YU Azkara Mourns Passing of the Rav

by Jamin Koslowe

Rabbi Dr. Joseph Baer Soloveitchik was eulogized at a special memorial service held in YU’s Lamport Auditorium on Sunday, April 25. More than 4,000 people gathered to pay their respects to the renowned Jewish philosopher and Rosh Yeshiva who shaped the course of Orthodox Judaism in America in the 20th Century. Rabbi Soloveitchik, known popularly as “the Rav,” died at his home in Brooklyn on April 8; he was 90 years old.

Overflowing Crowds

Although the shiva was not scheduled to begin until 11:00 A.M., all of the seats in Lamport Auditorium were occupied by 10:00 A.M. YU Security directed several thousand people to the main Beth Midrash, Belzer Hall’s Weisberg Commons, and Tenzer Gardens, where the shiva was broadcast via sound systems and closed circuit television.

Rabbi Zevulun Charlop, Dean of MYP, began the service with a few words about the Rav. He noted that until Tanach, Mishnah, and Talmud were to be completed by YU, SCW, Central High School, and MTA students in time for the Rav’s shinanim in two weeks.

YU Senior Vice President Rabbi Israel Miller recited some Tehillim and then introduced YU President Dr. Norman Lamm. Miller noted that Dr. Lamm is the only man to receive both smicha and a doctorate from the Rav.

Unconventional

Dr. Lamm hailed the Rav as "a legend in his own lifetime.” Dr. Lamm recounted that in 1935, when the Rav came to YU, he told the editors who both hailed from Queens and from Cincinnati, Ohio and New York, "He brings a certain exuberance." And, he certainly lived up to that and was the first to pursue news stories with the same exuberance.

Cohen, who authored this year’s four-part series onFaculty-Administration relations, is a quality investigative reporter and Fagin brings a wealth of experience in features writing. Outgoing co-editor-in-chief Michael Eisenberg commented, "I remember when I was elected my predecessor Jay Bailey was worried about who would assume the mantle of the next Commentator’s hard nose investigative reporter. Sender certainly lived up to that and I have no doubt that he will continue to pursue news stories with the same exuberance." Sender Cohen is slated to become the Newspaper’s Executive Editor.

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Teachings of The Rav: Something for Us to Remember

Hearing the hespedim at Sunday's azkara, we, the generation which unfortunately did not have the privilege to study with the Rav, but only knew him through his writings, could only dream wistfully about what we missed. Fortunately, the Yeshiva is providing the opportunity to catch a glimpse of the Rav through the eyes and words of his students, our Roshei Yeshiva. The Yeshiva has organized three weeks of shiurim (which began Monday with Rav Herschel Schechter) that start nightly at 9:15 pm in the Main Beit Midrash. Both men and women are invited to attend, and we strongly urge everyone to seize this once in a lifetime opportunity. The Torah and the stories will be memories which we will be able to cherish.

The Challenge of Change

This year, along with the change of seasons from winter to spring, comes change on campus. The next issue of The Commentator marks the changing of our guard; Student Council elections will take place tomorrow; And the misfortune of the Rav's passing necessitates a change in community leadership. However, we should not fear change; we should welcome it. Change requires a rededication to our fundamental values and aspirations both on a communal and on an individual level. We urge future campus leaders to carry the mantle of change for the betterment of our yeshiva being addressed. We hope that they will continue rectifying and refining the poor relations and relationships which have plagued our campus in the past and continue to plague it still.

And to our Rebbeim and community leaders, the Rav’s passing was a watershed event. We must recommit ourselves to all that he stood for: an unyielding commitment to Halacha, Torah U'madda and Religious Zionism in their fullest senses. To paraphrase Dr. Lamm's hesped, do not distort the relationships which have plagued our campus in the past and continue to plague it still.

MYP: Making Strides

MYP took a big step forward this week with the appointment of three new Roshei Yeshiva. Allowing overcrowding in the shiur room was one of MYP Dean Rabbi Zevulun Charlop’s main objectives, and this is a large breakthrough toward accomplishing that goal. It is gratifying to see one of the most glaring problems of our yeshiva being addressed. We hope that the initiatives being taken by students to improve MYP will also be met with a thorough and effective response.
After a year-long intermission, we have finally returned to the most intensive two weeks of the year, when every candidate, from those running for Y.U. Student Government to the Sophomore class secretary/treasurer must devise interesting and entertaining reasons for us to vote for him. Let's review some of the more creative campaigns of the past few years...

"Let's put the Y in back in the U." Interesting, but haven't I heard that before? Then there's the honest approach: "Quality, Leadership, Commitment, Experience, and Vision. What More Could You Want?" Well, how about a break? How about "the ability to get things done," in a prospective Sy Syms Candidate? I've only got one question. Do we really think he can do everything? What exactly does he do? Oh, by the way, "One man can make a difference," but I guarantee you that it won't be the President of Sy Syms Student Council. Also, maybe Yehoshua could perform miracles, but the only miracle I'd like to see from the Y.U. Student council is competence. I've yet to hear a candidate confess that one of the primary reasons he's running for student government is to put it on his resume. (Perfectly legitimate, but why not fess up and say it?) Honesty works when it's not loaded down under anelly plow... does he even know what a plow is?

What's my point? Am I just trying to vent my frustrations on poor candidates who are simply trying to devise clever (but nonetheless annoying) election lines? Well, partially. But there's also another issue at hand. We're supposed to believe that each candidate has the wherewithal, the perseverance, and the personality to fill a post competently. What reason do we have to believe him? Well, because he says so. What more should we need? In my mind, the only people who have the right to run for student government are those who've shown an ability to lead, and have already volunteered of themselves without visible returns (such as a line on a resume). Only when we've seen true commitment can we take a candidate seriously and reward him with our votes. I've often wondered: what about the purpose of the required signatures for prospective candidates? I realized that the signatures ensure that people with no commitment don't simply sign up for election, thereby making the whole procedure a farce. But let's be serious. How hard is it to collect even three hundred signatures? Everyone signs for anyone, and what we've reduced Y.U. Student Government to is nothing more than a glorified popularity contest. The requirements must be slightly more rigorous.

In my opinion, a prospective Y.U. Student Council President should have participated in at least two or three major student projects in his college career before being considered a candidate (I know that the Student Council would welcome the extra help.) If someone couldn't handle the coordination of Student Council events, then how is he going to juggle the demands of his office with a normal course load? The same holds true for student leaders in the student body. (Of course, the smaller the position, the smaller the requirement.)

To be a student leader requires leadership qualities, an aspect of people who know absolutely nothing about. When the campaign signs start telling us about a candidate's accomplishments, instead of his wit, the Student Government elections will become something to look forward to.

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"Surveying the yeshiva?!"

"Survey Who's running it? SoY? The MYP office? No, I tell them, there's no office or organization behind the survey.

"And me and some other students. You decided to do this yourself?" Now I'm a little embarrassed, but I say "Yes" and ask myself once again why the idea of a survey independently evokes such surprise from so many students here. I find this attitude even stranger when I read the responses to the survey, some of them several pages long and filled with fresh, creative proposals for changes in the school. If we could do this independently, why not? If we feel that we can do better than we have in so many ways, why have we been keeping it to ourselves? Y.U. Student Government is prepared to demonstrate no frustration and no cooperation." The guys in the knew, eager to shatter the naivete I'm clearly suffering from, warn me about the second semester - a complete nightmare. Even if it's just an invention of the Y.U. Student Council events, then how is he going to juggle the demands of his office with a normal course load? The same holds true for student leaders in the student body. (Of course, the smaller the position, the smaller the requirement.)

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Eitan Mayer

Surveying the yeshiva?!
**CAMPUS NEWS**

**CALENDAR EVENTS**

**Wednesday, April 28, 1993:**
- YU Museum Culture Connection Video Presentation “The Last Journey”
  - YUM, 12:00-1:00 PM
- YCSC Presidential Elections Debate
  - Rubin Shul, 8:00 PM

**Thursday, April 29, 1993:**
- YCSC Elections
  - Morg Lounge, 11:00-4:00 PM
- Friday-Saturday, April 30-May 1, 1993:
  - JJC Residence Halls Shabbat Program

**Friday-Saturday, April 30-May 1, 1993:**
- Club Canada Shabbaton
  - SCW
- YCSC Presidential Elections Debate
  - Program
  - Friday-Saturday, April 30-May 1, 1993:

- Journey "Furst 535, 7:45 PM

**Thursday, April 29, 1993:**
- Thursday, May 6, 1993:
  - Club Canada Shabbaton
  - SCW
  - Men’s Tennis vs. York College
  - Home, 3:00 PM

- English Honor Society
  - Classic Movie Series, Part IX
  - "Mr. Smith Goes to Washington"
  - Furst 335, 7:45 PM

- Friday, April 30, 1993:
  - Thursday, May 6, 1993:
    - YU Torah U’Mada Project Lecture
  - Friday-Saturday, April 30-May 1, 1993:
  - Club Canada Shabbaton
  - SCW

