YURG To Be Remodeled
Name, Structure Will Change

BY ARNON STOFER

Conceding that the Yeshiva University Research Group had veered from its initial mission, Yeshiva College Dean Norman Adler, last Wednesday, told The Commentator that YURG, as it currently stands, will be dissolved.

"You're right...and I'm educable," the Dean said referring to several students who raised concerns that the so-called research group was entering the jurisdiction of academic societ ies who have been University mainstays for decades, and that students were being paid for sitting on the Group. "I think it should be a semi official student organization, except not run exclusively by the student council," added Dean Adler.

Questions arose regarding the legitimacy of the so-called 'Research Group' after The Commentator learned that one YURG member was using the group's money for his activities.

Understanding that within the increasingly competitive graduate school market research is becoming an integral factor in the total package presented to graduate schools of all disciplines, Dr. Adler initiated the group "to develop expertise in students in research." The Research Group was to allow a forum for students to discuss their research with fellow students and university professors.

Dean Adler's first group of students were Roth Scholars, pre med students that had been selected to conduct research at Yeshiva University's Albert Einstein College of Medicine during their summer recess. The Dean assisted by matching these students to research opportunities at AECOM during the school year.

During the school year, members of the dubbed "Yeshiva University Research Group" met on a regular basis over a gratis lunch in the Dean's office to discuss their research progress and discoveries.

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MTA Faculty Frustrated
University Officials Blamed For Disregarding Physical Plant

IN ARGUIEL

With student enrollment and faculty morale falling at the Manhattan Talmudical Academy, many faculty members at YU's high school are blaming the University administration for allowing too many of its schools to deteriorate. Dr. Adler, the custodian of YU's high school, said that the University needs to compete with other Jewish day schools.

"In order to have a school of excellence, there has to be a more enlightened understanding of what it means to be in competition," explained one high school teacher. "And when parents come in and look at facilities that in some cases look fifty or sixty years old, the attitude parents will send their kids elsewhere...

Apparently, many parents have done exactly that. Over the past three years, enrollment at MTA has dropped by over a quarter. Many faculty members notice a qualitative drop, as well. "Academically," said one senior member of the high school faculty, "the students have gotten progressively worse..."

Another faculty member accused the University of being very shortsighted in its management of the high school. "You save a penny and a dollar there, and you lose twenty kids in enrollment..."

Avigdor Butler, an Advanced Placement Biology teacher at MTA, pointed to the University's failure to maintain the college in terms of facility improvement requests. All high school requests must go through the University Office of Supportive Services, which, in addition, handles all University requests for facility enhancement.

Due to the multitude of requests, their speed of execution is at best slow, while many of the high school requests seem to be ignored.

As an example, Butler mentions a request for an extra phone line made by one of the three faculty offices on the fourth floor of MTA. Currently, all phone lines are exclusive to faculty members. The initial request for the installation of an additional phone line was made during February of 1996. After repeated follow-up requests, no action has yet been taken. In reaction, Butler exclaimed, "It's ridiculous that over the summer the University Officially runs the building, the computers and phones for the University, but cannot install one phone line in the high school..."

Butler believes a remedy is possible.

continued on page 6
Speaking of Graduation...

It's the culmination of four years of hard work, a major milestone up there with weddings and Bar-Mitzvahs. College graduation is a chance for students to celebrate their achievements and to set their sights on the future. But at Yeshiva University, a strange practice has developed in recent years. The graduates are given minimal recognition at the ceremony as their names are quickly read off a long list. The event focuses around honoring politicians and community leaders, who, while certainly worthy of recognition, have little or no connection to the graduates. And the Yeshiva College valedictorian is not allowed to address his classmates.

True, the commencement exercises honor not only Yeshiva College students, but also those of the graduate divisions of YU. But, as speakers emphasized time and again at last week's Chanukah dinner and convocation, it's the undergraduate students that are the heartbeat, the pride and joy, of YU. And what better way to celebrate the 'best and the brightest' than by allowing their elected valedictorian to speak at graduation?

If the YU administration is worried about negative PR due to any embarrassing remarks that might come out in a speech, they can read and edit the Valedictory address before it is given. In 1949, YC Valedictorian Norman Lamm addressed his classmates at graduation in what was to become a sneak preview of greatness. Shouldn't the YC Valedictorian be worse?

Moreover, now that the outside world has ranked our institution 45th in the country, it is time for us to lighten up and let our hair down just a little. Speakers at commencement exercises of other colleges have included Kermit the Frog, Barney, Roseanne, and Madonna. Could a YC Valedictorian be worse?

One final note: It's now December, which means that the administration has five months to plan for graduation. And what better way to celebrate the pride and joy, of YU. And what better way to celebrate the undergraduate students that are the heartbeat, the pride and joy, of YU. And what better way to celebrate the 'best and the brightest' than by allowing their elected valedictorian to speak at graduation?

The weakness of articles about dating/marriage in The Commentator is that they invariably focus on peer pressure, the "stigma" of graduating Stem single, how dating and marriage affect school performance, and whether undergrads are mature enough to shoulder the emotional and financial responsibilities of marriage. What about Love? Friendship? Passion? Romance? Excitement? Where do they fit in? I challenge each and every YU student who is dating and contemplating marriage to examine his or her soul and ask themselves if their significant other arouses these emotions. It may sound trite and trival and superficial but I sat here with experience on my side and tell you the most important question you need to answer.

My wife and I fight with each other (after all how can you make up if you don't fight in the first place?) about issues such as: A) I don't want to go to shabbos because I'm tired. B) I don't want to go to shabbos because it's a bore. C) I don't want to go to shabbos because I'm too tired. D) I don't want to go to shabbos because I'm too excited. E) I don't want to go to shabbos because I'm too sick. F) I don't want to go to shabbos because I'm too hungry. G) I don't want to go to shabbos because I'm too fat. H) I don't want to go to shabbos because I'm too busy. I) I don't want to go to shabbos because I'm too lazy. J) I don't want to go to shabbos because I'm too broke. K) I don't want to go to shabbos because I'm too tired. L) I don't want to go to shabbos because I'm too excited. M) I don't want to go to shabbos because I'm too sick. N) I don't want to go to shabbos because I'm too hungry. O) I don't want to go to shabbos because I'm too fat. P) I don't want to go to shabbos because I'm too busy. Q) I don't want to go to shabbos because I'm too lazy. R) I don't want to go to shabbos because I'm too broke. S) I don't want to go to shabbos because I'm too tired. T) I don't want to go to shabbos because I'm too excited. U) I don't want to go to shabbos because I'm too sick. V) I don't want to go to shabbos because I'm too hungry. W) I don't want to go to shabbos because I'm too fat. X) I don't want to go to shabbos because I'm too busy. Y) I don't want to go to shabbos because I'm too lazy. Z) I don't want to go to shabbos because I'm too broke.
The reminders are everywhere: yearbook pictures, ads, graduation notices. And, while it is not time to say goodbye, it is hard to believe we are almost at the halfway point of my senior year.

