



The COMMENTATOR

The Independent Student Newspaper of Yeshiva College, Syms School of Business, and Yeshiva University • www.yucommentator.org

THANKSGIVING ISSUE
CHANUKAH ISSUE

Volume LXXVIII
Issue 3

Rabbi Lord Jonathan Sacks to Teach at Yeshiva



Rabbi Soloveichik and Rabbi Lord Sacks discuss "Religion and Democracy in America and Europe," November, 2011.

By Shaul Elson

Since he stepped down after 22 years from the position of Chief Rabbi of Great Britain in September, Rabbi Lord Jonathan Sacks has remained tight-lipped on the specifics of his post-retirement plans. In an interview with London-based *Jewish News* back in August, Rabbi Sacks explained that for the next few years, he hopes to "inspire and recruit a new generation of young leaders for the Jewish world."

It seems that Rabbi Sacks will begin this mission, at least in part, at Yeshiva University.

In an October 29 letter to students and the wider YU community, President Richard Joel announced that Rabbi Sacks had been appointed the Kressel and Efrat Family University Professor of Jewish Thought at Yeshiva. "It has long been our desire to welcome [Rabbi Sacks] into this next stage of his life by having him work at Yeshiva University to both inspire the next generation of Jewish leadership and to be a voice to the Jewish people and world for our timeless values," President Joel wrote.

Along with his professorship at YU, Rabbi Sacks will serve as the Ingeborg and Ira Rennert Global Distinguished Professor of Judaic Thought at New York University. According to his website, Rabbi Sacks will spend three months of the year in New York, balancing these two commitments.

In September 1991, Rabbi Sacks was appointed the sixth Chief Rabbi

of the United Hebrew Congregations of the Commonwealth, a position he held until September 2013. Under his leadership and through innovative community projects he spearheaded, Anglo-Jewry has been reinvigorated. At the same time, Rabbi Sacks established himself as a world-renowned scholar and philosopher. He has written over 25 books, is a frequent contributor to the *London Times*, and gives a regular BBC radio broadcast.

A number of Rabbi Lord Sack's books – *The Dignity of Difference*, *A Letter in the Scroll*, and *Covenant & Conversation: Genesis* – have won literary awards. Rabbi Sacks also provided the translation, commentary and introductions for the wildly popular Koren Hebrew-English *Siddur*, as well as several Koren Hebrew-English *Machzorim*. Rabbi Sack's most recent book is *The Great Partnership: Science, Religion, and the Search for Meaning*.

Rabbi Lord Sacks earned first class honors in Philosophy at Gonville & Caius College, Cambridge; he pursued post-graduate studies at New College, Oxford and King's College, London, earning his doctorate from the latter in 1981. Rabbi Lord Sacks received rabbinical ordination (Semicha) from Yeshivat Etz Hayyim, London, and from Jew's College. From 1984-1990, Rabbi Sacks served as Principal of Jew's College.

In his letter, President Joel mentioned some of the honors Rabbi Sacks has received. In 2005, Rabbi

see **Sacks**, p.7

PRESIDENT JOEL REVEALS FISCAL CRISIS *Deep Cuts Loom as YU Struggles with Deficit*

By Gavriel Brown

In a letter sent on November 20 to alumni of Yeshiva University, President Richard Joel revealed the alarming extent of YU's financial troubles. "We intended to achieve a balanced budget this year," Joel said, "we have not succeeded."

Since the economic crash of 2008, YU has attempted to balance its budget through pay freezes and other cost-cutting measures. This year, the Board of Trustees authorized salary raises for YU faculty,

a move Joel called "insane," given YU's continued "massive financial issues." In addition to faculty raises and losses in its endowment, Yeshiva has suffered heavy legal fees in the wake of the exposure of sexual abuse at its MTA High School. These burdens, among others, have prevented the administration from maintaining a balanced budget this year.

President Joel's letter—which was not sent to students—disclosed that the spending required to keep the university afloat could not be

sustained in the face of "substantial deficits." He noted that while many faculty members suffered from downsizing, salary freezes, shrinking departmental budgets, and decreased retirement contributions during the Recession, these cost-cutting measures must nevertheless persist for the near future.

Worse still, sources within the administration divulged that the Board will announce even more painful cuts in upcoming weeks. Information released to *The Commentator* see **Cuts**, p.6

COVERAGE
INSIDE:

THE END OF
AN EMPIRE?
PG. 3

AN OPEN LETTER
TO PRESIDENT JOEL
PG. 4

WHAT MORE
COULD BE CUT?
PG. 15



Minnesota Vikings co-owner Zygmunt Wilf was presented with an honorary Doctor of Humane Letters degree from Yeshiva University. YU President Richard M. Joel and Chairman of the Board of Trustees Henry Kressel bestowed the honor at YU's 79th Commencement ceremony on May 26, 2010, at Madison Square Garden.

Wilf Brothers Ordered to Pay Over \$84 million in Fraud, Racketeering Case

"Organized-Crime-Type Activities" Seen in Board Member's Actions

By Gavriel Brown

The judge of *Jarwick v. Wilf*, a 2013 lawsuit filed in New Jersey involving a Wilf-family owned building project, found that Mark, Zygmunt, and Leonard Wilf defrauded their business partners in a 1980s real estate deal.

Last month, Judge Deane M. Wilson ordered the family to pay \$84,529,624 to plaintiffs Ada Reichmann and Josef Halpern for compensatory damages, prejudgment interest, racketeering damages and punitive damages.

"The Wilfs didn't just take a little extra money," Judge Wilson rebuked the brothers at the conclusion of

the 207-day trial on August 5, "They robbed their partners. They took as much money as was there."

Judge Wilson expressed further outrage at the Wilf brothers' conduct, "In this particular case, the bad faith and evil motive were demonstrated by the testimony of Zygi Wilf himself...It was grossly willful. And it was done repeatedly."

The Wilf family is a major, longtime supporter of Yeshiva University, whose uptown campus bears the family's name. Zygmunt (Zgyi) Wilf serves as a member of the Board of Trustees of Yeshiva University. Zygi, along with his younger brother Mark and cousin Leonard, serves as the principal owner of the National Football see **Wilf**, p.6

The EDITORIAL

Will President Joel's Empire Crumble?

At his investiture, President Joel said that the “gems” of Yeshiva University, Yeshiva and Stern Colleges, “must be polished to shine.” He spoke of greater commitment to faculty and research funding to “ensure that they are excellent.” He promised that his “dreams and visions” would be accompanied by “choices and commitments.” And commit he did. Yeshiva University has grown exponentially under the last decade of leadership of President Joel.

Gavriel Brown
Editor-in-Chief



Since 2003, President Joel has hired 102 new faculty members and has surrounded himself with new deans and administrators. He commissioned new buildings and renovated old ones, pouring in \$30 million annually to renovate offices,

expand classes and laboratories and build meeting spaces. In 2007, he opened Stanton Hall on the Beren Campus and, in 2011, inaugurated the uptown Glueck Center for Jewish study—the first new building on the Wilf campus in two decades. He also bought more than \$80 million of property in Washington Heights alone.

He rebooted the office of admissions, the career center, and the registrar's office. He established centers for the Jewish Future, Israel Studies, Public Health, and Ethics. He created the Presidential Fellowship program. He bankrolled millions in scholarships and funded an ever-growing cohort of Honors students. In the process, YU grew in national rankings (40th in the nation in 2005), in prestige, and, therefore in student enrollment (Almost 2,500 in 2007).

“I'm a spender,” President Joel told *The New York Jewish Week* last year. In 1980, the university had annual budget of \$115 million (approximately \$320 million today). YU now has an annual operating budget of over \$700 million.

President Joel's spending broke precipitously with his predecessor. Rabbi Lamm's top financial officer, Sheldon Socol, who “saved” YU from bankruptcy in the 1970s, pinched pennies and froze salaries through the 1990s. His gift for balancing budgets and tracking accounts also meant that faculty and administrators suffered under his authoritative hand. When President Joel entered the scene in 2003, he reversed this trend and converted capital into department chairs, full professorships, programming, and research budgets.

Joel, however, was also a remarkable fundraiser. When he took over Hillel in 1988, its annual budget hovered at \$14 million. By the time he left in 2003, it had quadrupled to over \$50 million. When he took over the reigns at YU, he launched a similarly successful fundraising campaign.

In 2008, just two months before the recession, YU announced that it has raised \$160 million in the past year—three times what Rabbi Lamm had raised in 2002. In 2006, President Joel secured a \$100 million pledge from former YU chairman Ronald Stanton. In

that same year, university's endowment was then the 51st largest in the country, according to *The Chronicle of Higher Education*. Joel built the endowment up to \$1.4 billion, a full third of this progress taking place after 2003. He was rewarded handsomely, if not fittingly, for his remarkable results.

This change wasn't a solo effort. According to Johns Hopkins Professor Benjamin Ginsberg, during President Joel's tenure at Yeshiva University, administrative and support personnel rose by an astonishing 351 percent, more than any university in the nation. Administrators and support staff—in the Center for the Jewish Future, in athletics, in student activities, in alumni affairs, in admissions—helped attract more students and publicize the changes happening at YU.

President Joel built the university into a veritable empire. Few could doubt the transformational change in the quality of education, the abundance of student services, the diverse array of extra-curricular opportunities, and the general tone of the university. “This last decade has seen the transformation of our academic enterprise, Torah learning environment, student and career services, athletics, infrastructure, and more,” he wrote in a recent letter sent to alumni of YU. He was right.

And then Madoff broke, Dayenu. And then the Recession hit, Dayenu. And then the mismanaged endowment suffered, Dayenu. And then MTA abuse scandal went public, Dayenu. And then Moody's Downgraded YU, Dayenu.

**AND THEN MADOFF BROKE,
DAYENU.**

**AND THEN THE RECESSION HIT,
DAYENU.**

**AND THEN THE MISMANAGED
ENDOWMENT SUFFERED,
DAYENU.**

**AND THEN MTA ABUSE
SCANDAL WENT PUBLIC,
DAYENU.**

**AND THEN MOODY'S
DOWNGRADED YU,
DAYENU.**

and then, on November 20th, this:

“Simply put, the spending required to support what we have built outpaces the income we generate and the substantial deficits that we have incurred cannot be sustained.” The money has—sadly, finally, and predictably—run out.

Just months before the 2008 Recession, YU cut \$30 million from its budget to offset anticipated losses from a \$100 million investment in a pool tied into the Ponzi scheme architected by Bernard Madoff, then chair of Sy Syms Business School.

After the housing bubbled collapsed in

September of 2008, philanthropy and enrollment slowed. According to publicly available financial statements posted on YU's website, the university then operated in the red. Like many small universities, it hoped the Recession would end and money would soon refill the coffers.

So, for last four years, YU accrued yearly deficits: \$106 million in 2010, \$46.2 million in 2011, and \$105.9 million in 2012. According to a YU's Financial statements, during fiscal years 2008 through 2011, the University utilized a total of \$110 million from the University's investment pool to fund operating deficits of approximately \$80 million related to the Manhattan Campuses, approximately \$9 million related to operating deficits of RIETS and approximately \$21 million related to operating deficits of YU-affiliated High Schools.

Already strained by Madoff, the endowment toppled even further. In 2007, YU's endowment reached \$1.4 billion dollars. In two years, it shrunk by \$450 million, and, three years later, has only recovered by \$75 million. YU's endowment has shrunk more since its height in 2007 than all other universities with billion dollar endowments in the United States and Canada.

Growth has outstripped funds. Unanticipated scandals shook YU to the core. The “enterprise” that President Joel built is on the verge of collapse. Harvard Business School professor and author of *The Innovative University* Clayton Christensen wrote, “Fifteen

up by rising spending on administrators and student support services.” Distended middle administrative positions have driven up tuition costs while managerial inflation at Yeshiva has shifted enormous resources away from faculty to extra-curricular and other non-essential services. President Joel again, said it himself, “This last decade has seen the transformation of our academic enterprise, Torah learning environment, student and career services, athletics, infrastructure, and more.” YU has grown too big.

In the last paragraph of his book, Professor Christensen unpacks the shift in attitude that universities must adopt in order to survive the next fifteen years. His words are worth quoting:

University communities that focus their activities and measure success in terms of absolute performance rather than relative rank can enjoy a bright future. If they suppress the compulsion to have everything and instead play to their unique strengths they can achieve much more than they do now. They can be the “best” in the eyes of their own students, faculty members, and public and private supporters. They can serve more of their chosen students at higher levels of quality. They can become more expert in their chosen subjects and practice more individually customized and more influential scholarship. They can contribute more to the intellectual, economic, and moral vitality of the country and the world. If they embrace innovation and give up the ambition to have it all, they can have much, much more.

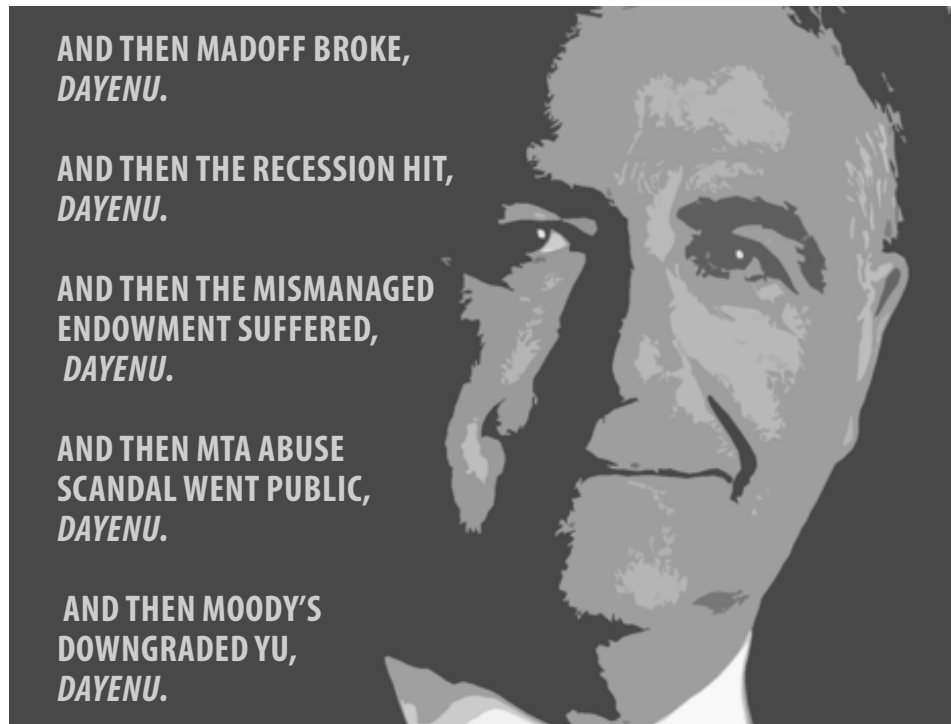
YU wanted to have it all: a large research university, a platform for Modern Orthodoxy, a Center for the Jewish Future, a museum, a yeshiva, three colleges with over 30 majors, an Institute for University-School Partnership, and many more initiatives. As we are forced to cut back, Professor Christensen reminds us that YU does not need to be—nor, sadly, can it be—everything President Joel envisioned.

If YU cannot endure as the empire that President Joel has ruled for a decade, what should it be? If, as Professor Christensen says, a university must “play to its unique strengths,” what are our strengths?

For a decade, President Joel was instrumental in crafting an expansive community institution that not only catered to students, but became a hub of Orthodox Judaism. Our strength has always been the College and the Yeshiva, but for years, we were riding high on the fortuitous expansions that President Joel pushed through bold spending and tenacious fund-raising. However, five years of crises have weakened the foundations of YU and may force this institution to contract to its former self.

YU can no longer be an empire and President Joel can no longer be an emperor.

“I will not be the leader of Modern Orthodoxy....My role is to educate the future leaders of Modern Orthodoxy,” President Joel told *The Commentator* after his investiture in 2003. He rightly recognized that YU's purpose is to educate its students. At its core, YU is both a college and a Yeshiva—the foundation upon which the empire stood. If we are going to cut, we should preserve what is, ultimately, the *raison d'être* of YU.



The COMMENTATOR

Gavriel Brown
Editor-in-Chief

Gabriel Weinberg
Managing Editor

Joseph Sommer
Senior Editor

Shlomo Fischer
Senior News Editor

Ben Kohane
Junior News Editor

Joshua Hanau
Senior Opinions Editor

Benji Richter
Junior Opinions Editor

Arieh Levi
Junior Features Editor

Israel Heller
Senior Arts and Culture Editor

Josh Nagel
Natan Bienstock
Judah Schulman
David Goldrich
Daniel Atwood
Joshua Skootsky
Yechiel Schwab

Staff Writers

Alan Avitan

Comic Writer

Rivka Herzfeld
Head Copy Editor

Aryeh Stiefel
Webmaster

Dani Levine
Business Manager

Ilan Regenbaum
Chief Photographer

The Commentator is the official student newspaper of Yeshiva University. For 76 years, The Commentator has served students and administrators as a communicative conduit; a kinetic vehicle disseminating undergraduate social, religious, and academic beliefs across the student bodies; and a reliable reflection of Yeshiva student life to the broader Jewish and American communities. The Commentator staff claims students spanning the diverse spectrum of backgrounds and beliefs represented at Yeshiva. We are united by our passion for living the ideals of Torah u-Maddah, and commitment to journalistic excellence.



500 W 185th Street
New York, NY 10033
Email: CommentatorChief@gmail.com
Telephone: (646) 285-1381

1 Scarves

The ultimate fall/winter/spring (summer?) accessory. For some reason, no other garment truly takes the warmth of your neck into consideration - bottom line, get a scarf, or more!

2 Thanksgivukka

Now that the world has decided on a name...

3 Skateboards

Quite a wild fad that has taken over the Wilf Campus. No one knows what spurred it, but the people on the skateboards seem to be having fun. Everyone else, not so much.

4 Alex Clare

His performance at the Chanukah Concert is most probably the best Thanksgivukah present since Matisyahu decked the halls at Lamport Auditorium four years ago.

5 Visiting Professors

This coming semester is going to be a doozy for getting into special classes. Forget R' Hayyim Angel, we have The Lord and Foreign Minister Danny Ayalon. Impressive, very impressive.

6 Opening Night

The YU Macabees Basketball season began. Unfortunately, not a victory, but at the very least the time of year has come to peek in for a few minutes from dinner in the caf to support the Macs!

7 YU Open House

What a wonderful Sunday it was, wide-eyed parents, bored kids, and a ton of free swag. Nice work to the Admissions office for pulling off the greatest show on earth.

7 UP ↕ 7 DOWN

1 First Snow

It's November! Ain't nobody got time for that.

2 Adelson

Money doesn't buy expertise on Iran but it does apparently buy you a speaking block.

3 Broken Elevators

If one needed to name this semester it would be "semester of the broken elevator." The entire Morg is handicapped when everyone needs to take one elevator. And no, this is not a part of YUFit.

4 Never-Ending Midterms

A perennial favorite of this great list, but only rings more true as time goes on. Happy studying!

5 Exclamation Points

One, totally cool. Two, hmmm. Three, no no no. If the sign is important, we're not more convinced based on the number of exclamatory marks utilized.

6 Yehuda!

Hmmmm. Who can remember the last time his exclamation point appeared in YU, or in public, in the last ten years? At least it will make for some great #tbt posts.

