Student Protest Forces Administration Into Course of Action

PLANS NOW UNDERWAY TO REDUCE SPEED OF MOTORISTS ON AMSTERDAM AVENUE

BY MORDECHAI FISHEMAN

Goaded into action by a succession of automobile accidents on Amsterdam Avenue, hundreds of students protested on November 19, by blocking traffic on campus while waving signs and chanting slogans demanding that the street be closed to ensure student safety. Tired to coincide with a meeting of the Executive Committee of the Board of University Trustees, the protest was organized by the collective student leaders TOP of YU spearheaded by The Commentator and YCSS and resulted in promises of concrete action from the administration.

The impetus for the protest was a series of car accidents on Amsterdam Avenue between 164th and 168th Streets in the heart of YU’s Upper Campus. These YU students were hit by vehicles over the span of a month, luckily, none suffered major injuries. Immediately following a major accident involving neighborhood residents occurred on the corner of Amsterdam and 187th, resulting in serious bodily harm to four passers-by in the two cars.

Officially, Amsterdam Avenue between 187th and 168th streets is supposed to be closed to vehicular traffic between the hours of 8 AM and 11 PM when students are walking about and going to classes. Signs posted on light poles and traffic signs prominently announce this fact, but in practice...continued on page 18

Chanukah Chagigah Draws Hundreds of Spirited Revelers

BY CHANAN HOSHANDER

On the evening of December 14th, the second light of Chanukah, the Student Organization of Yeshiva (SOY) held its annual Chanukah chagigah at the main Beit Midrash. A joyous crowd, significantly larger than in years past, attended the evening, which included dancing, music, singing, and other festivities.

The program was preceded by traditional "musar schnuzer," given by Rabbi Yitzchak Cohen, Mashgiach Ruchani of MTA. Held in Lamport auditorium, the gathering crowd of hundreds of talmidim with his renowned fiery and inspirational messages. He stressed the holiness and sanctity of the Beit Midrash, the place where all the Yeshiva’s events are held and the students gather. He implored the students to run to the Beit Midrash for its primary purpose, Torah study, with the same acalcity and fervor that they do for a celebration.

There had been some question concerning the venue of this year’s chagigah, which is traditionally held in the Harry Fischel Beit Midrash. Yeshiva University’s Department of Facilities Management objected to the use...continued on page 8

Rabbinic Debate Enters Political Arena

BY YEHUDA BURNS

Over the past few weeks, the pages of the New York Post and The Jewish Week have hosted a heated debate over the validity of the recently signed Wye Peace Accords. The agreements provided for further Israeli territorial concession in return for Palestinian security guarantees. The debate itself centers on a Post advertisement signed by several YU Rabbis which, effectively stated that the Wye agreement is halachically invalid. Though the group did not represent the whole of YU or its Roshei Yeshiva, its advertisement has fueled debate both on and off campus.

The initial ad was sponsored by the group known as Harbonim, and was signed by Rabbi Aaron Soloveichik, Rabbi Moshe Tender, and Rabbi Herschel Reichman. Calling the agreement a "life threatening danger to all residents of Israel," the group determined that it is prohibited by Jewish law to participate in this tragic and terrible agreement. It is prohibited by Jewish law for it to be ratified by the Israeli Government. Since then, the agreement’s clauses...continued on page 17
Students Must Speak Out Against NYPD Blues

Just recently, one of the most pressing issues to be addressed by The Commentator was that of the danger of the traffic which passes through Yeshiva University's uptown campus.

In an unfortunate turn of events, this problem has spawned a much greater circumstance. Law enforcement officers have been involved in a questionable incident of selective enforcement of a long-forgotten statute.

Hundreds of automobiles that did not make any turnstiles were permitted to travel the avenue unhindered on the same day that a YU student was ticketed for this long-forgotten regulation.

It has been suggested that a YU student was singled out for punishment, possibly as a result of his identity. Even if the intentions of the officers were not as nefarious as many students believe them to be, we must be alert to the ever-present potential for abuse of power.

We call upon the New York City Police Department to explain their policy with regard to the closure of Amsterdam Avenue and we demand that they treat YU students in a fair and equitable manner.

A lot has been happening on campus since my last address so I guess I will begin there. We have had a number of YCSC events, spanning form "Visiting Mr. Green" to the David Letterman Show. I would like to thank the Junior Class Board as well as Student Services for entertaining us all with an extraordinary night at X-S New York. I hope that everyone will happenstance meeting with a young couple at the side of the road, but I realized that it had been done already. I will not take a stance on the YCDS controvery and columns it solicits. In truth, much of the paper's content can only be determined by those who submittals, not those who solicit them. While it is certainly true that a few of the recent pieces have pushed the envelope, and perhaps there are those readers who believe that they have been out of place, what is overlooked is the overall picture. A student newspaper does not belong to its editors or its staff, it belongs to the students. A valid student opinion, regardless of its popularity deserves the right to be published in a student newspaper.

If someone objects to or disagrees with what is being published, one may choose by making their own opinion known. Only by actively writing letters and columns can one influence the tone and substance of the paper in order to achieve a happy medium. Otherwise, the editorship only sees one side of every story.

The Commentator Online: http://www.yucommentator.com

The Commentator Wants To See Your Pictures!

Take Out Your Cameras, Go Through Your Photo Albums, and Select Your Best, or Funniest Yeshiva University Pictures For The Commentator Photo Contest. The Winning Photo Will Be Published In the Next Issue of The Commentator, and Will Receive a $50 Cash Prize.

Bring All Submissions to Alex "Gus" Traiman in Rubin 710. Deadline: January 7th.
The Pollard Link

Jonathan Pollard is in the news again. His tragic story was once again thrust to the fore last October during the Israeli-Palestinian peace talks at the Wye Plantation in Maryland. At the tail end of the Wye negotiations, Prime Minister Benjamin Netanyahu insisted that any peace deal be contingent upon Jonathan Pollard’s release. President Clinton, exercising his usual brand of beguiling political savvy, mollified the Israelis and suggested a last-minute compromise. Clinton, bowing to the remonstrations of the intelligence community, promised to review the Pollard case at a later date. Netanyahu relented and the Pollard connection will soon be under review.

Most in the media were shocked by Netanyahu’s sudden decision to link the peace process with the release of Jonathan Pollard. American diplomats were confused and Palestinian negotiators were upset at this seemingly needless impediment. Even those who had long advocated Pollard’s release were puzzled. Amnon Dror, who used to run a Pollard advocacy group in Israel stated that, “you can't put a price tag on peace.”

Admittedly, the two issues do appear to be firmly disparate, and a connection, if any, hopelessly tenuous. But a lesson can never­theless be culled from Netanyahu’s eleventh hour move. By demanding the release of Jonathan Pollard, Netanyahu, perhaps knowingly, forced Clinton to empathize with Israel’s security predicament.

The slightest amount of scrutiny will reveal that America has very little economic or military interest in an Israeli-Palestinian peace deal. Given the present balance of power in the Middle East and the existing oil equation was beautiful. The equation was beautiful.

Josh Abraham

**Columnist**

**Contemporary Problems in Business**

**The Pollard Link**

**Sy Syms School of Business**

**MAN 4931 SEMINAR:**

**FRIDAYS’ 10:00 a.m.-12:30 p.m.**

**BUS TO MIDTOWN CENTER WILL LEAVE AT 8:45 A.M., FROM THE BOOKSTORE**
Getting Your Money's Worth

To the Editor:

Recently, while riding the elevator in Beiler Hall, I overheard the following conversation among a group of YU students. One guy asked another what a certain class was like, what, in particular, it was like to be in a class that met once a week for three hours straight. The student replied something to the effect of the following. “It’s not so bad. Vince the instructor to improve their grade. A’s.”

They are under tremendous time pressure, much more than at other academic institutions. They are in college at a time when graduate and professional school admissions are highly competitive. The culture they come from places extremely high expectations on them, in terms of professional and monetary achievement. Additionally, as at other institutions, students taking required courses oftentimes find themselves forced in courses they are not interested in and therefore not inspired by. For all these reasons, it seems reasonable that students look for shortcuts or ways of alleviating some of the pressure they’re under.

What bothers me, though, is when I hear these same students complain about the very situation they have helped to create and sustain. I hear students complain about YU’s reputation within the Jewish community, or about professors who give the same exams over and over, or about “easy” courses that close immediately and are therefore only open to seniors. But these are the same students who put off particular require­ments until the last year, so that they can sign up for the first-to-close sections, or who get upset when a particular instructor gives a “new” final examination.

As a faculty member, I care very much about the students that I teach and advise, and I try to make sure that they are always getting their money’s worth. To me, a stu­dent has been cheated, intellectually as well as monetarily, if a course he enrolls in does not challenge him or raise his level of knowledge. At the same time, I believe that certain students need to acknowledge the role that they play in the watering down of their own education. I think they ought to be embar­rassed by some of the comments I overhear them make in the elevator. After investing three to four years of hard work, not to be able to graduate feeling pride in one’s accomplishments is, to me, a real shame.

Gail Horowitz
Yeshiva College Chemistry Department

Limiting the Lab Opportunity

To the Editor:

I appreciate Mordecai Luchins’ letter in the last issue of The Commentator. To quote a point from his letter: “The YU paper is supposedly a newspaper not the platform from which to hurl invectives.” I fully agree. But Mr. Luchins needs to be corrected regarding one important point; he criticizes “YU” paper when, I’m sure, he only means to criticize “YC’s” paper. Not to forget that Yeshiva University has two undergraduate newspapers, one of which, namely the Stern College Observer, makes it its business to report news, not to hurl invectives.