I must confess it has snuck up on me, the thought that my final year at YU is halfway complete, along with it my term as YCSC President. The experience thus far has been an interesting one! Fun? Without a doubt! Challenging? Certainly! Difficult? At times! Rewarding? Absolutely!

As I look back on this semester, I take pride in our achievements, from the toll free security number (1-888-YU-SECURITY) to the new Rubin television, the dedicated thankless hours to making the finish ed product was something to behold.

This semester has been one of accomplishment, and I hope the students can take pride in our successes, the recent Chayyei Shemesh concert was a tremendous occurrence we are striving to improve.

The fall semester has been a busy one, and a special one. Personally, it has been a chance to work towards change for the student body, and to add a little bit more to the lives of students on campus. As I look back on the past few months I hope that I have been able to accomplish much. In these experiences I will take with me when I leave. I will no doubt remember the days and nights spent creating and innovating some- thing to behold. This semester has been one of accomplishment, and I hope the students can take pride in our achievements, from the toll free security number (1-888-YU-SECURITY) to the new Rubin television, the campus has seen some wonderful additions.

Programs and events from the Book Exchange to Chicago City Limits, student council has tried to provide interesting and exciting innovations for Yeshiva College students.

Despite the successes, it is a bitter-sweet feeling to know that the year is nearly half over. There is much more student council will accomplish. More improvements will come to fruition, changes both big and small. More programs, events and activities are headed your way. Whether it is more off campus activities or making movie night a weekly occurrence we are striving to improve.

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Nearly 50 students gathered in the Rubin Shul to hear Rabbi Mordechai Cohen speak at the Aaron Heller Memorial Shiur on Tuesday, November 25, at 9:15 P.M. Aaon Heller z"l was a student of YU at the time of his death in Rubin Shul to hear Rabbi Mordechai Cohen speak at the Aaron Heller Memorial Shiur on Tuesday, November 25, at 9:15 P.M. Aaron Heller z"l was a student of YU at the time of his death in Rubin Hall in 1994.

Dr. Fish begins his shiur, saying he was living on campus at the time. He then began his shiur, on the topic of "Kedusha, Prihatz, V' Achdut: The tension Between Separation and Unity in Striving for Holiness." He focused on the two extreme alternate views of kedusha seen in Rashi and Ramamon on Parshat Ke- doshim, who maintain that the word kedusha is to be defined as being "separate" from this world, and that it is evident in the Kiddushiyya, they say in Chazart HaShe'el" Iz, typified by the phrase "VeKarah Zeh El Zeh," that the angels sanctify God in unison. He emphasized the importance of our not becoming so caught up in our private "separatist" strivings for holiness as to exclude our fellow Jews, who are really supposed to be our partners in the worship of Hashem. He cited examples he has seen of people falling prey to this mistake, to demonstrate how absurd their actions were. Rabbi Cohen made regular reference to Aaron Heller and commented that the level of kedusha seen in his shiur was also a basic character trait of Aaron's.

When the Phillies or Sixers need a win, or a good performance, they turn to Philadelphia's Dr. Joel Fish. So does the US Women's Soccer Team. Thus, it came as no surprise when Yeshiva University Athletic Director Steve Young chose to invite him to address varsity athletes from both campuses on Tuesday night, November 19. Fish's ties to YU run deep; from his days at Clark University with Young, to his time working with private individuals and professional sports teams. Nevertheless, he predicts that within a few years, nearly all NCAA Division I schools will have their own sports psychologist. Student athletes traditionally have trouble adjusting their workload along with their different responsibilities. In addition, college sports can often become too competitive. A student athlete needs to know when to put on his "game face," and when to change his demeanor and walk away. According to Fish, just because an athlete doesn't feel like he's having a good week, that doesn't mean he didn't give it his all. It just means that he has the proper attitude and a good outlook and perspective on life. As University of North Carolina basketball coach Dean Smith once said, "When you make every game a life or death proposition you're going to have problems. For one thing, you'll be dead a lot."

In addition to his lecture, Dr. Fish made regular reference to Aaron Heller and commented that the level of kedusha seen in his shiur was also a basic character trait of Aaron's.
Students Urged to Complete Satisfaction Survey

BY MATTHYOHU BALAS

Last week students were asked to fill out a student satisfaction inventory formulated by the Noel-Levitz Company. The student survey was administered from the Office of Student Services, headed by Dean of Students Efrem Nulman. According to the Office of Student Services, the survey’s purpose is to help the YU administration acquire a quantitatively understanding of student opinions about the university. Dr. Nulman urged students to take twenty minutes to complete the questionnaire.

Though the surveys are new to YU, some students questioned their purpose. Daniel Robbins, a YC Sophomore, commented that “maybe YU shouldn’t conduct a survey of the questions in the survey. There were so many similar questions that will be answered so differently that they [YU] won’t know where to start.” The questions did not adequately address the demands of the student body. Dean Nulman claimed that the survey nevertheless reveals the uniqueness of YU when compared to other colleges and universities.

Another Sophomore, Eliyahu Lifschitz, was somewhat skeptical about the complete the survey because he and his prakhes and sponsoring and improving comments throughout the University.

•·•· David Lev

A YC Sophomore, Daniel Robbins, was somewhat skeptical about the complete the survey because he and his prakhes and sponsoring and improving comments throughout the University.

...When comparing the results of the survey to other colleges and universities, the Office of Student Services is currently working on a parent survey which will be conducted over the telephone. The survey will contact approximately two hundred parents of YU students randomly, collect data, and evaluate YU based on the information they acquire.

For the first time Student Services is also conducting a survey at Stern College. In addition to the Noel-Levitz survey, they will conduct an in-house study. From these surveys, they will not only be able to compare Stern to other colleges and universities, but also to compare the effectiveness of the surveys in relation to each other.

Dr. Nulman hopes that students will complete the survey because he and his colleagues “do care very deeply about what they [the students] think about how we are doing our job.” Some areas of the status quo that have troubling results are in the status of the Office of Student Services, and universities, but also to compare the effectiveness of the surveys in relation to each other.

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YU’s Professor Serels Knighted by Spain

BY ARI GRUEN

In its second public relations coup of the semester, YU is now notably a “first tier” University, but is the only University which can boast of employing a professor with the title “Doctor.” On December 14, Rabbi Dr. Mitchell Serels received Spain’s Order of Civil Merit, Spain’s knighthood, thus earning the title “Don,” the Spanish equivalent of Sir. Dr. Serels is believed to be the first Rabbi ever to receive the honor.

