

# The Commentator

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## YC Senate Proposes New Calendar; Classes Would Begin On October 6

By ISAAC ZUKER & BENJY SCHOENBERG

The Yeshiva College Senate has proposed to start the academic year 1983-1984 on October 6, considerably later than in past years. The calendar would be adjusted for the late start so that graduation would be on June 4, 1984.

This calendar change was implemented due to the early arrival of the High Holy Days. According to Mr. Elliot Prince, Chairman of the Senate, it would not be beneficial to open the school for only several days in September. Many students — especially those who live out of state — would be tempted to remain at home until after the holidays.

### 10 Day Intercession

Dr. Norman Rosenfeld, Dean of Yeshiva College pointed out that the new calendar accomodates the

required number of school days needed by the state. At the same time, the calendar maintains a 10 day vacation for the College.

A major concern of the Senate was the possibility of a late graduation next year. The proposed calendar, however, will enable the graduation to proceed on schedule.

Another controversial aspect yet unsettled involves the issue of beginning shiurim in the month of Elul. Since Yeshiva smicha students wish to increase the volume of learning during this month, (to prepare properly for the high holy days) they might object to the proposed calendar.

When questioned about the benefits of the proposed calendar, Mr. Prince noted that the calendar would be advantageous to both the school and the students. Dean Rosenfeld stated that "I'm very happy with the new calendar."

## Navon Speaks To 1200 At Y.U. As Part Of Two Week Visit To US

By Mordechai Twersky

Israeli President Yitzhak Navon urged a capacity crowd of some 1200 listeners at Yeshiva University last January 10 to "determine their own destiny" and not let the State of Israel be the "playing tool of other nations."

Mr. Navon, who was on a two-week visit to the United States where he met with President Reagan, government officials and Jewish leaders in New York and Boston, told students, faculty and administrators of the University that "we are too busy to think about the historic times we live in and appreciate the existence of the State of Israel."

"There has never been a more important time," said the Israeli President, "for the people of Israel to be conscious of the fact that we will determine our own destiny and return to our homeland."



Israel's President, Yitzhak Navon

"Our forefathers dreamt of coming to the land of Israel," he said, "yet it is we-their children, who were the privileged ones."

### Potential Challenger

At the time of Mr. Navon's visit, it was rumored for several weeks that the Israeli President would not seek a second five-year term this spring, and that he was being mentioned as a possible challenger to Prime Minister Menachem Begin.

Although Mr. Navon has since announced that he would leave his post in May, it is still believed that he has not ruled out the possibility of leading the opposition Labor Party in the near future.

### Dignitaries Attend

Among the dignitaries attend in Washington were: Secretary of State, Israeli Ambassador to the United Nations; Moshe Arens, Israeli Ambassador to the United States;

Naftalie Lavi, Israeli Counsel General; and Samuel Lewis, United States Ambassador to Israel.

Yeshiva University leaders in attendance include Hon. Herbert Tenzer, chairman of the University's Board of Trustees; and Stanley E. Stern, vice-chairman of the Board.

After the formal greetings by Dr. Israel Miller, senior vice president of Yeshiva University and a message on behalf of the students by Ms. Mona Allen, president of the student council of the Stern College for Women, President Navon was introduced by Dr. Norman Lamm, President of the University.

Dr. Lamm presented the Israeli President with a leather-bound copy of a catalogue for the University Museum's current exhibition, "Raban Remembered,"

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## Strike Averted As Two Year Contract Between 1199 And YU Is Ratified

By JOSEPH MUSCHEL

Members of local 1199 of the National Union of Hospital and Health Care Employees averted a feared strike Wednesday, January 12, 1983 when they ratified a two year contract after months of difficult and exhausting negotiations. The contract, which begins retroactively from October 1982, calls most notably for a fifteen percent wage increase over a two year period for the Union's secretaries, clerical workers, cafeteria employees and maintenance workers at Yeshiva's Washington Heights, Brookdale and Midtown campuses.

### Increments Disputed

The wage increment, according to administration officials, will cost YU an amount in excess of one half million dollars, and had earlier been the subject of much disagreement when employees and administration officials could not agree on how to phase in the increase. According to Mrs. Susan Kacowitz, one of the Union delegates at the Washington Heights campus, the employees wanted a 7½% increase in the Octobers of 1982 and 1983 while members of the administration were only to grant 3¼% semian-

nual increments over the contract's two year period. "People wanted to strike here at YU because they wanted the 7½% increase in a lump sum. I think that was the biggest issue here," Mrs. Kacowitz said. She added, "Everyone else when they get an increase - they get it all at once. The only place you ever hear that it gets broken down into pieces is here at the University." Under the ratified contract, the wage increase will come in four 3¼% installments over the two year period.

### Holidays Debated

But the "phase-in question" was not the only issue which the Union lost on, according to Mrs. Kacowitz. She explained that the Union had sought unsuccessfully a change in past policy regarding missed working days due to Jewish Holidays. Under the new contract, employees are allowed only eight absences due to Jewish holidays. In years when the Jewish Holidays requires the closing of the University for more than eight working days, the additional days are subtracted from the employees' allotted vacation days. Although the holidays sometimes result in the closing of the University for less than eight days, and the

employees are granted the remaining days as personal days to be taken at their leisure, Mrs. Kacowitz says employees would prefer to take the holidays as they come. She added: "It's a Jewish institution. We believe we didn't have to give up vacation for Jewish holidays." Dr. Sheldon Socol, Vice President for Financial Affairs, and Mr. Jeff Rosengarten, Personnel Manager at YU, were active in negotiations with the Union, saw matters from a different perspective. Regarding the wage increment, Dr. Socol explained that the breakup became a necessity only as a result of the demands for a wage increase misinformed employees thought rightfully belonged to them. Mr. Rosengarten noted that, as members of a Hospital and Health care Union, due to an affiliation with Albert Einstein College of Medicine, employees at the University mistakenly felt they were entitled to 7½% wage hike, generally granted to hospital and health care workers. Consequently, falsely based demands for the high pay hike were imposed in YU and the administration had to respond with a more reasonable plan that would also please the employees. "When Columbia University or Temple University negotiates with the Union they are clearly a University negotiating with a Union," he said. "Somehow whenever we have negotiated we have always been too closely associated with the hospital industry. We have always had these compromises where we give them something that has the appearance of a hospital package but really is not. That's probably why we have that breakdown." On the question of Jewish Holidays versus vacation days, Mr. Rosengarten expressed the belief that it was a "non issue" merely introduced by the Union for greater bargaining power. "It was clear that in terms of holidays; days off with pay, we have as many or more than any other University in the New York area," he said. According to the Personnel Manager the reason for the

## Pep Squad Temporarily Disbanded Due To 'Unappreciative Crowds'

By DAVID SCHWARCZ

Last week, the Stern College Pep Squad for the Maccabee basketball team was temporarily disbanded. This decision was made by SCW Dean Karen Bacon at the suggestion of Mona Allen, President of the Stern College Student Council and Phyllis Samuels, Captain of the Pep Squad.

### Negative Response

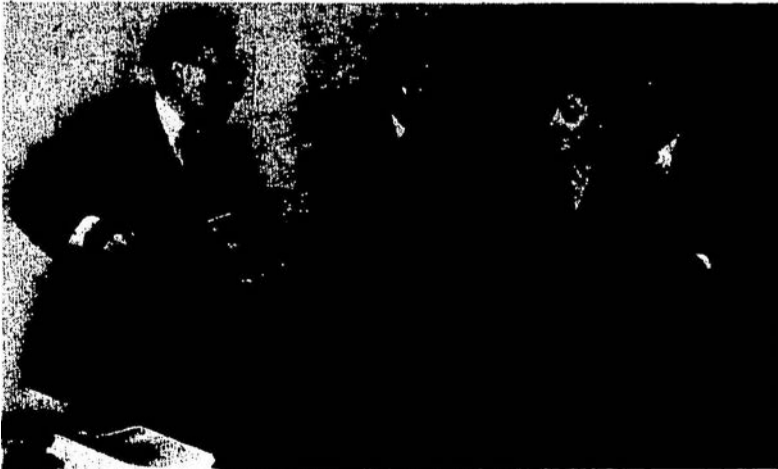
In their report to Dr. Bacon, Miss Allen and Miss Samuels cited what they perceived as a "negative response" to the Pep Squad by both team members and spectators. Dr. Bacon concluded that the girls were not achieving their intended purpose of inspiring school spirit and thus recommended their temporary dissolution. She felt that unappreciative crowds dampened the squad's efforts and were embarrassing to the girls. In explaining her decision, Dr. Bacon said, "I don't want these dedicated girls to be made fools of." Miss Allen added that, "If they weren't

achieving their goals, then I see no reason to continue the team."

Mr. Larry Wachsman, Director of Student Activities, suggests that the negative feedback could be traced to the deleterious publicity received from the Yeshiva University student body. According to Mr. Wachsman, this disapproving attitude is both Halachikly unfounded and detrimental to school spirit.

The disbanding of the Pep Squad may detract from the Maccabees already minimal home court advantage. "They inspire me to play better," said Shabsi Schreier, a member of the Macabees. Mr. Schreier, expressing the general sentiment of the whole team, feels that the girls created the atmosphere of a 'home team crowd'. "I don't know what caused this negative reaction. The team feels that they are really a positive influence."

The Pep Squad will resume their activities if they receive support from the Y.U. student body.



Special dedication ceremonies were held on February 1st as the Erna Michael College was officially renamed the Isaac Brown College of Hebrew Studies. The renaming honored a major contribution from Mr. Merkin, a noted financier and philanthropist and member of the Y.U. Board of Trustees. Dr. Isaac Brown was Mr. Merkin's father-in-law.

Pictured from left to right are: Dean Jacob Rabinowitz, President Norman Lamm and Mr. and Mrs. Merkin

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## Resolve the Art Problem

Oftentimes, questions concerning curriculum arise in an institution where Torah and Madah must coexist. Whether it be literature, music or the sciences, the University has developed a comprehensive philosophy and adhered to it in a consistent fashion in various situations.

This has not been the case, however, with the current Art requirement. The course has been under scrutiny since its inception, but has been dealt with in an apologetic and spineless manner by providing an option for those who object because of the possible Halachic problems. A research paper on "Art and Halachah" has been approved to substitute for the course.

The College curriculum cannot be tailored to the needs of individuals. If a course or activity is contradictory to the school's moral code, then the situation must be promptly and effectively remedied. There are three choices available. First, if the Art course is halachically prohibited, then it should be eliminated as a requirement for the entire student body. Second, if necessary, the current Art course should be revised so that it will be acceptable to all. Third, if the syllabus is halachically permissible, then the existing Art course should be retained, and all students required to enroll.

The creation of a second Art course, as some have suggested, for those opposed to the status quo ought not even be considered for it serves only to further avoid a definitive response to the problem. This last alternative brings to mind the story of the local Rabbi who decrees that a particular restaurant is kosher, but that he wouldn't eat there. We, however, refuse to tolerate such a paradox within our institution.

## CLEP Clipped

The College Level Exemption Program (CLEP) in English Literature existed at Y.U. to afford the student the opportunity to exempt himself from the Survey of English Literature

requirement by passing the exam. In lieu of the introductory course, the student was required to take two advanced English courses (which could be taken under the A/P/N grading system). The obvious advantage to the student was the chance to take an additional elective.

The Administration has decided to eliminate the CLEP test as of next fall, a move that is most propitious. While it might have been assumed that passing the CLEP assured that the student had at least minimal knowledge of the course material, this was, in fact, not the case, because the Educational Testing Service (the test maker) consistently repeated the identical questions on the exam year in and year out. Thus a list of these questions was compiled (the "Masorah" as it is known) enabling scores of students to gain exemption simply by memorizing that list.

Eliminating the CLEP is another step towards reaffirming the academic integrity of Yeshiva, this time by guaranteeing that each YU graduate will have studied the classical works of English Literature, which are an integral part of the present liberal arts education at the College.

## Grades Delayed

Once again, it is weeks into the new semester and grades from the Fall are still not available. This delay has inconvenienced those seniors who need to send transcripts to graduate schools, students on probation who need the grades to determine their programs, and has annoyed all students anxious to receive their marks. With the implementation of computerized registration, the only factor responsible for this delay was the tardiness of eight professors who submitted their grades after the deadline imposed by the Academic Standards Committee. In keeping with *The Commentator* tradition, we are printing the names of those faculty members. They are: Prof. Leon Ehrenpreis, Mrs. Nancy Knopka, Prof. Aizik Leibovitch, Prof. Jacob Lindenthal, Rabbi Pesach Oratz, Dr. B. Rosenzweig, Prof. Moses Tandler, Mr. Jay Waitzman.

## The Commentator

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The Editor-in-Chief and the entire Governing Board extend a hearty Mazal Tov to former Editor-in-Chief Louis Shicker and his wife Linda, on the birth of a daughter, Chedva Rifka.

The Editor-in-Chief and the entire Governing Board extend heartfelt condolences to Mr. Bernard Pittinsky, Director of Finances, on the loss of his father. *HaMakom Yenachem Etchem B'Toch Sha'ar Aveilei Tzion V'Yerushalayim.*

## Letters To The Editor

### Curricular Reform

To the Editor:

An unfortunate misconception (reflected in a last semester's *Commentator* editorial) seems to exist among students regarding the reasons underlying faculty unhappiness with curriculum revision proposals submitted in the past two or three years. The implication in the editorial was that curriculum revision had somehow become a victim of faculty-administration conflicts, and that, as a result of this interne-cine war, students were being deprived of the curriculum revisions for which they longed.

Nothing could be further from the truth. As a member of the current curriculum committee, and as an opponent of two previously submitted plans, I would like to offer some reasons for faculty opposition.

Curricular reform, as many colleges have discovered in recent years, is a long and difficult process. The first step, necessarily, is a thorough understanding of the academic needs of the affected institution. Such an understanding, however, requires time. The curriculum committee must determine which academic goals are desirable, whether or not these goals are attainable within a formal course structure, and

whether or not they should be required of all students. The present curriculum must then be subject to evaluation and analysis and alternative possibilities fully examined. Only then begins the arduous task of determining what, if anything, requires change — what to retain and what to eliminate.

