

# The Commentator

Official Undergraduate Newspaper of Yeshiva College

March 13, 1991

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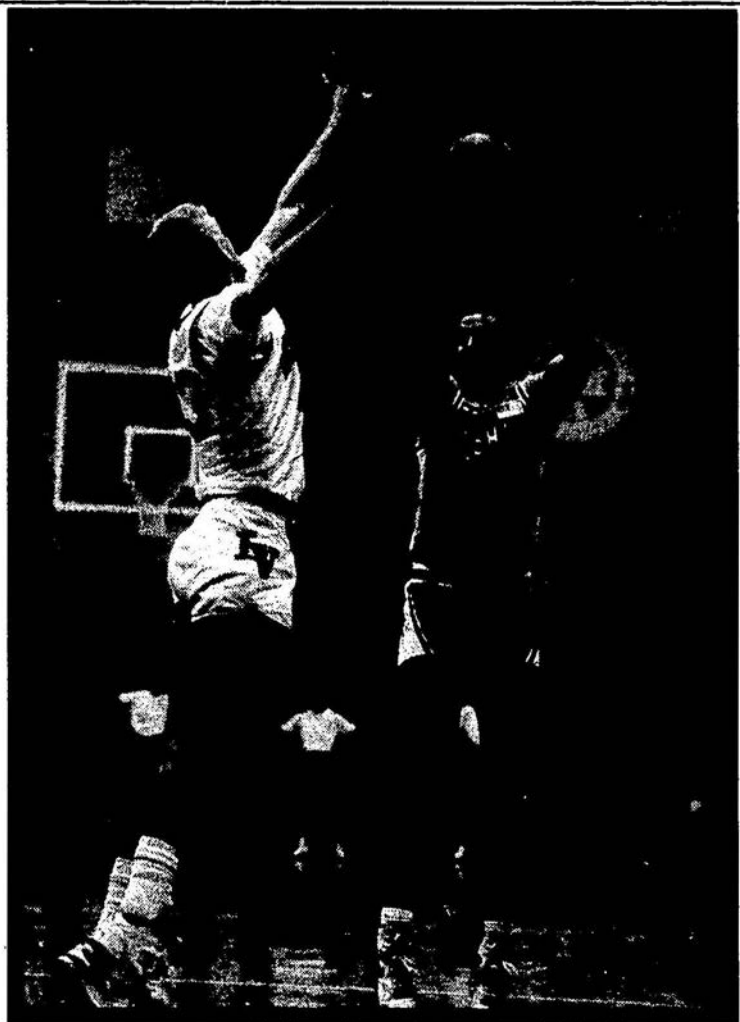


photo by Josh Sandler

**Macs close out season with post-season play**  
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## Students Return to Yeshivot without Penalty

by Dov Chelst

As the Gulf War came to a close and the Iraqis ceased their missile attacks against Israel, YU announced it would amend its administrative policies and allow students to return to their Israeli yeshivot with a full tuition refund and without any "W's" recorded on their transcripts. Initially, however, the policy change applied only to students on YU's Joint Israel Program (JIP), angering students not on the program who charged the administration with discrimination. In the end, accommodations were made for non-JIP students as well.

According to Senior Vice President Dr. Israel Miller, Israeli yeshivot complained to YU that because of the pre-war exodus, they were experiencing great financial difficulties. Unlike non-JIP students, who have already paid full tuition to their yeshivot, Joint Israel Program students only pay tuition a semester at a time. The yeshivot, however, have already hired staffs for a full year. The yeshivot "appealed to us for help," said Dr. Miller, and the administration decided "to help to give students the opportunity to return." The yeshivot have agreed to grant

returning students their full Israel credit.

The administration gave students two days, March 4th and 5th, to take advantage of the offer and Eleven YC students did so. According to Director of Admissions Michael Kranzler, this number was approximately what the administration had anticipated. Of the eleven, most plan to pursue their Judaic studies in America until after Pesach, then return to Israel and complete their year of study. "Everything fell into place...perfectly," said Barry Hahn. He and several others plan to stay in Israel through the summer in order to make up for lost time.

Other new students decided it was too late to return this year. Even knowing that he could receive a full refund and no W's, Ari Blech felt that the winter "zman" was gone and that he would not want to re-take his present course load at a later date. Blech said he preferred to finish what he had already begun.

Because the offer originally applied only to JIP students, students who are not on the program but wish to return were angered. Ari Margalit said he missed his rebbeim and friends,

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## University Agrees to Alter Calendar

by Shmuel Hook

Following weeks of student protest over inconsiderate scheduling, the administration has decided to amend the academic calendar. The changes center around three upcoming holidays, Pesach, Yom Ha'Atzmaut and Shavuot. The revised calendar dictates that Pesach vacation begin one day earlier, to allow for a travel day, while YC finals will begin a day later, so as not to conflict with Shavuot. Yom Ha'Atzmaut celebrations at YU will take place a day earlier than originally announced and coincide with celebrations in Israel.

A memorandum issued by the Office of the Executive Vice President on March 7 stated that "After consultation with the Deans concerned...revisions have been agreed upon to deal with...oversights that occurred in the undergraduate calendar."

According to the original calendar, Pesach vacation was situated between Friday, March 29, Erev Pesach, and Monday, April 8. Harsh editorials, first in the Observer and then in the Commentator, labeled Erev Pesach an improper travel day, especially considering that B'dikat Chametz, the search for leavened bread is Thursday night. The calendar would also

### May- Final Schedule for Uptown Campus

S	M	T	W	Th	F
12	13	14	15	16	17
IBC and JSS Finals					
Reading Period	Reading Period	Regular Schedule	Reading Period	Reading Period	Reading Period
19	20	21	22	23	24
Shavuot No Class		MYP Finals	YC and SSSB Finals Begin (Conclude May 28)		

have forced out-of-towners to make a choice between missing Thursday classes or having problems getting home in time for Yom Tov.

The modified calendar cancels YC, SSSB and all Stern classes scheduled for Thursday, March 28. JSS, IBC and MYP classes will meet until 1 p.m.

Although this year 5 Iyar, the 43rd anniversary of Israeli Independence, actually falls out on Friday, April 19, Israel's Chief Rabbis have moved Yom Ha'Atzmaut to the 18th so that celebrations will not carry into Shabbat. When the exact same situation occurred three years ago, YU's Roshei Yeshiva decided the Israeli Rabbinat's decision applied only in Israel, and celebrations at YU took

**March 28, Thursday-**  
Jewish Studies until 1 PM  
YC and SSSB - no classes

**April 16, Tuesday-**  
All Schools - Thursday sched.

**April 18, Thursday -**  
Yom Ha'atzmaut Observed-  
Jewish Studies until 1 PM  
YC and SSSB - no classes

place on a Friday.

Many Students then and now felt uncomfortable celebrating Israeli Independence a day later than Israel itself. They believed that the dates of Israel's modern day holidays could only be determined by Israel's Chief Rabbis. Others questioned

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## Unauthorized Lecture Sparks Controversy

by Shlomo Zwickler

Amid vocal protests and near cancellation, Rabbi Irving Greenberg, president of CLAL and controversial modern Orthodox leader, addressed a group of undergraduates in Furst Hall on Monday evening, March 4th.

Initially billed as an event of the heretofore unknown YU Jewish Historical Society, Greenberg's lecture was set to deal with the issue of interdenominational dialogue within the Jewish community.

In his presentation, the YC and RIETS alumnus advocated close ties between the Reform, Conservative, and Orthodox movements. He appealed for a joint commission to deal with the perplexing contemporary problem of non-halachik conversion. Claiming that the Chazon Ish denied the existence of true heresy today, and sighting talks that Rav J.B. Soloveitchik allegedly held with leaders of the Conservative

movement, Greenberg lobbied for Orthodox recognition of rabbis and leaders in Judaism's non-traditional sects.

While drawing only twenty students, Greenberg's appearance at Yeshiva caused an uproar over sponsorship well in advance of the actual event. Originally listed under the co-sponsorship of Network and YCSC in addition to the Jewish Historical Society, Greenberg's lecture had actually been

cancelled and took place without the official backing of any chartered club or committee.

According to YCSC President Steven Felsenthal, the withdrawal of support resulted from non-compliance with various rules of procedure as set forth by the student council.

The initial proposal to bring Greenberg to the YU campus was brought to Felsenthal by YC sophomore Kalman Sporn, supposedly, according to Felsen-

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## Thanks for Listening

The decision to amend this semester's academic schedule comes as a pleasant surprise. The University has generally viewed its calendar as set in stone, and despite obvious dissatisfaction with the Spring schedule, few students expected even the slightest alteration. Instead, the administration reevaluated its calendar, corrected three major flaws, and produced a program highly responsive to student concerns.

The revised calendar may not satisfy all members of the University. However, the revision itself bodes well. For the moment, the administration has proved its detractors wrong. Student protests were listened to, and more importantly acted upon.

To avoid calendar confusion in the future, the administration must continue this good will. Student participation should be actively sought in planning the calendar so that travel days and vacation periods are not overlooked. The calendar also needs to be issued early, even several years in advance, so that the entire student body can critique the schedule.

Through cooperation and mutual respect, a host of problems confronting the University can be rectified. Reverting to old habits, on the other hand, will produce nothing but frustration and a stymied YU. We look forward to more pleasant surprises.

## In House Kiruv

When one considers Jewish Outreach, it is hard not to think of Yeshiva University. YUSSR, Torah Tours, NCSY, JPSY, Kiruv, Counterpoint - all make their way, either in staff or administrators, through YU. It is therefore ironic that an institution so active in Outreach can be so negligent in perhaps an even greater aspect of kiruv: Inreach.

It is naive to believe that there is no need for such internal kiruv. Moreover, do not be fooled into believing that this is a problem for JSS alone to work on - it is a predicament affecting students of the college in all three Judaic studies divisions.

How many students are lax in their attendance of shiur? Seder? Judaic classes? Minyan? While in many cases these absences result from overburdening pressures of college academics, many other individuals simply suffer from apathy. YU offers too many distractions to expect some priorities not to be sidetracked. Yet it only takes one or two semesters for a student to no longer be distressed that his yiddishkeit is suffering.

It is very easy to try to solve the problem through mandatory attendance of Judaic classes, seder, shiur, and minyan. This will not change attitudes, however; it will only fill rosters. Those same energies that we expend to foster a love of Judaism and mitzvot in the community at large must be equally focused in at our own Yeshiva. Our foremost responsibilities lie close to home.