**Monday, May 3, 1993:**
- Men’s Tennis vs. York College
  - Home, 3:00 PM

- Monday, May 3, 1993:
  - English Honor Society
  - Classic Movie Series, Part IX
  - "Mr. Smith Goes to Washington"
  - Furst 335, 7:45 PM

**Thursday, May 6, 1993:**
- YU Torah U’Mada Project Lecture
  - "The Hasidim and the Romanists: A Study in Symmetry and Contrast"
  - Rabbi Moshe Taragin, Speaker
  - Rubin Shul, 2:45 PM

- Friday-Saturday, May 7, 1993:
  - SSSB Shabbaton
  - SCW

**Monday, May 10, 1993:**
- SSSB Annual Reception
  - American Craft Museum, 6:30 PM
  - Contact Eric Zimmerman for tickets: 212-568-7287

**Monday-Tuesday, May 10-11, 1993:**
- YC/MYP/IIBC/JSS Cap and Gown Distribution
  - Morg Lounge
  - Monday 10:00 AM-1:00 PM
  - Tuesday 1:00 PM-4:00 PM

**Wednesday, May 12, 1993:**
- Annual Athletic Awards Banquet
  - Weissberg Commons, 6:30 PM

**Wednesday, May 12, 1993:**
- Faculty Recognition Day 8:00 PM

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**Lamm Addresses Controversial Issues at Dorm Talks**

The Monday, April 3 session of "Dorm Talks" featured a discussion with YU’s President Rabbi Norman Lamm about the meaning of the Jewish world as an observant Jew. The event was coordinated by Rabbi Chaifetz, Dormitory Administrator, and was moderated by the Dean of IBC and JSS, Rabbi Michael Shmindman. The Morgenson lounge was filled to capacity with over 150 participating students. Rabbi Lamm addressed controversial questions from the audience, such as whether the gay synagogue, Beth Michael Torah, should be allowed to march in the Salute to Israel parade. Rabbi Lamm stressed that while anyone should be allowed to march in the parade, regardless of sexual orientation, the parade should not be a forum for a gay rights protest. David Rozenzoon, a YC senior, was impressed with the variety of questions Rabbi Lamm answered.

"He expressed a sincere interest to listen to the concerns of the students and therefore, in my opinion, it was a very meaningful event to attend," said Rozenzoon.

—Eric Crizann

**Recital Combines Old and New**

by Michael Z. Kellman

On Wednesday evening, March 31, the Belz Department of Music recital hall echoed with two very different types of music. For the first time, Edward Levy directed a classical music recital, composed of works by Beethoven, Brahms and himself and performed by students from both the Belz Department of Music and the Music Department of Stern. As a finale, both Levy and Dr. Noyes Bartholomew directed the Yeshiva University College Jazz Ensemble in three jazz pieces.

The two first pieces, which were written by J. Gillespie and George Gershwin, were arranged by Bartholomew and Levy respectively; the third work was composed by Bartholomew.

Opening with Beethoven’s Trio in C Minor, Levy, playing clarinet, and SCW students Rhonda Pagano on cello, and Margalit Berkowitz on the piano treated the crowd of approximately fifty people to a rare dose of culture. Berkowitz and Levy then continued with Beginnings, a more modern piece, composed by Levy.

**Broken Promise Ruins Yeshiva Yom HaShoah Commemoration**

by Ari Rosenstein

The United Commemoration Committee of Metropolitan New York and the Warsaw Ghetto Resistance Organization held a Yom Hashoah program in the Paramount Theater, Madison Square Garden, on Sunday, April 11, 1993 to commemorate the six million Jews who perished in the Holocaust and the fiftieth anniversary of the Warsaw Ghetto Uprising. Yeshiva University was invited to attend the event, and through the organization of Rabbi Israel Miller and Student Services, three hundred tickets were reserved. However, following a huge demand for tickets to the event, the Committee reneged on its offer and limited the offer to thirty-six students. Zachor, the Yeshiva University student organization in charge of arranging Yom Hashoah and related programs, was unable to organize an alternate program because of the inconvenient Sunday date which followed Pesach vacation.

**ATM a Reality**

On Friday, April 16, 6:30 PM (Shopper’s Automatic Money) automated teller machine was installed in the lobby of the Beller Hall. Capable of accessing the Visa, Mastercard, Amex Express Cash, Discover card, Plus, Cirrus, The Exchange, Citibank, and Armed Forces cash networks, the machine can dispense cash and display balance information.

Situated in the lobby of Belfer Hall, the machine is operated by EDS (Electronic Data Systems), and is slated for a full-day “test run” on Thursday, April 29. EDS has signed a multi-year agreement of Assistant to the Dean of IBC with YU, and, according to EDS representative Paul J. Mullaney, “would not have put in the machine if they didn’t expect serious amounts of business.”

—Last Greenspan

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**Giving the audience a chance to catch the music to which they were paused for their first intermission. Immediately following, David Kelsey on violin and Aron Deutch on piano gave a chance to the two performers and they did not disappoint. Performing Sonata #5 in F Major by Beethoven, they showed a virtuosity unsuspected by their receptive audience.**

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**Recital Combines Old and New**

Guitarist Melech Abrams joins his teachers’ brass at the recent Jazz recital

**Broken Promise Ruins Yeshiva Yom HaShoah Commemoration**

The Committee contacted Rabbi Miller, Senior Vice President of Yeshiva University, in mid-February at which time they invited YU to attend the program. The Paramount had a total of six thousand available seats and the Committee agreed to give YU as many tickets as needed. Rabbi Miller, with the agreement of Assistant to the Dean of Students Rabbi Jeffrey Chaitoff and Student Services, verbally reserved three hundred tickets for the event. Said Rabbi Miller, "On the fiftieth anniversary of the Warsaw Ghetto resistance and uprising I felt it would be proper if our students, on a Sunday when few had class, went to the program. This would have been our formal Yom Hashoah program."

However, over Pesach vacation, Chaitoff received a letter from the Committee containing thirty-six tickets. Chaitoff contacted the Committee and was told that the Paramount had received more requests than they had anticipated and only thirty-six tickets continued on page 19
Students Distribute MYP / RIETS Survey
by Moshe Kindelehner

In the past week, MYP and RIETS students looking through their mailboxes have found a survey asking them questions about their experiences in MYP and RIETS. The survey, conceived and conducted by a group of MYP students, encouraged by the MYP Dean Rabbi Zevulun Charlop, and funded by SOY, is designed to gauge the attitudes of the MYP student body.

The survey asks students how often their rebbeim come to morning seder and how many talmidim attend shiur, as well as other questions which ask students to evaluate whether certain changes could improve the shiurim, MYP, and RIETS in general.

Questions about possible changes range from making the minyan very general to a specific question #25, which asked, “What, if anything, would you like to change about MYP?” Mayer emphasized that “if enough talmidim respond and show that they care, things can be done.” He added that while he doesn’t want the students to expect miracles, he hopes that a pragmatic, yet idealistic approach will be successful.

Mayer, emphasizing that students can do a lot on their own, pointed to the unified minyan held in the Beit Midrash on Thursday last week, Roshe Chodesh Iyar, in which five Roshei Hayeshiva participated, as well as the Mashiach Ruchani, Rabbi Blau. Over 210 talmidim responded to a blizzard of signs urging them to attend the 7:45 minyan which is normally sparsely attended. The idea for the unified minyan, Mayer stated, came from the overwhelmingly positive response to the question in the survey which asked whether students wanted a unified minyan in the morning. Based on the response both he and Schechter received, the minyan was arranged and publicized on Wednesday. Both were quite pleased at the success of the minyan on Thursday and pledged to arrange more minyanim like this one in the future. Upon completion of the survey, the results will be compiled and analyzed thoroughly using a statistical computer program provided by Professor Marelyn Schneider. They will make suggestions based on the results and ideas gathered in the survey. These suggestions will be discussed with Rabbi Charlop and other key members of the student body.

Charlop expressed hope that yet another minyan which is normally sparsely attended will be successful. Mayer, in response both he and Schechter received, anticipated that it “will be challenging and it will be interesting, hopefully it will work out for the best.” Rabbi Charlop expressed hope that another outstanding Roshei Yeshiva would be found for next year.

In another move affecting Sephardic studies at YU, Rabbi Lieberman is teaching a course in Sephardic halacha, replacing Rabbi Chacham Gaon. Although he is Ashkenazi, Rabbi Lieberman is the Av Bet Din for the Sephardic students as well as the Ashkenazic students.

In another move affecting Sephardic studies at YU, the first Sephardic Rosh Yeshiva in YU’s History.

President Lamrn Appoints New Roshei Yeshiva
1st Sephardic Rosh Yeshiva In YU’s History

by David Kelsey

YU President Dr. Norman Lamrn has announced the appointment of three new Rebbeim in an attempt to alleviate overcrowding in MYP shiurim. The rebbem will be giving YP senior level shiurim, raising the total number of available shiurim to nine.

