

The Commentator

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Literature Requirement May Be Relaxed

by David Kelsey

The Curriculum Committee has recently passed a proposal amending the current English Literature requirement. The first English Literature requirement may now be fulfilled not only through English Literature 2003, which covers pre-Miltonic works, but through a variety of other courses as well, such as foreign literature courses, English 2004 (The Restoration through modern times), English 4021 (Masterpieces I: Greek and Roman Literature), and English 4022 (Masterpieces II: World Literature in translation). As before, a "survey of foreign literature" course remains acceptable for the first requirement, except Hebrew

Literature, which may be used only to fulfill the second English Literature requirement. With the new guidelines, the second English requirement can also be fulfilled by another selection from those courses offered for the first requirement, or by any of the literature electives currently offered.

"I support this proposal. It will give students greater flexibility to pursue literature that interests them," said Dr. J. Haahr, an English professor. Because of this opening in required courses, particularly in the second semester, a much greater selection of courses will be provided.

There is now also fertile ground for introducing a variety of new courses,

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Longtime Architect of Yeshiva's PR Brings in Successor

by Avi Lowell

After 50 years promoting YU events, Sam Hartstein, Director of Public Relations for Yeshiva University, has located an eventual successor. Mr. David Rosen, the product of Hartstein's search for a successor, declared that "the man's a living legend. He not only created Yeshiva University's Department of Public Relations but he created the concept of university public relations."

Mr. Hartstein attended MTA, the YU high school, and worked with *The New York Times* while still in Yeshiva College. "I'll never forget one day in 1943 getting a call from Rabbi Joseph H. Lookstein on behalf

of Yeshiva's board chairman, Samuel Levy," remarked Mr. Hartstein. "They wanted to announce the election of Dr. Belkin to succeed Dr. Revel as the institution's new president. That was my first major story for Yeshiva. I handled a variety of assignments over the next few years, including the president's inauguration in 1944 and the amending of Yeshiva's charter on November 16, 1945 by the New York State Board of Regents which established it as the first university under Jewish auspices."

Mr. Hartstein always made sure that the department of public relations served YU effectively. As Yeshiva University grew, the

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YC students Chaim Rose and Ashi Gottesman, and alumnus Laizer Kornwasser with a group of homeless at a synagogue in Chelsea.

STUDENT NOTEBOOK

On Sunday Afternoons, YC Students Fill Bowls - and Hearts

by Amir Perlson

At 4:00 P.M. on Sunday afternoons, a group of Yeshiva College students, laden with food, meet at the corner of 23rd Street and 8th Avenue. Their mission: to bring a little warmth and hope to those who are in dire need - the homeless of New York City. The students distribute hot soup, sandwiches, and juice to the homeless community in Chelsea. They then stay to talk with people who are seldom given even the time of day by most passing by. What makes this program unique from others of a similar nature is that in this soup kitchen, almost all the homeless are Jewish.

The YC students, who volunteered three years ago, are part of a more comprehensive program called "Project O.R.E." The project was initiated nine years ago by a group of volunteers who felt that it was important to give the Jewish portion of the homeless community an opportunity to experience the culture they were deprived of, as well as providing them with the essentials needed to survive. Currently, the program operates out of the Emunat Israel synagogue in Chelsea, which provides a multitude of services.

Kosher meals are offered to a crowd of thirty to thirty-five on an average day. Every Friday

evening, an Oneg Shabbat is held, and packages of food for the Shabbat are given out.

The Project hosts various events for Jewish holidays, including its recent Chanukkah Chagiga.

The Yeshiva College student volunteers, Chaim Rose and alumnus Laizer Kornwasser, who are affiliated with the Philanthropy Society, fill in the programming for the remaining Sundays. "You can gain a unique perspective on life through meeting the different people we have at the shelter," says Rose, a YC senior. "Moshe, for instance, served in World War II as a pilot in the elite Screaming Eagles 88th Airborne Division. He landed at Normandy on D-Day and served in a total of seven countries. His sister was married to 50's heavyweight champion Jake Lamotta. You don't meet people like this every day."

There's Taba, who survived the Holocaust, and Dave, an unemployed architect. There is the hopeful 'Poet-O', who composes lyrics in his spare time, along with Mike, the Ukrainian fisherman who dreams of going to Israel. This veritable melting pot comprises the face of the Jewish homeless community. The personal attention given to each and every individual is the hallmark of Project O.R.E. One-on-one

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Mid-day Fracas Erupts on the Main Campus

by Ari Listowsky

A Hispanic male was attacked and beaten by a mob in the parking lot behind Furst Hall on the afternoon of Tuesday, December 7th.

The incident, which occurred at approximately 4:00 P.M., was witnessed by many students attending classes in Furst Hall. According to eye-witness accounts, a large, well-built man in his twenties wearing tan pants and no shirt was chased by an angry mob of 100 to 200 mostly male, young adults, wielding wooden poles, milk crates and metal sticks. The individual sought refuge in Parking Lot B, where he fought with the crowd and was punched and struck with objects numerous times. Burns guards then separated him from the mob and closed the gate, but this did not deter the crowd, as they surged into the lot. They beat the subject with rods and crates as he scrambled onto a car. Finally, security was able to separate them again; soon afterwards, police arrived on the scene and disbursed the crowd.

YC Junior Hillel Wiener was in Rabbi Rosensweig's Jewish History class when he witnessed the events. "We saw a flood of people pouring into the lot", he explained. "He jumped onto a car but they kept on hitting him... They pulled him off [the car] and continued beating him with the metal rod and milk crates until more Burns guys separated them." Wiener said that throughout the incident the person "did not look hurt; he just seemed dazed." Wiener noted that he "felt that security moved quickly," but felt "that the cops came late."

Chief of Security Don Summers, who was at the scene, had only high praise for the work of his security personnel. He said that around twelve

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Avraham Fried performing before a crowd of 800 people at the annual Chanukha Concert. See article on page 5

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Who's ahead and who's behind as the league heads into playoffs.

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EDITORIALS...EDITORIALS...EDITORIALS

Reading Day

Originally conceived as a week-long break from classes prior to the onslaught of finals, Reading Week is the optimal time for students to buckle down and hit the books.

Yet, Reading Week is a mere shadow of that vision. The exact number of classes held "unofficially" during Reading Week is difficult to ascertain, but it is well-known that professors abuse Reading Week liberally and at will. The attitude of these professors towards Reading Week is almost cavalier. Early in the semester, teachers announce that "if we miss a class, we'll just make it up during Reading Week. This semester, for example, Reading Week sessions have already been announced for many Bible and Hebrew courses.

We appreciate the time constraints professors are under, and we are grateful for their desire to give students a comprehensive, quality education. However, the faculty must understand that, given the little free time in students' schedules, they can ill-afford to have their precious studying time diminished.

We urge the Student-Faculty Senate and Academic Vice-President William Schwartz to address this problem. Hopefully, during next semester's Reading Week, students will have adequate time to review course material and organize themselves for finals.

Give of Yourself

For the past three years, the Yeshiva College Philanthropy Society has played an active role in running a soup kitchen in Chelsea (see page 1). From the soup kitchen, to the free Chanukah Concert for Russians, to the Shabbat Meal Delivery Program for the elderly and homebound, the Yeshiva College students who constitute the Philanthropy Society have quietly and effectively had a profound impact on the lives of many needy individuals throughout the metropolitan area. Yet many students have no knowledge of the Philanthropy Society's existence, or of the magnanimous work which it does.

Currently, the Society is planning a Purim Chagiga for Russian families, and Sunday study sessions for Russian children. The Society is certainly not lacking for enthusiastic and hard-working leadership. But cooperation and support from the University community would go a long way towards improving their programs. For one, Facilities Management must start cooperating with the Society in its attempts to renew the can recycling campaign, a campaign which in the past has served as a very successful vehicle for raising funds to support their vital work. Moreover, greater student involvement would be of tremendous benefit to their programs. *The Commentator* will serve as a catalyst for what we hope will be a renewed spirit of giving on campus. Those who wish to donate time or funds are urged to call our office; we will put you in touch with the students who run these worthwhile programs.

We hope to hear from you soon.

The Commentator

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RESPONSA

In Defense of "Mr. Request"

To the Editor,

Concerning the diversity of opinions found within the Yeshiva University sphere, both on and off campus, I had been expecting a vehement response to the anonymous letter which criticized the Torah u'Madda philosophy. However, I was surprised to find two flippant, and largely irrelevant attacks on the character of its author.

The relevance of Torah u'Madda and its place in Yeshiva University are hotly debated, sensitive topics. Very often, tempers flare, and intellectual discussions turn into name-calling. This is unfortunate, as the issues are extremely profound and in need of rational treatment. In such a situation, the arguments presented must be judged purely upon substance. The life-style or personality of the individual exposing a given view is immaterial. His "courage," or lack thereof, has no bearing on the significance of the claim. This is self-evident.

However, one of the letters, "In Defense of Lamm (II)", impugns the shy author's character excessively, and the criticisms are puzzling in and of themselves. Why does the letter show "staggering intellectual dishonesty"? Its author clearly states, no less than three

times, that his assertions are founded upon a "report" printed in *The Commentator*, and not firsthand familiarity. Surely, it is not improper "methodology" to respond to the text of an article in the very newspaper in which it is printed. How does the letter display "grave disrespect for our rabbi" when Rabbi Lamm was referred to as "Rabbi Lamm, *shlita*"? Is this the way one refers to "an ignorant, heretical simpleton"? It is also strange to assert that only students with "gumption" should merit to have their viewpoints published. Is *The Commentator* not an open forum for all perspectives?

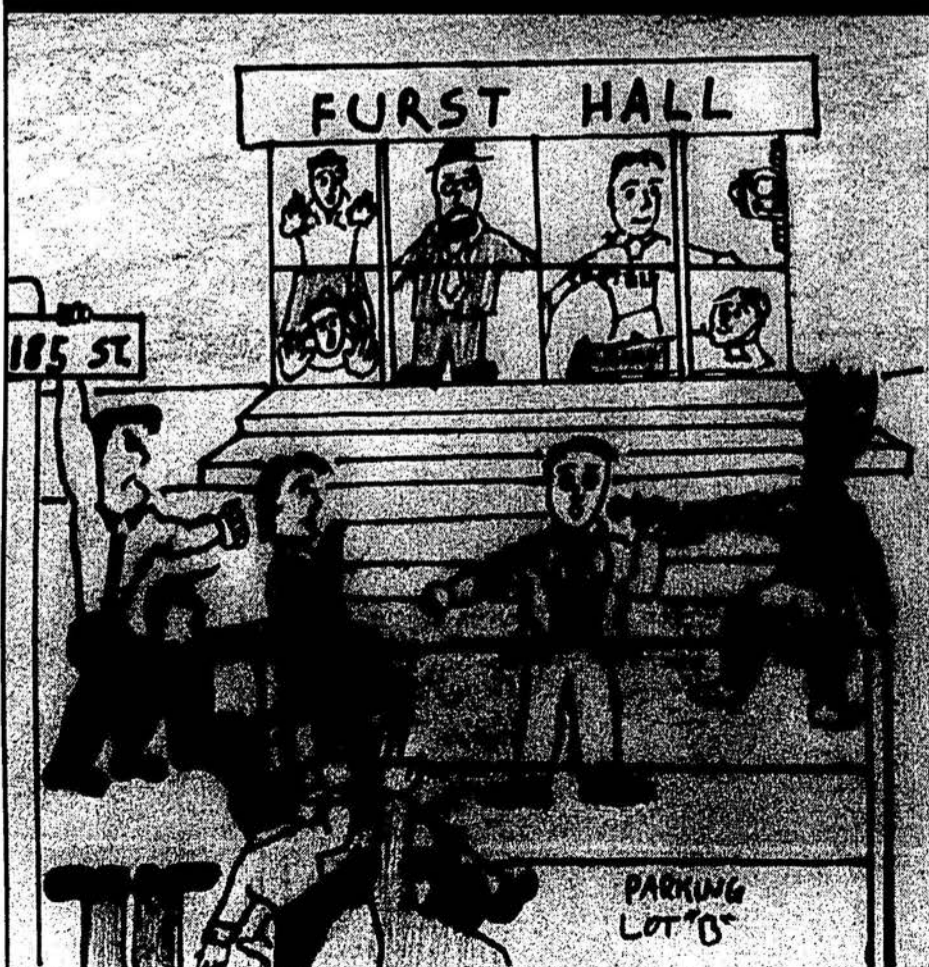
In another letter, "In Defense of Lamm (I)", the anonymous author is once again berated for his lack of courage. He is also ridiculed for his "zealousness and piety," personal traits which are not at all evident from the letter, and could only have been extrapolated from a stereotype, which is inappropriate and insulting. In his "treatment" of the issue, Rabbi Yuter drops emotionally packed expressions such as "Da'at Torah" and "frum or krum consensus" without properly qualifying them or their relevance to our discussion. After carefully examining the anonymous letter, I was unable to

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CORRECTION

In the article "Bible Requirements Solidified" (*The Commentator*, Volume LVIII, Issue 6) the correct quote from Dr. J.M. Orlan is that, "The Bible has made the most impact on Western Civilization. It impacted on art, music, literature, philosophy and sociology; almost every discipline."

P I C T O R I A L



Ladies and Gentlemen, in this corner...

RESPONSA

"Mr. Request" Responds

To the Editor,

I was pleased to find in the last *Commentator* two responses ("In Defense of Lamm I and II") to my criticisms of Dr. Lamm's remarks at Dorm Talks, yet I was also disgusted by the content of those responses.

Rabbi Yuter criticizes the right wing for not serving in the Israeli Army; he asserts that contemporary scholars have no right to disagree with Talmudic dictum, and he denounces "the Torah point of view". Anyone who refers back to my original letters will see the exemption of yeshiva students from the draft, the Rambam's definition of prerequisites for marriage or the claim that contemporary scholars may not disagree with the Talmud are not at all the topic of discussion.

Neither Rabbi Yuter (nor Mr. Angel for that matter) make any attempt to answer my charges against Dr. Lamm, but instead throw out their own attacks on irrelevant issues; no "Defense of Lamm" was ever attempted. Is it courageous, R' Yuter, to avoid issues rather than respond to them? But, I do find a silver lining in your letter in your attack on my support of the "Torah point of view". Had you referred to Dr. Lamm's remarks, you would have noticed that Dr. Lamm himself referred to a "Torah point of view", hence the quote marks in my original letter. Perhaps you should acquaint yourself with it.

Mr. Angel's letter sinks to a lower

depth than Rabbi Yuter in ignoring the issues entirely and instead attacking *ad hominem*. Mr. Angel claims that it is unethical to comment on a *shiur* without listening to it in person. This is surely a ludicrous idea - hasn't Mr. Angel ever seen a letter to the *N.Y. Times* commenting on the policy of President Clinton from someone who never went to the White House press briefing in person? Must I read all hundreds of pages of the Clinton Health Care Proposal to debate the issue with someone? I suggest Mr. Angel review the ethics of media before making gross accusations. I challenge Mr. Angel to show any source that says an intellectual criticism of a *shiur* is *lashon harah*. Finally, I believe Mr. Angel should know a simple rule of journalism is letters may be printed anonymously upon request (as pointed out by the editor of last edition). Perhaps Mr. Angel should learn a rule of ethics himself: deal with the issues, not the people presenting them.

The common denominator of Rabbi Yuter's and Mr. Angel's letters is a failure on their part to answer the charges put down or to modify Dr. Lamm's thesis. Instead they both denigrate myself and *The Commentator* through personal *ad hominem* attacks that have no place in intellectual discourse.

"Mr. Request"
(Name Withheld Upon Request)
RIETS

On Homosexuals at YU

To the Editor,

Once again the problem of Yeshiva v. University has reared its ugly head. In the last edition of *The Commentator*, the article, "Homosexual Group meets on JJC," by Yisroel Holczer, is a clear example of how once again the far right of the Yeshiva has taken precedence over the University in YU.

Holczer's article focuses on YC reaction to a function that, although taking place on JJC, had nothing to do with YC students. The meeting to discuss gay issues was open to students of WSSW only, and seeing that 5-10% of WSSW identify themselves as homosexuals, it does not seem inappropriate for such a meeting to take place.

Homosexual societies exist in other YU graduate schools (AECOM and Cardozo) and I see no reason to discriminate against such a meeting at WSSW solely because it is housed on JJC. Yehuda Jacoby was quoted in the article saying "their audacity to have it on this campus where the Beit Midrash is located is even more troubling." I don't see how Belfer Hall, in which WSSW is located, is in any way made holy by the Batai Midrash down Amsterdam Avenue. Belfer, which is used solely for secular studies need not be given the same holiness as the Batai Midrash in Tanenbaum and Furst halls.

I in no way mean to condone

homosexuality. As it is against the Jewish faith, I would understand this type of response if the meeting was directed at students of YC or SCW, which, as Orthodox institutions, must answer to Judaic law. However, this meeting was not intended for students of YC, but rather for students of WSSW, of whom not all are Jewish and should not be judged by our code. WSSW is not an Orthodox institution, just as AECOM and Cardozo are not, and its students have the right to seek the societies they believe fit their needs. Lastly, the official response of the Administration troubles me. "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." In regard to YU subsidizing a Homosexual society in WSSW, the administration's response was, "we will discuss it when the time comes with legal counsel." As a university, YU has a responsibility to see to the needs of the students it serves. In its graduate school that responsibility includes meeting the needs of students both Jewish and not Jewish alike. If the students of WSSW believe such a society is necessary to meet the needs of the student body, YU should do whatever it can to meet that need out of a desire to provide for its students, not out of legal necessity.

