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The Lander Chronicle

Volume 8, Issue 1

Winter 2008

THE OFFICIAL STUDENT NEWSPAPER OF LANDER COLLEGE FOR MEN

THE FIRST CUT IS THE DEEPEST

By Moshe Ornstein
LCM Alumnus

Oh dear God, please don't let me be that guy.

That was all I could think. Of course, by that guy, I was referring to the one student a year who faints on the first day of Gross Anatomy.

It was Monday, August 27, and we were about to begin the most anticipated and feared class of medical school: Anatomy. The atmosphere was one of extreme excitement and nervousness. As first year medical students, all one hundred and sixteen of us had a plethora of questions and thoughts racing through our minds.

How will my mind react when I make the first incision?

Will I feel lightheaded from the formaldehyde?

Oh my God, I am about to dissect a dead person!!

What if my cadaver smells really awful?

What will I do if my lab partners are annoying?

Holy cow, this is awesome!

Personally, all I could think was, *Oh dear God, please don't let me be that guy.*

I hurried down the hall and scanned the piece of paper hanging from the bulletin board to find my name, the names of my lab partners, and my lab station. Great, I thought, I'm with Emily (who I had befriended during orientation) and two other students I didn't really know: Rob and Dan. I took a deep breath, cut through the lab, and rushed to the men's locker room. After changing into my brand new blue scrubs, I entered the lab and nervously searched for Table X. I hesitantly approached the table and

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MY SHABBATON EXPERIENCE

By Avi Raskas

On Thursday evening, November 15, I boarded a bus to Niagara Falls along with fellow Lander College students Shlomo Pill and Yitzy Ruddman; and braced myself for what was sure to be the longest weekend of my life. It was only two days earlier that I found out that I would be serving as a *kiruv* advisor on my first ever outreach Shabbaton. While I was definitely excited, at the same time I was beginning to wonder why I agreed to take the position. I had two tests on Monday that I was not yet prepared for, I would be sitting on a bus for over fifteen hours, and I was about to go three nights without sleep. Within a few hours, however, all of these negative thoughts had vanished. At Shachris on Friday morning, a fifteen year old boy, Nolan Ryan Fine, put on Tefilin for the first time in his life. (Yes, he is named after Hall of Fame pitcher Nolan Ryan and he has a brother, McGwire Fine, who is named after former baseball player

Mark McGwire). Watching a kid who grew up in a family that was so disconnected from their religion return back to his roots was not only an inspiration for the other kids in the room, but for all of the advisors as well. It was truly awesome. However, this was not the only inspiring moment. At Kabbalas Shabbos, one could see much joy on the faces of most kids, some of whom were experiencing their first Shabbos. On shabbos afternoon, there was a party for a girl who was keeping shabbos for the sixteenth consecutive week. Finally, at Havdallah, there was a standing ovation for Nolan Ryan as he was called to the front of the room that lasted for over thirty seconds and sent chills down my spine.

The stories of the Shabbaton are sure to have a lasting impression on everyone who was there. The friendships that were made between advisors and the kids who came from all different cities along the East Coast



AFTER LANDER COLLEGE

By Dr. Moshe Sokol,
Dean of Lander College

There are many ways to measure the quality of an undergraduate education, some qualitative and some quantitative. Quantitative measures include the level of faculty education, their teaching and research successes, faculty-student ratio, average class size, curricular requirements, and performance of students on standardized exams such as the C.P.A. or MCAT's. Of special importance, however, es-

pecially to students themselves, is the success of its students and alumni. How do they fare in admissions to competitive graduate and professional schools? What percentage of students seeking internships during college or jobs after college receive them, and at what firms?

Percentage here is crucial. Almost any college can tell of success stories about some of its more illustrious graduates. While these stories are revealing too, more compelling yet is the percentage of students who achieve their career goals, and at what schools or firms. Is the success story typical or atypical? Prospective students should pay special attention to these figures,

for they reveal the probability of their own success as well.

Of course, probabilities are not certainties and there are no guarantees for success after college. A great deal of "shoe leather" goes into finding a job, and even students who work with the Department of Career Services on resume writing, interviewing skills, and job search techniques, and even students who are set up with interviews by Career Services, may end up with a job through a personal contact, or sometimes no offer at all. This happens at every college and university, from the worst to the very best. Similarly, students who work hard at their classes may run afoul of an MCAT or LSAT exam, and find admissions to their desired professional school

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will hopefully last for a very long time. There is also a good chance that, because of their tremendous experience in Niagara Falls, one more kid will start keeping shabbos.

Looking back, the shabbaton experience was phenomenal and it is something that I believe everyone should experience at least once in their lives. Very often, we daven and carry out other mitzvos simply because it is part of a routine, and do not show the proper emotion or concentration. After experiencing a Shabbaton, all of this changes. After seeing the joy on the faces of public school kids as they celebrate Shabbos, one walks away a different person.

It is amazing how what started out looking like the worst weekend of my life actually turned out to be one of the best Shabbosim I have ever experienced.

YEHA! SHMAI RABBAH

By Ronen Dvash

During a typical Tefilla at Beis Medresh LeTalmud, a visitor would likely be surprised by the cacophony of people yelling "Amein! Yehai Shmai Rabba..." To the untrained ear, this shouting sounds of dissonance and discord rather than of harmony and kedusha. However, to one who has researched Chazal and uncovered the meaning of the words "Amein, Yehai Shmai Rabba," (AYS"R) a more beautiful sound doesn't exist. In fact, Chazal encourage us to arouse our deepest emotions when we recite this phrase, with the guarantee that "one who says AYS"R with all of his koach, has all bad decrees against him ripped up. (Shabbos 119B)",

In order to fully grasp the concepts associated with AYS"R, we must analyze it in context. Directly preceding AYS"R, the Chazzan proclaims "HaShem's name should grow exalted and be sanctified in the world that He created according to His will, swiftly, and soon." In requesting that Hashem's Name continue to grow exalted, we seem to imply that Hashem's 'Name' is not in its maximum potential of expression at the present time. This inference leads to many uncertainties. Chazal tell us (Midrash Osisyos DiRabe Akiva) that Hashem has 72 Names, so which one of those Names are we asking to be exalted? Why that specific Name, and, finally, what's the significance of that Name over any other?

Obviously, it is not my place to begin to speak of esoteric concepts and ideas that I myself don't fully grasp. Rather I will focus on the fundamental meaning and purpose of the phrase. The Machzor Vitri (Myuchas LiRashi) and the Tur (Siman 56) explain that one should have in mind Michiyas Amalek when saying AYS"R. To explain the idea behind this, we note that Chazal tell us that when Am Yisroel left Mizrayim, the entire world was afraid of them; nations trembled when they heard the phrase "Am Yisroel." Only the nation of Amalek had the shamelessness to challenge Am Yisroel while HaShem was clearly protecting them. By attacking the seemingly untouchable nation of G-d, they somewhat successfully diminished the unparalleled fear amongst the nations. In fact, Chazal give a parable of Amalek's attack to a hot bath; even though the first person to jump into the boiling bath gets burned, he cools the water off for everyone else in the process. Chazal teach us that while all of the nations had been unbelievably afraid, Amalek cast a "safek" (doubt) into the eyes of the world. Therefore, we can accurately espouse that Amalek represents the koach of Safek, namely, the force

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EDITORIALS

By Yedidya Hirschhorn

LABELS AND STEREOTYPES

I was asked recently to fill out a survey as part of a psychological study. With nothing better to do at the moment, I cheerfully complied. A few lines in, I came across something that disturbed me greatly. The form instructed: "Please define your religious affiliation." There were a bunch of possible responses, each with a little check-box for me to indicate my preference. There was a range of "Yeshivish" to "Modern-Orthodox". There was "Conservadox" "right-wing" "charedi" and even "Mizrahi". Why, I thought to myself, do I have to define myself according to a phrase next to a little checkmark on a piece of paper? A definition of one's life, or one's religious affiliation, is usually more than just a few words on a survey. It is an ideal, an expression of how one has lived, and how one will continue to live.

Anyone can apply labels to describe him or herself. For example, I grew up in a somewhat modern home, went to some very right-wing yeshivas after high school, and ended up in a Jewish college with a full-time learning program for religious students. But to declare myself one way or another, to use just a few short words that do not fully describe me, as a definition of

myself, of my life, is unthinkable. Every single label that exists in the Jewish world, for the purpose of describing another person, is a different aspect of the same thing. We are not commanded to be one stereotype over another. We are commanded to observe all 613 mitzvos to the absolute best of our abilities, and despite any flaws and weaknesses one may have, it is the intent and the performance of the mitzvos that really counts.