Freshman rebbeim, Rabbis Neuberger and Twerski are scheduled to teach junior shiurim instead of freshmen/ sophomore shiurim, as will new Rebbe Rabbi Eliyahu Benhaim, described by Rabbi Charlop as a “superb Talmid Chacham.” Benhaim will deliver his shiur in Hebrew, and, although he was born in Iran, his Hebrew is reportedly fluent. While he doesn’t want the students to expect miracles, he hopes that they will have a certain pride that they have one of their own here,” said Rabbi Charlop. Rabbi Benhaim’s appointment is expected to benefit all students academically and religiously, regardless of their lineage. Rabbi Benhaim was educated in Yeshivat Porat Yosef, a prominent yeshiva in Jerusalem. He received smicha at seventeen from Rabbi Yaakov Aisen, who was the Rosh Bet Din of Jerusalem. Rabbi Benhaim is also the Rav of Shaarei Tova Synagogue. Additionally, he is the Rosh Kollel of Shaarei Tshuva, a part time Kollel.

The appointment of Rabbi Benhaim, the first Sephardic Rosh Yeshiva to be appointed in YU history, is seen as a significant gesture to encourage Sephardic enrollment at YU. “Sephardim have always complained that they don’t have enough support. If the students see that they will have a certain pride that they have one of their own here,” said Rabbi Charlop. Rabbi Benhaim’s appointment is expected to benefit all students academically and religiously, regardless of their lineage.

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Skidding Cab Strikes Three SCW Women on 34th Street
by Jamin Kolsowe

Two SCW students received minor injuries, and another was seriously injured in the leg when a taxi hit them after jumping the curb of 34th Street and Park Avenue on Monday, April 26.

Daniella Shlosh and Chaya Berman will remain hospitalized one woman was released later in the day.

Sophomore Simcha Ugalowitz, maintained the report. Sophomore Simcha Ugalowitz, maintained the report.

Tehillim. Assistant Dean Ethel Orlian for the very helpful,” maintained the report.

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All the Sephardic students as well as the Ashkenazi students are happy with the addition of this acknowledged and well known Talmid Chacham to the rest of the Roshei Yeshiva. Everyone can equally benefit from that,” commented Daniel Hakimi, President of the Sephardic Club.

Two CAB women received minor injuries, and another was seriously injured in the leg when a taxi hit them after jumping the curb of 34th Street and Park Avenue on Monday, April 26.

Daniella Shlosh, Chaya Berman, and Alisa Sarf were standing on the sidewalk in front of a cab crashing into them at the corner of 34th Street, when a three vehicle accident sent all three women to Bellevue Hospital; Shlosh and Sarf were released later in the day.

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In an attempt to present an unbiased evaluation of the various candidates for the positions of President of YCSC, SSSOY, IBC, JSS and The Commentator has asked all of the candidates to answer the three basic questions listed below:

1) What do you consider the single most important issue facing the students of your school? Why?

2) What is the primary goal you plan to meet if elected?

3) How do you rate student/faculty/administration relations in your school? What, if anything, would you do to improve such relations?

Name: Daniel Curell
Office Sought: YCSC President
Number of years on campus: 2
Hometown: Riverdale, NY

1) The most important issue facing students is their involvement with school and administration. They feel that there is not enough participation by students. They are also not involved with the administration. If elected, I would like to try to make the school better for the students, improve the quality of life on campus — this includes improving education from course choices and registration procedures and activities for them.

2) I would prefer to make the school better for the students, improve the quality of life on campus. This includes improving education from course choices and registration procedures and activities for them.

3) I believe a large part of the student body feels a tremendous sense of distance between themselves and the faculty/administration. However, wouldn't it be in the best interests of all parties to come together and work as one? Under President Steinad, progress was made. However, only one Rabbi showed up to the Yom Haatzmaut Chagiga I realized that much more progress must be made. As your president, I will diligently work on attracting more faculty/administration to attend student functions (i.e. chagigot, basketball games). I will continue setting up retreats in which members of the administration, faculty, and student body will attend.

Name: Avi Roth
Office Sought: YCSC President
Number of years on campus: 2
Hometown: Chicago, IL

1) The lack of feeling that there is a home atmosphere is the least thing that brings about a lot of uneasiness between students and leads to a lack of pride which students feel toward YU. A home is a friendly, comfortable and warm atmosphere and you come to YU and get a cold feeling from the administration and from the students who are looking to get out as fast as they can.

2) To turn YU into a friendly, fun and warm place you can call home, I will accomplish this by being a student leader for the student and bring a little pride to YU. At your own home you have certain creature comforts. Everyone has thier own ideas of what a home is. My job is to find out what makes a home inviting to each individual and bring those comforts into YU. The platform of turning into a home will bring a certain unity between the students. Because everyone is welcome in their own home this unity will lead to pride in YU that Hillel strives for, and this pride may give students a reason to enjoy college and yeshiva life rather than rush through it.

3) This question is almost impossible to answer. Each student has a different relationship with the faculty and administration, but from what I have seen most people feel that the administration is cold and the feeling of the faculty is better than others. By instituting a big brother program in which an older student sits with a newer student and tries to acclimate them to life in YU life, not only will classes be easier for them, but will give them a feeling of comfort and will make them feel good. Additionally, I believe that the administration is helping and the larger the school the better.

Name: Jack Berlin
Office Sought: SSSOY President
Number of years on campus: 2
Hometown: Long Beach, NY

1) Sy Syms students have become aware of the declining opportunities in the current job market. Many of these students chose Sy Syms for its impeccable placement history. However, students are now finding it difficult to obtain jobs.

2) To communicate to all Sy Syms students that the pathway or good career opportunities lies in summer employment. Students must recognize that summer jobs provide a sound foundation for future employment.

3) The faculty and administration of Sy Syms has been very helpful to needy students. In particular, Dr. Moses Fava has shown willingness to help students both in academics and career direction. Although Dean Nierenberg has made obvious his positive attitude towards change and improvement, many students would like to take advantage of his presence on a more personal level.

Name: Eric Zimmerman
Office Sought: SSSOY President
Number of years on campus: 2.5
Hometown: West Orange, NJ

1) Post-graduate job placement. For most college people is a stepping stone to careers, so the better the post-graduate placement the better. One of the students (who work very hard) is doing a research program this summer. It is for the students, who work very hard as SSSOY undergraduates. Also as the post-grad placement record improves the morale of many people, people would work better and the larger the school the better it is for all involved.

2) To provide a more enjoyable atmosphere for the students both academically and socially a good program would be a big brother program with alumni and current students. This can be done in a social atmosphere, and guidance can be attained from alumni in both academic and post-graduate matters.

3) I believe that the teachers and administrators are open and quite accessible. The only suggestion would be even longer office hours for teachers.

Name: Lavi Greenspan
Office Sought: SSSOY President
Number of years on campus: 2
Hometown: Flushing, NY

1) The students have no sense of attachment to the Yeshiva. They feel a sense of alienation and disillusionment. They return from the Israel experience with expectations of spiritual growth and development in their learning skills. Unfortunately, there is an insufficient amount of guidance to assist these students.

2) I would like to bring unity and pride back to the Yeshiva through various programs.

3) Due to the diversity of the student population and the challenging and dynamic environment at YU, I believe that the faculty/student relationship difficult. I would set up committees from each shiur to meet with the students and hear their problems. I would also push for the hiring of more Beis Medrash faculty to aid the students with their problems.
Opinion

Name: Ben Kelsen
Office Sought: SOY President
Number of years on campus: 2
Hometown: Teaneck, NJ

1) The most important issues facing the students here are the lack of achdus and the lack of a yeshiva atmosphere. This university is called Yeshiva University; we must keep in mind which of these two components is the primary component of our school. The present situation, in which a large number of students view the Yeshiva component as incidental, poses a grave danger to the future of YU.

2) Essentially, the students must feel that YU is a yeshiva - their yeshiva - and not a center for factionalist reminiscence about this or that Yeshiva in Israel. In order to accomplish this transformation, I propose instituting programming that will facilitate such an atmosphere. At the top of my agenda is a revamping of the shabbatonim that will include an annual “no sleep achdus Shabbos” when we invite Rebbeim from all of the major Yeshivas in Israel to spend Shabbos together in YU.

3) Student-faculty relations in MYP and RIETS are minimal; student-faculty/administration relations are practically nonexistent. Although there is clearly no magic formula for reversing such long standing trends overnight, I would like to institute the following changes:

1) students being allowed to participate in some of the minor decisions that effect them, such as choosing masechet. (2) SOY representatives being granted observer status at Roshei Yeshiva meetings. (3) Increased dialogue (any dialogue would constitute an increase) between students and administration. (4) Facilitation of an expanded role for faculty, specifically one which includes greater involvement in the day-to-day lives of their students.

Name: Jeremy B. Strauss
Office Sought: SOY President/ Number of years on campus: 2
Hometown: Englewood, NJ

1) Lack of Rebbe-Talmid kesher. This is due to the fact that Rabbeinu have too many responsibilities and are unable to attend Seder on a regular basis. 

2) Improve davening atmosphere in all campus shuls, which will hopefully be the catalyst in raising the Yeshiva atmosphere on campus.

3) While many of the MYP faculty do their best in trying to relate to their students, there are still the responsibilities often conflict with that desire. I would hope by instituting a regular Shor Klali program Rabbeinu will be forced to be in the Beit Midrash more often allowing the Talmidim the opportunity to develop a real kesher with them.

