Death Threats E-mailed to College Professors
Alleged Perpetrator an Undergrad

BY ARI KAHN

Nearly three weeks of quiet confusion mixed with fear came to an end last week as YU security announced that they had uncovered the identity of a student who had been sending death threats to professors via e-mail.

The first set of threatening letters was sent on Thursday, September 11, from the e-mail account of Edward Zoltan. The Commentator obtained a copy of the correspondence sent to Rabbi Shalom Carmy, Associate Professor of Bible in Yeshiva College:

"so many students here don't believe in it [Torah U'mada] so how come all the intellectuals do. what am i missing? If G-d wanted us to believe in it, he would have put it in our heads. The next guy who writes anything about it here at yu is going to get it and i [sic] mean the real thing, I will kill you or any of your henchmen."

The immediate response of R' Carmy was to forward the letter to various members of the administration including Deans A'fier, Hecht, and Horowitz, as well as R' Blau and Yeshiva Security. He also formulated a five part response to the letter which indicated the serious manner in which he dealt with the threat:

"Dear Mr. Zoltan:  
1. The tone of your note indicates an appalling lack of yirat Shamayim and simple kovod ha-bririt.  
2. It is possible to be a good human being and a good Jew without believing in the value of a liberal arts education connected to a commitment to the primacy of Torah. Many admirable talmidei hakhamim regard liberal arts as unnecessary and some even as an impediment in the quest for abbot Torah and yirat Shamayim. It is impossible, however, to be a decent human being or an acceptable Jew if one is lacking elementary yirat Shamayim and kovod ha-bririt.  
3. It is Elul. Do teshuvah!  
4. I am not commenting on the intellect of your note. It stands to reason that you were aroused by something published recently and readily available. The article I am publishing recently with Torah U'mada—the place of liberal arts education in the context of a Torah education was championed by Rav Lichtenstein's piece in "Judaism's Encounter with Culture."

But he can hardly be described as my henchman. I am, in fact, his student.  
5. I have tried to take your communication seriously. In that light, and given the Milton of Pikkuah Netoh, you will understand why I am forwarding our correspondence to others, including, if deemed advisable, the local police. If you are contacted by the police, I would suggest that you act with greater civility than you have displayed to your brother in Torah u-mitzvot, Shalom Carmy."

It was subsequently learned that on that same day Dean Norman Adler received a letter from Zoltan's account that hinted to thoughts of suicide. The writer spoke of "stepping in front of oncoming trucks."

Continued on page 14

At tempted B urglaries C are Concer n Among IHP Residents

BY ADAM MOSES

The attempted burglary of an Independent Housing Program (IHP) apartment underscored student concerns that security efforts effected by the University to its fledgling emergency housing program are inadequate. The incident occurred on Sunday, September 14, in an apartment at 130 West 66th St. after a resident of the Senior Advisor and passed the publicity torch to Rosen, calling him "the ultimate professional."

Rosen arrived at YU with an impressive public relations resume and extensive contacts in the media world. He spent ten years as a journalist in New England, during which he was a two-term president of the Massachusetts State House Press Association while working for publications such as the Boston Herald and NRusswe. Moving to the public relations field, Rosen worked as the Director of Public Information for the US Commodity Futures Trading Commission and Chief of Staff of former Massachusetts Lieutenant Governor Evelyn Murphy.

His true calling, however, Rosen found in the field of university public relations. He was an Associate Vice-President for News and Public Relations at Harvard University, an Associate Vice-President for Public Affairs at the University of Chicago, and succeeding Sam Hartstein. He was a living legend with 50 years of service and a genuine pioneer in university public relations. He was a man of those who created the field. And successfully succeed him, Rosen did.

This week, however, Rosen revamped and computerized the entire YUPR office, and redesigned the alumni magazine, updating its features and improving its graphics to reflect the more modern standard for such publications. He also inaugurated a new university newspaper.

Continued on page 6
The Yeshiva University Student Handbook warns against any unethical individual’s personal information and the ability to perpetrate further electronic mail. This past week a Yeshiva University student was accused of breaking into someone’s account is akin to and perhaps worse than that hacking into e-mail accounts will not be taken lightly.

Advances, is a double edged sword. The content of his e-mails, we hope that this event will also serve to highlight the nature of our yeshiva and university.

R’ Lamm, who by taking philosophical positions in the middle, finds himself under attack by both the Right and the Left, showed enormous restraint by not responding to the attack and instead, reportedly forgave R’ Kahn.

Chazal tell us that we are to be Ro’eh derech cha’amim, not sho’o’eh, to hear what they say, but ro’eh. Seeing how our rebbeim conduct themselves is the best way to learn from them. The actions of R’ Lamm and R’ Kahn provided the real mussar.

Electronic Crime and Punishment

The technology that graces our modern era, like so many other human advances, is a double edged sword. A most pertinent example is electronic mail. This past week a Yeshiva University student was accused of sending death threats to professors, some of which were sent through e-mail accounts belonging to other students at YU.

Though it is understood that the student was not expelled but for the content of his e-mails, we hope that this event will also serve to highlight that hacking into e-mail accounts will not be taken lightly.

Breaking into someone’s account is akin to and perhaps worse than breaking into someone’s dorm room. It gives the offender access to an individual’s personal information and the ability to perpetrate further crimes under the account holders name.

As just students feel safe after locking their dorm room doors, so to students should feel safe that their e-mail accounts are equally protected. The Yeshiva University Student Handbook warns against any unethical conduct over the Internet or e-mail and the time has come to enforce those warnings. As account break-ins become more frequent, we urge the University to begin addressing the seriousness of these offenses by taking real actions against these crimes.

As a committee member you will meet with members of the administration. As a committee member you will meet with the administration to discuss issues pertaining to student life. This is an opportunity to be a part of the student government, as well as to become acquainted with members of the administration. As a committee member you will meet with the Student Council and the administration to discuss issues pertaining to student life. This is an opportunity to be a part of the student government, as well as to become acquainted with members of the administration.

Several weeks ago YCSC played host to New York State Assemblyman and Yeshiva University Alumnus Jules Polonetsky. Close to 100 students turned out for Mr. Polonetsky, a candidate for New York City Public Advocate, as he addressed a variety of political and city issues. The event was put together by the J.P. Dunner Political Science Society in conjunction with the College Democrats and College Republicans.

Finally, our first student council event of the year was run by the Junior and Senior Classes. The event, a Shabbaton at Stern, was a great success, with demand for hotel space greater than capacity would allow. I would like to thank Junior Class President Jeff Bander and his entire council for running the event. Look for more class sponsored events after Succos break.

Speaking of class councils, I would like to discuss the Freshman Sophomore elections. Due to a technical difficulty in the Registrar’s Office, we were forced to push-off the elections until after the Succos vacation. All those who submitted their names will be informed of the election rules after Succos. Students, keep an eye out for election signs that will be posted after the Chagim.

Finally, you will notice an ad in this Commentator for various committees that are open to student participation. I urge all students to take an active role in campus affairs and submit an application for one of the many committees. As a committee member you will meet with the Student Council and the administration to discuss issues pertaining to student life. This is an opportunity to be a part of the student government, as well as to become acquainted with members of the administration.

As we approach Succos break, I would like to take a moment to recap the many events that have taken place over the past several weeks. Club Fair ’97 was a huge success. Over 30 clubs were represented and student turnout was phenomenal. This is the beginning of an eventful year for all YC clubs, so keep informed of upcoming activities and get involved.

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Lastly, I would like to take this opportunity to wish all students and their families and happy and healthy New Year.

G’mar Chasima Tovah,
Sruli Tannenbaum
President YCSC
Rosh Hashana and the Ten Days of Repentance are a time for self-evaluation, for understanding who we are today, and who we want to be in the future. It is a time for pondering the successes and failures of our personal development during the previous year, and for planning our growth for the coming one.

Thus, these days also are an apt time to reflect upon and appreciate those who have influenced our lives and helped us grow and develop into the people we are today. I’d like to tell you about one such person in my life.

After graduating high school, my parents granted me the opportunity to study in Israel at Yeshiva Shal'vim. It was in the Yeshiva’s library several weeks after Sukkot that I first met Moty Hornestein. It is to his inspiration that I owe a large measure of my personal maturation and spiritual growth during the last several years.

Moty was a dynamo in Yeshiva, always doing, always involved in one project or another. On top of the already rigorous schedule of learning in Shal'vim, Moty took upon himself the commitment to learn Tanach every night immediately following supper. At various times during the year, he also volunteered to shelve books in the library, raised funds for various Tzadek drives, and designed the annual Yeshiva sweat-shirt.

In an essay he wrote several months after leaving Shal'vim, Moty expressed that his extraordinary drive to achieve was based on “a civic responsibility to accomplish something significant with my life.” Moty believed that he had to achieve simply because he could. He knew he was blessed by G-d with a multi-talented nature and was determined to impact the world with the gifts G-d had bestowed upon him.

Towards the end of the year, Moty polled all the Americans at Shal'vim with a survey meant to gauge their commitment to making Aliyah, moving to Israel and fulfilling their personal religious commitments. Do you really want to make Aliyah, do you think you ever actually will, and if so, at what age?

Moty was not satisfied with “paying lip service” to ideals such as living in Israel. He was interested in checking the results of his poll everyday several weeks to see how many of his friends had remained true to their dreams. He himself intended on making Aliyah and, following a year of study in Israel, made his courses and commitments a reality. His focus on devoting the time G-d grants us to what is truly important in our lives?