The Talmud relates a story where a gentile came to Rabbi Akiva, and demanded that he convert him, on the condition that he teach him the entire Torah while standing on one foot. Hillel explained: "That which is hateful to you, do not do to your fellow." (Tractate Shabbos, 31-A). How many of us enjoy being labeled, being described as conforming to a political/religious group, which does not take the person's character into account? How does slapping a label on to someone fit with *ve'ahavta le'rayecha kamocha*? Who would want to be just another entry in a dictionary? For me, there is only one answer. There can only be one label. So I took out my pen, and added the words "ben torah" to the questionnaire, and I checked it off. Because that is who I am, and how I want to live my life.

STABILITY AND CHANGE

No matter what your interests are, 2008 will be a significant year. Changes will be made in US policy, a new president will be elected, and a new administration will assume control of the White House. But what will really change? Power hungry politicians hoping to get re-elected will be replaced by other power-hungry politicians running for re-election. Who of them really cares about the people they represent? Whose soap-box is more than just a popularity platform?

College, while static, is a vehicle of change. The years spent in school help the student grow, study and mature, both intellectually and spiritually in both secular classes and shiurim. One evolves socially by making friends and meeting new classmates. Then, as if all of a sudden, graduation arrives and new students repeat the process. Meanwhile, professors expertly teach each course again and again, imparting their wisdom and experience to each successive class, changing to meet the needs of the students and the times, but remaining focused on the same concepts, material, and goals. The teachers and Rabbeim care about each individual, they care about his achievements, successes and failures. When an instructor lectures, he is not merely a preacher to

his students, who proclaims right from wrong. Rather, they are mentors; carefully fostering growth and helping students along the path of life.

Wherever change occurs, both gain and loss can be found. The Lander Chronicle was first published in 2001 by Ilya Epshteyn. He proved that there was a productive use for an informative publication, written by the students and for the students. He proved that any student organization could support itself, provided there were people dedicated enough to run it. Clearly, Lander College has gained significantly from what the Chronicle has to offer, and the students have been continuously enriched by it, both by reading it and by having the opportunity to be a part of its writing and publication.

This being the first edition of the Chronicle that I am personally overseeing, I feel it necessary to thank all those who contributed and built it up to what it is today. We stand on your shoulders. Although the world is constantly transforming, there should always be a certain continuity of purpose. We hope that the Chronicle will continue to embody the visions of those who came before us as well as to evolve with the College in an ongoing process of conservation and change.

The Lander Chronicle

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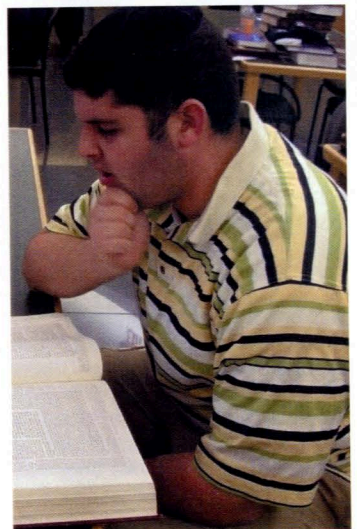
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WHAT HAPPENED TO PAKISTAN'S DEMOCRACY?

By Elhanan Abrams

Over the past several weeks, unprecedented events have taken place in Pakistan. President Musharraf has declared martial law and he has taken over the country. Yet he has left political dissenters in place and said that he would step down from the military and take a purely civilian role in the immediate and, as yet, undefined future. Why did Musharraf take over the government? Does he really intend, through these recent actions, to strengthen the long term interests of democracy in his country, as he maintains? Or, is he really setting his sights on the restoration of political dictatorship?

The meaning of many of the Pakistani government's actions is hard to decipher. Usually, when a dictator takes power he quickly dismantles the civilian government and silences political dissent. But neither of these things has taken place recently in Pakistan. Civilian government remains in place. Many members of the government appear to be supportive of Musharraf's actions. But the fact that the courts, which are not under his control, are calling his actions in question raises serious doubts about his democratic intentions. The Pakistani Supreme Court has recently ruled that Musharraf could not be removed from office for his actions and stated that he would be resigning from his military post in the near future.

In addition to leaving the civilian government in place, Musharraf has allowed the voice of political opposition to continue. At the beginning of the current authoritarian situation, the military barricaded Bhutto in her home but nevertheless allowed her

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THE FIRST CUT

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introduced myself to Rob and Dan. A few minutes later, Emily arrived and we were set to begin. We pulled on our latex-free gloves and slowly unzipped the white body bag. Emily and I stood at one end of the table; Rob and Dan were on the other. The noise of the zipper matched the hum of the fans. I forced myself to stay calm. I was about to uncover a dead person. I didn't know if it would be a male or a female, tall or short, skinny or overweight. Regardless, it was a human. Wait – a human? But it was dead. I was confused.

The bag was open. All that remained between the cadaver and us was a thick white sheet soaked in solution. The moment of truth had arrived. I reached to the head of the

IRONY IN CLASSICAL LITERATURE

By Prof. Mark Hoffman

It seemed as if I had a one-track mind. The students in my Spring 2007 "Survey of Western Literature I" class could not resist teasing me about how often I pointed out the irony of a particular episode, phrase, line, or character in the ancient Greek and Roman literature we were studying. It got to the point where some of the class members would sarcastically (ironically) call out the word "irony" in response to almost any question I posed. While this playful exchange helped to highlight the use of this literary device, it also helped to bring into focus just how pervasive irony is in the great works of Western literature, and, in my experience, how often our lives seem to be saturated with irony.

The Oxford English Dictionary defines irony as "a figure of speech in which the intended meaning is the opposite of that expressed by the words used; usually taking the form of sarcasm or ridicule in which laudatory expressions are used to imply condemnation or contempt."

In literature, irony is often used to depict a state of affairs or series of events contrary to what was or would be expected normally; that is, there is an outcome that is somewhat contradictory and serves to mock or highlight a theme, action, or character. Implied attitudes or evaluation are opposed to those literally expressed, and the reader's job is to decipher the author's intended meaning. Of course, the writer does not have the benefit of facial expression, voice inflection, or other physical cues that indicate irony or sarcasm, and therefore must use the context and/or the nuances of language to provide clues for the reader to interpret. At times, it is quite challenging for the reader to comprehend irony.

Often, irony is only discovered after the entire work has been read; in hindsight. The reader's intelligence is tested by an author's subtle or implied use of irony. Only the careful, thoughtful, analytical reader will be able to distinguish between literal (explicit) and figurative (implicit) language. As a result of this difficulty, it is not unusual for readers to misinterpret works of satire that employ irony as a means of expressing their meaning. In times and societies where freedom of speech was/is not taken for granted and the consequences for challenging those in power (e.g., the church or state) could be dire, authors not only reverted to using pseudonyms (see Voltaire) to protect themselves when they were critical, but often "masked" their political, social, or personal attacks by employing irony.

It is probably safe to assume that irony has been part of mankind's arsenal of intellectual tools from the beginning. Of course, we do not know the very first time someone viewed his or her world through ironic eyes or recognized the irony in a situation or outcome. However, one can easily imagine that Adam and Eve recognized the irony of their circumstances: To be given an intellect and a curious nature, yet, to be told that their knowledge will be limited. Fortunately, we can trace the origins of literary irony to the ancient Greeks. Socratic irony gets its label and meaning from Socrates' philosophical discussions where his attitude was one of modesty, ignorance, and readiness to consider all points of view (especially those that differed from his own), only to have all other points of view prove to be absurd. Dramatic or Tragic irony is usually applied to the words or actions of characters in a play who blindly and confidently expect the opposite outcome of events or who say something that anticipates a tragic conclusion different from the one ex-

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SHIUR WITH RABBI MIRSKY

By Boaz Meyersdorf



When I first arrived at Lander I was fortunate enough to be placed in Rabbi Mirsky's shiur, and after learning under him for more than two years I can honestly say that there is no shiur that I'd rather be in. What immediately struck me about my Rebbe was his warm and endearing personality. Rabbi Mirsky has the unique ability of enabling people to talk to him comfortably while maintaining his presence as a Rebbe. He is unconditionally available should someone need to talk, regardless of why and when, and he always does it with a smile. I've never witnessed a Rebbe at such a young age receive the tremendous respect that my Rebbe receives, and I've never seen another Rebbe at his age who deserves the respect more than my Rebbe does.

After merely a week or two at Lander I developed a close relationship with Rabbi Mirsky, and I felt as if I knew him for years. Rebbe took me under his wing, helped me adapt to the intense Yeshiva style of the Bais Medrash L'Talmud program at Lander College, and helped me deal with various *hashkafic* issues that greatly affected my life. It is hard to imagine where I'd stand today without him.

