Meal Plan Canceled Administration Compromises With Students

$1000 For Incoming Students

by David Borowich

After much back and forth deliberation, the members of the administrative food service committee have yielded to the concerns and have decided to withdraw their former recommendation to the Executive Council of Yeshiva University. The new proposal allows all current students at Yeshiva and Stern colleges to graduate without constraining them into eating in the cafeteria. Thus, any form of meal plan would be operative only for incoming students, who would be informed of the costs before they made their decision to attend Yeshiva University. This agreement between administration and students did not come effortlessly.

Following the announcement of the proposed mandatory meal plan less than three weeks ago, a tremendous wave of student outrage flooded the campus. Eli Cohen, chairman of the student food services committee, commented immediately after THE COMMENTATOR’S disclosure that “it is our (the food services committee’s) job to truly ascertain student input and to represent their wishes to the best of our abilities.” A meeting of all the students on the committee was convened two days later to determine the most effective way of gauging student concerns. A random sampling of student input was obtained from numerous phone calls, letters, and conversations all condemning the decision of the administration. A new meeting was arranged last Thursday, March 22, between the student food services committee and Jeff Rosengarten, Director of Supporting Services, to discuss the reaction of the students to the proposed mandatory meal plan and to offer feasible alternatives. The committee reported that the feedback from students was largely negative and that no mandatory meal plan would be accepted. Mr. Rosengarten then presented the details of the deficit and requested that the students offer another viable solution given the circumstances. The students recommended that no mandatory meal plan ever be instated. “If the cafeteria is a losing business and the school can not effectively manage it,” said YCSC President Ben Kaye, “then let a private company take it over.” Mr. Rosengarten dismissed that option as unrealistic and encouraged the students to reach a consensus. Time suddenly became a crucial factor since on the next day, the Administration’s AD HOC committee on Food Services would be conducting their last meeting before presenting their final recommendation to the Executive Council.

The students committee, understanding its constraints, suggested that whatever plan does eventually get passed, it should not be applicable to current students and that the cost for incoming students be held to a minimum. On Friday, March 23, a select group of five students from YC and Stern met with the AD HOC committee on Food Services in a crucial meeting. This gathering would be the last opportunity for student input before the Executive Council meeting on March 27.

Dean Rosenfeld, chairman of the AD HOC committee, began the meeting at ten o’clock by reading the revised recommendation of the committee from the minutes of the last Executive Council meeting. “Effective next year,” the minutes read, “the University would install a mandatory Debit card at six hundred dollars per semester.”

Students Rally In Washington

by Dav. J. Pinchot

Over 930 students from Yeshiva and Stern Colleges rose early on Thursday morning, March 8th, the Fast of Esther, to board 5 buses traveling to Washington D.C. In Washington, this large percentage of the student body rallied for an expedited exodus for Jews from the Soviet Union.

The rally began with a silent walk past the Soviet Embassy, intended to show solidarity for Carmella Raiz, who was demonstrating in front of the embassy for the release of her long-time refusenik husband. From there, students continued to Lafayette park, situated across from the White House.

In Lafayette Park, under hundreds of placards reading, “Fly Them to Israel - Direct Flights to Israel,” “Pamphlet - Stop Soviet Anti-Semitism,” and “Let the Jews Live” printed in a black and white Israeli Star, student organizers and Rabbi Moshe Tendler delivered speeches of support for the Soviet Jews, urging the Soviet government to fulfill its promise for direct flights and warning of the imminent danger which faces today’s Soviet Jews.

After the Lafayette demonstration, a demographically selected group of students lobbied targeted Senators for their support and pressure in assisting the exodus of Russian Jews. The majority of students gathered at the Western Steps of the United States Capital building, where some of the most emotional moments of the rally occurred. Carmella Raiz described the plight of her family, refuseniks for over 18 years (her husband was given his visa the day after the rally and flown to Israel last week).

Rabbi Mayer Goldvicht said selected Psalms for the welfare of the Soviet Jews in a wailing tone, so moving that one student concluded “it was the most memorable moment of the trip.”

After hearing speeches by notable Congressmen and Senators, such as Pat Schroeder, the group prayed Mincha on the Western Steps. To many, the day of fasting was filled with an intended symbolic link to the mission of the rally. “We are gathering here just as Esther probably gathered the Jews in despair a thousand years ago,” one student remarked. “Cont. on page 10

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Fighting For Freedom

This month, "Freedom Express" rally in Washington was more than an important first step in the fight for direct flights for Soviet Jews. The rally was an important step forward for Yeshiva University. Over nine hundred YC and Stern students made the trip to Washington, compared to less than a hundred from "activist" schools like Columbia and NYU. Moreover, the entire day was planned and directed by YU students. SSU Chairmen Jerry Hawk and David Levin and their Stern counterparts performed as leaders not only for YU students, but for the entire Jewish Community.

Students were not the only stalwarts. The entire University, Rabbis and Administrators, Security and Supporting Services banded together to make the day a success. The rally proved that we can indeed act as a united university.

The Freedom Express rally was also a true "Kiddush Hashem". Words of Torah abounded during speeches in Lafayette park, Prayers were read, and a moving prayer service was held in front of the Capital. Clearly, YU students and Rebbein brought a new dimension to the freedom for Soviet Jews movement.

Our commitment to Torah need not limit our activism. On the contrary, it is the Torah which demands we make every effort to save Jewish lives. YU must continue to act as a united leader for the struggle for Soviet Jews.

The Yeshiva College Dramatics Society
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“Dreamwalk”

An Original Play by Andrew Goldsmith

Opening Night
Saturday, March 31, 9:30 P.M.

Sunday, April 1 8:00 P.M.
Monday, April 2 9:00 P.M.
Tuesday, April 3 9:00 P.M.
Wednesday, April 4 9:00 P.M.
Thursday, April 5 8:30 P.M.

Admission $5.00
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20% OFF YOUR MEAL
Wed. & Thurs. Nites 6 P.M.-Midnite
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With This Coupon Only!

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Where else can you get a quarter pounder, soup and fries for $3.95?
In a hurry? Call in advance. For Orders 568-4600
From the Editor's Desk

by Dev J. Pincho

March 28, 1990

Cafeteria Control

To the Editor:

After reading David Borro-

wicz’s article entitled “YU to

Implement Mandatory Meal Plan,” I was shocked and dismayed. To put it lightly, this plan which forces students to invest one thousand-seven hun-

dred dollars into year into the cafeteria is nothing short of

insanity. In answer to Sheldon Berliner’s comment about the

objective to the mandatory meal plan? Dr. Socol- you are not the one spending the money. The seventeen hundred dol-

lars is obviously outrageous and

to ask the students to assume the cafeteria’s debt is completely unfair. Why should we suffer for the ineptitude of the cafeteria management? The proposed plan, factoring eight hundred students into the incurred losses.

But why weren’t the faculty,

worker, and deans included?

This amount should amount to 500 dollars, the fact that it is still a manda-

tory meal plan. Even if the uni-

versity actually think that it can control where and when the students will eat? Would a cafeteria need to be forced to eat in the Y.U. caf?

Cont. on page 8

Communistic Cafeteria

To the Editor:

I am writing in reference to the article entitled “Y.U. to

Implement Mandatory Meal Plan.” In my opinion, this

plan is nothing short of imitating a communist, as well as

monopolistic atmosphere.

The proposed sum of $1,700.00 per student, a period of nine months, is preposterous.

There are several problems crotch that this issue. First, all, in order to deplete the entire sum, in the allotted time, one

must eat several meals a day in the cafeteria. We cannot be

expected to do so, until the quantity, quality, and variety of the food served improves. Second of all, there are many

students who are not only eating for their entire college education, but for all of their personal expenditures, as well.