7 Academic Hour

No, we didn't just notice it, but what is it for? What does it do? It seems excessive to have an hour a week dedicated to explaining the new Core Curriculum.



An Open Letter to President Richard M. Joel:

Dear President Joel,

Our university now finds itself at a financial tipping point. As students—and soon-to-be alumni—who care deeply about the academic and financial health of Yeshiva University, we are deeply concerned about the recently announced budget cuts.

In your recent letter to alumni and staff members announcing the cuts, you noted, “This last decade has seen the transformation of our academic enterprise, Torah learning environment, student and career services, athletics, infrastructure, and more.”

While we recognize the need for infrastructure beyond the classroom, we stress that the strength of a Yeshiva University education lies inside the classroom and the laboratory. We enjoy student services, but without a strong academic center, Yeshiva University fails to live up to its mission.

As students, we know that in order to have the best university, we need the best faculty. Four years ago, you asked the university to do more with less, to expect the academic faculty to make up the difference by relying upon their commitment to their research and to us. They continue to prove their dedication to us. They took on greater teaching commitments and unveiled a new curriculum.

Given the impending cuts, we believe that to maintain the academic quality of Yeshiva, you must re-center spending priorities. Funding for academics and support for research in both the sciences and the humanities must continue to be a priority while Yeshiva begins to formulate a budget-cutting strategy. We strongly support continuing the searches that have started for tenure-track faculty and replacement professors. We emphatically encourage continued support for the arts. We urge you to continue funding merit-based scholarships for our most qualified and eager students. Most importantly, we petition you to preserve already thin course offerings.

“Together,” you wrote in your letter, “we will emerge a renewed Yeshiva University that is global in its scope, strong at its core and looking towards the future.” We understand that there will be sacrifices down the road, but let us not sacrifice the core of this university: a world-class education.

Please don't cut where it counts.

The Editorial Board of The Commentator

While 83% of small colleges have been dealing with a decline in both freshmen and overall enrollment*, we here at Yeshiva University keep growing, in ways like this:

16%

increase in First Time on Campus Students since 2011

11%

of the student body are Dean's scholars

5.9%

increase in overall enrollment since 2011

9%

are international students

1245

average SAT score

45

States are represented by our student body

21%

of incoming students are honors

10%

of our students play on an NCAA team

THANK YOU
FOR BEING AT THE FOREFRONT OF OUR CHANGE



Yeshiva University

* Small baccalaureate colleges with less than 4000 students (Source: Chronicle of Higher Education, May 6, 2013)

Cuts, Continued

mentor revealed that, pending an emergency Board Meeting next week, President Joel may announce mandatory furloughs to YU employees. A spokesperson from YU denied that the university was considering furloughs.

Details of the emergency Board meeting and follow-up plan are still unknown, but Joel alluded to further cuts in the letter, saying "We must spend in accordance with our financial resources...In the coming weeks, we will begin to act to

achieve these goals, and we will of course communicate them with you."

Furloughs, or temporary layoffs, were common across public universities during the height of the recession in 2009. For instance, Clemson, Utah State, Arizona State, and the California University system mandated five days of unpaid leave for faculty and staff and 15 days for presidents and deans during state budget cuts. However, furloughs within private universities are ex-

ceedingly rare.

Joel's letter comes only weeks after Moody's Investor Service, a major credit rating agency, downgraded YU to a Baa2, the agency's second lowest grade. In its report, Moody's noted YU's full draw on its operating lines of credit, a breach of a \$75 million credit line, and only \$123 million on hand. The agency estimates that, given YU's financial and public relations troubles, an upgrade to a higher credit score is unlikely in the next five to ten years.

Moody's expressed the possibility of a further downgrade if YU could not "grow internal liquidity." The revelation of YU's deep operating deficits and negative cash flow, along with possible employee furloughs, will almost certainly result in a highly unfavorable Baa3 rating.

In 2009, YU cut course offerings and student services. If the past is any indication, students may see similar cuts in the coming weeks. The Presidential Fellowship and summer programs may also be in

jeopardy.

In his letter, President Joel wrote that the current fiscal crisis will force YU to "reframe the way we educate." Joel noted, "conventional models crumble beneath the weight of fiscal hardship," and discussed the need for a "new strategic vision" to increase revenue and efficiency in new graduate programs and online education.

Wilf, Continued

League's Minnesota Vikings.

Reichmann and her brother Josef Halpern sued the Wilf family for cheating them out of millions of dollars in revenue from Rachel Gardens, a 764-unit apartment facility in Montville, New Jersey. Judge Wilson found that the Wilfs employed "organized-crime-type activities" in their bookkeeping, deliberately swindling their partners out of their share of the building's real estate profits.

Although the statute of limitations bars potential criminal charges, Zygmunt will pay 60 percent of the total award, while Mark and Leonard will each pay for 20 percent of the awarded damages. The \$84 million dollar total includes \$33

million in compensatory and punitive damages, \$18 million in interest to Reichmann, \$23 million in compensatory and punitive damages to Halpern, and \$9 million in interest. Attorney's fees and expenses will likely bring the total cost to \$100 million.

That many doubted the Wilfs' ability to pay their share of the new stadium. Two years ago, the Wilf family contributed only \$180 million to the stadium project. However, protracted discussions with legislators now have the brothers paying over \$500 million.

"I think the important thing for everyone here is it doesn't affect, one iota, our commitment and moving on to getting the stadium done and opened in the fall of 2016," Mark Wilf told the *Minnesota Star Tribune* last month.

The Wilf family's commitment to Yeshiva University, now strained under multiple financial burdens, may be seriously affected.



million in compensatory and punitive damages, \$18 million in interest to Reichmann, \$23 million in compensatory and punitive damages to Halpern, and \$9 million in interest. Attorney's fees and expenses will likely bring the total cost to \$100 million.

Punitive damages in this case were particularly high given the outstanding level of fraud. The brothers will have two to three years to pay the fines. However, Alan M. Lebensfeld, the Wilfs' attorney, said he planned to appeal the decision. The family won't be mandated to pay Reichmann and Halpern until the appeals process concludes.

Earlier this month, *St. Paul Pio-*

neer Press reported that an arbitrator decided the Wilfs should pay the full court costs, which total over \$15 million. "Plaintiffs prevailed on virtually every issue at trial, obtained an overwhelmingly favorable result, and should be awarded the vast majority of the attorneys' fees and costs that they seek," Orlofsky wrote in a 132-page report. Judge Wilson will hear arguments for Orlofsky's report in early December.

The impending closure of the case—and the high likelihood that damages will be awarded in full—has caused concerns in Minnesota, where the Wilfs will break ground on a one billion dollar stadium in Minneapolis later this month. Brian Murphy of the *Pioneer Press* said

that many doubted the Wilfs' ability to pay their share of the new stadium. Two years ago, the Wilf family contributed only \$180 million to the stadium project. However, protracted discussions with legislators now have the brothers paying over \$500 million.

NEWS BRIEFS

BY: COMMENTATOR STAFF

BROOKS TO BE HONORED AT ANNUAL DINNER

David Brooks, acclaimed journalist, author, and New York Times columnist will be the keynote speaker and receive an honorary doctorate at Yeshiva University's 89th Annual Hanukkah Convocation and Dinner on Sunday, December 8, at the Waldorf Astoria in New York City. "In an era where the lessons of the Torah are often absent from the public square," Brooks told YU, "I have tried, like the students and faculty of Yeshiva, to study those truths and apply them to present concerns."



The annual event draws nearly one thousand of the country's leading Jewish philanthropists. Past speakers at the black tie gala have included Vice President Al Gore, Senator John McCain, White House Chief of Staff Jack Lew, and New York City Mayor Michael Bloomberg.

JUSTICE ANTONIN SCALIA, NATHAN LEWIN '57, VISIT YU



Supreme Court Justice Antonin Scalia joined famed attorney Nathan Lewin for a public discussion of "Synagogue and State in America: The Landmark First Amendment Cases of Our Age." The sold-out Nov. 6 event, part of R. Dr. Meir Soloveichik's "Great Conversations" series, met in the Lamport Auditorium. Soloveichik welcomed the two "men of faith" one "who judges this great nation" and the other who "has distinguished himself by arguing how that nation shall be judged." The pair debated various court cases involving the Establishment and Free Exercise Clauses, and contextualized them within various Supreme Court cases. Their discussion also recalled their classes together at Harvard Law School in the late 1950s.

YESHIVA DROPS IN COLLEGE RANKINGS

The controversial U.S. News and World Report's annual college rankings lowered YU's ranking from 45 in

2012 to 47 this year. Yeshiva is now tied with the University of Miami and remains among the top 50 universities in the nation. The University of Maryland at College Park dropped significantly to 62, while Brandeis remained at 32. Touro and Lander's College ranked 123 in regional universities in the northern United States. Between 2004-2005, Yeshiva was ranked 40th in the nation. The Thomson Reuters rankings also demoted YU from a 68 in 2010 to 172 in 2013 among world universities.

AMBASSADOR DANNY AYALON JOINS FACULTY

Yeshiva University appointed the Honorable Danny Ayalon as the Rennert Visiting Professor of Foreign Policy Studies at Yeshiva University for the spring 2014 semester. He will teach at Yeshiva College and Stern Col-



lege for Women while delivering periodic public lectures and participating in events. Ayalon most recently served as Deputy Foreign Minister and a member of the Knesset for the Yisrael Beiteinu party. He also served as Israeli Ambassador to the United States from 2002 until 2006. Throughout his time in Washington, Ayalon cultivated a friendship with President George W. Bush and played a leading role in the "Road Map for Peace" negotiations.

PRESIDENT JOEL SPEAKS AT YESHIVA COLLEGE...SOUTH AFRICA

In late October, President Richard Joel spent two weeks visiting the Jewish communities in South Africa. Joel managed to squeeze a short safari in between high level meetings with, among others, Nobel Peace Prize winner F. W. de Clerk and Chief Rabbi Warren Goldstein, and speaking engagements at Cape Town's Herzlia and Johannesburg's Yeshiva College. This was not the first trip to South Africa for Joel; He spent one year as a child in Cape Town.



YU Mourns Bioethicist Dr. Adrienne Asch

Yeshiva mourns the loss of Dr. Adrienne Asch, director of the Center for Ethics at Yeshiva University and the Edward and Robin Milstein Professor of Bioethics. Dr. Asch passed away on the morning of November 19. She taught courses at Wurzweiler School of Social Work, Cardozo School of Law, and Albert Einstein College of Medicine focusing on bioethics, reproductive rights, professional ethics, and disability. She also served as a board member of the American Society for Bioethics and Humanities and the Clinton Task Force on Health Care Reform.



Sacks, Continued

Lord Sacks was knighted by Her Majesty The Queen and made a Life Peer, taking his seat in October 2009 at the House of Lords as Baron Sacks of Aldgate in the City of London. In addition, Rabbi Lord Sacks has been a visiting professor at several universities in Britain, the United States, and Israel, and holds 16 honorary degrees. To mark his first ten years as Chief Rabbi, Rabbi Sacks was named an honorary Doctor of Divinity by then-Archbishop of Canterbury Lord Carey.

The details of Rabbi Sack's position at YU have not been finalized yet, but according to staff members in the Presidents' office and the Dean's Office at Yeshiva, Rabbi Sacks will be co-teaching an undergraduate class with Rabbi Meir Soleveichik on Judaism and democracy. The class will be based on several of Rabbi Sack's books, including *The Politics of Hope*.

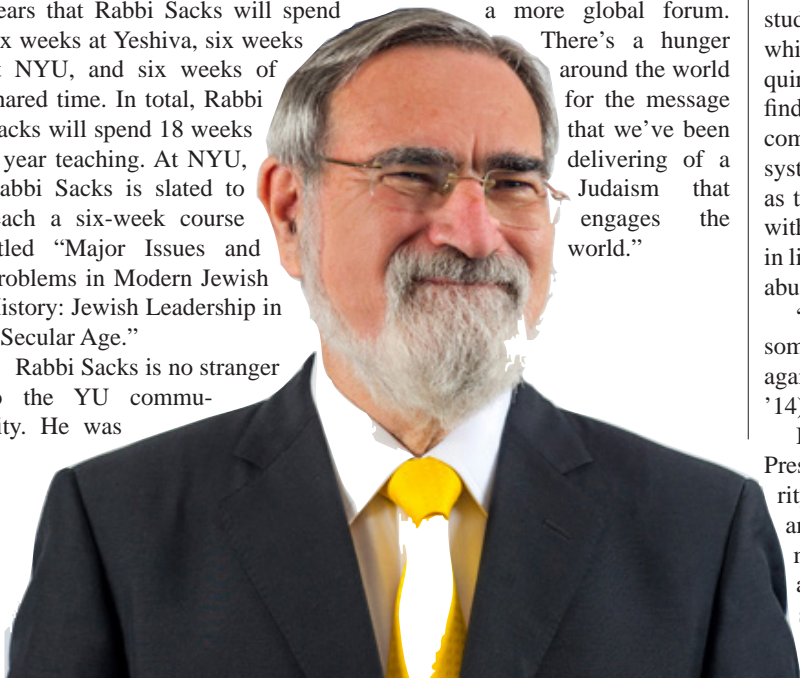
The details surrounding the exact nature of Rabbi Sacks' academic involvement in Yeshiva are perhaps complicated by peculiar constraints. According to NYU News, the dual professorship will last for three years. As currently scheduled, it appears that Rabbi Sacks will spend six weeks at Yeshiva, six weeks at NYU, and six weeks of shared time. In total, Rabbi Sacks will spend 18 weeks a year teaching. At NYU, Rabbi Sacks is slated to teach a six-week course titled "Major Issues and Problems in Modern Jewish History: Jewish Leadership in a Secular Age."

Rabbi Sacks is no stranger to the YU community. He was

awarded the Yeshiva's inaugural Norman Lamm Prize, he has lectured at Yeshiva numerous times, wrote a well-received afterword for the 20th anniversary edition of *Torah Umaddah*, the magnum opus of former YU President and Chancellor Norman Lamm, and holds an honorary degree from Yeshiva.

The possibility that Rabbi Sacks will stay with Yeshiva University past his three year commitment, or that he will come to fill a larger role in the University in the future – like Rabbi Goldwicht, who remains at yeshiva 25 years after he began a temporary position - seems slim. In his August interview with *Jewish News*, Rabbi Sacks reiterated that he plans on staying involved, albeit in a less public fashion, with the London community. "I am not going to abandon the community," he said. "Most of my time will be spent in London." Additionally, it seems unlikely that Rabbi Lord Sacks will settle in too snugly with one organization. In the interview, Rabbi Sacks expressed his wish to take his efforts "global." In the future, he said, he hopes to be "writing, teaching, broadcasting and speaking on a more global forum."

There's a hunger around the world for the message that we've been delivering of a Judaism that engages the world."



News Updates, Tough Questions at Town Hall Meeting

By Harel Kopelman

Students and faculty alike clustered at the Wilf Campus' Heights Lounge this past Wednesday for a Town Hall meeting with President Richard Joel.

President Joel hit the event off by announcing the appointment of Rabbi Lord Jonathan Sacks as the Kressel and Efrat Family University Professor of Jewish Thought in a joint appointment with New York University, where the Lord will serve as the Ingeborg and Ira Rennett Global Distinguished Professor of Judaic Thought.

"I had an appointment with the Lord today. How many people get to have an appointment with the Lord?" the President joked. Rabbi Sacks will spend six weeks a year at YU for at least the next three years, teaching at and engaging in public events, participating in Shabbatons, and representing YU in different venues.

Danny Ayalon, former Deputy Foreign Minister of the State of Israel to the United States, was also announced as taking on an 8 week co-teaching position as a Renard Visiting Professor of Foreign Policy Studies at the university next semester.

President Joel mentioned the appointment of Toby Winer as the new CFO (Chief Financial Officer) of YU, who takes the stead of former CFO J. Michael Gower. Winer was Senior Vice President and CFO at Pace University, and comes to Yeshiva University with an ambitious agenda of upgrading its financial operations.

The President finished his initial round of announcements saying that the university had received the JED mental health award, a seal of approval bestowed upon the institution in recognition of the excellent mental health resources on campus.

The floor was then opened for students to ask their questions, which ranged from the typical inquiries about lowering tuition and finding more effective methods of communication than the YSTUD system to hot-button topics such as the firing of a Hebrew professor with a history of sexual misconduct in light of the university's recent sex abuse lawsuit.

"How can you make sure that something like this won't happen again?" Shlomo Weissberg (YC '14) asked.

In discussing the sensitive issue, President Joel emphasized the integrity of the university and its staff and acknowledged that making mistakes is inevitable. He cited an ill-conceived removal of a student's scholarship and the scholarship's subsequent reinvestment as an example of

the university's aversion to cover-ups.

"We're human and we screw up," he explained as he recounted the events leading to the Roth episode. "There is no reason for someone with a criminal background to be here; we have very strong procedures and policies in place to prevent that, and they are only as strong as the humans employing them."

The university, tasked with filling in a last minute vacancy for a Hebrew professor, hired the professor before the screening process had been completed, stating that finalization of his employment was contingent upon the outcome of a background check. The results of the background check came in to the office around the time of the eve of Yom Kippur, but were not brought to attention immediately. The moment they were, President Joel said, "we looked at it immediately and we ended [his employment] immediately."

Another heated question came from Math and Computer Science major Eliezer Snow (YC '15). He wanted to know why the Computer Science department employs only two professors to serve the needs of what he claims is a major with as many students as the better-equipped English department.

"There is an increasing demand [for Computer Science majors]. We know it's a very important area of emerging life, and you should discuss it with the dean," President Joel replied. He also divulged more general details about the issues of expanding the nascent department, such as donor and investor relations.

"We have departments that need to be re-strengthened, and we are conscious that Computer Science is one of them," said Dean Eichler, who took to the mic to answer the question too. The English department has more staff because it services the entire incoming freshman class with first year writing and seminar courses, he elaborated; it also contributes to core courses and was at the forefront of creating the new core curriculum.

"But we have not neglected thinking about Computer Science," he concluded.

David Ellenbogen (YC '14) asked about another issue, one which was on everyone's mind, as evidenced by the roar of applause its solicitation received: the rising prices of cafeteria cards and food.

"All I can say is this: the caf and caf card prices are lower than

any New York university. And it's kosher," President Joel replied. "We've made a decision to underwrite 70% of Shabbos meals, which comes from the package as well, and we have significantly expanded where the caf card can be used."

The cafeteria must be a sustainable business enterprise, the President explained, and while Yeshiva does not make profits off of its food services, the institution does want to avoid losing money.

Another cafeteria-related inquiry was posed by Nathaniel Schreiber (SYMS '15), who asked a question whose pertinence President Joel agreed with heavily: why did the cafeteria receive a B rating in its health inspection?

"I am as surprised as you are. We were not included in that decision.... We are in the middle of an appellate process, and as soon as we have answers, I will happily join any of you, particularly if you pay," he quipped, "to eat in any of our eating establishments."

Gavriel Brown (YC '14) asked if there would be faculty pay raises in light of the recent Moody's report downgrading the university's credit rating.

"The board of trustees announced a two percent increase for all staff except senior staff, which is an insane thing to do when we're having massive financial issues," the president said. "But it's more insane not to tell the people who work for you and me that we appreciate what they do."

