NEW ACADEMIC VP APPOINTED
Gelman Named Associate VP

BY MORDECHAI FISHMAN

Filling the vacancy created by William Schwartz’s resignation, Dr. Morton Lowengrub, dean of the College of Arts and Sciences at Indiana University, has been named Yeshiva University’s vice-president for Academic Affairs, effective September 1, 1999. Accompanying Lowengrub’s appointment is that of Dr. Sheldon Gelman, dean of the Wurzweiler School of Social Work, to the post of associate vice president for Academic Affairs. Gelman will continue to serve as interim academic vice president until Lowengrub’s arrival on campus in the fall.

A graduate of New York University, Lowengrub holds a master’s degree from the California Institute of Technology and a doctorate in mathematics from Duke University. He has held the title of Dean at Duke, North Carolina State, and Wesleyan Universities, Lowengrub joined the faculty of Indiana University in 1967, and quickly rose through the academic ranks. Following stints as the director of mathematics graduate studies and chairman of the Mathematics Department, he held a series of upper-level administrative positions, including those of dean for research and graduate development and director of the Institute for Advanced Studies, and ultimately became dean of the College of Arts and Sciences in 1988.

Lowengrub brings with him a distinguished list of published research in the field of applied mathematics, including five books and monographs and some two dozen scholarly articles published in various mathematical journals. He has held several prestigious fellowship grants, and has won awards for excellence in teaching and research. Additionally, he has the rare distinction of having an asteroid named after him by the International Astronomical Union for his contributions in the planning and design of the WITN 3.5-meter telescope.

“Yeshiva University is a unique institution with an excellent reputation,” said Lowengrub. “Building on its solid foundation and track record of success, it has the potential to achieve even more in the years ahead. I look forward to working with Dr. Lamm, Dr. Gelman, the deans of the individual schools, faculty members, and administrators to attain this goal.”

In theory, the vice-president for Academic Affairs is one of the most important and powerful figures in the University administration. Almost every aspect of education falls under the rubric of Academic Affairs. The curriculum for the entire University, including new programs or degree tracks, and any modification involving academics...

MTA’s Administrateur Void
Filled with Appointment of New Principal

BY JASON CYRLIK

Continuing on a quest towards excellence, The Marsha Stern Talmudical Academy has found a new soldier to drive the once unsteady high school on the road back to stability. On Friday, May 7, Rabbi Michael Hecht, the new Dean of MSTA announced the appointment of Ya’acov Sklar to the post of Principal, a position that has remained vacant since the school’s decision to forego the contract renewal of current Principal Rabbi Michael Taubes.

Sklar is slated to assume the role of principal effective July 1.

Sklar, a Yeshiva College alumnus, brings to MSTA an unparalleled reputation in the local educational community. Sklar currently serves as Principal at The Academy of Future Technologies, Intermediate School 162 in the Bronx, a position he has held for 12 years. Under his outstanding leadership, the academy has been designated as the “Number One School of Choice” in the district, an honor attributing to Mr. Sklar’s superlative capabilities and unique vision.

“Mr. Sklar has a deep understanding of our community . . . I envision a true partnership as we work together to restore MSTA to its position of greatness,” affirmed Dean Hecht. Both Sklar and Hecht share a similar vision targeting an increasingly selective admissions process, and a better focus maintaining the weapons MSTA now possesses. “I am committed to ensuring that MSTA be recognized as a school of true excellence in both Israeli (religious studies) and general academic studies,” explained Sklar. “Together with Dr. Hecht and our outstanding faculty, we will recruit first-rate students and faculty to remain ahead of the growing competitive field of Yeshiva high schools in the tri-state region.”

Along with Sklar’s appointment as principal, came another encouraging announcement. YU Alum Ya’acov Sklar to Join Dean Hecht at Helm of MTA

According to University officials, Rabbi Hecht has officially changed his title from “Acting Dean” to “Dean,” in a permanent attempt to fulfill the promise made to remain with MSTA “as long as it takes” to realize his goals for the school. Insiders inform The Commentator, that Dean Hecht will have the final say in high school matters, but the pair will primarily split administrative function with Hecht supervising religious study and Sklar managing secular academics.

Regardless of the actual division of responsibility, Yeshiva University President, Rabbi Dr. Norman Lamm continued on page 16

continued on page 17

RIETS MUSMACH ANNOUNCES HIS HOMOSEXUALITY
YU RABBINS ARE APPALLED

BY AARON KLEIN

Rabbi Steven Greenberg, a graduate of Yeshiva College and YU’s Rabbi Isaac Elchanan Theological Seminary (RIETS) has become the first Orthodox rabbi ever to publicly announce his homosexuality.

Greenberg disclosed his sexual orientation in interviews with both The Forward, a contemporary Jewish-American newspaper, and an Israeli publication, Ma’ariv. The New York Times will be publishing a feature article on Rabbi Greenberg as well. Some interpret his move as a sign that Orthodox Judaism will soon need to respond to the conflicts of religion and homosexuality, while many YU rabbis are disturbed by Greenberg’s announcement and claim that his announcement profanes the Yeshiva University name.

Greenberg, 42, is a Teaching Fellow at CLAL - The National Center for Learning...
Special Thanks

As the Commentator progresses into our sixty-fourth year serving the student body of Yeshiva, it is important to note that the success of each year's staff depends heavily on the path sailed by the previous volume's governing board. With this in mind, it is especially appropriate for us to take stock of the numerous goals that surfaced course of the prior year. Adam and Mordechai, working together enriched us all and taught us the difficult and often unappreciated processes involved in creating a newspaper. Together we spent many a sleepless night, begrudgingly watching the sun rise over the rooftops of Washington Heights, crafted stories, and engaged in heated intellectual discussions while writing the chapters of our own personal tales. All this in an attempt to give back to the university that has given so much to us.

For all that and more, we thank you. For the friendships and the priceless memories, the lessons learned and the wisdom imparted, we thank you. We will always remain close to our hearts, as we can only hope to match your myriad accomplishments as our predecessors. When the paths you walk may lead you; to law school or yeshiva, to the rat race or a gentler realm, the impact of your kindness will be long felt by those of us who received it.

Apathy and Indifference

We would like to inform the student populace that elections did in fact take place on Thursday, April 29th. Further, many candidates actually developed platforms that advertised their campaign objectives. Believe it or not, these candidates voiced their plans for improving student life at a debate that was open to all students. The attendance was not quite standing room only, as hundreds of unoccupied seats were readily available for anyone who actually cared.

Elections found students voting blindly, their decisions swayd by either their sweet tooth or their growling stomach. Could you imagine if Clinton versus G. W. Bush was reduced to a decision between donuts and bourekas? Would Rudy Giuliani win office by promising Burger King for everyone? Should students have the opportunity to vote for such obviously unethical amendments simply because they agreed with one, or trusted that they would have a positive effect on student life without even reading the constitution. How many students could actually claim that they knew what they were voting for when they hastily checked yes next to "add amendments"?

It is patently evident that there is a lack of regard for the important process of voting, and on a larger scale, taking initiative to change anything that affects student life. It is disheartening that students are unaware of the issues for which they have the opportunity to vote, and take the entire voting process in jest.

Students should have taken the time to discover for themselves what was known to a select few—that the amendments were grossly unconstitutional, and the manner about which they were presented was both devious and immoral. It is extremely disappointing that students would thoughtlessly vote for such obviously unethical amendments simply because they agreed with one, or trusted that they would have a positive effect on student life without even reading them. It is clear that students must pay more attention to their own actions, and speak out when they feel an injustice is being made. Apathy and Indifference is obviously a lack of regard for the important process of voting, and on a larger scale, taking initiative to change anything that affects student life.
I had originally planned to use this column as a forum in which to document my plans for the upcoming year, to list my hopes and aspirations for the future of this newspaper. Last week, however, I decided to abandon this plan, as it would have detracted from the focus of greater consequence. I will thus save the traditional content for a first column as Editor-in-Chief until next fall.

A few weeks ago I had the opportunity to watch the recently produced documentary, "The Lost Days," a film depicting the travels of five individuals through the Hell of Nazi Germany. I was horrified to see footage of piled bodies, starved and faceless, being shoved by bulldozers into mass burial pits. They showed an actual furnace where Jews were reduced to piles of Jewish ash, and I realized that what I was witnessing was a part of the ultimate destruction of the Jewish people. That night I stayed awake, listening to my parents' voices, and I realized that I was looking at the ghosts and memories of Jews and Germans trapped in a drama so horrible and so unreal that we cannot comprehend it.

Now, allow me to change the scene a bit, create one of my own. A group of American college students, sitting comfortably in a heated room, are expressing their opinion that it is not the moral obligation of a country to end foreign genocide. "The humans who are suffering and dying are not our people, not our concern," they say. "If another country would like to kill its own people, that's their business, that's their concern."

Frightening, isn't it? If only those individuals knew what it was like to suffer, to watch as family and friends are killed right before their very own eyes. What if I now tell you that this conversation was real? That it did not take place in the dark and calamitous years that were the 1940's, but in the modern, historically-aware year of 1999? What if I tell you that this was not the communal discussion of a group of ignorant WASPs, but the mundane discussion of a classroom filled with Yeshiva students, discussing the situation in Kosovo?

That's right, these remarks were made by students in one of my classes (Jewish History class, ironically). I sat astonished as most students agreed that we, as Jews and Americans, should not be becoming involved in this recent conflict, and that the United States administration ought to stop the bombardment of the Serbian army. They went further to attack Israel for its recent decision to send aid to the refugees in Kosovo.

I wouldn't be so frightening if their statements had been politically motivated, if they had merely felt that the US and Israel were handling the situation incorrectly. But their contentions were not supported by suggestions of any kind, or an effort to comprehend the events. They merely stated that they should not be morally concerned with a nation that isn't our own.

How easily we forget. It was only fifty years ago that our people were in the gas chambers, that our grandchildren were starving, deformed, and dying. After the Shoah, the Jews arose, and in union we declared, "Never again!" This expression has gradually become our silent anthem, the battle song of a nation almost obliterated by one of the most extreme and unpredictable events in the history of civilization. It seems as though we must qualify those famous words; a bit change them, so that they would correspond more closely to circumstances. 'Never again!...to us!' we should say, because evidently we aren't so affected by the suffering of other groups. We use the word "Holocaust" to our advantage so frequently that it's slowly beginning to lose its shock value. Whenever a public figure makes an anti-Semitic remark we cry Holocaust, like an old lady complaining of a bad back so that she can guilt her children into visiting more often. Whenever the Jews are being blamed for something, we tactfully remind the world of the gross suffering that took place in the middle of this century. Yet when another ethnic group is being sin­

We use the word "Holocaust" to our advantage so frequently that it's slowly beginning to lose its shock value. Whenever a public figure makes an anti-Semitic remark we cry Holocaust, like an old lady complaining of a bad back so that she can guilt her children into visiting more often. Whenever the Jews are being blamed for something, we tactfully remind the world of the gross suffering that took place in the middle of this century. Yet when another ethnic group is being sin­

We use the word "Holocaust" to our advantage so frequently that it's slowly beginning to lose its shock value. Whenever a public figure makes an anti-Semitic remark we cry Holocaust, like an old lady complaining of a bad back so that she can guilt her children into visiting more often. Whenever the Jews are being blamed for something, we tactfully remind the world of the gross suffering that took place in the middle of this century. Yet when another ethnic group is being sin­

We use the word "Holocaust" to our advantage so frequently that it's slowly beginning to lose its shock value. Whenever a public figure makes an anti-Semitic remark we cry Holocaust, like an old lady complaining of a bad back so that she can guilt her children into visiting more often. Whenever the Jews are being blamed for something, we tactfully remind the world of the gross suffering that took place in the middle of this century. Yet when another ethnic group is being sin­

We use the word "Holocaust" to our advantage so frequently that it's slowly beginning to lose its shock value. Whenever a public figure makes an anti-Semitic remark we cry Holocaust, like an old lady complaining of a bad back so that she can guilt her children into visiting more often. Whenever the Jews are being blamed for something, we tactfully remind the world of the gross suffering that took place in the middle of this century. Yet when another ethnic group is being sin­

We use the word "Holocaust" to our advantage so frequently that it's slowly beginning to lose its shock value. Whenever a public figure makes an anti-Semitic remark we cry Holocaust, like an old lady complaining of a bad back so that she can guilt her children into visiting more often. Whenever the Jews are being blamed for something, we tactfully remind the world of the gross suffering that took place in the middle of this century. Yet when another ethnic group is being sin­

We use the word "Holocaust" to our advantage so frequently that it's slowly beginning to lose its shock value. Whenever a public figure makes an anti-Semitic remark we cry Holocaust, like an old lady complaining of a bad back so that she can guilt her children into visiting more often. Whenever the Jews are being blamed for something, we tactfully remind the world of the gross suffering that took place in the middle of this century. Yet when another ethnic group is being sin­
Reflections, the Pursuit of Truth, and Sunscreen

To the class of 1999: If I had one piece of advice for you, it would be sunscreen. The long term benefits of sunscreen have been scientifically proven while the advice that I here tender is nothing more than the reflections of my own meandering experience. The following piece rambles in the way only a very personal expression can. There are, however, some invaluable kernels of truth nested within the sentimentality.