They are already paying an exorbitant fee to attend this university. Where are they supposed to obtain an additional $1,700.00 from? Third of all, and this is where my argument, deals with the motives of those responsible for this meal plan. Many people have admitted that they must force such a meal plan to stabilize an enormous deficit that has accumulated over the past two years. When several officials decided to pour thousands of dollars into the cafeteria, was the student body made aware?

Cont. on page 8

Responsa

Settling Double Standards

To the Editor:

Reading the front page story in the last issue of the Commen-
tator, on the subject of a man-
democrat who was jailed over-
honestly, horrified at the double standard that the administration is maintai-

ning. Yeshiva University is the same as the Syms School of Business, an institu-

tion that prides itself on feeding the hungry student of fine

young capitalists. How can the same administration preach compassion and care, while, at the same time opposing it in actual practice. The members of the administration are fond of saying that we are not "don’t forget us when you make it," but judging from the plans to force every dorm student into paying seventeen dol-

lars a year for a meal plan that is undesirable, say the least, it is the administration who have forgotten about the students.

“If I were a student, I’d concentrate on service and Quality,” says Dr. Sheldon Socol, implying that our con-

cern over prices is unimportant. Service and Quality in that case, would mean that we who aren’t pressured into eating all of their meals at one table in the same cafeteria, and who probably can get the yeshiva to foot the bill when he eats there anytime, whatever happens to any economic, or perhaps feudalism and commu-

nism!”

Assuredly that we are forced into being regular cus-

omers at the cafeteria, quality control goes right out the window.

Deans Nulman and Rosen-

feld assure us that they have an “impression” of student input. Did they mean that this impres-

sion was positive? Nothing could be further from the truth. Per-

haps they simply meant that they had the proper impression, but were choosing to ignore it. That seems to make more sense.

Mr. Jeffrey Rosengarten, Director of Supporting Services, said that the student boycott of the cafe showed an inability to deal with the issue, "in a pro-

fessionally manner." How are we to be expected to support the Stereolog----

professionally with an admini-

stration that defies the laws of economics? How can we support, in fact, even attempt to justify the fact that they are clearly supporting the personal profits of the administration at the expense of the students.

The words of explanation that these bureaucrats are offering say, of course, absolutely nothing. If, in fact, they were capable of speaking frankly, what we would hear would probably sound something like this:

"We the administration, who are here to best serve the inter-

ests of the student body, and are interested in seeing a healthy and active student population, will count on the apathy and fear instilled in us by any understanding of economics, or perhaps feudalism and commu-


nism!”

That’s probably along the lines of what we would hear. We’d hear it, but we wouldn’t understand it, for, you see, it would be in Russian.

Jonathan Tropcer

YC ‘91

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YC ‘91
Elie Wiesel Speaks At YU

by Hayyim Angel

Nearly 300 people crowded into the Koch auditorium on Tuesday night, March 21, to hear Elie Wiesel speak about "Hasidism for our time." Wiesel discussed the roots of Hasidism, attempted to defend Hasidism from its critics, and show how Hasidism is relevant for us today.

Wiesel opened by giving the historical setting which gave birth to Hasidism. In the 17th century, the Jews in Eastern Europe were suffering greatly, he said. They, like much of the Jewish world, were profoundly hurt when it was discovered that Shabbat Titri was not the Messiah. Additionally, they were also victims of vicious Jewish hatred.

Jews in smaller villages were greatly feared and isolated from their non-Jewish neighbors and from the larger urban Jewish communities. Wiesel described the plight of those Jews by saying that "they didn't have a single friend...many villages weren't even sure that Hashem was there at all."

Then came the Ba'al Shem Tov, who encouraged these Jews, telling them that they were not dependent on anyone. He emphasized love for Hashem, other Jews, and Torah. The Ba'al Shem Tov had a humble and distinguished following, and drew from the most learned men in Eastern Europe.

Wiesel used this fact to counter the assertion of many Mitnagdim, who claim that Hasidism is against Torah study. Wiesel smiled as he said, "be himself," in inspiring such great scholars and followers, such as Hasidic Rebbe and Rosen Levi Yitzhak of Berditchev clearly shows his love for learning and Mitzvot.

Wiesel strengthened his point further by stating that while many great Talmidei Hashkfm joined the ranks of the Ba'al Shem Tov, there are not records of any great Hasidim of that time who left Hasidism to join the Mitnagdim.

Referring to the emphasis of Hasidism on drinking, Wiesel asked, "Why shouldn't we exceed joy?" he asked, "Why not grant the enemy our conduct?"

Wiesel constantly referred to the Ahuvat Yisrael aspect of Hasidism, showing its great importance both in the 17th century and today.

He also spoke of his recent visit to Russia, where he had the opportunity to speak to many Jews. Wiesel's face showed intense concern as he said "I have never seen such anguish before."

He said that the Jews fear an upcoming bloodbath in Russia, and they will be its first victims. Wiesel exhorted his audience to do more to help Soviet Jewry, warning that it may soon be too late.

To conclude his speech, Wiesel said that "Hasidism can enrich our lives and confirm our Jewish life today, just like it used to."

He related a parable by the great Baal Shem Tov's student, Rab Nahman of Bresslov, and then showed how Rab Nahman's works affected both the world of Kafkas, and his own novels.

He stressed how much some of his students confided in Hasidim to help us understand and remember where we come from. "When we know where we come from, we speak in the name of not only us, but also the name of all of our predecessors."

Though not everyone necessarily attributes the same greatness to Hasidim that Wiesel does, the points which he emphasized are certainly issues which every Jew, Hasid or not, should consider. Wiesel's speech succeeded in stressing Jewish unity and continuity, and hopefully all who heard him gained from his lessons.

Asbestos Uncovered Amid Shower Renovations

by Moshe Friedman

A demolition crew involved in the renovation of the shower room on the 3rd floor of Rubin Hall removed asbestos, a cancer-causing mineral, from heating pipes in the walls of the shower room last month.

The removal was done safely and effectively in accordance with strict governmental standards. Socol, which is in charge of asbestos removal, was licensed by New York City to deal with asbestos.

Mark Knudsen, spokesperson for the New York City Department of Health, confirmed that the removal process described by Socol was in accordance with government regulations.

The removal of asbestos was discovered when Michael Arzouana, a YC Senior, saw yellow bags labeled "asbestos" on the 3rd floor bathroom floor.

Arzouana reported the bags to Residence Halls Director Rabbi Joshua Chaitze, who called in Socol and Dean of Students Efrem Nulman.

Arzouana said that Mr. Socol courteously explained to him in detail the removal process and why students were not in danger. Nevertheless, Arzouana is still concerned about the removal.

"If you ask me if Jeff Socol sounded knowledgeable about what he was talking about," explained Arzouana, "I'd say yes, but the students should have been made aware that asbestos was being removed from the building anyway so they could decide whether or not to find somewhere else to stay while the asbestos was being removed."

Asbestos is a mineral that takes several different forms, but is primarily used as an insulating material. When asbestos fumes get into the air and are breathed in, it can cause respiratory problems.

In order for asbestos to be a health hazard, it has to be "irritable," meaning that it must be able to be crumbled by hand so that fibers can be released from the material into the air.

When large amounts of asbestos are removed from buildings, an isolation area must be constructed, a negative pressure must be set up in the area, the air must be constantly monitored, and several other complicated procedures must take place.

If, however, the asbestos is removed from less than ten feet of linear piping, as was the case in the shower room, then the asbestos can be extracted by a process in which workers wrap the section of pipe in question with a plastic bag that's sealed at both ends. Workers reach into the bag, remove the material, and then remove the bag when they're done.

Pedro Gonzalez, senior supervisor of plant maintenance at YU, who is also licensed by the city to deal with asbestos, said that the asbestos that was removed was carefully sealed and later picked up by a toxic waste company that took the material to be buried at a toxic waste site in West Virginia.