# The Commentator

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## Misplaced Praise

To the Editor,

In a February 13 editorial, you rightly praise the administration for sponsoring two educational opportunities for undergraduates. Why not go further? In fact, the curriculum at YU has been growing stronger over the years; each year, a number of special courses have added color and variety; and the Deans have more than twice supported curricular initiatives, not only their own but those suggested by faculty or students.

Did any of your editors obtain any information before making semi-polemical use of my course? Your misleading phrasings suggest the contrary. Last year, three SCW students asked me to direct their study of poetry of writing or literary theory. This spring, a larger number of students having mysteriously materialized, we settled on a combination of advanced writing and the art of poetry. For logistical and personal reasons, it meets uptown during the only evening everyone can attend. As a result, my five-course teaching day begins at 3:00 P.M. and ends at 10:30 P.M. The arrangement inconvenience everyone else as well, including the

women, the Deans, and my incredibly understanding wife Barbara, but we all hope it's worth it for the sake of certain educational challenges and benefits.

To get to my main reason for writing, the course never represented anyone's "effort to upgrade Stern's English department" -- a casual, condescending, more than faintly chauvinistic formulation with no basis in reality. Built around a core of four experienced, dedicated, knowledgeable, well-published full-time teachers, the SCW department has invented a wide-ranging curriculum which continues to attract and serve large numbers of English and Communications majors. While its size constrains course selection in any given term, the same is true uptown. Nor can any department (or college) do everything for everyone. That's one reason departments nationwide rely in part on adjuncts and one reason students nationwide supplement local offerings with transfer credits and courses. Among my SCW students, those who major in English wanted to complement a solid program

they're basically happy with.

I wish you would open your minds to the assumption that the vast majority of faculty members and administrators want to provide the best possible undergraduate education. At the same time, I'm happy you saw fit to devote the editorial to an education issue.

Dr. Will Lee  
Professor of English

## Israel Blues

To the Editor:

Shalom.

Congratulations to those students and faculty members who arrived here for two weeks recently.

However, instead of remaining in the Jerusalem area (as I understand that most of them did), it would have been nice if they had visited the Petah Tikvah, Rehovot and other Gush Dan communities where so many alumni live.

The Faculty could have come here and given us some "shiurim," etc. After all, we are part of Israel too.

Over the years, we have asked the President of YU to visit our community -- to no avail.

Sincerely yours,  
Stanley Levin  
25 Smilansky St.  
Petah Tikvah  
Israel

## Kosher Journalism

To the Editor,

Re: the debate between Jonathan Tropper and Hayyim Angel (Commentator, February 27, 1991, pp. 9-10).

The notion that journalistic objectivity is inconsistent with fidelity to the halacha is a notion which pervades, not only the debate itself, but even the titles of their articles: "Objectivity must remain paramount...but aren't we a Yeshiva?" I'm not at all convinced that this notion reflects reality. In the first place, the halacha's directives to avoid falsehood can only serve to increase objectivity; a newspaper unguided by the halacha functions without any transcendent obligations to be truthful.

Second of all, while the halachot of Lashon Hara categorically prohibit us from making negative statements about other people when such speech is destructive, it may at times be permissible to make negative statements about others when on the whole, it's beneficial and constructive. This is the general principle; a posek must be consulted in each case!!!

Is journalistic objectivity really compromised by a prohibition on making statements which are both negative and destructive? I think not. And finally, when we discuss journalistic objectivity, we must also discuss objective guidelines for the whole of the journalistic process itself and not just objectivity in writing articles. It is self-understood that only the halacha, the revealed Will of G-d, can provide objective guidance. The decision-making process of a non-halachic journalist will invariably be polluted by his personal biases and inclination, and this will inevitably affect what he produces, even if he's "supposed" to be, and "expected" to be, "objective."

Eliyahu W. Ferrell  
RIETS '92  
Editor-In-Chief (ret.), Ohr Chadash,  
Official Jewish Student Publication of Queens College



## GUEST AT THE DESK

Hayyim Angel

## The Ravless Wonders

When all factors are considered as to why large numbers of Yeshiva students manipulate the Judaic studies programs, we find that we may point an accusing finger at the college. The fact is, students in MYP who don't take shiur for credit have quite a temptation to skip seder whenever their college GPA might suffer. IBC and JSS students who transfer an aggregate three or four credits still may find ways to minimize efforts in their Judaic studies courses so that they can succeed in their secular courses.

Beneath this practical effect of our synthesis of Judaic studies with a general college, we find major issues which must be confronted by religious thinking individuals. What broader ramifications arise from the blend which makes Yeshiva University so unique? At Yeshiva College, we do not merely combine intensive Judaic studies programs with a quality secular education; we in fact combine two worlds.

As college students, we learn to think critically; we accept nothing blindly. We do not accept truth on the basis of authority. Yeshiva College students use the skills they have acquired in the college to dissect the words of the greatest rabbis to arrive at a fuller comprehension of the material. In addition, they learn from the college to strive for self-fulfillment as thinking individuals. This should be a benefit for the Jewish people; Yeshiva College has the potential to produce large numbers of observant Jews who think for themselves and have achieved a good deal of fulfillment as individual personalities.

These remarkable results do not come without another interesting effect, however. In the past, Jewish communities usually centered around leading rabbinic figures, and respected their Halakhic decisions as authoritative. Even when individuals found it difficult to follow their rabbis' Pesak, they knew that ultimately the rabbis were probably correct.

However, we now conduct our religious lives in a different manner. Let us consider the following illustration. A student of psychology might consult one of his professors for advice on how to write a paper. If the student feels that his professor makes sense, he will follow that advice. If he feels that the professor has provided him with too difficult an outline, the student will either resort to his own opinion or look for another professor. The same

phenomenon appears to exist in our relationship to our rabbis. Rabbis in our communities often function more in an advisory role, rather than an authoritative one. It sometimes happens that, if a person wants to hear a specific answer to his Halakhic question, then he will consult different rabbis until he hears the desired answer.

There is a major difference between the two cases: An authority figure is not necessary for the student of psychology; on the contrary, the aforementioned student should be commended for his ability to think for himself as an individual. But what happens when we apply such reasoning to the Halakha by which we live? Those who do not stop asking until they get the answer they are seeking are not much different from those who do not ask in the first place. The result of such a phenomenon is that many of us have, to a large extent, become our own Posekim. Rabbis are often reduced to little more than people who justify our claims, rather than those who help us make the actual decisions.

Is this the model we wish to follow as religious Jews? On one hand, it may be argued that we should not mindlessly rely on our rabbis; our critical minds have much good to contribute. However, we must remember that there is a fundamental difference between the Halakha and other disciplines: The Halakha is not merely a discipline, but rather it is the code by which religious Jews conduct their lives. Although we should look happily upon our ability to contribute to our own Halakhic decisions, there are certain times when even self-fulfilled college students must realize that they are not well versed in all areas of Jewish law, and must ask Halakhic questions with an open-minded willingness to accept decisions which run contrary to their own inner feelings.

But how do they go about accomplishing these goals? The Mishnah in Avot tells us, "Make for yourself a teacher." In other words, every student should select one main rabbinic authority whom he is comfortable asking all types of religious questions. This selection requires a great deal of thought and responsibility on the part of every individual. In combining Yeshiva and College, students need to be critical and self-directed, but at the same time they need to have a reliable Halakhic authority. Without achieving this balance, students miss out on perhaps the most important asset of attending Yeshiva College.

## End the Silence on Pollard

by Rabbi Avraham Weiss

Jonathan Pollard, the American naval intelligence analyst who supplied Israel with classified information about Arab countries, has now entered his sixth year of solitary confinement as part of a life sentence.

No one, not even Pollard, suggests that he is above the law. But those who have committed comparable offenses - spying for an ally in a time of peace, pleading guilty and cooperating with the government - have been given a median sentence of four to five years, and have served on the average between three and four years. Why is the Pollard case the exception to the rule?

Judge Aubrey Robinson, presiding judge in the Pollard affair, has been accused of having received a highly prejudicial ex parte communication from the government on the case. Alan Dershowitz, one of Pollard's attorneys, has signed an affidavit stating that late Supreme Court Justice Arthur Goldberg told him of a conversation he had had with Judge Robinson. In it, Robinson said U.S. Government representatives had supplied him with information suggesting that Pollard had tipped Israel off that the U.S. was monitoring its missile and nuclear-related activities with South Africa.

Israel has always denied any military dealings with South Africa. Indeed, such dealings have never been documented. Nevertheless, this communication, which was illegal, incensed Robinson, and, he told Goldberg, it served prominently to influence his decision to throw the book at Pollard. Although Robinson has denied receiving the information from the government, he has refused to submit to a hearing.

In another case, Judge Robinson exhibited a marked pro-Arab bias. He sentenced Fawaz Yunis, a Lebanese plane-hijacker to 30 years and not to the maximum life term allowed under the anti-terrorism statute because, in Robinson's words, "He [Yunis] discovered two people with serious medical condition [on the plane] and he got them off...It wasn't the worst situation it could have been." By that reasoning, Pollard, too, should have received a more lenient sentence. Pollard could have been an agent for an enemy country instead of for friendly Israel.

Caspar Weinberger, secretary of defense during the Pollard affair, sent a memorandum delivered by courier to Robinson on the day of the sentencing. A small portion of the document has been made public.

"It is difficult for me, even in the so-called 'year of the spy,' to conceive of a greater harm to national security than that caused by the defendant." In the memorandum, Weinberger spoke of Pollard as committing a treasonous offense. He later told Meir Rosenne, then Israel's ambassador to the U.S., that Pollard deserved to be shot.

Weinberger's assessment is an egregious ex-

aggeration. What Pollard did was illegal. But whereas Pollard was indicted for the illegal transfer of classified material, he was not charged with the more serious crimes of causing harm to U.S. agents, damaging American security, or treason.

In fact, Pollard has always maintained that he was motivated by a concern for Israel and for American interests in the Middle East. In the mid-80's, for example, he supplied Israel with maps pinpointing the Iraqi buildup of nuclear and chemical installations. He did so because he became convinced that they posed a military threat to the Jewish state, a threat we can now all understand, even in the U.S. - and one that even Weinberger might appreciate. Were it not for American objections, Israel could have smashed these facilities just as it knocked out Baghdad's first nuclear complex in 1981, and the threat that just recently faced U.S. troops in Saudi Arabia might have been averted.

Hamilton P. Fox III, a Pollard lawyer, petitioned Robinson to allow him to read the entire Weinberger memorandum. The government, supported by Robinson, refused - even though Fox had been given security clearance - suggesting a cover-up to protect Weinberger.