Granted that there is vague and general dissatisfaction with the curriculum at Yeshiva College (especially regarding the general requirements), it should nevertheless be clear that a "quick fix" is neither desirable nor possible. The committee should operate without pre-conceptions — bound neither by a mandate for change nor blind loyalty to any course or discipline. It was the overwhelming feeling of the faculty, however, that "change" was indeed the charge of the previous committees, change at any cost, change without due consideration of what was valid, what was worthy of continuance, in the current curriculum. As a result, the faculty, declaring its unhappiness with the committees' methods of operation (especially their failure to consult with faculty in the various disciplines), did not support either proposal, preferring to elect a new committee charged with a somewhat different mandate. The current curriculum committee, consisting of eight

faculty members (two from each division) and two students, is charged with the aim of, first, studying, analyzing, and evaluating the forces urging curricular change at Yeshiva College, then defining the nature and goals of the educational process at Yeshiva College, and only then responding with recommendations (based on full faculty consultation) for change if they are warranted.

In conclusion, let me urge that we all — administration, faculty, and students — recognize that our differences are small when measured against our common interests. How we define and implement excellence is sometimes a matter of debate, but let us not forget our common goal — a vital, intellectually challenging institution which serves its students well.

(Dr.) Joan G. Hanhr  
Assistant Professor of English

### YU Life

To the Editor:

The variety of choices available to a student in a single hour at Y.U. were highlighted on November 23rd, when my husband celebrated his *Siyum HaShas*.

The contrasts were evident as soon as we stepped out of the car: through one set of windows we could see a large group *davening Maariv* in the *Morgenstern shul*;

through another window we could see several boys, probably high school students, testing the rules by playing a video game. When we came to the rear doors of the *Bais Medrash* we were told that the banging sounds came from a hockey game in the basement gym.

The next facet of Y.U. revealed itself as soon as we entered the *Bais Medrash*. My husband had thought that at 10:15 one night before Thanksgiving vacation, there would be between fifty and one hundred students in the *Bais Medrash*; the only announcement of a *siyum* had been through S.O.Y. posters that had placed in several locations the day before. But the study hall was full, with well over two hundred people present, among them faculty from the high school, college, and *Kollel*

programs. I know what a long day each *Rebbe* and *Rosh Yeshiva* has, with 10-12 hours of learning and teaching at a minimum, and appreciated the dedication to *Torah* and care for the Yeshiva expressed by their presence. We all know what a long day Y.U. students have, and I felt that they were emulating their teachers.

My husband had planned to speak for ten minutes on the final lines of *Maseches Niddah: kol hashoneh halachos b'chol yom, halichos olam lo*. There are those who end the *gemara* with the discussion of *niddah* and *zavah*, reasoning that since *Torah* deals with everything in life everything is part of *Torah* and no special ending is needed. Rashi thinks that the last sentence is necessary to  
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### GUIDANCE NOTES

\*Information concerning the New York State Assembly's Summer Intern Program is available from Dean Hecht in the Guidance Center, Furst Hall, Room F413. Applicants must be New York State residents and seniors or graduate students in the 1983-84 academic year. A stipend of \$2,000 is available for the June 13 - August 19 internship. Application deadline: April 1st.

\*A \$1,000 grand prize will be awarded in the Eighth Annual Poetry Competition sponsored by World of Poetry Competition sponsored by World of Poetry, a quarterly newsletter for poets.

Poems of all styles and on any subject are eligible to compete for the grand prize or for 99 other cash or merchandise awards, totaling over \$10,000.

Rules and official entry forms are available from the World of Poetry, 2431 Stockton Blvd., Dept. G., Sacramento, California.

# OP-ED

## Religion, Humanity, And Disney World

By JAY S. AUSLANDER

I have for some time entertained an eidetic intuition of sorts which has dictated to me that the institution of religion has failed, somewhat, in its service to humanity. While Marx's statement that "Religion is the opium of the people" was perhaps meant in a negative, sarcastic, manner, it is, and perhaps unbeknownst to Marx, complimentary as well. For the ability to render people happiness is surely a gift. Indeed, Aristotle felt that the "good life" is a life of happiness. Yet perhaps overlooked is that while opium's effects on the soul are originally uplifting, after a duration they become quite harmful, and, in fact, destructive. While religion is hardly the logical equivalent of opium, perhaps its effects are, in some ways, comparable. Of course, while no one within organized orthodox religion will argue with the premise that G-d exists and is "perfect," we must be honest with ourselves and admit that religion as an institution has, throughout history, been conjoined with the

bloodshed, pain, and terror of the so-called "religious wars."

Oftentimes, men divorce their own actions from the creed to which they align themselves. Thus, the response of its own problems, but mankind which distorts and perverts it. "At this point I must submit that to divorce humankind from religion is a disservice to both parties. The institution of religion is comprised of both doctrines and practitioners. The Bible and its ethics were given to Man, for without man, there exists no one to follow the word of G-d. It therefore becomes apparent that there is a fundamental problem innate in the institution as a whole. This problem is either the lack of discipline on the part of Man, or a lack of comprehension as to how to go about practicing our ethics — or both. Yet, I do not believe that this is a problem which cannot be corrected. Therefore, the first task at hand, as whenever a problem is confronted, is to find the inevitable conjoining explanation for the mishap.

While I, of course, disagree with Freud's opinion regarding the existence of G-d, I must agree with

Jay Auslander is a Y.C. sophomore in E.M.C.

## New Vitality Brought To YU Biology Department By Dr. Potvin's Research

By JEFF STOCK

During the past several years, the Yeshiva College Biology Department has undergone a major revitalization. In addition to new and revised course offerings, (Biological Aspects of Bioethics, Immunology, Human Physiology and Research Methods) many other new learning opportunities have become available to the interested student. One of the forces behind these changes is Dr. Barry Potvin.

In 1980, Barry W. Potvin was appointed Assistant Professor of Biology. He brought to Yeshiva his years of experience as a teacher and researcher at the Department of Human Genetics and Biology at the Columbia College of Physicians and Surgeons in New York. The tremendous registration in his courses (Cell Physiology, Genetics, Research Methods and Current Topics) attest to his ability and success at meeting the manifold needs of the Yeshiva College Biology student.

As soon as he arrived, Dr. Potvin attempted what has been next to impossible, even unthinkable, at Yeshiva since the Belfer Graduate School of Science closed down; he wished to conduct scientific research at the Main Center. Dr. Potvin overcame many obstacles in establishing his research labs here. He explained that, "Since there are no graduate students available and the teaching load is very heavy, very little time is left to actually conduct your research, let alone train other people. The only way to conduct research is to have a research grant which provides money to hire a technician and also pays part of the professor's salary which frees you for research time." In 1980, Dr. Potvin applied for such a grant. It was approved by the N.I.H. but was not funded. He was successful in getting a smaller grant from the Research Corporation, a private agency that provides money only for undergraduate teaching colleges that do not have graduate programs or large



Dr. Barry Potvin (left) and student

research institutions. He received a \$20,000 two-year grant.

Dr. Potvin explains that his project will attempt to isolate different kinds of mouse leukemia cells from culture that start to make unexpected products. The overall aim of the project is to reverse differentiation, the process by which an immature cell becomes more specialized by selectively activating and turning off genes that code for certain products.

Another way Dr. Potvin is able to conduct research is his Research Methods (Bio 25) course, where the students are divided into groups of three or four, and each group is assigned an original research project. (This semester, one of the projects that the students are running involves the research sponsored by the Research Corporation grant.) This course enables students to get "hands on" experience in research while in school. Dr. Potvin believes that, "These opportunities help students understand what research is really like. You can't get that 'feel' from laboratory courses, since the experiments have already been tested previously and the results are known. Students who want jobs in the summer in medical school labs have a great deal of difficulty getting them because they don't have real laboratory experience. They do not know the techniques being used in labs across the country, so students from other universities who do know the

procedures get hired first. However, three students who took Bio 25 last year did get jobs in Medical centers performing research related to things they learned in the Research Methods course."

Many students feel that having a faculty member actively conducting research helps to improve the quality of the instruction, update the course material, and keeps the department in general more vibrant. In order for faculty members to develop a project to the point where they might be able to get funding to support it they need more release time from their teaching load. Many colleges have funds available for faculty members to purchase supplies to support their research activities. They provide \$3,000 — \$4,000 per year to encourage faculty to conduct research. The equipment Dr. Potvin uses was given to him by the university when he joined the faculty. Over the years, the University has provided funds for him to purchase additional necessary equipment. Due to the high cost of some of this equipment, up to 12 students must utilize one piece of equipment which is designed to be used by only one person.

Dr. Potvin concluded by saying that, "The faculty at Yeshiva College is highly capable of conducting research, but they need financial support, equipment and time."

## On Law And Ethics

By IRA MEISELS

It is true that one may adopt a particular code of ethics to guide one's life. It is not true, however, that at this point the need for decisions ends. The code can not be used as a catalog for looking up the proper response to a given situation. More than often, situations arise to which different ethics of the same code dictate different responses. It is then that a decision must be made as to which ethic to abide by and which to ignore.

A case in point occurs in the practice of law. It has been accepted practice that attorneys keep their clients' affairs confidential. It is also accepted practice that attorneys, as well as others, should be honest. The problem is that sometimes it becomes impossible for a lawyer to fulfill both of these obligations. What should a lawyer do if he finds out his client is involved in a financial fraud? He can either award honesty the top priority and "Squeal" or he can favor confidentiality and remain silent. Rendering a decision is

Ira Meisels is a Y.C. Junior in M.Y.P.

often not an easy task. Kierkegaard maintained that "la condition humaine," man's fate, is the making of decisions in dread and fear of choosing incorrectly. The American Bar Association, in adopting an amendment to a proposed ethics code, opted for confidentiality. A lawyer may not squeal on his client in the event of illegal activities even if the lawyer himself had been an unwitting accomplice. At best, this decision was the result of incorrect reasoning; at worst, the product of unfettered selfishness.

An exception to the no-squeal rule seems to support the latter view of the decision. A lawyer would be allowed to be honest and inform on his client if it were necessary for the collection of his fee. Honesty is the best policy as long as it benefits me. Otherwise, why scare away prospective clients?

The resulting situation is rather ludicrous: the attorney at law, purporting to be the champion of the law, abetting the violation of that law. It would be a shame to allow such conduct to taint an otherwise noble profession.

## Too Little Too Late??

By SHELDON PICKHOLZ

On attendance alone the Yeshiva careers seminar would have to be called a unanimous success. The careers seminar, organized with the cooperation of various S.C.W. and Y.C. student groups, attracted a standing-room-only crowd to the Rubin Shul.

The speakers, 3 of whom were Y.U. graduates, were effective in depicting their jobs' routines and what the prospective applicant could expect in the business world. The topic of Shabbos and the problems of its observance were discussed in depth.

Sheldon Pickholz is a Y.C. Junior in J.S.S.

Mr. Murph Brown, an expert in career development, eloquently explained how to conduct an effective job search. Unfortunately, through his instruction the flaws in the Yeshiva "placement program" became glaringly apparent. He continually stressed that the best way to get a job was by "networking"—canvassing Yeshiva Alumni. The problem lies in the fact that Y.U. has failed to harness their alumni. Many seniors have poor job prospects as are students trying to find some work.

In other private schools that have produced successful alumni, (Columbia and N.Y.U., for exam-

### MARK'S REMARKS

## Is "Grub" A Four-Letter Word?

By MARK TANNENBAUM



Hey students. I'm sure that many of you can recollect an event similar to the one to be described here.

A student is enrolled in a demanding course such as Biology I or I.S. 5. He senses the need and desire (for a variety of reasons) to work diligently on a somewhat continuous basis and wishes to learn his material "cold." Fine. A month into the semester, two weeks before the first exam, some

of this young man's friends notice that he has "gone over the material twice" and is about to embark for a third round! They inquire as to why he is about to "waste his time" in this endeavor and "overstudy." "You're going to study more? Is that all you do all day? Do you ever breathe? Do you have any extracurricular activities? What a grub!"

In such scenarios, what motivates one to criticize as such and what justification does a student have to study this way? Before I go on, let me explain to whom my comments are addressed and what I perceive as the purposes of studying hard.

Our society is made up of various and sundry people. We are all human beings, each with a unique personality, outlook, etc.. We live at different places and our interests vary widely. The members of our society, equally so, differ in regard to their attitudes towards advanced study and "intellectual involvement." Some of us anxiously look forward to the opportunity to learn and discuss facts and theories and thus, we don't mind "sitting down and studying." Others of us, equally intelligent if not more so, have no interest for this type of endeavor and prefer to

stay away from an academic environment. The point is that both types are equally legitimate and we must respect both attitudes. I, therefore, want to explain that my comments are directed to the first type of student. I am addressing myself to the individual who, at this time, feels a compelling reason or need to work diligently at his studies.

Let us now examine the reasons why an individual perceives the need to "grub away." (Although there are several explanations, the truth is that in most cases, a combination of reasons leads a person to act as such.)

A) A student wants to learn a certain profession for a career and needs to be well acquainted with the material relating to his profession in order to get a job.

B) An individual grubs away diligently in order to "draw up a transcript with lots of A's" so that he can gain acceptance to a graduate school with limited openings. This is a very legitimate reason. Graduate schools make no secret of the fact that a student's grades are one of the important factors considered in granting him admission. I'd rather grub away and get accepted by a fine school

(Continued on Page 4, Col. 4)

(Continued on Page 11, Col. 5)

# Alexander Shipov Addresses Students In Rubin Shul; Tells Of Plight Of Refuseniks

By HOWARD T. KONIG

February 9—Students gathered today in the Rubin Shul to hear refusenik Alexander Shipov speak. Mr. Shipov, who has been living in Israel since leaving the USSR, spoke about some of the problems facing Soviet Jews.