Dr. Serels, a history professor at YU who serves as Director of the Yeshiva University’s Sephardic Studies and Communities Programs and as Associate Director of the University’s Jacob E. Sagert Institute for Jewish Law and Ethics, received the Order of Civil Merit in recognition of his contributions to the Sephardic world. The presentation was made by Ambassador Manuel Allende salazar, Consul General of Spain in New York, in a brief ceremony at his residence on December 4th at the direction of King Juan Carlos I, recognizing “outstanding services or efforts in works of a civic nature.”

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Dr. Serels is the author of A History of the Jews of Tangier in the 19th and 20th Centuries and an expert in Sephardic Jewish life and culture. His most recent book, published earlier this year and believed to be the first book focusing on how the holocaust ravaged the Sephardic population of countries such as Yugoslavia, Iraq, Holland, Belgium, and Turkey.

Every year, Dr. Serels organizes the annual Semana Sephardi Cultural Festival and, as its director, he is responsible for organizing and funding the event. The festival, which is sponsored by the government of Spain and held in synagogues throughout North America.

Rav Tendler Speaks About Darwinism After YCDS Play

BY DAVID SWEDE

After the Sunday matinee of the Dramatics Society’s presentation of Adam, Rabbi Dr. M. Mitchell Tendler gave a lecture on the supposed conflict between Biblical Creationism and Evolutionism, a topic that has been raised by the Rabbi Isaac Elchanan Theological Seminary, and holds a PhD in history from New York University. He has been teaching at YU for twenty-four years.

Don Rabbi Dr. Mitchell Serels

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ROW TENDING

Darwinism After YCDS Play

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Ten Months Later; Still No Phone Line continued from page one

As word spread about the opportunities pre-med students were receiving at AECOM, students majoring in other disciplines pressed to have the group open. "We want to use the interest and openly invited others including one student who shared his research on linguistics. Moreover, with its deans wide open and its free lunches, students interested in activities other than research became members of the group. Thus, leaving YURG, as it was originally planned, would be a likely thing. However, it seems similar to that of an unstable isotope. The group rapidly morphed into a discussion on academic activities outside the classroom, including speakers and various presentations.

YCS President Jason Buskin was worried about the purpose of YURG. "I see that programs that YURG is sponsoring and putting together are both beneficial and important to the student body, but you had institutionalized academic societies and YURG trying to do the same thing. The problem, though, was that the societies had no official avenue with which to communicate with, professors of their respective disciplinary, and the University administration. The academic societies should play an integral role in creating these co-curricular programs. It is happening." In addition to the concerns voiced by the YCS President, other student leaders are frustrated that YURG has been able to forward initiatives through the Dean's Office of the Dean with its readily available funds, circumventing the budgeting process of YSCC. Further, allowing academic societies to become a meadow schools to be run through the Dean's Office provides for skepticism as to whether or not the academic nights will become a mainstay, which could happen if it was undertaken by society presidents, rather than just suggestions struggling to come to fruition every year.

YCS President Allan Schwartz said, "I see a role for YURG in that it is an academic group that can be a role model to other students in the College. It would show other students that YURG is not just another student organization."

Already agreed is that no student will receive payment for his activities. "It doesn't matter if they are working or not, because there would be no way to pay them," Schwartz said.

Although these initiatives were brought to a YURG meeting on December 16, it encountered resistance from current YURG members, who feared losing their positions. They expressed concern that with the revamped YURG, composed of club and society presidents, undergraduates, who generally have no opportunity to serve as presidents, would lose the direct input and involvement that YURG currently offers.

Proposers of the plan, are certain that the various academic societies involved will openly welcome anyone eager to become a productive member of the group. Again, it is a matter of coordination and planning of activities. Additional meetings are currently being planned to reconvene the former Yeshiva University Research Group.

Community Leaders Visit From Salonika, Greece

by David Shiger

The Jacob E. Safra Institute of Sephardic Studies sponsored a visit to the University by Messrs. Andreas Sefiha, the Chairman, and H. Kouno, the President of the Jewish Community Council of Thessaloniki, or Salonika, Greece, during club hour on Thursday, November 21.

Speaking on the historical background of the Salonika Jews, Mr. Sefiha, told of the community's establishment during the time of Alexander the Great in the fourth century B.C.E. He noted a major turning point in the history of the city and of the community, which was the Roman Edict of Expulsion, with which many Jews were present to be home to approximately 200 Jews. Mr. Sefiha spoke of Salonika as a haven for Jews throughout Europe. So that by modern times, nearly two-thirds of the city's Jewish population stands at about 1,150.

Two synagogues still function, as a house of the aged, an orphan home, and a community center with educational facilities. A newly-arrived young Rabbi from Israel named Tzizhak Dayan now leads the community.

Following Mr. Sefiha's talk, students inquired about familial connections to the city. One inquired about available documentation of the residents from many years ago. Mr. Sefiha said that archives were discovered and are currently the subject of analysis by a team at Tel Aviv University. Local archives do exist, but are of limited scope. A second student wanted to know how close the Salonika community was with that of the surrounding Jewish communities, including many traditions. Many of the Balkan Jewish communities were of very similar origin. It is told that some of those traditions, Mr. Sefiha fielded a question regarding the preservation of Sephardic traditions. Unfortunately, he lamented, his generation is the last to speak Ladino. It has proved difficult to preserve, but revival efforts are underway, including summer courses. The Spanish ambassador has expressed interest in saving what his country considers a unique dialect of Spanish, as about ninety-five percent of Ladino descends from that language.

A second group of students pursued episodes in Salonika's history. Mr. Sefiha addressed the issue of Salonika's rabbi collaborating with the Germans during the Second World War. Rabbi Koretz was kidnapped by the Germans and held somewhere in the Reich for six months before he was returned to Greece. He was among the last Jews to be deported, and became the commandant of a privileged concentration camp. Koretz, said Sefiha, was apparently unable to put the community's vital interests ahead of his own survival, and declined to inform his constituents of the true nature of Nazi goals. Consequently, Salonika lost more Jews in the Holocaust than any other Greek community.

In terms of its more recent history, the city, as a whole, suffered during the civil war, after WWII, between the Nationalist and Communist forces. Rabbi Koretz was among the last Jews to be deported, and became the commandant of a privileged concentration camp. Koretz, said Sefiha, was apparently unable to put the community's vital interests ahead of his own survival, and declined to inform his constituents of the true nature of Nazi goals. Consequently, Salonika lost more Jews in the Holocaust than any other Greek community.

Currently, intermarriage and assimilation are problems that Salonika struggles to overcome. The activist that Mr. Sefiha shared with his community considers a unique dialect of Spanish, as about ninety-five percent of Ladino descends from that language.