In a letter to Dr. Morris Pollard, Jonathan's father, Lawrence J. Korb, a key adviser to Weinberger wrote: "I am not aware of exactly what Weinberger told the court about the impact of the information Jonathan passed to Israel. I do know that Weinberger had an

almost visceral dislike of Israel and the special place it occupies in our foreign policy. In my opinion, the severity of the sentence that Jonathan received was out of proportion to his alleged offense."

Pollard's disproportionate punishment is compounded when considering that for the past two and a half years he has been in Marion Penitentiary, the toughest prison in the country. For a year prior to this, he was kept in a hospital for criminally insane in Springfield, Missouri, although Michael Quinlan, director of the Federal Bureau of Prisons told Congressman Lee Hamilton that "Pollard was never classified or managed as a psychiatric patient."

Most disturbing is the fact that U.S. officials made a concerted effort to implicate other Jews as well, going so far as to promise leniency to Pollard if he were to name names. There were no names, and, to his credit, Pollard didn't invent any in order to save himself. This attempt provoked alarm among some Jews that the government might be attempting to construct a conspiracy theory involving other members of the Jewish community. For this reason, as well as traditional anxieties about being accused of "dual loyalty," many Jews were frightened into silence on the Pollard case.

The Pollard case has nothing to do with dual loyalty. It is a perversion of American

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photo courtesy of Dov Weiss

Rabbi Weiss, an instructor at Stern College for Women, is Jonathan Pollard's rabbi. This piece originally appeared in *The Jerusalem Post*.

# CAMPUS NEWS

## University Evaluated by Middle States Team

by Joshua Pollack

Ten team members from the Middle States Association of Colleges and Schools began an evaluation of Yeshiva University on Sunday, March 10, to determine if the University warranted reaccreditation. This team evaluated every school in the University, except for the Albert Einstein College of Medicine and the Benjamin N. Cardozo School of Law. Among other things, Middle States looked at the University's mission, goals, faculty, student services, budgeting and facilities.

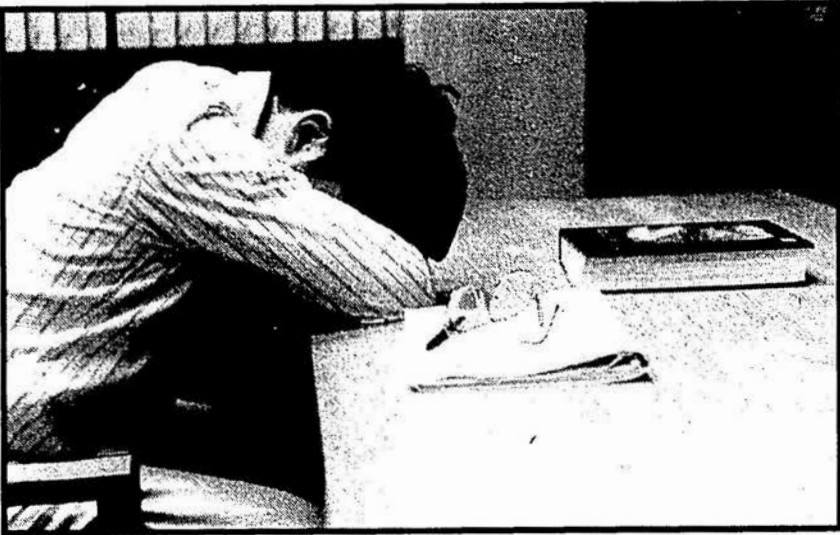
Every college and university in the United States must be reaccredited every ten years. A college which is not reaccredited is not eligible to receive federal aid. In anticipation of this year's evaluation, Yeshiva University spent a year and a half conducting a self study. The resulting report was then presented to the Middle States team. This report acted as a guide to the team, which had to investigate the entire University system in three days.

In the report is a brief evaluation of every school in the University. The University analyzes each department and service it offers to the students. It refers to its undergraduate English department as growing and vibrant, while it admits that the size of the History department makes it difficult to offer a broad range of courses. The report, utilizing a student survey, confesses that YU's Food Services department received the lowest student rating

and is puzzled why students do not regard YU as a prestigious institution. In its discussion of IBC it admits that enrollment there is down while overall YC enrollment has increased. In the report, YU prides itself on the many new additions to its campus: Schottenstein Center, the Amsterdam Avenue mall, the Benjamin Gottesman pool, and the bookstore. The University sums up its analysis of the two undergraduate schools by saying that problems are exacerbated by the distance between the two campuses. In short, every aspect of YU was examined and analyzed.

Dr. B.D. Blank, professor of Political Science at YU and a Commissioner of Higher Education with Middle States, described the usual schedule of evaluation as follows: the team arrives on a Sunday night and attends a dinner with University administration and faculty. At this meeting the team members schedule appointments for the next two days. For the next 24 hours, the team members literally run all over speaking to students, teachers and administrators. On Wednesday morning the team chairman presents a speech to the University's administration describing the team's evaluation.

Dr. Egon Brenner, executive vice-president of YU, said that the number of people coming to evaluate the University was rather heavy. However, this is to be expected, "because YU is a New York school." He explained that the evaluation committee could do only two things "reaccredit, or deny reaccreditation." He did not expect any trouble for YU getting reaccredited.



Student makes good use of library's extended hours. The library is now open until 1 a.m., a service which will prove useful during the upcoming mid-term season.

### NEWS SHORTS

## Pollard Trip Transformed

The YU Student Coalition for Pollard has decided to cancel its March 27th trip to Marion Illinois where it was planning to hold a mock seder outside the federal prison where Jonathan Pollard is serving his sixth year of solitary confinement. However, the Coalition was assured that the Block Yeshiva High School would take responsibility for holding the seder.

This move will help the coalition to divert funds and energy toward a mass pro-Pollard rally in downtown Manhattan. The rally will be held on March 24th, at 11:30 a. m., in front of the Federal Courthouse on 50 Court Street.

## Grandma's on the Move

Students have noticed the "For Rent" sign above Grandma's Cookie Jar, wondering in horror if one of the fundamental institutions of the Yeshiva University community may be shutting down after more years than any other food store on campus. Calm your cookies - they are simply moving down the block, into a larger store with a basement. Grandma's is currently waiting for the plumbing company that now occupies the store to remove its belongings. They expect to move after Pesach vacation.

## Head Start for MYP

The late start for next year's academic calendar will not necessarily preclude MYP shiurim and courses. According to Dean Rosenfeld, voluntary shiurim and Bible courses will be offered in the month of September. There will be nine three-hour Bible classes scheduled, the equivalent of one semester of Bible classes. Students opting for this program will be restricted to 15.5 or 16.5 credits for the Fall semester.

## Morg. Targeted by Rock Throwers

by Joel Haber

Three stone-throwing incidents were reported to have occurred behind the Morgenstern Residence Hall in the past few weeks, prompting some students to feel that side of the building may not actually be safe.

On February 25th, a car parked behind Morgenstern Hall was damaged by a rock, believed to have been thrown at it from the dormitory itself. On March 3rd, a stone was thrown into a dorm room on the third floor in the rear of the

building. On an earlier date there was also a rock thrown into a bathroom in the high school dormitory.

Don Sommers, Chief of Yeshiva University Security, maintained that the ability of people to pull into the parking lot in back of the dormitory was not particularly dangerous. The lot should be locked at most times, he added, except when people are entering or leaving. "There are a lot of people who have to be more educated about what to do," Sommers said in reference to the many people who possess keys to the lot. The apartment building behind

Morgenstern, however, seemed to pose more of a threat to the safety of the dorm.

Sommers agreed that the back of Morgenstern was not as safe as it could be. Nevertheless, there are no plans, presently, to increase the security in the area. "Realistically," said Sommers, "there's hardly anything we can do." He added that a student would have more chance of noticing something wrong than a guard posted in the lot. "There hasn't been a continuing problem of any sort, really," stated Sommers.

Should rock-throwing incidents become a persistent oc-

currence, Sommers insisted, greater security measures would be taken. Periodic checks are made by Security guards to insure the safety of the dorm building. Sommers plans to interview students to possibly pinpoint the time of the March 3rd incident and increase patrols during that time period.

Chief Sommers pointed out that the February 25th episode did not necessarily occur on the premises of YU. The owner of the car had left it parked behind Morgenstern Hall. He then drove away, parked somewhere else, and later discovered the damage. It is still believed, nevertheless, that the

rock probably was thrown from the YU dorm building due to the angle from which it came.

Additionally, Sommers said that it was possible that there was an ongoing feud between the high school dormitory and the college dormitory or between either of them and the apartments. However, he was quick to add that it was still "too early to draw conclusions."

"We'll ask that the students be observant in the rear of Morg. to assist us in this matter," said Sommers, "If they have any knowledge regarding the matter we'd appreciate being told without having to go to every room asking every student."

*The Commentator wishes a Refuah Shleima and a speedy recovery to Dr. Herbert Taub*



# YC to Offer Japanese Language Course

by Reuven Harrow

Yen, Samurai, nee and a host of other foreign words will soon be understood by YU students who register for Conversational and Grammatical Japanese, a new course recently approved by the YC/SSSB Senate and the University's Curriculum Committee. The six credit course will be offered in a two semester sequence and be counted toward the Humanities requirement.

Student interest spurred the creation of the course. According to Sy Syms professor Dr. Kenneth Grossberg, interest for the course was expressed particularly by business students. Japan is a major economic player, and SSSB students realized familiarity with the Japanese language could be critical in the business world. According to Grossberg, the course will benefit political science majors as well.

In deciding the need for the course, as well as the structure, several different schools were contacted, among them NYU, Columbia, Queens, and Baruch. Most schools have 4 or 5 credit language courses, but the faculty at con-

tacted schools felt a 3 credit course would be sufficient to give students a good feel for Japanese language and customs.

The course is an excellent way to gain an understanding of basic customs and cultural nuances, concurs Grossberg. Body language, for instance, plays a major role in Japan; people do not shake hands, rather they bow to each other. Depending on the status of the person facing them, the first person would bow more or less deeply. Grossberg asserts that such differences are important to comprehend before entering into any kind of interaction with a Japanese businessman.

Grossberg is delighted to see students themselves petition for a Japanese language course. He calls it a good indication that the student body is thinking about the business world. He also points out that in Japan, college students can, at the very least, read English, if not write, and speak our language as well.

A final step in instituting the Japanese course will be the selection of a new faculty member. Dr. Grossberg has made a suggestion which is under

consideration, and Dean Rosenfeld has commented that until a faculty member is selected, everything else is on hold. When asked if a faculty member would be selected soon, the Dean replied 'I hope so'.

## Calendar, cont'd from page 1

whether the concerns of the Chief Rabbis regarding Shabbat were not equally applicable in America.