The first problem presented by Mr. Shipov was the matter of Jewish emigration from the USSR to Israel. In October of 1979 about 4,700 Jews were allowed to leave, while in October of this past year the number was a bare 163. The situation has changed drastically in the few years since Mr. Shipov left. The Soviets are now using scare tactics in order to prevent people from even applying for emigration. And those who do apply end up with no future, losing their jobs, and sometimes even jeopardizing their children's futures.

## Application Difficulties

The Soviet government, makes applying for emigration almost impossible. First of all, one needs an invitation from a close relative in Israel. This invitation must be from a member of the applicants immediate family and the applicant must prove relationship. Receiving this invitation, now-a-days is near to impossible. Also required are notes of permission from the applicants business, the district where he lives, and from all his close relatives still residing in the USSR. The problem increases for all of these must be turned in at one time and these documents have a deadline of a mere two weeks with the invitation expiring in eight weeks.

With applying as difficult as it is, one can see why in many ways the Refuseniks are better off. Recently, however, the Soviets are finding a final solution to the Jewish problem by giving out final

refusals which is the final NO and prohibits the applicant from ever leaving.

The Jewish environment is becoming unbearable. Mr. Shipov revealed that there is no Jewish History allowed, no Jewish seminars, one is not permitted to learn Yiddish, and Hebrew is a prohibited language. Houses are searched and any Israeli or Jewish



Alexander Shipov

items are confiscated. And the situation even worsens for Refuseniks and applicants. They are used as examples of what can happen if one disobeys the USSR. They are kicked out of their jobs.

A clear "physical danger" exists. Numerous examples exist of actions taken against Jews. Mr. Shipov quoted cases of Jewish writers shot as American spies, Jewish doctors accused of killing top Soviet leaders, and other atrocities. Examples are even made of Jews who do things that are legal in the USSR, such as having a meeting of three or four people on Shabbos.

Alexander believes that the Soviets are "challenging the world" by having their closed state and doing whatever they want to the Jewish residents. The case of

Scharansky is only one of many. Yet, this is the only one that has really become public. There are more than five hundred other strikers who the USSR have kept under a low profile. One example is that of the Jewish former Chess player, Gulko, who has been on a hunger strike for some time. Mr. Shipov pointed out that when other chess masters of the world found out about this all they said was that they would be concerned if he dies. Another hunger striker fasted for forty-five days and only stopped when his liver ceased working. No one knew of this.

Mr. Shipov stated that he was there but he could not do anything to help the Soviet Jews. We who are American citizens must try to contact our Congress, President, and Senators and try to influence government. Mr. Shipov strongly recommends the trip to Washington being sponsored at Y. U. by The Student Struggle for Soviet Jewry.

The Jews in the USSR need to know we care. Mr. Shipov cannot even contact his friends there. Everytime he tries, his letters are returned.

Mr. Shipov concluded speaking at this point and accepted questions from the students. In the questions we learned that he believes that Andropov, who himself carried out much of the anti-Jewish laws, will make things worse, stating: "What can I expect from such a leader?" He also revealed that he does not think that Israel can do much, but that it is up to America to try to stop this threat.

The rally in Washington is being held on February 23 and being headed by the two gentlemen who founded this organization in Y. U.: Micheal Unger and Joseph Muschel.

## Four-Letter Word

(Continued from Page 3, Col. 5)

than relax and have the "satisfaction" and "comfort" of not being called a grub by my friends.

C) A person simply enjoys learning and obtaining knowledge and is thus naturally inclined to put much effort in his studies. The hard working student is truly deprived if he does not try to take advantage of the wonderful opportunities present in a university setting to learn about so many

*"I'd rather grub away and get accepted by a fine school than relax and have the 'satisfaction' and 'comfort' of not being called a grub by my friends."*

intriguing things. A typical faculty (perhaps as good or nearly as talented as our own excellent faculty) has amongst its ranks many sincere and dedicated members who look forward to the opportunity of meeting with a student outside of class. A student should not look upon occasional chats with his professor as "TLing." One, rather, should look upon this as a means of getting a truly qualitatively unique education. Knowledge is wonderful and infinite. We should recognize how fortunate we are to be able to sit around and learn with few constraints. Most of us have parents who never could have dreamed of such opportunities. We

have an obligation to ourselves, our family, nation, and people to learn — assuming, of course, that we perceive ourselves as the type of individuals who have the patience and desire to engage in such endeavors.

I would now like to examine the individual who berates or at least takes exception with the person who "grubs away." There are basically two types who play this role. One is an individual who honestly feels that his friend and/or peer is working too hard and thus is being self-defeating in his pursuit. Another is an observer (usually a fellow student) whose motivations are far from idealistic. He is the one who is disturbed by the actions of his peer because he himself is not doing similarly. He is jealous, envious, or whatever but he feels frustrated that his peer "can study just as easily as he eats" while he can study only for a limited amount of time. How and why can his friend be able to study two weeks before the exam when he himself hasn't even found out what chapters are on the exam and hasn't found a good notetaker (a valuable person at the Yeshiva scene) yet?

My point is that the "complainer" is usually of the second type and students should be aware of this. We should all relax as well as study, each according to his will and ability. We, additionally, should welcome the advice and help that others give us. One thing, though, must be in our minds at all times (in regard to all types of advice). What is the advisor's motivation? With this in mind, we may be able to benefit significantly from our various associations and friendships. We must be very careful when we tell our conscience to rest and we heed to other influences and forces.

## TEN-FOUR, GOOD BUDDY

By B-Z SMILCHENSKY

It was the height of the "C.B." craze, back in the winter of 1976. All of my parents' friends had installed those two-way units in their cars and all their children had "base" units in their homes. I would have owned one as well, but no serviceman would put the necessary antenna on our roof in 14 degree weather. Besides, my father wasn't too crazy about the idea anyway. He was convinced I would play with the set for two weeks, and then it would just sit in my room unused, suffering the same fate as my HO train set, miniature racing cars, and month-old erector set.

I was, however, a very determined and persistent boy. Whenever I wanted something, I would not rest until I succeeded in getting it. Daily I implored my father to get me a C.B. I went from store to store searching out the best C.B. prices. I was able to quote, upon demand, the catalog number and cost of any given C.B. model. I spent my evenings tuned in to the Public Service Band on my portable radio, listening enthusiastically to the police conversations and waxing ecstatic everytime I heard a "ten-four". I studied the yellow paperback, "C.B. Lingo", from cover to cover, and mastered a "C.B." vocabulary that was the envy of any cross-country trucker. When I went to bed at night, I would smilingly say to my parents, "The hours are old, Big Poppa and little Momma, I

could use some shut-eye, so I'll catch you both on the flip-flop good buddies." My parents were convinced I needed psychological help. They had not seen me so involved and obsessed since the N.Y. Rangers almost won the Stanley Cup!

One morning my father called me downstairs "to talk" as he put it. He accused me of acting childishly, informed me that thirteen-year-old boys "don't act this way," and insisted that my peculiar behavior and obsession were a source of embarrassment to the family. The guilt my father laid on me lasted four days. The following week my father would be celebrating his birthday and I knew exactly the gift I was going to buy for him.

I wasn't sure if the expression on my father's face was one of disappointment or disgust when he opened the package containing his new \$180 Lafayette Auto "C.B." I, literally, dragged him out to our driveway, urging him to install the unit, and see if it worked. We drove onto the Belt Parkway and made a test run.

"Breaker 1-9, Breaker 1-9 for a radio check," I called out.

"You're hitting me with a strong Ten-Pounder," a voice responded.

I continued broadcasting another ten minutes until my father grabbed the microphone and demanded that he be given a chance to "call-out". Our short test-drive lasted over an hour as my father continued to broadcast ceaselessly, and to my utter surprise, adapted the "handle" (call-name), "Rolling Rabbi." He couldn't get home fast enough to get on the phone to call his friends.

He didn't stop talking about the joy of having a "C.B." in the car, how it opened up a whole new world outside while driving alone in the car.


My mother and sister could not believe the transformation that took place in my father. In the days that followed, I couldn't get a word in on the C.B.— my father wouldn't release the "mike." I complained to my mother that I had created a monster, and that evening I asked my father to come downstairs "to talk".

"You know, Big Poppa, your behavior is really embarrassing to the family," I said.

"Ten-four, Good buddy," he shyly acknowledged.

There are still a number of copies of Masmid 1982 available.

Anyone interested in purchasing a copy should call 795-0139 evenings only.



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# Paul Cowan: The Author, The American, The Jew

By NATHAN RABINOVITCH  
and LISA BARON

The highly successful book *An Orphan in History: Retrieving a Jewish Legacy* is the story of Paul Cowan's journey back to his roots. It is a book which seems to have touched the hearts and minds of Jews across the religious spectrum. Many books have been written about the phenomenon of *Baalei Tshuvah* but this one is unique both in its honesty and its sensitivity in portraying one man's search.

Paul Cowan's story is familiar and yet at the same time remarkable. His father, Louis Cowan, was President of C.B.S. Television, and his mother was the daughter of Modie Spiegel, the head of the mail-order Spiegel's. As was the case in all too many prosperous Jewish families, his parents had sacrificed their past for an easier future. His father Louis, at the age of 21, had changed his name from the Jewish "Cohen" to the American "Cowan" and Paul Cowan grew up as any affluent American boy growing up in the 60's. He went to some of the finest American schools - Choate and Harvard. Soon he was working in the deep South for the Black cause. Later, he and his wife Rachel joined the Peace Corps and worked with the poor in Equador.

And yet, though his parents had in no way identified with religious Judaism, Paul Cowan sensed some Jewish sparks within his mother Polly and his father Louis Cowan.

"It was really him and his face and his desire for me to become more Jewish," Cowan told us, describing the impetus for his search. "I was looking for my father and I was looking for my past."

And so, at the urging of his father, he decided to do an article on the poor Jews of the Lower East Side for *The Village Voice*. The article was a turning point in Paul Cowan's life. Now as he looks back he sees some kind of mystical force which guided him during his first real encounter with Judaism.

"I must have had a tremendous enthusiasm to get past all the things I didn't know," he ex-

claimed, "the thing is that I didn't have to search [for Judaism], it just presented itself to me."

One of the men who Paul Cowan met on the Lower East Side and who was to have a great influence on him was Rabbi Joseph Singer. This old Chassidic Rebbe who had his own shul and was also a Social Worker at the United Jewish Council deeply impressed Paul Cowan with his piety and total dedication to Judaism. Paul Cowan saw Judaism through people such as him.



Paul Cowan

"There were people I loved, through my father, through Rabbi Singer and also through Rachel who were either becoming involved in Judaism or were self-identified Jews who loved their religion," Cowan said explaining their influence on him, "I always liked religion so when I saw people who I respected worshipping, it just made sense to me."

And so with the help and support of his family and friends Paul Cowan is now a religious Jew. He observes Kashruth, puts on *Tefillin* every morning, and keeps the Shabbat and holidays. But Paul Cowan is not the typical *Baal Tshuva* who becomes a totally new person. He was looking for a synthesis of the old along with the new.

"I have a lot of respect for *Baalei Tshuvah* but I feel as if for me it would be like putting on a whole new set of clothing, literally clothing because of what they wear...My model is more Rosenzweig than *Baalei Tshuvah*," Paul Cowan said referring to the

Jewish philosopher who at one time was about to convert to Christianity but later returned to his Jewish roots, "Even as he [Rosenzweig] got more deeply involved in Judaism he didn't lose his contact with the world he was brought up in. I sort of feel the same way about myself."

And so Paul Cowan who was once an American now considers himself an American and a Jew. For those of us who are quick to point out that we are American Jews and not Jewish Americans some of his views may seem foreign. While our focus is almost exclusively on Israel, his is also on the United States. We asked him if he was afraid that as a Jew he may one day have to leave the States.

"I don't really worry about severe anti-Semitism or some future holocaust. I think that this country is too pluralistic and too open," he answered.

### America Is Home

"I do feel like this is really my home" he continued, "and I do feel like the more self-affirming a Jew I become the more I enable other people to affirm their own identities. I like the idea of staying and searching."

Paul Cowan's book which depicts this continuing search has affected the lives of many people not the least of which is the author himself. We asked him how his feelings about Jews and Judaism have progressed since the writing of the book.

"I feel much more comfortable and I also feel much more a part of a great extended Jewish Community because of all the Synagogues, bookfairs and just the way the whole Jewish Community has embraced this book. I have become a kind of Jewish personality instead of a very marginal Jew. It's wonderful!"

## Behind Dorm Doors

Although it is our custom to present in this space a humorous question about University life, we thought it appropriate at this time to examine student reaction to the recent events in Israel. So, we take you *Behind Dorm Doors*, to find out:

"How do you feel about Ariel Sharon's resignation?"

I feel it is very sad that Sharon had to resign because of the pressure, and I hope he will return to his post after the next election.

Jake Bernstein  
Senior, EMC



It was a classy move on Israel's part. They're holding on to the storm without the thunder.

Morey Schwartz  
Sophomore, YP

I think Mayor Koch should hire Sharon as Minister of New York Snow Removal

Jeffrey Weiss  
Sophomore, JSS



He's lucky he lost only his portfolio.

Eric Strauss  
Sophomore, JSS

I think it's a tribute to Am Yisrael's sense of justice. Its ironic that no action has been taken in Lebanon against the Christian Phalangists who actually conducted the savage raids.

Zvi Raskin  
Junior, YP



## YU Museum Features New Exhibit On Poland

"A Forgotten Graveyard," an exhibition of Canadian Stephen Epstein's photographs of Jewish life and sites in Poland and Czechoslovakia, will run through February 27 at the Yeshiva University Museum.

Taken in March 1980, the pictures document the fate of synagogues partly destroyed or refurbished as municipal libraries or schools, Jewish cemeteries overrun by sheep, some of these lands' few remaining Jews, such as the aged Yiddish actress Esther Kowalski, and a kosher kitchen in Poland. Other photographs depict concentration camps.