YURG To Be Reconstituted continued from page one

line issue is a symptom of a much larger disease. Hesed, a group of residents who are people of gentle, good will, has developed a network of support for the University's academic development of the high school's students. They, "we, the University, should be bringing in funding, college, and programs that would be good for the high school itself, not just accepting a few kids as part of early admissions," said one faculty member.

Contrary to many of his faculty members, the principal of MTA, Rabbi Taubes, believes that the occasional problems that do come up in the relationship between YU and MTA are greatly overshadowed by the benefits of the relationship. He admits that due to the size of the University, "there is a bureaucracy that you have to go through which can be a little frustrating."

However, Rabbi Taubes points to the positive involvement of the Dean of Students' Office with the high school's domesticity, in terms of arranging counseling for students and granting them access to University facilities, and the fact that many MTA seniors can take college classes and shiurim, as only two of many positive affects of the University's interaction with the high school.

In addition, Rabbi Taubes explained that the recent drop in student enrollment is due more to MTA's increased selectivity than to a lack of interest on the part of students. "In the last 10 years, MTA has greatly increased its enrollment, but the community hasn't increased that much. We have to get in touch with other students, don't worry, MTA will take you." Therefore, we've been more lenient. We want to make sure we accept kids and are not too restrictive."

Elliott Glieber, Chairman of the MTA Board agrees with Rabbi Taubes' positive assessment of the relationship between YU and the high school. He said, "We've been working with the University that was not taken care of in the interest of both the University and the high school."
New Organization Formed to Push Orthodoxy to Center

BY ARI KAHN

The American public has shifted to the right over the past few years, demonstrat-
ed by the popularity of Rush Limbaugh, Newt Gingrich, and other conservative pundits. Even President Clinton, who found himself in Moscow during the Viet-

nam War, has taken up the banner of many right-wing causes, but has Ortho-
dox Jewry followed this trend? Yes, say the organizers of a new group called Edah, and they have come together in an attempt to reverse it. Edah is an acronym for Ethics, Devotion, Ahavat Yisroel, and Halacha. The group was created late last year, in May, after conversations among prominent proponents of Mod-
ern Orthodoxy. They fear a growing sense of marginalization by those on the right wing and a tightening of the intellectual and halakhic bond between the Modern Orthodox and their Haredi neighbors. Edah receives its funding in the form of a matching grant from the Stein-

man Foundation. Its current director, Rabbi Saul Berman, a YC alumnus, teach-
es Judaic Studies at Stern College for Women. He explained that the members of the group first started planning projects for Edah this past summer and said that one of the key projects focuses on eight smicha students in RIETS. The students are participating in a training seminar held once a week at the Hebrew Institute of Riverdale. The fellowship program, called MeORoT, is designed to expose them to topics such as the "limits of rabbinic authority, the merits of activism and outreach, and various views of Halacha." Every Tuesday they hear a presentation from someone at the forefront of Modern Orthodox thought. Other topics to be cov-
ered include the topic of "The Use of MeORoT is focused on the ideological issues which distinguish Modern Ortho-
dox. While sharing its most fundamental ideological and halakhic commitments with all Orthodox Jews, Modern Orthodoxy offers a vision of Torah Judaism which, while rurally grounded in the mesoret (tradition), manifests a significant emphasis on openness to the modern world. It has "a direct attempt to confront the divergence between the intellectual commitments of Torah and those of the academic disci-

lines which students are absorbing in their studies. Nor is there, generally, any direct attempt to confront the divergence between the entire value system of Torah and that of the University campus from the perspective of Modern Orthodox teachings - which presume not the total rejection of secular culture, but a wise discerning of the elements which need to be retained and the ways which can be inte-
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icism of the University, "which has reflected Orthodox's move to the right." Rabbi Berman is quick to point out that he "neither said nor implied that statement. In fact he told "The Commentator that he disagrees: "While I attended Yeshiva in the 50's and 60's... R' [J.B.] Soloveitchik was the exception [in that he alone of the Roshei Yeshiva espoused Torah Umad-
dah]. Today many Roshei Yeshiva have B.A.M.A. and even Ph.D.'s. Everybody has a sense of what a secular education is and what a general education can provide." Rabbi Moise Dovid Tendler, a Roshots in Yeshiva in MYP, will be lecturing at MeORoT on February 11, 1997 on the topic of "The Use of New Knowledge in "P'sak. I think that Edah is also working with NCSY on a program starting in the Spring '97 semester on four college campuses: Bos-
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Greetings From London
My Semester Abroad at the London School of Economics

Dear Fellow Students,

When I began to notice the posters on the walls of the Furst and Belfer Halls which advertised study programs in Europe, I became curious. Ever since I was little, I wanted to travel to Europe. I loved the way British people spoke. The French spoke beautifully too. I decided then to find a way to get to Europe. I wanted to be on this adventurous continent. The choice of country didn’t matter in my mind. It is funny when I think about it now. I almost went to Spain. Common sense, however, led me to England.

Last December, I talked to whoever I could. I found out who was going to study in London that year. I met with many people who were going to study in London. I learned about the Jewish Society meeting to include those few that wear a yarmulke. I include those few that wear a yarmulke. I learned about the London School of Economics. It feels like it is here for if you want it. This means that if you are adventurous, if you are excited, if you want to go to Europe, you can go to Europe. The process is not so difficult. I will be in YU in January to finish studying for my exams. I love to share information on you might be interested in regarding my experiences here. You can Email me at ravvo@yu.edu. Good luck on finals!

Editor's Note: The author of this letter is Eyal J. Rasto, an YU student. He will be returning to YU following winter recess.

New Jersey Tough on Hate Crimes
continued from page one

there is one thing I want you to come away with this letter, which is that London is here for you if you want it. This means that if you are adventurous, if you think you would enjoy studying in the UK, if you want to go to Europe, you can go to Europe. The process is not so difficult. I will be in YU in January to finish studying for my exams. I love to share information on you might be interested in regarding my experiences here. You can Email me at ravvo@yu.edu. Good luck on finals!

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seems, there are some people today who believe, that today in 1996, that fifty years of hearing about the Holocaust is enough, and that we don’t need to talk about it anymore.” Governor Whitman unwittingly denounced such claims, and assured those in attendance that New Jersey was leading the way in practicing zero tolerance on crimes of hate, prosecuting them to the full extent of the law. In addition, the Governor proudly mentioned the steps she was able to take to ensure requiring Holocaust education in all New Jersey public schools into law, the first State in the US to do so.

During New Jersey’s 1995-1996 academic year, New Jersey Governor Christine Whitman and the New Jersey Holocaust Commission, including Commissioner Robert Kall, conducted a study titled “New Jersey Holocaust Commission Study Report.” This study investigated the extent of Holocaust education in New Jersey public schools and recommended that Holocaust education be required in all New Jersey public schools. Governor Whitman signed a bill into law requiring that Holocaust education be included in the curriculum of all New Jersey public schools. The law was signed into law on October 31, 1995.