Name: Reuvven Falk
Office Sought: SOY President
Number of years on campus: 1
Hometown: Teaneck, NJ

1) A prevalent misconception about IBC is that “it is easier than YU.” Many students disparage IBC and look down on those enrolled in it. As a result of this the Isaac Breuer College has very low morale in general and IBC students feel that students in IBC are the epitome of Torah U’Madda and they should be recognized as such. IBC students have Cheshboning of oneness and they should be admired by their peers!

2) If elected I plan to establish a free tutorial program for all IBC students. This would enable each student to receive individualized attention in any course at IBC. A tremendous amount of pressure is placed on the students, who each take between three and four course and only receive credits per semester. The tutorial program would help alleviate the pressure, and allow students to excel in their courses.

3) While student/faculty/administration relations are good in IBC, I would strive to make them better. By setting up a schedule of when teachers are available to talk with students, I would increase the ability for closer student/faculty relations. Also by setting up more Shabbatonim with the faculty as well as the administration a warm relationship will develop at IBC.

Name: Andrew Sicklick
Office Sought: IBC President
Number of years on campus: 2
Hometown: Lawrence, NY

1) Over the past several years, IBC has had a very bad reputation throughout YU. It is viewed as - a “way out” of YU. It is viewed as being allowed to participate in a school for serious learning with the added benefits of being allowed to participate in extracurricular activities (Roshei YP.” Many have left IBC.

2) If elected I plan to establish a free tutorial program for all IBC students. Also by increasing dialogue (any dialogue would constitute an increase) between students and administration. As a matter of fact I feel that the purpose of the Right To Student Life Party is to create a better campus life for Yeshiva College students. Therefore the party is supporting and campaigning for individual students who are hard workers, and will work as a cohesive unit when dealing with the Administration to achieve the goals set forth by the party platform.

The RTSL Party boasts an innovative platform, touching on several facets of student life. The elections are fair. The student input is into course offerings and scheduling, more efficient registration procedure, and open student/teacher relations are good in IBC, presence of public hearings on major issues. On the “social” side, the party supports a larger budget, more student activities (including surveys of what students want), and the creation of new activities. IBC students seem immersed in the prospect of working as a united team to create student suggestions into reality. YCSC (Presidential Candidate Daniel Garell) believes “there are many injustices that need to be corrected… and I feel I can accomplish this by supporting the party’s platform.”

Michael Nelson, who is running for Sophomore Class President, concurred, stating “although past student governments have been somewhat successful in dealing with the Administration, they have been severely hindered by a lack of unity on critical issues. The Right To Student Life Party provides a cohesive political unit through which student leaders can deal with the Administration in an organized and effective fashion.”

However, some students fault with the RTSL Party’s ideals. YCSC Secretary Candidate Daniel Billig noted that the party did not interview all the candidates for its position, since they aren’t sure they chose the most qualified person. Additionally, if all the candidates are elected under the same platform, all the ideas are the same, with no room for outside notions.

“In my opinion,” said Billig, “some of the best candidates were not so much as interviewed to be in this party. Although I’m not on the party, I feel my platform is just as much to the students’ advantage. Billig’s opponent, Joshua Guedalia, argues that “a united platform will create a stronger and healthier student government.”

Despite the criticism, Fine asserts that party members will be open to all student suggestions. He also maintained that even if only a few party candidates win, the party will still function with the victorious members. “This party will be around for a long time,” declared Fine. “I think the student governments will provide a cohesive platform to help students keep their hopes and dreams alive. We will hold candidates responsible for fulfilling their campaign promises.”

I want to show the students that this is a school in a Unive...
Jesselon's Diverse Activities Unparralled

continued from page 1

Ilan University, and sponsoring artistic and cultural events in Israel and the United States, Mr. Jesselson was a powerful figure in the Jewish world.

A Low Profile

However, according to many of his close friends and associates, Mr. Jesselson preferred to keep as low a profile as possible. "Quietly and modestly was his custom," wrote his close friend Dr. Yossi Vardi. Still, he was honored with countless awards for his accomplishments. Among them were the 1983 Citation Award for Volunteer of the Year by the Council for the Advancement and Support of Education in Washington and the prestigious Keshet Shem Tov Award by the Union of Orthodox Jewish Congregations of America.

Involvement With YU

A firm believer in the Modern Orthodox movement, Ludwig Jesselson was passionate in his involvement with Yeshiva University. In addition to his role as a Benefactor, Ludwig and his wife Erica endowed the Yeshiva University museum. Mr. Jesselson managed to secure rare Judaic manuscripts in Business. He was an effective of Medicine and the Sy Syms School of for the University including a letter written by Thomas Jefferson condemning prejudice. until his death. Mr. Jesselson in New York and Benjamin in Jerusalem, credits to graduate, but instead chose to attend the azkara, called Rosenfeld's Edelstein, who continued that he approached YC Registrar Rabbi Mayer Edelstein last Thursday to request a scheduling change for the second round of CLEP exams from 11:00 AM to 2:00 PM after exam times had been posted on Wednesday. According to Rabbi Edelstein, by the time Guggenheim approached him, a decision on the matter had already been rendered by Rosenfeld. Edelstein, who studied under the Rav for four and a half years, stated that he informed the Dean of the conflict and told him there might be a problem in hiring additional proctors. He then offered the option of postponing the exams by one week. Rosenfeld claimed that he does not recall Edelstein offering the postponement option and was "too busy to check". "We had one hundred students who had prepared for the exam and registered for it. Those who would choose not to take the exam could do so," Rosenfeld concurred, saying that "college students are adults. They make their own decisions." The students who declined to take the exam had the entire test fee of thirty dollars refunded to them. The additional seven dollar fee which YU charges to administer the test was retained by the school, which Guggenheim terms "unmitigated chutzpah."

We would like to extend our sincerest condolences to the Jesselson family on the passing of Ludwig Jesselson, chairman of YU's board of trustees and world reknown philanthropist

Hamakom Yenachem Etchem B'Toch Sha'ar Avelei Tzion V'Yerushalaim

April 28, 1993

New Editors Call for Student Participation

continued from page 1

by Ryan Karben

Students Outraged at Irresponsible CLEP Scheduling

A group of YC students are outraged over YC Dean Norman Rosenfeld's refusal to resolve a scheduling conflict this past Sunday at 11:00 AM between the second round of CLEP exams and the azkara ceremony for Harav Joseph B. Soloveitchik zt"l. YC Senior Chaim Guggenheim claimed that he approached YC Registrar Rabbi Mayer Edelstein last Thursday to request a scheduling change for the second round of CLEP exams from 11:00 AM to 2:00 PM after exam times had been posted on Wednesday. According to Rabbi Edelstein, by the time Guggenheim approached him, a decision on the matter had already been rendered by Rosenfeld. Edelstein, who studied under the Rav for four and a half years, stated that he informed the Dean of the conflict and told him there might be a problem in hiring additional proctors. He then offered the option of postponing the exams by one week. Rosenfeld claimed that he does not recall Edelstein offering the postponement option and was "too busy to check." "We had one hundred students who had prepared for the exam and registered for it. Those who would choose not to take the exam could do so," Rosenfeld concurred, saying that "college students are adults. They make their own decisions." The students who declined to take the exam had the entire test fee of thirty dollars refunded to them. The additional seven dollar fee which YU charges to administer the test was retained by the school, which Guggenheim terms "unmitigated chutzpah."

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Thousands Attend Rav’s Funeral in Brookline

Transplanted Brisker Method on American Soil and Influenced Thousands of American Jews

by Jamin Kossow

Approximately 5,000 mourners filled the main sanctuary, the gymnasium, and the classrooms at the Maimonides School in Boston on Sunday, April 11 in what officials said was the largest Orthodox Jewish funeral in New England. For two hours, Tefillim were recited over loudspeakers at the school in memory of the Rav, Rabbi Joseph David Soloveitchik. The mourners then listened as the Rav’s brother, YU Rosh Yeshiva Rabbi Aaron Soloveitchik, eulogized the Rav. Aaron called his brother “the founder of the spiritual life of Jewish people. He had to penetrate information into students who were raised in an environment hostile to the Torah.” The coffin was then carried down the street for a short distance, as thousands followed.

The Rav was buried in the Beth Elo Cemetery in West Roxbury next to his wife, Tonia, who died in 1967. Funeral organizers said that thousands more would have attended the funeral, but the last days of Pesach were beginning Sunday night, and many people from outside the Boston area were worried that they would not be able to return home in time.

The Brisker Method

The Rav was born in Pazuhan, Poland in 1903. He spent his childhood in Kholovitch, a White Russian town, where he studied with his family and served as rabbi. He began studying in the local cheder under the tutelage of an elderly Lubavitcher chassid, but soon left to continue his Jewish education at home with his parents.

By the age of 12, Joseph Soloveitchik was being trained in the “Brisker” method by his father and was studying the Rambam’s Mishne Torah. The Rav’s grandfather, Rabbi Hayim Soloveitchik, had founded the Brisker method of halakhah with an insistence on incisive conceptual analysis, exact classification, critical independence, and emphasis on the Rambam’s Mishneh Torah. The Rav would later transplant this method to America.