Stern students were the target of invective attacks in the column “Stern Life” from your last issue. The column was obviously written to strike at AECOM, a student protest at Cardozo, and a computer network shortcoming (please refer to previous Commentator front page) in a single news cycle is what Ms. Roth envisions as the higher value.”

The column was not always popular with those who would prefer to have their own opinions printed. However, it was not always popular with the students who so desire them. I think it is the responsibility of necessity entails furnishing students with an honest account of the Yeshiva experience rather than a bland rehashing of public relations press releases. While we recognize that unblinkingly bearing the truth may not always be popular with those who would prefer not to confront it, we are patently unwilling to depart from our principled approach. Perhaps in this commitment we differ from The Observer.

Lack of Decency and Professionalism

Editors’ Note: The Commentator seeks to present a diverse array of student views in its Forum section columns. This is the “higher value” to which we subscribe when selecting opinion submissions for publication. If Ms. Roth finds “inve­ctive” in the encounter on views with variance with her own, we imagine she leads quite a besieged existence.

Howard Mazin
Vice-President
YSSC ’98

WorkLing Lisha

To the Editor:

Do you really think it’s your business to criticize the salaries of your employees? As if to suggest that a vast majority of the students here aren’t disproportionately preoccupied with making lots and lots of money. Would you feel the same way if you just signed a contract, besides, I like to believe that there are just a few professionals that do not have their lives consumed by their work needed relations to salary.

Chananya Weissman
YC ’01

Bump Off the Speeders

To the Editor:

The recent controversy about the closing of the cafeteria passing out flyers for ring designs doesn’t seem to be resolved to the approval of all parties involved. If the Commentator’s concern is about student safety then the simple placement of two speed bumps (one on 185th and Amsterdam and one on 186th and Amsterdam) would be the simple solution to the problem.

Avi Goldberg
YC/MP ’90

Mesorah Equals Culture

To the Editor:

Mesorah has become an integral part of YU’s culture. I think its existence in our school is further perpetuated by the teaching methods of certain pro­fessors (among other factors, to be sure).

Alan Epstein
SSSB ’99

The Silent Majority

To the Editor:

If we’re venturing about Stern life, I’ll jump in. Do you know what really gets me? Girls (like Debbie Shofet) who are so superficial that they assume that any girl with a ring on her finger is an idiot. Surprisingly, a large percentage of Stern girls DO NOT stand in the cafeteria passing out flyers for ring designers and bridesmaid’s gowns.

Most of us are too busy juggling our Macy’s and Sega’s to think straight. And while we do get some funny stories regarding varying degrees of idiocy, most do not involve a girl in a head­band. I’m already telling the one about the girl who thinks Jackie Chan is a genius. Yes, we do have our share of the academically-challenged students. But the silent majority are educated adults who know the difference between Beethoven and David Helfgott, and don’t feel the need to wave their hands in the air and yell, “Look at me, I’m smart.” And if the movie tickets go up to $15 – no matter, we’ll just hook our engagement rings.

Oh, and my jams move when I speak, Judy.

Tova Katz
SCW ’99

Observation for the Observer

To the Editor:

Regarding the Stern Life piece by Debbie Shofet, I have to ask what its place is In The Commentator. I don’t think there is anything wrong with the content. It is well versed, true and to the point. My ques­tion is, why didn’t she submit it to the Observer?

Simon B. Landsberg
YC ’02

Not doing so fuels the hopes of students who have little chance of being named a Roth Scholar. The scholarship should be labeled for what it truly is.

Even if the scholarship is specifically labeled for those with previous research experience, and there is certainly nothing wrong with that, it falls on another account. The scholarship is an excellent opportunity for those who cannot otherwise get lab jobs to gain the experience they are looking for. Yeshiva College, through its association with Einstein, should provide other research opportunities to students who so desire them.

Howard Mazin
Vice-President
YSSC ’98

SSSB EC 1999

YC/MP ’90

YC/MP ’90

YC/MP ’90

YC ’01

YC/MP ’90

YC ’01

YC ’01

YC/MP ’90

YC/MP ’90

YC/MP ’90
“Misplaced” Evaluation
By YISHAI FLEISHER

To the Editor:
I was taken abash by Mike Zaidel’s article on the recent Career Fair. He quoted a stu­dент who complained, “There were no con­sulting firms worth that salt at the fair.” This student obviously has perverse criteria for evaluating consulting firms. Off the top my head, I can name several leading consulting firms that attended the career fair: William M. Mercer, the world’s biggest employee benefits consulting firm, had two representatives at the fair. Although I didn’t speak to them, I assume that Andersen Consulting was also deemed fiscally unworthy in this capitalistic, economically minded, these concepts are cut and dry.

refusals, difficult halachic questions and struggles in addition to just trying to make it in an impossible business.

So I’ll say it again - you’re wasting your energy taking YC 53 so seriously. YU is not a theater school. It is not a school with an important theater program. It can’t be, for there are too many issues that arise, too few people who really care. That’s fine. If you want a meaningful theater experience in college, you shouldn’t be at YU or you should seek it out outside of school. If you don’t want to be restrained by mandates of the faculty and the politics that control the YU community, don’t join YCDs.

I’m sure plenty of people will disagree with my opinion and say YU should have more respect for the First Amendment, be less controlling, less homophbic, more open to artistic expression, blah, blah, blah. But let me assure you – the Yeshiva University drama community is the perfect introduction to the life of an Orthodox person trying to make it in theater. You will be limited, you will still be miffed you will be frustrated. However, if you really love it, it will be worth it and you’ll continue to try and find a balance between a Torah life and a theatrical life. But you guys gotta stop whining, YCDS seriously and calm down. Save the passion for your work!

Dina Bogner
SON '97

Keep up the good work!
Zalman Mayberg
YC '95

The Commenator welcomes letters from its readers. Letters must include the writer’s name, address and telephone number. Students should include the school in which they are enrolled and expected date of graduation. The Commentator reserves the right to edit all letters for syntax, content, and length.

POP LETTERS
On Our Language

By YISHAI FLEISHER

In my years at the Fesh ’99 Yeshiva High School, when a person asked another for notes or old tests, they referred to it by just that name. “Do you have any notes or any old tests?” a student would say. Upon my first experience in our university with the material question, I realized that the common practice of handling over these precious documents had come to be known as... MESORAH!!! At first, the humor­ous dual usage of the word seemed innoc­uous. However a closer examination of the word’s meaning uncovered a friend’s ghost.

“Mesorah” literally means tradition. According to Webster’s, tradition means: 1. A passing down of a culture from generation to generation especially orally. 2.a. A custom handed down. b. A set of customs viewed as a coherent precedent influencing the present. In the Jewish world the mesorah is taken even more seriously. It means the passing down of the oral traditions and teachings and wisdom of the Gedolim from the generations, straight from Sinai right into our laps. Batya, escuela, and Pink Awt list this passing of the baton of Torah throughout history, while we earnestly study texts that are older than most civiliza­tions. Jewish sages proudly about it. “Tradition...Tradition.”

You’d think by now that the people who look for mesorah in the library would figure out that its name was up on the fifth floor. Seriously though, here’s my concern: I’m worried that the usage of the word mesorah in the Torah world will become synonymous with test and notes mesorah of the “YU-get-an-easy-A’ world. Under the influence of such mesorah, knowledge of Jewish texts becomes rote. Whether they understand the chiddush or not. This detrimental affect of this neo-mesorah can be already felt in the teaching style of pro­fessors in this school who stress memoriza­tion instead of creativity. It can be wit­nessed in the ambition-challenged student body. And it can be plainly seen upon opening any book put out by the strangely simi­lar Arts oll and Gliffine Notes publications.

As the word mesorah is going down the toilet, two more words have lost all meaning in terms of education, those words are chid­dush (novel ideas) and idshom (something for its own sake).

With schools becoming more and more economically minded, these concepts are exon­ulated with the poets and academics and are deemed socially unprofitable in this capitalistic world. Today you go to the right high school, to the right college, to the right grad school, to get the right job, so you can get the right money! The school is like a fine tuned machine of higher or lower edu­cation) must churn out a complete and packaged student product ready to crunch numbers and forge any validity of life, to be called a success. In the new vocational school system, no one has time to experi­ment or to take a class that is interest­ing but does not guarantee the all pow­erful “A,” consequently, idshom in anything becomes a waste of time. Chidush is locked down upon by the intellectual elite and the

technology cars that inundate us with the party line at every opportunity. “Have you read all these test orders?” they smugly question any­one who dares think for himself.

DON’T LET THIS HAPPEN! Let us re-instit­ute the real meaning of mesorah, chidush, and idshom into our lives and our edu­cation. When studying anything from Bobbo Komet to Fukiyama, from the Mishnas Brurah to a Muslim Sura try to realize that you are a part of the great tradition of knowledge of humanity. Make learning the end game in your life rather then educating yourself for an meaningless ephemeral goal. Think for yourself, and don’t short change yourself by filling your mind with a pre-fact, second-hand, artificially flavored education. Make the mesorah of the past be alive today. Pursue knowledge. Ieshom. Believe in your ability for chidush.

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It’s Thursday afternoon. Your mind is thinking one thing: WEEDEN? The clock is moving very slowly. But, the period ends and you run out of class happy and free as a gazelle in a national park. What’s wrong with this picture? Yes, you guessed it, you forgot to say Shabbat Shalom.