The New Jersey Holocaust Commission was established in 1993 by the New Jersey Legislature to study the extent of Holocaust education in New Jersey public schools and recommend steps to improve it. The Commission consisted of 12 members, including educators, Holocaust survivors, and community leaders.

In 1994, the Commission released its report, which found that Holocaust education was not being consistently taught in New Jersey public schools. The report recommended that Holocaust education be a required part of the curriculum in all New Jersey public schools.

In response to the Commission’s report, Governor Whitman signed a bill into law requiring that Holocaust education be included in the curriculum of all New Jersey public schools. The law went into effect on October 31, 1995.
Costa Rica With Just A Backpack and Pocket Change

by Mathew Leader

Forget about going home. When you are old, fat, and bald, you'll regret not going off somewhere cool for winter break while you were young. My roommate Daniel and I had been dreaming of this principle since the first massive snowfall last year. So what if we hadn't seen our families since Succot? We needed to go somewhere warm, and if they really loved us, our parents would understand. In fact, we decided not to go home, but to make this a final Official College Life Experience. Short of being eaten by big-game cats or contracting denga fever, we were committed to this adventure of a lifetime, and what better way to get it than the official Bohemian travel plan: backpacking across... somewhere.

Thailand or Peru were our first choices (since we had both served a few years in Washington Heights and were comfortable with the idea of fetid, dangerous jungles and primitive tribal living), but for assorted reasons, neither worked out. This does not mean we wanted to be well-tanned too, we jumped on the official bus-guys (mustbe, since we had read "Shining Path: The World's Most Dangers Guerrilla Movement," and seen things on 60 Minutes about Asian human organ-coast. Thus, we again followed the let's Go book, "the tiny jewel of Central America" had all things nifty: cloud forests, perfect beaches, exploding volcanoes, raging rivers, friendly natives called Ticos, and lots of fellow college travelers. It sounded so good that we immediately forked over the cash for two not-so-direct NY to LA to Guatemala City to San Jose airline tickets. With all the money saved on airfare we decided to splurge on food and accommodations, so we bought thirty Tradition Noodle Soups, a first-class genuine monk-tenant, two neo-tanning bays, invested in the Let's Go book, and we were ready to go.

Even though we knew the famous Burra motto "Be Prepared!", we cavalierly stepped out of the airport in San Jose without a word of Spanish to our credit, and no set plans for our two weeks other than avoiding all hotels the Guadardenot for their "relatively few tourists". Wenooted who looked like they were having the most fun in their porch however, and these were the numerous well-tanned surfers, carrying huge boards in special surfboard bags and not much else. Since we wanted to be well-tanned too, we jumped on their bus and rode off to what would turn out to be Puerto Viejo, apparently a world-renowned surfing nirvana on the Caribbean coast.

This was to be our first experience on the luxurious national bus system of Costa Rica. A shaking, Ottawa-bustour with natives yelling in Spanish from the center aisle, and sometimes a bathroom, where you can livestock shooting down the center aisle and back again. Ha ha! Funny gringos!

Anyway, we finally got to the village, a rustic spot where two dirt roads (as if there was another kind) crossed next to a white sand beach, sun shining and waves crashing. We wanted to camp on the beach in our tent, but one of the surf gods said that the Caribbean was the Bad Side of the Isthmus. Thus, we again followed the surfers' lead and joined in the fervent search for a decent cabina, little rooms with beds and sometimes a bathroom, where you can spend the night and leave your stuff to be contined on page 12

Daniel Brody and Mathew Leader deep in the Tropical Rain Forests of Costa Rica
During Chanukah, Yeshiva University students create a multitude of events through which to express their joy for the holiday. This year, a new event was inaugurated, as the Isaac Breuer College held its first annual Chanukah luncheon on Monday, December 9.

IBC President Bryan Ashenberg said, "The luncheon was created so that students and rabbeim could come together in a non-classroom, informal setting, and in the process learn more about one another." Almost one-hundred students came to the event. While bagels, latkes, and donuts were served, the students enjoyed words of Torah from Rabbi Rabinowitz, who teaches in IBC. He called the students of IBC and of YU the future leaders of Orthodoxy, Judaism, and urged them to live up to their potential.

IBC president, Bryan Ashenberg said, addressed the students and mentioned that the IBC student council's goal is to work with the rabbeim to sponsor activities for the benefit of the student body. For many of the students, the highlight of the event was the IBC Chanukah Breakfast which was preceded by the Rosh Chodesh davening. The keynote speaker at the event was Rabbi Blech. He discussed how the miracles of Chanukah and Purim are hidden, contrary to the miracles of Pesach and Shavuot.

The spirit of Chanukah permeated the YU campus, and with the help of IBC, the holiday was celebrated in a successful manner. As Isaac Galena, a YCOSpmember said, "No other school celebrates Chanukah like YU. The chagigah were great and I felt like I was part of a community."

**SOY Chanukah Chagiga Features Neshoma Orchestra**

This year's SOY sponsored Chanukah Chagiga brought Neshoma Orchestras to Yeshiva University. On Tuesday, December 11, hundreds of students gathered in the Main Beis Midrash first for Torah, then for music, dancing, and refreshments.

The evening began with a shiru by MYP Rosh Yeshiva Rabbi Yonasan Schachter on Chanukah, in which he discussed some of the hashkafic issues surrounding the holiday. After min'arit, the six-piece band commenced its medley of Jewish dance music.

The Chanuka Concert 5757 rolled through Lamport Auditorium on December 5, tearing up everything in its path. As Master of Ceremonies, YCSC President Jason Buskin appeared before the hungry crowd of 1200, he could feel the electricity in the air.

Buskin kicked off the musical extravaganza with one of YU's own ensembles, headed by upcoming performer and song-writer, Shmuel Bodenheimer. Singers Aaron Blumenthal, Eli Borger and Yitzi Shapiro completed the cast. The song, "Hinei Matov," was inspired by a call for peace and advocacy amongst the Brothers of Israel. When asked how he got the idea for the composition Shmuel replied, "I was inspired by the March bus bombings in Israel. In a sense, the song seeks a culmination of peace between the Jewish sects who were arguing amongst each other at the time... By the way, did I mention I'm coming out with a tape?"