Although many of us have actually taken the time to decide what we consider to be most important in our lives? Is it our friends, our family, our jobs? Are we committed to learning Torah, to living in Israel? Assuming we’ve come to some conclusions on these issues, do our daily choices reflect the decisions we’ve made? Are we living our beliefs and ideals or do we push off having to make tough choices by assuming “I’ll be around for a long time; I have plenty of time to figure it all out.”

A teacher once shared with me the idea that on Rosh Hashana G-d inscribes one in the “Book of Life,” and decides to let an individual live, he does so as an investment in our future. G-d is counting on each individual’s desire and ability to do something with the life he has been granted. G-d puts us in the capital - our specific talents and abilities - and He counts on each of us to produce a return for His investment.

Moty Hornestein was aware of this awesome challenge and responsibility. He was an unbelievably talented and gifted individual - and he knew it. But despite all his gifts - his intelligence, wit, and a unique skill to name a few - and his awareness of these traits, Moty was able to retain his humility because he realized his abilities were a challenge from G-d to do more, rather than a G-d-granted excuse to put in less effort while still achieving results comparable to some of his less talented peers.

And Moty never took for granted the greatest gift of all, the single gift that G-d grants to each of us every single moment of our lives - the gift of time. In almost every conversation, he showed a desire to live, to live the way I really should be living later on in my life?

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In an effort to raise the standards of kashrus to a higher level, YU has secured the services of the Orthodox Union to supervise the cafeteria at each of the University's four campuses. A brief statement issued by the Office of Supporting Services stated that, "The University has arranged with the Orthodox Union to assist in kashrut supervision of its food service operations at all four New York City campuses. As you know, the OU is a national leader in providing kashrut supervision to countless number of food processors, institutions and food establishments."

This past was brought in after a kashrut controversy, centering on a shipment of Uncle Ben's rice with non-kosher seasoning that led students to question the standards of supervision in the Cafeteria. Last year the Commentator reported that students on the Student Organization of Yeshiva (SOY) Kashrut Committee discovered that the flavor packets and seasonings of the Uncle Ben's Wild Rice and Rice Pilaf, which was being served in the Cafeteria as side dishes during lunch and dinner, lacked any symbol of Kashrus certification. Taking their own initiative, the students contacted the Uncle Ben's Plant in Houston and inquired as to the status of the rice seasonings. The students were alarmed to find out that Uncle Ben's utilized products from non-kosher animals.

After confronting Rabbi Reiss with this information, he assured the Commentator that once the Kashrut Committee members informed him of their discovery, he made sure that the kitchen staff refrain from serving the rice and had all the packages sent back to Uncle Ben's. In addition, Rabbi Reiss said that he had all "of the beaters and serving utensils that had come into any contact with the rice koshered immediately."

Notwithstanding R' Reiss's response to the kashrut problem, the occurrence alerted many of the officials and students at YU to the fact that even YU Food Services is not immune to the kashrus problems that plague many mass food production kitchens. In response to this incident, YU officials told the Commentator that "there will be a mechanism to fix them [any cafes' compliance problems] and prevent any mistakes that are possible even in the strictest kitchens."

Remarking true to their word, last spring, YU administrators drafted a food services application and submitted it to Rabbi Lenny Steinberg, Rabbinical Coordinator for the OU. Upon acceptance of this application, Rabbi Steinberg took over as the main mashgiach at YU. Rabbi Steinberg, explained that the OU was working on "bringing facilities up to OU standards."

The OU, he said, was to remove problematic ingredients and products, and to set up a proper system for the management of the kitchen. Rabbi Steinberg described the system by which the university kitchens had been run up to this point as appropriate for a private kitchen, but not for an industrial one. Noting that the OU is still in the process of bringing the YU kitchens up to par, Steinberg would not specify any of the problems encountered by the mashgiach, stating only that "the Uncle Ben's rice was a symptom of a problem that was there before."

Rabbi Zev Steinberg, dean of YMI, said that he was unaware of the problems in the kitchen management, as he never was involved in the kitchen until the problems arose. "The OU only came to me, so I was under an obligation to see what we can do."

Defending Reiss, R' Charlop stated that he believes there had always been an honest, and extremely competent attempt to oversee university Kashrus. Both R' Charlop and Director of Supporting Services, Jeffrey Rosengarten, also pointed out that Reiss had been at Yeshiva for the last ten years and had previously been a member of the OU administration. Rosengarten added that aside from Reiss, it was primarily semicha students who supervised the and kitchens.

Rosengarten had much praise for the OU, and their handling of the various Cafs. "They are on board as much as someone could want them to be on board. The OU is a huge organization, and we have become a huge food provider. They have the wherewithal, backing and number of people which makes it easier." He did, however, defend the caf's previous policies. "We've always been and will always be in the midst of it, it's just a question of how you do it." Regarding the rice situation, Rosengarten said, "Things aren't so black and white. Products for a big user are not in little containers. Hashgacha is not like in stores. Kosher products which are ordered may come from different plants. On day one, the OU would probably also have been confused."

Student reaction to the new supervision has been mixed. Although most students are glad that the Cafs are under stricter Kashrus supervision, many students were saddened by the demise of many of their favorite Caf dishes. Most noteworthy among these is the perennial favorite, scallops. "I remember," reminisced one student, "I had a roommate who never went out of bed. On scallop day he would be the first in line at the Caf."

The excitement generated over the recent additions to the pool of clubs and societies complemented the interest in the perennial club favorites. Organizations like The Commentator, in its 62nd year, the JD Dunner Political Science Society, the Yeshiva College Dramatics Society, and Sigma Delta Rho, have remained popular. In the past, many clubs, despite having large membership bases, failed to conduct a reasonable amount of credible activities during the academic year. "As far as I'm concerned, the majority of the clubs in school exist merely for people to pad their resumes," said Sandy Miller, YC '98, commenting on his observations of club activity last year. "There seems to be a serious deficiency of true club activity."

YCSC, recognizing the concern over club inactivity, has decided to continue the crack-down on idle clubs. The Club Affairs Committee, which YCSC President Shlomo Tannenbaum chaired last year, is prepared to take all necessary action to ensure that clubs remain active. "We will not tolerate clubs that exist merely on paper," said Tannenbaum, who will personally keep a watchful eye on the clubs this year to guarantee that they perform as they should.

Commenting on the success of Club Fair '97, Dror Barber, the fair's organizer said that it was "far more productive than I had expected." One enthusiastic first year student said, "I was very impressed by how many clubs there were and by how well club fair was run...If Club Fair was any indication of what the students can expect from student life, then this could end up being very exciting this year."

Continuing its efforts to invigorate extra-curricular activity on campus, the Yeshiva College Student Council held Club Fair '97 on Tuesday September 16 as a forum for students to explore opportunities to get involved in student-run activities. The fair, which was held in Belzer Hall's Weissberg Commons, was the second of its kind at YU in many years. It featured representatives from all registered clubs and societies under the jurisdiction of YCSC.

Even with a relatively small turnout, most clubs reported that there were satisfactory numbers of new students interested in their respective societies. The Yeshiva University Debate Society, a society that's making its first appearance on campus in over thirty years, came away with the most impressive enrollment numbers. It boasted over seventy-five students expressing interest. "We were hoping to get the society off to a good start, and it seems as if we did just that," said Elan Wakein, the society's executive officer. The founding of the Yeshiva University Film Analysis Society by Adam Moses and Oren Margulies represents an institutional first. Moses, the society's co-president, reported that approximately sixty students enrolled in the student organization during the course of the fall. According to Moses, the society "seeks to publish insightful, coherent criticism of contemporary motion pictures, organize a formal school-wide annual film festival, and lay the groundwork for talented, ambitious students to prepare and shoot an independent film production."

Students checking out their options at the Club Fair.
Entrepreneurial Institute Established at Sy Syms

BY MICHAEL GEWIRTZ

In an effort to expand options for undergraduate business students, the Sy Syms School of Business has established the Rennert Entrepreneurial Institute. The Institute, according to SSSB Dean Harold Nierenberg, is "the next stage of the Sy Syms School of Business' growth and development." The Rennert family contributed $2.5 million to the University to enable the creation of the Institute, which has already begun operation. "The forerunner of the Entrepreneurial Institute," according to YU Vice President for Academic Affairs William Schwartz, "was the Entrepreneurial Seminar that gave students the opportunity to hear from captains of industry from every conceivable industry." In addition to the Entrepreneurial Institute, the Seminar already offers classes in entrepreneurship, retail management, industrial marketing as well as an internship program. The Institute will add classes in venture capital and international export promotion this spring. It also seeks to add classes in organization and structure, globalization, regulation and law, import-export, and small business at some point in the future. Dean Nierenberg also hopes "to develop entrepreneurship into a concentration" of its own, and then "to expand it into an MBA program."

In addition to the in-class instruction that the Institute will provide, the Dr. William Schwartz Entrepreneurial Prize Competition has been announced. It is slated to be an annual competition that will award monetary prizes to the most impressive student entrepreneurial venture proposal. The competition will be judged by a University advisory council that will include Dean Nierenberg, Dr. Schwartz, and members of the Rennert family. "The significant prizes that will be awarded," explained Dr. Schwartz, "are designed to motivate students to follow the spirit of entrepreneurship."

The Institute also plans to publish a newsletter, a research journal and looks forward to having both professional conferences and continuing education courses. These continuing education classes will be geared toward the business community and will be similar to the program sponsored by SSSB last year entitled "How to Run a Family Business."

The Rhodes Ahead

BY DAVID MIRSKY

With hopes of effecting an increased presence of Orthodox Jews within the halls of prestigious institutions providing Master of Arts degrees, Yeshiva College Dean Norman Adler has created a tentatively dubbed Mentorship Program, which will equip qualified students with the supportive resources required to compete for the Marshall, Fulbright, and Rhodes Scholarships.