This will come as a shock to most of you, but your teachers are actually human beings (I was not aware of this development till recently myself). As much as you are dying to get out of class, the teacher is probably thinking “I can’t wait to get out of this misable, esthetically challenged, Hanoi hell-pit.”

Next time, before you run out of class, if it’s a wednesday, just take a minute to say “Have a nice day” to your teacher, rebbe, or the occasional secretary. If the weekend is approaching it won’t be you to shelve your yeshiva education. I know that you all care about Shabbat Shalom, depending on your prefer­ences. Most of the time you understand both. Many of your afternoon teachers are Jewish, and it wont kill you to say Shabbat Shalom to them either. Now, in the case of a non-Jewish teacher/administrato/offic­ee person, I recommend using the gen­erally equivalent to our pre-Sabbath greeting which goes something like this: “Have a nice-weekend.”

While your at it, it would be nice to get a Shabbat Shalom/ Shabbaton once in a while. This is how to do it: you see a person coming down the street and you positively identify him as a Jew by one of his many stereotypical Jewish traits just let out a rip­roaring “GOOD SHABBOS.” You will be surprised in all these cases that the other per­son will usually smile and return your greet­ing in kind.

There’s even a bunch of old people who hang around campus. So even if your going to be a big shot lawyer or a hot-shot doctor, some nice words will do the kind of great things that money just can’t buy. Indeed, there is a lack of warmth around here which can be easily alleviated with a few small simple gestures. At first we’ll but you’ll see that it may be a “nice day,” but I am confident that these new­­so-new Ideas will help create a better at­mosphere for everyone in our quaint little community.
Visions and Limitations

BY BEN SANDLER

Much ink has already been spilled discussing why Yeshiva College students choose the courses they do, and approach their education the way they do. The common complaints have all been addressed: people just go for the easy A, people just want to get the degree and get out, etc. As much as I've heard these complaints in these pages and amongst students, I've heard a lot of the complaining coming from the Deans' office.

You see, the three deans of Yeshiva College share a vision of the way a liberal arts education should be. And for those of you who have never spent time talking to the Deans, except when you needed to get signed into a course, you don't know you're missing something. When you're bored, go in to Dean Joyce Jesionowski's office and ask her what her vision for Yeshiva College is. She'll be more than happy to share it with you. If you're lucky, maybe Dean Norman Adler will come in and they'll start discussing the time between computers and biology. And on a really good day, maybe Dean Michael Hecht will stay to stop stories and the wee hours of the afternoon.

But to get to my point: as the deans are happy to tell you, the point of a liberal arts education is to learn things you wouldn't learn while broadening the scope and breadth of your knowledge into areas you may never have even heard of. When you decide to do a living for after you graduate, you'll have more than enough of both. When will you have the chance to study the architecture of New York City or the sociology of organized crime? When will you have the opportunity to discuss philosophy with Dr. Johnson or medical ethics with Mr. Broyd? The deans are trying to get you to see your time at college as a series of these opportunities.

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Career Guidance Pamphlet for Prospective Employees

BY CHANANYA WEISSMAN

The job market is highly competitive and students can spend many commercial breaks fretting over their futures. The Yeshiva University Harry Metzenberg and Shloime Gugenplast Office of Placement and Career Services (YUHMSGOPCS) has therefore prepared a comprehensive pamphlet of tips and advice for students about to enter the workforce.

Appearance is absolutely critical to securing any job worth talking about during Chana Tishrei. When interviewing for a job, you must wear professional attire. Whatever's in is out—and whatever's out is up.

Prepare four hours to dress for an interview. If you have any questions, feel free to set an appointment at the YUHMSGOPCS. In fact, the best place to find a job is chosen by actual ability. My landlord: Yeshiva University. My residence: an Independent Housing Project (IHP) apartment.

In the event of a tie between you and another applicant, the YU administration views the IHP apartments as a necessity, believing that they simply compensate for the lack of space on Main Campus and don't serve as an alternative to the residence halls. The administration argues that as a direct extension of the dorms, the IHP apartments have to closely resemble the dorm rooms in their facilities. For example, the apartments' furniture and ceiling lamps parallel those in Rubin Hall.

However, no matter how hard the administration tries to "dormatize" the apartments, you would always differ from the dorm halls in two aspects: bathrooms and kitchens. In regards to the bathrooms, the administration had no choice but to let the IHP students use the facilities in their apartments. Yet it came to the kitchens and hence the stoves in the dorms. The administration decided to prohibit the use of the stoves, again operating from the principle that the apartments must be identical to dorms.

The administration, wavering the trials of equality, claims that it would permit the apartments' residents to cook only when their fellow students in the dorms can enjoy the same privilege. The YU administration has completely disregarded the fact that, unlike the dorms, the apartments feature either separate kitchens or kitchen areas, which obviously the residents should use for cooking. The IHP students live in the buildings where all other residents cook in their apartments on a daily basis.

In the middle of November, Jeffrey Rosengarten, Director of Supporting Services, explained to the IHP student committee the reasons behind the ban, stating that the stoves pose a threat to "safety of a facility [an IHP apartment]." He also pointed out that the administration favors the Stern students over the IHP residents in allowing females to use their stoves because "women are more responsible" than men. Not commenting on the feminist twist of Mr. Rosengarten's argument, I strongly disagree with the administration's position. By denying the IHP students use of their stoves, Yeshiva University fails to treat the residents as responsible adults. The argument that the students, by operating their stoves may set the apartments ablaze, flies in the face of the fundamental principle that society entrusts its responsible individuals to use the mechanisms which may frequently pose a significant danger. If society followed YU logic, then the Motor Vehicle Department would have to close because the probability of a car accident increases once an individual obtains a driving license; medical schools would have to shut down, since the second a person becomes a doctor and gets a hold of a scalpel the likelihood of damaging somebody's health soars, and the police department should vanish, since the probability of shooting someone by mistake increases once a policeman receives his gun. Society, therefore, either verifies the qualifications of these individuals who want to operate dangerous devices, or simply sets a legal age requirement, like in the case of acquiring alcohol.

The YU administration has recognized that almost all of the IHP students have reached the legal age when they can rent an apartment and, hence, use the stove. If the landlords followed YU logic, increasing danger, they would have to prohibit the tenants of IHP apartments. It is understood that an average person with normal mental development, especially a student of one of the finest American colleges, knows how to operate the stove. The administration should permit the IHP residents to use their stoves.

A friend of mine called me recently. "I heard you live in the apartments this year. That's great! Now, you can cook for yourself. I have an excellent cholent recipe from my baby." I didn't want to disappoint my friend and wrote down the recipe. I hope I will get a chance to try it.

Baby's Cholent:
1. Saute one large onion till brown and put it on the bottom of the pot. Let it caramelize.
2. Add half a cup of beans, one cup of barley, one kiskia, a lot of honey, and one pack of salt.
3. Add water until an inch to the top of the pot. After the water boils, let it cook on the low flame till its ready. Enjoy!
Students and Rabbi dancing in the newly refurbished Main Beit Midrash

Chanukah Chagigah 
Continued from page 1

of the main Beit Midrash this year, since it had just undergone refurbishment including the installation of new carpet. However, the SOY administration, led by President Michael Gewirtz, was adamant about having the event in its convention locale. They explained that the chagigah, which is a celebration of traditional Judaism's victory over forced assimilation, belongs in the Yeshiva's center of Torah study. SOY prevailed, and the chagigah took place in the Beit Midrash.

Following the shiur, students began to fill the large, carpeted chamber. Neshoma Orchestra provided the live music while students sang and danced about. In the center of the numerous circles, various Rabbi showed their latest footwork as students looked on. A crowd-pleasing favorite was Shalom Zabib, the popular owner of Time Out Pizza, who came directly from his shop and danced energetically in his trademark red and white striped shirt. The celebration continued for more than three hours. It could be heard as far away as the sixth floor of the Morgenstern Residence Hall.

Yosef Levine, an SSSB Senior, gushed, “The celebration was extremely uplifting, and certainly contributed to the overall spirituality of the Yeshiva.”

Despite a severe shortage of Dougie’s wings, the evening was a great success. The large turnout and extensive participation pleased the SOY Board, and left many students looking forward to the Purim chagigah.

“I hope that we can continue to hold events in our new Beit Medrash, adding to the unity and achdus of the Yeshiva.”

Chabad Club Shabbaton Big Hit

BY JONATHAN RUBIN

On Shabbat Parshat Vayehi, twenty Yeshiva University students headed down to Crown Heights for the annual Chabad Club Shabbaton. The group left YU at one PM LST (Lubavitch Standard Time), to the Lubavitch World Headquarters, known as 770. Some knew what to expect, while others were in for a pleasant surprise. All students were set up to stay with households in the Lubavitch community.

As Shabbat approached some of students raise to the mi'ivish (initial bath). Ten minutes before Shabbat, Crown Heights appeared to be transforming. Men wearing Kaposos, the long traditional garb of Hasidic Jews (Bikur Shalshe for those Lithuanians) were seen running to 770 with mikvot towels slung over their shoulders. All gathered at 770 for the Mincha prayer. One student commented, “This place is likePenn Station.” He was seemingly right, 770 is the Hasidic Penn Station. Minyan after minyan, kedusha after kedusha was an inspiration to us all.

After Chabad Shabbat, a frenzy of Lubavitchers started singing and dancing. Some of the students joined the circle, while others were in shock.