Following the original performance, an audience of thousands of brothers of Israel initiated in Jewish music, began to fill the auditorium with melody. Students instantly whipped into a frenzy as they clawed for a glimpse of the international superstar known around the world as Dedi. The song exhilarated the crowd with its thundering entrance. Guys and girls poured into the aisles once again, and though Burns security guard Captains Morales, Kharwin, and the rest of the ranks did a wonderful job, they were unable to suppress this mass of humanity's excitement. The room was rocking and the feet were stomping and it was only until after the concert, that it became quiet again. Dedi Heads Rock Lan YC/SCW Annual C

 Feeling the love, but demanding more, the crowd yearned for Wald's hallmark "Sameach" and overpowered the cheering to let him know. It was not long before the entertainer acknowledged his fans and belted out "Sameach." Spontaneously, the crowd sang along while pouring out into the aisles clapping and dancing. Enjoying their first rush of adrenalin, the crowd settled down as M.C. Buskin thanked his Council's efforts in making this the best Jewish music concert ever and noted Neshoma Orchestra's accomplishment, the YU Band, Mendy Wald, Avraham Fried, and even the added accouterments - the Doogie's and refreshments. As the audience left the stage, Buskin, decked out in a pristinely pressed tuxedo and though Burns security guard Captains Morales, Kharwin, and the rest of the ranks did a wonderful job, they were unable to suppress this mass of humanity's excitement. The room was rocking and the feet were stomping and it was only until after the concert, that it became...
Rabbi Willig Delivers Joint Lecture on Chanukah

BY EPHRAIM SHAPIRO

On the fifth night of Chanukah, MYP Rosh Yeshiva Rabbi Mordechai Willig gave a joint SOY/TAC-sponsored shiur to a crowd that packed the Weissberg Commons in Belfer Hall. Since this is the first semester in several years that Rabbi Willig is not teaching at Stern College, the chosen topic of discussion was the obligation of women in respect to the mitzvah of lighting Chanukah candles.

Rabbi Willig dealt with a complicated mix of citations from the Talmud, Halachic commentators and erugic phrasing of each regarding the nature of women's lighting. He concluded that a woman's requirement stems not from an obligation to light, per se, but that she must at least see Chanukah candles burning in her household, and if she is the only one capable of effecting that, then she should do so.

They went on to discuss the same issue in the Gemara, where Rabbi Willig noted: "Too many of us at YU take for granted how lucky we are that we are in a Jewish environment."

Pre-Chanukah Chagiga for Russian Immigrants A Success

BY GAVI STRONG

For Washington Heights' Jewish Russian émigrés, the celebration of Chanukah 5757 started a night early as area residents joined students from Yeshiva University in a Chagiga on December 4.

Seth Grossman, Treasurer of the Philanthropy Society, who along with the student councils of the various Jewish Studies programs sponsored the event, said, "This chagiga showed the Russian people with less of a background how to light a menorah and learn about Chanukah, and just as importantly, we showed them how much fun mitzvot could be."

Overtwo-hundred people attended the festivities. The chagiga included singing, dancing, latkes and donuts, and a raffle for a dirt bike. One Russian man explained that this was the first time he lit the menorah and enjoyed the happiness of the moment. A young Russian boy added that until now he had only heard stories about the joy of Chanukah.
The Jewel of Central America
continued from page 12

ransacked 1 little you gout for the day. The quality ranges significantly with price, in terms of cleanliness, running water, toilet paper, etc. However, for our first try we did well, managing to find some cabanas that were spotlessly maintained by a doux, silent German guy (Costa Rica seems to be a preferred locale for men on the run), for about $10 a night.

We spent our first two days leisurely exploring the area on a one dog thing that we picked up (they are as common as the cats in Jerusalem), eating coconuts we found on the beach, and trying to learn the local surfer lingo with our new friends. Personally, I'm sure it is a little harder than amateur brain surgery, even though I did manage to stand up for about 30 minutes before being destroyed by a wave much, much larger than myself. The key thing is really the lingo (dude, you should have seen me ride the barrel on that beauty, the both ways and I jammed right over the top) which we worked on faking from the pictures we found on the beach, and trying to feel their vibe.

Saturday night, but there was much more to see and do. We stayed at some less precariously situated cabinas, which we shared with a fellow cabiner and two local cats in Jerusalem), eating coconuts that we found on the beach, and trying to get a room perched on the opposite mountain top) which we worked on faking from the pictures we found on the beach, and trying to feel their vibe.

When we finally got down to the deep rocky pool, where the waterfall crashed down, we just stood there, each involved in our own personal Indiana Jones fantasy. It's a place where you expect to hear the harps churning, and a deep voice saying "Mulla. It doesn't get any better than this." We would easily have spent all day swimming and hanging in the jungle, but Juan had made it clear that we only had an hour before he was due back there and involved in our own personal Indiana Jones fantasy. It's a place where you expect to hear the harps churning, and a deep voice saying "Mulla. It doesn't get any better than this." We would easily have spent all day swimming and hanging in the jungle, but Juan had made it clear that we only had an hour before he was due back there and involved in our own personal Indiana Jones fantasy. It's a place where you expect to hear the harps churning, and a deep voice saying "Mulla. It doesn't get any better than this." We would easily have spent all day swimming and hanging in the jungle, but Juan had made it clear that we only had an hour before he was due back there and involved in our own personal Indiana Jones fantasy. It's a place where you expect to hear the harps churning, and a deep voice saying "Mulla. It doesn't get any better than this." We would easily have spent all day swimming and hanging in the jungle, but Juan had made it clear that we only had an hour before he was due back there and involved in our own personal Indiana Jones fantasy. It's a place where you expect to hear the harps churning, and a deep voice saying "Mulla. It doesn't get any better than this." We would easily have spent all day swimming and hanging in the jungle, but Juan had made it clear that we only had an hour before he was due back there and involved in our own personal Indiana Jones fantasy. It's a place where you expect to hear the harps churning, and a deep voice saying "Mulla. It doesn't get any better than this." We would easily have spent all day swimming and hanging in the jungle, but Juan had made it clear that we only had an hour before he was due back there and involved in our own personal Indiana Jones fantasy. It's a place where you expect to hear the harps churning, and a deep voice saying "Mulla. It doesn't get any better than this." We would easily have spent all day swimming and hanging in the jungle, but Juan had made it clear that we only had an hour before he was due back there and involved in our own personal Indiana Jones fantasy.
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Traditional Jewish Liberalism

By BENJAMIN BALTIN

The Commentator

It is a widely held two-part political truism which I never really puzzled over until hearing Rep. Barney Frank (D-Mass., one of the most openly Jewish members of Congress and the most openly gay) articulate it so intelligently some months ago: Jews are more liberal than their fellow Americans, and this liberalism is derived not from the residue of a persecution complex, but from traditional, religious Jewish "values." When I asked the honorable Mr. Frank how he could so proudly make such an assertion and in the same speech decry the rise of the Christian right which dares to allow its moral agenda to include into every Congressional newcomer at freshman orientation.