"Epstein's striking images of places and people in Lodz,

Crakow, Prague, and other small villages are a mastery of understatement on the aftermath of the Holocaust," said Sylvia Herskowitz, Museum director.

The exhibition, which was previously shown in Toronto at Photo 44, was partially supported by grants from the Ontario Arts Council and the B'nai Brith Foundation.

Other current exhibitions at the Museum are: a living Biblical Garden; detailed models of ten historic synagogues; and the first major exhibition of the late Polish-born artist, Zeev Raban, who came to Jerusalem in 1912. Over 300 works are in the Raban show, including illustrations of Biblical stories and legends, and sketches for many decorative objects produced by the Bezalel Art School in Jerusalem. Raban trained as a Symbolist and Art Nouveau painter in Europe, and then became a teacher at Bezalel.

The Museum is open Tuesdays, Wednesdays, and Thursdays from 11 a.m. to 5 p.m. and Sundays from noon to 6 p.m.

### CORRECTION

In the last issue of *The Commentator*, we mistakenly identified one of the University's security guards. The correct name is Donald Herring.

# Make Andropov listen.

## Before it's too late.

Be part of the  
**Washington Lobby**  
February 23, 1983.

We will meet with our Congressmen and Senators to discuss concrete actions they can help us take on behalf of Soviet Jews - to make the new Kremlin listen.



Contact: Joseph - R724 - 781-3895

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Sponsored Nationally by Student Coalition for Soviet Jewry of Brandeis University  
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# OPERATION PEACE GALILEE:

Q: "The terrorists are leaving Beirut, and they say that this is the end of the war. Soon the reserves will be demobilized. Journalists will find something new to write about. Our unit has already been released and, like all the others, I am roaming the country, trying to return to a normal life."

Avi Rath, reserve tankist, is lean, bearded, blue-eyed and wears a knitted kippa. "I am studying in Yeshivat Hakotel, a 'header' yeshiva, but right now it's difficult to study. We are engaged in a crazy race. From cemetery to cemetery, from one memorial service to another, seeing row upon row of black names on tombstones: here the names of those who were in the tank alongside of us, there the name of someone who was in the tank opposite us...I must tell you the story of our unit; a unit which was bound together through the cruellest and most effective medium — war; a unit which literally fought for its life."

Q: Do you serve in a regular tank unit?

A: We are a "hesder" reserve tank unit. It's a regular unit, except that we all know one another from kindergarten. We grew up together, studied in yeshiva together, went to Bnei Akiva together, did basic training together. We always served in the same company, in the same division. When we were released, we studied together in the same yeshiva. That's the way it is with us. We receive our reserve mobilization orders, we put on our uniforms together...it's not like an ordinary reserve unit, where everyone is busy with his own affairs all year round and only sees his fellow reservists once a year. While we are serving in the reserves, we continue our daily lives and don't suddenly find ourselves on a different planet, where everyone cuts himself off from his normal life. We continue to be half in our unit as if we were still in yeshiva, although engaged in operational tasks rather than study.

Q: Are you together in "Gush Emunim" too?

A: In general, yes, although many amongst us have now changed our opinions. It's no secret that many of us were in Yamit. After this war, after seeing battles and blood, after experiencing so much suffering, people have become more moderate, more balanced. Previous rhetoric, such as "Fight for the territories at any price." Is no longer so common. Between the battles, in free moments, with all the pressure of casualties, wounded and shelling, one of us said, "It's a good thing we don't have to defend Sinai! That's all we need"...People have become more moderate. Perhaps, from a tank, you see things from a different perspective than you do at home. Now soldiers are saying, "Peace is so precious, a cease-fire is worth so much, it's so good that we're not on a war footing with Egypt..." The war made us more balanced, more mature.

Q: Did you have a hard war?

A: Yes. I think it was particularly hard. We fought in the central section, in the Bekaa area, against the Syrians. Fighting a regular, strong army is very different from fighting terrorists. At first, we waited for two days or so in the assembly area. We were a little afraid that we'd miss the war. It was already Wednesday and we hadn't yet entered the fray. This depended on political decisions. The area which we were to occupy

would complete the famous 40 kilometres. The Syrians were holding a position at the very edge of the 40 kilometre strip. If we didn't occupy the area, Metulla would remain in danger. After two or three days, we received the signal to start fighting. And here began the story of our war — a war which we started with dancing and ended with dancing.

to the tanks." We answered: "No! Let's go on dancing. We'll dance until we hear the command 'Move.'" We danced and danced and danced.

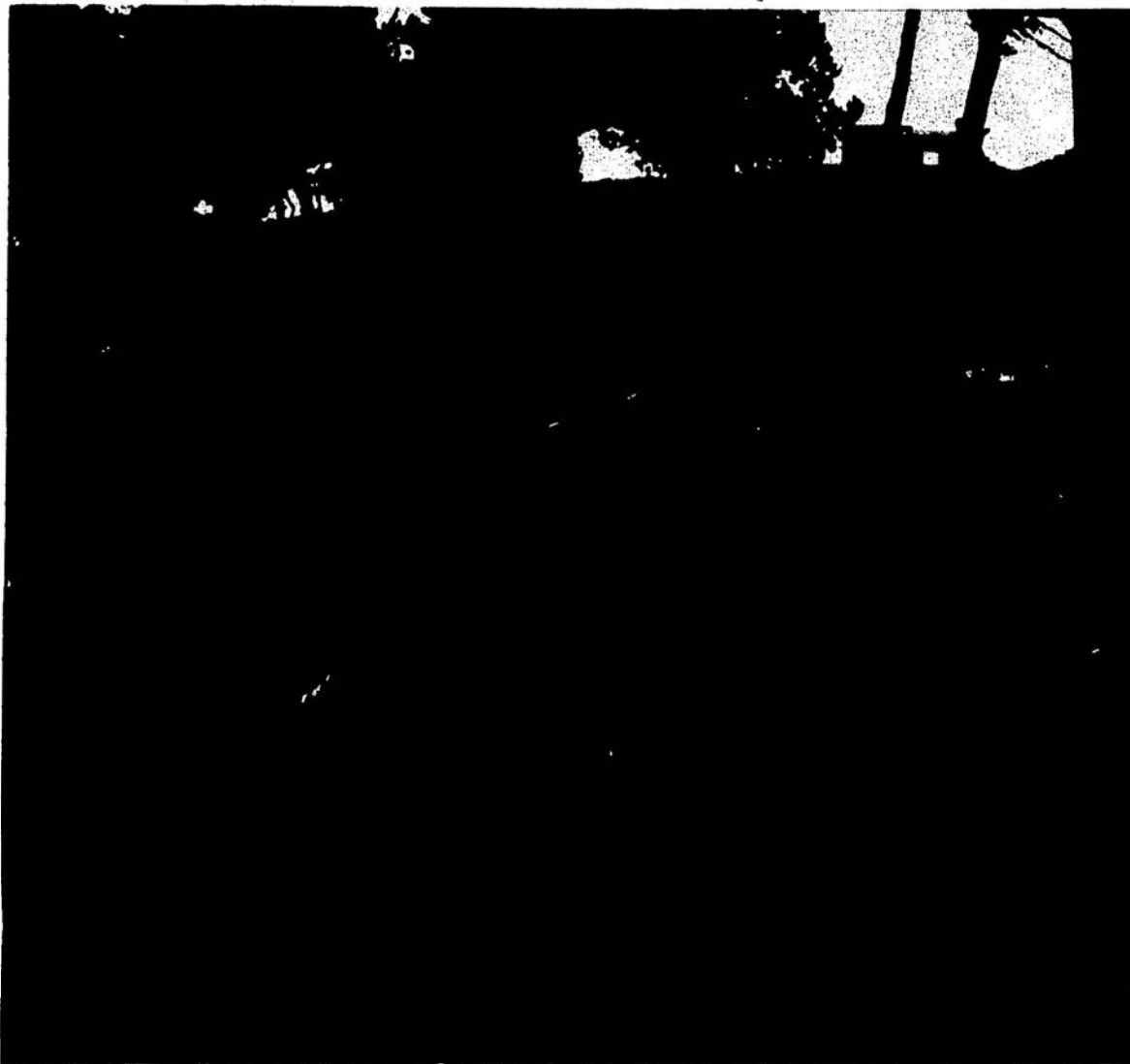
At 1:30 P.M. we still hadn't heard the command "Move." We felt as though we were holding back the command through the sheer force of our dance. Then the command came and we went into

very dark night and we couldn't see anything. We kept our eyes peeled. We knew that the Syrians had retreated. We were told that here and there we might encounter solitary Syrian forces who were retreating. We had to rush forward to the Beirut-Damascus highway and had no time to be delayed by minor forces. That's exactly what we did. I won't bore you with all

thought that we merely had to hang on tightly and it would soon be over. But the night wore on, we saved our ammunition, and each minute we identified yet another source of fire opening up against us and assault helicopters and all types of weapons firing at us. MiGs too swept down on us but, luckily for us, they weren't very effective and didn't harm us. They shot at us with all they had from their armoured personnel carriers, shoulder missiles, sagger and milan missiles and RPGs, from all sides and all directions. We realized that we were surrounded on all sides. We couldn't move — not forwards, not backwards and not sideways. We couldn't take up any position in the area. We were completely exposed and had nowhere to take cover. All they had to do was to aim at us. They were infantry and mobile and we couldn't move an inch. We simply stood there while they fired at us. We arranged amongst ourselves that some would keep watch in one direction and others in another direction and that someone would make sure that we weren't surprised from behind. Every second someone shouted, "Behind me" and then we'd turn in his direction and fire a shell...everyone tried somehow...

Q: You describe this scene, without panic...

A: At this stage there was no panic. At first there was slightly more pressure, but we were still able to understand what was happening to us. We were lucky to have a unit commander who kept calm and kept us calm too. He kept us informed about our situation. We heard reports over communications and knew more or less what was happening. Gradually we realized that the picture was getting blacker and blacker. We knew that we were in serious trouble and that we were encircled. The reports from the commander of "G" Company, which had been brought to a standstill, kept coming back to me. I remember hearing him say that he couldn't move. He asked for someone to come to his aid, but no one could reach him. They were firing at him from all directions. This was at midnight. I remember hearing him and saying to myself, "Oh, G-d, make him hold on." I listened to his requests for aid and even while he was talking into the communications, he was shooting. He said that Syrian infantrymen were running around, and he was shooting at them, and they were climbing up...I don't know exactly, but he was describing a situation where he was surrounded, without bullets and without shells. Two of our tanks tried reversing to help him, but they didn't succeed because he was being fired at and they couldn't pinpoint his exact location. They couldn't even shine their torches onto the maps. I prayed constantly that he would have the strength to hang on until we could come to his aid. I remember that at 2 or 3 a.m. I heard him whispering hoarsely, "Don't worry, I'm still here, I'm still trying to hold on..." I remember that I couldn't believe that he was still alive. In the morning, at dawn, I could still hear him. His voice was rasping, he could hardly speak. Later he was rescued. This was an act of courage — a lone tank which stood and fought for its life all night. Afterwards, through communications, there were additional reports on tanks which had been hit. We tried to get the doctor's armoured personnel carrier



Q: What do you mean?

A: Wait a minute. We were still in the assembly area. We received an order to be ready to fight at 1 P.M. on Wednesday. At about 12:45 you could see how the soldiers began to close in upon themselves. They understood that they were going into battle, fire, casualties. We knew all this.

Q: Did you pray?

A: Exactly. Towards 1 P.M. we gathered together to pray mincha. It was a very moving service. Everybody came — religious, non-religious, "header" students. The higher ranks — unit commanders, deputy unit commanders, company commanders, officers — are not religious. But everyone came. Everyone stood in prayer. After the service we said aloud the prayer before going into battle and some verses from Psalms. We prayed with deep feeling, and at 12:45 we received the order to prepare our weapons and to be ready to move at 1 P.M. Suddenly, almost involuntarily, some of the tankists gradually began to dance. More and more people joined in. It was a kind of devotional dance — a true dance, with the entire soul. I remember that while we were dancing, we were looking at each other. I thought to myself, "Who among these dancers will live, and who will be wounded, who will still be able to stand on his own legs after the war?" And the dance went on and on, as if we were trying to avert the decree. It was a dance of trust and faith. It was a dance of fervour. We danced with linked arms and sang soulful songs (He closes his eyes and hums) "The entire world is merely a narrow bridge...and the main thing is not to be afraid"...And then suddenly somebody said: "Let's go

battle. I remember the beginning, when we got caught in serious artillery. For the first few moments I was in shock. I suddenly saw a shell fall 50 metres away. I said to myself, "Oy, it's going to fall on me!" Afterwards, we became used to it, and remained calm even when a shell fell a mere metre away. We swept towards the village. We fired, we stopped firing, exactly as in training drills. We attacked the village, took it, combed it. We worked together with the regular forces and moved on to the next village. There it was the same story. We took up positions, fired, took range, one covered, the other moved forward — just like in training drills. We took that village too, and so on...it was very tiring, because they were firing at us too. But all in all, it wasn't too bad. No one was wounded, they didn't harm us, it was nothing special. Everything went smoothly, calmly. We said: "Lovely! If it only stays like this, then please G-d, we'll be all right." On Thursday evening, at dusk, we were still in our positions. We had stopped shooting and the area looked more or less "clean". We didn't see any troop movements and we thought that we had finished for the day and were going to rest a little. The next day, perhaps, we would resume fighting. We didn't have very much ammunition left as we'd done a lot of shooting during the day. Suddenly came the order to be prepared to move, we're going on. We didn't understand what was happening, but an order is an order.

