

HAMEVASER

Official Student Publication of RIETS and JSS

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232

Number 1

Our readers will notice HAMEVASER's new image. A new printer has been engaged, fresh layout has been used and a unique masthead has been designed. In keeping with the spirit of this new image, HAMEVASER rededicates itself to reporting articles of interest, Scholarship and relevance to YU and the general Jewish community.

SOY Sponsors Daily Chumash And Halakha Shiurim; Dramatizes Need For RIETS Curriculum Changes

By JOSEPH EPSTEIN and
SOL BORG

The newly-elected SOY Executive Council has begun its term of office by proposing changes and reforms in the RIETS-YP

programs. During the past year the SOY curriculum committees chaired by Israel D. Benedek and David Abramchik, have made extension studies on RIETS-YP reforms. SOY is now attempting to implement these proposals.

The two committees concerned themselves with the graduate Semicha Program and the undergraduate Yeshiva Program. The proposals for the Semicha program call for the addition of several shiurim in Hilkhos Niddah and Avellut, and other relevant topics from Orach Chaim; extending the program of Shi-

mush to allow future musmakhim to experience first hand to a greater degree the problems of the Orthodox rabbinate by working in individual congregations; and the implementation of a definite cycle of Gemmarot with Sugyet commonly referred to in the rabbinate. The undergraduate changes called for the addition of Chumash and Halakha shiurim to the YP curriculum. In addition it was also suggested that a relevant cycle of Gemmarot be learned in the limited time the YP student has to learn in the Yeshiva.

Top-level Meeting
To press the administration into accepting such proposals, the SOY at its May 4 meeting voted (Continued on Page 4, Col. 2)

Late Development

It appears that the administration, faculty, and students are nearing an understanding in the recent negotiations concerning the structure of the Semicha and Yeshiva Programs. On the Semicha level, meetings are being held for the purpose of revising specific aspects of the Program for October. On the undergraduate level, progress is being made since the meeting between Rav Soloveitchik and Rav Belkin last Wednesday. The addition of Halakha I'Masach to YP, in some form appears to be a definite possibility.

Rav Soloveitchik Addresses Yolanda Benson Hon. Society

By STEVEN L. WINTER

In a very unique gesture, Rabbi Joseph B. Soloveitchik addressed the Yolanda Benson Honor Society on Wednesday, April 26, in 501 Furst Hall.

The Yolanda Benson Honor Society is a group of high school and college aged youth who have become Baalei T'shuvah through the Torah Leadership Seminar program run by the Youth Bureau of Yeshiva University. The society exists not only as a means of giving recognition to its members for their outstanding personal accomplishments in their battle for Sh'mirat Mitzvot and Yir'at Shamayim, but also as a service organization devoted to bringing uncommitted youth of high school age closer to Torah Judaism.

It was to this group of people and their guests that the Rav addressed his words on "The Unique Experience of Judaism." The Rav started by speaking about youth and old age, not as physiological periods, but as two different time awarenesses. Although organically exclusive, existential-

ly they can exist together. The old live in the past; they remember, they relive. The young live in the future; they anticipate, they hope, they quest. Yehadut (Continued on Page 6, Col. 1)

Rav Goren Addresses Students At Yeshiva U. And Brooklyn College



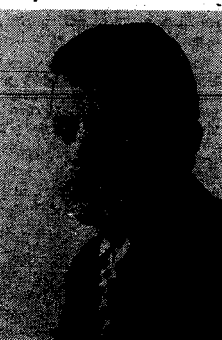
Rav Goren Conversing with Rav Soloveitchik

Mr. Reich

New HAMEVASER Governing Board; I. Benedek Editor, J. Epstein Associate

Israel D. Benedek, elected Editor-in-Chief of HAMEVASER, announced two weeks ago the 1972-73 HAMEVASER Governing Board. In previous years, Mr. Benedek has served as Associate Copy Editor, Technical Editor, and Associate Editor. Founder and two-year President of the YC Pre-Rabbinic Society and a Jewish Studies major, he participates in the activities of the Student Organization of Yeshiva as Chairman of the Semicha Program Revision Committee and Constitutional Revision Committee, and has in the past been assistant chairman of the Kashrus Division and the Drive for charities. Aside from holding other positions at YU, he is active in community service as a youth director, tutor, and Bar-Mitzvah teacher.

...A notch lower than the Editor-in-Chief, in the capacity of Associate Editor, is last year's Associate Feature Editor, Joseph Epstein. In his senior year in YUEB-M he held the post of Editor-in-Chief of the school's



YUPR Editor-in-Chief Israel Benedek, student newspaper, The Academy News.

Returning from last year's staff where he was News Editor is Richie Schiffmiller, who this year will assume the post of Executive Editor. Mr. Schiffmiller

(Continued on Page 6, Col. 3)

By JUDAH LIESCHITZ

It was Judah HaLevi who poetically described the saga of the Galut Jew. "My Heart is in the East and I am in the West." The Galut Jew has historically been haunted by the sad truth that, despite his relative proximity to the Holy Land, only his heart has been able to transcend

all barriers and reach Jerusalem. Since 1948 the boundaries of Israel have been opened to the Jews, of the Galut. Yet, even in this jet-age, the Jew still experiences a great physical void with

(Continued on Page 5, Col. 1)

Religious Topics Mark Successful Yom Iyun

By DAVID WEISS

On Thursday, April 13, the Yeshiva participated in a special Yom Iyun program sponsored by the Student Organization of Yeshiva. The program, which featured four different series of lectures, dealt with the Jewish perspective on various issues.

The series began with Rabbi M. Fulda speaking on "The Core

of Commitment" and Rabbi J. D. Bleich discussing the issues of "Abortion and Halakha." During the second time period, Rabbi J. Parnes spoke on "Women's Lib" while Rabbi M. S. Feldblum lectured on "Talmudic Analysis." Rabbi M. D. Tendler, during the next hour, spoke on the "Drug Culture," and at night, Stern College was invited to hear Rabbi S. Riskin discuss

"The Halakhic Aspects of Yom HaAtzma'ut."

Rabbi Fulda

Rabbi Fulda's shiur on "The Core of Commitment" dealt with the six pillars of Judaism formulated by Maimonides in his Sefer HaMitzvot. The first principle is that there is a G-d and that He is interested in and intervenes in history. The second (Continued on Page 4, Col. 5).

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HAMEVASER

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From the Editor's Desk

The New Image

By ISRAEL D. BENEDEK

The first reaction our readers have is probably to our new masthead. But our point involves something far deeper than the aesthetics of the printed page, whether it be the masthead, the new type size, or the fact that we procured a new printing company altogether. We hope the new physical image will assign to HAMEVASER a new mental image — that HAMEVASER will ring a louder, clearer bell in the minds of its readers. We wish no competition with any college newspaper; we exist in a unique class of "newspapers." As the news and literary organ of SOY and JSSSC, we are their voice for the record and to the public. And we must be so ever increasingly. Coverage of the present RIETS-YP negotiations for the addition of course material and more forethought in the selection of material of the existing structure, as is reported on Page One, is a major priority of our News, Feature, Research, and Projects Staffs. We intend to remain involved directly with the proceedings, and to report the news as fully as possible, including behind-the-scenes interviews, as that of Rabbi Charlop on Page Five.

JSS

Not to be forgotten or outdone, JSS ad JSSSC will be given full-time attention through a new position on the Governing Board — that of JSS Editor. Mr. Eisenstock, appointed this past week to the new position, will, along with his own selected staff, provide us with JSS news and feature items commensurate with JSSSC's funding for each issue, if not more. We hope JSS students will become more actively involved with HAMEVASER by participating either on the JSS staff, or in any other position, be it on the Governing Board, Associate Board, or General Staff. This is not to say that past Editors and Governing Boards have been unsympathetic or unyielding to JSS participation in the paper. On the contrary: many have participated. Former JSS students, even more so, have devoted their efforts to the paper in the highest capacities. But if there exists sentiment, true or false, that JSS coverage has been somewhat lacking, we aim to prevent such sentiment in the next year and for years to come. Let us state unequivocally that when we saw "JSS" on staff applications and experience altogether, exclusive of disregarding qualifications and experience altogether, to place the applicant in a position of responsibility and creativity. No more need be said on this.

In the realm of Feature and Projects, we will again attempt to be more responsive, if possible, to the interests of the talmidim with features on Halakha and Mashiach, Yisrael by various Roshei Yeshiva, and faculty members of the YU Community, this series beginning, IY"H, in the next issue. Instead of merely covering Dr. Asher Siev's involvement with the life and works of one of our great luminaries of the past, Rav Moshe Isserles, we were honored by having the world renowned scholar contribute an exclusive, highly informative article vividly describing the Rammo's life and works, beginning on Page Three. In the meantime, projects are already planned for our next few issues. We will be glad to hear from our readers — faculty, administration, students, Rabbinate alumni, and outside organizations and individuals — regarding their evaluation of our material and suggestions for future features and projects. Any Letters to the Editor of interest to the reading public and of reasonable length will be printed whenever possible. We are making a phone available, for the first time, for public contact with the Editor-in-Chief and the Managing Editor, printed elsewhere on this page, for purposes of editorial and advertising policy and for suggestions. We extend an invitation to our readers to avail themselves of this service, as well as contact through the mail.

