

## Hirt Appointed Vice President at RIETS

By Dun Kaufman

After serving as administrator of RIETS for twenty years, Rabbi Robert S. Hirt has been appointed Vice-President for Administration and Professional Education at RIETS. Chaim Book, President of SOY, views Rabbi Hirt's appointment as "a positive step towards the advancement of the Mazer Yeshiva Program as well as the other affiliates of RIETS."

According to Rabbi Hirt, RIETS has grown tremendously in the last few years, adding the notable four year Semicha program, the Kollel Elyon and the Yadin Yadin Kollel, the new facility for the Belz School of Music and the expanding Division of Communal Services. This rapid growth exemplifies RIETS as a central entity within Yeshiva University. With his newly appointed position, Rabbi Hirt will be able to successfully coordinate the various schools and units of RIETS. Until now, Dr. Miller had assumed the task of administrator to all the RIETS

When asked whether anyone else's position was jeopardized by his appointment, Rabbi Hirt replied that there was only "uncertainty as to what this position means and how it affects others, which is natural with anything that is new." As to reports that Rabbi Charlop was upset with Rabbi Hirt's appointment, Rabbi Hirt stated that, "there is no reason (for Rabbi Charlop) to be upset. He is retaining his position as administrator of MYP." Rabbi Hirt will merely oversee Rabbi Charlop in his position as Rabbi Miller had done previously.

However, a statement issued by the MYP office on December 24 indicated Rabbi Charlop's dissatisfaction. It stated that "Rabbi Charlop was appointed director of RIETS in 1971 when the Yeshiva was demoralized and convulsed by controversy and YP represented hardly 40 percent of the Yeshiva College student body. Today there is a rare esprit de corps among rebbeim and talmidim and YP constitutes nearly 60 percent of Yeshiva College." Along with the statement came a list of eighteen additions implemented by RIETS in recent years under the direction of Rabbi Charlop, including the Presidential B'khus Program, the Shimush Program, the Chaver Program, the Gruss Kollel and the Contemporary Halachic program. "All these programs and projects," the statement read, "were undertaken in addition to what was the original core of RIETS and YP, and which was and is the essential responsibility of our office. Incredibly, this varied and rich cornucopia of RIETS and YP additions is being managed efficiently without added manpower and relatively negligible budgetary increase."

The coming months will undoubtedly clarify the ramifications of Rabbi Hirt's appointment. For now, the appointment appears to be a positive step toward the continued success of RIETS and its divisions.



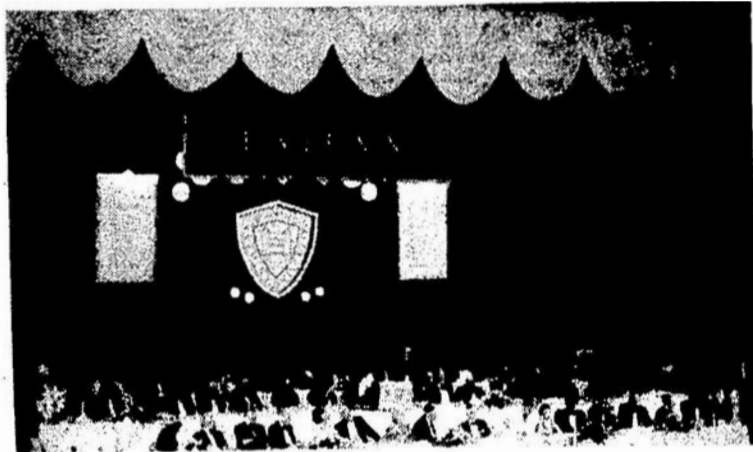
Rabbi Robert S. Hirt

schools, including the Mazer Yeshiva Program, the Semicha program and the Belz School of Music. The responsibility for these schools will now be Rabbi Hirt's, who intends to "provide as much energy and interest to RIETS and all of its components and to complete its mission of limud Torah on its highest level and service to Klal Yisroel."



Above: Honorees greet Vice-President George Bush (from left) David Berg, member of Board of Directors of Cardozo School of Law; Joseph S. Gruss, founder of Gruss and Company and University trustee; Vice-President Bush; Dr. Norman Lamm, President of YU; Hon. Meir Rosenne, Israeli Ambassador to the US; Leonard Stern, Chairman of Hartz Mountain Corp.

Below Left: Vice-President Bush (left) and Dr. Norman Rosenfeld, Dean of Yeshiva College. Below Right: Dais at Chanukah Dinner.



## Bush Addresses Chanuka Dinner Record Amount Raised

By Joshua Kaplan

On Sunday, December 15, Yeshiva University held its sixty-first annual Chanukah dinner. Honorary degrees were granted to the Vice-President of the United States, Mr. George Bush, the Israeli ambassador to the United States, the honorable Meir Rosenne, and five prominent business leaders. Preliminary reports indicate that a record-setting \$17,000,000 in the form of gifts and pledges was raised for the University.

In his address during the convocation that preceded the dinner Vice-President Bush denounced international terrorism as evil, and expressed concern for anti-semitism, both in the US and abroad. "The Soviet Union has joined other nations in using the United Nations as a forum for anti-semitism," said Mr. Bush, citing the "Zionism is Racism" resolution as an example of the tactics used to oust Israel from the United Nations. He expressed particular concern over the plight of Soviet Jewry, and on the national level, the threat posed by neo-Nazi groups and the rising popularity of Louis Farakhan, who Mr. Bush named, "the best peddler of anti-semitism." Mr. Bush also called Israel "our foremost strategic friend in the Middle East." Addressing the issue of peace in the Middle East, Mr. Bush assured his audience that the United States would only try to facilitate negotiations, but will never attempt to impose a settlement.

The Chanukah dinner, held this year at the Waldorf-Astoria hotel, has traditionally been the fundraising event of the year. According to Mr. David Zeisman, Vice-President of Development, this year's dinner was the most successful ever. "The dinner was the most outstanding fundraising event in the history of the University. It broke all records." He attributed the dinner's success to the "devotion and dedication on the part of University officials," and to the "tremendous benevolence" of the Jewish community leaders.

The University officials most directly responsible for the dinner's success were Dinner Chairman Mr. Sy Syms, a member of the University's Board of Trustees; Mr. Stanley E. Stern, Vice-Chairman of the Board of Trustees and Chairman of the convocation; and Mr. Jay Zises, a member of the Board of Trustees who also served as Chairman of the Dinner Executive Committee. Mr. Zeisman did not attribute the dinner's success directly to the Centennial celebration already under way, stating, "Next year it will be even greater." Rumors abound that to mark the University's Centennial year, President Ronald Reagan will address the participants at the Chanukah dinner next December.

The keynote speaker at the dinner was the Honorable Meir Rosenne, Israeli Ambassador to the United States. In his address, Mr. Rosenne hailed the

achievements of the Jewish people throughout history. The dinner was also highlighted by the showing of "Yeshiva University: A Century of Achievement," a video presentation produced by a professional company and narrated by Mr. Syms. Student leaders attending the dinner felt that the production was an excellent way of bridging the gap between the benefactors and the students. Mr. Abe Peller, Vice-President of YCSC, commented that "The production was a great success as it enlightened the people to the ideals and goals of the students they are supporting."

### Keynote Address

Ambassador Rosenne delivered a highly charged address telling of his flight from the hands of the Nazis at the age of ten. In addition, he spoke of the importance of Jewish pride and the uniqueness of the Jewish people. "Never has there been another instance in recorded history of a people whose political state and religious center were destroyed, its land devastated, its members driven off and dispersed to the far corners of the earth, only to survive in creativity and dignity, to retain their faith, and to return to their land and rebuild after nineteen hundred years." He linked the survival of the Jewish people to their faith in G-d, steadfastness to Torah, to the memory of Jerusalem and the determination to return and rebuild their ancient capital.

**INSIDE:**

Yeshiva Under Siege

100 Years to Remember

1985 Past, Present and Future

Commentator Library Search



## Get A Fix

Have you ever broken a light bulb in your dorm room? Did the glass tray in the medicine cabinet above your sink smash? If these or other problems requiring maintenance repair has ever occurred to you, it was probably corrected soon after you informed the Department of Buildings and Grounds.

The simple fact, so simple that it often escapes the notice of most students, is that the Dept. of Building and Grounds responds to our requests expeditiously and efficiently.

According to Mr. Jeffrey Socol, Supervisor of the Division of Plant Maintenance, "Students are our prime customers. They get our first attention and we try to respond to their every complaint on the very day a request is submitted to our office." Indeed it seems that Buildings and Grounds has performed accordingly.

When a department of the university claims that it considers the requests and needs of the students to be of utmost importance, and backs up its claim with a good performance, it is worthy of student recognition and gratitude.

## Record Time

In the Fall of 1982, computerized registration began at Yeshiva College. This major step was undertaken as part of an effort to minimize problems and time involved in registration, traditionally a dreaded experience. This system has worked so well that the memories of long lines and closed courses have long faded.

To further serve the student body, the Office of the Registrar has proposed to establish a comprehensive system capable of producing transcripts. Such an expansion will ultimately save time and enable transcripts to be sent at an even faster rate than the present rush service. We urge the Office of the Registrar to implement this proposal as soon as possible.

## Helter Shelter

Optimally, the nature of the college experience involves a give and take relationship between the university and its students, each meeting obligations which facilitate the fulfillment of worthy goals. To achieve the scholastic requirements posed before him, the student must be committed to utilizing the maximum educational opportunities provided by the university. By the same token, university administrators must be committed to fulfilling the basic needs of the students.

Unfortunately, in one area the administration has failed. If students are not provided with facilities that enable them to study properly, they cannot be expected to achieve their maximum potential. Midterms and finals generate a great deal of pressure for students. The students, therefore, should not be further inconvenienced with a lack of study areas. Although library hours are generously extended during finals, the situation is still critical. During finals week, many students find it difficult to review an entire semester's worth of work during the modest library hours.

Many universities accommodate their students by allowing round-the-clock library hours. Perhaps YU should consider similar options. Similarly, no provisions are made for students studying for midterm exams. Since there is no uniform midterm week it is not feasible to extend the library hours; however, the problem could be alleviated by the availability of study halls.

We urge the university to consider the seriousness of this matter and to expedite a solution to this problem.

The wrestling team would like to wish a *Refuah Shelamah* to Stule Simon. Stule wrestled for Yeshiva for seven years and has been co-captain for the last three years.

## The Commentator

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## Who's Whose

MAZEL TOV...

To Yosef Shmidman on his engagement to Yaffi Shapiro  
To Jeff Kuritzky on his marriage to Shira Haimowitz

Mrs. Ovgang would like to thank the students, faculty and administration for their thoughtful expressions of sympathy during her recent bereavement.

## Editor

### RIETS Rap

To the Editor:

Why is it that the residents of the Riets dorm are ignored by the administration and the student council?

In September there was a big hue and cry about the terrible overcrowding in the dorms. Recently, however, The Commentator happily reported that almost all tripled rooms in Rubin had been reduced to doubles and the overcrowding problem had eased. That reporter obviously doesn't live in Riets hall.

I am still living in a smaller room than I did when I resided in Rubin, only now I have to share it with two roommates plus a thriving community of mice.

Recently, as I was trying to catch my breath from my exhausting climb up the five steep flights of stairs, I sat down to read "Radio Rap". Suddenly it hit me. Why would WYUR bother to send me their "Rap"? We can't even get WYUR in Riets because they won't install a transmitter for us to receive it. Why not?! There aren't any more high school students in Riets; they've all left because the college needs the space. Are we not members of the student body just as much as the students at Brookdale Hall? If they can get

WYUR at 34th street, why can't we get YUR at 186th street just two blocks from the studio?! How am I supposed to entertain my mice?

Howard T. Konig told me we don't have a transmitter because the station can't get the funds from YCSC to cover the costs of another transmitter. I think YUR should save the money it's wasting printing three extra copies of "Radio Rap" for each room in Riets and invest in a transmitter. It is time for YCSC to stop ignoring the approximately 150 members of the student body housed in Riets, and to afford them the same opportunities afforded those residing in Morgenstern and Rubin.

It's bad enough that we in Riets Hall can't even get clear water to come out of our taps, and that we live in rooms so small that we have to leave them to change our minds. However, to live under such poor conditions and be told that all is well is too much to bear.

Yosef Schreiber

### Senators React

To the Editor:

We too are aware of past problems with the Yeshiva College Senate, known informally and somewhat misleadingly, as the Student Senate, and therefore we're most interested in a Commentator analysis of just what was wrong. As we read the first three columns, we found ourselves recognizing the problems and many of the criticisms. It was when we read the last quarter of Mr. Hirt's article that we discovered with dismay that the article also included this year's student senators.

Mr. Hirt's pre-determined stance, sensationalist technique and ambiguous references served to make us guilty by association. We submit that the verdict would not have been the same had he reviewed and honestly considered all the evidence which was provided to him concerning the efforts of this year's Senate. This includes minutes of this year's meetings, a list of nine legitimate agenda items to be covered this school year, specifics including failure to take exams, the English composition requirement, revamping the grading system;

quality of instruction, and student input into the university calendar. Furthermore, Mr. Hirt personally attended an important meeting at which we passed a significant resolution to establish a University Writing Center. Surely he must realize that great effort both on the Senate floor and in committee meetings is necessary to produce a comprehensive and viable resolution. Obviously there is more involved than "the smoking of cigarettes" and meaningless debate.

One of Mr. Hirt's main accusations is that the Senate is not as active as it was in the late 60's and early 70's. First of all, it wasn't as active or as independent as Mr. Hirt reports. The Senate could never do anything completely on its own. It did initiate significant reforms, but all of them had to be ratified by the Yeshiva College faculty. Secondly, no student organization on any campus is as active as many were during that period of time, and for obvious reasons. Different times require different strategies.

During the early 60's, the Senate was admittedly often inefficient, partly because it could not establish a clear agenda. Nonetheless, it still should be credited with initiating important achievements such as

curriculum requirement revisions. We have shifted our attention this year mainly to the following question: How can we improve the educational experience of the average YC student? It is with this in mind that we choose agenda items.

Furthermore, the assertion that "most students approached had never heard of the Senate" is unsubstantiated and hard to believe. All students who were on campus last year should have noticed a questionnaire regarding the pre-health major (and the results subsequently published), large posters announcing Senate applications and interviews, and memos announcing the names of the new student senators. In addition, this year the student senators have made a concerted effort to make themselves known and available to their fellow students. Senate minutes have been posted. Our names, room numbers and telephone numbers have appeared in the Student Directory and in the Commentator's own listing of student leaders. We also initiated a regular column in The Commentator. This column appeared once, and due to a lack of communication, the article for the second issue was unceremoniously dropped. Thus, we conclude, that if students are

# Zionism & Racism

By Mark Marshall

November 10th marked the tenth anniversary of U.N. Resolution 3379 that equates Zionism with racism. Since its inception, the resolution has been the subject of a great deal of controversy. The resolution resulted in the resignation of former United States' ambassador to the U.N., Senator Daniel P. Moynihan, and was condemned by both the Senate and the House of Representatives. Jeanne Kirkpatrick, a former United States ambassador to the U.N. said that the passage of the Zionism equals Racism resolution "symbolized the death of the dream of the U.N. as an institution dedicated to reason, democracy and peace." In light of all this controversy, the resolution's tenth anniversary seems to warrant an examination of its validity.

To understand the full significance of the Zionism-is-Racism resolution, it is necessary to understand the connotations which the word "racism" has in the context of the United Nation's usage. In U.N. discourse, to be "racist" is the ultimate political crime, and

"racism" is the ultimate violation of human rights. A state which is based on racism is an outlaw state, and therefore unworthy of membership in the U.N.'s "family of nations." Moreover, a racist state has no rights whatsoever, not even the right to defend itself. What a tragic irony it would be if the United Nations, which played a crucial role in Israel's formation, would be the one to strip it of its legitimate right of self-determination and self-defense.

