

The Commentator

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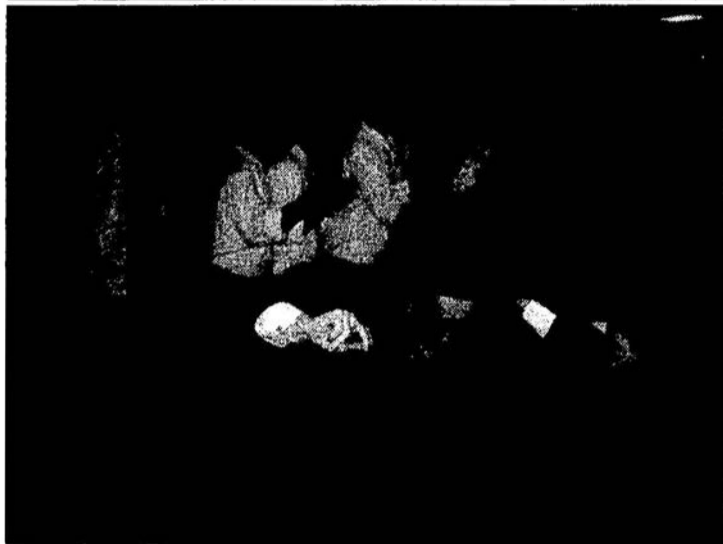


photo: B. Aronoff

Rav Bronspegel dances in the center of his talmidim at this year's Purim chagiga

Purim Chagiga Attracts Over 800

by Gershon Seiferas and Moshe Kahan

After much debate and a little planning, the annual Purim chagiga began last Thursday night at 9:00 P.M., and lasted until early the next morning. Numerous Roshei Yeshiva attended, including Rabbis Lamm, Parnes, Bronspegel, Schachter, Rosenzweig, Ben-Haim, Twersky and Goldwicht. Their presence, according to many celebrants, greatly enhanced the ruach of the event. After three and a half hours of intense, spirited dancing, Rav Goldwicht led droves of students from the Beit Midrash to the Lammport Auditorium, singing "Ana Avada D'kudisha Brichu," for the highlight of the evening, the shpiel.

Scheduled to commence at midnight, the shpiel did not begin until nearly 1:00 A.M. It consisted of three skits and one song. The most popular of the skits was "Family Feud," in

which questions were asked of "members" of various Israeli yeshivot and seminaries. Gary Turkel's portrayal of a Machon Gold girl and Monty Kahan's rendition of the Israeli national anthem drew tremendous applause.

As a whole, however, most YU students were not impressed by the humor portrayed. Rivka Gershon, a SCW sophomore, stated, "The shpiel was horrible... I left after five minutes." Daniel Yolkut, a YC sophomore, concurred, saying that the shpiel was "trite, childish and immature." Additionally, many Stern women and even some YC men could not relate to the subject matter being portrayed. Ilana Bracha Goldstein, a SCW sophomore, claimed that "everything after 'Family Feud' flew over my head." Eli Duker, a coordinator of the shpiel and YP/SSSB sophomore, conceded that the shpiel was difficult to

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After Some Controversy, Senior Award Winners Determined

by Steven Miodownik

Last week, the senior class of YC voted for a second time to determine the winners of three Senior Awards, which are officially presented at commencement exercises. Lavi Greenspan, President of SOY, was selected as the winner of the Lieberman Award for Exemplary Service to the Student Body. The Gladstein Award for Service to the Jewish Community was conferred upon Elly Storch, an active member of the Chesed Club. Rabbi Allan M. Schwartz, Instructor of Bible, was selected as "best" professor and will receive the "Senior Professor

Award." Greenspan, Storch, and Rabbi Schwartz emerged victorious amid allegations of ballot-stuffing and an unfair nomination process.

While the Senior Awards are endowed by the University, the Administration has customarily granted students jurisdiction over Senior Award election procedures. The Senior Awards Committee is responsible for publicizing and arranging the elections, and determining which names appear on the ballot. Elections for senior awards were first held on Thursday, February 17 in the Morgenstern Lounge during Club Hour.

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Jewish Studies In YC Under Review

by Yisroel Holczer

Based on suggestions made at a meeting three weeks ago with Vice President of Academic Affairs William Schwartz, the Dean of Students Efrem Nulman and select Roshei Yeshiva, Jewish Studies courses in Yeshiva College may undergo considerable changes. According to informed sources, one Rosh Yeshiva at the meeting propounded the idea of altering the burden of the current dual curriculum, as well as implementing the mandatory transfer of Mazer Yeshiva Program credits into YC, akin to the IBC and JSS programs. The proposal will be discussed by the Curriculum Committee

in the near future, where it will be further evaluated.

Uncertainty Over Modifications

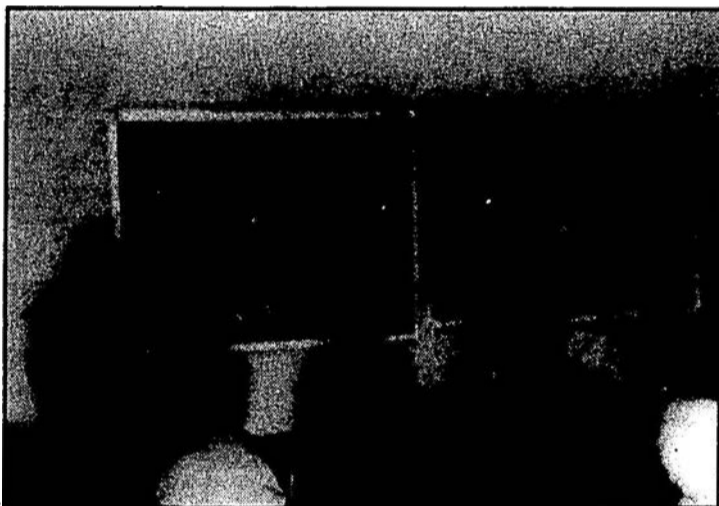
It is unclear at this point just how Jewish Studies courses will be modified, although curtailing the current requirements appears to be under strong consideration. Dr. Schwartz was quick to point out that any changes made must be analogous with the Administration's "two basic premises: First, the University is committed to the concept that students should have an element of basic proficiency in Tanach and Jewish History. Second, we're committed to having as our goal the best academic Jewish Studies program of any University in the World." He also noted that the suggestion at the meeting

was not inconsistent with the two basic premises. "Basically, the proposal examines... how a student starts at 9:00 in the morning, and he may be in a lab until 11:00 at night. Then he studies and goes to sleep at 2:30 in the morning" stated Dr. Schwartz, indicating that perhaps the workload should be lightened. "But this proposal should not lead you to any conclusion of eliminating academic Jewish Studies, as was satirically portrayed in Hamemoment" (Hamevasser's Purim issue).

Although Dr. Schwartz did not convey his personal feelings on the proposal, declaring that it was for the Curriculum Committee to decide on, one student, who asked to remain anonymous, confirmed that Dr.

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Program Brings Black and Jewish Students Together for Dialogue



Michael Meyers, Director of the NY Civil Rights Coalition, addresses students at the recent dialogue, held at the CUNY Graduate Center

by Sandor Bak

In an effort to promote interracial dialogue, a group of twelve YU students met last week with an equal number of minority students from CCNY. The event, called the Conference on Social Responsibility, was held Tuesday, March 1 at the CUNY Graduate Center.

Michael Meyers, Director of

the New York Civil Rights Coalition, opened the program by congratulating the students for "having the guts to meet potential adversaries in full equality, reason, and respect." Meyers went on to warn the students that their task is a formidable one. "It's not going to be easy to take this walk together, but I hope you do."

Following the opening

lecture, the students broke up into four separate workshop groups. Each group was comprised of six students, three each from CCNY and Yeshiva. The workshops focused on racial and ethnic stereotypes, religion, freedom of expression, and affirmative action. The workshop on religion was moderated by YC Professor Mareleyn Schneider, while YC Professor Ellen Schrecker served as moderator for the affirmative action group. The purpose of the workshops was to give the students the opportunity to speak their minds in an intimate, informal setting. While the workshop groups were scheduled to end at 12:00 P.M., all four groups remained engrossed in discussion until almost 1:00 P.M. At that time, all participants adjourned for a lunch buffet where the students continued their animated dialogue.

The final part of the program

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A look at Baruch Goldstein's life at YU - and at YU after Baruch Goldstein.

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YU Celebrates Chag HaSemikha

144 recently ordained rabbis and their families celebrate at the quadrennial event.

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Dorm Talks

A review of the recent Dorm Talks, at which Rabbi Lamm fielded questions on homosexuality and women in RIETS.

