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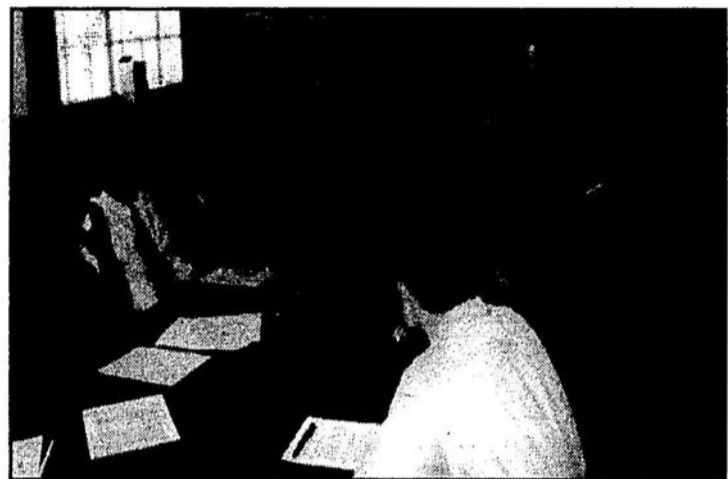


Photo: R. Socolof

Members of the Senate discuss pressing issues

Senate Re-examining Its Role on Campus

by Isaac Sasson

When asked to explain the function of the YU Senate, Baruch Sheinson, a YC sophomore, replied, "I remember seeing the minutes of a meeting somewhere, but I have no idea what they do." Mr. Sheinson is not alone in his ignorance, nor may it be solely his fault. In fact, all of the students who were questioned, other than Senate members themselves, found themselves stumbling for an answer.

Now, after twenty-four years, the YC/SSSB Uptown Senate appears to be going through an identity crisis. Because of a lack of student awareness and understanding, along with the perception that it does not produce tangible results, the Senate has recently come under criticism that it no longer has a place on the YU campus and has become nothing more than "resume

filler". These accusations stem in part from the fact that the Faculty Curriculum Committee and the Academic Standards Committee have similar structures and entertain corresponding issues to the Senate. These committees have periodically demanded that the Senate suspend discussion on certain issues such as the evaluation and alteration of the Bible requirement and the formation of the academic advisement center.

Dr. Cwilich, the Senate Chairman, stated that "The Senate is the natural place where students can meet with the faculty and Administrators to voice their concerns about the school." The organization consists of eight student senators (six from YC and two from SSSB), eight faculty members, and six members of the YU Administration. Each student senator can serve for a

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Curriculum Committee Proposal Pending Faculty Ratification

by David Kelsey

The vote on a Curriculum Committee proposal, which includes cutting the current six-credit restricted elective requirement, removing Speech from the choices currently available to YC students to fulfill the Humanities requirement, and the addition of two courses from History, Philosophy, or two semesters of foreign language to the list of required courses was delayed because of "dissension and time constraints." The vote was to have taken place on Wednesday, March 16.

In its proposal, the Curriculum Committee organized "all core courses into

five groups of basic academic skills: Humanities, Social Sciences, the sciences, physical education, and Jewish Studies." Additionally, the committee has proposed moving History and Philosophy from the division of Western Thought into the Humanities.

Under the proposed terms, "English Literature," "Art, Music, and foreign languages," and "History and Philosophy" would be the only three categories of required courses in the Humanities division. Also, the current requirement of "three courses chosen from Art, Music, Speech, or two foreign languages," would be reduced to one requirement, with Speech no longer an option.

The proposal would require all YC students to take four two-credit Bible courses. Science requirements would not be changed.

Although the proposal suggests that "there will be very little overall impact on specific departments or faculty members", Dr. N. Bartholomew, Professor of Music, expressed concern for the departments of Speech, Music, and particularly Art, which lacks any tenured professors. "I'm very concerned about the health of these programs. I'm worried about the people who aren't tenured," he noted.

Opposition to the two new *continued on page 15*

Rosenfeld Resigns As Dean of Yeshiva College



Dr. Norman Rosenfeld, retiring due to "stresses and tensions of the office."

by Yisroel Holczer

After serving as a Yeshiva University faculty member for 26 years, 14 of them as Dean of Yeshiva College, Dr. Norman Rosenfeld announced at a faculty meeting on March 16 that he was resigning as Dean after the spring 1994 semester. Dr. Rosenfeld has been named to the Jekuthiel Ginsburg Chair in Mathematics, and will teach in the math department next year.

Office Too Stressful

Citing "stresses and tensions of the office," Dr. Rosenfeld admitted that he had been thinking of resigning for several months. "Yeshiva College is a unique institution with a very special mission," he noted. "It has been a privilege to help shape it and, thereby, to contribute to the education of thousands of talented young men over the years. At this juncture in my career, I believe

I can best serve the college and the students by teaching and resuming my work as a mathematician. My appointment to the Ginsburg Chair will allow me to do this."

A 1954 graduate of Yeshiva College, Dr. Rosenfeld received his master's degree from Syracuse University in 1956, and his doctorate from Yale University in 1959. Before coming to YU in 1968 as an associate professor of mathematics, he taught at City University of New York and New York University. He has also published research in his area of specialization (operator theory), and has been a referee, reviewer, and editor for a variety of mathematical journals and publishers.

Administrative Praise

In a prepared statement, President Dr. Norman Lamm said that "Under [Dr. Rosenfeld's] leadership, Yeshiva College has maintained high academic standards and assembled a dedicated and productive faculty. In today's

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Town Hall Meeting Held at JJC

by Oded Dashiff

On March 14, a "Town Hall" meeting was held at the Joel Jablonski Campus. The forum was suggested by the YU student-Administration Steering Committee and was organized by YCSC President Danny Gurell and YCSC Secretary Daniel Billig. It served as a means for students to question the academic deans on any issue of concern. In attendance were YC Dean Norman Rosenfeld, YC Assistant Dean Avery Horowitz, MYP Dean Rabbi Zevulun Charlop, SSSB Dean Harold Nierenberg, and SSSB Assistant Dean Ira Jaskoll. YC Associate Dean Michael Hecht

was scheduled to attend, but was notable to due to a personal emergency.

A variety of issues were raised at the meeting. One student asked what is being done to improve the SSSB Placement Office. In his response, SSSB Dean Harold Nierenberg explained that the office is currently in the process of expanding. Moreover, he clarified that the Office is responsible for servicing all of the undergraduate divisions, not just the business school. Another student raised his concern that not enough firms are coming to the JJC for on-campus recruiting. Assistant Dean Ira Jaskoll answered that "we are doing extremely well

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An analysis of the controversy surrounding the Tay Sachs test and genetic screening in general.

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The Commentator at 58

Past Editors-in-Chief reflect on what has changed - and what has remained the same.

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MFAT Madness

This past Friday, many Seniors participated in the absurd ritual of taking the MFATs -- Major Field Achievement Tests, created by the Educational Testing Service.

The MFATs include questions on coursework not even offered at YU. Accordingly, most professors agree that the MFATs are a poor gauge of achievement or knowledge. Indeed, a student who does poorly on the MFAT is offered departmental exams (*ad infinitum*, until he passes), or an exit paper instead.

The MFATs are a waste of money for students. Since these tests are not required by law, we wonder why they are given at all. A far better requirement would be a free exam, made up by professors at YU who are familiar with the courses offered at the College.

Good Bye, Dean Rosenfeld

Dean Rosenfeld's announcement of his imminent departure leaves us feeling apprehensive. Very few members of the administration are committed to upholding the academic integrity of the College. Though many students have voiced criticism concerning Dean Rosenfeld's policies, he has effectively upheld YC's tradition of a solid, demanding dual-curriculum.

While those on the right criticize on religious grounds many of the liberal-arts courses, others try to reduce the Judaic studies offerings, negating the very purpose of the University. Dean Rosenfeld is one of the few administrators truly committed to the ideals of Torah U'Mada.

Despite the implementation of a committee to search for a successor, upper-level members of the administration can easily manipulate the nomination and hiring process. We ask Rabbi Lamm to ensure the integrity of the selection process, and to allow for a significant amount of input from the students. We are concerned for the future of the College and the future of our education. We want a dean who will be firm but fair. We want a dean who puts the students first, as opposed to merely focusing on the bottom-line as the University Administration constantly does. We want a dean who values Judaic as well as secular studies. In short, we want a dean who will continue the uphill struggle to transform YC into a first-rate college, and uphold the standards of academic integrity that have been put in place these past fourteen years.

PICTORIAL



"Ms. Krasner-Davidson, you're next. Then you Jeff"

The Commentator

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RESPONSA

Orthodox Triumphalism

To the Editor,

The recent mass murder perpetrated by an alumnus should make one pause and reflect on whether the culture at YU contributes to such aberrant behavior. After all, the late Dr. Goldstein was not some Johnny-come-lately *ba'al t'shuvah* gone berserk. Rather, Dr. Goldstein came through the modern orthodox system, had a brilliant scholastic career at Yeshiva College, continued on to the renowned Albert Einstein College of Medicine and then performed the great *mitzvah* of making *aliyah*. And last Purim, the successful product of the YU system, walked into the Machpelah and coolly, from behind, machine-gunned tens of Arabs kneeling in prayer.

The association of Goldstein and the late Meir Kahane is known. Kahane was thrown out of the USA in a deal that made it possible for him to avoid jail by making *aliyah*. In Israel, he joined and was later thrown out of Likud. Taking advantage of Israel's permissive election laws (proportional representation) he was elected to the Knesset only to be thrown out for his racist program. In a Knesset with representation over the broadest ideological spectrum in the world, Kahane was considered beyond the realm of democratic discourse. In brief, Kahane was the only person ever to be both thrown out of the U.S. and the Knesset. With this in mind, it is noteworthy that the year that Kahane was assassinated at a sparsely attended meeting, YU undergraduates dedicated

the *Masgid* to him and the funeral orations at the Young Israel of Ocean Parkway by YU alumni turned the outcast into a Jewish hero. The assassin, Baruch Goldstein, was Kahane's right hand in both the U.S. and Israel, and simply carried Kahane's advocacy to its logical conclusion.

Most typical of Orthodoxy today is triumphalism - we are right and they are wrong. This certainly has led to a diminishing of the other, be it the dehumanization of the Arab or the delegitimization of non-orthodox Jews. A reading of *The Commentator* over the last decade will provide ready documentation for the above. This certitude, this moral erectness in an immoral world, this belief of being the sole possessors of Divine Revelation, has led to massive bloodshed through the ages when we were the victims and also to Purim in Hebron 5754 when we were the perpetrators.

Isn't it time for some *cheshbon nefesh* in which we drop the certitude and humbly face ourselves in the mirror. Who knows, if students at YU begin such a process of critical self evaluation, it may spread into the community leading to an isolation of the terrorists among us and an embrace of those, who, though their paths may be different, join in their pursuit of peace, *Ahavath Yisroel* and understand that the base of the Jewish view of humanity is that *Kol adam nivrah b'tzelem Elokim*.

Philip Horn

RESPONSA

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The Chevron Massacre: Unjustifiable Mass Murder

To the Editor,

Those who are serious about spreading Torah throughout the world should in no uncertain terms condemn the vile acts committed by Dr. Baruch Goldstein. His resortment to terrorism should leave one in shock and horror. Failure to distance oneself from this individual will have damaging ramifications for all the positive work the Orthodox community has done in spreading Torah to the world. Sympathizing with such an individual will cause Orthodox Jews to be seen by both Jews and gentiles as outcasts from civilized society.

The condemnation of this evil should know no political lines. Even in the *Jerusalem Post*, Yisroel Harel, head of *Mozaat Yeshu* and editor of *Nekudah*, the Gush Emunim journal condemned this act in no uncertain terms. "He was a righteous man - perhaps, but the moment he trained his gun at the backs of the men kneeling in prayer in the Machpelah Cave, he ceased being righteous and became a mass murderer. There should be no mourning for him. Several people, including some *halachic* authorities, saw the killing as a *mitzvah*. If that's the case, I have no part in such *mitzvot*. The thrust of Judaism and the great majority of the observant settlers in Judea, Samaria, and Gaza reject this interpretation." In fact, to sympathize with these extreme, fringe elements is ultimately detrimental to the settler movement itself, because it merely further isolates all the settlers as religious, fundamental fanatics who have no sense of moral decency.

Unfortunately though, there are those in our community who fail to condemn Dr. Goldstein's act, claiming that we

cannot pass judgement. They apologetically assert that he saw so many Jews killed by terrorists that he was driven to the edges of sanity. Thus we cannot judge an individual under such pressures who enters a mosque and fires indiscriminately at worshippers in one of the holiest places not only for Muslims, but for Jews. (Interestingly, many of the same individuals are quick to demonize Yitzchak Rabin as a coward or a traitor.)

Let the facts be known: there are many doctors in Israel who have treated victims of terrorism and did *not* murder; there are many in Israel who have seen friends killed and attacked but did *not* revert to the most base form of revenge; there are many Israeli settlers, including religiously ideological settlers, who have been frustrated by the peace accords and have *not* taken the 'law' into their own hands. Thus the 'insanity' defense holds no weight - people should be judged as moral beings with free will even in the most dire of situations. To deny this is to undermine a central thesis in Judaism; *adam muad le'olam*.