Early this year, YC Senior David Matkowsky, a student senator, urged the YC/SSSB Senate to take up the issue. A sub-committee, headed by Rabbi Shalom Carmy has been putting together an objective report on the issue. Upon the Senate's approval, the report was to be presented to Rabbi Lamm who would make the final decision.

But apparently, Rabbi Lamm was one step ahead of the Senate. According to the revised calendar, Israel Independence Day will be observed at YU on Thursday, April 18. YC and SSSB classes have been canceled, and Jewish Studies classes will meet only until 1 p.m.

The scheduling of YC and SSSB final exams immediately after Shavuot has been of concern to students for some time. The first group of tests were originally slated for 9:00 a.m., May 21. This might have forced out-of-town students to spend the three day Shavuot holiday, May 18 to 20 in school. Native New Yorkers who wished to go away for the long Yom Tov would also feel constrained. Moreover, students pointed out that the administration was tempting students to use Shabbat and Yom Tov to prepare for their College exams.

The new calendar partially resolves the conflict between finals and Shavuot vacation by scheduling only MYP finals on Tuesday, May 21. After speaking to several administrators, it was unclear whether MYP finals were designated for the 21st to encourage students to stay in Yeshiva for Shavuot, or because it was assumed most would choose to do so anyway.

To compensate for these revisions, the administration plans to replace one day of reading week with normal classes. Dean Rosenfeld will also release a new final exam schedule, which will utilize a Friday to compensate for the lost day of finals.

Get Your Friends Excited!!  
Send a Caffeine-gram  
See Avi Lopin Mo 206

## Seforim Sale Draws to a Close

By Torin Rutner

Two annual event display student devotion to providing YU and its community with the resources for an enriched Torah environment. The recent S.O.Y. Seforim Sale sold well over \$230,000 worth of seforim and assorted Judaica. The upcoming second event is the Passover Products Committee, which has committed itself this year solely to the sale of Belzer hand shmurah matzah.

The well-attended Seforim Sale was headed this year by Mutty Gurrell and Mordechai Book. Working long hours, they created an educational event not only for YU students, but for the entire Metropolitan area Jewish community. "The Extra learning created by the availability of seforim punctuates the Yeshiva in YU, and that's what Torah U'Madda is all about," says Book.

The main purpose of the sale was to give students an opportunity to purchase reasonably priced seforim. Books ranged from the basic kosher cookbooks to the sophisticated perushim on the Torah, and from children's books to Shas. Students, rebbeim, and parents flocked to the sale each day. In general, what they needed was available at the best prices anywhere. This was due to the fact that S.O.Y. dealt directly with the publishers and distributors.

The sale featured over 2,000 book titles, and also included religious articles, mezuzot, and Jewish CD's and tapes. The profits from the sale will go

went to S.O.Y. and to an as yet unspecified tzedakah, while the unsold seforim were returned to the various distributors.

Many students spent tedious hours working on the sale, arranging, organizing, selling, and accounting. These students received discounts on the purchase of sefarim. But the students complain that the administration was less than cooperative. S.O.Y. had to pay for the use of the room in the basement

of Furst Hall. Student workers also complained that the room was a mess when it was turned over, and they were forced to divert several hours cleaning it up. "Although the physical appearance of the room looked like it was hit by a Scud missile, the Seforim Sale Committee strives to provide the best service to the students," proclaims Sale Manager Elliot Forgash.

The second event yet to be completed is the PPC (Peasch Pro-

ducts Committee). Unlike in previous years when Kosher for Passover wine was also sold, the sole item available this year is Belzer hand shmurah matzah for \$9.10. The deadline for orders is March 12. According to Judah Kaplan, this year's head of PPC, the response so far has been slow due to the lack of time and publicity. He is confident that it will pick up. All the profits from the sale will be given to the poor or to be used to buy matzah for the poor.

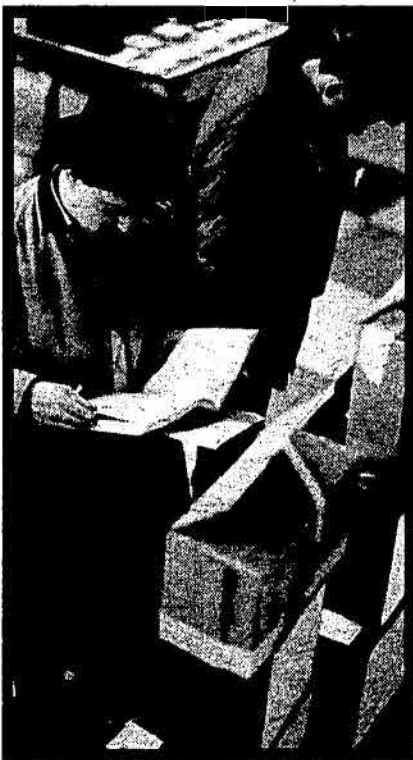


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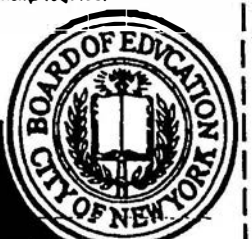
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# JSS: Not Just a Beginners' Track

by David Polinsky

Yeshiva University plays a central role in the Jewish Community, and the heart of Yeshiva University is, as the name implies, its challenging dual program of Torah and secular studies. However, when taking a closer look, we find that the Yeshiva is actually divided into three dissimilar

manner", geared to rectify years of denial. More specifically, explained Dean Well, JSS "provides the student with a foundation in Judaism and Jewish texts primarily in two ways; Linguistically and Conceptually." The Dean defined linguistics as the "language of Chazal," which he feels is the first pillar needed by anybody who wants to learn more about

way," and compromise on the student's schedule. However, the Dean maintains that the reason for his inability to be flexible stems from the very essence and function of JSS, which requires the student to have a specifically designed format and schedule to constantly keep him progressing. Another source of dissatisfaction are JSS finals, which are administered during the YC reading week. Although many admit tests are not exceedingly difficult, they still feel it is unfair that unlike MYP students, they are forced to take out precious time during a crucial period.

JSS students also voice displeasure at the wide range and variety of students in each class. "In a class there can be a student who can read the Chayai Adom on his own, as well as a student who says what's this," complains Abraham Cohen. Students like Cohen feel there are too many advanced students who only remain in the JSS program remain so that they can concentrate on their English studies while getting "easy A's" in their Judaic studies. During a meeting with Dr. Lamm last semester, student leaders claimed almost half the students in JSS actually do not belong.

Dean Well acknowledges the problem, calling it "a crying shame." However, the Dean says he is working on a plan to "siphon out this group" and place them in either MYP or IBC. Students feel the problem lies with the lack of a screening process, but Rabbi Well says that for the last three semesters, he has been limiting entrance to JSS to those he feels can benefit from the program. He says he holds informal interviews, in which he studies the applicants prior schooling, family background, ability in reading and translating Hebrew and even their ability to converse in Hebrew.

Despite various complaints, students were in agreement that JSS serves as an integral part of YU. "The beginning and intermediate classes are made up of foreign or public school students who have little or no background in the most basic Jewish studies," says Isaac Kreizaman, a JSS senior. "For them JSS is essential and is their key to Judaism and their heritage." Students hope the JSS program will be supported and strengthened, so that YU may continue to serve the entirety of the Jewish community.

Judaism. The second pillar is the teaching of concepts which he feels is an integral part of the curriculum. "An observant Jew needs to really perceive the world philosophically," asserts Rabbi Well.

Although he has a very positive attitude towards the JSS program and its successes, the Dean believes certain changes are in order. Firstly, the dean claims too much emphasis is placed on the learning of the Talmud in the beginners program. "Premature learning of the Talmud is just not valuable," contends the Dean. Instead, the Dean said he would like to see more concentration being placed on the learning of the Rambam. Secondly, the Dean would like to institute a Beit Midrash program for JSS. This program would add "esprit" among the students, he said.

After interviewing the Dean I spoke to several students regarding their feelings about the JSS program. The main complaint of JSS students is that they have almost no flexibility in picking their classes. As Abraham Cohen stated, "there is no class choice, you just get placed into a section...a switch is made only after a problem ignites with a class or a teacher." The Dean partly denied and partly excused himself by saying that in all cases he is "willing to meet the student half-

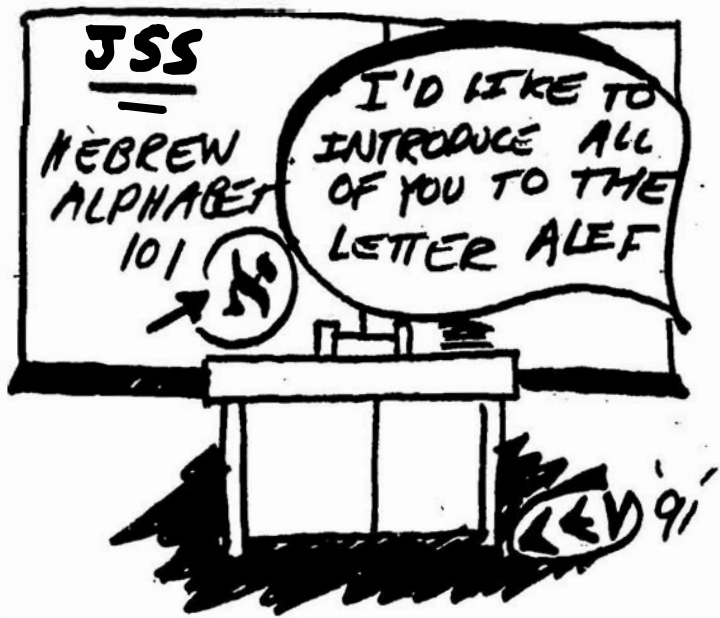
groups, namely; JSS, IBC, and MYP.

MYP, as the largest and most influential program (MYP instructors are considered the Roshei Yeshiva of the entire University) usually receives the most attention, as well as the most complaints. However, the Commentator decided it was time to take an in depth look into YU's second largest Jewish studies program: JSS.

JSS is divided into three basic groups: beginners, intermediate, and advanced. The beginners program is tailored to fit students who have a very basic knowledge of all aspects of Judaism. Its purpose is to strengthen the students beliefs and increase their knowledge and understanding of Jewish laws and customs. The intermediate section stresses Chumash and Talmud, while the advanced section concentrates on teaching Chumash and Talmud on a high level.

The average JSS student starts his day at seven forty-five. After Minyan and breakfast the students prepare themselves for five rotating classes starting at nine o' clock. The topics of the classes vary from Chumash and Talmud to Geography and Responsa Literature.