After the evening service (Maalav), students went to their respective hosts for a Chabad-style dinner. The alcohol flowed along with the Hassidic tunes, the niggunim. Students had the chance to ask their hosts questions that interested them.

After the meal the group gathered at the home of Rabbi Levi Gorelick of the OK Kehilath Lain Zion, who gathered (gathering for those taking the Yiddish course). A f.Widget can be a spiritual and refreshing experience for participants, and many students commented that they felt the same. The f.Widget went on till the wee hours of the morning. Inspiring students to thank heaven for the ten AM minyan the next morning.

Shabbat lunch was a communal gathering, with the students all eating together at the home of a Harvard Law School graduate while enjoying classic stories and dichts. “The Shabbaton was a smashing success,” said Yosef Levine, President of the Chabad Club. “It far exceeded the expectations of many students to the realm of spirituality and the Hasidic lifestyle. Certainly it will contribute to the arrival of the Messiah and the redemption of YU and the Jewish people.”

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Rabbinic "Confidentiality" Exposed
Woman's Lawsuit Against Rabbis Alleges Improper Breach of Privacy

BY ROBERT GUTMAN

Recently, a maelstrom of controversy has been whipped up by a Long Island woman's accusation against two area Orthodox rabbis over the issue of rabbinic confidentiality. The woman, Mrs. Caroline Lightman, claims that the rabbis while going through a divorce several years ago. As a result of her conversations with two community rabbis who were acquaintances, Mrs. Lightman confided that she no longer practiced taharat hamishpacha (family purity laws) as she was no longer intimate with her spouse. Subsequently, the two rabbis, Rabbi David Weinberger of Congregation Shaarei Tefillah of Lawrence and Rabbi Tzvi Flaum of the White Shul in Far Rockaway, affidavited in support of Dr. Hyman Lightman, Chan's soon to be ex-husband. Their affidavit concluded that the courts should be sympathetic to Dr. Lightman's case as his wife is an Orthodox woman.

Mrs. Lightman took the offensive, suing the two rabbis for breach of confidentiality. Despite a recent ruling in the case against Rabbi Weinberger in which the judge, David Goldstein, called the rabbi's disclosure "outside the rabbinic guidelines," the case is by no means over. Franklin Snitow, who has a long history of involvement in legal proceedings involving Orthodox Jews, is the defense council for the accused rabbis. He plans to appeal the ruling and in the meantime both he and his clients have remained silent on the case saying only that "this is a case where there never any expectation of privacy."

They insist that Mrs. Lightman was aware that her meetings with the rabbis were never intended as "pastoral counseling, but as rabbinic consultation." Nonetheless, organizations from across the Jewish spectrum, from the New York Board of Rabbis (which holds to hold a "symposium" on the confidentiality issue in the near future) to the right wing Agudath Israel (which plans to file a friend-of-the-court brief on behalf of the defense council for the accused rabbis. He its theology, has been viewed by US courts of-the-court brief on behalf of the defense council for the accused rabbis. He its theology, has been viewed by US courts of-the-court brief on behalf of the defense council for the accused rabbis. He its theology, has been viewed by US courts of-the-court brief on behalf of the defense council for the accused rabbis. He its theology, has been viewed by US courts

Cardozo Earns Respect in Recent Rankings

BY ADAM BENSLEY

Yeshiva University's Benjamin N. Cardozo School of Law has placed impressively in several recent studies of academic quality. As rankings become an increasingly important influence in student and school selection, Cardozo appears to be well poised for future success.

The most widely known ranking of law schools is the annual U.S. News and World Report study which evaluates schools on the basis of academic quality and reputation in the field of law. Every year U.S. News conducts a reputation survey of law school deans, professors, hiring partners, and judges that counts as forty percent of a school's reputation. For the Cardozo faculty placed twenty-ninth in the nation's top law journals. After compiling the data, Cardozo was ranked eighteenth among the nation's top fifty law schools. According to this study, the Cardozo faculty is law school applications has fallen by roughly one hundred accredited law schools in the United States, they chose what they felt to be the top thirty-two schools. This was accomplished in the list. Eisenberg and Wells then determined the frequency with which the faculty at the respective schools was cited in the nation's top law journals. After compiling the data, Cardozo was ranked twentieth-fifth.

The Chicago-Kent Law Review published a similar ranking which also looked at the most prolific law journals in the country to see which schools the most frequently published professors hailed from. Cardoza was ranked fifteenth in this study, making them the second highest ranked New York area school. Only U.S. News top-five Columbia bested Cardozo with a rank of eight. U.S. News top-tier schools NYU and Cardozo placed seventeenth and fifty-eighth respectively. Another regional school, Rutgers placed thirty-seventh.

Michael Herz, Associate Dean at Cardozo, echoes this confidence in the school's quality. He believes "the faculty has been extremely active in keeping things done in the productions, though, he was quick to note that he doesn't interact with enough students. "Mostly just find packages that were sent to us in a long time, and help the students pick them up. I have no funny stories involving any of the students."
Nestled in the corner of Furst Hall's second floor, the Yeshiva College Writing Center is a valuable resource for students looking to improve their writing skills. At the Center's heart lies the peer tutoring program, where budding writers receive assistance with their papers from teachers and fellow students. The Writing Center's warm, carpeted atmosphere affords students a comfortable place to write and study. More than just pens, pencils and erasers, the ongoing conferences offer students, despite the sometimes ramshackle environment, the important resources they need to improve their writing.

In taking advantage of the peer tutoring program, students may "drop in" during special tutoring hours, or they can sign up for semester-long weekly sessions. These "drop in" conferences help those just beginning an essay as well as those in need of last minute assistance on a paper. The tutors, while critical of the due-in-two-hours, hot-off-the-printer essay, nevertheless make the effort to help no matter what the situation, though they clearly recommend stopping in at draft time. The lesson is clear: prevent students from writing papers the night before they are due, giving them time to integrate their tutor's suggestions into the paper before handing it in.

The weekly appointment system allows the tutor and student to work together over the course of a semester. The goals of these sessions are to develop quality writers, not to specifically improve a paper. A tutor can point out the areas in which a writer needs improvement and focus on the skills the student's writing improves. Many times, the tutor and writer will develop friendships that extend beyond the Writing Center's walls.

Both weekly appointments and "drop in" conferences last approximately an hour. Tutors focus on many aspects of an essay including its logical argument, the presentation of evidence and the clarity of the work as it develops ideas. When grammatical problems arise, the tutor will work through the grammatical rules and teach his/her charge how to avoid similar problems in the future.

Similarly, the Writing Center offers all types of help to foreign students for whom English is a second language. Many functions as the requisite weekly ESL tutors (English as a Second Language).

Both before and after the biannual "Grammar Test Massacre," the Writing Center floods with Comp I victims. The Center offers practice grammar exams with solutions, and tutors are available to help them when questions arise. Still, most tutors are reluctant to pinch hit for a computer grammar and spell checker; they prefer to explain the rules and to teach students to spot their own errors.

The center is unique in that two tutors will rarely approach a paper in the same way. They usually do writers have their own styles, but tutors also approach writing with individual tutoring techniques. While they encourage writers to find their own style, they are quick to point out the difference between style and incorrect English. For that matter, they will not guarantee an A or any other grade. Tutors will never evaluate a paper and give their own opinion on its prospective grade. Whether their recommendations are useful in raising the grade is up to the individual writer. Fundamentally, the Writing Center can be said to hold in high regard the halakha of periku-reina, the dictum that a Jew must help a person unload his over-burdened donkey. Still, this applies only where the ox's owner also participates in the unloading. Writing Center tutors will never write or edit a student's paper, a fundamental rule being that the writer always holds the pen. The paper will always be the work of the student; the tutor is simply an advisor and assistant.

A prospective tutor need not achieve an SAT verbal score of 800 or receive an "A" in Freshman Comp. The Writing Center simply seeks students who can carefully read a paper and offer positive suggestions for improving it. While YC pays the tutors a small amount for each session, most tutors work at the Writing Center to give something back to their school. Eddie Djojojartis explains that he tutors because "God has blessed me with the ability to write and I'd like to share that talent with others." Not all tutors are born with the innate ability to write, though. Many tutors once used and in some cases continue to use the services of the peer tutoring program.

Miran Ben-Ezer, a Stern Writing Center tutor describes the personal satisfaction she gets from tutoring. "Last year, one of my classmates from a literature class asked me to tutor her, so that when it came time to write her term paper, she would know what the professor expected. We worked faithfully for half of the semester. When it came time to write the paper, she did not come here [the Writing Center], for she felt confident enough to write it on her own. She did show me the finished product, and I felt so proud. I had nothing to do with the paper, but she handed me a work that was well done. She wrote well, and if only to help her gain the confidence to do that, I did my job well."

The Writing Center offers training for its tutors throughout the semester. Dr. Lauren Fitzgerald, the director, and Steven Torres, the assistant director, have introduced many innovative programs to the Writing Center. Tutor staff meetings teach new approaches to reading, analysis, and commenting on students' writing. This semester the Writing Center took part in a special tutoring conference along with Barnard, Stern, and Stony Brook.

Additionally, Dr. Fitzgerald was instrumental in creating an e-mail list-serve that allows tutors to discuss tutoring and writing with other tutors.