Dr. Goldstein should not be seen as a man driven to the edge. Long before he killed any Arab he was a radical in the Kach movement, an organization that from its inception has been racist, fascist, jingoistic, and xenophobic. The teaching of Kach, which consider Arabs (and gentiles for that matter) as less than human, provide an ideological framework in which humans being can be 'exterminated' in the same way that one has no moral qualms about 'exterminating' insects. (If you think this is too extreme, the *Times* quoted a Kach leader at Dr. Goldstein's funeral stating that 1000 Arabs are not worth a

Jewish fingernail.) Hence one should not see Dr. Goldstein as an Israeli settler pushed to the brink, but a Kach leader who acted upon sentiments he had verbalized and imagined often.

Furthermore, Kach is often fueled by the most primitive forms of anger and hatred towards the non-Jewish community. It views the entire world collectively from behind the barbed wire of the concentration camps, cynically rejecting the world community as a bunch of Nazis and potential Nazis. Thus no one can preach morality to the Jews because nothing outside of the Jewish world has intrinsic value and thus no one but themselves have any just claims. Jews by definition are always in the right, *goyim* are always wrong and out to get the Jews. Those members within the Jewish community who take issue with this paranoid vision of the world are flippantly dismissed, using catch phrases like 'Western, liberal, cowardly, self-hating Jews'.

This type of ideology simplifies matters into black and white, good and evil, creating an almost facile, childish conception of history. I often hear people claim there is a *milchemet mitzvah*, claiming the Arabs are identical with *Amalek*. It is inconceivable to me that a clan that at most number a few thousand can be used to label an ethnic group that crosses religious boundaries, constituting a significant percentage of the world population. Although there is a concept in Jewish thought of nations have organic essences, taking this concept too far has dangerous repercussions. The church was able to justify its history of murder against the Jews by perpetrating the lie that the

'Jewish people' were killers of Jesus. When history is reduced to a simplistic Western movie and nations are termed 'good' and 'bad', then it is easy for the Sheriff in the white suit to shoot the bad, black bandit. In the cycle of violence that exists in the world today, however, rarely are issues so black-and-white. Justifiable claims do not always produce justifiable responses. While upholding moral values at the expense of our security and strength lead to another Auschwitz, security and strength at the expense of our moral religious responsibility lead to an existence devoid of meaning.

I understand Dr. Goldstein had seen terrible things, heinous crimes committed by Arab murderers, I think many of us have never confronted death and suffering in such a real way as Dr. Goldstein had. But in committing this act, Dr. Goldstein drew from the darkest regions of the human soul, from the depths of hatred and violence that when released unbridled blur the distinctions between human and animal, between divine and demonic.

Dr. Goldstein in his elementary yearbook wrote that he hoped for peace. "Who will give something to bring about a situation such as this [peace]- that all human beings will live in peace, will not murder and will not covet the land of one's neighbor, and peace will prevail in the entire world? (NY Times Op-ed, March 9th)" Sadly, in suffering and despair, fueled by Kach's ideology, Dr. Goldstein forgot or rejected this message, and added to the cycle of violence that defines our tragic times.

Frederick L. Klein
RIETS

In Defense, MTA at YC

To the Editor,

I read, with some amusement, the article in your 2/9/94 paper regarding the "new" program between YUHS and Yeshiva College. As a graduate of YUHS-MTA ('79), YC ('82), and CSL ('85) I feel qualified to bring some historical observations to your readers' attention.

The "new" program, apparently announced with some fanfare, sounds remarkably similar to the "co-op" program which existed in the '70's and, I believe, early '80's at YU and MTA. The "co-op" program, which I eagerly participated in during my alleged "senior" year of high school ('78-'79), permitted MTA seniors to take regular classes for full college credit at Yeshiva College. Additionally, if authorized by the high school and Jewish Studies divisions administrations, a co-op student could enroll in morning classes in RIETS, EMC, or JSS.

As such, I spent my "senior" year of high school effectively as a YU freshman, enrolled in EMC (predecessor to IBC) in the morning, and YC in the afternoon. My only participation in the

high school was to play on the basketball team and to pay MTA tuition. The academic level of YU was in no way lowered by the participation of MTA seniors. If anything, it was enhanced. MTA had rigorous academic standards, and, frankly, most of my friends on co-op, as well as myself, felt YU courses were not very challenging. The behavior of the MTA students was no more or less juvenile than that of YU students, especially in light of the antics that were the norm in the dormitories at that time.

The major effect of the co-op program was to strengthen Yeshiva College by virtue of the fact that co-op students were compelled to attend Yeshiva College to utilize their credits, no other colleges or university would recognize the full amount of earned credits.

Unless the quality of students at YU has markedly increased over the past fifteen years, with a concomitant decrease in the quality of the MTA student, then the faculty and students only need to look backwards to see the future benefits of this "new" program.

Alan M. Greenberg

Justifying Goldstein

To the Editor,

It was an awful time for the people of Israel. Attacks on innocents had increased, and, what was worse, the government in control was doing nothing to prevent the killings, even seeming to encourage them by constantly appeasing the Arab population. Then, a young Jew began killing "innocent" Arabs. Hundreds were killed, and the young Jew was condemned by all. However, this young Jew, who was later killed by Iraqi Arabs, eventually became an Israeli national hero. A city was named for him, his face appeared on an Israeli postage stamp, and many other honors were bestowed on him. Today, one would be very hard pressed to find an Israeli, or any Jew, who would have anything but praise for this young Jew, the organization he belonged to, or its spinoff.

"What?," you ask. He's talking about Baruch Goldstein, of course. But what's this about "hundreds" of Arabs killed? What's this about "Iraqi Arabs" and "national hero"? And finally, what's

this reference to "nothing but praise" for what must be Kach and Kahane Chai?

The answer is simple. I am *not* talking of Dr. Goldstein. The "young Jew" was David Raziell, commander of *Irgun Tzvai Leumi* in its early years, and perpetrator of much more "anti-Arab" (read: pro-Jewish) activity than Dr. Goldstein. Perhaps, before we are so quick to condemn a fellow Jew (and his mentor, Rabbi Meir Kahane) we should learn the history of the State of Israel, learn the lessons of that history, and, most importantly, learn the exact circumstances of all incidents occurring in Israel, and not just blindly accept what is told us by Jew-haters and self-hating Jews, whether they be in America, Tunis, Hebron, or the Knesset.

Perhaps, one day, *all* YU students will be proud, not ashamed, to be "sitting in the same classrooms", in the editors' words, that Dr. Goldstein, once sat in.

Nachum Lamm
YC '97

CAMPUS NEWS

CALENDAR EVENTS

Wednesday, March 23

YC, SSSB Uptown: Friday Classes meet in P.M.

Thursday, March 24 - Monday, April 4

Pesach vacation

Tuesday, April 5

Classes resume

Wednesday, April 6

YU Faculty Academic Colloquia Series: "Henry Adams and the Politics of Late 19th Century American Letter Writing"

J. Jacobson, Associate Professor of English, speaker

Belfer Hall, room 1214

1:15 P.M. - 2:15 P.M.

Friday, April 8

Yom HaShoah

Monday, April 11 - Monday, April 18

Period to file for P/F or P/N grade

Tuesday, April 12

Rabbi Gilbert Klaperman Lecture Series: "Saadia Gaon's Exegesis: Between Tradition and Innovation" Professor Haggai Ben-shammai, Hebrew University, speaker

Furst Hall, room 535

8:00 P.M.

Thursday, April 14

Israel Independence Day

No P.M. classes

Friday, April 15

Last day to withdraw from a course

Fall registration procedures announced

Sunday, April 17

YUM Opening: *Passover Prints* by Bernie Solomon

11:30 A.M. - 1:30 P.M.

Monday, April 18

YUM Art at Large: "An Artist's Hagaddah" by Bernie Solomon

12:00 P.M. - 1:00 P.M.

HAPPY
PESACH

Chag
Kasher
V'sameach



Captain Cruz celebrates his retirement with members of the YU family

Captain Cruz Calls it Quits

by Yehuda Fruchter

Abelardo Cruz, a longtime member of YU Security, will be retiring from his post at the end of this semester.

Originally from Puerto Rico, Cruz emigrated to New York ten years ago. In Puerto Rico, Cruz was the owner of a fast food restaurant. When he arrived in New York City, he opted to look for job opportunities at established institutions in his new community, Washington Heights, where he still lives with his wife and children. Almost immediately, Cruz found employment as a driver for Yeshiva University. Cruz made his way up the security ladder, quickly becoming a lieutenant and eventually a captain of YU security.

According to Cruz, his sudden retirement from his longtime job is due to "high blood pressure," which he assures the YU community has nothing to do with his responsibilities as captain of YU Security. Cruz guarantees YU that "he will just take it easy for awhile, and if [he] feels better [he] will be back."

In wake of recent fears of terrorist reprisals for the massacre in Hebron, Cruz promises students and teachers that YU security is "the best around. They are very well trained by their superiors, and they are all professionals," says Cruz.

As for his feelings for YU, Cruz says that he, "feels at home here." He is especially fond of the students at YU, whom Cruz claims are the "backbone of this university."

Kollel Elyon Members to Assist Students

by Stuart Milstein

This week, nine members of the Gruss Kollel Elyon began serving as assistant *mashgichim* in the Mazer Yeshiva Program for the 50 to 60 students who have come to YU this semester after having spent time learning in Israel. Five to six students were assigned to each *mashgiach*.

Last Thursday, the students returning from Israel received letters outlining the program from the Dean of the Yeshiva Program, Rabbi Zevulun Charlop. Rabbi Charlop explained that the program was initiated because of "complaints among the students for personal mentoring and people who they can come to directly and feel are absolutely accessible to them." According to Rabbi Charlop this need especially applies to those students returning from learning in Israel "because they did not have the tremendous pressure that the dual

program has. There is almost culture shock coming from an *Eretz Yisroel* yeshiva where you only have *talmud Torah* to YU, which has pressures to a very severe degree."

"This project is being tried experimentally [and] on a small scale this year," Rabbi Charlop said. "Hopefully, if it's successful, we will be able to institute it next year for the 200 students who are coming to YU from Israel."

Not all students saw the need for the program. Glen Pfeifer, one recent returnee from Israel, said that he did not feel the program was necessary. "All of the people who returned seem to be learning well, and everyone seems to be adjusting just fine. It seems to me to be more like a 'big brother' program," he added.

The proposition of adding additional *mashgichim* has been discussed for some time, but the implementation of the idea was delayed due to prohibitive costs. The current program, which utilizes the Kollel students, remedies this concern.

Where Halacha and Sociology Meet

On Wednesday, March 9, Dr. Gerald Blidstein, Professor of Jewish Law at Ben Gurion University and the Jerusalem Prize recipient in 1987, gave a public lecture in Weissberg Commons on the *halachic* and sociological aspects of the recent massacre in Hebron and the "modern orthodox response" to it in Israel.

He began by apologizing for not speaking about the publicized topic, "Reflections on Political Structures and Jewish Tradition," and said that "the events of the last couple weeks have been so expressive and spirited on many levels that it's very apropos to speak about it."

Ilan Haber, a YC sophomore, was one of the students who attended the lecture. He said that he enjoyed the analysis of *halacha* from the sociological point of view, and that "understanding how the society around us affects our ideas in *halacha* is one of the main parts of Torah U'Madda."

-- Stuart Milstein

Students Attend Rally for Syrian Jews

On Wednesday, March 9, a group of approximately fifty YU students participated in a rally for Syrian Jews, which was held across from the Syrian Mission to the United Nations. The rally was organized in response to a published letter threatening a pogrom against the Jews of Damascus on Sunday, March 13. Allegedly, the pogrom was in response to the Hebron massacre two weeks ago.

The rally was organized by a number of groups and organizations, including AMCHA, the Coalition for Jewish Concerns, run by Rabbi Avi Weiss. Rabbi Weiss spoke at the rally and said that "Jewish blood is not cheap."

-- Howie Beigelman

Nobel Laureate Delivers Speech in Economics

On Tuesday, March 15, Dr. Robert M. Solow delivered the annual Alexander Brody Distinguished Lecture in Economics. The lecture attempted to explain many of the causes of an increasingly large gap between the incomes of the rich and the poor. Dr. Solow presented various solutions to this trend.

Dr. Solow was born in Brooklyn, and educated at Harvard. It was at MIT, however, that he developed the neoclassical growth model, which earned him the Nobel Prize.

-- Moshe Blitz



Photo: YUPR Photography

Team members Josh Guedalia, David Schwartz, and Avi Shmidman emerged victorious in the ACM contest

YU #1 NY Team in ACM Competition

by Commentator Staff

Yeshiva University was the first place New York team at the international finals of the Association of Computing Machinery (ACM) computer programming contest, held on March 9 in Phoenix, Arizona, amid cacti, sunshine, and 80 degree weather. Out of the 35 worldwide finalists, YU placed 15th, beating out such schools as MIT and Columbia.

Team members Josh Guedalia, David Schwartz, and Avi Shmidman wasted no time working out the contest's eight problems. Within three and one-half hours, the team had produced a computerized library cataloging system, a wheelchair tracking system, and a crossword puzzle program, using

a computer language called C++. For the remainder of the five hour contest, however, the team split up, working simultaneously to solve two more problems, though ultimately, they faltered. The winning team, the University of Waterloo, solved six problems; YU's three successful solutions gave it top rankings.

YC Junior and team member Avi Shmidman remarked, "The competition gave me a rare opportunity to meet with other students who love computer programming as much as I do. Also, it was a great bonding experience with [Professor] Aizik [Leibovitch]." Professor Leibovitch, the head of the computer science department at YU, served as the faculty advisor for the team.