At the same time, we are open to contributions from anyone in the YU Community which would be of interest to our readers. Israeli institutions may, if they wish, contact us through our Chief Israel Correspondent, c/o Gush Etzion, for anything that does not involve editorial or advertising policy.

One last item in relation to feature articles: whenever helpful and enlightening, we will conduct or sponsor polls and surveys according to proper sociological standards. Recently, a reader submitted a survey he conducted on his own of YC students which, in a condensed and self-evaluated form, appears in this issue on Page Four.

Finally, let no one say that the aforementioned reflects poorly on the past year's Editor and Governing Board. Those that have seen the last issue, and others before it, must certainly agree that it was a very good year. We strive to top that. With increases in funding by our sponsors and in technical efficiency and speed through our new printers, Alert Newspaper Printing Co., with whom we expect many fruitful years of association, we hope to offer an increasingly intellectual, vibrant, and responsive publication for 1972-73 and for many years to come.

The Editor-in-Chief and Governing Board of HAMEVASER extend a most hearty Mazal Tov to past Editor-in-Chief and Incoming Editor Emeritus JEFFREY FEINSTEIN upon his engagement to Shoshana Brill. At the same time, sincere congratulations are due Mr. Feinstein for a job well done this past year.

Welcome New Officers

The new student officers of RIETS-YP and JSS have recently been installed. They came to office with many new ideas for improving their respective religious divisions. HAMEVASER congratulates them on their election and wishes them success in implementing their programs and ideas.

Brian Frohlinger, re-elected as President of JSSSC, has already demonstrated his ability to innovate creative changes and to earnestly work for the improvement of the JSS program. His next term of office promises to be as fruitful as his first. The initiation of a junior-year-in-Israel program, plus the implementation of a yearly change in the seder of Gemarah taught, and in the lectures offered, will serve to produce a more well-rounded JSS graduate. Mr. Frohlinger's proposal to revamp the junior and senior Chumash curriculum offers a more practical approach to the study of this discipline. The proposed addition of Rav Soloveitchik to the faculty of JSS would invariably enrich the Torah scholarship and environment of the school.

The current series of SOY Chumash and Halakha shiurim attest to the serious attempt by Shmury Bach's administration to improve the YP "curriculum." Mr. Bach must strive for further progress in two other areas which he stressed in his platform: (1) persuading the administration of the necessity of obtaining new Rebbeim and a Mashgiach, and (2) revision of the Semicha Program "geared to producing qualified musmakim." Not only should Mr. Bach work toward revitalizing the Yeshiva structure, but he must also attempt to improve the ruach and avirah of the Yeshiva. He and his fellow officers must provide strong leadership dedicated to Yeshiva's ideals which will result in the strengthening of the Yeshiva.

We hope that both Mr. Bach and Mr. Frohlinger will act with continued dedication to improve their respective religious divisions. Toward the implementation of such goals, HAMEVASER, too, pledges its energies and resources.

Why PR?

The question has often been asked, "Why YU?" We feel that the recent YU Public Relations pamphlet answers this question in a way which is at best incomplete and at worst misleading.

In this pamphlet, we read of the importance of our Jewish heritage and its significant role in our education; yet, pitifully little of that heritage is pictured or discussed. We learn of the advantages of living in New York, the rigor of the college program, the variety of courses — and some

how, barely a substantive word is said about Jewish studies and the Yeshiva (as in "Yeshiva Isaac Elchanan") way of life.

"Why YU" represents the image of YU that will be presented to many prospective students. The HAMEVASER Governing Board believes that such a pamphlet can only deceive seriously committed applicants and encourage students whose religious attitude is ambiguous. Even if the booklet were not to have this effect, its watered-down presentation of Yeshiva reflects poorly on an institution that allegedly puts Torah above all else. We therefore urge the administration to acknowledge its error of omission and to print a pamphlet that more completely depicts the Jewish programs which are the core of Yeshiva University.

Yom Iyun

Yeshiva University is a unique institution, for within its four walls are concentrated many of the most prominent and knowledgeable orthodox Jewish spokesmen of our generation. We have the unique opportunity to take advantage of their knowledge and experience.

Recently, an important and successful step in utilizing this talent was taken. Yom Iyun, a day of introspection through learning, was planned and sponsored by the SOY. Featured were organized lectures by the various rebbeim and teachers on both relevant and vital topics. Jewish views on Yom HaAtzma'ut, Abortion, Jewish Commitment, Drug Culture, and Talmudical Analysis were presented and explained. We commend the organizers of this program for its success.

From the response of the student body, it is clear that such a program is both wanted and needed. We therefore urge the SOY to expand the program. HAMEVASER suggests at the same time next year this event be semi-annual. This important program should not be abandoned as it was once in the past. The issues and the talent are here — let us utilize this talent to answer these issues.

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The Rammo, z "I: MiMoshe v'ad Moshe, lo kam k'Moshe"

On Lag BaOmer the world observed the 400th yahrzeit of Rabbi Moshe Isserles, the Rammo, z"l. Through the generations, European Jews, especially of Poland and Galicia, would gather every year on Lag BaOmer at the grave of the Rammo z"l in Krakow. It was the custom that the rabbi of the city would deliver a talk trying to explain old questions that Acharonim posed against the decisions of the Rammo.

A hundred years ago, when they observed the 300th yahrzeit of the Rammo, Rabbi Yosef Kohen-tzedek delivered a eulogy, and he said that "Hakol talui b'mazel, afilu gaon b'Yivo." He said that the Rammo was one of the very few outstanding g'ונים who merited this devotion and dedication of the people, that year after year, thousands would come every yahrzeit to his grave to pray and rededicate themselves to Torah. HaRammo. In his lifetime, he almost became a legend; his pupils called him "Rabbeinu HaChasid." On a matzevah it is engraved: "Mi-Moshe v'ad Moshe, lo kam k'Moshe," the same as the Ram-bam was referred to in reference to Moshe Rabbeinu. The Mahar-shal, his colleague and relative, wrote the very same thing in one of his t'shuvo's.

An Indelible Mark
The Rammo was one of the

very few among the g'dolim, who though he lived a comparatively short life — it is my conviction that he only lived forty-two years, of which only twenty-two were active and fruitful — left an indelible mark on the future of his people. His books are being studied to this very day. There's hardly a Jew who's not familiar with the name Rav Moshe Isserles. The question may arise as to why? Why did he gain such

The Editor-in-Chief and the Governing Board of HAMEVASER wish to extend a hearty mazel tov to Joel Green, head counselor of Morgenstern Dormitory, on his engagement to Fayge Chafetz.

great popularity? Why was he so beloved? Even in his own lifetime, he was respected; his opinions were followed throughout the world.

As we look upon his life, we see the Maharshal says, "Zakiah l'p'shei olamot b'chayav" — that the Rammo merited to enjoy both worlds in his own lifetime. He was born into a very wealthy Jewish family; his father was a leader of the community in Krakow; and as he grew up, his father-observed his gifts. His early studies were supervised by his father, who was also a great talmid chakham. Then he was

By DR. ASHER SIEV sent at a young age to the great yeshivah of Reb Shachner Mi-Lublin, who was the outstanding authority in Poland. He studied there until the age of nineteen. Reb Shachner gave him his own daughter for a wife. He returned to Krakow around the year shn-yud (5310) to become the rabbi of Krakow. The Rammo himself says he was very hesitant to accept this position. He says, "Na'ar hayiti, v'lo zalaniti, v'al acheirini nitmaniti!" — I am a young man and I was appointed to lead this great community. At the time, Krakow was the capital of Poland. But he relied on friends, he says, and his teachers, who urged him on. Reb Shachner, at the time, was a Chief Rabbi of Small Poland; the Rammo, being a young man, relied upon his great rebbe, as well as his family, to become the rabbi of Krakow.

Very soon, it became obvious that he was fitting for the task of being the rabbi of the capital of Small Poland; Krakow.

Rosh Yeshivah

It didn't take long until he opened a yeshivah and he, himself, not only served as rosh yeshivah, but also took an interest in the welfare and well-being of the students. In one of his t'shuvo's, he writes that before the beginning of the year of study, he's very busy, because he has to arrange to see to it that every

student should have his physical needs, so that he could learn with peace of mind.

He himself was a gifted young man. He had an excellent mind, an analytical mind, and an excellent memory. He tells us that his quotes, even when he says "V'zu l'p'hone," are not verbatim, because, he says, he concentrates on the idea, not on the words. But actually, one can see that he always quotes from memory,



Putative Sketch of Rammo

and that his great gifts actually served as the resources with which he later on could give his great creations to his people.

A most interesting thing is that the first book he wrote wasn't on Halakha, but rather on the philosophy of Judaism. When he was a young man, in the year shn-tet-zayin (5317), a plague broke out in Krakow, and he ran away with his family to Shidlov, a nearby town. Erev Purim came, and he had nothing to send his father as Shachar Manot; so he sat down, and wrote a peirush on Megilat Esther, by the name of "M'chir Yayin." There he set down his religious philosophy on life. One may say that it's accidental: he wanted to rejoice but he didn't have with what, so he wrote the peirush on Megilat Esther. When one reads it, however, he sees how carefully the Rammo's philosophy of life is set down, and that he must have thought of it a great deal before, because he quotes a great many sources, such as the Moreh N'vukhim and the Il-kim. He even quotes by name several non-Jewish philosophers, such as Plato. And later on, when he wrote the Torat HaOlah, in which he amplified his philosophy of religion and life, the M'chir Yayin was the very basis; he only broadened the ideas.