Gonzalez said that any asbestos currently in buildings at YU is not a danger to students because it has been safely insulated, but that YU is nevertheless in the process of removing all asbestos from their buildings.

Over the last summer break, for example, asbestos was removed from the boiler rooms of Rubin and Morgenthen Halls. Since those were major removal projects, they had to take place during the summer, when the buildings would be vacated.

Himber Steps Down

Caro Named As
New Guidance Counselor

Personal Guidance Counselor David Himber left his post on February 17. Dean of Freshmen Efrem Nulman explained that Mr. Himber's position was a part of a reorganization, and that the full-time job eventually made it necessary for him to leave YU. "Deans Nulman expressed his regret at seeing Mr. Himber go, saying that "he did a phenomenal job with the students and will be missed."

Mr. Himber had originally planned to leave in January, but stayed on for more than a month longer, so that the transition would be easier for his successor. Dean Nulman felt that this was further evidence of Mr. Himber's concern for YU students.

Alan Caro filled the vacant position the day after Mr. Himber's departure. Dean Nulman said that he was "very pleased" with Mr. Caro's handling of his new position, and was also quick to point out that Mr. Himber will be still in touch with Mr. Himber on a regular basis. Mr. Caro holds an undergraduate degree from Cornell University, and is presently a student at WSSW.

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Bookstore Defends Prices

by Jacob Licht

Students are always astonished at the prices that they pay for textbooks. Extreme examples such as seventeen dollars for a text of a restaurant menu tend to linger in people’s minds. The problem of high-priced textbooks has faced college students for years, and are certainly not problems unique to Yeshiva University and its students.

However, a commonly heard complaint voiced by students is that the prices at the YCSC Bookstore are higher than elsewhere. This is true in some cases, but most student comparisons are made with Barnes and Noble, who are a much larger company than College Book Store Association. Due to Barnes and Noble’s size, they are able to purchase greater amounts of textbooks at lower prices.

The Yeshiva College/Stern College Bookstore, located on the corner of Amsterdam Avenue and 186th Street, is one of twelve College Bookstore Association stores in the New York area. Some other colleges that are served by CBA are Brooklyn College and Queens College. YU is one of the smaller schools served by CBA. The YU Bookstore has been operated by CBA since the Spring of the 1987 semester, when it took over the operations from Barns and Noble who had been there for only one semester. Prior to Barnes and Noble the bookstore was run by the College. Although the store is officially for both Yeshiva College and Stern College, very few Stern students purchase their books there because of its location and the proximity of other bookstores to their campus.

Myron Zwerin, manager of the YCSC Bookstore, explains that the prices at the bookstore are set by CBA. The prices for buying books back are determined accordingly to different circumstances. If a textbook will be in use in the upcoming semester, then it will be purchased from the student. If it is not being used in the upcoming semester, the bookstore will not buy it back. Books are bought back ten days from the end of the semester. If a student dropped a course and kept the book in its original condition, the book’s entire value will be refunded if it is brought in during the first ten days of the semester (with a receipt). The rules surrounding the buying back of books are also determined by CBA. The prices for buying used textbooks are determined by the Nebraska Book Company Incorporation’s price guide.

Although the bookstore does not have many choices in the pleasure reading department (unless your taste in reading coincides with courses that are offered here), one must realize that the store has very few customers. Last year the bookstore sold some fiction books and music in addition to textbooks, but they were discontinued due to lack of sales. The bookstore, however, remains the sole source for the perennially popular lines of Yeshiva clothing and notebooks.

WYUR Airs New Show

by Shlomo Zwicker

Some call it ludicrous, others call it hysterical. For most though “The Ari and Greg Show” is a forum in which to sit back, relax, and enjoy some laughs.

The weekly comedy show is the mainstay of Ari Weinbrot and Greg Dallas. The program boasts to have a rating ten times higher than the average listening audience for other YU shows. At one point there had been five shows in a matter of ten minutes, attesting to the validity of the ratings claim.

Prior to the appearance of “The Ari and Greg Show”, there had not been any real comedy-talk show on WYUR. As a result of this popularity, eight shows were given on the station.

A typical show on the show include topics of entertainment. Past performances have been comprised of “The Heter Hostline” in which halachic problems at YU are looked at from the lighter side of life. By far the most famous segment of the show is the “Dating Problem Solution”. The show also has been called “Greg’s Dated” or “Waines’ What’s Happening”. The show, which is made up of the ideas of Weinbrot and Dallas, has a policy of not embarrassing callers or any students on the air.

When asked how they attained such high ratings Weinbrot explained, “I have the highest treasure factor in any institution and has very little outlet for it (comedy). We saw an opportunity to provide the students a forum to vent their thoughts in a laid back atmosphere.”

Weinbrot went further to say that it gives him great, “satisfaction of knowing that there are at least fifty girls interested in hearing what I have to say.”

Cont. on page 10
The Sober Truth
by Jonathan Tropper

"Hey man. I heard Sober can't carry credit cards cause the plastic melts on his body."

"Yeah, well I heard that once ten guys jumped him outside Mosk Peking and he destroyed them all."

"You heard that too. His on-deck hitter.

"And he doesn't sleep, you know? He just kind of meditates.

These absurd myths and many others, equally fantastic, are what my friends call wifi. The name Harvey Sober comes up. They stem from a combination of naive adoration and profane ignorance, which is easy to understand, being that it's not often that members of Jewish society, or for that matter, Western society in general, come into contact with genuine Grand Masters of the Martial Arts. Since in general, Western martial art is almost incomprehensible to the Western layman, the myth easily asserts itself over fact, and vice versa. However, and is willing to pass on the exciting story of how residing in Sober is the spirit of the late Bruce Lee, one finds a man that may be even more interesting than his legend.

"I heard that when Sober meditates, the whole room shakes!"

Professor Harvey Sober was born to Sam and Beatrice Sober in the Bronx in nineteen forty-four. Sam Sober, who died just a couple of years ago, was a pilot since nineteen twenty-six, and owned and operated the Long Beach Sea Plane Base. Consequently, Harvey Sober grew up around airplanes, and in the sixties he acquired a seaplane pilot in the National Guard. His plan was to serve in Vietnam and then fly with the Israeli army. A grave intes- tinal illness, however, forced him to abandon those plans. He completed his two years in the seventies, but he still fulfilled his wish to contribute to the state of Israel by joining the Israeli Con- sular guards and El Al security agents at the Jewish Agency.

"I heard that two ninjas once jumped him and he totally demolished them."

Having grown up in a public elementary school, Sober didn't attend Yeshiva until high school, when he came to M.T.A. It was during those years that he became interested in Jewish education and decided that he wanted to be a Chinese martial artist. After his high school graduation in nineteen sixty-two, Sober enrolled in Hunter college in nineteen sixty-four, where he received a B.A. in Hebrew language. His major was Modern Hebrew Literature, but his skills in spoken Hebrew, Philosophy, and Health Education. In nineteen seventy, while teaching Hebrew at Hunter, he began graduate studies at Columbia University, in the fields of Middle Eastern Studies and Ancient Near Eastern cultures. In nineteen seventy-one he started teaching at Yeshiva University, and in nineteen seventy-two he began the Mechinch program. He received his PhD from Columbia University in nineteen seventy-six. He joined the Jewish S.S. and I.B.C. at Yeshiva University.

"They say he can levitate man!"

