Students Return to Yeshivot without Penalty

by Dev Chelst

As the Gulf War came to a close and the Iraqis ceased their missile attacks against Israel, YU announced it would amend its administrative policies and allow students to return to their Israeli yeshivot with a full tuition refund and without any “W” recorded on their transcripts. Initially, however, the policy change applied only to students on YU’s Joint Israel Program (JIP), angering students not on the program who charged the administration with discrimination. In the end, accommodations were made for non-JIP students as well.

According to Senior Vice President Dr. Israel Miller, Israeli yeshivot complained to YU because of the pre-war exodus, they were experiencing great financial difficulties. Unlike non-JIP students, who have already paid full tuition to their yeshivot, Joint Israel Program students only pay tuition a semester at a time. The yeshivot, however, have already hired staffs for a full year. The yeshivot “appealed to us for help,” said Dr. Miller, and the administration decided “to help to give students the opportunity to return.” The yeshivot have agreed to grant returning students their full Israel credit.

The administration gave students two days, March 4th and 5th, to take advantage of the offer and Eleven YC students did so. According to Director of Admissions Michael Kranzler, this number was approximately what the administration had anticipated. Of the eleven, most plan to pursue their Judaic studies in America and complete their year later, so as not to conflict with Yom Tov. Because the offer originally applied only to students on YU’s Joint Israel Program (JIP), angering students not on the program who charged the administration with discrimination. In the end, accommodations were made for non-JIP students as well.

Additional calendar changes made in March

The University Agrees to Alter Calendar

by Shmuel Hook

Following weeks of student protest over inconvenient scheduling, the administration has decided to amend the academic calendar. The changes center around three upcoming holidays, Pesach, Yom Ha’atzmaut and Shavuot. The revised calendar dictates that Pesach vacation begin one day earlier, to allow for a travel day, while YC finals will begin a day later, so as not to conflict with Shavuot. Yom Ha’atzmaut celebrations at YU will take place a day earlier than originally announced and coincide with celebrations in Israel.

A memorandum issued by the Office of the Executive Vice President on March 7 stated that “After consultation with the Deans concerned... revisions have been agreed upon to deal with... over-sights that occurred in the undergraduate calendar.”

According to the original calendar, Pesach vacation was situated between Friday, March 29, Erev Pesach, and Monday, April 8. Hashorah editors, first in the Observer and then in the Commentator, labeled Erev Pesach an improper travel day, especially considering that D’iklat Chamez, the search for leavened bread is Thursday night. The calendar would also have forced out-of-towners to make a choice between missing Thursday classes or having problems getting home in time for Yom Tov.

The modified calendar cancels YC, SSSB and all Stern classes scheduled for Thursday, March 28. JSS, IBC and MYP classes will meet until 1 p.m. Although this year 5 Iyar, the 43rd anniversary of Israeli Independence, actually falls out on Friday, April 19, Israel’s Chief Rabbis have moved Yom Ha’atzmaut to the 18th so that celebrations will not carry into Shabbat. When the exact same situation occurred three years ago, YU’s Rohdei Yeshiva decided the Israeli Rabbinate’s decision applied only in Israel, and celebrations at YU took place on a Friday. Many Students then and now felt uncomfortable celebrating Israeli Independence a day later than then Israel itself. They believed that the dates of Israel’s modern day holidays could only be determined by Israel’s Chief Rabbis. Others questioned

Unauthorized Lecture Sparks Controversy

by Shlomo Zwicker

Amid vocal protests and near cancellation, Rabbi Irving Greenberg, president of CLAL and controversial modern Orthodox leader, addressed a group of undergraduates in Forst Hall on Monday evening, March 4th. Initially billed as an event of the heretofore unknown YU Jewish Historical Society, Greenberg’s lecture was set to deal with the issue of interdenominational dialogue within the Jewish community.

In his presentation, the YC and RIETS alumni advocated close ties between the Reform, Conservative and Orthodox movements. He appealed for a joint commission to deal with the perplexing contemporary problem of non-halachic conversion. Claiming that the Chazon Ish denied the existence of true heresy today, and sighted talks that Rav J.B. Soloveitchik allegedly held with leaders of the Conservative movement, Greenberg lobbied for Orthodox recognition of rabbis and leaders in Judaism’s non-traditional sects.

While drawing only twenty students, Greenberg’s appearance at Yeshiva caused an uproar over sponsorship well in advance of the actual event. Originally listed under the co-sponsorship of Network and YCSC in addition to the Jewish Historical Society, Greenberg’s lecture had actually been cancelled and took place without the official backing of any chartered club or committee.

