Shamayim* [the Divine origin of the Torah], and one accepts the Halakha in its totality, or one does not believe in this basic principle, and rejects it entirely. Halakha, to be accepted in part, is impossible.

Thirdly, the interpretation of Halakha must be accomplished in accordance with the methods, principles and categorical forms of the halakhic logic, which were hammered out by the sages of the Torah, *rishonim* [early rabbinic period] and *aharonim* [late rabbinic period], Rashi, the Tosafists, Ramban, the *Shakh*, Rav Akiva Eiger, Rav Hayyim Brisker, etc. The substance of the

COMMUNITY, COVENANT AND COMMITMENT

Halakhah is tradition. Not only the content and the text, but also the formal instruments of halakhic thinking have been handed down from generation to generation.

If the Conservative movement honestly and truthfully recognizes the authority of the Halakhah, then it must also fulfill the three conditions which are tied in with halakhic research, and must publicly declare that the representatives of the Conservative rabbinat devote day and night to the study of Torah, and that they believe in the Divine origin of the Law, and in the characteristic tradition and interpretation. Such a declaration must be made in simple terms, without sophisticated interpretation and without ambiguous phrases. If this miracle will happen, and if such a declaration will be made public, then I shall be troubled with the following problem: how can Halakhah, based upon scholarship, faith and sacredness, and with its principle of continuity, permit riding to the temple on the Sabbath, permit marriages between divorcees and *kohanim*, permit changes in the traditional prayer service, permit the introduction of mixed choirs in the temples, and other similar things?

You see, in this respect the Reform movement conducts itself in accordance with its ideals and its resolve. It does the same as the Christian apostle, Saul of Tarsus, did in his days. It rejects the Halakhah and its *mitzvot m'asuyot* [performance of commandments] entirely and selects the universal ethical principles of the Torah. With regard to its ideology, we know at least where we stand, and we can identify our opponents. When the Conservative movement, however, speaks of the Halakhah, we are unable to perceive what kind of Halakhah it means: the Halakhah of Rabbi Akiva, Rav Ashi, Rav Yosef Karo, the *Rema*, or a new kind of "Halakhah" which was invented at the conferences of the Rabbinical Assembly where Halakhah is, by the way, very convenient and very modest in its demands? Against this kind of confusion Orthodoxy wages a battle, for it sees in it a very great danger.

If this new "Halakhah" should begin to meddle in laws of

Orthodoxy, the Synagogue and the American Jewish Community

also the halakhic status for countless generations to come, then a bitter struggle will develop on the part of Orthodoxy against such an attempt. I hope that the representatives of the Conservative camp will act just as carefully as the atheistic Mapai did in Israel. The Mapai realized that if it wants to avoid a schism in the ranks of Jewish family life, it must transfer the authority on the laws of marriage into the hands of the Chief Rabbinate. The same must be clearly understood by the leaders of the Conservative movement, because obstinacy in this instance may split the American Jewish community into two camps.

Two things I should like them [leaders of the Conservative movement] to remember: First, with regard to this question there is no difference of opinion in Orthodoxy. The ranks of Mizrahi, Agudah, ha-Po'el ha-Mizrahi, Po'alei Agudat Israel, the Union of Orthodox Rabbis in America and Canada, the RCA, the Rabbinical Alliance of America and other organizations will join hands in this battle. Second, Orthodoxy has yet much strength, which should not be underestimated. Let them [the Conservative Jews] not commit the same error which Ben-Gurion committed with his obstinacy pertaining to conscription of women, and with his disregard for the pious Jew. As chairman of the Halakhah Commission of the RCA I should like to serve notice that we shall unite with the entire Orthodoxy in order to defend the halakhic principles of the sacred laws of purity of the family.

שו"ת הרשב"א חלק א סימן רנג

ומה שאמרת הלכה למעשה בדברים שהן במחלוקת בין חכמי הפוסקים שזה אוסר וזה מתיר. נאמר כדאי הוא פלוני המיקל לסמוך עליו? או נאמר כיון שהרב האלפסי והרמב"ם ז"ל שוין בכל לדעת אחת זולתי במקומות ישנו דין. מן החיוב הוא שנסמוך עליהם בין בקוליהון בין בחומריהון ולא נסמוך על פוסק אחר להקל?