Well, it's been one hell of a ride. I can say with sincerity that my time here was well spent.

I believe the sixty-third volume of The Commentator has met with a substantial measure of success. I am heartened to have had the opportunity to serve the University community as the paper's editor during the course of the preceding twelve months. The herculean taxing demands, my Commentator experience has afforded me much fulfillment and it is with acute relucrance that I depart my present post. I am magnificently gratified by the enthusiasm of so many low editors and the dedicated staff members without whom the effectiveness of this enterprise would have been a mere fantasy. The back-to-back all night layouts punctuated by occasional debate, incessant obscurity, and the occasional featherbedder will not soon leave my consciousness.

Next year's Commentator team: As this venerable institution continues to strive to make certain to take seriously the magnitude of the responsibility you have assumed. Yours is a task far too important to be anything short of a requirement for the health of this institution. Whatever the impediments, the threats, the administrative obfuscation, you must persevere in the interest of students and the genuine needs of this university. I trust you will do just that.

To the Yeshiva administration: I advise you to recall that the quality of the students at this university has what is earned and the favorable regard at the rest of the country. The yogic training here will afford you competitive advantages when you leave the university with a wealth of experiential background. But I believe some general observations are in order.

At Yeshiva almost three years ago jettisoned with a post-Israel consciousness. You will find me at the present time as an introspective and cheerful young man. The no-lift training, the consultations, and the seminars in the community I hold to be a diabolical need to complain. In many respects, the Yeshiva house is no inauspicious. If for no other reason than self-interest, heed the call of your concerned students for reform. Continue to ignore the plight of students at your own peril.

To the students of Yeshiva: You are among the most intellectually curious and academically ambitious students of the university is what has earned it the favorable recognition. The rigor of your training here will afford you competitive advantages when you leave the university on a wealth of experiential background.

As the school year comes to a close, we would like to raise a glass (or twelve) and pay homage to those hardy souls without whom the volume this week would never have gotten off the ground. Putting out a newspaper is a near-impossible task, and without the assistance of various people throughout the University community, it never would have happened.

Therefore, the Editors, being of sound mind and body, hereby beseech the following to the individuals who are the backbone of this foundation of this paper and dedication and thanks as such.

TO DOUGLAS: A tank of gas for all the car rides to the West Village at strange hours of the night; the entire Lynyrd Skynyrd box set; a computer that can't crash whenever you forget to save; and a Fireys from Gus box for all your whimsy and complaining and your colored hair and soul into this paper while enduring all of an itinerary which you brightly ignored. Thanks for the best looking paper ever, and the best ideas you've ever come up with. If you're feeling down, don't worry – you've never gotten worse from here. Good luck with Volume 64 as you're definitely going to need it.

TO RUDY: A new leather jacket: a must have during the cool nights of Hesder. Thanks for sticking with us.

TO CHANAN AND YOSEF: The ancient Commentator clothies inscribed with age-old Commentator toast to those entering the ranks of the married ones: "May your mistresses never meet your wives!"

TO JOSH AND BEN: Official recognition as the two craziest Gush boys to ever roll down the pike, subversive views you've turned into reality in the Bill Gates' revered head in a gift box; passwords to all the summer courses your little heart desires; and your very own Ben and Jerry's flavor. We love you man – what else is there to say?

TO BLAIR: A pillow; a lifetime supply of washing cups, Sony PlayStation, and your own very own book of Brainy Quotes. Thanks for keeping the couch warm.

TO ALEX: A new leather jacket for film developing; all the summer courses your little heart desires; and your very own Ben and Jerry's flavor. Thanks for keeping us up to date and for our tacos at six.

TO EMMA: A new leather jacket for film developing; all the summer courses your little heart desires; and your very own Ben and Jerry's flavor. Thanks for keeping us up to date and for our tacos at six.

TO GENE: A new leather jacket for film developing; all the summer courses your little heart desires; and your very own Ben and Jerry's flavor. Thanks for keeping us up to date and for our tacos at six.

TO DR. ROSS ZUCKER: Dr. Ross Zucker's ability to comment on the MTA faculty. Thanks for keeping the couch warm.

TO ALL THE REST OF PR: HEDY, JUDY, DONNA, JUNE, NORM AND THE PHOTO GANG, DES, AND THE DEERING SCHOOL - MADELINE, SHARON, SHIRLEY, CEIL, PHEOBE, etc. Thanks for keeping the couch warm.

TO ALL THE REST OF COMMENTATOR: We love you man – what else is there to say?

TO THE STUDENTS OF YESSIVA: You are among the most intellectually curious and academically ambitious students of the University's identity, what keeps it real, what lends it its enduring character. These are the words of Yeshiva's selfless metaphor for its (read: my) "pompous writing." Dr. Lee, you are a man of principle whose compassion and warmth have inspired my admiration.

To The New York Times Book Review.

To next year's Commentator team: As this venerable institution continues to strive to make certain to take seriously the magnitude of the responsibility you have assumed. Yours is a task far too important to be anything short of a requirement for the health of this institution. Whatever the impediments, the threats, the administrative obfuscation, you must persevere in the interest of students and the genuine needs of this university. I trust you will do just that.
I have always hated the maudlin process of saying goodbye. Knowing too well the futile- ness of attempting to say all that needs to be said, I usually never try. It has always seemed to me awfully one-sided, not because it exposes the inadequacies of human expression trying to convey the indescribable.

What words can exist to illustrate my sense of the making of a Madrigal? What artistic interpreta- tion? What literary constructs can I create to convey the indescribable.

The Transition has come before our eyes, the next phase of our lives and new faces will soon arrive to take their place. Though summer’s arrival laments the end of a year, and within its demise. In short, I would like to thank all the outgoing seniors and recognize their accomplishments. I will remember many of them as people who have touched me deeply. When you leave, you have fond memories of this place, and may G-d bless you with the means to one day give back to the school that gave so much to you.

That being said, we who are staying here now must look to the future and see how we can improve our fine institution for next year and for generations to come. So the following are some “fool proof” heavy duty, “bet- ter tasting yet less filling” ideas that will make this century seem like the ice-age.

You should have a Shabbat For A Thousand (hence 51K) for people from all over the tri-state area. It got me thinking, what if we could have one great Shabbat where we reach out to the extended Jewish community and bring in Jews from all walks of life to share in our Shabbat experience? We could dance and sing and have a real impact on them, and at the same time, we could shed the shockingly insular attitude that we display in regards to our fellow Jews.

Internally, YU should have a Belt Madrash Day where everybody in the school, teach- ers, administrators, students, Jews, non-Jews, serious ones, Sefardim, Ashkenazim, black-hats, snuggis, Russians and Lubavitchers, all come together for a day of learning in the name of Jewish unity. A day in which the Belt Madrash opens it arms to everybody in our little community is easy to do. However, its impact will be felt and its precedent remembered.

While on the topic of Belt Madrash, here is some advice to the rabbis of this school: don’t forget to have close relationships with your talmidim. Though it is important to dis- cuss the gemara, debate Halacha, and rail against a social injustice with your students, don’t forget that it is equally important to talk with them personally about issues in their own lives. Give them guidance and be open ear for questions. Your job is not only to pass forth the blue-print of Judaism to the next generation, but also to pass on the heart and soul of what it is to be a Jew.

Be an honest leader. You need to rise above the slime as well, as we enter a transi- tion stage during which YU will undergo mon-umental changes defining the very fabric and character of this institution.

The average age of a Board of Trustees member is seventy-one, and there exists an entire generation of faculty and administrators, including our president, may he live and be well, who are ever older. A new academic vice president has just been appointed, a new hon- ors college has just been created, and new classes, professors and subjects are cropping up as fast as we can make them for the future. The student population is burgeoning while it changes demographically.

Old standards and entrenched bureaucrat- ics are no longer going to cut it anymore if the YU family is to compete. One must get above the slime as well, as we enter a transi- tion stage during which YU will undergo mon-umental changes defining the very fabric and character of this institution.

Whatever issues arise, it is incumbent upon the entire YU community to ensure that they are not decided upon in the backrooms according to the old imbecilic and destructive system. They need to be debated, discussed publicly, and in order to arrive at an intelligent conclusion, input must be solicited from all segments of the student body.

This is entirely conceivable that President Lamm will want to leave office and enjoy a well deserved retirement, or that-circumstances may force him to remain. This is no time to betray the student body in this manner. Who will take over? Better yet, upon what model will his successor be chosen? President and Rosh Ha’ishivah? Or do we split the two offices and create a new power structure?

What happens when Dr. Socol vacates his chair? Is Dan Forman going to run the school? How is the relationship between Sacks and the College going to look in the future? Are we going to broaden our enrollment to include non-Jewish Shabetzer and non-denominational kids, or are we turning our backs on them as well? What does the future hold for the Belt Medrash and its Rabbi? These are the issues that I know the next vol- ume of The Commentator will tackle (along with caf food, idiotic student bickering, adminis- trative bungling and other personal issues. Hey, it’s part of the job). But if the only voice crying out is that of the Commm, it will sound all the more shriveling in a vacuum. Don’t let that be your job.

I expressed in my first column as editor a sentiment I feel as strongly today as the day I wrote it. Being a YU student has made me the recipient of a legacy that spans three blocks of Washington Heights and three thousand years of history. I thank God that I had the luck and privilege to continue on down the path delineated by my predecessors and guides, and in my own small way contribute to the collective wealth of this institution.

ASSUME YOUR PLACE IN YU HISTORY!

GOTO: http://clubs.yuc.edu/masmid

ASSU M E Y O UR PL AC E IN YU HI ST O RY!
I'm Just Rambling...

BY EPRHAIM SHAPIRO

We live in a sick world. We grasp when crazy things happen and question how such atrocities could ever occur in a morally civilized world. When the dust settles, we return to our daily rou­tines until wars wire, or the news ticker clicks away, and the gasping start all over again. Where did we go wrong? Anybody can have a clue what measures can still be taken to halt the downward progression of a decadent society which has become everyday normality?

Clarence Thomas, Pac Man and Friends

"Good evening, our top story tonight ..." All any human being has to do is take a cursory glance at the six o'clock news and not be affected by the quick tongue yapping of reporters who are so adept at reporting stories of sheer horror as naturally as they can say "We'll be back right after these messages."

Day after day, year after year, the past decade has brought the most perverted, most horrifying "news" directly to American dinner tables. It's no wonder that names like William Kennedy Smith, Joey Buttafuoco, and Celeste Willie all became everyday house­hold terms, as people often discussed the latest deaths deemed most important by the perverted media.

"In Other News..."

