

# The Commentator

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## Mall Hearings

By Jeffrey Feder

On Monday March 28th, dozens of YU students marched down Wadsworth Avenue and 187th street to witness and participate in the public hearing on the YU mall. At the meeting members of the planning committee heard testimony from the public to be considered when they vote on the continuance of our mall.

The students were greeted by a room jammed with people — nearly all of whom were Dominicans opposing the mall. Although the meeting was called for 7:15pm, many of the Dominicans had come a half hour earlier to sign the first come first serve speaker's list. After a large ruckus caused by the refusal of the Dominicans to remove their anti-mall signs from the room. The participants understood that this was to be a tense and emotional night. The night's format consisted of two fifteen minute presentations, one from each side, and then three minute speeches.

The first speaker for YU was a city planner who explained

by twenty-six with the outside lot at 190th Street.

Next, a fire chief explained that the mall did not cause significant delays in fire emergencies and it was not a threat to public safety. After leaving all this evidence and having seen the impressive mall "report cards" issued by YU, few students understood what all the fuss was about. It was not until the opposition stated its case that it became apparent why these people were so infuriated at Yeshiva University. The next fifteen minutes were filled with shock-value politics, as the audience was shown slides of the YU Mall at its worst barren in the winter and jamming with traffic during certain days' rush hours. This major attack on the mall came complete with attacks aimed at YU policies in the area. One speaker even complained of "YU expansionism policy." This was the key point in the heated debate: that YU has the money and the political backing to push through a mall even against the will of the people.



One of the proponents of the mall.

that the mall gave more space to pedestrians less space to cars. Together with a slide show, he showed similar malls had been erected throughout Europe and America; as well as F.I.T., Long Island University, and Columbia. Thereafter, the city planner gave his impartial opinion that the mall is beautiful for all the people in Washington Heights. The final speaker for Yeshiva University was a police Captain who dispelled any fears that the mall would increase traffic on the neighboring streets. Furthermore, the number of accidents on this one-time drag-racing strip had been cut in half with the establishment of the mall. Finally, he remarked that the number of net parking spaces in the area had increased

Many even felt that this entire hearing was inconsequential. They felt that first YU buys apartments, then lots for parking, and now YU has taken away part of the street and they are powerless against our powerful institution. These people want to have a say in what happens to their neighborhood. However, even though instinct is to side with the underdog in this debate, an objective view has been taken by the planning committee. They heard students, such as Y.C.S.C. Treasurer Micheal Chill describe the mall as a nice clean place to relax and play. Even some Dominicans agreed and said so. Why should these people be against a mall that can only help them?

Cont. on p. 11



Rabbi Adin Steinsaltz, translator of the Talmud spoke on the topic of Torah U'Mada, April 18.

## Inaugural SSSB Dinner

by Behnam Dayanim

On Wednesday, March 16, the Sy Syms School of Business held its inaugural dinner for its students to meet and converse with representatives of some of New York's most prominent firms. Stemming from a suggestion by Yosef Mandelbaum, President of the Joint Business Societies, to SSSB Dean Michael Schiff, the dinner attracted over twenty corporations from a variety of business and investment related fields.

Dean Schiff delivered the first of the evening's two addresses, citing the objectives of the dinner as both informing the business community of the quality of YU students as potential employees and providing the student with exposure to the business world. Dean Schiff mentioned the extraordinary success of the yearly accounting dinner, supervised until recently by departed Prof. Arthur Colchamiro, in ensuring 100% placement for YU graduates as an indication that they are "highly motivated, intelligent, and very attractive" to the finest firms. Likewise, this holds true for those students in other areas as well, Dean Schiff asserted. The uniquely demanding program involving Jewish studies, liberal arts, and business yields a student ideally suited to the rigors of post-university life.

Mr. Joel Mael, YC '79, followed Dean Schiff with an encouraging and informative presentation outlining what an observant Jew can expect in the outside world. Mr. Mael, recipient of an M.B.A. from Harvard Business School in 1981 and currently managing director of corporate finance at Drexel Burnham, discounted the existence of anti-Semitism in the workplace, saying that today a competent, observant Jew can obtain almost any

While the prevailing sentiment among both students and business representatives was favorable, some students expressed concern over the lack of variety among the firms that attended. Dinner Chairman Alan Papier explained that over 150 firms from all types of fields were invited and stated that, as with any inaugural event, the Business Dinner's reputation should develop over time, leading to more representation every year. He also mentioned the difficulty in programming a dinner appealing to such a wide variety of interests, as opposed to the much narrower focus of such specialized affairs as the Accounting Dinner.

Mr. Mandelbaum expressed delight in the substantial interest shown by students in attending the \$60/plate dinner and added that in the future he hopes more juniors will choose to avail themselves of the opportunity that the dinner offers in introducing them to those people with whom they will be dealing when they begin the interview process.

For those students unable to afford the full cost of the dinner, Mr. Papier employed the increasingly popular raffle method, through which the student could defray part of the dinner's price by selling tickets.

Perhaps the best indication of how the dinner was received can be seen in the words of the guests themselves. Mark Ziering, SSSB '88, called the dinner an "overwhelming success" and Dr. Michael Hecht, Associate Dean of Yeshiva College, praised it as "among the nicest dinners" that he has attended. The Joint Business Societies Annual Dinner certainly appears to have already become a welcome and permanent addition to YU's busy Spring culinary calendar.

position. However, he did mention the everyday physical problems of long hours, availability of kosher food, and Shabbatot spent in hotels and airports as unavoidable. He stressed the importance of consistency in one's observance in order to avoid the appearance of laxity to non-Jewish peers and the desirability of explaining the particularities of the Jewish faith to inquisitive peers and employers. The sole significant disadvantage possessed by the YU graduate, Mr. Mael asserted, is the relatively sheltered environment in which most YU students operate. This lack of familiarity with those of other economic, cultural, and religious backgrounds is frequently exacerbated by a recruiter's own lack of knowledge, lending even more importance to careful explanation and constant regard for moral and ethical behavior. Finally, Mr. Mael warned, notwithstanding the obvious financial benefits of pursuing a career in the business world, one must enjoy the work. Citing the Jewish sage Rashi's prescription for happiness in the Talmudic tractate [Berachot], Mr. Mael said that today, with all of the opportunities available for observant Jews, that decision to choose a field of interest has become more relevant and important than ever.

The final highlight of the evening was the presentation of awards to outstanding SSSB students by Associate Dean Ira Jaskoll. The Dean's Award for Service and Character in Business Studies went to Yosef Mandelbaum and Rebecca Rosenberg. Scott Apfelbaum and Judy Erlich received the Joint Business Societies Alumni Award for Excellence in Service, while Deena Miller and Alan Papier claimed the Joint Business Societies Outstanding Service Award.

# Editorials

## Valedictorian Abused

Perhaps the most frequently recurring theme in our editorial column this year has involved administration mishandling of relations with the student body through lack of communication and sensitivity. Unfortunately, this pattern of disrespect shows no sign of abating. The latest snafu concerns Yeshiva College voting for class valedictorian. Traditionally, members of the graduating class have elected their valedictorian from among those students with the highest grade point averages. Yet this year, much to their consternation, many students were informed upon their arrival to cast their ballots, that they had become unceremoniously and summarily disenfranchised. It seems that those students receiving diplomas from SSSB this year are ineligible to vote for YC valedictorian despite having spent their entire college careers, until recently, in YC.

Additionally, the SSSB students cannot vote for their own valedictorian as the school has determined that it will select the recipient. Associate Dean Ira Jaskoll explains this as necessary in order to conform with SCW's newly adopted policy of discontinuing elections for its own valedictorian and calls an election unnecessary in any case due to SSSB's relative smallness.

This first argument reminds one of the oft-repeated justification for YC's change to a plus/minus grading system late last year, rationalized as a move to standardize grading between YC, SSSB, and SCW, the latter of which already employed such a grade scale. The obvious question, no disrespect intended, is why must SCW continually set the pace for the other two undergraduate schools? One suspects that it really doesn't; rather the administration has once again contrived an argument of pure convenience to justify a previously desired aim.

The most important problem with SSSB's move, however, lies in the way it was handled. Students were simply not informed of their ineligibility until they attempted to vote. While, through word-of-mouth, news quickly spread, this latest display of ineptitude aroused much resentment and does nothing to enhance SSSB's image with its students. Furthermore, questions persist as to the qualifications and rationale for the SSSB valedictorians. Should more than two students possess equivalent G.P.A.'s, upon what basis is the selection made? For that matter, why are there two valedictorians, one male and the other female, when SSSB is, nominally at least, a single entity? And is the selection made based on cumulative G.P.A., including grades earned in YC and SCW, or purely on grades in business courses, much as Jewish studies valedictorians are chosen based solely on marks earned in their religious studies? Answers to these questions, and an apology for the mishandling of the entire affair should be forthcoming from the still inexperienced SSSB administration immediately and steps should be taken to prevent the recurrence of such an easily avoidable misunderstanding.

## The Concert is Kosher...

Today marks the eve of the 40th anniversary of Israel's independence and to celebrate Isaac Breuer College Student Council and YCSC are hosting the annual Yom HaAtzmaut Concert Spectacular. Three concerns have circulated among students over the event, concerning confusion over the date, the strictures of sefirah, and the appropriateness of comedy entertainment.