According to YCSC President Steven Felsenthal, the withdrawal of support resulted from non-compliance with various rules of procedure as set forth by the student council.

The initial proposal to bring Greenberg to the YU campus was brought to Felsenthal by YC sophomore Kaiman Sports, supposedly, according to Felsenthal...
Thanks for Listening

The decision to amend this semester’s academic schedule comes as a pleasant surprise. The University has generally viewed its calendar as set in stone, and despite obvious dissatisfaction with the Spring schedule, few students expected even the slightest alteration. Instead, the administration reevaluated its calendar, corrected three major flaws, and produced a program highly responsive to student needs.

The revised calendar may not satisfy all members of the University. However, the revision itself was well done. For the moment, the administration has proved its detractors wrong. Student protests were listened to, and more importantly acted upon.

To avoid calendar confusion in the future, the administration must continue this good work. Student participation should be actively sought in planning the calendar so that travel days and vacation periods are not overlooked. The academic year begins several years in advance, so that the entire student body can critique the schedule.

Through cooperation and mutual respect, a host of problems confronting the University can be rectified. Reverting to old habits, on the other hand, will produce nothing but frustration and a stymied YU. We look forward to more pleasant surprises.

In House Kiruv

When one considers Jewish Outreach, it is hard not to think of Yeshiva University. YUSR, Torah Tours, CNSY, JPSY, Kiruv, Counterpoint—all make their way, either in staff or administrators, through YU. It is therefore ironic that an institution so active in Outreach can be so negligent in perhaps an even greater aspect of kiruv: Inreach.

It is naive to believe that there is no need for such internal kiruv. Moreover, do not be fooled into believing that this is a problem for JSS alone to work on—it is a predicament affecting students in all three Judaic studies divisions.

How many students are lax in their attendance of shiur? Seder? Judaic classes? Minyan? While in many cases these absences result from overburdening pressures of college academics, many other individuals simply suffer from apathy. YU offers too many distractions to expect some priorities not to be sidetracked; yet it only takes one or two semesters for a student to no longer be distressed that his yiddishkeit is suffering.

It is very easy to try to solve the problem through mandatory attendance of Judaic classes, seder, shiur, and minyan. This will not change attitudes, however; it will only fill rosters. Those same energies that we extend to foster a love of Judaism and mitzvoth in the community at large must be equally focused in our own Yeshiva. Our foremost responsibilities lie close to home.

Misplaced Praise

To the Editor,

In a February 13 editorial, you rightly praise the administration for sponsoring two educational opportunities for undergraduates. Why not go further? In fact, the curriculum at YU has been growing stronger over the years; each year, a number of special courses have added color and variety; and the Deans have more than twice as many courses to choose from. In any given term, the same is true for any given student.

But this energy, the efforts of our students, have been neglected. For many students have no concept of the Deans' responsibilities to be truthful. They would have been nice if they had visited the Petah Tikvah, Rehovot, and other Gush Dan communities where so many alumni live. The Faculty could have come here and given us some shurim,“etc. After all, we are part of Israel too.

Over the years, we have asked the President of YU to visit our community—to no avail.

Sincerely yours,

Dr. Will Lee
Professor of English
Israel Blues

To the Editor,

We are pleased to learn that the debate between Jonathan Tropper and Hayyim Angel (Commentator, February 26) has been resolved. The notion that journalistic objectivity is incompatible with fidelity to the halacha is a notion which pervades, not only the debate itself, but even the titles of their articles: "Objectivity must remain paramount...but aren’t we a Yeshiva?" I'm not at all convinced that this edition reflects reality. In the first place, the halacha's directives to avoid falsehood can only serve to increase objectivity; a newspaper unguided by the halachic functions without any transcendent obligations to be truthful.

Second of all, while the halachot of Lashon Hara categorically prohibit us from making negative statements about other people which is so often the case, it may at times be permissible to make negative statements about others when on the whole, it's beneficial and constructive. This is the general principle; a posek must be consulted in each case!

Israel Blues is ready to examine the issue in a constructive way. We are looking forward to discussing objectivity guidelines for the whole of the journalistic process itself and not just objectivity in writing articles. It is understood that only the halacha, the revealed Will of God, can provide objective guidelines. The decision-making process of a non-halachic journalist is a process which will invariably be polluted by his personal biases and inclinations, and this will inevitably affect what he produces, even if he's "supposed" to be, and "expected" to be, "objective."