The rapid decline in the quality of what is important to people in this country is staggering. Almost deafening to hear the least. Imagine if daytime television had never been bombarded with the Anita Hill/Clarence Thomas hearings. Imagine if the front page of your local newspaper did not contain graphic descriptions of William Kennedy Smith's late night escapades at the beach. Now imagine again; "In Other News..."

Think about life today if the network news people and newspaper giants had never considered those accounts worthy or appropriate headlines. Think that simply people must be as to the very root of all that is evil and you will always have a way to get guns. Racism will always exist. Promiscuity and perversion of humanity will always be a sad fact of life. We need to stop them from wanting it! Sure, all kids should be taught how to kill teacher—but none would ever do it, unless something told them its okay. Contraception for high school students? There should not be a need for it! "I did not have relations with that woman, Ms. Lewinsky. Not one time. Not ever."

The entertainment industry itself is smothered in nothing but sexual exploitation with no boundaries whatsoever. The advertising industry seems to be lowering its standards of decency daily. Even children's games, videos and movies have lost all dignity and consider­ation for anything that should be of value to the normal flow of human life. If only what best to our successors as they prepare to take over the job of not only coding HTML and uploading files, but representing the future leaders of Modern Orthodoxy to the communities which continue to look up to us.

"Tell me for your..."

Turn on a television, you'll see why. Open a comic book - the answer is in front of your nose. For more information get some quarters and go to the video arcade. "Vapercut Uppercut Left!"

There is a big difference between Frogger and Street Fighter. Miki Bikini Mud Wrestling. There is a world of variance between the comedic genius of Liveluxury and the sicken­ning raunchiness of Al Bundy.

By jest us come down from the sky and suddenly declared it all good, without regard for consequence! "Talk shows hosts who have run out of names, next on Oprah."

The answer doesn't lie in the same distribution at high school orientation. The answer won't simply come by cancelling the Jerry Springer show. What needs cancelling is the material. Imagine if that show had no possibil­i­ity of future shows. Just a final special? No! Suppose you to? Sure, considering how long it's taken for us to get down to the embarrassing level we wall­low in today (And anyone who claims that our community is immune, is living in bitter denial and better come sniff the Maxwell house cof­fee bags real soon). Our behavior and background check legis­lation and waiting periods are all great pre­cautions, but it obviously isn't enough. Kids will still find a way to get guns. Racism will always exist. Promiscuity and perversion of humanity will always be a sad fact of life. Why not cut in on the last story? Sure, all kids should be taught how to kill teacher—but none would ever do it, unless something told them it's okay. Contraception for high school students? There should not be a need for it! "I did not have relations with that woman, Ms. Lewinsky. Not one time. Not ever."

The Internet, or World Wide Web (yes, techies, I know they are two distinctly differ­ent terms) in all its magnificence, avails any­thing to anyone, at any time. It's no wonder there are so many laws that simply don't exist yet because the rapid progressive pace of technology cannot be kept up with by old geezer politicians panting far behind. If only the standard had not been lowered in the years prior to the time everyone went online if only the levels of dignity and quality and respect for humanity had not been flushed before the great space age that enables any seven year old kid to learn to build a bomb while surfing the Internet, or World Wide Web (yes, techies, I know they are two distinctly differ­ent terms) in all its magnificence, avails any­thing to anyone, at any time. It's no wonder there are so many laws that simply don't exist yet because the rapid progressive pace of technology cannot be kept up with by old geezer politicians panting far behind. If only the standard had not been lowered in the years prior to the time everyone went online if only the levels of dignity and quality and respect for humanity had not been flushed before the great space age that enables any seven year old kid to learn to build a bomb while surfing the Internet, or World Wide Web (yes, techies, I know they are two distinctly differ­ent terms) in all its magnificence, avails anything to anyone, at any time. It's no wonder there are so many laws that simply don't exist yet because the rapid progressive pace of technology cannot be kept up with by old geezer politicians panting far behind. If only the standard had not been lowered in the years prior to the time everyone went online if only the levels of dignity and quality and respect for humanity had not been flushed before the great space age that enables any seven year old kid to learn to build a bomb while surfing the Internet, or World Wide Web (yes, techies, I know they are two distinctly differ­ent terms) in all its magnificence, avails anything to anyone, at any time. It's no wonder there are so many laws that simply don't exist yet because the rapid progressive pace of technology cannot be kept up with by old geezer politicians panting far behind. If only the standard had not been lowered in the years prior to the time everyone went online if only the levels of dignity and quality and respect for humanity had not been flushed before the great space age that enables any seven year old kid to learn to build a bomb while surfing the Internet, or World Wide Web (yes, techies, I know they are two distinctly differ­ent terms) in all its magnificence, avails anything to anyone, at any time. It's no wonder there are so many laws that simply don't exist yet because the rapid progressive pace of technology cannot be kept up with by old geezer politicians panting far behind. If only the standard had not been lowered in the years prior to the time everyone went online if only the levels of dignity and quality and respect for humanity had not been flushed before the great space age that enables any seven year old kid to learn to build a bomb while surfing the Internet, or World Wide Web (yes, techies, I know they are two distinctly differ­ent terms) in all its magnificence, avails anything to anyone, at any time. It's no wonder there are so many laws that simply don't exist yet because the rapid progressive pace of technology cannot be kept up with by old geezer politicians panting far behind. If only the standard had not been lowered in the years prior to the time everyone went online if only the levels of dignity and quality and respect for humanity had not been flushed before the great space age that enables any seven year old kid to learn to build a bomb while surfing the Internet, or World Wide Web (yes, techies, I know they are two distinctly differ­ent terms) in all its magnificence, avails anything to anyone, at any time. It's no wonder there are so many laws that simply don't exist yet because the rapid progressive pace of technology cannot be kept up with by old geezer politicians panting far behind. If only the standard had not been lowered in the years prior to the time everyone went online if only the levels of dignity and quality and respect for humanity had not been flushed before the great space age that enables any seven year old kid to learn to build a bomb while surfing the Internet, or World Wide We...
Deep Thoughts from a Philosophy Major
BY JONATHAN GORDON

By now the winners of the student council elections have been chosen and another blissful year in this esteemed college of ours is set to begin. I'd like to offer my observations, perhaps as an outsider on the inside of YU. If I've learned one thing in my two years here, it's that those who can complain often do. Yes there are many things wrong with this school, but it is my belief that if we truly treated this as an institution of learning, then it would become one. We can blame the administration and faculty until we're blue in the face, but all that shows is each person's inability to look within themselves for answers. What I hope to show is that perception is warped by judgment, but true introspection is steadfast.

Your actions influence how this institution acts. Each time you register for classes based on the easiest teacher, you are telling the administration that incompetence is acceptable. Every time you go into our library only to complain often do. Yes there are many things wrong with this school, but it is my belief that if we truly treated this as an institution of learning, then it would become one. We can blame the administration and faculty until we're blue in the face, but all that shows is each person's inability to look within themselves for answers. What I hope to show is that perception is warped by judgment, but true introspection is steadfast.

Your actions influence how this institution acts. Each time you register for classes based on the easiest teacher, you are telling the administration that incompetence is acceptable. Every time you go into our library only to

Dr. Zucker Continued...

To the Editor:
I write this letter on behalf of Dr. Ross Zucker, assistant professor of political science at Yeshiva University College for Women. I did not suggest that I write this letter, nor did he even encourage it. Instead, I do so of my own volition and desire. I felt it my duty to write a letter behalf of the single greatest professor I have had.

Dr. Zucker is excellence personified. Not only is his enormous respect his students have for him, but also his knowledge of political science unparalleled. Many different professors. Dr. Zucker is a man of great control of the class, due in part to the way he quotes sources and produces bibliographies on the spot is one of the most remarkable things I have ever seen from any professor.

In addition to his obvious mastery of the subject matter, he is most helpful to students. I have yet to meet a nicer or more helpful man than Dr. Zucker. Like many other professors, he gives his home phone number to students on the first day of class with encouragement to call anytime. At many points during research or studying, I called Dr. Zucker and he helped me greatly. I have never asked him a question he could not answer, and he always seems to have all the time in the world to help.

I am not normally given to hyperbole, and I do understand that some of what I have said in this letter could be dismissed as exaggeration. I assure you, however, every word I have said is the absolute truth. Therefore, I believe that for an institution constantly striving to improve academically such as Yeshiva University, not granting Dr. Zucker tenure would be an egregious error.

Jesse Mendelson
YC/IBC '99

Parting Words

To the Editor:
I am not writing this letter to attack anyone, but as someone who has been on campus for the last seven years, I believe that it is my duty to voice my opinion on matters that have disturbed me lately. For starters, I want to address the issue of one of the letters that was published in the last issue of the Commentator regarding the bowling tournament. Although the Commentator is a place in which students can and should voice their complaints and ideas, it is not a place for petty personal demands for honor, especially for such an insignificant achieve ment.

This leads me to my next and more important point. As president of IBSCS, I (and apparently many others who reacted to the empty ballots “Is this a joke!”) was disturbed by the fact that all of the incoming IBSCS and SBMPS candidates ran unopposed (I did not write this earlier because I felt that it would be unfair for those students who declared their candidacy in the correct fashion). I don’t believe that students for not running for office, but I do believe that this reflects a major deficiency in respect and appreciation for YU. There are about fifty clubs (give or take a few) that exist at the Uptown Campus. Out of these clubs, maybe half are active on a regular basis. To me this indicates that many of these clubs simply exist to build resumes for students who don’t have enough work experience and couldn’t care less about this institution. It’s just ironic that many of these so called “student leaders” are the ones who complain about how terrible YU is in relation to other universities. Granted, YU has its flaws, and too many of them, but it can become a better place for all students to excel, regardless of what they expect to gain from their experience at YU. If they were more active in solving the problems about which they complain. It seems to me that YC and SSB Uptown have become vocational schools that students view selfishly as either obstacles or stepping stones for a more lucrative career instead of seeing them as life-molding institutions. YU’s philosophy of Torah U’maddah is not only a catchphrase and theoretically perfect dictionomy, but rather, it is a philosophy that should guide students through their lives. Apparently, the ramifications of which undergraduate institution a student chooses to attend is an essential component of the undergraduate experience that many students seem to neglect.

Next, over the course of elections, I kept hearing complaints about the English Lit. requirement at YU. As an English major, I found this quite disturbing. Instead of encouraging students to benefit from a very strong YC department, some of the candidates seemed to complain about the burden of one or two English classes on the student who was v’shalom has to suffer more than five semesters at YU. Obviously such an attitude is detrimental to future success of YU as a top-tier university that has to compete with institutions in which students take courses in their home schools. To give credit where it is deserved, I commend the candidates for addressing the issue of YU’s virtually nonexistent summer program.

At this point, you’re probably bored by my ranting, so I will make my final request to you. Please try to encourage students to become more active in YU student matters instead of printing sensationalist jargon just to fill space. The Commentator is a forum for student awareness and condition improvement, not only bathroom reading material. Try to keep this in mind. The Commentator possesses what I believe is incredible potential for student life improvement, both directly by informing students of new occurrences and indirectly, by increasing student involvement. Please put this great potential into beneficial action.

Matthiyahu Balas
YC/IBC ‘99

Thefts are Shocking

To the Editor,
I read the recently published article, “Theft of Sweats Sweeps Campus” and I think it’s unfortunate that YU students lost their belongings after leaving their dorm rooms only for two weeks. It should be the case that the YU security is responsible for the loss or damages of the articles of the students. Even some of the staff of the security office itself may be responsible for the theft. I did not expect this to happen at a university, especially a good one. Further measures should definitely be taken to search the guards for the belongings or to tighten security during the vacations. However, if this cannot be done than the students should be told at the beginning of the semester that no personal belongings, such as money, labtops, computers, watches, jewelry etc. should be left in the room. I hope that YU security department changes its policies.

Joey Vogel
Signed: YC 04

The Commentator 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.