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Judaic Studies Requirements Is A Student Matter

While little is known about the new Judaic studies requirements that are under evaluation, several matters are evident. First, there are changes happening that the Administration has remained vague about. Second, whatever the changes will be, students will have little or no say about them. At the recent Dorm Talks, Rabbi Lamm reminded students that the University is "not a democracy," and that "the Administration and professors know what is best for your education."

We want the Administration to be forthright with us, and lay it on the line. While we recognize that many changes need to be made, the easy solution of cutting courses or eliminating faculty members is not an acceptable answer. And if any changes must be made, let's discuss them in an open forum; matters of such importance should not be decided upon in clandestine meetings. While it may be true that the Administration knows a great deal more than the students about education, it is we who are being educated, and we deserve a better explanation and a better solution.

Looking Out From Where He Sat

As YU students, perhaps one of the most frightening elements of the circumstances surrounding the massacre in Hebron is that many of our backgrounds are similar to Baruch Goldstein's. Less than seventeen years ago, Baruch Goldstein sat in the same classrooms in which we sit. He had many of the same teachers we have. He probably thought about many of the same things we think about every day. Perhaps that is why we feel such a need to comprehend why he committed this atrocity.

However, to call Baruch Goldstein "crazy" is to ignore the real issue and to reduce the discussion to a matter of semantics, or, even worse, to trivialize what he did. Essentially, this characterization is an attempt to understand an action which defies explanation. Rather, we must learn from his heinous deed that his way was the wrong way, no matter what the motivation. The end never justifies such deadly means.

We are deeply concerned that some students feel sympathy for the loss of Dr. Goldstein's life just because they believe his cause was righteous. These sentiments only foster more hate and more killing. Such emotions are based on a malice toward mankind, not a love for it. Those who rationalized in the media that Goldstein was a great man because he loved all Jews failed to realize that it takes much more than a love of Jews to be a great man.

Baruch Goldstein's actions can never be justified. They can only be condemned.

The Commentator

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RESPONSA

Where is their morality?

To the Editor,

The massacre in Hebron shocked me. How could a Jew perform such a heinous act? How could we stoop to the level of terrorists? The reactions of many of my acquaintances to the attack horrified me. "They were only Arabs anyway," one fellow said. Another took a more *halachic* approach. "Where does it say in the Torah that it's *assur* to kill *Goyim*," he inquired.

How could people react in this way to the murder of over forty human beings

in cold blood? Where is their morality? Are some people so narrow in their outlook that they view murder with the same Talmudic analysis that they would view the separation of milk and meat? Rabin the "leftist" responded differently. "Today, I am embarrassed to be a Jew," he said. I don't know what embarrasses me more, the actions of one fanatical settler or the responses of my "religious" friends.

Tzvi Pittinsky
YC '94, BRGS '94, RIETS

Instruct Students to Respect Life

To the Editor,

YU alumnus Baruch Goldstein's killing of approximately forty Palestinians last week confronted me with the uncomfortable and inescapable revelation that, yes, religious Jews, on occasion, can be guilty of wanton bloodshed on a scale that rivals that of any slaughter of innocents who, at the time, were kneeling in prayer and can never be morally justified. In reading and listening to news accounts of the incident, I was overcome by tremendous shame that a purportedly observant Jew -- a fellow graduate of Yeshiva -- could commit such a heinous crime. The fact that we share no connection other than the *kippah* on our heads and the diploma on our walls does not lessen that feeling.

Before rushing to dismiss Goldstein's actions as the tragic manifestations of a

disturbed mind, we should recall our reactions to the recent rash of killings of Jewish civilians by Arab militants. We do not describe those as anything other than acts of terrorism; Goldstein's acts similarly should be regarded.

I remember, during my early years at YU, a visit by the late Meir Kahane to our campus in order to deliver a lecture. He was met by two largest student groups of students--those who enthusiastically supported his political agenda of "transfer" and those who vociferously objected to a perceived slur aimed at a highly respected Israeli rabbi with ties to YU. Very few students attended in order to express their rejection of Kahane's attitudes toward Arabs of his prescription for "peace" in the Middle East. Oh, I certainly recall friends and others who, when pressed would

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P I C T O R I A L



RESPONSA

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acknowledge the "impracticality" of Kahane's program, and even some who abhorred his ideas on moral grounds. But no YU rabbi, to my knowledge ever publicly denounced Kahane's positions. And if some did, their criticisms were not sufficiently sustained or vocal to influence an atmosphere on campus in which support for Kahane's ideas freely was proclaimed, but opposition was voiced discreetly, if at all.

How is this relevant? Well, if news accounts can be trusted, Goldstein appears to have been an avid follower of Kahane in Brooklyn and later in Israel. Furthermore, Goldstein's actions appear to have been met by something less than outrage by many of the most militant settlers in the Territories, and, I fear, Goldstein was accorded with a hero's

funeral by some. I wonder how many of us would have condemned Dr. Goldstein prior to this incident for what some news accounts have characterized as his refusal to treat Arab patients. Far too few, I suspect. I hope the number of those appalled by his actions in Hebron is somewhat larger.

My years at YU were filled with much that was positive; I also confronted much that I felt was negative, both as a concerned student and as editor-in-chief of *The Commentator*. In retrospect, however, I failed to grapple with one item besides which others ultimately probably pale in importance -- the underlying environment among many (not all) of intolerance and prejudice toward those perceived as enemies. That category encompasses both Arabs and

blacks. Perhaps my fear of social isolation, or my unwillingness to believe ill of those around me, led to my silence. Or perhaps I simply had not acquired the distance from which to view my environs dispassionately.

The type of atmosphere in which disparaging comments about one group of people are tolerated and, indeed, openly encouraged provides implicit support for the potential Baruch Goldsteins or merely for the garden-variety bigots who ignore universal precepts of tolerance and decency. Those who may exemplify *derekh erez* when dealing with their fellow students and teachers somehow metamorphose when it comes to those "other" groups, viewing them as faceless aliens who bear only a lust for Jewish blood in their hearts and

who possess no soul comparable to our own.

I realize the injustice of characterizing an entire group based upon the actions of one individual. I also recognize that Baruch Goldstein faced his own private demons, not the least of which were the deaths of those around him at the hands of Palestinian terrorists. But I also must ask whether we at YU and in the Orthodox community stop to consider the injustice of demonizing an entire group of people for the actions of a few. Just as we experience pain and anger when Arab leaders and civilians fail to denounce acts of Arab terror, so too we should reflect upon our reactions to this incident of Jewish terror.

Many of those praising Goldstein's actions vocally protest that there can be no innocent Arab. I submit that it is the responsibility of those in whose hands the spiritual and moral guidance of our students is entrusted -- the *roshei yeshiva* -- to tell these supporters of violence that, *k'halacha*, there certainly are innocents, "even" innocent Palestinians. They should remind their students that little about the Middle East is clear-cut, but that one principle is undeniable: it is wrong for a person to murder defenseless civilians. *Halacha* itself narrowly constrains the application of collective responsibility of an entire group of people for the acts of other members of that group, even if such acts evoke their sympathy and support. For supporters of Baruch Goldstein to involve such a concept grossly distorts our law and certainly does not reflect what I understand of justice or morality. Despite the extremists' blandishment about Goldstein's attack as self-defence in the wake of increasing anti-settler violence, no reasonable person could consider the murders of civilians in a house of worship to be self-defence -- and to think that such an act somehow will lessen anti-Jewish violence in the Territories (or elsewhere) is laughable.

Our *roshei yeshiva* for too long have neglected to instruct their students about the importance of respect for human life and the dignity of all people. Just as many Jews feel the need for African-American leaders to disavow the anti-Semitism of a Khalid Mudammad or a Louis Farrakhan, so too I think it somehow necessary for the leaders of Yeshiva to confront the horror wrought by a fellow Orthodox Jew who was afflicted with the institution which so visibly embodies much of contemporary Orthodox and which comprised the primary environment for that person throughout college and onto medical school. Just as our *rebbeim* deem it appropriate and important to speak out with regard to a whole host of moral issues beyond the realm of the classroom, so too it seems incumbent upon them to lend their voices to the condemnation of this repulsive crime, committed by someone who once roamed these halls.

The notion that a graduate of our school, a doctor dedicated to saving lives, routinely could refuse treatment to those in need and, further, affirmatively could take a life is reprehensible. The more troubling possibility that such a man may have

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CAMPUS NEWS

CALENDAR EVENTS

Wednesday, March 9

Torah U'madda Project Lecture:
"Reflections on Political Structures and Jewish Tradition"
Dr. Gerald Blidstein, Professor of Jewish Law at Ben Gurion University, speaker
Belfer Hall - Weissberg Commons
8:00 P.M.