The decision to raise salaries was made not just by the president, but was backed by the board of trustees as well.

Towards the end of the event, the president brought up his claim to fame as the only university president to be using Google Glass and donned the device, taking pictures of the audience with it and attempting to automate it by nodding his head and tapping on it.

The president thanked John Mantell, head of the Office of Student Housing, for his service to the university. Mr. Mantell will be leaving YU for the private sector.

President Joel ended the meeting by thanking all those in attendance, and expanded upon the unique ability of town hall meetings to shed light on university affairs in a direct and constructive fashion for students and faculty.

"This is a great job, but it's not an easy job. But your support and your investment and my being able to see who you are is everything."

MOODY'S



Morgenstern Hall Suffers Fire

Alexander J. Goldstein

At approximately 12:03 AM, on Tuesday October 26th, someone who may have just been bored and thinking it funny, set fire to papers on the bulletin board in the middle of the 2nd floor of the Morgenstern dormitory. Yeshiva University's Head of Safety and Security, Mr. Donald Sommers, clarified the details of the unfortunate incident and addressed the university's plans to

deal with the crime. Mr. Sommers explained that the Yeshiva security team has been working closely with the local Police Department of Washington Heights in an ongoing investigation of the pyromaniac.

Mr. Sommers went on to add that if and when the perpetrator is apprehended, he will be arrested by police authorities, presumably for arson in the 2nd degree. This crime implicates those that intentionally damage a building by starting a fire.

When other persons that are not involved in the crime are present in the building, the charge becomes a class B felony in New York, which entails a punishment of up to 25 years in prison. The perpetrator of the crime may also be subject to menacing in the 3rd degree which involves intent of placing a person in fear of death, imminent serious physical injury, or general physical injury, which is a class B misdemeanor and carries with it a maximum punishment of

six months. In this instance, as soon as students on the second floor of Morgenstern saw the fire, they immediately put it out. Fire procedures dictated that the entire building be vacated and several guards went through the dormitory to ensure that the fire was completely taken care of. The investigation is still ongoing and YU is still pursuing the culprit.

The head of the YU security also stated that Yeshiva's security team is keen on keeping everyone safe from

fire, especially during the holiday of Chanukah which is soon approaching and coincides with Thanksgiving this year.

If anyone has any additional information about the incident please call the YU Security Department at 212-960-5221. All calls will be kept confidential.

Opinion

Five Minutes to Midnight: Sheldon Adelson, Nuclear Diplomacy, and the Threat to Jewish Survival

By Ira Tick

Sheldon Adelson, wealthy casino magnate and generous supporter of conservative political causes in both the United States and Israel, was invited by This World, an organization promoting Rabbi Shmuley Boteach and his vision of Jewish values, to speak at Yeshiva University late last month. Adelson joined Boteach, Yeshiva University President Richard Joel, and Bret Stephens, foreign-affairs columnist for the Wall Street Journal and former editor-in-chief of the Jerusalem Post, for a panel discussion moderated by Boteach on the subject of the future of the Jewish people. Ominously titled "Iran, Assimilation, and the Threat to Israel and Jewish Survival," the panel was intended as a response, in Boteach's words, "to President Obama's recent overtures to Iran and the Pew Research study that painted a devastating portrait of the declining state of American Jewry."

Why these two purported threats to the future of our people should be conflated, Boteach did not say.

Boteach did claim that "American Jewry are slowly disappearing (sic)" and referred to the recent Pew survey of American Jews as "devastating, catastrophic," as if to suggest that indeed, the forces of assimilation deserve to be placed in the same category as apocalyptic visions of an Iranian nuclear weapon falling on Tel Aviv. This vision should further haunt anyone supportive of President Obama's diplomatic efforts to resolve the issue of Iranian uranium enrichment, Boteach made clear in an op-ed he penned for the Daily Beast's "Open Zion" blog following the panel. Christ-

mas trees in the homes of American Jews, tension between Iran and the international community led by the United States over Iranian nuclear ambitions, and the specter of physical destruction of half the Jewish People—these threats so disturbed Rabbi Boteach that he felt they deserved to be addressed in "a public forum." (Apparently, the mainstream American media, even the entire breadth of world Jewish media, were not sufficiently public for Boteach.) Moreover, to Boteach, these three issues belonged together. They could be superimposed one on the other, as equal dangers to Jewish survival, equal evils befalling world Jewry. This, despite the fact that the notion of Jewish assimilation and intermarriage, however unfortunate, as a "Silent Holocaust" has been labeled a form of Holocaust trivialization, and thus a subset of Holocaust denial, by the Jerusalem Center for Public Affairs.

Yet, Boteach's choice of subject for his panel was not the most memorable inanity of the evening. Not to be outdone, Adelson took the honor for himself.

First came Adelson's expert advice, distilled from six decades of business negotiations, on the Israeli-Palestinian peace talks: "[The Palestinians] haven't taken one millimeter-step towards the Israelis...to show they truly want peace. If they truly want peace, it's very simple to say to all their henchmen, 'Uh, lay off the terrorism for five years.'" Apparently, no one in the audience cared to remind Adelson that there has not been a single major terrorist attack carried out by West Bank Palestinians or by Palestinian Israelis since 2008, or that the last suicide bombing in an Israeli city occurred in 2006. More importantly, the internationally-recognized representative of the Palestinians, the Palestinian National



Authority, fields a security force trained by the US Army under a program developed by the Bush Administration and sanctioned by agreements with Israel, and this security force has cooperated with the IDF on a daily basis since 2007 to keep order in Palestinian-administered portions of the West Bank and to prevent terrorism. To remain willfully ignorant of this cooperation, or to attribute Palestinian terrorism to the "henchmen" of some imaginary Palestinian hegemony, undermines that cooperation and endangers the prospects for peace. Such ignorance is also singularly impressive for a man as personally concerned with matters of Israeli security as Mr. Adelson.

Adelson's impressive display did not end there. A firm believer that "war is too important to be left to politicians," Adelson continued to offer his foreign-affairs expertise, recommending his preferred negotiation tactic vis-a-vis Iran. Rather than organize severe sanctions of the Iranian economy or conduct nuclear talks with Iranian leaders, the United States ought instead to warn Iran from pursuing enrichment with a nuclear strike on the Iranian desert. Amazingly, these comments received applause from the audience at Yeshiva University, but unsurprisingly, collective shock from the rest of the Jewish world.

The lunacy of Adelson's suggestion almost deserves no response. Most foreign affairs journals, even the occasionally jocular Foreign Policy magazine, paid it no heed. Nevertheless, when lunacy speaks in the halls of a university whose mission is to "bring wisdom to life" by means of "the finest, contemporary academic education" combined with "the timeless teachings of Torah" and to confer "knowledge enlightened by values," when such lunacy receives applause from represen-

tatives of the premier institution of Modern Orthodox Judaism in America, some response is warranted.

The prospect of a nuclear attack by the United States under any circumstances is extraordinarily rare, for good reason.

First, the cost of a nuclear detonation, anywhere in the world, cannot be overestimated. The Bulletin of the Atomic Scientists has monitored the threat of nuclear weapons since its establishment in 1945 by scientists and engineers of the Manhattan Project. According to Kennette Benedict, the Bulletin's executive director, even a small nuclear explosion in Iran's Great Salt Desert would spread deadly radioactive fallout and smoke from burning vegetation far beyond uninhabited areas into surrounding villages, disrupting local agriculture and causing cancer in those exposed. The electromagnetic pulse of a nuclear explosion would by itself severely damage electrical and communications equipment over a much wider area, perhaps beyond Iran's borders.

Studies by the Union of Concerned Scientists and the RAND Corporation into the specific effects of a US nuclear strike on Iranian targets, such as the nuclear reactors at Isfahan or the deeply-buried uranium enrichment facility at Fordo, support these predictions. They indicate that a ground-burst detonation would scatter tremendous amounts of fallout—in addition to the utter physical destruction at ground zero brought on by the blast effects, including firestorms, earthquakes, and projectile damage. In 2005, the UCS investigated the Bush administration's proposed Robust Nuclear Earth Penetrator, an atomic "bunker busting" weapon with a yield of 1.2 megatons, 100 times more powerful than the bomb dropped on Hiroshima. It concluded that the RNEP would be insufficient to destroy facilities deep underground, but would release radioactive material capable of drifting thousands of miles across Afghanistan, Pakistan, and India. A megaton ground explosion would produce enough fallout to kill 3 million people within two weeks and expose ten times that number to cancerous radiation.

Nuclear strikes against Iranian cities like Tehran, which Adelson would threaten as a follow-up should an attack on the desert not

**WILDLY
UNINFORMED,
OUTRAGEOUSLY
BELLICOSE
RHETORIC
IS WHOLLY
IRRESPONSIBLE.**

achieve compliance, would kill thousands instantly, and depending on the size and character of the explosion, kill and injure millions more as a result of residual effects, including long-lasting radiation and the collapse of emergency services. Loss of life from a nuclear explosion in a major urban area, taken together with destruction of property and infrastructure, could amount to \$1 trillion in damages.

Moreover, any use of nuclear weapons, even the threat or the mere appearance of their use, could be disastrous. Throughout the Cold War, superpower policies of nuclear deterrence relied on the theory of Mutually Assured Destruction, because the idea of “limited nuclear war” was deemed impractical. The risk of any nuclear exchange escalating to full deployment of strategic forces, which would result in unimaginable devastation and hundreds of millions of deaths on both sides, was simply too high. Moments of crisis bringing nuclear powers close to direct confrontation, even with conventional arms, filled the world and its leaders with dread for that very reason. And in those dire moments, diplomacy was never conducted with explicit threat of nuclear attack, much less threat of a preemptive nuclear strike.

The horrific consequences of such scenarios ought to render them unthinkable. At a meeting of the Rabbinical Council of America in 1983—coincidentally the year the world came closest to nuclear war—RIETS Rosh Yeshiva and Professor of Jewish Law and Ethics at Cardozo, Rabbi J. David Bleich declared “nuclear warfare, such as occurred at Hiroshima,” which knowingly results in “annihilation of innocent combatants (sic),” to be both “theologically odious and morally indefensible.” Lord Jakobovits, former Chief Rabbi of the British Commonwealth, ruled the use nuclear weapons forbidden by halakha in situations that risked mutual destruction.

Even Iran’s Machiavellian Supreme Leader, Ayatollah Ali Khomeini, has had the sense and the dignity to declare the use of nuclear weapons anathema to Islam. While fooling no one, this declaration invites serious dialogue over Iran’s nuclear ambitions, and throws cold water on the belief that these ambitions are essentially messianic rather than political. For the United States—in its role as the “indispensable nation,” with the goal of rein-

ing in Iran’s nuclear program for the safety and security of the world—to act against all historical precedent and initiate nuclear war to prevent the rise of a nuclear state would destroy American moral credibility and seriously impair its power of deterrence.

To any informed and impartial observer, Adelson’s suggestion of preemptive nuclear war is atrocious. To affiliates of the American Jewish community generally, or of American Orthodoxy in particular, the applause received at YU for his foolhardy, morally bankrupt comments are a profound embarrassment.

Adelson’s ill-informed comments on Iran followed from his ill-informed assertion, subtly seconded by Boteach, that Franklin Roosevelt “could have prevented the Holocaust” or “significantly reduced” its severity. How could he have done so? By using America’s “unlimited leverage” over Great Britain at the outset of World War II to convince the British “not to sign” the White Paper of 1939. Never mind that the White Paper was signed six months before the outbreak of war and two years before the advent of Lend-Lease, or that it was vehemently but unsuccessfully opposed by Winston Churchill, hero of Adelson’s friend and beneficiary Benjamin Netanyahu, even after Churchill took the reins of government. Or that the White Paper had separate provisions allowing Jews with refugee status, especially children, to immigrate to Palestine. Or that most Jews fleeing Hitler did not or otherwise could not choose to flee to Palestine, preferring Western Europe or Poland and the USSR, or that many Jews and non-Jews alike remained unconvinced of the horrific fate of European Jewry until emigration was simply no longer feasible.

Arguments such as Adelson’s, including Netanyahu’s mistaken belief that Allied Air Forces could have saved thousands of Jews from extermination in Poland later in the war, contribute to the popular yet dangerous notion that the greatest tragedy in Jewish history could have been easily prevented, and that its recurrence, which is forever just around the corner, can likewise be prevented, indeed that the very future and security of the Jewish people depends on a few key decisions by leaders with the courage and the foresight to act—preferably, it would seem, through the use of force—with little consideration for the complexities of the problem or the unintended

consequences of their actions.

Faced with the ultimate bugaboo of a second Holocaust, the mind can no longer reflect carefully on the implications of proposed measures for preventing it. Such a dangerous manner of thinking about a problem as difficult and fearsome as a weapon of mass destruction in the hands of an enemy will produce only sophomoric solutions at best, akin to the anachronistic and ahistorical “bomb Auschwitz” trope, or deranged nonsense like Adelson’s call for spiking the nuclear football as a show of strength. Indeed, this may be the wrong orientation. Perhaps the best solutions produced from the panic and subsequent bravado induced by the traumatic memory of the Holocaust are the outrageous ones. The more precarious, insidious results of fear-driven problem solving may be the less obviously preposterous proposals, those which cannot be easily dismissed.

This is the reason we cannot afford to ignore Sheldon Adelson—or Shmuley Boteach, who defended Adelson’s comments as mere hyperbole, intended to expose the hypocrisy of those who advocate a careful and measured approach to Iran, an approach both Boteach and Adelson equate with surrender. More credible pundits, like Bret Stephens, who have also taken issue with the Obama administration’s attempts at diplomacy vis-à-vis Iran may appear more sensible sitting next to Adelson than they might otherwise appear in a truly serious discussion of pressing issues facing world Jewry. Their views, which do not necessarily come from any more direct experience with international relations than those of Adelson or Boteach, may sound reassuringly firm and reasonable, rather than infused with an underlying fear of Jewish vulnerability or spun to score political points against the President. They may be accepted uncritically over the views of more seasoned analysts whose nuanced understanding does not allow them to pander to the insecurity and pride of their audience.

Critical examination of views expressed on complex problems, particularly those involving statecraft and the path to war, is absolutely essential. The politics of fear and confrontation, if unchecked by circumspection, lead people in power and those who support them—at the polls and in the press, in synagogue pews and university auditori-

ums, or in the case of Adelson, where it all too often seems to count the most, via the pocketbook—to hastily advocate and implement dangerous, potentially disastrous policies, at the expense of more prudent alternatives. This is undoubtedly true for the delicate, multi-layered problem of deterring Iranian nuclear weapons development, with its associated risks to Israel and the United States. It is no less true of the sensitive problem of resolving the Israeli-Palestinian conflict, with its implications for the ambitions and the suffering of both peoples, things Sheldon Adelson seems to understand very little about.

There is of course room for legitimate debate over the correct course to follow in dealing with Iran, or over the necessary steps towards a lasting peace between Israelis and Palestinians. But wildly uninformed, outrageously bellicose rhetoric is wholly irresponsible. Its shameful acceptance by Adelson’s audience at last month’s panel, as much as Boteach’s obtuse inability to distinguish assimilation from annihilation, belies a dangerously careless attitude towards genuine threats we face as a religion and a people.

The very willingness to entertain such irresponsible figures and thereby give fuel and shelter to lazy, morally defective thinking constitutes a very real and comprehensive threat of its own, not just to the security of Israel and the Jewish people, but to the survival of the Jewish mission so appropriately sacred to Yeshiva University.

Thankfully, by not living in a world governed by the Adelsons among us, Jews will endure physically, and in all likelihood avoid a repeat of the horrors of the Holocaust. Yet, if the spiritual vibrancy and the moral wisdom of our people, if the redemptive value of our Torah and tradition are indeed precious to us, if these values are to survive with us, our community and its institutions will need serious soul searching—even visible penitence—for touting Adelson and Boteach as representatives of our intelligentsia and for turning to them for answers to our concerns for the future.

Ira Tick teaches Jewish and American History in Philadelphia and is pursuing a Master of Science degree in Jewish Education from Azrieli.



Music: The Underappreciated Humanities Discipline

By Benji Richter

Jamming on a guitar, playing “Chopsticks” on the piano: no recipe for getting a good job after college. This is the presumed trajectory of a music major, a wasted academic experience—both in terms of the major itself and what it can provide. I would like to debunk this theory and its misconceptions, because I think that music, as a field of study, is ubiquitously underappreciated and under supported, hardly recognized despite the profound benefits it offers those who engage in its study. I hope to enlighten the student body and the faculty of Yeshiva University to the importance of an education in music so as to ensure that sufficient resources are allocated to the music department for a proper music education.

In general, the misconceptions of music stem from ignorance of the creative and mathematical complexity found in the music of old, perhaps due to the inundation of simplistic music played on the radio today. Music is presented as a watered-down manipulation of the same chords and melodies, with only minor changes to make the music appear novel. I’m not going to write this article pretending that I don’t thoroughly enjoy listening to Hunter Hayes. I submit: I too have a guilty pleasure for cheesy music. But the reality remains: artists have chosen to sacrifice sophistication for the instant gratification of easy listening. In so doing, the complexity of music has been significantly diminished. Classical music is molded with highly organized structure, both in its microscopic and macroscopic elements. The Greeks understood the scientific sophistication of music, evidenced by their classification of music as a hard science. The philosophers of the Renaissance felt similarly, as demonstrated by Immanuel Kant, who wrote philosophical treatises on the aesthetic of music.

Within this same ignorance comes the fact that many don’t recognize the critical function that music has played as perhaps the keenest reflection of the zeitgeist of a particular era. It provides a profound counter-narrative that articulates an idea that cannot be seen but can be comprehended only by listening. More importantly, scholars such as Jacques Attali note that music is not only a keen reflection of the culture of a current society, but is also unique among disciplines in its ability to foreshadow the cultural shifts of the future.

The root of this lack of awareness, I believe, is as follows: there seems to be a subconscious assumption that what we hear is inherently less sophisticated or telling than what we read or see, and that the impressions and associations we make with sound are far less ‘accurate’ or articulate than a philosophical concept or a

mathematical formula. With the knowledge that music is in fact both philosophy and complex mathematics, I challenge listeners to reconsider these assumptions. Secondly, what we hear is integrated peripherally; we internalize it without even realizing we have done so. Profundity in sound is in fact abundant, and we should take time to focus on it.

This lack of appreciation of and awareness for the mathematical and historical significance of music leads to the false perception of what being a music major actually entails. People perceive it in two ways: first, the major is thought to be either a “joke” or a “cool” major, by no means intellectually rigorous and productive. Additionally, people perceive it as a one-dimensional field of study focusing on music narrowly. Within this perception, music is defined ambiguously as something that involves playing an instrument and passively listening to classical music.

Newsflash: you don’t need to play an instrument to be a music major. That may be the case in a conservatory, but it’s not the case for music as a humanities major. This piece of knowledge probably comes as a surprise to most.

Most importantly, a music major is one of the only majors that successfully integrates the humanities and the sciences.