To me, this article raises a similar problem to the "Kol" controversy and other conflicts that have arisen as YU tries to settle into its role as both a

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Smiling John: The Author Speaks

To the Editor,

I am taking this opportunity to introduce myself. I am a graduate of Yeshiva University, Yeshiva College and now hold a B.A. in English. I spent my time in YU productively, focusing on Torah study, creative writing, and taking advantage of the faculty and the cultural treasures of New York City. I am a legitimate product of modern-orthodox society having spent my entire life in religious parochial school, two years of Yeshiva in Israel, and YU As of July of this year, I assumed the national directorship of North American Jewish Students' Network - Canada. Currently, I am facilitating outreach programs, including a Jewish literacy campaign, and Network's National Convention which will take place December 22-26 in Toronto.

Despite my hectic schedule, I often like to take time to reflect upon my significant development at Yeshiva. As a Yeshiva undergrad, I put words to a paper as a bio major would put solutions into test-tubes or as a Sy Syms student would put figures into a graph or ledger. I was then, and am now, sincere in my effort to convey parts of my experience and existence in a literary fashion. I hope that when I write, I strike a common chord with my potential readers, give them something to turn over in their minds. To what end? I honestly can't give a definite answer. I try to write with the spirit of letting the readers ask questions. I try to depict believable characters in unbelievable situations, share the elements within me that I believe I have in common with others. And, finally, I share my work.

Last year, I submitted my piece, *Smiling John*, to the Yeshiva University English department for consideration in a creative writing competition. They considered it a work of merit and awarded The Jerome Robbins Memorial Award, first prize. This story was published in the YU literary journal *Kol* along with other works and distributed to the entire campus via internal mailing. As the story goes, some students didn't find the content appropriate and acted swiftly in persuading the Administration and certain members of the student government to halt the distribution of the journal. Individuals were given authority to go back into the students' mailboxes and retrieve the *Kol* journals.

I am not defending my piece against the various *halachic* injunctions set against it. The *halachic* and legal interpretation rendered by the Y.U. rabbinate, administration and lawyers clearly fell within the letter of the law. The story *Smiling John*, quite fairly, could be understood as "*nivul peh*" instead of a character study of certain individuals who employs *nivul peh*.

But to delve into the particulars of the story would be pointless because the majority of people reading this letter have never read the story and aren't in a position to decide one way or the other. I can say that the content in *Smiling John* reflected a certain aspect of people in society, and their behavior and language fell within that context.

I don't question the *halachic* stance taken at YU. I do wonder, however, about the students at YU who might have wanted to read this or other stories in the *Kol* journal. I do know that I spent two years of agony trying to improve my writing skill, reflecting upon myself and others as Jews in North America; trying to grapple with inevitable internal conflicts. I know I developed some personal convictions that I believe I share with many Jewish students in YU and across North America. I know I tried to share this with the collective minds of my peers, I tried to contribute something for the community. I tried to contribute something of myself that I sensed the student community desperately needed as modern-orthodox people developing in North America. I tried to tell a story.

However, even though they were technically allowed, YU denied me and others the chance of imparting our contributions to you, the modern-orthodox student. And I believe I have been denied a fundamental right to properly participate and express myself as a human being in society. And I am bewildered and scared at the apparent lack of empathy displayed by the established modern-orthodox leaders at YU who, as I understand, claim to reflect the broad interests of M.O. society. I believe YU has denied many YU students, perhaps the majority of them, access to works that could benefit them. And, as such, I believe many YU students are sharing my fate as individuals deprived of their rights. I believe, based on experience and current perspective, that YU has students that aren't recognized as legitimate contributors to their own society.

I urge the YU rabbinate, the Administration and the lawyers to meet with the student government immediately to renegotiate an equitable agreement concerning this situation. I urge them to act as quickly and with as much zeal as when they first opted to remove the journal. And finally, I urge all YU students from every program to submit a piece of writing to *Kol*. People, speak up and demand your rightful place in Judaism.

Howard Katz
National Director
North American Jewish Students'
Network - Canada
YC '93

CAMPUS NEWS

CALENDAR EVENTS

Wednesday, December 22

Dorm Talks
Rabbi Michael Rosensweig and Rabbi
Moshe Tendler, panelists; Rabbi Yosef
Blau, moderator

Thursday, December 23

YC basketball vs. St. Joseph's
MSAC
8:00 P.M.

Friday, December 24

10th of Tevet - no classes

"Shabbat at Yeshiva"

Rabbi Michael Rosensweig and Rabbi
Meir Goldwicht, speakers

Monday, December 27

MYP, YC - Sunday schedule

YUM Winter Break Concert for Kids

Belfer Hall
1:00 P.M.

Tuesday, December 28

Last day of *shiurim*/ lectures - JSS,
IBC, MYP

Tuesday, December 28 - Monday,

January 3
Spring registration

Tuesday, December 28 - Monday,

January 3
Reading week

Wednesday, December 29

Thursday, December 30
JSS & IBC finals

Thursday, December 30

MYP finals

Friday, December 31

JJC Residence Halls *Shabbat* Program
Rubin Hall
7:00 P.M.

Tuesday, January 4 - Monday,

January 10
Final examinations

Wednesday, January 5

Last day to apply for February CLEP
tests

Tuesday, January 11 - Sunday,

January 23
Intercession

To have your program
appear in "Calendar
Events" please drop a note
in *The Commentator*
mailbox, located in the
lobby of Furst Hall.

Rabbi Bernstein Undergoes Brain Surgery

by Steven Miodownik

Rabbi Louis Bernstein, professor of Judaic Studies at Yeshiva University, underwent critical surgery to extract a cancerous tumor from his brain on Thursday, December 2. According to sources, the dangerous operation took place without complication, and the tumor was entirely removed.

The tumor was discovered by a concerned family physician on Friday, November 26. Rabbi Bernstein, the Rabbi of the Young Israel of Windsor Park in New York and an active member of the Rabbinical Council of America, had just returned from a trip to Israel and Belgium and was experiencing disturbing symptoms of memory loss, and had difficulty driving. On that Friday, Rabbi Bernstein, also the chaplain at St. Joseph's Hospital in Queens, was making his usual rounds at the hospital when he described his symptoms to Dr. Stanley Mondrow "primarily for conversation." The doctor immediately ordered a CAT scan and other tests for Bernstein. Two hours later, Bernstein received his diagnosis.

The startling news spread rapidly throughout the Jewish community and prayers for him were said by hundreds. Telephone calls came from around the world and he was "overwhelmed by expressions of friendship and compassion." The next week, surgery was successfully performed at New York University's neurosurgical center.

Bernstein will undergo a lengthy series of radiotherapy as the next stage of his treatment, but he is expected to recover completely. After spending one *Shabbat* in the hospital, he immediately

bounced back into action, and was able to deliver his speech the next week in shul.

Rabbi Bernstein is also a writer on Jewish affairs for several publications. He began his writing career working for *The Commentator* in his Yeshiva College years, assuming the role of Editor in 1947. He currently authors a weekly column in *The Jewish Press* entitled "Thinking Aloud." In this column, Rabbi Bernstein courageously wrote his reflections before his surgery, noting how he "profited so directly from the vision of a medical school as part of an Orthodox university." He referred to the fact that graduates of AECOM were instrumental in a quick diagnosis of and response to his tumor. Today, some of his former Yeshiva College students are supervising his therapy.

Rabbi Bernstein is thankful for the "tremendous support system" of the "Yeshiva College family" and appreciates how his classmates and colleagues got involved when they heard the news. He is confident that the enormous outpouring of prayer from the community is responsible for the success of the operation.

Will Not Be Coming Back Next Semester

Two weeks after his surgery, Rabbi Bernstein was moving about as usual, although he is experiencing some loss of vision and some speech problems. Even though he is healthy enough to return for the spring semester to teach Hebrew, Jewish History, and *Tanach*, Bernstein will not be doing so because his therapy schedule conflicts too much with classes. "It wouldn't be fair to the students," he said.

Danish Student To Host Commemoration of Rescue of Danish Jewry

by Moshe I. Kinderlehrer

YC Sophomore David Merklin, the first Danish student to attend YU in 45 years, will be serving as Chairman of a program to be held on Thursday, December 23 commemorating the 50th anniversary of the rescue of Danish Jewry from the Nazis. The program, sponsored by the Yeshiva College Student Council, will feature the Danish Consul General, a Jew whose family was saved in the rescue.

According to Mr. Merklin, whose paternal grandparents were saved in the rescue, the idea for the program originated with Rabbi Dr. Israel Miller, the Senior Vice President of Yeshiva University. Initially, the program had been scheduled for early October, when it would have taken place on the actual anniversary of the rescue - Oct 3-10, around Rosh Hashana time in the year 1943. However, Merklin explained, the date

could not be worked out as the Danish Consul General in New York, Leif Donde, the featured speaker of the program, would have been unable to attend.

The program will be held in Room 535 of Furst Hall at 2:45 P.M., and will begin with a short introduction by Merklin. Following this, YCSCP President Danny Gurell will present Mr. Donde with a commemorative plaque on behalf of the student body. After the presentation speech, the Danish UN Consul General, whose family was among the 8,000 Danish Jews saved by the Danish people in 1943, will speak of his family's experiences in World War II. A 12 minute video entitled "The Rescue of Danish Jewry" will also be shown. According to Merklin, the video is a very emotional film portraying very personal and moving accounts of Danish Jews who lived through World War II.



Dr. Elias J. Corey

Nobel Laureate Delivers Kukin Lecture

On Tuesday, December 7th, at 8:00 P.M., Yeshiva University presented the fourth annual Ira Kukin Chemistry Lecture. Nobel Laureate and Harvard University professor Dr. Elias J. Corey, the speaker of the evening, addressed a capacity crowd in Weissberg Commons on the topic, "Molecular Robots: Small Molecules as Enzyme-like Catalysts." The lecture was attended by students of Yeshiva College, Stern College, and Columbia University, as well as a few select students of Yeshiva University High School.

During the course of his lecture, Dr. Corey pointed out the importance of advances in molecular robotics to biomedical research and to industry at large. Dr. Corey ended his address by encouraging students to take interest in science because of the field's growth potential.

-- Yosef Crystal

Actuary Addresses YU Students

On December 8, Pauline Reimer, an experienced actuary, came to the JJC to speak to YC and Stern students interested in the actuarial field. The event was jointly sponsored by the Actuarial Society and the SySyms School of Business.

Reimer explained that although she is a certified actuary, she is not currently in practice. Her current occupation is placing actuaries in jobs at no cost. Reimer stated that she came to speak to YU students to teach them "how to become the best actuarial candidate, with a maximum of job offers."

Reimer addressed certain issues of importance to the students, such as the need to take the actuarial exams while still in college, and the role of Jews in the actuarial profession. Reimer noted that the actuarial profession is popular because of its high entry level salaries.

Joe Markowitz, Secretary of the Actuarial Society, stated that the meeting was, "extremely helpful. It gave important information on the actuarial profession."

-- Oded E. Dashiff



Rabbi Mitchel Serels

The Reign in Spain

by Pedram Farzanfar

Nearly 1300 people attended the 22nd Annual Sephardic Cultural Festival celebrating the Spanish roots of Sephardic Jewry, sponsored by Semana Sepharad '93. The Festival ran from Sunday, December 12 through Monday, December 20, attracting many Yeshiva University administrators, teachers and students.

The festivities were sponsored by the Tourist Office of Spain, Iberia Airlines, and Yeshiva University. Rabbi Dr. Mitchell M. Serels, Director of Sephardic Studies, noted that the Festival is one of the largest programs that YU sponsors.

One theme of the program was Cordoba, the birthplace of Rambam (Maimonides). A popular attraction of the Festival was the presentation of a synagogue where the Rambam prayed. The synagogue is now undergoing construction to restore it to its original condition. The synagogue dates to the early 1300s. In addition, the exposition highlighted many aspects of Jewish culture in Cordoba through lectures, music, and video presentations.

Among the speakers were such distinguished personalities as Dr. Louise Mimer from Fordham University, Angel Vinas, European Community Ambassador to the U.N., and Dr. Moshe Sokolow of Yeshiva University. Dr. Mimer discussed how Church propaganda attempted to emasculate the public image of the Jews of the 12th Century since "they did not act with chivalry."

Ambassador Vinas addressed the subject of the "Politics of Re-encounter." Vinas, who is not Jewish, spoke of his belief that his family were Marranos as they have never celebrated Christmas. Furthermore, he referred to his cousin's research which found that members of his family were brought to the Inquisition Court on charges of practicing Judaism.

Dr. Sokolow discussed the Messianic ideals in the works of Maimonides, particularly Maimonides' position regarding the place of Messiah in Jewish theology. A video presentation, "Corboda Judia," was originally produced in Spain and translated by Rabbi Dr. Mitchell M. Serels of Yeshiva University.

Semana Sepharad has also sponsored two Shabbatonim this year: the Annual Collegiate Shabbaton at Stern College for Women in October and the Sephardic Shabbaton held at Congregation Beth Israel of Schenectady, NY, on December 11.

Student Councils Host Chanukah Concert

by Yisroel Holczer

On Thursday evening, December 9, the Student Councils of Yeshiva College and Stern College presented the annual Chanukah concert in the Lamport Auditorium. Though over 800 people attended the event, there was a smattering of empty seats, prompting YCSC President Danny Gurell to note that "although the auditorium was over three-fourths full, I thought attendance could have been better."

The program opened with 'Teva,' a fresh-on-the-scene instrumental group, whose music, seemingly a cross between Kenny G and Metallica, rocked the already excited YU crowd. They were followed by YC Senior Andrew Lanter, a veteran of the Chanukah concert, who sang such popular tunes as "HaMalach HaGoel" and "Moshiach." Following Lanter's performance, former YC student Hillel Zakai entertained the assemblage with songs from his original and upcoming albums.

After a short intermission, featured performer and Jewish music legend Avraham Fried satisfied the crowd's pent-up excitement, as he sang and danced his top hits from the last decade. SSSB Senior Simcha Shapiro expressed his view of concert, saying "I thought Fried's exciting display of Jewish music brought the house down."

However, the concert was not without some controversy, as Fried told *The Commentator* that he was asked not to sing his new song, "Boruch Habah, Melech HaMashiach." One source, who asked not to be named, commented that "under the pressure of certain *Roshei Yeshiva*, Fried was asked not to sing the song." This was due to the belief that the words should not be sung until *Moshiach* has actually arrived. Nevertheless, Fried enthused that "the crowd was great, and a pleasure to sing along with." Laura Scherek, a student at Queens College, said, "It was very nice. The broad array of performers was great." Michelle Greenberg, a junior at Columbia, concurred, saying that "Avraham Fried was terrific -- better than Billy Joel!"



Rebbeim and talmidin dancing around Rabbi Israel Miller

SOY Chanukah Chagigah Runs Smoothly

by Ilan Haber

On Tuesday evening, December 14, SOY held its annual Chanukah *Chagigah* in the main *Beit Midrash*. The *chagigah*, which featured music by Neshoma Orchestra, was hailed as a success. Some of the factors contributing to the success were the presence of numerous *rebbeim*, and a large student turnout. *Chagigah* Coordinator Barry Lebovits exclaimed, "The turnout was great! It was nice to see all the students and *rebbeim* coming together in an atmosphere of *simcha* and *achdus*."

The *Chagigah* commenced at 8:15 P.M. with a *shiur* by Rav Aharon Kahn. The thrust of the *shiur* was a sharp moral message for the students, based on the connection between *mezuzah* and the Chanukah lights. Rav Kahn explained how both objects represent and promote one's nonconformity with the mores and guiding values of the outside world. YC senior Shmuel Weglein described the *shiur* as "inspirational." "It kept me honest", Weglein explained, "and made me rethink and reevaluate my goals."

Dancing began at approximately 9:00 P.M. and continued until about 11:00 P.M., with only a short break for *ma'ariv*. Soon afterwards, the crowd began to

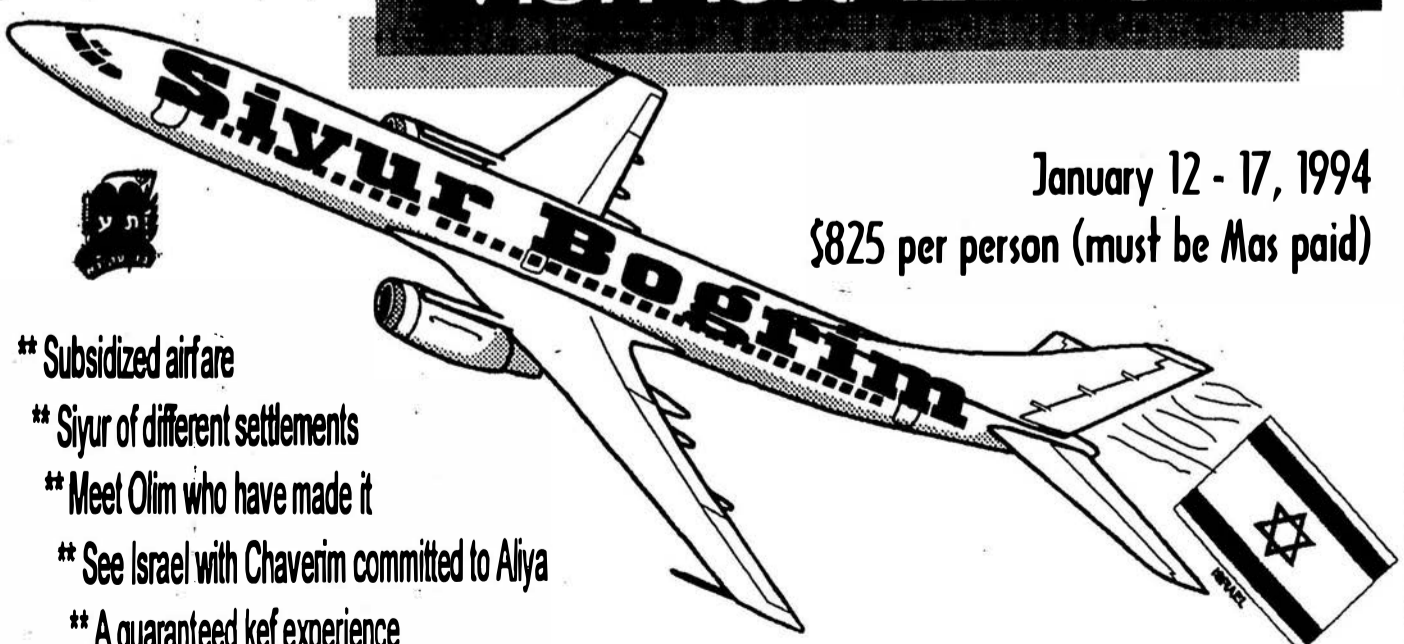
dissipate. Nevertheless, the band continued playing until 12:00. Refreshments, which included latkes and doughnuts, were served in one of the side classrooms.