Thursday, March 10

Fall 1993 tentative grades become final

Torah U'madda Project Club Hour Lecture: "The Unity of K'lal Yisrael Through the Prism of P'sak Halacha"
Rabbi Dr. Moshe Tendler, Rosh Yeshiva MYP, RIETS, speaker
Rubin Hall
2:45 P.M.

YC Volleyball at Mt. St. Vincent
7:00 P.M.

Friday, March 11

JJC Residence Halls Shabbat Program: "The Politics and Economics of the Proposed Middle East Peace Agreement"
Dr. Eliyahu Kanovsky, Ludwig Jesselson Visiting Professor of Economics at YU, speaker
Rubin Hall
8:30 P.M.

Sunday, March 13

YC Tennis vs. NY Poly Tech
Binghamton Racquet Club, Edgewater, NJ
5:00 P.M.

Monday, March 14

Last day to apply for April CLEP tests

Monday - Thursday, March 14 - March 17

IBC, JSS & MYP midterms: no YC or SSSB Uptown tests

Tuesday, March 15

Alexander Brody Distinguished Service Lectureship in Economics: "Why Is Income Equality Getting Worse?"
Dr. Robert Solow, MIT, speaker
Furst Hall, room 535
6:30 P.M.

YC Volleyball at Baruch College
7:30 P.M.

Wednesday, March 16

Faculty Academic Colloquia Series: "New Discoveries in Soviet Jewish Archives"
Yitzhak Arad, speaker
Belfer Hall, room 1214
1:15 - 2:15 P.M.

Thursday, March 17

Last day for YC Seniors to submit completed Summa Honors Thesis

Friday, March 18

JJC Residence Halls Shabbat Program
Rubin Hall
8:15 P.M.

Sunday, March 20

YC Tennis at NJ Tech
2:30 P.M.

Monday, March 21

YC Volleyball vs. Stevens Tech at Sacred Heart
7:00 P.M.

Photo: B. Aronoff



YC students praying outside of St. Vincent's Hospital

Students Visit Victims of Shootings, Attend Halberstam's Funeral

by Daniel E. Baron

Last Tuesday, about twenty YU students ventured downtown to pray for the victims of the brutal shooting assault on a van full of Lubavitch Yeshiva students on the Brooklyn Bridge. Upon arrival at St. Vincent's Hospital in lower Manhattan, they joined a group of friends and family of those wounded who had already assembled. Scurrying past pictures of Mary and St. Vincent, Lubavitchers distributed *sifrei Tehillim* and escorted the students to a room designated as a chapel. An uncle of one of the victims thanked the YU students for coming to show their support, and was moved when he heard that the entire YU *Beit Midrash* stopped learning to say *Tehillim* right after the attack. The grandmother of one of the injured boys called Rabbi Avi Weiss, father of Dov Weiss, the YC junior who arranged the trip, and told him that the visit uplifted her entire family.

Weiss related that SOY President Lavi Greenspan assured him that SOY would cover the costs of transportation to the hospital.

Weiss was particularly impressed with the YU students' quick response: "The trip was a spur of the moment idea; I put up signs only a half-hour before we left, yet twenty guys volunteered."

Reporters swarmed about the students, taking photographs and asking questions. The Yeshiva students stressed that the purpose of their mission was not to make a political statement, but to show concern for other yeshiva students in distress. The prayer mission was aired on several local television channels, though Weiss particularly praised Channel 7's coverage of the event: "It was nice that they emphasized that we didn't know the victims personally, but still came out of concern for fellow Jews. After all, an anti-Semitic attack on Jews anywhere is an attack on Jews everywhere."

This past Sunday, the funeral of one of the shooting victims, Aaron Halberstam, was attended by 25 YU students, as well as Rav Reichman and Rav Bronspiegel. A bus to Crown Heights was provided by SOY.

ASAP Designates Week to Remember MIAs

American Students to Activate Pride (ASAP) has designated the third week in March as a week to remember Israeli MIAs. The organization has 175 chapters at different campuses in North America and Canada. The week of remembrance, which will be co-sponsored by Hillel, U.S.D., and Tagar-Betar, will feature a march and rally outside the Syrian embassy in Washington D.C.

According to YU ASAP chapter activist Ira Piltz, "The Israeli MIA situation is critical... as observant Jews, it provides a chance of fulfilling the commandment of *pidyon shevuyim*."

ASAP is currently looking for volunteers to help plan the rally.

-- Pedram Farzarfar

Rav Charlop Speaks On Ta'anit Esther

In a *Ta'anit Esther drasha* in the main *Beit Midrash*, RIETS Dean Rabbi Zevulun Charlop spoke of the challenge to those who seek to maintain their fidelity to Jewish tradition while living among those immersed in modern culture.

Rabbi Charlop said that Mordechai lived, desirably so, "*b'toch haair*," in the setting of modern culture, but also remained faithful to Torah morality.

The challenge in America, he noted, is to make constructive use of the freedom afforded by society to embrace modernity while looking towards eternity, "living in the city in the manner prescribed by God."

-- Mendy Harary

Bible Options Being Considered

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Schwartz has definite views on the academic Jewish Studies program. At the freshman Open House meeting with the VP of Academic Affairs, the student said he was told by Dr. Schwartz that "the academic Jewish Studies program is the most expensive division in YC because of all the required courses, hence the need for more professors... and it simply isn't fair to mandate a 'minor' for all MYP students in Jewish Studies." Additionally, the student said that Dr. Schwartz told him student that "it would be suicidal to close down the [academic Jewish Studies] department, as was attempted with Revel graduate school, but I would cut down on a lot of the courses offered."

Although the proposal is in its preliminary stage, many Jewish Studies professors are concerned that their jobs may be in jeopardy. Commenting on the possibility of turning the currently mandatory Bible department into an elective program, Assistant Professor of Bible Rabbi Shalom Carmy expressed puzzlement. "From a purely financial point of view, a crowded required course is more efficient than any elective," said Rabbi Carmy, adding that "if the serious study of *Tanach* and Jewish History is no longer a secure and fundamental part of our studies, then all talk about Torah U'Madda as the animating principle of the school will become a mockery. We could no longer even pretend that we are providing students with the tools and insights they need in order to confront the modern world." However, Dr. Schwartz maintained that "professors who fear for their jobs are either transmitting misinformation or receiving misinformation." He further maintained that "there will always be a YC major in Jewish Studies."

Students appear to have mixed views on the current Jewish Studies structure. YC Junior Yosef Crystal does not wish to see any slashes in the program. "Torah U'Madda as I understand it does not mean that Judaic Studies are limited to the confines of the *Beit Midrash*. They exist in the secular sphere as well, and are something that every student, like it or not, must be exposed to." Senior Ezra Graber has his doubts about the present structure, stating that "I felt that I wasted my time in most of my Bible classes because they were geared for people who were at a very high level of *Tanach*, when in fact there were people at two or three levels in the class. Learning Bible is important, but it's got to be done right, and it's not done right in this school."

The Pieces To The Puzzle

According to Dr. Schwartz, the piece of the puzzle that has to be worked out is: "If 32 credits are transferred from Israel, and there are 20 credits from Jewish Studies in YC, and if the proposal for mandatory MYP credits is implemented, it further reduces regular college offerings." One idea offered by Dr. Schwartz was the possibility of schools in Israel offering the Hebrew language requirement, and the Hebrew course offered at YC would be for students who did not attend a school in Israel. Another possibility is a closer relationship between YC and Revel, where undergraduates interested in academic Jewish Studies could take courses in Revel. Currently, all suggestions are being compiled and their feasibility is being determined, with an official proposal expected to be forthcoming from the Curriculum Committee in the near future.