Students who possess a strong, well-rounded academic record complemented by a colorful curriculum vitae of athletic and community involvement are being actively encouraged by the Office of the Dean to apply for the highly desired by the scholarship recipients to attend a foreign university at which they conduct in-depth research leading to a Master of Arts degree in their chosen field of study. The Marshall and Rhodes Scholarships are intended specifically for study in prestigious British universities, while the Fulbright Scholarship is designated for study almost anywhere in the world.

Dean Adler feels that the unique "ethnicity" of YU students as defined by our Orthodox way of life is highly desired by the scholarship committees. YU has not had any recipients of these scholarships for many years partly because there has not been a concerted effort to make students aware of the unique opportunities that these scholarships offer.

Seniors and underclassmen wishing to find out more about these scholarships can stop by the writing center in Furst Hall to pick up application packets. Dr. Feldman is also available to answer any questions students may have concerning the various scholarship opportunities.

Call 1-800-878-3872 www.att.com/college/np.html

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Rosen Resigns
Continued from page 1

paper, the YU Today. "I created it as a house organ for people to rely on, and to be lively, informative, accurate, positive and truthful, which differentiates it from the Commentator," said Rosen. He enhanced the PR department at the Cardozo School of Law, and oversaw improvements in all of YUPR's five departments; graphics, media, photography, development, and Midtown.

Rosen presided over PR stories such as the Anne Schieber inheritance, which he considers his largest coup in office. He convinced the University administration to hold off announcing the news of Schieber's gift until the annual Hanukkah dinner, magnifying the impact of the news and allowing YUPR to prep the media. The results were impressive, with widespread national media exposure, and international coverage reaching as far as China, which ran a segment about the gift on Chinese national television.

YU we have gone from a third tier school, to a second tier school, to a first tier school during the Rosen tenure. Bobbins departed last year to Howard Rubenstein and Associates, the same firm Rosen is now headed for. The firms disparate client lists includes other universities as well as a large group of celebrities. They specialize in what is euphemistically termed "damage control," and recently represented the disgraced sportscaster Marv Albert in his bitingly personal public relations disaster.

"I will still work with Yeshiva, but now they will be one of the clients in my portfolio," says Rosen. Some of YUPR's business will be handled by Howard Rubenstein, but for now the leadership of YUPR is right back where it started, in the hands of Sam Hartstein. The Senior Advisor is currently running the office while a search committee is formed under the auspices of Jeffrey Rosenzweig, Head of Personnel. During the transition period Rosen has "an understanding" with Howard Rubenstein and Associates that he will continue to assist YUPR until a fitting successor is chosen.

What Does the Future Hold for YUPR?

By Mordechai Fishman

As the official vehicle used to disseminate YU's message to the University community and the wider audience of the outside world, YUPR plays a crucial role. And as one of the main fundraising organs of YU it is a large job within the University development as well. Yet, a now is leaderless, lacking an upper command echelon and the public relations wizard needed to guide it.

David Rosen was an acknowledged master of his craft. Whether you agreed with his message or not, there was a consensus that the man knew what he was doing. He had the impeccable credentials and the insider media contacts needed for his job. And for a fellow who expressed a desire to be a musician playing at Jewish weddings and bar mitzvahs, he orchestrated some extremely intricate dances. Political dances involving the varying factions at the University and their different demands, and tap dance routines around potential public relations landmines. He was the spinmeister, the man who wore a kippah even though he was not an orthodox jew, and the man who could pull even the most negative of YU's aspects in a positive light.

He was an expert promoter as well. In the tradition of the finest circus barkers he could draw one's attention to the bright lights of YUPR's successes while glossing over any defective features that might catch the eye. He turned minor stories such as a student's small-time community literacy program into full-scale PR campaigns with national media exposure. Columbia University has a community literacy program with a far larger scope then our program does at YU! Yet their success in receiving attention near the media coverage afforded at the YU program. Columbia University recently received a $30 million dollar gift from a Chinese businesswoman, which is sure not to happen to Anne Schieber's famous gift of 22 million dollars. Yet the media coverage of the Columbia gift was panned in comparison to the media saturation given to Schieber's endorsement to YU. What was the difference? Some would say that it was David Rosen.

Weissberg Commons, Belfer Hall
8:00 P.M.

Bus leaves Brookdale Dorm at 7:00 p.m.

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The Tenth Siyum Hashas
Personal Reflections

BY YISHAI FLEISHER

Standing outside Madison Square Garden I contemplated the irony of this building's purpose. Today the vendors would not sell Rangers and Knicks apparel, but instead the vendors offered commemorative Talmud. The traditional hot-dogs and beer were not sold, but kosher snacks were offered in their place. The fans were as loud, but their cheers controlled and unified in prayer and song. The fans were decked out for the important event, but their attire more somber. And yes, there was a main event, an event that drew many. However the event was of a distinctly Jewish character as opposed to the conventional Grecuro-Roman offerings.

A sense of anticipation and excitement brewed within me. I was about to enter the Tenth Siyum Hashas of Da'Yomi. Seven and a half years ago my Rebbe took me to the same event. However, there was a stark contrast between my previous experience - youth has a way of overshadowing events, and this experience was no exception. I have spent time in yeshiva, I have partaken in the study of that which was to be celebrated. I have matured. And as I entered Madison Square Garden, I felt prepared to truly partake in this momentous occasion and experience.

The event celebrated the culmination of the Da'Yomi cycle, but in essence it far exceeded a mere celebration. The approximately 26,000 Jews that filled the building gave off a sense of unity, that, sadly, has most often been achieved through deceit and destruction. "Unity," seemed to be the pitch word of the evening, stressed by every speaker.

As so many will attest, the Siyum climaxed during the Mincha and Maariv services. 26,000 Jews praying in unison; the audience's responses bouncing off the walls of MSG in a deafening roar. I felt the drivers running down my spine.

There were many speeches in Yiddish (they were translated to English and transmitted on an FM frequency within MSG) which served to give the event a sense of authenticity and history. On the dais sat Rabbis representing a huge cross section of Orthodox factions, from Chassidic Rebbes to YU Rabbeim, among them: University President Rabbi Lamm, and YU Rebbeim, Rabbi Parenes, Rabbi Bronspiegel, Rabbi Ben-Haim, and Rabbi Schachter; Ashkenazim and Sephardim; Americans, Brits, and Israelis. Past, present and far expeditions were bridged to form a rare display of Jewish power and unity.

It was also an evening of commemoration. One cannot celebrate unity without remembering those whom we have lost. The contrast between our reality at this moment and our grandparent's reality only fifty years ago suddenly dawned on me. The sight of great Talmidei Chachamim who have gone through the Shoah singing and dancing at the Garden was a powerful testament to our survival. It's unfortunate that it usually takes a tragedy like that of Nachshon Waxman to bring Jews together in song and prayer.

Notably absent was the mention of Israel or of controversial issues that separate world Jewry today. The organizers of the event chose to put aside the differences and viewpoints that would inevitably alienate one group from another. This was not a night for solving problems, this was a night that transcended the differences and stressed that which we have in common. As Rabbi Lamm told me on the dais, "This magnificent event is a great tribute to the organizers, and it is a healthy and hopeful sign that Orthodox Jews can achieve achshaf through the study of Torah."

On a technical note, the Aguda deserves great praise for their incredible organization within the Garden itself. With the exception of several speeches running overtime, everything ran smoothly and punctually. Furthermore I was most impressed with the coordinated simulcasts between MSG and Nassau Coliseum and the fact that the Siyum Hashas was broadcast to groups across the world.

The Tenth Siyum Hashas was an extraordinary night which saluted those who have diligently studied Torah, and acknowledged the tenacity of Am Yisroel throughout the generations.

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It's the Morality, Stupid: Jews for Gingrich

BY BENJAMIN BALINT

WASHINGTON, Sept. 24 — If the views of Rabbi Daniel Lapin are any indication, the long-standing monopoly liberalism has exercised over Jewish lunches in congressional dining rooms has gone by. Rabbi Lapin, a partner who is icleological with its icleological partners — relativism and irreligics.ty of its liberal ideology. — would want the decline of Christianity in America when we know what it brought in Europe. Religion always follows politics.

If there is no God, Prager said, then there must be only orderless, a chaos reflected today in the arts. In fact, Prager continued, the most chaotic’s belief’s propagate themselves in the drived and stupidity of that secular temple known as the university, “where more nonsense is believed in than anywhere.” (Later, Rabbi Meyer Schiller called universities “intellectual lunyzyms.”)

If there is no God, Prager concluded, then sensitivity to the holy, to the metaphysical, to the transcendent, disappears, and a materialistic emphasis on physicali­ty predominates. Hence, the American preoccupation with health. And hence, a culture more concerned with pollution of the environment than with “pollution of the soul.”

Liberal Jews - The Enemy

For Jewish conservatives, it is as sadly ironic that Jews, charged with bringing God to the world, are instead at the forefront of keeping the Ten Commandments out of America’s classrooms and cour­town as it is lamentable and embarrass­ing that American Christians have become the voice of traditional morality for our society. For this reason, the more vehement condemnations were aimed not at liberalism per se, as much as at liberal Jews.

One speaker announced to stirring applause that liberal American Jews are “the enemy … the intellectual backbone for every­thing that’s wrong about this country.”

Another compared the 20% of American Jews who identify themselves as Republicans with the outrageous one-fifth of Egyptian Jews who (according to one interpretation of the word “shahid”) left with Moses for the Promised Land.