Seniors Find Job Search Laborious

by Steven Miodownik

As undergraduates scramble to attain high grades on midterms and solidify summer plans, many seniors are faced with the added, daunting task of searching for and obtaining jobs. Those who have embarked on this mission have found the going rough and the process both nerve-wracking and exasperating. A normal school's schedule must be juggled with a job hunt schedule, one that can call for interviews and appointments at any time of the day. Pre-interview preparation, which involves researching a firm and its industry, and post-interview expectations and doubts can take a heavy toll. Simcha Shapiro, an accounting major heavily involved in the job hunt process, sees it as a burden augmenting the "already great pressure of doing well as a senior in college." Shapiro and Ezra Graber, another accounting major vying for a position in that field, have each had fifteen interviews without success.

Graber admits that the job search is certainly something that "weighs on your mind constantly." While graduate school is commonplace for many Yeshiva College graduates, Sy Syms School of Business graduates tend to search for employment right out of college, making the bulk of job hunters business majors.

YU's Office of Career Services is a significant element in preparing students for every aspect of the job search. Its responsibilities include arranging on-campus recruiting, preparing students for the interviewing process, and holding seminars and speaker forums. Yet, Hal Tannenbaum, a placement coordinator, was baffled that, despite these services, "one senior just discovered that there is a placement office."

The Office of Career Services encourages students to use other means to secure a job. "Conducting private job searches, networking, and using contacts are additional ways to get a job," said Tannenbaum. He also

conceded that the placement office could not guarantee a job. Eric Zimmerman, President of the SSSB Student Association, echoed Tannenbaum's remarks, commenting that "the placement office can get you an interview -- but after that, it's up to you." Relying solely on the placement office, says Zimmerman, "is like shooting yourself in the foot." Zimmerman, who has yet to garner a job offer, is a typical example of the many Sy Syms seniors engaged in the difficult job search process. After ten initial interviews, he has been "called back" by four firms for secondary interviews, but says "it is too early to be worried" because most companies are only in the "call-back" stage, and are not hiring in full force yet.

Rejections from certain positions have also had their effect on students' aspirations. Many have had to modify or completely change their career goals after being turned down by a company of preference or from a desirable position. Zimmerman, a finance major who is hoping to work as a financial analyst or manager, says that he may have to pursue a position in other areas of finance. Ezra Graber says that he may have to settle for a job at the IRS or NYS Insurance instead of one at a major accounting firm, and Chaim Rose, a history major looking for a job in publishing, may have to abandon his plans and go to graduate school next year.

Naomi Kapp, a Career Counselor in the Office of Career Services, says that it is "tough to get a job." She warned that the first job that many seniors will get will not be the exact one they want. Even so, "the experience acquired from such a venture would be valuable. Getting one's foot in the door is important," she said, because it could lead to getting a different, more desired position." Kapp also noted that getting a job this year "is easier than last year," due to the fact that companies are not downsizing as they had been doing in the past.

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Perspective: Eugenics and Judaism

by Amir Perlson

Eugenics. The movement to improve the human species through technological means. A word that comes laden with ethical dilemmas, some more hair-raising than others. With the advancement of ground-breaking gene research, former assumptions about the inviolability of a human life are now being questioned anew, causing many people to echo the fearful sentiments once hailed against the Third Reich. The breeding of a perfect person through gene manipulation, they claim, can lead to only one place. The recent agreement between Einstein and Yale medical schools to participate in the Human Genome Project, a research project that will eventually map out all the genes in the human DNA, has jettisoned Yeshiva University into the midst of this ethical debate.

The Jewish community is no stranger to the halls of genetic research. Dor Yeshorim, or "the generation of the righteous", is an Orthodox organization that screens young couples for genes that may carry recessive diseases, thus limiting the number of birth-defective babies in their circles. Couples that turn out to be at a high risk for the various diseases are advised that they are not compatible and should therefore not marry. Dor Yeshorim was left relatively safe from controversy till now, as they tested only for Tay Sachs, a disease which almost always inevitably leads to death in a matter of several years. But recently the group began testing for Cystic Fibrosis and Gaucher's disease, and the widening of the testing spectrum has caused many ethicists to squirm in their seats. Though still a far cry from the Eugenics policies of Nazi Germany, this system introduces several disturbing questions. How many diseases should a couples genes be screened for? Which diseases are deemed serious enough to prevent a marriage and the birth of a child? Should a person be forced to take the simple blood test or should the choice be left up to the individual? And, most importantly, does anyone have the right to decide who shall live, and who shall die, in the first place?

The story began in 1983 when Rabbi Josef Ekstein founded Dor Yeshorim as an attempt to save other families from experiencing the tragedy he and his own suffered. Four of his ten children died of Tay Sachs. The terrible disease causes the victim to first weaken and then lose muscular control. Blindness and paralysis follow, and within a few years death ensues.

Earlier on Rabbi Moshe Feinstein issued a *teshuva* stating that screening for diseases among the general populace was prohibited. As an alternative solution, Rabbi Ekstein started Dor Yeshorim to provide confidential screening only for those who contemplated marriage, a method which was decreed permissible. Those tested were given identification numbers, and at the appropriate time, before a decision to marry was made, the two participants called in their numbers to verify their compatibility. If both parties had the

recessive Tay Sachs gene, the match was declared too risky.

Support for Rabbi Ekstein's project was small at first, people felt that the matter should be left up to G-d. But slowly the project grew, last year a reported 8,000 people were tested, and 67 couples have avoided marriage due to their tests' results. The tests are conducted at Orthodox high schools, at community Synagogues, and even at Yeshiva University blood drives. In the mid-80's a mushrooming of testing centers caused screening for Tay Sachs to be 'in'. Costing only \$25 due to government subsidies, a test is unlikely to cause a dent in anyone's wallet.

But what are the ramifications of such widely accessible screenings. Many express concern that the pressure to get tested from one's peers could take away one's autonomy to choose to be tested for him or her self. This is a freedom that should not be so quickly overlooked. The result of testing could make someone 'less desirable' for a shidduch and this is a choice one should make alone. These concerns were, however, only whispers in the dark, and the Dor Yeshorim project continued to grow.

This was the situation up till the last year, when testing for Tay Sachs was coupled with testing for Gaucher's disease and Cystic Fibrosis, diseases unfortunately more common in the Jewish populous. Cystic Fibrosis is a disease which causes excessive amounts of mucus to build up in the lungs, which leads to chronic lung infections. Gaucher's disease causes a buildup of fatty material in various parts of the body, resulting in bone pain, anemia, and enlarged liver and spleen. The decision to expand the testing, with another expansion to Canavan disease planned in the next year, caused a stir in the medical community.

The problem is that there are disease genes discovered by the Genome Project approximately once every week. It becomes extremely difficult, then, to decide which diseases are to be screened for, and which should be merely overlooked because of their only slight complications. Tay Sachs was the beginning because it resulted in almost certain death with 3 to 5 years. But those suffering from Cystic Fibrosis can be expected to live into their thirties, and some even to their fifties. Is this a disease which should prevent a baby from coming into the world? If a child with a five year life span is deemed too short and void of pleasure to be allowed to exist, then maybe not a ten year one, or twenty either. And what sort of life is considered too devoid of pleasure? How long and far away is the time when those of "inferior" intelligence, or of handicapped development, or of too short a build, or of the "wrong" colored eyes, are considered "unfit" for their own good and the good of society? The lines become blurred to a point where there is no rational place to stop.

Unfortunately, these types of questions are only at the tip of the iceberg.

Review: What's So Odd About That?

by Ryan S. Karben

Neil Simon is a genius.

It is difficult to imagine another playwright who could transform the seemingly cliché story of two men with problems into an intoxicating comedy about love and life. And, after viewing the Yeshiva College Dramatics Society's essentially masterful production of "The Odd Couple," it is hard to separate Simon's characters from Dr. Anthony Beukas' brilliantly cast actors.

In truth, however, it is not only the actors who carried the performance. This production set a new standard for what is known in the theater as blocking, where the actors stand and how they behave. It is not so much the lines of a character like Speed who, clad in an eminently unfashionable checkered jacket, provokes laughter before he even speaks, but how he and the other characters interact with one another on the set that set the pace of the show.

Further, Ethan Wasserman's silent, but ubiquitous, pizza-devouring Sy, as well as Dan Roth's Marc and Adam Balkany's Al, lent to the production a spirit of lightheartedness that defined the play. Ron Yaish's amazingly authentic Vinny and Seth Dimbert's neurotic Murray the Cop also contributed generously to the atmosphere of *The Game*.

The Game is the anchor of the show. For years, Vinny, Murray, Speed (Barry Bessler), Roy (A.J. Sender) and Felix Ungar (Marc Spear) have gathered in Oscar Madison's Riverside Drive apartment to play poker. When the play opens, however, a relaxed and easygoing Oscar, superbly portrayed by Avi Hornstein, is trying to calm his buddies' concerns about Felix's absence from the game. Soon enough, however, they learn of the collapse of his marriage and when Felix finally arrives, they say nothing, until the despondent Felix downs a bottle of pills in the bathroom.

Do not be depressed by the storyline, though. It is not about the problems of the characters, it is about how they cope with the vicissitudes of life through humor. Take Murray. "Is your wife pregnant again?" he is asked. "No, he replies, "Just fat." And so on.

The real story of the show, however,

is the odd couple itself. The hypersensitive, neurotically neat Felix moves in with the nonchalant, maniacally messy Oscar with results detailed by the props crew that sweeps down upon the stage cleaning up the mess at the close of the first scene. The use of the props crew is a wonderful innovation and in embracing it, Beukas has shown himself as capable of directing comedy performances as he is sobering productions like last semester's "Lips Together, Teeth Apart."

The play's only shortcoming was in the Oscar-Felix relationship. Hornstein's Oscar clearly dominated Marc Spear's Felix. In fact, the only times the play seemed to lose its rhythm was when only Hornstein and Spear were on stage. Spear's portrayal of Felix too often shifted from being plausibly nutty to annoyingly whiny. Further, Spear's eagerness to convey Felix's inability to calm down lead him to speak too rapidly and left the audience struggling to make sense of his lines.

This is not said without a real appreciation of the difficulty faced by all the actors. If just one of the players is off kilter, the whole performance can be thrown. It is a tribute to the ability of the entire cast, and tireless efforts of Stage Manager Steven J. Kaye, that the production moved at a healthy pace, more often than not accompanied by an audience in peals of laughter.

The brilliance of Simon — and those who translated his wit onto the Schottenstein Theater stage — is how relevant this play seemed to every member of the audience. Indeed, who does not have a close friend like Felix who worries incessantly about schmutz in the air and the crumbs on the couch? What family does not have its Oscar, amused by everything and seemingly untouched by anything? And what groups of friends is not bound by feelings of mutual concern that transcend the most sophisticated rules of relationships?

And who, in life's alternating moments of tragedy and triumph, has not found his strength in the credo of the hysterical bunch — "Indeed, the game must go on."

Inevitably the technology will arrive (if it did not already) that will enable people to manipulate genes and program a specific type of baby, down to the minutest detail. Children with certain height, weight, color, and intelligence will be made to order. A race of Supermen no longer seems a dream, or a nightmare, too far off. It is here that the echoes of the Third Reich become loud and clear.

These questions, scary as they may be, will be answered soon, either by trained ethicists or by the unstoppable rush of technology. The Jewish community must tackle these problems head on, as we are an integral part of the dilemma. "If you are concerned [about Tay Sachs] then go ahead - test!" said Rabbi Tendler when approached. He went on to explain that since concern for

Tay Sachs has become so prevalent, it is too late to stop testing at this point. But he warned against expanding the screening to include more diseases. "We already know of over 160 disease carrying genes, will you screen for them all?" Rabbi Tendler explained that a person will never find a matching spouse because there are so many diseases, major or minor, that no two people will be devoid of them all. He said that further screening should only begin if and when appropriate therapeutic measures can be utilized. In this manner the screening process is more than mere negative information that can serve no good purpose. And of course, the testing cannot be made obligatory, those who wish to rely on G-d's grace should be allowed, and maybe even praised.

Schwartz Defends High School Plan

by Owen Cyrulnik

In recent weeks, there has been a great deal of controversy surrounding the University's announcement of a new plan which focuses on improving the two Yeshiva University High Schools. Many YC students fear that the new plan will flood college classes and facilities with hordes of high school students who will tarnish the educational environment of the College. Although many people have vehemently opposed the new plan, few are actually aware of specifically what it encompasses.

Dr. William Schwartz, Vice President of Academic Affairs, denied even the possibility of negative effects on YC. Schwartz asserted that in his position as Vice President of both YC and the high schools, he would never "choose one over the other." Moreover, he claims that college facilities and classes will remain almost exclusively for the use of college students alone. Any high school interaction would be on a small scale, and in such a manner that would not conflict with YC activity. For this reason, according to Schwartz, student leaders were not consulted about the plan. Schwartz stressed the fact that the main thrust of the plan will be directed towards improvements at the high schools.

According to the YU Administration, a main part of the plan will be to enrich high school courses by persuading college teachers to give a series of lectures at the high schools in their areas of expertise, and possibly even teach full courses at the high schools. Currently, Dr. Rickie Koenigsberg, an Adjunct Professor of Psychology at Stern College offers such a college level course at the girls high school, although only in preparation for the advanced placement exam rather than for direct college credit. Additionally, Roshei Yeshiva will be asked to give various *shiurim* at the high schools at times throughout the year, a practice that has already been implemented on a small scale in recent years with *shiurim* given by Rav Herschel Schachter and Rav Meir Twerski, among others.

