

# The Commentator

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YESHIVA UNIVERSITY, NEW YORK, NY

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YCDS practices for their Fall '93 production

## Surrounded by Controversy, YCDS Gears Up For "Lips Together, Teeth Apart"

by Ryan S. Karben

When Dr. Anthony Beukas speaks of the Yeshiva College Dramatics Society's Fall 1993 production, he is consumed with intensity and moral passion. And after watching just one rehearsal, the viewer, too, knows that this semester's production is not just a play, but a crusade.

"Lips Together, Teeth Apart," a play by Terence McNally, will open Saturday night, December 18 before a crowd of students, alumni and faculty at the Schottenstein Theater. Unlike last semester's well-known production of "A Few Good Men", the YCDS' 29th season offers a more obscure play - one that is both penetrating in its portrait of contemporary society and poignant in its presentation of human shortcomings and mortality.

The nearly two and one-half hour drama is set on Fire Island over a Fourth of July weekend. Two brothers, Chuck (Avi Greenbaum) and Sam (Jordan Mischaan) are spending their

holiday weekend with their friends John (Gil Goldschein) and Danny (Ira Piltz) at the beachside home of Danny's recently deceased brother. His brother died of AIDS.

### Posters Vandalized

The AIDS theme of the play - Danny's discomfort with his sibling's homosexuality caused him to abandon his brother during his illness - has struck an especially resonant chord with YCDS members. They plan to donate proceeds from the sale of red AIDS awareness ribbons and a percentage of ticket sales to the AIDS room at Hadassah Hospital in Ein Kerem, Israel. YC alumni have pledged to match the money raised by the society.

Some students, however, have not taken kindly to the play's attempt to grapple with the AIDS crisis. Posters advertising the show have been defaced, with some of the vandals circling the letters 'g', 'a,' and 'y', in the "Yeshiva College Dramatics Society" heading of the advertisements, expressing their displeasure

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## New Bible Requirements Solidified

by David Kelsey

The Curriculum Committee has recently decided that the current proposal up for ratification by the faculty regarding the Bible requirement will include Introduction to Bible and two text courses as requirements. The other required course, of which there are four in the proposal, could be fulfilled by any Bible elective.

Dean Rosenfeld stated that the "Committee's recommended proposal is a very constructive one" which "makes Bible courses more serious," and

since there are only four courses in the proposed Bible requirement, "students won't have a problem fitting them in for graduation."

Student reaction was generally positive towards the proposed change, despite the fact that students who attempt to finish in two years will now have almost double the amount of Bible credit to complete. "It's good. When you're doing so much work for only one credit, even the most die hard Bible fans lose their enjoyment and appreciation. I, for one, have lost it," said YC senior Garron

Macklin. "It took them long enough," YC senior Ethan Wasserman commented dryly.

Dr. J.M. Orlian, an Associate Professor of Bible at YC, considers the change a negative not only for the students, but for the way outsiders will perceive the two credit Bible courses. "It will be too much concentration in one particular area. People think of Bible courses as Sunday School courses. They don't understand that at YC these courses are given the depth and breadth of any other academic course."

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Dorms or Apartments? Students are leaving the dorms in favor of alternative housing

## Students Retreat From Dorms, Citing High Costs of Caf Card

by Benci Schlager

Over the past few years, Yeshiva University's Office of Residence Halls has seen a significant drop in the percentage of students who opt to dorm. While in the past Residence Hall bulletins boasted a 90 percent dorm rate among undergraduate students, the current figures range between 85 and 87 percent. The increase in students choosing to live in apartments, compounded by Yeshiva's overall drop in enrollment, has resulted in a conspicuous rise in vacant dorms.

Explaining this recent phenomenon, YC's Director of

Residence Halls Rabbi Joshua Cheifetz outlined a host of factors that interplay and account for a student's decision to live in an apartment. The most significant factor is the cafeteria card which was instituted two years ago. Undergraduate students living in apartments are absolved of purchasing the otherwise mandatory thirteen hundred dollars worth of Cafeteria food. Rabbi Cheifetz explained that given the prevailing economic situation, in addition to rising college tuitions, it is only natural that people look for ways to reduce the costs of attending college.

Aside from the economic benefits of living in an

apartment, Rabbi Cheifetz also stated that students who choose to leave the dorms have told him that apartments provide for more privacy and the ability to live independently. However, Rabbi Cheifetz maintained that he cannot recall a single incident of a student leaving the dorms because the rules are too stringent.

Ben Jacobs, a YC Senior currently residing in an apartment on 186th and Amsterdam Avenue, concurred with Rabbi Cheifetz's assessment. "There is a difference between leaving the dorms for privacy and freedom and leaving because one feels that he must live outside the

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## YU Raises \$74 Million At Chanukah Dinner

### Remarks Given by Jack Kemp

by Moshe I. Kinderlehrer

This past Sunday, Dec. 5, with 1000 people in attendance, YU held its 69th annual Chanukah dinner at the Waldorf-Astoria Hotel in mid-town Manhattan. Honorary degrees were conferred upon the former Secretary of the Department of Housing and Urban Development and possible Presidential nominee in 1996, Jack Kemp, as well as philanthropists Simon Bond, Maria Finkle, Erwin Herling, and Mordecai D. Katz. The

dinner succeeded in raising \$74.45 million in pledges.

Mr. Kemp, a former All-Pro quarterback, Congressman, and Senator, gave the remarks at the Academic Convocation held prior to the dinner. Due to bad weather in Chicago which had delayed his flight for a few hours, Mr. Kemp almost missed the convocation ceremonies. However, coming straight from the airport, he managed to arrive only a few minutes late for his scheduled address.

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### Challenges to Orthodoxy

A woman applies to RIETS, a homosexual group meets on the JJC, and major Orthodox organizations meet in a historic gathering.

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## Before We Slip Back To Square One

It is now early December, and we have yet to hear word about YU holding a student-Administration retreat this year. It is precisely now that one is needed. Progress has been made in student-Administration relations, and this should be capitalized upon before we slip back to square one. The meeting at the beginning of the semester between Academic Vice-President Dr. William Schwartz and student leaders can perhaps be termed a "mini-retreat". While it definitely was a welcome start, it is certainly not sufficient.

Before the initiation of the retreat last year, Rabbi Lamm traditionally met with students in his apartment. This year, we have had neither a retreat nor a meeting with Rabbi Lamm to discuss issues of concern to us. The end of the semester is rapidly approaching. Student leaders would welcome the opportunity to meet with our president.

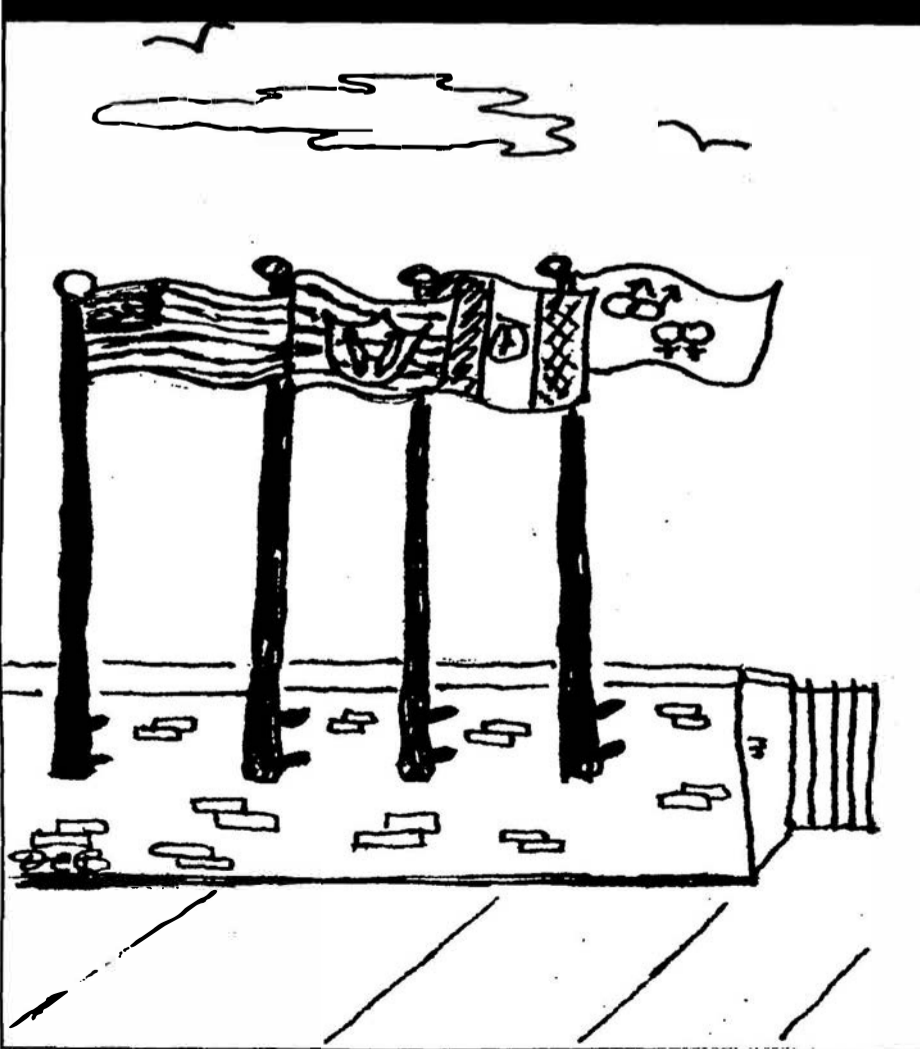
## Give Graduation Back to the Students

While the annual Chanukah Dinner features such "names" as Colin Powell, Dan Quayle, and Jack Kemp, graduation ceremonies at YU boast a far less impressive program. Every year, the graduation ceremonies of local universities are highlighted in newspapers; prominent alumni, communal or business leaders, and government officials charge graduating students with a mandate for their future. This is a rite of passage which is looked forward to with great anticipation by thousands of students every spring.

Though YU holds a prominent role in the general university community, speakers who energize Yeshiva's graduating classes are noticeably absent. As a result, graduation does not hold a significant place in the university calendar or in the minds and memories of students. Many professors do not attend, and many parents from outside of the metropolitan area do not even bother flying in for the occasion.

Moreover, YU should consider giving students a more prominent role in graduation, such as letting one speak. Having a valedictorian or student council president address the graduating class would be a good start. Students should be active participants in their own graduation, not merely passive observers.

## PICTORIAL



# The Commentator

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## RESPONSA

### Bring Together Left and Right

To the Editor,

I would like to respond to the article written by my good friend David Montag in which he pleads for more open-mindedness in the student body. I would like to commend Mr. Montag for bringing to the surface the latent rift which threatens to cleave the student population on a much greater scale than already exists. I concur that YU is an institution with a varied demographic makeup; I find myself explaining this to people all over the world when I explain what Yeshiva University is.

It is true; there is no other institution in the world like YU. It is only because we live in a society with the educational system which can accommodate something like this that such a school can exist. Many people try to claim that Bar Ilan University in Tel Aviv or Jews' College in London can compare; I've visited both, and, believe me, there is no place in the world like this institution. Unfortunately, it is the fault of the students themselves who attend the school that such a concept is left unappreciated. Perhaps it is just that, the uniqueness of this place we call Yeshiva University, that confounds all of us to the extent that we feel that we need to show some comradery with other institutions in this world. I think this, therefore, is the underlying motivation towards the derision amongst the general student body that we see today.

Mr. Montag brings the idea that, "the 1980s was a decade of conservatism, and this institution was swept along when the Republican winds swept the nation." This argument definitely can be defended, but in directing it to the student body, I feel it belies another, perhaps closer, issue which has caused ever-increasing ideological disunity in YU. It has been said from the early '60s that while universities in the US generally are microcosms of American society, the American Orthodox Jewish community is mirrored by Yeshiva University. Thus, change in the university demography is related most specifically to the communities from which it originates.

With the social upheavals of the late 1960s, the Orthodox community underwent several transformations as a result of new challenges put to it. This can be most easily seen in the stacks of old yearbooks which can be found in the reference section of the library and, for those interested enough, in the archives on the sixth floor (yes, it does exist) of the same building. For example, *Masmid '47* speaks proudly of the Classics Department, while the opening segment of *Masmid '68* unabashedly displays a photo of a kissing couple (though I doubt that went without comment). With the social awakening of the 1960s and 1970s, American Jews in general began to re-identify themselves, in varying degrees, with their heritage. Parents who had, as children, received their Jewish education by attending Hebrew schools or yeshivas upon their daily return from public schools, now began to send their

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## RESPONSA

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children to Yeshiva Day Schools. The mid-1970s saw the burgeoning of a movement which had already existed for several decades; newly graduated high school students began travelling *en masse* to Israel to study for at least some time in yeshiva atmospheres. Still others, who had not had this opportunity, began strengthening their Jewish communities at the secular colleges which they attended. Eventually, these children became more learned and more Jewishly-minded than their parents, and their influence, assisted by many *kiruv* organizations, which had been *mikarev* many Jews from the days of the roots of the Day School Movement onward, fostered the ever-growing numbers of newly religious Jews embodied in the *Ba'al Teshuva* Movement.