Besides his personable and warm demeanor, Rebbe gives a fantastic shiur. Not only is he a great lamdan, which is obvious from his in-depth, geshmak p'shatim, but also he has the ability to make Gemorah come alive. He relates to us on our level and makes us part of the discussion. A parable to this, I havdil, is watching a great point guard play basketball and observing as he involves his teammates in the game, raising the play of even those teammates who are clearly inferior to his playing level. In other words, he makes the game accessible to those who would otherwise have a much more difficult time.

Incidentally it just so happens that Rebbe happens to be a great point guard; indeed he is known as the most accomplished basketball player in Lander College among students and Rebbeim alike.

A FRUM JEW IN HOLLYWOOD?

By Nati Wiess

Have you ever wondered what it would be like to work in the film industry or whether one could stay religious in such an environment? If you do not think it is possible, then let me broaden your horizon by explaining how easy it is to work and remain religious in Hollywood.

Consider, to begin with, that Hollywood itself has Jewish roots, so you are by no means a stranger from the standpoint of its origins. The major studios, like Sony Studios, Fox, Universal and Warner Brothers, were all started by Jews. Indeed, many of the early studio moguls were not more than one generation from a frum family. In Hollywood they saw, not only a great business op-

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table and slowly peeled off the sheet. The cadaver was in the prone position. I first saw the back of its head; a pink round recently shaved dome. I was grateful that I did not yet have to see its face. I did not think my stomach could tolerate that. I continued to remove the sheet until it reached the bottom of the back. Today's dissection involves the back, I thought; there's no need to expose more than absolutely necessary.

"Wait," said Dan, "we still don't know if it's a female or a male." Slowly we shifted the body over ever so slightly and confirmed that our cadaver was in fact a male. As is the case in many lab groups, we named our cadaver. Our cadaver now had an identity. We decided to name him Chester since none of us had any friends or relatives with that name.

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LANDER COLLEGE 41, JETS 6

By David Skurowitz

It was a chilly, brisk morning at the Lander College for Men Field, more adorably known as the Dean Ratner Stadium. The grass was freshly cut and the winds were sending the blades into a periodic frenzy. Officially signaling the transition from summer to autumn, the grounds crew made its way onto the field to overturn what was previously a baseball field into the newly sponsored football field. The end zones were painted with Lander green, outlined with its signature Bengal orange. As the final hash marks were measured and marked, the first of the die-hard fans entered gates D, E, and Q into the parking lot. The tailgating festivities commenced with familiar sounds of a father-son catch, and the heavenly scent of BBQ ribs. Between glances at their watches, fans killed time watch-

ing the pre-game show on their portable TV's, itching for kickoff to arrive. As noon approached, drinks replaced the food, and the lazy disorganized games of catch turned into full-fledged strategic football parking lot wars. It was getting closer and closer to 1:00, and the excitement intensified. The jerseys in the stands transformed the normally dull bleachers to bright Lander Bengal orange.

It wasn't long before the players made their way on to the field for pre-game stretches and blaring music. The punters warmed up by practicing kicks, and each quarterback went over the predetermined running routes with their receivers. Shortly thereafter, Rabbi Shmuelewitz approached the microphone at the 30 yard line to sing his famous rendition of the National

Anthem. As "the home of the braaavvveee" echoed and bounced off the corners of the 300-level balcony, the building erupted in applause for his tear-jerking performance, followed by a fly-over by Mr. Bell and his F-16 Air Force division.

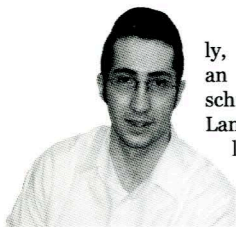
Irv Triplett and Howie Hochuli, the referees designated to call the game, summoned the teams' captains to midfield for the honorary coin toss. Accompanying each team captain was an old-timer from their respective institutions. Seth Faigen and Matt Burg were the two honorary retirees representing LCM. Triplett presented the coin, explaining that the upside down "7" is heads, and a bowl of cholent being held by a picture of Dovid Yudkowitz's head was tails. Burg, still associated with his former team, although now in the front

office, made the call in the air. Tails it was, and Landers elected to receive.

As the game got underway, the stadium was exploding with anticipation. An estimated 85,553 fans roared as the kickoff sailed end-over-end into the end zone, where Yedidya Hirschhorn caught it and faked a knee. Eight jukes and three spin moves later, he was in the opposite end zone pointing at the number six on the scoreboard as the jumbo-tron replayed his eye-popping return. As if that wasn't exciting enough, on the ensuing drive, his brother Tony came up with a one-handed interception, returning it for another touchdown and reenacting Yedidya's celebration. The final score wasn't even close, as the home team prevailed 41-6. It was all Landers, all day.

R' AKIVA'S 24,000 TALMIDIM

By Moshe Stempel



Recently, I attended an interesting schmooze by the Lander College Mashgiach, Rabbi Moshe Bamberg-

er. The schmooze addressed the topic of R' Akiva's 24,000 talmidim who died during the days of *sefiras ha'omer* because of imperfection in the way they treated one another. While their sin was subtle, it was nonetheless sufficient to make them unworthy of transmitting the mesorah to the next generation. This particular schmooze suggested a practical lesson we could take from these tragic events is just how crucial it is that we, as B'nei Torah, make it a priority to stay consciously aware and sensitive to the needs of our peers. Some of the specific examples given include how one must be extremely careful to give advance notice to a chavrusa if he intends to miss or come late to seder, how one should be careful to put sefarim back on the shelves after use, and how one should make sure to leave the tables in the Bais Medrash neat when departing. Aside from the obvious necessity for kavod to the Bais Medrash itself, it is not fair to those around us when we do not respect their needs.

While this may be an appropriate lesson for us, certainly the Torah giants who learned directly from one of the greatest Tana'im did not grapple with our mundane faults. The issue that must then be addressed is how to understand the mistake of R' Akiva's talmidim. I came across the following three answers.

One possibility was presented in a schmooze by R' Yaakov Bender, Rosh HaYeshiva of Darchei Torah in

Far Rockaway, explaining that we often cause others to suffer emotional anguish through apparently innocent remarks. For example, a person can transgress the prohibition of causing pain to a widow by merely referring to one's own spouse in her presence. Likewise, discussing one's children in the presence of a childless person transgresses a similar prohibition. These are just a few examples of how extremely careful one must be not to cause pain to another person.

A second answer was said by R' Elysha Sandler, a Maggid Shiur in Darchei Torah. He explained that the mistake of R' Akiva's Talmidim was rooted in being overly familiar with one another. They were so close as a group, they didn't refer to each other with the title of Rabbi, a befitting and therefore necessary title for men of their stature. This is also why they are called 12,000 pairs instead of 24,000 students. In a way their perception of being pairs, or better yet peers, paved the way to their downfall. R' Elazar bar Shamua, who survived the plague, was among those guilty of this infraction. In Mesechta Brachos, he refers to R' Meir as Meir our colleague ("Meir Chavrin"). He was saved only because G-d saw in him the potential to change. Indeed, when the gemara says that R' Akiva taught the Torah to his five disciples in the south, it was referring to inculcating them with this middah of according each other the proper respect.

The final answer I came across is attributed to R' Yaakov Shapiro, the former Rav of the Agudah of Bayswater. He introduced his thought with three seemingly unrelated questions: First, how do we understand that R' Akiva's talmidim didn't treat each other with respect? Second, why is Damah ben Nesinah, the famous idolater, chosen as the example of someone who honored

his father properly in Mesechta Kiddushin? Finally, the gemara in Mesechta Brachos tells us that we should silence someone who prays that G-d should be merciful to us just as he is merciful to the mother bird that is sent away before her chicks are taken. However, it does not say that we should silence someone who prays that G-d should be merciful to us just as an eagle is merciful to its young by carrying them on her wings. What is the reason for this distinction?

R' Shapiro answered all three of these questions with one principle. When we do chessed, we are supposed to do it because we really care for the welfare of the person receiving that act of chessed. Thus, we use an idolater as an example of someone who honored his father properly, because the only possible explanation of such a character going so far for someone else is his pure and unadulterated love for that person.

Similarly, since an eagle carries its young on its wings out of genuine concern for the safety of its offspring, we shouldn't silence someone who prays that G-d should similarly be merciful towards the Jewish people. Expounding upon this concept, we can begin to explain how a group of people could be so rich in their acts of good, yet be punished so harshly for the way they treated each other. Although R' Akiva's talmidim fulfilled many acts of kindness, they were punished for not having the wholehearted concern necessary to make their actions whole.

One can only imagine how different this world would look if people would weigh their maasim tovim in quality instead of quantity. If the Talmidim of R' Akiva were here today, it is almost certain that they would plead that we learn from their mistakes and measure our deeds in tears and meaning rather than dollars and hours.