Eliyahu W. Ferge1
Editor-in-Chief

RJTS '92

Editor-In-Chief(1). Ohr Chadash,
Official Jewish Student Publication of Queens College
The Ravelling Wonders

When all factors are considered as to why large numbers of Yeshiva students manipulate the Judaic studies programs, we find all factors leading to the accusing finger at the college. The fact is, students in Yeshiva don’t take shiur for credits they have quite a temptation to skip shiur whenever their college GPA might suffer. IBF and JSS students who transfer an aggregate three or four credits still may find ways ranging from honest efforts in their Judaic studies courses so that they can succeed in their secular courses.

Beneath this practical effect of our synthesis of Judaic studies with a general college, we find major issues which must be confronted by religious thinking individuals. What broader ramifications arise from the blend which makes Yeshiva University so unique? At Yeshiva College, we do not merely combine intensive Judaic studies training with an equal emphasis on a secular education: we in fact combine two worlds. As college students, we learn to think critically; we accept nothing blindly. We do not accept truth on the basis of authority. Yeshiva College students use the skills they’ve acquired in the college to dissect the worlds of the greatest rabbis to arrive at a fuller comprehension of the material. In addition, we study the college to strive for self-sufficiency and thinking individuals. This should be a benefit for the Jewish people: Yeshiva College has the potential to teach the large numbers of observant Jews who think for themselves and have achieved a good deal of fulfillment as individual persons.

These remarkable results do not come without another interesting effect, however. In the past, Jewish communities usually regarded around learning, rabbinic figures, and respected their Halakhic decisions as a sort of authority. Even individuals who deviated from the Halakha to the extent of following their rabbis’ Pesak, they knew that ultimately the rabbis were probably correct.

However, we now conduct our own research in much the same manner. Let us consider the following illustration. A student of psychology might consider the rabbis’ roles in the community, the study of rabbinic figures, and the respect for their Halakhic decisions as an authority. When individuals who deviate from the accepted view, they know that ultimately they are probably correct.

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Guest at the Desk

Hayim Angel

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Pollard Trip Transformed

The YU Student Coalition for Pollard has decided to cancel its March 27th trip to Marion Illinois where it was planning to hold a mock seder outside the federal prison where Jonathan Pollard is serving his sixth year of solitary confinement. However, the Coalition was assured that the Block Yeshiva High School would take responsibility for holding the seder. This move will help the coalition to divert funds and energy toward a mass pro-Pollard rally in downtown Manhattan. The rally will be held on March 24th, at 11:30 a.m., in front of the Federal Courthouse on 50 Court Street.

Grandma's on the Move

Students have noticed the "For Rent" sign above Grandma's Cookie Jar, wondering in horror if one of the fundamental institutions of the Yeshiva University community may be shutting down after more years than any other food store on campus. Calm your cookies - they are simply moving down the block, into a larger store with a basement. Grandma's is currently waiting for the plumbing company to remove its belongings. They expect to move after Pesach vacation.

Head Start for MYP

The late start for next year's academic calendar will not necessarily preclude MYP shiurim and courses. According to Dean Rosenfeld, voluntary shiurim and Bible courses will be offered in the month of September. There will be nine three-hour Bible classes scheduled, the equivalent of one semester of Bible classes. Students opting for this program will be restricted to 15.5 or 16.5 credits for the Fall semester.

Morg. Targeted by Rock Throwers

by Joel Haber

Three stone-throwing incidents were reported to have occurred behind the Morgenstern Residence Hall in the past few weeks, prompting some students to feel that side of the building may not actually be safe.

On February 25th, a car parked behind Morgenstern Hall was damaged by a rock, believed to have been thrown at it from the dormitory itself. On March 3rd, a stone was thrown into a dorm room on the third floor in the rear of the building. On an earlier date there was also a rock thrown into a bathroom in the high school dormitory.

Don Sommers, Chief of Yeshiva University Security, maintained that the ability of people to pull into the parking lot in back of the dormitory was not particularly dangerous. The lot should be locked at most times, he added, except when people are entering or leaving. "There are a lot of people who have to be more educated about what to do," Sommers said in reference to the many people who possess keys to the lot. The apartment building behind Morgenstern, however, seemed to pose more of a threat to the safety of the dorm.

Sommers agreed that the back of Morgenstern was not as safe as it could be. Nevertheless, there are no plans, presently, to increase the security in the area. "Realistically," said Sommers, "there's hardly anything we can do." He added that a student would have more chance of noticing something wrong than a guard posted in the lot. "There hasn't been a continuing problem of any sort, really," stated Sommers.

Should rock-throwing incidents become a persistent occurrence, Sommers insisted, greater security measures would be taken. Periodic checks are made by Security guards to insure the safety of the dorm building. Sommers plans to interview students to possibly pinpoint the time of the March 3rd incident and increase patrols during that time period.