Now in this book, as I said, he sets down his ideas about the

universe, about Man. He emphasizes the constant struggle that goes on within Man between the good and evil inclinations. He not only analyzes the conflict, but also advances a positive way to overcome the yetzer harah and be successful in life as a Jew.

Life's Three Stages

He emphasizes that life consists of three stages: aliyah, ascendance, which is youth, when Man grows and develops; y'mei amidah, when Man reaches a plateau in life; and y'mei y'didah, descent, which includes zik-nah, old age. He stresses that man during his youth is always more interested in his physical well-being and enjoyment of life. It is then that he tries to learn of his responsibilities to his soul; it is then that he needs the most guidance, through parents and teachers. So that in y'mei amidah, when he reaches middle age, he is already set; and he possesses a self-discipline through which he will be able to emerge successfully. And he can do it, the Rammo stresses, through limud HaTorah and practice of the mitzvot.

The Rammo stresses that ninetenths of the mitzvot deal with trying to correct Man in his associations with other people. Therefore, Man first has to stress the idea of "Sar midrah, va'ael tov," and then he's to strive to comprehend the Creator and the universe. He emphasizes that Man is an "olam katan," a miniature world; with his soul, he's like the universe with the Creator. Therefore, just as in creation we see a complete unity, so Man must achieve unity within himself, between his body and his soul, and then he can serve the Creator well. It is the duty of Man to study the universe, because through the universe we understand the Creator. He says this is what Shlomo HaMelech meant when he spoke of "Erez sheha'v'anan;" he understood the essence of Nature, of trees, even of the smallest grass.

Therefore, Shlomo HaMelech said he understood all the secrets of the Torah except Parah Adumah.

He said the same thing is true when the Torah said of Moshe Rabbeinu, "B'chol beiti ne'eman hu." It means that Moshe blessed and understood the universe — "beiti" — which is why he reached the highest madregah of n'vah. Likewise the Bnei Yisrael, when they walked from Mizraim to HaSinai, studied and understood all the knowledge of the universe, and the secret (Continued on Page 7, Col. 1)

Letters To The Editor

To the Editor:

May I congratulate you and your staff upon the interesting recent issue of your publication. In two of your articles, attention is focused upon the National Commission on Torah Education, which was founded about three years ago. I refer to the news item on Page 1 entitled "Yeshiva High School Seminar held at Monsey Park Hotel," and to the report on Page 12 called "Hope from Federation."

I would like to call to the attention of your readers the fact that the organization of the National Commission on Torah Education was spearheaded by the Metropolitan N.Y. Commission on Talmud Torah Education which was formed in 1957, under the sponsorship of CSD. Since its inception, the Commission has helped raise the educational standards in over 130 Talmud

Torahs throughout the Metropolitan area, and has initiated a number of new educational programs and projects: — Camp Morasha in Lake Como, Pa.; Ezra Academies, Junior High Schools for gifted students; Bnai Hillel Honor Society, the student "Ar-ista"; Accreditation program for schools meeting requirements; Hebrew High Schools; Publications of texts and educational materials, and Teachers Seminar and Workshops.

The organization and development of the Metropolitan N.Y. Commission on Talmud Torah Education was primarily due to the vision, guidance and untiring efforts of Morris B. Benathen, of Blessed Memory, who also served as Professor of Education at Y.U.

As the Commission began to grow and service some schools in Connecticut and New Jersey, the necessity for a National Commis-

sion arose. However, when the National Commission was finally organized a number of years ago, its program was enlarged to service not only Talmud Torahs but also yeshivot, adult education groups, youth education programs, and educational camp programs.

An outgrowth of the National Commission was the formation of the Educators Council of America (ECA), which is a fellowship of orthodox Jewish educators throughout the United States and Canada, dedicated to the enhancement of the status of the profession, and serves as a forum for the exchange of ideas, programs and educational media.

I will be pleased to meet with a representative of your newspaper to enlarge upon these organizations and programs.

Sincerely yours,
Dr. Sampson A. Isseroff
Educational Director
Met. Commission on
Talmud Torah Educ.

Incoming Governing Board 1972-73



Back row: (left to right) Chaim Brickman, Joel Zdanowitz, Lenny Hirsch, Judah Ausubel, Moshe Flaum, Dave Richman. Front row: Shaya Weiler, Joey Epstein, Israel Benedek (Editor), Richie Schiffmiller, David Weiss, Eliezer Diamond.

B'sorot

About seventy-five Yeshiva students participated in a Yom Yerushalayim celebration which was held at Stern College, Thursday night, May 11. The group heard Rabbi Saul Berman speak on the importance of Yom Yerushalayim after which they added to the simchah by leading singing and dancing. Back home at Yeshiva, Hallel with a brachah was said Friday morning, followed by a round of dancing in the Morg. ahul.

Dr. William Etidin, professor of Biology here at Yeshiva College, speaking on "The Torah Approach to Evolution," suggested a theory of evolution which may be compatible with Torah thought. In a lecture delivered to the student body on Monday, May 15, Dr. Etidin stated that the "breath of life" made man different from all other beings; man is more than a complex organism whose existence is determined by its ability to survive on instinct

alone — man is a creature who must use his sense of morality and intelligence to live a uniquely human life.

Rabbi Charles Sheer, a musmakh of YU and Jewish Chaplain of Columbia University, spoke to members of the Pre-Rabbinic Society last Tuesday, May 16 about "The Orthodox Rabbi on Campus." Also discussed were the present proposals for improving the YP and Semicha programs.

In a statement made prior to the student referendum on late or early sessions for the coming year, Prof. Silverman, Registrar of YC, remarked that by keeping the dorms and several offices closed until after Succot, YU could very well save \$50,000 in expenses. Prof. Silverman added that the Bet Midrash will, of course, be open in September for those who wish to learn.

In Prospect



By MAURY BACH

The election is over, and the rhetoric has ceased to shatter the air. In the heat of a campaign many promises are made. Unfortunately, the history of SOY indicates that few of these promises are ever realized. It is not the purpose of this article to say that I will be different. This is something only time will tell. It is the purpose of this article to state our goals, and how we must plan to reach them.

SOY must involve itself with all the students and must generate, the necessary *ruach* so that all of the students will want to involve themselves in SOY. This entails the planning of *chugot*, the running of *trilling* and *tzitzit* drives, etc., and the regular scheduling of *shiurim* dealing with contemporary problems of Judaism and questions in *halakha* *Imaasech*. SOY must personally reach each student. To this end, I pledge to go room to room next year in a personal effort to get students involved.

In a year when so much stress has been placed on the purpose of coming to YU, it would be ridiculous to neglect this vital issue. Every person must examine himself to see if he is getting all he can out of YU in general and RIETS in particular. If he is not, he should ask himself why he is here.

The fault does not always lie with "the Administration."

Yet, the fault in some cases does lie with the Administration. For too long: we have gone without an effective *mashegiach*, our requests for curriculum changes have gone unheeded, our present *Semicha* Program is a joke, our demands for high quality *rebbeim* have fallen on deaf ears. And for much too long SOY has been unable to do anything about it.

Within two weeks of my election, I had a meeting with Dr. Belkin concerning the hiring of new *rebbeim*, implementation of the RIETS undergraduate curriculum, and the revamping of the *Semicha* Program. The meeting was fruitless. SOY council decided to take action, and independently implemented the proposed RIETS program for the remainder of the term. The course upon which we have embarked is a dangerous one. If we don't have 100% student support and participation now, this year's SOY will be incapable of ever rectifying the above-mentioned wrongs. We cannot shoulder the burden alone. You must do your share.

SOY, JSS Choose Executive Council

By HARRY DYM

Elections were held last month for the executive offices of both the JSS and SOY student councils. In a highly contested SOY election, Maury Bach defeated David Weiss for the presidency by two votes, while Abe Blank and Irwin Gross were elected Vice President and Secretary-Treasurer, respectively.

Maury, at present a Junior, has been a member of the YP Curriculum Evaluation Committee, and served as *dorm gabbai* for the past two years. In his platform, Bach promised to restructure the RIETS-YP programs and institute several innovative changes.

JSS

In the JSS election, Brian Frohlinger was elected for a second term as President, while Sandy Srolowitz and Harold Fruchter were chosen as Vice President and Secretary-Treasurer.

Brian, a Junior, instituted many changes this past year as President of JSSSC, including the P-F option system and the establishment of a JSS year of study in Israel. Next year Brian hopes to institute a lecture series by such luminaries as the Rav, as well as additional electives in subjects such as *Tanach* and *Chasidism*. Also envisioned is a JSS library and *S'farim* Co-op, for the special use of JSS students.

Yom Iyun

Continued from Page 1, Col. 5
and is a belief in the unity of HaShem. A Jew cannot serve two masters nor live in two distinct systems—he must serve one G-d through his *Torah*. Thirdly, one must love G-d which implies trying to learn everything about G-d through study of His revealed will. One should teach His law diligently, be sensitive to the imperfections in this world, and try to correct them. The fourth pillar is fear of Hashem. This fear involves seeing G-d in everything at all times. Such an awe-inspiring recognition must lead a person to do G-d's will even against his own. That is why, after the *Akeidah*, Abraham was called "G-d-willing." Service to G-d is the fifth pillar. A Jew must dedicate his entire existence to the service of G-d, thus attaining the highest possible spiritual level. Thus Moses, our greatest prophet-leader, was designated by Hashem as *Avdi*, My servant.