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WYUR

Spring 94	Sunday	Monday	Tuesday	Wednesday	Thursday
Lunch Weekdays 1:00-2:00 Sun.-5:45	<u>Melodious Moods</u> Ishai Grunfeld Danny Shevelev Classical Music	<u>The Rover Cafe'</u> Jon Maggid Danny Rush Comedy/Rock	<u>The Knight & Day Show</u> Schwartz & Kaye Rock Variety	<u>The Rover Cafe'</u> Jon Maggid Danny Rush Comedy/Rock	TBA
6:45-7:45	<u>Jake & the Hornman</u> Hornstein, Jacoby Jewish Mus., spor	<u>WNEW</u>	<u>WNEW</u>	<u>WNEW</u>	<u>WNEW</u>
7:45-8:45	TBA	<u>From Mars & Back Again</u> Posner, Hirschfeld Rock Variety	<u>Mel's Diner</u> Rebekah Pagano Mellisa Gabel Itchy Kooter	<u>The Barry Mannilow Hour</u> Rina Cohen Manda Hugenkis	<u>WNEW</u>
8:45-9:45	<u>The Rover Cafe'</u> Jon Maggid Danny Rush Comedy/Rock	<u>The Russ & Muss Radio Hour</u> Call in discuss/ All diff music	TBA We don't want you to know! Music/Talk	<u>Flower Power Hr</u> Adam Loskove Michael Muller Class.Rock/Talk	<u>WNWE</u>
9:45-10:45	<u>Bob & Sam Show</u> Babak D. Samson Wisemen Rock Variety	<u>The Rudy K. Show</u> Dave Ruditsky Oren Keiser Rock	<u>Dan & Dave Show</u> Daniel Torczyner David Schertz Intrvws/call-in	TBA Aaron Rabinowitz Robby Bagdadi Comedy/talk/mus	<u>WNEW</u>
10:45-11:45	<u>An Hour of Progress</u> Elman & Mishan Prog.Rock/Metal	TBA Moses Haber Some friends Arabic Music/Talk	<u>Fencers On Acid</u> Joseph Herman Reuben Levy Alternative	<u>DDM In the PM</u> Lewis, Gottlieb & Rothschild Classic/Alt. Rck	<u>WNEW</u>
11:45-1:00	<u>What Are You Hocking About!!</u> Duker & Haber Jewish Issues	<u>Lev Phones.</u> Eli Berlin Lev Kandinov Talk/Music	<u>Shmoozing Sports With Adam & Ben</u> Adam Melzer Ben Issacs	<u>Oaks of Gold</u> Okon & Goldberg The Music U Grew up with	Duker/Haber (R)
1:00-2:00	<u>Scott & Shimmy.</u> Scott Farrel Shimmy Trencher mus/contst/cmdy	<u>Horo & Lebo</u> Andy Lebowitz Jason Horowitz Talk/Music	<u>What's up?</u> Joey Lifschitz Stephen J. Gordon Classic Rock	<u>Juce & Ale</u> Oded Jacobowitz Adam Lesnick Requests/Modern	TBA Mystery Man Gobbler Rock
2:00- ?	<u>WNEW</u>	<u>Horo & Lebo</u> (Cont.)	<u>Fool Moon</u> Blatt & Mizrahi Alt./Talk/Anything	<u>Where No Man...</u> Dima (Chekov)	<u>The Barry Goldfisher Show</u>

BARUCH GOLDSTEIN: THE YU STORY

“Something Went Wrong Somewhere”

by Robert Fagin

Dr. Benjamin Carl Goldstein was known to the residents of Kiryat Arba, Israel by his Hebrew name, Baruch. His friends knew him as a faithful follower and supporter of Rabbi Meir Kahane. On Purim day, however, Goldstein introduced himself to the entire world when he murdered 39 Palestinians and wounded at least 150 others as the Arabs gathered at *Ma'arat HaMachpayla* for an early-morning prayer session. In the ensuing melee, Goldstein was killed, leaving behind a wife and four children, his parents, a brother and a sister. He was 37 years old.

Goldstein's actions caused a greater-than-usual scrutiny by YU students of the current Israeli-Arab peace process: Goldstein was an American. He was also a graduate of YU.

"It's scary," said one YC student. "His background is like many of ours." Indeed, Goldstein's biography reads like that of many YC students. He was Orthodox, and born and raised in Brooklyn. He attended the Yeshivah of Flatbush, and came to YU as an early admissions student. Goldstein graduated summa cum laude, and was honored with an award for excellence in Judaic studies at the 1977 commencement exercises. Goldstein was also the recipient of a New York State Regents Scholarship award for the study of medicine and an Undergraduate Scholarship award. He was on the Dean's List for eight straight semesters.

Goldstein was also active on the YU campus. On February 10, 1977, the Senior Class voted to honor Goldstein with the Phillip Lieberman award for "character, personality and special services to the class." *The Commentator*, March 14, 1977, noted that the award stemmed from Goldstein's work as the President of the Student Council of the Erna Michael College, a program which was replaced by IBC, and from his dedication to a now defunct Hebrew newspaper, *Hamashkif*. Goldstein enjoyed sports: he was on the Fencing Team, was the President of the Track Club, and was a swimming instructor. He is listed in *Who's Who Among Students in American Universities and Colleges*.

At the same time, there appears to have been another side to Goldstein. Rabbi Meir Kahane appealed for increased *aliyah* twice on campus while Goldstein was there, and there was a Jewish Defense League takeover of Senior Vice President Israel Miller's office that took place during his college years. While there is no indication that Goldstein was involved in these events *per se*, they may have had an influence on him. According to the *Jewish Week*, Goldstein became involved with the Jewish Defense League as a freshman at YU, in 1974, and was a counselor at the JDL summer camp in 1975.

Rabbi Louis Bernstein recalls

Goldstein "as a student who was very close to me. I called him 'Baruchele.'" Goldstein was "very kind and very good... [a] very gentle boy," said Bernstein. "But something went wrong somewhere. While I understand what motivated him... the ends never justify the means. What he did was unJewish and unethical; it was a terrible thing to have done."

These sentiments were echoed by Rabbi Norman Lamm, President of YU. "This was a senseless and reprehensible act that fills us with a profound feeling of sorrow, as individuals and as Jews," said Lamm in a prepared statement. "Murder and bloodshed are revolting and are morally abhorrent to us as a people. Like all men and women of goodwill, we condemn acts of brutality whether they are perpetrated against Arabs or against Israelis. The time has come for the killing on all sides to stop. This is my firm conviction, and it is one that is held by the overwhelming majority of the Yeshiva University community."

After he finished college, Goldstein attended Yeshiva University's Albert Einstein College of Medicine, which he completed in 1981. Goldstein emigrated to Israel two years later, after an internship at the Brookdale Hospital in Brooklyn, and put his medical training to use in the West Bank and in the Israeli Army. Rabbi Elias Schwartz, rabbi of the Young Israel of Bensonhurst and Bath Beach, and Goldstein's childhood rabbi, told the *New York Post* that Goldstein was known as the "doctor of the territories." Ironically, it is reported that when the Israeli army was alerted to the massacre in Hebron, they summoned Goldstein for assistance.

Those who knew Goldstein insist that he was "a gentle soul." Many speculate that the recent killing of two of Goldstein's fellow settlers in Israel, Mordechai Lapid and his 19-year-old son, Shalom, triggered his violent actions.

Goldstein's frightful deed has focused some degree of media attention on Yeshiva University. Security on campus and at other New York Jewish institutions was beefed up (see sidebar). Reporters walked through Furst Hall and around campus interviewing students, and research staffs of various media organizations utilized the Gottesman library to search for information on Goldstein. YU's Public Relations Department aimed to keep the media attention in check. "The fact that he was a student of YU was a shame," said Sam Hartstein, Director of Public Relations at YU. "But this is tangential to the whole story. Of the 39,000 alumni of YU, there are all kinds of people. He was one of 914 students that graduated that year. Do you think they were all saints?"

SECURITY

In the Aftermath of the Massacre, Security is Tightened

by Ari Listowsky

Heavy security highlighted YU's response to recent events in the Middle East. Because of Baruch Goldstein's connection to YU and YU's place as a representative organization of American Jewry, Yeshiva security geared up to prepare for the worst soon after word arrived from Israel about the shootings in Hebron. Extra Burns Security officers were stationed throughout the YC campus and identification checks were carried out with increased intensity.

In addition to the conspicuous increase in the Burns security on campus the NYPD presence also increased dramatically, culminating with the arrival of over 500 newly graduated cadets attending lectures held annually at this time in Belfer commons. Despite the added precautions, the only recorded incident was a van that drove down Amsterdam Avenue Sunday at about noon with a Palestinian flag fluttering out its window.

In a meeting with student leaders of YC and Stern and Administration this past Wednesday, Jeffrey Rosengarten, Director of Facilities Management briefed the attendees on the security situation on campus. "There is no... hint that we should be more concerned than any other citizens, certainly not more than any other Jewish group," he explained. He further revealed that at a meeting attended by himself, Don Sommers, Chief of Security, Jewish leaders from the New York area, Mayor Guiliani, and New York City Police Commissioner Bratton, he was told that there was "no evidence of unleashed terror against the Jews of New York," but nonetheless the NYPD was "not ruling out anything [and] operating on a high level of alert." Additionally, the NYPD suggested that YU conceal the word "Yeshiva" on all vans.

A memo originating from the security office to the general YU community advised that YU identification cards be carried at all times and that people be on the alert. Sommers noted that "we are conscious of security at all times; no one can do it for us, and we are in a position to do it ourselves." He

added that he was "proud of the cooperation [that he received] from the student body."

Student reaction to the added ID checks and closer scrutiny of security was generally understanding. YC senior Barry Boyarsky said that it seemed "called for in light of the circumstances; but I hope it doesn't continue for longer than necessary."