תשובה תחלת כל דבר אומר שאין אומרים כדאי הוא פלוני לסמוך עליו בזמן שיש גדול ממנו בחכמה ובמנין. דהלכה פסוקה היא דהולכין אחר הגדול בחכמה ובמנין. ואפילו בשעת הדחק אין סומכין על הקטן בחכמה ובמנין. וכן במקום מחלוקת יחיד ורבים אלא אם כן שעת הדחק שיש בו הפסד מרובה או כיוצא בזה. וכמו שאמרו בפ' קמא דנדה (דף ט ב) ועשה רבי כרבי אלעזר. לאחר שנזכר אמר כדאי הוא ר' אלעזר לסמוך עליו בשעת הדחק. ואקשינן מאי לאחר שנזכר? אילימא לאחר שנזכר דאין הלכה כרבי אלעזר אלא כרבנן בשעת הדחק היכי עביד כותיה? אלא דלא איתמר לא הלכתא כמר ולא הלכתא כמר. ומאי לאחר שנזכר? דלאו יחיד פליג עליה אלא רבים פליגי עליה. אמר כדאי הוא רבי אלעזר לסמוך עליו בשעת הדחק. ואמרין התם מאי שעת הדחק? איכא דאמרי שעת בצורת הואי. איכא דאמרי אפיש עובדא וחשו רבנן לפסידא דטהרות. ומכל מקום עיקרי דברים אלו שאמרת יש בהן חלוקין. שאין כל הפוסקים והחכמים שוים ולא כל המקומות שוים מן הדין. כיצד שורת הדין אם שנים הפוסקים באחד זה אוסר וזה מתיר. אם נודע האחד גדול בחכמה ובמנין ויצא שמו כן הולכין אחריו בין להחמיר בין להקל. היו שניהם שוין ולא נודע מי גדול משניהם. בשל תורה הולכין אחר המחמיר דהוה ליה כספיקא דאורייתא ובשל סופרים הולכין אחר המקל וכדאיתא בריש פרק קמא דעבודה זרה (דף ז). ומי שסומך על המקל בשל תורה עובר. וזה מאותן שנאמר עליהן (הושע ד) ומקלו יגיד לו כמו שאמר. אבל אם היה רב אחד במקום ולמדס הן הולכים אחר דבריו. זהו חלוקת ארץ ישראל ובבל בתרבא דאיתרא דאלו אוסרין ואלו מתירין ואוכלין. ואוכל בחשאי אפי' בבבל אם דעתו לחזור ולהמנות עם אנשי מקומו ואף על פי שהוא חלב דאורייתא לדברי בני בבל. והנה במקומו של רבי אליעזר כורתין עצים לעשות פחמין לעשות אזמל. ולא מיחו בידם חכמים לפי שהן עושין כדברי רבם. ובפרק כל הבשר (דף ק"ז) אמרין לוי איקלע לבי יוסף רישבא. איתיאו ליה רישא דטוסא בחלבא ולא אכל ולא אמר להו ולא מידי. כי אתא קמיה דרב אמר ליה אמאי לא תשמתינהו. אמר ליה אתריה דר' יהודה בן בתירא הוה ואמינא דילמא דרש להו כרבי יוסי הגלילי דאמר יצא בשר עוף שאין לו חלב. וכן רבים. ומן הדרך הזה כל שנהגו לעשות כל מעשיהם על פי אחד מגדולי הפוסקים במקום שנהגו לעשות כל מעשיהם על פי הלכות הרב אלפסי זכרוננו לברכה ובמקומות שנהגו לעשות כל מעשיהם על פי חבור הרמב"ם ז"ל והרי עשו אלו הגדולים כרבם. ומיהו אם יש שם אחד חכם וראוי להוראה ורואה ראייה לאסור מה שהם מתירין נוהג בו איסור. שאין אלו כרבם ממש דבמקום רבם אילו יעשו שלא כדבריו יקלו בכבוד רבם במקומו. כתרבא דאיתרא דבא"י = דבארץ ישראל = שכלם נוהגין בו התר כרבם שלמדס כל חלב לרבות חלב שעל הקרב. ובמקום שיש שנים שוים שהולכין אחר המחמיר בשל תורה דוקא בשהם אחד כנגד אחד. אבל אם שנים הם כנגד האחד הולכין אחר הרוב. ואם יש תלמיד חכם ראוי להוראה ורואה דברי המקל בזה אפשר שיעשה בקולו מפני שהוא מסכים כהוראתו עם המקל והם רבים כנגד היחיד. זה שנראה לי בענינים אלו.