The evening did, however, have a few anxious moments when Rav Kahn collapsed during the dancing and had to be taken to the hospital. Hatzolah member Jeremy Strauss described him as being very weak and disoriented, having low blood pressure, and an accelerated pulse. Strauss, who believed that Rav Kahn's condition was due to dehydration, took him to the hospital where he was given oxygen and medication. Rav Kahn's condition quickly improved and he was well enough to come in to give *shiur* the following day.

The event did have its detractors. SSSB Sophomore, Eli Duker complained that, "In the beginning it was very good, but it died down for the last hour and a half. It just kept going, and going, and going, and going."

However, most of the feedback on the evening was positive. As YC sophomore Naftali Bodoff remarked, "The *chagigah* was exciting! The music was great! The dancing was enthusiastic! Everybody celebrated together and had a wonderful time."

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Friedenberg Resigns As Registrar

by Owen Cyrulnik

Pinhas Friedenberg, the Registrar at Yeshiva University, has recently resigned his position. Friedenberg is leaving YU to accept what he terms "a very interesting and challenging growth opportunity as dean of enrollment management at Touro College." His official letter of resignation, dated November 22, 1993, allows three months notice before his last day, which will be on February 17, 1994, well into the beginning of the spring semester.

Both Friedenberg and Dr. William Schwartz, Vice President of Academic Affairs, anticipate that the resignation will not affect the functioning of the office of the Registrar in any noticeable fashion. Dr. Schwartz is using the three month period before Mr. Friedenberg leaves to search for the best possible replacement. Schwartz said that there will be an intensive ad campaign in both the *New York Times* and the *Chronicle of Higher Education* beginning in January. In addition, Mr. Friedenberg is very involved in the search process, and according to Schwartz, has already

suggested five or six candidates who are currently under consideration.

Dr. Schwartz related that he has nothing but the highest regard for Friedenberg, who has been a valuable member of the Yeshiva University faculty. Both Schwartz and Friedenberg stressed the fact that Mr. Friedenberg will be available both before and after he leaves to help his successor in any way, in order to make the changeover as "painless" as possible.

Friedenberg's resignation will mark the end of his twelve years of service as Registrar at Yeshiva. He had worked as a student aide at YU for two years after graduating college, then moved on to other universities including Baruch College and LIU, returning to assume his current position in 1981. In his letter of resignation to the President, Mr. Friedenberg wrote that his years at Yeshiva have been among the happiest of his life. He says that although he has formed many close relationships with the faculty and the Administration, the one thing that he will miss the most about YU is its students.

MYP Reform Progressing

by Dov Simons

Many reforms have begun in the Mazer Yeshiva Program and the Rabbi Isaac Elchanan Theological Seminary, including a weekly *Sichos Mussar*, a schedule of *rebbeim* to be available nightly in the *Beit Midrash*, and calls for students of the Yeshiva to attend specific *minyanim* throughout the year. Such programs were initiated partly in response to actions taken over the past year by a group of MYP and RIETS students.

Last semester, the group decided to diagnose the ills beleaguering MYP and RIETS. Coordinating their efforts with the MYP and RIETS Dean, Rabbi Zevulun Charlop, the group conducted a survey of the MYP student body. The results were then presented to Rabbi Charlop, along with a report summarizing the specific points students wished to see addressed.

Students In Action

One of the student leaders responsible for the survey, YC Senior Eitan Mayer, expressed satisfaction that some of the reforms contained on the survey are being carried out. He disclaimed any credit for the recently enacted programs, instead complimenting SOY president Lavi Greenspan and the MYP Administration. In particular, Mayer praised the head of MYP, "Rabbi Charlop

has been tremendously encouraging and supportive," he remarked.

The results of the survey have not been officially released. Mayer stated, "[Rabbi Charlop and I] are still in the process of meeting with each other to discuss the collected data, and decisions have not yet been made." Rabbi Charlop concurred, adding "There are preliminary preconceptions we'd like to correct."

In the interim, SOY president Lavi Greenspan has initiated minor reforms. As he put it, "It is our policy to do those things which can be done by SOY itself, with as little red tape as possible." Rabbi Charlop said "SOY was helpful in bringing certain issues to our mind." Expanding on last year's *Elul Z'man Sichos Mussar* series, weekly lectures are now given in the *Beit Midrash*. In addition, Greenspan has worked with the MYP office to have *rebbeim* on hand during night seder. "People felt that it would enhance their experience in the Yeshiva, and make it feel more like Israel," Greenspan explained. Towards this same end, the Yeshiva plans to hire new *mashgichim*, to bring the ratio down to 100-150 students per *mashgiach*.

Using SOY's limited budget, Greenspan has tried to create a *minyan* and breakfast for the Yeshiva, similar to the current JSS/IBC *minyanim*. There has also been an attempt to popularize the YU *Shabbat* experience, with greater advertisements and featured speakers.

Gesher Program Brings Business Students to Israel

by Andrew Davidson

Since 1989, a joint effort between American business students and Israeli businesses has made a summer internship program in Israel possible. The Gesher Internship Program's primary purpose is to allow qualified students to gain practical working experience abroad.

All business students, ranging from college sophomores through the graduate school level, are eligible for a position in the program. Students who participate will not only work in an Israeli firm, but will also "have the opportunity to meet with senior Israeli business executives, tour the plants and facilities of leading firms, and engage in a variety of other business and social activities," according to the Gesher Internship information form. Some of the participating Israeli firms are Bank Hapoalim, the Tel-Aviv stock exchange, Teva Pharmaceuticals, and the First International Bank. Additionally, image processing, marketing, and various other types of firms are available to those who are interested.

However, only a limited number of positions are available, and processing of applications will take place on a first-come, first-serve basis. Selections are based on "previous business experience, academic performance, and completed course work," according to the Gesher form. Although having strong Hebrew language skills is an obvious advantage,

command of the language is not a requirement. The program lasts at least eight weeks, and in most firms, the student works Sunday through Thursday. All interns are responsible for their own round trip tickets, but receive a minimum of four hundred and fifty dollars (in Shekels) a month, to cover other expenses, including housing. In some instances, however, participating Gesher firms have housed students, until students could make alternative arrangements.

Last summer, Chana Pearl, the only student in Stern to receive an internship, worked in the marketing department of the firm Hogla. She had only good things to say about the experience. She said it helped her "learn a lot about Israeli marketing, strengthened her Hebrew language skills, and develop an appreciation for hard working Israelis." She added "It was a fantastic experience and I made some good contacts." One current student is applying for the internship because he wants to see "if a career in finance or marketing is a viable option in Israel." Another applicant said that "I would like to do both - spend my summer in Israel, and gain working experience - and this is the perfect way to do it."

Whatever the reason for applying, it should be done soon. The application deadline is January 24. Late applications will only be considered if an opening is still available.



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The Commentator wishes a sincere *refuah shleimah* to Rabbi Louis Bernstein, Commentator Editor-in-Chief '47. We look forward to his return to Yeshiva.

O B I T U A R I E S

Rabbi Stanley Witty, Principal of YUHS for Girls



Rabbi Stanley Witty, Principal of the Samuel H. Wang Yeshiva University High School for Girls, died of cancer on December 13 at the Mount Sinai Medical Center. He was 62.

Rabbi Witty, a resident of Kew Gardens Hills, New York for 28 years, assumed the position of principal of the high school in 1991. A career educator, Rabbi Witty was the Director of Administration at the Jacob D. Fuchsberg Law Center of Touro College in Huntington, Long Island prior to coming to YUHS. Before this, he was the principal of four New York City public schools, and five Hebrew schools. Rabbi Witty also served as an adjunct professor at the Long Island University Graduate School, and as a guest lecturer at Brooklyn College.

On the morning of his funeral, a special assembly was held at YUHS. Administrators of the school and eight students reflected on the loss of Rabbi

Witty. Later in the day, funeral services were held at the Parkside Memorial Chapel. The funeral procession returned to the high school, and teachers and the student body escorted the coffin for several blocks. "This was extremely moving," said Mrs. Rooke Billet, associate principal of YUHS for Girls. "A real show of *kedod* and *kedod acharon*."

Rabbi Witty was an alumnus of Yeshiva College (YC '52). He is survived by his wife, Shifra, a son, three daughters, and two brothers.

— Robert Fagin

O P I N I O N

by Jonathan Schloss and Andrew Sicklick

"You're at YU?"

"Yes."

"Whose *shiur* are you in?"

"Rav Goldwicht's."

"Very nice. Do you know . . .?"

"No, I think he's in the YP *shiur*. I'm in IBC."

What invariably follows is a raised brow accompanied by a condescending "Oh. That's the lower one, right?" Wrong. For some strange reason, many consider the Isaac Breuer College to be a second-rate choice of Judaic Studies programs. This prevalent misconception is unfair to

those *talmidim* who have chosen a *derech* of *limud Torah* that is wider in scope

than that of the Mazer Yeshiva Program.

At the most recent Dorm Talks meeting, even Rabbi Lamm mentioned that those students who lack a "*Gemara kup*" but have strengths in other areas might choose IBC as an alternate program. In fact, YP and IBC both provide *shiurim* on all levels. We certainly do not think that Rabbi Lamm would slight anyone intentionally. Yet, unknowingly, Rabbi Lamm voiced the general consensus of opinion regarding IBC: YP *l'chatchila*, and IBC *b'deavad*.

Many see IBC as the easy way out. True, most IBC *shiurim* end at 1:00 PM (as opposed to 3:00 P.M.), and all Judaic Studies requirements that YP students fulfill in YC are also completed in classes that finish before one o'clock. However, IBC classes begin promptly at 9:00 A.M., not at 9:15, 9:30, or 1:00. Although not an ideal system, mandatory attendance and grades are a practical way of sustaining one's drive. By accepting these guidelines, IBC students exhibit their commitment to serious learning and review of material. Some contend that constant exams are too reminiscent of a yeshiva high school experience. Puerility notwithstanding, exams are a proven means of ensuring diligence. This does not make IBC learning *Torah she'lo l'smah*. No one would voluntarily choose to be responsible for an

additional set of midterms and finals unless they were genuinely interested. Any IBC student could have opted for YP but was attracted to the IBC structure. IBC provides students with a broad curriculum from which to choose. In addition to *Gemara* and *Tanach*, IBC students can spend hours learning *hashkafat Rambam*, Biblical Geography, R' Yehuda Ha-Levi, *Hilchot Tefilah* and *Yamim Tovim* to name a few. Each subject is treated with as much respect as *Gemara*. (Mishnah Brurah is not crammed for an "MBAT.")

According to Rabbi Alan Schwartz, the goal of YU should be to foster the next generation of active *ba'alei batim*. IBC *shiurim* certainly help build a solid

foundation of *de'ot* and *halacha* *l'ma'aseh* for the well-rounded and informed *ba'al HaBayit*. In one *Mishnah*

Brurah shiur, for instance, two retired gentlemen have opted to return to school to learn *halacha l'ma'aseh*.

At "Dorm Talks", a student mentioned to Rabbi Lamm that his *rebbe* stated that IBC Bible classes are on a "lower level." This is completely untrue. Many YP students who take Bible in YC complain about the hour and forty minute classes and see the bible requirement as a marathon-length chore rather than *Torah she'bchav*. By having two 75-minute bible sessions per week, IBC bible classes cover more material thoroughly and maintain attention spans that YC Bible courses do not. In IBC, there are actually people who enjoy Bible. What a concept.

IBC's small class sizes and constant exposure to *rebbeim* are other noteworthy features. The learning is literally *Torah She'beal Peh* -- from the mouth of the *Rebbe* to the ears of the *talmidim*. Classes ranging between four and thirty students cultivate a close and personal *rebbe/talmid* relationship. "Make for yourself a *Rav* and acquire for yourself a *chaver*" rings true in most *shiurim*.

In spite of all the benefits it has to offer, IBC students are still regarded as a bunch of underachievers who can't handle the Yeshiva Program. Why the stigma?

IBC Has A Lot To Offer. Why The Stigma?

Students Rally for Israel

Approximately 60 Yeshiva University students and 80 MTA Seniors gathered at Times Square on Monday, December 13, to "Rally for the People of Israel and the Land of Israel." Sponsored by the World Committee for Israel, the demonstration featured such keynote speakers as Rav Aharon Soloveitchik, State Assemblyman Dov Hikind, and former New York City mayoral candidate Roy Innis.

"It's an issue of '*Lo Samod al Dom Reyecha*,'" asserted YC Senior and rally organizer Zev Frankel. "Jewish lives are directly being put in danger by this [Israeli-PLO peace] agreement. Appeasement by ceding Samaria and

Judea to the organization that practically invented terrorism will not only compromise Israel's security, but will ensure and encourage the PLO to continue its policy of terror. The situation is very scary, and an armed force of 15,000 'former' terrorists does not enhance the prospects for peace."

Frankel also helped organize the demonstration held in front of the Israeli Consulate in September of this year. Commenting on YU's attendance, Frankel stated that "the turnout is what I expected, but the severity of the situation merits a response comparable to that which was for Soviet Jewry - rallies of 500,000 people."

— Yisroel Holczer



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Morg Mart Taking a Hit

by Issac Esson

Students returning to campus this year were greeted by colorful "Hey! Morg Mart" signs at nearly every turn. In past years, Morg Mart was one of the few late night convenience stores where students could purchase all the YU necessities, from poppy-seed bagel dogs to instant parve beef soup. However, this year, the inventive catchphrase does not seem to have been enough to lure a loyal clientele back to the once prosperous Morg Mart.

Morg Mart, appropriately named for its location in the basement of the Morgenstern Residence Hall, is under the auspices of the Sy Syms Joint Business Society (JBS). Previously, profits have gone to the Investment Club, the yearbook, and other SSSB functions, particularly the school's annual dinner. These programs have come to expect monies from the student-run organizations, but may be not be able to depend on Morg Mart this year. Yehuda Stark, JBS President and YC senior, explained that, "Morg Mart has been breaking even this year, but it has not been doing as well as in previous years. We have been seeing a reduction in profit," over the last three years.

In sentiments echoed by most Rubin and Muss residents, YC sophomore and Rubin Hall resident Jon Lummerman explains his unwillingness to venture to the JBS' basement shop. "It is just more convenient to shop in the Caf Store, especially now that it is getting cold," he said.

Stark feels that the reasons for the drastic decline in profits go beyond Morg Mart's location. "Costs have remained the same and we have been introducing a variety of new products, but we are a small fish in a big pond." Stark believes that the major factor influencing the decline in profits is the "artificial market" which has been set up by the Food Services Department's mandatory Caf-Card. The result, Stark explained, is an inefficient system that causes other stores in the area to lose out.

YCSC Secretary Daniel Billig, who has recently become a student overseer of the Food Services Department, says the reason for the decline in profits is two-fold. "First," he said, "there used to be more people living in Morg who had the grandfather clause and did not have to buy the Caf-Card. Many of these people were strong supporters of Morg Mart. Now, because of the card, they are willing to walk to Rubin in the middle of the night just to use it." Second, Billig said, "Running this kind of store you can stack the shelves, price

the goods and they will sell. But now they [Morg Mart] must compete. The Caf Store receives promotional items and display cases and has all new stuff coming in. Yum Yum, Grandma's, TimeOut, and the new bodega all focus on beating the competition. The students who run Morg Mart don't have the time or the resources to keep up; they have to be students first."

Eyal Feiler, President of the Accounting Society, which runs the Caf Store during the nights and on Sundays, explains that because Morg Mart was showing a profit last year when the both the Caf Store was open and the caf-card was in effect, other factors have caused the decline in its popularity. He believes that there is no competition between the Caf Store and Morg Mart. "We specifically open on Sunday afternoons and close on Thursday nights, so we are not in direct competition with Morg Mart." Billig concurred, noting, "People just buy stuff to nosh on in Morg Mart; they are not spending huge sums of money there. Morg Mart's competition is from the new bodega."

Morg Mart boasts savings of 15%-20% over its competitors, which Stark attributes to "lower costs and less overhead." In addition, few other stores offer similar hours. Morg Mart is open Monday through Thursday between 10:15 P.M. and 1:00 A.M., and until 2:00 A.M. during midterm and final exam periods. "The bodega and Yum Yum may be priced competitively, but they are primarily not open during our hours," Stark commented. "What is unique to Morg Mart," Stark says, "is that beginning-to-end it is a completely student-run business. From the perspective of Sy Syms it is important to have a business where every decision is made by students."

One of the innovations which Morg Mart has incorporated into its revival program is to direct the food preparation for students hosting engagement parties in the Morg lounge. "In terms of convenience, we save people the trouble of going to the supermarket and making all the preparations," Stark said. In addition, Stark also plans to place a photocopy machine in the store to attract students who do not want to use the machines in the library.

"Ultimately," Stark said, "I don't think it's the Caf Store's fault that we are suffering. They have been very helpful to us. However, there is an inefficient forced market, and anytime there is an inefficient system, the consumer suffers because he must pay the artificial price."

Palumbo Joins SSSB Faculty

Fred Palumbo of Syosset, New York has been appointed an Assistant Professor of Marketing at the Sy Syms School of Business. He is currently teaching courses in entrepreneurship, international business, and marketing. Palumbo had previously been an Assistant Professor at the C.W. Post Campus of Long Island University in Brookville since 1989.