The first two years of the music major are primarily concerned with the study of music theory, which is the complex mathematical application of melodic harmony. Numerical analysis of a piece of classical music requires significant mathematical knowledge. The second two years are primarily engaged in the study of music history. These courses, ideally, are structured just as any history course would be: papers that focus on analytical thinking, and tests that assess a student’s assimilation of historical and cultural knowledge. Additionally, within the history classes, there exists a mathematical component, as well. For an example, one may analyze a sonata as a reflection of a particular historical context, or assess a concerto alongside an assessment of a particular composer’s personality and social standing. In one essay, mathematical equations, and historical assessments will be incorporated.

A music major also offers a component of study that many other majors simply cannot: the practical and creative application of musical knowledge within the major itself. Your piano lessons ideally reflect the classical motifs and structures learned in your theory courses.

Much like a creative writing course, many music courses are geared specifically toward assimilating and expressing your musical knowledge in a creative way. In a composition

THE MUSIC MAJOR IS A FINE AVENUE FOR DEVELOPING CRITICAL THINKING, MATHEMATICAL APPLICATION, AND THE PRACTICAL AND CREATIVE USE OF ASSIMILATED KNOWLEDGE. PRACTICALLY, GRADUATE PROGRAMS LOOK FONDLY UPON MAJORS IN THE ARTS, PARTICULARLY MUSIC.

course, your final project will be your very own composition, which though reflective of a particular set of rules and structures, is your very own personal creation, fine-tuned to the unique melody you intend to convey.

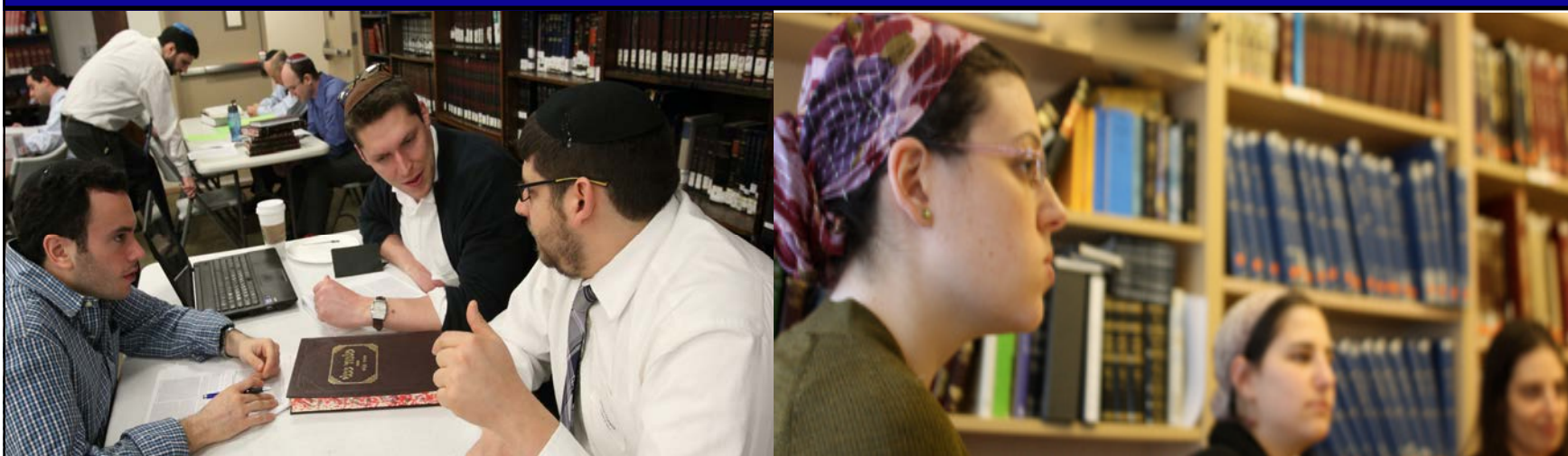
Lastly, there is the job factor. For whatever reason, the arts in general and music in particular, are thought to be in a separate category than all other humanities majors.

Whether it’s perceived as less rigorous or as providing a student with fewer of the fundamental skills they need to be successful in the workplace, it is an outcast and the major is reserved for the wandering minstrel who has no career aspirations. As I hopefully described above, a music major is a fine avenue for developing critical thinking, mathematical application, and the practical and creative use of assimilated knowledge. Practically, graduate programs—particularly in fields of medicine and law—look fondly upon majors in the arts, particularly music. As an example, one study shows that music majors have a higher acceptance rate to medical school than any other major, documented at 66% acceptance.

As a music major in Yeshiva University, I am proud of my field of study and what it has to offer. My hope is that with the encouragement of the student body, the faculty will continue to provide adequate resources for a sufficient music education, despite institutional financial difficulties.



Spend winter break with us!
Orthodoxy's most EXCITING institutions:
Yeshivat Chovevei Torah Rabbinical School
 and
Yeshivat Maharat



Learn for one or two weeks:

Session 1: January 6 — 10
Co-ed learning at YCT

Session 2: January 14 — 17
Men at YCT and
Women at Yeshivat Maharat

Speakers include:

Rabbi Dov Linzer
Rabbi Jeff Fox

Rabbi Herzl Hefter
Rabba Sara Hurwitz
Gilah Kletenik
Rabbi Menachem Leibtag
Rabbi Asher Lopatin

Cost of program is fully subsidized!
Travel stipends available!
Shabbaton January 10-11th!

For more information or to register, contact:

Rabbi Ari Hart at ahart@yctorah.org or

YESHIVAT | ישיבת
CHOVEVEI | חובבי
TORAH | תורה

*Setting the standard
 in rabbinic education*

**Yeshivat
 Maharat**

Proud to be Open Orthodox!

By: Rabbi Dr. Shmuly Yanklowitz

In the last decade and a half I have been fortunate to study in a great variety of yeshivot and to have forged deep connections with many types of Jews. I have happily lived in Washington Heights and studied at Yeshiva University, where I encountered some amazing minds and souls in the beit midrash and in the academy. I deeply enjoyed my years in Religious-Zionist yeshivot in Efrat and Jerusalem, learning with my revered teachers Rabbis Shlomo Riskin, Chaim Brovender, and Nathan Lopes Cardozo, and I have also grown immensely in my time studying in ultra-Orthodox yeshivot both in Jerusalem (in Mea Shearim) and America (in a Lakewood Kollel). Through these experiences I feel an expansive connection, having significant relationships in the “yeshivish” community, in Chabad, in Ultra/Centrist Orthodoxy, in Modern/Open Orthodoxy, and of course even among those outside of Orthodoxy and Judaism. I appreciate the diversity of Orthodoxy, of Judaism, and of humankind.

In concert with these experiences, my four years of rabbinical training at Yeshivat Chovevei Torah Rabbinical School (YCT) transformed me in ways I could never imagine through some of the most critical, immersive, and introspective Torah analysis I have encountered. As a result of my experiences to date and especially because of my study with and learning from such compassionate mentors and luminary talmidei chachamim, I am proud to tell the non-Orthodox that we are committed to halakhah, talmud Torah, and to the welfare of the entire Orthodox community. And I am proud to tell the Centrist and Ultra-Orthodox communities that we deeply value our relationships with non-Orthodox Jews and non-Jews, our secular studies, our Zionism, and our support for increased leadership for Orthodox women. We strive to be Torah-true and integrated Jews, and to recognize and admire the diversity of Jewish life in general and Orthodox life in particular.

THE DIVERSITY OF ORTHODOXY

As Open Orthodox Jews, we affirm that Orthodox Judaism is stronger when we embrace our diversity. In Open Orthodox expression, diverse people committed to halakhic life come together to learn, pray, lead, and celebrate in an inclusive and expansive manner. I have deep appreciation for kabbalist thought and rational thought, Israeli Judaism and diaspora Judaism, masculine spirituality and feminine spirituality, outreach campaigns and in-reach campaigns, Kollel learners and philanthropists, those content and those agitated. Rabbi Jonathan Sacks put the diversity of Orthodoxy well:

Orthodoxy is not a denomination. It encompasses astonishing variations... different groups evolved widely different responses to modernity... Orthodoxy, then, is

**ALL PEOPLE
HAVE THE RIGHT—AND, FOR
THOSE OF US IN POSITIONS OF
LEADERSHIP, THE
RESPONSIBILITY—
TO TEACH THEIR
APPROACH TO
TORAH IN AN OPEN MARKET-
PLACE OF IDEAS.**

diverse.... To what might we compare it? Perhaps the best analogy is a language. A language is determined by rules of syntax and semantics. But within that language an infinite number of sentences can be uttered or books written. Within it, too, there can be regional accents and dialects. Orthodoxy is determined by beliefs and commandments. These are its rules of syntax and semantics. But within that framework lies an open-ended multiplicity of cognitive, emotional, spiritual, and cultural styles (*One People*, 92-93).

In “Confrontation,” Rav Soloveitchik, zt”l, cautioned that “The Westernized Jew maintains that it is impossible to engage in both confrontations, the universal and the covenantal, which, in his opinion, are mutually exclusive” (II:1). The Rav rejected that one must either be solely human, American, and secular or solely Jewish, religious, and separated.

THE CHALLENGE OF INTEGRITY

Today, sadly, many Jews have pulled back into isolation in “ghettos” or into full assimilation. To truly affirm both the Torah and an open approach to the world has become increasingly challenging for the 21st-century Jew. Rav Kook taught us that simple party affiliations or language affirmations do not reveal true beliefs:

There is denial that is like an affirmation of faith, and an affirmation of faith akin to denial. A person can affirm the doctrine of the Torah coming from “heaven,” but with the meaning of “heaven” so strange that nothing of true faith remains. And a person can deny Torah coming from “heaven” where the denial is based on what the person has absorbed of the meaning of “heaven” from people full of ludicrous thoughts. Such a person believes that the Torah comes from a source higher than that! Although that person may not have reached the point of truth, nonetheless this denial is to be considered akin to an affirmation of faith. “Torah from Heaven” is but an example for all affirmations of faith, regarding the relationship between their expression in language and their inner essence, the latter being the main desideratum of faith (*Orot Ha’emunah*, 25).

I have met many perceived to be “liberal” who possessed the deepest of faith and many considered to be “more traditional” with a gap between their garb and their heart. I have learned (and continue to strive) not to be judgmental of others’ religious lives, but to partner with others in our collective aspiration to live a life of integrity.

THE FAITH OF OPEN ORTHODOXY

To me, the great contribution of Open Orthodoxy can be that we are committed to a Judaism that holds the fundamental paradox of being simultaneously particularistic and universal. Our commitments are not solely to the 10% of Jews in America who identify as Orthodox, but to the entire community, to all of klal Yisrael. We are fully committed to Jewish law, supporting Jews and the State of Israel, and celebrating the uniqueness of Orthodox Jews and Judaism. And we are also fully committed to partnership with non-Jews, fighting global injustice, and celebrating our differences and commonalities with other peoples. I have found through the building of the Orthodox social justice movement (Uri L’Tzedek), that the latter can be just as Jewish as the former when it is rooted in Torah and Jewish ethics. Open Orthodoxy, to me, does

not just mean that we are a little bit more open on this issue and a little bit more inclusive on that issue (as important as openness and inclusivity are); to me, rather, Open Orthodoxy means that we are committed to Judaism and to the world, to Jews and to all humanity. We are Torah Jews and global citizens, and those identities inform and inspire each other.

To have true faith in the Torah is to believe that it has – and we as its guardians, interpreters, and transmitters have – a message for the world. If this is the case, then the totality of our study cannot be an occasional or even regular sermon, class, or beit midrash study session. Rather, these core values must be manifest in many ways throughout our lives. This is what I find so compelling in an Open Orthodox approach to halakhah, that it strives to integrate our entire lives—even those parts frequently labeled secular—into a life of Torah. We understand that God’s presence is in the history we are living, and so we do not hide from the present, from the world around and within us. For me, halakhah is not about blind irrational submission but about intentional transformation (tikun atzmi, tikun kehilla, tikun medina, tikun olam). Halakha literally translates as “progress.” While it’s deeply rooted in the past and guided by core Torah values, it’s primarily future looking to help solve societal problems, bring holiness into our lives, and cultivate the ethical personality.

MACHLOKET L’SHEM SHAMAYIM

There are those who are concerned by the expansion of Open Orthodoxy. Sometimes they have offered constructive critique. This we welcome, in the spirit of genuine *machloket l’shem shamayim* (an argument for the sake of heaven). All people have the right—and, for those of us in positions of leadership, the responsibility—to teach their approach to Torah in an open marketplace of ideas. But sometimes concern about Open Orthodoxy has given way to being threatened by it. Sometimes Orthodox leaders have publicly, and more often privately, defamed and hurt the professions of Open Orthodox rabbis. I see nothing noble in such actions. I do not think we should be in the business of defining others’ identities for them.

Torah, and the Orthodox community, is strongest when we positively keep our eyes on the prize, when we stay out of political infighting, when we eschew demeaning and invalidating others. I have faith in the religious community as astute and perceptive. I believe religious people will gravitate toward truth wherever they find it, and not be persuaded by angry polemics that seek more to destroy than to build, to compete rather than to collaborate.

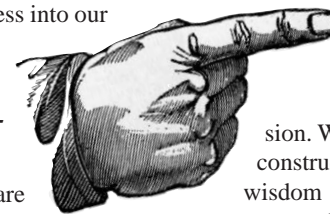
If one observed major segments of the Orthodox community, one might come to think that following blogs of who is in or out of Orthodoxy is the central activity of religious Judaism, more important than Torah learning, supporting Israel, spending time with family, and acts of loving-kindness. G-d forbid this becomes the norm, and those of us in Jewish leadership must constantly steer the community back to the central tenets and commitments of our faith.

I admit my bias. I love Rabbi Avi Weiss like a father and Rabbi Yitz Greenberg like a grandfather. I admire Rabbi Asher Lopatin moving about the community, and Rabbi Dov Linzer teaching and learning in the beit

midrash. I trust their judgment on how they guide our community. I feel my YCT teachers and friends are like intimate family and my classmates have become my rebbes. I pray that our community will grow because I love G-d, Torah, and Israel, but also because I love my partners in building a more open, inclusive, and rigorous Jewish community. I feel challenged and liberated in a dynamic Orthodoxy that touches my spiritual core on a daily basis.

I am so proud to be Orthodox and also to “expand the palace of Torah” (as Rav Kook taught) to engage more creatively in secular study, to increase our engagement with and support for Israel, to increase women’s roles in Orthodox leadership, to expand our solidarity work for justice outside of Orthodoxy, and to engage in deeper spiritual practices. My teachers, colleagues, and I will be critiqued because we are on a radical mission to take responsibility for the Torah and defend the tradition in the post-modern era, but those critiques will not deter us. In fact, they strengthen our resolve for this supremely critical mis-

POINT



sion. We will always welcome tochacha, constructive feedback, when given with wisdom and proper good intentions. But we must dismiss destructive, mendacious, and unsophisticated public attacks. Our role is to serve G-d, to increase the awareness of G-d among *klal Yisrael* and *kol yoshvei tevel* (greater Israel and all the inhabitants of the world), and to mend the brokenness in the world. Those striving to serve G-d cannot be governed by fear. True religious leadership requires both enormous humility and enormous courage. We have too much holy work to do in such a short period of time to give any time or attention to those demanding our obedience to their specific norms and ideologies.

Rabbi Dr. Shmuly Yanklowitz is the Executive Director of the Valley Beit Midrash, the Founder & President of Uri L’Tzedek, the Founder and CEO of The Shamayim V’Aretz Institute and the author of Jewish Ethics & Social Justice: A Guide for the 21st Century. Newsweek named Rav Shmuly one of the top 50 rabbis in America.



Laying Out the Middle Path on Speaking Up

By: Rabbi Dr. Gidon Rothstein

Taking the middle path, avoiding extremes—the wise course laid out for us by Aristotle, Rambam, and most others since—doesn't sound hard, but it turns out to be. Let me demonstrate with one example, the question of when to speak or write publicly about a disagreement with how a fellow Jew or Jews live their lives.

The extremes would be to weigh in each time we don't like how someone else acts or to never do so, and today's world has Jews at each of those extremes. We have those ready to blast the other side in every controversy, whether or not it involves them, whether or not they have anything worthwhile to say, whether or not they can hope to influence anyone on the issue.

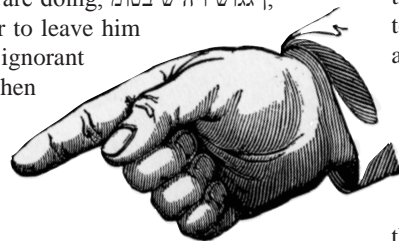
In my circles, the other extreme is more common, Jews comfortable with rejecting the value of ever giving voice to their discomfort with other Jews' conduct. Repeatedly, people will say we shouldn't judge others, we should

remonstrations, and to be sensitive and gentle enough when offering constructive rather than offensive criticisms or concerns. The Gemara already knew how few of us are able to handle either side of that interaction properly, but that doesn't change the fact that the Torah thought it was optimal.

We can't impose reality nor can we ignore our inadequacies, but we can remember the Torah's ideal society. It wasn't one where others' actions are none of our business, as if by right we shouldn't form an opinion about others' ways of life.

WHAT HAPPENED TO CONSTRUCTIVE CRITICISM?

The chief reason we allow ourselves to refrain from *tochachah* today, is by virtue of the fact that we assume it will be unproductive in two ways. First, the Gemara says that if one knows a person will continue doing whatever they are doing, *ויגוש ויהיה בטומ*, it is better to leave him in an ignorant state, when



COUNTERPOINT

live and let live, etc. By showing why and how that extreme is wrong, I believe I can also lay out useful guidelines for a middle path. I note that I am not claiming to have achieved that middle path, only that I think I can articulate a balance for which to strive.

THE ETHOS OF TOCHACHAH

As Jews, saying we shouldn't judge others seems to me a simple error, since it loses sight of the Torah's contrary view. Hashem, after all, commanded us to remonstrate with our fellow Jews when they seem to be sinning or otherwise acting less than optimally. I don't raise that as a sort of halachic trump card—that the Torah says we should, case closed. The mitzvah leaves enough ambiguities to justify most of the ways caring Jews handle the question, as we'll see.

Rather, the mitzvah of *tochachah* reminds us that the Torah preferred we create a society in which we are open to hearing others'



his sin is less of an affront to Hashem, than tell him what wrong he's doing, thus converting his actions into willful and deliberate ones.

Second, the halachah is that we only need remonstrate with others to the point that they lash out at us physically or, possibly, even just curse us or make their displeasure clear. (It is unclear whether that applies across the board, or topic by topic—if I cursed someone for pointing out my *lashon hara*, does that pre-emptively absolve that person of the obligation to remonstrate with me about my other failings?). If so, we may early on become convinced, maybe accurately, that any *tochachah* we offer will produce that reaction, and thus settle back into a frustrated silence, wishing we could be constructive, knowing we couldn't.

True as that may be for the private actions of our fellow Jews (and vice versa for them to us), the calculus changes when we enter the public arena. If one Jew takes a public action, there might be reasons to respond other than whether that Jew is open to hearing how he or she went wrong. When someone acts publicly, there are three groups of people involved. Some fully agree with the original action and won't be swayed by anything that might be said to the contrary. There is no need or value in writing or speaking to them, since their minds are made up and closed.

The two other groups warrant our attention. There are those who agree that what those Jews did was wrong or suboptimal, but may waver without support or strengthening. We tend to assume other people have good reasons for what they do, so if we see people we like or respect act a certain way, we might tend to wonder whether we should rethink our position, to see how they're either right or a reasonable alternative.