In our context, the parameters would obviously be much narrower, but the basic concept of an ideological community is analogous. And of course the Rema omitted any reference to overall commitment, speaking instead of specific rulings by a current *hakham* (בנוני לרקל, רמ"א ויהי דעתו דאם היה נודת בעיר לרקל, שמתם אחוז הורה להם כן, הולכין אחרי דעתו because a scholar had directed them in that fashion...) without stipulating that he was the *mora de-athra*. If the omission is intentional, his view is far-reaching. As to the basic concept of a *gadof's* ideological community and its relevance to the current scene, however, there can be little question.

The point can be illustrated by an apt anecdote. When a group of leading *rashai yeshiva* met to consider promulgating an *issur* against Orthodox participation in the Synagogue Council of America, Rav Reuven Grozowsky, ז"ר demurred. He explained that inasmuch as the prospective participants were mostly "talmidim of Reb Yoshe Baer," it was for him to decide how to guide them, and others ought not to intervene.

→ In one sense, the position I have outlined exalts authority and inhibits autonomy, inasmuch as it posits sanction by a contemporary *gadof* as a condition for the halakhic legitimacy of a movement. And yet in another sense, it ultimately leaves the decision in the hands of the individual, as it is for him to choose in which camp to pitch his tent. The more modernist among us will probably be somewhat uncomfortable with the first proposition. But anyone who has discussed these issues with serious young *beni Torah* knows that they are more perturbed by the second. They are often doubly perplexed. First, they may be fazed, practically or conceptually, by the difficulty of making a choice. How does one know to whom to attach oneself? Second, they may be troubled, ideologically, by what is at once the prerogative and the burden. They recognize that in selecting a mentor to whom one will admittedly be bound, one is exercising an autonomous choice that will largely determine one's future agenda and priorities, so that a measure of personal freedom is definitive, after all. Some are exhilarated, but others are taken aback, if not frightened.

In response, I find myself telling them, in essence, that the second question answers the first. Obviously, one does not choose among *gedolim* by gauging respective degrees of *lomdut* or saintliness. One seeks a leader

Rabbi Eliezer Liebenstein

who speaks to one's own inner sanctum, as a convert to *hasidut* would seek a *rebbe*. The quest for a mentor is integrally and dialectically related to self-definition, a process to which conscience and sensibility are indeed crucial. Hence, as to the second question, it has no answer and needs no answer. Indeed, up to a certain point and beyond another point, one is charged with charting one's own course. But should this frighten or alarm? And what is the alternative? The fact that some are, in fact, alarmed is a reflection of the flight from spiritual responsibility endemic in certain circles. From a genuine Torah perspective it can only be deemed regrettable.

Personal judgment may be relevant with respect to an additional factor. The Rav once quoted his father, Rav Moshe ז"ר, to the effect that the nature of *pesak* was drastically changed when formal classical *semikhah* was terminated. Originally, a *samukh* – at least on the Rambam's view that *semikhah* applies to *horait issur ve-heter* as well as to *din*²⁰ – would pronounce a decision that was binding by dint of his authoritative fiat. Now, however, the *posek's* personal status has been vitiated, and with it, the standing of his decisions. Now, he essentially serves as a reference guide, providing reliable information about what the tradition and its sources, properly understood and interpreted, state; but it is they, rather than he, that bind authoritatively.

This is a radical thesis, both conceptually and practically, with potentially momentous implications for the implementation of Halakhah. Legal decisions obviously entail two components: elucidation of the code or the rule and assessment of the particular situation to which it is to be applied. Juridic authority is ordinarily empowered to deal with both components; and the obligation to submit to its dicta encompasses both. One violates the injunction, לא תעורר את עמך לדבר, "Thou shalt not deviate from the sentence which they shall declare unto thee, to the right or to the left," by challenging the Sanhedrin's factual determination no less than by rejecting its theoretical conclusion. Yet if one accepts Rav Moshe's contention, this ought not to be the case with respect to late periods. If a *posek* is only an interpretive reference guide to halakhic sources, one might accept his rendering of the content of the halakhic corpus, but rely upon one's own judgment in evaluating the facts.