Don Feder, syndicated columnist for the Forward newspaper called “GOP gedolym”: Senators John Ashcroft (R-MO) and Slade Gorton (R-WA); Representatives Jon Fox (R-PA, one of four Jewish Republicans in Congress), Ernest Istook (R-OK), Jennifer Dunn (R-WA), Chris Cox (R-CA), and Tom DeLay (House Majority Whip, R-TX); and Jim Nicholson (a life-long Catholic and Chairman of the Republican National Committee).

As a piece in the Washington Times con­cluded: “Conservative political discourse has always resonated with the categories of Christian thought and law. But this may well be the first time Jewish law and reasoning has offered itself to the conserv­ative movement. If one looks in the vague judaism of the Judeo-Christian heritage.”

We would like to sincerely express our Hakaros Hatov to the Office of Student Services for providing transportation to Nassau Colliseum for the Sibyl Nasrash Celebration.

Thank you, SOY.
Come Out of the Cave
Rav Kahn Challenges Rabbi Lamm's Statement, Then Apologizes

By Nir Knoll

The Rambam writes that regarding sins between an individual and his neighbor, Yom Kippur will only atone if the person personally apologizes to his friend. Last Monday, MVP Rabbi and Roshi Kellon Elyon Aaron Kahn demonstrated the practical application of this principle in front of the Beis Medrash, when he publicly apologized for statements which he made a week ago during an hour-long mussar schmooze concerning a speech made by Yeshiva University President and Roshi Yeshiva, Rav Norman Lamm. Rav Kahn opened his mussar talk on September 29th by referring back to the history of RIETS and noting that the sacrifices made by Yeshiva University President referred to Rav Lamm's centennial.

In addition, Rav Kahn quoted Lamm's statement that “We who study and teach at Yeshiva essentially live in a private community — a marvelous enclave, one of study and thought and research, of vibrant ideas and creative concepts and novel interpretations and spiritual growth, all on the very highest levels. But it is an enclave, not a cave; we are not hermetically sealed off from the world. Yes, the ‘cave experience’ can be, and indeed is, a vital element in one’s Torah development, and that is why we recommend (at considerable cost to us) a year of intensive immersion in Torah in Israel and, for Semikha students, at our Gross Institute in Jerusalem. But the cave is not the natural habitat of Torah; a high level of study only.” Rav Kahn then discussed the sacrifices made by Rabbi Akiva to learn and teach Torah on the highest level. Rav Kahn explained that “Rabbi Akiva knew that what he was doing was suicidal, but in that act of suicide he saved klal yisroel from suicide.” Rav Kahn demonstrated how this intensionally self-made ‘cave’ did not affect his love for his fellow Jews by reminding the students that it was Rabbi Akiva who said "V’hativa freiche kamecha, zeh klal gadol baTorah." Moreover, Rav Kahn said that “I suggest that daven only one who knows no limits to the learning of Torah, daven such a person has ohamos yirel, no one. Because only someone who understands the very essence of the nefesh of yirel can have real ahavas yirel.”

Rav Kahn brought down the sacrifices of the Chitzon Chaim to foster Torah in Klal Yisroel in conjunction with his immersion in limud Torah. Rav Kahn began lament the attitude that one should be content with a minimal Torah education. He warned that YU could become a place that produces "sophisticated amei ha’aretz" with no relationship to other yeshivas. Rav Kahn went on to state that this “will not be. This Yeshiva is producing talmidei chachamim and talmidei chachamim means years of serious learning of Torah. Talmidei chachamim means a mesiras nefesh for Torah on the highest level. Talmidei chachamim means that you cannot have a couple of hours a night watch the ball game and a couple of hours a night schmooze with your friends, and a couple of hours a night stay up on the Internet, and then the next day your going to go back to the Beis Medrash in the morning.” It is this vision that Rav Kahn feels should define YU and be the kiddush Hashem in described in the statement “Sheirdine matov chelekh u’mes rayim guralenu.” Furthermore, Rav Kahn demonstrated that the history of the Jewish people serves testament to the fact that Torah can flourish even in the pogrims of Chelemitniki, Bolshevik Russia, and Nazi Germany. Then, Rav Kahn explained that “I am no excuse for Limud haTorah to die in YU, within the comfortable confines of America. However, Rav Kahn said that he understood that YU students have their own problems and distractions, but urged that students not be discouraged and continue to learn as their ancestors did despite the Holocaust. Rav Kahn added that students must overcome the various challenges which life puts in the path of their Torah study as a response to the past rebbeim of YU and for their own self respect.

Although Rav Kahn used Rav’Lamm’s statement as a polemical device to denigrate the centrality of Torah in one’s life, stating that “I am not playing to the gallery and I don’t see any television cameras,” many students interpreted his disagreement with Rav Lamm’s statement as an attack on R’Lamm’s philosophies. In his shiur the next day, Rav Kahn explained that he did take what he said as a way to clearly illustrate his point of view by using a counterpoint, but instead viewed it as an attack on R’ Lamm’s gentleness. Therefore, in order to clarify any misconceptions, to the shock of the entire Beis Medrash, Rav Kahn approached the Bimah exactly a week later and offered an apology for the statements which he had made.

Rav Kahn began by admitting that he had “inadvertently and unintentionally violated the words of chassid: ‘chassidim hizkena b’Torahichem’.” However, Rav Kahn did not feel that he was absolved of responsibility stating that “even a shogeg must use the nassach of ‘chatati aviti pashati’ ... because for the human being there is no such thing as a complete shogeg.” Rav Kahn explained that in the heat of the moment he had said that “my quotation was meant to serve as a polemical device to the gallery and I don’t see any television cameras,” many students interpreted his disagreement with Rav Lamm’s statement as an attack on R’Lamm’s philosophies. However, Rav Kahn did not feel that he was absolved of responsibility stating that “even a shogeg must use the nassach of ‘chatati aviti pashati’ ... because for the human being there is no such thing as a complete shogeg.” Rav Kahn explained that in the heat of the moment he had said that “my quotation was meant to serve as a polemical device to the gallery and I don’t see any television cameras,” many students interpreted his disagreement with Rav Lamm’s statement as an attack on R’Lamm’s philosophies. Therefore, in order to clarify any misconceptions, to the shock of the entire Beis Medrash, Rav Kahn approached the Bimah exactly a week later and offered an apology for the statements which he had made.

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RIETS Refuses to Place Musmach in Orthodox

BY HILLEL LEVIN

Rabbi Dr. Bernhard Rosenberg, a YU mussmach and the spiritual leader of the Conservative egalitarian Congregation Beth-El in Edison, New Jersey, has been very critical of modern Orthodox institutions as of late. Rosenberg came through the ranks of the Jewish电池 School and received semicha from RIETS in 1974, at which time, he says, he accepted a position in a "non-orthodox" congregation recommended to him by YU/RIETS. Rabbi Rosenberg asserts that the RIETS placement service has since refused to refer him against its own policy as well as his own wishes, to an Orthodox synagogue. Because he was unable to secure a position in an Orthodox shul, Rosenberg maintains that he was forced to accept several rabbinical positions in Conservative institutions.

Local Jewish newspapers have picked up on Rosenberg's story, making it a hot topic in the Jewish world. An article in The Jewish Voice characterized the situation as follows: "The only institution that seems to want nothing to do with [Rosenberg] is his alma mater and its affiliate in the Modern Orthodox community. Such depictions of Rosenberg's situation have caused many members of the Jewish community to criticize YU for its actions. In a letter to The Jewish Voice, a YU alumnus condemned YU/RIETS and the RCA for, what he terms, "the shameful treatment meted out to Rabbi Bernhard Rosenberg."

This particular alumnus, identified only as Catriel, points to the fact that neither YU nor the Rabbinate has ever responded to - Rosenberg's allegations as proof of their guilt. As Catriel puts it, "they YU and Rabbi Steven Dworken of the RCA, identified by Rabbi Rosenberg as the man behind many of his problems... courageously take refuge behind a bureaucratic 'no comment,' no doubt hoping that this will end the matter."

Rosenberg's statement that YU/RIETS and Rabbi Dworken will not comment on Rabbi Rosenberg's case. However, Rabbi Hirt explained this "no comment" policy in an interview with The Commentator by saying, "It is inappropriate from a Halachic standpoint and from the point of view of professional ethics to discuss the personal or professional life of any individual with whom we have, or are in contact." He went on to say that such a discussion would be in violation of the ethics of confidentiality, and that it would undermine any credibility that RIETS has amongst those it deals with.

When asked whether RIETS has a right to defendant attacks such as this, Rabbi Hirt responded that "YU doesn't need anyone's permission. We have a track record." Rabbi Dworken also indicated that he would not comment specifically to The Commentator about individuals with whom he has had dealings because it would be inappropriate.

Anonymous sources familiar with the situation have suggested that YU/RIETS may also be acting cautiously because they are concerned with the possibility that Rabbi Rosenberg will sue. Rabbi Hirt denies this as motive of refusing to comment on specifics of the case; Rabbi Rosenberg would only say that he has not yet decided whether he is considering legal action. When pressed on the matter, Rosenberg repeatedly said he was "not saying anything."

Though it is true that YU/RIETS and the RCA will not comment on Rosenberg's specific allegations, both are very open about related policy issues. Furthermore, while it is impossible to disagree any of Rosenberg's allegations, certain questions about those allegations must be addressed.

Rabbi Rosenberg points to the fact that YU/RIETS will not accept contributions and support that he offers as one manifestation of his being "ignored" by the institution. On this matter, Rabbi Hirt is very clear. "Every Jew, regardless of where he is on the spectrum is welcome to support the Torah of this institution... any Jew has nothing to do with ideological labels or affiliations."