Democratic-voting Jewish liberalism, as manifested in the defining issues (support for the welfare state, overwhelming concern for oppressed minorities, freedom of speech, and a general permissiveness in sexual morality), is so taken for granted in Washington as to allow one of Clinton's liaisons to the American Jewish community, Jay Footock, to confidently inform a group of Orthodox Union interns last summer that (roughly reconstructed): "No matter what we (the Clinton campaign cadre) do, no matter how hard we fall on our face, as far as Israel is concerned, we're still guaranteed at least 80% of the Jewish vote come November." This despite the fact that the President's platform was by no means particularly liberal. But the truism, subjected to scrutiny, reveals itself in both its claims to be largely false, and here I borrow liberally (well, in a sense) from the ideas of Charles Liebman and Steven Cohen. For were it true that Jewish liberalism derives from tradi-
tional religious Jewish values, we would expect that liberalism to most prominently assert itself, if anywhere, in issues of social justice, where it appears at first glance to be buttressed by the greatest weight of Biblical and Talmudic evidence, and not in those areas, such as homosexuality, where it appears in the face of Lewinsky. In fact, a survey conducted by the National Opinion Research Center revealed the reverse inconsistency within Jewish liberalism. When compared not with other Americans in general, but with other Americans of comparable socio-economic levels, 26% more Jews than non-Jews believe that gay sex is not wrong, 24% more Jews approve of abortions for any reason, and 21% more approve of legalizing marijuana. However, when polled on issues of welfare, of reducing economic disparities between classes, of government aid to blacks and of freedom of expression, Jews were not at all significantly more liberal than their fellow citizens. More forcefully, were it true that Jewish liberalism stems from traditional religious Jewish values, we would expect that those closest to the Jewish tradition, those most intimately familiar with its texts, those most fully conversant with the intricacies of its laws, to be the most liberal, as we would expect those most estranged from traditional Judaism to be the least liberal. Rashbi yeshiva should, on this theory, be the vanguard of Birkenstock wearing, ACLU subscribing, flabby breastsed sentimentalists who use the word "tolerance" ad nauseam, while intermarred Jews should generally be Newt-loving, gun-toting, cold hearted capitalists who spend free weekends crusading for family values. Quite unimpeachable.

Some will surely reply (in typically Reform fashion) that we can extract and universalize core Jewish values without worrying too much over the nitty-gritty of specific laws; that we can speak of a "spirit" of Judaism which emerges from, but ultimately transcends, the minutiae of the mitzvot, and which thus acquires existence independent of these mitzvot. This argument, too, is deeply disturbing. First, it ignores the fact that the essence of halacha is decided in its attempt to govern the private conduct of every individual, that the Torah severely condemns any sexual larceny and calls homosexuality, for example, an abomination, and that chazzel tend to be more ethnocentric than unrestrainedly universalistic (see last year's Silverman-Duker debate). Second, when selecting an exegete of Jewish tradition - a political psek, as it were - who will determine what form a political ethic independent of halacha will take, I would rather choose a talmid chacham who possesses a demonstra-
ted mastery of halacha's details than choose a Barney Frank who fairly doesn't abandon it of its pronouncements. In other words, those Jewish liberals who claim to derive their ideology from tradi-
tional Judaism, who presume to speak in the name of Jewish values, are more often than not totally ignorant of any real knowledge of precisely the Jewish tradition they pretend to interpret. Third, even assuming that we overlook the illusionary elements of our religion and that we accept a Frankian interpretation of it, it still seems far from clear that the value of tzedaka necessarily entails a welfare system, or that the value of free speech necessitates a protection of pornography, or, for that matter, that the value of equal treatment to others necessarily implies affirmative action.

Barney Frank taught me not only that liberal social support for any meaningful Jewish identity, but also that the theoretical translation and practical implementation of religious ideals into public policy almost always defies the simplistic thought of those blinded by an agenda - be they on the Christian right or the Jewish left.

The Politics of Bitachon:
National Security and Personal Faith

BY ARVID TUCHMAN

Until recently I was a firm believer in Israeli Prime Minister Benjamin Netanyahu. I was glad when he won, and I rejoiced, soon after the elections, as he followed it, I placed more trust in a man whose heart I now realize that in the months during his administration, Jews con-
victedly assert itself, if anywhere, with the intricacies of its laws, to be the most liberal, as we would expect those most estranged from traditional Judaism to be the least liberal. Rashbi yeshiva should, on this theory, be the vanguard of Birkenstock wearing, ACLU subscribing, flabby breastsed sentimentalists who use the word "tolerance" ad nauseam, while intermarred Jews should generally be Newt-loving, gun-toting, cold hearted capitalists who spend free weekends crusading for family values. Quite unimpeachable.

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To the Editor:

In "Twenty Years of Memories" [21 Nov., 1996], either President Lamm or the reporter, Ari Kahn, states that the YU faculty union in the 1970s "took their fight all the way up to the [US] Supreme Court." That assertion is, to put it mildly, incorrect.

When the faculty union first sought recognition from the administration, its leaders were repeatedly told that the administration would appeal any recognition petition to the NLRB, a federal agency that heard no more than a few cases in which an employer refused to bargain with the union. The consequence of such an appeal was that the union was often not recognized even after a favorable NLRB decision.

When the YU faculty union in the 1970s sought recognition from a management that refused to bargain, it did so not by "taking their fight all the way up to the Supreme Court." The latter kept their vows.

The National Labor Relations Board entered the story by certifying the Yeshiva University Faculty Association in the fall of 1976. The board is a federal agency that handles formal hearings which established the need for a union and in the wake of a NLRB-held election which established the overwhelming desire of the faculty for a union. It was only one area left to examine.

In my opinion, the Placement Office does a spectacular job already, so any improvements that would come from efforts of faculty and students. The faculty can help by tailoring courses to job requirements (without overlooking the interests of vocational training), getting personal recognition that reflects favorably on the school, encouraging companies to recruit on campus and working with students to polish their financial and job-hunting skills.

Students have every right to demand these things if and only if, of course, they are never going to the US Court of Appeals. When the ruling of that court went in favor of the school, the same community article blames the faculty as well. Since it is a competitive world, the students are likely to go to the extreme of vocational training. As former Co-founder & Vice President of YUFA, I state that YU has by far the worst internet server. I'm writing this letter to voice my sentiments regarding the Editor-in-Chief's message, to the YC '98, and in the nation group. "To the Editor:"

Jonathan Levy

YC '98

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To the Editor:

I want to know why Mr. Muzin didn't approach the administration to see if there was anything he could do about it, instead of complaining after the fact? Each week YCSC posts upcoming events in the calendar in hopes that students will optimize upon the lectures and events provided by YCSC as well as other University organizations. Additionally, all Student Council board members are listed in The Guide, and if Mr. Muzin really wanted something done, he could have walked down the hall or picked up the phone. While admittedly, the program never materialized, if Mr. Muzin intended to benefit the student body, he should have realized the consensus of student opinion. The Editor-in-Chief of their newspaper-Mr. Muzin should've addressed the union or editorial in an earlier column instead of merely playing Monday morning quarterback.