Not an outsider to the business world, Palumbo has held positions in firms such as PCG & Associates, Cahners

Exposition Group, Marine Midland Bank, Chemical Bank, Citibank, Del Laboratories Inc. and Lever Brothers, Co.

Dr. Palumbo has published numerous articles in scholarly journals about international finance, and has lectured at business conferences throughout the U.S. and Canada. He has also received many academic honors for his research in international finance, particularly in Asia and the Far East.

-- Zev Schubin

YC, SSSB Elect New Board Members

by Howie Beigelman

Mr. Ivan Berkowitz, president of Great Court Holdings Co., has been elected to the Board of Yeshiva College, and Mr. David S. Palgon, owner and President of Target Mailing Lists, Inc., has been elected to the Board of the SSSB.

Palgon, who resides in Jamaica Estates, Queens, said that it is "a great honor" to be elected. When asked if he had any ideas on how to direct the \$74 million collected at the recent Chanukah dinner including the recent Golding Endowment, Palgon did not have any specific suggestions. Because he became "involved only the last few months," he explained, "[It is] too soon to have any opinion." He is however "glad to be involved" and "hopes to help in any way" that he can.

Mr. Berkowitz, when posed with the same question, explained that it would be "wrong as a fresh, new member of Board" to offer suggestions, but added that as long as the school dispenses "the funds within the system the more professional board members will see [that] it [is] well spent." Mr. Berkowitz, who has served as, and is currently serving as a member of many other boards including those of Manhattan

Day School, Lincoln Square Synagogue, and the Yavneh Hebrew Academy of Los Angeles, had high praise for the YC board. He said that he "was very impressed with level of discussion that I experienced...many professional board members [were] present and they gave the outside board members a good understanding of the problems and obstacles." In addition, Berkowitz said that "the outside board members made comments that were refreshingly intelligent." Berkowitz, who holds a Ph.D. from Cambridge University, also believes that "YU is the most important institution in Orthodoxy." While stating that he is not yet in a position to make suggestions and that he simply "hope(s) to contribute at future meetings in some small way in a positive direction," he mentioned that he has a vision for YU. Ideally, he would "love to see an expanded curriculum because it would attract more students" who at this point don't see YU as a place to get a high level of education.

YCSC President Danny Gurell was optimistic about the choices. He expressed hope that "the new board members would assist Rabbi Lamm and the general faculty in leading the Yeshiva into the next century."

Cause Not Known for Attack in Parking Lot B

continued from page 1

guards were necessary to bring the crowd under control. He explained that the disturbance occurred at the same time as the 4:00 P.M. police shift change; this was compounded by an incident downtown that tied up police resources to result in a slower than normal police response time. Nevertheless, he praised his men for separating the mob even though they knew that there could be armed people in their midst. He further stated that no injuries were reported, no YU students were involved, and that the subject refused medical assistance. One

car in the lot was damaged.

Despite rumors of a burglary, police sources stated that no charges were pressed, and that no burglary had occurred. No official police report was filed and the subject, who is not from the neighborhood, did not file a complaint. The police explained that since no officers were on the scene at the time the incident occurred, and nobody involved wanted to file a complaint, they were unable to make any arrests. One source speculated that the person attacked was involved in a drug deal that had gone sour.

The Commentator is accepting applications for the position of Associate Layout Editor. Knowledge of Pagemaker Preferable. All those interested, please contact Owen Cyrulnik at 927-3010

Good Luck on Finals!



Photos: R. Socolof

YC's First Annual Dreidel Tournament: A Birthday Club Fund Raiser

Birthday Club Brings Joy To All

by Yisroel Holczer

Birthdays at Yeshiva University are seldom a day to remember. Students find themselves in classes until late at night, and have little, if any, time to celebrate with family or friends. So when YC Senior Ephy Gopin asked me to check out one of his "Birthday Runs," my curiosity was piqued.

Gopin is the president of the "Birthday Club," ["I'm not only the president, I'm also a member"], whose function is to bring joy to birthday students at YU. "There are many people at YU and Stern who may not have family here, or, no one remembers their birthday," says Gopin, rolling his eyes. "Therefore, the Birthday Club tries to bring cheer and happiness on this special occasion."

On the evening of a student's birthday, Ephy and whatever group he can assemble, call the "one-day celebrity" and, after introducing themselves as the Birthday Club, sing a loud rendition of "Happy Birthday." "People are flattered," smiles Gopin. "One person said 'I'm glad someone remembered my birthday.'" When Ephy called SCW Junior Shifra Sandhaus on her birthday, (December 10, in case you forgot), she was more than impressed. "It was pure delight," gushed Sandhaus. "I was really touched that people took out the time

to call me on my birthday."

Unfortunately, the Birthday Club is in jeopardy of being cut. "The Club is generously funded by students due to the refusal of YCSC to provide funds for us," laments Gopin, thinking of the 1000+ phone calls he has to make. "Remember, we are not only the cheapest Club to run, but we're also the *only* Club to run an event every night." Ephy is referring to the 1-7 birthday calls he makes each night, with an average of about three.

Dreidel Tournament Held To Raise Desperately Needed Funds

To help alleviate the Club's phone bill, the club sponsored (along with the Yeshiva College Philanthropy Society) the first annual Dreidel Tournament. About 16 students plunked down fifty cents for a chance at the surprise grand prize, which turned out to be a sack of oil and potatoes (a la Ernst and Julio). The tournament, dubbed a "spinning success," featured fierce competition, with emotions running so high that students watching the much heralded Dolphins-Steelers football game in the Morg Lounge were screaming "Gimmel," instead of "Go Dolphins!" The winner was YC Sophomore Norman Schwab, who was seen planning a huge *latke* party after the event.



Photos: S. Cohen

Chanuka Scene: Students lighting Menoras in Morg Lobby

IBC and JSS Hold Chanukah Luncheon

On the first day of *Rosh Chodesh* Tevet, approximately 250 IBC, JSS, and YP students joined with some of the IBC and JSS *rebbeim* to celebrate in what was billed as the IBC/JSS-sponsored Chanukah-Rosh Chodesh Luncheon. Students feasted on latkes, jelly donuts, and pizza as the Y's Guys marked the occasion with festive music.

After eating, students listened attentively to Rabbi Benjamin Blech as he extrapolated on the symbolism of the *menorah's* approximation to the

doorway. Though it is seen on the left side upon entering a household, Blech explained, the Menorah is seen on the more *halachically* significant right side upon exiting. Rabbi Blech further stressed that one can learn about Chanukah's relevance in today's society from this *Halacha*. "The Menorah on the right side," maintained Rabbi Blech, "is a reminder: Remember Hashem when you go out into the world that preaches secularism!"

-- Jonathan Schloss

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LIBRARY SCHEDULE Reading Period and Final Exams

December, 1993 & January, 1994

December 26	Sunday	12 Noon - 1:00 AM
27	Monday	9:00 AM - 1:00 AM
28-30	Tue., Wed., Thu.	9:00 AM - 2:00 AM
31	Friday	9:00 AM - 12:30 PM
January 1	Saturday	7:30 PM - 2:00 AM
2	Sunday	8:00 AM - 2:00 AM
3-6	Mon. - Thu.	9:00 AM - 2:00 AM
7	Friday	9:00 AM - 12:30 PM
8	Saturday	7:30 PM - 2:00 AM
9	Sunday	8:00 AM - 2:00 AM
10, 11	Mon., Tue.	9:00 AM - 5:30 PM
14	Friday	9:00 AM - 12:30 PM
16	Sunday	8:00 AM - 6:00 PM
17-20	Mon. - Thu.	9:00 AM - 5:30 PM
21	Friday	9:00 AM - 12:30 PM
23	Sunday	CLOSED
24	Monday	9:00 AM - 1:00 AM

REGULAR SCHEDULE RESUMES

Attitudes, Observations, and Opinions: Academic Life at Yeshiva College

4.0 = Business, Law, and Medicine

by Sid Singer

Midterms. Papers. Quizzes. Lab reports. Speeches. Oral presentations. Essays. Book reviews. Final exams. For almost all YU students, these assignments represent the one set of obstacles that stand between them and their ultimate goal: the 4.0. Just complete those tasks while scoring the highest possible grade and a lifetime of success is virtually guaranteed. This achievement is practically impossible, of course. Yet, despite the plethora of topics and skills learned here, most students focus on a basic formula: less than perfect grades = poor GPA = poor career. In almost all universities there are students who subscribe to this theory. While not every student in YU believes in it, a good majority are indeed very concerned about their grades and their future careers. Why do students here worry about their futures so much? Members of YU's faculty expressed a number of observations regarding this topic.

Most students in YU place great pressure on themselves to excel in their studies. This manifests itself in students heavily emphasizing every quiz, every test, and every paper. This pressure, according to Dr. Will Lee, Assistant Professor of English, "is extremely overblown. Our students have a tremendous amount of pressure as it is with the dual program. The added pressure of thinking that every grade counts, every course counts does them a disservice."

Dr. Lee confirmed that he has seen more GPA orientation in recent years than in the past. This clearly reflects the increased emphasis students have begun to (and now overwhelmingly) place on their future careers. According to Ms. Naomi Kapp, Career Counseling Coordinator of seven years, student attitudes toward their futures have definitely changed. "When I first came here, students were much more open to taking off a year, exploring options, not as panicked if they didn't have one hundred percent clarity in their career direction." This, Ms. Kapp explained, is no longer the case. "I'm now seeing more freshmen than I ever saw. Many freshmen feel that they must get their career in order now, as opposed to waiting until their sophomore or junior year. They have much more anxiety over their choice."

Dr. Carl Feit, Associate Professor of Biology, agreed that a change has taken place over the last twenty years, but stated that the change

occurred not just in Yeshiva College students, but rather in American society as a whole. "When I was in college, society valued an education for the education itself. Things have changed. Society's values have changed, and this filters down to the students in YU, as well as in other campuses."

There is little doubt, however, that on the average, YU students target elite careers, namely, business, law and medicine, more than their peers at other institutions. As Dr. Lee stated, "It's absolutely a fact that pressure to make it in the 'big three' exists more so in YU than in other schools. I would suspect it's one of the highest professional schools in the country, certainly in the top ten or twenty." A recent informal *Commentator* poll confirms Dr. Lee's assertions. Out of one-hundred and fifteen students polled, 83% of those who responded said they planned to enter the fields of

business, law, or medicine; 86% of those who answered said they planned to attend either graduate or professional school.

Why are business, law, and medicine so popular? The foremost reason is the financial opportunities each one offers. Because most YU students come from upper middle-class backgrounds, according to Ms. Kapp, "many are trying to compete with the standards of living of their parents." Unlike many students in other colleges whose families' working class backgrounds might cause their career aspirations to be lower than that of YU students, students here are often "prisoners of their own families' lifestyles."

Another reason for the popularity of the aforementioned fields among YU students is the ease of choice and opportunity they offer students. As Dr. Ruth Bevan, head of the political science department, explained, "Once you're in a law school, the chance you're going to fail out is minimal. Therefore, if coming out of college a student knows he's accepted to law school, the way is virtually paved for him. In other words, it requires little ingenuity in terms of career building, because a career is made within the degree."

Dr. Lee concurred with Dr. Bevan, "The top three choices save a lot of time. If all you have to think about is which of the three you are going to choose, and

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Semicha and Secular Studies: An Unusual Mix

by Bencion Schlager

Among the diverse student population in Yeshiva College, one finds that within the student body the approach to secular studies runs the widest gamut possible. Student opinions range from those who place top priority on their secular education to those who will do anything to limit its role in their lives. What is surprising is that among students who are currently enrolled in Yeshiva's *Semicha* program the opinions regarding secular studies that are expressed are by no means uniform. While some who actively pursue their secular education assert the need for a worldly cadre of *poskim* and the value of knowledge for its own sake, many others point to the amount of time that these studies occupy and their detrimental effect on one's time in the *Beit Medrash*. Still others find the entire secular experience to be repugnant. The quandary for those who would rather learn all day is that possessing a B.A. is a *Semicha* requirement in Yeshiva University. The only limitation on the diversity of opinion among the pre-rabbinical population is that there seems to be a general agreement that subjects directly conflicting with certain basic tenets of Judaism are out of bounds.

The approach to general studies and the course path that *Semicha* students tend to choose follows the same general route as that of the rest of the student body who actively engage in long hours of Talmudic study. For example, many rabbinical students who are still undergraduates major in Jewish studies at the Revel Graduate School, which approaches Jewish Studies from an academic standpoint. Within this population the approach to secular studies is quite diverse. Many *Semicha* students choose Revel because the Master's Degree which one receives upon graduating may prove to be invaluable in eventually obtaining a pulpit or teaching position. Moreover, the courses in Jewish Philosophy and Jewish History enable rabbinical candidates to broaden their range of expertise in order to better deal with the increasingly knowledgeable lay population. Furthermore, it enables them to engage in Jewish studies the entire day, albeit in a more secular format.

However, as in most scenarios in Yeshiva College, there are two sides to every story. The Revel plan also provides a student with the ability to take a very easy course load if he is careful about which classes he enrolls in. This results in more time in the *Beit Medrash* whether or not one believes that the Revel courses will be beneficial. Also, because the computer does not automatically alert the registrar's office to scheduling conflicts between

different schools, signing up for simultaneous Yeshiva College and Revel classes occurs on a limited scale.

For those *Semicha* students who choose to major in the same fields as the rest of the undergraduate student body, the approach again is diverse. Many of the *Semicha* students majoring in such fields as English or the sciences point out that the only way to gain the respect of today's *ba'alei batim* (laymen) is to be at least somewhat knowledgeable in these fields. Some also claim that at least a surface acquaintance with works that have shaped Western thought and culture are invaluable tools in areas such as *Kiruv*. A bachelors degree in one of these disciplines may also increase a rabbi's worth in the job market and allow him to teach these topics in the afternoon.

The newest and fastest growing population among *Semicha* students are those who have no intention of pursuing a career in rabbinics. This group's rapid growth is really a new phenomena in YU. For many who hope to enter various professions, the *Semicha* program provides a comprehensive study curriculum for those aspiring to enter the growing ranks of laymen who are knowledgeable in *Halacha* and proficient in the methodology of Talmudic study. For these undergraduates, secular studies are necessary for a professional career and for getting into graduate school. Their opinions regarding the value of their given educational experiences cannot be differentiated from those of the rest of the student body. Daniel Baron, a current *Semicha* student, explains that some of the ideas that are introduced in his secular studies help him appreciate concepts in Judaism. "The ideas that are discussed in the classroom help me to appreciate my religious studies in two different ways. Firstly, some of the concepts that we discuss concur with the tenets of Judaism. The classroom approach helps me to analyze these ideas in a different way and see them in a new light. Sometimes the opinions of some authors and scholars seem so ludicrous that the truth of Jewish beliefs shines through more clearly than ever."

Upon examining the extent to which secular studies are valued by *Semicha* students, one sees that their opinions do not reflect a unanimous voice speaking for a specialized and academically indigenous group. Secular studies in Yeshiva University are different things to different people. The various labels that are ascribed to these studies, including *shilus*, "necessary," "valuable" and "time consuming" have become a part of Y.U.'s vernacular, and are employed alike by the future doctors, lawyers, pilots, and rabbis of our generation.

by Joey Nussbaum

Speak to any of the deans at Yeshiva College, and they will undoubtedly cite to you the statistics which prove that YC's graduate school acceptance rates and job offers are right behind, or even on par, with those of any Ivy League institution. Read a publication produced by the YU Public Relations Department, and you will hear about a student body that is highly intelligent, highly motivated, and quite capable of leading the Jewish community into the twenty-first century. Based on this information alone, it would seem that the Joel Jablonski Campus is the perfect educational environment for the college student of today. Yet, upon actually speaking to the student body, rather than speaking about them, the impression one gets about the YC educational experience is extremely different. Instead of holding their heads high and loudly proclaiming themselves as members of an elite fraternity at Yeshiva College, many of these students, when asked by students from other universities what college they attend, quietly mutter under their breath, "I, uh, go to, uh, Yeshiva University."

What's going on? Where's our collective pride? Does the problem lie within our educational system, or rather within ourselves? We asked many YC students these questions, and others, to gain a better understanding of their problems with the educational experience at YU.

Apparently, what it boils down to is that a large number of students feel that YU has become a glorified version of a trade school that serves as a stepping stone towards a career. Not many students really seem to be interested in what might be termed 'Mada Lishma'. Rather than using these precious undergraduate years as an opportunity to experience a diverse educational experience, students spend their time trying to figure out how they can graduate and get on with "real life."

Many students explained that they entered YU with a positive attitude and a strong desire to partake in the college experience by taking classes drawn from a wide range of disciplines. However, after a semester or two, their attitudes had changed dramatically. These students offered a variety of contributing factors to explain their own change in attitude as well as what they see as the prevailing attitude towards education among the YC student body.

Early Admissions

In theory, it seems like a noble idea. In exchange for a year of high school that often ends up being a good deal of fun and games anyway, students can get a jump on college and more serious study. In the best case scenario this helps students get more out of their education by allowing them to fulfill some requirements at an early stage, thereby freeing up their schedule for more electives at a later date. However, in reality, these students are often too

young to take advantage of this unique opportunity and end up rushing themselves through college even more quickly.

The Year(s) in Israel

YU affords its students the opportunity to spend a year of study in Israel while receiving a full year of college credit. While this policy has undoubtedly strengthened the 'Torah' character of the institution, it may have weakened the 'Mada'. At an average of 3 credits per course, the 32 credits earned in Israel translate into approximately 11 courses. If not for the year in Israel, these 11 courses would probably have been used to broaden one's secular education. Instead, after a year in Israel, students find themselves struggling just to finish their core and major requirements, without even addressing the subject of electives they find interesting.

Time Constraints

The dual curriculum. Not many students in other universities can boast that they attend classes from 9 a.m. until 8 p.m. Nevertheless, at the same time, not many YU students are required to complete five hundred pages of reading per week. A true "college education" cannot be attained by only attending a professor's lecture. Extensive outside readings and discussion groups are an integral part of any major university's curriculum.