There are two sides to Sober's history, his academic development and his introduction to the world of看他, and his connection to the martial arts. In November of nineteen fifty-seven, two days after his Bar-Mitzvah, Sober began studying Karate in a Chinatown

ded (Karate school), under the leadership of Sensi Maxwell Wong. It soon became apparent to Sober that Chinese martial arts was a steady diet of black-belt, as well as the rank of Senior instructor in the Chinatown school. As his skills developed, he jumped to a new level, then soon he began diversifying, studying Japanese, Korean, and Okinawa Martial arts as well. In nineteen sixty-seven he formed the Tora Dojo association. Tora is the Chinese word for tiger, and so the name of the association, the school of the tiger. However, the play on words was not accidental, but was his call to introduce the association to Yeshiva University. Before the creation of Tora Dojo, if a Jew wanted to learn Karse, he had to go to a oriental school and submit himself to all their philosophical and religious views that were as far from the Western world. Sober believes that much of the Eastern thought and martial arts principles were originally a part of Judaism. He was interested in the purpose in creating the associ- ation was to teach an Eastern philosophy and cultural ideas in a way that incorporate it into a Jewish framework. "We are, in essence, releasing that which we knew long ago," he explains.

"I heard that Sober can smash bricks with his mind!"

Sober particularly enjoys teaching Yeshiva University students because he feels that they are ready to commit and then defend themselves at any cost. For this reason, no Yeshiva University student who wishes to become a Sober disciple will have monthly tuition will be turned away.

Asked what the ultimate goal of his Karate teaching is, he says, "to bring a combination of increased awareness through the study of the martial arts and to create a meditative, and an increased Jewish awareness, along with the skill of being able to defend oneself completely from exter- nal dangers."

Grand Master Sober is a fascinating portrait of a complex balance between traditional Jewish Values and the mysticism of the Far East. To him, these differences are not a barrier to unity, but complimentary. He is an exceptional martial artist, an equally passionate Jew, and an innovative teacher. He teaches in both fields. And while he may not, in fact, be able to light your fire, he is more than capable of passing it from a long time student of his, without you mess with him.

YWU Activism: The Vietnam Debates

by Daniel Oshinsky

The Vietnam War returns for 15 bloody years across the face of American History. For Vietnam, the war brought destruction and death in unimag- inable quantities. But for many Americans, the war helped redefine morality, and awaken the people to their responsibilities and what it means to be human beings. The nation's students were in the fore front of this reawakening.

For young people, an institution whose whole purpose revolves around a lofty, moral ideal, the lessons in Vietnam were all the more clear and all the more critical. While America went through a tragedy, Yeshiva went through a period of growth, in which protest and debate gave YU students new insight into the complex realities of Torah Judaism.

That month, 100 students signed a petition in support of Johnson's policies, calling on the Yeshiva to support the Committee. This letter was presented to the President by thirty YU delegates in early 1966.

While the letter may have been ignored by the President, the Committee's action found support in a multitude of never-for- gotten among many segments of the YU community. In a series of meetings between the Committee and the Yeshiva, the Committee, the Peace with Freedom delegation members are accused of both ignorance and immaturity.

Many letters portrayed the Vietnamese War as being incompat- ible with Jewish morality. In a March, 1966 letter, a Stern

College for Woman student asked if the Peace with Freedom delegates considered "war and destruction of human lives and property consonant with the traditions of Orthodox Judaism."

Another letter viewed the Peace with Freedom campaign as a sign of the "abdication on the part of the candidates of their community's moral responsibilities." The writer was especially perturbed that the peace movement was completed while the US was in the midst of bombing North Vietnam.

Several letters associated support for the Johnson administra- tion with a "European ghetto mentality." The Jewish writer agreed with the writer, but claimed that YU's support was not "fearful," rather YU's support was "fearful."

Also biting were letters pointing out that while YU students supported the war, they were far removed from the actual fighting and dying. "Would they (war supporters) be singing a different song when the news came, "if their draft status were 1-A instead of 4-D or 2-S?"... What's more, the US Veterans' support was far from silenced. Johnson's supporters claimed to be motivated by their Orthodox Jewish background. How can American Jews not support a war against a conspiracy which they do not see as an enemy of Judaism and other religions, they asked. "When the Soviet Union denounces Mao to our brethren. I cry out and expect the world to do likewise," wrote one supporter in April, 1967. "When communists are on the march in South East Asia, must we not support the fight for freedom as well?"

Both sides agreed to agree, that Jewish morality was being played out in Vietnam. Students raising questions about Torah Judaism's response to the war. Several letters noted that it "amazes itself on" to themselves to omen the proper Heshech interpreta- tion of the situation in Vietnam. These Rebeam, were especially concerned with what role a Ben Torah could play in protesting the war.

Students against the war found an ally in Rabbi Irving krahn, and associate Professor of History at Yeshiva. According to Rabbi Greenberg, Jews were obligated to approach the Vietnam debate, with an open view. Every aspect of the situation in Vietnam needed to be investigated. Has there been initiatives been genuine? "Heshech requires serious peace attempts before any war is deemed justifiable," an April, 1966, Commentator.

Rabbi Greenberg viewed support for the Vietnam administra- tion as a symptom of a Jewish trend, "to render unto Caesar that which is Caesar's." He believed that Jews need to play a bigger role in the political issues of the day.

Challenger Rabbi Greenberg's agenda for the YU student was Rav Ahearon Lichtenstein. According to Rav Lichtenstein, the Ben Torah had a hierarchy of guiding principles he had to abide by. In an open letter submitted to the Commentator in June, 1966, Rav Lichtenstein states: "Our aim should be to be the more selfish - yes selfish - one of surviving as a viable individual or nation and the ability to buy that this can be better done by much greater involvement in American political life."

Rabbi Lichtenstein was not addressing the war per se, however, it was evident to observers of the time that Rav Lichtenstein was being influ- enced by his father in law, Rav Joseph Soloveitchik, a known supporter of the Vietnam effort. Indeed, a sharp attack by the Rav on Johnson's critics prob- ably would have ended the debate over Vietnam altogether.

The Rav did remark that he thought anti-war protesters were "disregarding their responsibilities to the existing communist. But he chose not to enter into the Great Debate of the Time.

It is important to remember that the Great Debate was only that; an intellectual dispute carried on by a select few in lectures, and within the pages of various student publications. In 1964, students at the University of California and Arizona rebelled against their school. In 1966, students at Columbia did the same. But at YU, any talk of students taking to the streets was purely in jest.

However, the students were aware of this distinction and came up with several theories of expla- nation. In 1967, The Editor of the Commentator Stephen Bial- kitty pointed out in his column that the turbulence surrounding the nation's college campuses went beyond the Vietnam War. He alleged that "last week, the nation's Jewish campus was the second coming of the American Jewish community." But in YU, such topics as the Vietnam War, civil rights and others were "not agreed on," he wrote. Parker blamed the double curriculum, which left students with no time to engage in meaningful discussion and professors who "don't teach us how to apply what we have been taught," he continued.

However, it is difficult to judge whether apathy truly ran rampant in YU, or whether it seemed that way to stu- dents who saw their peers at Columbia and NYU taking to the streets. The outspoken tone of the student-run YU Commentator during the 1965- 67 period indicates that the students were expressing their held feelings on the war in Vietnam. At the same time, if they were to be counted, on page 10
by Danny Wolff

Talk about humble beginnings. The Philanthropy Society initiated its can collection with a marked milk crate on every dorm floor. Our deposit method was primitive. Monday night, once or twice a week, one of us would haul a huge bag to the Associated Student Union. There we would feed the can crusher at a rapid rate, eventually returning to Yeshiva with a bag of machine-squeezed cans. In about three months, we stored cans in our clothing closets. Everyone had the same line: "a bunch of bums." From October through December of 1988, as we fought to prove our project worthwhile, $1,000 was rescued from the garbage.

Establishing ourselves involved fighting our way through the red-tape jungle. Every detail of our plan had to pass two or three phone calls in and out of offices, sometimes addressing the desk of Mr. Socol where it died. In order to revise the venture, either Dan Rapp or I had to meet with the office administrator, stonking into some office and demanding attention. The offices often ignored us. One time I could verbalize the objection. After enough angry confrontations, the office administrator, Maintenance, Student Affairs, and the Student Council granted the can-collection a two-week trial period.