Chief Sommers pointed out that the February 25th episode did not necessarily occur on the premises of YU. The owner of the car had left it parked behind Morgenstern Hall. He then drove away, parked somewhere else, and later discovered the damage. It is still believed, nevertheless, that the rock probably was thrown from the YU dorm building due to the angle from which it came. Additionally, Sommers said that it was possible that there was an ongoing feud between the high school dormitory and the college dormitory or between either of them and the apartments. However, he was quick to add that it was still "too soon to draw conclusions."

"We'll ask that the students be observant in the rear of Morg. to assist us in this matter," said Sommers, "If they have any knowledge regarding the matter we'd appreciate being told without having to go to every room asking every student."
Seforim Sale Draws to a Close

By Torin Rutner

Two annual event display student devotion to providing YU and its community with the resources for an enriched Torah environment. The recent S.O.Y. Seforim Sale sold well over $300,000 worth of seforim and assorted Judaica. The upcoming second event is the Passover Products Committee, which has committed itself this year solely to the sale of Belzer hand shmurah matzah.

The well-attended Seforim Sale was headed this year by Mutty Gurrell and Mordechai Book. Working long hours, they created an educational event not only for YU students, but for the entire Metropolitan area Jewish community. The Extra learning created by the availability of seforim punctuates the Yeshiva day and that's what Torah U'Madda is all about,” says Book.

The main purpose of the sale will give students an opportunity to purchase reasonably priced, seforim. Books range from the basic kosher cookbooks to the sophisticated perushim on the Torah, and from children's books to Shas. Students, ребbeim, and parents flocked to the sale each day. In general, what they needed was available at the best prices anywhere. This was due to the fact that S.O.Y. dealt directly with the publishers and distributors.

The sale featured over 2,000 book titles, and also included religious articles, mezuzot, and Jewish CD's and tapes. The profits from the sale will go to S.O.Y. and to an as yet unspecified tzedakah, while the used seforim were returned to the various distributors.

Many students spent tedious hours working on the sale, arranging, organizing, selling, and accounting. These students received discounts on the purchase of seforim. But the students complain that the administration was less than cooperative. S.O.Y. had to pay for the use of the room in the basement of the Forst Hall.

Students also complained that the room was a mess when it was turned over, and they were forced to divert several hours cleaning it up. “Although the physical appearance of the room looked like it was hit by a Scud missile, the Seforim Sale Committee strives to provide the best service to the students,” says Sale Manager Elliot Forgash.

The second event yet to be completed is the MPC(Peash Products Committee). Unlike in previous years when Kosher for Passover wine was also sold, the sale is over, and this year is Belzer hand shmurah matzah for $9.10. The deadline for orders is March 12. According to Judah Kaplan, this year's head of MPC, the response so far has been slow due to the lack of time and publicity. He is confident that it will pick up. All the profits from the sale will be given to the poor or to be used to buy matzah for the poor.

Consideration, and Dean Rosenfeld has commented that until a faculty member is selected, everything else is cold. When asked if a faculty member would be selected soon, the Dean replied ‘I hope so’.

Calendar, cont'd from page 1

whether the concerns of the Chief Rabbi regarding Shabbat were not equally applicable to Shmita.

Early this year, YC Senior David Matkovsky, a student senator, urged the YC/SSSB Senate to take up the issue. A sub-committee, headed by Rabbi Shalom Carey, has been putting together an objective report on the issue. Upon the Senate's approval, the report was to be presented to Rabbi Lamm who would make the final decision.

But apparently, Rabbi Lamm was one step ahead of the Senate. According to the revised calendar, Israel Independence Day will be observed at YU on April 18. YC and SSSB classes have been canceled, and Jewish Studies classes will meet only until 1 p.m.

The scheduling of YC and SSSB final exams immediately after Shavuot has been of concern to students for some time. The first group of tests were originally slated for 9:00 a.m., May 21. This might have forced out-of-town students to spend the third Shavuot holiday, May 18-20, in school. New York Yom Tov wished to go away for the Yom Tov would also feel constrained. Moreover, students pointed out that the administration was tempt-
Yeshiva University is, as the name implies, its challenging dual academic and secular status. However, when taking a closer look, we find that the Yeshiva is actually divided into three dissimilar programs, namely; JSS, IBC, and MYP. MYP, as the largest and most influential program (MYP instructors are considered the Roshei Yeshiva of the entire University) usually receives the most attention, as well as the most complaints. However, the Commentator decided it was time to take an in-depth look into YU's second largest Jewish studies program; JSS.

JSS is divided into three basic groups: beginners, intermediate, and advanced. The beginners program is tailored to fit students who have a very basic knowledge of all aspects of Judaism. Its purpose is to strengthen the students beliefs and increase their knowledge and understanding of Jewish laws and customs. The intermediate section stresses Chumash and Talmud, while the advanced section concentrates on teaching Chumash and Talmud on a high level.