The other major factor in defining the American Orthodox Jewish community of the present day was the rise of what is known as the Modern Orthodox wing of what is called Centrist Orthodoxy. Ironically, the bases for this ideology can also be traced directly to the upheavals of the 1960s and 1970s. Building upon their own lack of Jewish knowledge, the parents of future advocates of Modern Orthodoxy reared their children to view Jewish identity in the light of modern American society as more important than *halacha*. These were the people who developed their lack of knowledge of Jewish teachings into the "concept" of "optional" *mitzvot*; the idea that certain obligatory Torah commandments may be fulfilled, but need not be, includes the covering of hair by married women, the prohibition of the wearing of pants by women, and the granddaddy of them all, the *issur of negiah*. It has been on the campus of Yeshiva University that these two groups have met and, more or less, have blended over the past decade.

It is the idea of a university which can also be a yeshiva which drives the blade deeper into the existing wedge. Those who have spent one or more years in Israel often regret the fact that they have returned to *galus* and attempt to preserve their Israeli Torah atmosphere to the exclusion of all matters mundane; when they venture

to go to class, these *bochrim* find their angst quelled upon returning to the *Bait Midrash*. Meanwhile, with friends in other secular universities who may or may not regardless participate in the irreligious, or rather un-Jewish, atmosphere on their respective campuses, the other section of the YU population feels that they are not properly achieving the "college experience." It is for this reason that they treat *shiur* as any other class at most, and have a better time hanging out in the lobby at Stern or hosting their own "frat" party than opening a *sefer*. While these may represent extreme cases, they do hold some grains of truth.

The present day derision thus stems from the dichotomy amongst the Orthodox community in America today. Both groups must learn to respect one another, while simultaneously realizing that it is true Torah Judaism which emanates and embodies all that which we do here. While this means that wild co-ed parties in no-matter-how private apartments are non-conducive to Torah living, it also is meant to accuse those, as Mr. Montag describes so aptly as, "whose blind attitude is 'if you do not agree with me, then you are wrong.'"

What my friend also declares is his fear that, "the new-found conservatism will alienate many supporters of the university." Just as he expresses concern that the university is moving too far to the right, many equally fear the school's embracing of the left in the way it provides many courses which do not always strictly confine themselves to the boundaries of *halacha*. It is my fear that the new changes being formulated in the Curriculum Committee may cause friction between the opposing ideologies in the student population, enough so to ignite into something none of us want to see. With the Chanukah season upon us, we should remember that the holiday not only commemorates the miracle with the oil but the end of a hard-fought and exhausting civil war which pitted *Misyavan* against *Hashmonaii*, Jew against Jew.

Daniel Renna  
YC '94

## Volleyball Team - Share the Wealth?

To the Editor,

It amazes me how a group of people could be so ignorant to everyone but themselves. Let's review the facts to understand what really happened. On Sunday, November 21, the MTA Junior Varsity and Varsity basketball teams had a double-header which began at 2 P.M. The high school basketball teams are allowed to play their games in the MSAC on Sundays (since all other days are used by the college for practices, intramurals, and games) provided that they reserve the dates ahead of time. Coach Podias, like always, reserved the gym ahead of time and no other event or practice was scheduled. The volleyball team, out of schedule, held a practice on that Sunday and finally exited the gym with very little time to spare before game time.

Naturally, at the site, an argument and controversy ensued from the events that occurred.

Let us analyze a few matters about these events. First, MTA is also known as Yeshiva University High School, which means that it is an integral arm of YU, and should be allowed to use the gym at least for its basketball games. Second, the volleyball team holds its practices on weeknights, not on Sundays. Besides the fact that the volleyball team is trying to monopolize the gym, their games don't begin until the Spring, anyway.

Please note the following: 1. Judging by fan appreciation, YU students prefer to watch MTA Basketball more than YU Volleyball. 2. Come to think of it, nobody cares about volleyball in this country, except for a brief 3-4 weeks during the

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## In Defense of Lamm (I)

To the Editor,

It does not take much courage to challenge Rabbi Lamm's advocacy of intellectual pluralism behind the cloak of an unsigned letter. This letter, which points to Maimonides' *Hilkhot De'ot* as precedent for entertaining certain dogmas and attitudes, is misplaced. Of course, there are laws about correct opinions and beliefs. But nowhere in *haza'l* was this extended to an interdiction of secular studies. The texts of Torah tradition provide the parameters of legitimate dissent, not the opinions of moderns; however learned, or biased.

May I remind the pious, zealous, but not so courageous correspondent that in his commentary to the *Mishna*, Maimonides mentioned thirteen articles of faith, not fourteen or fifteen. *Da'at Torah* was not mentioned by Maimonides in this context. Maimonides affirmed that when considering views of post-Talmudic rabbis, one follows *Le-mi she-ha-da'at noteh*, the one who makes sense. Maimonides was clearly not referring to either the *frum* or *krum* consensus; he was referring to the right of an individual, who has learned and has committed to Torah, to make an informed decision based on learning and conscience.

When our zealous correspondent refers to "The Torah point of view" on

a subject in his appeal to Maimonides, I would refer him to two Maimonidean rulings which express the feelings of the *Torah U'Madda* community, but not those who believe that our ancient sages did not issue sufficient prohibitions to insure God's favor. According to Maimonides, one must first learn a means of earning a livelihood, then purchase a domicile, and only then is one permitted to get married. To do otherwise, argues the wise Maimonides, is to play the fool. Following the literal statute of the *haza'l*, Maimonides rules that there are no exemptions from military service when Jews in *Eretz Yisrael* are in danger. By what? "Torah Philosophy" do contemporary sages have a right to disagree with a Talmudic statute for which one requires a *bet din* greater in number and stature, when they outlaw secular studies, which *haza'l* not only permitted, but mastered?

As long as *haza'al* did not prohibit an action or an idea, it is permitted. We do not *pasken aggada*. To argue that a given action is proper or not is a matter of policy, not piety. And we would do well to delve into our sources for the parameters of Jewish propriety, and not over our shoulders for the approval of those who make us feel guilty.

Rabbi Alan Yuter  
Congregation Israel  
Springfield, New Jersey  
Touro College  
New York, NY

## In Defense of Lamm (II)

To the Editor,

In the last issue of *The Commentator*, you published a letter ("Hashkafa is an Issue") by a fellow named "Name Withheld Upon Request" (hereafter: Mr. Request). Please allow me to address him. As a former Features Editor of *The Commentator*, I know that it is excruciatingly difficult, if not impossible, to capture the full import of a *shi'ur* unless you record it in its entirety. Mr. Request, how can you denigrate anyone, let alone our President and *Kosnitu-Yeshiva*, without first listening to Rabbi Lamm's actual *Shiur*? Your approach displays not only grave disrespect for our rabbi and teacher, but it also shows staggering intellectual dishonesty on your part. Before publishing anything else, you should study the laws of appropriate conduct towards *talmidei chachamim*, and you must devote more time to improving your learning methodology (i.e., go back to the original before drawing conclusions).

Moreover, Mr. Request, I don't like your name. Even though I can understand why you hid behind namelessness, this does not pardon an anonymously written attack on our President. If you want to berate Rabbi Lamm privately, go right ahead (at least you will "only" be confronted

with issues of *lashon hora* and its parallels). If, on the other hand, you imply in a published letter that a *talmid chacham* is an ignorant, heretical simpleton, you should introduce yourself. Let me teach you a basic rule of ethical conduct: An anonymous attack on anyone in print is an immoral cheap shot, unbecoming any college student anywhere, let alone one who claims to represent Torah. If you want to remain anonymous, don't say anything.

To summarize, Mr. Request, your letter was a revealing indication of the paucity of your own intellectual honesty, courage, and respect for *talmidei chachamim*.

I have always admired *The Commentator's* integrity in printing all viewpoints of students; yet, I think in my day we printed only those letters where the authors had the gumption and courtesy to admit who they were. When I see letters such as that of Mr. Request, I realize that there is a lot of merit to that policy.

Hayyim Angel  
YC '93, BRGS '93, RIETS '95

*Editor's Note: Official policy of The Commentator is to accept only signed letters. The name of an author may be withheld at his or her request. Anonymous letters are not accepted.*

# CAMPUS NEWS

## CALENDAR EVENTS

### Thursday, December 9

YC Fencing vs. Hunter College  
MSAC  
7:00 P.M.

YC/SCW Student Councils Chanukah Concert  
8:00 P.M.

YC Basketball vs. SUNY Maritime  
MSAC  
8:00 P.M.

Thursday - Thursday, December 9 - December 16  
Chanukah

### Friday, December 10

JJC Residence Halls *Shabbat Chanukah* program  
Rav H. Schachter, speaker  
Rubin Hall  
7:00 P.M.

### Saturday, December 11

YC Basketball at Stevens Tech  
8:15 P.M.

### Sunday, December 12

No classes or MYP *shiurim*

### Sunday - Monday, December 12 - December 20

*Semana Sepharad*: 22nd Annual Sephardic Cultural Festival  
Contact: Rabbi Dr. M. Mitchell Serels (212) 960-5235

### Monday, December 13

YC Basketball vs. Baruch College  
MSAC  
8:00 P.M.

### Tuesday, December 14

YC/SSSB Student Councils Chanukah *chagiga*  
Tanenbaum Hall *Beit Midrash*  
8:00 P.M.

### Wednesday, December 15

YC Basketball vs. Mt. St. Vincent  
MSAC  
8:00 P.M.

### Friday, December 17

JJC Residence Halls *Shabbat* program  
"Can You Be Moral Without Being Religious?"  
Rabbi S. Carmy, Assistant Professor of Bible, speaker  
Rubin Hall  
7:00 P.M.

### Saturday, December 18

YC Basketball at NY Poly Tech  
8:15 P.M.

### Saturday - Thursday, December 18 - December 23

YCDS Fall Presentation: "Lips Together, Teeth Apart"  
Schottenstein Theater

### Sunday, December 19

YC Wrestling at SUNY Farmingdale  
4:00 P.M.

### Monday, December 20

YC Alumni Basketball  
MSAC  
7:30 P.M.

## Karate Club Chopped

by Oded Dashiff

After a long period of existence, the Tora Dojo martial arts branch of Yeshiva University has closed. Professor Harvey Sober, head of Tora Dojo, said that he made the decision to close the YU branch due to a "decrease in dedication."

When Professor Sober founded Tora Dojo, he held the rank of third-degree black belt in White Crane as well as a black belt in Jujitsu. While attending Hunter College as a student, he was asked by friends at YU to teach Karate on campus to allow them to learn how to defend themselves against the rising number of attacks on YU students.

Sober agreed, and by 1967, he had a club of over fifty members. He was given a small area in the gym to conduct the fledgling club.

Because the athletic budget at the time was very small, the club was supported by yearly exhibitions and by students paying nominal dues. Sober noted that no money was ever taken from the Student Council or from YU, and all equipment was donated by Sober.

With interest in the Karate Club rising, Professor Horowitz, the head of the Athletics Department at the time, suggested that Karate be given as a YC course. For the first four years of its existence, Sober taught the course on a volunteer basis, while still maintaining

his club. Sober explained that since his primary concern was to teach students how to defend themselves, he paid all expenses for those who were unable to pay the membership dues.

In a relatively short period of time, the club evolved into a world-class martial arts organization which graduated its first two black belts in May, 1971. Between the years of 1971 and 1985, fourteen more students earned their black belts.

In 1990, "interest as well as attendance in the club waned," said Sober. He cited the Max Stern Athletic Center as a possible cause for the declining membership in the club. With the introduction of new athletic opportunities such as golf and soccer, karate lost some of its popularity. Sober added that "karate takes a serious attitude which usually requires two or three years to develop, at a rate of three times per week; students today simply don't have that kind of time for extra-curricular activities."

Sober stated that the YC karate classes are still being given. Two of these courses are taught by Sober, and one is being taught by Rabbi Edgar Kelen, who received his black belt from Tora Dojo in Karate and Tai Chi. Rabbi Kelen also teaches the Tai-Chi class. Sober said that if enough students express an interest in the club, he would be glad to re-open it.

## This Is Not A Game

Declining profits and growing student dissatisfaction have prompted YCSC President Daniel S. Gurell to press the Student Council's video game contractor for an expanded selection of games.

Students who go to the Morgenstern and Rubin basements to play the games often find them either broken or boring. Gurell promises major improvements within the month, including new games.

Profits from the games are split between the contractor and YCSC. "Last year," said Gurell, "the games were more profitable than they are now, specifically the ones in Morg. With the new improvements, we hope to see larger profits."

The game rooms are open between lunch (anytime from 12:00 to 2:00 PM) and 1:00 AM.

-- Chanoch Kanovsky



Teller's lecture on Chassidus drew a large crowd

## Teller Tells it Like it is

On Tuesday, November 23, approximately 200 students from Yeshiva College and Stern College for Women gathered in Weissberg Commons to hear Hanoch Teller. Rabbi Teller is an accomplished author and a *rebbe* at Midreshet Moriah in Israel.