We immediately returned to our weapons. There was a very short briefing for the commanders and then we started moving. It was a

few kilometres, we found ourselves in deep trouble. We were surrounded on all sides by Syrian forces. It was already late at night, and then began the most traumatic hours of our lives. We were a mere unit, not even a complete unit, as a few tanks had stopped along the way. All of a sudden, we were caught on all sides by dozens of missiles. We began to understand that we were in trouble. I saw a Syrian commander lying 20 metres in front of us. An inferno of fire was raining down on us. It took some moments until we grasped exactly from which direction they were shooting. We were in a kind of wadi and there was a hill to the right, a hill to the left and a village opposite. At first they fired only from the village and from the left. Later, we realized that they were also firing from the left and behind us. We couldn't see each other clearly and we didn't know exactly what was happening. It took a few minutes for us to get organized. There was very heavy fire. We heard the unit commander shout "Go forward" and we continued to move forward. We also had to pass our own tanks which had been hit, or which had stopped for various reasons. We went forward and then people started to shout through communications "Where am I? Where are you?...Signal me...Signal me..." Complete bedlam. We tried somehow to return fire, but it was very difficult as we were vastly out-numbered and they also had the element of surprise on their side. And remember too that we were already exhausted after a day's fighting and hadn't had a chance to re-equip. Limited ammunition, limited firing power. At first we

# A FIRST-HAND ACCOUNT

through to them somehow. The doctor reached some of them — others not. There was an abandoned building and they tried to bring all the wounded there. During the night the doctor and his assistants treated all the wounded, even though they were under heavy fire. The atmosphere was extremely tense. During the few minutes' respite between the bouts of shooting, our thoughts began to flow freely, and the imagination is very cruel at such moments. I am speaking of the small hours of the night. Through communications we had heard enough promises of help arriving soon, soon...It didn't arrive. And then we started to fight for life. We saw a shell fall a metre to the right and another a metre to the left. About 20-30 metres from me stood one of our tanks. I saw it catch fire. It burnt all night.

**Q:** Did you know the people in the tank?

**A:** I saw the signs on the tank, and I knew who was inside. Just a few weeks before, we had discussed our plans for next year.

**Q:** What were those plans?

**A:** Everyone according to his particular field, but the general trend was the future of Am Yisrael. We discussed the various types of education, ways of fulfillment and ideals. And now, in the darkness, I see the tank burning, burning...and I pray that they managed to get out in time. I couldn't see whether or not they had jumped out. My thoughts were hard to bear, but they didn't burden me for long as we were returning fire non-stop. We tried to hide behind some buildings and huts which could give us cover for a few minutes. Another of our tanks was hit and I saw our soldiers abandon it. Part of the tank was in flames and suddenly a piece landed on the driver inside. The blast blew off his helmet. I saw him look himself over — he didn't know if he was alive or if he was already dead. I saw that he couldn't grasp what had happened to him. They jumped and fled, hiding behind abandoned buildings which were scattered around the area. While they were running, the Syrians were firing at them. I saw others who had jumped from their tanks. Some went into the building where the wounded were being treated, others fled to the surrounding hills. There were even some who managed to climb the higher mountains above them. Then the Syrians fired at them. One of the tankists told us later that he had hidden behind a rock, while the Syrians had fired at him incessantly. He recited a verse from the Book of Psalms, ran to a rock and hid there until he was discovered. After a few minutes, when they started to fire at him again, he recited another verse, and ran to his next hiding place. He told us that in this way he completed half the Book of Psalms, running from cover to cover. Those who had managed to escape remained in the hills until the following afternoon, Friday, when they were rescued. Do you know how they were identified? Only because they waved their tallitot and tzitziyot and shouted "Shma Yisrael!"

**Q:** Where did they manage to find tallitot in the middle of a war?

**A:** What do you mean? We take them with us to our tanks. It's typical that those who abandoned their tanks took with them their personal weapons, tefillin and tallit. Everyone takes whatever he has. Every one of us keeps these things at his finger-tips. I remember that I too, when we thought that we may have to abandon our tank, first prepared my tefillin to take with me. I don't know why but it's apparently a sort of insurance certificate. And the firing went on. Towards morning, at dawn, the sun was in our eyes, and then they started to attack us even harder. They could see us more clearly, and we were by then without ammunition — just a meagre supply of miscellaneous bullets. And help had yet to arrive.

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Chovav Landau, z"l

sight of Syrians crawling from the other direction. He simply had no choice but to drive over them, which was extremely unpleasant...

I've already told you that the firing was at close quarters, sometimes as close as 30 metres. Even without binoculars, we could see the expressions on their faces when they were shot. This was also difficult for me. And the whole time in the background I could see the tank burning...It was hard to believe that we'd get out alive. We



Ze'ev Roitman, z"l

**Q:** Did you believe that help would arrive?

**A:** Through communications we were told, "Be strong and patient." But we were already tired of hearing it. We had almost stopped believing — there's a limit. We had always believed that the Israel Defence Forces were a kind of "superman" that you only had to announce that you were in difficulty and they would reach you, wherever you were. Something like the Entebbe operation. We were in a difficult situation, with MiGs sweeping down on us, but we tried to keep going, even though we were out of ammunition. Then we started to think black thoughts. It was just like you read in books, all the family pass before your eyes in the final moments of your life. I also thought that statistics were against me. With all those thousands of missiles falling all night, the odds were that at least one would hit me. Shells falling continually to the right and to the left are fine once or twice, but you can't exaggerate. We advanced one metre, and a shell landed on the spot we had left. We retreated a metre — a second later another shell. O.K., we'll stay lucky for a few more minutes, but eventually our luck will run out, especially when we can't return fire, we can't advance, we can't retreat, we can't do anything. We can only wait until we're hit. You can't imagine how it feels. But nevertheless we tried not to give up hope, we tried to shoot a burst of fire, but it simply had no effect. At times it was ludicrous how we tried to shoot at a MiG or at infantrymen who were there in their masses. We were at very close range; at best the artillery was a mere 100 metres away, sometimes it was much closer — a mere handsbreadth away. At one stage a Syrian soldier climbed onto our tank. Our loader managed to punch him, and the two of them rolled over the tank and fell off. Our gunner got out and shot the Syrian. There were also cases of drivers having actually to drive over Syrian soldiers. They were within range of the tank. The commander was shooting in one direction and the driver at the same time caught

grew more pessimistic. I think that what kept us going was — faith. Exhausted, without ammunition, we understood that now it was just a matter of luck, or perhaps our trust in G-d. We were strong in our belief that we wouldn't break down. It was very easy to break down at that point, it was very easy to become apathetic. There were several such moments that I can remember, when I was lying in the driver's cabin, and every time I heard a shell being fired, I said "Shma Yisrael!" I said to myself that at least I wanted to die reciting "Shma Yisrael" like Rabbi Akiva. I wanted very much to be like those stories. So with each shell I said "Shma Yisrael", because to die with "Shma Yisrael" on my lips sounded heroic. It sounded nice.

And then, again like in books, I remembered my eighteen-month-old son, and I said to myself that I wanted to see him just once more, I wanted to hug him just once more, and my wife...Everything passed before my eyes, just like in a film. I told myself: Now I have to appear before the Heavenly Court, to give an account of my 23 years of life, what I've accomplished and what I've failed to accomplish. The whole world appears in a different perspective. You see then what is trivial and what is important. And then you understand that this, in fact, is zero hour. You don't have the strength to do anything. They're firing at you, and if they don't shoot you it can only be because "someone" is seeing to it that they don't shoot you. So you sit and pray, murmur verses. There were moments when I didn't even have the strength to stay awake, but we had to keep awake, to watch out for Syrians and to shout "I see a Syrian in front of me!" "I see one behind me"...I lay there calmly telling myself: That's it then, Avi. This is the end. One person dies at 80, another at 30. A friend of mine, Hanan, died at 20. He was murdered by terrorists in Hebron. And I, who had come here to prevent things like that from recurring, was going to die at 23. I wasn't afraid of dying. I was only afraid of falling into captivity.

**Q:** Was there a danger of that?

**A:** Definitely. That's the difference between a quick battle and a drawn-out one like this. There's a battle, they shoot at you, you return their fire, and you go on. You don't have time to chew things over. But we sat in that tank for 14 hours, and we had plenty of time to chew things over. Fourteen hours is like eternity.

**Q:** Was there a stage when you lost hope?

**A:** No, we never lost hope, because we believe.

**Q:** In what do you believe?

**A:** We believed in two things: First, we believed in Divine Providence. We believed that the Holy One, Blessed Be He, will do what is best for us. If it's best for us to die — we'll die. If it's best for us to live — we'll live. I think that, in this way, we also believed in the strength of the IDF. We heard through communications that during the night the highest authorities were being kept informed of our situation, and this inspired us with confidence because, although we don't know them personally, we feel that the Chief of Staff and the higher echelons of the IDF are a kind of lighthouse — even if you can't see it, from a distance it lights the way for you. We knew that none of them was going to sleep that night and that they wouldn't leave us until they'd solved the problem. But we were upset that it was taking so long. We realised that there must be a reason. For the first time since I'd been called up, I checked to make sure I had my prisoner's card and that my Psalms were still there...My tank was hit, it didn't catch fire but it was hit by shells, or maybe by missiles. I said to myself: What's missing? Only a small spark or a flash and...I won't mention that only inches from us 0.3 bullets were pouring down onto the front of our tank. I heard them beating down on us like rain: tak, tak, tak, Drops of bullets. Drops? A flood!

**Q:** With all these thoughts and pressure, did you still manage to function?

**A:** Yes. Thoughts occupied us only for a moment or two, but we had no choice. We were exhausted, absolutely drained. I kept a water canteen next to me and I kept



pouring water over myself to stop myself from falling asleep. I pinched myself, I slapped myself and I poured more and more water over myself in order to keep myself awake. I tried reciting by heart all sorts of things to keep my mind clear. I was impossibly tired. And don't forget: the whole time we were without ammunition and we were being fired at. There were moments of "Just don't break," and "One more minute and it'll be over." But there were also moments of "Close your eyes and think that in one more minute..." I prayed too that death would come quickly and painlessly. I thought

again about falling into captivity. Reflections on: What shall I do if in a few minutes they reach my tank? What will I do...Get out and fight to the end? Commit suicide? Raise my hands? Surrender? The situation wasn't an imaginary one. There had been cases where soldiers had found themselves in this dilemma. Especially in the building containing the wounded this was a very real worry.

**Q:** Did you discuss this out loud?

**A:** We discussed it. There was one wounded soldier who wanted to commit suicide, but he was prevented from doing so. It was very difficult, but there was also the force of our faith, that we would keep believing until the very last moment that everything would work out and that we would get out alive. We believed that we would escape from the ambush. On the one hand our faith was strong, on the other we could see what was actually happening in front of us. Even our speech slowed down. The hours passed slowly and even the promise of help stopped. Somebody there understood that by now we stopped believing them. Help will arrive...will arrive...but without any promises.

**Q:** And the unit commander was talking to you all the time through communications?

**A:** He was talking, but not so much to us because he was busy with his superiors. He requested, but didn't receive. He was talking with his superiors, sometimes even sharply.

**Q:** And you were listening to his conversations with the command post through communications?

**A:** We heard everything. We even heard him receive an order and say that he refused to carry it out because it would be a suicide mission. The word "suicide" entered our slang. We understood that we were in a very dicey situation. Our loader was hit by a bullet in the neck. Just a graze, nothing serious, but it put more pressure on us. Until then we had not sustained any injuries, but suddenly we had a wounded man in the tank. And time crawled. Every minute seemed like a day. There were times when we felt stronger, and there were times

when we were weaker. Sometimes we heard that the airforce was on its way. But they didn't arrive, and then we were plunged into depression for a few minutes. And then suddenly down came a MiG...I'll give you an example: One tank wanted to advance, to take up a position. There was a small hill and they wanted to take cover behind it, but in order to reach it they had to pass a small Syrian force. One of them shouted to another tank: "Cover me! I'm advancing." It was a matter of 100-200 metres. Then the tank that was supposed to be covering him

(Continued on Page 8, Col. 1)

# PEACE GALILEE

(Continued from Page 7, Col. 5)

replied: "I can't cover you, I'm out of ammunition." The first tank says: "Do you think that if I advance it's a sign that I have ammunition?" That's what it was like. The advancing tank was out of ammunition. The covering tank was out of ammunition. So they went through an exercise, just like in basic training. They shouted "Fire! Fire! Fire!" and tried somehow to advance. It sounds funny now, but that's how it was. Towards morning things got even more complicated. We could see our abandoned tanks. Suddenly my tank's engine started to stall. I said to myself, "That's all I need. They'll all get away and I'll be stuck here because of the engine."

So I pressed my foot down hard on the accelerator so that the engine wouldn't stall. This made a terrible noise and the tank filled with smoke. But I had no choice. My foot went to sleep on the accelerator and my whole body seized up. You must realise that the driver's cabin isn't like a Mercedes. Everything is reduced and compressed. But it didn't matter, it didn't worry me. The main thing was to keep a clear mind. There were a few moments when I said to myself: "Just keep sane, just don't go mad." It was that sort of situation — a tank was burning nearby, and next to it a truck was burning. Through communications we heard constant reports about casualties. We were

being fired on incessantly — and the scenery is black night and everything is in flames. The tank next to me burnt slowly. It burnt all night and only the following morning, at dusk, did it suddenly explode. I said to myself: "I'm from a different planet. I don't belong here. I'm not here...It's not me. This isn't my tank. I'm not here!" But after a few seconds of fantasy I returned to reality.

**Q:** Morning breaks...  
**A:** Then they started to fire even harder because they could see us more clearly. We could see what was happening around us and we started fighting stubbornly, just to hold out for another moment, another minute...an obstinate battle, knowing that if we didn't keep sufficiently alert, we'd be hit; if we fired a fraction of a second before the Syrians, we'd live. You could see the strength of the will to live. There were things there that, in the normal course of events, were insurmountable. We had a shell that got stuck in the loading mechanism. There was no way for us to get it out. A Syrian tank was aiming at us. We realised that whoever fired first would live — us or the Syrian tank. If this happened during a training drill the gunner would say: "Sir, it won't come out," and the drill would be halted. But here the commander told him quietly, and I can still hear his voice: "Listen, if you want to live, you've got ten seconds to push that shell through." He told us that it was our lives. I remember looking behind me and seeing the loader running towards the shell, biting it, hitting it, kicking it...I don't know how he did it, it was incredible, but he got it out and within ten seconds he had jammed it into the barrel and we had fired the shell. That's the way it is when you want to live.