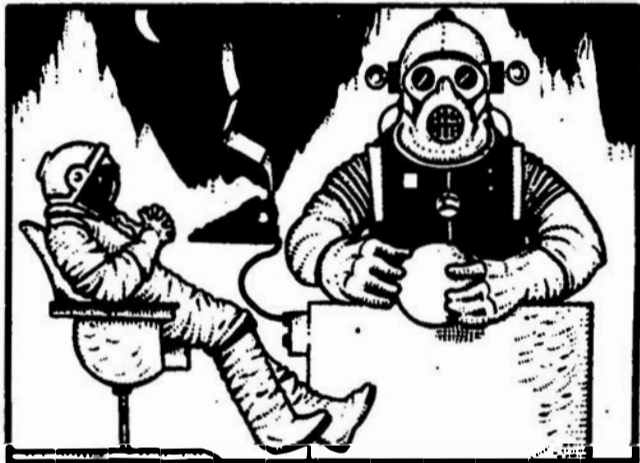
Is the notion of the Jewish state, which is the hallmark of Zionism, a racist concept? The answer would seem to be that inasmuch as Zionism is the manifestation of Jewish nationalism it is as racist as any expression of nationalism.

The belief that racism and nationalism are basically synonymous is almost as old as nationalism itself. In the words of the French philosopher Simone Weil, racism is simply "a more romantic version of nationalism." All nations engage in exclusionary practices, whether they do so openly or not. Most countries use immigration controls to maintain their self-

determined nationalistic character. This is also true of the Jewish state, however, there is an important difference that distinguishes the nationalism of Zionism from the nationalism of the Western nations.

The Jewish state's criterion for nationality is a religious one. Interestingly, to the extent that racism is dependent on racial differences, this actually rebuts the resolution. The immigration of Sephardic Jews in the early days of the Zionist state, and then the later immigration of black Jews from Ethiopia are clear illustrations of racial considerations that were ignored in favor of religious criteria.

It does not seem that one can accuse Zionism of being any more racist, and therefore, any less legitimate than any other form of nationalism, such as American or Arab nationalism. Since at the present time, the consensus among the United Nations is not to consider nationalism as inherently racist, and since Zionism is no more inherently racist than any other form of nationalism, the resolution, which singles out Zionism, is in fact both inaccurate and invalid.



## Beware of the Writer

There is no way that writers can be tamed and rendered civilized. Or even cured. In a household with more than one person, of which one is a writer, the only solution known to science is to provide the patient with an isolation room, where he can endure the acute stages in private, and where food can be poked in to him with a stick. Because, if you disturb the patient at such times, he may break into tears or become violent. Or he may not hear you at all... and, if you shake him at this stage, he bites.

— From "The Cat Who Walks Through Walls."



## The President Speaks

By Barry Rozenberg

Congratulations to *The Commentator* on their fourth issue this semester. The Editor-in-Chief has truly taken an inefficient bureaucracy and set the stage for an exciting future. It is unfortunate, however, that in doing so, he has generated animosity between this newspaper and the student council.

In the most recent issue of the paper, Mr. Avi Moskowitz, in his column "From the Editor's Desk", complains that *The Commentator* receives "trickling funds" from the student council. In the first place, YCSC does not operate on a policy of "fund trickling", but rather, we supply monies as needed. Moreover, *The Commentator* receives, by far, the largest allocation of the YCSC budget. When one considers that at a meeting held at the beginning of the year, Mr. Moskowitz asserted, definitively, that *The Commentator* would be published six times each semester, one wonders whether he finds it disconcerting that this issue is only the fourth. There have been extenuating circumstances and unforeseen obstacles and the student council, of course, understands and sympathizes.

What we find hard to comprehend, however, is the apparent inconsistency in Mr. Moskowitz's previous indictments of the student council. In addition to this, *The Commentator* has had the chutzpah of accusing the student council of "fund trickling". If this is trickling, then Mr. Jules Polonetsky, YCSC treasurer, and myself must have a serious misunderstanding of the correct way to account for the student body's funds.

We are proud that Mr. Moskowitz chose to point out the council's "threatening eyes", peering over *The Commentator's* shoulders, when he described our request for a fair accounting of funds spent. This is the highest praise that could have been given, in that it clearly highlights our scrupulous attempts to eliminate waste and fraud. If this attitude had been present in the past, perhaps tremendous deficits might have been avoided.

Issue after issue all the student council hears from *The Commentator* are gripes. How dare Mr. Moskowitz complain that *The Commentator* is forced to raise funds through advertising? Every club and society, without exception, does their share to supplement their allocated funds. Is *The Commentator* a fat cat, so smug and sure of itself that it need not condescend to this level?

May we suggest that a lesson in manners might be more apropos than snide literary jabs and spiteful barbs. Looking forward to a more productive and cooperative relationship with *The Commentator* next semester, on behalf of the Yeshiva College Student Council, I wish one and all the best of luck on finals and a happy and healthy intersession.

## Letters to the Editor

unaware of the Senate and its membership, it is not because of a lack of effort on our behalf.

Mr. Hirt's article not only suffers from a reliance of shallow generalizations but also lacks any substantive recommendations which address any problems that exist. It would be nice to be able to say in Mr. Hirt's defense that after witnessing a Senate meeting for himself he realized that the problems he had imagined were, in reality, not so acute. However, this explanation is not tenable as Mr. Hirt submitted his article long before he had even attended a Senate meeting. We cannot ask him to include what he had not yet witnessed, but we can ask that he wait to write until he is working from a strong basis.

In all fairness, we must note that Mr. Hirt did recommend a change in the selection process for senators. Unfortunately, that issue is the one about which he provides the least information. The "appointment" process which he so cavalierly dismisses is not merely one by which an elitist group begets its successors. Although the outgoing Senate recommends a new group of students, the Student Council must ratify the choices and the elected Student

Council President actually makes the appointments. Thus, the process assures a committed group of student senators, who are considered by the Student Council to be truly representative. Any allegations regarding a graduating senior's roommate are, therefore, unfair and unfounded.

We are gratified to find that people on campus wish to see a more vibrant and visible Senate. Our only regret is that in its quest for a full page large type article, *The Commentator* chose to focus negatively on past failures rather than positively on the efforts of the present and the potential for the future.

Respectfully,  
The 1985-86 Student Senators  
Daniel Feit  
David Felden  
Peretz Hochbaum  
Simcha Hochman  
Ronald Rosenber  
Joseph Shmidman

Lance Hirt  
Responds:

There was no "verdict" passed. After speaking to many of the faculty, and a significant part of the student body, I set out to report the facts gathered.

Period.

My survey of a cross-section of the student body revealed that the lower classmen polled had never heard of the Senate, and none of the people surveyed could describe the role the Senate plays at Yeshiva. Although the assertion that "most of the students approached had never heard of the Senate" may be hard to believe, it certainly is not unsubstantiated. Furthermore, it is naive to assume that a questionnaire, posters for applicants, and a list of names is enough publicity to convince the Yeshiva student body; and it is absurd to assume that the role of the Senate can be defined on the walls of Furst Hall. The purpose of my article was to first tell why the Senate was established, and then to see if that need still exists today. I concluded that it does, but only "if run properly and with adequate student input." In the conclusion of their letter, the student senators express their "gratification to find that people on campus wish to see a more vibrant and visible senate." They don't sound grateful.

The student senators' letter wanders from point to point like a stream of un consciousness. First they claim that the article "lacks any substantive recom-

mendations." Just a few lines later (I'm checking my ears for wax), they say "Mr. Hirt did recommend a change in the selection process for senators." They further contend that I don't provide enough information for my recommendation. Peretz Hochbaum, the secretary of the Senate, provided that information: "Last year the students on the Senate were here for their resumes." (*The Commentator*, December 5) And yet the student Senators insist that it is I that passed a "verdict."

My writing is described as "sensationalist," supported by "ambiguous references" and written with a "pre-determined stance." After examining their unsubstantiated accusations and "shallow generalizations," I find that claim rather ironic. Please gentlemen, don't kill the messenger.

## Sephardic Shabbaton

I heard a beautiful analogy the other evening. It compared the Jewish People to the Chanukah. The base, like the Torah, is a solid, unified structure. The branches, with their flames, represent the many communities

and customs which make up our people. All must be seen individually, and all carry equal importance.

I heard this as part of a D'var Torah Friday night at the Sephardic Shabbaton. The only unfortunate thing about this beautiful sentiment was that the small group of Ashkenazim present at the time were too busy being inconsiderate to have heard it. As a group, we are all responsible for the actions of those around us. Especially when these people don't possess the good manners to respect someone else's *minhag*. Talking during the Divrei Torah, and lack of interest in learning any of the Sephardic *zemirot* were only tacit forms of disrespect. The real shame came when one of my fellow Bnei Ashkenaz thought it would be funny to use the Yiddish opening to Birkat Hamazon rather than the traditional Hebrew formula. Before the assembled group of Sephardim gave the appropriate answer (in Hebrew), a small sigh of disappointment drifted through the room. A similar episode occurred during Shabbat lunch while a D'var Torah was being given. The speaker was addressing the group in a rich,

# Yeshiva Under Censure

By David Schonbrun

Executive Vice-President Dr. Egon Brenner travelled to Washington last spring to meet with officials of the American Association of University Professors (AAUP). The AAUP placed Yeshiva University under censure in 1981 after an investigating committee reviewed the dismissals of three tenured professors and concluded that Yeshiva had indicated "a lack of commitment to the rights which the three faculty members possessed under generally accepted principles of academic freedom." The Association informed its members, the profession at large, and the public that unsatisfactory conditions of academic freedom and tenure prevail at Yeshiva, and requested that its members refrain from accepting employment there.

According to the investigating committee's report (*Academe Magazine*, August 1981), the three professors, Dr. Charles Patt, the late Professor Shelly Koenigsberg and Dr. Dorothy Sievers, were dismissed after Dr. Norman Lamm, President of Yeshiva University, announced a reorganization of the administrative structure by discipline instead of by school. This meant that with the exception of the professional schools, the academic organization of the university would be divided by discipline. The separation of the university into various colleges would remain status quo, and faculty members who had previously taught at the graduate level could be expected to teach at Yeshiva or Stern College. "In all three cases", the AAUP report asserts, "the stated reason for releasing the faculty members was academic

reorganization." In addition, Dr. Sievers allegedly claimed that at the time she was informed of her impending dismissal, there were non-tenured faculty members in her department who were retained in the merger. A university official explained that this was not the case, rather, Dr. Sievers, a professor of Special Education, was unqualified to teach in the revamped psychology department.

The censure was brought against Yeshiva University because it did not adhere to the Association's *Recommended Institutional Regulations* which recognizes the occasional need to dismiss a tenured professor if a program or department is discontinued. (The report stressed that YU did not claim financial exigency as the reason for the dismissals.) According to the AAUP, a dismissal would be justified only if three criteria are met. Because YU was allegedly deficient in all three areas, the AAUP took action.

First, the AAUP claims that while the reorganization was planned, faculty participation in the academic government of YU

was weak, (probably due to strife generated by the landmark Supreme Court case which denied Yeshiva faculty the right of collective bargaining). Thus, the requirement that "The decision to formally discontinue a program or department of instruction will be based entirely on educational considerations as determined by the faculty," was not met. In response, Dr. Blanche Blank, then the Vice-President for Academic Affairs, remarked that, "it was the faculty that developed the reorganization plan that was adopted. It was the faculty that determined the particular programs that were to be discontinued. In view of the fact that the faculty was not merely consulted but given a determinative role, the accusation of a lack of adequate consultation seems totally unfounded." According to the Yeshiva University Faculty Handbook, the policy of YU in such matters makes no mention of the need for faculty approval of a reorganization plan. As Dr. Blank wrote, "In this instance, consultation (with the faculty) did not produce consensus. Consensus, however, is not the requirement of the rules." Dr. Brenner echoed this idea when he explained that the AAUP, in effect, affords the faculty committee a veto power which YU does not.

In addition, the AAUP (and the YU Handbook), requires the administration to make every effort to place the faculty member in another suitable position. Here again, the report found YU guilty. Commenting on Dr. Patt's case, Dr. Blank responded that, "The Committee seems to wish to brush aside what it could not help but recognize: the real reason for Dr. Patt's choice to discontinue his position at the university... namely, that Dr. Patt...left to accept an offer of another position."

The third provision required by the AAUP before sanctioning a dismissal due to departmental reorganization is that, "...a faculty member may appeal a proposed relocation or termination... and has the right to a full hearing before a faculty committee..." Dr. Brenner explained that such a committee does exist at YU if a faculty member is accused of an action resulting in dismissal with "cause." These professors, Dr. Brenner stressed, were not dismissed due to any action on their part. The faculty handbook entitles a professor to have a faculty committee review an administration's decision only when the instructor is reassigned to a new set of duties, and has reason to believe he was improperly reassigned.

Yeshiva modify its policies regarding academic freedom, tenure and due process (defined by Dr. Kreiser as the "affordance of a hearing before a faculty committee"), and that an outside assessment concludes that YU's policies are in accordance with AAUP standards.

Dr. Kreiser met with Dr. Brenner in the Washington office of AAUP on April 30, 1985 to discuss the censure issue. Dr. Brenner believes that YU's policies are "consistent with the best practices of American universities," a point disputed by some members of the faculty who say that the standards of the AAUP, and not of YU, are considered the norm. It is also Dr. Brenner's speculation that the Supreme Court case which soured faculty-administration relations was a factor in the Association's decision to place YU under censure. "In their decision, they (the AAUP) were greatly influenced by the Yeshiva (Supreme Court) decision." Dr. Kreiser, however, stated that the Yeshiva case had nothing to do with the investigation. "YU was treated just like any other case. We call it as we see it."

Dr. Brenner initially attempted to dissuade *The Commentator* from investigating the incidents that led to the censure, fearing that the information would put pressure on the administration. "In order for them to back down or for us to change... it cannot be by yielding to pressure." Dr. Kreiser believes that although the issue has not yet been resolved, there has been progress. He sees the meeting with Dr. Brenner, a senior university official, as a positive sign. Dr. Brenner explains that he attended the meeting because, "I wanted to know why we are under censure. I wanted to see the error corrected."

**Yeshiva had indicated "a lack of commitment to the rights which the three faculty members possessed under generally accepted principles of academic freedom"?**

According to Dr. Kreiser, the Associate Secretary of the AAUP, the censure will be removed if Yeshiva reinstates the two surviving professors or offers financial restitution. Furthermore, the AAUP insists that



Dr. Egon Brenner

## Students Meet with the President

By Jay Taragin

Following the practice of past years, various student leaders met with Dr. Lamm, President of Yeshiva University, to discuss some of the significant issues that face Yeshiva students. Included in this year's student delegation were the presidents of the various student councils and the editors of student publications.

A key issue discussed at the meeting was the issue of allowing the class valedictorians to speak at commencement exercises in June. Student leaders argued that as student representation is vital and essential to the aura surrounding graduation, they felt that without direct student participation, an integral aspect of commencement would be lacking. President Lamm expressed his deep regret, but nevertheless, stated that a valedictorian speaker is out of the question. The president explained that in previous years all similar attempts had failed miserably. Either the valedictorian failed to speak well or jokes were made at the expense of the university.

Also discussed at the meeting were improvements to be made in academic areas, such as requesting lectures from visiting professors on various topics. Dr. Lamm explained that efforts are being made to obtain visiting professors for short-term teaching purposes, in addition, to hiring young dynamic professors from other universities. Dr. Lamm hopes that these changes will enhance the academic atmosphere of Yeshiva.