One important qualification that was pointed out by Schwartz is that high school students wishing to take college courses will be limited in a number of ways. First, although details were unavailable at press time, there will be only a limited number of courses offered to high school students. Offerings will

be limited both by the difficulty level of the course and the schedules of the students. More importantly, however, all prospective students will have to be personally approved by Dean Schmidman, who will evaluate their abilities based both on their intellectual capacity and their emotional maturity.

Yet, many parents attending the two open houses held at the high schools two weeks ago seem to have received a different message. To them, it appeared that a main appeal of the new plan would be to the opportunity for high school students to take college courses, and even college *shiurim* while still paying high school tuition and being considered a high school student. This would enable them to receive actual college credit while participating in extra-curricular activities and playing on varsity teams.

Interestingly, Schwartz mentioned that other universities have begun to follow the YU model and create feeder high schools from which they can build their college constituencies. For example, Boston University uses Boston High School as a feeder school whose students are allowed to take college courses. In addition, high school students are permitted to take courses at UCLA and Brown University. Some express reservations that while such programs can be implemented successfully in larger universities, due to the relatively small size of YC, a similar program here would have negative effects. According to sophomore Yossi Friedman, "It's bad enough that the high school and college share the same campus; to maintain a college atmosphere, some facilities, for example the gym, which are small and tend to be overused, must be limited only to college students."

According to Dr. Schwartz, the new program will in effect limit the number of high school students currently on campus by reducing the number of early admissions students entering the college every year. Students will be enticed to stay for a senior year of high school in order to take advantage of the new enhancements. Schwartz asserts that while early admissions students are evaluated only based on their grades and intellectual capacity, students allowed into courses under the new plan would also be required to demonstrate a level of maturity appropriate to a college setting.

The new program is scheduled to be implemented at the outset of first semester next year.

Rosenfeld Resigns

continued from page one

climate, a 14-year tenure as dean of a college marks a significant milestone. For a gifted teacher and scholar like Dr. Rosenfeld, it also represents a significant sacrifice, and we are pleased for him and his students that he will be returning to the classroom next fall." Vice President for Academic Affairs Dr. William Schwartz concurred, adding

that "the University is indeed fortunate that Dr. Rosenfeld has agreed to continue as a special consultant to me in the area of academic affairs so we may continue to benefit from his expertise and experience." Dr. Schwartz is expected to form a search committee in the near future to help appoint a new dean.

Various Issues Addressed Despite Poor Turnout at Town Hall Meeting

continued from page one

this year, new companies are coming to the campus and offering jobs." However, he conceded that in some cases, firms won't come because they are cutting expenses.

YCSC President Danny Gurrell asked if an expanded selection of summer courses will be offered in the future. YC Dean Norman Rosenfeld explained that the summer science courses are being offered because many are encouraged to take science courses at their home school. The summer school program was not expanded this year because the Administration wanted to concentrate on making the science courses successful.

Also addressed was the issue of a replacement for former Registrar Pinchas Friedenberg, who resigned in February. Rosenfeld stated that the University is searching for a new registrar, adding that one candidate

with extensive computer knowledge is being considered.

A computer science major then asked why there is a lab fee for all computer courses when the majority of computer students own their own machines. It was explained that a great deal of constantly upgraded technology is needed to maintain the computer room for the courses that use the computer center heavily, and this requires a sufficient flow of funds.

Despite heavy publicity, the meeting attracted a relatively small crowd of approximately twenty-five people. Dvir Peretz, a SSSB sophomore stated that he did not attend because "this was the first break I got from midterms and I had to relax." Others said that the event was held during midterms, and they therefore had to study, rather than attend. Gurrell said that the meeting went "satisfactorily."

Koppell to Address Civil Liberties Course

by Commentator Staff

Students in Dr. Michael Hecht's Civil Liberties course will find a different face at the lectern on April 7, when New York Attorney General G. Oliver Koppell guest lectures on topics in constitutional law.

Koppell, a member of the State Assembly for twenty-three years, was selected to fill the unexpired term of Attorney General Robert Abrams last fall. He was invited to campus by YC Sophomore Ryan Karben.

"Ollie is one of the brightest and most energetic people in public service today," Karben said, "and I think students will find his remarks interesting and

provocative."

As a member of the Assembly, Koppell was the prime sponsor of 280 new state laws, including the bottle bill and the child support guidelines bill. He has been a leading proponent of the effort to ban assault weapons in New York State.

Koppell, a graduate of Harvard College and Harvard Law School, has been the recipient of the Anti-Defamation League's Torch of Liberty Award and the Howard A. Levine Award for Excellence from the New York State Bar Association.

Koppell's lecture is open to all students and will commence promptly at 3:45 in the afternoon.

Students Visit Holocaust Museum

by Gershon Seiferas

Approximately eighty members of the Yeshiva University community recently traveled to the National Holocaust Museum in Washington, D.C. The event, sponsored by Zachor, B'nei Akiva of Stern College, and the Lady Macs, began at five in the morning and the participants did not return until 11:00 PM. Aside from the drive and the tour of the Museum, the students spent part of their long day meeting with the academic head of the Museum for a question and answer session.

At the meeting, some students expressed their disappointment with the minimized emphasis on religion and Judaism in the displays. The museum administrator stated that this was intentional but justified. He explained that the Museum wanted to continue

attracting the general American public; seventy percent of its patrons are not Jewish. He claimed that these people, as well as many non-religious Jews, are "uninterested and unattracted by a shtiebel-like atmosphere."

This complaint notwithstanding, the general consensus was that the trip was worthwhile. According to Herschel Snukal, a Yeshiva College Senior, "I don't think that anyone learned anything new but the display and the way it was presented was remarkable -- it was designed to ease people into an understanding of the Holocaust. Unlike Yad Vashem, a visitor has the opportunity to listen to personal accounts in closed-off rooms... Overall, there was an extremely personal touch to the museum that even Yad Vashem does not have." In sum, Snukal said, "It was a very well spent day."

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THE RAV

“The Idea of a Yeshiva University”

An Excerpt from a Drasha of
Rabbi Joseph B. Soloveitchik zt”l

The following essay is an edited transcript of the second part of a drasha delivered by Rabbi Joseph B. Soloveitchik zt”l on April 12, 1970 at a S’micha luncheon held at Yeshiva University. The first part of the drasha was an exposition on the revelation to Moses after the Golden Calf, and the third part was devoted to the Rav’s misgivings and fears regarding decisions taken by Yeshiva’s Administration in response to various crises they were facing at the time. The second part of the drasha is a vigorous presentation of the role of Yeshiva University in American Jewish life. Minor changes of style and syntax have been incorporated into the text in order to facilitate the reader’s understanding. However, the basic oral presentation and style has been retained. This essay was transcribed by a young Musmach of RIETS and verified for accuracy by a number of prominent Mechanchim.

Yeshiva University is an institution which has been opposed and challenged for a long, long time. This opposition is a result of the uniqueness it has in its singular contribution to American Jewish Life. You will ask me, in what does this uniqueness express itself? The uniqueness is an idea; if you wish, it is faith; if you wish, it consists of an adventure. What is it? The three words, “It is possible” which is the motto of Yeshiva. What is possible? To be a Jew,

“The uniqueness is an idea; if you wish, it is faith; if you wish, it consists of an adventure. What is it? The three words, “It is possible” which is the motto of Yeshiva.”

a loyal committed Jew, living a Jewish life, to be a *talmid chacham*, a scholar, a Jew committed to *Torah she-be’al peh*, and *Torah she-bichtav*, a Jew committed to the past, present and future of Jewish history, a Jew committed to the eschatological vision of *acharit ha-yamim* and, at the same time, to be a member of modern society, a useful member trained in all skills, able to live in the midst of modern society, not to retreat, but to take pride in the singularity and uniqueness of Judaism. It is that idea that the Yeshiva has proclaimed in three words, “It is possible,” and it is to that motto that we especially cling now.

I have been a teacher at Yeshiva for twenty-nine years. Next May, I will

complete my twenty-ninth year as a teacher here. The Yeshiva has accomplished something which is unknown in Jewish annals since the Golden Era in Spain; namely, the combination of a *talmid chacham* with an academician, a person trained

“The Yeshiva has accomplished something which is unknown in Jewish annals since the Golden Era in Spain; namely, the combination of a *talmid chacham* with an academician.”

scientifically in all the technological skills. I lived many years in Germany and you probably have heard about the revolution which R. Samson Raphael Hirsch precipitated there (he was followed by R. Azriel Hildersheimer zt”l) and it was a very interesting accomplishment. However, the accomplishment consisted of combining academic training with piety. I had a professor at the University of Berlin, Oigen Mitvoch, who was an *ehrlicher yid*. He used to come on Tish’ah B’av to the Oriental Seminar at the University of Berlin (and Berlin was not New York) in sneakers! Yes, in Germany I witnessed the combination of merger of academic modern training with piety, with legal observance.

However, what the Yeshiva did is something else. The Yeshiva was more ambitious and more bold. It had proclaimed the higher goal, the combination of academic modern training with *lomdus*, with rigorous scholarship at the highest level. The alumnus of the Yeshiva, whether he is a rabbi or a merchant, a lawyer or a doctor, is a *talmid chacham* in the sense (and I am very careful and cautious about my statement) that he is interested in *Kezos* or a *Rambam*, in a *Hiddeshei Rabbenu Hayyim Halevi*. He has the curiosity. The sign of a scholar is not so much the amount of knowledge he has, but the inquisitiveness, the curiosity, the quest, the interest, the commitment. I saw many scholars with almost unlimited erudition but I have always doubted their scholarship; they were similar to that the Ramban called, *chamor nosay seforim* -- a donkey loaded with lots of books. The real criterion of a scholar is commitment, curiosity, inquisitiveness, a restlessness in exploration, steady

questing -- and that is exactly what all *musmachei ha-Yeshiva* have. I can testify that the level of the *shiurim* delivered at the Yeshiva reached great heights which no other Yeshiva delivered here in America, or in *Eretz Yisroel* attained. There are boys in our institution who are committed to Torah, *bekol libam u-vekhof nafsham*, with a fire and a passion which is unmatched in the history of yeshivas. When I see sometimes, I am reminded of Bialik’s *Ha-Masmid*. They are bright and sharp, and their precision and skill are simply admirable. I can tell you that I sit up studying days and nights sometimes. Many a time my son finds me asleep over the Gemara and it is late in the evening -- Why? It is not so much my diligence, but I am afraid of my pupils. If I come into the class unprepared, they will tear me apart, and it happens quite often. At the same time, as far as modern education is concerned, they are academically well trained on par with any boys from Harvard, Yale, or Columbia. And, in addition to scholarship and knowledge, they have a sense a commitment to *Klal Yisrael* the likes of which is hard to find.

When I came to Boston thirty years ago, I found six young men who were Sabbath observers. The rest did not observe the Sabbath, or observed it also on Sunday, Monday, and Tuesday

“I am afraid of my pupils. If I come into the class unprepared, they will tear me apart, and it happens quite often. At the same time, as far as modern education is concerned, they are academically well trained on par with any boys from Harvard, Yale, or Columbia.”

because they were octogenarians. I must tell you that three of those young men are now my brothers-in-law. Now, Boston which was called an *ir hanidahas* as far as Orthodoxy was concerned is today a stronghold of Orthodox living and questing. In my shul, at Maimonides, the average age of the worshipers is twenty-one! I am the oldest, the oldest in years. I mention Boston simply because I live there, but you will find the same is true in New York, which is a much larger city as well. The fact that thousands of young men

The 18th of Nissan marks the passing of Rabbi Yosef Dov Soloveitchik. His Torah knowledge and his influence on thousands as students and as a leader.

Though the Rav has passed, his philosophy and his influence remain.

and women not only live Jewish lives, but think in Torah categories and talk the language of the Torah, and are committed to our tradition, is due directly or indirectly to our yeshiva. Could I ever have dreamt twenty-five

“If *chas v’shalom*, the Yeshiva will close, not only will we lose a great institution that has changed the face of American Jewry from the top to the bottom, but we will lose an idea, a vision, and a faith. Orthodoxy itself will be lost!”

years ago that a bunch of boys from our yeshiva and other yeshivot would occupy the quarters of the Federation of Jewish Philanthropies in New York, the *sanctum sanctorum* of Reform Jewry and make demands boldly and proudly! You will see those “priests” of the *sanctum sanctorum* giving in to those young boys -- and the same thing is happening in Boston. All this is due directly or indirectly to our Yeshiva. It is responsible for the renaissance of Orthodoxy, and I am not exaggerating. For the Yeshiva is not just an institution or a school; it is a movement, an idea, a challenge, it is a faith and an assurance that Torah can blossom and flourish in the Western hemisphere, close to the skyscrapers of New York. The Torah can be cultivated, taught and propagated in all societies and eras, no matter how staggering the task, no matter how powerful the opposition, and no matter how unfriendly the circumstances may be.

If *chas v’shalom*, the Yeshiva will close, not only will we lose a great institution that has changed the face of American Jewry from the top to the bottom, but we will lose an idea, a vision, and a faith. Orthodoxy itself will be lost! Many schools and high schools will close their doors for the simple reason that there will be no inspiration for them to continue. The Yeshiva is the loadstar which our boys and girls of the third, fourth, and fifth generations will follow. If, *chas v’shalom*, disaster will strike and the Yeshiva will cease to exist, then Orthodoxy will be destroyed. Yes, you will have Orthodox groups, “sects” as Dr. Belkin calls them, here and there, but we are not for sectarian Orthodoxy.

marks the first *yahrzeit* of Soloveitchick, the bastion of Orthodox leadership known to us simply "The Rav."

passed on, his teachings and his philosophical legacy live on.