Sunday's *Chag HaS'micha* featured extensive security including a Police command center, a large police presence, extra Burns Security and walk-through metal detectors.

In the aftermath of the Hebron massacre, the press descended on the YC campus evoking reactions from students and faculty regarding the events in the Middle

East. Most of the comments offered were innocuous opinions. However, alleged comments to WNBC/Channel 4 News anchor Ralph Penza by Dr. Anthony Beukas, professor of speech, aroused much concern among students and faculty. Students who witnessed the interview quoted Beukas as saying that he "wasn't surprised that a fanatic like Goldstein came from YU" when asked if he felt Goldstein's education at YU contributed to his actions. Four witnesses paraphrased him as saying "The school has progressively moved towards the right; they [the rabbis] foster a rigidity which propagates fanaticism." Beukas claims that his statements were at best taken out of context and that he was referring to academic fanaticism. He claims to have called Goldstein a fanatic but said he qualified the statement by stating that "that is not commensurate with the teachings here. The only extent of fanaticism is the rabbinic censorship of plays." In an interview with *The Commentator*, however, Beukas said that "we do teach hate here. What do you call last year's harangue on the play? Religious fanaticism."

Students organized a petition based on the statements attributed to him by the eyewitnesses which called for a public apology to the students and *rebbeim* of YU for what they felt were inflammatory statements. Beukas maintains that "There's nothing to apologize for."



Baruch Goldstein, pictured here in a Masmid '77 yearbook photo

SECURITY

Main Campus No Stranger to Tough Security

by Ari Hirt

YU has tightened up security dramatically in recent weeks, due to concerns arising from the recent Hebron massacre and Brooklyn Bridge shootings. Yeshiva is not new to levels of high security at times of concern, and the security operation in place today was built slowly, over time.

Much of YU security as we know it today was born out of a rash of drive-by shootings which took place on campus twelve years ago - the infamous unsolved case of the "Yeshiva Sniper."

The first shooting took place in early 1982, when an unidentified car drove past Furst Hall and a passenger in it fired a spray of bullets out of the window. Fortunately, no injuries were caused. Understandably, the shooting sparked great concern. Immediately, a special police task force consisting of 30 specially elected detectives and an exclusive hot-line were set up in an attempt to apprehend the mysterious sniper. Despite the special task force, a sniper struck a second time.

On Sunday, June 6, 1982, an automobile raced by the shops on Amsterdam Avenue and opened fire while a group of MTA students were boarding buses. One lady, a local resident, was killed and one student suffered a minor injury. Remarkably, the sniper eluded capture.

The university provided round-the-clock security, in addition to a 24-hour police presence. A \$250,000 reward was offered by the university for information leading to the apprehension and prosecution of the person or persons involved in the shootings. In addition, a \$10,000 reward was offered by the city of New York and \$3,000 by

a group of Jewish organizations working with the American Jewish Committee.

Though the case of the Yeshiva "sniper" remains a puzzle to this day, it was this case that led YU to permanently bolster its security operations. The security force was professionalized; groups of guards were assigned to every building and dormitory; additional street lamps and traffic signals were placed around the campus; guard booths were erected; the pedestrian mall was implemented in order to effectively monitor traffic, and the van service was established so that students could avoid the street. These features have become permanent fixtures of Yeshiva security today.

At the time of the shootings, parents and the general Jewish community contributed money to finance the new security measures. Today, one million dollars is expended yearly to maintain the high level of security established in 1982. Dr. Israel Miller, Senior Vice President of Yeshiva University, expressed his unhappiness over the tremendous financial burden imposed by YU's security concerns. "Could you imagine if an extra one million dollars were able to be funneled towards the salaries of our Roshei Yeshiva and faculty," he asked. Nevertheless, Dr. Miller asserted that it is this highly specialized and expensive level of security which has maintained Yeshiva as an "island of tranquility in a sea of turmoil."

It is at this level which continues to be the status quo of YU security. Of course, at times, the level of security has fluctuated in response to events. For example, whenever a severe incident occurs in the Middle East, security is immediately alerted and the police are more watchful.

Writing the Wrong

by Sid Singer

Are your professors returning your papers with more red ink than black? Do you find too many sentences ending with prepositions? Are terms like "passive voice" and "dangling modifiers" part of your vocabulary not by choice? Do not despair. You *can* get help. Simply stop by the Writing Center, located on the second floor of Furst Hall. While it may not single-handedly correct students' flaws in writing, the Writing Center, in its eighth year of existence, offers aid in many different areas, including grammar, sentence structure, organization, and the like.

The Writing Center believes, as Professor of English and Writing Center Acting Director Dr. Joanne Jacobson states, that writing skills are "essential in virtually any academic work that requires thinking clearly and expressing oneself effectively." In the opinion of Dr. Jacobson, the Writing Center aims to help students develop their skills, "especially in cases where the classroom environment proves inadequate to the needs of students who need one-on-one help."

The Writing Center offers three types of services to YU students: weekly tutoring by appointment; drop-in tutoring (available on a first-come, first-serve basis); and editorial assistance for an entire class, if the professor so desires. Between the three, the Writing Center "usually serves 150-200" students per semester, according to Assistant to Director Nancy Rosenbloom. As many

as eighty students visit weekly this term.

To accommodate such a high volume of students, the Center employs 18 tutors, mostly undergraduate students; those not in YC or SCW are graduate students, with one exception. For most tutors, aiding other students in the language of writing can be very satisfying. As Tutor Eytan Koch comments, successfully communicating an idea to a student "provides a very rewarding feeling." Tutor Mali Adler states that watching motivated people with different perspectives and ideas really trying to improve "is always gratifying, and makes you think about your own priorities."

The job has other benefits as well. Primarily tutoring foreign students has given Jonathan Weglein "an opportunity to meet a segment of the student body I normally would not meet." Carefully scrutinizing other students' writing also allows tutors to hone their own writing skills, which as Koch optimistically notes, "hopefully leads to better writing."

Despite serving almost a quarter of the student population, the Writing Center still can not shake its reputation among students as an assignment bandaging center. Many students who attend tutoring sessions, especially those who stop in infrequently, only want to review their papers and assignments, instead of focusing on larger writing problems. Although these students may not realize it, the tutors clearly recognize that their job does not intend them to edit papers, but rather, to endow students with the skills to do so themselves.

Seniors Honor Classmates

continued from page 1

Three individuals -- Rabbi Louis Bernstein (Bible), Dr. William Lee (English), and Rabbi Allan Schwartz (Bible) -- were voted onto the original ballot prior to the elections by a group of student leaders from various majors in both YC and SSSB. Only "full time" teachers were eligible. Nominations for the Lieberman and Gladstein Awards, however, seem to have been finalized in a much less orthodox manner.

Danny Gurell, President of YCSC, was asked by Josh Segal, the head of the Senior Awards Committee, to produce a rough list of names for the two student awards. This list was never formally edited or refined by anyone else.

Lavi Greenspan, Danny Gurell, and Joshua Guedalia were deadlocked in a three-way tie for the Lieberman Award, with ten votes each. Additionally, Avrumie Sacks, the original winner of the Gladstein Award, was later deemed ineligible for it due to his status as a non-graduating senior, a fact discovered only after the election by Rabbi Jeffrey Chaitoff, Assistant to the Dean of Students, who supervised the proceedings.

Segal denies that there was any ballot stuffing at the original election, and contends that there were actually fewer returned ballots than voters.

A runoff election was scheduled for Monday, February 28. Greenspan,

Gurell, and Guedalia appeared on the ballot for the Lieberman Award, and the three runners-up in the first election for the Gladstein Award, Peretz Benoff, Chezki Schmitter, and Elly Storch, contended for that prize. Turnout for the runoff election was low; only 60 ballots were returned from a senior class of 173.

The fact that the majority of students on the original ballot were those in visible leadership positions troubled many students. Daniel Renna, a graduating senior, said that "there are a lot of people besides elected officials who help the school and deserved to be on the ballot."

Despite the fact that the awards provide for a cash prize and a plaque, the tangled election process seems to have tarnished students' perception of the prizes. One senior dismissed them as "a total farce" and a mere "popularity contest." Indeed, there was a low turnout at elections, which was blamed on a variety of things: apathy, lack of publicity, and a scheduling error which pinned the elections against an information session about summer job opportunities.

Many seniors agreed that the election process should be revised to allow for open nominations. Segal, a junior who is scheduled to chair the Senior Awards Committee again next year, said that changes would be made to correct this year's flaws.