Another issue discussed was the situation of overcrowding on the YU van to and from Stern College. Realizing that a solution is desperately needed, student leaders offered different options to the president. Dr. Lamm responded by saying that the university would decide whether to continue to rent buses for special occasions (MAC basketball games, joint YC-SCW events) or to buy a bus for daily use. Dr. Lamm expressed his belief that social interaction is important, and the administration would do its utmost to facilitate it.

(Continued on page 15)

## Poli Sci's New Look

By Eric Cohen

Two years ago several major changes were made in the YC curriculum which brought about an increase in flexibility and a decrease in requirements. More recently, additional changes have been made within the Political Science department.

According to Dr. Ruth Bevan, chairman of the department, the new changes allow a student to specialize in one of the four general fields of the major. Required courses are the Fundamentals of Politics (POL 1001), taught by Dr. Bevan, and American Government and Politics (POL 1040), taught by Dr. Blank. The student must also choose one course from each of the following fields: American

Studies, Comparative Politics, International Politics and Political Philosophy.

Also introduced in the revised Political Science curriculum is the "Problems in Politics" sequence. Every semester a new topic under this heading will be taught. Additionally the student may choose approximately 12 elective credits from the various course offered. Since Political Science is a constantly changing discipline, courses must be flexible to meet the changing needs and interest of the field and of the students. This new system provides for this while satisfying professors who want to teach current topics and students who want to study up to date course material.



## New Scholarships at Cardozo

Dean Michael Hecht recently announced the establishment of the David Berg and Family Scholarship Fund. The fund, a scholarship for the Cardozo School of Law, is only available to YC and SCW students. The candidates for the scholarship will be selected by a special three member committee consisting of Dean Hecht, a representative from CSL and a party to be named later. The selection of the applicants will be based on merit, and the number of awards will be determined by the money available in the scholarship fund. The size of the fund is expected to grow beyond its current endowment in coming years.

Dean Hecht expressed the contention that the scholarship will "benefit Cardozo as well as the undergraduate colleges," adding that "students will know that a prestigious scholarship exists for Cardozo, and that the law school attracts outstanding graduates." Additional information will be made available to the students.

## Well-Read

On Monday evening, December 9, in a rather rare literary event for Yeshiva, the poet, Robert Pack, gave a reading of his recent work to a group of approximately forty students and faculty. Robert Pack, a professor of literature at Middlebury College in Vermont, has published several volumes of poetry and essays, and has received national recognition for his work. He was invited to Yeshiva by Dr. Will Lee, associate professor of English.

Pack began with poems from his book, *Faces in a Single Tree*. This set of poems records a series of engaging monologues



abstracted from various family situations. The next set of poems, taken from his forthcoming book, revolves around the life of Pack's invented character, Clayfeld.

The Stern Scholar-studded audience, along with other interested students, quickly warmed up to the touching, and often humorous readings. Pack's presentation, which ran for about two hours, was followed by refreshments and an informal discussion on poetry, the creative process, and some lighter topics.

## YU Places in Programming Competition

By Ira Press

On December 8th, YU placed second in the annual ACM (Association for Computing Machinery) New York Regional Programming Contest. The ACM is a national organization which circulates various publications, holds seminars and provides other services for professionals in the computer field. Each year, at their national convention, they sponsor a programming competition between the best schools from each of their twelve regions. Each region holds a competition to determine which two schools will represent it in the national contest. Rensselaer Polytech and YU came in first and second, respectively, from the Greater New York Region. The two

schools will send representatives to the national competition in Cincinnati, Ohio, on February 5th.

Twenty teams, representing fifteen schools, participated in this year's competition held at



NYIT. Team members are required to be at least half time students. The contest started at

10:00 and ended at 4:00. The YU team included students Yosef Gold, Andrew Linder, Eric Safer and Zvi Sebow. The competition consisted of seven programming exercises which had to be completed in the shortest amount of time. Only six of the teams completed any problems. Out of the six teams which completed any of the problems, Polytech completed three, and YU completed two, winning second place.

The victory has boosted student morale tremendously. As one student remarked, "the superb showing in the competition serves as testimony to the advanced nature of YU's computer department, and we all wish them the best of luck in the upcoming contest."

## Corporate Executives Highlight Career Seminar

On Monday night, December 16, a Finance Forum was held in Furst Hall featuring four orthodox Jews who specialize in investment banking, sales and trading, financial analysis and corporate acquisitions. The seminar, which attracted over eighty students, was organized by the Office of Career Services and sponsored by the Senior Class, the Economics Society and the Math Club.

The four speakers discussed which courses to take in college, degree and graduate school options, interviews, resumes, and the experience of being an orthodox Jew in the field of investment banking.

The first speaker, Mr. Tony Glickman, a Vice-President of Chemical Bank, explained that his goals were to spend time with his family, learn, and go to Israel each summer. To achieve this end, he said, a job in sales and trading was the best avenue because its hours are limited. He works from 8:30 to 3:30 every day although he is awake at 4:30 every morning to hear the condition of the European and Oriental financial markets. He explained that most people involved with sales and trading have an MBA degree because it is essential for career advancement. Glickman warned, however, that due to the present glut of students studying for their MBA degree, it is essential to attend one of the best business graduate schools.

Mr. David Rabinowitz, a 1980 graduate of Yeshiva College, discussed the many facets of the General Foods-Philip Morris Co. merger this past summer. Mr. Rabinowitz, a Senior Planning Analyst at Philip Morris Co., advised the audience on how to present oneself as an orthodox Jew in a non-Jewish work place. He said that one must be absolutely consistent in his actions, whether it be wearing a kippah or

taking off for the holidays.

The third speaker, Mr. Danny Schultz, a financial analyst with Shearson Lehman Bros., discussed the process of compiling a resume and being interviewed. When interviewing candidates, Mr. Schultz looks not only for knowledge in the field but for communication skills. He emphasized that the most important item in the resume is the listing of the qualities unique to that applicant, the qualities which make him most worthy of that position.

Following his talk, Ms. Friedlander asked Mr. Schultz whether students should seek paying summer jobs or volunteer jobs in the fields in which they have an interest. He answered by saying that it really depends on the individual's financial status. If the student can do without the money, then for the job experience it would be more beneficial to volunteer.

The final speaker for the evening, Mr. Edward Zughaft, is an associate financial analyst with Shearson-Lehman Bros. He pointed out that the work of a financial analyst consists of a minimum seventy hour work week and a high-pressured schedule. He acknowledged that it is difficult to take off for Shabbos and holidays, but that the people in his office understand and he works harder the rest of the week.

The program was followed by a lengthy question and answer session. Those who attended the forum found it informative and enlightening. According to Robbie Frohlinger, Senior Class President, "The four were really well prepared and did a great job of sorting things out for us. We owe a great deal of thanks to the Office of Career Services for building up the office from scratch and providing us with more assistance than we could ever have hoped for with our resumes, interviews and job opportunities."

## Schottenstein Plans Revised

By Ira Press

According to Ram Roth who, along with Barry Rozenberg serves as Co-Chairman of the Student Facilities Committee, the plans for the Schottenstein Center for Student Activities have been revised. These revisions have been implemented during recent meetings of the committee. As part of the new plans, more space will be given for the WYUR studios than was allocated under the previous plans. In addition, the studio will have a glass partition which will look out to the lounge located on the same floor. Roth contended that the partition "will allow the station to serve as the hub in the new Student Union building."

Further changes include the abandonment of the proposed garden on the building's roof. This move was necessitated by a lack of funds. This financial deficiency also forced the administration to postpone the development of the building's "penthouse" level, but administrative officials have promised the committee that they will build this section as soon as they can afford to do so. There is also a question as to the need for a student game lounge in the Schottenstein Center now that one exists in the newly completed Max Stern Athletic Center. Student

input will be taken into account when deciding this, and other questions regarding the center.

While plans for the proposed penthouse have been postponed temporarily, the remaining floor of the building will still be used for student government offices, student publications, WYUR and the lounge area. Questionnaires were recently sent out to every student and club leader at YC, asking for suggestions as to the general use of the center and for the specific needs of various clubs. Out of nearly fifty questionnaires which were sent out, only four people responded. The committee is grateful to those leaders who responded, but feels that the overall display of apathy was disappointing.

The building is presently being cleared out and should be ready for construction shortly. The Student Facilities Committee is presently looking for two students in their junior years to chair the committee for next year, and to represent student opinion regarding the center during the construction period. Anyone interested should contact Ram Roth M226, 795-5226 or Barry Rozenberg M223, 960-5325. Student participation on this project is of paramount importance in order to insure that the students' best interests are represented.

## CAREER CORNER

- |              |   |
|--------------|---|
| January 6-   | Bankers Trust<br>resumes due  |
| January 16-  | Shearson Lehman Capital<br>Markets<br>resumes due   |
| February 10- | Bankers Trust<br>interviewing on campus<br><br>Shearson Lehman<br>investment banking<br>program<br><br>Chemical Bank<br><br>Merril Lynch<br>resumes due |

### Attention January Graduates:

Salomon Bros. is accepting resumes for training programs in sales and trading, corporate finance

Seniors seeking job assistance are urged to register at the Office of Career Services, Furst Hall, Room 413 960-5480



## Yeshiva's Hidden Treasure

By Dev Fogel

A significant facet of the university is often overlooked is the Yeshiva University Museum, located on the ground floor of the Gottseman Library. The hard work of the dedicated museum employees has been overlooked by YU students, not just this year, but for the past 13 years since its inception. Every year many beautiful and informative exhibits pass through the museum doors, unseen by most of the students who reside so close to its display. The employees of the museum have recognized this lack of awareness and have begun a program to rectify the situation.

The purpose of the museum is twofold. First, it examines the ways in which art, music, literature and architecture reflect Jewish values. The creations of artists in past and present generations, such as ceremonial objects, rare books, recordings, videotapes, and models are utilized to accomplish this goal. The

second purpose is geared more towards Yeshiva students than towards the thousands of guests who visit the museum each year. The museum seeks to give students studying Jewish history and biblical textual topics an opportunity to see, first hand, the creations of the people they are learning about, rather than just seeing it on paper.

The present exhibit which has been on display since November 4, "The Art of Celebration" displays the Jewish holidays through architectural facades. Each set of windows is host to a different holiday: Rosh Hashanah, Sukkot, Chanukah, Purim, Pesach, Shavuot, a wedding, and a Brit Milah. Each celebrated day has been depicted, using the symbols associated with that holiday. The next exhibition which will be on display starting next February is called "Ashkenaz: the German-Jewish heritage". Books, manuscripts, antique textiles and ceremonial objects from German

Jewish life are included in an exhibition that should prove to be fascinating.

The museum administration realizes that the museum's programs and the student body have not come together successfully because the availability and interest of the students has not been taken into account when planning events. Therefore, new programs have been planned, such as interesting and informative films, concerts and other events as suggested by the student council. The museum will also be open at night to better accommodate students. The museum staff is open to suggestions from students in order to heighten the interest of students to visit the museum and explore the wealth of information it offers. The program directors wish to accommodate the students interests. Students should take advantage of this opportunity, just across the street.

## Peer Advertising Hotline

What promises to be a very helpful student service has recently been established at YC under the guidance of Dr. Daniel Rothenberg, Assistant Dean of Students. Known as the Peer Service Hotline, it is a telephone service for students to seek advice and guidance from other students. Manned by upperclassmen, the hotline allows students to speak about religion, school, social life or any other topic bothering them, while remaining anonymous. The advisors represent a cross section of the college and are people able to can emphasize with the experiences of the YC student.



According to Dr. Rothenberg, the hotline offers students "a way to ask questions about things they've felt self-conscious or embarrassed about." He feels that a major advantage of the hotline is its anonymity, guaranteeing the confidentiality of the conversation. Rothenberg stated that the hotline is "part of the effort of the office to reach out to students and take greater interests in their individual needs." If you are a student who wants to talk, wants advice on a personal issue, or just wants to "get something off his chest," the numbers to call for the Peer Advising Hotline are 960-5225, 5345 and 5337. The hotline service is available Mondays and Wednesdays 10:15-11:15 p.m.

## Centennial Update

Anyone setting foot onto Yeshiva University's Main Campus immediately realizes that a festive occasion is approaching. The Centennial Campaign, after years of preparation, is now in full swing as the University sets out to achieve its fundraising goal of \$100 million.

The effects of the campaign trickle down to the student body. Dr. Efreim Nulman, Associate Dean of Students, has informed The Commentator that the students can look forward to numerous exciting events and continued improvements, enriching the quality of life at Yeshiva. Ruth Corson, Coordinator of the YU Centennial, Jordan Bienenstock and Saul Bienenfeld, members of the student Senate involved with the Centennial programs, are planning to host street fairs, parties, trips and other events to make this year a unique one in the history of YU.

The Centennial Committee has already been successful in forming various special programs. Academic symposia, hosted by the University's colleges, schools and divisions will undoubtedly lend great insight into YU's achievements. A special *smicha* ceremony will honor one hundred rabbis recently ordained from the YU affiliated Rabbi Isaac Elchanan Theological Seminary (RIETS) and a major academic convocation will be held in September, 1986. In addition, YU will rededicate the site of its original building on the Lower East Side of Manhattan and there will be a Centennial dinner honoring one hundred distinguished Americans where a video presen-

tation entitled, "Yeshiva University-A Century of Achievement" will be shown. The 1987 graduates will participate in an all-University Commencement in June. The exact dates of these events will be forthcoming.



The greatest source of pride for the University will be the issue of the Bernard Revel postage stamp. Dr. Revel was the first president of YU, assuming his position in 1915. It was he who introduced the concept of Torah U'Madah, the synthesis of Jewish culture and knowledge with general studies. This concept, of course, has been the staunch foundation upon which YU has grown. His countless contributions to both the Jewish and general studies divisions of YU created the institution YU is today.

By popular demand, one thousand copyrighted first-day stamp covers with beautifully designed envelopes are now available. Those who purchase the stamps will be invited to a special ceremony. The stamp will be featured on the NBC Sunday morning television program "First Estate: Religion in Review," where Dr. Norman Lamm, President of YU since 1976 will be interviewed.

## Commentator Interviews Israel's Ambassador

By Steven Cohen

In an exclusive interview with The Commentator, Meir Rosene, Israel's Ambassador to the United States, addressed some of the major areas of concern to the Israeli government its people. Ambassador Rosene, a veteran of government service in Israel for more than 32 years, has played a role in formulating Israel's national policy in areas as diverse as human rights, nuclear energy and international assistance. He has also been involved in Israel's international relations during his service as ambassador to the United States. The following are excerpts from the interview.



Meir Rosene

### On the Effect of the Pollard Spy Scandal on American Israeli Relations

The Pollard case will have no effect whatsoever on relations between our country and the United States. Our friendship with the United States is very strong and won't be damaged by one unfortunate incident. The spy incident was in total contradiction to Israeli policy and

necessary measures are being taken to prevent its recurrence. Furthermore, the incident will have no effect on the strong support Israel enjoys from the United States Congress. Congress is concerned with the best interests of both governments, and, as a consequence, their approval of both financial and strategic cooperation between Israel and the U.S. has been very strong.

### Prospects for Improved Relations Between Israel and Egypt

Discussions are now underway between representatives of Egypt and Israel regarding the present state of relations between our two countries. Hopefully things will begin to improve soon beginning with the Egypt ambassador's return to Israel. Regrettably, until now our peace with Egypt has been one-sided, as they haven't been living up to the provisions of the Camp David accords as we have. Over 50 points in the agreement have been ignored by Egypt. We are looking forward to Egypt's reassessment of their present position, in the interests of peace and cooperation between our countries.