THE RAV

Hundreds Attend SOY Hachnasas Sefer Torah

by Moshe I. Kinderlehrer

We want Orthodoxy to be a popular movement, to infiltrate and penetrate the American Jewish society. We want it to carry the torch of our tradition, of our Torah, proudly and boldly. This type of Orthodoxy will be lost if the Yeshiva will close its portals.

Cynics may poke fun, but, thank God, the American Jew is not a cynic. He is a dreamer, and he is questing for something. The search quite often brings the young man or woman to Yeshiva or Stern College. Let me take this opportunity to tell Mr. [Max] Stern that his contribution to American Jewish education and history is unique and singular, for such an institution as Stern College was unknown throughout the ages, and it saved and saves thousands of girls who come from all parts of the United States. I do not say that Yeshiva is perfect, who is perfect and what is perfect? Only God is perfect. However, its impact on American Jewish Life is stupendous...

Let us understand that the Yeshiva finds itself at the Crossroads of Jewish America. It reflects the entire, colorful spectrum of the American Jewish community. The boys and girls come from hasidic homes, from working class families, from the homes of professionals, from alienated and assimilated circles. Some come from the homes of *kand'im* while others come from the homes of *goyim gemuri'm* and

"For the Yeshiva is not just an institution or a school; it is a movement, an idea, a challenge, it is a faith and an assurance that Torah can blossom and flourish in the Western hemisphere, close to the skyscrapers of New York."

happened to attend a youth conclave [Torah Leadership Seminar] sponsored by the Yeshiva. We do not appreciate how much these youth conclaves sponsored by the Yeshiva have accomplished.

In short, if you want to be acquainted with the heterogeneous American Jewish community, come by the Yeshiva and you will find representation from every nook and corner... The Yeshiva is not only a *makom Torah* where *lomdim* are retrained, it is also an *ir miklat*, a refuge haven where young men and women find the *Ribono Shel Olam*.

Amidst singing, dancing, and *divrei Torah* by various Roshei Yeshiva, SOY held a *Hachnasas Sefer Torah* this past Sunday afternoon, March 20, dedicating a *Sefer Torah* commissioned in the memory of Rav Yosef Dov Soloveitchick zt"l (the Rav), who passed away almost a year ago, on the eighteenth of Nissan. The event, which commenced in Weissberg Commons and concluded in the Main *Beit Midrash*, drew over three hundred attendees.

The Torah, which was written in Israel by Rabbi Heshy Pincus, cost approximately twenty-five thousand dollars. The SOY *Sefer Torah* Project was conceived last year, a short month after the Rav's death. To raise money for the project, SOY sent ads early this year to every student on the campus, as well as mailings to all YC/RIETS alumni in the New York-New Jersey area. Signs were also put up in shuls throughout the metro area and ads were taken out in *The Commentator* and *Hamevaser*.

According to Lavi Greenspan, SOY President, the response was excellent and greatly exceeded the final cost of the Torah. SOY received over one thousand responses for the commissioning of the Torah. All surplus funds, he explained, went to pay for the this past Sunday's event.

The *Hachnasas Sefer Torah* began a little after twelve noon, with a short introduction by Ephraim Gopin, the Co-Chairman of the SOY *Sefer Torah* Project and the Master of Ceremonies for the occasion. Afterwards, YU President Rabbi Norman Lamm, spoke for fifteen minutes, and Assistant Dean of RIETS Rabbi Bronstein led the gathering in reciting a short *Tehillim*. He was followed by RIETS Dean Rabbi Zevulun Charlop who spoke spiritedly about the Rav's life and linked the Rav's death with *Pesach*, the holiday on which the Rav passed away.

After Rabbi Charlop concluded, SOY Treasurer and Director of the *Sefer Torah* Project Benjy Taragin took the podium and explained the motivation behind

the *Sefer Torah* Project dedicated to the Rav. Its purpose, he noted, was "to eternalize the Rav with his Torah, through his Torah." He then thanked all those involved in the dedication.

After a short break for Mincha, the Rav's brother, Rosh Yeshiva Rav Aaron Soloveitchick, arriving late from the airport, addressed the audience. After his address, in which he recounted stories from his earlier years with the Rav and pointedly described various aspects of his brother's personality, Mashgiach Ruchani Rav Yosef Blau signed the last letters of the *Sefer Torah*.

The Torah was then handed to Dr. Israel Miller, the retiring YU Senior Vice President, for the two block walk to the Main *Beit Midrash*. The procession, led by virtually all the Roshei Yeshiva, danced to music provided by Neshoma Orchestra. The procession, which attracted many strange glances as it made its way up Amsterdam Avenue, took fifteen minutes to reach the Main *Beit Midrash*. Once inside, the Torah was installed in a recently refinished *Aron Kodesh*.

Two Books Commemorate First Yahrzeit of the Rav

by Moshe I. Kinderlehrer

In honor of the first *yahrzeit* of Rabbi Yosef Dov Soloveitchik, RIETS has published the fourth edition of the *Beis Yosef Shaul* and plans to issue a second *sefer* in the near future.

The *Beis Yosef Shaul*, first distributed at the RIETS Chag HaSemikha dinner two weeks ago, was put out by the Fellows of the Caroline and Joseph S. Gruss Kollel Elyon of RIETS. The volume also bears a second dedication, in memory of Joseph S. Gruss, the namesake of the Kollel, who passed away earlier this year. In the first article of the *sefer*, entitled "HaSofer VeHaparnes," Rabbi Norman Lamm describes the special nature of the relationship between the Rav and Joseph Gruss.

The *sefer*, which was edited by Rabbi Elchanan Adler, a member of the Gruss Kollel Elyon and a Bible Instructor in JSS, deals almost exclusively with the *chiddushim* of the Rav in the area of *Inyanei Stam* - matters concerning the *Sefer Torah*, *Tefillin*, and *Mezuza*. Contributors to the *sefer* include Rosh Hayeshiva and President Rabbi Lamm, Dean

of RIETS Rabbi Charlop, Rav Schachter, Rav Kahn, and Rav Willig, as well as articles by Rav Aaron Soloveitchik and Rabbi Menachem Genack.

Approved By the Rav

A highlight of this *sefer* is a transcript of the *aggadic* portion of one of the Rav's most celebrated *Yahrzeit drashot*, accompanied by a recently completed Hebrew translation of the *drasha*. The *drasha*, delivered by the Rav in 1959, illustrates the deep connection between a human being and a *Sefer Torah*. It was originally transcribed by the Yiddish journalist, Dr. Hillel Seidman and printed in the Yiddish weekly *Der Yiddische Voch*. This particular transcription, Rabbi Adler explained, was actually reviewed and approved by the Rav. Rabbi Adler further noted that this particular *drasha* garnered a tremendous amount of attention and discussion at the time the Rav delivered it, and that until now it had never been completely translated. Rabbi Sholom Carney, currently an Assistant Bible Professor at YC and a student of the Rav, translated the Yiddish transcription into Hebrew.

Four hundred copies of the *sefer*

were given out at the Chag HaSemikha dinner, but the *sefer* was not formally dedicated until this past Sunday's *Hachnasas Sefer Torah* held by SOY.

The Second Sefer

A second *sefer*, also dedicated to the Rav but unnamed as of yet, is scheduled to be printed by RIETS in the weeks following his *yahrzeit*. Two RIETS *s'micha* students, Abie Shmidman and Jeremy Wieder, former editors of the *Beis Yitchak*, are co-editing the work. It will be a "memorial volume" composed of articles primarily written by students of the Rav.

"The basic aim of the publication," explained Shmidman, "is to show that the Rav endowed in his *talmidim* a *koach hachiddush*." In addition to articles by students of the Rav, several of his colleagues have been approached and asked to write for this volume.

The idea for the *sefer* was conceived of shortly after the Rav's death last year. In searching for contributors to the *sefer*, Shmidman noted, "we [the editors] tried to get a sample representation of the students who learned with the Rav throughout the decades."

The Commentator

A T F I F T Y - E I G H T

*As we celebrate our fifty-eighth year, past editors reflect on what has changed -
- and what has remained the same*

Joseph Karasick Editor-in-Chief 1942-1943

I was editor of *The Commentator* for the school year winter '42 - spring '43. This was in the very midst of World War II, and life in America, generally, and for us in Yeshiva College, particularly, was very trying and difficult.

We were caught up in news bulletins from the front on radio and newspapers, with terrible casualties being announced relentlessly. It was a world of rationing and coupons; of building Liberty ships; and of women working swing shifts.

We at Yeshiva College were an isolated and insulated island in this world of fire, and as theological students who were exempt from the draft - which had mobilized millions of young men into the Armed Forces - it was *The Commentator's* responsibility to convey to the student body that *hamekabel alav ol Torah ma'avirin mimenu ol malchut*.

In deportment and behavior they should convey to the world at large the symbol and stature of the "Ben Torah," for resentment was great not only from the outside world, but from many in the Jewish world as well.

During that period the reports were coming in with more detail and frequently about the concentration camps, and the horrible conditions of the desperate Jews under Nazi dominion.

We at *The Commentator*, began to publicize constantly the news as it came in, and published a special eight-page edition devoted entirely to what later became known as the Holocaust. (The entire front page illustrated a sinking hand stretched out from swirling waters. Dean Isaacs of Yeshiva College met me in the hall on the publication day, and having glanced at the front page without actually having read the contents, said to me - "Karasick, what have I done now that is causing the college to sink and drown?")

Also on the agenda was the insistence of "Commie" to be an independent news organ, and not be controlled by either the Administration or Student Council. There were many hours spent in stormy discussion.

Other issues included class nights, dramatic and stage performances, and how liberal to be in bringing dates to these activities, as well as to sporting events in the gym.

Finally, there was always the agonizing over the eternal problem of "Synthesis" between the Yeshiva and the College. This has grown to this very day to become the dichotomy between "Modern" Orthodoxy and the so-called "Black Hat," right wing Orthodox world. We really couldn't solve the problem then, and I doubt if we'll be able to do it satisfactorily today.

Rabbi Louis Bernstein Editor-in-Chief 1946-1947

1947 was a monumental year in Jewish history. The exciting events that preceded partition and the UN resolutions are reflected in the pages of *The Commentator*. The student body and *Commentator* were totally committed to the establishment of the Jewish State and to Zionism. There were, however, members of the Rabbinic faculty who were not. An active Jewish Affairs committee kept the issue of Jewish statehood on the front burner via the pages of *The Commentator*. A report on a symposium in RIETS Hall might have been written today. Even some of the names are strikingly familiar. The leading political parties sent their best polemicists to Yeshiva.

Mr. B. Netanyahu, Bibi's father, represented the Revisionists and Rabbi Moshe-Glickman Porush represented the Agudah. Yakov Greenberg, destined to become a Knesset member, spoke for Mizrahi. The arguments are all too familiar. "For us there are no new ideas; our ties with Zionism began at Sinai, not with London. Remember, Herzl wanted Uganda - we are the real Zionists," stated Porush.

The Mizrahi assailed the Agudah separation of faith and nationalism. Greenberg added, "Judaism is enhanced by nationalism." Netanyahu spoke about resisting the British. The

issue of terrorism is disturbingly similar to contemporary headlines. Greenberg argued that opposition to the British could be self-destructive. Porush doubted that resistance could gain rabbinic approbation. Netanyahu responded that submission to oppression was not a Jewish practice.

The Commentator published a moving interview with Dr. Abraham Weiss, a university professor and an outstanding Talmudic scholar of the previous generation, on the first Zionist Congress after the war in 1946. The interview brought the tragedy of the Holocaust and the hopes for a Jewish state into focus for the Yeshiva College reader.

The tensions between Yeshiva and College probably are as old as the institution itself. In the 1940's the term was "synthesis" rather than "Torah Umadda." The tensions expressed themselves in different ways. Today nobody at Yeshiva would think of challenging dramatic society productions. Well, in 1947, the students were forced to cancel the production. There were no question that the Agudat Harabonim, then still a factor in Orthodoxy, pressured Dr. Belkin, of blessed memory, to cancel the production.

It was clear that the issue was not limited to the dramatic society. The Agudat Harabonim, from the inception of the Yeshiva, intended to dominate the institution. The first editor of *The Commentator*, Moses Feuerstein, was

among the first to take note of it. With such heavy pressure on the president, the students and *The Commentator* could only acquiesce to the presidential edict while criticizing the rabbi.

Earl Klein, the president of the student council, utilized *The Commentator* for a scathing criticism on the school. "Our leaders are too prone to compare Yeshiva University with the yeshivas of Europe and not with the American universities." He then proceeded to question "synthesis." Klein, today a labor judge and Orthodox Jew in Los Angeles, was invited to the president's office, where he explained that the main thrust of his article was that student complaints were ignored. He contended that there was no direct effort to implement "synthesis." What Yeshiva has is compartmentalization, secular and religious departments.

I don't know if Klein's explanation satisfied Dr. Belkin. They did not, however, satisfy one student. He wrote a thoughtful rebuttal of Klein's theme. "I sense the imminent danger in his attempt to reduce the status of Yeshiva to that of an advanced Talmud Torah with the yeshiva department becoming a neglected second to the college... it attacks the foundation of Yeshiva University because it upsets the equilibrium necessary to effect the synthesis upon which is built the spiritual structure of the Yeshiva."