The surprise topic (it was not advertised in the posters announcing the event) was "Chassidus." In his unique and humorous style, Rabbi Teller outlined the ideology of Chassidus and how it differs with other philosophies within Judaism.

The event was sponsored by SOY and TAC.

-- Zev Schubin

## Ohavei Shalom Tsedaka Fund

Your Contribution Helps Needy Families in Israel

Contributions can be given to:  
Judah Wolfgelernter, Campus Representative  
Pollack Library, Y.U.

All Contributions  
are Tax-Deductable

The Commentator  
Wishes The Entire  
Student Body A  
Happy  
Chanukah!



Photo: Benjamin Aronoff

## Carlebach Concert Held For Russian Jews

by Stuart Milstein

A pre-Chanukah Celebration for recent immigrants from Russia took place on Wednesday, December 1st in Weissberg Commons. The celebration featured the well-known singer Shlomo Carlebach, and it was attended by over 350 new immigrants and over 150 YU students. The concert was sponsored by the YU Philanthropy Society's Outreach Program in conjunction with the Jewish Community Council of Washington Heights.

The purpose of the program, according to the Outreach Program's Chairman David Rozenson, "was to have the Russian immigrants of Washington Heights see more young, Jewish kids. They are drawn because they see young Jewish students having the life they wanted."

The evening began with two separate activities - one for children, and one for adults. A carnival was organized for the children by students of Stern College.

The adult program began with a welcome, in Russian, by Rozenson, who discussed the "strength of the Chanukah flames" and the idea that "each day, a person has to grow, just like the Chanukah candles that increase in number every day." Following him, Vice President for Academic Affairs William Schwartz welcomed the guests in Yiddish, proclaiming that just as Chanukah was a miracle, it is a miracle that they are here. He also added that they should realize that YU is like their extended family.

A presentation was then made to Usher Glass and Rolie Shmuelevitz of Time Out Pizza on behalf of the Philanthropy Society in recognition of their help in this event and other activities involving new Russian immigrants.

The program continued with music supplied by the Y's Guys band, singing

by A.J. Schreiber and the star of the night, Rabbi Shlomo Carlebach. "The event was awesome," exclaimed YC Sophomore Eli Duker, one of the students who came down to get the dancing going. Duker felt that the main reason for the event's success was Carlebach, explaining that, "His (Carlebach's) life is music. All of the basic Jewish songs are from him." He also felt that Carlebach was especially appropriate for the new Americans because "they were able to see his sincerity. His songs are simple *nigunim*, so there is no need for an extensive background to enjoy them." Rozenson added, "Carlebach's name was used to bring Russians because he has traveled to Russia and [he] attracts certain people. We also wanted to use someone the Russians would enjoy."

The Outreach program has been doing holiday programs for the past four years. However, in the past years, events were usually held during the holidays and on Sundays. It was changed this year for various reasons. One reason, according to Rozenson, "was to draw a younger crowd, 30-40-years old, as well as teenagers, and to have more YU students participate." He also explained that it was changed because "we give away menorahs and we wanted them to begin the holiday with a menorah to be able to light on the first night instead of having to wait for the third or fourth night."

Initially, the Outreach program held its events in the Morg Lounge, but they soon outgrew the limiting confines of the Morg, forcing a move to Weissberg Commons. The program has grown so much that they have even been forced to limit the publicity because "otherwise," Rozenson explained, "it would be overflowing."

The Outreach program conducts holiday programs for Sukkot, Chanukah, Purim, Pesach, and Yom Ha'atzmaut.

## Torah In Rav's Memory On Track For Completion

by Ilan Haber

The Student Organization of Yeshiva (SOY) has commissioned a *sefer Torah* to be written in the memory of the Rav, HaRav Yosef Baer Soloveitchik, zt"l. The planned completion date is the Rav's first *yahrzeit*, at which time the Torah will be placed in the Harry Fischel *Beit Midrash* at Yeshiva College.

Money for the Torah, which is expected to cost a total of \$25,000, is being collected mainly from alumni and current students of Yeshiva College, Stern College, and the two YU high schools, MTA and Central. Flyers are being distributed by the RCA, and are being posted in shuls attended by YC students. The fundraising committee is being chaired by YC students Ephraim Gopin and Hillel Weiner.

According to Lavi Greenspan, President of SOY, the fundraising efforts are going very well. \$10,000, which is needed for a down payment, is already accounted for and there seem to be no foreseeable problems in the collection of the total sum. Plans for a new mailing of flyers to be sent to alumni outside the New York area have been put on hold because it seems unlikely that it will be needed.

SOY Treasurer Benji Taragin claims that efforts are being made to collect only what is needed for the writing of the Torah, so as not to exploit the Rav's memory through the collection of excess funds. However, the possibility that they might collect more money than needed seems unavoidable. If a surplus does accrue, the extra money will be used for SOY activities. One possibility would be to use the money to kasher the four *Beit Midrash sifrei Torah* that are currently *pasul*.

The Torah is due to be completed by the 1st of *Nissan*, with a tentative date for the *Hachnosas Sefer Torah* ceremony set for March 20th.

## Fighting Traffic from the Top of Belfer Hall

by Avi Lowell

"Many students have wondered what is on the top of Tannenbaum hall, but very few have wondered about the top of Belfer Hall," says Eli Berlin, a first year student at Yeshiva University.

In fact, the roof of Belfer contains more than air-conditioning and heating units. The Port Authority of New York and New Jersey has made Upper Manhattan's highest location the home for some high-tech equipment. Mounted on the roof, a night-vision camera constantly surveys traffic conditions approaching the George Washington Bridge. The camera is connected to a conical microwave antenna which relays the signals to New Jersey. There, they are downloaded to computers, and forwarded to the World Trade Center for analysis.

Mr. Pittinsky, who works with the Yeshiva University Finance Office explained, "In 1976 the Port Authority asked us to lease them enough roof space for an antenna. We felt it was important to help them out." Rent for the roof space consists of a reimbursement for the electricity used by the antenna and a small stipend for Yeshiva University's cooperation.

The microwave signals, which are broadcast from a height of 268 feet at a frequency of 1257 mhz and a power output of 65 watts are completely harmless to anyone in Belfer Hall. Dr. Cwilich, professor of physics at Yeshiva University contends that "There is no scientific evidence that shows radiation to be harmful at these levels. Radiation emanating from refrigerators and microwaves in students dorm rooms are at a higher intensity."



Photo: YUJPR

## Weekend Winds Batter Campus

On Sunday, November 28, the Joel Jablonski campus, along with the rest of New York, was battered by driving rain and high winds. All along Amsterdam Avenue, YU banners on lampposts ripped and tore. The lamppost at the corner of 186th street and Amsterdam Avenue near the Tannenbaum Hall and the police booth snapped at its base and had to be removed by city work

crews.

Mr. Jeffrey Socol, Associate Director of Facilities Management said that the city would replace the lamppost. It seems, however, that the University has to buy new banners. In a statement to *The Commentator*, Mr. Socol said that, "the banners will be replaced - but I don't know when."

-- Howie Beigelman

Mayor-Elect Rudolph Giuliani joins YU leaders in displaying an oversized check for \$40 million. The Golding gift is the second largest bequest to a New York university. According to the December 1 issue of *The Chronicle of Higher Education*, the gift also came at a crucial time for YU - the University had projected a \$9 million deficit in its \$315 million budget for this year. In a statement, Rabbi Lamm said that, considering YU's budget and endowment, the Golding gift "is comparable to a \$500 million gift to a Harvard or Yale." YU's endowment is currently valued at \$294 million. The Golding gift is made up of cash, stocks, bonds, property, and personal possessions. Pictured (L-R): Burton P. Resnick, chairman of the Executive Committee of YU's Board of Trustees and chairperson of the Board of Overseers of AECOM; YU President Norman Lamm; David Gottesman, Chairman of the Board of YU; Mayor-Elect Giuliani; YU Trustee George Klein.

## STUDENT NOTEBOOK

## Preserving History: The Soloveichik Synagogue

by Ari Hirt

When I was assigned to write an article on "The Soloveichik Synagogue" located on 185th Street, the first question to cross my mind was "There is a shul across the street from Schottenstein?" I was then informed that the shul's only minyan gathers for *shacharit*, at 6:30 in the morning. Normally, my eyes do not open before 7:45 AM, but my curiosity to experience this mysterious synagogue called for an exception; I set my alarm for 6:15 the next morning.

At 6:25 AM, after realizing that the noise I had been hearing for the past ten minutes was my alarm and not part of my dream, I threw on my clothes and scurried out of Rubin Hall. As I made my way down 185th street, I checked my watch one last time; the morning

by the name of Heshy Auslander ran over to welcome me and motioned me to sit down. Being that there were only eight people, space was not limited.

Eventually, three or four more men found their way into the shul to complete the *minyan*. As the prayer service neared the Torah reading, an elderly gentleman, presumably the *Gabbai*, excitedly approached me to inquire if I was a Cohen or Levi. After answering that I was a Yisroel, the man mumbled, "Oh, so then you will do *hagbah*." It was at this time when I realized that any new person who steps foot into this shul is desperately recruited to become a "regular" attender of a dying minyan.

Gates of Israel was founded in the late 1940s, and convened regularly in the basement of the Schottenstein building. At the time, the building was



skies were still as dark as night.

By 6:35, I had climbed a small staircase and entered the red brick building bearing the sign: Rav Moses Soloveichik - Gates of Israel. As soon as I stepped into the small shteibel, all of the eight elderly men present turned around in astonishment to see a new face. A man

the home to the flourishing elementary day school - Yeshiva Kettana Rav Moshe Soloveichik. For the next 35 years, Gates of Israel also prospered in Washington Heights' "glory days," and consistently drew a minyan for the weekday *shacharit* and *Shabbat minyanim*.

As the Jewish community of



photo: Judah S. Harris

Washington Heights diminished, Congregation Gates of Israel grew smaller. Nine years ago, when the synagogue moved to the red brick building across the street from Schottenstein, the inability to attract more than ten people to pray in the morning was a common occurrence. However, due to the valiant leadership of Mr. Leo Metzger, the shul remarkably survived for the next eight years. During this period, the synagogue struggled, but often succeeded in attracting a regular weekday and shabbos morning minyan. Six months ago, Metzger passed away.

## Rav Dovid Was A Member

Rav Dovid Lifshitz *zt"l*, who was also a member, was remembered by the current members as persistent and demanding in not giving up the *minyan*. Unfortunately, with the passing of Rav Lifshitz and Leo Metzger, the *minyan* is barely hanging on.

Toviya Lusdan, one of the eight remaining "regular" attendants at Gates of Israel, described the minyan as being

a roller coaster. He explained, "one day we have a *minyan*, then the next day we don't. One day we have two Levities, the next day we have three. One day a Yeshiva boy decides to pay us a visit, and the next day he is gone." When I asked one member if the shul has a president, he chuckled and replied, "yeah, we have a president and a *gabbai*, but they only show on *Shabbos*."

Adding salt to the wounds, the shul's only *Kohen*, Shemaiah Shechter, is moving this week to Borough Park, and another longtime member has his foot out the door. Mr. Lusdan, a resident of Washington Heights since 1950, commented with a smile that, "this is a neighborhood which can not help it."

The photographs illustrating this article are from Judah S. Harris' photo essay "Morning Prayers on 185th Street." Harris photographed the Soloveichik minyan in July 1990 as a personal project.

A selection from "Morning Prayers on 185th Street" was exhibited at Beth HaTefutsoth in Tel-Aviv from April through October, 1992.

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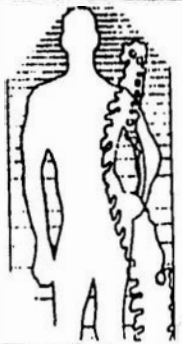
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## Equipment Stolen From WYUR

by Erez Gilad

Sometime between the months of July and August, valuable equipment necessary for radio broadcasting, along with a large number of CDs, were stolen from the WYUR Radio Station, located on the third floor of Schottenstein Center. WYUR is sponsored by YCSC and the SCW Student Council, and is the official college radio station of Yeshiva University. After discussing the matter at a meeting of the Student Life Committee, Yeshiva University agreed to compensate WYUR for the lost equipment. However, the security problem at the station has caused a delay in broadcasting.

The stolen equipment includes CDs, two turntable cartridges, or needle heads, and a compressor limiter, a device used to reduce static while broadcasting. David Steiner, Station Manager of WYUR, said that the items can be adapted for use on musical instruments and amplifiers, and are not specialized for use in a professional radio station alone, thus establishing a possible motive for the thefts. Don Summers, Chief of Security, was unable to comment since the investigation is pending.

### Meeting of Student Life Committee

The issue of compensation for the stolen items and added security around the radio station was discussed in October. At the meeting, Jeffery Rosengarten, Director of Supporting Services, agreed to have Yeshiva University replace the equipment. Steiner explained that "...replacing lost equipment and paying for new locks has become an annual event," and requested that the cost of replacement not come out of the WYUR budget. Likewise, Daniel Gurell, YCSC President was concerned that funds should not be

appropriated from Student Council. As explained by Hal Tannenbaum, SSSB Assistant Director of Recruiting and advisor to WYUR's Executive Board, "This is a security matter, and thus a University issue. To have Student Council pay for it would be unfair to the student body." Two weeks ago, Yeshiva purchased the equipment on behalf of WYUR at a total cost of \$519.85.