While discussing his situation with The Commentator, Rabbi Rosenberg frankly stated that it is his belief that "a vendetta, largely of Steven Dworken" is behind his current position. Rosenberg points to the fact that, prior to working for the RCA, Rabbi Dworken was the Director of Rabbinc Services at YU and in charge of placement; in other words, Rabbi Dworken has been involved with the two organizations that Rabbi Rosenberg feels have wronged him.

The painting of Rabbi Dworken as the mastermind behind Rosenberg's "destruction of an Orthodox Rabbi" is a bit curious, though, since Rabbi Dworken did not work in YU until 1986 - fourteen years after Rabbi Rosenberg was sent to his first pulpit. In fact, between 1978 and 1986, Rosenberg had been placed by YU in two other non-mechitza congregations. Moreover, Rabbi Dworken did not take a position in the administration of the RCA until 1994 - two years after Rabbi Rosenberg was officially asked to resign. The question of how this entire history could be a "vendetta" of Dworken's, who was not involved from the beginning, remains unanswered. Rosenberg still maintains that "Dworken hates my guts," even though he admits that he has "never had words with the man."

Rabbi Rosenberg's fundamental claim that RIETS would not forward his resume to "mechitza" shuls, does deserve investigation. According to Rosenberg, this was in violation of RIETS' own 1982 revision of Rabbinc placement policy, which states that any musmach of Yeshiva University would be referred, upon request, to any available positions. The Commentator obtained a copy of the policy, which states that, "except in extraordinary cases, the [Rabbinical Placement] committee will honor all requests for referral."

This document, found in a 1982 edition of the Torah was drawn up by Rabbi Hirt himself. When Rabbi Hirt spoke with The Commentator, he expanded on the ambiguous "extraordinary cases" clause, and stated that one who "identifies himself Rabbinically" with other Jewish movements (including Reform, Reform Reconstructionist, and Conservative reconstructionist) "would not [be considered]... as a candidate that would be appropriate for referral to Orthodox congregations."

This statement is unclear because though it was not official policy, RIETS did send some mussmachim to Conservative-affiliated synagogues. Rabbi Hirt insists that this was only in cases in which proper Halachic authorities were consulted. In fact, Rabbi Hirt prefers to refer to these synagogues as "Orthodox with deviation," even though some (including Rabbi Rosenberg's) were openly affiliated with the Conservative United Synagogue organization.

When asked why he is making this an issue if he is happy with his current position, Rabbi Rosenberg says, "I am connected to "[YU/RIETS] by my own free will." He explained that it is his goal to ensure that no future mussmachim of RIETS will ever let the placement service send them to Conservative synagogues.

According to Rabbi Dworken, though, when he worked in the placement office of RIETS (1988-1993), it was his policy to tell job-seekers that taking positions in Conservative synagogues might "impact" and "jeopardize" their futures in Orthodox synagogues. Moreover, when asked whether such a situation could even arise in modern-day America, spokespeople for RIETS indicated that YU placement services will no longer refer/placement recent mussmachim in Conservative synagogues. Thus, at the very least, Rabbi Rosenberg need not worry about this issue - RIETS graduates are no longer sent to Conservative synagogues, anyway.

Through all of this, Rabbi Rosenberg professes a deep love for Yeshiva University and many of the values it advocates. He says that he considers the institution to be his family and his home. He hopes his children will attend Yeshiva College. He adds that he is "not here to hurt YU. This is just not the YU I want to exist."

An Evening With Rabbi Goldwicht

BY YISHAI FLEISHER

Walking down a hallway of 475 186th St., people nearing apartment 4E heard the warm and familiar voice of Rav Goldwicht, speaking in a tone that soothe the soul. Upon entering through the wide open door they were greeted by a room packed full of YU students, eating cakes, and a source sheets for the shiur the rabbi was about to give. The whole scene, coupled with the Hebrew emanating from the rabbi's lips was a reminder of evenings spent in Rabbi's homes far away in the Holy Land. This is precisely the atmosphere that Rav Goldwicht is attempting to cultivate. As he explained, through giving a shiur in his apartment he is striving to give talmidim a sense of home and openness.

something he feels is integral to the yeshiva experience and Torah learning. The rabbi plans on giving a bi-weekly shiur which would have a dual-curriculum. However, the subject matter will be dedicated to issues of halacha, the weekly parsha, or a timely topic. The second halachic shiur will deal with the logic of dating and shidduchim and would encourage students to ask questions on these pertinent topics, utilizing Rav Goldwicht's vast knowledge to guide them in these matters.

The rav's charismatic personality and the informal atmosphere would undoubtedly make the shiurim stimulating, while being both informative and pleasurable. These shiurim are scheduled to continue throughout the year and are open to all students who wish to attend.

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Jules Polonetsky, a graduate of TMSTA and Yeshiva College, is running for the position of Public Advocate for New York City. He is a challenging incumbent Mark Green, who is vying for a second term. Polonetsky began his term in office on January 1, 1994. The upcoming election is to be held on November 4.

In a somewhat uncharismatic political move viewed by pundits as yet another example of Republican Mayor Rudolph Giuliani, he plans to blur party lines in the coming election, the Mayor asked Polonetsky, who is a lifetime Democrat, to join him on a fusion ticket. In response to a Commentator inquiry, Giuliani's office provided the following statement. Concerning the launch of the partnership, the Mayor asserted that, "Jules Polonetsky, with his Albany legislative experience, understanding of the rich cultural diversity of New York City and abiding commitment to working solely to protect the interests of New Yorkers make him the perfect running-mate." The following is a transcript of an interview with Assemblyman Jules Polonetsky:

Commentator: What aspect of your Yeshiva University experience is most useful in your subsequent political career?

Polonetsky: One aspect of my Yeshiva University experience is most useful in my subsequent political career. I want to see the city continue to move forward, I want to see crime continue to fall and I want this to continue to be a city where more and more people are moving to, where more and more people are moving away from. That is why I am supporting Mayor Giuliani and why I am honored to be running for Public Advocate as his running mate. He kept his promises and he should be commended for that.

Commentator: When elected Public Advocate, what favorable contributions do you wish to make to the city?

Polonetsky: The Public Advocate has been given the responsibility of being the city's "watchdog" — he's supposed to watch over city agencies and identify problems. My opponent believes that "watchdog" means city "critic." For the past four years, every time he has discovered a problem, he has written a report and called a press conference so he can get himself some publicity and announce it to the world that there is a problem.

I don't think that this is the most productive way to do things. I will also be the city watchdog. But when I find a problem, I will handle it differently. I will go to the Mayor and tell him that I have found a problem. Then we can come up with a solution and announce that we have solved a problem. It may not get me as much publicity as calling a press conference, but I think it's the right way to contribute to the well-being of the city. Also, as I have said, I will be fighting to make sure New York City gets its fair share from Albany and Washington. It is not a "sexy" issue, but if we are going to solve the city's problems, we have to have the money to do it. If I became Mayor, I would keep Mr. Giuliani's word, I would have said it can't be done. But, Mayor Giuliani made those promises and he has kept them. He has turned this city around.

Although I am a Democrat, I don't want things to go back to the way they were when David Dinkins was the mayor. I want to see the city continue to move forward, I want to see crime continue to fall and I want this to continue to be a city where more and more people are moving to, where more and more people are moving away from. That is why I am supporting Mayor Giuliani and why I am honored to be running for Public Advocate as his running mate. He kept his promises and he should be commended for that.

Commentator: What inclined you to enter the race during the current political climate?

Polonetsky: It's very simple — my opponent doesn't intend to ask the federal and state governments for more money. Let me explain my position. Every time I am a minority in legislation against big business or whatever, I have no power to fight it. If I have no power to fight it, I have no power to make New York City get its fair share. And I'm going to make New York the safest large city in the country. I would have said it can't be done. But, Mayor Giuliani made those promises and he has kept them. He has turned this city around.

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Jules Polonetsky
Addresses Students

BY SHAYA SHTERN

New York City Public Advocate candidate Jules Polonetsky addressed over sixty undergraduate students at the downtown campus at the request of the College Democrats, Republicans, and Political Science Societies.

Polonetsky began his address by encouraging all in attendance to go out and get involved in the political process, saying, “Just because you are young doesn’t mean you can’t do it.” He also told the crowd that “The Mayor is Yarmulke blind,” and judges people on merit not on their religion.

Polonetsky emphasized that he was not running on Jewish issues, but on broader campaign issues. He said he is looking forward to another four years of reduced crime and improved economic performance in New York City. He noted that he is running for Public Advocate and not “Publicity Advocate,” a reference to his opponent, Mark Green. Green is planning to run for the Senate in November ’98 and Polonetsky believes that, if reelected, the incumbent Public Advocate would use his position to gain publicity for his campaign for Senator, while ignoring his responsibilities to the people of the city.

Polonetsky concluded by saying that “the future of the city is ours and it is our responsibility to go out and vote. Because if we don’t go and vote then those who believe in Sharpton will go out and vote!!”

Student reaction to the speech was positive. The College Republican director, Andrew Weiss, said, “It is a great honor for us that the Assemblyman was here and that the students are getting involved in the political process. We hope that this will be the first of many successful political functions.” J.P. Dunner Political Science Society President Ben Mackler remarked, “This event is only the beginning.”

Any students interested in helping with the Polonetsky campaign should call (212) 451-9800.