JEWIS IN HOLLYWOOD

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portunity, but also a way contribute to the culture of their new country.

Today, many Jews work in Hollywood and are proud to be Jewish there. In certain films actors and actresses play Jewish parts and convey the benefits of being a Jew. There are also from Jewish movies, such as the recent hit film: "Ushpizin."

Ushpizin was written and directed by frum Jews and many of its crew were also frum. It is noteworthy that they were educated at the Ma'ale School of Television, Film and the Arts, the only institution in the world where filmmakers are trained to produce work inspired by their Jewish heritage. Since its founding in 1989, Ma'ale has fostered a unique connection between the world of media and Jewish culture. The school's aim is to build bridges between Jewish tradition and social experience and between the religious and secular worlds.

Located in Jerusalem, where old and new are physically and spiritually connected, Ma'ale has pioneered a new kind of creativity in the world of cinema and television for a community that did not, historically, associate with these media. In doing so, it has brought an unusual and authentic voice to the multi-cultural mosaic of Israeli society and it has dealt with issues that have not previously been subjects of cinematic debate.

Although there are, of course, frum filmmakers in Yerushalayim, one might be inclined to think that it would be very difficult to remain a frum Jew is a common misconception. The task of staying frum in Hollywood is, in some ways, no different from doing so in any other secular business. My father's experience in the film industry, where he works as

(con't on pg 8)

THE FIRST CUT

(con't from pg 1)

It was time for the first cut. Dan volunteered. Secretly, I wanted to make the first cut to show my partners that I was not afraid. But Dan volunteered before I did. Page seven of the dissector said to use a scalpel to make a vertical skin incision in the midline from the external occipital protuberance to the tip of the coccyx. We all cringed a bit as Dan made his incision. It was a little superficial and quite curved. I quickly grabbed my scalpel and made the next few cuts, eager to overcome any fears I may have had.

For the first two weeks, I dissected without much anxiety. My mind focused on the material and my hands on the dissections. I fell in love. With each incision I learned something new. Each vein, artery, and nerve I uncovered opened new worlds. I began to appreciate the human form in ways I never thought I would. I was a medical student learning and investigating the most complex and complicated object ever engineered: the human body.

When tempted to think that I was actually dissecting a human, I adopted the basic standpoint that many in the medical field take. Physicians are often faced with a difficult dilemma. They are expected to develop a deep relationship with their patients on both an emotional and personal level. Every attempt is made to make them feel comfortable enough to discuss the most private aspects of their lives with their physicians. At the same time, however, physicians must detach themselves from their patients and recognize that while the doctor-patient relationship is crucial to patient care, the health of the patient can suffer if the line separating the doctor and the patient is too thin.

This is how I approached my cadaver for the first few weeks. I un-

derstood that this was a human being who donated his body to science. I also recognized that focusing too much on the human aspect would make the dissection – and the learning experience – extremely difficult. To a certain extent, I guess, I bought into Dr. Stern's philosophy, which he expressed to us in the beginning of the semester. He said "while I respect and admire the generous gesture of these people who donated their bodies, you need to realize that at the end of the day they are just specimens."

I thought I could handle that philosophy.

I thought I could dissect without focusing on the fact that I was tearing apart an actual human being!

And I did. I dissected the back, the thorax, and the abdomen. I memorized and recognized the relationships of the muscles, nerves, arteries, veins, and tendons. I traced the coronary arteries. I flipped the heart in every direction and imagined the various blocks and anastomoses. I traced the blood flow around the celiac trunk, the IMA, and SMA. I tugged on muscles and observed their actions. I learned to appreciate nerve impulses and their consequences. The cadaver came alive with life, as it were. The arteries carried blood from the heart and the veins returned it to the heart. The nerves became highways along which impulses and instructions traveled to and from the nervous system. The muscles began to move and support the skeletal frame; they functioned as the foundation, core, and physical machinery of this unique structure.

Everything went as planned. With each page of the dissector, I became more fascinated by the human body. Knowing that each day in the lab brought with it an opportunity to learn another aspect of this fascinating machine, I looked forward to the lab experience.

This all changed one Tuesday afternoon.

It was time to dissect the head and neck of the cadaver. The first incision was from the nose to the chin and around the mouth. Suddenly the enormity of what I was doing hit me. I imagined Chester as a youthful boy kissing his father goodbye as he left to school. I then saw him as a young man kissing his wife. In my mind, he was leaning over a crib in the hospital to plant a gentle kiss on the forehead of his first child. Thirty years later, I imagined, he was lying in his grandson's bed reading him a book. He then kissed him on the cheek as he bid him goodnight.

All these kisses were delivered with the mouth I was about to mutilate. I was about to remove the mouth that shared intimate moments with so many people. How could I do that? How could I rationalize defacing a human face that was likely the light and love in the lives of so many others? Who was I to bring a scalpel upon the face of another human being with any intention other than to heal?

I was at that point that Chester was no longer a cadaver and a specimen. He became a father, son, brother, husband, and grandfather. The heart I dissected weeks ago was no longer simply a specimen to be analyzed. Rather, it was his heart. It was the vessel that gave him life. Suddenly his lungs were more than a group of lobes. He used them to breathe!

I was suddenly filled with guilt. I couldn't believe that I went all these weeks without recognizing the mind, soul, feelings, and life behind the body I was dissecting. I was the tough one in the group; the one who could dissect when the others couldn't. For weeks I saw the specimen and not the person. Now that had all changed.

I remember dissecting Chester's fingers. I couldn't bring myself to remove the skin from his fingertips. I,

the tough Moshe, could not bear the thought of disfiguring the fingertips that glided across the pages of his favorite books. If there was one piece of his body that I wanted to leave complete, it was these fingertips that surely gave a reassuring touch to a loved one. We were forced to dissect and dismember every inch of our cadaver's body. I figured that nobody would notice if I left his fingertips untouched.

I left the fingertips intact as a gesture of thanks and appreciation. I don't know what runs through the minds of people who donate their bodies to science. It may be pure altruism or just a feeling that if they are going to die they might as well leave their physical bodies behind. I don't know and I don't care.

What I do know, however, is what Chester taught me.

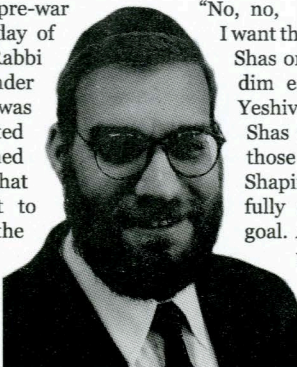
On Table X in the anatomy lab, buried inside a dirty white bag, beneath moist and filthy sheets rest the remnants of my cadaver, Chester. I have learned so much from my anatomy experience. I have a new vocabulary and a far better understanding of how the human body operates. I used the gift Chester gave me to gain the basic knowledge vital for a career as a physician – and for that I am so incredibly grateful.

I am sure that when he donated his body, Chester (or whatever his real name is) did not realize that he would teach me far more than anatomy. In a few years, I will forget most of what I learned from his physical body but I will never forget the other lessons he taught me. Whether as a surgeon, emergency room physician, or anesthesiologist, I will always remember that no matter how 'dead' a patient may appear, there is a life left behind. There is a basic level of respect that a patient – a human being – deserves, regardless of our mission. I will remember that behind the blood and disease my patients are people.

FROM LUBLIN TO LANDER

By Rabbi Moshe Bamberger

An awe-inspiring episode occurred in the elite Yeshivas Chachmei Lublin of pre-war Poland. As a birthday of the Rosh Yeshiva, Rabbi Meir Shapiro (founder of the Daf-Yomi), was nearing, his devoted talmidim approached him and asked what they could present to him in honor of the special occasion. After thinking for a few moments, the great leader responded: "Shas!" "But doesn't the



Rosh Yeshiva already own a set of Shas?" the bochorim asked. "No, no, I don't want a set of Shas, I want the yeshiva to learn the entire Shas on my birthday!" The talmidim eagerly accepted the Rosh Yeshiva's challenge. They divided Shas into segments, and during those special 24 hours of Rabbi Shapiro's birthday, they successfully completed their stunning goal. At the end of the day they were able to present their beloved rebbe with his beautiful gift.

Inspired by this story, the outstanding

talmidim of Bais Medrash L'Talmud – led by Josh Jackson and Shmuel Belsh – decided to emulate the Lubliner yeshiva and attempt a similar feat. During the 5767 (2006-2007) year, our Yeshiva learned Mesechta Bava Metzia. At the end of the year, in June 2007, the entire Mesechta was divided into portions, which were then allocated to bochorim who wished to participate in a historic undertaking: A one-night mishmar in which the entire intricate Mesechta would be completed in our Bais Medrash! And so it was. Amidst joy and excitement, these bnei Torah embarked on their holy mission, and as the sun rose on that magnificent spring morning, the entire Mesechta was completed! Following shacharis, all the

participants, as one, made a beautiful siyum.