The Economy and the Easy "A"

The pressure to succeed exists at any university, and YU is certainly no exception. Once upon a time, a college degree went a long way towards assuring someone a spot in the work force. Nowadays, even a graduate degree won't always do the trick. With tuitions at nearly \$20,000 a year, students are reluctant to stick around for four full

years if they can get out in three or less. Additionally, with a large number of YU students competing for the same few spots in graduate schools, many feel that their GPA and class rank become even more important. Therefore, with the application process looming largely, students will often choose less demanding courses rather than risk enrolling in a more challenging and exciting course where they may receive a grade that does not resemble the first letter of the alphabet.

There is, however, a somewhat vocal minority that does not see any real problem with the educational system at YU, and in fact, believes that it is actually thriving like never before. They argue that the years spent in Israel and the dual curriculum are the best indications of the student body's quest for

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Where's the Risk?

by Ari Hirt

It is safe to say that most Yeshiva College students pursue careers in either the business, law or health fields. After all, in a random unscientific poll of 115 Yeshiva College students - 83% said they plan on following one of these three roads. However, writing, acting, producing, painting, music composition and all other creative professions are paths generally not taken by Yeshiva students. Jewish culture and parental pressure may play a key role in determining our students' futures, but financial risk is also a primary factor. For instance, the number of Yeshiva College students considering movie production would most likely increase by a thousand percent if the student was guaranteed the success of a Steven Spielberg. But when Spielberg chose his path he had no such guarantee; he selected movie production, for this was what he enjoyed.

"They (Y.C. students) are so set in their ways," stated Dr. Ruth Bevan, a YC Professor of Political Science. "They have no sense of risk, no sense of wanting to accept risk or challenge," Bevan continued, "they are already old at their young age."

Dr. Bartholomew, Professor of Music at Yeshiva College, identified Yeshiva students as having a stronger tendency to be practical. He said, "the professions (doctor/lawyer) are a conservative group. They are not the risk takers which artists are - to be an artist you need to take risk."

Harold T. Shapiro, President of Princeton University, once described the idea of willingness to risk failure through a sports metaphor. He explained, "If you do not come to bat at all, or when at bat, wait hopefully for a walk, you can not hit a home run. At best you can get to first base." Major

leaguers can decide to play in the minor leagues," Shapiro continued, "and they may have more hits and fewer failures there, but their impact on the game and on society would be very much diminished."

Ari Pinchot, a senior, is one of the few Yeshiva College students choosing, as Robert Frost once phrased it, "the road not taken." Pinchot plans to be a screenwriter and he has already written one screenplay and submitted it to MGM studios. Last week MGM asked Pinchot to write another screenplay, which he is hoping will be bought. Pinchot admitted that screenwriting is a big risk. However, he remarked, "I don't see myself as a risk taker but just as someone who will do what he enjoys, despite risk." Pinchot commented on the conservative attitude of Yeshiva College students as being a problem. "I think people are very uniform in Yeshiva College," he remarked, "everyone pretty much does what everyone else is doing. Even the way people dress and look is the same. You don't see too many creative individuals."

Dr. Will Lee, Assistant Professor of English at Yeshiva College, acknowledged those Yeshiva College students who do welcome and confront academic challenges; though he does consider students' career choices as conventional. Dr. Lee sees the Y.U. student who pursues entrepreneurial positions in business as being the one exception. "There [in business] some students take chances," stated Lee. But even in the business world, the Y.U. students tend to search for the risk-averse, salary-based job. Hal Tannenbaum, SSSB job placement counselor, commented, "Not enough Y.U. students look into sales positions. They are afraid on relying on a commission income. They want to know how much money they are going to make per week. But when you look at the ends of a given commission year,"

Tannenbaum continued, "a commission person could earn a lot more than a salary person."

Dr. Marelyn Schneider, Professor of Sociology at YC, believes that a student chooses law or medicine not simply out of risk aversion, for nowadays law and medicine are also risky professions. She feels that students are more risk averse in terms of starting low. "They want to jump in and immediately make the big bucks," explained Dr. Schneider. Dr. Anthony Beukas, Yeshiva College Speech and Drama professor, labels the general unwillingness of Yeshiva students to start with a low salary and work hard to get to the top as a "third generation effect." He explains, "parents from Europe worked hard to rise and made sure their children would become professionals so that their grandchildren would have it easier. Now this third generation in YU, pampered by the lifestyle their grandparents wished for them, are not willing to begin with a low salary job, even though great success may lie ahead."

Students fail to look in directions where they may find life fulfilling careers, but in these years of recession, students must be financially concerned. Dr. Lee explained that especially in the Jewish culture, in which great emphasis is placed on the family, YU students will consider family sustenance a higher priority than job satisfaction. Even Ari Pinchot, recently engaged and soon to be married, admitted that it will be very difficult to screenwrite and support a family. Therefore, Pinchot plans on working as an advertisement copy-writer in order to supplement his initial lack of income, and eventually pursue his dream full time.

The world too often brands us failures if we do not immediately reach our goals; true failure lies, rather, in compromising our goals. When 10,000 experiments with a storage battery failed to produce results, Thomas Edison said, "...I have not failed. I've just found 10,000 ways that won't work."

REVIEW: "Lips Together, Teeth Apart"

by Ryan S. Karben

"I can tell the truth to myself, but you put two people together - the truth doesn't stand a chance." Fade out. Nervous laughter.

And thus is set the pattern for "Lips Together, Teeth Apart," the fall production of the Yeshiva College Dramatics Society's 29th season - alternating moments of reflection and laughter, of confession and consumption - as four people try to come to terms with the vagaries and vicissitudes of life.

The play's substance is indeed compelling and any attempt to define its message here will do injustice to its complexity. However, many plays of formidable force have been stopped in their tracks by poor acting or technical shortcomings. This Terrence McNally drama, though, has been elevated by its sojourn to the Schottenstein Theater.

Guided by director Dr. Anthony Beukas, all the vital elements of the production - lights, sound, set and performance - come together in a pleasing dramatic harmony.

The lighting, conceived by Beukas and Rabbi Johnny Krug, plays a crucial role in conveying the play's message. A deep red hue is thrown across the set, freezing the characters, as one of the four members of the cast delivers a confessional. The speaker is further illuminated by the reflection from the swimming pool constructed at the base of the set, giving a prophetic aura to his words. Soothing background music

adds force to character's already convincing lines.

The Schottenstein Theater, with its bright exit lights and relatively small size, does impose a number of constraints on the production. The low ceiling and lighting prevent the dim environment one expects in a theater. The 130-seat capacity of the room brings the audience very close to the set, eliminating a sometimes critical distance between the strong voices of the performers and the seats of the viewers.

The actors effectively take on the personae of the characters they represent. Gil Goldschein's portrayal of the bigoted and cancer-stricken John Haddock is riveting, as is Ira Piltz's disarmingly effective presentation of the troubled and guilt-ridden Danny Truman. Avi Greenbaum's energetic Chuck Rubens is a realistic and intelligent foil to the rest of the stressed-out Fourth of July vacationers, including Jordan Mishaan's incredibly funny, but perhaps overplayed, Sam Rubens. The synergy between the four leaves the viewer wondering if these men really have not been best friends for decades.

Any dramatic attempt to effectively grapple with bigotry, infidelity, AIDS and hypocrisy is an enormous challenge to a director, but Beuka has again shown himself to be the master of his art. His partnership with stage manager Ethan J. Wasserman has proven an unbeatable combination.

Indeed, it has given an endangered truth a fighting chance.

Former Brandeis VP Joins YU PR

continued from page 1

Department of Public Relations evolved from a single desk in 1947 in Tannenbaum Hall to the series of offices and studios on the fourth floor of Furst Hall that it is today. Mr. Rosen stated with respect and amazement, "Although this man comes from another generation and has no idea how to use computers, he understands their power and was among the first to computerize the office." Mr. Hartstein helped coordinate and manage such events as the opening of the medical school and women's college as well as graduate schools in law, science, psychology and social work.

Hartstein has met many famous personalities including U.S. Presidents Kennedy, Johnson, Nixon, and Reagan; Chief Justices Harlan Fiske Stone, Earl Warren, and Warren Burger; Israel's Presidents Shazar, Katzir, Navon, and Herzog and Prime Ministers Ben-Gurion, Eshkol, Meir, Rabin and Begin. Hartstein says that he has the most respect for two people; Albert Einstein and the Rav. Hartstein was impressed by the humility of these two individuals; in separate interviews, both Einstein and the Rav said that the other was better qualified to speak on the matter. Hartstein was awed by this: "most people fudge their way through life," he said.

"Early on, I caught a virus from Dr. Belkin," Hartstein mused, "it's called divine optimism. This is how we faced the economic situation of the 30s, the rise of Hitler, and near bankruptcy in the 80s." Hartstein smiled when he recalled some of the recent triumphs:


the centennial celebration, and Operation Torah Shield, the airlift of YU students to Israeli yeshivas during the Gulf War. Mr. Hartstein sees the passing of the Rav and Rav Dovid as the closing of a generation. "I grew up with the Soloveichiks," says Hartstein nostalgically, "and when my father died in 1946, Rav Dovid was the first one in the house."

Hartstein believes that what is needed now in the public relations office is more professionalism. Hartstein sees Mr. Rosen as "the ultimate professional." Mr. Rosen has an extensive resume in the field of public communication and public affairs. He has been vice president for public affairs at Brandeis University and Associate Vice President for news and public relations at University of Chicago and Harvard University. As Hartstein familiarizes Rosen with Yeshiva University, he will recommend that Rosen "look to the students." In line with this advice, Mr. Rosen's desk recently sported a preliminary revised version of the new YU course catalog.

Rosen exclaimed that "It's great to be here in Yeshiva University, a university that has a clear image and philosophy - Torah U'Madda - as expressed by Rabbi Dr. Lamm. It's a little daunting to attempt what Sam Hartstein has done here, in part because he probably has forgotten more than most people will ever know, but this position is not unlike other responsibilities I've undertaken in the past."

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RESPONSA

MTA and the MSAC

To the Editor,

A detailed investigation revealed that the College Volleyball team did, in fact, reserve the MSAC on November 21 which the high school childishly contends to be a time reserved for them. However, the issue that surfaced in an early issue of *The Commentator* regarding priority and preference of the College facility is really one of a much greater magnitude.

It is necessary to first analyze Yeshiva policy and philosophy regarding the distinction that it makes between College and High School functions. The MSAC, the swimming pool, and the library are generally off-limits to the High School. This simple fact is indicative that Yeshiva shares the view of not only the Volleyball team, but masses of College students. However, it seems that the Administrators have faltered by permitting the High School to usurp the MSAC from college students on Sundays. How is one to regard YU when it often caters to the demanding and oppressive needs of the High School before those of the YC students? The issue is one that is of grave concern to us all.

Casual discussions with fellow YU students revealed that most of my peers are in agreement on the issue at hand. They concurred, and often adamantly defended the Volleyball Team's perspective, as well as other Yeshiva College students. One student recalled being maliciously thrown out of the weight room because the JV High School Basketball team needed it for a meeting grounds. Who are these facilities intended for anyway?

In a brief interview, Rabbi Gedaliah Finkelstein, Principal of MTA, indicated that Yeshiva University "is one big family". He asserted, "If a college student needs to use the High School photocopy machine, we won't throw him out." At the same time, Finkelstein admitted that if a situation arises in which both the high school and college needed use of a high school photocopier, preference would go to the high school because it was primarily a tool of the high school. Rabbi Finkelstein, I extend sincere thanks for highlighting my point so accurately. While sharing is always nice, it doesn't mean the college or the

high school to relinquish their functionality. The college cannot expect the high school office should relinquish its possessions at times when they are crucial to the continued functionality of each group. The college cannot expect the high school office to be put on hold because it has needs, nor should the college suffer because the high school has failed to find a home for its basketball team.

Recently, the High School used *The Commentator* as a forum to display rash and unfounded profanities directed towards the Volleyball team. Note: This is the same article that instructed the Volleyball team to "go to the beach". Their response to the original article, regarding the Volleyball team's well founded assertion of the right to preferential use of the MSAC, was particularly alarming. Rabbi Finkelstein admitted that his *talmid* went "a little too far", but defensively sustained, "He was speaking from emotions". If the high school is striving to be an integral member of the YU "family," shouldn't it set aside its delicate "emotions" and offer a cogent statement of its views, instead of publishing an offensive, misguided, and incohesive piece of journalism? My suggestion to the high school administration is to invest the same high energy levels it expounds on Junior Varsity Hoops in a sound English Composition course for the youngsters. One should never overlook the value of good education.

In an effort to resolve this perplexing dilemma, I must side with the Volleyball Team as well as a majority of Yeshiva University students. There is general disgust rampant on the YU campus because the possibility for Sunday Gym use is often imposed upon by the domineering needs of the High School. In the "family" analogy, YU is the older brother who deserves the added benefits of age over the jealous and often infantile bickering of the High School. Underlying the entire controversy, however, is the cold and often unspeakable truth: WE ARE A COLLEGE. Perhaps if the high school were to relocate its basketball team we might be able to continue to function as a multifaceted, and athletically versatile institution.

Jordan Plevy
YC '94

YU has an Obligation to all of its Students

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Yeshiva and a University in the 1990s. While I understand the Yeshiva's desire to keep such subjects off campus, I believe it must not neglect its responsibilities to those students who expect YU to live up to its responsibility as a University. As a student struggling to take advantage of the opportunity

to receive the best of both worlds, this close-minded attitude seems to only continue the horrifying trend that I have been witnessing of late on campus: the destruction of any form of unity at YU.

Oren Keiser
YC '96

The Attack in Lot B

To the Editor,

At approximately 3:15 P.M., in the middle of an intense medieval Jewish history class with Dr. Rosensweig, apparently something occurred to distract several students from the heated discussion of where the Jews went following their expulsion from Spain in 1492. As we jumped up to peer out the windows in response to shocked students, we saw before us a mob of Washington Heights residents breaking through the gate of Parking Lot B in pursuit of the blood of a tall (at least 6'6") well-built man without a shirt. They savagely attacked him with fists, garbage can lids, milk crates, bricks, and whatever else they could find around them. He tried to escape by running around, through and over the parked cars, but to no avail. Somehow, two or three guards stationed there (at the parking lot) forced the mob out and closed the gates (which were now surrounded with hundreds of neighborhood folk and some of our own YU students). The guards attempted to hold the gate shut and protect the individual inside, but they were poked with broomsticks, and consequently, the mob jarred the gates open and the pursuit continued. Finally, they left after at least 10 minutes.

I have two questions. One, where were the rest of the security guards? I had spoken to a head guard in Furst Hall a couple of days earlier, who said that if there are any problems, one call on the walkie-talkie and hundreds of guards would stream in from all directions. So where were they? What if similar events happened in the middle of the YU campus? Would that elicit the same response? And where were the police for that matter? It took them over ten minutes to *schlep* the three blocks from the station!

And second, why were YU students yelling - "Let animals kill animals!", "Who cares"? Perhaps there is lack of yeshiva training or understanding in the principle of "*b'tzelem Elokim*" featured in the first two chapters of *Breishit* or in general character building, or perhaps family-taught values. In any event, it is evident that there is a great gap in what a *ben Torah* should represent and how some actually behave. There is definitely a crisis when basic *midot*, such as respect for human life, are neglected. I call upon the *rebbeim* and professors to speak about tolerance, and for my YU colleagues to consider the consequences of stereotyping and insensitivity.

Ariel Konstantyn
YC '96

Kudos to the Commie

continued from page 3

find any statement which suggested that we should "outlaw" secular studies. If so? He seems to have a problem with the opinion of right wing *gedolim* on the issue of Israeli military service. This is a fascinating subject and merits discussion, but how does this relate in any way to "Hashkafa is an issue"? Was this the appropriate place for Rabbi Yuter to vent against entire community and their leaders?

The besieged letter seems to advance a simple thesis: that the leaders of a yeshiva must *actively* teach their students a life philosophy, or *hashkafa*, which is consistent with Torah values. I cannot honestly find a single point in either of

the printed responses which in any way addresses this reasonable argument.

In conclusion, anonymity should be no reason to reject a letter from being published in *The Commentator*. Over-zealousness, disrespect, and irrelevance appear to be far better reasons.

Kudos to the editors of *The Commentator* for printing "Hashkafa is an Issue", and congratulations to Mr. N. W. U. Request, for delicately and respectfully articulating your opinion, and the opinion of many on campus.

Stephen M. Tolany
YC '95

Masmid '94

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December 31st.*

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Thank You,

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PERSPECTIVE: YESHIVA, YES...

by Rav Aharon Kahn

Ad Mosii Atem Poschim Al ShTei haSe'ipim" How long will you straddle two opinions?" How long will you halt between two value systems?

-- I Kings (18,21)

(Dr. Lee began his thoughtful, well-written and caring essay with a quote from the Catholic writer, G.K. Chesterton that there cannot be a Catholic university. If it is Catholic it is not a university, if it is a university it is not Catholic. The assumption is that Chesterton would have made the same observation about a Yeshiva university. I agree with the Chestertonian observation. Still, I suppose it is more appropriate, considering my position, to cite Eliyohu HaNovi.)

Dr. Lee's essay is a carefully wrought

If we have managed without a mascot all these years, we probably can manage without a slogan, too.

analysis which, with a yeoman's craft, attempts a "Yeshiva, yes; University, yes" argument. Of course, he is completely wrong.

Dr. Lee argues that it is possible to have a YU, a Yeshiva University. He argues that this indeed is the whole vision of Torah U'madda.

I would not like to get fastened on the sticky slogan of Torah U'madda. What, you might counter, would a university be without a slogan? And why not then also a mascot? If we have managed without a mascot all these years, we probably can manage without a slogan, too. Besides, all the good ones, like *Urim VeThumim*, have already been copyrighted by the Yales of this world. Columbia's emblem even has the *Shem haMeforash* on it. (A curious aside: Columbia's emblem, with its *Shem haMeforash*, is finely engraved on the floor of Low Library. There the *Shem haMeforash* is stepped on quite regularly by all the devotees of higher learning, all the apostles of modern and arcane wisdom, who cross Low library's threshold. Perhaps a real university has to do just that.)