The traditional date for commemorating Israeli independence is 5 Iyar, or this year, April 22. Now it happens that this year it falls on a Thursday night and Friday. In Israel, the Rabbinate has determined that, in order to prevent the possibility of excessive celebration by non-observant Jews extending into Shabbat, Yom HaAtzmaut will be celebrated there a day early. Here at Yeshiva, however, the longstanding policy established by the Rav among others, and reaffirmed this year, is that it is celebrated on the normally prescribed day as the aforementioned concern is not a problem here. That is why the concert is held on Thursday night, April 21.

Concerning sefirah, it has long been the official policy of Yeshiva, in keeping with its strongly Zionist tilt, to celebrate Israel Independence Day despite its coincidence with the counting of the Omer. This year's event, as it is every year, has been approved by the administration and the Mashgiach Ruchani, Rabbi Yosef Blau. Yet part of the greatness of Yeshiva is its tolerance and diversity; one can find any number of minyanim following different practices on Yom HaAtzmaut. Likewise, one can find any number of students with differing attitudes as to their own celebrations of the holiday. One should consult with his rebbe and follow his own conscience in attending the concert, yet certainly, in view of its initiation under the approval of the Rav, all should tolerate its existence and should think carefully before condemning it.

Finally, many regard the presence of comedians upon the schedule of entertainment as inappropriate to the celebration of the holiday. Unlike the music which incorporates both simcha and ruach, these critics contend, comedy at best offers only simcha and certainly not that of a kind they consider suitable. Once again, one should remember a few salient items. First, the entire schedule of events was approved by both the administration and Rabbi Blau. Second, the comedians provide at most perhaps one-eighth of the evening's entertainment, according to concert organizer, IBC President Gary Berger. Coming on the heels of the SOY/TAC Chagiga at 7:45 and followed by Yoel Sharabi, it provides a short breathing space amidst a hectic and tiring evening of dancing and song. It also provides enjoyment, something quite useful in creating the spirit of happiness one should feel on such a happy day.

The annual Yom HaAtzmaut concert and chagiga serve to distinguish Yeshiva University from all other American yeshivot and universities as a firm believer in the continued vitality of the Jewish State. By attending, the student is not only getting a great entertainment value for his dollar, he is making a statement about his feelings for the state. All those who can find it within their consciences to attend, should do so, and all those who cannot should respect the decision of their peers just as they rightfully expect their own decisions to be respected.

# The Commentator

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## CONDOLENCES

*The staff of the Commentator offers its deepest regrets and condolences to the family of Dr. Berger, z"l. on their loss.*

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## ...The Cafeteria Less So

The YC cafeteria began the year on a discouraging note. Its successive moves to raise prices and cut back on popular services engendered a good deal of irritation among the student body. Yet recently, the cafeteria, largely under the influence of manager Mr. Alan Solomon, had been making a steady and noticeable comeback. Through a series of aggressive advertising initiatives and recurring price specials, as well as the implementation of such new services as the "Nu Wave Express," the cafeteria was regaining some of the popularity and patronage it had earlier lost. Unfortunately, bad habits die hard and YU Food Services is no exception.

Evidently hoping it could pull a couple of fast ones, the cafeteria has made two recent changes. The first, more subtle alteration lies in the introduction of a new brand of orange juice in its line. While uniformly praised as tastier than the machine brand, these small containers are extremely expensive, frequently still frozen, and are only available for breakfast. Ordinarily there still would be no problem, but those paying attention have noticed that the juice machine no longer lists orange juice as a selection, thereby eliminating a juice that was larger, cheaper, and available at every meal.

The second and far more significant change was the recent firing of a popular cafeteria employee affectionately known as "Emma". Emma was the nice lady behind the counter who cooked the pancakes and made-to-order eggs that were the only redeeming factor in the cafeteria's rather bland breakfast menu. It would seem that the cafeteria has chosen to discontinue this service, having decided that pancakes and omelets just aren't worth the effort. In fact, Mr. Solomon, in response to a query from perturbed YC senior and regular customer Mark Zomick, asked, "When you go out into the real world, will you get eggs and pancakes every day?" Mr. Zomick aptly and adeptly replied, "If I pay for it, I will." So much for the customer coming first.

The cafeteria, as primary breakfast source for the student body, apparently felt it could dictate the menu without concern for the dietary needs and wants of its clientele and fired a popular and long-present employee to boot. Come on guys, this is getting a bit ridiculous.



## OPINION

## Murder or Defense

by Behnam Dayanim

Seemingly lost amid the general comment in the Jewish community over the recent, expertly orchestrated assassination of top P.L.O. official Khalil al-Wazir, the ethical questions posed by such an operation are both challenging and significant. Al-Wazir, commonly known as Abu Jihad, was the military chief of the P.L.O. and liaison with the leaders of the recent Palestinian uprisings in the territories. Additionally, many suspect him of having been behind the spate of guerilla infiltrations into Israel, including the bus hijacking near Dimona that resulted in the deaths of several Israeli civilians. For these reasons, as well as the conspicuous silence of the Israeli government, Israel is near-universally regarded as the perpetrator of the killing.

Opinion, both in the Israeli press and among our YU students, has tended toward approbation and pride over the successfully executed operation, tempered by some concern over a possible reaction in the already volatile situation in the territories. Even in the U.S. government, which has officially condemned the killing, debate has raged over whether it falls under the somewhat overused classification of "terrorism," depending on whether one considers the late al-Wazir a combatant or civilian. Yet no one has paused to consider the ethical and moral implications of Israel's probable involvement in assassinations of this kind.

Many would contend that this is a classical instance of killing in self-defense, condoned and indeed commanded throughout halachic literature. This school argues that al-Wazir was a terrorist, openly orchestrating attacks against Israeli civilians and soldiers, and senior leader of an organization whose avowed goal is the destruction of the Jewish State. Yet Palestinians could argue, with debatable veracity, that attacks upon Israeli citizens are of the same type, as all Israelis serve in the army of a state whose official policy is, in their view, the oppression of their people. Even more compelling than this admittedly dubious argument, however, is the question of whether assassination is the proper method of dealing with

even notorious criminals.

From a legal perspective, the Israeli government has consistently and rightly refused to recognize the legitimacy of the P.L.O. as a sovereign entity; therefore, no state of war between Israel and the P.L.O. can exist, and all acts of violence committed by the latter must be regarded as criminal in nature. Israel, as do all other civilized nations, has an established criminal code of procedure for these cases, one that does not include murder in the dark of night.

At this point the indignant Jew might ask, "why the legal niceties in the midst of a struggle for survival?" The answer is twofold. First, we as Jews, and Israel as the Jewish State, have been unavoidably saddled with the historical burden of being the moral examples to the world, a role conferred upon us by virtue of our being the source of much of the world's present-day code of ethical behavior. Rightly or wrongly, we have lived and frequently died by that standard, as God's Chosen People, to use a hackneyed phrase. More importantly, however, is the possibility that the killing may come perilously close to violating the Biblical injunction against murder. "Ah," the Israel patriot exclaims, "but you said yourself this is self-defense!" Well, perhaps. But is self-defense confined to an immediate and unavoidable threat to one's personal existence or the existence of someone nearby? Can the convicted felon be murdered by a nervous populace upon his release from fear that he will kill again? And can the halachic requirements for a determination of al-Wazir's guilt be satisfied on the basis of available information? Granted, the openly unrepentant al-Wazir has incriminated himself with his own past statements, but, as we all know, confessions, in Jewish law at least, are inadmissible as evidence, and we still come back to the fact that summary execution without trial just doesn't coincide with Jewish or Western values. To the uninvolved observer, the moral equation between the Israeli and the Palestinian becomes all too simple. Even to the aware and passionately devoted Jew, in which group I count myself, the implications

become disturbing. Ironically enough, al-Wazir was regarded by many experts as a political moderate with whom some accommodation may eventually have been possible and regardless, these experts now believe that al-Wazir's impending burial in Syria may occasion a reconciliation between the long-inimical President Assad and P.L.O. leader Yasir Arafat.

So even under the most liberal application of the self-defense test, the assassination may have done nothing to ensure Israel's security and may have even harmed it.

Rabbi S.R. Hirsch, noted Orthodox leader in late nineteenth century Germany, stated that one of the Jew's principal obligations in upholding the precepts of the Torah is to behave in a righteous and upright manner as a role model to the world. In this way, the Jew distinguishes himself from the non-Jew and paves the path to the ultimate redemption.

Israel, by virtue of being the Jewish state, most visible embodiment of the Jewish people, cannot avoid this burden. Even the Egyptians, most grievous ancient oppressors of the Jewish people, could only be killed at the express command of the Almighty, and even so we temper our joy at this victory of our people each Pesach by spilling drops of blood for each of the ten awful plagues that beset them.

Ultimately, the question as to the necessity and appropriateness of the operation is debatable. Reasonable people can and should draw a distinction between the killing of civilians and the execution of an avowed terrorist whose conduct violates the established norms of civilized society. But expressions of joy and smug reassurance of Israeli expertise and professionalism, while natural and easy even to this squeamish personality in these otherwise bleak times, are surely inappropriate and indeed reprehensible upon the slightest reflection. Images of Israel as the proverbial vigilante assassin sneaking away into the night are the stuff of which best-selling novels and motion pictures are made; however, they are not hallmarks of a people that is to be a light to all the nations of the earth.

## Dean M. Berger, z"l



Dr. Morton Berger, Dean of the Ferkauf Graduate School of Psychology, was tragically killed a week ago in a head-on collision with a drunken driver on the New York State Thruway. Dean Berger was 53 years old.

According to the police, Dr. Berger was killed instantly when his car, entering a northbound entrance lane to the Thruway in Ramapo, was struck by a vehicle, driven by Greg Dykstra, proceeding south at high speed.