Continued from previous page

has already announced that in 1998 he is going to run for the United States Senate. That means that the day he takes office, if he is re-elected, he will be spending a tremendous amount of time traveling around the state campaigning for another job. In fact, he is already doing it. The Public Advocate is supposed to preside over all City Council meetings, but since he began campaigning for Senate, he has attended only 50 percent of City Council meetings. That is not a very impressive record considering there are only two City Council meetings each month. So my first reason is I want to be Public Advocate. I will do the job for a full four-year term and I will show up to work. Mark Green only wants to be the Public Advocate if he doesn’t get the job he really wants. And instead of serving the city, he will spend the first year of a second term campaigning for that job. By the way, if he does get re-elected and then becomes a U.S. Senator, the city will have to spend $5.2 million on a special election to elect a new Public Advocate. I also think it is important for people to know that Mark Green worked for David Dinkins and campaigned for him in 1993 when he lost to Mayor Giuliani. Mark Green supports Ruth Messinger. Do you want the city to return to what it was like in 1993? I don’t, Mark Green does. And that is a very important thing to remember because if anything happens to the Mayor and he can no longer serve, the City Charter says the Public Advocate takes over as Mayor.

Finally, people should know that Mark Green refused to distance himself from Rev. Al Sharpton. When Green was asked who he would support for Mayor if Sharpton were the Democratic nominee, he refused to answer that question. Reporters asked him over and over, yet he still refused to answer. I made it very clear that I do not think that Sharpton is qualified to be the Mayor of this city or of any city for that matter. He is a divisive person who says he is trying to bring people together, but only moves them further apart. I think all responsible elected officials should have done what Comptroller Alan Hevesi had the courage to do and should have said that they would not support Sharpton. Mark Green refused to do that.
Death Threats
Continued from page 1

Barry Potvin, Ph.D. has been a mainstay of the Biology Department at Yeshiva College for nearly seventeen years. Potvin is an associate professor of Biology at Yeshiva and has been a visiting professor of Cell Biology at the Albert Einstein College of Medicine (AECOM). Potvin earned his B.A. from Brandeis University and his Ph.D. from the University of North Carolina at Chapel Hill, under the tutelage of Harry Adler, whom Potvin says his primary research was in bacteriological genetics. Currently, Potvin is working with Dr. Pamela Stanley at AECOM. Their recent research involves determining the role of carbohydrates on the surface of the cell membrane and how this relates to the immune system, to the growth of cancer cells and to the general development of the cell. In addition to his 17 years of service to YU, Potvin has been an esteemed member of the AECOM staff for eight years.

By BEN-ZION M. RADINSKY

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(speak/easy)

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AT&T
Business Ethics

by Gil Bloom

This past week, YU students once again gathered in a common room and listened to and responded to Rosh HaYeshiva Rabbi Norman Lamm’s discourses on contemporary religious-civic matters. The selected topic of the evening was “Orthodox Jews: Business Ethics.”

Orthodox Jews, he speaks poor English like an Orthodox Jew (audience and panel laugh). But say what you will, he’s not an Orthodox Jew, he’s R’ Lamm.

To cheat the government, expressed the President, is a violation of dina
dimachta dina (“the law of the land is the law”). And that kid is held almost universally to be on level with any prior
d’aros.

A subtopic of the first issue questioned the handling of a situation in which rabbi anti-Semitism was the cause. Rabbi Lamm responded that in those cases he blamed the Jews for “giving the anti-Semitic more reason than is absolutely necessary to hate Jews.” He stated his belief that these cases are Hashem’s method of teaching us that we must change something; if we are doing something illegal, then Hashem makes us look bad. “And if we are guilty,” concluded Rabbi Lamm, “than we will have to have a red face, and simply swallow pride and expel such cancers from the body of Orthodoxy.”

Stolen Torah

“You can steal to help torah institutions” was the next subcategory addressed. To respond to this inquiry, R’ Lamm related a story attributed to the Rambam. A yeshiva in a certain community was having trouble. Because of its location, the yeshiva went to the Rav and stated, “Rabbi, if we don’t produce some money through some illegal method, we’ll have to close down.” “You can’t.” “The Rav unhesitatingly answered, ‘then close it.”

“Isn’t Torah which is acquired by genie? That is unholy!” cried Rabbi Lamm. “That’s not Torah. Better to have less Torah (and not to steal). This (question of stealing for the sake of Torah) is a tragic question, because the reason most often [given] as an explanation why [one] cheated or stole is to give to their institutions, especially yeshiva institutions.”

Rabbi Dr. Lamm closed the first segment of Dorm Talks with advice for those entering the professional fields, and particularly those entering the business world. “If you walk or your head... that sensitizes people to who you are. It means that whatever you do is in China... let’s face it, the Western world is a pretty damned indifferent group of people; and if every group that was persecuted decide that it is going to continue its life by raping everyone and hurting everybody else, then we are back to a civil war of global extent. It is not an excuse.”

Dina D’Malchusa Dina

In consonance with the second topic, which involves the smuggling of valuable contraband into the Soviet Union, Lamm invoked the concept of dina d’malchusa dina. He established that this was an especially significant instance, in which the offense was not punishable, except by confiscation of the item in question, the smuggling was worse, and it being a violation of dina d’malchusa.

The parameters of the law, according to the Rambam, and explained by R’ Lamm, are that the law be a “continuation of that country’s constitution, or at least its legal traditions from the past.” He quoted a story attributed to the Rav. "One day, the Rebbe asked his haskama at a law school, who was able to give me an example of the law applied in a specific case, in which the offense was not punished, nor was it punishable, except by confiscation of the item in question, the smuggling was worse, and it being a violation of dina d’malchusa dina.”

At one moment of wry humor, the Rosh HaYeshiva addressed the question of whether or not it is permissible to cheat the government of Israel if not the Soviet Government. “I don’t get it,” he mused, because this law concerns his native country. “If Russia you cannot cheat, but Israel you can cheat? That sounds like a Neturei Karta question to me. No, you’re not even allowed to cheat Israel.”

Tzedek Tzdeke Tzidduk

The final topic was perhaps the most applicable to the lives of the burgeoning young Jewish professional; should one, if asked to participate in a questionable business practice, even one that is not uncommonly practiced, involve himself in such an activity, even if it means receiving a ‘pink slip’? The answer, said R’ Lamm, is absolutely not. To demonstrate the prioritization that one must undergo when weighing torah ethics versus job security, the Rabbi cited his father as the appropriate model. In the early part of this century, when it was nearly impossible for Jews to remain shomer shabbos and work simultaneously, the Rosh HaYeshiva’s father refused to work on Saturday. “How did you manage to do it?” I asked him once. “I stood on our lawn. How was that possible?” “A few doesn’t do such things.” That’s really the sacrifice you make for ben adam l’mamol. Why shouldn’t the same element of sacrifice exist for ben adam l’chatchar? How can you take a job where you have to steal? The Ribbons Shlof Olam made us into
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**STOMP!**

Finding a respected play with no sex, no love, and no singing is a difficult task indeed. This must have been a dilemma for the student council when they decided to take YU out a play during orientation week. Finally it hit them: "STOMP!" the popular off Broadway show which features people making music with janitorial tools, would be the perfect solution. Hence, during orientation week the student council managed to give a good part of both YC and Stem a massive headache.

In small lettering, on page nineteen, the play's playbill, reads "STOMP!" is performed with out an intermission." This line should be printed on every ticket as a surgeon's general warning. It's not that I was not impressed with the incredible percussions one can make with a broom, I totally acknowledge that each performer must be incredibly talented. The problem is basically that the show is too long.

The play is made up of approximately nine thirteen-minute acts, of which each thing can happen, including the death of the protagonist." The specific plot of this film revolves around the death of drug kingpin Micky Cohen in Los Angeles, along with the succession of murders that result from some unknown individual's particular interest in acquiring the franchise of the deceased. In comes the police department, a crew of mostly unredeemable souls. They are so far removed from the true image of a cop, that any movement towards the route of pure openness is met by the audience. It was well put by one of the characters: "Don't start doing the right thing boy-o, you haven't had the practice." The play's rave reviews and popularity seems to be attract ed to this counter...
The Game

Starring Michael Douglas and Sean Penn

FILM REVIEW
BY YAIR OPPENHEIM

Close your eyes for a brief moment and reflect on your childhood. Do you remember finding yourself the victim of a cruel game orchestrated by one of your best friends? I’m sure you have. In retrospect, an occurrence like that would be meaningless; like a drop in a bucket. Now stop in your tracks. Catapult this situation to the nth degree. You are now talking to your friend in present day 1997 when suddenly, he pulls a gun on you. You notice it’s really loaded. You then wonder: is this some sick joke?

This is the premise of David Fincher’s slickly executed thriller, The Game. Fincher successfully convinces his audience that even a sliver of suspicion is a sign of trouble. The less-convoluted version of the plot is as follows: Nicholas Van Orton (played chillingly well by Michael Douglas) is a billionaire without a soul. Douglas, infatuated by curiosity, accepts the challenge and redeems his certificate, unknowingly made the first move in what turns out to be a cruel game orchestrated by one of your best friends? I’m sure you have. In retrospектив, an occurrence like that would be laughable, and this is exactly what keeps the film riveting: audience involvement.

The film makes an effort to show how it’s possible to yank the soul out of someone’s life. The screenplay does it piece by piece. First, it starts with simple contraptions not working, continuing with sensitive pushes of privacy invasion, rejection, loss and other feelings that can potentially hurt. It’s largest blows come with verbal intimidation, thoughtfulness, and, ultimately, full-blown depression. The total loss of a sense of security is one that can drive anyone to undertake extreme measures. This is exactly what fuels Douglas’ breakdown.