Additionally, Rosengarten recommended that a subcommittee be created to overlook the progress of the radio station, and that an inventory be kept of all equipment and CD's on a regular basis. Stephen Unterberg, Assistant Manager of the Station, hopes to acquire a computer for the station and include all the CDs on a database. This will make the CD's more accessible for inventory checks and for use during programming hours. In attendance at the meeting were Daniel Gurell, David Steiner, Bernard Pittinsky, Director of Finance, Dr. Efram Nulman, Dean of Students, Rabbi Chaitoff, Assistant Dean of Students, and other members of Student Council.

### Added Security Discussed

Also discussed at the meeting was the installation of new security devices at the radio station, such as cabinets with padlocks to secure headphones and other movables each night after broadcast hours. Steiner noted that security around the radio station was lacking, and pointed out that there were obvious signs of tampering on the series of doors leading to the station. After discussing the thefts with Rabbi Chaitoff and Don Summers, Steiner requested that the locks be changed. Last week, a metal retainer was placed on the inside door of the radio station to prevent

*continued on page 14*

## Review: *Twelve Angry Women*

by Isaac Sasson

The Stern College Dramatics Society recently concluded its showing of "Twelve Angry Women", an adaptation of "Twelve Angry Men" by Reginald Rose. The show, which ran for five nights during the first week of December, drew near capacity crowds in Koch Auditorium.

The story portrays the deliberations of a jury after the long and difficult trial of a nineteen year old boy accused of brutally murdering his abusive father, who is described in the opening lines of the play as "not having a chance." The play depicts the struggle of each juror in attempting to deal with interpreting the facts of the murder case, with each bringing her own prejudices to bear.

The thespians were required to perform at an advanced level in order to compensate for the simple scenery and props which the show demanded. The set consisted of a long conference table surrounded by twelve chairs and a water cooler in the corner of the room.

Uniquely, the audience was seated on two sides of the set which increased the difficulty of the performance for the actors. They were successful in rising to the challenge of performing skillfully to both audiences.

"The actresses portrayed their roles with incredible accuracy," commented Yaffa Shindler, a Senior at SCW, "They provided the perfected balance of emotion, excitement, comic relief, and court room drama to capture the audience in this suspenseful mystery." "They all worked well together and you can tell they all enjoyed working on this play. They really made the characters believable," Rachel Levin, an senior at SCW, said.

Josh Lookstein, one of the many YU men who were fortunate enough to attend the show, added, "It was great. I had fun. Some of the actresses were fantastic. It was better than Cats, better than E.T. If a kid my age could like it, than anyone could."

"I was delighted with the way the

*continued on page 14*

## Rav Tendler Delivers Lecture on AIDS Awareness Day

by Steven Miodownik

The difficult but timely issue of a proper Jewish response to the AIDS epidemic was the topic of discussion at a lecture delivered by Rabbi Dr. Moshe Tendler on "AIDS Awareness Day" this past Wednesday, December 1, in Rubin Shul.

The lecture, presented by the Yeshiva University Museum and entitled "The Social Aspects of the HIV Epidemic: A Torah Perspective," sought to explain the apparent apathy displayed by most of the unaffected population in the crisis situation. Rabbi Tendler, a recognized Torah scholar and Distinguished Professor of Biology at Yeshiva, was specifically asked to speak on AIDS Awareness Day, a day internationally adopted in acknowledgement of the AIDS crisis.

Rav Tendler began his address by defining AIDS as a true crisis. Citing frightening statistics and predictions, he called AIDS "the most deadly plague that has ever befallen human society." With the aid of an overhead projector, the Tendler showed the audience of one hundred students, faculty members, and other guests scores of charts and news articles, shocking them with the sheer numbers of those affected by the epidemic. "Never before have we had something which drains both the life and the resources out of our society as much as AIDS has," Rav Tendler stated. In Southeast Asia alone, he explained, the worst-case scenario sees 46 million humans infected by the killer virus by the year 2000. In North America, Tendler predicted dire consequences because "nothing has happened to slow [the spread of HIV] and most importantly, there has been no change in the behavior of the subset of society that is called the high-risk one: homosexual intravenous drug users."

The "unique" Jewish perspective, according to Rav Tendler, involves the delicate balance between moral certainties and obligations to society. The Torah, which gives the death penalty to "he who sleeps with a man" (Leviticus 18:22), is the same Torah which commands doctors to heal, and there is no paradox in being biased against homosexuals and trying to alleviate their suffering if they contract AIDS, Tendler posited. He called this Torah obligation "consoling but not condoning," and described the Jewish attitude as "judgmental but not discriminatory."

Sociologically, he explained, people accept the gay community's claim of non-discrimination, but do not accept its demand for approval of its "alternate lifestyle." Such a

claim has arisen in recent years; it has caused many controversies, and gay activism has "gone astray at that point," he said. He decried the New York City school system's proposed "rainbow curriculum" as an attempt to teach homosexuality as an acceptable lifestyle, a venture which "failed and may have caused the downfall of the schools chancellor as well as David Dinkins." In addition, he cited the controversy surrounding gays marching under their own banner at the 1993 Israeli Day Parade as an example of this "undeserved striving for acceptance." The world's apathy toward the gay community is a "backlash" to these occurrences, showing the gay community to be "pushing too far," Tendler claimed.

According to Tendler, AIDS activists, through their contention for rights to privacy and confidentiality, have prevented a screening program for the AIDS virus. Rav Tendler told the audience of a controversial New York State law which prohibits the testing of someone's blood for AIDS without full consent and acquiescence. Other "incongruities" include the fact that no AIDS patient may be quarantined for his unhealthy practices while any other person with a contagious disease may be quarantined to prevent the spread of that sickness. He acknowledged, however, that AIDS screenings would have a discriminatory potential, but the concern for public health should override those factors. In his closing remarks, Rav Tendler focused on the AIDS crisis' effect on Jewish religious rituals, part of the "ripple effect" of the epidemic. During circumcision, many *mohelim* are reluctant to perform oral *metzitzah*, which involves direct contact with the newborn's blood. Today, a glass tube or a barrel syringe is used instead in order to protect the *mohel* from contracting of AIDS from the child, whose mother may have received a blood transfusion before screening was done. Additionally, according to Tendler, some women have become concerned about using a *mikvah*. AIDS transmission through water is possible, Tendler said. However, the AIDS virus is extremely sensitive to the chlorine that must be added to *mikvaot* for sanitary reasons. This public health law effectively dismisses the possibility of being infected through a *mikvah*.

Finally, burial and mourning customs have adapted to the AIDS crisis. When a Jewish body is prepared for burial, all orifices must be cleansed. Some *chevrai kadisha* now work only in full surgical gear, frightened by the chance of contamination.

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# PERSPECTIVE: YESHIVA, YES, UNIVERSITY, YES

by Dr. Will Lee

G.K. Chesterton once posited that there's no such thing as a Catholic university. Insofar as it's Catholic, it's not a university. Insofar as it's a university, it's not Catholic. Is there any such thing as Yeshiva University? Yes, but not without controversy and contradiction. As the Rav pointed out long ago, Judaism doesn't obey the law of the excluded middle which serves as the basis in logic of Chesterton's aphoristic insight. Fortunately for us professors in the liberal arts, neither does Yeshiva University.

We're all familiar with formulations of Torah U'Madda which try to exclude part of the middle. Only Madda which facilitates making a living. Only Madda which directly aids halachic learning. Only scientific Madda. In almost all of the formulations which Rabbi Lamm characterizes in *Torah Umadda*, on the other hand, the middle broadens to include liberal arts pursued from within a Torah worldview. In "The Hasidic Model: Madda as Worship," the main contribution he sees himself as making to the dialogue, Torah Jews integrate Madda within a worshipful life.

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**"Is there any such thing as Yeshiva University? Yes, but not without controversy and contradiction."**

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In *The Idea of a University*, Newman argued that the guiding purpose of higher education is not religious commitment, but knowledge for its own sake, yet his thinking closely parallels Rabbi Lamm's: for a religion-centered person, the university can become a place for pursuing knowledge as worship — including knowledge of the profane as well as the holy. This synthesis of the sacred and the secular is possible because "the subject-matter of knowledge is intimately united in itself, as being the acts and the work of the Creator."

In the wake of the confiscation of *Kol* on the basis of vulgar language and sexual content, many students have raised their voices and moved their mice to uphold the central values of the yeshiva — the equivalent in our context of motherhood and apple pie. But only one student has publically objected to the confiscation, and no one has looked at the controversy explicitly from a university point of view.

Most of us faculty members in the liberal arts would like to believe that we teach in what is not only a real yeshiva but also a real university. If Yeshiva University, the institution we all share, deserves to be called great, it is because most of our students develop religious and moral seriousness at the same time that they learn to think critically within the broad horizons of the real, diverse

world we live in. At its best, YU aspires to be both infinitely yeshivish and 100% a university. Our founder Dr. Revel studied Hindu philosophy and wrote

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**"Torah and Madda, yeshiva and university inevitably clash at times because the assumptions behind them fundamentally differ."**

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on Milton, subjects which some might consider halachically contraindicated. Our current President contributes to the debate on American education in general as well as writing on Jewish education, hasidism and Talmudic law.

The argument that we are fully a university hinges partly on state aid due us by virtue of our legal standing as a secular university, and partly on our accreditation and membership in good standing among American universities. No one should lightly dismiss those worldly factors, all of which contribute to our students' admission to respected graduate and professional programs, their being hired for desirable jobs, and their successes in the real world after they graduate. Our modern world believes deeply in credentials. But for me, those factors carry little persuasive power compared to the values which underlie the modern university as an institution. Although not nearly as ancient as the Jewish tradition, the university draws on its own ancient roots and adheres to ideals which it has evolved over centuries. Foremost among those ideals in the modern American university are the development of individuals who think for themselves, contribute in some way to society, and participate in the unfettered pursuit of knowledge and truth, including truths about humanity.

Torah and Madda, yeshiva and university inevitably clash at times because the assumptions behind them fundamentally differ. One assumes a hierarchy of rabbinic authority, both in the Talmud and in the yeshiva, under God; the other assumes democracy. One

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**"From a secular faculty member's point of view, freedom of thought, inquiry, study, speech, and writing weigh in heavily; they help take the measure of a true university."**

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assumes freedom only within halachic boundaries; the other assumes total freedom of thought and virtually total freedom of expression, with only a few

legal limits — the Supreme Court has refused to extend the protection of the first amendment to such cases as libel, the production of a "clear and present danger" (as when someone yells "fire" in a crowded theater), and obscenity. The Court's most significant recent decision on obscenity gives up on establishing guidelines such as "redeeming social value," opting instead to refer to "local community standards." From a rabbi's point of view, those standards spring from the Torah and the Talmud; Rabbi Tendler calls the Torah the "yardstick" by which students must measure everything. From a secular faculty member's point of view, freedom of thought, inquiry, study, speech, and writing weigh in heavily; they help take the measure of a true university.

Most of our students live in both worlds, yeshiva and university, or three worlds counting contemporary society. More precisely, most attempt to live in the Torah world while encountering the university world and resisting contemporary moral corruptions. As President Lamm was paraphrased in your November 9 issue, "a Jew should learn the ideals of the Western World uncensored in order to be able to say that he rejects those values but he

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**"I can see some objections to *Kol* which deserve to be taken seriously."**

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understands them." Studying, understanding, even empathizing is not the same as accepting or believing.

Through students' eyes, I can see some objections to *Kol* which deserve to be taken seriously. The editors' disclaimer states that the "language and subject matter which some readers may find objectionable . . . appear[] in the voices of personae and do[] not necessarily represent the views of the authors or the Board." Perhaps, given the loaded material, they should have added "and certainly in no way represent the views or the values of Yeshiva University." Perhaps the disclaimer should have appeared in a more prominent position, like the warning label on a CD. Perhaps they should have omitted the university shield from the back cover. Perhaps they should not have selected for the cover a photograph of the shadow of a hasidic Jew praying at the Western Wall, an image which not everyone sees as representing the shadow of the religious right falling across the YU landscape. Perhaps they should not have distributed *Kol* to all students' mailboxes, thereby pushing it under the nostrils of the many students who found it repugnant. Perhaps they should have asked the authors whether it would be possible to change the obscene language without compromising "artistic intent and integrity." Perhaps the authors should have changed the language without being asked. Perhaps the faculty advisors, including me, should have realized how certain students and

administrators would feel and raised objections to certain passages. Mistakes in judgment are not only inevitable in this university, however, but in a sense desirable. Students who choose wrongly and regret it have internalized their values; those who feel values being imposed upon them from on high may speak and act as if they believe, they may conform, but they aren't necessarily speaking and acting from the heart.