Prior to his appointment as Dean of Ferkauf in 1977, Dr. Berger served as Executive Secretary of the New York State Board for Psychology and as an official of the New York Department of Education. Dr. Berger also held numerous additional positions, including Chief Psychologist of Albany County Health Services, and was psychological consultant at Russell Sage College, Student Health Service, Troy, and at the Albany County Mental Health Clinic.

He was a member at large, Executive Committee, Amer-

ican Association of State Psychology Boards; chairman, Committee on Education and Credentialing, American Association of State Psychology Boards; president, American Association of State Psychology Boards; and member, Steering Committee, American Psychological Association-sponsored conference on Education and Credentialing in Psychology.

Dean Berger also served as a Psychological Consultant for the Schenectady Council on Alcoholism.

Dr. Berger earned a diploma in Jewish Education at Yeshiva University's Teachers Institute (now Isaac Breuer College of Hebrew Studies) in 1955; the Bachelor's degree the following year at Yeshiva College; and the M.S. in 1962 and Ph.D. in clinical psychology in 1963 from the University of Massachusetts.

He is survived by a wife, daughter, and two sons, both of whom study at Yeshiva University.

## Council for SSSB

by Ari Levitan

A student committee appointed by the Yeshiva College Student Council, under the auspices of Dr. Nulman and the SSSB administration, has organized a student association (not council) for the business school. This separate association will be concerned with matters that effect students of the business school.

Under the arrangement, close connections between the YCSC and SSSB student association

will exist. The effect on YCSC will be to add another vice-president from SSSB to its Executive Board. This vice-president will also be the president SSSBSA. Representation for SSSB students in the Student Council would be through this elected vice president. Additionally, the vice president elected from YC would act as an observer at the SSSBSA meetings. A similar arrangement is to exist at Stern College.

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# With The Sweet Yom HaAtzmaut

By Dov Pinchot

Forty years becomes little more than a blink of an eye when held next to the extended history of the Jewish people. But history is comprised of moments of climax, and these moments of unmatched impact need take little time. It is possible to sit through forty minutes of a sporting event, but blink at the wrong instant and the key play has eluded you forever. So too, the establishment of the Jewish State forty years ago must be measured by its impact on the Jewish people not its span in history. Judaism looks into the themes of the past and finds within these themes a course for the future. Forty years ago, two themes dramatically reappeared on the Jewish scene after lying dormant under persistent oppression for almost two hundred years: the necessity for a Jewish state and the intractable destiny of the Jewish nation.

In a speech delivered in 1946 entitled "Why We Need a Jewish State" Golda Meir explained the rediscovery of the necessity for a Jewish state: "We understood this necessity the moment that we, 600,000 Jews in Palestine, despite all that we had created in the country, stood powerless to rescue hundreds of thousands

of Jews, perhaps millions, from certain death." European Jewry was undergoing the most horrible genocide in the history of man. Jews all over the world realized their helplessness; no country in the entire world, not even British-controlled Palestine would accept these seemingly damned refugees. As they stood on the shores of Palestine watching the British navy turn away ship after ship of their doomed brothers, the brave chalutzim realized the necessity for absorbing and saving world Jewry; we needed our own state.

Today the state of Israel once again stands poised to rescue Jews from destruction. The present danger is not annihilation by force; it is assimilation, assimilation into a culture not our own, into ignorance of our past and thus probable misdirection for our future. We try earnestly to build Judaism in America, but we build our communities and synagogues without a foundation, devoid of our heritage. We feel our buildings are sturdy, our children will be safe within their walls. But every wall erected in galut over the last two thousand years has crumbled. It is time we awaken ourselves and realize that galut is not what we pray for daily; we are in exile - exile from our

homeland. After the destruction of European Jewry, the survival of the Jewish spirit necessitates our own state.

Theodore Herzl recognized persecution and bigotry as being the natural reactions to any minority of people different than those surrounding them. He scanned the history of his people and saw this pattern repeated clearly, again and again. Add to this the creative and energetic nature of the Jewish minority and he felt us to be doubly doomed in galut.

We have tried to cover our dissimilarities by climbing in the societal structure; we try to escape the storms which result from our distinctive religion by climbing above the clouds. But we cannot escape our destiny. As Herzl writes, "There are many Jews who believe that if by their own efforts they have achieved a comfortable position in life, world history has come to an end. But world history does not come to an end. Even if individuals, by skillful work and good fortune, have attained secure positions, world history is finished neither for them nor for their people." We believe in America's unique characteristic: freedom. But we have not survived two thousand years of galut by promulgating

America's relativistic freedom of religion to our people. Is it any wonder that so many Jews today view their religious commitment with apathy? Religion in America is not one of commitment to laws, it is religion consisting of association with ideas. This poison has entered our national bloodstream; it kills us without a sound or scratch.

The Jews in Eretz Israel are not a better breed of Jewish people. The majority of Jews in Israel were forced by unbearable persecution in Europe, Russia, and the Middle East to look toward Jerusalem as their last hope. The Jews in Eretz Israel are unique primarily for their active role within Jewish destiny. We are survivors of the Jewish nation; just as Jews in galut have done for two thousand years, we carry on our faith in the hope that someday we may return to Zion. But that day is here, the gates are open yet we suddenly hesitate. The Jews in Israel are on the front lines of Jewish destiny. The facts are both exciting and lucid: the Jewish people have established sovereignty three times in their history. Who can believe we live at such a time?

As a scattered people, we have failed to bring our light to the nations. Europe des-

troyed us by the most sub-human methods the world has ever, and hopefully, will ever, see. The sun seems to have set on morality in America. Communism spreads its repressive wings wider each day. Even religion, whose ideas we are given credit for initiating, is often an excuse for human slaughter and terror.

The destiny of our people is a synthesis between our continuity and our oneness. Our continuity was guaranteed by God. Because of it we have seen the greatest empires on earth crumble into ashes while our tiny nation continues to crawl through history. Our openness is the belief that when we return to our homeland, when we alone are responsible for our home and society, we will make a better society. Israel will be the nation of justice and equality, of morality, and ultimately, of holiness. Do we each have something to contribute toward that goal?

The last forty years have developed into a key moment in the destiny of the Jewish nation. While the State will probably continue to exist whether we join them or not, it must be recognized that fortune has today dropped into our laps the opportunity to contribute as millions before us only dreamed they could.

## A Forgotten Day

by J. Katzauer

Today is a little known date outside of Israel. To most YU students it is nothing more than the 24 hour period before Israel's Independence Day; to others it dawns with far more somber tones. The day is known as Yom HaZickaron- Memorial Day for the fallen of the I.D.F. Its exclusion from the program started by Yom HaShoah is nothing short of unforgivable. We remember those who died in the chimneys of Europe, we celebrate the birth of that elusive Jewish homeland, yet we cannot bring ourselves to recognize those who paid for that birth.

In Israel the sirens that normally sound only in warning, alert the nation to silence. The time has come for remembrance. Obediently traffic stops, exchanges freeze, even the much-loved haggling in markets hushes, as everyone remembers a friend or relative or acquaintance. For one heavenly minute the commercial instincts of an entire country is quieted as that country gives thanks to the ever-growing number who have protected its existence.

It is a rare time, for the tears in a person's eyes may be for someone he hardly knew. He does not think of the cause

of that death or the justice of it, there is simply a regret that it had to be at all. He does not hate now, he merely recalls the unpayable debt he owes, a debt that during the rest of the year is buried beneath a brusque, sharp, desperately hurried, and - some, misunderstanding, say rude - crust.

Until this past year the occasion meant very little to me. I would think for sixty seconds about those who had not come back - minute numbers for any other country that has had to fight for its existence, but horribly large for a country with Israel's much-tortured soul - and maybe sneak in a thought about a football game, or that rotten vinegar that still carried its pretensions as a wine. It was a brief fraction of the day that merely left me fascinated in the way that one accord could move so diverse and aggressive a people to stop and ponder.

This year the position has unfortunately changed. A couple of months ago two terrorists latched onto the novel idea of hang-gliding their way into Israel. One was caught, but the other landed near an army base, gunned down a soldier returning from leave, walked into the base and began

dispensing bullets and grenades. He killed another five soldiers before he died. One of them was an acquaintance, an immigrant who had volunteered for the paratroops.

It seems that the entire community got together to help the bereaved family. Everybody grouped into one people with one heart and for a while that ideal of unity, so lost now in religious squabbles and the religion of fiscal superiority, came to light with the goodness that only tragedy can bestow.

If there can be a message in remembering those who died for so urgent a cause, surely it must be that they died in the hope of seeing it become a land of peace, a land of unity. There are those who, desiring negotiation, complain that there is no one to speak to among the Arabs, but the same is true of ourselves. We have no united front because every little party, be it in America or Israel, political or not, believes that it has found the light, the sole key to human existence, and that if a person cannot recognize that fact then he must be a heretic.

Thus, until such a day will come when people can see the person beneath the outer wrappings of culture and

politics, Yom HaZickaron will remind us that, if only for one minute in the year, we are all human beings with the same goal: To live. As long as we

can lose sight of that fact, we shall need this day not only to remind us of what we have lost but also of what we stand to lose as human beings.

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# Comes The Bitter

## Yom HaShoah

By Dov Pinchot

"Six million were wiped off the face of the earth and there is the danger that they will also be annihilated from our memories. Are they doomed to a two-fold annihilation?"