To witness such a sight was, for me, a deeply emotional experience. It demonstrated the intense love our talmidim feel towards the Torah HaKedoshah, as well as their pure she'ifa to follow in the giant footsteps of bnei Torah prior to Churban Europe.

Who can possibly fathom the nachas ruach that the Ribbono Shel Olam surely shepped as He beheld a group of bochorim, in Galus America circa 2007 – raising the banner of Torah to such exalted heights?

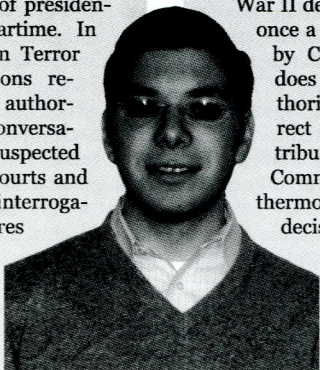
Ashreinu!!

SYMPOSIUM: THE CONSTITUTION AND THE WAR ON TERROR

MILITARY TRIBUNALS

By Shlomo Pill

Few political issues draw as much controversy and debate in the United States as that of presidential power during wartime. In particular, the War on Terror has prompted questions regarding presidential authority to wiretap phone conversations, detain and try suspected terrorists in military courts and torture them during interrogations. These measures have come under criticism by human rights groups, legal theorists, the international community, and many others who claim that such actions represent improper uses of presidential power. Others argue, however, that the president should be able to do all that he deems necessary to combat the nation's enemies and to preserve the lives of its people. Perhaps the most complex of these issues is the Bush administration's use of military tribunals to try suspected terrorists and its decision to deny them access to the Federal Court system.



The ideological debate over this issue is quite intense and both sides are able to support their claims with substantive arguments, but the appropriateness of military tribunals and of the president's actions in creating them really depends on whether or not the Constitution provides him this power. The Constitution's position on this issue can be determined by examining precedents about the use of military tribunals in trying individuals accused of being enemies of the United States. While it may be undesirable to organize military trials solely upon the basis of executive power, I argue based on my examination of precedents that it is nevertheless entirely legal and consistent with Constitutional rules.

Supreme Court decisions pertaining to the use and creation of military tribunals by the President, without the consent of Congress, date back to the Civil War and continue through the current War on Terror. In *ex parte Merryman* (1861) and *ex parte Milligan* (1866), the Court established that the use of military tribunals as a forum to prosecute treason charges against civilians absent the suspension of habeas corpus by Congress was inappropriate. During World War II, *ex parte Quirin* (1942) and *Yamashita v. Styer* (1946) established that unlike the trial of civilians accused of treason, military tribunals were an entirely appropriate forum for those who were accused of engaging in illegal warfare, even if

such illegal combatants were citizens of the United States. Also, the World War II decisions established that once a state of war is declared by Congress, the President does indeed have the authority to convene and direct the conduct of military tribunals in his capacity as Commander-in-Chief. Furthermore, in the two seminal decisions of the War on Terror, *Hamdi v. Rumsfeld* (2002) and *Hamdan v. Rumsfeld* (2006), the Court determined that those accused of illegal combat activities must be allowed to challenge their designation as such, but in the absence of a successful challenge could be held with a right to habeas corpus and be tried by military tribunal. The Court also asserted that the Authorization for the Use of Military Force (AUMF) passed by Congress in 2001 gave the President similar powers to those possessed after a formal Declaration of War, thus entitling the executive to convene and govern mili-

tary tribunals.

An effective synthesis of the voluminous case law that has developed on military tribunals over the past 150 years is afforded by the Supreme Court's decision in *Youngstown Sheet and Tube Company v. Sawyer* (1953), in which it reached the following conclusion. When Congress has declared a state of hostilities, the President receives the authority, in his capacity of Commander-in-Chief conducting a war, to convene and regulate military tribunals. While this authority is entirely subordinate to any directives and laws that may be passed by Congress, in the absence of any such legislative regulation, the President may try those accused of being illegal enemy combatants, including United States citizens, in the martial forum. However, this judicial venue is limited to the prosecution of illegal acts of warfare, and is not an appropriate place to try accusations of treason, which must be heard in Federal Court. Thus, by virtue of Congress's passage of the AUMF, President Bush's use of military tribunals is entirely within the scope of his Constitutional authority, and will continue to be so until Congress chooses to prohibit or severely restrict such actions.

The eminent Constitutional scholar, Louis Fisher presents grounds on which to base several significant chal-

(con't on pg 9)

WARRANTLESS WIRETAPPING

By Gabriel Aaronson

Ever since the United States was founded, Americans have been concerned about the misuse of power by the Federal Government and, in particular, the executive. Historically, presidents have been wary of overstepping their authority, and for good reason; many presidents, including Andrew Johnson, Richard Nixon, and Bill Clinton, have faced impeachment or the threat of impeachment (Ronald Reagan) for misusing the power of their office. On December 16, 2003 concern about executive overreaching once again assailed the American people: an article in *The New York Times* asserted that in 2002 President Bush authorized the NSA to monitor the phone calls and e-mails of United States citizens without warrants. Six days after the release of the *Times* article the Department of Justice sent a letter to Congress justifying the President's actions. In this letter, the DOJ sought to reconcile three main issues that could pose a problem for the defense of the President: 1. Whether or not the President was empowered to authorize warrant-less wiretapping. 2. Whether or not the President's actions violated the 4th Amendment, which

protects against "unreasonable searches and seizures." 3. Whether or not the President's actions violated provisions of the 1978 Foreign Intelligence Surveillance Act (FISA). Critical analysis of the DOJ's argument can help to clarify the cloudy question of whether or not President Bush was justified in ordering the surveillance of United States citizens without a warrant.

The first point asserted in the DOJ letter is that the Constitution authorizes the president to order intelligence operations that he deems necessary for the defense of the nation. This contention is based upon a court ruling in *Prize Cases* affirming that the President has the responsibility to resist enemy incursions "by force...without waiting for any special legislative authority" from Congress. Arguing that the gathering of intelligence information is necessary for the defense of the nation in its current situation, the DOJ concludes that the President was justified in ordering warrant-less surveillance even though he did not wait for congressional authorization. This conclusion is challenged, however, by Ronald Dworkin (one of the world's leading legal scholars) and several other legal scholars in a letter to Congress entitled *On NSA Spying*. Although they concede that the President is constitutionally authorized to act in defense of the nation even without congressional authorization, they argue that he is not constitutionally authorized to violate the law. Since Congress

had passed the Foreign Intelligence Surveillance Act in 1978 which forbids any domestic intelligence gathering without a warrant, Dworkin et al hold that the President in fact broke the law when he ordered warrant-less wiretappings. Thus, although the DOJ has effectively proved that the President was justified in acting without congressional authorization, the adequacy of its defense hinges on whether it has adequately dealt with the issues posed by FISA.

FISA explicitly forbids all unwarranted domestic surveillance, as the DOJ does not dispute. However, DOJ argues that FISA makes an important exception for electronic surveillance that is "authorized by statute," and that the requirement for statutory authorization was met in the Authorization for Use of Military Force Against Terrorists (AUMF), which law was passed by Congress in September 2001 and granted him the authority to use all "necessary and appropriate force" to defeat the terrorist threat. The DOJ argues that since the warrant-less electronic surveillance program of the President is

both "necessary" and "appropriate," it is therefore "authorized by statute" as per the AUMF and in accordance with the requirements of FISA. Dworkin et al challenge this interpretation of the law, however, on the grounds that construing FISA and the AUMF in a way that permits warrant-less wiretapping creates serious problems with the 4th Amendment, whose requirement for "reasonableness" has historically been satisfied by a court-issued warrant rather than a Congressional statute. Thus, in order for the DOJ to make the argument that the President was not in violation of FISA when he ordered the warrant-less wiretappings, it must first prove that the President was not in violation of the 4th Amendment when he acted as such.

"The 4th Amendment's central requirement is one of reasonableness," the DOJ asserts, and in "special needs" circumstances the "reasonableness" requirement can be met in ways other than with a warrant. Citing several court cases (namely *United States vs. Knights*, *Vernonia School Dist. vs. Acton*, and *Indianapolis vs. Edmond*) wherein a search was rendered constitutional even in the absence of a warrant due to the "special needs" nature of the circumstances, the DOJ asserts that in "special needs" scenarios warrants

(con't on pg 11)

THE OTHER SIDE OF BUSINESS

By Dr. Deborah Cohn

On Thursday, Nov. 16, The Business Faculty participated in a Town Hall meeting, designed to encourage more students to participate in Management and Marketing majors by offering a brief presentation on their respective classes.