The Commentator
500 W. 185th St.
New York, NY 10033
commie@ymail.yu.edu
To the Editor: Kavod HaTzibbur,
the same reason that women
do not receive an
aliyah
to the Torah in shul. Not
because it is
assur,
but because it casts the rest of
Adam.
Not
Mikol lsha.
There is a reason we
not being up
to
par with the woman receiving
make the
brachah
of
Shela Assani /shah
1)
Eizehu Chacham
- Halomed Mi\ol the male
tzibbur
in an embarrassing light for
1)
The only reason that I could think of to
declare. that it is
"ASSUR"
for men
to
watch women act if they do not sing, is because of
Kavod HaTzibbur, the same reason that women
do not receive an aliyah to the Torah in shul. Not
because it is
assur,
but because it casts the rest of
the male tzibbur in an embarrassing light for
not being up to par with the woman receiving
the aliyah. So, if we were to say that the men at
Yeshiva University were not up to par with the
women, then perhaps because of Kavod
HaTzibbur we would not be permitted to
attend. Paradoxically, this would mean that
since you do not believe that the guys have any­
ting to learn from the girls, you actually could
attend, as Kavod HaTzibbur does not stop you.
Yet I, if not for the fact that I find Kavod
HaTzibbur utterly irapplicable here, would have a
problem attending the Stem play, as I believe
the guys do have a lot to learn from the women.
By making such a bold declaration that it is
"ASSUR" for us to watch women perform, you
almost force me to liken you to a chassid shoteh
that is macarvin hadam, delaying the coming
of Mashiach by increasing sinat chinam, if I
would care to go to the extremes that you do.
Thankfully I do not, so don’t worry, you aren’t
responsible for our remaining in
But your
misinterpretation of
halakha
and
halakhic
ter­
minology does lead you to a misinterpretation
in thought.
As to your last point, that I am enrolled in
Stern College only to find a shidduch
and I
should be
aidel
and sugar and spice, etcetera, I
can only laugh. As I clearly signed that column
Yeshiva College ’00, and I referred to the guys up
here as "us guys" repeatedly, I do not understand
how you could believe that I attended Stem, but
I’m willing to overlook it.
Thanks again for the quick response, and, I
must add the entertainment: being 6’5” and not
shaving for
seflrah,
I don’t usually get called Ms.
Weiss.

Shmuel Kadosh
Mesivta Yeshivas Rabbi Chaim Berlin

Hadar Weiss replies: I thank you for your kind words in respon­
se to my column in the last issue of The
Commentator. However, I do feel a need to re­
ply in kind to your missive, if only to correct what I
feel are a few misconceptions on your part.
1) In learning, the term "ish" is used
to
describe a man,
"isha*
to
describe a generic anyone, either sex, that is a
human being rather than an animal or a plant
or some other object. Therefore my original
statement of "Halomed Mikol Adam" still
appli­
1) The only reason that I could think of to
declare. that it is
"ASSUR"
for men
to
watch women act if they do not sing, is because of
Kavod HaTzibbur, the same reason that women
do not receive an aliyah to the Torah in shul. Not
because it is
assur,
but because it casts the rest of
the male tzibbur in an embarrassing light for
not being up to par with the woman receiving
the aliyah. So, if we were to say that the men at
Yeshiva University were not up to par with the
women, then perhaps because of Kavod
HaTzibbur we would not be permitted to
attend. Paradoxically, this would mean that
since you do not believe that the guys have any­
ting to learn from the girls, you actually could
attend, as Kavod HaTzibbur does not stop you.
Yet I, if not for the fact that I find Kavod
HaTzibbur utterly irapplicable here, would have a
problem attending the Stem play, as I believe
the guys do have a lot to learn from the women.
By making such a bold declaration that it is
"ASSUR" for us to watch women perform, you
almost force me to liken you to a chassid shoteh
that is macarvin hadam, delaying the coming
of Mashiach by increasing sinat chinam, if I
would care to go to the extremes that you do.
Thankfully I do not, so don’t worry, you aren’t
responsible for our remaining in
But your
misinterpretation of
halakha
and
halakhic
ter­
minology does lead you to a misinterpretation
in thought.
As to your last point, that I am enrolled in
Stern College only to find a shidduch
and I
should be
aidel
and sugar and spice, etcetera, I
can only laugh. As I clearly signed that column
Yeshiva College ’00, and I referred to the guys up
here as "us guys" repeatedly, I do not understand
how you could believe that I attended Stem, but
I’m willing to overlook it.
Thanks again for the quick response, and, I
must add the entertainment: being 6’5” and not
shaving for
seflrah,
I don’t usually get called Ms.
Weiss.

Shmuel Kadosh
Mesivta Yeshivas Rabbi Chaim Berlin
With finals upon us and the end of the year not far away, the time has come to look back on all that has taken place recently. We have established an Educational Shanghai Student Council, as well as the Student Council. This year, we want to take advantage of this great opportunity to get involved with the various programs and activities at the Yeshiva University Business Student Association Board for all their help in making your year a success. Last but not least, I would like to thank the entire staff of the SOY Saffron whose tireless effort and dedication helped to produce the most successful SOY Saffron ever. I am sure that those who worked on Hemeppe and Nachum Stallman for supervising the four Rubin Hall 96-97/Morgenstem Hall 97-98

For the past several years, the student body of YU has steadily and endured and we are hopeful that this trend will continue. The fact that the school of SOBM has expanded from four Shiurim before University, and wisdom in placing administrators above the teachers, the ones setting the rules, is clearly seen in this school. We have seen great growth in YU, and it has been important for the goal of the student, the Torah half of the learning, to be there to guide us. With a student being taught by a rabbi, this does not seem to be the case.

YU should not have further limited the number of credits that students can take outside of University. It will only lead to a decrease in the number of students that would take their Shana Aleph year in Israel, because partially making up for Shana Bet during summer school is no longer an option. Both my learning skills and religious devotion are much stronger because I spent a second year in Israel. Doesn't YU want to look to the future, or is this the only way to live? The problem is that while the goal of YU and it should be Torah U'madda, the problem is that this is not what YU's students are versed, obtained by a small percentage of its students. The ability to substantially gain from Torah U'madda is a factor of goodwell and few. The majority of the students should be choosing to enroll in the first year, and trying for the Im Derachim grant, the acquisition of skills to be a successful Torah Jew in a secular society.

Yeshiva University, being a small institu­tion, is a place where each individual student, with the support of the administration, is allowed to reach his or her individual goals. Yeshiva University should continue to strengthen its Midda, both for the student body, need not reflect the understanding of what Torah U'madda means, but rather the understanding of what Torah U'madda means, because we have had to come to the school.

One of the most profound demonstrations of the Torah (Philo­hile philosophy of Yeshiva University is the base of the Hebrew Bible, the Talmud, and the Bible. The study is ideological to integrate Torah into the everyday life of its students without limiting its focus on just Talmud. Particularly impressive in the addition of new courses to the Jewish Studies department, especially those dealing with Medical, Legal, and Business Ethics, as well as their dealing with specific aspects of Judaism, Halakha, and faith, one of the main themes of our courses, it is the importance of growing in learning beyond the Biblical requirements. It is therefore not surprising that many students turn to MTPH or YUPH for assistance in mastering the material.

On a final note, I encourage Yeshiva to become more involved not only in YU activities, but also in YU affairs as well. With the visits of students, I am sure that many students turn to MTPH or YUPH for assistance in mastering the material.

SOY president Michael Gertwitz

Small fraction of the Cooley and the entire SOY staff is to thank you all next year. This year we expanded from four Shiurim before University, and wisdom in placing administrators above the teachers, the ones setting the rules, is clearly seen in this school. We have seen great growth in YU, and it has been important for the goal of the student, the Torah half of the learning, to be there to guide us. With a student being taught by a rabbi, this does not seem to be the case.

YU should not have further limited the number of credits that students can take outside of University. It will only lead to a decrease in the number of students that would take their Shana Aleph year in Israel, because partially making up for Shana Bet during summer school is no longer an option. Both my learning skills and religious devotion are much stronger because I spent a second year in Israel. Doesn't YU want to look to the future, or is this the only way to live? The problem is that while the goal of YU and it should be Torah U'madda, the problem is that this is not what YU's students are versed, obtained by a small percentage of its students. The ability to substantially gain from Torah U'madda is a factor of goodwell and few. The majority of the students should be choosing to enroll in the first year, and trying for the Im Derachim grant, the acquisition of skills to be a successful Torah Jew in a secular society.

Yeshiva University, being a small institu­tion, is a place where each individual student, with the support of the administration, is allowed to reach his or her individual goals. Yeshiva University should continue to strengthen its Midda, both for the student body, need not reflect the understanding of what Torah U'madda means, but rather the understanding of what Torah U'madda means, because we have had to come to the school.

One of the most profound demonstrations of the Torah (Philosophy of Yeshiva University is the base of the Hebrew Bible, the Talmud, and the Bible. The study is ideological to integrate Torah into the everyday life of its students without limiting its focus on just Talmud. Particularly impressive in the addition of new courses to the Jewish Studies department, especially those dealing with Medical, Legal, and Business Ethics, as well as their dealing with specific aspects of Judaism, Halakha, and faith, one of the main themes of our courses, it is the importance of growing in learning beyond the Biblical requirements. It is therefore not surprising that many students turn to MTPH or YUPH for assistance in mastering the material.

On a final note, I encourage Yeshiva to become more involved not only in YU activities, but also in YU affairs as well. With the visits of students, I am sure that many students turn to MTPH or YUPH for assistance in mastering the material.
A truly magnificent piece of theater has to connect with its audience on a visceral, emotional level while taking into account the sensitivities and sentiments of the audience. A truly callous heel, a man who aspires to be crowned with the title (in modern-day parlance) of a "player," needs to be a shallow, cold-hearted cad who cares not a whit for the feelings of those he uses and abuses. Rarely do they go together, but the Stern College Dramatics Society's production of King of Four Hearts managed to pull off the feat – a phenomenal play about a woman and the conning man who plays them all.

Student written, produced and performed, the production was part of the annual "Sternbucks" and highlighted the theatrical talent contained within the student body of SCW. Written by S. Kim Glassman, "King of Four Hearts" was a one-act play comprised mostly of one constantly interrupted monologue directed toward the audience by a different twenty-something woman in various phases of the exact same relationship. Only one woman speaks at a time, each picking up the preceding left off while the other is listening, giving them the appearance of the impression that the only speaker inhabits the stage. What becomes immediately apparent is that they are all in love with, and being strong along by, the same man, who is consistently using them for sexual excitement and the method never changes, only the victim. We never get to meet this Lothario, but his personality and actions influence each of the ladies being lured about on his emotional puppet-strings.

Adriana Segal played the tempestuous Joan, the fatalistic female who has finally seen her better off what she truly is, but can't get over it. She carries herself with the bitter knowledge of the junkie who knows the habit is killing her, but still needs the fix. "I came to the conclusion that I was over him," she says. "I was pleased." But then comes the conclusion to the inevitable. "And then I suddenly realized that my need to say that I'm over him only announces how much I'm not." Her bitter tone serves a foil for the other women enamored of and deeply in love with, Mr. Stick Dog. Even though she knows he has moved on to other conquests, "speed dial number thirty-seven or something," she still cannot refrain from obsessively sitting by the phone waiting for him to call. As the puts it, "Chalk up one more on the Joan-was-stupid-again chart."

In contrast to Joan's jaded manner of that, played by lightly upbraid through Chana Rotthstein, Jenny has just fallen under Mr. Beddor's charming wiles, and is still in the first stages of love, when the world looks brighter, flowers smell sweeter, and all the bells in heaven ring before the sound of voice. She brings a dizzy, love-struck vitality to the stage that is hard to miss knowing that she is ultimately fated to end up with her heart shredded into hamburger by his emotional meat-grinder. Jenny is every girl who swears not to act like a giggly twelve-year old, but when the thunderbolt strikes, proceeds to act like the "wannabe monster" she promised herself never to be. Rotthstein's performance hit home with her audience, with many nodding their heads in identification or as she called her lines.