### Present State of Peace Process Between Jordan and Israel

We are ready to begin negotiations whenever Hussein is. And I expect Hussein is ready to begin also, but he is being subjected to strong external pressures. Every time we are about to begin negotiations, Syria's relationship with Jordan seems to improve and Jordan demands new preconditions before negotiations can begin. First they demand that Syria must be directly involved in the negotiating process. Then they demand that the Soviet Union be involved also. And finally they demand an international framework for the negotiations. King Hussein must change his present attitude or there will be no hope for reaching an agreement.

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# YU: 100 Years in Retrospect

By Lance Hirt

On September 15, 1886, a handful of young elementary school children crowded around a table in a small room on the Lower East Side of Manhattan and listened to a lesson in their new school. Not one of these children could have imagined what this school, *Etz Chaim*, would be like one hundred years later. The one room in which they sat on the first day of class evolved into a network of fifteen undergraduate and graduate schools, four separate campuses, and an annual operating cost of \$191,000,000. During the past century, not only have the size and goals of YU changed, but its basic ideologies have been modified as well. YU's Centennial is a time to rejoice and to reflect upon the historical progression of the in-

math, science and history. Not only did the students, who were mostly European, learn how to read and speak, but many expressed interest in the subjects and wished to continue these studies. The administrators, however, were vehemently opposed to introducing formal secular education and refused to discuss the issue. The disagreement caused discontent for many students who felt that mere elementary English would not satisfy their intellectual needs and the needs of the American public whom they would be teaching.

In January 1906, the directors of RIETS circulated a document asking their students to promise total dedication to their Talmudic studies and forswear secular education altogether. As a result,



A Talmud class at Yeshiva Etz Chaim

stitution, both physically and spiritually.

Although Yeshivat Etz Chaim was established one hundred years ago, it was not for another ten years that the actual predecessor of YU, the Rabbi Isaac Elchanan Theological Seminary, was chartered by the New York Board of Regents. RIETS was envisioned by its founders as more than just a school with yeshiva courses, but rather as a movement to restore Torah knowledge to a quickly assimilating American Jewish community. Regardless of the fact that its charter allowed room for secular education, these subjects were excluded from the school's curriculum. As a result, many students who were interested in pursuing their secular education avoided YU. In fact, at that time ninety percent of City College graduates were Jewish.

Many credit Dr. Bernard Revel with introducing the synthesis of Talmudic studies with secular education. While it is true that Dr. Revel initiated his idea into a working model, the need and the desire to learn was introduced by the students themselves. In 1904, realizing the necessity to teach English to many of the students, RIETS hired a young elementary school graduate named David Barash. Not wishing to insult the intellect of the great scholars, Mr. Barash did not teach the conventional cat and mouse story books but rather some simple

many students left the yeshiva while a number pursued the issue and submitted a letter to the major Jewish newspapers published in New York. In it, the students described their battle with "fanatics" who issued a decree censuring all secular studies. They explained that the brightest students in the yeshiva realize that there is no opportunity for self-improvement and begin to seek other educational options. "A young man will not and cannot accept a position where he is ignorant and cannot even speak the language of the land."

Finally, on May 12, 1908, Rabbi Moses Margolies, President of RIETS, redefined the purpose of the school. "It was decided Yeshiva was to become an institution of Torah and Hachma (secular knowledge) which would produce orthodox rabbis according to the spirit of the times." But soon after, the Yeshiva announced its closing due to an overwhelming financial debt. A few months later the Yeshiva was able to reopen; the administration, however, failed to recognize Rabbi Margolies' statement of purpose. Once again, many students left the institution.

There clearly existed a desire for synthesis of Torah and secular education, but it was not until Dr. Revel's appointment as President on December 12, 1925, that the need was actually fulfilled. Dr. Revel earned a Master of Arts degree from NYU in 1909



and a Ph.D. from Dropsie College in 1912. He was a noted *talmid chacham* and *iluy* (genius). His background contributed to his views on Torah and secular education, views similar to those of the nineteenth century scholar, Rav Shimshon Rafael Hirsch. Rav Hirsch claimed that the application of the values of Torah to a given civilization had always been the historic Jewish task. He supported these views with a passage in the Talmud (*Avot* 2:2), "It is well to combine Torah with some worldly occupation." On a personal level, this ideology seemed consistent with Dr. Revel's lifestyle and background. In terms of his views towards RIETS, however, it was not. Rav Hirsch's views were not formulated by concessions made as a result of the pressures of the times; on the contrary, he felt that the combination of Jewish and secular knowledge is an integral part of the world concept. Dr. Revel, on the other hand, was agitated with a great number of Talmudic scholars leaving the yeshiva to pursue secular education at recognized colleges. He therefore instituted the secular program at RIETS. The college program was a necessity, not a desired addition.

On December 19, 1926, at a fundraising dinner held at the Astor Hotel, the vision of the college became publicly realized. Dr. Revel announced that the college was not being established in order to compete with existing institutions. Rather, it was to enable yeshiva students to continue their secular educations while learning Talmudic studies. "The college which is to be added

as an auxiliary to the yeshiva is in no sense to be placed in competition with existing colleges and universities, but is to provide a general academic training to those who are also studying in other departments of the yeshiva."

Harris L. Selig, Director of the Yeshiva College Building Fund, opposed Dr. Revel's views and felt that the college should be the start of a secularly oriented Jewish sponsored university, ultimately competing with leading American institutions of higher learning. "Our Yeshiva College...like other great American institutions, would be one of the foremost colleges in the country, its doors open to everyone, whatever his race or creed."

Dr. Revel responded to Mr. Selig's statement on May 1, 1926, and pronounced, "G-d forbid the impression that may go out that the new institution coming into existence is a secular college with a theological department."

Yeshiva University can no longer claim that it offers only a "general academic training" as it did when its first class of thirty-five students enrolled in 1928. No longer does Yeshiva seem to be following Dr. Revel's original goals to merely accommodate its students with secular education. Rather, it seems to have taken on a new ideology developed during Dr. Samuel Belkin's presidency from 1943 to 1975. This philosophy imitates the ideas of Harris Selig. Superficially, it may seem that Dr. Belkin ignored Dr. Revel's original feelings to establish a non-competing university and created an expanding and competing institution. Additions such as the Einstein Medical School, Ferkauf Graduate School of Education and Cardozo Law School seem to be the products of Selig's plans to create a competitive university under Jewish auspices rather than a college to accommodate yeshiva students with the required general education.

Dr. Israel Miller, the Senior Vice-President of Yeshiva University, has seen the development of YU with his own eyes. Having personally known Dr. Revel, Dr. Miller interprets what may appear to be changing ideologies. "The phenomenon is simply the University's application of Dr. Revel's original

beliefs. In Dr. Revel's day the needs were different than they are today. It is my feeling that if he would be here today, he would articulate the needs as the way the college is as this time."

In the 1930's, Dr. Miller explained, the first question Dr. Revel asked an incoming student was whether he wanted to be a rabbi. This was an appropriate question for that time as fifty percent of entering students wished to receive *smicha*. Today, however, a number of students will continue on to the Rabbinat but the majority will not. "The University must consider this factor. We must be competitive with other schools in order for people to want to come here altogether. I'm not sure how many YC students would be here today if the college was still non-accredited."

Dr. Miller expressed that the main concern of the University has been and always will be the Yeshiva. Both Drs. Revel and Belkin agreed to this philosophy. However, each reacted to the factors of his time as he saw fit. In May, 1943, when Dr. Belkin was inaugurated as president, he felt the main goal for YU was expansion. "Now we begin to build for the students so that they can feel we have everything you could find in another university, plus." When he assumed the presidency, the annual working budget was \$444,000 and by 1968, after establishing Stern College, Albert Einstein College of Medicine, Wurzweiler School of Social Work, Ferkauf Graduate School of Psychology, Belfer Graduate School of Science and a number of other successful affiliates, he had increased the annual operating budget to over \$70,000,000. Dr. Belkin was often heard to say, "We have received a lot from this society and now it is time for us to give back a little."

Dr. Norman Lamm assumed the presidency in 1976. His first task was to evaluate YU as if it had to be built from scratch. What would the priorities be? Dr. Miller, who was present at the first meeting said, "We all said it would be the Yeshiva. That is what makes us different. That is what we are all about." Under Dr. Lamm's administration great strides have been taken not only in the Yeshiva, but in the college as well. For the first time in decades, a haunting debt no longer threatens YU's existence. With the alleviation of financial pressures, more attention is focusing on the improvement of the University. Dr. Lamm has inspired a pride for the University. As Dr. Miller described, "When we were kids we were embarrassed to tell people that we went to Yeshiva College; nobody had even heard of it. Today I am very pleased to see students parading around in Yeshiva University sweatshirts, unashamed to wear *kipot*. Today people are proud to say that they go to Yeshiva University."

This pride is the foundation of the Centennial celebration. It is a chance for the entire Jewish community to take pride in what the University has continued to stand for even after one hundred years.



Torah procession leaves the original building for its new Washington Heights home.

# Through the Eyes of its Director

The concept of Kiruv R'chokim is now especially popular as witnessed by the thriving outreach organizations such as NCSY JYPSY and the many baale-tshuvah Yeshivot. This phenomenon was not always the case, especially in the realm of formal programs of Torah learning for those who lacked a Yeshiva education. These were instituted but three decades ago. Among the firsts that our Yeshiva may pride itself with is the establishment of one of the first baale-tshuvah programs.

The late Dr. Belkin Z"TL not only agreed to the experiment of creating a class for these students, he had the wisdom to place this project and allow it to nurture and grow under the tutelage of the late Rav Moshe Besdin Z"TL. It was he who for twenty-five years shaped and molded one of the finest and unique Torah schools in the world.

J.S.S. was not only headed by Rav Besdin Z"TL



it was an extension of his two loves. He loved to teach Torah, and loved the Talmidim. Anyone who met him and had the privilege of spending time with him either in his office or in his classroom way the natural outpouring and the synthesizing of those two loves. The predominant philosophy and subsequently the motto of J.S.S. became "it - not about it," meaning that the primary focus of the shiurim and classes were to be textually oriented as opposed to seminar discussion groups; with the clear realization that through the very text of chumash and rashi - through the thrill of reading and mastering a mishnah and a blatt of gemorah the sweetness and gratification of the learning experience would help shape and develop the total character and yiras shamayim of the talmid. How right he was. I remember the days when I was a talmid at RIETS ever being inspired by and proud of the J.S.S. talmidim.

They taught us to appreciate the little knowledge we realized we had. They taught us how precious the days and laws were and how much there was to be accomplished. They taught us oftentimes "Kavenu" and commitment to T'fillah b'tzibur. What some had feared initially as being a detriment, to our Yeshiva was heralded as a major contribution to not only the participants in the J.S.S. program but the total strength of our unique Yeshiva community and environment. The goals and aspirations of J.S.S. have not regressed nor changed since its inception.

The excitement that still prevails in a class where students are struggling and succeeding in reading and translating a rashi or chumash is a special and unique experience to J.S.S. What did begin changing about eight years ago was the constituency and demographic composition of the school. Whereas when it began J.S.S. was almost alone in its

field in catering to baale-tshuvah, over the last two decades many institutions have risen that cater to this special group. In addition the rise of Yeshivot and day schools often time meant the closing of many community Talmud Torahs which were significant feeder institutions to J.S.S. The percentage of students of non-Yeshiva background is now 1/4 of our constituency. With the remainder coming from various Yeshiva programs. The common

## JSS James Striar School of General Jewish Studies

denominator to the great majority is that they desire a varied structure program taught in English with the opportunity most often to master the fundamentals of text that for various reasons had not been completely accomplished prior to their coming to J.S.S. The success of this group is on the surface more difficult to assess than that of the first. Having been exposed to Torah texts, values and concepts (Continued on page 15)

By Freddy Levitt

The publication of "Some Hard Facts about JSS" has brought to light the increased debate over the strengths and weaknesses of the Judaic studies program. In an attempt to deal with 'it' and not 'about it', a group of students held a brainstorming session to identify problems and propose solutions.

The background of students that comprise the JSS division has changed. Although the majority is a Baal Tshuvah population, almost as many students have Yeshiva backgrounds who aren't interested in the approach at IBC or MYP and have no place else to go. The argument that JSS is 'easy' can be misleading. On a comparative scale, JSS does not allow Pass/Fail, runs a five course track, and transfers four credits. All classes have full, challenging curriculums in which the only discernable difference between the levels is that either

the Rabbi teaches the material or the student is required to learn it for himself.

The problem is that the curriculum is increasingly losing touch with the students it is intended to serve. With few exceptions (ie: Freshman Basic Jewish Concepts) the course menu lacks imagination and is familiar to those who have prior Yeshiva experience. How many times can a person learn the laws of Chanukah, the text of Exodus, the Hebrew verb conjugations and Mishna Megillah? I'm not saying that no new learning is done in fact, the art of Bible and Talmud study is that one can always delve deeper. The JSS program in these areas is superior to most Yeshiva day schools in the country - I, personally, have gained significantly more here than in my high school years. I may have learned more but the presentation is boring. Sit in a text class for an hour

and a half and watch the class's reaction. JSS cannot afford to be boring. In college, where people choose their courses, they learn to avoid the dull ones. Here, your track is set and often chosen for you. The least the school can do is to make it interesting.

JSS must not necessarily replace the boring professors within its ranks, but rather revamp its curriculum. Chances are that if the teachers found the courses interesting, it would show up in the classroom. A 'Yeshiva' track must not be viewed as an intensive Talmud, self-learning program. That's missing the point.

Two credit courses which rotate every semester should be the emphasis, with the increased coverage of Talmud remaining the same. It's not that Talmud in particular merits this, but rather the 'Rebbe - shiur' relationship which can't be built up when the class meets but once a week.

Hopefully, JSS will recognize the need for a broader outlook in its scope of education and realize that both the students and its teachers would greatly benefit by injecting some imagination into a young, but stagnant program.

### PROPOSED COURSES

Contemporary Jewish Topics  
Codification of the Siddur  
Biblical Geography  
Talmudic Logic Systems  
The Beit Hamikdash  
Halachic Questions in the 20th Century  
Jewish Persecution in History  
Survey of Religious Treatises (ie: Rambam)  
Survey of the Prophets  
Answering Faulty Biblical Interpretations  
Development of Hebrew Language  
Origins of Various Jewish Religious Movements (ie: Hassidism)  
Ethics

# JSS: Past, Present and Future?

By Rabbi Benjamin Blech  
The scenes I describe happened over a decade ago:

I enter an incoming freshman class and notice half a dozen students who seem to be in their mid-thirties and forties. Intrigued, I ask to speak with them privately. One explains that he is a doctor with a prominent practice in NYC. "I know a great deal about the body, but suddenly realized I know very little about the soul. I have come to that stage in life where I suddenly recognize that I can't concern myself only with sickness. I must also know the meaning of health, the meaning of life, the purpose of human existence. That's why I have decided to take several mornings a week off, as busy as my practice may be. Please teach me, rabbi, and help me to discover what my secular education deprived me of."

Another: "I am a successful public relations executive. But the time finally came in life when I asked myself, 'Is my whole life going to be coming people into purchasing things they don't really need? I spent all of my years dealing with things. The time has come for me to change my emphasis from 'what' to 'why'. And from the little I know, orthodox Judaism seems to have the answers."

A third: "I thought I had it made. The world thinks I am a success. But, look what it has given me in return. My kids have turned to drugs. I thought I had given them everything, and now they tell me they want to drop out because they have nothing. Somewhere I went wrong and I want to find out why."