The Writing Center is always looking for new tutors, and it's not too late to sign up for a weekly appointment for next semester. Those who need help get the obvious assistance of an experienced writer who is looking to help improve their writing. Those who volunteer to work in the Center get the personal satisfaction in addition to the adulation of their fellow students. From Composition to application essays, short essays to creative fiction, the Writing Center has the "write" stuff.
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**An Interview: Benji Joffe**

**BY ADAM WEIDER**

I was running late. It was a little after three, so I rushed over to the apartment building. And se... Joffe, Joffe, oh, there it is. Buzz. I walked up the stairs to his place, gave a knock at the door, and was greeted by a warm hello from Benji Joffe.

The interview was set for three o'clock, so we kept the schmoozing short and got started almost right away. He took the couch and I pulled up the L-Lazy Boy. The two of us went on.

Benji Joffe, a student at YU, is the head of Spires magazine. Sometimes on the second floor of the library you'll see it lying there. Or you'll see an announcement about it on one of the bulletin boards, if bored dorm members with an "appetite for destruction" haven't already torn it down.

Spires is a magazine presenting different types of artwork from students at a handful of colleges. It has also had readings of poetry and short stories. It's a good magazine to check out if you get the chance. But my interview was about Spires.

I had come to see Joffe because of the upcoming arts festival. In February '98 I'll be hosting its third annual Arts Festival. With Joffe as its head, the festival has been organized preponderantly by students, as opposed to being a function of the Deans' office. "The administration staff this year who come to meetings consists of, I think, nine or ten students with less faculty [than in earlier years]," he said.

"All the appropriate people who are already doing art things through YU U clubs, activities and functions [are running the festival]," he said. "Sort of saying, 'You guys are the people who know about arts on campus, you know about the areas you work with. Why don't we make a part of deciding what goes into the arts festival.'"

What will the festival consist of? "It will be two weeks of activities. A big part of it will be the opening concert. It is different than the classical music and jazz ensemble, which we will have again," Benji said.

Besides the music, the festival will display paintings and drawings, writings of stories and poetry will be held, and a play will be performed. (Separate from the YU dramatics society.) Basically four areas are being showcased: visual arts, music, literature, and performing arts.

Both agreed that he had not been able to publish everything submitted to him for Spires even if limited space and his very busy schedule, but he wanted to make up for it by putting through the Arts Festival. As an art festival to all the talented artists out there, and not only coming artists. "Benji and his staff worked very hard to make this fair art participation, not just observation," Joffe said. "The biggest thing about the arts festival is involvement. We're giving everyone a chance to say I do art too," he went on to say, "We'll have an audience. People can come in with their guitars, with their voices, and try to earn a performing role in the fair."

There are so many people on campus who do their thing, but don't have a venue. We want to give them a venue.

When asked about other festivals the plays, he answered, "The purpose of the Arts Festival is to promote arts on campus. It should be demonstrating over the course of the two weeks that arts... They do go on this school in a lot of different places. There are a ton of kids interested in post-modern legal, we can vote. It promotes this idea that can't have the Festival ourselves... We are adults, not students, but we are adults."

He concluded by saying, "It's a student pride thing... everyone's happy, [they can say], look at what we did."

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**THE ARTS & CULTURE REVIEW**

**Yeshiva Boys Gone Wild: "Lord of the Flies"**

**BY YOHAI FLEISHER**

In the dungeons of Schottenstein Center there exists a desert island populated by young swaggers with no supervision. Running water, palm trees, and wild animals adorn the upstaged YCDS archipelago, swallowing you up upon entrance. Soon we are introduced to this band of yeshiva boys, dad in ripped clothing and some oozing blood. They split away into two groups- the spineless, the pathetic, and the downright violent. Some fight for power, some for their life. Shortly, two groups emerge from the struggle— the hunters and the builders, who treat each other with all the friendliness of the enemy. Instead of uniting under one banner, the two camps clash in a battle for ideological supremacy, democracy or anarchy, winner take all.

The action of the play is not limited to the stage. Dr. Anthony Beaske, faculty advisor and artistic director of YCDS, once again uses the whole theater as the forum for his vision. The actors move with ease through the aisles and in between the seats to engulf the audience and create a usaliva-on hunt. The lighting was particularly impressive, the set and the lighting were used ingeniously to maximize the variance of scenes and speakers. The effect was impressive from a gangland-style stabbing. The lighting was particularly impressive, the set and the lighting were used ingeniously to maximize the variance of scenes and speakers. The effect was impressive from a gangland-style stabbing. This fire symbolized the hope for rescue, but also the realization that here are no absolute truths, rather only subjective viewpoints.

The class that I mentioned does a fine job as Ralph, the spineless "elected official" of the bunch. His demeanor does not fare well for long, and the props men, the cast, and the musical staff this year who come to meetings consist of, I think, nine or ten students with less faculty [than in earlier years]," he said.

"All the appropriate people who are already doing art things through YU U clubs, activities and functions [are running the festival]," he said. "Sort of saying, 'You guys are the people who know about arts on campus, you know about the areas you work with. Why don't we make a part of deciding what goes into the arts festival.'"

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As an Orthodox Jew, it may be hard to understand the effect that Roger Kamenetz's book, *The Jew In The Lotus*, has had on the world of unaffiliated Judaism. It is trou­bleshooting the modern dilemma some experts believe Jews face in trying to connect with their heritage through the physical, spiritual, and religious aspects of Judaism. Kamenetz's book, which received a $25,000 grant from the New York City Foundation to underwrite the publication costs, has been well received in the Jewish community, particularly among younger Jews looking for a sense of associa­tion with their heritage. The author, who is himself a Yiddishkeet, has written a book that is quite an ex­ample of his ability to combine personal expe­rience with intellectual insight. The book is very easy to get into, very accepting. There's a sense of people really being open and having a problem, which is very appealing to Jews all over the place who are really searching for things in t

I found myself suddenly disturbed. Although I was not quite ready to chuck my entire religious upbringing away just yet, everything I had heard was appealing. I wondered, for a second, if I should become frum, we need you to come, you need to know this way, that way... there are a lot of expectations. There's a sense of people really being open there and that tolerance is very appealing to Jews all over the place who are really having a hard time with the Influencing... If you become more involved with Judaism, you usually become less tolerant with people from other systems. The move to become Tzumt, a Jewish, you're more prone to become tolerant of people who are you enemies....

Another artistic scene in the movie was one where Zalman Schachter-Shalom!, a former Lubavich rabbi, mediated a group discussion, the author poignantly noted: "Monks like cheeses: Jewish like to toy."

Kamenetz, who has done some research since these dialogues, quotes a Chassidic teaching during the movie: Sometimes, one must lie in the deepest ditch to see the biggest hill. He is struggling to reach the personal crisis that led to his transformational experience. During this experience, he made a commitment to take a journey to India to teach Judaism. Hearing Zalman speak about angels as if they were a holy, yet real, entity, was so beautiful, the idea that there were opportunities in authentic Jewish tradi­tion for meditation, was received with open arms. The movie's tone, jux­taposing visions of India's crippling poverty and the Indus­try's amazement of Dalit, was a great success. The trend­y West Side audience s

The reason for the name Cry Cry cry, its being kept under a hush-hush type of situa­tion, but no one is crying over this decision. The band formed when Williams and Shindell toured together last year. They discovered that they both are very pro­nounced writers, and people seemed to be affectionate towards them. They called up their old friend Kamenetz who just finished her own tour and agreed to start their own band. They wanted to record what Williams called "an album that would cover the back roads of the United States and Canada with real, with real stories, with real, with real memories of this traditional folk music in post-modern literature."

This self-titled album is comprised of songs by other people as well as some of their own, very obscure. The first song on the album is an REM tune called "Fall on Me," which the mem­bers of Cry cry cry, décided to do because they wanted to show their love and respect for the folk bands. Otherwise, the album contains songs on this album are Ron Seastedt, Robert Earl Keen, and Anser Nield. The seventh song "Speaking with the Angel" is probably the best song on the album. The way the three voices twirl around with their beautiful lyrics and Shindell's guitar playing is simply a joy to hear. Robert Earl Keen's song "Shades of Grey" is as Robert said "the best cover anybody has ever done of a song of mine," and I am delighted to know that it "comes from the Soul" to Nield's "Know What Kind of Love That's, calling this song one of the inspirations in the album."

Undoubtedly, the most obscure song on the album is a simple homemaker and part­time performer from Pittsburgh name Leslie Smith. Cry Cry Cry's version of her song "Sons of God" and an interpretation of this song as the title track sounds as lonely as the song's lyrics describe.

The band is currently on an American tour, which comes to our area at the end of this month and the beginning of the New Year. They have been playing to large audiences, so do not miss this opportunity to hear one of the best Bands in America today go for it, you will not be disappointed.
Jerusalem is Calling: Diaspora Yeshiva Band

Yosef Levine

They are back and better than ever. It has been nearly five years since the last album of the Diaspora Yeshiva Band's last original album entitled, The Last Dose. Let's hope that the Diaspora Yeshiva Band had not felt the pressure of a new Rabbi, Avraham Rosenblum, Diaspora's vocalist and lead guitarist, to meet the expectations of the fans.

The new album entitled Jerusalem is Calling is out now, and will present new songs such as “Rischu Li,” “Malchuscha,” and “The Kotel Song” (just to name a few) where you see the Diaspora Yeshiva Band still giving it their all.