The third woman in this four-part passion puzzle is Joanne, the thoughtful law student blanx balter. Portrayed by the short-spoken Marina Klochan, Joanne seems to be a down-to-earth, sensible-shoe-wearing type of gal. Yet, Joanne, depending on her loneliness, is sucked in by our protagonist's pickup lines as well. "I know, I know," she suddenly says. "I assume the greatest responsibility for all the negative and the at-at-at-at-at-at-..." what do you do?" which keeps me from being one. It's being a woman." She says plaintively, even as she hopes for the best.

The Heisieans and Susan Wehlgelehrnt distinguished themselves in their respective supporting roles as Michelle and Melanie, those in the know who attempt to counsel their friends against their emotionally self-destructive behavior. Coming from opposite viewpoints – Michelle with her long-term (real life) sense of adoring (read: whipped) boyfriend, and Melanie, with her serial dating lifestyle ("That's the great part about being single. Every new guy you go out with, boom, instant new beginning键") – the two actresses provided depth in the script and served as barometers of their friends' love-stuck desperation.

But the real star role of the show is that of June, played by Sarah Haynes. June is a bit of an enigma, she will not explain her premonition that something is seriously amiss, but she still finds herself drawn to this man, even while trying to break free of his specter. "A part of him follows me wherever I go," she says, "but where is I going?" Back to the center of the stage that is. This indecision is driving me crazy, I hate it. I hate not knowing!

In the most memorable monologue of the play, June compares a girl's heart to a basketball for all to trample upon come game time. And what do you know, there is almost always a game on go. The vases get trampled and kicked, smashed and shattered. Repair after repair, sloppy glue job after sloppy glue job, and the vase takes its place again. And what do you do? Stop, see it's "inner brilliance and beauty," pick it up and take it home (and maybe buy it an engagement ring). All she wants is her "basketball man.

The plot built up to the fated climax, and as the story reached its denouement, the viewer could not help but watch, mesmerized, as it all came together. Dramatically, the script did exactly what a good play should – it reached into the hearts of its audience, grabbed the emotions of those that are intimately familiar with, and displayed them on stage for all to see.

Glassman's script was beautifully directed by Eric Parmes, a recent graduate of Adony. Parmes and a student director here in New York. Parmes' minimalistic stage settings gracefully complemented the script by imparting a shared sense of space, alluding to the women sharing the same man. "King of Four Hearts" was co-produced by Devorah Cohn and Capri Sessions. The Florence Waterman directed an overall scene of the production.

In conclusion, the production truly was a magnificent piece of theater, while the fellow it was written about (wherever you are, there are some boys here who would like to shake your hand) must truly be a rolling stone like no other, a real down-home, game-playing, bird-chasing kind of flower. As the lights left, the audience gave the actresses a standing ovation (while the fifteen or so men in attendance eyed the exits, ready for a quick get-away should the need arise). "King of Four Hearts," was a smashing success, and a tribute to the talents of all the students involved.

On Stern Girls, Star Wars and the Bedazzler

Debbie Shoff

It is so wrong that I'm more excited about the Austin powers sequel than the Star Wars prequel? Let me explain myself to the hand-consciously these things, Stern girls need to be a little more exciting. But when the light saber comes, you know what, you're not that impressed. Personally, I feel that the "Main Street" is a little too much.

So, what happens when you are a kid during the 80's, the Bedazzler would ask them to every thing and anything including your mother). The other one, you are a head head up, have the decency to hide the thigh bones because I'm still not over the whole thing and it brings up bad memo- ries to him? As I was saying before, Austin Powers looks so "I'm going to pre more in my pants Bingle." I can't share my excitement with Star Wars. Star Wars is a little mini me the devil evil clone that's a quarter of his size! I don't think so! Any movie that appreciates bills is from the island of Doctor Moreau needs to be loved. I'm ready for school to be over and summer to begin, but I must confess - I will miss them, I'll miss the days when I would throw turkey skins on the cafeteria walls with my hands. The times we would play Mission Impossible to the rooftops and watch the la- so-precious dating scene on Thursday nights at Brookfield, I will miss Stern girls and all the times we had with them. My late girlfriend has the cast fight over watching 90270 or Originals. Great, and this time I got trampled by 30 stern girls trying to get free Doughies when the ele-phant fans came.

Let's not forget all those Middish classes, Can any other school claim to have so many classes on marriage and "monotumination"? I don't think so, etc. as much as people including myself, I can't stand my boyfriend on Stern, I feel a lot of love for this school and want everyone to know how pre- cious Stern is! I mean the comedic value alone is priceless. In terms of summer movies I will see Star Wars, but my heart will belong to Austin Powers.

Sessions at West 54th

Elie Grooc

Wipe a tear, grab a tissue, and blow your nose, unfortunately our school year is over. Classes are a distant memory and you've forgotten most of the information for half of your finals already. It's a sad time. Some people are going abroad, the majority is sticking around next year, but most people are going home...home, outside New York City. I feel bad for you people, going to places like Indiana, Memphis, and LA, the once vibrant and exciting night life that you knew is being replaced with a town that watches 60 Minutes and goes to bed by 10. What kind of life are you going to have without New York's bars, clubs and parties? Well, don't fret just yet. As a parting gift for those of you in this situation, I will fill you in on a little secret about what you can do on long, boring, Saturday and Sunday nights at home.

On of these two nights, at either 11 or 12 o'clock (depending on the city and station), the best ever live music show of all time, Sessions at West 54th has been critically hailed as just that. With performers from just about every genre of music, this is a must watch for all of you who love music but only have AM stations at home.

In this show, the second season, they have filled every show with great and often unknown artists. Diverse artists from Oomzomati (August 14) to Bela Fleck and the Flecktones (June 26) fill the show each week with their own unique and distinct blend of music. On the relatively unknown side of the spectrum, I would advise you not to miss the Beth Orton's (August 7) performance, which appeared in a previous article, Vic Chestnut's (August 24) show, and the Cowboy Junkies (May 29), show. All three of which are pretty mind-blowing.

But don't think that Sessions has just "soon to be cool" artitists. Artits as big as John Mellencamp (July 24), Areosmith (July 28) and Phish (July 10) also play. Each puts on the kind of show that they've performed all throughout their careers which has gathered them the sort of recognition that is left to the music elite. As is expected, the Phish show is of some higher quality, and as such, should not be missed.

Other shows, which I highly recom- mend, are Lucinda Williams (August 28), PJ Harvey and Chocolate Genius (July 28), Liz Phair and the Lounge Lizards (July 3), and Elvis Costello (May 22). Most of the shows have two artists performing songs coupled with interviews of one another and lead singer David Byrne. It's truly a special evening of television, reminiscent of the old time live music television shows.

The Show airs on PBS affiliates in over 130 markets all across the country, just check their website: www.sessionsatwest54th.com.

QUEENS OF THE STAGE
STERNBUCKS REVIEW: STERNBUCKS REVIEW: QUEENS OF THE STAGE
By DEBORAH FISHMAN
By MODERNA FISHMAN

Sternbucks: Review: Queens of the Stage
May 15, 1999
Much like the famed street in Jerusalem, its namesake, I found New York’s Via Dolorosa to be a small, seemingly out of place attraction that humbly thrives amongst the loud and more dominating counterparts. This one-man play, written by and starring the famous British playwright David Hare (The Blue Room, Amy’s View, The Jewel), is his latest character study, and lessons pertaining to the recent Israeli-Arab Middle-Eastern crisis.

Nobody wants to leave via Dolorosa (if you will), recalling with great detail and sentiment Hare’s recent trip to Israel and the Palestinian territories. His natural story telling talents and flair for the poetic and sometimes hysterical verse makes this play move with uncommon ease. At times the mood is that of a private dinner conversation with Hare, yet at other moments the tone changes to one that is more theatrical; the audience relives the experience with Hare.

The intimacy of the performance gives way to a surprising sense of manipulation. One finds him or herself laughing and crying with Hare, sharing the author’s emotions out of sheer social etiquette, not necessarily because the facts themselves are so emotionally persuasive. However, this is part of the brilliance of the play; being that, when it comes down to it, the whole production is really just an elaborate expression of one person’s point of view.

The show is about the universal significance of individual opinions. In this case the audience is privileged to hear and experience the British Christian author’s reaction and interaction with Judaism, Judaism, and the Palestinian question. Here, honesty and reality take precedence over popular rhetoric. This is what makes Hare’s subjective response to the situation so endearing. The result is a night of provocation and intrigue. For a Yeshiva student the monologue poses a challenge to open his mind and revisit the injured dream for peace in the Middle.

Hare begins with reminding the audience of his long and arduous journey to Tel-Aviv.

The harrowing last words of Hertzog’s final play weren’t I want to get out of the Ghetto” or I want to live by the Ghetto” or I want to make for great subject matter in theater simply because, as Hare puts it, “these people have a cause, a fighting belief!”. Their artistic appeal is not totally complimentary; the Ghetto! It’s the brilliance of the play, being that, when it comes down to it, the whole production is really just an elaborate expression of one person’s point of view.

The show is about the universal significance of individual opinions. In this case the audience is privileged to hear and experience the British Christian author’s reaction and interaction with Judaism, Judaism, and the Palestinian question. Here, honesty and reality take precedence over popular rhetoric. This is what makes Hare’s subjective response to the situation so endearing. The result is a night of provocation and intrigue. For a Yeshiva student the monologue poses a challenge to open his mind and revisit the injured dream for peace in the Middle.

Hare begins with reminding the audience of his long and arduous journey to Tel-Aviv.

The harrowing last words of Hertzog’s final play weren’t I want to get out of the Ghetto” or I want to live by the Ghetto” or I want to make for great subject matter in theater simply because, as Hare puts it, “these people have a cause, a fighting belief!”. Their artistic appeal is not totally complimentary; the Ghetto! It’s the brilliance of the play, being that, when it comes down to it, the whole production is really just an elaborate expression of one person’s point of view.

The show is about the universal significance of individual opinions. In this case the audience is privileged to hear and experience the British Christian author’s reaction and interaction with Judaism, Judaism, and the Palestinian question. Here, honesty and reality take precedence over popular rhetoric. This is what makes Hare’s subjective response to the situation so endearing. The result is a night of provocation and intrigue. For a Yeshiva student the monologue poses a challenge to open his mind and revisit the injured dream for peace in the Middle.

Hare begins with reminding the audience of his long and arduous journey to Tel-Aviv.

The harrowing last words of Hertzog’s final play weren’t I want to get out of the Ghetto” or I want to live by the Ghetto” or I want to make for great subject matter in theater simply because, as Hare puts it, “these people have a cause, a fighting belief!”. Their artistic appeal is not totally complimentary; the Ghetto! It’s the brilliance of the play, being that, when it comes down to it, the whole production is really just an elaborate expression of one person’s point of view.

The show is about the universal significance of individual opinions. In this case the audience is privileged to hear and experience the British Christian author’s reaction and interaction with Judaism, Judaism, and the Palestinian question. Here, honesty and reality take precedence over popular rhetoric. This is what makes Hare’s subjective response to the situation so endearing. The result is a night of provocation and intrigue. For a Yeshiva student the monologue poses a challenge to open his mind and revisit the injured dream for peace in the Middle.

Hare begins with reminding the audience of his long and arduous journey to Tel-Aviv.

The harrowing last words of Hertzog’s final play weren’t I want to get out of the Ghetto” or I want to live by the Ghetto” or I want to make for great subject matter in theater simply because, as Hare puts it, “these people have a cause, a fighting belief!”. Their artistic appeal is not totally complimentary; the Ghetto! It’s the brilliance of the play, being that, when it comes down to it, the whole production is really just an elaborate expression of one person’s point of view.

The show is about the universal significance of individual opinions. In this case the audience is privileged to hear and experience the British Christian author’s reaction and interaction with Judaism, Judaism, and the Palestinian question. Here, honesty and reality take precedence over popular rhetoric. This is what makes Hare’s subjective response to the situation so endearing. The result is a night of provocation and intrigue. For a Yeshiva student the monologue poses a challenge to open his mind and revisit the injured dream for peace in the Middle.