1994/ 5754 CHAG HASEMIKHAH

Seeing the Thunder

Profile: Rabbi David Keehn

by Raphael C. Gross

Of the one-hundred and forty-four Rabbis that received *s'micha* at RIETS' quadrennial *Chag HaSemikhah* (rabbinic ordination ceremony), one honoree truly stands out. Newly ordained Rabbi David Keehn, of Belle Harbor, New York, has the distinction of being only the second legally blind recipient of *s'micha* in RIETS' one-hundred and seven year history.

In spite of his visual impairment, Rabbi Keehn has never relented on his desire to achieve success in all of his endeavors. He believes that "saying 'can't' really means 'won't'." Keehn explained that, "I've always believed that one can do what he or she wants with the proper training and, more importantly, the proper attitude. My inner desire to succeed is my greatest strength."

After graduating from MTA in 1985, David opted to spend a year studying at Yeshivat Sha'alvim. While in Israel, Keehn's eyesight rapidly deteriorated into a state of near blindness. "All of a sudden, things got harder to see. I initially thought that maybe it was just the bad lighting and all the reading I was doing. But after a couple of weeks, I couldn't deny the fact that something was terribly wrong."

David visited an Israeli physician, who diagnosed his problem as optic nerve damage, but recommended that Keehn return home immediately to pursue further evaluation in the United States. David was then examined by Dr. Miles Barhens of Columbia-Presbyterian Medical Center, who confirmed the original diagnosis of irreversible optic nerve damage. While in the hospital, Keehn went totally blind, but has regained extremely limited sight since then.

Keehn knew he must make the best out of his sudden handicap; he went to the Jewish Guild for the Blind seeking to master the necessary skills for living as a blind person. Rabbi Keehn now reads Braille but readily admits, "I am not as fluent as I should be." He then enrolled in MYP/YC, determined to graduate on time, with the rest of the class. With the help of his *rebbeim*, teachers, and friends, David excelled in

both his Judaic and secular courses.

Wanting to keep pace with his peers in his undergraduate rabbinic studies, David experimented with several different methods of studying and taking tests. He explored the possibility of using audio cassettes, live readers, and magnifying devices. "I did about ninety percent through tapes. Besides Torah Tapes, I also have access to Jewish topic books on cassette. My *rebbeim* and teachers have all been extremely accommodating for tests." In 1989, he received his Bachelor of Arts in psychology and was presented with the Joseph and Lena Hoenig Memorial Award at commencement exercises.

While under the care of Dr. Barhens, David found his calling. "I was very impressed with his skills," noted Keehn, "but more importantly, with his bedside manner: his ability to comfort, console, and counsel. And I began to investigate the psychological and spiritual dimensions of patient care." This desire to serve the needs of the community gave Keehn the inducement to enroll in RIETS and pursue a career in pastoral services.

The thought of formal *s'micha*, however, did not fully develop in David's mind until he returned from a year of study at the Gruss Kollel in Jerusalem and started working as a part-time chaplain in New York University Medical Center. "I realized then how much I enjoyed helping people. Many times I can identify and empathize with them because I experienced similar fears and anxieties when I was in the hospital."

Today, Rabbi Keehn performs his chaplaincy duties at Memorial Sloan-Kettering Cancer Center and Cornell Medical Center. "I truly feel that this is my niche," Keehn said, explaining that he primarily services the bone marrow transplant unit at Sloan Kettering and the neo-natal/pediatric intensive care unit at Cornell. Rabbi Keehn also serves as the Jewish chaplain at New York Hospital-Queens. "I enjoy helping people in their time of need and working with them to try to ease, or at least, cope with their pain and suffering. If they say they don't need me, that's okay. But, it's important that I'm there if they do want to talk about their feelings."



Pictured here: Rabbi Israel Miller receiving a Lifetime Achievement Award at the Chag HaSemikhah, in honor of his 60 years of service to YU.

Shown below: Rabbi Lamm bestowing the Eitz Chaim Award to Jewish communal leader and philanthropist Erica Jesselson

RIETS Celebrates Chag HaSemikhah

by Sandor Bak and Steven Miodownik

One-hundred and forty-four recently ordained rabbis participated in the quadrennial Chag HaSemikhah (rabbinic convocation) of Yeshiva University's RIETS affiliate. The ceremony, attended by family and friends of the *musmachim*, was held before a standing-room only crowd in Lamport Auditorium this past Sunday.

The ceremony honored individuals who received *s'micha* from 1990 (5750) to 1993 (5753). The 144 men join more than 2,200 rabbis who have received their ordination from RIETS since its founding in 1896. The first Chag HaSemikhah took place in 1906, when three students received ordination.

The newly ordained rabbis range in age from 24 to 65 and represent a wide geographic spectrum, including eleven states, as well as Canada, England, France, Israel, and South Africa. Rabbi Zevulun Charlop, Dean of RIETS, presented the *musmachim* with their formal ordination. One of the *musmachim*, Rabbi Eliahu Teitz, delivered a *Devar Torah* on behalf of his classmates.

The keynote address was delivered by Yeshiva University President Rabbi Norman Lamm. Rabbi Lamm bestowed the Eitz Chaim Award, RIETS' highest honor, to world-renowned Jewish communal leader and philanthropist Erica Jesselson, in recognition of her "dedication to the dissemination of the teaching of Torah and her historic munificence to institutions of Torah learning throughout the world."

Memorial tributes to two RIETS spiritual fathers, Rabbi Dr. Joseph B. Soloveitchik and Rabbi Dovid Lifshitz, were given by their sons-in-law, Rabbi Aharon Lichtenstein and Dr. Chaim Waxman. Rav Lichtenstein praised the Rav's "inspiration and initiative" and his impact on hundreds of *talmidim*. Dr. Waxman spoke of Reb Dovid's "unique embodiment of a special elite type of leader who synthesized the role of Rav

and Rosh Yeshiva." Rabbi Lichtenstein and Dr. Waxman both received their Rabbinic Ordination from RIETS.

Dr. Lamm also presented the *Harbatzat Torah* Award to Rabbi Solomon Trau, a member of the RIETS Board of Trustees and former President of the Fifth Avenue Synagogue.

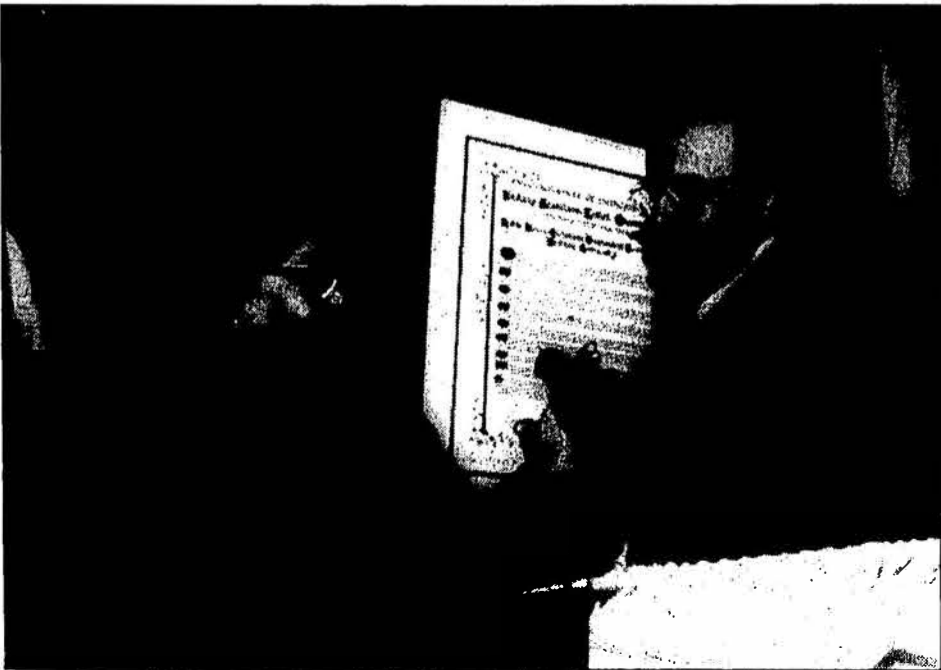
In conjunction with the Chag HaSemikhah, RIETS held its annual dinner of tribute that evening at the Plaza Hotel. Highlights of the dinner included the presentation of the Lifetime Achievement Award to distinguished Jewish communal leader and Yeshiva University senior vice president Dr. Israel Miller. Dr. Miller has been associated with YU for some 60 years, first as a student (Yeshiva College and RIETS), then as a lay leader, and for the past quarter-century as a key administrator.

The dinner also served to mark the official dedication of the Ludwig Jesselson Kollel Chaverim. This innovative program is in tribute to the late philanthropist who served on the University and RIETS Boards for more than three decades. The program is designed for students who plan to enter professions other than the rabbinate but who are fully qualified to study for ordination. One year of intensive study of Talmud and *halachah* relating to their future professions, plus three years of comprehensive self-study, leads to the "Chaver" title - a Talmudic rather than rabbinic degree.