The New York Times

Response: The Law as Seen By Rabbis for 1,000 Years

By ISRAEL L. SHENKER

Tradition has it that young rabbis completed their training are given an ordination certificate and the telephone number of Rabbi Moshe Feinstein. He is the closest that Orthodox Jewry comes to a court of last resort.

During much of the day he sits plumped atop a fat cushion in a chair in his study on the Lower East Side, great volumes of religious law and opinion stacked from floor to ceiling behind him, his telephone in hand. A hot fire connects him with the rabbis he heads; who can tell how quickly followers there will need his counsel.

His interpretations of religious law, like others, written in the past millennium, are precedents guiding the faithful. About 1,000 books have been devoted to such "responses" containing more than 500,000 rulings, many sharply conflicting.

Expressing the Wise

Rabbi Feinstein is one of that select group who continue the tradition of decisiveness. Fifty years ago, he began reading formal responsas at age 15. He came to this country in 1921 and his vernacular still bears the stamp of Yiddish. Short, stout, richly bearded, he has reached the heights of religious jurisprudence by appointment or election, but by recognition of his talents.

"You can't walk away in the morning and decide you're an expert on 'shvitz'," he said recently as disciples clustered round. "If people see that one answer is good, and another answer is good, gradually you will be accepted."

Many questions come from other rabbis, and his responses as he has been published in Hebrew in five large volumes called "Igrot Moshe" ("The Epistles of Moshe"). At least one rabbi has devoted a huge tome to attacking his views, and the Haskalah Society in New York plastered up hundreds of defamatory when one of Rabbi Feinstein's responses legitimized artificial insemination.

"A rabbi who replies to people's questions is far harder than a doctor dealing with a case of life and death," Rabbi Feinstein has said. "The doctor is responsible only to his patient; the rabbi is responsible to God."

About a decade ago, when responses were first published, he had his start, communitarian groups, from the American Jewish Archives, needed expert opinions on Jewish law. They dispatched inquiries, got back written replies, accumulating what a later rabbi called "a veritable mountain of correspondence."

New centers of learning rose and dispersed, tributaries to the securities of today Jewish life and of

scholarly finesse. Feeding on thousands of commentaries, nourishing one another, modern developments challenge the rigidity of old orders, responses became weightier, and many were achieving the substance of *decrees*.

Isolation is a decentralized congeries of rival beliefs, double and practices with no font of authority other than revelation (Old Testament) and rabbinic interpretations (notably Talmud) that do not command universal allegiance or unequivocal comprehension. The life of

this law is experience, but the authority of this law is custom—what observant believers choose to make for those who would swim confidently in these seas need to command scripture, Talmud, the decisions of present man. Ancient law must be interpreted to cover the fabric of modern life, much as the 18th-century American Constitution provides the threads for contemporary jurisprudence.

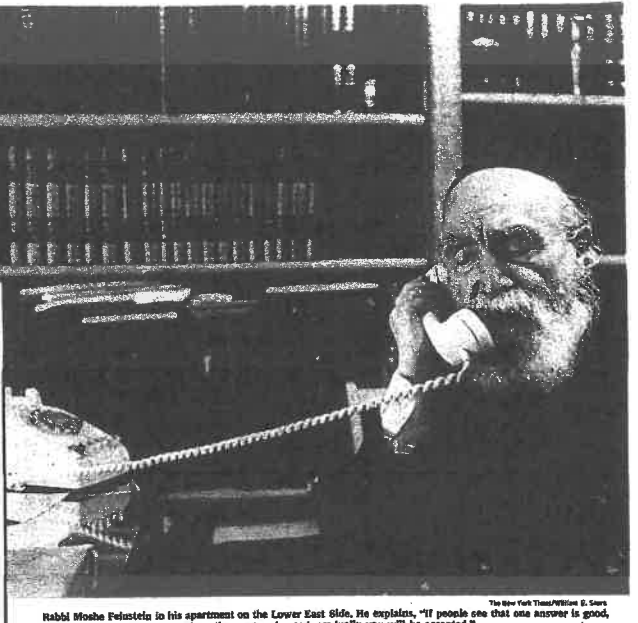
Spain's Solomon ben Adret

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A Responsum Sampler

Rabbis have needed ingenuity and memory in their responsa, sampled here:

- Q.** Is it permitted to smay while praying?
- A.** Yes. A psalm speaks of addressing God with all one's bones.
- Q.** May one carry a walking-stick on the Sabbath?
- A.** The fear is that one may drop the stick and then have to pick it up, which means working. If one holds it firm, and needs the stick to walk with, all right.
- Q.** Does a man with a toupee have to wear a hat or is the toupee a hat?
- A.** Sometimes.
- Q.** May one turn on hearing aids or radar on the Sabbath?
- A.** Doubtful.
- Q.** On hearing a benediction on the radio, must one say amen?
- A.** If a worthy person makes the benediction.
- Q.** If the man who slaughters a chicken is hypnotized, is the animal kosher?
- A.** Reform Rabbi Solomon B. Freehof replied that the accompanying blessing demands consciousness, but the slaughtering is valid without the state of consciousness. As Casanovi says: "Es operare" (The act validates itself).
- Q.** What about a man who evokes a non-kosher fly?
- A.** No harm done; he didn't intend to swallow the fly.
- Q.** May homosexuals form a congregation?
- A.** No, but they should not be excluded from traditional congregations.
- Q.** May women wear pants suits?
- A.** No, but the Sephardic rabbi of Tel Aviv, "Better than miniskirt."



Rabbi Moshe Feinstein in his apartment on the Lower East Side. He explains, "If people see that one answer is good, and another answer is good, gradually you will be accepted."

Thousands of Greeks Here Mark Easter

By MURRAY SCHUMACH

The golden-roofed precinct known as "Christos area" (Christ's area) from the altar at midnight yesterday, marking the climax of the Greek Orthodox drama of Holy Week—a combination of religious fervor, family love and the renewal of ties of Greek community life.

The domed church went dark. Byzantine chants ended. Mourners submitted into silence. The priest, the Rev. Dr. John A. Poulos, pastor of St. Catherine and St. George Greek Orthodox Church, at 22-24th Street, Astoria, Queens, lit a candle at the altar.

Scores of Easter worshippers surged toward him, lighting their candles from his, passing the lights to others. Within minutes the church was bright with the light of candles in the hands of more than a thousand worshippers of four generations jammed into the aisles and at the foot of the altar.

At 3 o'clock yesterday morning, in the homes and restaurants of Astoria, the largest Greek community in the Western Hemisphere, even three children were still feasting the candies they had taken from church still burnings.

Though services continued in Greek churches yesterday afternoon—Archbishop Iakovos, primate of the Greek Orthodox Church of North and South America, conducted them at St. Catherine and St. George—they were more subdued than the pagentry that began Friday night in the church and in the streets.

In the church and in the streets, people embraced, kissed, shook hands, saying "Itronsa polli" (Happy year). Parents with children in their arms tried to teach the children to say "Christos anesti." Business and personal arguments among neighbors were put aside. The holiday entered a new phase.

At 6 o'clock yesterday morning, in the homes and restaurants of Astoria, the largest Greek community in the Western Hemisphere, even three children were still feasting the candies they had taken from church still burnings.

Thousands more stood on the sidewalks, crossing themselves as they were blessed by Bishop Philotheos of Melos, who conducted the Friday night services.

In keeping with an ancient tradition, thousands fanned into the street and under the raised blue as traffic was halted by the police on the procession held up on the procession along 33d Street, 230 Avenue, 31st Street, Dismars Boulevard.

For a few moments the procession was held up by a group from a small, non-Orthodox Greek church, led by a Texas band, came into sight. There was no commotion because the procession was turning at this point, back into 33d Street.

The Saturday night services was a contrast of ancient tradition and relaxed informality. Most worshippers did not arrive until 11 P.M. and many did not center their eyes into the midnight. Tradition was maintained with the candles chanting by a few men, and a small group of children sat at the foot of the altar within reach of Dr. Poulos as he conducted services.

Though the priest's brief sermon, preceding the lighting of candles and the fireworks, dealt with the significance of Christ, he looked off an outburst of laughter with a comment about people who put off taking communion.

Then he dealt with such practical matters as helping new immigrants from Greece, of which the Astoria area has thousands. He also pointed out that the church had just bought a new factory to convert into a school, and he urged the worshippers to consider this in contributions to the church.

You, the people, are the secret of our success here," he said. "Keep the Greek name worthy of the people."

42d St. Post Office Robbed by Gunmen; Guards' Guns Stolen

Four gunmen invaded the Times Square Post Office at 340 West 42d Street yesterday morning and, after overpowering and disarming two security guards, fled in a panel truck with 11 sacks of registered mail.