As slogans go, my tastes incline me more towards those ancient, well-worn expressions which marshall instantly our attention and our allegiance. We would do nicely with slogans such as *Na'aseh Venishma*, *Zochor VeShomor*, *Emes VeEmunah*, or *Ahavah VeYir'ah*. To me, these slogans seem to be most appropriate to the purposes of our institution, most suitable to reflect its message. "Nishma" would refer to the Torah learning at YU, and "Na'aseh" to the application of that Torah learning to life (or, as our talmidim call it, to life out there). Why not "Ahavah and Yir'ah?" "Yir'ah"-- our rebounding in ultimate

Rav Aharon Kahn is a Rosh Yeshiva in RIETS and the Rosh Kollel of the Gruss Kollel Elyon.

self-reduction (see Rambam *Hilchos Yesodei Hatorah* ch.2) from that unbounded "Ahavah" for HaShem, a love which has been nourished by a discovery of HaShem, in Torah (Rambam, *Sefer Hamitzvos*) and in the world (Rambam, *Yad, Yesodei HaTorah*). All these ancient phrases would seem to serve us very well here at YU.

Still, *chacun a son gout*. And some like the taste of Torah U'madda. But, all that aside, I do not feel that slogans will help us here, for we are seeking to discover and to describe the essence, the *nes homo*, of Yeshiva University. And slogans will not do that for us. So I do not intend to refer to Torah U'madda again in this essay.

I wish to address one question and only one question. What is Yeshiva University? More precisely, how does the university of Yeshiva University relate, conceptually, to the yeshiva of Yeshiva University?

What is Yeshiva University is not the same question as: Why do we need a Yeshiva University, nor is it the same question as: Is Yeshiva University a legitimate enterprise. (Perhaps I should have written: Why is Yeshiva University a legitimate enterprise.) Here I address

It is clear to all who have studied seriously even some of the many writings of the Gaon of Vilna that he could never have condoned a great deal of what college professors regard as *chochma*.

only the first question. What is YU?

Let us once and for all put to rest this mantra-like recitation of the words of the Gaon of Vilna: "There is a tenfold lack of Torah comprehension for every measure of ignorance in the secular wisdoms". Some have denied that the Gaon ever said it. Others resent such an allegation, call it revisionism, and insist that the Gaon did say it. But, even if he said it, what did he intend to convey?

It is clear to all who have studied seriously even some of the many writings of the Gaon of Vilna that he could never have condoned a great deal of what college professors regard as *chochma*. Moreover, no one who remains true to the tradition of the Gaon and to his legacy, can deny the Gaon's insistence on the total immersion in Torah learning as the ideal way of life. Nor could anyone imagine that a budding *talmid chochom* should spend very major portions of his day preparing himself for the study of Torah, thus leaving himself little time to study Torah itself. *Yatziva Be'Ar'a veGiyora BiShmay Shemaya!* And if the sciences were included (as the text was a translation into Hebrew of Euclid's Geometry, which the Gaon had encouraged), literature was certainly not included. Indeed it is inconceivable that the Gaon would have condoned the

study of anything that even intimated heretical opinions.

The fact remains that Rav Chaim of Wolozhin, inspired by the Gaon's words and stimulated by his *brocho* did not start a Yeshiva University. He started a Yeshiva. The Yeshiva of Wolozhin was the brainchild and the legacy of the Vilna Gaon's greatest disciple, and he did not dream the dream of a Yeshiva

We Jews were never given the charge of keeping the torch of the university ideal. We were charged with the keeping of the Torah.

University of Wolozhin.

One of the great Roshei Yeshiva of Wolozhin, the Netziv (Rav Naftoli Tzvi Yehuda Berlin), wrote a responsum (*Sho'el uMeshiv*, I, 44) in which he describes the caveats of a secular studies program which might be required by the government to be established at a yeshiva.

I paraphrase as I translate: "If the government requires a secular studies program, make sure that it is supervised by Torah scholars and rabbinic authorities and that the teacher of such secular studies be a G-d fearing Jew."

(Parenthetically, in the same responsum, the Netziv argues that no one can become a great Torah scholar unless he immerses himself totally, with absolute dedication and unflinching concentration, in his Torah studies. The Netziv continues, "And all the Torah greats who also were scholars of secular subjects, either studied these secular subjects before they immersed themselves completely in Torah or after they were already accomplished Torah scholars. (Torah and secular subjects) studied simultaneously cannot produce the ultimate in Torah knowledge.")

The Yeshiva of Wolozhin closed its doors on the second of Shevat, 5652 (1892), rather than institute the Russian government's plan for the yeshiva. This plan had four major points. 1) that the Rosh Hayeshiva and all the teachers of all subjects should have accreditation (that is, should hold diplomas); 2) that the secular subjects be studied from 9AM to 3PM; 3) that there should be altogether no more than ten hours of instruction each day; and 4) that the yeshiva should be closed at night. I have no doubt that if our YU would be faced with such a regime, Rav Dr. Lamm would also close our doors.

Let us examine a document from that period. It is signed by all the Torah giants of that era. This document was signed in Adar of 5647, that is nearly five years before the yeshiva was forced to close. The yeshiva of Wolozhin was then in its most brilliant period. Over four hundred outstanding scholars studied Torah day and night. But the winds of secularism and *haskalah* were blowing fiercely and, in Poliakov's attic in St. Petersburg, all these Torah giants gathered to discuss the plan, proffered by the Russian government and

supported by Jewish *maskilim*, to introduce secular studies into the yeshiva.

Concerning the *yeshivos* they concluded: 1) Although most students coming to the yeshiva already know how to read and write Russian, still the Rosh Yeshiva is obliged to maintain a teacher in a separate facility of the Yeshiva appropriate for such lessons. The teacher is to have an appropriate diploma and license from the Russian authorities; 2) The teacher of Russian at the yeshiva is forbidden to keep with him any free-thinker's writings nor can he have with him any "Romanen" (Novels), for these are alien to the Torah, and they are not to be brought upon the holy altar of the yeshiva. Nor is the teacher to engage the students of the yeshiva in any discussions which would introduce them to free-thinking thoughts or to stories of "Romanen."

Prominent among this document's signatories are the Netziv, the Bais HaLevi and the namesake of our yeshiva, Rav Yitzchok Elchonon Spector.

The Commentator ought to publish the entire text of this document. It is a sad document and leaves one with a heavy heart. It fights mightily for what should have been patently obvious. And it reflects the views of the *gedolei Yisroel* whose opinions we revere because they are so steeped in Torah and righteousness, in *ahavas Yisroel* and *ahavas HaShem*.

It is important for us moderns to remember also that in their day the argument of the *maskilim* included the need to respond to "modernity." And such were the arguments of the Hellenistic Jews a very long time ago.

Our Yeshiva was called, at its birth more than a hundred years ago, Yeshivas Etz Chayyim. In honor of Rav Yitzchok Elchonon who was truly loved by all, the yeshiva was renamed Yeshivas Rabbeinu Yitzchok Elchonon. Whatever

If the standards of the evaluators are contrary to Torah standards, we cannot and dare not abide by them.

its name, our yeshiva was to be a continuation of the legacy of the Wolozhin Yeshiva Etz Chayyim. Our strength lies in our ability to preserve that legacy. We Jews were never given the charge of keeping the torch of the university ideal. We were charged with the keeping of the Torah.

As far as the accreditation argument goes, I for one do not understand it at all. It is simply eminently illogical. If the standards of the evaluators are contrary to Torah standards, we cannot and dare not abide by them. If these experts get their values elsewhere and their vision of the good and the great is not rooted in *Haskafas HaTorah*, then they cannot be, dare not be the arbiters of our values and our vision. If their sense of right and wrong, or of true and false, is not predicated on the *halachah* and

contradicts *halachah*, how can we do right by them and still remain true to our Torah?

As to the question of state funds, *ossur is ossur*. Does anyone claim that for the sake of monies from anywhere *ossur* become *muttar*?

To the Protestant Henry of Navarre is attributed that cynical remark that Paris is worth saying mass for. Are we

We should never have created structures which so depend on government funds that we have to compromise our attitudes and postures.

then also to say: *Paris vaut bien une messe*? We do not justify the dereliction of religious principles for the sake of material gain or of social and cultural acceptance.

I believe that we had no right to box ourselves into the government funds corner, that we should never have created structures which so depend on government funds that we have to compromise our attitudes and postures. If gay groups are abhorrent to us as Torah Jews, we have to be willing to sacrifice everything to reject them and refuse them a forum in our midst. At the very least, the question requires serious *halachic* analysis by the greatest *poskim* of our time. Certainly we cannot say the contract we have with the government demands that we allow it even minimally, that we tolerate it even minimally.

The argument has been proffered that the *halacha* acknowledges the special needs of the after-the-fact *bedi'eved* situation and that *halacha* allows greater leniency after the fact than it might allow before the fact. And isn't a classic example of this principle the instance of great loss of monies, what is called "*hefsed merubah*"? Of course it is, and of course there are differences in the *halacha* between *lechatchila* and *bedi'eved*. But not every *bedi'eved* changes the *halacha*.

Nearly every Jew who emigrated here at the turn of the century and was compelled to support his family by taking a job which required Shabbos work, felt the terrible pressure of the *bedi'eved*. And succumbed. He did not ask *poskim*, he did not feel compelled to live on bread and water. He did not deal with the unacceptable, and historically and juridically untenable, *bedi'eved* which he had created. Sometimes *mesiras nefesh* of the highest order is needed to reject an untenable *bedi'eved*. Most were not *zocheh* to achieve that level. And it is hard to judge them. Truly hard. But they were wrong.

Because human nature abhors guilt, soon the Jewish immigrant's *bedi'eved* was transformed, by a series of justifications and exculpations, into a plausible *lechatchila*. America was different. The old rigor was suddenly no longer relevant, no longer real. Why suffer?

Not every *bedi'eved* is acceptable. Furthermore, the problem with accepting a gay society in a graduate school as part of YU, on the YU campus, goes a lot deeper. The fundamental

question is: can a yeshiva ever be a *bedi'eved* circumstance?

This question pops out of a Pandora's box of bilious perplexities.

The fundamental issue is this: Should our YU teach a student about life after YU, about the "world out there", by gently introducing him into that world? Is the environment provided him to be a half-way house or is it to be a tower of ivory and iron? Should the student/talmid be exposed to the world with its weaknesses and its enticements, its compromises and its *bedi'eveds*, its here-and-now reality? Or should the environment be pure and holy, where the sacred is protected, the profane rejected? (Not the secular, the profane.)

What is the model, the simile? "*Sugah bashoshanim* - hedged in by roses. "Is it the horticulturist's English garden or the rougher survival-of-the-fittest (or the fastest, or the feistiest) wildflower field?"

Dr. Lee writes: "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 understands them." This then is the dialectic: learn, understand, reject. The product is expected to come out stronger, more fit to function in the Modern World, to resist its temptations, which he already knows first-hand. He has tasted of the poisoned fruit and he has come out whole. True the angel of Eisav may have smitten him here and there, but the sun shines and lo, he, Yaakov, is whole and well. So this *bedi'eved* turns out to be actually a *lechatchila*. After the fashion of all vaccines, a little introduction to the disease, in a controlled way, and the antibodies build up, immunities are formed and the disease no longer reigns.

One might wish to carry this argument even further. Perhaps, the argument would reason, the millions we, *klal Yisroel*, have lost to this western world, might not have been lost if we had

The fundamental issue is this: Should our YU teach a student about life after YU, about the "world out there", by gently introducing him into that world?

developed these vaccines much earlier. *Halvay*, the argument would continue, there would have been a YU available to all those kids who got lost. *Halvay*, the vaccination process had been available to all those who had nothing in *Yiddishkeit* to nourish them save for the hard, extreme, and unyielding *lechatchilas* of the right-wing intransigent model of *Yiddishkeit*.

I do not believe in the theory of Yeshiva as vaccination. Because the Yeshiva historically has been a place of intense Torah learning it has also been a place of profound holiness, of *kedusha*. Torah demands the academy of *yiras Shomayim*, of the fear of heaven. *Raishis Chochmah yiras Hashem*. For Torah there is no other way. And *yiras Shomayim* is not fostered by "Romanen".

Perhaps Dr. Lee would argue that an introduction to "Romanen" might benefit the student of YU by reducing

his *Yetzer Hora*. He writes: "This desensitization (to foul language and sexual literary content) 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."

There's the rub. It is precisely that sensitivity which is the hallmark of the *ben-Torah*, of every pious Jew. *Lashon Kodesh* has no explicit references in its vocabulary. That makes it *kodesh*. Desensitizing our students is the beginning of the end, not just the end of

Desensitizing our students is the beginning of the end, not just the end of the beginning.

the beginning.

Something as delicate as sensitivity would seem to be a *hashkafic* matter, not a *halachic* one. It is not so. But were it to be so, it would be a terrible mistake to think that the enterprise of a yeshiva can restrict itself to the *halachic* realm. Yeshivas foster *hashkofo*, they offer their *talmidim* a vision of life.

It would also be a serious error to imagine that *hashkofo* is more arbitrary than *halacha*, more relative. Often the Rav would say in the name of his grandfather that *aggadah* was also *halacha*, the *halacha* of how a Jew should think.

How a Jew should think! How reactionary can you get, how unlike a true university?! This then is the crux of the matter.

Dr. Lee introduces a significant argument. The university tradition. He writes: "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." An impressive paragraph, and, as the strains of Brahms' Academic Festival Overture waft over my sensibilities, I can almost declare: *Gaudeamus igitur*, let us therefore rejoice.

Some of our recent college graduation exercises leave me thinking that a good part of the university tradition can be summed up in three words: *In vino veritas*. Perhaps I am too harsh. But there is much of the herd instinct in what goes for individualism. Iconoclasts are exercises done all too often by many "individuals" acting always together and in exactly the same way.

I am not so sure about universities breeding students who are fiercely individual and who learn how to think for themselves. Frankly, I think an argument could be made that the yeshivas historically did a better job in producing such individualists. And clearly, every yeshiva prides itself on the development of the clearest, most incisive thinking in the pursuit of the truth.

Dr. Lee writes that it is in the university tradition to produce students who will

contribute, in some way, to society. True, I have been asked in my formative, prefatory years by well-meaning family members and avuncular patrons, as to the precise nature of what I do. I would invariably answer that I studied Torah and would invariably be asked again, "Yes, but what do you do?" Nonetheless, I stubbornly persisted in my presumption that I was in fact doing something, for myself, for society, for my people and for the world. I also felt I was part of that great ecological effort in which the yeshivas have always been engaged, an effort to preserve an endangered species: the Jews.

But the point, essential and telling, which Dr. Lee makes, lies at the end of the paragraph. He speaks, of course, of academic freedom, of "the unfettered pursuit of knowledge and truth, including truths about humanity." The "unfettered" pursuit of truth. "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."

But YU is not a siamese twin with two heads and one heart. YU was a yeshiva first and, after the advent of the college, continues to be a yeshiva foremost. Rav Dr. Lamm insists that the yeshiva is the heart of YU. Then he is the keeper of our

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heartbeat. YU is a yeshiva at which there is a college.

YU has many branches, like a tree. And, like a tree, it has a history, it has roots. In the Chapters of the Fathers (3,22) it is written: "He (Rabbi El'azar ben Azariah) used to say: He whose wisdom exceeds his deeds is like a tree whose branches are many but whose roots are few. The wind comes and uproots it and overturns it upon its top. Of such a man it said: He shall be like a lonely man in the wasteland and shall not see when good comes...." But he whose deeds exceed his wisdom is like a tree whose branches are few but whose roots are many. Even if all the winds of the world come and blow upon it, they cannot move it from its place...."

We at YU want to remain connected to the stream of running waters, we want our tree to bear the very best fruit. We want a tree whose branches are few and whose roots are many and deep. We want to guarantee that no matter how hard the winds blow, the tree will remain true, steadfast in its purpose and confident in its vision.

YU may have many populations, but it has only one Torah. It may have many sub-communities, but it has only one *halacha*. YU may seek to make the *halacha* relevant to all, but not at the expense of redefining and thereby narrowing the parameters of *halachic* relevance. And Torah provides YU with its *weltanschauung*, not Proust or Kant or

“Let us declare what the yeshiva is not. It is not the street, the world, it is not America, it is not a place for women or for free-thinkers. It never was. It can never be.”

Yeshiva, Yes... *continued from page 11*

Bach or Mahler or Berenson or Shelley. And not even Albert Einstein or Shimon Peres can lend us their world-view. Subjects they provide, world-views they cannot.

I am reminded of the intense disappointment of two writers who had undertaken a study of the Rav's

We want the Torah to address the modern world, but we want Yeshiva University's address to be the Torah.

philosophical essays in search of a revolutionary thought. They concluded, instead, that the Rav was merely old wine in new bottles. The Rav was a decanting of the very same Torah-wine which he inherited from his Brisk forefathers. What a frustration for those who were looking for something really new, really insurgent. They had wasted their time.

Had they come to me first, I could have saved them both time and frustration by telling them that it could not have been otherwise. The Rav's Torah was authentic, so it had to be the same Torah. In all the languages which the Rav had mastered, it was the same Torah. In the prisms of all the philosophies which the Rav had studied, the Torah still refracted Abaye and Rava, Rav Saadya and the Rambam, the Ketzos haChoshen and the Nesivos, the Gaon of Vilna and Reb Chayim of Brisk. The Rav had a masorah of Torah erudition, of lomdus. It was the same masorah which he had inherited from his father and his grandfather. Actually, the Rav was

much less "revolutionary" than his grandfather, Reb Chayim Brisker. How many times did I hear, in the almost twenty years in which I heard the Rav's shiurim, that Reb Chayim was the trailblazer who had "paved a path through the jungle."