The members of the Chag HaSemikhah "Class of 1953" also were cited on the 40th anniversary of their ordination. Rabbi Robert S. Hirt, RIETS Vice President for Administration and Professional Education, offered this special tribute. He praised the Class of 1953 for forty years of leadership and service to the Jewish community. "They are the rabbis who went out in the '50s and built congregations, day schools and *yeshivot*, and fought for *halachic* standards in those institutions," he said.

photo: YUPR Photography

photo: YUPR Photography



FOCUS

Tough Issues Examined at Dorm Talks

by Dov Simons

A recent session of Dorm Talks, held on Wednesday, February 23, allowed Yeshiva University President Rabbi Norman Lamm to voice his opinion on various controversies that have gripped the JJC campus of the course of the past year. Students crowded in Morgenstern Lounge to ask Lamm to clarify his views on such situations as the *Kol* journal and a recent meeting of homosexual graduate students on the uptown campus. The forum was sponsored by various student groups, and held under the aegis of the Director of Residence Halls Rabbi Joshua Cheifetz. Dean Michael Schmidman served as moderator.

'Limits of Decency'

When a student broached the subject of *Kol*, Rabbi Lamm responded with an explication of his standards for "literary decency." He stated that a persona does not distance the writer, nor does it free him from using *shikul da'as*. "If it is legitimate," he said, "say it yourself without using a ploy." He added, "that there is no redeeming feature of pornography," adding that, "it is debasing to [the writer's] moral *gestalt*." While emphasizing the need for literary freedom, he told writers to use their judgement to determine limitations. In the case of *Kol*, he said "the line was crossed." On a related subject, he criticized a show currently being broadcasted on WYUR for being "in bad taste."

'A Jagged Line'

Rabbi Lamm explained that the "interface" between the academic institutions and religious institutions "is not a clear line. It is a jagged line." He later added that a literary journal should be in good taste and uphold the *k'vod hayeshiva*, emphasizing this point by stating clearly, "We're a university, but [] we're a *yeshiva* first!"

In response to a student's question doubting the entitlement of a non-Jew to give his point of view on Jewish affairs, a clear reference to Dr. William Lee's opinion piece about Torah U'madda which appeared in *The Commentator*, Rabbi Lamm said, "Nonsense!"

The Homosexual Factor

The discussion turned to addressing another issue that has arisen over the year, namely the proper way to treat homosexuals. Rabbi Lamm, recognizing their violations of *halacha*, reminded the audience that homosexuality is "*chayav misa*" [punishable by death according to Torah law]. Adding that, "there is a difference between being gay and doing gay," he differentiated between several

types of homosexuality, distinguishing those who are "just born that way" from those in prisons who are the victim of their environments, and from those who take their "lifestyle" to be in vogue and actively seek to legitimize their choice in public. "What a person does in private is none of our business... There are some *aveiros* which are bad when committed in private, but worse *b'pharhesia* [in public]." He reminded students that none are so righteous as to have never sinned. Heterosexuals also have passions that can remain without a proper avenue for expression.

He then cautioned YU students about "gay bashing," voicing his resolve that "I don't believe in gay bashing any more than adultery bashing," later commenting, "one has a right to his opinions, but do it with dignity."

Lamm was confronted with a student's query as to what Lamm would do if he were to discover a professor was gay. "If I'm the only one who knows it, and it didn't affect his performance and conduct, I don't know what I'd do," he conceded. He concluded the discussion on homosexuality by saying that, "Being Orthodox, you don't change your morals to cover your mores. Once you change the law and norms, you change the body of Torah morality."

Women In RIETS

When a student inquired about the recent application of a female to RIETS, Rabbi Lamm pointed out that YU already has a Jewish studies program for women, and the application was filed just to get into the press and put things in a bad light. For that reason, he said, the Administration has chosen "not to respond to her."

Judaic Studies Discussions

Rabbi Lamm briefly commented on the new Judaic studies requirements currently being proposed. He assured students that their opinions would be taken into account, but reminded them that the school is not a democracy. "The Administration and professors know what is best for your education." Laughter ensued after a student inquired about changed Bible requisites, to which Dean Schmidman interjected "not Bible requirements, college Bible requirements," indicating that one's duty to study the ancient texts will remain unchanged even with the new curriculum.

After the official ending of Dorm Talks, a dispute arose between Rabbi Lamm and a student over a rumor about drastic changes in the Judaic Studies requirement. Rabbi Lamm told him that objections were coming from both sides - for more courses and for less.

ERNST & JULIO DOWN BY THE SCHOOLYARD

"Trident!? Are you kidding!? That stuff is deadly!"

—The fifth dentist

My parents enjoy nothing more than having us kids prepare a nice meal of Mexican food for them: Nachos foon de Kinder. I, on the other hand, enjoy nothing more than a trip to the Y.U. library, where I spend hours on end playing with the microfilm machines¹. Periodically, though, as my eyes follow the spinning reel round and round, I'll catch a glimpse of the "Yad Samuel Belkin" sign. I've always wanted to stroll through the memorial and see it, but the thought of that just freaks me out.

And while we're on the subject of appendages, I was speaking to one of my podiatrists the other day, who waxed nostalgic. We were talking about my plans for the future, and he recalled the moment back in college when he decided to become a podiatrist. He said that he realized, all at once, that what he wanted most from life was to handle feet. I told him live the dream, man.

Kudos to the administration for swiftly constructing the scaffolding frame in the Belfer Tempest's epicenter, where the new altar will stand. I wish them godspeed in selecting a student whom they will sacrifice to the Belfer wind-gods upon that altar, in a long-awaited attempt to assuage them and thus mitigate the brutal weather.

While we're experiencing this lull in

¹I never touch the microfiche, because I can't pronounce it.

discussing appendages, which will hopefully last the duration of this...this...this column, and we're on the topic of the weather, I have a weather-related question that has recently ripened in the hollow, transparent greenhouse that is my brain. The frosty crust that ultimately encases everything in my freezer: is that slush, sleet, or freezing rain?

Several of you have approached me on weekends or else while I'm on my break, and have somewhat rudely shouted "Hey you," or "Yo," and then continued, "Is all snow safe to eat? Can I eat any old snow—even snow that is some color other than white?" Rather than answer each of you individually, I have developed this handy poem, which you should feel free to laminate and carry with you at all times:

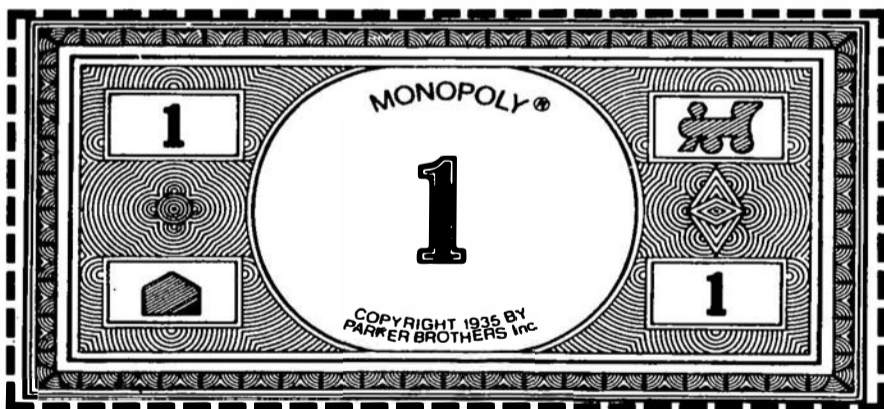
Snow

If it's white,
Must be right;
If has color,
Pick some other
Snow.

I hope that I've clarified things for you, and that you'll stop bothering me on my time off. The lull has lasted, and we've shifted to a "being bothered" bent. Once here, I have something to say. While I don't ordinarily mind attending ordinations, there's always some old woman in the seat behind me who can't stop complaining that she can't see, or that it's too cold in the auditorium, or that airfares to Miami are criminally high—the proverbial "Hag Hasemikhah."

All the best.

CLIP 'N INVEST SPARE MONOPOLY MONEY



BECAUSE, HEY, YOU NEVER KNOW

ATTENTION SOON TO BE GRADUATING SENIORS:

Do you think you're *funny*?

Do you think you're *creative*?

Do you have any *free time* - and want to *help us*?

MASPID '94 is now in its production phase. If you would like to help with writing, layout, humor, or any other aspect of the yearbook, please let us know.

Michael Glass
781-9251

Jeff Wild
568-0580

GOOD LUCK
ON MIDTERMS!