Rabbi Fulda concluded with the sixth basic tenet of *Yahadut*: *dviekut BaShem*—clinging to G-d. How can a finite person cling to an infinite G-d? He can do this by thought and study, and by following the example of *Talmidei Chachamim*. They, by seeing each *mitzvah* as the totality of the *Torah*, prevent us from negating our relationship with G-d by discouraging *Avodah Zarah*. Moses, thus, broke the tablets because he knew that society had turned to *Avodah Zarah*.

Our attitude to Hashem's unity should be one of faith for the future. Thus, when he recites the "Sh'mah", we should believe it is true not only now, but that in the future everyone will af-

Survey Reveals Variety Of Religious Attitudes

Most of us think we have a clear notion of the typical JSS, EMC, and YP student. As with most stereotypes, however, these notions are partially true and partially false. Suspecting that the "religious attitude" of students would differ depending on their religious division, varied backgrounds, and religious education, we conducted a survey to test these assumptions.

The survey was answered by 56 JSS, 54 EMC, and 83 YP students. The conclusions one can draw from this survey are severely limited. Words such as religious or observant are not defined objectively. Some of the questions, it was later learned, were ambiguous and vague. Nevertheless, as a comparative study of the three Jewish Divisions, certain tentative conclusions can be made.

The first part of the survey said "Cite briefly at least three 'religious problems' or questions." Only about 50% of the 193 students surveyed replied to this part. The most frequently mentioned problem among all divisions was that of reconciling evil in this world with G-d's mercy. Problems concerning the *halakhot* of sex (i.e. *N'giah*) and the acceptance of the absolute authority of Chazal and tradition were common. While in EMC and JSS there were many who had problems accepting basic assumptions of religion, (i.e. existence of G-d and divineness of *Torah*), these were rarely mentioned by YP students. Instead, there were YP students who wrote that they had "no problems" or that they could not see the purpose of writing them down. In addition, YP students often wrote that they were unsure what role learning must play in Jewish life.

The remainder of the survey consisted of 35 statements which were answered according to a key of five possible answers. For the purposes of this article, these choices are condensed to "positive" and "negative." Below is a brief summary of the results.

First, note that the results of question No. 5 (making YU co-ed) confirm those of previous surveys taken. Question No. 4,

also given on a previous survey, shows that the majority of the student body is satisfied with its Jewish Division, unlike the results of the previous survey.

JSS students generally come from much less observant backgrounds than do EMC or YP students (nos. 3, 7). The JSS students' weak *yeshiva* training (11) probably accounts for his greater enjoyment of Jewish Studies, because *yeshiva* is new to him. YP students value religious studies more than secular studies.

ar studies to a greater extent than JSS or EMC (10). More JSS students have been politically active (12,29), also probably due to a different background. It is interesting that since most JSS students did not attend *yeshiva* before YU, they feel more strongly that *yeshiva* may produce intolerance of other ways of life (9).

Most of the questions about religious observance convey an attitude toward religion rather than a precise measure of observance.

Survey Statistics

	Positive	Negative
1. I bench at least twelve times per week	55	40
2. I would use a Shabbat clock to watch TV	24	38
3. I come from a very religious home	46	78
4. I enjoy studying (Jewish Studies) at YU	83	62
5. I think YU should be co-ed	47	56
6. I consider myself a religious person	87	79
7. I come from a very observant home	47	73
8. I often have doubts about the existence of G-d and the truth of the Jewish religion	38	30
9. Sending your child to <i>yeshiva</i> may make him intolerant of other ways of life	70	32
10. I value religious studies more than secular studies	44	19
11. I have had a strong <i>yeshiva</i> background	24	50
12. I consider myself a liberal in politics	56	43
13. In evaluating a candidate for high office, I consider his support of Israel essential	82	80
14. If I miss a <i>davening</i> , I am upset	72	48
15. The 6 day war may well have been a miracle	83	84
16. I am seriously thinking of <i>Aliyah</i>	69	77
17. I always try to <i>go out on dates</i>	31	16
18. I always try to <i>daven with a minyan</i>	31	16
19. I've attended marches to end the war in Vietnam	29	35
20. There are certain laws that I just can't observe fully — N'giah is one of them	31	70
21. I have considered giving up religion	19	17

(Continued on Page 5, Col. 1)

SOY Sponsors Daily Chumash And Halakha Shiurim; Dramatizes Need For RIETS Curriculum Changes

(Continued from Page 1, Col. 4)
to-0-1 to implement the undergraduate proposals on an experimental basis until the end of the current year. The action followed a special meeting between the administration, represented by Dr. Belkin and Rabbis Miller and Charlop, and the SOY *Semicha* and YP Program committees. According to David Abramchik, who attended the May 2 meeting, changes in both the *Semicha* and YP programs and the need for new *Rebbeim* were among the topics discussed. The other student delegates, M. Bach, I. Benedek, I. Brick, W. Maybruch, and Y. Stollman, expressed some optimism that these proposals would be approved by the administration.

In light of these events, SOY organized and sponsored a series of *Chumash* and *Halakha* *Shiurim* while continuing to press its demands on the *Semicha* level with the administration. During the week of May 8, *Chumash* *shiurim* in such topics as *matan Torah*, the *Akeidah*, and *birkeit Yaacov* were given by Kollel students. The following week *Halakha* *Shiurim* were presented by Rabbi Moses D. Tendler, Heshy Reichman, David Derovan, and Yaacov Bieler, on assorted topics ranging from *tzitzit* and *talmud Torah* to the development of *Halakha* and *Halakha* *Imaasech*. SOY spokesmen reported that all *shiurim* were well attended and attracted 150 students daily.

The new proposals caused much discussion among *rebbeim* and students alike. Some *rebbeim* felt that such proposals would destroy the structure of the *Yeshiva* whose main purpose is the study of *Torah She'Ela Peh*. Many students wished to keep the present program of a lengthy period for preparation and then *shiur*. However, student representatives who met with Rav Soloveitchik to discuss the proposals, maintained that they had been encouraged by the Rav to continue their work on the program changes.

Structured Program
Mr. Bach, President of SOY, reiterated that the SOY curriculum had taken into account all arguments and felt that such a structured program would give the YP student a broader Jewish education. "I am enthusiastic with the response of the students of the *Yeshiva*," he said, "and I am impressed by the good *ruach* and *avodah* of the *Chumash* and *Halakha* *shiurim*.
Mr. Bach is presently organizing a referendum to measure precisely student opinion on this issue. The referendum is expected to take place sometime this week.

Rav Goren Addresses Students At Yeshiva U. And Brooklyn College

(Continued from Page 1, Col. 3)

his brethren in Israel. He has not, however, forgotten his brethren, and regardless of where the Jew finds himself, he rejoices together and, if necessary, mourns in unison with his fellow Jews.

On May 2, Lag BaOmer, the youth of New York City rejoiced together with the youth of Israel at the Jerusalem Festival of Solidarity held in the Brooklyn College auditorium. Through song and dance, day school children joined by high school and college students celebrated the fifth anniversary of Yom Yerushalayim. The three thousand students gathered, also, to welcome the Chief Rabbi of Tel-Aviv - Jaffa, Rabbi Shlomo Goren.

Six-Day War

Rav Goren, in his address, commented on his joy in viewing the solidarity of American Jewry with the State of Israel and with Yerushalayim in particular. The Chief Rabbi then recounted the events on the day of liberation and unification of the Holy City, five years ago. Retracing his steps, he described the entrance of the paratroopers into the old city through the Gate of Lions. At 10:30 A.M. the paratroopers of Tzahal found themselves at the doorstep to the Temple Mount. With tears of joy streaming down their faces, the soldiers spontaneously began singing Hallel. When asked by a soldier, "Can you promise we will remain?" Rav Goren answered, "We swear that we will remain here forever." This event—the unification of Yerushalayim—said the Chief Rabbi, represents "the greatest moment in the life of the Jewish people after the destruction of the Bet HaMikdash."

On the following day, the twelfth of Yeshiva University were honored by the visit of Rav Goren. After asking permission to speak from Rav Soleveitchik, the Chief Rabbi proceeded to deliver a shiur on Parshat HaShavua. He explained the concept of the giving of the Torah on Har Sinai, and specifically the unique aspects of the mitzvah of Sh'mitah. Rav Goren described the unique holiness of Eretz Yisrael and quoted a famous Chazal that states that "All the mitzvot were given to be observed in Eretz Yisrael." No matter how prosperous the Galut, the former Rav of Tzahal said, the homeland of the Jew is only in the Holy Land.

Survey

(Continued from Page 4, Col. 4), apparent to many people without need of concrete figures. However the homogeneity within Jewish divisions, as well as distinctions between divisions, are greatly exaggerated. Statistics such as these create an "average person" who does not exist. One could easily draw the wrong conclusion that everyone in YP is "very religious." Also, one is prone to conclude that EMC students are much less religious than the other divisions (1, 2, 14, 18). The fact is, though, that most students at YU enjoy studying Jewish Studies (No. 4). The vast majority of students are committed to Orthodox Judaism and consider themselves to be religious Jews (6, 21).