The Yeshiva semester starts his day at seven forty-five. After Minyan and breakfast the students prepare themselves for five rotating classes starting at nine o'clock. The topic of the classes vary from Chumash and Talmud to Geography and Responsa Literature.

According to JSS/IBC Dean Rabbi Don Well, the primary purpose of JSS is to bring students closer to Torah and Mitzvot in an "accelerated manner", geared to rectify years of denial. More specifically, explained Dean Well, JSS "provides the student with a foundation in Judaism and Jewish texts primarily in two ways: being placed on the learning of the Chazon Ish. The Dean defined linguistics as the "language of Chazal," which he feels is the first pillar needed by anybody who wants to learn more about its shuirim in Hebrew. But Rabbi Well contends that teaching in English more realistically reflects the students needs.

The variety of subjects offered, including Tanach, Hachnash, and Jewish philosophy, does not necessarily give the JSS student an edge over his MYP counterpart. Rabbi Well
asserts that “one who devotes himself to Talmud ends up, he observes, mastering other areas of Torah, since all of Torah Sheba’al Peh (the oral Torah) stems from the Gemara. But, he points out, those who spend two years at Ohr Yerushalayim in Israel, complains that ‘I wish that somehow it could be made more serious. I think Chassidim of some of those who spend two o’clock in the afternoon studying the Gemara. But, he points out, that the administration was the system begs for the question of whether these students belong in the program to be answered.

The biggest problem plaguing YP is attendance, or lack thereof, in both shirur and seder. One student claims that there are “sixty-eight guys on [his Rebbe’s] shirur list, thirty-five to forty-five coming on a daily basis, and only around sixteen going to seder.” Another student estimated that of the fifty-six guys in his Rebbe’s shirur, a mere twenty-five are in shirur on a given day, with “five at the most” coming to morning seder. This student went on to explain that his shirur “is known not to be a very serious shirur. You get an easy A without having to do anything, and that’s why most of the guys are there.”

The problem of attendance in YP is an obvious one. A simple consideration of the hundreds of students in the program as compared to the number of seats in the two Batei Midrashot and modest number of students learning in class-rooms leaves us with hundreds of students unaccounted for. Compound this with the number of students in the Batei Midrashot who are no longer in YP, be they in RIETS, the noon... It’s disgusting how they don’t come to shirur. It’s a blow-off: they come to YP specifically not to take it seriously.”

Steven Pudell, a first year seminabach student, takes a similar observation. “(It’s) a general lack, a chasiron, in the Yeshiva,” he says. “When you have to chase around guys to go to seder, then something is wrong with your Yeshiva.”

The YP administration is far from blind to this situation. Rabbi Charlop, Dean of MYP, admits that “some boys don’t attend seder as well as they should, [and] there are even some people coming only to shirur.” (Although he believes that number “is much smaller than what everybody says.”) However, he and Assistant Dean Rabbi Bronstein are not reverting their citizenship to a passive role. Knowing that some people frequently skip seder, Rabbi Charlop explains that “we try to locate them as best as we can.” Part of the attendance process includes biannual personal comments from Rebbeim. “We go over every tallmud of the Yeshiva with their Rebbe individually,” explains Rabbi Charlop.

When Rebbeim give in grades, they also make personal comments about every guy in the shirur. This often includes YP office estimates it to be between forty and sixty.

In fact, these letters go out every year, but they have not proved sufficient in improving either the atmosphere or attendance in YP. Also, there are limitations on our Yeshiva preventing many of mechanisms common in other Yeshivot from being utilized. “In Israel,” says Pudell, “if you’re not there, the Mahashich comes up to you and says, ‘I was where you were this morning?’ In a Yeshiva of a thousand people, you can’t do that... Rabbi Blau can’t go out knocking on doors in the morning.”

As a result, discussions of the problems in YP often gravitate to the question of imposing a mandatory attendance policy. Almost everyone agrees that taking attendance in seder is simply not feasible, considering YP’s size. Many students, including Smith, have suggested that if the policy would be “most negative.” “Going to seder is not the easiest thing for everybody, and getting there on time is not the easiest thing for anybody,” explains Pudell.

According to one student, the problem is that “a lot of time in seder the Rebbeim are not around. Do you expect the kids to be around if the Rebbeim aren’t around?” Rabbi Charlop disagrees with this premise. “People say that the Roshei Yeshiva aren’t there in the morning. That just not true; a large group of them are,” says Rabbi Charlop. Rabbi Charlop then listed a dozen Rebbeim. He claims that “The shirurim where you have Rebbeim who are not coming in on time because they have a overwhelming number of things to do... in those shirurim the boys are here in the Beis Medrash.”