The writer -- Norman Lamm.

Paul Rogoway Editor-in-Chief 1955-1956

We had some exciting times in '55-'56, with a pro-active student body and almost continual conflict with the administration. A few subjects stand out in my memory; one of them left scars on my back, figuratively speaking, of course.

Grades probably always will be of great significance to Yeshiva College students. A grade is not only an indication to oneself, one's family, and one's peers of the extent to which excellence had been attained; it is often also the ticket to the future. Getting a B rather than an A can mean having to settle for a second class or second choice graduate school, or even not gaining acceptance into any medical school at all.

There was an unwritten law at Yeshiva that grades were determined on an absolute basis rather than "on a curve," so in a class of 25 there could be 10 A's or no A's at all, depending on what the instructor thought each student truly deserved, as opposed to establishing a fixed distribution in which case there would always be exactly 5 A's, 7 B's, etc. Inasmuch as Yeshiva

students tended to be gross over-achievers, and the competition was intense, the future often depended on having a fair chance to achieve a grade independent of how one's classmates had performed (or so we thought).

Imagine, then, the massive shock waves that reverberated through the halls when "*The Commentator*" reported that the faculty were being instructed to grade on the curve, because there were too many high grades being awarded. There followed firm denial on the part of the administration, accompanied by all sorts of intrigue, culminating in our publication of a photocopy of an interoffice memorandum proving the administration's guilt with respect to both the issue itself and the attempted cover-up. (In retrospect, one might think of it as "Yeshiva-gate.") Our editorial ended with the pious message, "In light of all the above, we are led to believe that the policy is not confused; rather, confusion is the policy." (This epistle was so well loved by our readers that it later found its way into national and international publications, including a Religious Zionist periodical where it was applied to a much more somber and significant cause than ours.)

No wonder, therefore, that the Governing Board found ourselves

summoned to the Office of the Dean to discuss this issue. I believe this was after we were warned to print nothing further concerning this matter and saw fit to publish a prominent box on the front page of the next issue saying that the Registrar had refused comment on our expose. We argued, of course, that we indeed had published nothing more of consequence.

At the meeting, the Dean said to me, "Rogoff (He never did seem to get my name right), if I had acted on my first impulse, right now you'd be on a train to Seattle [my hometown]." Three thoughts crossed my mind at that time. The first was a picture of the real Rogoff sitting forlornly in an uncomfortable Union Pacific coach wondering whether this was part of some vast eternal plan, and dreaming of finding happiness in Seattle with a nice Jewish girl from a small mining town in Colorado. The second thought was, "Perhaps we impulsive types aren't perfect after all." I rejected this thought forthwith, but since that time I've always had a soft spot on my heart for the non-impulsives of the world. The third thought was, knowing what other goodies we had in store for future issues, "We'll never make it through the year." But survive we did, and a great year it was.

The Commentator

A T F I F T Y - E I G H T

Abraham Shapiro
Editor-in-Chief
1957-1958

I am the infamous editor of the *Commentator* of 1957-58, which suspended publication in the Spring rather than submit to censorship. I am also the proud father of one of the newest *musmakhim* of RIETS.

As I recall, that year the major issue was religiosity (*frumkeit*) at YU. The then new JSP, now JSS, was a hot issue, with students worrying that religious observance was being diluted. We begged for "religious guidance." We supported the appointment of Rabbi Moshe Tendler as a YC assistant dean, hoping he would get involved in this issue. Instead, we got suspensions from the dorm for non-attendance at morning *minyan*.

When we published a front page editorial and a news story about the dorm suspensions, we were told that, as the official undergraduate newspaper of Yeshiva College, we couldn't publish anything more about the *minyan* problem. Our next issue, a single tabloid

Joseph Sturm, M.D.
Editor-in-Chief &
Irwin Weiss, M.D.
Associate Editor
1981-1982

Has it really been twelve years since we edited *The Commentator*? In a way, those late night's in Morg spent between debating philosophy, public policy, and religion and between counting headline letter spaces and cramming for finals seems like only yesterday. In fact, quite a few of us from *The Commentator* crew still manage to keep in touch and analyze current events as if no time has elapsed at all.

On the other hand, the world in general and our YU world in particular was very much different during that 1981-1982 academic year. Back then the Soviet Union was still the evil empire, the prime rate was 18%, and our computer science majors were still writing their programs on punch cards. (And speaking of antiquation, each letter of each word of *The Commentator* had to be manually assembled on the old "hot type" press.)

Every YU collegiate of those days was also aware of a palpable lack of campus amenities and a generalized state of infrastructure disrepair. If you wanted to swim or shoot hoops off you trekked to George Washington High School.

Few students, however, were aware how perilously close YU came to bankruptcy and possible extinction that year. Because Yeshiva is a relatively young university, its expansion from its humble roots occurred over a very short period of time. Building medical, law, and social work schools in the span of a few decades cost hundreds of millions of dollars. In 1981, large parts

of these debts became payable. The university, unlike Columbia or Harvard, did not have huge endowments or tracts of land to sell and pay off the nearly 100 million dollars owed to a consortium of banks headed by the Bowery Savings Bank. The grim resolve and near gloom among the university's administrators was quite palpable at the time.

Finally, some of the major supporters of the university petitioned the good officers of the then governor of New York to intercede and arrange a major loan restructuring. A deal was finally reached and the university effectively saved.

The Commentator announced the agreement with its first banner headline in years. One of the most memorable smiles of our years at yeshiva was that of Dr. Miller when the paper announcing the settlement was delivered to his office - it was as if an oppressive burden had been removed.

In retrospect, that year of 1982 was quite a year of transition. The country subsequently went on a decade of economic boom and YU completed a number of impressive construction projects and upgrades.

It is also pleasing for us to note that over that subsequent decade, quite a number of our *Commentator* board colleagues and Yeshiva classmates have gone on to become rising stars in their respective fields of medicine, law, computers, accounting - and yes, even rabbinics and *chinuch*.

When we read *The Commentator* now, so much that is written is not new, so many of the arguments have been fought before. Yet it is gratifying not to read about cutbacks, closures, and generalized gloom, especially these days when so many grave issues face the Jewish community.

sheet, declared that we would not submit to censorship, blasted the college administration, and announced that we were suspending publication until the administration withdrew its censorship. No *Commentator* was published until a new governing board was elected at the end of the academic year.

Who were these firebrands and radicals? Of those with whom I still have contact, two are physicians, highly respected in their profession, one is a high official in the Israeli "non-profit" sector, one is a member of a Presidential Commission, and I am chief administrator of one of New York's largest administrative court systems. To my knowledge, none of us has ever been involved in any *chillul hashem*, and we are still in the YU "family."

Of other classmates, the then Student Council president has just chaired the New York Board of Rabbis, another classmate is a *rosh yeshiva* at RIETS, a third has been president of the OU, and yet another founded the first orthodox Jewish PAC in America, while at least one spent a short time in prison for a white collar crime.

Benham Dayanim
Editor-in-Chief
1988-1989

My year as editor-in-chief of *The Commentator* seemed to engender more controversy than most, although I imagine all editors may feel that way. From the start, the board determined to pursue an aggressive, "no-holds-barred" journalism that, while responsible, would not shirk from what we thought were the important issues of the day. With that goal in mind, we addressed several important areas, undertaking broad reviews of a variety of areas of campus life from the academic to the social, and reporting "breaking" stories. The latter category included the tragic, on-campus stabbing by local teens of a YU student and the rather public dispute between YU Senior Vice President Israel Miller and Mike Wallace of CBS's "60 Minutes" -- a disagreement which for me involved an unsolicited *Commentator* interview with Mr. Wallace and a consequent upbraiding by Dr. Miller.

As a former editor who poured inordinate amounts of time into each issue of the newspaper, I hesitate to pick one story as the most significant. Nonetheless, for good or ill, the one subject which seems to have inspired the most comment during and after my tenure as editor-in-chief of *The Commentator* is the "Shabbat TV controversy." Eventoday, I occasionally meet someone who, upon hearing my name, relates to me his or her impressions of that particular episode.

It began with a lengthy piece which appeared in the inside pages of *The Commentator* and focused on the generally unsatisfactory condition of Shabbat life in the dormitories. Buried within the article was a brief mention of the periodic use by some of televisions to while away the long, uneventful hours of a YU Shabbat. Shortly after the appearance of the issue of the paper containing the article, the dormitory office released a memo to every student at the school warning that TV use on Shabbat, with or without a timer, violated YU policy and subjected the offending student to expulsion from the residence halls. Furthermore, numerous students told *The Commentator* that they had witnessed resident advisors roaming the halls of the dorms, master keys in hand, listening by the doors of suspected offenders in order to catch the unsuspecting students in the act.

When *The Commentator* reported these events in a front-page story, along with simultaneous criticism of the new policy of enforcement in my "editor's desk" column, a pandemonium erupted. Student leaders were advised that Dr. Lamm requested their attendance at an unusual, unscheduled gathering of "student leaders." The topic of the meeting was not announced. Upon our arrival, Dr. Lamm opened the meeting with a lengthy and somewhat harsh statement remonstrating the newspaper for disclosing the problem to the public. The statement represented the first time

Dr. Lamm ever publicly had criticized the student press. He remarked that such stories damaged the image of YU and should not be reported. He even commented that my columns concerning the issue had provoked many people to question my own degree of Shabbat observance, although he disassociated himself from such speculation. Needless to say, being on the receiving end of a direct and unstinting rebuke from a person whom I accorded a great deal of respect was not a pleasant experience. On the other hand, I left that meeting with a feeling of some exhilaration, sensing that I "had given as good as I got," had defended principles of journalistic freedom, and was firmly "in the right."

The fracas over the admittedly rather tangential issue of television viewing on Shabbat ultimately served to bring to the forefront a more fundamental, underlying concern as to what types of students YU recruits and what type of school it wishes to become. Although the highly emotional nature of the debate probably did more to obscure the issue than to illuminate it, the fact that it was discussed at all -- and in such a high-profile manner -- marks the story as one of the most important subjects that we tackled during the year. The combination of youthful exuberance, and an almost unbelievable image-conscious administration, and a near-hysterical rabbinical faculty certainly created one of the most intense controversies that I can remember during my time at YU. In the process, in the midst of the various rabbinic and presidential denunciations, I developed a great deal of respect for many of my fellow students who refrained from joining in the calumnies which I might have expected from them. Their thoughtful reactions and comments proved to be the most important and edifying result of the entire affair.

I do not think that the reporting of *The Commentator* in this one instance resulted in any radical shifts in admissions policy or fundamental re-thinking of the purposes of Yeshiva. Our efforts did contribute to a re-focusing of the administration's attention on ways to improve YU Shabbatot, although perhaps today's students more appropriately can comment on the success of that attempt. More importantly, I believe that a continued, sustained commitment to that sort of journalism eventually can lead to a noticeable change. Certainly, the professionalism and tenacity of our near-unanimous staff, composed of students from diverse backgrounds and viewpoints, upheld a long tradition -- hopefully, continuing today -- of governing boards courageous enough to report the news and ethical enough to do so fairly and responsibly. *The Commentator*, when staffed by dedicated and thoughtful individual, provides one of the most valuable learning experiences that YU has to offer and is a newspaper of which students and alumni should be proud.

Editor's Reflections

continued from previous page

Dr. Bernard Firestone
Editor-in-Chief
1969-70

My year as editor-in-chief coincided with the full blossom of student activism in America. The year before, in April 1968, Columbia University had been shut down by a student strike; in the Spring of 1969 City College underwent similar turmoil. Incited by convulsive social change at home and the indeterminacy and moral ambiguity of the Viet Nam War, students strived to capture greater control over their individual destinies. Yeshiva was by no means immune to the changes affecting our larger society. May 1968 had seen a spontaneous student protest that one year later resulted in the creation of a university senate, giving students for the first time a direct role in the formulation of academic policy. Throughout 1969-70, *The Commentator* followed the progress of the infant senate, reporting on its meetings and encouraging the deliberative body to take more decisive action. The Viet Nam War became the occasion for a further expression of student energy. In October and November *The Commentator* reported on the convening of student assemblies to commemorate national moratoriums against the war in Viet Nam. In May 1970, the invasion of Cambodia and subsequent killings of four students of Kent State University triggered massive protests on campuses throughout the country, including Yeshiva. In an action whose recounting might strike some more as fable than history, Yeshiva students, in ostensible protest against the expansion of the American war effort, brought the college semester to an early conclusion.

More in keeping with Yeshiva's subsequent evolution as an institution, the 1969-70 academic year witnessed growing concern over the tension between Yeshiva as a yeshiva and Yeshiva as a secular university. The imminent opening of Belfer Hall, with its graduate program in the sciences, threatened the influx onto the man campus of large numbers of students with no connection to the religious values that define the institution. Later that year, the university's struggle to conform to state aid eligibility requirements raised legitimate fears about the extent to which the need to maintain its university status would compel the institution to diminish the yeshiva component of its identity. The anxiety stirred by these events culminated in a large student demonstration in April 1970, and provoked the Rav, himself a product and proponent of secular education, to speak out about the perils of "secularization".

In looking back at my own columns, I am struck by the ease with which a younger version of myself was able to form such certain and passionate opinions, momentary as they proved to be. Serving as editor-in-chief provided me with a remarkable independent outlet for my own idealism, and afforded me the luxury of making regular public display of my neuroses, pet peeves, and assorted, randomly connected thoughts. It is an experience I will never forget, and one which I thank *The Commentator* current editors for allowing me to relive.