Hare begins with reminding the audience of his long and arduous journey to Tel-Aviv.

The harrowing last words of Hertzog’s final play weren’t I want to get out of the Ghetto” or I want to live by the Ghetto” or I want to make for great subject matter in theater simply because, as Hare puts it, “these people have a cause, a fighting belief!”. Their artistic appeal is not totally complimentary; the Ghetto! It’s the brilliance of the play, being that, when it comes down to it, the whole production is really just an elaborate expression of one person’s point of view.

The show is about the universal significance of individual opinions. In this case the audience is privileged to hear and experience the British Christian author’s reaction and interaction with Judaism, Judaism, and the Palestinian question. Here, honesty and reality take precedence over popular rhetoric. This is what makes Hare’s subjective response to the situation so endearing. The result is a night of provocation and intrigue. For a Yeshiva student the monologue poses a challenge to open his mind and revisit the injured dream for peace in the Middle.
Harry Fisher is a piece of living history. The eighty-eight-year-old activist, idealist and self-styled "Communist with a little c," is one of the last of the one hundred and thirty or so surviving veterans of Abraham Lincoln Brigade. The Lincolns, as they were known, were the American contingent of the international volunteers who fought with the Loyalists against Generalissimo Francisco Franco's fascists in the Spanish Civil War. As one of the earliest to enlist, and one of the blessed few to survive all of the war's major campaigns, including the bloody Battle of Jarama, unscathed, Fisher is uniquely qualified to recount how he put a human face on events of a conflict that most Americans know little, if anything at all, about. In his book "Comrades: Tales of a Brigadista in the Spanish Civil War," Fisher tells of his war experiences in heartfelt and simple tones, yet his brutally honest look at war is a valuable lesson for all of humanity and an important addition to the histories chronicling the conflict.

The Lincoln Brigade was a unique group of individuals brought together by their desire to fight fascism. Of the nearly three thousand Americans who volunteered, nearly one third were Jewish. Fisher's narrative shines as it lays the ideological groundwork for comprehending the motivations that drove him and his comrades to sail off and fight a vicious war in a foreign land. The unit was nearly three thousand Americans who volunteered, nearly one third were Jewish, and Fisher is uniquely qualified to recount how he put a human face on events of a conflict that most Americans know little, if anything at all, about. In his book "Comrades: Tales of a Brigadista in the Spanish Civil War," Fisher tells of his war experiences in heartfelt and simple tones, yet his brutally honest look at war is a valuable lesson for all of humanity and an important addition to the histories chronicling the conflict.

The Lincoln Brigade was a unique group of individuals brought together by their desire to fight fascism. Of the nearly three thousand Americans who volunteered, nearly one third were Jewish. Fisher's narrative shines as it lays the ideological groundwork for comprehending the motivations that drove him and his comrades to sail off and fight a vicious war in a foreign land. The unit was nearly three thousand Americans who volunteered, nearly one third were Jewish, and Fisher is uniquely qualified to recount how he put a human face on events of a conflict that most Americans know little, if anything at all, about. In his book "Comrades: Tales of a Brigadista in the Spanish Civil War," Fisher tells of his war experiences in heartfelt and simple tones, yet his brutally honest look at war is a valuable lesson for all of humanity and an important addition to the histories chronicling the conflict.

The Lincoln Brigade was a unique group of individuals brought together by their desire to fight fascism. Of the nearly three thousand Americans who volunteered, nearly one third were Jewish. Fisher's narrative shines as it lays the ideological groundwork for comprehending the motivations that drove him and his comrades to sail off and fight a vicious war in a foreign land. The unit was nearly three thousand Americans who volunteered, nearly one third were Jewish, and Fisher is uniquely qualified to recount how he put a human face on events of a conflict that most Americans know little, if anything at all, about. In his book "Comrades: Tales of a Brigadista in the Spanish Civil War," Fisher tells of his war experiences in heartfelt and simple tones, yet his brutally honest look at war is a valuable lesson for all of humanity and an important addition to the histories chronicling the conflict.
The Mummy

Starring: Brendan Fraser, Rachel Weisz

The period adventure genre, consisting mostly of tales of white heroic men out to exploit people or land, has been untouched for years. The exception being Indiana Jones and its cinematic clones, which have never been able to stand on their own. The Mummy attempts to take the genre, playing to display something old mixed with something new. This is not simply an adventure film, it also serves as horror. Needless to say it is not quite similar to its predecessor, the 1932 Boris Karloff film.

The film's plot (give credence to it's existence, let alone it's originality), resorts to the typical list of people, places, and scenarios: a hero, an archaeological dig/treasure hunt, a villain, a curse, a damsel in distress, booby traps, expendable secondary characters, and special effects.

The film begins with a visually stunning sequence in ancient Egypt, revealing the mummy's origin. The time shifts to approximately two thousand years later when Nick O'Connell, an American hero played by Brendan Fraser, accidentally digs up the mummy. The team, consisting of two archaeologists, a rival group of Americans, and a local Egyptian, begins to search for the mummy's location undiscovered for a millennia. We then meet a stereotypically vulnerable feminine librarian whose brother is supposed to represent a comically bumbling epitome of everything wrong with Britain (and these banalities don't end there). The two come across an ancient map that should lead to Hamunaptra where the famed book of incantation is to be found. The book of the dead is also coincidently (of course) located in the city. During the trip they encounter a rival group of Americans who are after the vast treasure to be found there. Soon somebody accidentally unleashes the mummy, and the havoc begins. The sands rise, the plagues begin to spread, and soon enough the logic starts flying away as well.

This film is amazingly ignorant of logic. Why the librarian character played by Rachel Weisz suddenly does not need glasses later in the film, is ridiculously unexplainable. The fact that she is able to read hieroglyphics is made known, yet she accidentally reads from the book of the dead absent of consequence. Perhaps the chapter should have read: if you can read this, you are raising the dead. What the mummy had to do with the ten plagues God unleashed on the Egyptians to save the world, is inconceivable to even correlate. This is not a cheap list of potshots. Rather, it is an indication of the lack of thought brought to it's presentation. Even though the film involves the supernatural, viewers always want the 'down-to-earth' to retain the movie's sensibility. The idea behind the special effects to point out that as long as a creator can make something believable (remember that word), the audience will permit its intrusion into their private escapist world. When a movie does not seem believable, the audience never grants it credibility.

The film itself encounters an intense presentation problem. The film is seemingly split between being an adventuring and a horror film, and even the adventure aspect is killed with quips and a plethora of one liners. As an afterthought, one may wonder what the film was trying to accomplish. Was it a spoof of the genre? An imitation of Indiana Jones? A horror film? Those who expect only one and not all of the aforementioned types of films may not enjoy this movie. Others, will be thoroughly pleased, as the film through all of its flaws and characters is thoroughly entertaining. The film is extremely predictable - one knows that the mummy will be unleashed and that the heroes will win, but the film tries to very effectively visually deceive the audience (courtesy of Industrial Lights and Magic) into thinking that this film must be different on the grounds that it is a mummy movie. To say that the cast's acting is cartoonish would be doing the film a favor. However, to its credit, not one of the jokes falls flat. As a production, there is nothing awkward about the film's design, photography or action sequences. The movie even includes a propulsive score from Jerry Goldsmith, giving it an epic feel. Brendan Fraser can give a sigh of relief, as he is extremely bankable as an action hero. He's no Harrison Ford, but he isn't given much time to develop, and when he tries to spread some talent, the other cast members resort to quips reminding us of their emotional maturity or lack thereof. Stephen Sommers' writing and direction are impressive, in comparison to his earlier work which has been regarded as com­post. The film is a popcorn film, and that's all it'll ever be.
"Shavuoth Motifs". The shiur examines the role of Moshiach.

One can not deny the holiness found in the basic religious ideas manifested in Judaism? In an approach, an individual is equivalent to a sacred community dedicated to the service of God.

Rav Solomonovitch begins by asserting that the question of a successful interpretation amongst various hypothesis is the Vilna Gaon's learning of the story of Ruth. It is the story of a young coeval, who learns that Ruth is read on this holy holiday simply due to the fact that she was a Mordechai Levowitz

"We should follow the perfect example of our maker and instead of ignoring "Goiyish" Arts and Culture, embrace and cultivate it's many virtuous attributes.

"Hashka'at Versus Art: Shavuo'ot, Incetse, Gentiles, and the Messiah"

BY MORDECHAI LEVOVITZ

May 18, 1999

Okay, so you can listen to a woman sing, so you can watch the movies, so you can play video games, but do you really address the larger issue here? How does the Holocaust approach secular culture and the arts? This question is inextricably connected to how we are supposed to view the non-Jewish world, in particular, how we see our gentle brethren, our fellow man that just happens not to be Jewish. Do they just have a peripheral existence? How to our major scheme of things? Is the gentile cursed in that world? Is the gentile just to watch the Jews and admire our way of life? We cannot be a "beacon of light" for all mankind to follow. This mandate, however, was not given to the nations to follow. This mandate was given to mankind, to influence the secular world and mankind to find special qualities and capabilities. This is the Almighty's approach to culture, to lift and clean through the nations of the world outstanding moral traits and ethical accomplishments.

"Should we follow the perfect example of our maker and instead of ignoring "Goyish" Arts and Culture, embrace and cultivate it's many virtuous attributes." - Rav Solovitch

Tamar was also from a pagan background. She was the daughter-in-law of Judah and a great grandmother of Boaz. She waited all her life. Judith told her to remain a widow until Sheish would grow up, but Chicoz said that he never actually thought to marry her off to Sheish. She was left to wait and was eventually forgotten until finally she re-met Judith. Her function was the ability to wait and keep waiting. We've been waiting for Moshiach through the most trying of circumstances ever since Moshiach, and while waiting derived laughter and derision. We inherited this ability from Tamar.

The Rav has taught us the proper approach to non-Jews and their culture. We must view the gentile as a potential and impending Jew. They are still Hasham's precious children and were created in the same image of God that we were. Furthermore, our treatment of secular culture should imitate that of God's. To right off secular culture as being devoid of any moral or religious value would be ungodly. Hasham took the time to clean, sift and gather positive qualities from worldly culture. How much more so should we follow the perfect example of our maker and instead of ignoring "Goyish" Arts and Culture, embrace and cultivate it's many virtuous attributes. Secular culture offers so many wonderful and beautiful ideas; granted there's a lot of garbage out there too. The task of the YU Commentator Arts and Culture section is to sieve through the artistic expression of the nations and to reap what we can for the betterment of Judaism.

Void Filled with New Principal

Continued from page 1

expressed a deep-rooted confidence in deeming. Hecht and Sikorski "an excellent team." Lamm is convinced that "under their leadership, MST will further strengthen its already outstanding Torah U'Madda program. We are fortunate; indeed, that two capable individuals with complementary backgrounds have agreed to serve." In addition to support from Lamm, the newly refurnished MST administration has gained full support of the Kinneret Institute of Jewish Theological Seminary, an MST affiliate, and Dr. Felix Glasow; Chairman of MST's Interim Steering Committee. The MST administration, who recently welcomed the recent additions to their staff, and momentarily greet the renewed commitment "Yeshiva has expressed towards its feeder high school." This team that the University has assembled is going to turn the school around," emphasized Dr. Seth Taylor, Director of General Studies at the high school. Taylor sincerely believes that the once lost vision shared by the faculty and administration can now rapidly begin to take shape due to the enthusiastic support of Yeshiva University. After a faculty meeting with Sikorski, it was soon apparent that the entire MST staff shares Taylor's sense of urgency. The shape of the high school is familiar to the Yeshiva University administration. Sikorski's wife, Harlem, currently serves as Assistant Principal at The Samuel H. Wang Yeshiva University High School for Girls,
Academic VP Appointed

Continued from page 1

or courses, are the central concerns of Academic Affairs. The hiring and firing of departments, the design and evaluation of academic programs and curriculums, and the supervision of associate deans, as well as the granting of tenure to or disciplining of faculty and administrators, are all done by the Academic VP.