Abraham Joshua Heschel Judaism is a historical religion; the Torah commands us never to forget our past. To remember an event properly, we must try to see it in a correct historical perspective. Here the difficulty of remembering the Holocaust becomes evident: How is the numerical figure six million put into perspective? From where does a man draw a point of reference to grasp what six million lives mean? If every person in New York City, man, woman, and child, whether an infant or elderly individual were murdered, the number of dead would only approach three million. The Nazis doubled that. The Los Angeles Dodgers draw the most fans in baseball: three million. That means the Nazis destroyed the equivalent of two entire years of attendance. Or perhaps we should count to the number six million. That would take at the very least over four months if we could count continuously for sixteen hours-a-day. But we are not the only ones to stumble when grappling with the most sub-human slaughter in the history of man. The world in the early forties, including the doomed Jews of Europe faced similar problems in grasping the Holocaust as it spread, plague-like, through Europe.

A physician in Vilna, Dr. Dvorzhetski, related his first reaction to news of mass murder in the following way: "One day I saw in the streets a woman barefoot, her hair dishevelled. She gave the impression of being out of her mind. I took her into my room and she said: 'I come from Ponary.' 'From the labor camp at Ponary?' I asked. 'There is no labor camp at Ponary, they kill Jews there,' she said." The woman described the mass executions and her escape from the pit of corpses. Dvorzhetski did not believe her, until he discovered creeping ants from the woods in her wounds. He went out to tell the others the news about Ponary. "Doctor," they replied, "are you too a panic monger? Instead of giving us a word of consolation you tell us nightmares. After all, this is Europe, not the jungle. They can not kill us all." But that was exactly what the Nazis had in mind, and they set their barbaric plan into effect carefully and strategically in order to lull the Jews toward destruction.

Anti-Semitism was nothing new to Germany. In 1880, the Anti-Semites' Petition was drafted, charging that Jews ruled over their Christian

neighbors and would soon control the German nation. The petition suggested Jews be removed from the highly influential positions of teachers and judges. Fifty years later, the Third Reich picked up where this Petition left off.

In April of 1933, the proclamation went forth that all non-Aryan civil servants were to be retired and Jews could no longer be employed by banks or railroads. Next, any non-Aryan lawyers who began their practice after 1914 were to have their licences revoked. The same month saw enrollment in high schools and universities made proportional to the Aryan — non-Aryan population. With the Jews out of the government and losing their education the Nazis turned towards isolating them from German nationalism. The right to vote in Reichstag elections was stripped from all non-Aryans.

By the end of 1935 the purity of German blood was the dominant theme of the Reich. Jews were not allowed to intermarry with Aryans; nor were they allowed to fly the Reich flag. They were however strongly encouraged to fly the "Jewish colors." In March of 1938 the Reich took control of the Jewish communities' affairs and organization. The Jews had to report all of their property to the Reichstag. The Nazis now knew the location of all their Jews. But the Jews were not visible enough. All males were forced to add the name "Israel" to their names; females had to add "Sarah." On November 7, 1938 a Jewish boy shot and killed Ernst von Rath, a member of the German legation in Paris. The reaction to the killing was Kristallnacht, followed by a one billion mark penalty payment imposed in the Jews. The Jews realized they had no future in the cities. The building of Aushwitz began in 1941. The Jews were resettled in a few cities or ghettos near railroad junctions. The rest is well known.

The Nazis went to great lengths to systematically make the Jews believe they were inferior. But the Nazis were aided by natural Jewish optimism: "We have survived so much persecution, we shall survive this too." A terrible circle of denial existed in Jewish communities throughout Europe. Hope prevailed that what had happened elsewhere would not necessarily occur in one's own country. Polish Jews believed for many months that the massacres would be confined to the Nazi-occupied areas in the Soviet Union. Even after whole ghettos had been liquidated in Poland, it was still assumed in Warsaw that the Nazis would not dare to kill hundreds of thousands in

the capital. When deportations started in Warsaw it was thought that only those not employed in workshops and factories connected with the war effort would be affected. Among German and Austrian Jews it was believed that while the Nazis were quite capable of committing any conceivable cruelty vis-a-vis Russian and Polish Jews whom they regarded as inferior species, they would treat Jews from their own Kulturkreis (region of cultural influence) differently. French, Italian, and Dutch Jews, on the other hand, were convinced that the Nazis had always hated and despised their own German Jews but that they would not necessarily transfer those feelings to Western European Jews whom they hardly knew.

We should not be misled to equate the world's seemingly apathetic reaction during the destruction of the Jews in Europe to the victims own failure to recognize their own doomed fate. The Jews were victims of complex psychological reactions to death; the world was brutally insensitive and often inhuman. The news of the Jewish genocide was broadcast to all the world by the end of 1942. Thus, the action or inaction of the world from this point on becomes all the more horrifying.

In 1939 Congress was asked to admit 20,000 refugee children from Poland. The Administration never acted on the proposal and it died. But soon afterwards, when, after the fall of France, England was threatened with possible invasion by the Nazis, the United States Government quickly issued visas for 10,000 children. It was not until June 12, 1944, almost five years after the launching of the extermination program, that President Franklin Delano Roosevelt announced to Congress "that America would bring to its shores 1,000 refugees, mostly woman and children, who had escaped Southern Italy."

The English, who from monitoring the railroads must have realized something strange was happening, reacted to the news of the Holocaust by closing Palestine to Jewish immigrants and establishing paltry refugee camps for the surviving Jews. In September of 1944 the Southern Department of the Foreign Office said that the news of the systematic mass murder would compel various heads of office "to waste a disproportionate amount of their time in dealing with wailing Jews."

Even newspapers in Palestine reacted in the most deplorable manner. Both *Davar* and *Hatzofe* blamed the reports of mass murder on the

unbridled sensationalism of irresponsible journalists on the one hand, and the competition between various news agencies on the other. "The irresponsible informants... absorb every rumor, they desperately look for every piece of bad news, every enormous figure and present it to the reader in a way which makes the blood curdle in one's veins."

What is the phenomenon which makes the Holocaust so difficult to comprehend? Walter Laqueur in his book "The Terrible Secret" summarized, "The fact that millions were killed was more or less meaningless. People could identify perhaps with the fate of a single individual or a family but not with the fate of millions."

The statistics of murder were either disbelieved or dismissed from consciousness."

Perhaps the two men who understood the phenomenon best were a Polish courier named Jan Karski and Shmuel Zygielbojm, the Jewish representative on the Polish National Council. Karski had visited the Warsaw ghetto twice and smuggled himself into and out of the Belzec death camp.

When told by Jewish leaders that his plans to ransom Polish Jews ran counter to all war strategy, Karski replied, "that's just it. That's what we're up against. Tell the other Jewish leaders that this is no case for politics or tactics. Tell them that the earth must be shaken to its foundations, the earth

must be aroused. Perhaps then it will wake up!" Shmuel Zygielbojm was so crushed by the apathy of the world to the destruction of the Jews that he took his own life in 1943.

In a final letter he wrote that while the crime of murdering the whole Jewish population of Poland rested in the first place on the murderers themselves, indirectly it rested on all humanity, the governments and the peoples of the Allied states which had not undertaken concrete action to stop the crime: "By passively watching the extermination of millions of defenseless, tortured to death children, women and men, those countries became accomplices of the murderers. I cannot remain silent, I cannot go on living when the remnants of the Jewish people of Poland of whom I am a representative are eliminated. ...By my death I want to express my strongest protest against the extermination of the Jewish people."

As each year passes, we face the danger of letting the memory of the Holocaust fade from our minds. With one event, the nations of the world made painfully clear how much they care for us. Would it have been too much to bomb the railroads which carried Jews to certain death as the war wound to a close? We should not be the victims of such naivete and helplessness ever again. As Jews we are commanded to learn from history; let us learn our lesson well.

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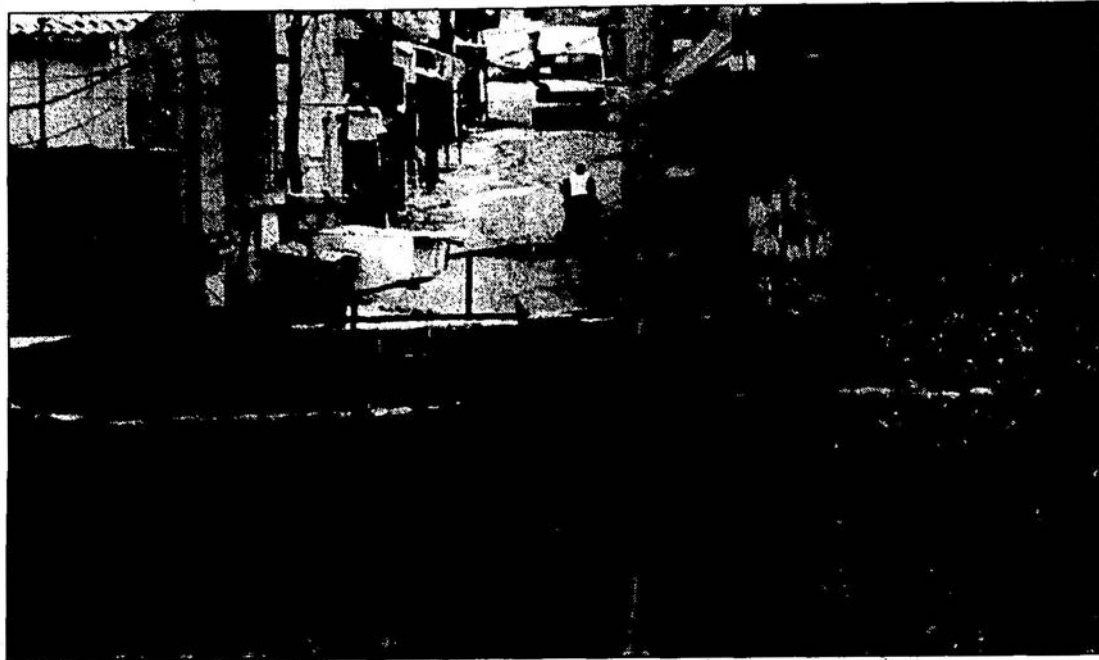
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# ISRAEL: a country assailed by its conscience

## Through the Eye of a Needle



A refugee camp under total curfew close to Ramallah.