According to JSS/IBC Dean Rabbi Don Well, the primary purpose of JSS is to bring students closer to Torah and Mitzvot in an "accelerated



## Jewish Studies at YU A Curious Combination

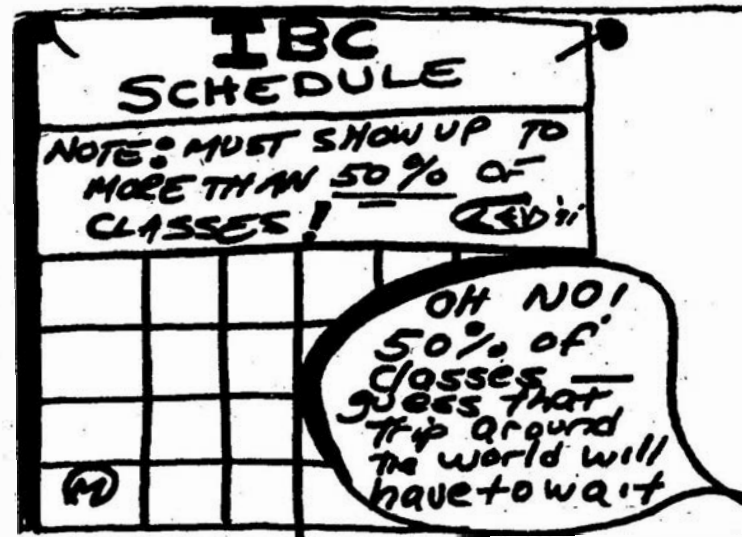
### IBC: Reputation vs. Reality

by Uri Pransky

What is Isaac Breuer College? If Yeshiva University stands out as the only institution of its kind, IBC stands out as perhaps the only limudei kodesh program of its kind. Founded as the Teachers Institute for Men in 1917, this establishment originally concentrated on producing rabbis and Jewish day school instructors and therefore offered a large variety of courses for their needs. As time went on, the student body included more and more individuals planning other careers, who were also interested in a diversified Jewish studies program. Today, it is recognized primarily as an alternative to the Mazer Yeshiva Pro-

officially ends around 12:40p.m. But IBC Dean Rabbi Don Well believes that closer inspection will show IBC demands more from its students than any other YU program. He insists that these demands are part of IBC's attraction. Students who are capable of "making it" in MYP, but feel they lack the self-discipline to learn on their own for three hours, find that having shiurim with mandatory attendance at 9:00 AM proves helpful. Frequent exams -- including periodic Mishnah tests -- also force students to push themselves.

Another IBC attraction is the emphasis on the internalization of the Hebrew language. Students generally encounter at least one or two classes taught almost exclusively in Hebrew. Some feel that IBC should offer



gram (MYP). However, to some observers, IBC seems to be a "second best" option consisting mostly of students lacking the proficiency in Talmud necessary for MYP. Considering its less rigorous time frame, IBC can create that impression. Shiurim are offered only four times a week, and the learning

more of its shiurim in Hebrew. But Rabbi Well contends that teaching in English more realistically reflects the students' needs.

The variety of subjects offered, including Tanach, Halacha, and Jewish philosophy, does not necessarily give the IBC student an edge over his MYP counterpart. Rabbi Well



# Studies l: ous ation

## Searching for the "Y" in MYP

by David J. Kay

YU's largest Judaic studies divisions - and perhaps the only program that allows us to call this University a Yeshiva - is the Mazar Yeshiva Program. Although MYP, more commonly referred to as YP, allows its students to learn in a style modeled after traditional Yeshivot, suspicions arise as to whether the program adequately serves its students. Additionally, the frequency of students' taking advantage of

Chaver program or the like, and the numbers grow even worse.

The problems associated with YP extend far beyond a slack in students' attendance. While it may not permeate the entire Yeshiva, there is a feeling among many students that YP fails to provide the right atmosphere. Stuart Smith, a sophomore who spent two years at Ohr Yerushalayim in Israel, complains that "I wish that somehow it could be made more serious. I think it's sick how people can sleep until two o'clock in the after-

noon. . . It's disgusting how they don't come to shiur. It's a blow-off: they come to YP specifically not to take it seriously."

recommendations as to whether a student should switch shiurim, or even switch Judaic studies programs. Some Rebbeim include attendance records with these comments.

"You cannot say that there are guys about whom nobody knows," maintains Rabbi Charlop. "We get everybody, right through the whole Yeshiva."

In response to these comments, the YP office is sending letters to students whose first semester performance and attendance were found lacking. Many of these students will be put on probation, where they are limited to twelve YC credits including three for shiur. "I don't think the students are aware how many people are getting letters," says Rabbi Charlop. Although he didn't provide an exact number, the

Charlop disagrees with this premise. "People say that the Roshei Yeshiva aren't there in the morning. That just not true; a large group of them are," says Rabbi Charlop. Rabbi Charlop then listed a dozen Rebbeim. He claims that "The shiurim where you have Rebbeim who are not coming in on time because they have a overwhelming number of things to do. . . in those shiurim the boys are here in the Beis Medrash."

The proposal of mandatory seder attendance brings up an additional argument sparked by a liberal arts college mentality. Dr. Lamm, in a December meeting with student leaders, asked if people are "going to go along with tightening up discipline, or are you going to scream bloody murder because we're treating you like high school kids."

Some, however, choose a more idealistic approach. "When it comes from nine to three," Pudell explains, "you can't treat it like the college, you can't talk about academic freedom, you can't talk about treating the guys like babies. You are in Yeshiva from nine until three, and in Yeshiva there are rules. . . If you are going to say that nine to three is also academic freedom and freedom to do what you want, then you have a problem, then you'll never get out of the dilemma."

Obviously, the liberal arts college also imposes pressures on students which often competes for their ability to attend seder. "There are different reasons guys don't go to seder, but in many cases the people are an o'nes, either in MCAT's or things like that," says Pudell. "Certain guys who, taking seventeen and a half credits in the college and doing all these different [extra-curricular] things. . . want to come to shiur every day, but get so caught up in their [work], what do you do with them? Maybe that's why YP has never really enforced [attendance]: it's a fact of life."

"Anyone can do very well in YC if they don't take YP seriously," observes Smith. "If you don't learn in the morning and don't learn at night, it's much easier to do well in school." Indeed, the option of bettering ones GPA is extremely attractive. Says Rabbi Charlop, "You can't expect a boy, under the pressures of YC, unless he is extraordinarily brilliant, strong and energetic, to be tops in both programs, to give it his all, when the incentives are disproportional."

One proposed solution is requiring students to take shiur for credit. As Pudell phrases it, "The only way to make students go to shiur and seder is to make it count." Rabbi Charlop elaborates that "We feel, and we have felt for a long time, and the Rebbeim are working on it now, that we should have a mandatory transfer of credit."

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asserts that "one who devotes himself to Talmud ends up, over a course of time, mastering other areas of Torah, since all of Torah Sheba'al Peh (the oral Torah) stems from the Gemara. But, he points out that since many profession-oriented students would not have the time to incorporate Talmud study to this extent, IBC's "broad gamut" ensures that they will be knowledgeable in these areas as well.

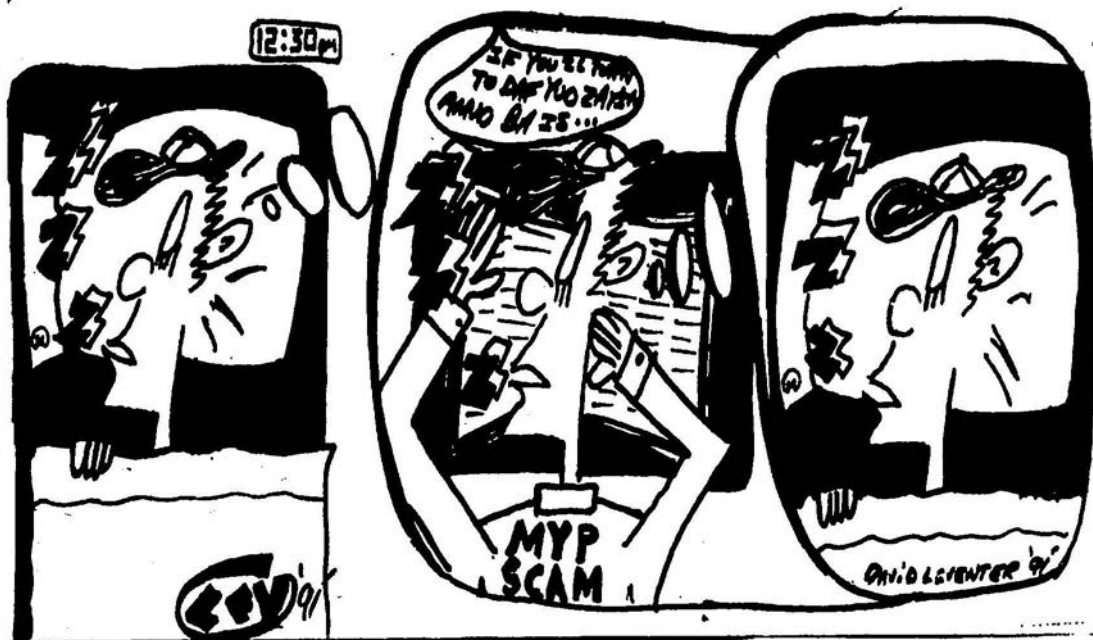
One item that Rabbi Well feels that IBC has lacked in the past is the atmosphere of a Beit Midrash. He therefore introduced the option of taking a late Gemara shiur with time beforehand for preparation. Rav Meir Goldvicht and Rabbi Moshe Taragin teach this advanced class. Their students are still required to complete a minimum requirement of IBC credits, but are given time for a morning seder.

But the new Gemara shiur has not erased a major complaint directed at IBC. Many feel that the class schedule resembles that of a secular institution and not of a 'real' yeshiva. These students fear that this may lead to the "secularizing" of Torah in the minds of some students.

Adding to this complaint are the modern, critical methods of some of the IBC professors. One student cites divrei Chazal to prove his point: "Rav Chaim Velozhiner, in his commentary on Pirkei Avot, stated that one should only study from the 'dust of their [Gedolei Torah's] feet'."

To a certain extent, IBC has become stigmatized by these perceptions. Over the past four or five years, while YC enrollment as a whole has expanded, IBC enrollment has dropped. Last semester, Rabbi Lamm indicated to student leaders that the administration was

please turn to page 9



the system begs for the question of whether these students belong in the program to be answered.