One of the many monumental tasks fac­ing Lowengrub upon his arrival in YU is streamlining the University through the upcoming Ten-Middle Years Review in 2001. The once-a-decade accreditation process is extremely demanding, and involves all segments of the University including its three undergraduate and six graduate schools. Lowengrub expressed confidence in his ability to guide the school through the arduous process, noting that his prior experience with accreditations will help the school pass with "flying colors."

Lowengrub stressed that the focus of his tenure at YU will be "academicining." My goal is to help the students be more productive in all that they do," he stated that he hopes to use his background in the sciences and mathematics to enhance those disciplines in YU, and help to bring the beleaguered astronomy program online.

Lowengrub will also help in the academic planning. He will work closely with the Kaplan library. The Kaplan library holds sixty-five next March, strenuously denied that India's policy of forced retirement for administrators at that age was involved in his decision. Lowengrub himself stated, "I'm coming. Yeshiva is a unique place that poses interesting challenges. And although I'm sixty-four, I'm a young sixty-four. I still go running every day." He also rebuffed any insinuation that his time spent at YU will merely be transitory. "We intend to use our experience extensively to enhance the quality and depth of experience in higher education administration and has already demonstrated an appreciation for the history and mission of our institution."

Gelman, who has served as interim academ­ic VP since the departure of former VP Bill Schwartz, has been dean of the Wurzweiler School of Social Work since 1990 and is a graduate of the University of Pittsburgh, where he earned his MSW. He earned his M.A. and M.S. Law degree from Yale University, because he felt "it would aid my research and studies in the areas I was interested in." He added that he has completed research and published articles in topics related to social policy, liability issues in non-profit organiza­tions, and human services in systems. Developmental disabilities, ethics, and child abuse. He is a Fellow of the American Association on Mental Retardation, and recently completed a three-year term on the Commission on Accreditation of the Council on Social Work Education. Gelman also stated that he has served as vice president of the National Association of Social Work Deans.

"I look forward to working with Dr. Lowengrub on enhancing the University's academic standing," said Gelman. "I am pleased with our efforts in this interim period and hope that we will incorporate some of the initiatives that we started." We are fortunate, indeed, to have found someone who has extensive experience in Yeshiva University's said YU President Rabbi Dr. Norman Lamm. "We now have in Academic Affairs a dynamic team with com­plementary strengths and experiences at University to new levels of excellence in the 21st century. Sheldon Gelman has demonstrated his skills by his role as ten­ure as dean of Wurzweiler and during the past year as vice president for Academic Affairs. Mort Lowengrub comes to us with extensive experience and a depth of experience in higher education administra­tion and has already demonstrated an appreciation for the history and mission of our institution."

"I want to give something back to YU," said Lowengrub. "I am looking forward to working with the Kaplan library, and to the development of the Kaplan library. The Kaplan library holds

Student Council Elections

Continued from page 1
goals that we have set as our agenda for the next millennium." The rest of the 1999-2000 YCCS Board is made up of Vice President and Sophomore Class President Brandstatter, Secretary Chaim Schneider, and Treasurer Ayelet Goldberg. Brandstatter has served the YU students before, as Sophomore and Senior Class President, and hopes his accomplishments at YU will someday lead to a front office job with the New York Yankees.

Ato the Sy-Syms School of Business, Yossi Knoll will sit as President. After a successful campaign, Knoll stated, "It was a hard-fought election and I am happy to be given the opportunity to serve you now and assist the students of Sy-Syms." Knoll will be joined by Ari Kellman, winner of the hotly contested Vice Presidential campaign. Steve Fuchs and Rich Frolch will preside as Treasurer and Secretary respectively.

The Senior Class Board will be headed by student council journeyman Alex Teichman, who defeated Moish Schmerler in an extremely close race. The victory stands pending a decision from the usually inactive Student Court, as questionable procedures may have taken place on election day.

Schmerler believes election results may have either been rigged or canceled and plans to plead for a recount or a new election. Teichman will be joined by Vice President Joshua "How Sweede It Is" Swedsky and Secretary/Treasurer Joshua Herr.

The race for Junior class President was another hotly contested battle yielding a write-in candidate in vacations, Darian Levy success­fully pulled off what was seemingly impossible, defeating five legitimate candi­dates. Darian Dinstein, the latest in a long line of distinguished Dinstein Boys at YU, will serve the junior class as Vice President with Mikey Butler serving as Secretary/Treasurer. Current Senior Class President Aton Holzer emerged victorious on the quest for the position of the Student Organization of Yeshiva University. His campaign began with the common goal of improving student leadership, Holzer is expected to do a phenomenal job planning assorted SOY events. Discussions about plans for the upcoming year, Holzer stated, "I hope to implement many new and innovative pro­grams over the course of the coming year and i call upon my fellow inquisitors for any suggestions or advice to help make Yeshiva a better place for Torah study." Holzer will be joined by Vice President Ayelet Morris, Secretary-E Elect Yossi Schach, and Treasurer Ari Oppenheimer.

The Stone Belt Midrash Program watch current YU President Scott Nudel take the seat of President. Mark Tenenbaum will take over as Vice President, and Alane Zeytouny will serve as Secretary/Treasurer.

The Israel Breuer College board will fea­ture fifth year senior Eric Schubert as President, Abraham Lavan as Vice President, and third year sophomore Steve Melner as Secretary/Treasurer. Upon election, Schubert commented, "I have been in IBC since I entered Yeshiva, and I would like nothing better to help the USTrack into BIC, because that is what it means to me."

Surprisingly, the board of the James Stair School will once again feature no Sephardic members. The 1999-2000 board will be com­prised of President Fred Kreizman, Vice President Jonathan Finkelstein, and Secretary/Treasurer Eric Norman. Apparently, there is still an unwritten rule against having an all North American Jewish studies college board. Maybe next year. The victories of each race appear to be enthusiastic of their triumphs and look forward to responsibly serving the student body in the academic year to come.

Diamante’s Cafe
Taste the authentic flavors of Italy
- Under OK Supervision
- cholov yoirrool
- Pas yoirrool
Featuring gourmet pizza, scrumptious calzones, delec­tatable pasta dishes, salads, a wide variety of savory fish entrees and other Italian specialties.

All Inclusive Dinner $19.95
Soup or Salad
Your choice of any pasta entree/salmon/or 10 individual pizza
Coffee/tea & Dessert
served between 5 and 7 p.m.
Serving breakfast, lunch and dinner.
Receive an extra 10% off with a valid Yeshiva University I.D.
8 East 48th ST (between 5th & Madison)
M-Th 8:00 am -10:30 pm, Fri 8:00 am-2 hours before shabbos. Sat night & Sunday coming soon.
(212) 832-3434 Call for free delivery in Manhattan and catering.
YUDS Triumphs on Verbal Battlefield

BY GREG SAMUELS

You slowly walk into the room. Two people anticipate your arrival - both wearing suits. One is your judge. A quick look at your adversary tells you that he’s playing for keeps. He’s not smiling, and he doesn’t offer you a hand. You come close to shattering every bone in your hand. Somehow, you manage to grasp your opponent’s hand with the same level of firmness. You almost fall off the chair - because you know that he is a dead man.

Intimidation tactics will not work against you. Your experienced adversary is more than a mere speaker. You are a YU Debate Society debater who does not know the meaning of fear. The judge signals that he is ready. You stand up, glance one last time at your opponent, and begin to lose the passionate verbal firestorm that will soon cause the melting of the heart of any student lounge. The students are watching you. You are on the road to victory...

Over the course of this semester, seventeen YU students have found themselves in this exact position of triumph. Four first-place victories, and six second-place victories, and six third-place victories made spring 1999 the best semester ever experienced by the members of the YU Debate Society (YUDS).

YUDS’ first major competitive event this semester was an impromptu debate tournament held at SUNY Morrisville. On Monday, February 28, 1999, Zev Katz, Ilana Baerke, Matityahu Baras, and Ohad Weinreb departed the Big Apple at 12:45 AM Saturday night for Morrisville, traveling for close to five hours on a Greyhound bus, the weary students finally reaching Utica, NY. Four hours later, the YU delegation managed to arrive at the SUNY Morrisville campus. After a brief nap in the student lounge, the four YUDS competitors engaged students from Rockland Community College and SUNY Morrisville in three rounds of Impromptu debate. Although the YU students were severely fatigued and almost certainly not at their best, Ohad Weinreb, Executive Officer of the Yeshiva University Division of YUDS, still managed to receive a third place award in debate and an overall speaking award. Zev Katz and Ilana Baerke also received second and third-place awards in speech respectively.

Motivated by the Morrisville victory, YUDS students proceeded to vanquish their next wave of opponents on March 24, 1999, when Queens College hosted an impromptu tournament. Approximately fifteen students from Rockland Community College, Queens College, and NYU compet­ited in the tournament - and they all went home disappointed. For the first time in YUDS history, debate team members took back to campus a loss that was an accom­plishment informally known as a “one-hun­dred percent take-back.” Newcomer Sarah Friedman, the first-place winner of the YUDS division, impromptu tournament, joined junior debaters who coaches had their expectations for this event dimmed by their recent loss. Friedman, in particular, had enjoyed an uncharac­teristically strong showing in the Morrisville tour­nament, and her coach, Rabbi M. Kahn, was anxious to see her team pull it off against the “toughies.”

The Queens College competition was a combined debate Shabbaton/tournament weekend held over April 23-25, 1999. On Friday night, April 23, approximately forty YUDS mem­bers gathered down at Stern to hear Dr. Harris Schenckorn, Director of United Nations Affairs for B’nai Brith International, deliver a lecture on the phenomenon of conver­sion in advancing Jewish interests in the United Nations. In addition to Dr. Schenckorn’s presentation, Ms. Dvora Cooper, a former YUDS Executive, presented a comprehensive analysis of the controversial issue of gestational surrogacy. Both lectures were well attended and highly enjoyed.

Sunday, April 25, 1999, capped off the weekend with YUDS hosting its second annual Impromptu debate tournament. The topic for the Limited Research Debate division was: That, with regards to human cloning, an individual’s right to reproductive freedom should be viewed as paramount. Topics in the Impromptu division included gestational surrogacy, academic integrity, and priest/priesten privilege. Three schools — YU, Rockland Community College, and SUNY Binghamton — competed in the tour­nament.

Once again, YUDS “take-back” percent­age was pretty impressive–sixty-six percent. Matityahu Baras, the society’s Assistant Executive Officer, won a second-place award in Limited Research Debate, and Uriel Cohen won a second-place speaking award in the Limited Research division. In the Impromptu division, Ilana Barke, one of the society’s most enthusiastic and enthusiastic members, won third-place speaking award. Edmund Rosenberg, the society’s president-elect, won a third-place award and second-place speaking award. Yair Frenkel also picked up a second-place debate award and first-place speaking award in the Impromptu division. Finally, newcomer Jonathan Gordon managed to defeat ten other competitors to receive a first-place award in Impromptu debate.

The third and final preliminary round of yet another debate tournament is under way, and you are on the road to victory.

YUDA PROTESTS LAB FEES

BY BEN SANDLER

Voices of protest have been raised among computer science, math, and pre­medical students regarding the large outflow of lab fees for courses that do not have labs. While this sounds like a simple oversight, it has been brought up on campus many, many years. Every computer science course which a student takes incurs a $50 lab fee tacked on to the tuition bill for the semester. The fee is charged regardless of whether the course has a lab or not. Similarly, a $40 fee is charged to all students registered for Calculus. These courses also do not have labs.

There is precedent for these lab fees being refunded. Two years ago, one student petitioned the High Tech Committee for a refund of lab fees for one course which did not use the lab. The Committee discussed the issue, and all the students in that course received refunds. However, the general policy had never changed. The issue was raised again at a recent meeting of the Student Senate. A senior administrator at the meeting said he would look into it, but later reported that there had been no movement on the issue. He surmised that the reason for the lack of heart was the scarcity of students when computer science students made use of the single YU computer, housed at Einstein, and were charged for their use of the computer.