The proposal of mandatory seder attendance brings up an additional argument sparked by a liberal arts college mental- ity. Dr. Lamm, in a December meeting with student leaders, told the boys to come along with tightening up discipline, or are you going to scream bloody murder because we’re treating you like high school kids.

Some, however, choose a more idealistic approach. “When it comes from nine to three,” Pudell explains, “you can’t treat it like the college, you can’t talk about academic freedom, you can’t talk about treating the guys like babies. You are in Yeshiva from nine until three, and in Yeshiva there are rules... if you are going to say that nine to three is also academic freedom and freedom to do what you want, then you have a problem then you’ll never get out of the dilemma.”

Obviously, the liberal arts college also imposes pressures on students who often competes for their ability to attend seder. “There are different reasons guys don’t go to seder, but in many cases the people are an ‘open door’ and other things like that,” says Pudell. “Certain guys who, taking seventeen and a half credits in the college and doing all these outside things... want to come to shirur every day, but get so caught up in their [work], what do you do with them? Maybe that’s why YP has never really developed [attendance]; it’s a fact of life.”

“Anyone can do very well in YC if they don’t take YP seriously,” observes Smith. “If you’re not in the habit of learning and don’t learn at night, it’s much easier to do well in school.” Indeed, the option of bettering ones GPA is extremely attractive. “It’s much easier,” says Pudell, “than you can’t expect a boy, under the pressures of YC, unless he is extraordinarily brilliant, strong and energetic, to be tops in both YC and YP. It’s all, when the incentives are disproport- ional.”

One proposed solution is requiring a mandatory shirur for all. As Pudell phrases, “The only way to make students go to shirur and seder is to make it count.” Rabbi Charlop elaborates that “We feel, and we have felt for a long time, and the Rebbeim are working on it now, that we should have a mandatory transfer of credits.”
"Many of our young men are thinking about going to professional school. If they get one C, it could hurt them. So they see their whole lives before them and something has to give. If he has to stay up until four o’clock in the morning to get his A, it’s going to be the last one, not the one that’s going to give. If there’s going to be on his transcript a grade for how well he did in Yeshiva, we think sure that those credits are good for six credits, at a rate of one C, it could hurt them. So we are sacrificing YP to get new Rebbeim, not because of the older Rebbeim, but because the school’s getting bigger."

This was especially evident at this year’s Purim Chagiga, the closest the Yeshiva gets to being a “straight and narrow,” this play is an example of what is called high comedy. High comedy is a comedy that utilizes witty dialogue and makes a social statement while entertaining. This is to be distinguished from low comedy or farce, the aim of which is purely to entertain primarily through physical antics. The cast is made up of four central actors, and an additional ensemble of eight. The relatively small size of the cast is partially due to the fact that there were only two months in which to rehearse. In addition to the problem of rehearsals, the play will take place in the middle of midterms, a complication for both the production participants and students coming to see the production. The show will run from March 16 through the 21, and tickets are on sale at both the uptown and midtown campuses.

BY JAY BAILEY

"Lettice & Lovage" is about a tour guide who "embellishes" the past by adding many colorful details to the history of the museum at which he works. Lettice abhors the mediocre, and despises what he calls the "mere." His employer and friend, Lovage, is more of a realist, and stands for everything the tour guide hates, and when Lovage discovers Lettice’s antics, conflict is inevitable. Ranish explained that the play is an example of what is called high comedy. High comedy is a comedy that utilizes witty dialogue and makes a social statement while entertaining. This is to be distinguished from low comedy or farce, the aim of which is purely to entertain primarily through physical antics. The cast is made up of four central actors, and an additional ensemble of eight. The relatively small size of the cast is partially due to the fact that there were only two months in which to rehearse. In addition to the problem of rehearsals, the play will take place in the middle of midterms, a complication for both the production participants and students coming to see the production. The show will run from March 16 through the 21, and tickets are on sale at both the uptown and midtown campuses.

BY JAY BAILEY

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and wanted to “get back into it.” However, he couldn’t afford to return and still pay full tuition. Even Joint Program students returning to Israel found it “ridiculous” that non-JIP people were being treated differently.

But in the end, the administration did formulate a supportive policy regarding non-JIP students. According to Rabbi Cneifetz, returning to Israel, will not circle “within the orbit of Yeshiva”. Academic and financial courtesies are, therefore, some­what inappropriate for them, said Dr. Miller.

The eleven departing students will not perceptibly change the current dorm situation. According to Rabbi Cheifetz, only 14 tripled rooms remain, and he already has vacancies in doubles to accommodate these students.