The acting potential is maximized by the stars of the film. Michael Douglas returns to familiar territory as he plays a rich investment banker with the same cruel elegance that he had in his Oscar-winning role in Wall Street. As Douglas’ rage and patience hit their boiling points, he relies upon the experience he got from his role in Falling Down, where he portrayed an average Joe that suddenly cracks. Sean Penn also revisits the past as he plays a reckless youth dealing with the results of bad choices, a role he reprised in his Oscar-winning role in Six Days, Seven Nights.

As far as direction goes, it seems that Fincher is taking a more professional approach, working on his craft in a more serious vein. This is a change from his more experimental approach in The Social Network, where he portrayed a character with an average Joe that suddenly cracks. As the film progresses, it becomes clear that Fincher is taking a more serious approach, working on his craft in a more serious vein. This is a change from his more experimental approach in The Social Network, where he portrayed a character with an average Joe that suddenly cracks. As the film progresses, it becomes clear that Fincher is taking a more serious approach, working on his craft in a more serious vein. This is a change from his more experimental approach in The Social Network, where he portrayed a character with an average Joe that suddenly cracks. As the film progresses, it becomes clear that Fincher is taking a more serious approach, working on his craft in a more serious vein. This is a change from his more experimental approach in The Social Network, where he portrayed a character with an average Joe that suddenly cracks.
It Takes All Sorts of People

BY COMMENTATOR STAFF

The Torah portion read annually before Rosh Hashana is parshat Nitzavim. In it, Moses assembles the Jewish people to receive his final charge and to hear his last words to them as their leader. The parsha begins with a description of the way the entire Jewish people appear standing before God. "Atem nitzavim luyav lulech limiy lihayan Elokhaychem." The parshah delineates who is included in Kahal Am Yisrael: "Rashitchim stolnish, zikneim, neshimam—Am Yisrael." The "heads of your tribes, your elders, and your officers—all the men of the nation." The Torah tells us how the Jewish people are headed by their leaders and the prominent members of the nation. But that is not all; that does not complete the demographic makeup of the Jewish people. The parshah continues and says "Taphem, wushm, geveleve, soler hakolah, nakzhet, nechuktai atshu shma minave." "Your children, your women, and the convert in the midst of your camp, from the wood chamber of the water carriers." There is a kiai, a general rule, that that which we are told in the Torah is everlasting, and is as pertinent today as it was when it was said and written. This is the foundation of our faith as Jews. Torah is immutable and unchanging, and the passage of time does not change a message nor modify it in the least. Therefore Moses it not merely describing how the Jewish people appeared to his eyes on that day in the distant past some three thousand odd years ago. He is pre­scribing for all time and for all genera­tions of Jews the requirements for stand­ing before their Maker. "L'imraha b'hat Hashem Elokecha" (to pass into the covenant of Hashem your God). And how must the entire Jewish people ap­pear? As one entity, one continuous unit, which encompasses all the segments of the Jewish population from the elite strata of the leaders to the lowest of the water carriers, if any of the Jewish people are missing or excluded, all of us are lack­ing and none of us are complete. It is utterly unacceptable to separate one from any of his fellow Jews even if they are not on the same level of society or religious observance. A group composed solely of the "Rabushim" or leaders and heads of Jew­ish is not only incomplete in its composition, it is a group that is unfit to stand before God. It is a step further. He explains that not only was Moses bringing the entire nation together before God, but he was enjoining them with an important commandment. This was one of "Aretzvil," of literally making each and every Jew a "guarantor" for his fellow Jew. Every Jew was required to strive to help his fellow Jew in his observance of "L hayyam pifi Hashem," (in order that none should transgress the word of God). Each and every Jew is inde­structibly intertwined with all of his Jewish brethren in one overarching living entity of the "Kingdom of Priests and a Holy Nation." One of the Hasidic masters expounded and elaborated on this principle. We know that prayer before God should be done with a "Tifbur," a glow of joy in Jews, and this is the optimum manner for our prayers and supplications to be accepted before the heavenly throne. The word "Tifbur" is made up of the Hebrew letters "tzadi," "bet," and "reish." These letters, said the Hasidic Rebbe, are an acronym representing the three major classes of Jews: "Tzaddikim," the righteous ones; "Beinonim," those who are in the middle of the scale and are neither perfectly pious or grave sinners; and "Reishaim," the wicked sinners amongst us. To truly be a "Tifbur," to truly represent the Jewish people and present our prayers before the Almighty, one must be a part of a group consisting of all of these classes. It is not possible for one group of Jews to exclude or denigrate another section of the Jewish people and still be eligible to request ordinary blessings. Rather it is only an inclusive body with representation from each of the segments that make up the Jewish Nation that is able to stand before our creator on the Judgement Day and ask for his forgiveness and blessing. It is the will of the Almighty that all of his people be inscribed in the Book of Life and that no Jew should be excluded from the Achet of the Jewish people. "Qem Chatima Toav L'Muna Toav ve'MeChatuv."
THE FUTURE OF ORTHODOXY - MUCH ADO ABOUT NOTHING

BY ADAM MOSES

Much ink has been spilled and institutional blood let in contentious intra-Judaism denominational crusades. These repugnant displays of resentment have accelerated in their vehemence over the past few years culminating in the unparalleled imbecility of the fatwah issued by the Agudath Harabonim earlier this year. While reprehensible and absolutely unjustifiable, these conflicts have been predicated on fundamental dis-sension over core theological matters. In contrast, the emerging chasm between "modern" Orthodoxy and "yeshiva/chasidic" Orthodoxy is all the more appalling since it is bereft of any substantive theological difference.

American Orthodox Judaism is minus-cule relative to the Conservative and Reform denominations. Estimates vary but generally place American Orthodox Jews at 8-12% of the American Jewish population. Despite our minute ranks, we have devised an artificial means of engendering that divisiveness which at times unfortunately appears to be the preemi-nent element of our collective Jewish identity. Entire institutional structures have been erected in the Orthodox community to advance the spurious distinction between the warring fledgling factions. The Orthodox Union, although encompassing a larger constituency in its scope of kashrut authority, has been pigeonholed as a body predominantly reflective of philosophically "modern" Orthodox perspectives. Agudath Israel represents the "yeshiva/chasidic" Orthodox community and defends its interests.

A comprehensive arsenal of deprecat­ing rhetoric has been assembled and is employed in fervent, animosity-driven exchanges between the two sects. "Yeshiva/chasidic" Orthodox Jews are characterized as closed-minded, unable to cope with contemporary times, uneducated, intellectually dishonest, having an outmoded lifestyle, extremist, conformist masses. "Modern" Orthodox Jews are viewed as not according halakhah adequate respect, placing modernity before Orthodoxy, Judicaly unlearned, halakhically revisionist, materialistic, overly liberal exhibitors of rabbinic irreverence. Yeshiva University has not been absent from this melee. YU is considered the intellectual bulwark of "modern" Orthodoxy. In this capacity it has provided important leadership for the "modern" Orthodox community. However, by virtue of this role it has also served to perpetuate the egregious fallacy that there is some semblance of a denominational dis­tinction between the "modern" and "yeshiva/chasidic" approaches to Orthodox observance.

While Yeshiva University and its lead­ership are undoubtedly showered with a veritable multitude of denigrating epis­thes related to their purported "modern agenda," and I am convinced we at YU receive the brunt of this odious invective, we must assume a mature leadership role in fostering communal unity. It is not our role to civilize the primitive chasid or enlighten the savage yeshiva devotee just as it is not the role of adherents to a "yeshiva/chasidic" philosophical perspective to reveal the truth to the heathen infidel who professes centrist convictions. We can appreciate a Rousseausque nobil­ity in the simplicity of the "yeshiva/chasidic" lifestyle even if we do not concur with every facet of what it represents philosophically. If we, as an institution, are to facilitate the maintenance of an effective, productive, cohesive sense of Orthodox community, we must take deci­sive and affirmative action to encourage coalescence not division.

ed important leadership for the "modern" Orthodox community. However, by virtue of this role it has also served to perpetuate the egregious fallacy that there is some semblance of a denominational distinction between the "modern" and "yeshiva/chasidic" approaches to Orthodox observance.

The conception of either an independent "modern" or "yeshiva/chasidic" Orthodox denomination is misguided, ill-conceived, and unfortunately portends communal calamity. This is primarily a result of the fact that there is no doctrinal distinction between the "modern" and "yeshiva/chasidic" groups on an elemental theological level. Any denominational divide is therefore gratuitous and con-trived.

In an era in which the once powerful torrent of Jewish continuity has been reduced to a meek trickle and an increas­ingly combative tone has emerged among Orthodox Jews, it is not the role of adherents to "yeshiva/chasidic" philosophical perspective to reveal the truth to the heathen infidel who professes centrist convictions.
To the Editor:

Upon reading your last issue, I came across Elisha Goldberg's column on the Op-Ed Page thanking the Sy Syms School of Business for being the foil of Yeshiva College. I must admit that since I am an alumnus of SSSB, upon reading it initially I grew quite distraught. However, after more closely examining the contents, or lack thereof, of his piece, the direction of my hostility changed.

I was no longer angry at the "shouts" that he took at the SSSB Administration, for they are capable of defending themselves. Nor was I incensed at the lack of respect for his fellow student, since I am not. I was completely enraged by his comments for the chosen few. In what obscure fashion, does the revenue it generates enable the Rambam to offer courses in Classics and similar subjects, majors in Classics and similar subjects, the Rambam for attempting to create yet another "rift" on campus. It was not enough that one exists between the Judaic Studies programs, now one has to exist between the Secular programs as well.