Students, many of whom had paid as much as $500 over the course of their college careers, stated that the fees were charged indiscriminately. Theoretically, as some administrators have noted, computer science students should require use of the lab computers more than other students. But in practice, students have noted that this is not the case. As one computer science major noted, most CS students have their own computers, and the labs are mainly used for word processing, AOL, game playing, and other persuasions. In addition, other courses which use the lab, including 543 Sym courses which take place in the labs, are not charged lab fees. Students expressed the hope that the issue would be resolved favor­ably by the start of the next semester.

RIETS MUSMACH

Continued from page 1

Rabbi Elishev replied: “My friend, my dear one, you have twice the power of love. Use it carefully.”

In 1993, Rabbi Greenberg published an article in HaKodesh magazine under the pseudonym Rabbi Yaakov Laved, in “Gayness and Gd: Wrestling of an Orthdox Rabbi.” In the article, Rabbi Greenberg wrote, for a “dual understanding of homosexuality within the Orthodox world.”

“How can halakhists possibly rule on a matter so complex and so foreign, without a sustained effort at understanding?” he wrote.

He refers to Leviticus 18:23, the verse in which the Torah instructs: “Do not let a male as one lies with a woman, it is an abomin­ation.” He says that “for the present, I have no plausible halakhic method of interpret­ing this text in a manner that permits homo­sexual sex.” He does, however, describe vari­ous levels of homosexual activity, and lists some as being less of a violation to the Torah law. He states, “In regard to sexual behavior, I personally have chosen to accept a certain risk and violate the halakha as it is presently articulated in the face of a substantial majority of observers.”

He further states that it is “a civil disobedience.” It is not the system itself which I challenge but its application to an issue that has particular meaning for me and for those like me.

His recent move to declare his sexuality follows a series of events that have taken place in the more liberal Jewish movements. Last year, the Reform movement debated whether to endorse officiation at gay wed­dings. In the Conservative movement, Rabbi Joseph H. Klein, the society’s president-elect, presented a comprehensive analysis of the question of admitting gay students into the question of admitting gay students into the Conservative movement. Elan Weinreb, the second-place speaking award, won a third-place debate award and sec­ond-place speaking award. Yariv Frenkel also picked up a second-place debate award and first-place speaking award in the Impromptu division.

Last year, the Reform movement debated whether to endorse officiation at gay wed­dings. In the Conservative movement, Rabbi Joseph H. Klein, the society’s president-elect, presented a comprehensive analysis of the question of admitting gay students into the question of admitting gay students into the Conservative movement.

"While Rabbi Greenberg is considered to be the most prominent symbol of gay Orthodoxy thus far, he is certainly not alone in his thinking," said Rabbi Mordechay Tendler, Rosh Yeshiva and Professor of Biology. "It is very sad that an individual who attended our yeshiva sunk to the depths of what we consider a depraved soci­ety." Rabbi Tendler continued. "Tendler said that Rabbi Greenberg’s announcement is "the exact same as if he said, I’m an Orthdox Rabbi and I eat ham sandwiches on Yom Kippur. ‘What you are is a Reform Rabbi.”

The December downtown talk series, Rabbi Dr. Norman Lam, President of YU, dis­cussed the inherent conflicts of homosexu­al Jews. When Bosch didn’t address the issue of being a gay Rabbi, he di­scovered that “a gay teacher should not be permitted to discuss morality in the class­room.” He further stated that in order to pre­serve self-respect, homosexuals should not talk about their orientation openly.

Rabbi Greenberg explains that he decid­ed to make the announcement “in order to help the great number of people who are in distress while dealing with their sexuality.” He encourages the Orthodox world not to reject the “testimony of humans. The open­ness that is so evident in the Torah has evi­dently been lost by the advancement of modernity. It seems as though the Orthodox world can’t wait to grow and independence, but then they shut down.” He thinks the solution is to “listen to the people; the world doesn’t listen, you lose authority over them.”
Tennis Team Continues to Impress with Seven Wins

BY COMMENTATOR STAFF

In the past, the Yeshiva University tennis team has been used to winning, as the last four seasons' tennis teams have not lost a match. Unfortunately, all good things must come to an end. For the first time in five years, YU's tennis Macs suffered the anguish of losing three times.

The top four ranked players on the undefeated teams of former years were no longer on the team this year. Additionally, this year's team was filled with a whopping seven first-year players. The team was no longer able to keep in streaks.

Most teams would be proud to boast a 7-3 record, but for the tennis Macs, that is just not acceptable. Shai Samet, one of the team's stars during its undefeated streak, expressed his "disbelief" when he heard of the first loss, and said that he was unable to sleep that night. One former player recently remarked, "It was understood. We were going to win."

Is all hope lost? Can the tennis team recover? Many say yes. While 7-3 is definitely not as impressive as the traditional 10-0 Record, but for the tennis Macs, that is just not acceptable. Shai Samet, one of the team's stars during its undefeated streak, expressed his "disbelief" when he heard of the first loss, and said that he was unable to sleep that night. One former player recently remarked, "It was understood. We were going to win."

It was understood. We were going to win. Losing was not an option.

The top four ranked players on the undefeated teams of former years were no longer on the team this year. Additionally, this year's team was filled with a whopping seven first-year players. The team was no longer able to keep in streaks.

Most teams would be proud to boast a 7-3 record, but for the tennis Macs, that is just not acceptable. Shai Samet, one of the team's stars during its undefeated streak, expressed his "disbelief" when he heard of the first loss, and said that he was unable to sleep that night. One former player recently remarked, "It was understood. We were going to win."

Is all hope lost? Can the tennis team recover? Many say yes. While 7-3 is definitely not as impressive as the traditional 10-0 record, but for the tennis Macs, that is just not acceptable. Shai Samet, one of the team's stars during its undefeated streak, expressed his "disbelief" when he heard of the first loss, and said that he was unable to sleep that night. One former player recently remarked, "It was understood. We were going to win."

It was understood. We were going to win. Losing was not an option.
LAMM TO DELIVER KEYNOTE ADDRESS AT GRADUATION EFFORTS FOR STUDENT SPEAKER DENIED
BY DOVID MENCHEL

At the university's upcoming commencement exercise, Rabbi Dr. Norman Lamm, President and Rosh HaYeshiva of YU is slated to deliver the keynote address. This year, in marking the graduation of over 2,200 undergraduate and graduate students, will take place on May 26 at The Theatre at Madison Square Garden. This year's graduation is the fiftieth anniversary of Lamm's commencement, at which he spoke, representing his class as valedictorian.

Lamm's address is expected to discuss the state of both Yeshiva University and the Jewish community at large, as we approach the close of the twentieth century. Lamm will convey the graduates' diplomas, as well as five honorary doctoral degrees to individuals who have distinguished themselves.

However, the decision for Lamm to speak was replete with controversy. YU has not had a valedictorian address from a student since around 1980, according to Dean of Student Services Dr. Efrem Nulman, but recently the issue has become a student concern. Many students feel that they should have one of their own to represent them at their graduation, as most universities do. The Commencement Committee appointed an editorial earlier this year advocating this interest; but to no avail.

According to outgoing YUSSC president Dvir Barber, there has been a year-long effort orchestrated for this cause. The push for change was induced by last year's graduation, in which the main speaker's address consisted of his doctoral thesis, which many found far too lengthy and unengaging.

After a meeting of a focus group from all the colleges, all representatives were in favor of an undergraduate speaker. However, the Office of Ceremonial Occasions responded from the board of trustees and president that there was no way a student would be allowed to speak. The reason given, according to Barber, was that the administration "did not know what the student would say, and there was a possibility that students would misuse or not represent the institution well."

Barber was miffed by this response, saying, "It's a little hypocritical and upsetting for Dr. Nulman to think he's fit enough to speak as valedictorian, but today's graduates are not." The next plan students initiated was to at least have a renowned speaker from outside of the university who would be interesting to the students and public. This also is common practice at many universities, according to Barber. There was talk of bringing in Joe Torre or Mayor Rudolph Giuliani, whose plans for Giuliani to speak. However, those were eventually nixed for an unknown reason. No further effort was made to find another speaker from outside.

Barber expressed the perspective of a graduating senior, who said, "Graduation is there for the students. It's our day, after, we've finished four years of college. The school should put someone up there who represents us, and not at all interested in graduation as being for the students." Both Dr. Nulman of the Public Relations office and Dr. Efrem Nulman of Student Services declined to comment for The Commentator on the situation.

Though this year's YC valedictorian, Yosef Blum, thinks the students should have a representative speak for them and address the class at graduation, he claims to see both perspectives. "I think the valedictorian should speak, but I don't see how it could be pulled off given time constraints and the amount of school being represented." Blum suggested a separate graduation for the undergraduates, apart from the graduate school commencement. Unfortunately, it does not seem that what Blum stated is the reason for the administration's obstinacy. The focus group from the different schools had already devised a plan to rotate YC, YU, YU College, and SSGS valedictorians by year. Representatives in the focus group from YU's graduate schools recalled that at their undergraduate graduations, the address was given by an undergraduate valedictorian, and they concurred with implementing that practice here.

Many students feel that the upper administration has thwarted student efforts for something of meaning to them. Though a change for this year, many are still satisfied that at least with Dr. Lamm, there is a distinguished speaker for graduation. When asked about coming years, Barber narrowed his hope, saying, "I have faith in the Office of Student Service that they are working hard on our behalf to make a change."

Danishofsky, Zucker Elected Professors of Year
BY MIKE ZADEL

On May 29th, while Student Council hopefully campaigned for their positions with video games, candy, and bourekas, a different election was underway. The candidates for this ballot did not campaign; they were unaware that they were even in contention for any position. About eighty graduating seniors cast their votes on that day for Professor of the Year.

Yeshiva University's Convassing Committee headed this election and after several meetings with administrations an election format was determined. Judah Burns, a member of the Convassing Committee, felt that Professor of the Year was a distinction that should be chosen through complete student body involvement. For this reason any student had the ability to nominate any professor simply through a suggestion. After all nominations were collected, voting ensued.

Professor Kenneth Damhersky and Ross Zucker garnered the highest votes and both received the Honor of Professor of the Year. While Mr. Burns would not disclose the specific number of votes, he did state that Dr. Danishofsky and Dr. Zucker received "the exact same amount of votes."

Dr. Damhersky, a professor in the Biology Department, saw the award as "a great honor". He stressed that the most important consideration for a teacher is his students' opinion, and that this award in a sense is "the final kickback of students' opinions." Dr. Danishofsky is no stranger to positive student feedback, in last year's professor of the Year election he was only a few votes shy of defeating incoming Dr. Samuel Schuldberg.

Kaplan Creates LSAT Library on Campus
BY CONGRESSIONAL STAFF

This academic year marks the addition of a Kaplan Law School Admissions Prep (LSAT) Library to the Yeshiva University Pollak Library. The addition of the library has made studying for the LSATs with Kaplan much easier on YU students enrolled in the programs with the resources available directly on campus.

Many of the students who took the Kaplan course in the past note the great convenience the Kaplan library offers as opposed to the hurdles that they had to deal with in earlier years.

Due to the fact that there are only two other Kaplan LSAT Library locations in the city, it was not unusual for YU students enrolled in the course to travel upwards of an hour to obtain the materials needed for the course. Student Dan Weinreich who took the Kaplan course in the fall of 1996, and will be attending law school next year said, "There were three trains to take down to the center, a trip sometimes taking an hour and a half one way." He remarked that things would have been much easier if he had access to the library on campus. "I am very happy for the current students, and a little bit jealous, he added.

Per student request, and with the help of Rabbi Michael Hecht, Associate Dean and Yeshiva College pre-law advisor, Kaplan has conceded to create a Kaplan LSAT Library directly on the YU campus on the second floor of the Pollak Library. Since the majority of the work for the course is done independend continued on page 17