The Rav clarified and demonstrated, elucidated and expounded, dissected and reconstituted, asked and answered, queried and protected the very same Torah which he received from his father and grandfathers.

He may have used in his shiurim phrases that no other Rosh Yeshiva used: willy nilly (the anglican cousin of the Latin *wolens nolens*), *mutatis mutandis*, *reductio ad absurdum*, *imitatio Dei*. But in the end it was all *gavra* and *cheftza*, *ahava* and *yir'ah*, Rambam and Ra'aved.

No wonder those two writers in search of a brave new Torah were so disappointed in what they found in the Rav's pouch, no wonder they were so disillusioned with the Rav.

It is critical to distinguish here between the university complex and yeshiva college. The university complex is under Jewish auspices. There may be advantages to the Jewish community in having such a university complex, there may be opportunities for the students of Yeshiva College. And, of course, there is the flip side, the problems and the headaches and the heartaches, often of unendurable proportions. But there is no connection whatsoever between the yeshiva and its students and the medical school at Einstein in the Bronx. The Cardozo law school downtown is under YU auspices and is part of the university, but it is remote and unconnected. The Wurzweiler school of social work is on the very same campus as the Yeshiva college, to our great distress, but it too is not part of the Yeshiva college entity. It is under YU auspices

and is part of the university, but it is not integrated with Yeshiva college nor integral for it.

Yeshiva College is a yeshiva and bears the standard of all yeshivos since Wolozhin. As a Yeshiva it carries the torch of Torah and of *Yiras Shomayim*, as a yeshiva it is the bastion of Jewish identity and of *ahavas yisroel*, as a yeshiva it stands for intensity of commitment and for the fine-tuning of ethical commitment and moral behavior; it is a haven in which Torah values and Torah ideals are given reign and flourish. This is historically the Jewish Torah academy -- the yeshiva.

Let us declare what the yeshiva is not. It is not the street, the world, it is not America, it is not a place for women or for free-thinkers. It never was. It can

YU may have many populations, but it has only one Torah. It may have many sub-communities, but it has only one halacha.

never be. Nor can Yeshiva College be a "supermarket" of possibilities or a shopping mall super-store of ideas and alternatives. Not if YU still wishes to lay claim to the yeshiva tradition.

Insofar as the beauty of *Yefes* (Greece) in the tents of *Shem* (Yisroel), it is clear that there was never any thought given to the erection of a tent of *Yefes* in the midst of the encampment of the tents of *Shem*. It is the Torah that may be translated into Greek, so long as it remains the Torah. It is the beauty of *Yefes* that is accepted, not her subject matter.

YU provides a college education. But it is a yeshiva which provides a college

education. Awake or asleep, summer or winter, today or tomorrow, it can never not be a yeshiva.

We look to the guidance and the leadership of our Rosh Yeshiva to guarantee always, as he has once again done recently with the Kol affair, that the kol of YU remains the Kol Yaakov and does not become, *choliloh*, the Kol Eisav.

I was bracing myself against a very harsh wind, a heedy harbinger of winter weather, the kind of wind that seems to notice you and that will not let you go. It is a Washington Heights kind of wind, pushing at me with its mocking howl just as I pass Belfer Hall. I look up at the banners with YU's logo, dancing a wild dance to a windswept tune. And I notice that the banners are full of tears, full of rips which allow the wind to pass through. It makes me wonder.

There are two ways you can secure a canvas in the face of a powerful gale wind. You can tie down that canvas so securely, so well, that no wind can move it. Or you can rip holes in the canvas so that the wind can pass through. But if you do that the canvas is torn. Since a torn canvas is not a pleasing thing, the tears are carefully prepared in such a manner as to be aesthetically appropriate, even pleasing. The holes seem to fit, to belong.

But there will always be that innocent, who will look up at the banners unfurled and cry out: Look, mother, the banners are full of holes!

We want our banners whole, not full of holes. We want our Yeshiva to be a yeshiva, to be Torah's home and not its motel. We want the Torah to address the modern world, but we want Yeshiva University's address to be the Torah. And we pray that the wonderful and caring Dr. Lee understands.

Science Requirements Debated by Students

continued from page 1

particularly if enough students demonstrate interest for them.

The Curriculum Committee based its changes on a proposal put forward by the English department, but the two groups differed on one point. In the English Department's proposal, English 2004 was only open to those students who had already completed a literature course. In that plan, students would already have benefitted from the experience of a prior survey course, allowing them to attain a more advanced level in this class. However, the Committee's decision permits students the option of taking English 2004 as their first literature course. Dr. William Lee is concerned that "the class environment is not going to be as conducive to learning advanced literature on a sophisticated level. I think the original version was advantageous."

Curriculum Committee member and YC senior Avi Roth said that "people will be more enthusiastic since they will be taking courses they want to be taking. It will be a pleasure both for the students and the faculty." Co-President of the English Honors Society Edward Markovich said he is "glad that students have more diversity in their Literature requirements. However, I'm a bit apprehensive that students will opt for the easiest way out, choosing a course or professor that they have heard is more lenient in terms of grading or assignments."

None of the Curriculum Committee's proposals have been ratified by the faculty; all curriculum proposals will be brought before the faculty to vote on at one time. Even if this proposal is passed, no changes are expected to kick in until next year.

Science Requirements Debated

Some students are disgruntled by the two-year-old rule that requires two lab science courses instead of one, particularly those students who entered YC last year and aren't exempted by the "grandfather clause." YC junior Dan Roth explained, "If [an additional semester of science] is so hypercritical, why are Sy Syms students required only to take one semester? I lose an elective in favor of an additional lab science course I don't need or want. One required lab science course is sufficient to ensure that the student has some exposure to science. Anyway, it's a sequence, so the broadening effect is negligible. Its unjustified and unfair." Not all students concur with Dan Roth's assessment, such as math major Joseph

Max, who insists that, "You need two semesters of science."

A point of contention among students is whether an additional semester of the same science lab quantitatively enhances the students' well rounded education significantly enough to warrant its required status.

The entire curriculum is being investigated, and Dr. Rosenfeld encourages "students with strong, well reasoned views to present them either to students or faculty members on the Curriculum Committee." The Curriculum Committee consists of Dr. Rosenfeld, Dr. Schrecker, Dr. Haahr, Dr. Feit, Rabbi Carmy, Dr. M. Bernstein, Dr. A. Levine, Dr. A. Horowitz, Dr. M. Schneider, and students Avi Roth and Neil Lauer.

ERNST & JULIO DOWN BY THE SCHOOLYARD

"I don't mean to nit-pick, but two of those women seemed only mildly perturbed."

--Overheard at the Stern play

Last Wednesday, I took my best friend--myself!--to see the Stern play, *Twelve Angry Women*. For me, an emotional man under the best of circumstances, the whole idea of a dying father making home movie life lessons for his unborn son was overwhelming, and I confess that I finished the box of Kleenex I had brought along just in case my diet cola backed up out of my straw and onto my shirt. After the play, back in my off-campus duplex, I sat down on the chair I brought back with me from Iwo Jima and began to jot down other possible play title adaptations for the Stern stage. I came up with *Dolls and Dolls*, *The Woman from Just Outside La Mancha*, *He Loves Me*,¹ *Kiss of Spiderman*, *Katz*, and a possible Stern newspaper column: *Ernestine and Juliette*. Spent, I went upstairs to bed.

The following night, still keen on theatre, I went to see my son's kindergarten class put on its "Community Helper Play." He was dressed as a policeman, and there were little firemen, mailmen, sanitation workers--it was like Honey, I Shrank the Village People. After the play, my "son" notified the real police that I was an imposter, and they whisked me away. You know, there are some real lunatics out there!

If lunatics are crazy, and if the word "crazy" can connote "extremely large" as in "Y.U. has recently collected a

crazy amount of money," then baby, we got ourselves a segue!

Let's compare what Y.U. took in this Hanukkah to what I took in. Y.U. received forty million dollars from Mrs. Golding, plus another thirty four million dollars in Hanukkah dinner donations, for a grand total of seventy four million².

I, on the other hand, took in quite a bit less. My Aunt Mathilda gave me twenty three million, Uncle Willy chipped in thirty, and my "rich" Aunt Bertha a measly twelve million, for a less-than-stunning sixty five million dollar total. I'm bitter, but I'll get over it.

But I won't get over what happened one night last week (not Wednesday--I used that already) when I took my best friend--me!--out to dinner. I was perusing the menu, when a waiter crashed into a neighboring table, dropping everything he was carrying, and splashing marinara everywhere. The waiter obviously had a platter control problem. I say, if you can't control your platter, get out of the kitchen. No, stay in the kitchen. At any rate, I ate, benched, and slipped out the door without paying.

You know, I've changed a lot in Yeshiva. I used to be a full-figured, dark-haired female.

In conclusion, on behalf of the sisterhood, I would like to present you with this silver kiddush cup and a copy of Donin's *To Be A Jew*. Also, I would like to wish everyone good luck on their finals, except for the people in my classes. Naa -- just kidding. I don't wish anyone good luck, malevolent snots that I am.

All the best.

¹ For Tachlis.

² 4,111,111 times chai.

P E C T O R A L



Note: The above "Pectoral" in no way represents the Editors of The Commentator

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Money can Wait, Education Can't

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knowledge. "If you want to see intellectual debate and arguments over philosophical and moral issues, just go into the *Beit Midrash* any day of the week, and you'll find what you're looking for."

Yet, the majority of students seem to feel that the Administration, faculty, and students themselves must take steps to improve the educational atmosphere

at YU. As YC student Joshua Normand writes, "a college education is supposed to be broad-minded....I realize that not every course directly relates to a job, but the benefits of a broad, solid education far outweigh other considerations. There's enough time to make money. Thinking broadly and expanding one's mind is something that can't be learned on the job."

Homeless Program Endangered as a Result of Insufficient Funding

continued from page 1

social and job counseling is administered by a professional staff, consisting of a group leader and two social workers. Numerous people are now off the street due to jobs they secured through the center. Rose expressed concern for the program due to lack of sufficient funding

and available volunteers. "The project is experiencing difficult times. Help in the area of manpower or in donations is desperately needed. Still, we have faith that the student body and alumni of Yeshiva University will come through."

ADVERTISEMENT

An Open Letter To The Yeshiva University Community

To Whom It May Concern,

We, the undersigned, feel that the time has come to express our support for one of our leaders and *rabbeim*, Rav Abba Bronspiegel. Our agenda is not to define Torah U'Madda or the Rav's philosophy, but to defend the right of a *magid shiur* to express his opinion. It is due to our own negligence that we have not acted sooner. However, it has now come to our attention that the matter has not been resolved as we had thought, and we feel compelled to express our opinions at this time as members of the student body.

Rav Bronspiegel has been at YU for many years, both as a *talmid* who was quite close to the Rav, *zt"l*, and as a *rosh yeshiva*. In his article in the *Algemeiner Journal*, Rav Bronspiegel contrasted his own views concerning the Rav's *hashkafa* with those of other *talmidim* of the Rav. It is important to note that Rav Bronspiegel did not denigrate anyone personally and certainly did not attack Yeshiva University. As an expression of his opinion, his article was justified and we are at a loss to understand the swift condemnation of not only his article but his person as well.

No one can claim to have a monopoly on the Rav's *mesora*; our institution prides itself on providing an education which allows its *talmidim* to make their own decisions. As a dedicated member of the Yeshiva faculty, Rav Bronspiegel cannot be castigated on a personal level for publicizing his opinion.

This letter was signed by over 320 students in Yeshiva College. Copies of the students' signatures are available by calling (212) 740-1425.

cc: Rabbi Dr. N. Lamm
Rabbi Z. Charlop
Dean N. Rosenfeld
Rabbi A. Schwartz
Rabbi K. Brander
Rabbi L. Bernstein

Final Intramural Roundup

By David Goldenberg

Indiana 55 Ohio St. 48

The Buckeyes came into this game desperately needing a win. They were playing like a playoff team with Jeremy Fox leading the way with 18 points. The Buckeyes found themselves down by three with two seconds left, but Daniel Strook came to the rescue with a three point play to force the game into overtime. However, the Hoosiers took over from there as Ephraim Gerszberg came through with two clutch jumpers to seal the game for the Hoosiers. Indiana retained its slim one-game lead on Purdue for the second seed. Horowitz led Indiana with 12 points.

Penn St. 44 Northwestern 43

A foul shot by Nossanal Kleinfeldt with one second left gave the Nittany Lions a badly needed win to keep their playoff hopes alive. Sam Maryles led the winners with 15 points and Kleinfeldt added 9. The Wildcats were led by Doug Rothschild with 17 points.

Wisconsin 59 Northwestern 52

The Badgers won their third game in a row to improve their record to 4-3 with a win over the fading Wildcats. Yoni Epstein led all scorers with a season

high of 23 points (8-9 from the line). Shlomo Kimmel led Northwestern with 22 points, but with a 2-7 record the Wildcats will need a lot of help to get into postseason play.

Minnesota 44 Penn St. 40

Minnesota moved into a tie with Purdue with their fourth win in a row and a 5-3 record. Neer Even-hen led the Golden Gophers with 11 points and Hillel Olshin chipped in with 9. The Nittany Lions ended their season on a disappointing note and finished the regular season with a 4-5 record.

Playoff Outlook

With a few regular season games left to play, the playoff picture is anything but clear. Barry Aranoff's Michigan Wolverines are the only team to have already clinched a playoff spot and will be the number one seed. Indiana, Purdue and Wisconsin are fighting for seeds 2, 3, and 4. A few bubble teams left are Minnesota, Penn St., Ohio St., and Illinois. They not only have to win but they need help from other teams as well to get into the playoffs.

A few key games coming up in the next week are:

Wisconsin vs Purdue

Minnesota vs Ohio St.

Illinois vs Ohio St

Wrestling Review

continued from page 20

134 - Aaron Shiller

This neophyte can be described in one word: heart. Coming down from a plump 168 to a lithe 134, he's one of the few members that give hope for the team's future. Watch out for his high-crotch single. It hurts.

142 - Barry Bessler

With a deadly switch and a flashy, yet deliberate wrestling style, Barry is once again admirably filling his role as team captain and star wrestler. He is looked up to by his fellow team members, on the mat and off.

150 - Albert Sebag

Great expectations have been attached to this veteran wrestler's coming, and he has tried to live up to them. Injury has caused an absence from competition, but as soon as next semester we expect him back in his winning ways.

150 - Michael Schwed

Michael has will as long as his bangs. With a unique stance and an unusually strong mat presence, he is a fun wrestler to watch. With dedication and practice, he is sure to be a future winner.

158 - Saul Ives

A ferocious attitude and a wild mat manner have already made Saul a fan favorite. The crowd goes wild as they chant for "Brawly Saulie." Watch for success in this rookie's upcoming matches, and possibly a career in W.W.F.

167 - Aron Tendler

Joining the team late in the season, Aron has the desire to go all the way. Practice and sweat will turn him into a star. Already starting, his key to success is powerful pop-up. Watch him!

190 - Akiva Aronson

With unusual speed for his weight class, and a disarming nice-guy attitude, Akiva has all it takes to rack up a winning season. With a little more mat experience and a little more van presence, he will be deadly.

HWT - Michael Kupferman

Coming back after a year's absence of working out, Michael is picking up right where he left off. After wrestling the whale Willy, he's ready for more. Strong and light on his feet, he has the potential to finish every meet with a win.

Well Educated Versus Well Trained

continued from page 10

then once you've chosen it, you don't have to think about what you are going to do with your life, then you have much more time for other things you want to do."

These benefits, however, do not explain the pressure placed on students to enter these fields. According to Associate Dean, Rabbi Michael Hecht, that comes mainly from parents. Explaining that the 1980's scared a lot of people, Dean Hecht stated that "A lot of people have become overly practical, to the extent that it has become impractical, in terms of the advice they are giving their children or imposing upon them."

Moreover, the economy itself cannot be excluded. As Ms. Kapp explained, Students have seen people laid off in fields they didn't perceive as being unstable; they hear about economic difficulties almost every other day. This, in turn, affects the parents. "Parents want to be sure their kids are getting on track early, so that they won't have to worry when their kids graduate that they will have a career."

Dean Hecht claimed that many students base their educational tracks around the first job they hope to get. The problem with this philosophy, he explained, is that students think it is more important to take an extra course in their majors rather than try to become more well-rounded. Lamenting this shortsightedness, he noted that "Students ought to have their eye four or five years down the line, when they might be partners in a firm or business." The question at that time, he said, "will not be whether or no they took an extra course in their majors, but rather, if they are well-educated." He then added that "being well-educated is when you walk

into a museum and are familiar with what you are seeing. This is more important to one's career than having a narrow education. It is an all-around education which is being sought in interviews."

Dr. Bevan noted that the student body of YU is a very homogenous group, often with many students knowing each other and having attended Yeshiva-type schools from an early age. From this homogeneity of environment evolves a type of program which makes it very easy "to fall into a 'trap', whereby you begin to identify your personality, your own interests, and who you are, with the very environment which you're in so repeatedly." The consequence of this, Dr. Bevan felt, is that by the time a student graduates YC, "he's never really had a chance to sit back and ask himself who he is, what he really wants, what he wants to make of himself, etc."

Dr. Lee touched upon a similar theme, speculating that the dual program's long schedule doesn't leave students so many gaps to pause and meditate, "to ask what are my talents, and how do my talents match work [opportunities] in the world?"

To help remedy this problem, Dr. Bevan proposes that students take some time off before beginning graduate or pre-professional studies, for two reasons. The first is simply to step out of the educational system, of which they've been a part for many years, and analyze themselves from the outside. Similarly, the second reason is to get a different view of the world, rather than the same view from the same homogenous atmosphere.

Dr. Bevan also encourages students to gain some form of independence in

between their college years and marriage. Acknowledging that many YU students go directly from their parents' homes to their home of marriage, she explained that "It's very beneficial for an individual to have some kind of independence. If you can live in your own apartment, pay your own bills, cook your own meals - that will be greatly beneficial in the long run."