Everyone knows that YU comprises one community with many subcommunities which differ from one another. Many of our students have always inhabited the yeshiva world; others are returning to or finding their way further into religious Judaism. Some highly value secular studies; others put up with them. At the same time that the Jewish religious world has moved to the right, and more of our students have adopted an increasingly stringent orthodoxy, we have reached further out to students who come to us having assimilated more aspects of modern secular life. Between those two extremes, modern orthodoxy has come under more strain and has had more trouble centering itself. But all our students are members in good standing of the overall community, so that no subcommunity, however sincere, should suppress the feelings and opinions of another.

Mr. Wittenberg wonders whether I am still sensitive to students' religious feelings and beliefs. I hope so, but not at the expense of the university ideals which I wholeheartedly represent. When I devoted several freshman composition classes to the controversy over *Kol*, I allowed students who objected to hearing the offending language and content described to leave the room for a few minutes, becoming in effect conscientious objectors. At the same time I gave every student the full opportunity to express his views, and I

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**"Everyone knows that YU comprises one community with many subcommunities which differ from one another."**

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did not back away from any fact, truth, or argument. A university exists to consider truths based on various fields and divergent viewpoints, not to remain inoffensive. The same is true of literature. *Kol* is a literary magazine, not a shiur.

Defenders of academic freedom and freedom of expression make two points again and again. First, the university must serve as a haven for difficult ideas and words which may offend some or even most of its members. Further, if you suppress one person's opinion today, yours may be suppressed tomorrow. For the sake of a religious atmosphere, however desirable, do we want language police to exercise power over what we say? First it's language; then ideas. *Kol* today; Darwin, tomorrow; insufficiently stringent Judaism the next. Suppressing everything objectionable would amount



to a system of ghetto walls erected in a vain attempt to enclose the intellect and the imagination as well as the words and actions which flow from them.

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**“A university exists to consider truths based on various fields and divergent viewpoints, not to remain inoffensive.”**

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It is worth remembering that what deeply offends some people may not bother others unduly. From my informal discussions, it is clear that many students take four-letter words and sexual content more in stride than many administrators and faculty members do. This desensitization has some positive consequences. Language which might have triggered the “evil inclination” in a student of the forties, and which that same student might have found viscerally offensive, might carry no sexual charge for most students today. Torah values may not change, but Torah U’Madda does because Madda does. All of our administrators strike me as extremely proper in speech and behavior. I’m sure they find foul language genuinely disgusting. These administrators can serve as credible role models for many of our students. But for other students, a generation gap undoubtedly exists without necessarily implying a gap in basic Torah values. A great deal depends on intent, attitude, and context. While the editors of *Kol* realized that some might find the language and content “objectionable,” I suspect they didn’t realize how deeply it would disgust some of their peers as well as some older members of the university.

Even if you feel that preserving a religious atmosphere justifies setting limits on students’ self-expression, at least in student publications, you should find it difficult to defend the “procedures” which led up to the confiscation of *Kol*, according to uncontradicted reports in *The Commentator* and unpublished accounts by participants in the key meeting. Two students, having seen a copy of *Kol*, feel quite upset and rush over to the Dean of Students’ Office. The university lawyers, consulted by phone, evidently advise that YU as the private college publisher has the legal right to withdraw *Kol* from publication, and further, that the head

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**“Torah values may not change, but Torah U’Madda does because Madda does.”**

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of the university organization that sponsored and paid for it could act on the university’s behalf. (As I understand it, so could the Board of Trustees, President Lamm, or any other administrator acting on the authority of the President or the Board.) President Lamm, consulted by phone, hears passages from two stories and finds

them offensive. The Student Council President is pulled out of the middle of class. He finds the passages disgusting and, on behalf of the elected Student Council and the student body whom the Council represents, signs a letter authorizing the confiscation. Agents fan out over the campus and remove remaining copies from mailboxes and stacks from dorms. The whole process takes less than two hours. Done.

It should be obvious on the face of things how hastily and summarily these *ad hoc* actions took place. A few individuals, key individuals, to be sure, acted on behalf of the yeshiva. I say the yeshiva because they certainly didn’t act on behalf of the university. I don’t believe Dr. Schwartz, the academic vice president, learned until later about the chain of events. Nor were the faculty advisers or the Chair of the English Department consulted, or even informed. Nor were the putative offenders, the editors and two of the authors of *Kol*. Nor were any students who were likely not to be offended by the passages. Nor, for that matter, was the full Student Council. For these

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**“In effect, a few students spoke for all students, one wrote for all students, and the yeshiva spoke for the university.”**

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authoritarian purposes, the Council President’s authority was deemed sufficient. What on earth was the rush to judgment? Why the panic, especially since many students had already received their copies of *Kol* and readily lent them to other students who wondered about the basis of all the fuss.

Dean Nulman tells me one of his main concerns was what the students wanted. But which students? Do we really want a few students to act as language vigilantes whenever they feel offended? In listening to a select group of students under a fair amount of pressure and aware that President Lamm found the language offensive, Dean Nulman and the other decision makers abrogated the rights of the editors, writers, and many potential readers. The decision makers diminished YU as a university while not necessarily enhancing it as a yeshiva in which students sincerely and voluntarily commit themselves to Judaism. In effect, a few students spoke for all students, one wrote for all students, and the yeshiva spoke for the university.

Why do I feel students who wish to deserve the opportunity to read “Smiling John,” the prize-winning story by Howard Katz and one of the better stories to which we have given awards over the past ten years? After all, the main character *thinks* the d-word twice, once as a past participle, and the b-word denoting illegitimacy, again twice. All four he thinks angrily. A secondary character, a cripple, utters harder core vulgarisms referring to sexual acts and parts, refers to homosexuality in prisons, and rather euphemistically and briefly describes the beginnings of a truncated nonmarital encounter between him and two women. This out-of-context

summary of foul language and sexual content would, I trust, give no one a good reason for reading the story. The decision makers, most of whom, I ironically note, read or heard selected passages, needed to hear no more. But in fact, the story has a great deal to offer. Mr. Katz portrays the main foulmouth as a coarse, desensitized, opportunistic, thoroughly despicable character. Later, in the climax of the story, he turns out to be a murderer, a suicide, and a sadist who plots to hold the main character responsible for his horrible crimes. In fact, his language functions like a neon sign confirming his contemptible nature, morality, and actions. But the story focuses mainly on “Smiling John,” the title character whose smile serves as a shield and a mask. Inside he is angry at his work, his supervisor, and the world, and his mind spins out half-mad fantasies. Outside he smiles and remains passive, a perfect patsy and victim incapable of escaping the cripple’s deadly conspiracy because he accepts events, no matter how bizarre, as they unroll. Mr. Katz did not station himself with a megaphone in the center of the *Beit Medrash* and begin uttering obscenities. He created two believable characters, one of whom is guilty of a world view so profane and obscene that we are *supposed* to find him disgusting, within a story which evokes visceral as well as intellectual responses. As sidelights the story conveys insights into futile attempts to control nature, children’s witting and unwitting cruelty to those who appear deformed or handicapped in some way, and twisted relationships among unreasonable bosses, worthless work, and powerless employees. Overall, it is a moral story precisely because it creates one repulsive, profoundly immoral character who transforms susceptible people into victims.

Do we want to argue that no student of ours can imagine or understand a profoundly immoral character? Or if he does, he shouldn’t portray that character in fiction? Or if he does, he must portray that character’s speech without using vulgar language? Or if he uses vulgar language, he can forget about submitting the story to a literary magazine sponsored by the English Department as well as the Student Council? I respect Mr. Wittenberg’s decision as an orthodox Jewish writer never to use curse words; it self-evidently rises from his sense of

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**“The decision makers diminished YU as a university while not necessarily enhancing it as a yeshiva in which students sincerely and voluntarily commit themselves to Judaism.”**

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personal integrity and his religious convictions. But he himself recognizes that his decision implies that he must censor himself. He cannot write about certain types of characters, or if he does, he must paraphrase them. So he cannot write the full truth about the world; he

is building walls beyond which he will not allow his imagination to range. All of which is admirable from a religious if not from a literary perspective. But does he want to impose on all other YU students and all other orthodox Jewish writers the obligation to choose the same way? Does he want to say that Howard Katz is a bad Jew for choosing differently? Or I’m a bad faculty member for not respecting the most yeshivish students’ opinions so much that I should

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**“A healthy university welcomes controversies.”**

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cancel other students and my own actions as a faculty member in a university?

I find “Ruminations of an Ex-Boyfriend; or, The Night God Called,” the story by that famous YC student author, Anonymous, not only literarily rough but harder to defend on moral grounds. The main character, who had grudgingly agreed with his girlfriend’s preference to wait for marriage before being jilted by her soon after that, receives a phone call in which she wants sympathy after having slept with and been left by another man. Bitter at her outrageous insensitivity, he thinks satiric, foul words and finally hangs upon her after uttering a vulgar expletive. If I were a halachic Jew, I’m sure I would have trouble with the casual attitude toward religion and sexuality as well as the vulgar language, not to mention the unveiled implication that YC serves as the backdrop for these halachically impermissible events. Allowing for the certainty that the narrator’s ironic habit of mind serves as a defense against feelings that hurt him and the possibility that his blasphemous phrases mask some deep-seated doubts about the justice of the universe, the story essentially skates on the surface with too few signals of deeper issues and meanings. But I would still defend the story because its author pursued one piece of the truth in creating a credible slice of the life of a confused, emotionally immature narrator.

Neither story initiates a Yeshiva Free Speech Movement reminiscent of Berkeley in the sixties. Neither carries the slightest erotic charge. Each represents a credible, limited use of vulgar language and sexually loaded but not explicitly sexual material in the mouths and minds of characters. Each is honest in its own way.

Arguably, *Kol* falls under the Student Council budget, and under the Dean of Students’ authority, and under the power of a private college to regulate student behavior. In that sense YU probably had the right, technically and legally, to do what it did. But that doesn’t mean the decision was wise, or just, or courageous, or thoroughly deliberated, or thoroughly justifiable, or that in similar circumstances, the same thing should happen. Different student activities, clubs, and publications occupy different locations on the spectrum between yeshiva and university. Some, like the J.P. Dunner Political Science Society and the pre-med journal, primarily complement the academic programs of the university while simultaneously serving a social

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# CHALLENGES TO ORTHODOXY

As an ongoing project, *The Commentator* hopes to present a series of articles on "Challenges to Orthodoxy." We hope that these analyses of current events prove to be enlightening.

## Woman Applicant for RIETS Is First Ever

by Yisroel Holczer



For the first time in Yeshiva University's history, a woman has applied to YU's rabbinical school, the Rabbi Isaac Elchanan Theological Seminary (RIETS). Haviva Krasner-Davidson, a 24-year old resident of Washington D.C., submitted her application a few weeks ago, and is awaiting a response from Dean of RIETS Rabbi Zevulun Charlop.

Krasner-Davidson was raised in a Modern Orthodox home in Westchester, and attended the Westchester Day School, where she began learning Talmud in sixth grade. Her Talmudic studies continued in RAMAZ high school, Columbia University, and the Women's Institute for Torah Studies (WITS) - Matan - in Israel. She is married with a six-month old daughter, and currently teaches writing at the University at Maryland.

In the December issue of *Moment* magazine, Krasner-Davidson penned an article entitled "Why I'm Applying to Yeshiva U." In her essay, she describes herself as "a halachically committed Jew," though she does not consider herself to be Orthodox. In a telephone interview with *The*

*Commentator*, Krasner-Davidson noted that "I don't like to label myself. I prefer to look at each *mitzvah* one at a time."

Among the *mitzvot* observed by Krasner-Davidson are the donning of *tallit* and *tefillin* each morning, wearing *tzitzit*, and reading from the Torah on *Shabbat*, practices which are shunned by traditional Orthodox Jewry. "Don't misunderstand my intentions," she indicated in *Moment*. "I am an activist; I act on my convictions, but I am not a man-wannabe. I do not perform *Mitzvot* that are usually done only by men only because I want to prove a point. While it would be dishonest for me to claim that feminism has nothing to do with my taking upon myself these obligations, my love for Judaism and *Hashem* is the driving force."

She began these practices approximately two years ago, when she decided that "I wanted my daughter to do [these practices], so I had to set an example. I checked various sources and determined that, while it was not encouraged, it was still allowed. No Rabbi has told me 'You can't do it.'"

However, Krasner-Davidson stressed that "I'm not looking to create controversy." She prefers to *daven* in the privacy of her home, rather than in *shul*, although she stated that no one has been insolent toward her in regard to her ideals. "The *mitzvot* I do make Judaism

more spiritual and uplifting to me," she enthused, adding that "it's always nice when people tell me they support me."

Apparently, she does not have much support from the RIETS community. Expressing the view of most of the RIETS students, Third Year *S'micha* Student Baruch Pesach Mendelson expressed that "[Krasner-Davidson] may be a very fine person, and very intelligent, yet traditional Jewry has always scoffed at such an idea. I hope that the Yeshiva - in a nice way - will uphold their *mesorah*."