At about 10 o'clock we suddenly heard shouts over communications that our forces had arrived and were located on the high hills. They were coming down and we had to be ready to put on what we later called "our race for life". During the night the Syrians had reinforced their position. They outnumbered us 3-1 and were still bringing in more troops during the morning. They had brought in another T-62 unit which had also joined the party. There were three circles. We were in the inner circle, the Syrians were surrounding us, and now a circle of our forces was surrounding both us and the Syrians. The problem was that our forces couldn't fire at the Syrians without shooting us too. There was a mere 40-100 metres between us and the Syrians. We knew that we had to get out immediately — in a matter of seconds — so we told our forces, "Shoot at us, please shoot at us!" What is called "Fire on our forces". Shoot at us, there's no choice. We had to reach the highway and drive four kilometres in order to get out of the siege. The Syrians were 20 metres from the highway and were simply shooting at anyone who passed. And at 20 metres you can't miss. The unit commander again told our forces to fire at us, because that was the only way to save us. After 90 minutes I could still see Syrian infantrymen running towards our tank and I managed to shout to our tank commander to shoot them quickly. We received the order to get onto the highway and to go south. It was a crazy journey, accelerating all the way. Just to get out of here! We knew that whoever got out of there alive would save his life. And whoever didn't manage to get out alive, well, the Syrians would have killed him in another two or three minutes, anyway. During the journey we also sustained losses, among them a good friend of mine. I slammed my foot on the

accelerator. I tried to squeeze the last drop of speed out the tank. And all the other tanks were also flying forwards. The Syrians were shooting at us and we were shooting back with the little ammunition we had left. It was only a short drive of 3-4 metres, but to us it seemed as if we were driving and driving and driving without ever reaching our destination. And then we saw our forces coming towards us to rescue us. To us they seemed like good angels. I saw their men, so clean...They couldn't understand why we were driving like mad. They looked at us — our tired, red eyes, filthy, covered with soot and sand — and they saw the suffering on our faces. I saw them looking at us, unable to grasp what we had gone through. Even when we had reached them and were finally safe, we kept on driving. Just to get out, to get away — on and on we raced. And when we finally came to a halt we looked at them, at these good angels who had saved us, and we realised that they hadn't even grasped what they'd done...

We were informed later that in the rescue squad there was one soldier, whose brother had been killed, who had found out that one of the soldiers in the artillery force which had come to our aid had also lost a brother in our unit. He was a good friend of mine from Kiryat Shmona. I had seen him at the beginning of the war at the equipment distribution point I had asked him, "What have they done to you — have they brought you from Kiryat Shmona to fight here? Haven't you done enough in Kiryat Shmona?" I knew that during the shelling of Kiryat Shmona he had run between the houses, from shelter to shelter, helping people. He had such a lovely smile...He replied, "Kiryat Shmona, tanks, what's the difference? We do what we have to do. Sometimes we defend our own homes, sometimes we defend here. That's the way it goes." That was the last sentence he spoke to me. And his brother had tried to rescue him. In fact, he rescued his body. We stopped in the area of the unit assembly station, and there we received our second shock. I stopped right behind an armoured personnel evacuation carrier. I opened its door and was confronted with a huge pile of men lying one on top of another. They couldn't get out. They were stuck together — alive, dead, wounded, all together. The doctors separated them and went from one to the other. They did wonderful work, the doctors, and the medics. I couldn't understand where they got their strength from.

Afterwards we parked at the side. I remember that I opened the driver's dark cabin and suddenly I saw the sun and breathed in deeply. It struck me that I'd been sitting for 30 hours non-stop in the driver's cabin without leaving it for a minute. Our bodily functions we did into plastic bags and boxes and threw outside. For 30 hours I had not seen daylight or breathed fresh air, only the smoke of the tank and dust. The loader said to me: "We should recite the blessing, Blessed is He who performed a miracle for me in this place." I replied that, in

my opinion, we should be circumscribed again, since we had been born anew. The wounded were still lying in front of us and we all gathered to see who was there and who was missing. This was the most difficult moment. We looked around: Did you see him? And then we started to hear the names of the fallen. Aryeh had been killed, Zev had been killed...and so-and-so had been killed...and it slowly began to dawn on us, but we couldn't seem to grasp it. You hear another name and another name and another friend and another friend...They quickly organized a line-up to see who was missing, who had seen whom driving, jumping, hiding...it was hard. The helicopter was rescuing the wounded and we ran to help. We saw an agonizing picture of the situation. We also saw how many tanks had escaped unscathed, and we remembered how many had gone into battle. Very unpleasant proportions. Only a few of us had come through. It is written in the Book of Ruth how, after Naomi had returned to Ruth, the people asked, "Is this Naomi?" And she replied, "Don't call me Naomi (pleasant), call me Mara (bitter). I went out full, and the Lord has returned me empty..." The shock was enormous.

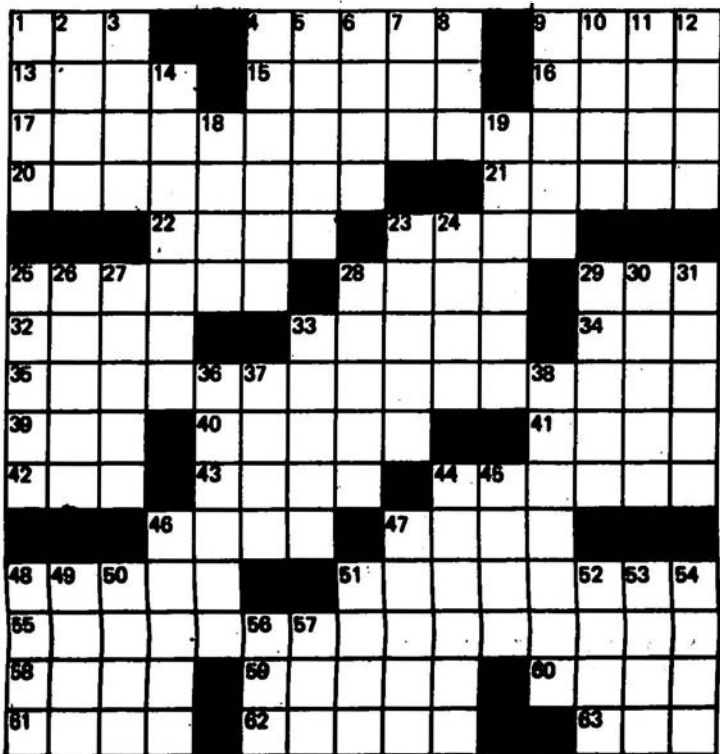
It was already 11 o'clock and I suddenly recalled that I hadn't yet prayed shaharit. I took out my tefillin. It's hard to say that I prayed. It was just one long, terrible cry. All I could do was cry, breathe fresh air, don my tallit, wrap myself up in it, and thus fly into a different world. It was hard for me to pray. I could only cry. Later others started to arrive. First one and then another said to me, "Lend me your tefillin." I am talking about the non-religious; the religious soldiers all had their own tefillin. Everyone, even the avowed non-religious soldiers, said, "Give them to me, too...What do I have to say? What do I do?"...And then we felt that, during that day and a half, we had squeezed out all we had — all our education, all our values, all our being.

**Q:** Was this a communal prayer service?

**A:** No. Everyone stood and prayed alone, everyone to himself. It's hard to say it was even prayer. It was more weeping. Then suddenly someone came and said that there was going to be another cease-fire at 12 o'clock. We hadn't known this and I thought to myself: "We are the silver platter on which the cease-fire is offered." Something like that. Like in the well-known song. I knew that the place we were in would eventually become the cease-fire line. Until today it is still the line separating us from the Syrians. Ten minutes before the cease-fire, we were already calm. Everything was behind us, and then suddenly heavy Syrian artillery descended upon us. Apparently they do this in every war. A few minutes before the cease-fire goes into effect, they strike. They got us in their range and then surrounded us with Katyusha fire, one after the other. Frightening — we thought we had gone through everything. We were completely drained and simply didn't have the strength to start again.

(Continued on Page 10, Col. 4)

## Commie Crossword



By MICHAEL PUPPER

### ACROSS

1. Stroke lightly
4. Young codfish
9. Doorway part
13. Lamentation
15. French historian of the 19th century
16. Beverly Sills' specialty, in her prime
17. Agree, for a bribe, not to prosecute (three words)
20. John Knowles' "A .... Peace"
21. Arrives at O'Hare
22. He fiddled while Rome burned
23. African lake
25. Cruel person
28. Lacking effervescence
29. Menagerie member
32. Tavern stock
33. Quench one's thirst
34. "..... Giovanni, Mozart opera
35. Live more thrifflily (3 words)
39. .... Gabor
40. Fragrances
41. Cap..... (from head to foot-2 words)
42. .... Moines
43. Modena money
44. Trusted advisor
46. Diminutive suffix
47. Hebrew name meaning "princess"
48. Kind of crow or monger
51. Fleet fellow
55. Work together (3 words)
58. "Iliad," for one
60. .... judgement
61. "Down .... McGinty," old song
62. .... Stadium, in Detroit
63. "Gloomy" one



### DOWN

1. Political action comm.s
2. African lily
3. Pack down lightly
4. Job or Gilbert
5. Poem division
6. Make fun of
7. "Three Men .... Horse"
8. Bus, loss
9. Caesar ....
10. What Mir. America pumps
11. Swedish soprano
12. Potato chip brand
14. Cervantes' tongue
18. Mining products
19. Delights
23. Social divisions
24. Relative of 4 Across
25. Appeased
26. .... to (noticing)
27. "L'Abenithe" painter
28. Regional plants
29. Skilled
30. Target of Salt & Sabin
31. Insert
33. Nocturnal noise
36. Pre-Aztec group in Mexico
37. Revise a manuscript
38. Loco
44. The Weaver of Raveloe
45. .... the Red
46. Build
47. Gave a lecture
48. Merganser
49. Cod, in Mass.
50. Related
51. Complacent
52. .... oil, used in varnishes
53. Inheritor of Mt. Seir
54. Twilled fabrics
56. Frequently
57. Fifteen years before Hastings

Answers on Page 11

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# THEN AND NOW

## NEED FOR GUIDANCE

In this issue of *The Commentator*, we published an Op-Ed by a current YC student on the state of guidance at YU. For our "Then and Now" piece, we have chosen an editorial that appeared in the February 10, 1937 issue on the very same subject.

A most serious problem which has never received adequate consideration is that of offering guidance to the student in the choice of concentration groups and advice in the choice of careers. The overwhelming majority of students entering Yeshiva College have no definite goal towards which they are aiming and in accordance with which to choose their courses. Students often pick their subjects in so haphazard a manner that finally, when they have set their eye upon some definite objective, they discover that they lack adequate preparation or have not taken certain pre-requisites necessary for further work.

It has happened more than once that students who finally in their senior year decided to choose the teaching profession discover that they have not the necessary requirements in education. Students have begun concentration in certain fields only to discover that they are not especially suited for them.

Worst of all, a very large number of seniors, due to the lack of proper directions, are undecided, even during their last semester, as to their plans after leaving college. In such cases students either pick something haphazardly or else remain at Yeshiva only for lack of anything else to do.

We call this situation to the attention of the faculty and the student body with the hope that the gravity of the problem will be realized, and a method of remedying the conditions evolved.

The provision of facilities for helpful advice and guidance will be an innovation of tremendous practical significance.

(Continued from Page 3, Col. 2)

his assessment of the effects of religion on the community albeit for different reasons. Freud believed that religion withholds people from interacting with each other as they rely on G-d to satisfy their needs. With this I disagree, as people are also quite aware of the pragmatic aspect of living and of the wise cliché that "G-d helps those who help themselves." It is my belief that by creating a barrier between ourselves and others we begin to lose the ability to interact with those whom we consider "fundamentally different." Before long, xenophobia sets in, we begin to fear these "strangers," and have thus created a wall between ourselves that is rarely dismantled. The unjust mitigation of this problem by anti-assimilationists hoping to preserve their "self-identity" is merely another example of our problem illustrated by these self-righteous statements of the guilty parties. By pointing our fingers at other religions and claiming that as history shows "they" are responsible for all religious hate and prejudice, we merely add yet another stone to the "wailing wall" that separates us.

What is the solution to this problem? Apparently, the self-imposed dichotomy between the different inhabitants of our world is best understood by the juxtaposition of the art concept "divisionism" and "pointilism." With "divisionism" the artist

paints in dots on the canvas, but the white of the canvas *itself* is not visually functional. With "pointilism" the painting is also created with dots — but the white of the canvas *is* visually functional. It is my belief that religion ought to be concomitant with humanity in much the same manner that the painting done in "divisionism" is concomitant with the non-visible white canvas. While our underlying views, our spiritual backbone, is indeed our essence, it should *not* exhibit itself in a negative manner — pushing men further and further apart as does the white canvas to the colored dots in "pointilism." Rather, while we believe in different ideals we must understand that we, Jews, and the rest of the peoples of the world are enmeshed together like the dots in "divisionism," it is only with the united effort of humanity that we may make the world a better place to exist, and that we may remove the guise of harlequin from our neighbors enabling ourselves to grasp a better view of who we are and how we may coexist in a productive fashion. Certainly, I am not advocating that we lower our guard against assimilation. We will and must remain Jews as opposed other religions in just the same way that "divisionism" remains "divisionism" and is not "pointilism."

However, anytime a people removes itself from the rest of civilization, just as when a man removes himself from his peers, it or he is bound to find conjoining negative views amongst his contemporaries. We need not practice apologetics with regard to our beliefs, for as the saying goes "our friends don't need them, and our enemies don't want them;" but curbing our tendency to withdraw into our shell might perhaps enable us to deal with those people with whom we share the world in a more positive manner.