The last few decades have shown a remarkably rapid shift in Western attitudes

on several questions of morality, teaching us how vulnerable our well-reasoned moral opinions can be simple to peer pressure. Not responding to someone else's breach of existing standards sometimes eases the way for bystanders to begin to question their prior views.

There is also often a middle, people who do not see or understand what's at stake. Their first instinct might be to assume both sides have good reasons for their choices, and be agnostic between them. We can hope that clear and effective presentations will show such people that what looks like a two-sided debate is sometimes actually a question of right or wrong.

It thus seems to me that the most crucial part of the calculus of entering a controversy is whether there is an audience who will be well served by our doing so. The next question is whether we have anything productive to add, other than being another signature on a list. Let me share some rules of thumb for how we can decide.

TARGET AUDIENCE

The first question, I think, is whether our contribution will find an audience—if the only ones who will pay attention to what I write or say are already in full agreement with me, who would never question their views, I would question the value of wading in. To decry problems in communities far to the right or left of me, for example, where my only readers would be those who obviously agree, and who are so distant from those communities that it is hard to imagine their being influenced by them, smacks a bit of *schadenfreude*.

I can't really pretend Satmar Hasidim or Reform Jews are going to take seriously my ideas about how they should fix their religious world. To publish articles about them doesn't have any clear productive element to it.

Unless, that is, I have reason to worry that people in my own community, however I define that, are being influenced. If Reform Jews were pushing the idea that there will not be an individual we call *Mashiach* who will lead the final redemption, and I saw Jews in my own community (broadly defined) coming to accept that idea, it might be worth addressing. The same would be true if problematic ideas from the right were making their way into communities with which I affiliate.

Within my community, broadly defined, is a different story. Even here, it would seem futile to write or speak about a problem no one will address, but we can wonder at the percentages of the words "no one." If 10% of readers will think carefully about an article, is it worth upsetting many others to reach that otherwise ignored populace? What if 90% of readers would be stimulated to think it through again? Where in between are our lines?

SOMETHING TO SAY

The next important question is whether we have anything to contribute. For people with a certain influence, just announcing their view is enough, since some people will accept their say-so. For most of us, though, the fact of adding our voices to a debate has little impact (the plethora of bloggers notwith-

BY SHOWING WHY AND HOW THAT EXTREME IS WRONG, I BELIEVE I CAN ALSO LAY OUT USEFUL GUIDELINES FOR A MIDDLE PATH.

standing).

There are two ways even people without inherent influence can enrich a conversation. First, we might have an importantly different way of looking at a topic, which can point to useful ways to think about it that others have not yet noticed. Second, we might see an unequivocal aspect of the debate—where one side has failed to notice an explicit and normative source. Putting that out there, too, seems worthwhile.

SAYING IT WELL AND NOT TOO OFTEN

We should also be careful with how we speak about a topic, and how frequently. While it is often tempting to speak or write snidely or snarkily, and I have certainly been guilty of this, there are several reasons to avoid it. It distracts and detracts from the important question at hand—people avoid rethinking their positions, and tone and tenor offer them an easy out. It also can lead to turnabout, poisoning the civility of a conversation. Finally, it calls into question a crucial element of all this, that we be sure we're doing it for the sake of finding the best ways forward for all Jews, not to lash out at others who irritate us.

Perhaps along the same lines, it's vital to pick our battles. To always have a complaint is to be a curmudgeon, dulling our impact when we do speak up. Choosing our spots carefully can maximize the likelihood that we will contribute meaningfully when we do feel impelled to enter a fray.

As I said at the outset, there are no universal road signs to the middle path. By first eschewing the extremes of jumping into every controversy, going ballistic about every wrong or, on the other end, justifying an apathetic silence by enunciating a false ideal of not judging others, we force ourselves to ask the tough questions that help us find the middle road. Our answers may differ, but asking the right questions is the indispensable first step. I hope I've helped show what at least some of those questions look like.

Rabbi Dr. Gidon Rothstein received semicha from Yeshiva University (RIETS) and a PhD from Harvard. He has authored several books, including We're Missing the Point, Murderer in the Mikdash, Cassandra Misreads the Book of Samuel, and Educating a People: An Haftarah Companion As a Source of a Basic Theology of Judaism, available online.

What May Change in the Next Round of Budget Cuts?

By Commentator Staff

LARGE CHANGES:

Uniting Departments:

Yeshiva University runs two of each undergraduate academic department between Yeshiva College and Stern College. This redundancy allows departments to synthesize with the specific requirements of each campus, such as the extended morning program for men. A unification of departments, such as the one Sy Syms School of Business recently completed for many of its departments, would cut back on costs associated with registration, academic chairs, and programming. However, departmental politics and the introduction of new interdisciplinary curriculum on the YC campus may complicate a merger. YU may also unite other non-academic departments that are currently split between multiple campuses.

Increasing Class Sizes:

On average, liberal arts colleges enjoy one faculty member per every 11.7 undergraduate students, according to *U.S. News and Special Report*. YU has a 1:6 faculty to student ratio. YC and SCW students cherish their small class sizes, but such luxuries may be curtailed in the face of the financial crisis. The Honors program may raise its upper limit of 14 students per class, while class numbers in First Year Writing seminars, which are usually cap at 15 students, may also rise. Consolidating classes would allow departments to trim adjunct and non-tenured faculty.

Cutting Scholarships:

In his letter to faculty and alumni, President Joel said, "We must distribute financial aid more deliberately." Between 2011 and 2012, YU's allocation of scholarships dropped \$7 million. Although YU will almost certainly honor scholarship contracts already established with students, it may be forced to reduce the number of need-based scholarships in the immediate future.

The Honors Program, the showpiece of YU's undergraduate education, costs the university millions of dollars in merit-based scholarships every year. A sizable portion of the students in the program—130 joined last year—receive full tuition scholarships, regardless of financial need. For years, administrators discussed a restructuring of the mechanisms through which the Honors Program allocates scholarships. Given the urgency of this financial crisis, however, the Honors Program may be forced to make a much quicker decision. It may find itself unable to offer the brightest students in YU full scholarships. The Masmidim Program, designed to attract "budding Torah scholars" may also be curtailed.

Selling Real Estate:

According to ACRIS (Automated City Register Information System), a publically searchable record of property sales, deeds, mortgages, and transfers in the five boroughs, Yeshiva University owns hundreds of millions of dollars in real estate across New York City. Only a small portion of these deeds represent campus buildings; many are faculty or administrative apartments, office buildings, or properties. In fact, last year, YU sold three midtown office buildings for \$114 million dollars, though the buildings were part of an estate bestowed to the Albert Einstein College of Medicine, and money from the sale was allocated to biomedical research.

During the height of the recession, YU sold Schottenstein Theater on its Beren campus. "We have to look at any assets that, wonderful as they are, might be underused," President Joel told SCW's *The Observer* before the sale in 2011. During this next series of cuts, Yeshiva Uni-



versity will likely liquidate a number of its real estate assets to quickly raise capital.

PROGRAMS THAT MAY BE CUT SIGNIFICANTLY:

Presidential Fellowship:

The Presidential Fellowship, established in 2004 by President Joel and Vice President Josh Joseph, is now celebrating its 10th, and perhaps final year. Many have speculated that the program, which places over a dozen YU graduates in administrative positions across the university, will suffer a drastic decrease in the number of students it can accommodate. Student leaders and other seniors interested in the program have expressed concern that the program, which many plan to apply for, may not exist next year.



Admissions:

The admissions department at Yeshiva has seen a marked increase in staff in the last four years. YU's renewed emphasis on enrollment saw notable improvement. However, staff redundancies between YC and SCW may be scrutinized, forcing layoffs. YU Open Houses, twice-annual events, cost YU tens of thousands of dollars to plan and execute. Although Model United Nations breaks—even on hotel and organizational costs, planning the three day event requires full time admissions employees that cost the university upwards of \$150,000. Other admissions related events, such as the Wittenberg Wrestling Tournament, may also be truncated or cut.



Tenure-Track Faculty Positions:

According to the Dean's Office, Yeshiva College desperately needs professors in History, Political Science, and Sociology departments. Students and faculty members enthusiastically support searches for these new professors. However, deep financial cuts will likely freeze tenure-track positions, to the long-term detriment of these weaker departments.

Center for the Jewish Future:

Many deans and faculty members see little benefit for the overall cost of the Center for the Jewish Future. Although they do receive outside funding, many positions within the CFJ may be trimmed, especially after decreasing the number of student service missions in the last three years.

Sports:

YU cut health and wellness classes in 2011 in an effort to save money and streamline the curriculum. Funding for sports teams may be next.

Madrichim:

RIETS introduced a costly program that matches current YU students with prospective YU students from the Yeshiva they attended in Israel. The YU representative, or "madrich," is flown in Israel to "facilitate the transition of incoming students to YU." The cost of the program runs into the tens of thousands of dollars.

Shiur Funds:

Each shiur in YU is allotted a few thousand dollars a year for programming. With over thirty different shiurim, the cost of these funds quickly adds up to tens of thousands of dollars.

PROGRAMS THAT MAY BE ADDED:

Online Courses

In his letter, President Joel floated the possibility of investing in online courses as a means to increase revenue. YU has yet to fully tap into the potentially lucrative MOOC (Massive Open Online Course) market, although Azrieli Graduate School of Jewish Education and Administration has opened a 36 credit online Master's program. The promise of increased revenue from these courses, however, is hardly guaranteed.

Coursera, one of the most prolific MOOC platforms, has only now begun to reap the financial benefits of its investment after years of building up market recognition through free courses offered to hundreds of thousands of students. Yeshiva University, however, will arrive late in the game. Other universities with far greater name recognition—Harvard, MIT, Stanford, Duke and Georgia Tech—have successfully joined an already crowded market.

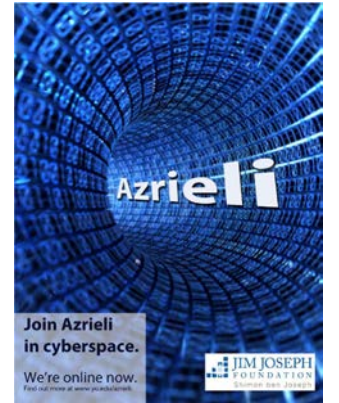
YU could capitalize within the niche Jewish market, however, the pool of potential students—and revenue—are obviously limited in scope. The only possible income stream would be to license online courses to Jewish day schools that are increasingly looking to computer-based learning to cut costs.

YU could capitalize within the niche Jewish market, however, the pool of potential students—and revenue—are obviously limited in scope. The only possible income stream would be to license online courses to Jewish day schools that are increasingly looking to computer-based learning to cut costs.

Graduate Schools

President Joel also mentioned opening up more graduate schools and graduate course offerings to "generate needed revenue." Master's Degree Programs can be "cash cows" for universities because they capitalize on existing faculty members and support staff while charging high tuition. Master's degrees, the fastest growing degree in the United States, have now become entry-level degrees in many careers. Yeshiva University has begun to capitalize on this new trend by establishing an Executive Master's in Business Administration program at the Sy Syms School of Business. YU will likely add other MAs as part of an effort to fund doctoral students and raise capital for departments.

However, the president did not mention any changes in RIETS, perhaps the costliest program run by the university. Unlike Wurzweiler (Social Work), Ferkauf (Psychology), Einstein, and Cardozo, RIETS does not bring any revenue to the university. According to YU's most recent Consolidated Financial Statements report, "Manhattan Campuses subsidized the operating deficits of RIETS." These facts aren't surprising given that all students enrolled in RIETS receive a scholarship that covers \$7,375 per semester of tuition, and only pay a negligible registration and activities fee (and many don't even pay that). Although this would likely cause great protest, YU may force students in RIETS to establish other sources of scholarship, pay extra, or work in YU alongside their course of study.



The Commentator
is always looking to expand its staff.
Positions are available for **writers, copy-
editors, photographers, graphic designers,
and web designers.**
If you are interested in joining, please contact us
at **CommentatorChief@gmail.com**

EUROPEAN JEWRY FACES TOTAL EXTINCTION

*Nazi Patter of Death
Threatens 5,000,000 Jews*



Last June 24, while you may have flicked a match and idly lifted it to your cigarette, and while you may have been talking to the "Ustase," Croatian guards, you may have seen the faces of bound Jews who had previously been searching for gasoline, and in

"Upon Seeing The Destruction of My People": The Commentator on March 4, 1943.

This summer we organized the past 78 years of *The Commentator* for the library's archive. Touring through the uneventful 80s, the tumultuous 70s, and the rebellious 60s, we read the history of the university and, ultimately, of Modern Orthodoxy.

Throughout the years, the same themes recurred: cyclical columns decried the inflated prices of the cafeteria, announced the latest student government initiative, and invariably question if Torah u'Madda, Jewish and secular studies, could coexist. Every year the answer—well, it's complicated.

Gavriel Brown
Editor-in-Chief

Joseph Sommer
Senior Editor

But the year 1943 was different. A hand, sinking amid swirls of turbulent waters, covers the entire front page of this issue. Under the image, a translated quotation from Psalms, "Out of the Depths Have I Cried Unto Thee, O Lord." A Hebrew verse from Isaiah flanks the masthead, "Palgei Mayim Tered Eini Al Shever Bat Ami," 'A stream of water runs from my eyes upon seeing the destruction of my people.'

What follows are five pages of haunting headlines and detailed articles. "European Jewry Faces Total Extinction," and "Nazi Pattern of Death Threatens 5,000,000 Jews" spread across page three. "Although Hitler never concealed his implacable hatred of the Jews," an editorial conceded, "human minds simply refuse to believe that he meant every threat literally."

On March 4th of 1943, *The Commentator* published a six-page special issue when tales from the old world could no longer be ignored, when speculations turned into newspaper reports, when the rumors could no longer be dismissed as beyond the realm of possibility. We trembled when we held the issue.

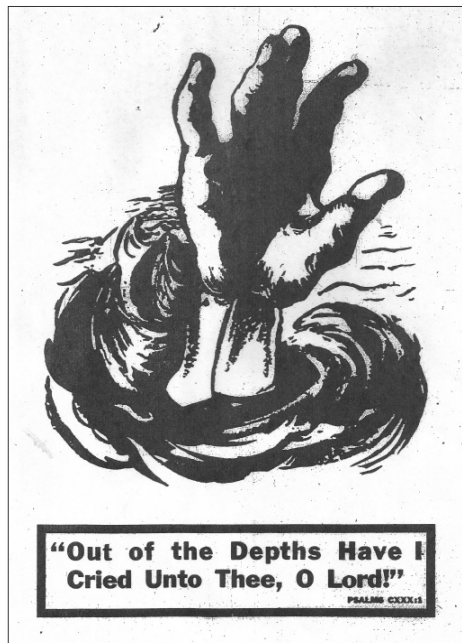
Articles recounted the complete destruction of synagogues and seminaries across Europe. Another estimated that Gestapo execution squads and poison gas had killed two million Jews. Pierre Van Paasoon, the newspaper's managing editor, wondered in bewilderment, "Did Dante in his awful vision see anything as gruesome in hell?" In 1943, the students of Yeshiva College finally grasped that a holocaust was raging across Europe.

Reading through the 1930s, we discovered that students at Yeshiva College were more invested in American isolationism than in the plight of European Jewry. Throughout the 1930s, students and administrators at Yeshiva College avidly protested any talk of war. "Peace Forums" and resolutions advocating nonaggression were signed through 1941. "We believe that anti-war feeling has run deep into the consciousness of our national life," a 1939 editorial avowed, "and that the events of the past few year have but served to strengthen our resolve never to become parties again to a new world war." I realized that students, like

most of American Jewry, refused to believe the news.

Not one editorial decried the Nuremberg Laws and only one editorial—relegated to the back pages of a 1936 issue—mentioned the banning of Jewish track-runner Gretel Bergman from the Olympic games. Kristallnacht, the "Night of Broken Glass" of November 9, 1938, was featured on the front pages of *The New York Times*, but went unreported in *The Commentator* until a month after the event. After the Blitzkrieg, an article alerted students of a possible disaster for Polish Jews who now fell "under the yoke of the Nazi Regime," but it would take four years for *The Commentator*, and by extension, the students and professors of Yeshiva College, to assume the very worst.

What took so long?



To read this issue is to enter the minds of Jews who could not fathom Shever Bat Ami, the destruction of our people. They could not believe that a holocaust was possible, even as the evidence accumulated. "I told him that I did not believe that they could burn people in our age, that humanity would never tolerate it," a young Elie Wiesel tells his father in *Night*. If students at Yeshiva College suffered this same crisis of humanity, this issue catalogues the first unraveling of this faith.

The anecdotes trickling in from Europe—of ghettos and freight cars—failed to destroy an understandable naiveté among American Jews. Who could believe that the heinous bulletins were true? Who would not cling to the prospect

that while Nazi anti-Semitism was notorious, stories were embellished, numbers were inflated, and rumors were but bubbe-meises, fables spun from the horrors of Jewish history? For the vast majority of Yeshiva College students, the magnitude of the Final Solution lay beyond the scope of possibility.

The headline editorial of the issue claimed that the world had remained silent, but that this special issue represented the "initial attempt" to bring horrors to light. A short editorial purported that "Yeshiva Student Are Not Blameless," and indicted both the student body and past years of *The Commentator*, "on the appearance of a seemingly frightful indifference to the unparalleled plight of their people." Student newspapers frequently accuse student bodies of apathy, but this censure was different. The front pages of *The Commentator* were filled with advocacy for peace but failed to consider the "plight of our people." Students and school administrators organized rallies protesting war, not protesting Nazi violence.

Perhaps, though, *The Commentator's* reticence and delayed response stemmed not from the shock to the conscience, but from a slow inurement to brief encounters with the truth. A decade of hearing trickling reports grow ever more horrifying left American Jewry numb. Like the boiling frog effect—the inability to notice significant changes that occur gradually—American Jewish communities may have remained insufficiently attentive to the plight of European Jews because they steadily acclimated to the news.

Rumors of Nazi barbarism had been circulating for a decade and may have been dismissed as hyperbole but, by the time its existence was confirmed, the sheer magnitude of horror had been diluted. By 1943, American Jews were also too late. Their pleas, resolutions, and petitions were powerless against the German killing machine.

Both readings of the special issue of *The Commentator* are plausible. Students may have dismissed the news as unthinkable improbable or could have built immunity to truly internalizing the destruction by years of hearing tales from European refugees.

It seems baffling that *The Commentator* was almost entirely devoid of any discussion of the tragedies befalling their brethren across the ocean. But we grew up with the Holocaust. We have lived with the specter of genocide our whole lives. To us, the Holocaust exists as a reality. To them, the holocaust was not even a possibility. On March 4th, the Holocaust became their reality, too.

This year, to mark the 75 anniversary of Kristallnacht, *The Commentator* reprinted the March 4, 1943 special issue. To accommodate the limits of our printer, we were unable to publish the issue in its entirety. Because the microfilm and facsimiles were difficult to decipher, we retyped the articles and reconstructed the masthead.