No, I don't mean to suggest that JSS was a center for those who reached mid-life crisis. But the examples quoted illustrate the style, the tenor, and the approach of so much of what was happening in JSS during the sixties and early seventies. I recall once that Kenneth Briggs, the present

religion editor of The New York Times, who at that time held the same position for Newsday on Long Island, came to investigate what he had heard of the baal t'shuvah phenomenon. The tremendous return of countless young people to their roots, to spirit and to the religious heritage of their grandparents and great-grandparents. Briggs was both amazed and impressed. Amazed, as he wrote in his subsequent piece for Newsday, by the tremendous diversity of ages, of backgrounds, of country and state of origin. Impressed by the obvious enthusiasm of those who, as they put it, were trying in four years to make up for "the unfortunate spiritual deprivation of their youth."

If in those days I would ask in a first session, "How many of you have yeshiva backgrounds?" There were years when not a single hand would go up. JSS, pure and simple was a baal t'shuvah yeshiva. For reasons based on both politics and ignorance, that fact is oft not properly noted amongst those who describe the origins of one of the most significant turning points in Jewish History. Whilst a number of right wing yeshivot both in Israel and in the United States vie for credit of originators and innovators, it was Rabbi Morris Besdin, founding spirit and guiding light of JSS, who made a real and vibrant institution of which many Cassandric spirits confidently predicted an early demise.

There were no institutions readily available for dealing with the significant problems implicit in a school geared to college age beginners. There was no manual of instruction nor curriculum adequately condensing eight years of elementary yeshiva training and four years of high school into an appropriate course of study which could adequately make up for lost time, even while taking into account a struggling neophyte's efforts at basic com-

prehension. Yet, Rabbi Besdin and an extremely dedicated staff succeeded, and amongst the reasons were some of Rabbi Besdin's most cherished notions: what was to prove the founding premise of the school that Torah should not be taught as an "about" but rather as an "it"-not an overview of but rather an intensive commitment to text. A commitment to a basic core curriculum which oftentimes were neglected in the yeshiva system at that time, which would incorporate Chumash, Mishnah, Talmud, Dinim, Haashkafah and Hebrew in an integrated fashion.

## How hard is it to stand in line for a Springsteen concert for twelve hours...?

There was a respect for the intelligence and the desire of those enrolled in the program and a belief that with proper direction it might even be possible - as indeed proved true - to have students transfer from the JSS program into the regular yeshiva track after two or three years of intensive study. At that time, unheard of guidance programs allowed constant dialogue between students and faculty advisors to deal not only with the mind but also with the heart and soul of the talmid. Finally and perhaps most interesting of all there was a very careful and intensive screening of potential students to weed out those who were seeking an equivalent of a "cult adventure" or for whom Jewish Studies represented another form of parental

rebellion or counter-culture expression.

Rabbi Besdin once summed up to me the three steps he felt were most essential in bringing about the goals of a t'shuvah institution. Fascinatingly enough he found them in the story of the birth of our faith, not only in terms of the necessary ideals, but even more crucially in terms of their proper sequence. The Avot according to Chazal represented three different ideals, those selfsame principles which according to the Mishnah in Avot are the pillars of human existence. Avraham was *gmilut chasadim*; Yitzchak was *avoda*; and Yaakov was Torah. These three obviously represent the three ideals to be transmitted to all disciples of our faith. But they must be given over in the Avraham, Yitzchak, Yaakov order. Crucial as the first step is *gmilut chasadim* - the establishment of a relationship of feeling, of concern, of mutual relationship which makes clear interest, feeling, and yes, even love. And the student must know that this relationship requires sacrifice. If anyone is to delude himself that Jewish commitment may be compared to a momentary standing up and stepping forward at Madison Square Garden, in response to the pleas of a dynamic and convincing evangelist, he has totally misunderstood reality. Commitment is difficult. Sacrifice is not simple. But it must be there and it must be followed by Torah. What NCSY, Seminar and other emotional weekend retreats may accomplish must be understood as merely first steps, as beginnings on the long road of the *Ish Hachalacha*. It is a tortuous trek. It may be as painful as a dust swept journey through the desert or an arduous climb up a mountain - but that is what Sinai is all about. And does not the Mishnah sum it up best when it says in accord with the pain is the gain. *L'fum Tzaara Agra*.

But why bring up all this from the past? Because G-d's name teaches us a remarkable principle. The four letter name of Haashem is not simply the three words for existence, the past, present and future, but all three words merged into one because we cannot dream of what will be without at one and the same time grasping what once was and what is today. We have changed in many ways. The students are no longer what they were. The needs are no longer identical with those of the past. Obviously some things must therefore be altered in accord with the new realities. Yet, other aspects of JSS which represent its remarkable contributions must be retained.

What is the greatest difference between the JSS of old and our present school? Ask in a freshman class how many have attended yeshiva and with the exception of some Iranian immigrants or newly arrived Russians, almost the entire class will respond in the affirmative.

Why then, the question begs to be asked, are they in JSS? Why do they not continue in the regular Riets program? There are many different answers, each with different implications for the very essence and identity of JSS:

Some thought JSS would be easier. Their dissatisfaction becomes immediately evident when they recognize that, quite the contrary, JSS is by far the most demanding of schools. Countless courses, tests, attendance requirements, faithfully to be kept. My G-d, this school is really serious. What have I done? For those who did not expect the Yitzchak dimension of *avodah*, of sacrifice, there is drastic dissatisfaction. Some went to day schools nominally called yeshivas and did not quite reach the level expected in Riets. Their schooling was deficient and the blame rests either on student or school. Perhaps they didn't care

enough, or perhaps, their yeshiva didn't give them enough. And so JSS becomes a "remedial center." For some, psychological negative factors are so ingrained that it becomes almost impossible to effectively improve the situation: "I can't stand Gemara. I never could and I never will." And will you also always hate food because of the way it was prepared; proved to be tasteless - even though it is the very staff of life and of human existence? For others, all desire seems to have been dissipated by boring teachers, uncreative curricula, and educational systems around the country which prove nothing more than the old adage that "you get what you pay for" and the financial priorities of the Jewish community.

There are some who don't belong; some whose "parents sent me"; some who spent a weekend at a song and dance filled seminar and thought that this would be an extension of Ruach Revival week; and then others who are deeply serious and who want to make up for lost time in their early years or who indeed now are still the classic cases of the Baal T'shuvah movement. Sprinkle in a dash of international cuisine, be it Russians, Iranians or who knows perhaps in the next few months, some Ethiopians and you get an idea of the crosscurrents which comprise a typical class.

To understand this is to grasp then not so much the criticism and complaints which often arise in the face of incomplete success, but rather amazement that with all of these problems notwithstanding so much is yet achieved. In the last issue of The Commentator, a serious young student voiced some of the current, more frequent heard areas of discontent. His analysis, I feel was inaccurate because of a lack of balance. Student-teacher relationships? I remember the old story of the wife of twenty years

who complained to her husband that he was no longer as warm and loving as he had been. "Do you remember how when we used to drive you would sit next to me and we would be ever so close to each other?" "Of course," the husband replied, "and I'm still sitting in the same place."

What I believe is most unique to JSS is what our present administrator, Rabbi Yudin, holds most dear as well. Weekends away, Rosh Chodesh *mesibot*, special get togethers, all beautiful efforts but only for those who attend them. Guidance programs, faculty talking to students, meetings over lunch - but effective only if there is a desire and a response on the part of students as well. Yes, things have changed - and yes students have changed.



Rabbi Blech on the beat

I remember years ago when a certain class could not meet because of the calendar. The students begged to reschedule it during a club hour so that they would not miss a shiur. Today we count absences and latenesses and take off grades. Treating students in an immature manner? Or perhaps trying to regain the respect for Torah and Torah study, which if not there on a shema basis should at least be enforced on a Shelo Lishma basis so that "mitoch shelo lishma bo lishma."

bitter cold at a Jets game, to stay up all night talking to friends? The key of course is one simple idea: what we will is not difficult, what we enjoy and find pleasurable we can never get enough of. We live today in an age of the remote control clicker. Watch a T.V. program and if in ten seconds it doesn't please you, you change to another channel. Concentration and the ability to sit are at all time low levels. Classes of an hour and forty minutes duration find themselves in need of traffic managers to

control the flow in and out of the room on an ongoing basis. And wherein truly lies the fault?

What do I see as the future for JSS? A school which can recapture the glories of its youth and the strength of the days of its maturity by a return to an emphasis on its strongest points; even if it proves to be a smaller school, let there be an intensive selection and a weeding out process. Let those who are admitted be ones capable of creating a climate of enthusiasm and desire, a seriousness of purpose, and a willingness to give of time and of effort. Let those who seek more simplistic "about" courses go elsewhere. Allow JSS to fulfill what it showed in years past it could miraculously accomplish an institution which through love for its students could create unbounded love for Torah.

Chazal say that when Noah is described as righteous and perfect the Torah teaches "Tamim Haya B'dorotav". The word, if translated correctly, means not "in his generation," but rather "in his generations." Why the plural? Because Noah had to fulfill his greatness at two totally different times; he lived in two different generations, the one before the flood and the one after. That indeed is the greatest challenge facing any human being even as it is the ultimate test of a school or of an institution. We may still have the same name as we did a decade ago but we serve a totally different community of students. The baal t'shuvah phenomenon is not dead; many are simply looking for a different address. A great many are going to Eretz Yisroel. Others have gone to more right wing yeshivas in the - what I believe - mistaken assumption that they represent their only hope for true piety and Torah study. We ought not give up or ignore this contingent. They still need us even if they don't realize it as much as they did in the past.

But the larger group which cries out for our attention and our unique special blend of care, concern and curriculum are the "not yet completed products" of today's day schools. They are the ones who think they need "about" - and really need a full dose of "it" for their spiritual diet. They are the ones who were never given in sufficient measure that which the Gaon of Vilna, in a magnificent pun on the Yiddish, expressed when he was asked how he achieved his greatness:

"Vil Nor - only want and you will achieve." How does one teach enthusiasm? How does one communicate desire? If we were able to achieve that for the previous word for the baal t'shuvah and the adults who came to us searching, then our mission as faculty must be to strive and to work for a repetition of this success amongst our new "second generation of students." Can it be done? Can we turn on those who in years past had tuned in and dropped out? Can we accomplish once again with our new type of student what was miraculously achieved with the old?

Every project has two parts: the dream and the fulfillment, the daring hope and the difficult task. When we read the prayer in Tehillim: *Mizmor Shir Chanukat Habayit L'Dovid*, the rabbis ask why is the dedication of the temple attributed to David if Solomon is the one who really completed the work? The answer: because David dreamt the dream. For that he is given credit because it is the key to all else which followed.

We who are involved with JSS continue to dream a dream. The first generation showed that our hopes could be realized. We have faith that the present generation as well will prove us not to have aspired in vain.



# The Implications

## Science, Caliban and Satan

By Dr. Manfred Weidhorn  
Has the scientific enterprise—the "Great Experiment"—indeed—been worth it? The unexamined premise on which modern industrial civilization rests is the belief in progress and in the ultimate beneficence of science. But we may be guilty of a fallacy. The advantage we have over our forebears is only physical comfort, not necessarily happiness. The belief in progress is made possible by the confusion of these two states of being. A peasant in 971 A.D. may have been physically miserable in many ways, but if he accepted his lot as G-d-given and if he set his hopes on the hereafter, he was probably happier than many an affluent modern man surrounded by the marvels of applied science.

The many ills of modern life suggest that the impact of science on human behavior has not been for the better. America is the most technologically advanced society in the world, and yet to many it seems to be, with its anxieties and violence, on the verge of a societal nervous breakdown, while others complain incessantly that in this land of science nothing mechanical works anymore.

Despite these difficulties, the average man thinks that, because of gadgets and comforts,

lightning bolts, we may be injured by faulty electric wiring; the saber-toothed tiger is gone, but the mugger prospers; diphtheria spares us so that cancer can get us. Living with other people and nations, and above all with oneself, is the same headache it has always been. The arts, especially the art of living, exhibit no remarkable progress. In one sense, the world has been utterly transformed; in another sense, the inner life of man has been left untouched by the tidal wave of science. *Plus ça change, plus ça reste.*

The trouble is that the wonderful findings of "pure science" do not remain the objects of contemplation or adoration but are quickly transformed into technology, and technology in turn into the vagaries of manufacturing and the vulgarities of advertising. Willy nilly the man of "pure science" is part of his society, and he does not sufficiently take account of the race he thinks he is enlightening or improving.



One art alone has made indisputable progress, and that is the art of war. ,

the quality of life is better now than it was a thousand years ago—though not, curiously enough, than a generation ago—and the antiquary thinks it worse. In all likelihood, it has remained the same. We have solved some problems only to find them replaced by others, and indeed the second generation of problems may often be the by-product of the resolution of the first. The sum of the problem is, one suspects, unchanged. Though we no longer worry about

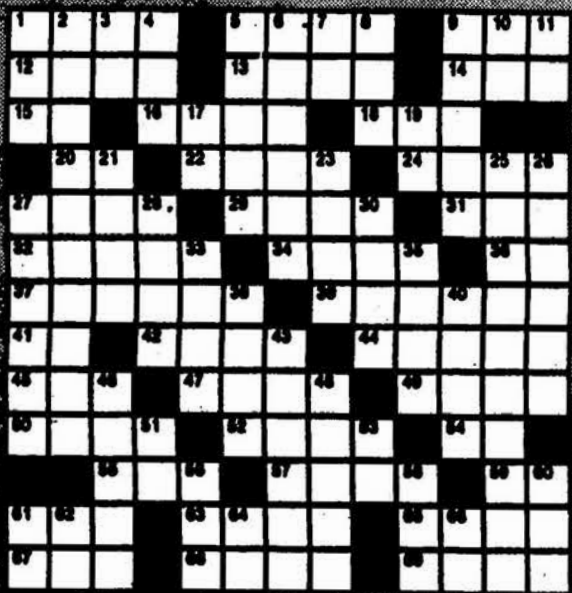
allow it; Caliban prefers the technology and the politicians he deserves.

Like certain aspects of Christianity and of Communism, science is perhaps too good, delicate, or dangerous for this world. It has not failed, but man has; he is not worthy of it. Nor is this the first time in history that a wonderful idea has miscarried, that a new dawn turned out to be only a morning after. For science now appears to some of us, at best, a gigantic irrelevance, a terrible illusion and, at worst, a calamity. As we wonder whether our days will end prematurely in an atomic holocaust or an ecological disaster, or whether we will be spared these only to

America is the most technologically advanced society in the world, and yet to many it seems to be, with its anxieties and violence, on the verge of a societal nervous breakdown ,

survive into a Huxleyan Brave New World, or simply a Kafkaesque nightmare, we cannot but condemn a science married to a technology out of control and enslaved by the politics and economics of a Caliban; a science which, by multiplying and magnifying man's powers for mischief, has confronted us with a doomsday of our own making.

Christopher Marlowe wrote better than he knew when, on the very eve of the Scientific Revolution, he dramatized the story of a man damning himself by seeking forbidden knowledge. Through his Dr. Faustus, achieving mastery over the world by means of supernatural powers obtained through black magic from Satan, is a medieval figure, the tale has an eerie modern application. On the very eve of the possible end of the human race, we can readily believe that science is a specious gift by which Satan contrived to have man damn himself.



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# Commentator Literary Supplement of TECHNOLOGY

## The Future of Biology: New Wave Microscopy

By Gabe Sosne

As we approach the twenty-first century, we see biology emerging as one of the priorities in the field of science, and among the biological sciences, microbiology has gained new status. Since the seventeenth century, when Anton van Leeuwenhoek first discovered the microscope, every technological advancement in seeing objects on extremely small scales has led to fundamental increases in recognizing the potential of microorganisms as well as other life processes.