Life is Beautiful

Starring Robert Benigni

On any given night, there are comedies and there are comedies, and then, there are Comedies. For example, last year showed audiences base, lowbrow humor with the Wedding Singer. The Wedding Singer was a gross-out comedy, but of the story currently being told - that of the relationship between James and an eye for sarcasm. His final days are a fictional account, in that the film's unique title is derived from a line of one of the films it mentions. Who and what are these mysterious Gods and Monsters?

Gods and Monsters

Starring Ian McKellen and Brendan Fraser

Most independent films, to the common film-goer, seem actuated by commercialism, tend to be bland; the subject matter is mediocre, and the actor and plot may be quirky, and the endings are almost always anti-climactic. An even greater bias extends to the indices that are period pieces or biographies. However, and philosophically so, the best, or rather the most engaging features, are those themes of an audience, in which case, they're non-really branded as independent. "Gods and Monsters" gets pretty close.

The film sunique title is derived from a line of one of the films it mentions. Who and what are these mysterious Gods and Monsters?

In terms of acting, there isn't much to say actually, as the concept driving the film is the full force. Robert Benigni, who directed and co-wrote the film is superb in playing the role of the tragic clown. Nicoletta Braschi, who plays Benigni's wife gives a rather telistic performance, and she's an incredibly talented actress, and even the whole time Sergio Rustici, playing Benigni's son, gives a average performance. If you're looking for a great a landmark, but it's a movie that is not to be missed.

CULTURE
"Release 2.0: A Design for Living in the Digital Age"
By Esther Dyson

"The All-True Travels and Adventures of Lidie Newton"
By Jane Smiley

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The Intifada: Lessons for Today
Weinberger Speaks to YC Students

BY SHAYA ISH-SHALOM

The Intifada, the Palestinian popular uprising of 1987-93, reshaped traditional Israeli military thinking and political attitudes, and continues to exert influence over the current Israeli-Palestinian peace process. In light of this, the impact of the Intifada should be taken into serious consideration by Israel, despite the evident conclusion the Intifada could not be brought to a peaceful close.

This year's Councils of YC and The IDF followed suit. Will ger and Mendy Wald In a new act called the benefit of internal peace. Weinberger

The prospect of having to forcibly expel the Israelis more willing to take on a concilia­

The Israeli radical right, which was wary of theHolocaust and rising stars Shloime Dachs, Ylsroel Fried and rising stars Shloime Dachs, Ylsroel

Weinberger concluded that the overall message is clear, incorporating the lessons of the Intifada and of Israel's history in general: "If we don't talk, if we don't listen, we will continue down the path of division." The Intifada triggered a psychological turning point for the IDF, providing impetus for a hitherto non-existent military policy. Yitzhak Rabin's thinking best exemplifies this emerging attitude. Rabin, who was then the Defense Minister in Yitzhak Shamir's Likud Government, began by advo­

As always, the Chanukah concert will be

The family has already made tangible its support of Yeshiva in a number of ways; among them the establishment of the Stone Beit Medrash Program and the Irving Stone Distinguished Professorship at the Azrieli Graduate School of Jewish Education. The family also supports Ohr Torah Stone, an institution in Israel headed by RIETS-rabbi Shlomo Riskin. Mr. Weiss also mentioned "Edah," an organization directed by RIETS-rabbi Shlomo Riskin, as an organization deserving of support for its "positive outreach." Students Anticipate Chanukah Concert

BY COMMENTATOR STAFF

Chanukah at Yeshiva University is never complete without the big event students look forward to with eager anticipation -- the annual Chanukah concert. This year's Chanukah Concert, sponsored by Yachad and the YUCMA, promises to be the best one to date.

Produced by the respective Student Councils and SOC, the concert is sched­

Yachad is the synergistic creation of Rabbi Eagleson, Rabbi Riskin, and Rabbi Waxman. Yachad is made up of the most enthusiastic and talented students on campus, and the result is a production that is both entertaining and educational.

This year's Chanukah concert will be one of the most memorable events of the year, and is not to be missed. Whether you are a fan of traditional or contemporary music, there is something for everyone at this year's Chanukah concert.

Stone Foundation
Continued from page 1

hater of God. "That bothered me terribly," said Mr. Stone. "Our people is too small...Nobody should attack the other. If you are going to fight with others, we'll cut you down ourselves."

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The family has already made tangible its support of Yeshiva in a number of ways; among them the establishment of the Stone Beit Medrash Program and the Irving Stone Distinguished Professorship at the Azrieli Graduate School of Jewish Education. The family also supports Ohr Torah Stone, an institution in Israel headed by RIETS-rabbi Shlomo Riskin. Mr. Weiss also mentioned "Edah," an organization directed by RIETS-rabbi Shlomo Riskin, as an organization deserving of support for its "positive outreach." Students Anticipate Chanukah Concert

BY COMMENTATOR STAFF

Chanukah at Yeshiva University is never complete without the big event students look forward to with eager anticipation -- the annual Chanukah concert. This year's Chanukah Concert, sponsored by Yachad and the YUCMA, promises to be the best one to date.

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Continued from page 1

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Student Activism Results in University Action
Continued from page 1

the ordinance has not been enforced by the police department for a decade or more. Drivers regularly speed through the campus, while throngs of students are crossing the street, creating a situation that Dror Barber, President of YCSC, called "riped for disaster." Called for 3:45 PM, word of the protest spread across campus. Organizers contacted fellow students by phone and in person, while the Commentator's technical staff sent out over three thousand e-mails to the entire YU community. Other students created banners, placards, stickers and flyers bearing various slogans expressing the students' demands. The actual protest followed what is quickly becoming a YU tradition - the hour-long football game on the lawn in the Danciger Quadrangle. A crowd gathered as the game started, and quickly began to swell. Student leaders recruited their constituents passing by to join in and help "make the students' voices heard." The football game, coupled with the scheduling of the protest when students were on their way to their respective classes, resulted in over three hundred students congregating outside on campus.

At precisely a quarter to four, the students surged into the street, blocking all traffic at the intersection of Amsterdam and 185th. Waving signs and chanting "close our street," they created a wall of sound heard all across campus, as they blew whistles, banged on drums, rang cowbells, and shouted themselves hoarse. Drivers traversing the campus faced a seething student mass in the street, and had no choice but to turn off Amsterdam or turn around. YU's Department of Safety and Security, led by Chief of Security Don Sommers, quickly mobilized to direct traffic elsewhere. Windows popped open as curious teachers and administrators heard the noise and looked down to see what was transpiring in the street below. Others rushed outside to see the commotion firsthand.

Some students sat down in the street, while others began to dance and wave the traditional Passover song "Doyeno," translated as "We have had enough already." Signboards bearing various slogans such as "How many more will it take?" "Close our street before it's too late;" "Don't make me a victim;" and "Safety first!" Totally disrupting traffic, the students only parted in order to allow a city bus to pass through.

President Barber addressed the assemblage, telling the students that "We are here to make ourselves heard, to make sure that they [the administration] hear our voice. How many accidents will it take until the University wakes up? Amsterdam Avenue is supposed to be closed to ensure our safety." Ten minutes after it began, the protest was over. The leaders of the protest told the students to disperse, and they did, peacefully returning to class and allowing traffic to resume its normal, unimpeded flow down the street.

"We needed to rattle their cage," said one of the protest's organizers. "Legally, Amsterdam is supposed to be closed, but the administration is sitting idly by while our lives are at risk here. It is unfortunate that in YU, student concerns tend to be last on any list of things the powers that be may care about. Let this serve warning to them that the students are not going to be quiet, are not going to be doolie while they stone-wall and feed us bureaucratic rumbo-jumbo. This is our school, our yeshiva, and we are going to take it back." One senior administrator who wished to remain anonymous rushed out to see the protest and said "It's a pleasure to finally see the students become pro-active. Now you guys might actually get something done."

Results

The protest had an immediate impact. University Dean of Students Efrem Nulman called student leaders directly following the demonstration to convey the administration's request that students cease and desist from taking any further "radical measures" until after the Thanksgiving break, when a Student Life meeting would be held to address the issue. The students agreed.

The meeting was attended by Nulman, Jeffery Rosengarten, Director of Supporting Services, Bernard Pittinsky, Associate Director of Finance, and various other administrative luminaries. Student representatives were present in large numbers owing to the gravity of the matter at hand.

Rosengarten explained to the students that the University was in discussions with the Department of Transportation to determine what steps could be taken to remedy the situation. He spoke in length about the history of the issue and explained that the street would never be totally closed, owing to community considerations and the need to allow emergency and snow navigation vehicles to pass through. The students countered by explaining that they understood it was impractical to expect Amsterdam Avenue to be shut to all traffic, but that the intent of the protest was to get something done to slow down reckless drivers who speed through the campus. Rosengarten agreed that something had to be done, and discussed options such as speed bumps and "rumble strips," traffic reducing strips embedded in the pavement in order to slow the flow of traffic. He also stressed that students need to be more conscious about their own safety while crossing the street.

The students imparted to the administration that they desired something to be accomplished as soon as possible. Rosengarten explained some of the bureaucratic issues involved in negotiating with a city agency, but assured the students that something would be done in the nearfuture.
Rabbinic Peace Polities
Continued from page 1

the pages of The Jewish Week. Sponsored by the group Shvil Hazahav, and signed by another group of Orthodox rabbis, the ad was identified by many students as that of the lchud HaRabonim. Additionally, some of the new signatures came from rabbis with direct YU affiliation. The ad maintained that “Jewish law permits territorial compromise if such actions will ultimately lead to greater safety and security for Israeli citizens.”