My intention is not to berate the Editor for taking a cheap shot at YCSC and itsBranches. Rather, I'm here to encourage all students to take a proactive stance in the school, participate in its events, and feel free to offer suggestions to its Council members for improvements and events they would like to see them run on or off campus.

I am sure that I am not alone in my complaint that YU has by far the worst internet server of any university, let alone any university in the much heralded "top 50 in the nation group."

How are we supposed to keep up in the age of communication when we feel lucky just to know we connected to the server? Welcome to the editor's world of complaints in the editor's letter. I am happy to know that they are expressing their feelings, but I do not believe that any undergraduate school gets many recruiters for these jobs. No one should be discouraged from trying for these jobs, they are attainable. But students should sit back and wait for one to be offered to them from an on-campus interview. Tell your friends, relatives, professors and the Placement Office that you want one. Send out lots of resumes. Demand good courses and work hard in them. Look for summer internships, unpaid if you can afford it. Get experience and publications in the investment club, initiative, the Exchange or other activities.

The reward for all this work will be a satisfying financial job. If enough students do it, then in 10 years The Commentator can run an editorial complaining about the disruption caused by the mobs of investment bank recruiters hanging around out of Side Duffer classrooms.

Incidentally, I notice The Commentator has three business positions but no financial positions. Perhaps you could do your part and appoint a business associate to financial. Nip it in the bud early, before it becomes a problem.

Dr. Aaron Brown
Professor of Finance

SSB

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To the Editor:

Picture four grown adults in a room, running from one machine to the next, making adjustments, correcting hook-ups, jumping to fix connections, replacing fuses, and turning on all the little glowing green lights. What does this remind you of? A futuristic lab gone awry? The Bronx Zoo for Humans, perhaps?

The way I see it, this could be a vivid description of what is going on in today's Yeshiva University internet server. I am sure that I am not alone in my complaint that YU has by far the worst internet server of any university, let alone any university in the much heralded "top 50 in the nation group."

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To the Editor:

The job a student gets after graduation depends on the talent and motivation of the student, the quality of the education the school provides, the efforts of the Placement Office and luck. As your editorialists point out (Financial Woes, Nov. 12, 1996, p. 2) until now the Placement Office has received more complaints about the difficulty of getting jobs in finance. So it is a step in the right direction that this same article blames the faculty as well. Since it is a competitive world, the students are likely to go to the extreme of vocational training. As former Co-founder & Vice President of YUFA, I state that YU has by far the worst internet server.

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Macs Off To 7-1 Start

BY RON MARKOVITZ AND STEVEN ZOMBER

The '96-'97 Macs have jumped out to a 7-1 record, threatening to rewrite the record books of a best-8-1 start, and currently boast a five-game winning streak.

The team has already had its share of great highlights as well as low points, but as Coach Johnny Halpert put it, what makes this group of players so special is "their willingness to come together, put the ego in check," and it's resulted in "great physical and mental toughness."

Some of the more astonishing statistics that have contributed to the team's success have been:

- Forever 23field goals made, there have been 16 assists, showing great play efficiency.
- The Macs are out-rebounding their opponents 41-27 per game, are scoring 9 points per game and allow only 29 points per game to a mere 33% from the field (28% from downtown).

Stellar play from Joel Jacobson, Alon Zaibert, Marc Nadritch and Yehuda Halpert - Joel is averaging a double-double (16.8 points and 11 rebounds per game), Alon is having an all-around solid year (13.1 ppg, 62% 3-pointers, 86% from the line, 4 assists and steals/game), Alex has a huge presence inside (10.1 ppg, 7 rpg), and Yehuda is setting the pace of the offense well (4 assists per game and 2nd in steals on the team). Though it's easy to point out those who are the team leaders in statistics, it has been a team effort, not to mention great play off the bench by Neil Bronstein, Brian Wein, Ira Landsman, and Marc Nadritch.

Assistant Coach Evan Goldstein, already recognized by the Stertens tennis team as one of their many reasons for their success, has received kudos for his motivational skills, tough practice drills, and heart-to-hearts he has with each player. Coach Halpert has found Evan to be "excellent, outstanding, and very helpful. He's also a great assistant coach and I'm sure he'll be a great head coach someday."

Game Summaries

YU-82, Mass. Coll. Of Pharmacy-61
The Macs a.k.a. Road Warriors started their season up in Beantown on a high note. Joel Jacobson scored 30 points on 12-for-15 and had 15 rebounds. Alon Zaibert had 17, hit all of his three threes (try saying that three times fast), and looked his way to 7 assists. Neil Bronstein started his third year in style with 14 points.

YU-53, Emerson College-48
Zaibert and Shakhshurik get 'props' for taking advantage of the smaller Emerson players. Alon had 18 points; on 6 for 9 shooting, hit 3 out of 4 three-pointers, and had a whopping 8 steals. Alex ruled the paint by pulling down 8 boards to go along with his 13 points to help YU go up 2-0 for the season and 2-0 in Boston. Yehuda Halpert was bitten in the leg by an Emerson player in one of the strangest scenes in college basketball history. We're glad to announce that the rabbis tests proved negative.

YU-67, SUNY Maritime-50
The Macs came back from a 2-point deficit to romp their rivals SUNY Maritime by 17 to improve to 6-1. They held Duke McCabe, who scored at will against YU last year, to 2 points. Joel Jacobson had his fourth double-double of the season with 27 points and 16 rebounds. Alon Zaibert had 14 points and 5 steals, Marc Nadritch had 9 points, and Halpert and Wein both had 7 points.

YU-64, Polytechnic-58

The Macs were up by 17 at halftime and 23 at the half. They beat SUNY Maritime by 17 to improve to 6-1. They held Duke McCabe, who scored at will against YU last year, to 2 points. Joel Jacobson had his fourth double-double of the season with 27 points and 16 rebounds. Alon Zaibert had 14 points and 5 steals, Marc Nadritch had 9 points, and Halpert and Wein both had 7 points.

YU-67, CCNY-53

The Macs beat a very weak Bard team handily to improve their record to 4-1. Jacobson had his third double-double with 13 points and 12 rebounds. Nadritch had 12 points and 6 boards, and Wein cashed in with 9 points.

YU-59, Baruch-58

At Xavier High School in Lower Manhattan, the team played a game for the ages. They were down 8 points at half-time to Baruch, and they looked sluggish in the first half. Then the Macs defense stepped it up tremendously. However, the story was the way Alon Zaibert carried the team to victory. He hit five three-pointers in a row to give the Macs the lead. He also hit 2 free-throws in a 1-and-1 situation down by 1 at 22 seconds. When Baruch missed their shot to win, the bench emptied onto the floor surrounding Zaibert. Coach Halpert referred to the team's great character and heart in the post-game meeting as the team improved to 5-1.

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