With the help and support of Mordy Lieber, YSCC President at the time, and the Student Council chartered the Philanthropy Society in late November, 1988. The constitution called for an elected officer to raise money for the betterment of our Jewish community, both on campus and beyond. The most modest intention has since proven the dictum found in Pirkei Avos that "Mitzvah Goretz Metzivah," or one good deed leads to another. The Philanthropy society has blossomed into a center of collection, distribution, and benevolence, with at least five of the five boroughs can turn.

For anyone who continues to wonder why one should burden us with "garbage," I hope this article will remove your doubts. A penny saved is a penny earned and, all the more so, a nickel.

THE CAN COLLECTION

Chief among the office -- Vice-President of the society, heads a group of fifteen devoted recruits. Barricading ourselves in warehouses, this rotation shares the duties of dumping the barrels of can in a yard near the campus behind a large garbage bag to be brought for storage to Klein Hall in the Muz Dormitory. The total collection has yielded a twenty minute sacrifice once a week from each of our volunteers. Other collections include: in the Caf., in the Medrash in Forst Hall, the Beit Medrash in Tannenbaum, and King David Plaza.

Next comes the "can party," Thursday nights from 12-12:30, volunteers gathered by Mordy Rothberg, meet in Klein Hall to do laundry. Then, in the evening, the New York State Assembly passed a resolution condemning the Soviet ban on food delivery. The article also brought a few donations from Times readers.

By far the best article, though, on the society's work was written by Toby Axtel of the New York Times. Toby wrote: "The unique inter-relationship between the one who delivers and the one who accepts in an economy of final, washed away the possibility of an effective follow-up. Thus we set our sights on Purim.

A UNIQUE PURIM COMMUNITY

At Purim, the immediate impression sprang from an unusual event in late September. A sign on the campus found Yeshiva asked students to participate in the celebration of "Kidushin and Nissuin" of a young couple from Russia who, having no prior knowledge of the halachic wedding, came to America with a civil marriage. David and Alexy, as I joined in the "sinema" of Alexy and Victoria Lopolinich, was witnessed by the students. Today I am married, Alexy, who has since become one of the society's chief advisors, spoke with sincerity about the continuation of the celebration of the young couple.

1) All the "coincidences" that brought Alexy and Victoria together with Rabbi Goldin of JFS, first in Moscow, then later in New York, and all the positive things that had happened to them during the past two years, added up to more than the mark of divine providence. 2) Rabbi Goldin never said that Yeshiva students were prima facie candidates, that they ought to accept Orthodoxy; simply through his behavior and devotion, Alexy and Victoria were drawn to the Orthodox way of life.

3) Russian Jews lack the ABC's of Judaism, from synagogues to Judaica books, but all are eager to learn.

Through the recognizable truths in his arguments, Alexy's words planted seeds for his third point, ones which finally led to his Yeshiva wedding. Before Chana. Through a local LJC. mailing list, we invited a large number of Russian Jews from our special prayer service (the essential components of the "shacharis" was translated into Russian) for Shabbos lunch. Seventy-five men, women, and children attended the one hour "tefilah," led by Rabbi Goldin and R. Baruch Feldman in the beautifully refurnished Shken Synagogue in the Yeshiva College. After the Shabbat guest, Rav Moshe Brudelowsky, director of the Shearim Education Bureau for Russian Jews, translated and expounded. The program, set to have concluded after dinner, was extended by popular demand with an impromptu lecture on dry cleaning. Unbeknownst to me, given by Rav Budelewsky, who mesmerized the audience. Though the program was scheduled to go on longer, Mincha received.

Although for all the inspiration that first Shabbat provided, our inability to record names and addresses on Shabbat, combined with the趄llaxness of the final results, washed away the possibility of an effective follow-up. Thus we set our sights on Purim.

THE FUTURE

A major faction of the founding members of YCP5 graduating in May, however, the question of carrying on leaves us current offices with a question mark. A large group of 150 people have used the list to track down families they have missed, to keep a connection or to invite them to the next event. Over time, through these associations we will preserve many Jewish identities.
Communism In The Caf

The big question is what would Yeshiva University do if the students failed to pay their $1700? Would they prevent them from residing in the dorms? Imagine if a town mandated that residents purchase their food in a particular supermarket or eat in a particular restaurant.

The other stores, such as Habodega would have to lock their doors because students would be forced to eat in the cafeteria. Breakfast, lunch, and dinner in the cafeteria—seven days a week! Just imagine the idea of it. Can you think of another institution where the inmates are required to pay for all of their meals everyday in the same room?

I for one was not aware of this meal plan until I read the front page of the Commentator on Wednesday, February 28. Dean Rosenfeld stated, "an impression of student input was obtained." To what impression of input is he referring? What does he mean?

Allow me to quote Dr. Socoll once again. He stated, "We are institutionally prepared to subsidize the cafeteria, but the number (deficit) has grown to a point where it is no longer reasonable. Dr. Socoll, why don't you simply allow for a private takeover of the cafeteria so it can run more efficiently, reasonably, and tastefully?"

Eric Melzer
Y.C. 92

Urban Corps Job Fair '90

The NYC Urban Corps has almost 6,000 internship opportunities available to college students interested in participating in the work/study programs. These internships also offer students opportunities to explore careers in government. Dozens of representatives from City agencies, community groups and non-profit organizations will be on hand to provide information and answer your questions. (Current Urban Corps interns who attend the fair will be compensated up to a maximum of three hours.)

One Police Plaza is located behind the Municipal Building at Centre and Chambers streets in lower Manhattan. Take the RIT 4.5 or 6 to Brooklyn Bridge, the N or R to City Hall or the RIT-Seventh Avenue to Chambers Street. For more information call (212) 560-3505.

City of New York/Department of Personnel

Cafeteria Control

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City of New York/Department of Personnel

Brenner
Cont. from page 3

past an index full of "B's." When was the last time you saw that great magician, Rabbi Hecht, get a student admitted to Columbia Law School with a 3.3 or 3.4 GPA and an average score on the LSAT? It's true that the YU student must be very conscious of getting the "A." Nonetheless, it's a price that the YU student is willing to pay in exchange for a continuing education in Jewish studies.

Let's stop pissing around. Look around you. Wake up, until the coffee. YU is a religious institution, with religious aspirations. If that is a fact that you, a representative of YU, don't wish to convey, then perhaps you should cease being a representative of YU. For if you continue to regard YU in the manner that you presently do, you'll only continue misrepresenting the fine makom Torah that we fondly call "Yeshiva University."

Gavriel Shapiro
Y.C. 91

More Responsa:

Essentially what you've depicted is the perfect prototype for Muddah U'Torah. Might I remind you that we're Torah U'Maddah U., not the opposite. Rav Aharon Lichten that those one of the major proponents of Torah U'Maddah, asserts that within the system, top priority="primary" must be lend to Torah study.

Regardless of the intricacies of the Torah U'Maddah issue, did you ever consider that it's because of retors like yours that YU gets bashed by those who don't take such a firm stance on the permisibilities of secular studies? Surely these people consider you to be the same spokesman for YU that all the presidents and vice-presidents do. Yet you've publicly denied the one, and the only reason why a student chooses YU over another college, is a religious institution. By doing such, you've ashommed the Roshei Yeshiva, embarrassed many talimidim, and disgraced Rabbi Lamm.

Bearing this in mind, I'd like to enlighten you about a few things:

- Not every student has no self esteem. The only student who lacks self esteem of his university, is one who doesn't recognize for its strengths: its Rabbanim, its sedirim, and its striving for a lofty goal of interpolating maddah into Torah.