It is regarding this point that both halakhic and political in nature. Amid the public dis­
cussion, R’ Yosef Blau, MYP Marjolyn Rubinstein, noted the lack of overt student interest in recent Israeli events. “The fervor of which students approach the issues of the day is no longer present,” he noted, alluding to the student protests which char­
presents for YU students are both

its�e characterized previous student bodies. “Jewish law permits territorial compromise with Jews in the territories of the Wye Agreement,” Rubinstein said. “This is based on these [security] issues, they are Halakhically, how politically incorrect it may seem. “The Oslo accords. He maintains that both

the cutoff point between safety and the

give up Jewish lives for them, no matter

whether or not they will save Israeli lives. However, that the current arguments are

disregarding the Chud HaRabonim they

hoped that public statements would not
call the public exchange questions that the public exchange We cannot sit idly by while Jews are being

attacked by the forces of globalization. He was part of a rabbinic fac­
pologists of the lchud HaRabonim is

marginally the Orthodox community and

its 0.95 PM) A person wearing a shirt with the words “Shvil Hazahav,”

Jewish Week. Mon January 19, 1998

25, 1999. In the Weissberg

SDY Seforim Sale needs people

for talent for the Spring '99

YU Campus Colloquium: The 2nd Annual Yud Shvat Concert featuring the Diaspora Yeshiva Band will take place on Thursday January 28, 1999 in the Weissberg Commons. Doors open: 7:30PM. Contact Tzvi Chefer @ 568-0060.

For more information concerning YU in Israel and overseas, contact Hamesvasser Purim Issue Contest! Submissions due by January 25, 1999. Funniest entry will receive $100. Please direct all submissions to: hamesvasser@graphcs.com.

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The Chabad Club of YC/SCW

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AVRAHAM ROSENBLUM & DIASPORA

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Thursday January, 28 1999

Featured Speaker: Rabbi Levi Gorelick, to Discuss the Significance of Yud Shvat Prior to the Performance.

Doors Open at 7:30 PM
Location: Belfer Hall
2495 Amsterdam Avenue
New York, NY

Cost: $10.00 for YU Students & $15.00 for the General Public

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Audition!

Sunday January 24
Perform in the music showcase that will be the festival's opening concert!
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For more information contact
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Audition Even Sooner!
Sunday December 20, 1pm (at 495 W186th St Apt 2d)
Perform in the dramatic showcase that will raise eyebrows and astonish the crowd!
Contact Shalom Bersson today at 543-9479!

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For visual Arts, contact
Benjamin Shiller at 781-6988.

For Literature, Contact
Josh Abraham at 568-0396,
Vishai Fleisher at 928-7996.
and had proceeded north toward 18th St. where he made a right turn and parked across the street from the dormitory.

While waiting for his friends to emerge, two police officers knocked on his window and demanded his license and registration.

When Adler inquired about the nature of his infraction, the officer stated that Adler had driven on a street which is only open to city buses.

The officers took Adler’s license and headed to their cruiser, Adler remained for the next twenty minutes.

When they returned, they handed Adler his license and a ticket recording the violation. Adler had not sounded their siren nor made any effort to pull Adler over while he was driving, but instead came right up to his car after he parked. Therefore, it was possible for Adler to be definitively identified as a YU student since he was wearing a yarmulke and had stopped adjacent to the residence hall.

Adler suspected that there may have been some measure of selectivity involved in the issuance of his ticket.

Voicing this sentiment, Adler told the officer, “I’ve been in this university for three years and it is well known that this traffic restriction is not enforced. I suspect that racism [anti-Semitism] may be involved.”

The officer abruptly responded that Adler was the third to be ticketed for the same infraction that evening. One student reporter witnessed the ticketing of a non-student, but that report could not be confirmed.

Adler plans to plea not guilty to the violation and intends to contest the sixty-five-dollar fine and the points in court. He has suggested that he will claim that the regulation was unfairly and selectively enforced. There is also a question as to whether or not his actions were, in fact, in violation of the statute since he was making a local stop. Additionally, he could not have reclaimed his car from the Amsterdam Ave. lot without in some way driving on the forbidden length of the thoroughfare.

Many students have expressed their fear that Adler was specifically targeted, even while ticketing a YU student just because he was a YU student. The regulation was created to protect YU students. If we can be protected from those who would enforce it in an unfair manner?

The officers who issued the ticket belong to the local 34th Precinct. The Community Affairs Officer at the 34th explained that “if there’s a [traffic regulation] sign that is posted, it has to be enforced.” He added that he could not address a specific incident and refused to comment further. Representatives at the Department of Transportation and the New York City Police Department claimed that they were not familiar with the situation.

The gay counselor “Carl” as all the laws of yichud (the statute which generally prohibits one from being in an isolated situation with a member of the opposite gender in order to avoid temptation and illicit relations) apply. However, since “Carl” realizes him holistically problematic orientation and has been able to control his behavior, Lamm should continue to be friendly with “Carl” and treat him with care.

Lamm also thought that “Craig” should recomend a therapist to “Carl” and that the therapist’s views are in accord with halakha. Most importantly, Lamm reminded that since knowledge of another’s homosexual orientation should always be kept private as this information may be used against the homosexual by insensitive individuals. Lamm urged those in attendance to say nothing if they find themselves in a situation which they do not know how to deal with.

In a scenario involving a non-affiliated co-worker, Lamm’s responses were similar. He noted that according to most halakha authorities, sleeping with another man factually is the same as the act of the orphans (promiscuous acts), one of the seven Noachide laws. Lesbians, as well, breach a Torah commandment, although of a lesser level, said Lamm.

Prefacing his response to the question of homosexuals holding jobs where they may influence society, Lamm maintained that we should not deny homosexuals civil rights. Commenting on the long history of nastiness towards homosexuals to approach where they have been when they have been modernized for their practices, he emphasized that we must distance ourselves from such abominable actions.

In Lamm’s view, a gay teacher should not be permitted to discuss morality in the classroom. Lamm claimed that under no circumstances is it not problematic to hire a gay teacher. He expressed that within the confines of a classroom, one is expected to behave appropriately.

While one may wonder whether God would permit to teach women, a homosexual man should be able to teach men. Lamm asked: “Would it be rational to fire a male student at Stern College for Women?” Qualifying his assertion, he said this would not be the case, for hiring a gay youth group leader would create no such potential for the children in a less structured and more intimate setting.

Lamm emphasized the use of common sense when dealing with these matters. If a homosexual is not trying to preach his/her way of life, Lamm advised “Isolating his activities but treating him as a person.” He also expressed his view that in order to preserve self-respect and for educational considerations, homosexuals should not talk about their orientation openly.

From a philosophical perspective, Lamm was asked to explain the accountability of a homosexual. Assuming that his preference is due to his genetic makeup, Lamm made an analogy to a mass rapist, who although he cannot be guided by his violent genetic makeup has free choice and has no excuse for not controlling his genetic impulses.

Torah U’Madda

“The prize is worth the effort” was Lamm’s main message to the second question dealing with the struggles of Torah U’Madda. Despite making it clear that there is no mitzva to enjoy everything, Lamm emphatically stated that there is no learning that constitutes a colossal waste of time. “One has to learn about the world around him,” asserted Lamm.

Referring to the first sentence of the Torah, Lamm argued that there’s a reason the Torah started with the phrase b’reishit barukh Elokim. “God is responsible for this world and its laws and this handwork. How could we ignore it?”

When asked about the validity of some literature courses that require students to read works by homosexuals, Lamm, echoing Rabbi Shmidman, questioned, “is not masecher ketubot quite sex-related?”

Lamm advised students to take advantage of their college years to gain an education, not to race out of Yeshiva as soon as possible. To this end, Lamm recommended taking a wide array of courses. He pointed to the fact that “one needs breadth in Limmud Chai to have breadth in Limmud Chai.”

Torah U’Madda does not deny the concept of Torah U’Madda, but this understanding was not meant for the majority of people, according to Lamm. He expressed that most of the Tannaim and Amoraim held jobs, as did many great later scholars such as the Rambam. “A Torah society cannot afford to ignore everyone learning full-time,” he asserted.

Lamm made it clear that the reason we study Maddo is not in order to obtain an occupation to sustain us but because it possesses innate value. Emphatically stressing that Torah U’Madda, if approached with the right attitude, is not a compromise but rather a path to a deeper appreciation of God, he advised students to be tolerant of both the left and the right but never to feel inferior.

When addressing the question of whether it would make God happier if thousands of students were taken out of the Yeshiva and sent to college, Lamm admitted that Torah U’Madda might not be for everyone. However, he wondered: “Who would mind if some of them would make good a niche? If the talmidim in Mir were not ignorant about the world around them and were no less knowledgeable than their Jewish neighbors?”

Although agreeing that it is a lot easier to focus only on Torah, Lamm repeatedly emphasized that “the prize is worth the struggle.”

Afterwards, Shmidman appealed to students to be honest with themselves by realizing that more could be gained by lengthening one’s stay in Yeshiva and easing the burdens instead of trying to cram everything into three years.

Messianism

Confronting the question of moshich and the messianic zeal that has captivated many in recent years, Lamm distinguished between “hoping for moshich and waiting impatiently for him.” Although belief in moshich is a central point in Judaism, it is not the essence of spirituality. And the question of whether or not one should put on tefillin in order to bring moshich, Lamm said, “of course not.”