PAGE FOUR

Palestine—A Temporary Haven and Permanent Home

*Palestine Described
As Only Solution*



*"Give Us Arms," Cry
Palestinian Pioneers*

IBC Honors: A One Year Retrospective

By Daniel Atwood

In the setting of a large university, it is rare for students to have to opportunity to meet with top administrators, propose a new program to fill a gap in their education, and see it come to fruition only one semester later. However, in Yeshiva University, a grassroots, student led initiative has led to the creation of the IBC Honors program, now in its first semester.

Around one year ago, a small group of YU students who were not totally satisfied with their morning, Torah studies programs began to talk amongst themselves about addressing this issue. I was involved in some of these early conversations. The gist of the matter was that we felt conflicted in choosing between the morning programs. On the one hand, we were looking to expand our Jewish knowledge beyond the realm of Talmud. Most of us were MYP students, and the laws detailing what transpires when various people find numerous types of cloth (the yeshiva was learning Bava Metzia last year) were simply not speaking to us. On the other hand, those of us who were in IBC or BMP missed the rigor and textual analysis found in many MYP classes. If only there was a middle ground.

A few students (not including myself) went to speak with Rabbi Kalinsky, Assistant Dean of Undergraduate Torah Stud-

ies, and Vice Provost Dr. Lawrence Schiffman. A possible solution was proposed—an honors IBC track was to be created. There was a “niche of students looking for something that didn’t exist,” explained Rabbi Kalinsky.

“We wanted to raise the bar in IBC,” creating a program that “assumes a strong background in Jewish learning.” Last Spring (2013), one IBC Honors course was offered as a try-out; Classical Jewish History was taught by Dr. Schiffman, a leading expert on Dead Sea Scrolls.

Benny Statman, a current IBC Honors student and member of Dr. Schiffman’s class, explained that “the class helped us figure out both what worked in IBC Honors and what needed improvement.” Mr. Statman was pleased with the intellectual level of the class, but was concerned about the onerous workload. After some fine-tuning to the program, it was decided that for the Fall 2013 semester, a full course-load of IBC Honors classes would be offered.

Course offerings this semester include Prophecies of Consolation with Rabbi Hayyim Angel, Biblical Midrash and Aggadah with Rosh Yeshiva, Rabbi Jeremy Wieder, Philosophical Writings of Rav Soloveitchik with Rabbi Yosef Bronstein, Hilchot Shabbat in the Talmud with Rabbi Netanel

Wiederblank, and Practical Hilchot Shabbat with Rabbi Michael Zylberman. As I am enrolled in three of these five classes, I can personally attest that the IBC Honors classes are exciting, challenging, and intellectually stimulating. Rabbi Angel’s class offers the opportunity to discuss the complex world of Yeshayahu, Yirmiyahu, and Yechezkel with a small group of motivated students and Rabbi Angel, himself, a world class educator and rabbi. Rabbi Wiederblank’s class offers a dynamic overview of the Melachot of Shabbat from the perspective of the Talmud, Rishonim, and modern day Halachik authorities. Finally, Rabbi Wieder teaches us how to analyze Midrashim in a serious and meaningful way. You can find our class preparing various Midrashic sources in the Beit Midrash every Monday and Wednesday. I have heard excellent things about the other classes as well.

We are also looking forward to some exciting classes next semester. Dr. Schiffman will be returning to teach “Land of Israel through the Ages.” Rabbi Angel will be teaching more Tanach classes, Rabbi Michael Zylberman will be exploring “Halachik Controversies,” and Rabbi Bronstein will be continuing his Jewish thought series with “Contemporary Jewish Thinkers.”

“THE STUDENTS IN MY IBC HONORS TANAKH SHIUR TRULY LIVE UP TO THE TERM ‘HONORS!’ THEIR MOTIVATION, INTELLECTUAL ACUMEN, AND CONTRIBUTIONS TO THE SHIUR MAKE IT AN ABSOLUTE PLEASURE AS A LEARNING EXPERIENCE.”

--RABBI HAYYIM ANGEL

As of now, IBC Honors is not a wholly separate program. Any student in IBC is welcome to take an honors course. However, there are fewer than a dozen students taking two or more honors courses. Now that the first semester of IBC Honors is rapidly coming to a close, having successfully provided stimulating, rigorous classes for its students, we are looking to expand. What might IBC Honors have to offer you? I’ll answer this question by sharing my personal journey into this program.

Anyone who studied in a yeshiva in Israel prior to starting YU, (and many who did not) is used to hearing the question “so what shiur are you in?” The assumption behind this question, of course, is that anyone who has demonstrated interest in Torah study must be enrolled in an MYP shiur. And, in fact, many students coming from yeshivot begin their YU careers in MYP. After a short stint in a shiur that I could not follow for the life of me, I spent the majority of my first two years in YU in a serious and engaging MYP shiur. I enjoyed the shiur tremendously, having become proficient in the analysis of Talmud and Rishonim. However, as I matured and developed intellectually, I began to develop a desire to learn more than just Talmud. Through my exciting Jewish Studies courses and personal intellectual endeavors, I came to realize the world of Jewish learning is much vaster than the realm of abstract Halacha. As I approached the end of my formal Jewish education, I wanted to make sure I engaged with the many exciting fields of Jewish learning.

There also was a practical issue—it was becoming more difficult to concentrate on my MYP sederim. As the schoolwork and extracurricular work began to pile on, the three hours of unstructured seder in MYP quickly became my time to catch up on work. I wanted to study Torah, but, practically speaking, it became exponentially harder and harder to spend the first three hours of my day sitting in the Beit Midrash. “IBC Honors provides a golden opportunity for students to grow spiritually in a unique structured environment,” wrote IBC student president Max Gordon in the IBC brochure. After hearing about Dr. Schiffman’s class and this new initiative from friends I decided to make the switch to IBC Honors.

I have identified three distinct elements in IBC Honors that I have personally benefited from: 1) Diversity in learning: I am no longer limited to the often esoteric minutiae (in a non-pejorative sense) of the Talmud. I am able to engage with a variety of texts related to the Talmud, Tanach, and beyond. 2) Structure: As I mentioned, the structured class-setting has benefited my learning substantially. 3) Conversation: IBC Honors contains a diverse group of motivated, thinking students. I have found that the group of students in IBC Honors are thinking about issues, be they related to a text or beyond, in interesting and nuanced ways. As Rabbi Hayyim Angel put it: “The students in my IBC Honors Tanakh shiur truly live up to the term ‘Honors.’ Their motivation, intellectual acumen, and contributions to the shiur make it an absolute pleasure as a learning experience.”

Granted, IBC Honors is not perfect. The administration still has to decide on whether or not the honors will be a separate program in IBC, with a special registration status required (such as the YC Honors Program, which is totally unaffiliated

across

Hebrew 101

written by: Alan Avitan

illustrated by: Rachel Miriam Rosenfeld



“Why doesn’t this door open?”

When Israel Divided

I Kings: Torn in Two
 Alex Israel
 Maggid, Jerusalem
 \$29.95

The Bible's familiarity often confounds its readers. We already know words, sentences, and isolated events, but the problem of building enduring understandings across paragraphs, pages, and whole groups of chapters often eludes us. If asked, "What is the book of Kings about?," we might offer several inchoate answers, none of them satisfying.

Attempts to understand the Bible in a systematic fashion have presented themselves as paradigms of thought and inquiry. Classical Jewish study has been heavily dependent on the literary constructions of Talmudic Rabbis and Medieval Rabbinic commentaries. Academic Bible study, since the 19th Century and onward, has sought to anchor understanding of the text in a wide variety of historical, archaeological, and literary evidence. However, a third methodology, developed by Dr. Rabbi Mordechai Breuer, selectively combines these two approaches.

This genre of Biblical interpretation defines itself as "peshat," and relies only on details written in the text, ignoring connections enshrined in classical Rabbinic interpretation, unless some supporting detail of the text itself can be identified. For example, despite the well-known, and contextually justified Rabbinic identification of Abraham's servant in Genesis 24 as Eliezer, this school of Biblical interpretation always refers to this character as "the servant," since from the text itself, not enough proof can be marshalled to establish this character's precise identity. The text of the bible is read Bible as literature, and like the New Critics, students of Breuer's methodology attempt to show how the Bible functions as a successfully executed aesthetic or rhetorical document. In religious and literary terms, while Academic Bible freely engages in both Historicism and Deconstructionism, this third approach emphasizes reading towards meaning.

Students of Breuer - such as Rabbi Ya'aqov Medan or Rabbi Yoel bin Nun - often hold teaching positions in yeshivot, educational institutions dedicated to the study of Jewish texts. The intellectual firepower poured into a Talmudic discourse often finds equal engagement when challenged to read the Bible, in Hebrew, carefully, closely, and analytically. The understandings built on a rigorous contextualization and analysis of a sentence, chapter, or entire book of the Bible generate new significance and meaning for both students and teachers, who share the goal of understanding Tanakh (Bible), and in the process better understanding their own religion, culture, and history.

I was privileged to spend two years at Yeshivat Eretz HaTzvi, where I learned Bible from Rabbi Tzvi Grumet and Rabbi Alex Israel. I experienced the excitement of building and identifying literary paradigms and features of the text - both on a micro and macro scale. We might consider a single chapter one day, and the next connect several books. "Shavarti roshi al zeh" - "I broke my head on this," said Rabbi Ya'aqov Medan at least once, describing the process by which he struggled to find a rigorous explanation of a text. Yet, the possibility of suc-

cessfully creating original and compelling understandings of Tanakh that deepen reader's intellectual and emotional connection to the text continues to inspire teachers and students to pursue this unique method of Biblical interpretation, melding aspects of the traditional and modern. Modern Orthodox Jews, who raise the twin banners of modernity and tradition, they may find themselves reflected in the discourse and conclusions of biblical interpretation written in this style.

Rabbi Alex Israel's I Kings: Torn in Two succeeds both in authentically expressing the depth of literary and psychological sensitivity captured by this modern mode of interpretation, but also blending in classical Rabbinic commentaries, ranging from Rashi to Malbim, when they connect and expand upon themes present in the text themselves. Occasionally, a Talmudic midrashic will be presented, along with the textual details that motivated such an expansion - details that an audience unfamiliar with Hebrew would be unable to perceive.

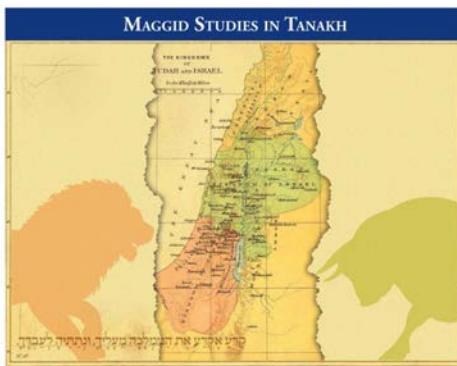
The polish and fullness evident in Kings impresses the reader both in the depth of the interpretation and context provided, and also the scope of the work. Kings successfully covers through the entire first book of Kings, never skipping or showing weak spots, compellingly arguing that innocent details signify sinister or significant developments in the larger narrative. Furthermore, the diagrams and graphs make the literary evidence decipherable to more visual learners, while never overwhelming the text itself.

Beyond a "really good shiur" on each chapter, Kings seeks to create an integrated, continuous understanding of the text informed by a wide variety of perspectives, lenses, and sources. Although the text itself consists most-

shiurim. BMP has different levels. JSS has the Heritage program. And now IBC also has various levels to cater to different students." Finally, added Rabbi Kalinsky, IBC Honors may have one more advantage: "We now have an attractive program that may be more appealing to a prospective student, particularly one that is considering YU against an Ivy League college."

Each YU student must make a decision as to what they want to learn in the morning, how they want to learn it, and at what level they are most comfortable learning. Fortunately YU has filled a long empty void for the serious, motivated student with a strong background in learning looking to explore the broader world of Jewish texts.

ALEX ISRAEL



I KINGS
 TORN IN TWO



ly of close readings and classical Rabbinic commentaries that engage with the themes so developed, the footnotes contain extensive references to Da'at Mikra and Megadim, sophisticated Hebrew-language works dealing with archaeological, literary, historical, and geographical features of the Bible. These publications served as incubators for the ideas and discourse of Breuer's school of thought, and reflecting their influence on Kings, they far outweigh references to books published in America.

Kings attacks the most confusing parts of its subject matter, clarifying the political and religious messages by filling in the culture and geography of ancient Israel. The political machinations within the House of David and the Kings of Israel enhance the readers' understanding of the text, which would ordinarily miss the subtle interplay of key details. However, one is never oppressed by a single viewpoint or grand narrative. The plurality of possibilities developed in Kings, which compliment, contradict, and enliven each other, point towards the fluidity and multiplicity of meanings that may emerge from reading the Bible carefully and analytically.

Rabbi Israel should not be thought of as above the fray. He is unafraid to confidently prefer one interpretation over the other, frequently demonstrating his mastery of the material by marshalling his own evidence, in addition to controlling the entire narrative context of his commentary. His predecessors fit into his exploration of a continuous understanding of Kings, and he judiciously cites them when necessary and effective.

The text lives in a world dominated by Hebrew, yet Rabbi Israel ably carries into lucid English the richness and intertextuality possible when studying the Bible in its original Hebrew, without sacrificing either. To follow Rabbi Israel's footnotes into the milieu of Hebrew language Bible scholars and religious educators requires a command of the Hebrew language. Yet, the English text body and footnotes stand alone, providing excellent translations of Bazak, Samet, and Simon when exploring their shifting, dueling ideas, and perhaps stands as the single most approachable and informative book in the English language about any book of the Bible. Those eager to see a well-developed and rich methodology may find that the exemplary treatment that Rabbi Israel has accorded the first book of Kings may inspire them to seek and apply similar lenses and interpretive strategies more broadly in their text study and lives.

IBC, Continued

with the IBC program). Also, a major turn off of IBC for many students is the fact that 3 IBC credits must be transferred via an aggregate grade onto the regular college transcript, limiting IBC students to 14.5 credits per semester (really 12, considering that almost all college classes are 3 credits). IBC courses do fulfill Jewish Studies requirements for YC, so these courses need to be reflected on the transcript somehow, but a student should be able to take IBC for 1, 2, or even 2.5 credits, as in MYP. Students not fulfilling Jewish Studies requirements could conceivably have a zero credit option. No student should miss out on the Torah education that is best for him because of seemingly arbitrary credit limits.

YU teaches the many different aspects of Jewish learning to different people, at their own levels. "We want to cater to the students," said Rabbi Kalinsky. "Each student must first decide what type of learning and schedule they want, and then they can choose a level. The other programs all have various levels. MYP has more skills based shiurim and more advanced



Make charity a part of everyday.
 Join us on Good St. for 25¢ a day.

JOIN
 GIVE
 CHANGE

www.goodst.org

THE BOTTOM LINE IN HEALTH:

Beginner's Guide to Weight Training



By Judah Schulman

Many of us dread the idea of going to the gym to exercise. The day has drained you of your last drop of energy, the numerous machines at your gym are confusing and difficult to adjust to your preferred settings, and the buff bodies moving weight in every imaginable direction are intimidating. As a result, many people turn to “quick-fix” workout regimens that claim to give you the body you have always wanted in the fewest days possible. The claims surrounding these programs are usually glorified and aimed at convincing uneducated buyers that a particular exercise program is the secret formula to achieving their fitness dreams. The truth of the matter is that real physical results come from a measured, planned, and most importantly, consistent approach to exercising. To help you understand the common misconceptions around the topic of weightlifting, I have structured a multi-step guide to help you become an informed exerciser.

1. SET YOUR GOALS

Before we get into the technicalities, we need to understand exactly what you might want out of weightlifting. The term “weightlifting” entails three main areas of exercising: powerlifting, Olympic lifting and bodybuilding. Powerlifting is the pursuit of lifting heavy weight, and goes hand in hand with gaining many pounds of weight; Olympic lifting is the pursuit of technical lifting ability, trying to lift substantial amounts of weight without gaining a lot of weight yourself; and bodybuilding is the pursuit of gaining muscle for aesthetic and fitness purposes. Assuming you're interested in bodybuilding, we then need to decide exactly what we want to achieve. As an amateur, you should only concern yourself with gaining lean muscle. As an inexperienced trainee, focusing on this one objective will serve to increase your muscle mass and reduce your body fat. Take note however, that as you get more experienced, this will become harder and harder to achieve.

2. EAT BIG TO GET BIG

Now it is time to start working at the goal you have set for yourself. This work will start every day in the kitchen. Building muscle necessitates two conditions from your diet: The first, a high protein diet, and the second, a caloric surplus. When

protein is digested, it's broken down into smaller compounds known as amino acids, and it is these amino acids that are transported around the body and assembled into new muscle fiber. Without adequate protein, your body won't be able to make new muscle, regardless of how many times you hit the gym. Similarly, your body is going to be reluctant to commit precious calories to building muscle mass if you aren't in a caloric surplus. By eating more calories than you're using each day, the body isn't concerned with the looming possibility of starving to death, and will more efficiently create muscle. Eating too little each day can even cause your body to panic, and hold on to as much fat as possible to ward off famine.

3. DON'T OVER/UNDER TRAIN

Training frequency is another area clouded by misconceptions, and for the natural weightlifter, the traditional training split popularized by pro-bodybuilders is not the most efficient way to make progress. A traditional 5-day training split would have you training each part of your body on its own separate day. A regimen like this may have an individual chest, back, shoulders, arms and legs day each week. This may seem to allow the best part of a week for each body part to fully recover between sessions, but in reality, you simply don't need to wait this long. Furthermore, doing so will limit your progress by about half. The best training programs focus on upper/lower body splits, training most body parts twice a week. While this might seem like overtraining itself, these routines are built around the compound lifts, with relatively low-rep ranges and constant, measurable progression from week to week.

4. FIND YOURSELF A PROVEN ROUTINE

Speaking of routines, if you're serious about weightlifting, the best decision you could make would be the adoption of a popular and proven weightlifting routine. Some of the leading programs, including famous routines like “Starting Strength,” focus on building a balanced foundation of muscle and strength over the entire body. These programs have a framework that focuses on the main compound lifts, like squatting, benching and deadlifting, and will both teach correct form and build a balanced physique.

5. CHOOSE FREE WEIGHTS OVER

MACHINES

Machines utilize a very limited range of motion, forcing your body to work through a single plane of motion. This can be great if you're trying to rehab an injury. But if you're looking to gain lean muscle, you need to be activating as many muscle fibers as possible, and the best way to accomplish this is to challenge your body in as many planes of motion as possible. There's no issue with a balanced routine incorporating a mixture of free weights and machines for variety, but the compound, free weight exercises should always be your staple.

6. DON'T OVER-SUPPLEMENT

Supplements should be supplementary to your training program. If you're eating enough nutritious, high-protein food each day, you simply won't see the need for any supplements. The only exception I would be willing to make would be a protein shake, which can come in handy as a quick and accessible source of stomach-filling protein when we are on the run. Save your money, and buy something that might actually help, like a subscription to physical fitness journal or a comfortable pair of exercising sneakers.

7. STAY MOTIVATED

Weightlifting is hard and there's no two ways about it. Sometimes, you'll even find yourself unwilling to train, bored and frustrated. When this happens, don't give up on weightlifting forever. Try changing your routine to make it more interesting, training with a partner to increase the competitive element, training fewer times a week, or even taking a week off. It won't ruin your physique overnight, and it might just stop you from quitting altogether.