The biggest problem plaguing YP is attendance, or lack thereof, in both shiur and seder. One student claims that there are "sixty-eight guys on [his Rebbe's] shiur list, thirty-five to forty-five coming on a daily basis, and only around sixteen going to seder." Another student estimated that of the fifty-six guys in his Rebbe's shiur, a mere twenty-five are in shiur on a given day, with "five at the most" coming to morning seder. This student went on to explain that his shiur "is known not to be a very serious shiur. You get an easy A without having to do anything, and that's why most of the guys are there."

The problem of attendance in YP is an obvious one. A simple consideration of the hundreds of students in the program as compared to the number of seats in the two Batei Midrashot and modest number of students learning in classrooms leaves us with hundreds of students unaccounted for. Compound this with the number of students in the Batei Midrashot who are no longer in YP, be they in RIETS, the

noon. . . It's disgusting how they don't come to shiur. It's a blow-off: they come to YP specifically not to take it seriously."

Steven Pudell, a first year semichah student, makes a similar observation. "[It's] a general lack, a chisaron, in the Yeshiva," he says. "When you have to chase around guys to go to seder, then something is wrong with your Yeshiva."

The YP administration is far from blind to the situation. Rabbi Charlop, Dean of MYP, admits that "some boys don't attend seder as well as they should, [and] there are even some people coming only to shiur." (Although he believes that number "is much smaller than what everybody says.") However, he and Assistant Dean Rabbi Bronstein are not reserving themselves to a passive role. Knowing that some people frequently skip seder, Rabbi Charlop explains that "we try to locate them as best as we can."

Part of this location process includes biannual personal comments from Rebbeim. "We go over every talmid of the Yeshiva with their Rebbe individually," explains Rabbi Charlop.

When Rebbeim give in grades, they also make personal comments about every guy in the shiur. This often includes

YP office estimates it to be between forty and sixty.

In fact, these letters go out every year, but they have not proved sufficient in improving either the atmosphere or attendance in YP. Also, there are limitations on our Yeshiva preventing many of mechanisms common in other Yeshivot from being utilized. "In Israel," says Pudell, "if you're not there, the Mashgiach comes up to you and says, 'Nu, where were you this morning?' In a Yeshiva of a thousand people, you can't do that. . . Rabbi Blau can't go around knocking on doors in the morning."

As a result, discussions of the problems in YP often gravitate to the question of imposing a mandatory attendance policy. Almost all agree that taking attendance in seder is simply not feasible, considering YP's size. Many students, including Smith, feel that response to such a policy would be "most negative." "Going to seder is not the easiest thing for everybody, and getting there on time is not the easiest thing for anybody," explains Pudell.

According to one student, the problem is that "a lot of time in seder the Rebbeim are not around. How do you expect the kids to be around if the Rebbeim aren't around?" Rabbi

## YP, cont'd from page 7

"Many of our young men are thinking about going to professional school. If they get one C, it could hurt them. So they see their whole lives before them and something has to give. If he has to stay up until four o'clock in the morning to get his A, it's going to be the shiur and seder that's going to give. If there's going to be on his transcript a grade for how well he did in Yeshiva, we think things will be entirely different. It will equalize things."

The current plan is to transfer six credits, at a rate of one credit per term, from YP to YC. "It's relatively nothing every term," says Rabbi Charlop, "but a student will be careful to make sure that those credits are good grades."

Although many students foresee such mandatory credit transfer accomplishing little more than "having guys xeroxing the notes the night before the bechuna," Rabbi Charlop disagrees. "At the last Rosh Yeshiva's meeting, at which Dr. Lamm attended, it was understood that attendance to seder and to shiur would count very heavily in that grade."

The underlying problem, however, is not merely that students are sacrificing YP to do better in YC. Rather, a far more grievous situation exists: many of the students in YP feel alienated from the Yeshiva. "Certain guys," explains Pudell, "need to be pulled into the Beis Medrash, because they don't feel like it's their Yeshiva." This was especially evident at this year's Purim Chagiga, the "closest the Yeshiva gets to being one unit," as Pudell describes it. "What percentage of guys in [freshman and sophomore] shiurim were there? They feel that they are outside the program of the Beis Medrash. They weren't in their Yeshiva, because they don't feel a part of their Yeshiva." While Rabbi Charlop disagrees, listing off many of these Rebbeim who had talmidim dancing around them. But are the numbers what they should be? Every shiur has its nucleus; Are the masses, however, being lost?

Part of the problem lies with the Beit Midrash itself. As Lawrence Burian, president of the Student Organization of Yeshiva, explains, "Although overcrowding in the Beit Midrash indicates positive development, it presents a problem nonetheless." "It is a huge place," elaborates Pudell. "But, wherever you sit you're sitting in someone else's seat. It's very intimidating." So intimidating, in fact, that it's enough to scare off prospective talmidim to stay away.

YP administrators are also

aware of the situation. "This is a problem," says Rabbi Charlop, "and Dr. Lamm is very aware of it." Burian adds that S.O.Y. "hopes that the administration will consider a large scale capital improvement and investment in our learning facilities."

While an enlarged Beit Midrash is essential, it is hardly a sufficient maneuver to combat students' alienation from the Yeshiva. There is a need for more shiurim and more Rebbeim. "If we were really strict," counters Charlop, "we would limit shiurim like they do in the college to thirty five talmidim. Instead, we have shiurim of sixty talmidim. We want the talmidim to learn in a makom she'libam chafetz. We are thinking about it [getting new Rebbeim] anyway. We have to get new Rebbeim, not because of the older Rebbeim, but because the school's getting bigger."

Beyond the question of shiur size, there has also been a call among students for additional energetic Rebbeim who are actively involved with their talmidim. Perhaps the greatest void at Yeshiva is the general lack of strong Rebbe-Talmid relationships. As one student complained, "We have enough Gedolim here; we now need young and exciting inspiration."

This leads us to what is perhaps the central problem with YP: Insufficient attention is being paid to those who need it. "Some guys have to be led by the hand, and YP is not that sort of place," says Pudell. While it is true that certain Rebbeim make a dynamic effort to keep their talmidim on the "straight and narrow," this does not permeate the entire Yeshiva. Those students not being reached out to simply lose out.

"There's no way in the world you can blame their lack of enthusiasm on YP," contends Pudell. "[However,] you can blame their lack of growth on YP. Is Israel the only place people can grow? Is Israel the only place of Torah growth? Why isn't there Torah growth here?"

Rabbi Charlop himself, reflecting on students' absence from shiur and seder, admits that "the problem that is raised is a problem. Not as sweeping as others say, but it is a very big problem that requires our attention."

But many students worry that attention will be given only to the problem, and not to the talmidim themselves. Once disenchanted, students will not run to the Beit Midrash on their own—they must be enthusiastically escorted. YP can attempt to do so, through the implementation of mandatory impositions, with an iron fist. However, the root of the problem might only be solved through the warm reaching of a friendly arm.

## The Commentator



Meeting Half Way: This year's S.O.Y. Purim Chagiga featured sensational ruach, perhaps the funniest shpiel ever, and socializing across the table—literally.

photo by Josh Sandler

## YCDS Actors Return to the Stage

by Jay Bailey

Audiences of this semester's YCDS production can expect a refreshing new type of play. "Lettice and Lovage," written by Peter Shaffer (Amadeus, Equus), left Broadway just over two months ago. "We are fortunate to be one of the first, if not the very first, production companies to get the rights to this play," says Amir Ranish, President of the Alpha Psi Omega Dramatics Society and Assistant Director.

"Lettice and Lovage" is about a tour guide who "embellishes" the past by adding his own colorful details to the history of the museum at which he works. Lettice abhors the mediocre, and despises what he calls the "mere." His employer and friend, Lovage,

is more of a realist, and stands for everything the tour guide hates, and when Lovage discovers Lettice's antics, conflict is inevitable.

Ranish explained that the play is an example of what is called high comedy. High comedy is a comedy that util-

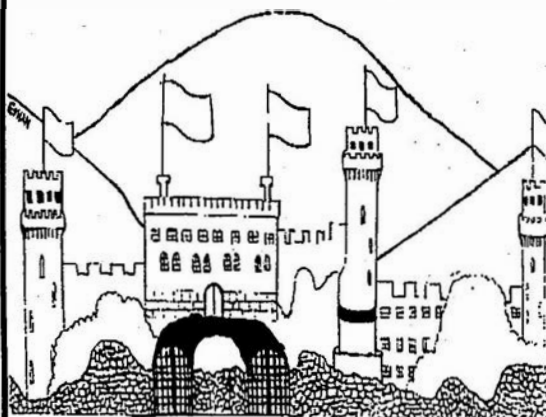
izes witty dialogue and makes a social statement while it entertains. This is to be distinguished from low comedy or farce, the aim of which is purely to entertain primarily through physical antics.

The cast is made up of four central actors, and an additional ensemble of eight. The relatively small size of the cast is partially due to the fact that there were only two months in which to rehearse. In addition to the problem of rehearsals, the play will take place in the middle

of mid-terms; a complication for both the production participants and students coming to see the production. The show will run from March 16 through the 21, and tickets are on sale at both the uptown and midtown campuses.

### The Yeshiva College Dramatics Society

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## "Lettice & Lovage"

A Comedy By  
Peter Shaffer

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BEGINNING THIRTEENTH YEAR AT Y.U.



## Return, cont'd from page 1

and wanted to "get back into it." However, he couldn't afford to return and still pay full tuition. Even Joint Program students returning to Israel found it "ridiculous" that non-JIP people were being treated differently.

But in the end, the administration did formulate a supportive policy regarding non-JIP students. According to Vice President for Financial Affairs Sheldon Socol, each case will be dealt with individually. However, the general arrangement will be the crediting of this semester's tuition to next year. According to Mr. Socol, only five non-JIP students were affected in any case.

Dr. Miller believes that from the beginning, the administration has gone "lifnim mishurat hadin," (beyond the letter of the law). He explained that students not on the Joint Program, upon returning to Israel, will not circle "within the orbit of Yeshiva". Academic and financial courtesies are, therefore, somewhat inappropriate for them, said Dr. Miller.

The eleven departing students will not perceptibly change the current dorm situation. According to Rabbi Cheifetz, only 14 tripled rooms remain, and he already has vacancies in doubles to accommodate these students.

**Rally for  
Israel  
Thursday,  
March 14  
5:30 pm  
47th and 1st  
"No linkage means  
no linkage"**

## IBC, cont'd from page 7

working on plans for closer integration between IBC and JSS. Given the disproportional sizes of the two programs, IBC may simply be swallowed up.

Most opposed to such a move are the IBC students. They say they chose IBC for its wide course selection and unmatched flexibility. Neither the rigid tracks of JSS or the lack of structure in MYP would suit them, they say.