"We Swear"

As I left Walt Whitman Auditorium of Brooklyn College on Yom Yerushalayim, the words of Rav Goren echoed loudly in my mind. "We swear that we will remain here forever." I could hear the sound of the shofar as Rav Goren stood at the Kotel on the 28th day of Iyar 5727. The soldiers appeared before me, holding in one hand a rifle, and with the other, grasping longingly onto the stones of the Kotel. The words of HaRav Kook came to mind, "There are people with hearts of stone, and there are stones with the heart of man." This is what Yom Yerushalayim represents.

HAMEVASER wishes all its readers a healthy, pleasant, and resourceful summer.

JSS Staff

JSS students interested in serving as Associate JSS Editor or on the JSS staff are asked to contact Isaac Benedek, M202, or Gary Eisenstock, the JSS Editor.

Rabbi Charlop Revisited

Evaluation Of Past Year And Comments On Future

By Shaya Wexler

After his first year as Director of YP and RIETS, Rabbi Zevulun Charlop still has retained most of the zeal and optimism with which he came. Being Director of RIETS and YP is not an easy job; but Rabbi Charlop, even with his many responsibilities, has found time to make the YP - RIETS office more accessible by interviewing students and taking a personal interest in every bachur's progress. The following is a candid and penetrating interview with Rabbi Charlop. Many of the questions concern every YP and RIETS student, and Rabbi Charlop has tried to answer each question to the best of his ability without being too evasive.

Q: Rabbi Charlop, could you briefly evaluate your first year as Director of YP - RIETS?

A: In all honesty, it is very hard for me to evaluate myself. I didn't come to YU with extraordinary expectations. I simply felt that there was a job to be done, though I didn't know how long it would take me to do it. In some of the circumscribed areas I set for myself, I think I am doing well. However, it is too early for me to say whether I am satisfied because I have not been here long enough to honestly judge myself.

Q: What are your plans and innovations for next year?

A: Let me say that I do have definite plans envisaged for the coming year. I am, though, a bit reticent about speaking too much too soon. I know this sounds evasive (and in the end you can have me for it), but I have good reasons for being sil-

ent. I don't believe it will serve any purpose to speak about plans prematurely. All that could do would be to raise false hopes and in the end, disappoint students. If I told you, for example, that I am interested in adding new courses or looking to ameliorate



YUPR
Rabbi-Zevulun Charlop

certain problems (which I am), thereby raising your hopes, and then I didn't succeed entirely, your disappointment would be so much greater. However, I can tell you that I have been to meetings with Dr. Belkin and other administrators, and they all have been amenable to change, though I can't say as yet what type of change. I want the students to know that I do share their concern over certain problems, and I hope they can be remedied in the coming year.

Q: SOY has recently presented YP - RIETS curriculum change proposals to the Administration. Will any change be in-

stituted next year?

A: There was a meeting with Dr. Belkin concerning proposed changes, but I feel it is premature to speak about the results now. However, an idea we are considering is to offer optional shiurim in Halachah L'Maaseh and other subjects for those who

desire such classes. To change the seder completely for everyone is strongly opposed by Dr. Belkin and whether you agree with him or not, for the best reasons. He feels the morning seder is sacrosanct or, as he puts it, "Kodesh Kodoshim," in effect. (Continued on Page 7, Col. 1)

Letter To Rav Belkin

(Continued from Page 1, Col. 4)

We suggest the following to strengthen the Semicha Program:

- A. Program of M'schot:
 1. First year: Moed, Shabbat, P'sachim
 2. Second year: Nashim, Sugyot in Gittin and Kiddushin
- B. In addition to Sh'chitah, M'lichah, Ta'aruvot, Basar B'Cholov, we would add:
 - a. Avelut
 - b. Nidah
 - c. Mikvaot
 - d. Treifot
 - e. Shabbat and Yom Tov—Orach Chayim
- C. Other classes to be added are:
 - a. T'Blah
 - b. Chumash with Midrash
 - c. Jewish Philosophy — introduction to other branches of Judaism
- D. Sh'mush — working as:
 - a. Student Rabbi
 - b. Student Teacher
 - c. Youth Group Leader
 - d. Supervisor of Kashrut
 - e. Choshen Mishpat — with a Bet Din

We feel that with these additions our Musmakhim will be capable of coping with the American Jewish Community. We offer our assistance to our Rosh Yeshiva and the administration in having these programs implemented, with the help of G-d, this coming September.

Respectfully yours,
Walter Maybruch, President 1971-72
Student Organization of Yeshiva.
Israel David Benedek, Chairman,
SOY Semicha Program Committee.
Maury Bach, President 1972-73
Student Organization of Yeshiva—
David Abramchik, Chairman,
SOY Undergraduate RIETS Committee.

In Retro-Prospect

By BRIAN FROHLINGER



As many students on campus yell for co-education, I sit and wonder how we can combine and coordinate the Stern and YC student bodies when the uptown student body itself is so polarized. It's ironic that this polarization is not confined to the education question, but is also being furthered by two factions with opposite ideologies who have teamed together on one issue and have caused the isolation of those in the middle of the road. Now that I have thoroughly confused all those reading this column, I'll explain.

This year, YC has been privileged to entertain the presence of such Israeli dignitaries as Rav Peron, Mayor Teddy Kollek, Consul General Rivlin, and, most recently, Rav Goren. All of these speakers came to YU to address the student body, but more than half of the student body was not invited to participate. The reason: these speakers spoke in Hebrew.

Hebrew, the holy language of the Jewish people and the official language of Israel, suddenly becomes the official language of Yeshiva University whenever a guest from Israel arrives. Suddenly at least fifty percent of the student body is attending a school where a language they do not speak fluently becomes the official language.

The facts are clear. Taking for granted that all EMC students speak and understand Hebrew, all JSS and a good percentage of YP students will not be able to hear any speaker who comes from Israel in their four years of residence at YU.

In order to criticize this unofficial policy, I think we must analyze why these speakers are asked to speak in Hebrew. The first reason, which was put forth at a recent undergraduate council meeting in which I received a barrage of criticism for feeling the way I do, is that we must be what

we are. We are a Jewish institution, and thus when a speaker comes from the Jewish state, we must greet him and listen to him in the Jewish language. I think we must look at what we really are and not delude ourselves with a vision of YU which does not exist. Despite popular opinion, we are not an Israeli university in New York. We are a Jewish university with many students who do not presently speak a fluent Hebrew.

Another reason for using Hebrew is that several of these speakers were brought here as guests of EMC, and since the official teaching language of EMC is Hebrew, the speakers spoke in Hebrew. I would like to congratulate the EMCSC President for his efforts in procuring these speakers, but I don't think that these speakers should be sponsored by one division's student council. If each student council individually would invite these speakers, they would not come, and therefore, I feel that when someone of the caliber of Rav Peron or Rav Goren comes to YU, the lecture should be sponsored by the joint student body and not just by one sector.

I do not ask that all speakers from Israel speak in English. I recognize the satisfaction derived by the listener in having a Hebrew speaker. I recognize the public relations we might have in Israel when it is reported that three hundred YU students heard so and so speak in Hebrew. I merely ask that there be more sensitivity to what our student body really is. I'm asking that if the speaker asks what language to speak in, some consideration be given to all students on our campus. This is a very simple solution. In effect, everyone is satisfied, and perhaps the student body will be a little more unified. Then we can go back and argue about other issues confronting us.

Wachsman Appointed Registrar Of Riets; Feels Semicha Program Needs Overhaul

By RICHARD WOLFOE

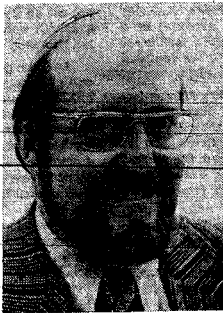
Due to Larry Wachsman's recent appointment as Registrar of RIETS, HAMEVASER conducted an interview. We found him candid and almost effervescent in replying to some of the controversial topics raised.

Mr. Wachsman was first confronted with his opinion of the Chumash classes SOY has arranged for YP. He debunked an apparently popular misconception that his office pertains to YP. "Not at all," he said. Actually he is now registrar of all graduate studies on the Main Campus, i.e. BRGS, PGS, and RIETS. This represents no change in fact, however, merely in position.

Mr. Wachsman is no stranger to YU. He graduated BTA and YC (class of '63). The same year he was appointed Assistant to the Registrar, and also became a math teacher in MTA. In 1965 he received his M.S. from BGS and in 1968 was made Assistant Registrar in charge of graduate schools. With the shutdown of RIETS in 1969 it was felt necessary to appoint a separate Registrar of RIETS, although this in no way represented a change in his job. He also presently serves as head counselor at Camp Morasha.

Radical or Progressive?
It has been widely held during Mr. Wachsman's long relation-

ship with YU that he is something of a "radical." The term progressive would be much more appropriate. As one of the best authorities on the Semicha Program, he was questioned extensively on some of the major issues. He feels that the Semicha



M. Bleich

Registrar Larry Wachsman

Program needs "constant overhauling"; it must never stagnate. This does not always mean a total change, but rather a revitalization, something which is in the Jewish tradition of flexibility.