There is no arguing that exercise can help most people lose weight, as well as look more muscular and trim. Of course, there's a catch. There is no short cut to attaining your desired physique or athletic strength. You need to get, and continue, moving if you want to cash in on the benefits of a structured fitness plan. Apply these guidelines to your weightlifting routine to maximize your physical results, and keep you striving towards a healthy lifestyle.

A Note on the Author: the Bottom Line In Health seeks to provide simple fitness and nutrition tips for the Yeshivah University community. As

a National Academy of Sports Medicine Certified Personal Trainer and Fitness and Nutrition Specialist, it is my goal to enhance the readers' understanding of how to maintain a healthy standard of living while improving performance in and out

of school and supporting an overall sense of well-being.

Processed People: You Are What You Eat

By Zachary Mostel

“You are what you eat.” It might be the oldest form of nutritional rhetoric. The logic couldn't seem simpler and the importance of this phrase was only compounded for me when I learned the true capabilities of proper nutrition. A food choice is not merely an ephemeral decision: it holds systemic, physiological consequences. When you eat, you swallow the raw materials for the synthesis and repair of every cell in your body. Your skin and organs rebuild themselves every 6 weeks out of the very foods you ingest. Tearing down a dilapidated house and rebuilding it with a similarly weak foundation will yield little functionality, support, or progress. The solution is a concrete, reinforced foundation—REAL foods.

After my year in Israel, I began a foray into healthier living. After examining my typical food choices (often fried, packaged, and/or swimming in a mysterious sauce), I realized my nutrition might be correlated with my shifting moods, energy levels, and overall state of wellness. I experimented with some changes in lifestyle principles and started seeing a connection between my health and the way I'd eat, breathe, and function. It's been quite a journey: I've brewed kombucha, done bikram yoga (in a 137° room), tried raw veganism, and worked as a juice cleanse specialist. But the most powerful (and simplest) advice I've come across is to limit processed foods.

The body needs vibrant, complete fuel to function optimally. Processed foods may appear to be real foods, but be warned, they are, in reality, food-like synthetics. Processed foods are engineered to be tasteful for both the eyes and mouth. Salt, sugar, and fats are combined with nutrient-deficient, synthetic ingredients to create an aesthetic of real food. According to Dr. Robert S. Harris (in his Nutritional Evaluation of Processing), “Nutrients are destroyed when foods are processed because many nutrients are highly sensitive to heat, light, oxygen, and the pH of various substances and additives used in the process. There is no question that processing foods reduces the amount of nutrients that are contained within.” These foods are in an altered state, and their vitamins, enzymes, and proteins are denatured and inactivated. As a result, these nutrient-deficient foods are “fortified” with synthetic nutrients, which are unrecognizable and have little (if any) nourishing effect.

These colorful foods can also contain a range of deleterious ingredients derived from chemical extracts. Many are banned in other countries and are known carcinogens. You shouldn't need a chemistry major to understand your meal (maltodextrin, polysorbate 60, potassium bromate, BHT, acesulfame K, sodium nitrate, etc.). Natural flavors, a common ingredient, are used to create the illusion of a real food, using an addictive additive. Castoreum (derived from beaver's behind) and glutamate bi-products (AKA the infamous excitotoxin MSG) are just two of the thousands of “natural flavors” approved by the FDA for industrial foods, simply because they are found in nature. These flavorings trigger uncontrollable neural sensor cravings—the reason one chip or cookie is never enough.

Real foods come from nature itself, in the form it was intended to possess. Fruits, vegetables, nuts, seeds, legumes, whole grains, and unprocessed (or minimally processed) animal-based products are REAL foods. Chemical-laden mixtures starve the body of nutrients and vitality. When these processed foods enter our cells, they weaken our bodies and deplete our energy stores. The choice is yours: you can be cheap and nutrient-deficient (i.e. potato chips or candy bar) or synergistically complete and carefully crafted by nature (i.e. apple or eggs).

The easy solution? Replace some of those foods in a box, can, bag, or bottle with complete foods, the way nature intended. Your body and brain will really appreciate it.

Zachary Mostel is a third-year chemistry major and food renegade



SPORTS



MACCABEES: FALL SEASON HIGHLIGHTS

Men's Basketball Falls in 2013-14 Season Opener to Hunter

By YU Macs

The Yeshiva men's basketball team opened its 2013-14 season on Monday and was defeated by Hunter College, 63-49, at the Max Stern Athletic Center in front of a large crowd.

Yeshiva was led by Benjy Ritholz with 15 points on 7-for-14 shooting. He added four assists, four rebounds and two blocked shots. Shlomo Weissberg added nine points on 4-for-5 shooting with a game-high 13 rebounds. Meanwhile Shelby Rosenberg and Yisroel Feld added nine points each.

Hunter was led by Frankie Drayton with 28 points, nine rebounds, six steals and two blocks. Chris Garcia chipped in with 14 points and four rebounds for the Hawks.

Hunter led most of the way in the first half and was up as much as eight in the opening period. The Hawks led by that margin with 6:34 to play as they led 23-15. Yeshiva though used a 13-0 run to take its first lead of the contest and the Maccabees were up 28-23 with 1:04 left before halftime.

Hunter outscored the Maccabees 5-0 over the final sixty four seconds of the half, and the game was tied 28-28 at halftime.

The two teams went back and forth in the opening stages of the second half. But Hunter took the lead for good breaking a 36-36 tie with a 12-4 run to pull ahead 48-40 with 9:23 to play.

From there Yeshiva pulled to within five, but never closer. Hunter built its lead up to double digits with less than two minutes to play en route to the win.

After a first half that saw neither team go to the free throw line much (YU was 4-for-8, Hunter was 6-for-6), Hunter went to the charity stripe 22 times in the second half and made 18 free throws, while the Maccabees were 2-for-2.

Yeshiva shot 47.7 percent (21-for-44) from the floor, while Hunter connected on 35.4 percent (17-for-48).

The Maccabees committed 19 turnovers compared to eight for Hunter, and the Hawks held a 26-5 advantage on points off turnovers, including 13-5 in the first half and 13-0 in the final stanza.



Wrestling Opens 2013-14 Season with a Pair of Losses



By YU Macs

The Yeshiva wrestling team opened its season with a pair of losses at the Springfield Technical Community College Invitational as the Maccabees lost 51-6 to the hosts and 57-0 to American International College.

In the match against Springfield Technical Community College, Yotan Sunshine earned a win in the 197 pound class after pinning his opponent in 2:39. In the 133 pound weight class, Joshua Eisenberg lost a narrow decision 13-11. At 157 pounds, Michael Gabay was pinned in 1:48. At 174 pounds, Chaim Metzger was pinned in 5:56. At 184 pounds, Alex Straus was pinned in 2:39.

Against American International, Eisenberg dueled to a tough 5-4 loss at 133 pounds. Gabay was pinned in 0:44 at the 157 pound class. Metzger was pinned 1:47 at 174 pounds, while Straus was pinned in 0:52 at the 184 pound class. At 197 pounds, Sunshine was pinned in 2:28.

So You Want to Own a Company?

By Yoni Greenberg

YU is a school that truly fosters entrepreneurship. At the Sy Syms School of Business, students are mentored in developing skills to build, market, and sustain a company. For example, one Sy Syms course invites leaders of the business world weekly to speak about their endeavors. Setting aside the mentorship and guidance that YU has to offer, being in New York - at the apex of finance, fashion, tech, and nearly all other industries - makes even the most ambitious ends tangible.

Enter Dean Michael Strauss. Strauss worked in the corporate world for twenty years - the last twelve of which were at American Express where he held one of three Executive Vice President positions. He then moved on to private equity where he became CEO of several companies in turnaround situ-

ations. After private equity, he created his own small consulting firm which he led for approximately 10 years. Then, about four years ago, he was invited to speak on a Friday morning as part of the Kukin Lecture Series which Sy Syms offers. Following his experience at YU, Strauss was asked to return the following semester to develop and teach a course in Sy Syms, and then was asked to assume the role of Entrepreneur in Residence. At that point he had been working part time as an adjunct professor and full time at his consulting firm. He soon stopped working at the firm entirely (though he still owns the rights to it) and devoted 100% of his time to the university.

The Entrepreneur in Residence program offers students the opportunity to meet with someone with 35 years of quality experience in the business world in order to grow a successful business. Dean Strauss helps students

with just about everything - obtaining patents, assessing demographics, designing a marketing plan - everything that is necessary to launch and sustain a successful company. Strauss usually sees about a hundred to a hundred and fifty students per semester, and is currently in the midst of at least five different projects with students. The program is open to all students of the university, and, despite his packed schedule, is readily available to students. "I'll pick up the phone at 7 a.m. or 10:30 p.m.," he said, "I love this job. My only regret was not coming here sooner."

The course which Dean Strauss created initially was called Turnaround Business Strategy (TABS) which he will be teaching again this spring. TABS educates students on how to successfully "turn around," or fix, an ailing company. There are specific tactics which professionals like himself employ to make a com-



pany more profitable and efficient in a limited amount of time. The course is a hands-on seminar that teaches students the basic principles of turning around a company. In addition, students examine real companies that have either benefited or faltered due to turnaround strategies. This semester, Strauss is teaching Business Communications, which just goes to show how integrated into the faculty Dean Strauss has become.

Among the beneficiaries of the Entrepreneur in Residence program is Daniel Hazan, a Sy Syms senior and cofounder of Java Ads Inc. He was filling up a disposable cup in the caf with water when an idea struck him, why does Starbucks get free advertising from every fountain drink purchased in the caf? Hazan pitched the idea to his friend and co-founder, Jonathan (Yoni) Kranzler. Java Ads Inc. aims to sell advertising space on coffee cups and to sign contracts with stores and institutions to purchase those cups in bulk. It is a simple and intuitive idea at the essence of marketing; brand recognition will lead to brand preference. Coffee cups, invaluable in our society, are a medium which have not been successfully tapped from an advertising end.

Java Ads Inc. was slated to appear on the popular show Shark Tank, a television show which features a panel of potential investors who hear business proposals from individuals seeking seed money in exchange for a stake in their company. Hazan and Kranzler were ready to go, and even fact had tickets to fly to L.A. Just before their trip, Doron Cohen, a very successful investor and manager of a variety of companies on four different continents, found out about the idea and decided he wanted to be on board. It was then that Hazan and Kranzler had secured the funding as well as the strategy they needed to perpetuate their business.

When I spoke with Hazan about how YU contributed to the success of his venture, his response was Michael Strauss, the CDC, and his Syms classes. He said Dean Strauss was invaluable for the process. Strauss' experience and connections, as well as his passion to mentor, make him the best asset YU has to offer. He also mentioned his career advisor at the Wilf campus Career Development Center, Laurie Davis, for helping him research and map out specific details of the project. Lastly was his sports management class with professor Bob Tufts, who Hazan says "really pushed [him] to go big."

Ultimately, Java Ads stands as just one student-developed business. With Sy Syms gaining traction and speed under an invigorated administration and faculty, YU can expect to see more homegrown entrepreneurial power going forward.

CALLING ALL SENIORS!

MAKE YOUR MARK. LEAVE YOUR LEGACY.

Did you know that **78%** of the undergraduate student body is on scholarship or receives financial aid?

You may even be one of them.

You will make an impact on the academic life of your friends with a senior class gift of just **\$20.14** in support of undergraduate scholarships.

You'll be doing your part to **keep YU strong.**

For more information on the Senior Class Gift visit [facebook.com/YUeniorgift2014](https://www.facebook.com/YUeniorgift2014)

To make your gift today
www.yu.edu/support/seniorclassgift2014

Make a gift in honor of a Rabbi or Professor for just \$25



DEAR

Dear Adir Pinchot,

As an introduction to my question let me inform you that I am an "in-towner." And when I say that I am an in-towner, I mean that I have never been West of the Hudson River. My image of the United States that

is West of New York is one large farm that stretches until Los Angeles. Naturally, I spend every Shabbat at home. It does get boring once in a while, but this is the Shabbat experience that I've grown accustomed to since I was a child.

Recently, however, it dawned on me. There are guys in YU who don't live in New York or New Jersey, the resident aliens that I call "out-of-towners." What do they do for Shabbat? Do they scramble every week to find a Shabbaton or friend that will take them in, petrified at the alternative of spending Shabbat wandering the streets of New York City?

In that instant, I was overcome with concern for the hicks in our midst and a sense of guilt for not inviting more over. I immediately phoned an out-of-towner that I had befriended in my first year writing class. "What are you doing this Shabbat," I exclaimed. "Did you find a shelter yet? We have a roof and warm food!" My friend paused. I assumed he was pondering his sad state of deprivation and was therefore surprised when he responded gleefully, "I am staying in YU! A ton of guys are staying in and there is a fabulous guest speaker." I was bewildered. "You can... YU is open over the weekend?" Now my friend began to laugh. "Of course YU is open for Shabbat!" Now I felt stupid. I probed further, "And you... enjoy staying in YU for Shabbat?" My friend proceeded to explain to me that he loved staying in and that even some New Yorkers stayed in for Shabbat now and then.

After enduring several days of harsh ridicule from my out-of-town friend, I decided that the only way to escape was to take the plunge. I rose from the table I was sitting at in the café and asked Regina at the register if I could purchase a ticket for meals on Friday night and Saturday. "A Shabbat ticket?" she responded to my surprise, "Sure thing, here you go." And so, here I am. Ready to spend my first Shabbat in YU but not knowing a thing about Shabbat on campus. I decided to turn to you Adir. What is Shabbat in YU all about? What do people enjoy about it and how can I ensure that and take full advantage?

Sincerely,
A humbled in-towner.

Dear friend,

I applaud you. In deciding to stay in for Shabbat you have embarked on a new stage of your YU experience. In other Universities with a significant Jewish community, the Shabbat and, more broadly, weekend experience is at the core of a Jewish student's college experience. Shabbat is such a key element and so enjoyable that students, even those who live nearby, rarely return home for Shabbat. Unfortunately, many YU students rarely stay on campus for Shabbat. I understand the allure of family and home cooking and recognize that, as a non-New Yorker, I do not have to deal with the gravitational pull of Shabbat at home. Nevertheless, I contend that Shabbat is an essential element of the YU experience that can transform how we relate to our yeshiva and school. I will try to share with you a few reasons why I think the Shabbat experience is so transformational and some practical advice on how to open yourself up to it:

Fun:

Other than luxuries like grass, time is that which is most lacking from life on campus. From Sunday through Thursday we sprint back and forth across a few hundred yards of Amsterdam Ave from Rubin to Glueck to the gym to Zeisman to the café to the library. While fun can be had during the week, it is difficult to take time out between classes and not feel like you are procrastinating.

Imagine, however, having a block of hours at the end or start of the week with which to enjoy yourself. A time when you can read a book you actually want to read, play basketball, participate in a chess activity, watch a movie, take a nap, or just chill. Such a relaxed time can diffuse the tension built up over the week and is diminished by the time and energy required to pack up and travel before and after Shabbat. In addition to having more of this time without having to travel, having fun here in YU is also significant. This is your chance to make YU a place where fun can be had, instead of just a place of mental exertion and anxiety.

As this weekend approaches, think of all of the activities that you want to do that you do not normally have time for. These could be basketball in the gym or an exciting show or event in the city. In the hours of time that you have Friday and Saturday night schedule time for necessary work, but make sure to pencil in time for fun as well. Besides the impact on your mood it will enchant your perception of YU.

Relationships:

Another byproduct of our busy schedules is social distance. This distance is not a withdrawal or introversion from other people. Conversely, in college we see more friends more often and meet more new people than we will in any other 3 or 4 year period. Yet, by the end of the week one can feel a certain distance from other people. The incessant greetings and head nodding at friends and acquaintances as we speed walk to class does not fulfill our need for meaningful human interaction. Take the time that you have this weekend to make this a place to socialize and make the YU friends that don't live near you people you socialize with. Attend the meals, the tisch, and the Kiddush. Gather guys to meet in someone's apartment or dorm room for a chill tisch. Ask a friend who you have not gotten a chance to talk with in a while to have an extended lunch on Friday, a melavah malkah on Saturday night, or to a chavruta on Shabbat. This will keep you sane by giving this environment a more human feel.

Spirit:

The final and perhaps most important element of Shabbat in YU is the spirit. At other schools students express their collective spirit at sports games. They douse themselves with paint, bunch together in crowded students sections, and go berserk as their school teams battle for glory. The time to glimpse YU's mostly dormant spirit is on Shabbat. The cafe on Shabbat feels different because it is filled with a different energy than during the week. Am I suggesting that a table of guys should paint themselves blue and white and rip off their button down shirts

Dear Adir Feifel,

I heard about your new advice column and knew immediately that I needed to turn to you for help with a huge problem in my life right now. For as long as I can remember, my future was always clear-cut: I was going to become a world-class neurologist. This was obvious because my mother repeatedly told me that the only worse thing than this not happening would be intermarriage. "Either way," she told me, "I would disown you as a result!"

Sadly, at this point in time, successfully becoming any type of doctor seems about as likely as easily catching a Belfer elevator with elbow room during the 4:20 rush hour. Coming into YU with high hopes of excelling in my Biology and Chemistry introductory courses, I have instead been met with one failing grade after another. Not only am I terrified by the prospect of needing to tell my mother about what is happening, but facing my friends who will certainly jeer at me for being a failure at school is also an unimaginable thought to bear.

This is why I had to turn to you for advice Adir, this situation is ripping my life to shreds. Does it make sense for me to continue the façade of being an up and coming pre-med student at YU? It isn't hard to pull that off, I just need to constantly complain to every random person I come across (Securitas included) about how hard labs are and the difficult reality of sleep deprivation, all the while assuming that no one else in college is really working if they aren't among the elite pre-med ranks. Doing so will fool anyone into believing I am yet another wonderful aspiring doctor at YU, but perhaps I should take a different path and face my fears. Would you say I should actually be truthful with my friends, family, and mother in telling them that it's long past time to make a change to my career plans?

Help me Adir Feifel, you're my only hope.

Sincerely,
Dr. Endangered

Dear Dr. Endangered,

From your name, it sounds like you are already a doctor! Just kidding. I definitely hear where you are coming from, this is quite the predicament, but I think we can tackle it together one step at a time. Take some deep breaths, and here we go...

To start, I think the relationship with your mother needs be dealt with above all else. While it may be true that every good Jewish boy has an Imma who wants him to become a doctor or lawyer, not living up those expectation is certainly not legitimate grounds for disownment. In fact, if I had to venture a guess when your mother said those comments they were more than likely being made in jest. Since you have put so much pressure on yourself to become a neurologist over the years, her statements were probably misconstrued in your mind to actually be serious in nature. Tell her how you really feel, and I promise that she will appreciate the honesty and lovingly accept whatever you choose to do next.

As far as your so-called friends are concerned, I think it is quite appropriate for you to quote the world-renown 21st century philosopher Thomas Decarlo Callaway and tell them straight up how "although there's pain in my chest, I still wish you the best with a 'forget you!'" YU is an incredible place not only academically, but socially as well. Look at this is as an opportunity to branch out and create better friendships that are guaranteed to last a lifetime. If these former friends of yours can't be supportive of you in this trying time, well then in my opinion they are not really worthwhile friends at all. Turn the page and find new acquaintances that will actually be loyal enough to stick with you through thick and thin, regardless of whatever decisions you make in life.