Lander College for Men offers a variety of courses in business with experienced faculty. The business professors have a wealth of knowledge and information and are ready to help the students take steps toward exciting new careers. In order to get the word out about business courses and careers the Lander College for Men business faculty hosted a Town Hall Meeting on November 15. Students came for the pizza and the gift certificates to Dougies, but I think they got a lot more than they expected.

The faculty presented the benefits of taking courses in marketing, management, entrepreneurship, human resources, and finance. These courses provide students with needed skills in all aspects of business – and outside of business. Career advancement opportunities increase with exposure to these fields.

I spoke about “Why Study Marketing?” Marketing plays an important role in society that is vital to business survival, profits and growth. It offers career opportunities, and affects your life every day. Successful marketers should have good analytical, technical, communication and interpersonal skills. The curriculum at LCM is designed to help develop those skills. Marketing skills are used to promote political, cultural, synagogue, civic, and charitable activities. It will also help promote YOU when you are looking for a job. Furthermore, if you just want to be a better shopper or better understand your shopping behavior, the course in consumer behavior can help you with that. Whether a person earns a living through marketing activities or performs them without compensation in non-business settings, marketing knowledge and skills are valuable assets. Profitable careers in marketing are found in advertising, public relations, market research, non profit, retailing, brand management, direct response, b2b, sales and sales management, international marketing, and services marketing.

Dr. Teich was up next to discuss the value of studying management. As a manager you get the tasks done: through other people, on time, within the deadline and budget. You make

sure the work is done properly. Managers plan, organize, lead, and control. Management is a career. Management skills broaden your authority, responsibility, and control over others. An exciting career awaits you in management.

Alternatively, choosing to study finance might be the key to your success. Dr. Bigel discussed the courses to complete the finance major. Courses include: Macroeconomics (to learn about the environment in which we operate) Accounting (the language of business) Statistics (which drives discipline) and Computer Applications (the means of analysis). These courses enhance your understanding of the business world.

Next up was Dr. Bellman. If students weren't convinced to try out a business course before Dr. Bellman spoke, then I'm sure they got excited about business during his talk! Dr. Bellman discussed entrepreneurship. Why become an entrepreneur? Because you can be your own boss, create your own security, do what you enjoy, pursue your own ideas, make a difference, and pursue financial rewards. Doctors, lawyers, psychologists, etc. need to promote and control their businesses. This is an attractive opportunity for young people because entrepreneurial activity is impressive in job hunts and there is minimum risk while you are young. Maybe that's why 1,000 orthodox Jewish students took entrepreneurship courses with Dr. Bellman at his previous school! Courses in entrepreneurship as well as courses in Marketing, Management, and finance will give you the skills to recognize and exploit opportunities. Dr. Bellman stressed that you can participate in these opportunities at LCM: business plan competition, free entrepreneurial aptitude testing, top industry/business guest speakers, and courses in franchising, family business, managing growth, new venture planning, venture capital and other funding sources. Additionally, Touro offers help in commercializing your ideas so that you can start your own business while here at Lander. What a great opportunity!

Dean Herb Ratner presented opportunities in Human Resources. Remember, all corporations have a human resources department and that careers in Human Resources are lucrative. Prof. Williams presented on the services offered by the Career office. The career services office provides you with the instruments for launching a good career, such as career planning, job search, off-campus interviews, on-campus recruiting, creating your own campaign, evaluating job offers, mak-

A STUDENT PROFILE: SHLOMO PILL

By Yossi Brown

Shlomo Pill is unlike any other student at the Lander College for Men. He is an aspiring author, knowledgeable legal thinker and ardent military theorist. He is soft spoken, yet dogmatic, a tolerant but steadfast individual. For some time he has been working on a treatise on military science that proposes to lay out systematically the guidelines for the military's conduct of war. Though he is only 20 years young, Shlomo has amassed a wealth of knowledge in an area that is incomprehensible and obscure to most young men his age. It is somewhat perplexing how he has come to adopt such a complex pursuit, entirely at his own initiative. Although it was initially no more than a hobby for Shlomo, he has come to utilize it practically as a part of his education. Through an Independent Study, this remarkable young scholar continues to advance his knowledge of military theory and put it to good use in preparing his book.

Shlomo's peculiar fascination with military theory results from a general interest in history and politics. Because war and conquest have forever been a basis for the development of societies, he feels the study of their history can impart valuable lessons for the future. A greater understanding of how various countries exploit their militaries to achieve political ends is invaluable in the present war on terror and relevant to an overall understanding of different political systems. As a political science major, this personal interest has proven helpful in writing papers and justifying his staunchly conservative views. Military strategy and the laws that govern it are often germane and an awareness of their application, therefore, is something Shlomo believes is both interesting and important to have.

In addition to his strict academic pursuits and political pastimes, Shlomo is also a rising Biblical commentator. Despite his impressive workload,

he finds time to research the works of Rabbi Shamshon Rafael Hirsh and has begun to write a commentary based on Rabbi Hirsh's philosophies. Shlomo's intentions of going to law school following his undergraduate education here at the Lander College and his persistent studying as he strives for excellence make the myriad tasks he is balancing all the more impressive.

As an important member of the Lander College student body and a committed adherent member of the Republican Party, Shlomo has founded the Republican Club. He is the acting president and one of its most outspoken members, bringing a new found awareness of political happenings and current events to his fellow students. He has further involved himself in Lander College events as a talented drummer and music aficionado, having participated in the school's musical competition, the Battle of the Bands. Shlomo is also an experienced sofer and illuminator. He has written and illustrated Megillos, Kesubos and other Judaic works both for leisure and as a business venture while attending the Lander College. His extracurricular contributions and scholastic achievements in both the secular and religious programs make Shlomo Pill a truly admirable young man and a unique individual worthy of recognition.

In a growing institution such as the Lander College for Men, people of Shlomo's extraordinary talents and unwavering commitment to academic pursuits and the quest for knowledge, surely befit the sort of institution we seek to build as well as enhance its reputation. As Shlomo is not yet sure when he will graduate, we can all hope to learn from this prolific mind for at least the next few semesters. He is an inspiration to us all and an exemplary member of the Lander family.

ing the most of your first job, and writing résumés, cover letters and follow-up letters. Career Services will assist you in finding the career path that is right for you. They have an impressive list of contacts to get you started!

The bottom line is that Marketing and Management courses enhance technical skills (e.g., writing, oral communications, technology, interpersonal, listening, ability to organize, networking, and management style), business management skills (e.g. planning and goal setting, decision making, applying accounting, marketing, finance, and human Resources, negotiation, venture launch, control, and managing growth)

and personal entrepreneurial skills (e.g., inner control, risk taking, innovativeness, change orientation, persistence, and visionary leadership).

The Business Faculty at Lander College for Men want you to know that we are available to you and we want to help you. Please come and speak to us about how we can help you launch your exciting business careers. We are also available to help students in ANY major who are interested in understanding more about the business world and their place in it. Feel free to contact any of the business faculty for further discussion. We'd love to hear from you.

JEW IN HOLLYWOOD

(con't from pg 4)

the Senior Vice President of Sony Imageworks, may be illuminating in this regard. He does not only remain frum, but does so in a highly visible way, while holding significant positions in the Academy of Motion Pictures Arts and Sciences, where he chairs several committees and even writes some of the rules for the Academy Awards. The Academy ensures that he has kosher food at all events, including the Academy Awards!

My father once told related an amusing anecdote me about attending the Academy Awards. He ran into Rabbi Marvin Hier in the lobby before the ceremony one night several years ago. Rabbi Hier, who won his second Academy Award that night, is the head of the Wiesenthal Center and he is considered to be the most influential

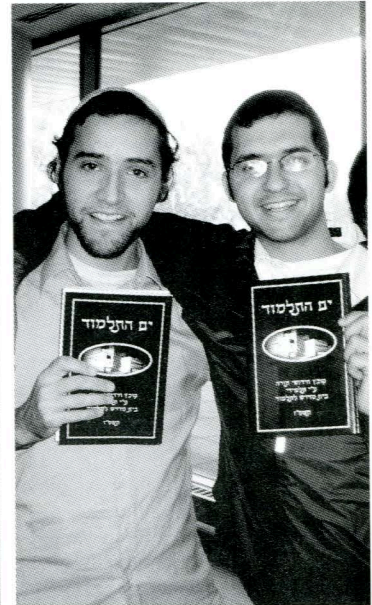
Rabbi in America. My dad asked him if he thought they could get a Mincha minyan going before the show started. Rabbi Hier said they could definitely get a minyan at the Oscars. Whether they could get a Minyan of men who know how to daven was a different question!