The value of the loot was not immediately determined, but police investigators and postal inspectors noted that money and valuables often were sent by registered mail, which requires the addressee's signature as proof of delivery. They said, too, that an inventory would be made by checking with the senders who registered the letters and parcels.

Authorities said the robbery—a rare instance of an attack on a Federal facility—occurred at 8:45 A.M. Just as a mail truck was backing into a loading dock at the rear of the building on 41st Street, between Eighth and Ninth Avenues.

With confederate wading in a panel truck nearby, the four gunmen leaped onto the loading dock and overpowered one guard and disarmed the other for the mail truck inside the post office. They disarmed a guard who grabbed a key from a wall rack and unlocked the rear doors of the mail truck.

As they heaved 11 sacks of mail out of the truck, the gang members in the post office and apparently alarmed the robbers, who seemed to get their work short as they fled. Neither of the security guards—Robert T. White, 33, and Anthony Sullivan, 39—was hurt, but their guns were taken by the thieves.

It was unclear whether the gunmen were after some secondary valuable item of mail, but the investigator noted that the reported identity of postal inspectors made mail robbery seem an unlikely possibility.

News Summary and Index

MONDAY, MAY 1, 1975

The Major Events of the Day

- International**
 - The Saigon radio said yesterday that the Military Management Committee administering the city had freed former President Duong Van Minh of South Vietnam, who surrendered the country to the Revolutionary Government, and that 18 other high officials of the former South Vietnamese Government had also been released. Among the officials were former Vice President Nguyen Van Huynh and former Premier Vu Van Mau, the broadcasts said. The decision to release them reportedly was made by the 11-member North Vietnamese military committee. (Page 1, Column 8.)
 - Hong Van Thanh was one of South Vietnam's elite. He had a thriving business, a young wife, 12 children, two large houses, cars and seven servants. He is now a refugee, impoverished, dazed and bewildered. He was one of 343 South Vietnamese who arrived at Florida's Eglin Air Force Base at Valparaiso in the northwest part of the state. Most of the refugees, like Mr. Hong, were well-educated and well-adjusted. They were, a United States diplomat said, an "accidentally representative cross section of the Vietnamese middle-class, who, because of their links to us, had reason to run." (11-2.)
- National**
 - The Government was charged by the General Accounting Office with being so lax in enforcing its own orders requiring private payroll to foreign officials. The practice is defended by many businessmen as the only way they can compete effectively abroad. Some such payments are officially sanctioned by the United States Government. Bites are getting increased scrutiny in the United States. The Senate Foreign Relations subcommittee on multinational corporations has begun an investigation involving large corporations. (11-2.)
- Metropolitan**
 - Three men and an armed, Russian-speaking woman, all wearing ski masks, reportedly invaded his grounds of a New Soviet industrial residence in Riverdale Saturday evening and abducted and tortured a 16-year-old girl who had arrived in the United States two days before. A police source said that Soviet authorities had reported the incident. The abductors fled after releasing the child. (11-2.)
 - The New Jersey education officials, concealing that racial imbalance in urban school districts is a political reality that cannot be substantially altered now, said that the State Department of Education would not attempt to implement large-scale desegregation of the state's public schools this year. Existing programs and interdistrict transfers are no longer considered. The department instead is requesting local school boards to make "administrative" changes designed to compensate for the racial imbalance. The plan is being tested in 10 school districts. (11-2.)

The Other News

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Quotation of the Day

"Hitler promised work and bread. We all wanted it, and we all voted for him."—Louis Metzler of Frankfurt, a Wehrmacht veteran of World War II, which ended in Europe 30 years ago this week. (11-3.)

Business and Finance

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Food for thought

Home delivery gets The New York Times to you at breakfast. Call (212) 471-7070. Available for an extra service charge.

Why Greek Orthodox Differ on Easter Date

The annual date that Greek Orthodox celebrate Easter differs from that of Western Christians for two reasons:

1. Following the dictates of the First Ecumenical Council in 325 A.D., the Orthodox Church requires that Easter follow Passover by the week of 2. Following the dictates of the First Ecumenical Council in 325 A.D., the Orthodox Church requires that Easter follow Passover by the week of 2. Following the dictates of the First Ecumenical Council in 325 A.D., the Orthodox Church requires that Easter follow Passover by the week of 2.