Most students here, however, do not plan on taking a break while climbing their educational ladder; many see it as a waste of time. Dr. Bevan referred to this idea as "The Disease" - the belief that putting time into our own self-development is wasting time." Explaining that most people view moving up in society in terms of making more money, achieving more status, etc., all quantitative ideas, Dr. Bevan said, "we have to think of horizontal mobility - the quality of life - enriching family life, for example." She stressed the importance of students breaking out of the bonds of normal societal perceptions of success and happiness. If someone wants to be a plumber and is happy with that, she said, "I see nothing wrong with that."

Aside from focusing heavily on their careers, many YU students attempt to exit this institution as quickly as possible. One need look no further than the record number of applications for the final CLEP exam (often noted for its aid in helping students graduate early). Likewise, almost all students who spend at least one year in Israel (which a solid majority of the student body does) receive a full year's credit for these studies, virtually rendering YU a three year college. Yet, for many, that is still too long. Through summer school sessions, CLEPs, AP

credits, or anything else which might help their cause, many students try to graduate after only five semesters, some as few as four.

Ironically, one factor pushing students out the door early is those same Israel studies. Many students feel the need to "get on with their lives," and as a result, act less freely academically. "Because students spend one or two years in Israel," according to Dr. Ira Jaskoll, assistant dean of SSSB, "they have a lot more pressure to make decisions as quickly as possible. They also want to get married. Experimenting or spending six or eight years in college and graduate school is difficult for them, unless they know where their headed. That's understandable."

That pressure eventually causes students to focus less on broadening their education and more on advancing their careers. The problem with this, according to Dr. Bevan, is that students hurt their potential opportunities. "The person who says 'I want to major in Pre-Law' might as well say goodbye to a very successful career. He's going to be a narrowly defined individual. The law schools don't want those types of people; they're too narrow. They can't handle the diversity of claims that will be made on a lawyer's talent."

Dr. Bevan summed up the issue by defining the liberal arts ideology. Liberal arts, she explained, has never been a pre-professional track; it's aim has been to broaden the mind, give new horizons, and to create a kind of "generalist" trained in enough disciplines "that he would be able to acclimate himself to a variety of, and changing, professional situations. Liberal arts was always to emancipate the mind, not put it into a strait-jacket."

YESHIVA SPORTS

5-4 Macs Drop Three at Home, Win one Away

by Adam Melzer

After a relatively "cream-puff" schedule where the Macs went 4-1, the Macs began their meaningful season. First, the Macs hosted Maritime, a team in their division against whom the Macs needed a win for possible post-season implications. Well, the Macs were horrendous, as they were blown out in the second half 56-43 with Alan Levy collecting 14 points and Daniel Aaron scoring 12 points and grabbing 22 rebounds.

Then the Macs hosted Baruch, a team they were supposed to beat. After a close first half, the Macs defense came tumbling down like the walls of Jericho. Narces Phanor, Baruch's leading scorer, lit up the scoreboard like he was lighting the Olympic torch. Phanor shot 7-10 from the field, scoring 16 points and grabbing 14 rebounds. Daniel Aaron scored 21, and Donny Furst had 11 points in this 65-48 debacle.

Then came the highly anticipated Mt. St. Vincent game. Mt. St. Vincent dominated the first half going into the locker room up by 13 points. Michael Dube (8 points) was the sole reason the Macs stayed in the game. The Macs made a nice run to come within two, but Mt. St. Vincent answered with a quick six points of their own. Down the stretch, the Macs closely resembled Custer's last stand. Daniel Aaron (Custer) battled alone offensively against five Mt. St. Vincent defenders as the rest of the

Macs stood stagnant. Mt. St. Vincent won this one 67-63. Someone on the Macs remarked, "We made it close." As coach Mitch Means of the Hebrew Academy Warriors said, "Excuses are for losers." (Daniel Aaron - 28 points, Alan Levy - 10 points, Michael Dube - 8.)

To fully understand the Macs collapse, we must look at undeniable stats:

1) 4/31 - The number of three pointers made/ the number of three pointers missed vs. Maritime and Baruch. Keep up the great outside shooting, guys.

2) 1 - The number of offensive rebounds grabbed vs. Maritime.

3) 18/61 or 29% - The Macs magnificent shooting touch vs. Baruch.

4) 56% - The percentage that Baruch shot against the Mac's terrifying defense.

5) 3 - a Cardinal Sin - The amount of offensive rebounds grabbed and turned into 6 points stopping a 12-0 Mac's run. The interesting thing is that prior to the Mt. St. Vincent boards, Alan Levy was taken out of the game. If it ain't broke, why fix it?

Saturday night's game did, however, provide a glimmer of hope as the Macs trounced New York Poly Tech 77-48. After getting off to a slow start, the Macs led by 15 at the half, and never looked back. Aaron scored 16 points, and Miko, breaking out of his shooting slump contributed 15 points. Alan Levy also played a strong game with 11 points and 6 blocks.

Schick 3-on-3 Tournament Returns to YU

by Daniel Lowe

For the fifth consecutive year, YU will participate in the Schick Super Hoops National 3-on-3 Tournament sponsored by Schick, Reebok, and Starter Sportswear. This year, for the first time in its ten year history, the nation's best 3-on-3 team will be determined in a National Championship Game.

The first of four tournament rounds takes place on each school's campus and the winners of these first-round tournaments advance to one of twenty Regional Tournaments. The Regional champions then compete at one of four NBA arenas for the Divisional Championships. The winners of these divisional rounds subsequently earn a trip to another NBA site for 3-on-3 basketball's "Final Four".

Can YU be successful on a national level? How will YU's team fare against over fifty others in the second round Regionals on February 20 at Columbia?

Stan Watson, YU's Intramural Athletic Director, does not rule out any possibilities.

"Although we have always been very competitive at the regional tournaments, you are dealing with many teams that have a lot of size and talent. But I think that if our best guys play well, there is always a chance," Watson said.

Watson understands the intricacies of the 3-on-3 tournament. He played on a City College team that lost to Rutgers in the Divisional finals at Madison Square Garden fifteen years ago when the tournament was sponsored by K-Swiss.

Out of the ten teams currently in the YU tournament, only five will remain after Monday. The local championship tournament will take place in February, prior to Regionals. All YU first round participants will receive free samples of Schick ST and Personal Touch Slim Razors.

Wrestling: a Profile

by Commentator Sports Staff

134 - David Aberman

Only his second semester wrestling, David has shown the ability to learn quickly and translate that into performance on the mat. If he can overcome his propensity toward injury, there will be a lot more opponents feeling the pinning wrath of Dave.

As the mid-season approaches, the YU Wrestling Macs find themselves at 2-3. With wins against St. Johns and John Jay, the team is looking for a stronger season than last, despite the departure of many valuable seniors.

118 - B.Z. Heller

Despite being the team's little guy, B.Z. has played in a big way. With natural ability and quick shot, he has shown that the team need not worry about this position for years to come.

134 - Brad Karasik

Suffering from a long standing knee injury, Brad has fought his way back to wrestle once again. Full of dedication and inspiration, he is one of the team's MVP's.

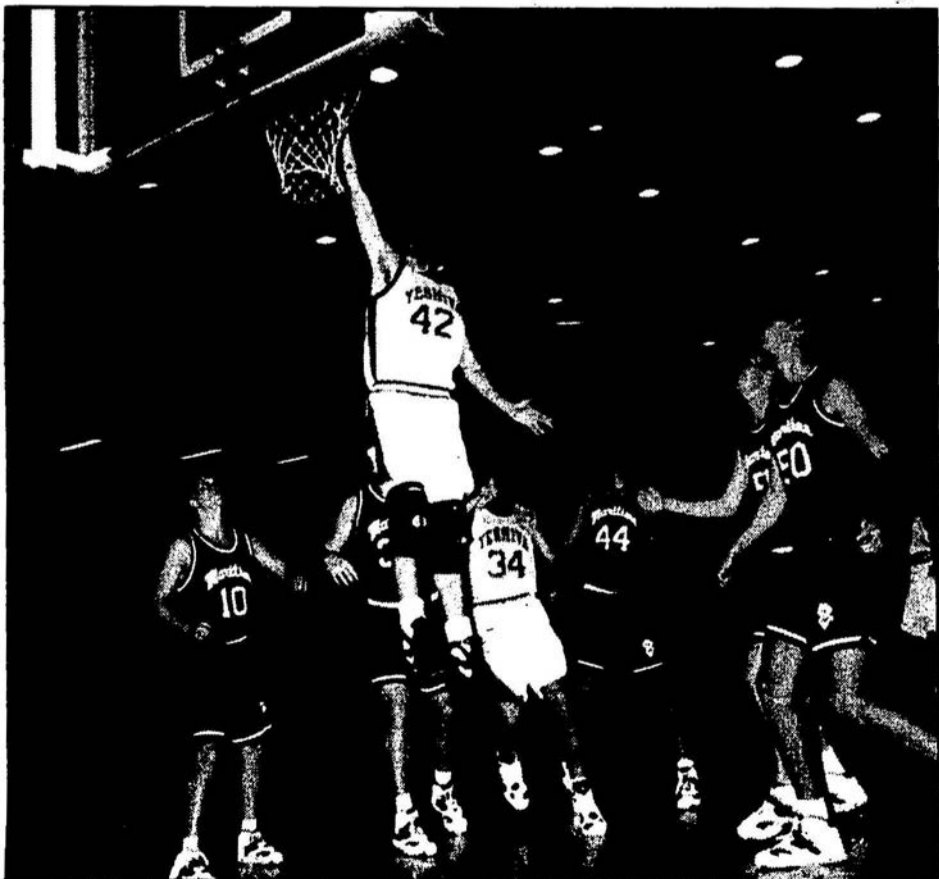
126 - Jordan Mishaan

A rookie wrestler who's also pulling double duty as an actor in YCDS, Jordan's specialty is the rarely used and little known semi-suplex. Hard to defend against because of his explosiveness, he is sure to make all his opponents whimper in defeat.

134 - Daniel Sentell

Daniel is a finesse wrestler who has ridden a few wrists in his time. He has the moves and the knowledge to take on any opponent, no matter how muscular he may be. Watch for him to vie for the captainship.

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Daniel Aaron lays it in for two points against Maritime

The Commentator
500 West 185th Street
New York, NY 10033



Pictured left to right, Bikur Cholim members Burry Sirote, Michael Dube, and Avi Dizick

Students Run Bikur Cholim

by Howie Beigelman

YC students and alumni Avrumie Sacks, Daniel Lev, Avi Dizick, Israel Wallach, and Michael Dube are an integral part of the Bikur Cholim club which visits the patients at Columbia Presbyterian Hospital every Thursday during club hour. In addition to their weekly visits, they run special programs for Chanukah and Purim and fill the special needs and requests of patients at Columbia-Presbyterian and other hospitals.

Avrumie Sacks explained that after a "five minute car service ride to the hospital" the group picks up a list of Jewish patients left for them by the hospital chaplain. Sacks added that the members then "break into groups and cover the patients." During Chanukah they deliver *menorahs* and on Purim they deliver *Shalach Manos*. Sacks claims that it isn't what is delivered but how it's delivered. "One sincere visit makes a [patient's] day." Sacks also remembers how even the most irreligious patients will ask at Purim-time "Do you have any *hamentaschen*?"

Sacks emphasized that "there is almost no effort involved. Everything is

done for them. All they have to do is go." In addition to doing Bikur Cholim at Columbia-Presbyterian, the group also visits YU students in the hospital (Anyone who knows of a YU student in the hospital should contact Daniel Lev or Avrumie Sacks). Moreover, the club can also put students in touch with a variety of similar organizations such as Project Sages which arranges student visits to the elderly. Sometimes the club even responds to special requests from patients or others. In the past, this has involved setting up a *selichot minyan* for a patient and responding to a call to visit a paralyzed ten year old boy in a downtown hospital. These special services are sometimes coordinated with the SCW counterpart to YC's Bikur Cholim. Sacks concluded that "It's a shame not to take advantage of a *mitzvah* this great that can be accomplished with so little effort" and implored the student body to look seriously into joining the club. He pointed out that those who have a more convenient time than club hour and wish to arrange such an alternate time, are welcome to do so. Sacks said that "they should contact Daniel Lev and Bikur Cholim will pay for it."

New Program Designed to Benefit High Schools

continued from page one

in the words of the recently appointed Vice President for Academic Affairs, Dr. William Schwartz, to "do the most we can to enhance the high schools... This is the beginning of an era of cooperation between the high schools and the University." Echoing that sentiment, Rabbi Robert Hirt, the Vice President for Administration and Professional Education of RIETS, asserted emphatically, "This [program] is an institutional vision... we've now focused on the core of the concern [in the high schools] -- what is the best kind of environment [for them]."

Impact on YC and Stern

Responding to concerns voiced by some students regarding the possibility that students of the undergraduate schools would be adversely affected by some of the aspects of the new programs, such as the sharing of the various facilities and the likelihood of high school students being allowed into undergraduate classes, both Rabbi Hirt and Dr. Schwartz assured *The Commentator* that no undergraduate student would be placed at any disadvantage. "We are not going to displace the college student. The college student will not be inconvenienced in any regard," explained Dr. Schwartz. He added, "We will allow only highly qualified students to attend college classes... Students will be counseled to determine if they are mature enough." He further noted that a cap would have to be set, limiting the number of high school students able to attend college classes.

"What motivated us is a concern for greater competence," Rabbi Hirt confided. "This is not an opportunity

for the high school to take advantage of the college... rather, it is an opportunity for us to look for our uniqueness and give out the full benefits of it [to the high schools]." Schwartz noted that many students from the YU high schools end up in YC and SCW. If the new program succeeds, he noted, then "we improve the quality of our students, as many MTA (and Central) students ultimately end up in YU."

However, upon being informed of some of aspects of the planned program, a number of students expressed skepticism at the plans. Yosef Crystal, a YC junior and MTA graduate, remarked, "If high school underclassmen are allowed into college classes, it'll certainly detract from the college atmosphere and cause the classes to be taught at a lower level. If they abide by the strict guidelines they put forth, then it may work. If they don't abide by them, it won't. I'll wait and see."

"These are not ideas written on paper," asserted Rabbi Hirt. "These will happen." He explained that many months of planning with the graduate and undergraduate schools have already been spent on the new program. He also expressed tremendous confidence in Rabbi Shmidman's ability to coordinate and supervise the planned integration. "He has the proper credentials... and the ability to creatively bring about the environment we want."

The planned program, which is scheduled to be fully implemented in the fall, will be pitched to prospective high school parents at Open Houses for the High Schools on Sunday, February 27 at MTA and on Monday, February 28 at Central, respectively.

Yeshiva Looking to Fill Two University-Wide Posts

continued from page one

President Norman Lamm had commissioned a Task Force on Undergraduate Male Enrollment and, while declining to characterize the decision to create the new position as a direct outgrowth of that committee's work, Assistant Vice President Jeffrey Gurock said that the need for the position was discussed in the context of task force discussions.

"The enrollment manager phenomena is increasingly popular," Gurock said, "and has become very avant garde. This is not an expression of dissatisfaction with the current admissions operation."

Academic Vice President Schwartz says that the role of the new dean is presently unclear. "The exact role of the dean will have to be defined at a later stage," Mr. Schwartz said. He anticipates that the individual selected for the position will analyze demographic trends in the student body as well as coordinate the University's enrollment trends on the undergraduate level. Mr. Schwartz also wants the new dean to "reach new groups" that are not adequately represented in the university population.

YC Associate Director of Admissions Michael Kranzler, who has spearheaded efforts to promote undergraduate enrollment with academic and athletic programming, echoed Schwartz's uncertainty regarding the role of the new university-wide dean in relation to the undergraduate schools. Gurock, who has been intimately involved in discussions regarding the new post, said the admissions directors of all the University's component schools will report to the new dean, including Mr. Kranzler. Kranzler currently reports directly to the Office of Academic Affairs.

Dr. Schwartz says that he hopes the new dean will "make the enrollment process more efficient." Gurock asserted that the creation of the new position is not adding a new layer of bureaucracy. "This is an attempt to maximize potential and will result in a net gain to the university," he said.

Gurock said it was a "false choice" to suggest that the university resources being directed towards new administrative offices and positions could be better spent on faculty salary enhancement.

Administration officials declined to provide any information on anticipated salaries or projected budgets for either the enrollment or alumni affairs posts. It is expected that both positions, which have been advertised recently in the *New York Times* and the *Chronicle of Higher Education*, will be filled within the next few months.

The new Director of Alumni Relations will, according to Dr. Schwartz, "establish strong and coordinated university-alumni ties." While stressing that the post is not solely conceived of a fundraising position, he added "the main objective" for the director is to raise money. "The prime thrust is more activity. We want alumni at basketball games, at conferences and on committees, such as the Curriculum Committee. There has never really been a coordinated university-alumni contact," he said.

Gurock added that alumni need a certain "comfort level" with university programming in order to be reliable contributors. "We want alumni to be more comfortable with YU, and clearly it is [then] easier to raise money" from those who have been involved with University

programming.

The new Director post will exist within the Office of Academic Affairs and the post's occupant will be expected to coordinate his or her future efforts with the University's Development and Public Relations departments. Officials declined to discuss whether the current Director of Alumni Affairs for the undergraduate schools, Toby Weiss, or AECOM Alumni Director Sherri Friedman have expressed an interest in the post.

Gurock says that the individuals ultimately selected for both new positions will need to have demonstrated "an understanding of the uniqueness and unique mission of Yeshiva University." While the aim is to hire the best possible candidates for both posts, he conceded that "all things being equal," a YU alumnus or alumna would have an advantage in applying for the Alumni Affairs post. The ultimate decisions on these personnel matters, Gurock said, would be handled by the Office of Academic Affairs. "This office has been the locus of discussion," on both positions, he said.