I was puzzled that your second-year Latin class studies "the fluid poetry of Homer," perhaps it would have more than two students if you studied works written in Latin, or if it were renamed second-year Greek.

Where Have I Heard This Before?

To the Editor:

There was something oddly familiar about Elisha Goldberg's article on SSSB. He claimed, if I understand him correctly, that the school's existence is justified because the revenue it generates enables Yeshiva College to offer courses in Classics and similar subjects, the Rambam for attempting to create yet another "rift" on campus. It was not enough that one exists between the Judaic Studies programs, now one has to exist between the Secular programs as well.

I was puzzled that your second-year Latin class studies "the fluid poetry of Homer," perhaps it would have more than two students if you studied works written in Latin, or if it were renamed second-year Greek.

Please do not be discouraged. I am impressed with your business acumen and I am further impressed that you devote yourself to English classes despite your difficulty with the subject. Your essay is arrogant, but arrogance flows from defensiveness. Once you learn to dress yourself as an educated person, your shame will disappear, and your arrogance will mellow into confidence. I much prefer a student with the intellectual energy to be arrogant than a passive student. Energy can be directed through education, education does no good to a passive person.

Take heart! If you continue your English studies, one day you will be able to do work at the level demanded in Sy Syms. I suggest you resubmit your essay next semester.

Sincerely,

Aaron Brown
Professor of Finance
SSSB
To the Editor:

Whatever happened to the halcyon days of the past, when a good "mussar schmoozer" would walk down the street, ask if you were ruchamim (decent), and help ensure that the participants in the Parsha, and the central conflicts and themes found within it, related to our lives? When relating those moral teachings, Rabbis, all of a sudden evolved into some proselytizers of social pieties who shamelessly use the pulpit to share their "witty" insights and personal ruminations with their congregants and students. Most of the time, these speeches are well-packaged rantings, devoid of any substance. The "mussar schmooze" becomes another chance for rabbis to become fire breathing demagogues, lambasting the celebrated hedonism of an increasingly pernicious and pervasive American culture; another chance to air out certain agendas, no matter how inappropriate to the situation at hand.

Case in point: earlier last month three prominent Rabbis in this Yeshiva launched into fiery diatribes concerning the public's reaction to Princess Diana's sudden death. Taking the low road, these rabbis chose to comment on the more salacious details of her life; the cavorting, half-nude on the beach, the bulimia. They branded her a "harlot," a "common street hooker," whose only claim to fame - adulterous liaisons and prodigal spending expeditions - helped put the monarchy in the precarious situation it is now in today. That her companion at the time of the accident was a "love (and Dodi Al-Fayed) only lent humor to the tragedy.

The putative point behind this fiery rhetoric was simple: the public's emotional outpouring was yet another manifestation of the spiritually vacuous lives people live today. The press' delying of some lascivious, middling and tepidness as a saintly figure only underscores the diminutive stature of G-d and morality in contemporary Western society. While their underlining message might have been worthy, the crass and tasteless way these Rabbis went about presenting it was certainly not. Instead of trying to play up this angle, they spewed venomous innuendoes at the public, their underlining message might have been: it is only another opportunity to ridicule the "lowly'' Arab (Dodi Al-Fayed) only lent humor to the tragedy.

Clearly, being recognized communal leaders absolved them from adhering to basic social etiquette. Clearly, being respected educators gave them a green light to engage in puerile antics.

The Talmid-Rabbi relationship is a symbiotic one predicated on a two-way sentiment: the mentor is empowered to do whatever is needed to mold the prodigal student into a fine, upstanding individual, who is able to comprehend - and at least attempt - to grapple with the discrepancies between the temporal and religious worlds. Mussar serves a vital niche in our daily lives. If done correctly, it can be paramount in facilitating this metaphysical. The fiery orations about our storied heritage and daily struggles engenders great pride and introspection. It can be the easiest way to increase one's maturity.

But when Rabbis use the "mussar schmooze" as a time of grandstanding and showmanship, the contract has been broken. Their minimizing the power of mussar is malpractice; an affront to the students who shamelessly use the pulpit to share their "witty" insights and personal ruminations with their congregants and students. Most of the time, these speeches are well-packaged rantings, devoid of any substance. The "mussar schmooze" becomes another chance for rabbis to become fire breathing demagogues, lambasting the celebrated hedonism of an increasingly pernicious and pervasive American culture; another chance to air out certain agendas, no matter how inappropriate to the situation at hand.

Sincerely, David Anziska  
YC/MYP '99
The Unbeatable Tennis Team

BY SHAI SAMET AND JON BANDLER

The YU tennis team, coming off an unprecedented three straight undefeated seasons, will try to extend its 29-match winning streak when competition begins this spring. The Mac stars look forward to another promising season in the yet to be established IAC, and for good reason.

Six of the team's top eight players return from last year's record-setting 11-0 record, including the top three seeds, senior captains Josh Hasten, Zvi Zilbershteyn, and Shai Samet. Zilbershteyn, a fourth year player, has a shot at setting the Yeshiva record for most career singles victories. David Schwartz and Edon Hirt will also see regular action at singles following the graduation of Doron Katz and Daniel Kraft. Swiss import and 1996-1997 rookie of the year Steve Langer is nursing a sore knee but hopes to be ready by March. He will be counted on for strong play in singles and doubles.

Other returning players Oren Koslowe and Jeff Rothman provide power and extra strength for the team. For the second year in a row, Koslowe will team with Schwartz in #3 doubles, and Zilbershteyn will join Langer in #2 doubles. Hasten and Samet, who have been unstoppable the past two years, will pair up for a third time in #1 doubles.

In his fourth year as coach, Jon Bandier took seven new players this year including Chaim Herman and Steven Pollack, two hard-hitting contenders from last year's practice squad. Other new team members such as juniors Joseph Weller and Danny Nessim hope to add team spirit through their desire to play and will to win. Finally, freshman Adam Alter and sophomores Jeff Taub and Micha Porat, high school competitors at Taft High, HANC, and MTA, respectively, will demonstrate their experience on the court as well.

To get a head start, on Friday, September 26, the top 3 seeds traveled to Vassar College in Poughkeepsie for the Rolex Northeast Division III Championships, the first time YU has participated in the tournament. The tournament featured 64 players from 16 colleges around the region, some nationally ranked. Top-notch teams like NYU, Binghamton (ranked in the top 10 of Division III), Vassar and many more entered the competition.

Each YU player lost in the first round; Hasten to Vassar's Ryan Lee, Zilbershteyn to Hamilton's Greg Nussbaum, and Samet to Nazareth's Chris Peets, the 5th seed overall in the tournament. In the consolation round, Hasten rallied from a 5-2 deficit before losing in a tiebreaker to Skidmore's Dan Cummings. Rich Whitmore of the Rochester Institute of Technology defeated Zilbershteyn, while Samet's comeback was not enough to beat Min Lu, also from RIT.

"The caliber of players of the tournament was far superior to anything we've seen in the past 3 years," said Bandier. "Getting a few wins would have been nice but I think it was a good experience for our guys."

The official matches will resume in the 1998 Spring season. Good Luck!

Midnight Madness Hits Y.U.

BY JOEL JACOBSON

Midnight Madness at Yeshiva University is quickly becoming a popular annual event at the Max Stern Athletic Center. On Sunday, October 26, Yeshiva University students will be entertained with an event usually reserved for fans of big name universities. Midnight Madness, for those who are not familiar, is an interactive varsity basketball practice that is open to all students. Beginning at 11:30, there will be free pizza and drinks outside the gym in addition raffle tickets will be given out for student competitions. Following the refreshments, the Y.U. basketball team will be introduced and will showcase their various talents with a short scrimmage, slam dunk contest and three point shooting contest. Some fans will be randomly picked to participate in a number of competitions with a chance to win a variety of prizes. Last year's event was attended by nearly four hundred students. With many pizza and prizes to be given away this year, it promises to be an exciting evening. All students are encouraged to participate in cheering on their team.

The Center of Attention

BY JEREMY KROLL

He stands an imposing and menacing six feet, seven inches tall. He weighs a rock solid two hundred and fifty pounds. His enormous frame is supported by two equally enormous feet, that require custom made size fifteen shoes. Yet despite a body of such colossal proportions he is quick and nimble. He moves his six foot seven inch frame with the flair of a flamenco dancer and the grace of a ballerina. The fluidity of his motions are breathtaking. This immensely talented individual is Joel Jacobson, a star on the Yeshiva University basketball team.

Joel was born in Champagne, Illinois, a small college town in the heartland of America, where he attended University High School. His first love was soccer. He was a star forward on his soccer team as he lead the team to a division title, but that summer Joel grew an amazing seven inches and realized that basketball was his calling. "I am the tallest Jew in all of Champagne and I realized that my great height would be best utilized playing basketball," said Jacobson.

Joel has also accumulated a long list of awards and accomplishments, including ECAC player of the week, MVP of the Metropolitan Collegiate Basketball Festival, and the Red Sarachek Award. While Joel has devoted countless painstaking hours on the basketball court attempting to perfect his game, he has spent much more time in the classroom attaining the skills necessary to succeed in life. Joel is an economics major, who takes a high concentration of computer science courses. This year he created his own computer consulting firm called CompuChem Inc. He serves as both its president and C.E.O.

This past summer Joel participated in the tryouts for the Maccabi Games, competing against top Division I players. He made a tremendous impression on the coaches, and made it all the way to the final cut. Joel also maintained a rigorous workout schedule, which included hours a day of jumping rope to increase his agility.

In regards to the upcoming season, Jacobson envision great success. "We lost some important players due to graduation, but the core of the team is returning, and I have confidence that the new players coming in will do a nice job."