During intercession I had the pleasure of staying in DisneyWorld for a few days, and while there, encountered a ride known as "It's a Small World." While the ride was meant for children, I firmly believe that all adults *should* see it. "It's a Small World" is a fantasy boat ride through a so-to-speak kingdom where all races co-exist together in happiness. Fantasy? Of course. But is it not sad that we consider peace fantastical? Are the words of our Constitution, "Domestic Tranquility" merely fantastical as well? I propose that yet another, and much more needed division be added to Yeshiva University. It will not be called Y.C., I.B.C., J.S.S., or M.Y.P. Instead, it will be called "Tolerance."

The Dean's Office announced that the CLEP Examination, which was cancelled by the snow has been rescheduled for Sunday, March 13, at 9:30 AM in F 501.

As well, the scores necessary to receive credit or exemption on the English Literature CLEP have been raised as follows: for exemption - 50; for credit - 60.

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## YCSC Meeting Held

By GARY BELLMAN

Feb. 8 — The first Yeshiva College Student Council meeting of the spring semester took place tonight and the various activities that are being planned for this semester were announced:

Mordechai Ben David will appear in concert in the Lamport Auditorium on March 3rd. He rarely performs to a mixed audience, but he has agreed to do such a concert for Yeshiva. Student Council expects the concert to sell out immediately.

Other planned activities include the following:

— YSCS has purchased 100 tickets to Great Adventure for April 17.

— Howard Goldberg will give a talk entitled "New York on a shoestring," which will entail all of the various things one can do in New York for nominal fees — plays, clubs, shows, etc...

— The shabbaton for this semester will be on April 30 or May 7 at Stern College.

— There will be a lobby trip to Washington, D.C. on Feb. 23.

— A new student directory will be available within the next two weeks.

— The Senior class will sponsor a night in the video room with trophies and shirts awarded to the winners. The proceeds of this venture will help pay for the senior dinner.

— The Junior class is sponsoring a ski trip on Feb. 13, a M\*A\*S\*H\* Bash on Feb. 28, and a trip to The Comic Strip some time early in March.

— The Sophomore and Freshman blind date parties will be coming up in the near future.

— The Freshman class will be responsible for continuing the renovation of the new lounge in the basement of the Morgenstern dormitory.

— The budget for the spring semester will be announced in the near future. It was also reported that YCSC is now comfortably in the black, so more activities are expected this semester.

Student Council would like to get feedback from the student body. What activities would you like to see run on campus by Student Council? What do you like to see run on campus by Student Council? What do you think can be done to improve student campus life?

List in order of preference.

(1) ..... (3) .....  
(2) ..... (4) .....

\* Please drop these slips in boxes positioned either in Mordechai Ben David Lobby or Ruben Lobby near the mail boxes.

# Letters To The Editor

(Continued from Page 2, Col. 5)  
 stress *halachah l'Moshe miSinai*; what we learn is not simply the sayings of wise men but was given to Moses orally at Sinai. According to Tosfos, we have to end the *gemara* in the way that all the prophets end, *b'chi tov*, on a positive note — stressing the effect that learning *Torah* has on us, where *Torah* comes from, and how it transforms a person.

He had just begun when the front door of the *Bais Medrash* opened and everyone stood up; Rav Soloveitchik entered and the *shymin* moved into a higher key. My husband said that he could not express how much it meant to him that his *Rebbe* had come, but the momentary tremor in his voice indicated it without words. He purposely had not told Rav Soloveitchik in advance because it would be inconsiderate to cause the Rav to go out late at night. One of the students who assists Rav Soloveitchik at the Yeshiva must have mentioned something; he had decided to come, demonstrating the caring and the joy in a student's achievement that exist between *Rebbe* and *talmid*. After the *Hadrin* and *Kaddish*, Rav Soloveitchik returned to his apartment while everyone sang and danced to *Ki Mitzion taitzal Torah* in a circle that went around the entire room. Then it was time for another song, for refreshments, and for us to go home with our sons. I glanced around as we prepared to leave. Rav Schachter, Rav Rhein, Rav Reichman, Rav Kahn, and Rav Cohen were involved in conversations with one or several students; they were carrying on the same caring to their *talmidim*.

As we returned to our car, we saw what must have been the thirtieth "surprise" engagement party of the year being celebrated in the lounge. Friends of the bride were present, and when you think about it, this is one of the finest ways for young men and women to meet — at a gathering for a *chason* and his *kallah* at a *yeshiva*, conducted with the decorum, in the best sense, of such an occasion.

We had seen only a fraction of what happens at Y.U. in one hour. Rav Soloveitchik's presence had illuminated the beauty of the most important facet: the teaching of *Torah* from one generation to the next.

(Mrs.) Rivkah Blau

**To The Editor:**

A teacher has two basic responsibilities. The first is to do his best to inculcate his students with the material he was asked to teach. The second is to evaluate the performance of each of his

students as accurately as he can. These obligations imply a host of others, only a few of which will be mentioned here.

Under the first category, of inculcating his students with the required information, at least three other duties are also implied. The first is to give lectures that are clear and understandable. This will usually require some preparation beforehand.

The second thing implied is simply to teach the material, and not to waste class time. An occasional joke is great to loosen the atmosphere, but not when it causes a 20-minute discussion on irrelevant topics, although most students encourage the teacher to waste as much time as possible, in some courses (albeit not all) the student is actually doing himself a disservice by doing so.

The third obligation implied in this category is not to embarrass those students who ask questions because they don't understand the material. Embarrassing them makes them far less likely to ask questions later. As these students are usually representative of many other students who also don't understand, for them to ask fewer questions means that many students are going to understand less material. Clearly, then, a general principle can be made that part of a teacher's responsibilities is not to embarrass his students. Exactly when the teacher has a duty to answer a given question, however, is less clear. This is a matter for his own discretion, and seems to depend on two factors: the length of the answer required for the question, and the number of students the teacher feels the questioner is representing.

Under the second category, that of evaluating the performance of his students, at least three other obligations are also implied. All of these apply to what is usually his main tool of evaluation — the exam.

The first obligation is to emphasize a topic on the text to the degree that it was emphasized in class. To have most of an exam deal solely with topics given only a minimal amount of class time is absurd.

The second thing a teacher must do is ask questions that are clear. The wording of a question should not allow it to be interpreted in two different ways. This is especially true in those exams where the teacher won't be present to clarify the ambiguity.

The third duty is to establish a set of guidelines in marking the exam. Teachers must recognize that they are human, and are thus given to moods. Since test-grading is usually a highly subjective procedure, the mood a teacher is

in can significantly affect the grades given. In elementary school I had a teacher who was honest enough to recognize this. Before giving back our history exam, she said something like this: "If some of your grades seem too low, please see me after class. I had a fight with my husband and was in a bad mood while marking some of your exams."

This brings us to the final obligation I wish to discuss, which applies to both categories: the ability to admit one's mistakes. This obligation is harder than all of those mentioned above, as it is something which everyone has difficulty in doing. Nevertheless, considering the importance of the teacher's responsibilities, it is something which cannot be overlooked. Unfortunately, though, it is overlooked more than any of the above obligations. To prove this, think about the last time a teacher said to his class "I'm sorry, but one of the questions on the exam was unfair". Now think about the last time you've been asked an unfair question on an exam!

Fortunately, of the eighteen teachers I have had in this school, no less than fourteen have fulfilled all of the above obligations.

SETH FIRST  
YC '83

# GALILEE

(Continued from Page 8, Col. 5)

We drove back two or three kilometres and parked. The firing had stopped. It was Friday afternoon. We saw to the tanks and carried out minor repairs. Then we started to prepare for Shabbat. For us Shabbat is the day we live for all week long. We were preparing to greet the Sabbath Bride. We were used to celebrating Shabbat and holidays in *yeshivot*, at a table laden with good food, dancing and singing. Now, after all we had gone through, it was hard to celebrate Shabbat. Darkness descended and we were in the parking area. This in fact was the end of the war for us. As I told you at the beginning, the war began with dancing and ended with dancing. We prayed *maariv*. It was very sad. Then someone said — and this is typical of "header" soldiers — "Friends, it's Shabbat. It's forbidden to be sad on Shabbat." We finished praying and we hadn't even had time to shower. We were covered with soot and our uniforms were in shreds. As if in a fairy-tale, a circle was formed and we started to dance. But this was a more somber dance — the dance of people who had suddenly matured several years, as if the dance before the battle had been a dance for lads, and now this was a dance of a family who

had experienced tragedy together. Some people were missing from the circle. We felt it...the ground was stony and hard to walk on, but we danced. We danced hand in hand, our weapons still draped around us, and we danced and sang...It was hard to sing. We sang from the depths of our hearts. Every word was an effort. It was still too fresh in our minds. I thought to myself that this circle represents the closeness of friends, this circle represents our fate. We are alive but in every generation we sacrifice our friends in order that we may continue to live and to dance. We and our children. Before the war we had spoken of plans and aims and ways fulfillment, and now we have to pay our debt. And not only our debt to Am Yisrael. The debt to the fallen is also hovering over us. We have a double task. It is a testament, it is a plea. And it rings in our ears constantly. "I also wanted to...Do it instead of me, do it for me, because you lived and I didn't."

*The preceding article appeared in the August 27, 1982 edition of Ma'ariv. The interview was conducted by Edna Pe'er and was translated by Chaya Rafaeli of Yeshivat HaKotel. Special thanks to Meyer Muschel of the Y.C. Israel Affairs Committee, and to Dr. Samuel Schneider for their help.*

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Dr. Joshua Finkel, a "scholar's scholar" who was one of the leading Semitic and Near Eastern experts of his generation and professor at Yeshiva University's Bernard Revel Graduate School (BRGS) for 34 years, died Saturday, February 12, at Long Island College Hospital in Brooklyn. He was 90 years old.

A resident of Henry Street in Brooklyn, Dr. Finkel was the first full-time faculty member at BRGS. He joined the University faculty in 1937.

He retired from the University in 1971, receiving an honorary Doctor of Hebrew Letters degree at that year's commencement.

In conferring that honorary degree, the late Dr. Samuel Belkin, second president of the University, called Dr. Finkel a "scholar's scholar" whose "brilliant research in the field of Semitic languages and literature has gained for you the highest respect of your colleagues and the gratitude and affection of your disciples."

Dr. Finkel, who was also a collector of books and periodicals, donated his personal library of some 6,000 volumes to the University's Mendel Gottesman Library. His collection consisted of

## Dr. Joshua Finkel: A 'Scholar's Scholar'

Hebraic, Judaic, Arabic, Syrian, Assyrian, Greek and Latin texts.

Dr. Finkel was a fellow and recording secretary of the American Academy of Jewish Research. He also was a member of the Jewish Academy of Arts and Sciences, the Society of Biblical Literature, the American Oriental Society, and the Royal Asiatic Society of Great Britain and Ireland.

He edited two books, *Three Essays of Jahiz* (Arabic text), published in 1926, and *Miamonides' Treatise on Resurrection*, published in 1939.

Fluent in several languages, including Hebrew and Arabic, he published hundreds of articles and reviews on such subjects as Jewish folklore and history and Midrashic, Ugaritic, Hellenistic, and Mohammedan literature.

He was a regular contributor to the *Jewish Quarterly Review* and to such scholarly Hebrew publica-

tions as *Horeb*, *Talpiyoth*, and *Bitzaron*. He also published articles in *The Moslem World* and the *Journal of the American Oriental Society*.

In 1974, Yeshiva University honored Dr. Finkel by publishing the Joshua Finkel Festschrift, a collection of Jewish Scholarship.

Born in Warsaw, Dr. Finkel had a scholarly career that stretched from Manhattan to Egypt. He came to the United States in 1913 and earned his bachelor's degree with a major in Greek from New York University in 1919. He earned his Ph.D. from Dropsie College in Philadelphia in 1926.

He was ordained as a rabbi at the Jewish Theological Seminary in 1922, and he worked at the Seminary's library from 1922 to 1924 as a cataloguer and examiner of manuscripts.

In the mid-1920s, Dr. Finkel journeyed to the Middle East where he attended American

University and the Egyptian University in Cairo. He also was instructed privately by graduates of El Azhar University.

"Of course, times were greatly different then," he once recalled. "Our relationship was very friendly and the people showed me a great respect as I had to their land as a scholar rather than as a missionary."

He said, however, that there was among Arabs a slight degree of anti-Zionist feeling even then.

Dr. Finkel's father served for many years as president of Congregation Neis Tziona in Warsaw, where prominent Zionist leaders spoke regularly.

"Those speakers instilled in me a great love for Zion," Dr. Finkel once said.

Dr. Finkel also attended services at the Tlomazki synagogue, where he came under the influence of its rabbi, Dr. Samuel Poznanski, an internationally known scholar whose writings inspired Dr. Finkel to devote his life to Jewish studies.

Survivors include his wife, Goldie, whom he married in 1928, and one son, Dr. Donald Finkel.

Funeral services were held Monday, February 14, at Riverside Memorial Chapel in Manhattan.

## Too Little

(Continued from Page 3, Col. 5)

announced that letters have been sent to 3,000 alumni in the business sector and that responses are expected.

Similarly, the Economics Society has established a summer internship program, but many of these positions are voluntary. Experience and the goodwill enjoyed from volunteering for successful companies does pay the tuition.

The careers seminar was well planned and should be the start of regularly scheduled programs. The speakers were able to tell us what they did and how they did it. But when Ms. Vivian Gross, an S.C.W. graduate, described how she had no job prospects and no help from Y.U. in finding employment, it was quite apparent that the Yeshiva placement program exists in name only. She described how she found a job through the sheer luck of a "family connection."

Not too long ago, Y.U. had a full page ad in the N.Y. Times with the heading "Doctor, Lawyer, Business Chief." The ad went on to describe the amazing success of Yeshiva Alumni. It is high time that these people be called back to Yeshiva so that 20 years from now, the administration does not have to develop new advertising campaigns.