Krasner-Davidson has also applied to the Jewish Theological Seminary (JTS) and the Institute for Traditional Judaism (ITJ), as well as Drisha, which appears to be her second choice if YU does not accept her. However, Drisha does not offer *s'micha* for women, or a degree, although she would be able to attend a special "Scholar's Circle." Nevertheless, Krasner-Davidson would be willing to study at YU even without receiving a Rabbinical Degree. Reluctantly, she admitted that "although I would like to be accepted, I'm really not expecting it. However, even if I'm not [accepted], I hope this paves the way for someone down the line." Rabbi Charlop, who acknowledged receiving her application, declined to comment.

## Defining the Orthodox Agenda

by Robert Fagin



Billed by its organizers and participants as a historic gathering, representatives of eighteen national and international

Orthodox organizations gathered at the Homowack Lodge in Spring Glen, New York over Thanksgiving Weekend for the Inaugural North American Leadership Conference.

Several of the speakers at the Conference sought to define a unifying concept of Orthodoxy for the various organizations present. From the *Torah U'madda* philosophy of Rabbi Norman Lamm, President of Yeshiva University and honorary Chairman of the event, to the *Torah V'ummas* of Dr. Bernard Lander, President of Touro College, to the "contemporary Orthodoxy" of Rabbi Joseph Grunblatt, Rabbi of the Queens Jewish Center, rabbinic and lay leaders alike struggled for a definition of Orthodoxy within contemporary American society, while eschewing such divisive labels as "modern" or "centrist." What emerged was a profile of an Orthodox Jew committed to Torah and Jewish law, steadfast in the support of religious Zionism and the State of Israel, comfortable with secular education and culture, and yet cautious of the impact of secular values on the Torah way of life; a Jew involved in the broader society and in contemporary issues, and yet insistent that the Jewish faith define and govern such interactions; and, as Rabbi Lamm put it, moderate and civil in relations with all Jews.

One significant aspect of the Conference was the prominent role played by women. Mrs. Sondra Fisch, President of Emunah, and Mrs. Norma Holzer, President of AMIT, served as two of the Conference chairpersons. Additionally, *shiurim* by Mrs. Smadar Rosensweig, Professor of Jewish Studies at Touro College and Rebbetzin Chanah Henkin of Nishmat of Jerusalem were among the most inspiring and well-attended by both men and women.

### Not Without Controversy

However, the conference was not without controversy. Agudat Yisroel of America held its annual conference on the same weekend on the theme of the "clash between modernity and eternity." Though Agudah was invited to participate in the Inaugural conference, that organization declined the invitation. David Zweibel, General Council and Director of Government Affairs of

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## Homosexual Group Meets On JJC

by Yisroel Holczer



On Sunday afternoon, December 5, six Wurzwiler School of Social Work (WSSW) students met in one of the

classrooms on the eighth floor of Belfer Hall to discuss gay and lesbian issues. It marked the first time a meeting of this sort took place on the Joel Jablonski campus, although there are Gay and Lesbian Clubs at both the Albert Einstein College of Medicine and the Cardozo School of Law. It is estimated that approximately 5-10 percent (30-60 students) of the WSSW student body identify themselves as gay.

On November 21, signs announcing the meeting, which was only open to WSSW students, were posted on the bulletin boards of the first, eighth, ninth, and twelfth floors of Belfer Hall, all frequented by WSSW students, only to be discovered missing the following morning. This angered WSSW Dean Sheldon Gelman, who noted that "this is not the first time signs aimed at WSSW students have been torn down. A couple

of months ago, signs carrying job recruitment for minorities were ripped down as well." Gelman immediately called security as well as Dean of Students Efrem Nulman, and had new signs placed behind glass, where they could not be tampered with.

Nulman was contacted by several students, including YCSC President Danny Gurell, who expressed their concern about the meeting. After investigating the matter, Nulman learned that it was not an official club, rather "a group of people who want to meet to talk." Gelman concurred, adding that "it's merely a group of students who wish to explore concerns and interests."

Because Yeshiva University receives federal and state funding, the law dictates that if students wish to meet on campus, the University cannot discriminate against them on the basis of their sexual orientation. Yeshiva University released an official statement on its position which declared that: "We understand that a small group of WSSW students plan to meet Sunday to discuss what they have called gay and lesbian issues. Our legal counsel advises us that

we are required to permit the meeting to proceed. We will do what the law requires and no more."

Although both Gelman and Nulman affirmed that, thus far, there has been no request for university funding from the meeting's organizer(s), many legal questions would be raised should this occur. While WSSW does not encompass any official clubs, it is possible for groups of students with special interests to be subsidized by YU. Nulman simply responded that "we'll discuss it when the time comes with legal counsel," emphasizing that YU would adhere strictly to the law.

Many YU students expressed displeasure upon learning of the meeting on campus. YC Sophomore Yehuda Jacoby stated that "I feel extremely perturbed and distressed by this meeting. It definitely doesn't belong in an Orthodox Jewish institution, especially since it's clearly against our faith. Their audacity to have it on this campus where the *Beit Midrash* is located is even more troubling." However, Gelman claimed that he has not received any negative feedback on the developments surrounding the meeting. Organizers of the meeting, speaking through Gelman, declined to comment.

## Thangsgiving Event Helps Unify Orthodoxy

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Agudah explained that Agudah has held their own convention on Thanksgiving Weekend for the past thirty to forty years, and thus declined the invitation. "The invitation came to us as an afterthought," he said.

This apparent lack of consideration for Agudah led The National Council of Young Israel, a major coordinating body for Orthodox Jewry, not to participate in the conference. According to Zweibel, the Young Israel "felt [that] a convention designed to promote unity shouldn't be scheduled on the same day as another organization's convention." "This," Zweibel noted "was a position we appreciated."

Rabbi Pesach Lerner, National Executive Director of the Young Israel, explained that, although the Young Israel movement was part of the initial planning process of the Conference, the reason his organization did not attend was that "the Board and rabbinic leadership felt that it was contradictory to have a unified orthodox convention on a weekend that another organization had an event. We begged them - as did others - to find another date." Lerner contends that the Young Israel pulled

out of the conference because "we [the planners of the conference] were presenting to the American Jewish community a concept that was not true." Lerner also said that if the date had been changed, "we would have been there in force."

Lerner claimed that the National Council of Young Israel "went on record months and months ago that it [Thanksgiving Weekend] was the wrong weekend to do it." Indeed, the National Council of Young Israel published a memo to this effect in their newsletter, *Viewpoint*.

Yet, in stark contrast to the divisive and often strident attacks on segments of the Orthodox community which reverberated through the Agudah convention, the Orthodox Leadership Conference heard speaker after speaker call for *achdus* (unity) and an end to the factional bickering that has beset the Orthodox Jewish community. Again, Rabbi Lamm took on this issue, urging the participants in the Conference to greater "shalom bayit."

### Getting Down To Business

What practical consequences will emerge from the Orthodox Leadership

Conference remain to be seen. Conference organizers envision some form of ongoing dialogue between and among the various organizations on issues of common concern. Two subjects are likely to top the collective agenda. First, the Orthodox community in America will need to define its role vis-a-vis the evolving peace process in Israel. With the accord between Israel and the PLO a virtual reality, opposition alone may no longer be the most appropriate or the most effective response. In his address, for example, Malcolm Hoenlein, Executive Vice Chairman of the Conference of Presidents of Major Jewish Organizations, exhorted the Orthodox community to make its collective voice heard in support of such "open" issues as the unity of Jerusalem and the rights and safety of the Jewish settlers in Yehuda, Shomron, and Gaza.

The second issue that will undoubtedly top the Orthodox agenda is the proper response to the issue of Jewish "continuity." The devastating effects of intermarriage and assimilation have long been the subject of discussions and programming by various Orthodox organizations, both in terms of *chizuk*

*k'rovim* (strengthening those who are already firm in their belief) as well as *kiruv r'chokim* (bringing non-observant Jews closer to Judaism). Suddenly, however, with the widespread dissemination of the results of the recent demographic survey of the Council of Jewish Federations, the holocaust facing the Jewish community in America has captured the attention and concern of the non-Orthodox community as well. Rabbi Lamm stated at the conference that task forces and committees will not help, and that even "Israel will not save us." Lamm said that the only effective antidote for assimilation and intermarriage is Jewish education in Torah and in Torah values. It is here that the Orthodox community can play the leading role. Rabbi Avi Weiss, leader of AMCHA, for example, called for greater interaction between the 15% of the Jewish population which is Orthodox, and the 85% which is not, and for a new set of priorities in Jewish communal spending aimed at all forms of *kiruv* activity.

One conference participant summed it up: "If nothing else, the conference sent out an important message: it's time to get organized, and it's time to define who we really are."

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## Yeshiva, Yes, University, Yes

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purpose. Others, like *Hamevaser* and Dorm Talks, complement the various Jewish Studies programs. Clearly *Kol* falls squarely on the university side of that spectrum. It's sponsored by the English Department, which provides a faculty advisor — in this case, two. It's tied to the English Honor Society, a university-oriented student activity. It contains stories and poems just as the *Norton Anthology of English Literature* does; its very reason for being is to give students an opportunity to publish works in the arts. In the case of at least one past issue, the Dean of the College provided part of the money for its publication. If academic freedom and freedom of expression protect the classroom only, not complementary educational activities and publications, ours is at best a minimalist, truncated university.

Should *Kol* cease to be a university publication? Should it move into the yeshiva under explicit, binding halachic supervision? If so, no advisor who has not at least received *s'micha* could pass judgment on what to select or how to edit a story or poem, the editing would have nothing to do with artistic value, and most English Department faculty members would find it impossible to participate in the process. Would a frustrated minority of students then organize their own *samizdat* in order to express themselves freely to their fellow members of the creative underground?

If the confiscation of *Kol* is discouraging students from speaking and writing their minds, a "chill" is blowing across the landscape of YU in a way that's quite different from the self-censorship which might have resulted from openly and passionately arguing that the student writers and editors showed bad judgment or diverged from Torah values. A healthy university welcomes controversies. Surely President Lamm, *roshei yeshiva*, the Dean of Students, the Student Council, groups of students, *Hamevaser*, or all of the above could have come out with public statements deploring the offensive language and content and making it

abundantly clear that they did not reflect the values of the institution. Rather than raiding students' mailboxes, administrators could have called on students to boycott the offending stories. Meanwhile, the English Honor Society could have quietly circulated the word that students who wished to, including the authors, could pick up copies at the Library or some other location dedicated to freedom of inquiry.

Whatever decision an administrator makes in a case like this, he or she is going to offend some members of YU

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and of the broader community. *Kol* deeply disturbed some students; its confiscation deeply disturbed others. All these students' feelings and opinions deserve respect. Meanwhile, administrators must worry not only about religious values but also about prospective students, their parents, and their relatives, potential donors to YU, and journalistic sharks who love opportunities to attack us and identify us with corrupt modern values. At stake are our enrollments, our financial strength, and our reputation inside and outside the Jewish world. The Martilla and Kiley survey indicated that key constituencies look for a yeshiva atmosphere; at the same time, many members of the larger community look for a genuine university which represents academic excellence and integrity. In a "both/and"

institution, it's difficult to judge the religious, educational, and practical consequences of any "either/or" decision.

If YU rejects censorship and suppression in the future, given the inevitability of conflicts between yeshiva and university, and given that students, like faculty and administrators, are not infallible, what protects YU against intellectual, emotional, and spiritual dangers? In 1986 the YC *ad hoc* Committee on Academic Freedom, consisting of five liberal arts faculty members including two rabbis, placed its trust in four factors, each of them connected in some central way with education in the broad sense. First, the responsible self-government of each member of the university community. Second, the process of consulting with other members of the community — not to be told what to think or do or write but to reach judicious decisions. Third, the inevitability of controversy at YU and at other universities, giving everyone access to various strongly held, strongly expressed viewpoints. And finally, the prerogative of conscientious objection should some event or practice prove problematic on *halachic* or other religious grounds. None of these safeguards is a quick fix or a guarantee, but together, they provide firm ground on which we can all engage in the complex interactions of freedom and moral responsibility which constitute our university at its best.

I've written this essay for four main reasons: to argue that YU should allow students the maximum possible freedom of expression while relying on halachic standards to evaluate and whenever necessary criticize what they express; to object to the *ad hoc*, hasty non-procedures which led up to the confiscation and censorship of *Kol*; to defend student editors and authors who acted with integrity and in good faith; and to express my own conviction that the greatness and uniqueness of Yeshiva University derive from our struggling to inhabit simultaneously the world of the yeshiva and the world of the modern American university.

## Dormitory Benefits Versus Apartment Independence

continued from page 1

rules of the dorm. I never found the dorm rules to be overly oppressive, nor was I dissatisfied with the services that the dorm provided me. But given the advantages of living in an apartment, advantages in cost and the opportunity to live in my own place, I felt that leaving the dormitory was the best thing for me. Of course there are minor inconveniences associated with having your own apartment, but in the big picture my roommates and I have no regrets." Daniel Aaron, another YC Senior currently living in an apartment explained that "for a student who generally doesn't eat in the cafeteria, living in the dorm simply doesn't make sense from an economic standpoint."