Students Express Concern Over MTA-YC Academic Program

by Oded E. Dashiff

As part of a program announced several weeks ago, MTA honors students will be permitted to take courses at Yeshiva College and at the Sy Syms School of Business while in their senior year of high school. Addressing concerns raised by Yeshiva College students and in an editorial in the last issue of the *The Commentator*, Rabbi George Finkelstein, Principal of MTA, explained that "the only students [who will be] taking courses at the college are the students in the most advanced groups. The progress they make in any course will be monitored by the high school to make sure they are serious and capable." Rabbi Dr. Michael Shmidman, Dean of IBC and JSS, who

will be overseeing the implementation of the program, stressed that "no high school senior will be permitted to take a college course without a proven record of high school achievement." According to Shmidman, candidates for the program will be evaluated by Dean Rosenfeld of Yeshiva College and Rabbi Finkelstein of MTA before they are allowed to participate.

YC Students Skeptical

Despite these precautions, YC students still seemed concerned about the nature of the program. Michael Nelson, YC Sophomore Class President, and a graduate of MTA, stated, "I think the idea of having [high school] honor students join college classes is a noble one. The problem is, practically, it would be harmful to the college environment.

If these students really felt that they were mature enough to handle college, they would have gone early admissions." "I have serious doubts as to the ability of most MTA [students] to successfully cope with the rigors of college," added YC Sophomore Reuben Levy. Rabbi Finkelstein stated that "in no way do we see this new arrangement as diminishing the standards of YC or SSSB. Rather, we see a greater sense of family and togetherness as being a strong recruitment tool for the many things the college has to offer."

Dean Shmidman explained that some high school students choose to complete their senior year rather than go to college on the early admissions program so they can be

part of the high school student government or hold leadership positions, such as editor of the yearbook. He also noted that "some parents feel that their children are too immature for college." This program will allow them to complete some college work, while remaining in high school.

Another concern was raised by B.Z. Heller, a pre-med major: "We all get closed out of courses that we want already, why should we bring in more... bodies to fill... the already limited spaces?"

Dean Shmidman contends that it is not necessary to limit the number of MTA students who will be permitted to participate in the program. "I don't see a problem with flooding that would require us to have a cap; the bulk of honor students are going to go to college on the early admissions program." As for registration, Dean Shmidman made it clear that "we do not anticipate college students—who will register first—being preempted by MTA seniors."

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"The First Step: Talking to One Another"

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gave each workshop group the chance to summarize the highlights of their discussion. SCW Junior Sarah Altman, speaking on behalf of her group, admitted that at times the discussion got very heated. "However," she noted, "the important thing is that we all were able to take this first step of talking to one another."

The idea for the conference arose when YC Senior Eric Ovits asked Professor William Helmreich of CCNY to open a dialogue. Helmreich, a YU graduate himself, along with Professor Francis Terrell, who heads CUNY's Urban League Studies program, quickly found a dozen students eager to meet with their counterparts from Yeshiva. Ovits, together with YC Junior David Price, kept in close contact with Helmreich and worked to see that the event took place.

With Black-Jewish relations a very "hot" topic, this event received a good deal of media attention. Reporters from New York newspapers, Jewish newspapers, radio, and television were present at the program.

At the closing session, all of the students agreed to meet again in April, draw in other colleges, and hopefully set up other councils for such events. YC Sophomore Ryan Karben, relating a story he heard David Dinkins tell, best stated the need for such programs. "The former mayor, speaking about the city's 'gorgeous mosaic', often said that some of our ancestors came over to this country on the Mayflower, some came over on slave ships, while others came over on ships from Europe. The important thing, however, is that irrespective of which ship our ancestors were on, now we are all on the same boat."

RESPONSA

Intolerance and Hatred: Not Acceptable

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been encouraged, or at least not discouraged, in adopting such beliefs while at YU -- and the corresponding likelihood that there are not a few at YU who sympathize with his behavior -- stands as an indictment of our entire Yeshiva community.

To review what should be obvious: The belief by many of us that we, as Jews, possess historical and God-given rights to the entire land of Israel does not translate automatically into the political position that we may do anything we see fit to evict those currently inhabiting the area. In any event, political differences are acceptable; intolerance and hatred of an entire group of individuals is not.

I hope someone else reading this letter has experienced the same sense of shame and revulsion over Goldstein's behavior that I feel. We are not responsible for the crazed acts of Baruch Goldstein, but we may be responsible for permitting an atmosphere to continue which fosters

the type of hate that Goldstein's acts embody. The lion's share of the burden for dispelling such a mindset rests upon the shoulders of our leaders and mentors who strive to establish the moral tone of our community. I understand that Dr. Lamm recently condemned the attack. Our *rebbeim*, who in some ways carry more moral suasion with the student body than does Dr. Lamm, must do likewise and, in a consistent and sustained manner, must convey the message that the attitude of those who regard this sort of attack with approval or indifference is morally unacceptable.

If Baruch Goldstein's acts are not unequivocally wrong, then it seems as if anything a Jew might do in the name of *Eretz Yisroel* would be acceptable. If, indeed, that is the case, then I fundamentally must have misunderstood my faith. I hope our *rebbeim* can show me that I have not.

Behnam Dayanim
YC '89

Students Generally Happy With Chagiga Arrangements

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write. "We had to extend the jokes so as to affect the greatest spectrum of YU students while still limiting the scope to good YU humor," he claimed.

To avoid some of the difficulties encountered at past Purim *chagigot*, the YU Administration sought an alternative setup for this year's *chagiga*. The Administration turned to the student councils of Stern and YU, and asked them to approve one of several imperfect options open to them.

The lack of easy solutions left TAC President Aliza Dworken clueless as to the plans for women's dancing, with only three days left until the *chagiga*. According to Dworken, "The optimal situation would have been to share the *Beit Midrash* but that was physically impossible. As a result... we didn't know what was happening three or four days before [the *chagiga*]; we didn't know how we were going to be a part of the *chagiga*."

In the end, the women were supplied with a separate band and refreshments in Belfer Hall. This led many YC students such as Yolcut to wonder aloud, "Well, with them [the Stern women] being so far away, I wonder why they just couldn't stay downtown. The only event we had together was the *shpiel*, which most of the Stern, and YC students for that

matter, didn't laugh at anyway. Can't they generate their own *ruach*?"

However, the option of *chagigot* at two separate campuses, one for women at Stern College and one for men at the Joel Jablonski Campus, was met with sharp criticism by Stern College women. According to Ilana Bracha Goldstein, a Sophomore, "It is very special to watch *talmidim* dancing with their Rabbis." Dworken agreed, saying, "To have the entire Yeshiva together, including both men and women was quite special."

Despite the disagreement surrounding the *chagiga's* arrangements, most of the students interviewed were satisfied with the *chagiga*. Dara Aronson, a SCW junior, found herself spilling over with fond memories: "The *chagiga* itself was a blast! No other setup option was possible in my mind. The [students] dancing with Rav Goldwicht was the perfect cap on a great evening." Rivka Gershon, a SCW Sophomore, said, "The only good part in the *shpiel* was Eli Duker's 'Frummie,' but I was greatly impressed with the setup." Gershon said that she was originally concerned that the women would feel left out due to the separate facilities. However, she said that her fears were assuaged upon arrival because of the liveliness of the celebration.



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They Said It Couldn't Be Done

by Stanley R. Watson

In what was undoubtedly one of the most stirring and unprecedented intramural events involving Yeshiva University participants ever, Yeshiva's 3-on-3 champion "favorites" team of Barry Aranoff, Arkady Abraham, Ari Ciment, and Sam Maryles almost pulled off an appearance in the NBA Philadelphia 76ers Spectrum Arena, falling two victories short of a divisional final berth. They advanced as far as the quarterfinal round with three consecutive victories against Brooklyn College (44-31), the College of Staten Island (65-49), and a nail biting thriller over Dutchess Community College (45-43). The three wins are a YU record for victories as is the team's advancements to later rounds. All four players were outstanding even in their defeat to the Montclair (N.J.) team.

Captain Barry Aranoff was a steadying influence who started off the morning exclaiming "There is going to be some tearing down today, baby." Sam Maryles, returning for his second consecutive regional appearance pulled off some aggressive drives, defense and usual outside consistency from 19 feet and beyond. Arkady Abraham, a regional favorite of spectators, was exciting, flashy and as advertised. His various slashing and speedy maneuvers were a great reason for the "favorites" surprising advancement. Ari Ciment was, in two words, "coolly dominant," whether he was shooting three pointers which turned into twos with his customary step forward release, tapping rebounds to himself or open teammates, or effectively blocking up the middle and passing wisely. He was unquestionably one of the two big men at the tournament.

And they said it couldn't be done.

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