Ultimately, however, IBC is no better and no worse than any of the other Jewish studies programs. Each program meets a particular type of individual's needs, and each student, based on a self-evaluation of his strengths and weaknesses, must determine which structure will enable him to achieve the level of learning of which he is capable.

## Opinion

# A Captive Audience

by Jonathan Tropper

Last year I became extremely disillusioned with the administration of the University when they imposed on the students a mandatory meal plan for the already controversial Caf. As I pointed out then, once the Caf had guaranteed patronage, they no longer had any incentive to maintain any standard of quality, nor any decency of price. Many students are still feeling the painful effects of this program, and, unfortunately, will continue to do so for many years to come.

There is another area in the college where the same lack of quality control is also painfully obvious, and that is in the classroom. The Caf has a mandatory meal plan, and many teachers have a mandatory attendance plan. With the exception of speech classes, which require an audience, and science labs, which require hands on experience, the decision of whether or not to attend a class should really be left in the students' hands. Call me an idealist, but I believe that a good teacher's lecture will be imperative to the understanding of the course's material, and that will compel the students to attend. By declaring to the students that after three absences their grade will be reduced, the professor is, in fact, making the following statement:

"I am a painfully dull, extremely

undynamic educator. There is practically no value to my lecture, and nobody with any semblance of intelligence will find anything worthwhile to be gleaned from my class. Teaching, however, is my life, and to lecture to an empty classroom would be infinitely depressing, and, what's more, might force me to re-evaluate myself and realize that I need improvement. Rather than let things get so unpleasant, I will simply force you all to attend, luxuriate in a false sense of self worth, and be insanely happy."

Well, perhaps this is an exaggeration, but the only people who seem to be happy with this policy are the teachers. Indeed, it is a system designed by the teachers, for the teachers. And so we must ask, are we paying thousands of dollars every year in order to be victimized by self doubting, under confident professors? It's a rip-off of monumental proportions that the Caf can only dream of ever accomplishing.

It is my sincere hope that student officers will make it a priority to abolish this atrocious attendance policy, so that we may see the teachers start to fill their classrooms with positive energy, instead of negative reinforcement.

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Wednesday, March 20, 1991  
Room 418 Stern College  
8:00 P.M.  
(Van 7:45)

### RESERVE THE DATE

### SSSB ANNUAL STUDENTS DINNER

Monday, April 15th, 1991  
6:00 P.M.  
Grand Hyatt Hotel

GUEST SPEAKER - DR. PETER F. DRUCKER



## Greenberg, cont'd from page 1

thal, under the auspices of Network, a chartered club of which Sporn is chairman, approximately one month prior to the event. Felsenthal reacted positively to the suggestion. "My initial reaction was that it would be no problem to have Yitz Greenberg speak and in addition I told him (Sporn) as I tell all clubs when they are having an event, that the flier should not say YCSC, rather it should say the club's name," claims Felsenthal. Although YCSC does monetarily support virtually all programs run by its constituent committees, it refrains from official sponsorship in most cases. "If a speaker comes and the flier has YCSC's name on it, I feel that it implies a certain endorsement of their views," adds the council president. "And just because YCSC's name does appear, it does not definitively mean that it (YCSC) does endorse those views, but I don't even want to give that appearance. If the club's name is on it, it's just as good. That is the club that is sponsoring the event under the auspices of YCSC." While this policy may not be widely known, Felsenthal maintains that he made it clear to Sporn in this particular case.

However, upon commencement of publicity for the lecture, "YCSC" appeared on the announcement as a co-sponsor. At that point Felsenthal informed Sporn of the infraction, requesting that the fliers be recalled from postings, and the YCSC name removed. Sporn unsuccessfully attempted to blacken out the YCSC name, after which Felsenthal informed Sporn that YCSC was withdrawing support because, "when I say I don't want YCSC's name on the flier, that doesn't mean you blacken it out and in effect highlight it. Even though he did make an effort to comply, it was not enough of a compliance and I can not have YCSC endorsing the views of Rabbi Greenberg, whether we agree with him or not. If Rabbi Tandler spoke, I'd endorse him. If Rabbi Schachter spoke, I'd endorse him. If Dr. Anthony Beukas spoke, I'd endorse him. But this is a different story. If YCSC is not inviting the speaker then we don't endorse the event." Felsenthal cited the recent appearance at YU of Rabbi Marc Angel under the auspices of Chug Bnei Akiva, YCSC did not appear on the flier, nor was the student council cited at Angel's lecture. Additionally, Felsenthal pointed to the distribution of the unauthorized fliers to faculty members which could not be retrieved.

Faced with a major setback, Sporn solicited other campus organizations in an effort to find sponsorship. Both SOY and

the JSS Student Council rejected the idea on such short notice, as did the Stern Student Council, Max Stern Division of Communal Services, and Wurzweller School of Social Work, all of which Sporn turned to in last minute desperation to keep the event alive. Regardless, the lecture went on, without any official sponsorship.

In Sporn's view, the motive for bringing Greenberg to the University grew out of an incident he personally encountered in which Conservative and Reform rabbinical students were called "apikorsim" by YU undergraduates. At issue, though, is the alleged unilateral action taken by Sporn in sponsoring Rabbi Greenberg's lecture.

While listed under the en-

dorsement of the Jewish Historical Society, the said group was not a chartered organization under YCSC, thereby lacking the jurisdiction to sponsor an event on campus. Sporn claims, however, that the society is actually a task force of Network, and therefore operating under the Network charter. Interestingly, two of the five students comprising the society claim that they were completely unaware of any connection to Network. In addition, Sporn claims that prior to his first proposal to YCSC he held a meeting of the society at which all members either said "yes, go right ahead, or I don't care - either way" when asked about inviting Greenberg under the society's banner.

When questioned about the

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actual meeting cited by Sporn, Jewish Historical Society member and YC junior Jonathan Hirsch said, "That's a fiction. There was no formal debate among the five members of the society on the Greenberg issue," although he did state that Sporn contacted each of the members individually. In addition, Hirsch added his objections to sponsorship by the society as resting with the fact that Greenberg "is not a historian. He doesn't write history books and he doesn't teach history, so why are we (the Jewish Historical Society) bringing him?"

Another member, Uri Cohen stated that "Kalman assumed that since there were only a few people (in the society) he could just go around and ask. Yet there was no official meeting of

any sort, only one on one consultations." When the question was posed by Sporn, Cohen initially requested additional time "to think about it. I later got back and said OK, suggesting that Greenberg speak on a topic less controversial than interdenominational dialogue. People shouldn't see Greenberg only as the 'Rabbi of interdenominational dialogue'."

In the meantime, both Hirsch and Felsenthal confirm the application for a charter grant to the Jewish Historical Society, reportedly submitted this past Friday. Cohen remains "optimistic that now that there will be a charter, the Jewish Historical Society can be a positive force within YU and less of a controversial force."



# Pollard, cont'd from p. 3

justice. As other groups in America raise a noble voice of moral conscience when the civil rights of one of their own is violated, so too, should American Jews not be frightened to speak out when one of theirs is denied his fundamental rights. Pollard's abandonment by the American-Jewish establishment may be politically expedient, but it impresses no one. If you have no self-respect, no one will respect you. The American-Jewish establishment's continuing silence in the Pollard case is the antithesis of what we, as Jews, value above all else - namely, our sense of collective responsibility for one another. The fear as well as the silence has persisted. Members of Congress told me that they were deeply troubled by the inequity of the sentence, but were advised by some Jewish representatives to keep quiet. Congress will not do more than American Jews demand. Unfortunately, this fear also

permeates the Israeli cabinet. Although the Knesset "Pollard caucus" chaired by Edna Solodar and Geula Cohen has labored tirelessly on behalf of Jonathan, unless and until the cabinet demands an end to Jonathan's ordeal, he will continue to rot in Marion. I know from impeccable sources that leading Israeli officials, including the prime minister, have never once mentioned Jonathan's name in the White House. I am at one with the Israeli government; I have never criticized Israel from the exile. But the conduct of the Israeli officials is unacceptable. The cabinet has no right to take advantage of the idealism and commitment of an American Jew and then dispose of him like so much garbage. It is up to every concerned Israeli to make this point clear to the cabinet. As Jonathan Pollard's rabbi, I see him every two months. The last visit was on Hannukah. In the basement of the

Marion Penitentiary, considered the "belly of the beast" among prisons, I once again shared for a brief moment Jonathan's solitary confinement. As Jonathan and I kindled the menorah, we offered a prayer that its lights penetrate the wall of fear that surrounds American Jews, a wall that seems as impenetrable as the walls of the Marion prison. Jonathan Pollard has served his time. He is now a political prisoner. Any further time served is a result of improprieties and prejudices on the part of persons in high judicial and government positions. These persons were able to effect those improprieties and act out those prejudices in large measure because Jews were frightened and remained silent. It is time for Jews and others of good will to shed their fear to save this solitary human being from the depths of his solitary cell. It is time to demand freedom for Jonathan Pollard.