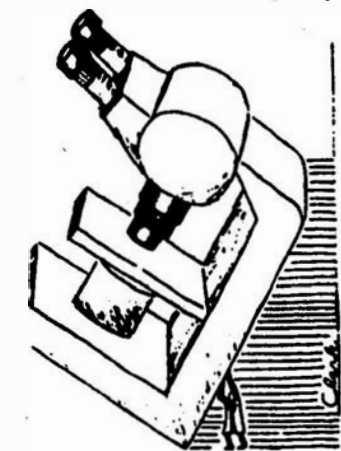
Microorganisms and their activities are central to many of

approaches that use visible light, not damaging live specimens. Electron microscopes, however, bombard the subject with electrons. The scanning electron microscope, which came into use in the 1960s, creates a three dimensional image from secondary electrons released from the specimen's surface by the electron bombardment. This produces an image in the same manner that light scatters from a surface.

While Anton van Leeuwenhoek recorded his observations under a maximum magnification of about two to three hundred times, today's compound light microscopes are capable of magnifying an object one to three thousand times. With the soon to be released University of Chicago's new scanning electron microscope, researchers should be able to view objects as small as .6 angstroms (one hundred-millionth of a centimeter) wide.

This multi-million dollar project undoubtedly relies heavily on technology. A deep vacuum must be maintained to prevent the scattering of electrons by molecules of air and allow for a very narrow beam to prevent blurring the image. Electrons are bent by the spherical configuration of a magnetic lens focus on a line, rather than on a point, making distortion increasingly serious with the very high frequency wave lengths. To correct this effect, Albert V. Crewe devised a magnetic system. Hopefully this microscope will be ready for testing this summer.

While the discovery of microbes spurred interest in the origin of living things, ultimately leading to the acceptance of the biogenesis theory of spontaneous generation, today's microscopy is instrumental in determining metabolic and physiological functions of microorganisms and the human body. The results and rewards of the molecular biological field of research have been spectacular. The contributions include elucidation of enzyme structure and mode of action, cellular regulatory mechanisms, energy metabolism, protein synthesis, structure of viruses, function of membranes, and the structure and function of nucleic acids, including DNA. Most of the basic knowledge about DNA and genetic processes at the molecular level have been attained through research with bacteria, bacteriophage (viruses that infect bacteria) and x-ray diffraction. The significance of the discoveries in molecular biology is underscored by the fact that numerous Nobel Prizes have been awarded to researchers for their work in this field.



the health concerns of society. Certainly, the discovery of recombinant DNA and the resulting high technology of genetic engineering along with other developments have placed microbiology in the limelight. By implementing microorganisms, molecular biologists and microbiologists have answered numerous fundamental questions in genetics, metabolism, and cell forms and functions. Also, many microorganisms serve as model systems for studying the relationships between species of mixed populations.

There is a growing recognition of the potential of microorganisms in agricultural, genetic, and industrial fields of microbiology as well as in other applied areas. Their ability to decompose materials such as herbicides, pesticides, oils in oil spills, their potential as food supplements and producers of crucial pharmaceuticals are becoming increasingly attractive.

Recombinant DNA technology, commonly referred to as genetic engineering, is one of the principle thrusts of the emerging high technologies in the biological sciences. It makes feasible to consider genetically manipulated microorganisms for these and a variety of other purposes.

Because most of the advancements in imaging depend on illumination of the specimens with high energy particles, there is much excitement over new

## Data Ease

By Mark Marshall

Few areas of technology have impacted the lifestyles of most Americans as much as the recent advances in computer technology. Today computers play an integral role in the lives of almost every single one of us. Microprocessors in our cars, microwaves and cameras make them simpler and more convenient. However, the most conspicuous and dramatic configuration of the computer is the microcomputer.

Within the last few years the role and prevalence of computers in business and on college campuses has increased enormously. Yeshiva University has announced plans for improvements in the computer department which they hope will some day include a terminal in every dorm room. Other universities, such as Drexel College in Philadelphia and Carnegie-Mellon in Pittsburgh, already have similar programs in action. At these schools incoming freshman pick up computers along with their orientation kits. Computers are used on these campuses for functions ranging from word-

processing and tutoring to simply crunching numbers. This is the approach which the Apple computer took when it introduced its revolutionary computer the Macintosh.

The Macintosh's graphics capability and operating system uses icons and friendly messages that allow users to operate the computers without having to memorize archaic and complicated commands. Unfortunately, attempts to develop a similar system for the IBM have met with mediocre results and law suits.

Plus some time in January '86. A totally open Mac is expected to be released later in the year. Similar updated versions of the IBM PC and the Apple II may be on the way.

Another way the new computers take advantage of their increase power is with software emulators. In the past it was not possible to run programs from incompatible computers without investing in expensive hardware which cost almost as much or more than the computer

industry. Companies have a greater awareness of what consumers want from a "personal" computer, and they are intent on not repeating past mistakes. Standards are being established, and while computers may still not be entirely compatible with one another, at least they will be in "talking terms". All this may, to use a phrase coined by Apple Computer, result in a computer "for the rest of us."

However, the Macintosh had several major design flaws which impaired its popularity, especially amongst the business world. Probably the most important of these was its closed architecture.

Previous computers like the Apple II and the IBM PC have open architecture, which allows the computer's owner to expand his computer as time goes. The Macintosh, on the other hand, comes with a closed box, and what you buy is essentially what you get, regardless of what kinds of advances are made.

## Nuclear Volcano

By Dr. Will Lee

When the heart's core  
Melts down,  
Explodes,  
Its whole earth  
Partly  
Dies.

processing and tutoring to electronic mail and retrieval. Students are able to hand in papers over the phone wires and bring libraries to their room the same way.

Advances in the way computers store data help to make this possible. Existing technology allows computers to store the equivalent of entire encyclopedias on small optical disks. These breakthroughs, linked with others, promise to make computers so easy to use and powerful, that soon practically every college student will be using them.

Probably the most important of these advances has been in the area of microprocessors. Today the state of the art microprocessors are the 16 bit processors found on the IBM PC and the Apple Macintosh respectively. The power of these processors and even more powerful 32 bit processors allow today's computers to devote more energy to making the computer easier to use, instead of



itself. Now, these new programs allow computers to emulate other computers through software instead. These emulation programs serve as a translators between the computer and the program, translating programs and files from "IBMese" to "Amiglish" (the IBM and the Amiga are computers which are otherwise incompatible) much like an interpreter might translate from Japanese to English. These programs are already available for the Commodore Amiga which allows it to emulate the Apple II.

More important than any technological advances is the maturation which has taken place within the computer

Future computers will combine the expandability of the IBM and the Apple II with the power and ease of the Macintosh. Already Apple has dumped Steven Jobs along with his idea of closed architecture. A more flexible and more powerful version of the Mac, with an improved keyboard and storage as well, is scheduled to be released as the Macintosh

## YCDS BROTHERS Highlighted by Rabbi Tendler

By Steven F. Cohen

A milestone in the history of Yeshiva College Dramatics Society was marked at the December 18th performance of *Brothers* by a dynamic lecture delivered by Rabbi Moshe D. Tendler on the halachic aspects of the play's theme: human organ transplants. Rabbi Tendler, a Rosh Yeshiva at RIETS and chairman of the biology department of Yeshiva College, spoke to a full house immediately after the play.

Rabbi Tendler opened his address by congratulating YCDS on their performance and choice of a play which focuses on moral and ethical issues. He applauded Dr. Anthony Benkas for allowing the spirit of the Yeshiva to penetrate the Dramatic Society, and allowing the philosophy of YU to reach all corners of school activities. Rabbi Tendler conceded that he considers extra-curricular activities important except when they become anti-curricular. He said that he was particularly pleased to present the halachic aspects of the play's theme, thereby initiating the Dramatic Society into a Torah context.

The theme of the play revolves around the decision of one of the characters not to donate his kidney to a brother suffering from kidney failure. Rabbi Tendler explained that such a dilemma is not as cut-and-dry a decision as whether to donate blood to save a life, which would be a halachic obligation. On the other hand, the donation of a kidney involves some danger to the donor and must, therefore, be seen in terms of a risk/benefit ratio. Quoting extensively from the play, Rabbi Tendler explained that one is not obligated to "jump into the sea in order to

save a drowning person," but one is obligated to "throw him a life-line." Donating a kidney is too complex to be considered a "life-line," but is not quite so risky as to be considered "jumping in." The prohibition of a donor to place his own life in danger in order to give the patient a better chance for survival was also discussed. Since the donation of a kidney falls somewhere between the two categories of obligation and prohibition, Rabbi Tendler concluded that the antagonist of the play who refused to donate his kidney was well within his rights, since such a risk can only be considered a *r'shut*, an option left to the decision of the donor.

The lecture included many other topics inherent in the play such as the right of privacy, willful euthenasia, and the social issues connected to decisions of organ donation such as organ-donation cards attached to drivers licenses. Great lengths were taken to clarify the misinformation of much of the Orthodox community which disallows any type of autopsy or organ donation, claiming they are prohibited as desecrations of the body. Rabbi Tendler explained that in cases of life-threatening circumstances all prohibitions of the Torah fall away save three. When done within halachic guidelines, organ donations and autopsies are not only permissible, but in some cases may be obligatory even without the consent of the family of the deceased.

In his address, Rabbi Tendler included the most up-to-date information from the biomedical field as substantiations for his halachic stance. His opinions have been recently altered due to new breakthroughs in im-

munology suppressant drugs (cyclosporin), which increase the success for organ donation from deceased donors who are less well matched to the patient than a live relative. Due to the effectiveness of the new drugs, which greatly lessen the chances of the organ rejection, the American Medical Association is likely to follow the lead of its British counterpart by banning transplants from live donors. This would affect the halachic ruling regarding the permissibility of endangering a live donor by allowing the donation of a vital organ, even in cases such as kidney transplants where the body functions are not diminished by the lack of one kidney.



The performance and lecture were attended by Rabbi Norman Lamm, Rabbi Yosef Blau, Rabbi Meir Fulda and other members of the faculty. The overall consensus held that the lecture greatly increased the educational worth of the production and is a great innovation in Yeshiva's extra-curricular activities. Many voiced that they hope the Dramatic Society will continue this new and stimulating trend in their productions.

## Food For Thought

By Ari Levitan

The Food Services Committee at Yeshiva University recently discussed the possibility of a Food Plan for the YU-owned cafeteria. The students comprising the Committee decided against instituting such a plan for two basic reasons. First, they felt that it would limit the choice of foods to two selections a night. Second, the student would be forced to pay in advance and thus lose the money should he decide not to eat in the cafeteria on any given night.

An alternate plan, which is pending approval, called the "Scrip Plan," would enable student to purchase a fifty dollar ticket for sixty dollars worth of food. With this system, not only would the student benefit from a substantial savings, but he would not be obligated to eat at each meal. According to Dr. Efreim Nulman, Associate Dean of Students, the plan would take effect as soon as the administration gives its approval.

Another issue raised by the Committee is why the school cannot provide microwave ovens in the dormitory. Dr. Nulman explained that maintaining a microwave is very costly and the wiring of the dormitory does not permit microwave use.

Several other changes will be in effect soon. Mr. Howard Rosenberg, Assistant Director of Food Services, explained that the cafeteria is still in the renovation stages and hopefully, by next September, it will be completed. Among the changes will be the "Scramble System." This system will consist of many counters

with different foods. Counters will serve sandwiches, entrees, self-service soup and pastries. There will also be a fully renovated beverage system. A mini-cafeteria is planned for January to replace the vending machines on the twelfth floor of Science Hall. Meat will be served during lunch hours.



Many students feel it is expensive to eat in the cafeteria. Mr. Rosenberg commented that the students "are paying a fair price for a fair portion." He explained that there are great expenses in the cafeteria. In the beginning of the year, students were asked to clean up their own trays. Since they did not comply with the request, Food Services found it necessary to hire additional help towards this end. Mr. Rosenberg also remarked that the students are constantly messing up the floor and neglecting to put their chairs back in place, further increasing costs.

Mr. Rosenberg concluded that, "we are here to serve the students." The menu is not geared towards occasional guests, but rather to the students themselves. The cafeteria is trying to meet student needs; the problem lies with the misinformation disseminated throughout the student body. The Food Services Committee will publicize the results of their meetings and incorporate student ideas, enabling students to voice their opinions and offer their ideas.

## Chanuka Festivities

By Alan Friedman

The many Chagigot on campus were characteristic of the festive atmosphere around Yeshiva during Chanuka.

The IBCSC sponsored party was held during lunch in the cafeteria. Music was provided by a band of YU musicians and food was plentiful, as was the festive spirit. Later that day, in the Beit Hamedraah, SOY held its annual chagiga. The Neshama Orchestra, donuts, and plenty of ruach helped make it a success. The keynote speaker, Rabbi Weinreb, gave an inspirational speech on "Ma'alim B'kedushah V'lo Moridin".

The climax of the week however, was the Chanukah concert starring Keshet, The Pimentas, and YU's own Kabbalah. With all proceeds going to Ethiopian Jewry, the concert, nicknamed Yeshiv-Aid by many, was the biggest success of the week. The concert was co-sponsored by YCSC and SCWSC. Although SCWSC originally had an event planned, - a "girls night out" to the Village Gate - they postponed it in favor of the concert.



The profits, as yet untallied, will be funneled through an organization named *Sha'ar Amo* to benefit Ethiopians in Israel. The purpose, besides tzedaka, was to "help bridge the gap of 2000 years, and reunite Ethiopian Jewry in Israel with our Torah and modern Judaism." The slideshow during intermission illustrated some of the work being done by *Sha'ar Amo*.

Yeshiv-Aid was attended by about 700 people. The headline performers were paid, but the Pimentas offered to donate some of their pay to the fund.

## WYUR 640am

### Celebrates 18th Anniversary

By Howard Z. Konig

On Sunday, February 9, 1986, WYUR, the student-run radio station of Yeshiva University will celebrate its Chai year with an 18th anniversary dinner honoring the past station managers.

WYUR first went on the air on Thursday, February 1, 1968, at 6 p.m. on a carrier current frequency of 820 kHz. The radio station, however, did not start suddenly. The idea of beginning a station had been the topic of discussion at Yeshiva University for quite some time. In fact, back in March of 1962, Radio Station WGDR (Gold Dome Radio - due to the gold dome on top of the RIETS building) began broadcasting from one of the dorm rooms out to students in Rubin Hall. This station, which was started by Richard Weisman '62 and Lenny Brandwein '64, later went off the air when all the students involved graduated.

WYUR was ratified as an activity by the Yeshiva College Student Council in September of 1967. Shortly thereafter, in October, *The New York Times*

printed an article about the radio station, and in December of 1967, WYUR officially joined the Inter-collegiate Broadcasting System.



In its first semester of broadcasting, WYUR was on the air from 6 p.m. to 12 a.m., Sunday to Thursday. It is unclear exactly when the station began transmitting to Stern College. By 1969, however, Stern students were hosting four hours of programming each week as well as receiving WYUR's signal. During the next few years, Stern became even more involved, so that by 1972, *The Commentator* was

referring to WYUR as the "YC-Stern Radio Station." By 1974, Stern College students hosted shows for nine hours a week, and Stern women were elected to the governing board.

During the summer of 1972, WYUR, which had previously been located on the fifth floor of RIETS Hall moved to its present location in the Student Union Building. It was also in 1972, that WYUR called Soviet Jews live or the air.

In the spring of 1974, WYUR or the "Voice of Yeshiva" as it was then called, celebrated its sixth birthday with a party in Furst Hall. By 1974-1975, not only was Stern participation increased, but so were the hours of broadcast. In addition, in 1974, the station introduced its first newsletter/program guide: "Voice of WYUR." Previously, the station's program guide had been printed in *Tempo*.