STUDENT NOTEBOOK

Tzedakah? Anyone?

by Ari Hirt

What should we call people who ask us for money as we walk around the campus? Homeless? No, they have homes! Perhaps we should call them paupers. No, a pauper is a poor person who works, and these people are unemployed. Is beggar more appropriate? A person who collects eight hundred dollars a week probably could not be classified a beggar. Perhaps the most suitable title would be a "YU Professional Charity Collector."

Like the once temporary street lamps and pedestrian mall benches, the YU money collectors have become permanent fixtures on the YU campus. While many people spare a quarter or two, they undoubtedly wonder about these people's identities. Who are these people? What are their stories? Why don't they work? Do they deserve our money? How often are we obligated to give them charity?

Al Linder, 46 years old, is the most conspicuous of the money collectors. With a brown scraggly beard and black ski jacket patched with duct tape, Al sits and collects on the YU benches morning and night. Last year on May 20, while talking with a student, Al realized that his leg was spurting blood. Doctors soon determined that Al suffers from a diabetic leg ulcer.

Al was born and grew up with a normal childhood in New Jersey. He did not marry until 1980. Two years after his marriage, Al's wife died of leukemia, leaving behind a baby daughter named Sarah. Al worked for his father's trucking company but in 1985 he showed up to work only to find the factory burnt to the ground. Shortly after this disaster, Al's mother-in-law and both his parents passed away. When Al realized that odd jobs could not even pay the wages of his babysitter, Al turned to the *tzedakah* route.

Before his incapacitating leg ulcer, Al used to haul in eight to nine hundred dollars a week through charity. His daily schedule would commence at five in the morning at the Franklin shul in Flatbush. He would remain in Flatbush until 9:30 AM before commuting to YU. He then would stay at YU until 5:00 PM, travel home to feed his daughter, return to YU at 6:30 PM, and remain until 10:00 PM. Through this physically and mentally draining schedule, Al would daily accrue \$85 in Flatbush and proceed to amass an additional \$100 at YU. Today, due to his crippled leg, Al limits his collecting to the YU market.

Since turning to Jewish charity, Al has relinquished all hope and desire of ever being employed. Al readily admitted that collecting *tzedakah* at YU is simply "easier" than holding an ordinary job. Al explained that regular

salary jobs only pay their employees every two weeks; he stressed that, "since his daughter's kidney operation he needs to receive pay each day." When asked whether he sees himself in the same predicament ten years from now, or whether he has a plan to escape his sorry condition, Al responds, "Plan? I have no plan! I live for today." However, in his mind, Al does hold one dreadful plan: he hopes his daughter will soon be able to join him and help him collect after her school.

According to Al, the closest he came to working in the past ten years was when the associate director of facilities management Jeff Socol offered him a job. Al claims, "three years ago Jeff Socol came over to me and said 'Al, since you are a nice guy and I don't like seeing Yids on the street, you should go tomorrow to the mailroom, fill out an application, and you will be working in two weeks.'" Al said that the next day he filled the application and to this day he is still waiting for the job. Jeff Socol denied such an incident, saying, "it never happened."

Al expresses the utmost praise and gratitude towards the students and *rebbeim*, but openly discredits YU's administration for being crass and insensitive. Al despises YU's policy of not allowing him inside the buildings during the often freezing hours of the night. The doctors have told Al that in cold weather his leg will increasingly worsen. Therefore, from the hours of 6:30 to 10:00 PM, Al requests to sit down between the two doorways of Tannenbaum Hall. "Such a gesture," Al protests, "may help save my leg." Director of Safety and Security Don Sommers displayed concern for these money collectors but asserts that "unfortunately the school's security must be the primary concern." Sommers explains that due to past events, allowing these people to enter the buildings would be poor security. There were past instances of vagrants roaming the halls, disturbing classes, and scheming innocent students out hundreds of dollars. Sommers recalls one time when a man collected money for a particular organization, cashed these checks at a nearby retail store, and was later caught in the Pollack library tearing pages out of books and smoking them. Regarding Al Linder, who never posed a threat to security, Sommers reasons, "if we would allow a person to sit in a hallway, not only would it open a Pandora's box for every collector to come and sit in our buildings, but it would also cause a tremendous fire hazard." Sommers points out that he would not even allow a student to pull up a chair in the Tannenbaum hall foyer.

In contrast to Al Linder, Max Tannenbaum finds no fault with YU administration. He understands why he can not enter the buildings "I am an older man," he says, "I understand these

things." Max, a 65 year old man bearing dark charcoal skin and flashing a mouth of several missing teeth, can be found each day sitting on the bench in front of Furst Hall wearing a long black trench coat. Currently claiming residence in the Lower East Side, Max was a hotel clerk for forty years. Among the many noted establishments of employment was the Catskills famous Grossingers Hotel. After Grossinger's closed, Max found himself out of a job. He supplicates "since social security does not sufficiently provide for me and since my two daughters living in Chicago and Canada have problems of their own, I depend on you students." Max claims that due to his age and his physical illness, he is incapable of any physical exertion. Therefore, Max has eliminated work as a possibility.

Max is greatly appreciative for the benevolence and generosity displayed by the YU student body. On any given week, Max collects over a hundred dollars. Despite the troubles he faces in entering the buildings, and the silence that sometimes greets him when asking for money, he refuses to criticize anyone.

One of the regular collectors of YU only appears on Fridays. Bearing a dirty beard and hat, and holding an umbrella with his blackened fingers, David runs around Amsterdam Avenue hassling students for money. David emigrated from Israel several years ago and found residence in Teaneck, New Jersey. David explained that five years ago, after he became involved in a drug dealing operation, he was busted and lost his job. Now he abides in a train station and relies on charity for food money. Rollie, manager of Time Out Pizza, does not allow David to collect in front of his establishment on Amsterdam Avenue. Rollie claims that David is not an Israeli but is, in fact, an Arab. According to Rollie, when David first came to YU, he told Rollie that he was an Arab from Israel and that he needed money.

Do we have an obligation to give money to these collectors every day? Mashgiach Ruchani Rav Yoseph Blau answered, "there are only two times during the year when we must give *tzedaka* to people we don't know are legitimate - on Purim and on Pesach." Rav Blau did not divulge many details but explicitly stated that "so far, of the stories which we have investigated, not one has checked." Rav Blau did not denounce students who give these money collectors funds, but he was confident that the YU students are not obligated by the Torah to give these people upon each encounter. Rav Herschel Schachter confirmed Rav Blau's remarks. Rav Schachter stated that unless these people have a genuine reason for unemployment, the Torah does not hold us responsible for giving these people money.

FOCUS

The Gift of Life

by Ari Blech

OK, so when one thinks of YU, the words monolithic and homogeneous aren't the first to come to mind -- even for those freshmen still keen on weaving at least one S.A.T. word into each sentence they speak at college (curiously enough, the only effective remedy for this is a minimum of one year at a Yeshiva in Israel, after which said *bochurim* will instead repeatedly use awkward Yeshivish-isms like *mamash* and *taka*, but I digress...). Yes, every now and then a student or two has been known to take issue with something Rabbi Lamm has said. But on April 19, 1994 (mark the date) all that will change -- at least from the hours of 9:00 AM until 4:30 PM. Intrigued? I hope so, because lives hang in the balance. What we're talking about here is a bone marrow drive, and *rebbeim* of any suasion will encourage you to go. The drive, organized by YC senior Chaim Motzen, offers students the chance to save the life of Jay Feinberg. Feinberg, 25, has leukemia and unless he finds someone to donate the marrow he so desperately needs, may not live to see his 26th birthday. His best chance for finding a match lies with those people who share his ethnic background, to wit, people of Eastern-European Jewish ancestry. A simple blood test can tell you if you are a potential donor for Jay. But whether or not your bone marrow type matches his, it will be recorded and entered into a national registry; already, drives organized for Jay have found several matches for others and numerous lives have been saved. Between 50 and 60 people die each day because a compatible donor could not be found -- because the right donor never bothered to be tested. Each year 9,000 new patients actively search for their donor, after chemotherapy and all other possible cures have been deemed ineffective. For the three years of his illness, Jay, his family and friends, have fought valiantly to encourage everyone to be tested and registered. Governors, Senators, and Congressmen have gotten involved, as have shuls, schools, and Jewish organizations. YU is no exception. 600

students participated in the last drive, and in a separate fund-raising effort two years back, YU's Tzedaka Drive raised \$13,000 to help cover the costs of screening the blood for matches (for each person tested, the family spends \$50). Now, as with our phenomenal success when it comes to blood drives (the next one, incidentally, will be held May 3-4), we have the chance to save lives and create an outstanding *Kiddush Hashem* to boot-- not bad for something demanding only ten minutes of time and a tablespoon of blood per person. Everyone is busy while at college, cramming for CLEPs, fabricating excuses, sometimes (gasp) just plain studying, but when our saintly progenitors said that *pikuach nefesh is doche et hakol* they weren't just blowing wind; it not only overrides wimpy stuff like Shabbos, but even really important things like a good morning's sleep. (Lest no one misunderstand and no feathers be wrinkled, let alone ruffled, I'm referring to a post-minyan *schluff*, fit in, with the *Aibeshter's helfen*, rather miraculously between the end of an 8:45 prayer fest and a 9:15 seder.) So, and I don't think I'm asking too much, take some time out of your rough and tumble schedule to potentially save the life of another Jew, someone who himself was in college not too long ago. Do me a favor. Speak to Rabbi Jeffrey Chaitoff and Mr. Jake Lieberman and ask them why they were so eager to help out. And then call the Feinbergs, as I did. Hear Mrs. Feinberg's plea to help because "the clock is ticking for Jay." Listen to her gentle, but firm reminder that "*kol Yisrael areivim ze bazei*." Ask her to be blunt and she might even tell you that "Leukemia is a random killer... adding your name to the list can one day save the life of another Jew, someone you know, a member of your family, or even yourself." Then speak to Jay. Listen to him praise YU's "exceptional students," thank the students for "really coming out for me last time," and express his hope and confidence that "they'll do the same this year." And think about the simple, but poignant message he asked me to relay to you: "Please give me the gift of life."

ERNST & JULIO DOWN BY THE
SCHOOLYARD

"Watch out -- that first step's a doozy."

--Nachshon B. Aminadav

"More power to you" to the Dramatics Society for bravely confronting the thorny issue of "The Odd Couple." Personally, I hope they perform the episode in which Murray misdigests his supper, and Oscar has misplaced Felix's antacid.

Ah, Pessachk. The holiday that commemorates when that Charlton Heston character finally persuades the Yul Brynner guy to let all those extras go. Yet beyond all that, it's my yearly opportunity to watch my plump uncles get all teary eyed, beet-red and sweaty from eating bitter herbs.

Thankfully, the *maror* is mitigated by the *haroseth*, the sweet mixture which symbolizes the mortar with which our antecedents laid bricks. This theme tends to carry over to my mother's year-round cooking as well.

A favorite Passover tradition of many children is the stealing of the *Afikoman*, the fancy Pessah word for dessert. These children hide the Afikoman until their

parents promise them money or prizes in exchange for it. All this seemed quite silly to me when I was a boy, so while my siblings were playing the Afikoman game with my parents, I would raid their bedrooms and empty their wallets.

Yessir, those were the days. But those days are gone, aye, like dear over a grassy hillock. And perhaps as a result of my youthful artfulness, I have become a cautious seder-leading adult. Specifically, I have equipped my afikoman bag with the Lo-jack anti-theft system. I'm not afraid to do *Ruchtzuh* anymore.

Do-it-yourself jokes:

1) Paschal Lamm

2) Paschal Lookstein

As I lean back and sip from my eighth cup of wine (I'm verriy religious), I take a long look round the table and realize that everyone has gone to bed, including the guys who were supposed to tell me when the time comes for the morning Kriyat Shema. Looks like it'll be a long night. Elijah's Cup is looking mighty good.

All the best.

CLIP 'N IGNITE

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KINDLING

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The Senate: A Consulting Body, Not a Governing One

continued from page one

maximum of two years. All departments in YC/SSSB are represented by faculty. A faculty member and a student alternate in the positions of Chairperson and Vice-chairperson. Currently, Michael Kupferman, a YC junior, retains the position of the Vice-chair. The Senate usually meets once every three weeks.

As Dr. Cwilich explains, the Senate only "studies a problem and makes recommendations. It is a consulting body. Although it is not a governing body [this] does not mean it is a place where we just voice concerns. It is a place where we solve things." Indeed, when they have dealt with grievances of little disagreement, the Senate's recommendations have been implemented by the Administration without delay.

Dr. Mareleyn Schneider, chairperson of the Sociology department and a former member of the Senate, described the importance of the Senate. "I think a lot of the students are unclear of what the educational goals of the institution

are and the educational goals of the professors," she said. "When you are in the Senate, you get an idea of the [academic] standards and a very sharp idea what the faculty wants to maintain, and... the standards we have here. We try to be fair and try to keep it on a high level. I think the Senate clarifies a lot of issues for the students."

Dr. Cwilich elaborated, "For students, the Senate is one of the best places to make their voices heard. A very important thing happened to us this year," he explained. "The new [Academic] Vice President of the college [Dr. W. Schwartz] has come to every single meeting of the Senate so far. He is sitting with us and discussing the issues and listening to what we have to say."