- Academically, the yeshiva will never be very prestigeous. The entire framework of the university won't allow for it. If half of the day is spent on Jewish studies, then half the day is not being spent on secular studies. That leaves less time to study, prepare, and actually hear lectures form our staff of teachers. You're quoted as saying "They (the students) are far too grade conscious. I understand that they want to get accepted to prestigious graduate schools, but life is not over if you get a "B". YU does not have such a well founded reputation that can make graduate schools look

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Talking To Ray Goldvicht

by Hayim Angel

At the beginning of this year, Ray Meir Goldvicht, a respected Rosh Yeshiva at Yeshiva University in New York, came to America to teach at Yeshiva University. Before coming to America, Ray Meir Goldvicht had heard much about the institution and had spoken to many YU students. The COMMENTATOR decided to ask him if his impression of YU had changed since his arrival.

Ray Goldvicht also discussed with the COMMENTATOR his attitude towards American Jewry in general, YU, and Torah U'Mada. Presented below are translations of the questions and his responses:

COMMENTATOR: How have you found working with the Rebbeim of Yeshiva University?

Ray Meir: I would like to thank the President of YU, Rabbi Dr. Norman Lamm, Shlita, who opened the gates of the Yeshiva for me, and gave me the opportunity to learn and teach among the illustrious Talmidim of the Yeshiva. For me, it is a great experience to speak with them, and learn from the Torah and their ways. They have also given my family the opportunity to see and understand American Judaism first-hand, something which broadens our knowledge in many ways. I would also like to thank Rabbi Zevulun Charlop Shlita, the dean of RIETS, who has worked with all of his energy beyond the call of duty, to help me become part of the Yeshiva.

C: How did you perceive Yeshiva University before coming to teach there, and how has this perception changed?

Ray Meir: Before I came to YU, I heard that it had a great number of Rosh Yeshiva who have great Talmidim Hakhamim, and that it had an excellent student body. I see now that YU is even more impressive than what I had heard. The structure of the program demands that students spend many hours on their secular classes. Nevertheless, the Beit Midrash is filled with the wee hours of the night with students learning voluntarily, although they have already spent many hours learning Torah until 3:00 PM. This attests to the great commitment and dedication of the students.

That great desire to learn seen in the Beit Midrash every night carries over into the students’ daily activities. More recently, I saw a typical example last week at the YU Purim Haggiga, where every person entering the Beit Midrash displayed the happiness of a Ben Torah. There was no difference between the spirit of the celebration at YU and that at any other Yeshiva.

C: Do you relate to American students here at YU differently than you did while at KIBB? 

Ray Meir: When I saw American students at Keren Yavneh, it was quite clear to me that they were coming from a completely different background and atmosphere than that of their Israeli counterparts. In order to help them integrate with the Israelis, I needed to understand where they were coming from and to enter their thought patterns as much as possible. Once I understood them, I could show them the “way” of Israel, which would give them strength in Hutz La’Aretz as well. When I came to YU, I was able to gain new insight by seeing people living their daily lives in America. If I had seen this lifestyle earlier, I would have been able to integrate the Americans more quickly into the Israeli atmosphere. Thus, with my new experience, my interaction with the Talmidim is much more meaningful and deeper.

C: How do you perceive YU’s role in the American Jewish Community?

Ray Meir: Since I came to America, I have visited various communities, and I saw that YU is a strong central force in religious life in America. This is reflected in the role that YU graduates play in the life of American Jewry. As YU continues to grow, its graduates will exert even more influence on communities. For example, the Zionist orientation of many YU graduates hopefully will cause American Jews to feel closer to Israel and realize that it is their homeland.

C: Do you see a connection between YU and the international community?

Ray Meir: A good percentage of the student body has studied one or two years in Zionist Yeshivot in Israel. By interacting there with Israeli students and students from other parts of Hutz La’Aretz, they strengthened their feeling and connection towards Israel and the international Jewish community. These students generate an atmosphere which pervades the whole Yeshiva and influences all students, whether they wish to study in Israel or not. A great example of this feeling for all Jews occurred last week, when the student body acted on its own volition to rally in Washington. Students of YU led in lobbying the American government to pressure the Soviet Union to allow our brethren to be flown directly to Israel. Everyone who witnessed this demonstration saw a great Kiddush Hashem. There was an expression of sharing in the sufferings of their brothers in Russia and also an expression of our connection to the land of Israel. YU was the center of the whole affair. There are many such examples of the commitment of YU students to world Jewry.

C: What is your approach to teaching at YU?

Ray Meir: My purpose is to give students a proper outlook on life, meaning that when they finish studying at YU, they should have their priorities straight. King Shemolom has already said (1:4), “Sod Davar HaKoel Nishma, Et HaElokim Yireh Veyet Misztovax Shemor, Ki Ze Kol HaAdam (in the end, when all is heard fear HaShem and keep His Misztovax, for this is all there is to man).” I therefore try to give YU students a Derekh in Gemara which they can use both in the Yeshiva and after they leave. I also discuss some of the current issues, using Parashat HaShavu’a, holidays, and current events, so that students have the tools to look at the world properly when they leave the Yeshiva. I also keep in constant touch with my students to be aware of the needs of each and to be able to help each as appropriate. This approach enables them to incorporate into their daily lives all which they have learned at YU.

C: How can YU students improve their learning?

Ray Meir: I would suggest that they acquire a strong basis in Gemara. In this regards, it is important to note that many of the regulars in the Beit Midrash have spent one or more years learning in Israel. This time in Israel strengthened them in their learning and gave them a different outlook. Therefore, it is crucial to encourage every student to spend at least one year learning in an Israeli Yeshiva before coming to YU. Students returning from Israel are better able to deal with the obstacles to learning in America. It is important that the students choose Yeshivot which have Israelis also, so that they can feel the atmosphere of Israel by living together with Israelis.”

C: Does Torah U’Mada work?

Ray Meir: The learning structure at YU enables every student to grow in Torah, to broaden his horizons and to receive an academic degree. Students can take advantage of these opportunities and demonstrate that it is possible to combine being a Ben Torah while also having a solid academic background. While it is true that such a goal requires tremendous effort on the student’s part, the result is a person who can confront reality.

The COMMENTATOR thanks Ray Meir Goldvicht for his time and cooperation in putting together this article.
that orthodox Jewy has witnessed over the past forty years. He praised RIETS' involvement in bringing thousands of Baisai Teshuvi into the fold of orthodox Judaism. Along these same lines, Rabbi Bernard Rothman said that it is incumbent upon the newly ordained Rabbin to "help return American Jewry to Torah."

The main address was delivered by the President of YU and RIETS, Rabbi Norman Lamm. Rabbi Lamm told the Rabbin that there are two facets in every Rabbi's life: the inner personality and the public personality. The inner personality is fashioned in the Bais Hanedrich while a person works on his own growth in learning. The external personality doesn't reveal itself until the Rabbi becomes involved in the public sphere.

To Rabbi Lamm, the essence of being a Rabbi is this public personality. Leadership requires, he said, that one step out of the Bais Hamidrash and into the public sphere. Rabbin must be prepared for this vital, but "wrenching experience." "Orthodox Jewy is yearning for leadership and you must provide it," he told the Rabbin. Rabbi Lamm also cautioned that the Rabbi requires courage to go out into the world, and if necessary, Rabbi must be prepared to disregard the weight of public opinion and do what is necessary to uphold Judaism.

According to Rabbi Lamm, a public Rabbi's decisions are almost never clear, he frequently faces a "crisis of moral ambiguity" and must be prepared to risk being less than perfect. When making these difficult decisions, a Rabbi must be prepared to be tained by others for having made a mistake, for it is almost certain that when choosing among options of which all have flaws, he will be accused of having made an error. When fulfilling this critical role, Rabbi Lamm warned, the Rabbi is vital not to allow anyone to "intimidate you.

Rabbi Lamm couldn't stress enough the importance of leadership. Rabbi Lamm cautioned the Rabbin to remain close to the Bais Hanedrich. Only in this way can they have faith that their difficult decisions are correct. By maintaining their ties to the Bais Hanedrich, they will "move out without moving away" and will be able to "face the outside without relinquishing the inside."