WYUR continued to improve until 1977, when the station was vandalized, equipment destroyed, and over 600 records (Continued on page 15)

# The Psyche of YCDS

By Ivan Climent

All I said was, "Hi Peter." You'd think I had committed the ultimate sin. Here I was, intruding on Peter Marcus, as he was engrossed in his character, preparing to go on stage for rehearsal. For the Yeshiva College Dramatics Society (YCDS), nothing less than total dedication will do. This goes not only for the director, Dr. Anthony Beukas,

tion exists between the two types of theater. Acting involves both an art and a science, and YCDS provides an unusual opportunity for the student to appreciate and experiment with this, explains Hy.

At his first performance as an entering freshman, Hy walked on stage for a Sunday matinee of *Shadow Box* and found half the theater empty. Dismayed by the

former are different. The audience is no longer your enemy, but your partner, whom you are trying to involve in your situation by making it feel what you feel. In this way, the audience is viewed as integral to the exposition of the drama.

If the audience is not responsive, you as the actor must manipulate it. For instance, at the high school preview of *Brothers*, during an emotional soliloquy, Hy paused upon hearing a wave of shuffling feet. "My character wouldn't scream. Besides, why scream? Silence in the theater is golden. You make them think- what did I miss?" For example, Hershel Rephun delivered a punchline that deviated from the script and started grunting. A line which was critical to the development of his character was to follow and he did not want his audience to miss it. By calling attention to himself, he insured that his message got across.

"An audience really wants to enjoy a character. It's therapeutic. YU students are bright and intelligent and have no difficulty understanding deep themes in a play." Whether they're afraid to let their friend know that they want to enjoy a play is altogether a different matter, Hy asserts.

The approach to acting at YCDS is the *Stanislovsky Method* within which two approaches exist: the outside/in and the inside/out method. The latter choice is studied here.

"First we try to internalize the character, and create his life. Where was he before walking on stage? What are his idiosyncrosies? From there the lines fit in. When you first go for gestures and then try to mold a personality, it comes off as artificial. Unfortunately, due to short rehearsal periods in professional theater, the actor doesn't have a chance to fully develop," says Hy.

Dr. Beukas, now in his twenty-first year with the society, acts as the "barometer and standard

bearer," but fully encourages the student to interpret his character by himself. In the initial rehearsal stage, the actor has full freedom to get the feel of his role. Afterward, if necessary, a molding process takes place. A major criteria for awards at the end of the term is how well the actor has developed on his own. Hy proudly asserts that in *Brothers*, the acting is one hundred percent original- not that Beukas is any less demanding. "When you have been complimented by Dr. Beukas, you know you've reached his standard. In three years here, I have never been complimented by him," says Hy.

One gets the feeling that words are really unnecessary here. Actors sign contracts to fulfill commitments, and while these are mostly ceremonial, the atmosphere of seriousness, responsibility and camaraderie are real. True fellowship comes from hard toil, as anybody who ever served in the army will tell you. Don't feel sorry for these guys,

somewhere in-between. The two entities are different and we sometimes alienate ourselves if we force them to work together."

Maturity has resolved a conflict that Hy brought with him into the school, directly from the chaos of Beirut where he served as a paratrooper in the Israeli army. What YCDS has not given Hy is his dream role of Hamlet or a guarantee of success in Ferkauf Graduate School of Clinical Psychology. Incidentally, despite all his discussion of the character, Mr. Pomerance admits that one of "Hy's highs" occurred during a standing ovation at his curtain call in *Pinnocchio*. "It made me happy to realize that people like myself can be simply enjoyed and make others happy," he says.

And so, as you sit in the audience watching the show, or as you see a sign announcing an upcoming event, consider that there is a lot more behind the print than that which meets the eye. An art and science of introspection, ex-



but it hits right at the gut of the organization.

The rigorous hours and devout commitment of the cast are formidable. The average show rehearses three months in advance, about seven hours a week, increasing to fourteen during the last quarter. The work of technicians who build sets, operate house functions such as lights, and see to it that all props are in place, is always unsung, and so they are the first ones to be mentioned when credit is due. YCDS is a quality item in that it allows us to look into the psyche of our fellow students and ourselves.

Hy Pomerance, president of the society, is a living example of one who entered college as a novice actor, learned his trade, and now holds the lead role in this semester's production of *Brothers*. Although he did semi-professional acting in Israel before college, he attributes his progress to his recent experience at YU, noting that a great distinc-

poor attendance, he expected his fellow actors to voice their concern as well. He saw, however, that none of them were the least bit moved.

Watch the curtain call carefully and notice that the actors intentionally show no awareness of the audience. "You put your dignity on the line as if to say, 'You have no idea of what it took to do what I do'. Acting is self-indulgent; it is a conceited art, but that doesn't mean that actors are utterly removed from reality."

The difference between the audience and the YCDS actor and the audience and the YCDS or the Broadway actor is subtle, but distinct. While professionals thrive on response, Hy claims that, "we don't need your appreciation to exist." Therefore, contrary to what many aspiring student actors have assumed, the YCDS actor does not fear the audience. When you, as the actor, are impassioned with your character, your goals as a per-



though. They love it.

Looking back, Hy sees YCDS as a force that shaped his philosophy of life. "A drama society is a place to experiment with what you learn about in class, and investigate for yourself. In personifying a non-Jew, one does not have to agree with that person's belief, but you do separate the two worlds of Torah and Madah and slide in

perimentation and altruism comprises the role of the actor. Whether we all stand up on that stage or sit back and watch, or just dream, the potential for YCDS is not in a Club Charter, but in a flair that lies in the hearts of each of us.

*We are what we are and what we are is an illusion...*

## The Future of the Sephardic Studies Program

By Aaron Sokol

Yeshiva University's Sephardic Studies Program (SSP) was created in 1964 with the intention of presenting the rabbinic world with an insight into the problems and prospects facing Sephardic Jewry in the United States and abroad. Dr. Belkin, who founded the program, instituted SSP to help preserve the rich heritage of Sephardic Jewry. Since its inception, the program has been under the direction of Rabbi Dr. Chaim Solomon Gaon, Chief Rabbi of Sephardic Congregations of the British Commonwealth.

Yeshiva, the only university in the country that offers a course of study leading to a Bachelor's Degree in Sephardic Studies also offers extra-curricular courses, lectures and communal activity programs to meet the needs of Sephardic congregations. The program's objectives are

to give the Sephardic students a greater insight and understanding of halachic issues as opposed to solely stressing a method of Sephardic Talmudic study. Presently, the program has a wide variety of classes, ranging from Halachic problems to *Chazanut*. For example, Rabbi Gaon teaches Shulchan Aruch to Smicha students once a week, while Edward Farhi, Chief Chazan of Sephardic Congregations, gives a class on Liturgical Music and Calligraphy.

The Sephardic community of New York State has a population of about 60,000 Jews. YU's Sephardic contingent consists of a little over 100 students, which accounts for approximately 12 percent of the student body. But even within the Sephardic community, the diversity of their backgrounds, (40 percent Syrian, 20 percent Iranian, 30 percent

Moroccan and 10 percent Yemenite) gives the group quite a broad image.

This diversity contributes to an

ethnic ties, it is often impossible to organize a *minyan* based on any one custom. Many students opt to pray alone rather than to

ministration, in an effort to help the students solve this problem, has requested that whoever is chosen as Chazan in the morning should lead the *minyan* according to his *minhag*.

A typical Sephardic student on SSP takes between three to five credits along with his Yeshiva College and Jewish Studies courses. Yet, there are those Sephardim who do not take any of the offered SSP courses because they feel that the variety of courses lack the basic building blocks of the Sephardic heritage. A course such as *Taamim* (Accented Biblical Tunes) is a repeat for most Sephardim since at an early age they are already well versed in a broad range of Sephardic tunes.

To ensure that the program remains internally vibrant, a sug-



The Sephardic Club at Yeshiva

acute problem at Yeshiva. Due to the sharp distinctions in *minhagim* (customs) between

hear their prayers chanted in a tune different from that which they are accustomed. The ad-

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# Perceive, Interpret, Express, Act, Perceive...

## The Hermeneutic Spirals Which Symbolize the English Major

By Dr. Will Lee

If you major or minor in English, what should you know (and who should you be) by the time you graduate? Of course, both the Department's and my own responses keep evolving. In fact, we're presently in the middle of modifying our requirements, so I can only put forth a personal, provisional version of our current thinking.

To begin with, even as a graduating English minor, you should be able to read attentively, with respect for each text and an eye to particular interrelationships among genre, form, technique, style, and content. Supported by a basic critical vocabulary, you should enjoy working your way toward imaginative interpretations of specific works of art. You should value literature not only as verbal medium but also as concrete artistic expressions of the perceptions, thoughts, and feelings of particular individuals.

Transferring your appreciation of the artistic shaping of language into your own writing, you should be able to express your own views both clearly and creatively.

As a graduating major, you should in addition feel at home with the unfolding tradition of English and American literature from Beowulf to the present. Within at least one pre-Romantic and at least one post-Romantic period, you should have read more deeply, with more awareness of contemporary authors' mutual influences and the interrelationships of literature, culture, and society. Through attempting to empathize with the thoughts, feelings, and experiences of various authors' contemporaries, you should have cultivated your historical imagination, thereby gaining a personal as well as an historical sense of perspective.

You should have experienced more than one approach to literature, supplementing

traditional period and major author courses with courses focusing on genre, theme, method, or theory. Facing any work of literature, you should be able to describe some of the fundamental interpretive issues it raises and to imagine several ways of exploring its meaning. Adopting one or more of those four grand goals is certainly reason enough for becoming an English major. When you are first selecting a major, however, five additional motives may seem more relevant.

— **Intrinsic interest.** Your first forays into interpretation in the survey of British literature having stimulated your curiosity and imagination, you decide to take advanced courses. Before you know it, out of sheer interest and enjoyment, which are among the best reasons, you find yourself an English major.

— **Pre-professionalism.** You conclude that the major lies on your path to your vocation, whether that is business, law, journalism, the rabbinate, or some other field. In that case, you will usually be relying on the major to hone your interpretive and communicative skills. Even medical schools are now requiring a writing sample for admission and welcome students who have triumphed over the combined rigors of an English major and the usual pre-med courses.

— **Wide applicability.** Realizing that a small minority of college graduates wind up in a field directly related to their majors, you choose to concentrate on basic interpretive, creative, and communicative skills which will help you advance in whatever career you eventually choose.

— **Complement to Judaic studies.** On the basis of discussions with recent English majors, you assume that becoming familiar with a mostly non-Jewish literature will augment your understanding of Jewish culture — that overlap,

analogy, distinction, and contradiction will all contribute to a new sense of cultural perspective. In addition, you hope that "close reading" — shorthand for sensitivity to interrelationships among diction, style, form, genre, and content — will enhance your interpretations of Jewish texts. Following in the footsteps of the sages of the Talmud, you anticipate bearing down on the meaning of each word, each part, each pattern.

— **Preparation for life.** You sense that discussing and writing about literature is one of the best ways to learn to communicate and to think not only logically but metaphorically, analogically. Further, looking toward what you hope will be a fulfilling life even after you retire from your time-consuming position as CEO, you hope studying language and literature will help transform you into a more sensitive, sophisticated, and lifelong thinker, reader, interpreter, and writer.

One of the most widely applicable concepts which literary theory supplies is the hermeneutic circle. Reading, hearing, or seeing a work for the first time, we perceive its parts one by one. Only when we have experienced the whole work can we interpret it, including the contributions of its parts. As we circle back to the beginning, each part takes on new meanings. When this hermeneutic circle spirals, yielding new meanings and insights as we reinterpret a work again and again, we are usually reading a classic or classic-to-be.

Now picture your own identity and development as another kind of hermeneutic circle. As you perceive and interpret new parts of your whole life, its entire shape eludes you because you are always in *medias res* — in the middle of things. Only after you die, if then, will you be able to read your whole life as if it were a work of art. The hermeneutic

circle as a metaphor for self-interpretation may therefore seem a bit strained to those among my audience who are still alive. Seen from a different angle, the metaphor makes more sense. Whenever you take time to interpret the shape of your life, you form a complex though tentative image, like a self-identifying freeze-frame. Out of that revised sense of self, you originate further thoughts, expressions, and actions. As you perceive and interpret those new parts of your life, your complex self-image changes, sometimes disturbingly rapidly, more often rather gradually, but always renewing the spiral of self-interpretation.

Now visualize your interpretation of your family, your locale, your country, the world, and God as progressively larger hermeneutic spirals which contain the smaller spiral of your self-interpretation. Imagine how your spirals interact and conflict with those of other individuals. Contemplate the interacting hermeneutic circles, not yet spirals, of Reagan and Gorbachev at Geneva.

Through the ongoing process of interpretation, with its wheels within wheels, we simultaneously try to get a grip on ourselves and the universe, inevitably relying on some language, whether English, Hebrew, or another. Though we all try to master that language, it is gloriously beyond us. No one artist, no matter how great, can express as much as his or her whole language has, and still can. Great literary artists simply try to do justice not only to their feelings and ideas but also to the illustrious medium which the best of their predecessors have already nourished. In my humble yet completely objective opinion, our visual culture notwithstanding, words are still the preeminent medium in our search for understanding of self, other, world, and God. For that reason, whatever major you

choose, you should stay in close touch with writers, many of them literary artists, whose language and thoughts most advance your understanding, your growth as a person, and the contribution you plan to make to your culture or cultures.

Keep in mind that although each faculty member thinks his or her own field is more interesting and generates more explanatory power than any other, the sum of all human knowledge, experience, and wisdom dwarfs any one field. Because of that vastness, because you have chosen Judaic studies as your primary focus, and because the English major is obviously not right for everyone, I am not trying to "sell" it to you. In any case, the major will be around for at least a few more decades. Through this rather abstract sketch, I merely hope to present its strengths just clearly enough to help you make your own decision.

Ideally, if you graduate with a major in English, you will have developed four kinds of breadth and depth: textual, expressive, historical, and methodological. Equally ideally, you will continue long after graduation to apply these four ways of knowing not only to literature but in your life, thereby furthering spirals of personal, professional, intellectual, cultural, and religious growth. Certainly all four help illumine not only literary texts in English but all texts in all languages, and by extension, all discourse, oral as well as written. All four can contribute to success and understanding in a wide range of fields, from law to business to scholarship to Jewish Studies. Most broadly, enhanced powers of interpretation and expression can deepen understanding of self, others, world, and cosmos, and therefore foster wisdom, improve communication, and increase the thoughtfulness and effectiveness of action.

## Be All That You Can

By Maany Sterlich, Ph.D.

(A Conversation Overheard in the Lobby of Furst Hall)  
**Undecided Major:** Gee Shmuel, I really envy you. I don't know what to major in, but you've already decided on Psychology. Why'd did you major in Psychology?

**Shmuel Cool, Psychology Major:** Well, I took this introductory course in Psychology and I found that it deals with the behavior of people. What could be more interesting and exciting than learning what makes people tick and why people do the things that they do? And now, not only am I getting involved with working in the lab, but I'm also learning how children and adolescents develop and what kinds of things can go wrong — and you bet that's going to help me become a better parent!

I've also learned what kinds of factors to look for in the woman I decide to marry, why people become prejudiced, what intelligence is all about and a

million other facts that I am applying every day. By analyzing my own behavior, I've been able to improve my personality. Remember how shy I used to be? Well, I got some professional help and I worked on that, and I'm much improved there, and (holding out his hands) I no longer bite my nails. No doubt about it, I've learned an awful lot about myself and about others since I majored in Psychology. **Undecided:** Wow, that sounds great! But what if I decided later on to go into business or law or the rabbinate?