Lived in Boston

The Rav enrolled at the University of Berlin in 1925 at the age of 22 where he studied physics and mathematics. It was there that he studied philosophy under the direction of Heidegger. In 1931 he received his Ph.D. in physics. His dissertation dealt with the epistemology and metaphysics of the neo-Kantian Jewish philosopher, Hermann Cohen.

Later that year, the Rav married Tonia Lewit, a recipient of a Ph.D. degree in Education from the University of Berlin. In 1932, together with his wife and newborn child, he emigrated to America to accept the post of Chief Rabbi of Boston, MA, a position which he held until his death.

"Only the Rav Could be Maspid the Rav"

Rabbi Dr. Norman Lamm

“Sure, V’shiled dayonim be-yarechat
sefer halakhah k’dosha? Yarchei Rav?”

—Surely, such a prince and such a giant, who became a legend in his own lifetime, deserves an appropriate eulogy — said Rav Lamm.

I therefore begin with a confession: I feel uncomfortable and totally inappropriate in the role of a maspider for the Rav. Only one person could possibly have done justice to this task, and that is — the Rav himself.

This selection is an excerpt from Rabbi Lamm’s speech delivered at Sunday’s mourners...
Reflections on the Rav

Rav Elchanan Wasserman once asked the Chofetz Chaim, how does one know when a tekufah, an era, has concluded? How did one know that the period of the Talmim or the Amoraim had ended, he queried? Did someone come into the Bet Midrash, bang on the door and announce the end of the period of the Talmim? The Chofetz Chaim responded that when a man arises who has far succeeded anyone in his generation, or the previous generation, upon his appearance, the world is transformed. The Rav, as he was revered by thousands of disciples.

Rabbi Joseph B. Soloveitchik, the towering intellectual figure at the center of the rabbinate of Orthodox Jewish Jewry, a figure who did not lend himself to easy definition, and whose teaching intellect was not easily plumbed. The Rav was many things: teacher, theologian, philosopher, but at his core he was halachah.

Rabbi Menachem Genack

In this special section, we have attempted to uncover some of the many facets of this great man through the eyes of those who knew him best—his talmidim.
Rabbi Edward Davis

It is now twenty years since I was a student of Rav Soloveitchik, the shiur of Yeshiva University; but it really does not seem as if it was that long ago. My subjective sense of time is influenced by the events of those years on my life. No one helped shape my outlook on life like the Rav. In class and out, he embodied the constant struggle to synthesize the holy and secular in this world. And that struggle would be a life-long effort with many fronts. The pages of the Talmud will not solve all your problems, but they will grant you the strength to struggle all the days of your life.

The classroom atmosphere was electric, as each of the sixty students sat on the edge of his seat in a lecture that would last anywhere from two to four hours, concentrating on every word that the Rav said and yet dreiding being called on to read. Intense pressure packed against each sentence. The Rav was usually formal and impatient as he worked through the Talmudic subject matter at hand. He spoke in an academic English with a Yiddish accent, and he had everyone on edge and on his toes.

Whenever, he spoke of Shabbat or Yom Tov, he encouraged us to experience the depth of the historical events that are halachically immersed with these events. The Pesach Sedar is not a time to discuss the events of the Exodus; it was the challenge to reexperience these events at a banquet meal that we were to enjoy as if the Holy Temple were in existence at that very moment in our lives. Tisha B'Av was to be a time of great emotional stirrings as we would truly mark the loss of the Temple's loss and still possess the optimistic hopes of the Mashaliach's imminent arrival. The dichotomy of human experience between the physical and spiritual, between pain and ecstasy, was favorite themes in his lectures. The Rav possessed the unique ability of taking a simple halacha and weaving a total theology and philosophic treatise from its inner, and sometimes, hidden meaning.

One of the most impressive sights was actually not a lecture, but a bull in the Rav's daily activity of observing the Yare'izel. He would give a masterful special lecture at night, and during the following day, he fasted. He stayed all day in the Beit Midrash teaching Mishna to all who came. Then, we daven Mincha. After Mincha, we waited for Ma'ariv, during which time the Rav sat passively alone at a table. After all, he had just spent eight hours lecturing. He was not able to rest. Students came over to him and asked him questions—from all over the world. One student asked the Rav about a problem he was having in a course in philosophy that he was taking at Columbia University's graduate school program. Another student asked a question about the Thirty Years War, and the Rav quoted the Treaty of Westphalia. We saw he did not write this on a right hand table. The reservoir of knowledge was deep and wide. He answered all comers and challenged them in return.

While the Rav has passed away, his legacy continues. The thousands of students feel the need to record more of his teachings to keep his thoughts alive, so that we can feel his presence eternally.

"The Reservoir of Knowledge Was Deep and Wide"

Rabbi Davis is the Rabbi of the Young Israel of Hollywood-Fl. Lauderdale.

Redefining What It Means to Learn Gemara

David Benovitz

I was privileged to learn with the Rav for four years, from 1967 to 1971. I was not a very good note taker. As a result, I rely largely on others to reconstruct the details of the shiur I heard, and my recollections are more qualitative. The Rav had two styles of giving a shiur. In one, he had, elements of contradiction and confusion to. G

- The other authority he tolerated was that imposed by his own mind. This process, which took hours or even days, barred his thinking to us in a way that I never, before or after, saw a Rebbe or teacher have the confidence (and courage) to do. Although the immediate response is the answer, and a quick and obvious answer, if one is often had elements of confusion and frustration, it ultimately provided something very valuable than a specific P'shat on a specific Sugya. It redefined for us what it means to learn a piece of Gemara.

One further recollection. I along with many others, learned in the Rav's Shiur while doing secular graduate work. The Rav was never critical of us for trying to study within the Jew. We are to truly learn was an impossible load; nor did he express favor for those who learned exclusively. On the contrary, we always sensed his strong encouragement, as well as attempts to continue to actively bridge our world. This encouragement remains with me; to this day, I continue to provide direction in an environment that often pressures us to follow another course.

"A shiur by the Rav was always a no-holds-barred contest, instead of a predetermined lecture."

Mr. Benovitz is partner at the architectural firm of Kahnua Lipton and a former taamid of the Rav.

Shiur -- "Like Witnessing the Act of Ma'aseh Bereshit"

continued from page 9

warp and wood of life. Man was, constantly beset by a torn soul and a shatted spirit, by painful paradoxes, bedeviled by dualities, and each day wasard a human spectacle of the other; the other. In the confrontation of savage contraries, of the jarring clash of claims and counter-claims in both conception and conduct.

I permit me to relate a story I have told elsewhere as well. It was my second year in the shiur. I and. I was immediately struck of him as was every other talifer—that is, almost everyone else. There was one student, the youngest and one of the brightest who was clearly the least frightened or awed. The Rav had been developing one line of thought for two or three weeks, when this talifer casually said, "Bub Rebbe, the Cadushin Ha'ban says much and such which contradicts your whole page.

The Rav was stunned, taken aback. and he had to花费 an agonizingly long minutes while all of us were silent, then pulled a sheaf of papers from his breast pocket, crossed out after page, said that he should forget everything that he had said, and announced that the shiur was over and we would see the next day.

I learned two things from this remarkable episode. First, we were overwhelmed by his astounding intellectual brilliance. With his mind, he could easily have vomited out of the situation, manipulat ed a text here and a thought there, maybe insulted the audience, made a大局, and rescued but theory and ego. But the Rav did nothing...-

He taught by example the overarching goal of all talmud torah as the search for Truth:

He taught by example the overarching goal of all talmud torah as the search for Truth. Belashe 'he Eretz was of the essence of his activity in life. The Rav was not ascetic; he encouraged independent thinking, by his pupils as a way to ensure his own survival. He was not self-reliant. It is not authoritative, but not authoritarian. No more should I as the author could have to successfully inculcated in us the spirit of Torah and conduct.

The second lesson came with the anti-climax to the story. The very next day, it was a Wednesday, the Rav walked into class with a broad, happy grin on his face, held up his copy of the Cadushin Ha'ban, and said to the talifer, "Were you reading it correctly?" The Rav had been right all along.

What we learned was a secret of his greatness and success as a teacher, and even more so, of his attitude to life. I always thought that there was a great difference between his formal Shiur and his shiurim in class. The former were finished, polished, conceptually and orchestrally complete products, a joy to behold, each of them a jewel of architecture. The shiurim he gave in his shiurim in class were never conclusions. They were dynamic and stormy, as formulated ideas, experimenting with a variety of sources, testing, refining, growing, and disproving, as he brought us into his circle of creativity and forced us to think as he thinks, and thus learning his methodology in practice. A Yeshivah, the Rav was always a no-holds-barred contest, instead of a predetermined lecture."

'A shiur by the Rav was always a no-holds-barred contest, instead of a predetermined lecture.'

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end process instead of a predetermined lecture.