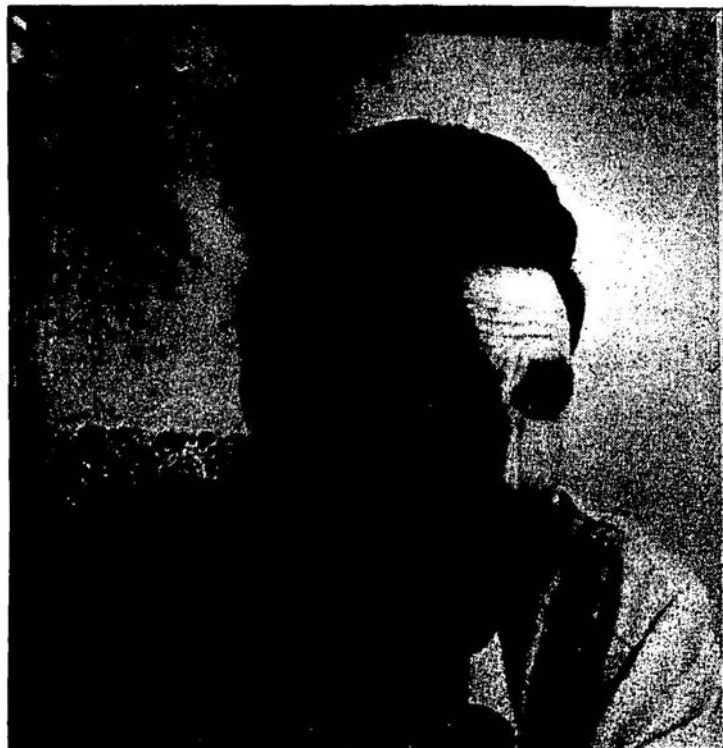
by J. Katzauer

The gaping mouth of death that so recently showed its new terror on Israeli television during the night of April 6, has brought a new dimension to the four month old insurrection in the area known as Judea and Samaria or the West Bank. The gaping, lifeless eyes of Tirza Porat have witnessed an outcry long expected, awaited and feared. Although what actually happened in the village of Beita and will probably never be agreed upon, it has provided a new rallying point for those hard-liners who wish to see the expulsion of all Arabs from the borders of Israel.

The first civilian death has been inevitable from the start of the fracas, but it apparently had not been foreseen by the Israeli settlers. Their philosophy, although no Jew can the comparison without some unease, is that the Arabs are almost "subhuman" - the Nazi theory of an inferior race. Therefore, as long as no Jewish blood was shed, what did it matter if 10 or 100 Arabs were killed for their rights. To

heighten the irony, Benny Katzover, chairman of the Samaria Regional Council, whose daughter was saved by some of the villagers, called for harsher military control. He told this reporter, "If the government had taken the right measures at the start and killed thirty Arabs, 100 might not have died. Now they do too little, always too late." He neglected to explain why the hikers had ventured so close to an Arab village with tempers running so high.

Bigotry, however, is often found on both sides of the fence, this being no exception. While there exist many influential Arabs who wish to find some solution to the situation, they are frightened to speak out since the P.L.O. will silence them. Therefore, the voices heard in Israel - different language is used for the foreign press - still call for the destruction of Israel as the price of a Palestinian state. It is interesting to note that the Palestine Liberation Organization was established in 1964, three years before the "Palestinian Problem" existed.



Benny Katzover, chairman Samaria Regional Council.

sacred duty to establish in perpetuity a political situation that will ensure the liquidation of the sources of the aggression. It is entitled to maintain this state of affairs as long as the danger of aggression does not cease.

"A nation that has attained security at the cost of numerous victims will never agree to the restoration of previous borders. No territories will be returned as long as the danger of aggression still prevails."

This would mean that were Israel to return areas captured it would be a sign of goodwill rather than the right of a vanquished nation, and therefore it may only do so when it can guarantee its own safety. Yet the Arabs, represented by the P.L.O., demand return of their territory as the prerequisite to negotiation.

The situation that emerges from this quagmire is a confounding number of Catch-22 arrangements: The Arabs want autonomy in an autonomous

repeated at 40 times the magnitude. Then even were Samaria to be discussed, no Jew would allow Masada, and Judea, to fall again.

The cynical Israeli points out that after the Yom Kippur War Israel offered a return of territory for peace, and then the Arabs responded with "No peace, no recognition, no negotiation," nothing has changed. Even were we to talk, any peace offered could not be accepted as the Arabs still want nothing less than total annihilation of Israel. The cynical Palestinian points out that even though everyone wants peace, neither side, nor even the myriad factions in each side, have enough in common to discuss their common ire. Until each can feel a little more open-minded about the sanctity of his cause, none will ever reach the table.

While Israel is painfully and slowly searching for the key to an acceptable solution, there is now a powerful resentment



A Palestinian mother, blind with cataracts, bewails her son's arrest.

claims amid their unreasonable demands; the Arabs have a right to receive full civil rights, possibly even for a semi-autonomous rule of the type discussed in the Camp David accords whence much civil administration would be conducted by local governments.

On the other hand, there still remains the stalemate that Israel could only give away the Samaria area as long as Jerusalem, with its satellite towns of Gilo and Ramot, remains in Israeli hands. After all, even the Russians recognize the right of sovereignty of conquest: (Pravda, Sept. 2, 1964)

"Political boundaries are the results of a process of historical evolution, the outcome of causes that have been active for some time. The frontiers of the state have been sanctified by the toil of the settlers and by the copious blood they have shed on them."

"A people that has been attacked, has defended itself and wins the war is bound in

state; but this would present an unacceptable security risk to Israel, since for many - Jews and Arabs alike - Israel and Palestine are mutually exclusive. The Jews who want peace for property are stalled as the people they are hoping to deal with regard that real estate as divinely deeded to them.

Even amongst the moderates, if an Arab goes to the negotiating table he will be killed by the self-appointed representatives of the Palestinians, the P.L.O. Even were he to speak to the Israelis, they would demand a cessation of rioting, a condition which is unacceptable to the Arabs as they feel that these riots are the only way to force Israel to negotiate. For the Israeli moderates, were they to surrender territory, it would have to include Jerusalem which is out of the question. Then what will happen to the settlers; would they be disarmed and allowed to stay - unacceptable to either side - or must we see Yamit

towards foreigners, especially American Jews, who were so quick to denounce Israel for attempting to restore equilibrium. Those so vociferous now were conspicuously silent when the Syrians crushed a revolt by wiping out a town of 10,000 people, or when the Egyptians crushed a Palestinian demonstration by immediately opening fire, while a hundred yards away Israeli troops were struggling with tear gas and rubber bullets.

Equally detestable as the armchair pacifists are those eternally naive adolescents, blind to the realities of the situation, who call for the expulsion of all Arabs from Israel. Curfews, killing, expulsions and destruction of property are not a solution, as the Egyptians discovered from 1948-67, but neither is acquiescence to violence by the populace. Settlers taking matters into their own hands can never resolve a violent problem, they are trying to put

## Diary of a Journalist

by J. Katzauer

Many Americans are convinced that the whole of Israel is now a hotbed of physical unrest, even more dangerous than New York City. This is not absolutely correct. Outside the West Bank the country is experiencing a beautiful Spring and is as tranquil and peaceful as it has ever been. The businessmen in Tel-Aviv are only interested in events in the West Bank to the extent that they affect the Stock Exchange, giving the air of relaxed indifference. People still hike wherever they wish in Israel proper with no greater anxiety than carrying enough water. One has to venture into the territories to notice any difference.

As soon as we drove across the Green Line, the 1948 border, we felt a change. There is a quiet hostility in every shuttered village that we drove through with our press signs clearly visible in the hope that these white emblems would mirac-

had enough of the press which needs them for safety and then paints them in red.

Near Ramallah we find a few Arab mothers bitterly bemoaning the arrest of one youth who had thrown rocks at an army jeep. As one of the reservists tells us, "Each one of them has five mothers, none of whom really has this son." One of the Reuters photographers gets involved in an argument with a soldier as to who started the rioting, the Palestinians or the press. Half the Israeli press contingent is already there: It looks like a quiet day. Indeed, many politicians were already theorizing that the Arabs were suffering from a fatigue, they had had enough of being ordered around by the P.L.O. As events proved, they were tragically wrong.

Moving on, we travel by the police station in time to see the youth bundled inside, but it looks like a lazy day in Ramallah so we head out to Nablus. En route, we pass a

absolutely no regard for one way roads: Everyone gets out of the way of the Press. As we arrive, we have once again have come at the end of a small rebellion, about thirty kids under the age of ten beat a hasty tactical withdrawal from a unit of advancing soldiers who this time are joking easily as there is no danger. A few stones land around the press cars, but now the Arabs stop it: They don't want bad press. We chat a little and then go on our ways.

As I moved the car it rolled over an Arab's foot. It was quite a pleasant feeling, almost a petty revolt.