Meal Plan

Rosenfeld then called upon Cindy Schlangier, President of SCWSC, to present the reaction from Stern. Schlangier reported that the Stern women would accept some form of representation, but only if they represented YC. YC, representing YC, urged that no mandatory meal plan be considered for students; but if it were, then it have to apply only to incoming students and "grandfather" it out for current students.

She pointed out that there was still intellectually and morally dishonest to impose a mandatory plan on students who came to this University on the supposition that there was no compulsory food plan. After an extended discussion of the students' proposal, Efrem Nulman, Dean of Students, suggested that the original plan alone meet briefly to decide on a unified motion. With Dean Nulman as a mediator, the five students argued over the merits of their respective plans and over the receiptiveness of each on the two campus and the students presented a joint plan: no mandatory meal plan for all students and one thousand dollars for all first time on campus students.

Rabbi Charlop, Dean of RIETS, distinguished between two issues - one, the students who are coming in this year and those who are coming in. The AD HOC committee then discussed this new student proposal and Rabbi Charlop moved that it be called to a vote. Dean Nulman seconded the motion and the committee passed the student proposal by a margin of 6-2. After the meeting Cindy Schlangier and so on, those who are the end result was very reasonable and hopeful will satisfy all parties involved. "A lot of hard work and careful negotiating was carried out on the part of the Food Services Committee," said President Barry Kaye. "It's the best we could have expected for."

Continued on page 1

Soviet Jewry Rally In D.C.

feel a great sense of historic irony here."

By sundown, the buses were on the road back to New York.

The rally was the idea of a group of students concerned about rising Russian Anti-Semitism. David Levin, co-chairman of the Student Struggle for Soviet Jewry felt the past of Esther provided the ideal opportunity for a rally against a possible Russian pogrom. "We recruited a core staff of six students." explained co-chairman Jerry Hawk. "In seven days we cancelled school, relocated the entire student body to Washington and put on a three pronged demonstration. Hawk was referring to the Raiz walk-by, the White House rally, and the rally on the West Steps.

Hawk mentioned three obstacles which students encountered in order to make the rally a reality. First, we had to procure financial backing. This backing came from three sources: the Student Councils of YC and SCW, the newly formed President's Circle, and the Office of the Dean of Students. "Second we to get all classes canceled. And third, we received unwavering support from the Administration and Rebbinb."

While the rally drew the large group of students hoped for by the organizers, the amount of press coverage fell disappointingly short of expectations. The rally was covered by all the Anglo-Jewish newspapers, but the Jewish students received almost no coverage from the regular media.

Some organizers felt there was more than just chance or poor media planning involved with the thin coverage, "There appears to have been a concerted effort to black out coverage of this event," mused one of the students. When pressed for a reason, the student declined to comment. Henry Kronengold, a coordinator for the rally, remarked, "there was a fifty-fifty chance we could get solid media coverage; the fact that we didn't was more bad luck than anything.

Whatever the media outcome, the rally helped raise student awareness and create a sense of unity difficult to find on most campuses across America.

YU During Vietnam

As ironic as it may seem, for Yeshiva University, the Vietnam war period was a bright spot. The debate over the war and the proper role of the Ben Torah. Brought new ideas on Jewish Morality. For many, added new dimension to their Judaism, the resulting figure would only represent a minute portion of the total body.

One striking feature of this mid-sixties period is that there were no anti-war organizations or associations formed at YU. While accusations often rang out about student apathy towards Israel and Soviet Jew, here at least, students could look to SSSJ, Volunteers to Israel and a host of other YU organizations for leadership and action.

(Sources: The Commentator, 1963-1970, Jeffrey Gurwick-The Men and Women of Yeshiva-John Searle's The Campus War, George Herring's American's Longest War, The author wishes to thank Dr. Ellen Schrecker for her invaluable insights and assistance.

Continued from page 6

Even for supporters of the war, the Great Debate was beneficial. It enabled them to present their case and to put into proper perspective, their obligations as Jews and Americans. In order to gain perspective, YU gained new life during this great period of American Tragedies.

Continued from page 1

SUMMER UNDERGRADUATE RESEARCH PROGRAM IN CELL AND MOLECULAR BIOLOGY AND THE NEUROSCIENCE NEW YORK UNIVERSITY SCHOOL OF MEDICINE June 4 — August 10, 1990 The NYU School of Medicine's Summer Undergraduate Research Program is designed to offer undergraduates who have completed their junior year of college and plan to pursue a research career at MAI or PhD students in the Biomedical Sciences an opportunity to participate in the research activities of laboratory at the School of Medicine under the direction of a faculty member. Each trainee will receive a stipend of $1,200 and housing will be available at a cost of approximately $12/week. The deadline to apply to this Program is April 2, 1990. To receive an application package please call Mr. Antonio Rocha at (212) 340-5795 or write: Summer Undergraduate Research Program c/o Antonio Rocha, Dept. of Cell Biology New York University Medical Center 550 First Avenue, New York, N.Y. 10016
Canada: A Country With A Conscience

by Zvi Kaplan

In my last column, "Canadian Rights or Wrongs?" I slashed at the Quebec government for draconially curtailing the rights of its English speaking citizens. I distinguished between the Canadian Charter of Rights which contains a "notwithstanding clause," enabling both federal and provincial governments to pass laws that contravene individual rights such as freedom of expression guaranteed in that very same charter, and the American Bill of Rights which contains no such clause and guarantees almost unlimited freedom of expression. I explained that since Canada never had to fight for its independence, it does not have a tradition of freedom to the same extent as does the United States. However, I also pointed to the disadvantages of the American concept of almost unlimited individual rights and freedoms, and the advantages of Canada's stronger tradition of "collectivity."

In the United States, the right to freedom of expression permits an individual to disseminate racist "information" both in speech and in writing. For example, because of his right of freedom of expression, Professor Arthur Butz was permitted to publish a book claiming that the Holocaust was a hoax. David Duke, a former Nazi and grand wizard of the K.K.K., was similarly permitted to distribute racist pamphlets, publicly speak out against various groups, and then run for office. In Canada, bigots like Buzz and Duke could face two year prison sentences for violating Canada's anti-hate law. This law stipulates that no one can willfully and publicly promote hatred against as identifiable group. Canadian law, thereby, publically side with, racist groups. For example, Toronto, Estonian Ernst Zundel, author of a pamphlet "Did Six Million Really Die?", was sentenced to thirteen months in prison for violating the anti-hate law. His pamphlet is not legally be distributed in Canada. Unfortunately, one cannot say the same for Buzz's notorious book. He recently released a new book in the United States even if that "freedom" allows him to lie and stir up religious and ethnic tensions that could possibly lead to violence.

Another positive aspect to Canada's tradition of "collective rights." Canadians feel more responsible for the freedom of enterprise. They see themselves as citizens than do Americans. Thus, all Canadians are entitled to universal health care paid for by the government through its revenues. Every Canadian has access to health care regardless of his financial situation, while at the same time maintaining the right to choose his own doctor. In the U.S., the American Medical Association has opposed Medicare on the grounds that it would impinge upon the freedom of the medical profession and adversely affect the quality of medical care. Without wishing to discuss such arguments entirely, it often seems that many doctors may not be so much concerned about the quality of care as they are with the quantity of their income. As a result of this, in the U.S. today, medical care is, to a large extent, just another capitalist enterprise where the more money one has, the better he care he is entitled to. In my view, some restriction on the freedom of enterprise is warranted when it comes to such a critical sphere as the health of one's fellow man.

Another example of positive social legislation in family allowance. Mothers get help while they help them support their children. Public funding of universities is yet another example. At Montreal's McGill University, arguably the best university in Canada, costs less than at Harvard. I wish I could say the same for Y.U.