Well, this incident proved otherwise. The Rav actually pulled out of his breast pocket his handwritten notes for this shiur. We were confounded. The Rav was all prepared in advance! Yet his greatness was that, on the one hand, he prepared meticulously for every shiur; leaving as little as possible to chance. On the other hand, despite this careful preparation, the shiur adier was opened, because he listened carefully to all who came to class and to all who cam to class and to all who cam to class and to all who came to class; because he listened carefully to all who came to class and to all who came to class. Because he listened carefully to all who came to class and to all who came to class. Because he listened carefully to all who came to class and to all who came to class. Because he listened carefully to all who came to class and to all who came to class. Because he listened carefully to all who came to class and to all who came to class. Because he listened carefully to all who came to class and to all who came to class. Because he listened carefully to all who came to class and to all who came to class. Because he listened carefully to all who came to class and to all who came to class. Because he listened carefully to all who came to class and to all who came to class. Because he listened carefully to all who came to class and to all who came to class."

"The Rav was an intellectual colossus astride the various continents of human intellectual achievement."

was his own man, and often went against the grain of accepted truths and conventional opinions. Once, in a paragogical original shiur, a stranger who was not used to this unusual
"Prodigiousness of Mind...

...Nobility of Spirit"

Rabbi Zevulun Charlop

The following was taken from Rabbi Charlop's opening remarks at the azkara for the Rav

In a celebrated letter, Rabbi Moshe Soloveitchik wrote about his son Rav Yoshe Ber, the Rav za"l, when the Rav was all of thirty-two: "In former times, they couldn't even apprehend the possibility of finding Torah and general knowledge combined in the same person. Now, it's no longer uncommon to happen upon individuals in whom Torah and Chachma are joined together. But in his instance, (and he was speaking of his son), we have at once the Gadol HaDor -- the greatest Torah scholar of this generation - in astonishing measure, comparable to the vaunted Gedolai HaTorah of earlier periods and, at the same time, no less spectacularly singular in the other realms of knowledge as well. And years ago already," Reb Moshe continued. "The Gaon of Kovno (Rabbi A vorham Shapiro, author of the Halachic masterwork, D'var Avraham), in a sweeping and unparalleled encomium (a copy of which Reb Moshe dutifully enclosed) proclaimed "The halacha is like him--like the young Reb Yoshe Ber, everywhere. He reigns surely, and without peer, over the vast and voluminous and intimidating terrain of the entire corpus of Jewish law and lore."

Of course, we have a Halachic principle that the testimony of a father on behalf of his son is admissible. Therefore, I want to recount publicly, for the first time, something my grandfather, Rav Ya'akov Moshe Charlop za"l, told me on my initial visit to Israel in the summer of 1949, one year after the establishment of the State of Israel. He questioned me about my education - where I was learning. When I told him the Yeshivas Rabbeinu Yitzchak Elchanan, his face lit up, and he exclaimed, "You're a talmid of Rav Yoshe Ber!!!" I was only a young teenager then... and I had to explain to him that...

Rabbi Charlop is the Dean of the Mazer Yeshiva Program and the Rabbi Yitchok Elchonon Theological Seminary.

Would be several years before I could even hope to be allowed into his shiur. With profound disappointment, he said in Yiddish, "What a loss!" And he continued, "I heard Rav Soloveitchov when he gave his shiur at Yeshivas Mercaz HaRav. Indeed, I introduced him then. I had never heard a shiur like his before."

"I would go on foot, I would walk for hours to hear his shiur." And he wasn't referring merely to the Rav's awesome ability to communicate for which he probably had no equal, but to his thrusting originality and the solid clarity of his creative insight into the most complicated and abstruse problem of Halacha.

...And when, some years later, I finally entered the Rav's shiur, I began to sense at least a hint of the glibness of his understanding, what my grandfather meant.

However, it was not until I returned to Yeshiva years later, and it became my inestiable privilege to relate directly with the Rav, dealing intimately with him almost on a day to day basis, that I began to know that his incredible prodigiousness of mind was very much matched by a nobility of spirit and an authentic piety that were no less remarkable in their way than his incomparable intellect.

Very probably the greatest legacy the Rav za"l leaves behind are his talmidim who are now themselves Ramim and Roshei Ha Yeshiva in our yeshiva and elsewhere and who are numbered in the front ranks of Talmidei Chachamim and Marbitzei Torah, disseminators of Torah, in our time.

There can be no more meaningful tribute that having these "Talmidim become Rebbeim" share with their talmidim the Torah they learned at his feet.

We would like to extend our sincerest condolences to the Soloveitchov, Lichtenstein, Twersky, Gerber and Meiselman families as well as to all K'lay Yisroel on the passing of our teacher, The Rav, Rabbi Yosef Dov Halevi S. Soloveitchov za"l. Hanahok Yenachem Etchem B'Toch Shapir Asveti Tzion V'Yershulaim
YU Hires Alaskan Professor to Fill Political Science Post
by Gene Alperovich

The Political Science departments of YC and SCV have announced the hiring of a new assistant professor to replace Dr. Blanche Blank, who is retiring at the end of this year. Dr. Ross Zucker, a 1974 graduate of Bennington College in Vermont, received his doctorate in Political Science from Yale University in 1990 and has taught at the University of Alaska-Fairbanks for the past three years. His dissertation will shortly be published by the University of California Press.

While it is not yet clear exactly what courses Dr. Zucker will be teaching at the two undergraduate campuses, they will probably involve American government, political economy, and comparative politics, his major fields of expertise.

Candidates, faculty, and administrators expressed satisfaction with the appointment of Dr. Zucker. Political Science major David Rozenson stated that Dr. Zucker will bring "something very different from what the political science curriculum offers" to YU. Dr. Ruth Bevan, the head of the YC political science department, also lauded Dr. Zucker's credentials and his unique "political economy perspective." Mention was also made of the general interviewing and hiring process, which featured a special student-faculty committee. Students were invited to lectures by several candidates and "played a critical role in the (selection) process," according to the Associate Dean of YC Michael Hecht. Committee members were generally happy with the selection process, but hoped for improvements in the administration communication in years to come. Dean Hecht also remarked that greater student attendance would have been desirable at several lectures of some of the candidates.

The Rav: "Master Teacher, Par Excellence"
by Rabbi Bernard Rosensweig

The Rav's "zt"l, who was my rebbe, and really the rebbe of klah yisroel, was a unique phenomenon in our time. He combined incredible Torah scholarship with an equally unbelievable worldly knowledge, which he integrated in a very special way.

The Rav used to refer to himself as a "simple melamed." He was much more than that. He was the master teacher, par excellence. To be in the Rav's shiur and to participate in his shiurim, was to be involved in an unforgettable, awesome experience. The Rav was thoroughly prepared and demanded the thorough preparedness and devotion of his students. Remember the Rav coming to shiur with his notebooks, and woe and betide anyone who wasn't prepared. The Rav would develop his thesis with a brilliant "Brisker" analysis, and at the end he would emerge "the blitz," the chiddush, the new insight, which was overpowering, and which brought the discussion to a new level.

The Rav was the architect of our approach to Torah Judaism. He was not its creator; but he gave it substance, meaning, and direction. His shiurim, lectures, and essays were not deliberately generated in that direction; they were simply reflected and projected in the course of his development of his own weltanschauung. Thousands hung on his every word, and his comments became guides for action. The Rav's relationship and influence over the years was not limited to a narrow circle, but extended across a wide spectrum and engendered the greater part of American and World Jewry. Rav Moshe Feinstein zt"l, was a relative and friend, his relationship with Rav Hutner zt"l went back to their days in Berlin, as did his relationship with the Lubavitcher Rebbe. I remember accompanying the Rav to a meeting with Rav Aharon Kutler zt"l, in 1949. The mutual respect and genuine appreciative friendship which flowed between these two spiritual giants is an experience which remains indebly impressed in my mind. Thirty years later, I accompanied the Rav to a meeting with the leadership of the Joint Distribution Committee. The Vaad HaYeshivos of Israel had asked me, in my capacity as President of the Rabbinical Council of America, and the Rav to intervene on their behalf for a much needed large grant for their institutions. When we walked into the conference room, the top leadership of the Joint was present. Not one of them had the zechut to learn in the Rav's shiurim. I had forgotten what a master teacher and pedagogue the Rav was. He was not simply brilliant and insightful; it was not simply the fact that his analysis and explanation of complicated shitot and sugyot was masterful, it was that he could convey it in a marvelously engaging, insightful, and almost showman-like way that totally captivated your interest.

In the years since I left the Rav's shiur, one memory which had dimmed for me was brought back to me in very sharp focus over the last number of years while I listened to tapes of several of the Rav's shiurim. I had forgotten what a master teacher and pedagogue the Rav was. He was not simply brilliant and insightful; it was not simply the fact that his analysis and explanation of complicated shitot and sugyot was masterful, it was that he could convey it in a marvelously engaging, insightful, and almost showman-like way that totally captivated your interest.

He was totally devoted to his craft and to his talmidim as the consummate melamed.

One of my favorite stories from my time in the shiur is one which I believe illustrates the above. It occurred one day in Shiur when one of the students posed a question to the Rav about something the Rav had just explained.

The question clearly perplexed the Rav. As the Rav sat there deep in thought pondering an answer to the question, it was obvious from the face of the questioner that something bothered him.