Rally for Israel
Thursday, March 14
5:30 pm
47th and 1st

“no linkage means no linkage”

IBC, cont’d from page 7

working on plans for closer integration between IBC and JSS. Given the dispro­portional sizes of the two programs, IBC may simply be swallowed up.

Most opposed to such a move are the IBC students. They say they chose IBC for its wide course selection and unmatched flexibility. Neither the rigid tracks of JSS or the lack of structure in MYP would suit them, they say.

Ultimately, however, IBC is no better and no worse than any of the other Jewish studies programs. Each program meets a particular type of indi­vidual’s needs, and each student, based on a self-evaluation of his strengths and weaknesses, must determine which struc­ture will enable him to achieve the level of learning of which he is capable.

SY SYMS SCHOOL OF BUSINESS SPRING EVENTS

DEAN’S FORUM

PROFESSOR THEODORE LEVITT

Edward W. Carter Professor of Business Administration
Harvard Business School
Former Editor- Harvard Business Review

Wednesday, March 20, 1991
Room 418 Stern College
8:30 P.M.
(Van 7:45)

RESERVE THE DATE

SSSB ANNUAL STUDENTS DINNER

Monday, April 15th, 1991
6:00 P.M.
Grand Hyatt Hotel

GUEST SPEAKER - DR. PETER F. DRUCKER

Page 1

Page 9
American Express Announces A Great New Travel Program.

Now students can get the Card and get 3 roundtrips on Continental Airlines, for only $129 or $189 each.

There's only one way to cover a lot of territory without spending a lot of money. And that's by getting the American Express Card. It's the only card that offers an exciting new travel program exclusively for students - including three roundtrip certificates on Continental Airlines.

Just look at the map and pick the place you'd like to visit. If it's on your side of the Mississippi River, you can use a certificate to fly for only $129 roundtrip. Or, you can cross the Mississippi for $189 roundtrip. You have your pick of more than 150 cities in the 48 contiguous states. And you can fly almost anytime - because there are no blackout dates. But you must make your reservations within 14 days of the day you leave. And the maximum stay is 7 days/14 nights and must include a Saturday night.

In addition to this great travel program, you'll also enjoy all the benefits of Card membership as well as other exclusive student privileges. They include a quarterly magazine filled with informative articles on summer jobs, careers, campus life. Plus valuable discounts from leading retailers. It's easier for you to save and spend with your American Express Card.

But remember, there's only one way to get all this - and that's by getting the American Express Card. Just call us (1-800-942-AMEX) and get your bank business and account number on hand. What's more, with our special student offer, it's easier to get the Card now while you're still in school than it may ever be again.

So get the Card. And get ready to cover new territory on either side of our Great Continental Divide.
justice. As other groups in America raise a noble voice of moral conscience when the civil rights of others are violated, so too, should American Jews not be frightened to speak out when one of theirs is denied his fundamental rights. Pollard’s abandonment by the American-Jewish establishment may be politically expedient, but it impresses no one. If you have no selfrespect, no one will respect you. The American-Jewish establishment’s continuing silence in the Pollard case is the antithesis of what we, as Jews, value above all else — namely, our sense of collective responsibility for one another.

The fear as well as the silence has persisted. Members of Congress told me that they were deeply troubled by the inequity of the sentence, but were advised by some Jewish representatives to keep quiet. Congress will not do more than American Jews demand.

Unfortunately, this fear also permeates the Israeli cabinet. Although the knesset “Pollard caucus” chaired by Edna Solodar and Geula Cohen has labored tirelessly on behalf of Jonathan, unless and until the cabinet demands an end to Jonathan’s ordeal, he will continue to rot in Marion. I know from impeccable sources that leading Israeli officials, including the prime minister, have never once mentioned Jonathan’s name in the White House.

I am at one with the Israeli government; I have never criticized Israel from the exile. But the conduct of the Israeli officials in unacceptable. The cabinet has no right to take advantage of the idealism and commitment of an American Jew and then dispose of him like so much garbage. It is up to every concerned Israeli to make this point clear to the cabinet.

As Jonathan Pollard’s rabbi, I see him every two months. The last visit was on Hannukah. In the basement of the Marion Penitentiary, considered the “belly of the beast” among prisons, I once again shared for a brief moment Jonathan’s solitary confinement. As Jonathan and I knelted the menorah, we offered a prayer that its lights penetrate the wall of fear that surrounds American Jews, a wall that seems as impenetrable as the walls of the Marion prison.