The Semicha Program is on

the move. Only 1 or 2 of 63 students dropped out of the program last year. At present, a B.A., a 5th year student, or a student but 12 credits short of a B.A. may be admitted to Semicha. Concurrent with the 3 years of Talmud, a Semicha student must either learn in Kollel, take Macheshevet Yisrael, or obtain a masters in FGS or BRGS. All must take 6 supplementary Rabbinic training courses and be able to pass a comprehensive Hebrew exam, to meet the expanding needs of the American Rabbi.

Practically Oriented

Although all changes must be officially approved by Dr. Belkin in his capacity as Dean of RIETS, Mr. Wachsman suggested some improvements he would like to see. He believes that the Semicha Program be practically oriented and emphasized a required knowledge of Chumash and Ramban. Furthermore he looked for greater Hatmadah, and more independent study for a chavrusah as opposed to being reliant upon Shiurim. "Mushlam" is the term he used for the student who meets the standard, and he feels that additional work in grad school (presently 6 credits per semester is permitted) should be discouraged in a totally encompassing Semicha program.

RIETS is at a crossroads now. We wish Hatzlachah to Larry Wachsman, and we hope he can help the Semicha Program to a constantly improving future.

Religious Topics Mark Successful Yom Iyun

(Continued from Page 4, Col. 5)

firm HaShem. This we see in Rashi's explanation of "Sh'mash"; Hear, Israel, The Eternal—Our G-d is the Eternal One. Now He is our G-d, but in the future He will be affirmed by all.

Rabbi Bleich

Abortion is an appropriate topic for a Yom Iyun, since it is now being discussed in religious, social, and political circles. Rabbi Bleich, in his lecture on "Abortion and Halakhah," showed with the help of Talmudic and later halakhic sources that the prohibitions against or allowances for abortions are not clear-cut. Halakhah, according to Rabbi Bleich, must be concerned about more than just ruling abortion as being mutar or asur. What precisely is the issue? Is it a prohibition against murder, so that if one tries to force a doctor to perform an abortion on a Jewish mother, the doctor must let himself be killed instead? Is the prohibition one of ~~chibud~~ injury to the mother's body? Destruction of a fetus is akin to homicide, but is not in its category. Hence, the Halakhah allows for the destruction of a fetus to save the life of the mother. However, once the head exists in the mother's womb, even if the exit of the remainder of the body endangers the mother's life, killing the infant is murder. The Halakhah is very restrictive in regard to social problems that the birth of a baby may present. Even to prevent the birth of a "Pisul" such as a ~~manizer~~ is not permissible. If

a fetus with signs of Tay-Sachs disease is to be born, one may not abort its life. Rabbi Bleich spoke of the value of "preventive medicine" — genetic counseling and blood tests, for example, to, prevent Tay-Sachs babies. He closed with a warning that one should not complain about the strictness of Halakhah in such cases, as we learn in B'rakhot: the prophet Isaiah tells the King Chizkiyahu that we are not permitted to interfere with the secrets of the Almighty.

Rabbi Parnes

Rabbi Parnes, speaking on "Women's Lib," said that according to Jewish tradition women are not inferior to men. The difference between man and woman is that they play different roles. The man, aggressive in nature, plays the dominant role of leader; the woman, retiring and sensitive in nature, devotes her prime energies to the family.

The fact that she is the retiring, nondominant partner, said Rabbi Parnes, does not mean "that her interests and talents are to be suppressed. The woman's prime role is as wife and mother, and she is supposed to fill this role to her best capabilities. However, if she has additional time — perhaps she has the means of hiring help to free her from some household duties — then there is nothing to stop her from pursuing her own interests. When the children are older, there is certainly nothing which says she must be tied to the house."

"Where Jewish tradition de-

(Continued on Page 8, Col. 3)

Rav Soloveitchik Addresses Yolanda Benson Hon. Society

(Continued from Page 1, Col. 2)
expects the Jew to experience both age and youth, to both reflect and to anticipate.

Two doctrines

This Jewish existential experience, or time experience, can be compared to a tree whose roots absorb their nourishment from the soil of the past, and whose leaves bathe in the sunlight of the future. The Rav called these two The Doctrine of Existential Memory and The Doctrine of Experiential Anticipation. The former requires the Jew to relive the past, not just to remember it. One must relive the experience, re-experience the emotions; one must have a creative memory. Many halakhot reflect this. Our relationship to Eretz Yisrael reflects this. Our method of studying Chumash also reflects it. For us the heroes of the Chumash are alive: we live with them.

The Doctrine of Experiential Anticipation requires not just cognitive anticipation, but pre-experience, pre-existence, pre-feeling. The Jew is required to fulfill both, to live in the past and the future, to experience both and so be in touch with eternity.

That is why education is the primary norm. With one hand we receive the past, and with the other we pass it on to the future. This dual experience is not a gift, but a challenge. It is a requirement to live in memory and anticipation, the only true synthesis. It is a challenge which we must study very hard to fulfill. Although an emotional experience, it must be nurtured in the intellectual and the cognitive: Judaism is a logic and an ethic, or as Pascal said, a "logique du coeur." To nurture it we must study the Talmah, its spiritual message, and

modern events in its ancient categories. The Chumash is the mirror in which Human and especially Jewish destiny is reflected.

The two other essential aspects, along with the time doctrine, are Halakhah and Action. Halakhah is a unique way of thinking about the world, based on the Divine way of thinking, which is very strange and very simple. Thus, Yehadut is an educational and acting community.

Three distinctions

The Rav then went on to define the three main distinctions in our religious experience. Christianity distinguished between the sacred and the profane. This was their main failing, for if the world is split, then man, too, is split and this disunity leads to hypocrisy. Judaism says that the world can either be sacred or profane. It is up to man; if man wills it, G-d will accompany him even to the factory. If not, he will remove Himself even from the synagogue, even from the Bet Hamidrash and the Kodosh Hakodoshim. Judaism lays claim to the whole of Man and his life.

The second distinction is Judaism's preoccupation with detail. The aesthetic experience is one of the whole, the Gestalt. The details are irrelevant. But Judaism is modeled after the mathematical equation: it is either exact or nothing at all. If not precise, it may be beautiful, but it is not true. Truth requires detail and precision.

The third distinction is the centrality of inaction. Although Judaism consists of Mitzvot Aseh and Lo Taaseh, the latter are the more important. The first commandment given to man was a prohibition. This was so because the Aseh requires but a little effort, while the Lo Taaseh re-

(Continued on Page 7, Col. 4)

R. Schiffmiller And S. Wexler To Assist

(Continued from Page 1, Col. 2)
is a former Associate News Editor of The Commentator and served as a Contributing Editor of Tempo Magazine.

Entrusted with the task of assuring co-ordination among the various editors and acting as the liaison between production and writing of the paper is Managing Editor Shaya Wexler. Besides being Managing Editor, Mr. Wexler is also the Incoming Junior Class President and a Vice-President of the Pre-Rabbinic Society.

Giving up the reins of business manager, a position he held last year, David Weiss will assume the post of Senior Editor. Mr. Weiss, who had been very active the past three years in SOY, will devote his time to writing columns dealing with important issues facing World Jewry.

Also returning from last year's staff where he was Feature Editor is Eliezer Diamond, a senior in the Rav's shiur, and a member of the Pre-Rabbinic Society. Mr. Diamond, who has been very active in SOY, will have, in his new capacity as Contributing Editor, a column in which he will express his personal observations on many issues.

Also serving as Contributing Editor is Joseph Telushkin, who occupied this post for the past two years. Prior to that, Mr. Telushkin, a Semicha student, occupied a position on the Governing Board of The Commentator.

This year's Feature Editor of HAMEVASER is Chaim Brickman, former Associate Feature Editor of The Commentator and Campus Editor of the College

magazine Tempo, will call upon his journalistic background to assist HAMEVASER with the writing of articles of interest and to head the Feature Staff.

The youngest member on the Governing Board is YP student Judah Ausubel. Mr. Ausubel, a former Associate News Editor of HAMEVASER, will assume additional responsibility through his elevation to the post of News Editor.

Gary Eisenstock, appointed only last week to the new position

Rav Julius Parnes, a Rosh Yeshiva in RIETS-YP, will once again be giving a summer shiur in Y.U. The shiur will probably be given during the morning, but the exact time and the mesocha to be learned have yet to be determined. Contact Rav Parnes or the RIETS office for further information.

of JSS Editor, will with other JSS students under him, direct his total attention to covering JSS news and feature stories. A member of the Pre-Rabbinic Society, Mr. Eisenstock has previously held the position of Editor of the JSS Forum.

The job of Research Editor goes to Joel Zdanowitz, a YP senior. He served this past year as Associate Copy Editor of HAMEVASER.

Last year's SOY Secretary-Treasurer, and a present member of the Undergraduate Council of Yeshiva University, Lenny Hirsch will assume the position of Projects Editor. Mr. Hirsch was

also a former Technical Editor of HAMEVASER.

Writing the articles is only one aspect in the publishing of a paper, the other being the technical makeup. Responsible for this task will be YP junior Meshe Flaum, who will be HAMEVASER's Technical Editor.

The job of proof-reading all articles goes to Copy Editor David Richman. Mr. Richman, who is a JSS student and will be enrolled in YP next year, has been active on the YCSC Jewish Affairs Committee the past year.