Finally, the student piped up and said: "Rebbe, it's not really my question; the Maharam basically asks the same question." Without a moment's hesitation, the Rav retorted: "The Maharot is not in my shiur and I don't have to answer his questions." He then proceeded with the shiur and all of us chuckled about how deftly and entertainingly this difficult question had been dodged.

My recollection is that the next day the Rav came in and explained how what he had said was really in consonance with the Maharot. That, however, is really beside the point. Upon reflection, I realized that what the Rav was really saying by his remark of the previous day was that at that point he did not owe the Maharot, who was not in his shiur, an answer that required him to ponder for a long period of time, while his talmidim waited. If, as the Rav originally thought, the question originated with one of his talmidim, he would have taken the time of the shiur to think about the answer; he owed that to his talmidim. If, however, the question was that of the Maharot who was not his talmid, who hadn't prepared for the shiur, then his talmidim did not have to wait while he pondered the answer.
Yeshiva University Office of the Dean of Students

Dear Students,

I trust that you have had a healthy and happy Pesach vacation and welcome you back to school for the remainder of the academic year. With reading week and final examinations approaching, many of you will require assistance and support from Yeshiva's Administration and Faculty. Many of you are seriously pondering career opportunities, graduate and professional schools, or need advice in developing job search techniques. All of us at the Department of Student Services share a strong desire and commitment to help students through this often stressful time. We encourage you to take advantage of our expertise and let us help you work your way through the system, whether you are exploring career possibilities, desire personal guidance, or counseling. Please feel free to contact staff members at 960-5330 or 960-5480 and/or drop by Furst Hall Room 416 to schedule an appointment. I am hopeful that you will contact us if we can be of assistance and wish you success in your final examinations.

Sincerely,
Efrem Nulman
Dean of Students

Student Services Check List

Rabbi Yosef Blau
(General Guidance) FH-413
Rabbi Yehudah Fine
(Academic Skills/Personal Guidance) FH-413
Prof. Ira Jaskoll
(Academic Guidance/Business Placement) BH-421
Rabbi Dr. M. Mitchell Serels
(Sephardic Student Advisement) FH419

Rabbi Jeffrey Chaitoff
(Administrative/Personal/Student Activities) FH-413
Dr. Michael Hecht
(Pre-Law/Academic Advisement) FH-104
Ms. Naomi Kapp
(General Career Counseling) FH-413
Mr. Hal Tannenbaum
(General Career Counseling/Business Placement) BH-421 FH-413

Rabbi Joshua Cheifetz
(Dormitory Concerns/Personal Guidance) MO104
Mr. David Himber
(Academic Guidance) FH-413
Mrs. Vivian Owgang
(International Students) TH-106
Dr. David Weisbrot
(Pre-Health Advisement) FH-413

Ms. Adrienne Wolff
(Business Placement) BH-421
Why, Rabbi Kanarek, can you not see any more common values with the non-
observer other than that one relatively
insignificant detail? Why must you
official group shomer mitzvot into one
usual category we share, while utterly
disregarding the concept of areivim?

Please remember, no one asks us to
compromise our values. It is we who
ask that of others. Tread lightly and
always consider the unwounded soul
in so lofty a truth. In truth, we who
know our souls, know we are no better
than any other.

I examined myself and know where I
stand in relation to my fellow Jews.
Rabbi Kanarek, can you say the same for
yourself?

Aryeh Baer
YC 93

Does Anybody Know the Answers?

To the Editor,

Your article about the difficulties
encountered by YC students who spend
a year in Israel on the Joint Israel Program
when they later apply to med schools is
where they expected to encounter
problems that Dr. Weisbrot described in the Yeshiva
College catalog. As we understand it,
serious and equal attention to both
courses upon which the MCATs are
based, Dr. Weisbrot advances the
idea that our son asked us to pursue this
program, he informed, one
year which is not counted towards
the five years of the five-year program. We are most interested in a logical
explanation if one exists.

Respectfully,
Joseph I. Berlin
President YCSC 65-66

From Russia With Love

To the Editor,

We are proud to announce that the
money you donated this past January, a
total of $750, has made a difference in
the lives of 100 disabled elderly Moscow
Jews. There were both tears and joy
when these literally forsaken people
found money orders in their mail boxes
that came from the students of Yeshiva
University. Joy—because most of them
gave up hope of being able to find
money for food, medicine and other
necessities. Now, the hope was restored.
Tears—because this help reminded them
of the once dearly treasured, but lost for
years. On the side of the Hareidim
are willing to
study Torah not only for one year but
for study in Israel, and begin a full five
year program, he informed, one
year which is not counted towards
the five years of the five-year program. We are most interested in a logical
explanation if one exists.

Respectfully,
Joseph I. Berlin
President YCSC 65-66

About the Pettifores

To the Editor,

I am very grateful to you for the
money order in the amount of 2000
rubles that I received from you. My
financial situation is very poor, and as a
result, my spirits are ebbing. When
I discovered the money in my
mail box, I felt that I was not alone in this
world— in the world of my own people
who are close in spirit and heritage.

Thank you so much, and may God
bless you with happiness and good health.

Raya
Thinking About Yeshiva

continued from page 3

taking our ridiculously pressured schedules into account.

Others make the strange claim that nothing can or should be changed because we aren't a regular Yeshiva, since we have three Judaic studies departments. I can't respond to this argument since I haven't been able to figure out how it's relevant to the question of, say, instituting a brief weekly sichas mussar in the Beis Hamedrash, or encouraging one another to take part of a central "Yeshiva" minyan in the main Beis Hamedrash (like the minyan we campaigned for this past Thursday with a snowstorm of annoying posters, the himyan which attracted two hundred instead of, well, instead of the usual number of regulars at that minyan) to which all VC is urgently invited. No, 800 students (about the VC total, I believe) will never fit into the Beit Hamidrash for Shacharis, but anyone who worries that this will soon be a problem should use his wild imagination to more constructive ends. There are plenty of minyanim for those who needed by the idea of a minyan where we can all drown together or who find it difficult to achieve consciousness before 8:30 or so.

Dozens of students have come to me to express strong support for the survey, and I appreciate their appreciation sincerely, but the most gratifying feedback I've gotten is "How can I help?"

And this may sound strange, but even arguing with other students about changes in the Yeshiva or listening to them argue with each other gives me a lift, knowing that the Yeshiva is on people's minds in a big way.

There is no question that there's a tremendous amount of learning going on here and that the Yeshiva is producing some first-class talmidei chachamim. And most of us would agree that the diversity of the shiurim available here is one of the chief strengths of our Yeshiva. So what's missing?

Well, what's a yeshiva? It's not easy to define beyond the literal "sitting." In the main Beis Hamedrash (like the minyan we campaigned for this past Thursday with a snowstorm of annoying posters, the himyan which attracted two hundred instead of... well, instead of the usual number of regulars at that minyan) to which all VC is urgently invited. No, 800 students (about the VC total, I believe) will never fit into the Beit Hamidrash for Shacharis, but anyone who worries that this will soon be a problem should use his wild imagination to more constructive ends. There are plenty of minyanim for those who

that contamination by the "outside world" must be prevented at all costs, even if this cripples those it is intended to protect. Anything and anyone not completely acceptable must be completely rejected. Those who say the re-establishment of Jewish sovereignty in Israel must await the coming of the mashiach, that redemption is not within our control, are perpetuating a passivity that has helped cause much tragedy in Jewish history. An extension of this passivity is the belief that the state is ever instituted in Israel, it can only be formulated in negative terms. We refuse to accept that we must live isolated from the world and modern society and constant fear of them. We are justifiedly proud of the society and national identity being recreated in Israel. These attitudes towards other Jews, non-Jews, and our right to self-determination are implicitly and often explicitly rejected by most haredim. To be master in one's own house is to accept the responsibility that this entails and deal with the political, religious, and social issues which arise. Living in a modern state requires active participation in the world in a way that living in a shtetl, whether in Poland, Brooklyn, or Jerusalem, cannot. But the mitzvah does not see this as a danger to be avoided at all costs. Rather, they view this as an opportunity to strengthen and properly practice Judaism because they believe in and participate in modern society and the combination of the religious and secular spheres. In Israel, the dati-leumi are active and generally positive participants in the building of the nation. By serving in the army and in the course of their daily life, they fulfill their obligations to the kzl. Of course, many datim would like to see certain aspects of Israeli society change, but they do not reject all who differ from them. Furthermore, they recognize that the only effective way for a minority group to influence society to follow its lead is to participate in the society. It is hardly surprising that those who accept money from the State and seek positions of power in the government but do not serve in the army and throw stones, literally and figuratively, can only negatively affect Israeli public opinion and weaken the influence of religion in Israel. If separation between synagogue and state is ever instituted in Israel, it will be due primarily to the actions and attitudes of the haredim, not the datim. All of this amounts to considerably more than a small detail in haredim. These are points we should keep in mind, especially during this time of year, which includes Yom Hashoah, Yom Hazikaron, Yom Haatzmaut, and Yom Yerushalayim. While we should not unnecessarily cause friction between ourselves and the haredim, it does not help us and there is no reason to pretend that there not serious religious, ideological, and political differences between us and them.