## Union

(Continued from Page 1, Col. 3)

present holiday arrangement rather than Mrs. Kacowitz's suggestion of taking the Jewish holidays as the come, is that the Union had negotiated for such a setup in past years. "The specific reason why there was a guaranteed figure of 14 holidays (8 Jewish & 6 legal) which could never be less even it meant less Jewish holidays was because that's what they negotiated for with us a few years ago." He added, "having fourteen holidays in addition to twenty vacation days turned out to be the most generous kind of a package that any comparable university offered. We saw no pressing reason to add time to that.

One detail that remains to be worked out involves the Union's request that employees be permitted to take job-related courses (ie. computers) at the university.

## Hockey Intermurals

(Continued from Page 12, Col. 3)

knotted the score at 2-2. The period ended with the score tied. The third period saw Moshe Green score the game winner for the juniors making the score 3-2. The seniors added an insurance goal to make the final score 4-2.

The game saw Juniors Ushie Selevan, Keith Rhein, Ari Silbermintz, Ian Landau, and "Chopper" Schrier play outstanding defensive games while Moshe Green sparked them offensively. David Prince played well for the Freshman.

## Wrestling

(Continued from Page 12, Col. 5)

opponent one minute into the first period, extending Yeshiva's lead to 30-18. At heavyweight was Ron Roth, a new member of the team. Ron lost, but showed considerable improvement over his previous matches. The final score was 30-24 Yeshiva.

Y.U. is looking forward to seeing a winning record from the Elmen.

## C.S.L. to Offer Innovative Course On Middle East Peace Process

The legal questions involved in the search for peace in the Middle East will be analyzed in an innovative course to be offered this semester at the Benjamin N. Cardozo School of Law (CSL), Dean Monroe E. Price has announced.

The course will be taught by Mark A. Belnick, adjunct professor of law at CSL and a partner in the New York City law firm of Paul, Weiss, Rifkind, Wharton & Garrison.

According to Prof. Belnick, the course will analyze such issues as sovereignty and self-determination, the legality of the use of force, the legal status of Jerusalem, the role of the United Nations, and the legal history of the Arab-Israeli conflict.

"We will not solve any of the problems," Prof. Belnick said, "but we hope to see the Middle East as a laboratory within which to study the role of international law and international legal

mechanics."

The issues involved in the Middle East peace process, Prof. Belnick said, "are many and fascinating. There are analogies, but no exact parallels to the situation in the Middle East, perhaps because that region occupies such a special place in world history and now so strategic a place in world affairs."

Special speakers will be invited to lecture the class. Prof. Belnick said, and "we will have a free and open discussion of the questions involved."

Prof. Belnick received his bachelor or arts degree cum laude from Cornell University, where he majored in government. He received his J. D. degree from Columbia University, where he was a Harlan Fiske Stone Scholar.

He visited the Middle East last summer, where, in preparation for the course, he talked to legal scholars and academicians.



## Navon Speaks

(Continued from Page 1, Col. 5)

which includes some 300 works by the long-forgotten Jerusalem artist. Mounted on the catalogues was a mother-of-pearl medallion made by the students of President Navon's father, Yosef Navon, who taught handicrafts at the Alliance School in Jerusalem in the early 1900s.

Mr. Navon told the audience that "although the Jewish people consist of many different sects with diversified traditions, languages and customs, we are all united by a common bond — our holy books and our national spirit."

He also emphasized the importance of education in Israel, calling it "the focus of our interests."

The Israeli President called Yeshiva University a "Holy Place" and referred to it as "a small temple that embodies the spirit and soul of the Jewish people."

Mr. Navon, fully aware of the fact that his visit coincided with final-examination week at the University, asked all faculty members to "have mercy on their students" and award each student "ten percent toward their grade" for taking the time to attend the assembly. The remarks drew cheers and applause from the audience.

The visit by Mr. Navon marked the first time an Israeli head of state had visited Yeshiva University in five years.

Prime Minister Menachem Begin received an honorary degree here in 1978.

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## ON THE SIDELINES

## In Quest Of

By LARRY BARUCH

February 9—Walt Michaels has retired from his position as head coach of the New York Jets. In reality, Michaels did not retire, but was forced to resign (he was fired). Coach Michaels' dismissal came as a result of his unprofessional behavior. The Al Davis incident, the Miami fiasco, and the coach's absence at the team's final meeting, illustrated his moody and unprofessional behavior, forcing Jet management to "resign" him.

"Professionalism" always has been and continues to be an integral part of sports. Professional conduct is characterized by intensity and seriousness, as well as a businessman-like approach to all that is attempted. Completeness is another key element of "professionalism." The coach is an important figure in the establishment of such an attitude. Looking back at the dynasties of the past, the UCLA's, the Notre Dame's, and the Green Bay Packers, one can always find a John Wooden, Knute Rockne, and a Vince Lombardi at the helm. Modern times aren't any different. The Shula's, Smith's (Dean), and Arbour's, have established the "professionalism" which is essential for championships.

It is interesting to note at this time of year, baseball's spring training, that Billy Martin, despite being a winner everywhere he has managed (Texas, Minnesota, and Oakland), has been dismissed by the owner of that club. Battling Billy has constantly feuded with both players and management, thereby creating a situation where "professionalism" cannot be established, thus continued success is an impossibility.

"Professionalism" isn't a quality unique to organizations, but has a relevance to individuals as well. The so-called complete players, the "pros," possess this attitude as well. The great ones, the Larry Bird's, the Wayne Gretzky's, and the Randy White's (as opposed to Mark Gastineau whose antics are very unprofessional) possess this attitude along with superior athletic ability; this combination separates these athletes from the rest of the field and makes them the best.

Being a "Pro" isn't restricted to the baseball diamond or football field, to Madison Square Garden or the Capital Center, this quality extends to the "real world." To truly excel and be outstanding in any endeavor, "professionalism" is a necessity.

A university isn't exempt from this requirement of the need for "professionalism." Unfortunately, at Yeshiva, this quality appears to be absent among administration, faculty and students (creating, at times, a lack of respect for each other). The "bush league" behavior that prevades the College, belittles education in general and Yeshiva in particular (generating a lack of pride of Yeshiva among students). "The game" (gaining exemption from requirements) which I played as a Pre-Med, is damaging to YU. Elimination of the CLEP in English Literature is a step in the right direction. But this is just a single step, "the game" should be eliminated entirely. Hopefully this will restore professional conduct and eventually excellence to Yeshiva College.

## Macs Drop Fourth In A Row; Season Record Falls To 5-11

After losing all four of their games this semester, the Yeshiva Macs have dropped their record to a dismal 5-11. The team has been hurt by the loss of two of last semester's starting players, center Eddie Tamir and swingman Solly Krevsky. The duo have transferred out of Yeshiva College, thus leaving the Macs without much needed depth, despite the addition of sophomores Gregg Levine and Beryl Thomas.

February 14—The Macs were defeated by IAC opponent NY Maritime by a score of 60-53. The game was close throughout as evidenced by the 29-23 half-time score. The Macs were led by Eaves with 13 and Schrier with 12. Prantil of Maritime led all scorers with 15. The loss dropped the Macs to 1-3 in conference play.

February 9—In a non-conference contest, NJIT defeated the Macs by a score of 96-75. The Macs led by Joe Eaves' 20 first half points, stayed closer to their

New Jersey opponents trailing by a score of 49-42 at halftime. But in the second half, the Macs lack of depth began to show as NJIT began to pull away to eventually win by 21. Eaves led all scorers with 30 points.

February 5—Yeshiva was defeated by St. Thomas Aquinas by a score of 89-64.

Aquinas was ahead throughout the contest, leading by a score of 40-28 at the half.

Coney of Aquinas led all scores with 29 points; Yeshiva was once again led by Joe Eaves with 22 points.

February 3—In an IAC contest, Yeshiva was defeated by Drew by a score of 69-39. The game was closer in the first half, as Yeshiva trailed 28-18 at the intermission. But in the second half, a balanced Drew attack, with 4 scores in double figures, built a 30 point lead.

Barry Klein led Yeshiva with 16 points.

## Sophs, Juniors Victorious

The sophomore hockey team led by Captain B-Z Smilchensky trounced the seniors by a score of 12-6. B-Z, playing this in his all star form, scored 4 goals and had 3 assists. Teammate Andy Schreiber was quoted as saying "B-Z was the difference; his talented and inspired play provided added mobility and thus enabled our forwards to gamble a little more." Ari Tuchman scored 4 times and Boris Brenner had the hat trick. Dami Linnoff was a standout on defense.

The seniors jumped out to an early 3-1 lead, which they took

into the second period; the difference being the goaltending of Stueie Goldwasser. The second period was marred by numerous fights and tight checking. After two sophomore goals knotted the contest at 3-3, Ari Tuchman scored a shorthanded goal, switching the momentum to the sophomores.

As the third period began, the sophomore onslaught continued, as the sophs scored 7 unanswered goals making the score 11-3. The senior comeback was too little too late.

Special mention goes to David Shapiro for his all around solid

# COMMENTATOR INTERVIEW: GEORGE STEINBRENNER

## GEORGE & BILLY: LOVE STORY, BOOK III

By Robert Katz

....."cause it's one, two three strikes you're out in the ol' ballgame."

OK. Billy Martin, the count is two strikes on you in the bottom of the ninth inning, and it's all up to you. What to do? Strike out by punching a marshmallow salesman or hit your first home run with the Yankees and be the hero?

Unless your non-stop flight from Venus to Earth had to make a pit-stop at Mars to refuel, you know that Billy Martin is back as Head-Honcho-on-the-field for a record third time with the Yanks. Billy's boyfriend (strictly platonic) for the last six years, George Steinbrenner, certainly had something to say about all this at a press conference at Yankee Stadium, and here is an interview with "The Boss" that took place on Jan. 11, 1983. Call it "What George Sees for '83".

Comm. —George, why bring back Billy for a third time when the first two go-rounds ended in divorce? G.S. —You see, I'm not a patient loser, and I don't believe in patient losers because a patient loser is a loser. I just feel that every year that I own this ball club I learn something new, and I will do the best I can with what I've got, and Billy can help me.

Comm. —What makes you think it can work this time?

G.S. —Listen, I'm not saying that everything is going to be Honkey-Dorey. Billy and I both understand that because we had a lot of discussions on the subject. What's important is that the lines of communication are now open like they've never been before, so it's a one-on-one direct situation. The move is going to be helpful; I've



George Steinbrenner

got some strong people in other areas of the Yankee organization that are prepared to help out with those duties that I've previously held, so now I'll have more time to deal directly with Billy.

Comm. —Is Billy the missing piece in this huge jigsaw puzzle to make this team a championship one?

G.S. —I never think you have enough. There are one or two other areas in which we are weak, one of them being first-base. John Mayberry has been issued an ultimatum by me personally — it's either shape up or else. Young Don Mattingly even has a real shot at first, so it's all a toss-up there, and let's not forget Steve Balboni. We've had some performances that didn't live up to our expectations, and those places will have to shape up. But all in all I feel this club has the ingredients to be a championship team.

Comm. —Will you be as active as you have been in the past in the decisions with this club or will it be Billy's task?

G.S. —There aren't going to be too many decisions to be made and those that will be made from

this point on will be Billy's, on the field.

Comm. —What about off the field? G.S. —If he feels that he has a need somewhere, then he'll have Clyde King, Gene Michael and myself to consult with in discussing what is needed and then deciding who can best fill that need.

Comm. —So a lower profile for you then?

G.S. —Well, you'll see. But then everybody will be saying "Where is he, Where is he, Where is he?" I go away for four or five weeks and then everybody complains that I don't say or do anything, so I can't win for losing.

So there you have it. Will it be Billy vs. George or Billy and George for ever? You decide. My opinion? — Well, let's put it this way.

On a piece of paper, you may print your name, phone number, and date and year that you believe Billy will be fired. Please submit all entries no later than March 15, 1983 to Robert Katz, M809. A prize will be awarded to the entry that comes closest to the correct date.

## Ellmen Triumph Over Poly Tech; Win Seen As Boosting The Team's Morale

By JACK NUSZEN

Today's match was an important win for the Ellmen; in both of their previous matches, Y.U. lost by very close scores, with each match coming down to the final round. The win should boost the Ellmen's morale and hopefully should be the start of a winning streak.

The breakdown of the match was as follows: Poly Tech forfeited the first weight class (118 pounds), giving Y.U. a 6-0 lead. Wrestling for Y.U. at 126 pounds was Aharon Moshe Roth. Although he was hurt in the first period, Aharon put up a good fight. Nevertheless he lost on points, making the score 6-3 Yeshiva.

Up next at 134 pounds was Wayne Brecher, the team captain. Wayne is one of the team's best wrestlers. In the first period, the match was even with both

wrestlers scoring one takedown. In the second period, Wayne began his terrorizing attack, outwrestling his opponent and pinning him just one minute into the second period using a move known as a double chicken wing. Brecher's pin increased Yeshiva's lead to 12-3. Wrestling at 142 pounds was Moishe Kranzler. Moishe would have a hard time that night, for his opponent had lost only one divisional match in the past three years, and had won the annual YU Maccabean tournament two years in a row. Moishe was losing 7-1 in the first period, but came back to life in the second. After a series of takedowns, Moishe had his opponent on his back and could have pinned him. However, for some reason he relented for a moment, giving his opponent enough time to escape. The third period was

uneventful and Moishe's opponent beat him on points. The score was now 12-6 Yeshiva.

At 150 pounds was Stueie Simon. Stueie had won his last match against City College and is proving to be a very promising wrestler. Although he should have pinned his opponent tonight, he made a costly error, and was himself pinned in the last period, tying the score at 12 each. A series of forfeits by both sides left the score 24-18 Yeshiva.

Wrestling in the 190 pounds weight class was David Genet. David faced a great deal of pressure, for in order for Yeshiva to win the match, he had to win. In addition, David was wrestling out of his normal 177 pound weight class. However, David surprised everyone and pinned his opponent. (Continued on Page 11, Col. 5)

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YESHIVA UNIVERSITY  
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New York, N. Y. 10033

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