Nor does moving to an apartment necessarily mean that one gives up all of

the benefits of dormitory life. There is no separate *minyan* for those who live in the apartments, and apartment dwellers generally avail themselves of the *minyan* in Morg. Also, with their YU.I.D. cards, non-dormitory students have the same access to the Morg lounge's big screen television and vending machines as do students who live in the dorms. YC senior David Kaplan claimed that if it weren't for the Cafeteria Card he would still be in the dormitory, and that living in an apartment is just like living in the dorm "only no guards lock you out of your room when you're in the shower."

The current situation notwithstanding, Rabbi Cheifetz is optimistic that all three dormitories will be filled to capacity in the near future. He points out that there have been no major complaints from students

thus far and that students have expressed a general satisfaction regarding their dormitory situation. Also, many of the behavior problems, particularly regarding noise level, have not surfaced this year as they have in the past. Rabbi Cheifetz also noted that one student has already moved back into the dorms this year because the responsibilities of an apartment proved to be too much of a burden. Finally, the number of students presently enrolled in the Joint Israel Program is the largest in the University's history. This will cause a significant rise in dorm population and a rise in the percentage of students living in the dorms inevitable for the coming year, despite prevailing economic and social considerations.

## TV Show Gains a Cult Following at YC

by Stephen M. Tolany

Much to the surprise of casual observers, the large-screen television in the Morgenstern lounge is never tuned to Star Trek, David Letterman, or even ESPN after midnight. A new fad of cult-like proportions has sprung up among those who camp around the TV from 12:00 to 2:00 AM to watch the *Mystery Science Theater 3000* (MST 3K) on the Comedy Central Channel.

The program airs every weeknight, and features the antics of an exiled astronaut named Joel and his two robots, ("Crow" and "Tom Servo") who sit in the bottom-right corner of the TV screen and heckle old sci-fi or monster movies. The films vary; some are domestic, some foreign, some in color, some in black-and-white. However, these outdated movies all bear a common thread: all are absolutely, undeniably awful.

Recent selections on *Mystery Science Theater 3000* include "Fire Maidens from Outer Space", "Attack of the Killer Shrews", and "Hercules and the Island of the Captive Women". The entire, unfortunate canon of Japanese "Godzilla" movies has also been screened.

In a grass-roots effort, an MST 3K fan club has been founded at YU's uptown campus by Dani Davis, an SSSB Senior. He boasts a membership of around forty in the growing club of which he is president. A member must show up to watch at least once every couple of weeks, although there are those (including Dani) who can be seen in front of the television practically every night. The largest crowd seems to gather Thursday evenings.

Davis is quick to point out that at least six club and society presidents are members of his club. When asked about the club's goals, Davis commented, "We haven't exactly thought of any activities, but we all know that we want to watch MST 3K." Although MST 3K fans are usually able to commandeer the television, there are exceptions, such as the night of the New York City mayoral election, when many students insisted that the TV be used for election coverage. Davis would like to see the \$4000 television set officially reserved for MST 3K viewing between 12:00 and 2:00 AM. When asked about the possibility of reserving the television, YCSC President Danny Gurell, himself a club member, remarked that "he has to research the possibility of reserving the TV for any event."

Some students are distressed with the popularity of this unusual program. Indeed, many can be seen strolling into the lounge late at night, expecting to watch MTV or sports, and left speechless at the sight of college-age males watching puppets make fun of boring movies. Others have a different point of view. Yacov Kenigsberg, a YC senior and avid fan, comments, "It [MST 3K] adds a little immaturity and insanity to my life, above and beyond what I get from my college classes."

## ERNST & JULIO DOWN BY THE SCHOOLYARD

"Epigraph: a quotation set at the beginning of a literary work or a division of it to suggest its theme."

--Webster's Ninth New  
Collegiate Dictionary

You know, you can spend hours searching for a decent opening sentence, and never find one! Harsh as that sounds, I've come to terms with it.

Kudos to the Metropolitan Transit Authority for posting signs informing travelers that rat poison has been spread on the tracks. Just in time, too, because one particular spat wad of juicy fruit at the 181st street I.R.T. had been tempting me.

Speaking of the 181st station - and who isn't - I spotted earlier today a discarded cigarette stub lying on the platform, as the soulful strains of Zamfir, Master of the Makeshift Pan Flute, filled the atmosphere. My first instinct was to put it between my lips and light up, which I immediately did. Now, believe me when I tell you that the butt should have lasted for one puff at most, but it lasted for more. Not one puff, not two puffs, not three: eight puffs! Tears streaming down my cheeks, I wept sweet tears of thanks for this modern-day Hanukkah<sup>1</sup> miracle, and, spitting a fair amount, joyously screamed in a fellow commuter's face, "Eight puffs! Just like the cruse of oil! I am Judah, Judah the Maccabee!" He ignored me, concentrating instead on a large rat keeled over beside some gum on the tracks.

Surely, the miracle was a sign that the wintry Hanukkah season was upon us. Time for fried food and long underwear - latkes and gatkes. Do I love it? *Gelty* as charged, grandma.

Holidays deepen my appreciation for my heritage; they heighten my zest for religion. And so, I hereby renew my commitment to embrace Judaism: one Jew at a time.

<sup>1</sup>Festival of Lights. Also Hanuka, Chanukah, Chanuka, Chattanooga and Chinook.

<sup>2</sup>Large radios with Jewish E.M.T.'s attached.

An open letter to Clint Eastwood: Clint: Wouldn't *An Imperfect World* have been a more appropriate title? Think it over, buddy.

Let's take a moment now and try and apprehend the sheer magnitude of a forty million dollar donation. First, take a million dollars. Multiply that by ten. Then, multiply *that* by ten. Now, divide by two and subtract ten million. Forty million dollars. Somebody call Hatzoloh<sup>2</sup> because I think I'm gonna platz.

Earlier this week, I jumped at a professor's request for someone to run over to Productions, because I'd heard that they were putting on *Oklahoma!*. Upon landing, I eagerly volunteered, expecting an uneventful journey whilst naively underestimating an angry Mother Nature's most powerful weapon: The Belfer Wind Tunnel. Hurricane Belfer. Belfer's Revenge. Whatever you call it, respect it. In Y.U., it's not the courses that challenge: it's the getting there. Ride the Belfer. It's like a physics experiment gone awry; astronauts train there. The spanking winds lifted me high, high up into the air, and then tossed me down, nearly skewering me on the Flame of Wisdom.

When, abraded and bruised, I finally arrived at Productions, cruel surprise awaited: there was no *Oklahoma!*. Dejected, I plodded back to my room, stamping on the grass of the Danciger Quadrangle once or twice in an admittedly childish expression of frustration and disillusionment which sure felt good at the time, I can tell you.

By then dusk had surrendered to darkness, and through the translucent windows of the Morgenstern dormitory, a hundred - no, a billion Hanukkah candles twinkled brilliantly, triggering in me a massive neuroenkephalin release associated with a rare family condition that I'd rather not discuss in detail as it might spoil the soothing mood that I generally strive for in the last paragraph. At any rate, my head spinning like a dreidl I'd made out of clay, I sat down, dazed. But happy, man. Hanukkah happy.

All the best.

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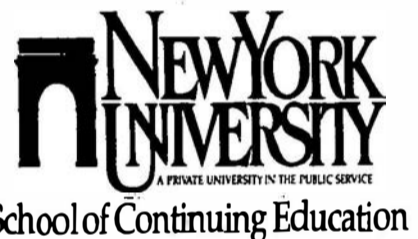
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## COMMENCEMENT

THURSDAY, MAY 26, 11:00AM

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HAVE YOU RETURNED YOUR COMPLETED GRADUATION KIT TO THE OFFICE OF THE REGISTRAR?

IF SO, DID YOU RECEIVE A CONFIRMATION OF YOUR APPLICATION?

IF NOT, CONTACT THE REGISTRAR.

## Controversial Production has a "Message for Everyone"

*continued from page 1*

with a production that addresses AIDS and homosexuality. Other epithets such as "fag play" have also been scrawled on the signs.

Furthermore, one of the RIETS *Roshei Yeshiva*, Rabbi Shlomo Drillman, is reported to have made comments in his *shiur* that many students interpreted as discouraging attendance at the play. "He told us he wouldn't *pasken* whether it was *halachically* OK to go [to the play], but it was clear where he was going," one student said.

Dr. Beukas, YCDS' faculty advisor, bristles at the suggestion that the play is inappropriate for anyone. "We work very carefully with [YU Senior Vice President] Rabbi Israel Miller to eliminate blatantly offensive content. But this play is relevant to what is going on here. Rabbi Tendler has spoken about the religious and scientific aspects of AIDS; we're addressing it artistically."

YCDS president and YC senior Barry Bessler is outraged by the defacing of the advertisements for the show. "This kind of intolerance is a crime. We will find who the people that are doing this are and we'll take them to the Student Court."

Daniel S. Gurell, President of the YCSC, condemned the vandalism. "These actions convey a lack of tolerance. It is a highly immature way to express an opinion, and it should stop." Gurell declined to speculate on the motives of the vandals.

### 'Play Is About Us'

Each character in the play's four-member cast, one of the smallest in recent YCDS history, faces a unique dilemma. John has inoperable cancer. Danny is trapped by his guilt about abandoning his AIDS-stricken brother. Sam feels his own anxiety about his marriage and parenting. Chuck struggles to make sense of the stereotypes and insecurities that seem to force people from facing their problems - and each other.

The four men, supposedly buddies, are reluctant to articulate their problems to their friends. They can only express themselves in moving soliloquies. They are prisoners of a society that prizes style over substance, and comfort over truth.

The play's message - that contemporary culture is being shattered by superficial distinctions of race and sexual orientation and strangled by disdain for the honest expression of emotions - has moved those involved in its production to reassess their own approach to those very issues.

"You can't see this play and not be touched," Beukas said, "You sit and watch the characters struggle with themselves and with each other and ask yourself 'Is this me?'"

Bessler said the play "blows me away every rehearsal. This play is about all of us. There are four actors, but every member of the audience is part of the cast. At one point or another, each one of us is on that stage."

## Mixed Reaction Among Bible Faculty to Proposed Changes

*continued from page 1*

Orlian also warned that "the YU students are being cheated and shortchanged of an education because the requirement is being halved even though "religious leaders and *bal habatim* need to know *Nach*. We have to realize that [the] Bible has made the most impact to western civilization whether we like it or not [more than] art, music, literature, philosophy, sociology; almost all the courses."

Rabbi Shalom Carmy, a member of the Curriculum Committee and an Assistant Professor of Bible, said that it "clearly diminishes, rather than improves, the quality of education. But if the administration is fearful about enrollment, and believe that slashing Jewish studies is necessary, that is a decision we will have to make the best of."

Dr. M. Bernstein, Chairman of the Curriculum Committee and Associate Professor of Bible is more supportive of the Curriculum Committee's proposal. "Speaking as chairman of [the] Yeshiva College Curriculum [Committee], it is

clear to me that a number of changes may have to be made in the overall YC curriculum in order to make it more coherent and efficient. One of those changes is the requirement in Bible with its former plethora of two hour, one credit courses which exposed the student to a broad variety of texts without being able to demand outside work on the part of the student because of the credit value. Speaking as a member of the YC Bible department, I regret the need to reduce the number of courses in *Tanach* which a student must take. On the other hand, I believe that our focus in teaching *Tanach* has to be on *derech* (methodology), which can enhance the ability of students to study *Tanach* throughout their lives. I hope that the new two credit framework will enable us to make each course more effective toward that significant end."

Among the questions that have arisen in the revision process is whether new students who transfer into YU expecting to graduate after two years will elect to enroll in IBC or JSS because of an additional three credit bible load in YP.



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ACROSS THE STREET FROM YESHIVA UNIVERSITY

## WYUR to Begin Broadcasting Next Semester

*continued from page 7*

tampering with a credit card. However, Stephen Unterberg insisted that this device will not prevent future break-ins, and that all the door locks must be changed as well.

According to WYUR's Executive Board, broadcasting is not expected to begin until next semester due to the security problem at the station. The foremost priority, according to Steiner, is to install adequate security devices to prevent future thefts. "Only then can we replace the lost equipment and begin

broadcasting." Since security at the station remains a problem, the Executive Board decided to push off broadcasting until the new semester begins instead of during finals. Presently, WYUR broadcasts via AM carrier current lines, or through the telephone lines, and is heard only on Yeshiva College and Stern College campuses. Discussion is underway to further improve radio reception on both campuses. Although technically not subject to FCC regulations, WYUR exemplifies self-imposed restraints based on *halacha*.

## Twelve Angry Women: Reflections on Reality

*continued from page 7*

girls worked very hard and worked together as an ensemble. It's the kind of play that demands it," commented Mark McGovern, the play's director. All of the actors lauded the "marvelous job" McGovern did in his direction.

Chava Sussman, a Senior at SCW and president of the SCDS for the second year, played the difficult role of Juror #3, the antagonist. After the fourth performance she commented, "I was very happy to finally have gotten a major

role in the Stern play. It gave me a chance to show off my true colors, though contrary to popular belief, I was not typecast. It is really hard to get this angry every night."