Rather, he suggested that we may be doomed because God so commanded. Noting his respect for the Lubavitch movement, Lamm asserted that the move­ment has been doing a great job and that its Messianism poses a great danger. Lamm explained the concept that the greater an idea, the more prone it is to corruption and extraneous influence such as humanist theory and desire to escape human status and the idea of mashiach.
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Please visit our website at www.pwcglobal.com
The Yeshiva University Macs have impressively battled their way to a winning record of 6-3 thus far this season. They have shown their commitment to winning in whatever ways necessary, whether gracefully, as in their game against John Jay, or in "ugly style," most apparent against Brooklyn College. Led by their captain and seasoned veteran David Neiss, the basketball team is proving to the home crowds why they should continue to cheer for the team and make some noise.

The team is coached by long time coach Jonathan Halpert, assisted by Evan Goldstein (also the Lady Mac's women's tennis coach). Coach Halpert also gets moral coaching support from his brother (you know him - the man screaming directions from the bench such as: "play like a team!!" or "cover that guy!!").

Lacking the on-court presence of some of last year's members, such as Steve Martinek and Marc Naidrich, as well as transfer student 6'7" Alex Shakhmurov sitting out due to NCAA redshirt rules, other team members are effectively picking up the slack. Thus far the team has picked up exactly where they left off last season, putting a quality product on the floor game in and game out.

Sophomore Dov Weiner, a former high school standout, has taken over as starting point guard in Martinek's absence. Weiner has done a tremendous job thus far with his remarkable court awareness and an ability to penetrate the opposing team's defense with grace. He rarely makes mistakes on the floor, and his quickness and defense. Do not be shocked to see either cause the opposition to err in key moments. They both have the ability to knock down the occasional jumper, and handle the ball effectively.

David Battalion and Steven Hershmann round out the guard position for the Macs.

Other key players for the Macs include Yoni Zadok and Avi Kareh, two experienced guards who pride themselves on their quickness and defense. Do not be shocked to see either cause the opposition to err in key moments. They both have the ability to knock down the occasional jumper, and handle the ball effectively.

Fittingly, the Macs are a true force to be reckoned with in the ECAC.
Homosexuality, Torah U'Madda, and the Messiah
Lamm Confronts the Issues that Move YU Students at Fall Dorm Talks

By Etan Mintz

On December 7, a packed crowd filled the Rubin Shul for the second installment of Fall Dorm Talks. The event featured the President and Rash HaTzivos of Yeshiva University, Rabbi D. Norman Lamm, who discussed hypothetical scenarios of interest and halachic significance. The program, held in memory of Aaron Hillel Z, a former JSS/YU student, was moderated by Dean of Undergraduate Jewish Studies, Rabbi Dr. Michael Shemdan and dealt with the lively topics of homosexuality, Torah U'Madda, and Messianism.

Homosexuality

The issues discussed were how the Torah views homosexuality and homosexual as well as how an observant Jew should deal with it, a homosexual peer in specific circumstances.

One scenario described a counselor at summer camp "Car" concluding in another counselor "Og" that he is homosexual, though he has never acted on these feelings. The question called upon Dr. Lamm to suggest how "Car" should respond to the situation. Should he distance himself from "Car"? Inform the administration? Or perhaps advise "Car" to speak to someone who may be able to "help" him, such as a therapist?

Lamm, who first outlined his position on gays twenty-five years ago in the Encyclopedia Judaica, suggested that although homosexual behavior is considered insidious, we must treat the violator with love and compassion. He drew parallels to a distressed individual who attempted to commit suicide, and thus violated halakha through his actions. Yet, ninety-nine percent of the time we give the benefit of the doubt to the one who affords suicide with the assumption that he would not act this way unless under extreme stress which constitutes one or two duress.

Lamm proposed that we should take the same attitude toward homosexuals. Noting that in each circumstance we must look at the severity of the case to know how much is appropriate, Lamm outlined five varying degrees of homosexual behavior. According to Lamm, the least publicized category includes individuals with homosexual tendencies who recognize that their behavior is not halakhically sanctioned and are able to keep their urges under control.

Lamm went so far as to comment that such an individual deserves a medal in recognition of his valor for resisting his temptations.

The second degree outlined by Lamm was termed "the casual homosexual." This person stays in the background by keeping his thoughts and actions secret but occasionally allows his urges to override him. Then comes the "full homosexual" who suffers by allowing his urges to override him more frequently. The "recreational homosexual" in addition to acting frequently, enjoys both types of sexual partners. The most halakhically problematic instance, in Lamm's eyes, is the "proselytizing homosexual," or one who attempts to publicly legitimize his path of life. According to Lamm, this group unlike all the others, does not deserve compassion.

With regard to the camp scenario, Lamm answered that it is necessary for "Car" to physically separate himself from his peers, and if he progresses, he should report his situation to the proper authorities.

Spartial Solace and Vodka
Chabad Club Sponsors Chassidic Gathering

By Sonya Mayer

On Monday December seventh, most of the YU community buried themselves going through the motions associated with the observance of Monday's Daf Yomi. However, for a tiny, barefaced contingent living in a different world far away, the 118th pair of Torah Drasha on Daf Kabbal was enjoyed by YU students.

The Chabad Club, the YU arm of this secret society, arrived on campus with flyers and masks. As morning progressed, most of the University's walls were adorned with flyers plastering the scene Monday morning service with Chassidic music and candy. As morning progressed, most of the University's walls were adorned with flyers plastering the scene Monday morning service with Chassidic music and candy.

The festivities were called for 9:30 pm on their own mysterious foreign soil, Kishvash.

Upon arrival, with an open mind and an empty stomach, I found a place in the corner and waited to see what was in store. Without warning, my corner seat was pushed into the middle of a walling crowd focused on the late, large-screen monitor.

When the monitor's promise of plenty of food and refreshments came to an unexpected fruition, the enthusiastic crowd erupted in excitement. Hundreds of junk food, plates of Hot Fries, hot dogs, and grilled steaks of chicken and salads. They emerged from the kitchen faster than a candy bar could fly. "We want Matzah Ball Now!"

An easy speculation on one that I myself was guilty of, would be to attribute this impressive turnout simply to the fact that the participants were eager to seize the opportunity to give their car cards the right off. How is it a quick glance indicated that there were no staring Jews at this particular function, and unlike YICC events, the food was not flogged over or disappeared at a ridiculous pace. Evidently, the problem, including the liquid simcha-enhancers, greeted those not at the table a mere two of his constant notes of the final nigun soared into the crisp night air at 1:30 AM.

The speakeasy Rabbi Yosef Kanikov (Cantor of Ahavas Torah, Englewood NJ) also proved to be a worthy investment. He immediately touched on a sensitive hidden in the hearts of many YU students. He didn't attempt to center his platform on the popular mantra that "YU never made anybody religious," but related a message that we all needed to hear. In his halakha-inspired lecture, Rabbi Kanikov spoke about a religion different from that which we have grown all too accustomed to. He spoke about a religion of hope for the lonely and endless.

He spoke about the common misconception of the pious Jew interested only in the gomorhash in front of him, wearing his completely frustated expression and negative outlook. He spoke of the uncomparable spirit, singh, and pride of the Jewish people that sustained them through Polish pogroms, German occupations, and the massacre of a million people. He ended on the point that if a Lubavitcher chassid, may be guilty of the crime of perhaps the pious Jew was simply a failure to accept the fact that he allows himself to accept the mercy and kindness of God, and through his understanding sees Judaism as a loving, joyous, and insurance that they will come to tomorrow.

There is a principle which states that if a person is not concerned about acquiring as many points of knowledge of Torah Judaism as possible without paying attention to neglecting his soul with the spiritual side, every person's soul could be extinguished. It is necessary for a tree whose roots spiritually, have been dealt with the denial of a strong wind that tree falls, and the beautiful leaves, proudly displayed for all to see, catch the most wind and instead of shielding the tree, propel it into the Earth. However, aware of my YSS label, I know that I am not qualified to relay any such interpretations.

Questionable Circumstances Surround Ticketing

Y/C Student Seen as Victim in Clanton for Long Unenforced Traffic Regulation

By Chanan Hochseneder

Three weeks following a student protest that temporarily halted traffic on Amsterdam Avenue, police officers reportedly began ticketing vehicle operators for driving the thoroughfare in violation of posted signs. The December 10th ticketing came following a series of automobile accidents involving the injury of Yeshiva University student pedestrians who were crossing the avenue which bisects the Uptown Campus. The unusual circumstances surrounding the ticketing of one Yeshiva College student have prompted questions about the motivation of the officers.

During the fall semester, a litany of serious accidents at the corner of 185th and Amsterdam Avenue had prompted students to protest in the interest of their own safety. As The Commentator called for the closure of the Avenue, a student sadly stopped during the crowing of the street and the prevention of traffic passage for some time. Three weeks subsequent to that November 19th display, students were questioning whether the Amsterdam Avenue issue was one of their victimization in a different manner.

According to posted signs along Amsterdam Avenue and its cross streets "Amsterdam Avenue is closed between 186th St. and 183rd St. between the hours of 8:00am and 11:00pm with the exception of buses and local deliveries.

However, this prohibition against through traffic has not been enforced during the last several years. However, a recent ticketing of a student organisation for violating these regulations while picking up friends at the Morgenstern Residence Hall.

The ticket came as a surprise, since Adler and many other student drivers routinely drive through the affected stretch of Amsterdam without consequence.

The unusual details of the incident have resulted in concern among students. Adler had just retrieved his car from the Empire State Garage located on Amsterdam at 184th St.

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