Sincerely,

Solomon B. Schneider
NYU JD '90, LLM '92
Guangzhou, PRC

Intolerance is Counterproductive

To The Editors:

In his recent letter to the editors, (The Commentator, March 31, 1993), Rabbi Kanarek raised some interesting points about supporting Israeli leaders with whom we disagree. In at least one regard, however, he seriously misstated certain realities.

Rabbi Kanarek wrote that someone "denies the existence of the State of Israel" who "does not believe in the "State of Israel" in any capacity," who "does not believe in the State of Israel," or who "believes in a different outlook on Jewish history, redemption and the place of Jews in the world and modern society." By supporting the State, we assert that we do not have to be passive in the face of tragedy or of opportunity. We deny that the justification for our existence is to be found solely outside ourselves or can only be formulated in negative terms. We refuse to accept that we must live isolated from the world and modern society and constant fear of them. We are justifiedly proud of the society and national identity being recreated in Israel. These attitudes towards other Jews, non-Jews, and our right to self-determination are implicitly and often explicitly rejected by most haredim. To be master in one's own house is to accept the responsibility that this entails and deal with the political, religious, and social issues which arise. Living in a modern state requires active participation in the world in a way that living in a shtetl, whether in Poland, Brooklyn, or Jerusalem, cannot. But the mitzvah does not see this as a danger to be avoided at all costs. Rather, they view this as an opportunity to strengthen and properly practice Judaism because they believe in and participate in modern society and the combination of the religious and secular spheres. In Israel, the dati-leumi are active and generally positive participants in the building of...
Dancing with abandon, YC students filled Belfer Commons to celebrate the 45th anniversary of Israeli independence.

Hundreds Celebrate Yom Haatzmaut

Hundreds of students dressed in blue and white filled Tenzer Garden for a Tekess Yom Hazikaron and then poured into Belfer Hall's Weissberg Commons for singing and dancing in honor of Yom Haatzmaut.

Senior Vice President Rabbi Israel Miller, Rav Meir Goldwicht, and Col. Shafrir addressed the tekess, during which the speakers were flanked by Israeli flags blowing in the evening wind. The tekess concluded with the raising of the Israeli flag and the singing of Hatikva, the Israeli national anthem.

Students went from the somber mood of Yom Hazikaron to a special t'fila chagigit for Yom Haatzmaut. They then danced to the music of the Neshoma Orchestra and ate typical Israeli foods such as falafel.

---Michael Eisenberg

Potential Caf Bidders Examine Facilities

continued from page 1

"seven or eight" companies deemed capable by Birchfield of managing the YU cafeterias. Marriott, ARA, the Wood Company, and Fame were among the companies involved in the RFP process, and at least one company, Marriott, currently runs a kosher cafeteria at SUNY Binghamton. All potential bidders were invited to the various campuses to examine the facilities, and to discuss the cafeterias' operations with students and employees.

Citing the confidentiality of the bidding process, Kevin McGinn, Marriott Education Service's Regional Sales Director, declined to comment on the RFP or the bidding process. McGinn did spend several days on the JJC, however, and handed out his business card to numerous students, inviting them to call him with their comments or suggestions.

Rosengarten has since received "three or four" responses to the RFP. He maintains that YU is in the process of analyzing the various proposals, some of which run several hundred pages. "We could end up with several scenarios," said Rosengarten, "either a company could take over with the existing price structure, or they might say that if they could raise prices, they would be willing to take over. Alternatively, none of the proposals may be helpful to us. Clearly, if a company can come in here and make things better for students...then that's the best scenario."

Daniel Billig
Y.C.S.C. Secretary '93-'94

Do you want a radical guy that will change your life and will spiritually move you?

David Koresh for President

Just joking dude.

Billig for Secretary - Don't get burned!!
Parade Participation Awaits Decision on Gays

by Gene Alperovich

A decision has yet to be reached concerning the participation of the Yeshiva University delegation at the annual Israel Day Parade, to be held this year on May 9th. The controversy concerning the participation of Yeshiva University, and that of other Orthodox institutions began when Congregation Beth Simhat Torah, a gay and lesbian synagogue in Lower Manhattan, expressed a desire to carry a banner proclaiming itself a gay synagogue. A number of yeshiva high schools subsequently pulled their contingents out of the parade and many have not rejoined the ceremonies despite several compromises that Beth Simhat Torah has offered to make.

Explaining the aversion that most Orthodox institutions have expressed to marching with the homosexual contingent, Rabbi Herschel Schachter cited the prohibition of chanufah (adultery of evil-doers). "If you put a rasha on the back, even if you're not going along with what he is doing, it is a serious problem," Rabbi Schachter explained, "The question is how to apply it in specific instances."

Ruben Vadiani, the coordinator for the YU contingent stated that he expects to go ahead with the parade, but is awaiting a decision from the University's administration. Senior Vice President Dr. Israel Miller offered, "We are still not certain what the response will be. We're trying to find means of being supportive of Israel through the parade without at the same time compromising principles." Dr. Miller added that Yeshiva University delegation's absence from the parade would in no way undermine the University's support of the State of Israel, declaring, "Yeshiva University students are present in large numbers for the Gulf War."

Zachor Claims Innocence in Lack of Program

continued from page 4

were available for YU. Following bargaining between the Committee and Student Services, over which time the option of YU students serving as ushers was offered by the Committee, Miller told Chaitoff to return all the tickets. "We would not choose thirty-six students to attend the event," Miller said. "I am terribly disappointed at the Committee because it would have been a wonderful program for YU to attend."

Zachor, the Yeshiva University-based student organization usually responsible for arranging the Yom HaShoah program, did not specifically plan an event this year because it anticipated the success of the Paramount program. Jeremy Bandler, head of Zachor at Yeshiva College, explained, "We did not organize a specific program because Yom HaShoah fell out this year on the Sunday following vacation when very few students were on campus. To bring an important speaker to YU on Sunday would not have done them justice."

Independent of the Paramount program, Miller had requested from Rabbi Blau and Rabbi Tovi Flaum in Stern that special Tehillim for the Holocaust be said on Sunday night. Rabbi Flaum gave a shiur at Stern on Monday night and IBC and JSS had a learning program, arranged by Rabbi Shimidman.

While Yeshiva College did not have a formal program, Bandler defended Zachor and said fingers should not be pointed. "While an alternate program should have been considered," Bandler said, "The Paramount mistake was not the fault of anyone here."

In the past, Zachor has sponsored several programs and events. Talks by Holocaust survivors, a Kristallnacht program, and joint events with Stern College have taken place, and a new committee of Juniors is now being appointed for more events next year.

The American Zionist Movement and the Zionist Student Movement in cooperation with the University Student Department/ American Zionist Youth Foundation and the American Zionist Youth Council

Presents a Lag B'Omer

MOVEMENT 'ROUND MIDNIGHT

a student cruise around Manhattan saluting the State of Israel

Saturday Night, May 8th, 1993

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Returning to Port at 1:00 AM

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DJ, Dancing and Refreshments

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May 9, 1993 is the Salute To Israel Parade, New York City
YU Fencers Named to 1993 IAC All-Conference Team

by Nossonal Kleinfeldt

Sophomore Adam Anhang (epee) and Junior Elliott Cohen (sabre) were named to the Independent Athletic Conference's 1993 all-conference fencing team. Anhang, a native of Winnipeg, Canada, posted a 7-1 intra-conference record, and was one of only two epee fencers named to the team. Cohen, who hails from Lawrence, New York, was named to the team with a 6-3 record; his overall record of 20-16 was the best finish by a YU sabreman in recent years.

Overall, YU finished second in the IAC, behind New Jersey Tech. Bard and Stevens Tech tied for third place.

Tennis Macs Move to 3-1

Win 2 But Lose to Stevens in Completion of Suspended Match

Despite being one player short of an automatic default, the Yeshiva Tennis Macs eked out a 5-4 victory against New York Polytech at the U.S. Tennis Center in Flushing Meadows on April 18th. Both captains, Brian Kalb (undefeated in conference singles) and Avi Baumol were victorious in their respective singles matches. The decisive match was a 3 set, two-and-a-half hour thriller, which featured heroic play by the doubles team Jordan Sudberg and Brian Kardon.

Later that evening, after four grueling hours of tennis against Polytech, Yeshiva's doubles squads returned to New Jersey to complete the postponed Stevens Tech matches. Despite their valiant efforts, the exhaustion overcame them and they were defeated by Stevens Tech. The loss knocked Yeshiva out of first place in the Conference standings. Sunday April 25th saw Yeshiva take on Bard's Yeshiva New Jersey "home-court". Again, the Macs barely emerged with a 5-4 victory. Captain Baumol won his singles match handily (6-1, 6-4) as did Daniel Gelbracht (6-1, 6-1). Gelbracht then teamed up with Josh Segal to take the doubles match 6-2, 6-2. Jordan Sudberg also won his singles match and then teamed with Brian Kardon to win the decisive doubles match.

The tennis Macs presently own a 3-1 record, with meets remaining against SUNY Maritime and Mount Saint Vincent. The Macs can still take first place in the Conference but will require a little help from Stevens Tech.

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