In sum, I have attempted to present just a few examples of the benefits of Canadian tradition of "collectivity" and social welfare and its advantages over the American concept of "unlimited freedom." A medical system that does not discriminate against the less affluent is more moral and just than a system that is simply like any other capitalist enterprise. It is to society's benefit to enable all qualified students to attend the finest universities, without being burdened by debt. It is to society's benefit to be sheltered from hate mongers. Of course, this tradition of "collectivity" can be twisted and abused, as did the Quebec government when it violated fundamental rights by banning English public signs. Nevertheless, on balance, the Quebec example is a lesson in morality and the well being of society makes sense.

Crossword Companion


SPORTS RESPONSES

To the Editor:

Since the opening of the new gym, my daughters and I have benefited from Y.U.'s proximity to our Teaneck residence by attending two or three home basketball games a year (plus, of course, Y.U.'s one post-season tournament two years ago). We always sit a few rows up, right behind the YU bench, which gives us an eagle-eye view not only of the game, but of the Macs and their coach, Johnny Halpert.

It was with a sense of incredulity that I read Yehuda Blinder's negative letter about Halpert. From his vantage point, a completely different image emerges. First, while I leave it to those more sophisticated in basketball than I to defend Johnny's technical coaching abilities and knowledge of the game, it should be clear to almost any fan who attends games that Halpert has instilled in his players a strong grasp of the fundamentals which are so often lacking even on college and professional teams. Y.Y.H. players follow his instructions to the team during time-outs and other occasions when the game is the most stressful, which we can easily see, are models of clarity and precision.

More important than the basketball expertise, that Johnny so obviously teaches his players, though, are the lessons in real life that he imparts to them. He keeps his team calm yet focused on the goals before them, and makes sure that they place their priorities in the right order. He sets the right example, never loudly berating or cursing at his players, as so many other, and more prominent, coaches do. He teaches the team both explicitly and implicitly that playing the game of basketball for Y.U. is to be enjoyed and appreciated, and that while winning is important indeed, it is not the be-all and end-all of their lives.

And perhaps most important of all, Johnny is more than merely a coach; he is truly an educator who understands his students, and cares about their psychological and emotional needs. This was recently demonstrated to me once again, when, during a very close game, one of the players boxed out his team mate and pulled down a critical rebound, only to turn over the ball a few seconds later. The other team called a time-out, and the dejected player returned to the bench, his head hanging low. Before the coach explained to the team what they should do to retain their lead (which they did successfully win the game), he turned to the unfortunate player, patted his cheek, and said "good redbud." In my view, that is not only a terrific coach, it is also a superb educator, a fine psychologist, a proper role model, and a real mensch.

In the past, I, as a friend, have often been perplexed by the way in which the student body, to see Yeshiva win more games, although, as one who remembers when Y.Y.H. won 2, 3, or 4 games, the last few years seem heaven sent. But Mr. Blinder, who claims to speak on behalf of all the frustrated fans, does not speak for me or my family. As loyal fans, we don't want a change. Rather, we believe that the Macs and their fans deserve, and are truly lucky to have Johnny Halpert as their coach.

Joseph Kaplan, '68

To the Editor:

Having been Recreation Supervisor at the MAC's Student Center since 1966, and serving in a dual role as track/cross country coach for a short period, I have seen all of the various athletic events over my more than three years at Yeshiva. This year's home basketball game at the MAC's home, the MSCA, I have seen Dr. Jonathan Halpert coach and spoke to him off the court on numerous occasions. He has made mistakes, as all coaches do, however, we should keep things in perspective, sports wise. Yeshiva University is foremost, a learning institutio. Basketball is principally and primarily a recreational sport.

A coach cannot run for his players, execute a bounes pass in the proper situation for one, or play legitimate-defense. Defend with no knock intended to or upon anyone (I feel there's been enough of that lately). I feel in this year we all just hot back to watch basketball for basketball's sake. I think being more important than a playoff bid, an MVP trophy, a scoring record, a Madison Square, year, or season. With which coach Halpert has patiently done a fine job over the years, I would not want, as I believe all human beings its not as if he hasn't been trying. Whether he be such a system claimimg to me, I thinkbe true luck having Johnny Halpert as their coach.

Joseph Kaplan, '68

Stanley R. Watson
Sports Page

Responsa

Davis Defense

To the Editor:
I read with disbelief Jeff Sarsonsh's comments concerning Eric Davis in the March first Commentator. I can't appreciate it when a teammate of mine is attacked in the paper, but an attack so misguided, fallacious as Mr. Sarsonsh's begs for rebuttal.

I have known Eric since we played on a team composed of Yeshiva Leagues All-Stars who, competing against a field of 38 teams, won the Bronze Medal in the 1986 North American Youth Maccabbi Games. I also played with Eric during our senior seasons at MTA when we were undefeated in the regular season and won the league championship. The championship in his senior season completed a 4 year string of Championships for Eric, 2 on the Jr. level and 2 on the Varsity level.

Eric is an outstanding teammate as he is a player. He is perhaps the most unselshfiff player I have ever played with. Ask any of his teammates and they will tell you the same.

Eric is an intense competitor. Often times, because of his extraordinary skill, opposing players try to bait him by "talking truth" as ballplayers refer to it. In over 75 games I've played with Eric, I've never seen him lose his composure or back down from a challenge.

As a player, Eric is chiefly concerned with the team's performance. Often times, after a Mac loss, I've remarked to him that, despite the loss, he played well. His response is always the same - "I've lost, it doesn't matter how well I played." Furthermore, he never speaks of his many personal accomplishments but only of the team's

Yehuda Levin

Coach Diatribe

To the Editor:
I was shocked to read the mean-spirited and venomous criticism of Coach Jonathan Halpert contained in a letter to the editor in the recent Commentator. I believe this criticism is unwarranted. Even a novice sports fan knows that a team is only as good as its players. Obviously, at Yeshiva, the emphasis is not on athletics, but on scholarship, a fact which dictates the composition of all teams since the inception of team sports some fifty years ago.

Furthermore, to blame the coach for the poor team conditioning is wrong. Just as a student certainly doesn't have to do his homework to succeed in the classroom, so too one would think that the players should realize that in order to enhance their performance on whatever competitive level, sound conditioning is mandatory. To blame the coach for poor training habits and failure to execute is immature and flies in the face of the reality of the situation. Mr. Blinder's personal attack on Coach Halpert makes one wonder about the true intent of his diatribe.

Yehuda Levin

Schick Super Hoods

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PIZZA PLUS (Kosher Inn II)

The Commentator
March 28, 1990

Commentator
Yeshiva College
500 West 185th Street
New York, N.Y. 10033

Season's End

By Shmuel Bulka

Captain David Gottlieb capped a highly successful career by scoring point number 100 in 106-79 Yeshiva victory over Pratt.

The Yeshiva effort was also led by two graduating seniors, Barry Finklestein and Alan Berger who started for the first time and combined for 11 points. Junior Eric Davis led the Macs with 12 first half points and numerous jaw-dropping assists.

Pratt, coming off a big loss to Yeshiva only a week earlier, stayed close for most of the first half and trailed only 49-38 at the intermission. Yeshiva dominated the second half and about the only suspense left for the fans was how long it would take for the "Halpert Must Go" banner to be ripped down. A 13-0 run to start the second half was all Yeshiva needed to distance themselves from the pesky Pratt club. Only after reaching the century mark did the seniors leave the game. All left to an ovation, with Gottlieb bringing the crowd to its feet for two

Elisha Rothman going to the hoop in victory over Pratt. Rothman, together with David Ehren and Gerg Rhine, combined for 21 points.

Zevi Adler, right, diving to ground in order to keep the ball alive against Maritime Academy, YU's first-ever volleyball home victory.

Dave Pinchot going up for a block against Maritime.

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