Later on in Nablus someone throws some stones at my car, but they hit the Arab Mercedes behind us. Although I raise my camera to shoot the resulting argument, my partner knocks it down and yells: "You crazy? Get the — out of here! What are they doing - we're the good guys."

We then decide to leave



The remains of Tirza Porat were buried at Karnei Shomron.

ulously prevent a barrage of stones. They did on the whole. Of course, one could not wear a kippah or the Arabs would think you were a settler trying to pull a fast one.

The area feels like a lull in an everlasting war. All of the shops are shut in a futile general strike ordered by the P.L.O. which is really only hurting the shopkeepers themselves. Both my partner and I keep our cameras in our laps for quick use, or to wave at rioters in assurance of our authenticity. Today, the 5th of April, the Arabs are remarkably friendly as they invariably are when they need publicity, and the soldiers are hostile, they have

dashing soldier with a yellow cravat sunbathing on the hood of his jeep, and we back up to catch a "Wish You Were Here" photograph.

In the West Bank, nobody wears a seat belt so that one can escape faster if the car is hit by a Molotov cocktail. One also drives at breakneck speed so that in the event of a crash wearing a seatbelt becomes a safety question of purely academic importance.

While we are cruising around Nablus an Arab trucker sees our press signs and points us towards the Kasbah, the central market area and a place where there has been a lot of rioting recently. We dash off with

a fire out with gasoline.

Many Israelis feel that the best position for American Jews would be to keep quiet, the damage has been done. They have meddled in a fight that they have not accepted the responsibility for. To quote an editor of the Jerusalem Post:

"I keep my distance from all these itinerant Jewish cultural lions...What the hell do I care what they think about the West Bank or the price of felafla! As far as I'm concerned, they have all voted with their feet and totally disqualified themselves."

Nablus for a while and get something to eat in Elon Moreh. While there I interview Benny Katzover, the mayor of an area encompassing 31 settlements and 30,000 people. He is one of the leaders of Gush



Cabinet Minister Sharon at Porat's funeral.

Emunim and propounds that philosophy. "From here you can see Jordan on one side and the Mediterranean on the other. How can we give up an area that takes only one hour to drive through?" With regard to peace: "Of course, we all want it, but we cannot give back the Shomron. Whoever heard of a country giving back what it won in war?" As to the situation today, "Here, it has little effect on us, we live as normal. We still go for hikes in the area. But this struggle is only just beginning. Look at the War of Attrition, this will get a lot worse yet."

The next day Tirza Porat was killed. We are invited to stay overnight, but feel that we must return to Jerusalem. We missed the hike, and a scoop, but we also saved our skins; of 18 hikers, only three were not hurt.

Two days later we join the convoy of press cars to the funeral. We are among the first to hear that Tirza was killed with a bullet, and our reaction is one of disbelief. We had no reason to accept this story until verification came later from the army investigators.

The clime was one of anger and resentment at the army's impotence in the incident. The excuse had conveniently presented itself for barely suppressed hatred to surface and call for revenge. Cabinet Minister Ariel Sharon announced, "It is time for some definitive action, we cannot have a partial suppression or a partial conquest, we must crush it."

Since it was during Pesach and eulogies were forbidden, the speeches to the 6,000 at

the burial became political. Prime Minister Shamir exclaimed, "There has been bloodshed in the past, and they try it for results. The only result of the bloodshed, the violence, the terrorism, will be the strengthening of Israel."

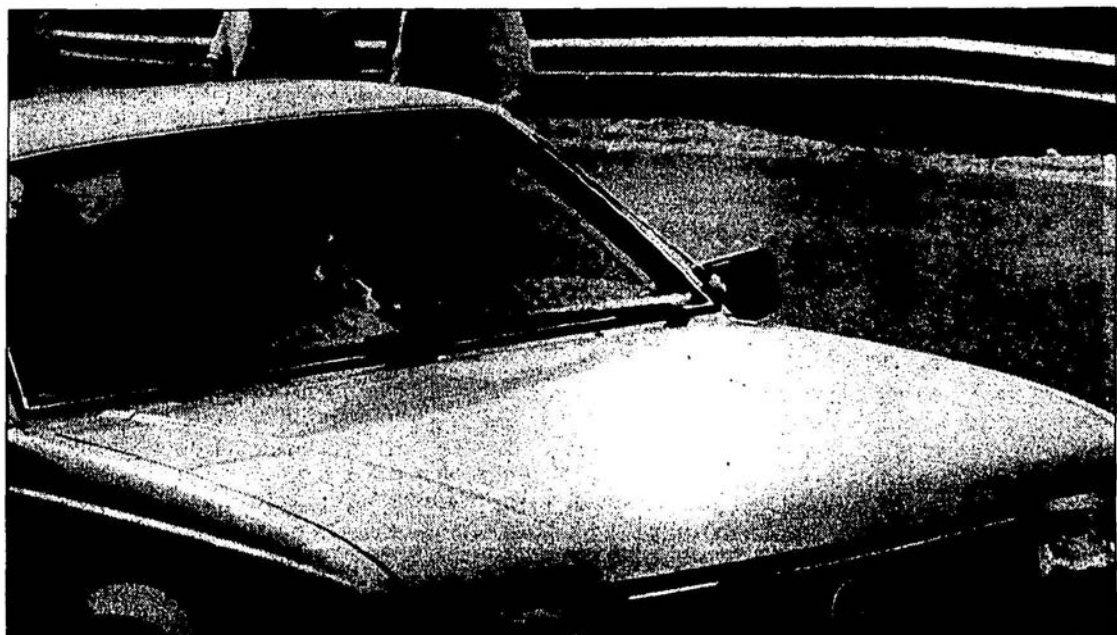
Minister for Religious Affairs, Zevulun Hammer, demanded the destruction of the village of Beita, and the expulsion of its inhabitants.

Major-General Mitzna, chief of the central command, called for restraint. He appealed to the settlers to let the army resolve the problem and not them. He was shouted down.

Driving back to Jerusalem, a settler tries to force us off the road when he realizes that we are press. Later, we see an Arab who has had his windshield smashed by settlers.

We meet up with our settler again at a roadblock. Now, however, the press are persona grata with the army since an NBC TV crew saved several of the hikers in Beita and alerted the army to the gravity of the situation. We stop anyway, and the settler tells us that, "You understand, of course, it was not against you personally that I did this. I do not like the way the press has handled Israel and my letters to the editor have not helped. Besides, I could not have killed you, when you overtook me anyway I saw you were too good a driver." Until he saw us pass him though, we were in danger.

His wife apologized for him and invited us to her Pesach Seder that night. When she learnt we were both Jewish she asked my partner if he was married, because she knew this lovely Jewish girl...



Angry settlers vented their anger at Arabs minutes after the funeral.



# To the Future

By Reuben I. Levine

It's Pesach vacation. Four o'clock in my beach-front Netanya apartment I awake, exhausted by yesterday's long journey from the States. Hoping that a view of the Mediterranean will cure my jet-lag, I sit myself on the balcony. What a magnificent view. Minutes pass quickly as I watch the dark blue sky lighten, the shallow aqua-green waters revealing the ocean floor, and the shimmering silver streak usher the moon to my friends on the other side of the world. A new day ready to begin.

Will today be like recent ones? News reports and public opinion suggest more unrest. Who will live till nightfall in Gaza? Who will write an article condemning Israeli policy? What religious - secular conflict will take place? Which American tourist will belittle Israel; which Israeli will curse the American money man?

Look, an Israeli naval boat crosses the water, protecting the borders of my young, torn country. Forty years has aged

it so.

I myself, like Israel, am exhausted. Not so much from the length of the trip; the unease concerning the State of Israel constantly worries my mind. However, my fatigued ideals were transfigured in much less time than Israel's existence: One year.

In 1984 I went into the Israel Defense Forces with the highest of ideals. Nine months later, upon my discharge, I was a bitter Israeli. I experienced the Israeli garbage-disposal, a modern day Jewish machine which produces multiplicity and antizionist sentiment.

In Lebanon I dealt with ruthless, conniving, hate-ridden Arabs. To date, no logical reason for the occupation can justify the bloodshed, mental anguish, and moral descent that victimized my contemporaries and myself.

For six months I lived among a unit of often referred to Israeli scum. The bulk of them were boys drafted in their senior year of high school. They had no interest in finishing their

education and no concern for morals or others. They not only stole my valuable personal belongings, but even my tank repair equipment (vital for survival in battle) of which they already possessed their own. Kleptomania in its epitome. They joked of my Americanhood and moreover, with a few commanding officers, mocked my religious convictions.

This personal account is not calculated to foster sentiment or compassion for my own misfortune, but simply to use my own experience to manifest the aforementioned questions. I am worried, confused and scared of the fate which is destined for my people.

Though these problems are very real, they are not new. These are the echoes of a problem evident in the Jewish Nation as far back as the people itself.

Historically, following every corruption in Jewish unity was a time of turmoil and nationwide strife. However, succeeding the suffering was a unified eruption of the people - we, the Jewish people.

It is these three cycle-like components, corruption, turmoil, and unity which together annually mark our calendars

in commemoration. We not only commemorate, we relive the episode through custom and words of praise. On Passover the remembrance of the exodus from Egypt is accomplished by reliving slavery and poorness through eating bitter herbs, charoseth, and unleavened bread. We also feast like the rich and free, leaning on pillows and drinking wine. Every holiday has its element of reliving in one. Succot with the succah, Shavuot with a full night of learning, Purim with the circulation of Mishloach Manot, and Channukah with the lighting of candles in the public domain, are all examples of holidays comprised of the fortune and misfortune which befell the Jewish people.