The honorary position of Editor Emeritus goes to last year's Editor-in-Chief, Jeffrey Feinstein, who is a member of Pi Gamma Mu and the Pre-Rabbinic Society has in past years held numerous positions on the paper, most notably Projects Editor and Associate Editor. In reflecting on his past year as Editor-in-Chief, Mr. Feinstein felt that under his administration, HAMEVASER served a two-fold purpose: to make the student body cognizant as to the needs of Jewish Education and to stress the need for YU students to play an active role in the Jewish community. Mr. Feinstein lamented the fact that lack of funds prevented HAMEVASER from coming out more often. He suggested as a possible amelioration of this problem, the establishment of a Central Newspaper Fund, which could finance all newspapers.

Among the members of the Associate Board are the Incoming president of the Dramatics Society, Vice-President of SOY, and Secretary-Treasurer of the Junior class.

Dr. Siev On The Rammo

(Continued from Page 3, Col. 5)
of Creation. Therefore, they were ready for n'vash, for Matan Torah.

It is important to note that the Rammo stresses that there is a unity among all the branches of knowledge. That is, since the source of all knowledge is the Creator, G-d Almighty, therefore there's no contradiction between the Torah and between true philosophy and the teaching of kabbalah. He says, "Kol haachikmot nikhlu baTorah"—all the genuine wisdoms in the world are found in, the Torah. Therefore, he who studies to understand true wisdom actually becomes more attuned to understand the real knowledge of the Torah.



Dr. Asher Siev.

M. Reich

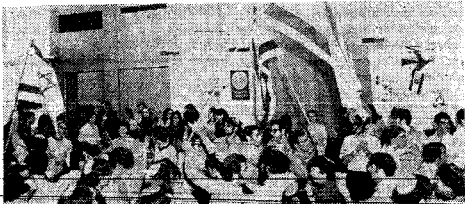
Editor's Note:

Here ends Part I of Dr. Siev's article on the life and works of Rav Moshe Isserles. Part II of his article will be, IY"H, continued in the next issue beginning with a summary of Part I. HAMEVASER takes this opportunity to publicly thank Dr. Siev for this article.

Right: Newly elected JSSC officers: vice president Sandy Srolowitz, President Brian Frohlinger, and Secretary-Treasurer Harold Fruchter.



Left: On April 19, Yeshiva University celebrated the 24th anniversary of the independence of the State of Israel. After a speech by Rabbi Israel Miller on the halakic aspects of the day, and a concert by Tzachi Ben-Ari, everyone joined in for song and dance.



Rav Soloveitchik Addresses Yolanda Benson Hon. Society

(Continued from Page 6, Col. 2)

quires sacrifice, heroics. Judaism stresses not happiness, but greatness, and greatness lies in heroics. The Lo Taaseh is the acid test for man, especially in sexual morality.

The Rav retold a Midrash. As the Bet HaMikdash was in flames, Jeremiah called on the Avot and on Moshe to plead with HaShem. They came before HaShem and recounted the sacrifices they had made for Him. HaShem ignored their pleas. Then Rachel came crying and pleading. She told HaShem of the time when she instructed Leah with the pass-word which would identify her to Jacob—in order to spare her sister embarrassment and humiliation. HaShem answered and said that for her sake her children would be returned to these borders.

Why was Rachel answered and not the others? There are two kinds of heroism. One is spectacular and glamorous: great deeds, dramatic action, martyrdom, etc. But there is another, less dramatic kind, with meager historical results. Giving up something privately when no one will know, by receding from a most cherished dream, is the kind of heroism Judaism requires, and most appreciates.

After the Rav finished speaking, he invited questions from the audience. The lecture was preceded by a reception and tea for the society members and their guests.

The Society was originally founded in 1960 as a memorial to Yolanda Benson, a Seminar Advisor and alumna, who was tragically killed in a bus accident. Miss Benson had been raised by

a Catholic family in Germany during World War II. After the war she was reunited with her parents and they came here to the United States. It was not until she went to Seminar, however, that she discovered her heritage, her people, and her religion. She became a very devoted Jewess, and as a Seminar advisor, devoted herself to working with Jewish Youth and to bringing them closer to Yahadut. The Society was formed to honor those who followed her inspiring example, and to perpetuate her goals and ideals.



Maury Bach was recently elected President of the Student Organization of Yeshiva. Among his plans for next year is the revamping of the Semicha and Yeshiva Program in order to produce better YP graduates and musmachim.

Rabbi Charlop Discusses RIETS Problems

(Continued from Page 5, Col. 5)

this subject Dr. Belkin describes himself as a "fanatic." Not only is Dr. Belkin afraid of changing the traditional method of learning, but he is also afraid of what such a change might do to the Yeshiva in the future. Who is to say that the bachurim won't later want to add another forty-five minutes of class time and eventually destroy the concept of a yeshiva completely? However, both Dr. Belkin and I realize the fact that not everybody can acclimate himself to a three-hour seder, and that is why we are considering offering optional shiurim.

Q: What was your reaction to the morning shiurim sponsored by SOY?

A: Mixed.

Q: There has been a great deal of student unrest over the fact that, as of yet, no Mashgiach has been appointed even though the Administration has pledged itself to find one. Has there been any progress in your search for a qualified Mashgiach?

A: I know the problem of a Mashgiach has been agitating most of the student body for many years. I cannot, however, discuss commitments made prior to my appointment, since I am not fully aware of the circumstance under which they were made. Whether we will be able to find a suitable Mashgiach is doubtful and is also questionable if that is what we really want. I, myself, have several reservations about a Mashgiach being the panacea for Yeshiva. We

must remember that Yeshiva differs from other yeshivot with mashgiachim in terms of structure, size, heterogeneity of its student body and the different aspirations of the students. No single Mashgiach would be able or capable of taking on such a burden and we would need several Mashgiachim. However, the need for a Mashgiach would be lessened if the Rabbi-Talmid relationship was what it should be. The Rabbi who has the average of thirty boys in his class would ideally serve as the best Mashgiach for his shiur. It is unfortunate that this relationship does not always exist. Speaking about myself, I can say that I have tried to compensate in some small way for the lack of a Mashgiach by taking a personal interest in the talmidim. In my interviews, besides asking the standard questions, I always discuss the Gemarrah that the student has been learning. By taking this personal interest in the students, I have tried to perhaps feebly, to fulfill one of the Mashgiach's tasks. This is still not the optimum situation and I hope we will solve the problem of a Mashgiach in the near future.

Q: In the past three years, many rebbeim have left the Yeshiva either for reasons of health or Aliyah. Are there any plans to hire new rebbeim next year?

A: There are the most earnest efforts now going on to find new rebbeim for YP and RIETS. I have the cooperation of Dr. Belkin in these efforts and I

feel that we will eventually succeed. Keep in mind that we are looking for high-quality rebbeim and such individuals are hard to find. In our search, we not only look for a person who is a talmid chacham, but also someone who has certain charismatic qualities and can relate well to a shiur. The students should also remember that enrollment in YP and RIETS has dropped, and even though several rebbeim have left, the size of the shiurim have more or less remained constant.

Q: Many talmidim have expressed their unhappiness and disappointment concerning shiur placement. They feel they have been arbitrarily placed in shiurim.

The Editor-in-Chief and the Governing Board of HAMEVASER wish to extend their best wishes for a refuah sheleimah to Rav Shimon Romm, a senior Rosh Yeshiva in RIETS-YP.

regardless of whether they are compatible with the Rebbe or not. Will the same system of shiur placement continue next year?

A: I believe the problem of shiur placement is my most difficult problem. Let me say that, all things being equal, I will try to place the student in the shiur that his record displays he belongs in—as well as the shiur he wants to be in, provided that I can combine the two. However, there are built-in limitations in our shiur placement system and unfortunately, I have little con-

trol over them. I wish I could be more positive because, as I mentioned before, shiur-placement is the most important facet of my job. To me, the fate of every talmid is precious, but I simply can't satisfy the peculiar needs of every student. Let me mention and underscore here our new policy requiring every undergraduate student in a Semicha shiur to come in on Sunday. This policy will take off some of the pressure on our shiur-placement system since many students are trying to get into Semicha shiurim only not to have to come in on Sundays. This new policy would have the effect of letting the student decide in which shiur he wants to go to based on the quality of the Rebbe and not whether he gives shiur on Sunday.

Q: Last semester, the office sent letters to the parents of those students who were overcut. This action was met by severe criticism including an editorial in The Commentator. Will you continue this policy and what is your justification for it?

A: When students overcut, they must be called to the carpet. We do not have the same system as JSS or EMC who deduct grades for overcutting. The only "weapon" I have to prevent overcutting is to put students on attendance probation. Naturally, I am very hesitant to do so, and therefore send out letters in the hope that through the powers of suasion or persuasion, the student will begin to improve his attendance. However, if the student keeps on

overcutting, I will be forced to put him on attendance probation.

Q: During your first year as Director, you instituted a policy of interviewing all YP students. What is the overall impression that you received from these interviews?

A: The overall impression that I attained was both surprising and pleasurable. No matter what anyone says, the majority of students (at least two-thirds) are essentially happy with YP. This does not mean that these students feel that there is no room for improvement. However, for the most part, they are satisfied with the way YP is now.

Q: Up until now, we have been speaking about the YP - RIETS administration. As a final question, we would like to ask you about what you feel the talmid's role and responsibilities are?