**Shmuel Cool:** Are you kidding? Psychology has got to be the greatest undergraduate major of all times, regardless of what career you eventually decide upon. Thinking of possibly becoming a lawyer? What better way to be able to predict how a person will behave, so that you know how to skillfully interview somebody, or how to select the best jury? Want to go into



"I realize that those of you who are planning to go into psychiatry may find this dull."

business? Well, aside from becoming an Industrial Psychologist and really getting

involved with efficiency, you can always profit from knowing how to best interact with a customer and how to avoid letting a competitor get an advantage. **Smicha?** How to relate to congregants and trustees is what Psychology is all about. Why, I bet that a Psychology major is great for just about any position that you can think of, except maybe for ballet dancing, which isn't offered as a major here anyway...although knowing Psychology does keep you on your toes!

And don't forget about what you can do as a psychologist. You can perform basic research in personality and work for the State Department, the Defense Department, or any of the educational research or hospital research institutes. Or, and this is the part that I like, you can become a clinical or counseling psychologist and really help people solve their problems. You know the psychologists in the

Guidance and Counseling program here? Well, that's the kind of work that they do. You know, they're the ones who helped me overcome my shyness problem. I really couldn't have handled that on my own.

Another thing that I like about Psychology is that it's a relatively new science and profession. This means that there are an awful lot of questions that we still don't have the answers to, and I like that because it means that I'll always be learning additional information, that I'll always be intellectually stimulated.

But what I really like most of all about being a Psychology major is that I'm learning to realize all of my potential, and I'm beginning to develop into the kind of person that I've always dreamed of becoming! **Undecided:** You've convinced me. I'm going to major in Psychology too, and then, Stern girls, WATCH OUT!

The Future of SSP

WYUR

Director

Wrestling

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gestion was offered by some Sephardic students that the possibility of opening up a Sephardic Jewish Studies Division with its own Roah Yeshiva be considered. The division would be open to Sephardic and Ashkenazic students. This type of program, however, would require fifteen full-time students, which is not a realistic goal for now. The bulk of Sephardic students can only handle sixteen to seventeen credits per semester and cannot take additional SSP credits upon themselves. However, the critical issue is that the funds necessary to facilitate additional faculty and personnel are not available.

Yet, there are barely enough funds to cover the skeletal Sephardic program as it stands now, let alone a new division. Only two sources of economic support exist: The Maybaum Foundation Grant and a Professional Chair that helps pay scholarships for needy Sephardic students. These generous scholarships, derived from the interests earned from the endowments, are available directly to students, leaving little room for a general program improvement.

According to Rabbi M. Mitchell Serels, the program's director, much of the money is appropriated for scholarships, which leaves the program's leaders to seek additional help within the Sephardic community

to cover the cost of faculty and students who do not have student visas and who are in the U.S. on health visas and who are in the U.S. on health visas cannot receive government aid. Instead, financial aid must come from private channels within the Sephardic community.

The Sephardic Studies Program is in dire need of a campaign to help boost its assets. According to Rabbi Serels, the next two years will be very low key for the SSP as the new fund raising drives are put into effect. Both the Sephardic and Ashkenazic communities have the responsibility to see that this program blossoms.

Finally, if a separate Sephardic Jewish Studies Division is deemed impractical, certainly improving the present SSP situation is of primary importance. Many Sephardic students believe that more classes with distinct concentration on individual ethnic identities should be introduced. They argue that if a greater variety of classes exists, there would be greater interest among Sephardic and Ashkenazic students to attend. Alternatively, certain Sephardic courses for other majors might be required. It is clear, however, that whatever decision is reached, it is vital that we reevaluate the Sephardic Studies Program and grant it the recognition it well deserves.

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stolen. These setbacks caused the station to broadcast erratically until the fall of 1978, when the studios were repaired and upgraded. In addition, 1978-1979 saw further expansion of the station's programming, including live basketball remotes, live interviews, broadcasts of student council meetings, and a twice-monthly program guide. 1980 saw even more improvement when the station received \$700 worth of equipment from WYNY radio. During the following years, WYUR suffered many break-ins, but was able to recover due to contributions from the Yeshiva College Alumni Association.

(Continued from page 9)

prior to J.S.S. it is not the novelty of the subject matter that is special but rather the manner in which it is taught and transmitted.

The rabbeim clearly understand that the stronger the personal rapport and relationship that exist between rebbe and talmid, the greater the effort and enthusiasm of the talmid. A concern for the total well being of the talmid is afforded not only in the classroom but through the system of guidance wherein each talmid meets with his rebbe individually.

The most difficult but essential task is to imbue our Yeshiva constituency as well with the same creed of "it."

Oftentime for one whose initial taste of Torah was not entirely sweet and who has taken to philosophize and analyze but without the solid foundation of text, the readjustment and return to the realm of the text is no less dramatic than the baale-tshuvah who is studying Judaism for the first time. The rabbeim at J.S.S. are committed to developing a ben-Torah with a healthy outlook on life; one who will graduate our Yeshiva excitedly motivated to continue his Torah learning in all his personal endeavors.

(Continued from page 16)

wrestled by David 'Kowalski' Edelcreek, a high school wrestler who is not only an outstanding athlete but also a dedicated team member. After losing his last match against Manhattan by three points, he was determined to win. Edelcreek flattened his opponent in a record 47 seconds. The team score was now 35-5.

Alan Applbaum wrestled the 177 lb. weight class against the other City College's co-captain. Alan was pinned by his more experienced opponent. Uri Bachrach, a newcomer to the Yeshiva wrestling team, wrestled at the 190 lb. class. Uri, although inexperienced, has good balance and strength. This ability was evident when he pinned his opponent in 3:10 after an intense battle. The score was now 41-11.

YU had to forfeit the heavyweight class due to a no show which cost Yeshiva 6 team points. The final score was 41-17. The matches were videotaped and all interested parties can view the tape at any time in the athletics office.

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Lamm Meet

Shabbaton

(Continued from page 4)

Mr. Ram Roth, President of IBCSC, expressed his concern to Dr. Lamm regarding IBC'S image. Mr. Roth explained that IBC needs a "shot in the arm" with regard to publicity and recruitment. He depicted the problem of publicity as twofold in nature: not only are prospective students and other outsiders ignorant of IBC's purpose, but even many students on campus seem to be unaware of its goals. IBC, as Mr. Roth explained, is the only college in America where the curriculum is taught exclusively in Hebrew. He stressed its uniqueness and hoped that the university would focus more attention in its direction. One possible method of publicity involves the resurrection of *Hamashkif*, the IBC publication whose content would be comprised of essays and Hebrew literature. In addition, Mr. Roth said that IBC wants to involve the student body in IBC-sponsored events, such as *tefillin* checks. By these methods, IBC hopes to build up its image and obtain an increased enrollment.

Mr. Daniel Feit, a member of the Senate, asked if it would be possible for the president to lecture or give a shiur on a regular basis. Dr. Lamm responded affirmatively, hoping next semester to either teach a course for Max Stern Scholars or a class in Chumash every other week during club hour. The president did not commit himself, but he stressed that he would earnestly attempt to achieve this goal.

(Continued from page 3)

beautifully spoken Hebrew. Soft taunts of, "Speak in English", and a general air of inattentiveness took away from the seriousness which words of Torah demand.

It would be inappropriate of me to apologize for those people who acted with such disrespect. They may not realize what they did or may even feel that their actions were acceptable. Whatever the case, I would like to take this opportunity to personally thank the officers and members of the Sephardic Club for a chance to see and experience a part of their tradition.

I feel very sorry for the people who attended the shabbaton and missed a wonderful opportunity to visit with a part of themselves—a part of the Jewish people.

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## Yeshiva Macs — A Force in the IAC

By Moshe Orlian

In recent games the Macs have continued their winning ways and their record now stands at 7 wins and 4 losses. Powered by the fast break, the Macs jumped to a 16-6 lead over Elizabeth Seton after just a few minutes of play. Led by Ayal Hod and Ronnie Schwartz, the Macs hit nearly every shot and led 48-29 at halftime. In the second half, the Macs' defense slackened as Seton opened up the court. Nevertheless, the Macs emerged with a 76-62 victory. Leading scorers were Ayal (20 pts.), Joey Eaves (19 pts.), Ronnie (16 pts.), and Lior Hod (14 pts.).



Lior Hod - Soaring over his NYU opponents

"The most satisfying victory of my career," was what Jon Halpert, coach of the Macs, had to say after the Macs' 63-59 victory over Vassar. After arriving five minutes before gametime following a two-and-a-half hour trip on the bus, the Macs were not allowed to extend their warm up time. Halfway through the first half, the referees ejected Schwartz, the team's leading scorer, for no valid reason. To top it off, there was a blatantly determined to assure a Vassar victory. Nevertheless, the Macs showed tremendous character and refused to fold. After Lior hit a shot at the buzzer for a 33-31 halftime lead, the Macs trailed by 6 points for most of the second half. With one-and-a-half minutes left, the Macs trailed 59-57, but a basket by Eli Davidoff, a successful one-on-one by Beryl Thomas, a breakaway basket by Harris, coupled with several Vassar turnovers, gave the Macs the comeback victory. The Macs were led by Ayal (16 pts. and 13 rebounds), Eaves (13 pts.), Lior (10 pts.) and Harris (10 pts.). Thomas performed remarkably well in place of Schwartz and finished with 6 points.

The Maritime game was quite similar to that against Elizabeth Seton, as the Macs opened up an early 20 point lead en route to a 44-27 halftime lead. However, the Macs once again slackened and Maritime was able to close to within 8, until Moshe Orlian scored on an offensive rebound, and Lior Hod came off the bench

to score 3 clutch baskets. Final score Yeshiva 86, Maritime 75. Ronnie Schwartz, despite being in foul trouble, shot superbly to finish with 29 points. The Macs converted 20 out of 25 foul shots in the second half to preserve the victory. Lior finished with 10 points, Ayal 15, and Eaves 12.

The Macs suffered their first conference defeat in a disheartening 64-62 loss to Stevens Tech. In the first half, the Macs' play was totally uninspired and they trailed 36-28 at halftime. However, the Macs awoke and scored the first 10 points of the second half and built a 55-50 lead. Unfortunately, the Macs could

percentage.

In the championship game against Mt. St. Vincent, the Macs continued right where they left off. Behind Lior's 18 first-half points, the Macs led 46-29 at the half before winning 90-65. Ronnie Schwartz won the tournament MVP award while the Hods picked up all-star plaques.

The Macs turned in an excellent performance before 750 fans before losing to NYU 88-71. Led by Beryl Thomas, who finished with 5 steals, the Macs played an aggressive defense, enabling them to stay close to a very strong NYU team. The Macs took the lead late in the first half and went into the locker room ahead 37-34.

However, the Macs could not keep up the pace in the second half. Their fatigue showed on both defense and offense, where the Macs failed to get the ball inside. Nevertheless, the Macs were still within 6, 57-51, with 8 minutes to go in the game before they lost it.

If the Macs continue at their current pace, they will break team records for most total points, most field goals, and most free throws in a season.

## Things That Work Out

By Larry Foot

What I would like to discuss this month is how to develop the chest. This is one of the hardest parts of the body to develop because you need to use your arms as well. Therefore your arms also benefit from these exercises. Since an exercise like this requires most of your upper body strength, you must put your heart and a great deal of concentration into it.

One exercise is the bench press. This is the third machine to the right as soon as you walk in to the workout room. If you are a beginner and don't know where to start, you can try my 1/2 method that I mentioned in my previous article, or try and push half your body weight and see where you stand.

Another good exercise is called the "fly". First, remove the bench from the bench press area, then choose a pair of free weights that you are comfortable with. Go back to the bench and lie on your back. Hold the weights directly above your head with locked elbows. Now proceed by separating your arms slowly until each of your arms is parallel to the floor. In this position your body should look like the letter "T". Complete this exercise by raising your arms back over your head without bending your elbows.

For each of these exercises try three sets of ten. Remember to breathe each time, and don't overexert yourself or you run the risk of injury. Enjoy!

## Hockey Playoff Fever

By Avram Schreiber & Jeff Slepoy

REBELS: 5 CHIEFS: 1

In a meeting for first place between the two best teams in the league, the Rebels (8-1) came away with a convincing victory over the Chiefs (7-1). The final score of 5-1 was not indicative of the games fierce level of play.

The Rebels opened the scoring on a goal by Hartley Koschitzky, and later David Prince scored on a rebound to push the lead to 2-0. Semmy Green wristed home a left wing blast to cut the lead in half. However, a dominant checking and puck control game on the part of the Rebels defensive line finished off the Chiefs.

Earlier, the Chiefs handed the Rebels their only defeat of the year by a score of 4-3. However, there was to be no season sweep of the mighty Rebels. Jeff Slepoy, the Chiefs' goaltender, was an only standout for the Chiefs. The Rebels' attack was rounded out as David Kestenbaum, Shalom Menorah, and Hillel "Buster" Hyman all chipped in with the scoring. It surely looks as though a hot rivalry will get hotter.

CHIEFS: 4 RAIDERS: 0

The regular season finale for both teams saw backup goalie, Lloyd Bauer, step in and shut out the Raiders. The explosive Chiefs

opened the scoring with a goal by Semmy Green, assisted by Avram Schreiber. Robby Lederman scored his first goal of the season on a slap-shot, also assisted by Schreiber. Jake Goldstein, with an unassisted goal, brought the score to 3-0. Defenseman Richard "time to make the donuts" Heisler, started a play to Kenny Rozenberg, who finished off the scoring, making it a 4-0 shutout. This was the Chiefs third shutout in nine games.

REBELS: 4 RAIDERS: 2

David Kestenbaum scored two goals and Joseph Shmidman collected two assists as the Rebels posted their sixth victory of the season. Defenseman, Peretz Hochbaum gave the Rebels the lead in the first period on a blast from the right circle. Mark Littwin tied the score 1-1 on a short wrist shot from in close, assisted by Roni Goldberg.

In the second period, Hartley Koschitzky put the Rebels on top 2-1 as he drilled a 15 footer past Stuie Morduchowitz. Kestenbaum made it 3-1 when he scored an eight footer, just inside the right post. Down 3-1 in the third, Roni Goldberg scored on a breakaway, assisted by Mark Littwin. David Kestenbaum sealed the Rebels' victory when he scored his second goal of the night making it 4-2.

(Continued on page 15)

## Ellmen Defeat City College

By Caleb Freedman

On December 3, the YU wrestling team defeated City College 41-17. The first match of the evening was wrestled by Leon Eisen (118 lbs). Leon had control for most of the match, until he was pinned in the last three seconds of the period.

The next Yeshiva wrestler was Michael Wiener (126 lbs), who came onto the mat determined to conquer his opponent. Michael attacked his opponent and controlled the match for 2:45 before pinning his man. At this point, the team scores were tied at 6-6.

Stuart Robinson wrestled the 134 pound weight class and controlled the seven minute match leading to a 14-5 win. The

most exciting match of the evening was the 142 lb weight class, wrestled by Lenny Holler. Lenny's opponent maneuvered him to the mat. At the buzzer, Lenny quickly reversed the move. Once on top, it was only seconds before Lenny pinned his opponent. The match lasted 1:55 minutes.

Andy 'Jervis' Garfinkel (150), one of the most experienced wrestlers for Yeshiva, pinned his opponent in 2:24 minutes, after controlling most of the match. Ari Schwell, co-captain for Yeshiva, wrestled the co-captain for City College. Ari emerged victorious. These three pins brought the score to 29-6, with Yeshiva in the lead.

The 167 lb. weight class was

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