My father's desire to remain frum while in the film industry was facilitated by the fact that he works in the animation side of filmmaking. The content of films in this branch of the movies tends to family friendly and possesses good moral values. Since, moreover, animation is an office job that does not require one to go "on location," this area of filmmaking insulated him from elements of the film industry that could lead one off the Derech. Also important, animated production does not present the financial pressures to be available on Shabbos that live action films do.

When working in a secular industry, especially one like Hollywood, one

might ask oneself how to solve the problem of making a Kiddush Hashem versus a Chilul Hashem. The answer is actually very simple. It is similar to most any other business. You begin with the realization that you may be the only frum Jew your co-workers have ever met. You therefore have to be careful and consistent in regard to the way you conduct yourself, what you say, and the type of humor that you participate in. Once you establish yourself Shabbos and Yom Tov, there can be no exceptions. Your Yiras Shamayim will be helped because you constantly need to be aware of the responsibility you have taken on as the representative "frum guy." You especially need to be careful that you act ethically and appropriately in all your dealings.

Well, hopefully I've piqued your interest in the idea of a career in film. Who knows maybe one day I'll see you in the movies!



A HISTORY OF THE MIRACLE OF CHANUKAH

By Aharon Moshe Gutstein

Although by the time you read this, Chanukah will have passed, there are important lessons that can still be learned from this wonderful Yom Tov. Here's one of them.

A little more than two thousand years ago, the Greeks ruled the world. The Jews lived at peace with the Greeks, and the Greek culture, unfortunately, had a tremendous influence on the Jewish people. There were many Jews who became Hellenized and approximately 30-40% of the Jewish people in the Land of Israel were Hellenists.

However, in approximately the year 190 B.C.E., everything changed. There were two Greek kingdoms, one to the North of Eretz Yisrael and one to the South. In 190 B.C.E., the northern kingdom decided to take control of the southern kingdom. Naturally, their forces went through Eretz Yisrael. The Greeks required that the Jewish people provide lodging and food for this invading army. Unsurprisingly, it was not long before the Jews and the Greeks were "not the best of friends." The war was taking longer than expected, and the prolonged operation was taking a toll on the Greeks. Predictably, the Jews were the scapegoat. The Greeks began enacting terrible decrees against the Jewish people. They erected a statue of the Greek deity Zeus in the Beis Hamikdash, outlawed the observance of Shabbos, Bris Milah, and Rosh Chodesh. They also ordered that alters to the Greek deities be put up in every town, and the leaders of the community were to offer them sacrifices.



In the year 165 B.C.E., led by a man named Matisyahu and his five sons, the Jews started a rebellion. They fought a guerilla war against the Greeks, sustaining terrible losses, but eventually overcoming the Greeks. They reclaimed the Beis Hamikdash, purified it, and rededicated it.

We all know the famous miracle of the menorah burning for eight days, and how Chanukah was established one year later.

In *Al Hanisim*, we discuss how the victory against the

Greeks was a tremendous miracle. We describe how Hashem fought our battles for us and how He "handed the strong over in the hands of the weak, and the many in the hands of the few."

We are basically saying that if not for the direct involvement of Hashem, the war would have been lost. According to the laws of nature, the Jews had no chance against the Greeks and should have been destroyed. But they were fighting to maintain the honor of Hashem and His Torah, so Hashem was on their side and fought their battles. When Hashem is fighting your battles, you never lose.

As you go through life, you'll have many challenges and many opportunities to fight the battle for Hashem and His Torah. Always remember, no matter what the situation is and what you stand to win or lose, fight for Hashem and His Torah.

Fight for Hashem and His Torah, and He'll be on your side. You'll never lose.

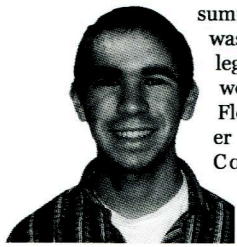
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This past summer, I was privileged to work in Florida Power and Light Company's Information Security division.

Florida Power and Light Group, my employer's parent company, is a Fortune 150 corporation and is ranked Fortune's Most Admired Utility for 2007. Florida Power and Light Company, with over 13,000 employees, provides close to 8 million Florida residents with electricity. The Information Security division oversees the security-related aspects of

MY SUMMER INTERNSHIP

By Shalom Weberman

Florida Power and Light's computer infrastructure, a responsibility that is far more important than I had previously understood.

Employee, customer, and corporate data are just some of the categories of information that must be kept safe from a wide array of security threats. I was a member of the Information Security Special Administrator Group, a team whose main responsibility is to ensure that only those individuals with proper authorization are able to access the restricted information and systems. I, along with a fellow intern, was responsible for monitoring, directing, and processing requests from across the company sent to Information Security. As soon as I had completed the basic train-

ing, I was put to work, learning new skills and procedures as I progressed. I was also assigned the responsibility of doing research for a company-wide communication improvement project. This task required contacting employees from nearly every major division of the company, maintaining contact records, analyzing and reformatting information, and scheduling meetings with a number of participants. Thanks, in part, to my own efforts, the initial phase of the project was approved.

Throughout my internship, the work atmosphere found at Florida Power and Light Company impressed me. Everyone was treated with courtesy and respect, and employees truly seemed pleased with their jobs. My

coworkers always made me feel like a valued member of our team, warmly welcoming me, acknowledging my contributions, and treating me as an equal.

I gained a great deal from my internship at Florida Power and Light Company. I learned about the importance of security in the workplace, the changing role of information technology in corporate America, and the growing business aspect of information technology. I also gained a greater understanding of the day-to-day functioning of a large corporation, as well as valuable work experience in the corporate world. My summer internship was challenging and fulfilling, and it provided me with valuable experience that will undoubtedly serve me in the future.

MILITARY TRIBUNALS

(con't from pg 6)

enges to President Bush's actions. First, Fisher contends that military tribunals have historically been constituted in a way consistent with current trends in martial law and the organization of courts martial. Thus, military tribunals must also conform to the standards of military law set forth in the Uniform Code of Military Justice (UCMJ); specifically the tribunals should include, as do courts martial, a system of appeal to a civilian judicial review panel. Secondly, Fisher believes that the principle of the Separation of Powers, so fundamental to our Constitutional republic, requires that Congress play a role in the organization and regulation of the tribunals, and that they not be instituted by unilateral executive action. Moreover, Fisher contends that the lack of review and the huge number of people able to be tried by military tribunals under President Bush's directives (virtually any U.S. citizen, not to mention non-citizens, whom the government designates to be illegal combatants), make the current tribunal system fundamentally different from that used by President Roosevelt during World War II to try a mere eight Nazi saboteurs, and therefore cannot be justified by pointing to legal precedents in Constitutional law.

Upon close scrutiny, it would appear that while Fisher's arguments are emotionally appealing and may even speak well to the way that military tribunals should be constituted, his analysis does not significantly impact the previously outlined structure of how the tribunals must be formed and regulated. To deal with Fisher's final argument first; the outline of the law by the Supreme Court regarding military tribunals does in fact preclude any serious concern of mass imprisonment of innocent Americans

by the "kangaroo courts" that the President has authorized. The law is quite clear that military tribunals are appropriate only for the trial of military personnel, not civilians. Thus, in order for any American to be subject to the jurisdiction of the military courts, he must first be designated and charged with being an illegal enemy combatant, as opposed to a mere civilian engaged in treasonous activity. The Supreme Court has dictated that anyone designated an illegal combatant must be given the opportunity to challenge their status in a civilian court at which time the government must prove the correctness of their assertion. Also, the court has found that the charge of conspiracy to commit illegal acts of warfare against the United States is not subject to military jurisdiction. Therefore, in order to secure a military tribunal for an accused terrorist, the government must prove its claim that the individual in question engaged in actual acts of illegal warfare. Such a burden before the use of a military trial can be secured, would certainly weed out any blatantly mistaken or wrongful accusations of terrorist activity before an individual is even subject to the judicial power of the tribunal.

In regard to the second of Fisher's concerns, it would appear that he has ignored the fundamental distinction outlined by Ronald Dworkin regarding the difference between Principles of law and Rules of law. Principles are, generally speaking, overarching ideals that may be the source or idea that the law attempts to embody; however, it is the Rules, the clear black-and-white do's and don'ts that draw the line between legality and criminality. Thus, while the Principle of "Separation of Powers" may urge that the most prudent course of action is to have Congress play a significant role in the tribunal process, the

Rule of the Constitution, as outlined by the Supreme Court, has made it clear that it is nevertheless legal for the President to assume this role in the absence of legislative directives.