A: The essential role of a talmid is to learn, and if he comes here he should know that he has a responsibility to learn. I do have one suggestion for the bachurim. Each bachur should plan a Seder HaYom including the study of various subjects as Chumash, Mishnah, and Halachah. Though the dual-program is grueling, I feel that every student can find time for extra-curricular learning. Such learning will not only broaden the bachur's knowledge, but will also give him a greater love for learning. If every bachur did this, then the calibre of the Yeshiva would increase tremendously.

From the Management

Dual-Option



By SHAYA WEXLER

After a year of vacillation, procrastination, and useless negotiation, SOY finally took positive action to stress the need for change in the YP-RIETS structure. By organizing the morning shiurim, they showed the administration that a majority of students were unsatisfied with the status quo and desired change. SOY and its leaders must be lauded for their strenuous efforts in organizing and coordinating the shiurim.

The kind of change needed, however, is more complex than most realize, and it is here that I part ways with some of the leaders of SOY. These leaders feel that the morning seder should be completely revised for everyone. This would mean that bachurim who prefer to have a complete seder would be coerced into going to classes that they have no desire for. This attitude on the part of these student leaders is as extreme and unreasonable as the obstinate clinging of the administration to the status quo.

One way, however, will satisfy both those who desire extra shiurim and those who wish to keep the seder intact. This system would give the students the option of two systems, which would, in effect, satisfy all the students, since the students could now decide between ancillary shiurim or more seder time.

The first option of this system would be to offer morning shiurim in various limudei kodesh with classes conducted in seminar fashion. The students would be responsible for a certain amount of material in addition to that covered in class. Teachers for these courses could be chosen from the Kollel (which would also augment the income of many bachurim in the Kollel). The students in this program should have the option of receiving college credit, relieving some of the pressure exerted by the double program. These students would attend regular shiurim

present their research in the form of chaburot delivered to their fellow classmates under the aegis of the Rebbe. This would not only have the effect of improving the student's utilization of time, but would also give him the chance to improve the quality of his learning.

Besides the obvious benefit of offering the students a selection, the dual-option system would have the advantage of giving stu-

dents with different aspirations the choice of taking the program most suited for their needs. For example, a student planning to leave the Yeshiva after graduation could get a broad knowledge of limudei kodesh without departing too much from the traditional mode of learning. On the other hand, students planning to continue on in Semicha would have more time to develop their skills in learning Gemarah.

Rabbi Charlop, director of YP-RIETS, has already mentioned in an interview that there is a definite possibility of the Yeshiva offering optional shiurim in the morning. The administration is ready to take the first step; it is now up to SOY, therefore, to press for the dual-option system. By getting the dual-option system adopted, SOY would be serving all the bachurim rather than just a segment of them.

Rabbis Speak At Yom Iyunt

(Continued from Page 6, Col. 5)

parts from contemporary women's liberation views is in considering woman no different than man. Jewish tradition says that they are both indispensable and crucial to the marriage unit, but have different roles to play in the unit.

Under current women's liberation thought, he explained, "The woman is no different than man. She is independent and maintains the partnership in marriage to fulfill certain common needs. Such a marriage can only be tenuous. If the 'male-female' is only interested in her own development, the child will be ruined, thereby creating either a sick or suicidal society."

With this in mind, Rabbi Parnes continued, "It becomes critical to affirm the Jewish concept of relations between man and woman — that both form part of the family unit, but play different roles — to save the home, the children, and Jewish continuity."

Rabbi Feldblum

Rabbi Feldblum discussed his method of scholarly study of Talmud and Poskim. He stressed the necessity of utilizing an analytical and scientific approach to our Talmudic text. This approach will help, for instance, in understanding the Rambam in many places and some of the *Yeshuvot Ha'Gonim* that ignore the Gemarah texts as we have them. According to Rabbi Feldblum's theory, many parts of our Gemarah are of non-Amoraic authorship. Some of these entered "from the *gilyon*" and were originally prefaced by the word *peirush*. Evidence for this can be found in a *Tosafot* in *M'nachot*, printed in both the Hamburg manuscript and in some *Rishonim*. *Rishonim* who knew this did not consider these *G'maros* to be authoritative and therefore felt free to give their own interpretations when necessary. In effect, they are our basis for a

scientific approach towards understanding the Gemarah.

Rabbi Tendler

Rabbi Tendler's lecture on: "Torah Values in a Changing Society: The Drug Culture," covered a very broad spectrum of topics ranging from marijuana and cigarettes to aspirin and hypnosis. While any form of drug that is definitely harmful to one's health is *asur*, those that only involve a risk could be permissible. Just as a flagpole painter may live a dangerous life to earn a living, so too the cigarette smoker may smoke if it serves function. (Nervousness may cause as much heart trouble as cigarette smoking.) One must always remember that in all cases, *dinah d'malkhutah dinah* — any drug forbidden by the governmental authorities is also

forbidden, which robs man of his consciousness, may be morally improper.

Rabbi Riskin

In a special evening program, Rabbi Riskin spoke on "The

The Editor-in-Chief and the Governing Board of HAMEVASER wish to extend their sincere condolences to Aaron Siegel on the passing of his father. May he be comforted among the mourners of Zion and Jerusalem.

Halakhic Aspects of Yom Ha'atzma'ut." Prefacing his lecture, he stated that just as he could build up a strong case for saying *Hallel* with a *brakha* on Yom Ha'atzma'ut, he could build up an equally strong case for not saying it at all. Under normal circumstances, the *halakha* is the source of the *haskafah*, but with Yom Ha'atzma'ut the *haskafah* (the approach to Israeli independence) supercedes the *halakha*. Quoting from *G'marat* and *Rishonim*, he pointed out that *Hallel* is sanctioned under certain circumstances. *Halakha* requires the recitation of *Hallel* when there is a *y'shuah* (*Chanukah* and *Purim* are such examples); Yom Ha'atzma'ut is such a *y'shuah* for the Jewish people. Since the Gemarah is the basis for *Hallel*, then the *brakha* is automatically included. Although Chazal did not tell us specifically that on this day we are required to say *Hallel*, they did tell us that on such a day *Hallel* is to be said.

It is interesting to note that similar programs in the past years failed to draw a large turnout. This year's program, however, was well received by the students as well as by many members of the faculty; an average of two hundred people attended each lecture.

Dr. Chavel Translates Ramban Work

Rabbi Dr. Charles B. Chavel, noted scholar and author who is visiting professor of Bible at Yeshiva University's Erna Michael College of Hebrew Studies, has published the first English-language translation of Nachmanides' (1195-1270) commentary on Genesis.

The writings of Nachmanides are considered among the classic commentaries of the Bible. Nachmanides was also outstanding as a Talmudist, Halakhist or authority on Jewish law, philosopher and cabalist.

The scholarly effort of Dr. Chavel, spiritual leader of Congregation Shaare Zedek of Edgemere in Far Rockaway, Queens, since 1945, represents his fourteenth major work.

In addition to the translation, Dr. Chavel has included comprehensive annotation in the edition, published by Shilo.

According to Rabbi Chavel, "There is no major problem that does not occupy the attention of the Ramban: creation, man, the nature of the human soul, freedom of will, Providence, miracles

and the uniqueness of the land of Israel."

Dr. Chavel said that Nachmanides' understanding of the workings of the human mind was remarkable. In commenting on why Lot's wife turned into a pillar of salt, Nachmanides writes: "Looking upon the atmosphere of a plague and all contagious diseases is very harmful, and they may cleave to him. Even the thought of them is harmful. Therefore the leper is isolated and dwells alone . . .

It was for this reason that Lot's wife turned into a pillar of salt for the plague entered her mind when she saw the brimstone and salt which descended upon them from heaven and it cleaved to her."

A highly significant element in his work, according to Dr. Chavel is that of *Cabala*, mystic teaching of the Bible, which Nachmanides was the first to introduce into Biblical commentary. "The study of Cabalistic doctrines received a great impetus because of Nachmanides," Rabbi Chavel said, "and became widely diffused because of him."

The Editor-in-Chief and the Governing Board of HAMEVASER extend sincere condolences to the family of William Rubin. Mr. Rubin has been a long time supporter of Yeshiva University and the Rubin Residence Hall is named after members of his family. May the Rubin family be comforted among the mourners of Zion and Jerusalem.

Attend Miracle of Return Rally at Forest Hills Tennis Stadium. Use of the stadium (15,000 seat capacity) has been obtained for free. All proceeds are for the religious and educational needs of Russian Olim. Let us make it possible for *himidi chachamim* to emerge from Russian Jewry once again.

Speakers — HaGaon Rabbi Moshe Feinstein, Menachem Begin, others.

Tickets — call any Young Israel or WA 9-1525.

There have been indications that the three religious divisions will begin unofficial classes for Fall 1972, on September 11. However, the University is presently economizing on operating expenses and it is reported that the cafeteria and possibly the dormitories will not be opened before October. RIETS-YP is, however, considering scheduling regular shiurim while JSS and EMC will be offering voluntary classes.

Staff Positions Still Available

Positions now available for the coming year on the HAMEVASER Associate Board and General Staff:

Associate Feature, Associate News, Associate JSS, Associate Copy, Circulation Manager, Feature, News JSS, Literary, Copy, Photography, Typing, Circulation.

Submit name, local address, Jewish Studies division, class, qualifications, experience, and position(s) requested to Israel Benedek, M-202.