# Intramural Update

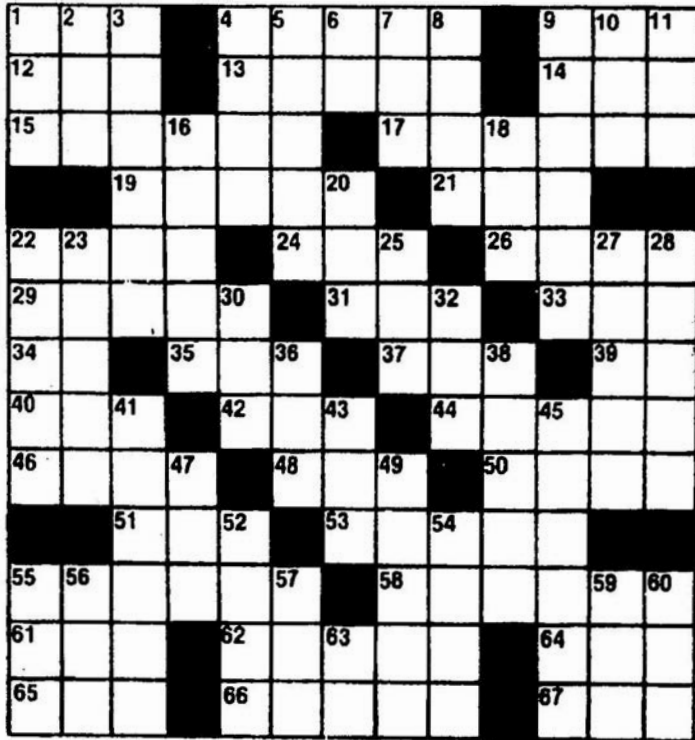
by Jason Horowitz

Week 5 of intramural basketball featured heated matches as all teams involved jockeyed for playoff positions. The Friars decisively defeated the Hoyas 49-35. The Friars backcourt dominated the game; Dov Deutsch had 15 points including 4-4 from three point land, and Saul Fiedler had 11 points (5-5 from the line). The Friars played tenacious defense and held all of the Hoyas to single digits. The Friars have won two in a row to up their record to 3-2 while the Hoyas dropped their fourth straight (0-4). The Huskies edged the Redmen 54-50. David Speiser was on fire, scoring 27 points. Hillel Goldscheider made his return playing solid defense and grab-

bing many rebounds. Yitz Stern scored 25 points for the Redmen. Craig Kornbluth chipped in 12 second-half points for the Huskies helping them overcome a 27-23 halftime deficit. The Huskies evened their record at 2-2 while the Redmen lost their third in a row and plummeted to 1-3. The week continued as the Panthers went on a 12-2 run with six minutes left in the second half to polish off the Orangemen 59-46. There were three players in double figures for the Panthers. Alex Fookman led the way with 27 points, fall semester MVP Daniel Loskove had 18 points (6-7 from the line), and Kevin Rosenberg had 15. The Orangemen were paced by Yoav Citron who had 21 points. The key to the Panthers victory was that they were

able to shut down Orangemen point-guard Yosef Kilimnick (6 points). The Panthers improved to 3-1, while the Orangemen dropped to 2-2. The Wildcats-Green Wave game was a dog-fight that featured numerous second-half lead changes. Unfortunately, with 8:58 remaining in the game, there was a downpour in one of the keys. The game was postponed with the Wildcats on top 34-31. Erez Ben Ami had 16 points for the Green Wave up until that point. Captain Eli Cohen had 9 points for the Wave. For the Wildcats, Kenny Helfer had 11 points and Dovid Well had 8. As a team, the Wildcats were 10 for 11 from the line. Seven teams will make the playoffs and the first place team will receive a first round bye.

## COMMENTATOR Classroom Companion



### ACROSS

- 1. Boys group (abbr.)
- 4. Era
- 9. Vehicle
- 12. Elongated fish
- 13. Taut
- 14. Oil painting
- 15. Skill
- 17. Daze
- 19. Enliven
- 21. Arid
- 22. Roman robe
- 24. Sweet potato
- 26. Greatest
- 29. Small birds
- 31. Liquor
- 32. Neither
- 34. Part of psyche
- 35. Bill
- 37. Obtained
- 39. Nickel (symbol)
- 40. Edu. group (abbr.)
- 42. Incorrectly (pref.)
- 44. Reddish-purple flower
- 46. Formerly (arch.)
- 48. Snake
- 50. Unlit
- 51. Even
- 53. Perspire
- 55. Jail
- 58. Waver
- 61. Boat paddles

- 62. Fake
- 64. Age
- 65. Organ of sight
- 66. Old
- 67. Nocturnal eye movements (abbr.)

### DOWN

- 1. Wager
- 2. Ocean
- 3. Assert without proof
- 4. Sicilian volcano
- 5. Small
- 6. Above
- 7. Time area (abbr.)
- 8. Group of animals
- 9. Deep valley
- 10. Bow-shaped
- 11. Route (abbr.)
- 16. African antelope
- 18. Appendage
- 20. Hearing organ
- 22. String
- 23. Neat
- 25. Coffee cup
- 27. Detector of submerged objects
- 28. Ruse
- 30. Add up
- 32. Molecule (abbr.)
- 36. Quill pen point
- 38. \_\_\_\_\_ wave
- 41. Ultimate desire
- 43. Help!
- 45. Last one
- 47. Tasmania (abbr.)
- 49. Terrible
- 52. Steals
- 54. Comfort
- 55. Mystery writer
- 56. Beam
- 57. Negative word
- 59. Ever (poetic)
- 60. Male sheep
- 63. Southern state (abbr.)



Puzzle #146

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Opinion:  
Holding Back the Flood

by Eric Melzer

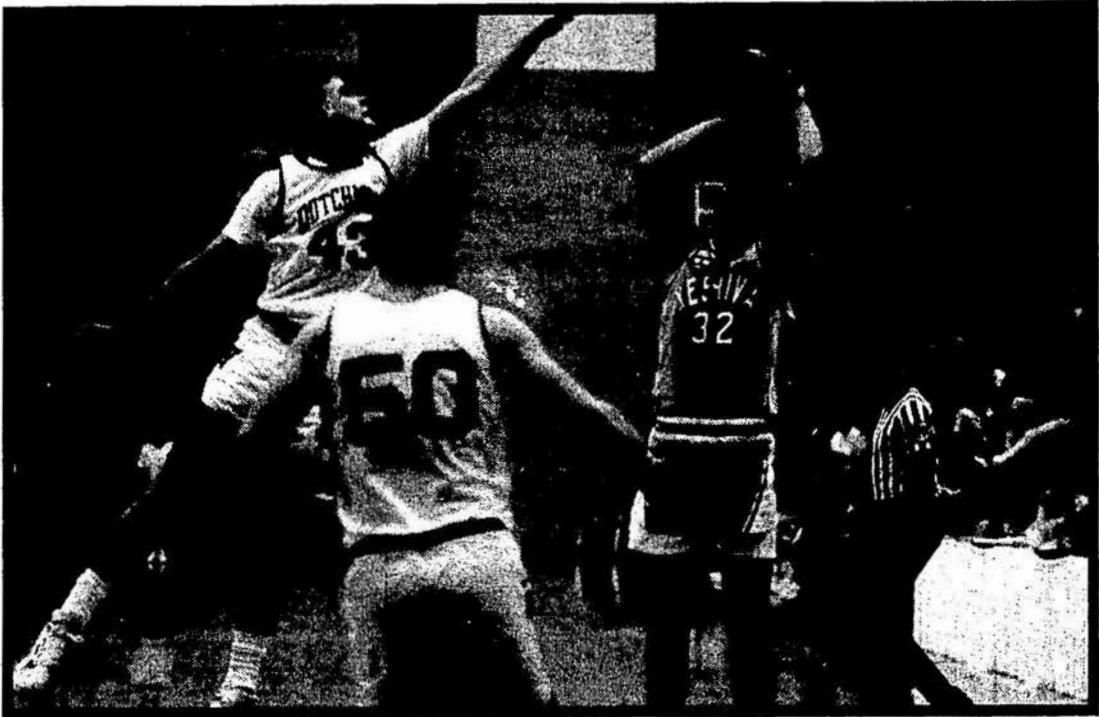
Last Wednesday, the commissioners of the intramural basketball league were forced to halt a game due to an increasingly common event. With 8:58 remaining in the game, some of the players noticed a puddle of water on the floor. Apparently, the Max Stern Athletic Center ceiling was leaking -- again.

The YU Maintenance department deserves complete blame for this inconvenience. Leaks in the MSAC are quite common. Two weeks ago, the track was closed because it was flooded by water falling from the ceiling. Last Sunday, students were unable to play a full court basketball game since the floor was too slippery and dangerous. Throughout the semester, the Athletic staff has constantly been placing towels, buckets, and garbage cans on the MSAC floor to catch the water falling from the ceiling. On countless occasions, the Athletics Department has asked the Maintenance Department to fix the leaks. Yet, the maintenance people seem to

have lent a deaf ear.

Aside from the serious injuries which can occur from a student slipping on the floor, the leaks in the roof of the MSAC has the potential to pose an embarrassing situation for YU. Our gym has been touted as the best place to play in the Independent Athletic Conference. Imagine what a humiliation it would be if a volleyball match had to be cancelled because of a leak in the ceiling. How would YU have looked if a Macs basketball game was cancelled for the same reason with CBS and CNN on hand? What would the Independent Athletic Conference have done if the playoff game versus Stevens Tech had been cancelled because of the water? Would the Macs have to forfeit if such a scenario occurred? Who would have played Western Connecticut the next day if there had been no winner the day before?

All of these potential problems as well as the current inconveniences can be avoided if the Maintenance Department will decide to fix the MSAC ceiling once and for all. Such a fine facility deserves better care.



Miko and the Macs couldn't top a superior Lebanon Valley team.

photo by Josh Sindler

Macs End Season  
on a High Note

by Ronnie Aranoff

The YU basketball program reached new heights this year when the Macs qualified for post-season play in the ECAC Southern Region Tournament. Not since the 1987 days of Ayal Hod, Lior Hod, and Yudi Teichman have the Macs participated in such an event. This feat was accomplished despite numerous player injuries and absences.

Miko Danan missed four straight games and the result was four straight losses. To add to that loss, top performers and starters Eric Davis and Greg Rhine were injured since early February. Nevertheless, the Macs were able to overcome these obstacles and be-

hind the stellar play of Captain Jon Rosner, David Ehrman and Elisha Rothman Yeshiva earned a post-season berth.

The ECAC Southern Region Tournament had two very interesting match-ups. The fourth ranked Macs were pitted against the top seed in the bracket, Lebanon Valley College, and Yeshiva's IAC rival Mt. St. Vincent faced second-seeded Allentown.

In the early game, Allentown defeated Mt. St. Vincent decisively. The Yeshiva-Lebanon Valley game followed and many thought that the contest would be a one-sided affair favoring Lebanon Valley. Yet, the Macs played quite well and almost pulled off a victory. Though the score was 76-63, many of the Macs including Elisha Roth-

man felt that the game was much closer than the score indicated.

David Ehrman led the Macs with 24 points, including 11 for 12 from the free-throw line, 8 rebounds and 6 assists. Miko Danan put in his usual fine performance, netting 20 points on 8 for 12 shooting. Against a huge Lebanon Valley front line, Captain Jon Rosner played solidly, scoring 10 points and grabbing 8 rebounds.

The Commentator sports staff would like to congratulate the entire Macs coaching staff - Head Coach and 19 year veteran Dr. Jonathan Halpert, Assistant Coach Steve Podias and Assistant Coach Dr. Jeffrey Gurock for a fine season. We are eagerly looking forward to an even better Mac team next year.

Good Luck During Mid-Term Month!

Intramural Basketball

Team	W	L	GB
Wildcats	3	0	-
Panthers	3	1	1/2
Pirates	3	1	1/2
Friars	3	2	1
Orangemen	2	2	1 1/2
Huskies	2	2	1 1/2
Green Wave	1	2	2
Eagles	1	2	2
Redmen	1	3	2 1/2
Hoyas	0	4	3 1/2

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