Dafna Kalish, a Senior at SCW, personified the character of Juror #8, the protagonist. "It was the most difficult role I ever had to portray... I had to take the role of someone who is close to who I am and make it into someone I'm not."



Helping the Needy: The Yeshiva University Payroll Department, shown here with the results of their annual Christmas and Chanukah Toy Drive

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## YC Students Work to Defray Education's High Costs

by Reuven Mohl

In these times of financial crisis caused by rising tuition and plummeting state and federal grants, families are struggling to put their children through college. As a result, it is not unusual to find a student who is juggling a heavy course load with a part-time job.

Statistics show that in private universities, which are more expensive than public ones, students tend to work more. Yet, due to Yeshiva's dual curriculum, the majority of students here do not have time for a job. However, there are individuals who do fit a job into their busy schedules; they work for the Cafeteria store, Morg Mart, the offices of the University, and for various other organizations.

Paying for tuition and other expenses is quite demanding. By working, students help to defray the exorbitant cost of a college education. Akiva Davis, who works in the caf mart, stated, "I don't find my work boring, it is not difficult, and I feel better knowing that I am doing something productive in order to help my parents."

However, sophomore Daniel Hartstein said that "I can't believe that students work, I can't even find time during the day to go to the

bathroom." This statement may be slightly exaggerated, but many of the students feel the same way. Students claim that they would also love to work but they feel that it is impossible to do so without adversely affecting their GPA. Jobs do take a toll on study habits, but many student workers try to incorporate their studies with their other work in order to organize their time efficiently. Many students prefer jobs that pertain to their particular field of study so that they can put them down on their resume. Eyal Feiler, manager of the cafeteria store said, "Having an opportunity to oversee the caf mart compliments my business curriculum and enables me to eat free M&M's."

Colleges are increasingly picking up the slack from financial aid program decreases by using their own funds for loans, grants and work-study programs. Work-study positions are primarily granted to students who need financial assistance.

Ron Yaish, assistant to Shirley Auslander in the IBC and JSS office and a member of the work-study program says that, "Working in the office gives me a greater understanding of how the school runs. Even though it might cut into my studying time, I feel that working in this job is an essential part of my college experience."

## Kemp Calls for an end to the Arab Boycott of Israel

continued from page 1

After a short introduction by President Rabbi Dr. Lamm, and the presentation ceremony conferring upon him the honorary title of Doctor of Humane Letters, Mr. Kemp addressed the packed room. In his twenty minute address, he broached the subject of the Arab-Israeli peace process, acknowledging the pressure Israel is under and pledging not to criticize Israel for the decisions it may take. He called for Israel not to make sacrifices and for an end to the ongoing Arab boycott and anti-Israel resolutions perpetrated in the UN. Moreover, he called for an end to the forces of xenophobia plaguing the world and the attitudes of indifference prevalent in the nations of the world. Citing Elie Wiesel, he explained, "Indifference to evil is evil...to be indifferent to evil is evil incarnate." He went on to laud YU for the work that it does with the young in instilling values in them. Furthermore, he invoked the themes of the celebration of Channukah, those of the lights and miracles, and concluded, to a standing ovation, with the hope that "our children will be what our Creator meant them to be."

The honorees, all receiving Doctor of Humane Letters, were each introduced by Rabbi Lamm. Simon Bond, the owner of a highly successful real estate partnership, was the first honoree. Maria Finkle, a successful fashion consultant, was the second honoree. She is noted for starting the Visiting Israeli *Rosh Hayeshiva* program which has brought over Rebbeim from Israel such as Rav Goldvicht to serve as *Roshei Hayeshiva* in YU. Erwin Herling, a successful textile importer and the primary sponsor for a number of RIETS scholarships, and Mordecai Katz, the Vice Chairman of the Board of Directors of the Bernard Revel Graduate School, were the other two honorees.

After the convocation, a "traditional Jewish dinner" featuring chicken soup and kreplach, latkes, chopped liver, gefilte fish and pot roast was served. SOY

President, Lavi Greenspan, made the *birchat hamotzi*. During the meal, Rabbi Lamm spoke about the past year's events, referring to them as "the best of times and the worst of times," referring to the passing of such leaders as the Rav z'l, Rav Dovid Lifshitz, Ludwig Jesselson, Herbert Tenzer, Joseph Gruss, and others, as well as the recent \$40 million endowment received from the estate of the late Rachel Golding. He then proceeded to honor the executors of Rachel Golding's estate, Bernard Green, Jonathan Rikoon, Irwin Thorpe, Zeena Thorpe, and Bernard Finkelstein, by awarding them with "plaques of gratitude" for "working together with us in amity and harmony."

### \$74.45 Million Raised

Afterwards, Mr. David Yagoda, the Chairman of the Board of Directors for Stern College, appealed to the audience for pledges, reminding them that the endowed monies are not enough to cover the day-to-day operating expenses of the YU budget. In the subsequent appeal, at least eleven pledges of over a million dollars were announced publicly. In all, the total for the evening was announced as \$74.45 million.

Abba Eban, the former Israeli Ambassador to the UN, and currently a professor of Political Science at George Washington University, subsequently addressed the audience. He too, discussed the Arab-Israeli peace process, advocating support for the Israeli government's push for peace. He concluded with the notion that the "opportunities for peace outweigh" other considerations and urged those in attendance to continue to back Israel as they always have in the past.

The dinner concluded with the *birchat hamazon*, led by YCSC President Danny Gurell. Other student representatives in attendance included SCSC President Chani Perlman, IBC Pres. Reuven Falik, JSS President Adam Balkany, YCSC Vice President Yoni Epstein, and SOY Vice President Daniel Gelbtuch.

## Dube has Solid Game

continued from page 16

a ferocious roar. Finally, with one minute left in the half, Michael Dube, who played a solid game off the bench, scoring 6 points and pulling 7 boards, got his first two on a layup that ended the half with a 23-7 Macs lead and concluded an explosive run that turned a 7-2 deficit into a comfortable 16 point lead.

In the second half, the Macs picked up where they left off. Israel Wallach opened the half with a three pointer. The rout continued with a jumper by Aaron, a three pointer by Miko, who

scored 8 in the game and collected 3 steals, and a layup by Furst, who finished with 7 points and 8 rebounds, giving the Macs a 33-11 advantage. The Macs continued to make up for their sloppy play at the beginning of the game by creating easy hoops as a result of great passing with a 18-9 run and their biggest lead at 51-20 following a jumper by Jayinski, a 7 point scorer. The Macs disposed of Cooper Union by a final score of 63-26, to improve their record to 2-1.

## What's a Smash?

Responsa, continued from page 4

Olympics. 3. How many times can one practice an overhead smash or a serve (does anyone else know these terms?) for games that won't begin for another few months. 4. It also amazes me how one of last issue's complainers, a former MTA student, suddenly changes his tune about the MSAC upon entering YU.

Therefore, I would like to at this time submit a new proposal to the YU Athletic Department. If the volleyball team would like more practices, let them go to the beach.

Elliott Bertram

Captain, J.V. Basketball Team, MTA

# YESHIVA SPORTS

## Macs Settle for Third at Molloy Tourney

by Adam Melzer

*We love you Daniel, Oh yes we do;  
We don't love anyone as much as you;  
When you're not near us, we lose;  
Oh Daniel Aaron we need you.*

In the first round of the Molloy Thanksgiving Basketball Tournament, the Macs, playing without Daniel Aaron, fell to John Jay University 76-56. The Macs stayed in the game in the first half and went to the locker room down by just six points (37-31). In this half, the defense played well at times.

However, the second half was a disaster. In the latter twenty minutes of the game, the Macs were outscored 39-25. Miko Danan finished the game with seventeen points.

In the consolation game, the Macs released their pent-up frustrations on St. Joseph's of Patchogue, Long Island as they blew them out 67-51. Miko Danan was once again the high scorer with 24 points, followed by Alan Levy's 22 points. A bright spot for the Macs was rookie Jacob Rosenberg (8 points), a solid contributor off the bench.

## Macs Coast to Home Opening Win

## Danan Reaches 1,000 Point Mark

by David Goldenberg

Following their third place finish in the Molloy tournament, the Macs' long-awaited home opener took place on Monday night, November 29. Until the game, the question on everyone's minds was whether starting center Daniel Aaron would play. Well, he did. Aaron led the Macs in both scoring and rebounding, scoring 12 points and grabbing 14 rebounds in limited action. The game started out as a frustrating (and rather boring) nine and a half minutes in which the Macs committed various turnovers and took many shots that just would not fall. Cooper Union didn't fare much better. They scored a mere seven points and led the Macs 7-2 when coach Halpert called timeout with 10:43 left in the first half, partially due to the crowd's constant booing of the Macs' cold shooting. Finally, a bright spot came shortly after the timeout when Donny Furst picked off a pass at the 10:25 mark and scored to end the 9:00 minute drought. Alan Levy's night was just getting started when he followed up on Furst's steal with one of his own and converted a layup to pull the Macs to within 7-6 and got the crowd going. Miko Danan then got involved with a big three pointer which not only gave the Macs their first lead of the game at 9-7 but his 1,000th career point at YU.

From this point on it was all YU. A tip

in by Aaron, Yossi Jayinski's baseline jumper, and two foul shots by Levy extended the Mac lead to 15-7. A behind the back pass from Miko to Aaron at the 6:00 minute mark gave the Macs a 19-7 lead capping a 17-0 run. At the 3:30



Alan Levy wows the crowds with his spectacular dunk

mark Alan Levy delivered the most exciting play of the night as he chased down a loose ball and turned it into a thunderous dunk bringing the crowd to

*continued on page 15*

## Intramural Roundup

by David Goldenberg

Purdue 50  
Penn State 35

Purdue continued its winning ways, blowing out the shorthanded Nittany Lions. The Lions, playing without two of their starters, kept it close, but Purdue took control in the second half with a balanced scoring attack. It was the Boilermakers' fourth win in a row as they took over sole possession of second place. The winners were led by Wes Kalmar (10), David Ruditzky (9), and Sam Wald (8). The Lions were led by Sam Maryles with 14 points, including a perfect 7-7 shooting night from the line, and Norm Wachs with 13.

Michigan 67  
Northwestern 57

The Wolverines rebounded from their first loss of the season with a victory over the Wildcats. If the game would have been 35 minutes long, Northwestern might have had a shot, but with five minutes to go, the Wolverines went on a 17-7 run to shut the door on the Wildcats. Northwestern had the lead in the first half, but four three-pointers by Barry Aranoff and two by Arkady Abraham kept Michigan in the game. Aranoff led all scorers with 22 points. Abraham chipped in with 15, Avi Vogel had 12 and Ari Hirt added 10. The Wildcats were led by former Wolverine Shlomo Kimmel with 18 and Doug Rothchild with 17.

Indiana 44  
Northwestern 38

The Hoosiers prevailed, keeping pace with Purdue in second place. Led by Ephraim Gerszberg's 17 points and Jason Horowitz's 11, Indiana improved to 5-2. Northwestern folded once again in the closing minutes, hurting their playoff chances as they dropped to 2-5. They were led by Shlomo Kimmel's 10 points. The Hoosiers are tied with Purdue at 5-2 and 1 game behind Michigan but they would lose any tiebreaker; they have lost to both teams.

Wisconsin 53  
Penn State 51

Wisconsin kept their playoff hopes alive with an exciting win. Playing with only three players for most of the first half, the Badgers fell behind early 24-9 as Sam Maryles and Avi Lyons supplied the offense for the Nittany Lions. However, late in the first half, Daniel Ciment, Yoni Epstein, and Eddie Markowitz made their presence known as they helped to cut the lead to 8 by half-time. In the second half, the Badgers came back to tie the game at 51 with 5 seconds left. Following the time out, Eddie Markowitz hit a fadeaway shot to win it for Wisconsin. Maryles's six three-pointers and 23 points were not enough as Penn State fell to 3-3. Lyons chipped in with 18 points for the Badgers. For the victors: Daniel Ciment had 14; John Fisher and Avi Roth each had 10.

Illinois 64  
Michigan State 59 (2 OT)

In a thriller, Illinois finally got in the win column with a tough victory. It took them two OTs to pull out a win against Michigan State. The loss dampened the Spartans' hopes for a playoff spot, but they still have a legitimate shot with just three games to go. Supplemental draft pick Burt Katz exploded for a game-high 22 points. Eric Reinhard added 17. Elie Gertel scored 17 and Elliot Reich had 16 for the Spartans.

Ohio State 41  
Purdue 39

It might be too little too late, but the Buckeyes are trying to sneak into the playoffs. They upset the Boilermakers with a driving layup to the hoop by Zalman Witkin with 6 seconds left. Purdue tried a last second shot but failed to convert, as they suffered their first loss in five games. Ohio State, with their second win in a row, improved their record to 2-3. Jeremy Fox led the Buckeyes with 15 points, Witkin had 9, and Joel Kornbluth dished out 10 assists. Purdue was led by David Ruditzky (15) and Sam Wald with 10.

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