In recent months, the official scope of the Senate has become clouded, specifically with regard to the evaluation of the Bible requirement and the initiation of the academic advisement center. Last semester, the Senate

suspended discussion on the issue of the Bible requirement until a later date. Dr. Cwilich explained that some members of the faculty curriculum committee "did not want the Senate to interfere with their work, and they felt that it would be best if they could finish their work and bring their proposal" and only then would the Senate be allowed to begin discussions on Bible requirements. Some of the members of the Senate were unhappy with this arrangement and felt that their discussions should begin immediately. "I felt," Dr. Cwilich continued, "that the Senate should have some input, and I disagreed with some of my colleagues on the committee which say that the Senate should not be discussing it."

According to Daniel Gurell, YCSC President, the Senate was asked to remain quiet with regard to the change in the Bible requirement "because the deans had done their research, and on the specific issues they felt that there was no further input which might be necessary, due to the fact that the curriculum changes had to be made."

Dean Rosenfeld explained how the YC faculty committees of Academic Standards and Curriculum are very distinct from the Senate, saying that "The Academic Standards Committee deals with... matters which relate to the standards of the quality of education." This would include exemptions to rules, standards for transfer credits, credits for majors, evaluation of independent studies. "The curriculum committee deals with curricular issues, such as courses, major requirements, requirements for graduation, and those matters. As a general principle, the faculty of YC is in charge of the curriculum." The Senate, however, is not a YC faculty body because it has a majority of student representation. According to Rosenfeld, the Senate "has the charter to discuss a wide range of issues, but constitutionally, any matter which is passed by the Senate must be confirmed by the faculty... the authority still rests in the YC faculty, but the Senate is to provide students with greater input, and to generate discussions of issues that are of a wider interest which might fall outside the direct purview of the other two committees."

Although Rosenfeld's explanation of the Senate's constitution appears to be correct, their jurisdiction often extends beyond his exposition. Article II of the YC/SSSB Uptown Senate's Constitution defines the scope of the Senate as follows: "Section 1: The Senate shall have jurisdiction over the academic affairs of the college as specifically set forth below: a) Academic standards, admissions policy curriculum and requirements for degree. b) The establishment of new majors and new courses [which require approval by department and division heads]. c) Retold of policy on: 1) standards of scholastic performance; 2) student attendance; 3) the grading system; 4) academic honors. d) Discussion and disposition of all matters submitted to the Senate by the Administration, the Faculty, the Student Council..."

Dr. Cwilich explained that one of the reasons that the Senate agreed to remain silent on the issues in question was because there were student representatives on the Curriculum and Academic Standards committees. Further recommendations were made

that the student Senators confer with these representatives to insure that the interests of the student body are well represented.

"The main responsibility of the curriculum lies in the faculty," explained Cwilich. "However that should not preclude the Senate in any way from looking into those issues. They need to coordinate their work. I spoke with Dr. Feit, who is the executive chairman of the faculty, and he agrees with me that there is room for the Senate to collaborate and coordinate work. If we are both looking at the same issue, then we should coordinate so [that] we work together."

At the most recent Senate meeting, Cwilich suggested that the Senate evaluate its role and consider how to make proceedings more efficient. Rabbi Israel Miller, one of the members of the first Senate, explained that the original purpose for its creation was the necessity for a vehicle where faculty and students could interact. He explained that the students "used to be the originators of suggestions... and dealt with the inner working of the University." One of the largest complaints of the students at these meetings was that the important issues were delegated to outside committees and not discussed in the Senate. In addition they were not kept informed of any progress made by these outside committees.

The major cause of friction between the Senate and the faculty committees is a lack of communication. Gurell explained, "I really do not know what is going on in the Senate. They do not communicate to me what is being discussed, and I do not communicate to them what we are working on." As recorded in the Senate minutes, it was suggested that the student senators confer with the student representatives on the faculty committees, however both Cwilich and Gurell were unaware if any meeting had taken place.

To improve the efficiency of the Senate, and to meet the Senate's full potential, Dr. Cwilich suggested that "student senators must be aware of the main problems of the students... the students are the ones that have to play a role in starting the issues and then maybe the faculty members will pursue them. There are not many places where all the administrators are sitting at one table... I believe that it is important that the Senate play a role and that the students should be pressing harder."

Currently, the Senate has been discussing such issues as student voting, the calendar for the upcoming academic year, and the computing facility. Past achievements include the implementation of the Writing Center, the creation of a business minor for YC students and a liberal arts minor for SSSB students, and the introduction of a Japanese language course.

Kupferman commented that, "we try to get things done, and there is a strong feeling of satisfaction when something you worked... on gets accomplished. Working on the Senate, you feel like you are doing something for the institution - for the betterment of the institution. We are all in this together. We all have the same goals of maintaining the academic integrity of the university. The people on the Senate work hard. It is not something which you just throw on your transcript. [The Senators] do their jobs, and they do their research."

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(range: 120-180)

GMAT
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Points
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Exclusion of Speech From Curriculum Proposal Sparks Controversy

continued from page one

required courses to be taken from courses in History, Philosophy, and a foreign language was also voiced, especially due to the fact that Jewish History courses would be able to fulfill some of the requirements in this area. In fact, the proposal notes that "art and music lose in prominence due to the promotion of history and philosophy." Dr. Haahr, the head of the YC English Department explained, "The special nature of this university seems to encourage placing Jewish History into a category in itself. I would not personally be against viewing the Jewish History department courses as part of the general History department." Bartholomew acknowledged the need for knowledge in both general history and Jewish History, but expressed grave concerns on the notion that Jewish History could be used to fulfill requirements. "I wish a compromise could be attained," he said. Outgoing YC Dean Norman Rosenfeld explained that "the committee felt that History and Philosophy play a more central role in a liberal arts education than other disciplines... At the same time, students can take a foreign language."

Regarding the proposed exclusion of Speech, the committee's proposal points out that "no comparable college surveyed has a speech course requirement." Dr. Haahr explained that while "Columbia has a rhetoric requirement, it is a writing as well as oral course. Public Speaking is an important skill for certain majors, but I don't see that it is essential as a general requirement." She gave the example of students planning to go to law school as a group that should take Speech. Haahr noted that the two students on the committee, Neil Lauer and Avi Roth, argued very vigorously for retention of the Speech requirement during committee meetings. Haahr did note that SSSB would still require its students to take Speech. SSSB Dean Nierenberg confirmed her assertion, stating, "At this point, there has been no formal discussion on the Speech requirement at the SSSB. There is no planned review of [its] curriculum at this point." He also pointed out that the SSSB was just overhauled last year, eliminating the need for further review.

Dr. Anthony Beukas, a longtime member of the YC faculty and the head of the Speech Department, was deeply

perturbed by the Committee's proposal. "I was pleased that there were so many members of the faculty, especially from the sciences, that were surprised by the exclusion of speech and defended it [the current requirement], and that [exclusion of the requirement] should be reconsidered. I was frankly surprised when I received the Curriculum Committee's proposed change, when they included PED under Basic Skills, and [did] not [include] Speech [under the same category]. It was a political move and obviously had nothing to do with their stated goals: 'to improve the liberal arts,' 'to enhance students' education.'" Beukas cited the student member on the committee's arguments rejecting the proposal to eliminate Speech and commented, "It is obvious that the committee ignored student input."

Dr. Mareleyn Schneider, the head of the YC Sociology Department, was annoyed with the suggestion that people would suspect politics for the committee's change in the status of Speech. "Give us some credit," she said.

YC Senior Ezra Cohen argued "we should keep Speech. It is important for all students that Speech be retained as a requirement because it teaches one communication skills and how to deal with people, an ability everybody needs...no matter what profession."

Problems Yet To Be Resolved

The Curriculum Committee's proposal states that "the 'new' curriculum, with the changes, innovations, and refinements" which it proposes implementing, is a "more rational realignment of our requirement structure, one which is more coherent, comprehensive and, perhaps most of all, comprehensible."

But Dr. Bartholomew does not feel that the committee has solved the whole problem just yet. "One of my colleagues very intelligently and articulately expressed it by saying 'We are cutting the pie into ever smaller pieces when the real problem is the thirty two credits from Israel.'" The current proposal did not suggest tampering with amount of credit received in Israel.

The Curriculum Committee's proposal is now scheduled to be voted upon on April 6. If the proposal is passed, the committee will turn its efforts to a review of all current YC majors and will investigate possible new majors and minors.



SUMMER AT SY SYMS

SUMMER SESSION I

Tuesday, May 31 - Thursday, June 23, 1994

- ACC 1002 PRINCIPLES OF ACCOUNTING II
3 CREDITS (1:00 - 3:30 pm)
MAN 1020 PRINCIPLES OF MANAGEMENT
3 CREDITS (9:30 am - 12:00 pm)

SUMMER SESSION II

Tuesday, July 5 - Thursday, August 4, 1994

- FIN 1001 PRINCIPLES OF FINANCE
3 CREDITS (1:00 - 3:00 pm)
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FOR ADDITIONAL INFORMATION, CONTACT:

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Seniors: Have you handed in your bios for Masmid '94?

YESHIVA SPORTS

Macs Tennis Off to Strong Start

by Daniel Wolfson and Steven Kupferman

The tennis team got off to a great start this past Sunday as they defeated NY Poly Tech 7-1, with one draw. Number one seed Michael Pfeifer, with his well-balanced ground strokes and service attack, got by his opponent 6-4, 6-3. Assistant Captain Ari Zaionz didn't have as easy a time; it took him three sets to overcome his opponent in a tie break. After winning the first set 6-3 and losing the second set 1-6, Zaionz closed out his match with an impressive 7-6 (7-1) win in the final set. Captain Jordan Sudberg had a tough time in the first set of his match, as he squeezed out a 7-5 victory. Using his strong serve and consistent ground strokes, he breezed

by his opponent in the second set as he won 6-1 to take the match.

The other two singles matches were less of a challenge for the Yeshiva team. Gabe Slotnik, with his consistent baseline hitting and volleying, overtook his opponent 6-2, 6-1. David Samet had a similar experience as he overtook his opponent 6-2, 6-2. David Samet then paired up with Michael Pfeifer for the first doubles match of the night. They had no difficulty overpowering their opponents 6-3, 6-3. The other doubles match paired Brian Kardon with Gabe Slotnik. Brian's great net play and Gabe's consistent baseline hitting led to an easy win, 6-2, 6-0. The last doubles match of the night, which featured Daniel Wolfson and Steve Landau, ended in a draw, as time was limited. Upcoming matches include NJ Tech and SUNY Maritime.

Macs Wrap It Up

The Macs (12-10) finished their season with a 20 point loss to New Jersey Tech in the semi-finals of the Independent Athletic Conference Tournament. The season was truly an up and down one for the Macs. The Macs lost by only 6 points to NYU, who are presently in the NCAA Division III Final Four. The Macs also had the top-ranked defense in Division III for some time. However, the Macs were unable this year to qualify for the ECAC tournament. The season

did, however, end on a high note, as both Daniel Aaron and Miko Danan were able to notch their one-thousandth point.

Fans are already turning their attention to next season. The general consensus is that Alan Levy will be the core of the team, and will be helped by returning team members Michael Dube, Isaac Neuman, Jake Rosenberg, Jose Jayinski, and Yehuda Halpert.

— Adam Melzer

URGENT APPEAL

For a Life Saving Donor!

Jewish Students & Faculty Desperately Needed!

Jay Feinberg, 25, has leukemia and is in desperate need of a bone marrow transplant to live.

His best chance of finding a match lies with those of Jewish Eastern European descent.

Requirements:

- Ages 18-55 (2 mos. before 18th birthday okay)
- Good general health
- Blood type does not matter
- Simple, quick blood test (a few tablespoons)
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Tuesday, April 19th from 9 AM to 4:30 PM in Morgenstern Lounge.

For more information, call Chaim Motzen at 568-0586 or Friends of Jay at (800) 9 - MARROW



photo: B. Aronoff

Ida Crown versus Hillel at the Sarachek Tournament

Red Sarachek Tournament Returns to YU

by Daniel Lowe

With grueling seasons behind them, twelve Yeshiva high schools from across the continent competed this past weekend in what is widely regarded as the "Big Dance" of National Yeshiva Basketball, the third annual Red Sarachek Invitational Tournament. Sponsored by Yeshiva University, the tournament showcased various on-campus facilities at YU, most notably the Max Stern Athletic Center.

The tournament ran from Thursday, March 17 to Monday, March 21, with teams from Los Angeles, Chicago, Miami, Memphis, St. Louis, Toronto, and Montreal competing. Three New York teams, MTA, HAFTR, and Hillel of Deal, New Jersey, also participated. In addition to the tournament games, there were several social events held for participants, including a banquet and a *Shabbaton* in Englewood, New Jersey.

Widely considered one of the greatest

coaches in the history in the sport of basketball, Bernie "Red" Sarachek coached the YU Macs for 39 years, worked with the old New York Nets of the NBA, and has held numerous clinics over the years. Throughout his career, Sarachek developed a reputation as one of the most cantankerous and tenacious coaches in the history of the game. Dr. Jonathan Halpert, Sarachek's successor as Macs coach remarked about his former coach, "Red Sarachek makes Bobby Knight (coach of Indiana) look tame. But seriously, he was really a genius of the game. Red Sarachek was one of the greats in his field."

Yeshiva University is hoping the Sarachek tournament will attract many of the participating high schoolers to YU as it has in the last few years. Sruly Lopin, a senior from St. Louis, believes that the tournament serves as an excellent recruiting tool for YU. "If not for this tournament I would never have even thought of attending YU. Having seen the school and its campus, I could definitely see coming here for college."

The Commentator
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