With that being said, it is fairly evident to me that you will need to pick a new major now that your medical dreams have been thrown out the window with gusto. Well, I don't know if you are familiar with the Management department at the Sy Syms School of Business, but it sounds right up your alley to this guy writing an advice column! Even though your grades were far from stellar in the sciences, there is no better cure to an ailing GPA than a challenging lineup of classes like "Principles of Entrepreneurship."

Look, the bottom line is that there is no sense in delaying the inevitable. Be honest with yourself and those around you, continuing on your current path will lead to nothing but misery and financial ruin. Disregard what other people think, stand up for what you believe, and follow a higher calling in the Sy Syms School of Business. The ball is in your court Dr. Endangered, time to switch up your game and become Mr. Empowered with a reaffirmed control of your destiny, and a worthy Management degree to call your own.

Hopefully this helped you out my friend, good luck with the task at hand. I have no doubts that with this advice you will do great!

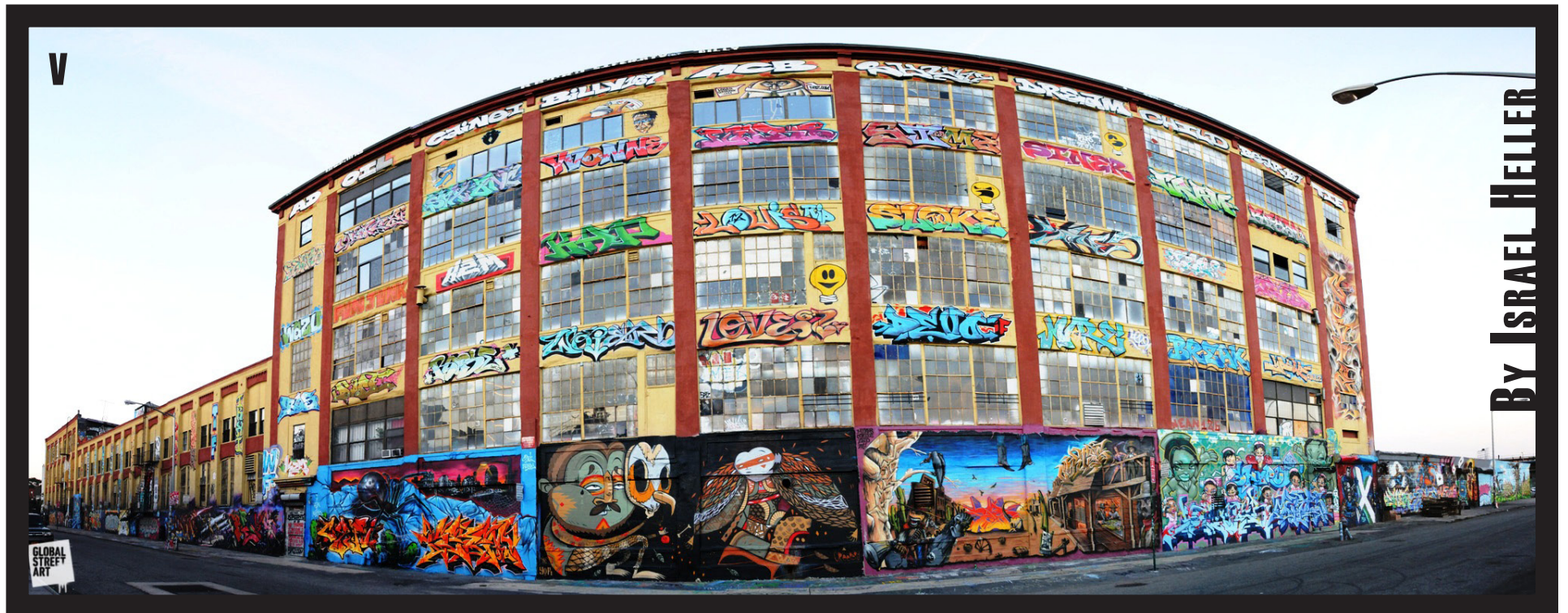
Best,
Adir F.

ADIR

to reveal the letters of "Stay to Play" written on their chests? No because our spirit is different in nature. If another school were to ask me the age-old question of "we've got spirit yes we do we've got spirit how about you" I would answer that we do not have spirit. We have ruach. Ruach is an excitement over our Judaism and the collective mission that bonds us. If you are sensitive to it then you can feel that ruach on Shabbat in YU. Personally, I feel it most at the Carlebach minyan on Friday nights. It infuses me with an energy that carries me through the long sedarim and monotonous classes. Do not just sleep Shabbat away. Attend the meals, the tisch, and the davenings. Attune yourself to the ruach. It can elevate you beyond the mundaneness and anxieties of college.

These are just a few of the elements of the YU Shabbat experience that I find enriching. This weekend you will begin to discover the aspects of Shabbat in YU that appeal to you. I am glad that you are "taking the plunge" early on in your time here and hope that your first Shabbat draws you back for many Shabbatot in the future.

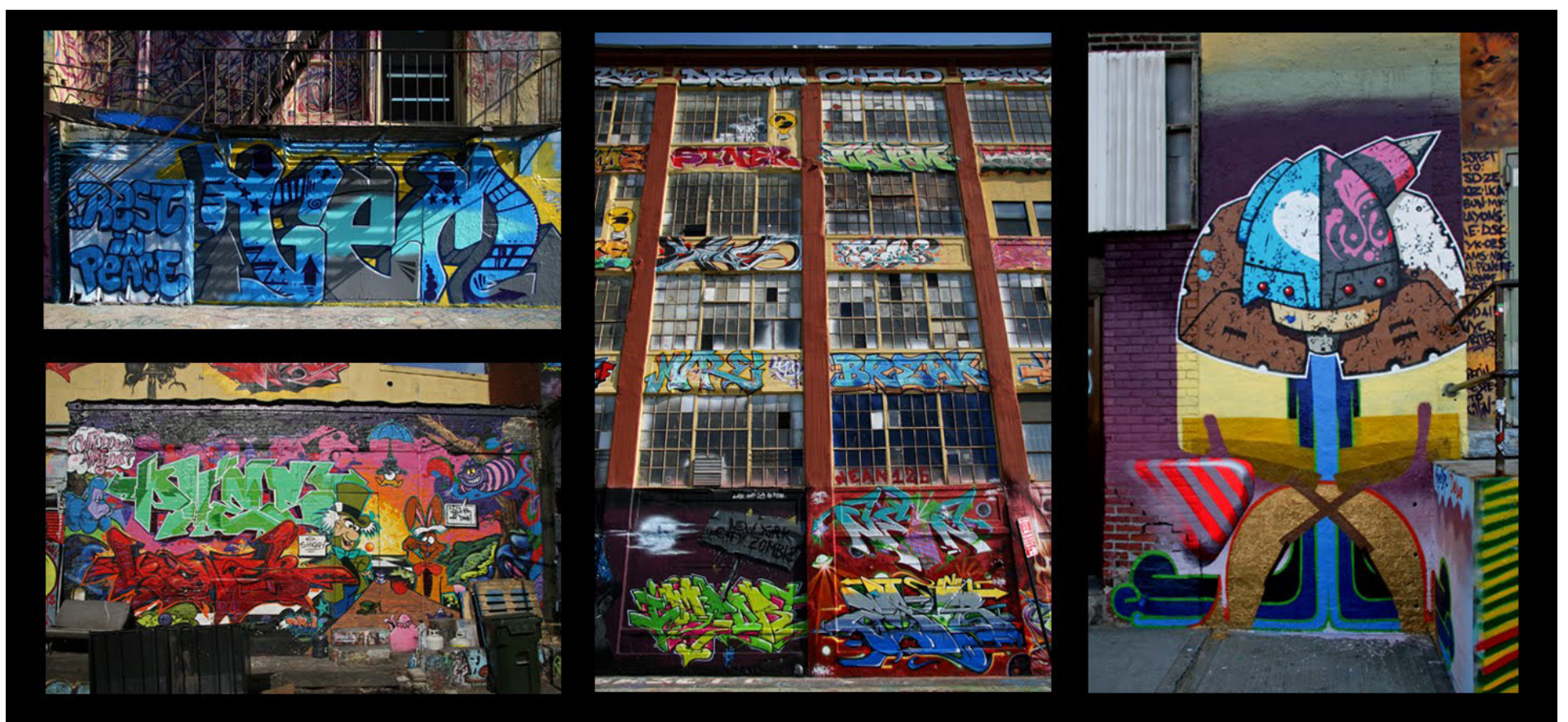
ARTS & CULTURE



New York City is and has always been a repository and breeding ground of art and culture, both high and low. The former has its share of cathedrals dedicated to its magnification and preservation, dotting the Upper East and West Sides, with some sprinklings up and downtown. Be it Lincoln Center, The Met, The other Met with the music and the costumes and sustained C sharps, or the rotund irregularity of the Guggenheim, to say nothing of the Whitney or the MOMA, High Art has its dedicated spaces in this city. Low art, or what some of my more black-clad friends would call the good stuff, prefers to keep things simpler, smaller, dirtier. Be it the famous commodes of CBGB's, tellingly gone from us these past 6 years, or the smoky haze of the Bowery Ballroom or the Mercury Lounge, without getting into the tight squeeze of the Cake Shop, Pianos, or some trust fund MFA's Bushwick loft, the lower arts of noise, image, and movement has a place to go at night as well.

There is one major difference between the high and low creative space, and that is the cost of its blood. Should someone motion to take down Carnegie Hall to make way for the luxury high-rise condos Midtown East seems to so desperately need, one can only imagine the outcry from those who sit the board of Dow Chemical or Goldman Sachs, in addition to whatever Opera guild operates nearest their brownstone. MOMA is not only free from such calls to extinction, but is itself about to undergo nearly a billion dollars worth of renovations. Such safety does not apply to the houses of the lower arts and culture. As previously mentioned, the house that birthed The Ramones, Television, Blondie, and Patti Smith is now a high end fashion boutique. Where punk was born, 2,000 dollar torn jackets can now be had. So much for CBGBs. Every year, nearly a dozen venues that feed the vitality that makes New York New York suffer a similar fate. Now obviously, this is rarely a direct result of the unforgiving market of appreciators rather than creators NYC has become, but enough of the time, it is. Hell, even if it were only CBGBs, it would be a tremendous loss for art in modern history. And the story only keeps repeating.

This past Tuesday, under cover of darkness, the legendary Queens graffiti space 5 Pointz, also known as the "Institute of Higher Burning", was painted over white by developers seeking to turn the buildings into luxury condos. The building had 200,000 thousand square feet of façade covered in graffiti, attracting artists from around the world to claim a small part of this shared cultural tapestry for their own vision. The name 5 Pointz denotes the five boroughs coming together to share their art in this space, though really the connection was global. Artists in other areas also claimed the space as their own, everyone from Jam Master Jay of Run DMC, who had the first portrait there, to Joss Stone, KRS One, and others. Even the recent movie Now You See Me featured the space. It was one of the last spaces in New York where every aspect of the city came together, where everyone was represented in one place. Except, I guess, luxury condo developers, and their clientele. I hope they enjoy living atop a graveyard, featuring a tombstone that ought not to read just 5 Pointz, but a little bit of the soul of NYC as well.



CULTURAL CALENDAR

THE FORTY PART MOTET, THE CLOISTERS, THROUGH DECEMBER 8

Choral music, in the religious sense, is often written with a mind to overwhelm the listener, to drown him or her in waves of sensuous sound, until the mind, opened to transcendence, is drawn out. Though choral music has fallen in fashion, as has church and synagogue attendance, this fall, NYC is staging a bit of a revival, first with a visit from the 811(!) year old St. Thomas Church Choir, a choir once led by Bach, himself, and now an exhibit entitled *The Forty Part Motet*, which is being run at the Cloisters in Ft. Tryon Park through December 8th. For this exhibit, the artist, Janet Cardiff recorded the choral piece *Spem in Alium*, a famous work for 40 voices by the 16th century composer Thomas Tallis, each voice at a time. The installation involves the placement of 40 hi def speakers, in an oval, in a large chapel space, and each voice to play concurrently. The effect is one of at once being connected to the overall sweep of the piece, and, as you walk by each speaker, of hearing each individual voice that comprises the whole. Sound waxes and wanes, crashes in waves, and retreats quietly across the cavernous space. Many people have spontaneously burst into tears upon hearing it. I imagine that's because walking through this space and getting lost in the sound is nothing short of life affirming, as well as a reminder of why we thank God for the ability to hear. My advice is to try going at around 3 or 3:30, and emerge into the other glory of a sunset glimpsed in Ft. Tryon. You will be moved.



THEN SHE FELL, THE KINGSLAND WARD AT ST. JOHNS, THROUGH JANUARY 3

The metaphor of falling down a rabbit hole, originally extracted from *Alice in Wonderland*, now permeates everyday language. We've all talked about that fall downwards into adventure. Experience just that at "Then She Fell," a play based on the writings and life of Lewis Carroll. The mathematician, artist, and writer wove a landscape of growing, shrinking, dreaming, and hallucinating. Take part in it yourself in this 15-audience-member-only interactive play housed in a three story, old hospital ward. The actors dance before your eyes, and you're given a key to explore the world of Carroll and his characters.

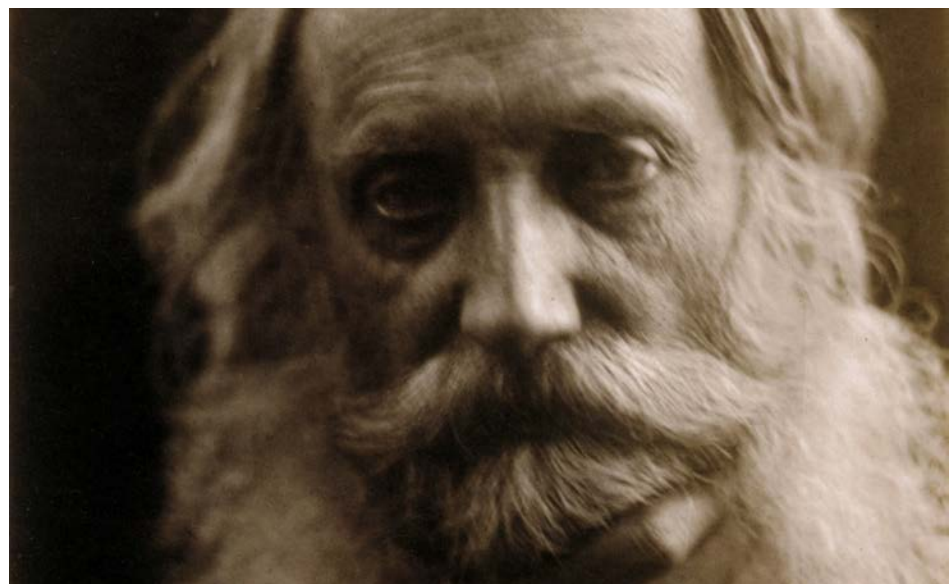


JULIET MARGARET CAMERON, THE METROPOLITAN MUSEUM OF ART, THROUGH JANUARY 5

The Pre-Raphaelite aesthetic meets photography in this exhibition of thirty-five photographs. These spiritual and haunting photographs that draw on Gothic sensibilities feature famous figures such as Alfred, Lord Tennyson, as well as everyday people in Cameron's life posing as biblical figures. Cameron wrote of her photographing "From the first moment I handled my lens with a tender ardour and it has become to me as a living thing, with voice and memory and creative vigour." And this dose of living and breathing feeling is visible in Cameron's images. Cameron's niece gave birth to Virginia Woolf, and Cameron's photographs gave birth to a Gothic trend in contemporary American photography with artists like Francesca Woodman. See it for yourself at the Met.

BLACK NATIVITY, STARRING FOREST WHITAKER, ANGELA BASSET, JENNIFER HUDSON, AND MARY J BLIGE, OPENS NOVEMBER 27.

The great Langston Hughes' play, *Black Nativity*, gets a 21st century twist in this musical film adaptation. This being a Langston Hughes play, the classic holiday themes of discovery and redemption are played out against the 20th and 21st century black experience, lending them a depth and urgency missing from your average holiday nonsense. That *Black Nativity* was written by one of our great American writers should be all the reason to go, but the cast, led by Forest Whitaker, Angela Basset, Jennifer Hudson, and Mary J. Blige, should seal the deal.



MY PROMISED LAND: THE TRIUMPH AND TRAGEDY OF ISRAEL, ARI SHAVIT, HARDCOVER, SPIEGEL AND GRAU

Ari Shavit, a well-known Israeli journalist and intellectual, asks himself what every Zionist must ask themselves with deadly, uncomfortable honesty at least once in their adult life: What does Israel its history mean for me, for the Jewish people, for the world? Shavit tackles these questions and more in this new book, a history of Israel and Zionism as seen through one pair of eyes, his. The Intifadas, the Occupation, the wars, and the struggles and secrets of founding are taken in by his starkly honest and inquisitive mind, and his response is as much shadow as answer. Shavit, like all other Zionists, cares deeply about what is happening, what happened, and what can happen in the future, and writes about it honestly, thoughtfully, beautifully. This is likely the book of the year on the subject, and for all of us, Israel is so much more than a subject.

CHRISTOPHER WOOL, THE GUGGENHEIM MUSEUM, THROUGH JANUARY 22

Painting isn't dead. The art of creating images, moribund as it may seem, breathes yet. So proves Christopher Wool in his paintings of . . . well, of words. Wool paints large words and phrases, playing with our ideas about what a painting should look like, what an image should be, and what the function of language and words are within our society. His most famous paintings draw on cultural phrases he appropriates from others, like the well known painting where he depicts Raoul Vaneigem's definition of nihilism: "The show is over. The audience get up to leave their seats. Time to collect their coats and go home. They turn around. No more coats and no more home." It's not enough to read these words; you have to see them in person. His photographs focus on topography, his paintings on typography, but there's overlap between these two mediums that calls into question the nature of genre and the way we define and designate our experiences. Or, as he would put it, TRBL.



RUNNING HAND IN HAND FOR DISABILITY INCLUSION

MIAMI AND MARATHON HALF MARATHON

Junee Junee Jr
Proud corporate sponsor of Team Yachad

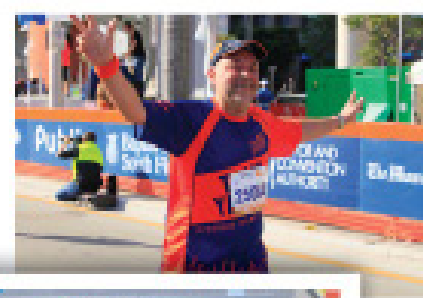
Run, Walk or Jog with TEAM YACHAD!!!

FEBRUARY 2, 2014

Participants commit to raise sponsorship money to benefit Yachad programming
Run, walk or jog with us and you'll receive:

- GUARANTEED RACE ADMISSION AND REGISTRATION
- PRE-RACE PASTA PARTY, POST-RACE BBQ
- PERSONALIZED TRAINING REGIMEN
- TEAM YACHAD GEAR
- EXCITING SUPERBOWL PARTY
- EXPERIENCE OF A LIFETIME!!!

For more information or to join Team Yachad,
www.teamyachad.com • 212-613-8301 teamyachad@ou.org



© GraphicSource.com

COME AND ENJOY
THE
SUPERBOWL
WITH TEAM YACHAD IN MIAMI