Jonathan Polland has served his time. He is now a political prisoner. Any further time served is a result of improprieties and prejudices on the part of persons in high judicial and government positions. These persons were able to effect those improprieties and act out those prejudices in large measure because Jews were frightened and remained silent. It is time for Jews and others of good will to shed their fear to save this solitary human being from the depths of his solitary cell. It is time to demand freedom for Jonathan Pollard.

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Intramural Update

by Jason Horowitz

Week 5 of intramural basketball featured heated matches as all teams involved jockeyed for playoff positions.

The Friars decisively defeated the Hoyas 49-35. The Friars backcourt dominated the game; Dov Deutsch had 15 points including 4-4 from three point land, and Saul Felder had 11 points (5-5 from the line). The Friars played tenacious defense and held all of the Hoyas to single digits. The Friars have won two in a row to up their record to 3-1, while the Orangemen dropped to 2-2.

The Wildcats-Green Wave game was a dogfight that featured numerous second-half lead changes. Unfortunately, with 8:58 remaining in the game, there was a downpour in one of the keys. The game was postponed with the Wildcats on top 54-51. Erez Ben Ami had 11 points and David Speiser had 8. As a team, the Wildcats were 10 for 11 from the line.

Seven teams will make the playoffs and the first place team will receive a first round bye.

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Puzzle #46

62. Fake
64. Gay
65. Organ of sight
66. Thick
67. Nocturnal eye movements (abbr.)

DOWN
1. Wager
2. Ocean
3. Assert without proof
4. Stilts vukano
5. Small
6. Above
7. Time area (abbr.)
8. Group of animals
9. Deep valley
10. Box-shaped
11. Route (abbr.)
12. African escargot
13. Appendage
14. Breathing organ
15. Ring
16. Next
17. Coffee cup
18. Detector of submerged objects
19. Rise
20. Add up
21. Mineral (abbr.)
22. Quill pen point
23. Ultimate goal
24. 47. True
25. Last one
26. Iron with proof
27. Machine (abbr.)
28. Scottish
29. Slight
30. Add up
31. Add up
32. Add up
33. Bohemian (abbr.)
34. Part of the body
35. Add up
36. Add up
37. Steals
38. Add up
39. Copper (symbol)
40. Add up
41. Add up
42. Money (pref.)
43. Add up
44. Last one
45. Last one
46. Add up
47. Add up
48. Add up
49. Terrible
50. Dull
51. Bright
52. Dull
53. Mystery writer
54. Mystery writer
55. Mystery writer
56. Beam
57. Negative word
58. Ever (special)
59. Make sheep
60. Make sheep
61. Add up

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Opinion:

Holding Back the Flood

by Eric Melzer

Last Wednesday, the commissioners of the intramural basketball league were forced to halt a game due to an increasingly common event. With 8:58 remaining in the game, some of the players noticed a puddle of water on the floor. Apparently, the Max Stern Athletic Center ceiling was leaking -- again.

The YU Maintenance department deserves complete blame for this inconvenience. Leaks in the MSAC are quite common. Two weeks ago, the track was closed because it was flooded by water falling from the ceiling. Last Sunday, students were unable to play a full court basketball game since the ceiling was too slippery and dangerous. Throughout the semester, the Athletic staff has constantly been placing towels, buckets, and garbage cans on the MSAC floor to catch the water falling from the ceiling.

On countless occasions, the Athletics Department has asked the Maintenance Department to fix the leaks. Yet, the maintenance people seem to have lent a deaf ear.

Aside from the serious injuries which can occur from a student slipping on the floor, the leaks in the roof of the MSAC have the potential to pose an embarrassing situation for YU. Our gym has been touted as the best place to play in the Independent Athletic Conference. Imagine what a humiliation it would be if a volleyball match had to be cancelled because of a leak in the ceiling. How would YU have looked if a Macs basketball game was cancelled for the same reason with CBS and CNN on hand?

What would the Independent Athletic Conference have done if the playoff game versus Stevens Tech had been cancelled because of the water? Would the Macs have forfeited if such a scenario occurred?

Miko Danan missed four straight games and the result was four straight losses. To add to that loss, top performers and starters Eric Davis and Greg Rhine were injured since early February. Nevertheless, the Macs were able to overcome these obstacles and benefit from the stellar play of Captain Jon Rosner, David Ehrman and Elisha Rothman.

The Commentator sports staff would like to congratulate the entire Macs coaching staff - Head Coach and 19 year veteran Dr. Jonathan Halpert, Assistant Coach Steve Podis and Assistant Coach Dr. Jeffrey Garlock for a fine season.

We are eagerly looking forward to even better Mac team next year.

Good Luck During Mid-Term Month!

The Commentator
500 W. 185th Street
New York, NY 10033