These holidays were before our time. We did not physically or consciously participate in the corruption-strife-unity cycle which are subsets of these joyous anniversaries. However, we have one modern day holiday whose product we are very much part of - Yom Haatzmaut. Each and every one of us is affected by this reality directly or indirectly. Some of us may have seen it living in Israel, serving in the Israel Defense Forces, or simply

eating at Atarah's restaurant in Jerusalem. Others may have lost family members at the hands of the Arabs in Israel's many wars, while others are fortunate enough to hear these tales second hand, or read it in our manipulated news articles.

I am envious of this moon dipping over the horizon. In its own twenty-four hour cycle it is able to observe, unbiased, the good and the evil which befall our people today. The world along with our people appears to be falling apart at the seams. It is in phase one and two (corruption and turmoil). We who are caught in the phases of this present new Jewish cycle often only see the bad and overlook the inevitable good. Where has phase three gone — unity? Why is it only a word of the past?

May this Yom Haatzmaut give us a chance to see the good. We have real-estate which is ours, and only ours. It is an oceanside plot of land in need of attention and love. Let us, religious and non-religious, American Jew and Israeli Jew, pre-semicha and pre-med dance together, overlooking some of the bad and reliving the good. The problems will wait for us. Happy Birthday Israel!

# Doubts After Israel

By Dov Pinchot

It was a conversation which could occur in hundreds of Jewish households across the country. A college student, reflecting upon the year he spent studying in Israel, felt depressed when he compared the spiritual level of his life now to what it was back then. He said he did not think about it often — life just moves too fast; but sometimes he meets someone or hears something which reminds him. On this occasion he meets a young Rav, whose face was filled with a saintly glow — the kind of glow the college student had once sought so much. The Rav asked him if he felt differently now as a Jew than he had felt in Israel.

The student responded, "Since I left Israel, the whole focus of my life has changed. There I was concerned with my meaning in life — Judaism, and my relationship to God. I learned more and observed more; I had a special feeling that I was truly serving God, spending hours laboring over his laws. Now I feel my energy is spent on the practice of life: my future vocation, getting through school, finding the right girl, etc. My davening has become thoughtless. I am so involved with the concrete that I do not have time for the abstract. I try to go back to Israel as often as I am able, but I can not fool myself into thinking that fourteen days or seven or even a month makes up for my neglect the rest of the year."

The Rav listened attentively to his response. He paused for a moment, took a deep breath, and said, "The element missing in your life is synthesis. The primary goal of studying Halacha is not abstract knowl-

edge; it is action. The responsibility of the Jew is to study and do. You mentioned the meaningful and the practical, as if they are separate and divisible. Judaism teaches us they are one and the same, indivisible. The uniqueness of our religion is that meaning and practice go hand in hand. The separation you are imagining exists only because we are like captives in a foreign land and culture. In Israel you thought as a Jew first; in America you think as an American first. The pain of exile is not merely a matter of physical suffering; it is a matter of misguided perspective.

The Jew has halacha; a thorough integration of morals and standards into daily life. Our halacha, the manifestation of Jewish values, is the lens through which a Jew must view life. It is the Jewish perspective.

But the next problem is your discipline. To maintain your standards in exile requires a constant struggle against human nature. Whereas every person may naturally desire spirituality in his or her life, there is a simultaneous urge towards spiritual complacency and effortless pleasures. Discipline is the science of doing, and disciplining oneself becomes easier when life is viewed through the Jewish perspective. For example, God as the Creator is a difficult concept to grasp, but after one gains an understanding of this concept, waking in the morning to thank and speak to Him requires less effort."

The student continued, "I have so little time for learning in comparison to what I used to spend in Israel. The study

needed for your synthesis was attainable there; here the time I put in seems inconsequential."

The Rav seemed quite familiar with this feeling. Without hesitation, he answered, "Once again discipline is the key element. The Jewish soul needs food in order to survive, so some level of nutrition must be digested every day. Whether that food is Halacha or Jewish thought, it is your only hope of losing your spiritual melancholy. For those who will not stay in the yeshiva for life, I view the yeshiva experience as a kind of incubator process: while in it you are fed the proper foods in a protected atmosphere, which will soon enable you to survive in the outside world.

The outside world is a rough one for the Jew and synthesizing your learning with your actions takes real effort. It is said that the Vilna Gaon once asked a friend to list for him a weakness which the friend saw in the Gaon's character. The friend was quite hesitant to do something so brash, but pressed, he said this: "You spend all day and night in your studies. You explain to us how to behave, how we should live our lives. It is so easy from your library. I only wish you could actually spend your days in the market, where being a Jew is a real struggle." It is not easy to be a Jew. Bring Judaism into your actions and discipline yourself; then you will be lifted from your spiritual depression."

The student probed his mind for other things which troubled him. After a few seconds, he said, "I also find it difficult to concentrate on my Jewish identity when I am absorbing such a wide variety of ideas

in school."

The Rav answered, "You are not viewing these ideas correctly. Look at them the right way and most will grant you a deeper understanding of God's creations. For example, Chemistry studies the relationship of elements in His physical universe; Biology studies the workings of living things; Music studies how the ear hears sound; Art, how the eye and mind perceive images; Philosophy, what the limits are to man's intellect. Contemplation of these sciences through the Jewish perspective should bolster your appreciation of God, not harm it."

The student thought for another moment, then continued, "I remember when I was in Israel, materialism seemed so much less important. In America it can really consume you."

The Rav hesitated. Having gathered his thought he said, "Consume" is a good word for you to use. I feel a person should dress nicely out of self dignity and living well is a reasonable desire. But realize that unlike the western world, in Judaism these are not ends. Materialism consumes a person. When we are more concerned with the weekly Shabbos fashion show that goes on in so many shuls, and forget that the purpose of the synagogue is for prayer, what perspective are we looking through?"

The student seemed to be surprised at the soundness of these answers. He seemed to feel the Rav really understood his problems. He decided to list another: "I left Israel convinced that it was the place every Jew had to live. Now, I fear that conviction has collapsed."

The Rav responded, "Israel is tied into the essence of Judaism. We were created to be a nation, and a nation needs a homeland. Do you remember

how "easy" it was to be Jewish in Israel? That is how life should be. If you are going to continue the 2000 plus years of Jewish heritage, it makes sense to desire the healthiest atmosphere for your region. I mentioned before that we are captives in a foreign culture. What prisoner wouldn't want to return home? From a Jewish perspective we are suffering in galut."

The student added, "The drive to be a Ben Torah was so strong during my year in Israel. I watched what I said, was careful with my berachot, and tried to perfect my character. That drive has faded. What one rebbe once described as the burning fire of a Ben Torah has turned to a small flickering flame."

The Rav glanced at his watch and realized it was time for mincha. He concluded, "The drive of which you speak thrives only on two things: study and discipline. Study will remind you what the Jewish character is supposed to be; discipline will enable you to become that person. In my opinion, if you do not chase kindness and abandon hatred and cruelty, you have failed as a Jew."

Each Jew is responsible to develop and maintain a personal relationship with God. When we neglect the relationship, we feel our religious motivation beginning to weaken. This is why we must study Jewish thought. When complemented by Halacha, it becomes the fuel which sustains your Ben Torah fire."

Those of us who spent a year in Israel should give a lot of thought to this conversation. Here at Yeshiva University, we have the greatest opportunity to attain this rewarding synthesis. Without an effort to strengthen our Jewish souls, depression will be the proper response when reflecting back on those glorious days in the Holy Land.

# Rav Aaron Lectures on Torah U'Mada

By Marc Penner

Rabbi Aaron Lichtenstein, as part of the Torah U' Mada lecture series, delivered an illuminating address on the evening of March 23 about the value of the study of the humanities as a means of furthering one's Torah learning and one's closeness with Hashem. The speech, entitled "the end of learning: A Torah view of the Humanities," was given by the Rosh Yeshiva of Yeshivat Har Etzion and Director of the Gruss Institute in Jerusalem, to a crowd as hundreds assembled in the Belfer Hall Commons.

Rabbi Carmy, opened the lecture with a brief introduction of the main speaker. A disciple of Rav Aaron, Rabbi Carmy felt strongly that the lecturer was "uniquely qualified to

discuss" the topic. The YC and IBC teacher praised Rav Lichtenstein for his extensive knowledge of Torah and liberal arts.

Rav Aaron began by stressing the importance of Torah learning above all else. Torah must serve as the basis for any discussion and any yeshiva system for that matter. The Rabbi stressed repeatedly that the talk was not meant to express an opinion as to whether one should or should not study humanities; rather the lecture was meant to bring out the value of the humanities for those who choose to study them.

Rav Lichtenstein continued with a comparison of the natural sciences and the humanities. While many feel that the

study of the former, characterized by precision, objective truth is worthwhile, they shun the subjective humanities, seemingly simple works of man. Though the Vilna Gaon says that one who is deficient in his knowledge of the natural sciences is deficient in his knowledge of Torah, no such dictum is found in relation to the social science or literature. Pragmatically, it is easy to make a living within the realm of the natural sciences and scientific research in that area is clearly recognized and respected. The Humanities carry no such benefits.

Why, then, study the Humanities? Rav Aaron answers that the "end of learning," the purpose of study is to come closer to God and attempt to

understand as much about Him as possible. However, because we can never truly understand God, we must study his creations, especially His greatest creation, man. Man was created "in the image of God," and thus the study of man and his accomplishments is in fact a study of God himself. And though the Ramban states clearly that the proper way to study mankind is through a study of God and His Torah, we may, in our ignorance, accomplish many of the same goals through another valid area of study - that of man's place in the world.

Rav Lichtenstein continued with the reasons to study individual areas of the humanities. Language is the elemental characteristic of mankind (the

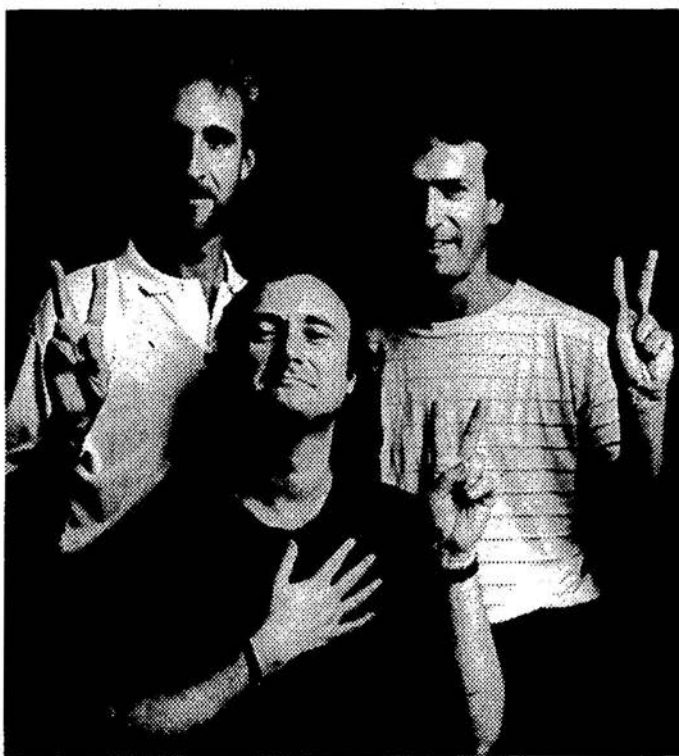
targum translates a "living being" as a "speaking spirit") and the humanities introduce us to the best which has been thought or said in the world "and through them we can see man's relation to society they help us expand on our narrow range of experience and help us experience emotions and sensitivities that we cannot or do not want to experience ourselves. History shows us a creation pattern and structure that is perhaps the best way to see the Hashgacha of Hashem. It helps us understand our communal existence and prepare for the future. The Torah, itself, especially according to the Ramban who points to the many lists of generations found in scripture, is in many ways a chronicle of human history.

Rav Lichtenstein also stressed literature's unique ability to inspire. Robert Frost's famous poem, "Stopping by woods on a snowy evening," is a tremendous mussar speech. Unfortunately, many people, including Torah Greats lack this ability to move others. This is perhaps most keenly felt at the eulogies of our great leaders, where the true essence of a Gadol is often missed.

Most important, however, is the way the humanities can enrich our study of Torah. Whether it be historical facts, an understanding of poetic techniques, a sense of time in the structure of events or an understanding of human characteristics, the humanities may be able to add a certain dimension to our learning. Though a person not exposed to the humanities can understand what he learns, a knowledge of other subjects may serve to enrich and expedite his Torah study.

All in all, the humanities help us confront what Rav Aaron called the two primary challenges of our existence: to perfect ourselves within this corridor to the next world, and to mold the corridor itself. We have a responsibility not only for what we do, but for all that goes on around us as well.

Rav Aaron concluded with some of the difficulties involved with the study of the humanities. The focus of much of the older literature is other religions. Much of literature now is also very technical value and serves to inform more than to enrich. Knowledge of the humanities does not necessarily result in a better, more meaningful existence as can be evidenced in the tragic case of Nazi Germany. The Germans, considered at the time to be the most civilized people in the world, were still able to commit unspeakable atrocities. Despite these drawbacks, however, the humanities can be seen as beneficial if one understands the importance of man as a spiritual being and the importance of the humanities in finding this spirit.



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# Scharansky Lecture

By Daniel Barenholtz

On March 14, Natan Scharansky lectured to a capacity crowd in Furst 501 on the topic of the legacy of the Six Days War. Members of the audience had a rare privilege of listening to the history of the Refusenik movement directly from the individual who has become its living symbol. In his one hour talk, Scharansky adeptly delivered an inspirational account of his personal struggle as well as those of the movement as a whole.

Mr. Scharansky began by making the point that the occurrence of the Six Day War had the effect of 'yeish me-ayin', a Jewish existence in the Soviet Union was in evidence where none had existed before. Prior to the war, he stated, being Jewish had only the negative association of being locked out of certain opportunities. After the war, being Jewish took on a whole new

meaning as something to be proud of, and thus the Zionist movement was born. This, he asserts, was made possible by extensive efforts in the Soviet press to vilify Israel for its victory. The actual effect this had was to install new pride in Jews as a people, while at the same time causing others to look upon them with more respect.

Throughout his talk, Mr. Scharansky continued to stress the irony that all attempts of the Soviet government to erase the local Zionist movement resulted in the movement's increased popularity. Every government sponsored press conference of 'loyal' Jews designed to disclose Aliyah, only succeeded in spreading the dream of emigration. In time, Refuseniks began to hold their own press conferences with Western reporters, in which they detailed Soviet oppression tactics. Mr. Scharansky

recalled that only a few years ago no one in the U.S.S.R. would have dared criticize the government in public.

Scharansky himself was arrested on patently absurd charges of spying for the West. According to Mr. Scharansky, while he had for a while felt that becoming a Zionist made him free and invulnerable, he now went through a deep spiritual crisis. KGB agents worked tirelessly to put the fear of senseless death into him. He was effectively cut off from all communication with the outside world. It was only through convincing himself that he was not really alone in his struggle, that in spirit he was together with all his people, that he was able to endure. While in prison, by communicating through the walls and toilets, he took to studying Hebrew with his neighbor Yosef Mendelevich. On Yom Hashoah, they would imagine themselves observing it by the Kotel. In this way, Natan was able to preserve his strength despite all manners of physical, mental and emotional deprivation, he thus became a symbol to the world of one man's ability to withstand the might of an entire empire.

During the lecture, Mr. Scharansky explained some of his controversial positions relating to Soviet Jewry. These include his simultaneous membership in Helsinki Watch Group and opposition to improved Jewish life in the U.S.S.R., as well as his opposition to those who feel emigration to America should not be an option for Soviet Jews.

Cont. from p. 1  
**MALL**

Looking beneath these political issues, a YU student also faces a dilemma about the mall. Let's face it, we all know that the mall was created to beautify our campus. "We" used our money to make our mall. We do not have to beautify neighboring parks instead — we want a mall on our campus - and we deserve it. As for the parking complaints coming from many students, one must realize that the spots available last year are gone forever; with or without the mall. According to Y.C.S.C. President Micheal Levine, since YU created more spots on 190th Street there is no way that the city will force YU to give up the parking spaces right in front of the school as they pose a grave security threat. Students will have to either have "bitachon" in the security guard watching these spaces, or find other spaces. In return, the YU student has received a mall that beautifies and integrates his campus.

Leaving the spaces that existed would not really have alleviated the neighborhood parking problem as any available parking spaces would have been taken by YU students anyway. The mall ensures security and protection twenty four hours a day. This enables people of all ages to sit, play, and enjoy themselves without the threat of being accosted by derelicts.

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# Yeshiva Sports

## Lior Wins All Met Honors

by Michael Cohen

Mark Bryant of Seton Hall, or Shelton Jones of St. John's, or even Del Harrison of Jersey City State or Chris Miles of New Jersey Tech; But Lior Hod? Of Yeshiva?

Indeed, Lior Hod of Yeshiva. The Most Valuable Player of the Independent Athletic Conference was honored by Sports Magazine/ Metropolitan Basketball Writers Association as an All Met team All Star. This is the first time a Yeshiva player has been granted this award, and it is by far the most prestigious that Lior has won.

Division III awardees included two from the IAC, the second being Chris Miles of New Jersey Tech who led his team to victory in the E.C.A.C. finals when they beat Jersey City State. However, the majority of runners up came from the IAC, with Ayal Hod just missing the All Star team.



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## Intramural Action

by Mitchell Nathanson

Going into the last week of the season, only one team, the Bruisers, have been eliminated from playoff contention. Two teams, the Wildcats and the Raiders, have clinched spots, yet no positions have been secured.

The Wildcats, since losing their opener 5-4 to the Raiders, have streaked to seven consecutive victories, including a 9-2 annihilation of the Saints. However, those same Saints may prove to be the thorn on the side of the Raiders.

After falling to the Wildcats, 3-1, in Week 6, the Raiders had a chance to rebound against the then winless Saints. However, the Saints rose to the occasion with a 7-1 win, handing the Raiders their second straight loss.

The Fighting Irish, who have not played consistently well enough to secure third place, can still be eliminated from playoff contention. Goaltender Wayne Feder's goals against average has risen to 4.17, which is not satisfactory to his teammates.

The Devils need only a victory to secure their first playoff spot ever. They are hoping for the same luck and momentum that their parent club across the bridge has enjoyed over the past few weeks.

The Bruisers, who have been eliminated, can still play the role of spoiler. Injuries, especially the season-ending separated shoulder to Mike Bahn, can be blamed for their seven game losing streak.

STANDINGS	W	L	T	Pts	GF	GA
Wildcats	7	1	0	14	37	13
Raiders	7	2	0	14	31	26
Fighting Irish	3	4	2	8	41	35
Devils	3	4	1	7	30	39
Saints	2	5	1	5	25	35
Bruisers	1	7	0	2	17	33

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