In light of this revelation regarding the distinction between the admirable adherence to Principles and the binding obligation to obey Constitutional Rules, Fisher's earlier criticism of President Bush's indisposition to incorporate a system of appeal to civilian judges into the tribunals falls by the wayside. Since, from a purely legal perspective, the President can constitute the tribunals as he sees fit, his disregard for any review process by civilian authorities merely constitutes a use of his own discretion. While the ability to appeal tribunal determinations may be desirable, ultimately, according to the Supreme Court's decisions mentioned above, the legal authority to organize these military courts lies in the hands of the executive barring any legislative direction from Congress.

These ideas can serve to provide support to the President's authorization of the warrant-less interception of phone conversations and email exchanges between suspected terrorists within the U.S. and their counterparts throughout the world. My fellow student, Gabriel Aaronson eloquently argues that, although executive actions without Congressional directive in the field of national defense are warranted, President Bush's measures violate the 4th Amendment's protection against unreasonable searches and seizures and FISA's provisions requiring that all domestic intelligence gathering be conducted with lawful warrants. However, in truth, President Bush's actions do not present significant difficulties for the 4th Amendment and they, therefore, can be justified based upon the statutory authorization exemption to

FISA, which is satisfied by the AUMF passed by Congress in 2001.

The rights of the Constitution have never been held to apply to non-citizens of the United States while such individuals are not on U.S. soil. Thus, the 4th Amendment cannot be properly said to require the obtaining of a warrant in order to intercept the communications of persons of this designation. As such, the communications of non-citizens outside the U.S. cannot be said to retain any expectation of privacy, particularly when cellular phones and email are used, which are communications that are inherently obtainable by anyone with the proper equipment. As the Supreme Court has held that the only instance where a warrant-less search would violate the law is when the searched party has a reasonable expectation of privacy, the interception of communications that are not protected by the 4th Amendment due to one party's lacking Constitutional protections must be recognized to be in accordance with Constitutional protections, for no expectation of privacy exists.

Moreover, as Aaronson acknowledges, the AUMF gives the president authority as Commander-in-Chief to acquire foreign intelligence irrespective of other directives of Congress. Since this power is expressly granted to the President by the Constitution, it must necessarily trump all statutory provisions and is subject to limitation only by the Constitution itself. As has been shown, the President's actions pursuant to his war powers are not a violation of the 4th Amendment and are consistent with Constitutional rules. Therefore, although the President's actions may violate specific provisions of FISA it cannot be maintained that such violations, which have been shown to be Constitutionally sanctioned measures, are illegal; for the Constitution

(con't on pg 12)

AFTER LANDER COLLEGE.

(Con't from pg 1)

problematic. Such is the competitive nature of admissions to professional or graduate school. Nevertheless, if a college can demonstrate that its record is strong in these areas, then prospective students can feel comfortable enrolling, and current students can feel ever more confident about their own future.

Over the years, we at Lander have taken pride in the accomplishments of our students. Nevertheless, that pride was based on anecdotal evidence, success stories about individual students. Last month I decided to go beyond the anecdotal, and systematically assemble facts about the fate of every one of our students who applied for jobs, internships, and admissions to medical, dental and law schools, and to doctoral programs in psychology, all highly competitive. With the active and able assistance of the Departments of Psychology and Biology, the pre-med/pre-dent and pre-law advisors, and the Office of Business Career Services, I sought to determine exactly what percentage of our students achieved their goals, which firms did they receive offers from, and to which graduate and professional schools were they admitted. While we could not get data for every year, we were able to assemble data for one to three years, depending upon the area.

Of course it should come as no surprise that I am a fan of the Lander College for Men, and I was anticipating a strong track record of success. However, even I was struck by the results of the study. The data, appearing below, demonstrate that LCM students and graduates are extraordinarily successful in achieving their career goals. Not only are our percentages stellar, but the professional and graduate schools that admitted our students, and the firms from which they received job or internship offers were equally stellar. While the numbers in a few of the areas may be small, the aggregate of all areas combined is large, and together the story they tell is of a remarkable college.

These successes bespeak the quality of our students, without any doubt. But they also bespeak the quality of the education our students receive. As Dean, I am equally proud of both.

The following chart is representative of the graduate programs at which Lander College graduates have been accepted, and the firms at which currently employed.
(Class of 2006 and class of 2007 only)

LANDER MEN EXCEL IN PROFESSIONAL AND GRADUATE ADMISSIONS AND JOB OFFERS

Acceptance Rates

Medicine:

71% of Lander College for Men graduates who applied to American medical schools over the past two years were accepted, and the College maintains an acceptance rate of 100% for applicants with MCAT scores of 30 or above.

Dentistry:

100% of all Lander College for Men applicants were accepted to dental school over the past three years.

Psychology and Law:

100% of all applicants were accepted to doctoral programs in psychology and to law school over the past two years.

Job Placement Rates

94% of business students serviced by the Lander College for Men Career Services Department who sought jobs or internships over the past year received an offer in their field.

Where To?

Graduates of the classes of 2006 and 2007 have been accepted to professional schools and doctoral programs at:

Albert Einstein College of Medicine	Pace University (Psychology)
Boston University (Dental)	St. Johns University (Psychology)
Columbia (Law & Dental)	Stanford University (Law)
Fordham University (Law)	SUNY, Stony Brook (Medical & Dental)
George Washington University (Medical)	University of Chicago (Law)
Harvard (Law)	University of Medicine & Dentistry of New Jersey
Hofstra University (Psychology)	University of Pennsylvania (Law)
New York University (Medical, Dental & Law)	Yale (Law)
Ohio State University (Medical)	

Students in the classes of 2006 and 2007 received job offers or internships at:

Bear Stearns	Goldman Sachs
Citigroup	Jet Propulsion Laboratories
Cornell Capital	KPMG
Credit Suisse	Deloitte & Touche
Data Industries	Merrill Lynch
Deutsche Bank	Price Waterhouse Coopers
Digitas	RSM McGladery
Federal Reserve Bank	Smith Barney
Forex Capital Markets	Weiser

YEHAÏ SHMEÏ RABBAH

(con't from pg 2)

that creates instability in the belief of Hashem's power. AYS"R is declared numerous times daily in direct opposition to the power of Amalek.

AYS"R specifically refers to the exaltation of Hashem's name throughout the entire world. This includes Jews and gentiles alike. We are essentially asking for Yichud Hashem; this prime concept is explained by the RaMCHaL in his Da'as Tivunos (Siman 36), as the ultimate expression of Hashem being the only power and necessary force in exis-

tence. When Amalek attacked Am Yisroel, they generated a safek concerning Koach Hashem in the eyes of the nations that did not exist before. This is why we raise our voices. We are sending a message to resonate universally. Yehai Shmai Rabba Mivorach; May his name, which we know is great, be exalted amongst the entire world. With this in mind, we can also understand why Chazal say that if one answers AYH"R with all of his koach, all bad decrees against him are torn up. When one proclaims with his entire spirit and might that Hashem is the only power in the world, all external negative forces and decrees can do no harm.

MILITARY TRIBUNALS

(con't from pg 9)

must be recognized to trump any act of Congress. Thus, if FISA is construed to prohibit actions that the President is constitutionally empowered to take pursuant to the AUMF, then it is, not the President's violation thereof, that must be seriously questioned as unconstitutional.

It would appear then, that there are two distinct spheres of consideration regarding the unilateral measures taken by President Bush in his efforts to wage the War on Terror. On the one hand, it must be acknowledged that

many of these efforts, such as the use of military tribunals as they are currently constituted, and the collection of intelligence without judicial warrants, are considerably unsettling and seem to tug at the fibers of many Constitutional Principles.

On the other hand, the fact remains that while the spirit of the law may be violated, ultimately it is the black and white Rules of Constitutional jurisprudence that must determine the legality of the President's actions. On this count it would appear quite clear based upon long established understandings of the 4th, 5th and 6th Amendments, as well as of the various war powers of the President and Congress, that the letter

WIRETAPPING

(con't from pg 6)

are not necessary to make a search "reasonable." Establishing that national security concerns (such as those involving suspected terrorists) are "special needs" scenarios based on a ruling in *United States vs Dugan*, the DOJ argues that whenever there are national security concerns

the "reasonableness" of a search should be determined not by the absence or presence of a warrant, but instead by balancing the intrusion of the individual's privacy against the promotion of legitimate government interests. Judging the defense against terrorists to be a more compelling concern than the intrusion of individual privacy, the DOJ concludes that the wiretappings

ordered by the President were indeed "reasonable" as per the 4th Amendment.

The main weakness of this argument is the failure of the court cases cited to support the contention that the President was not in violation of the 4th Amendment when he ordered the warrant-less wiretappings. Although

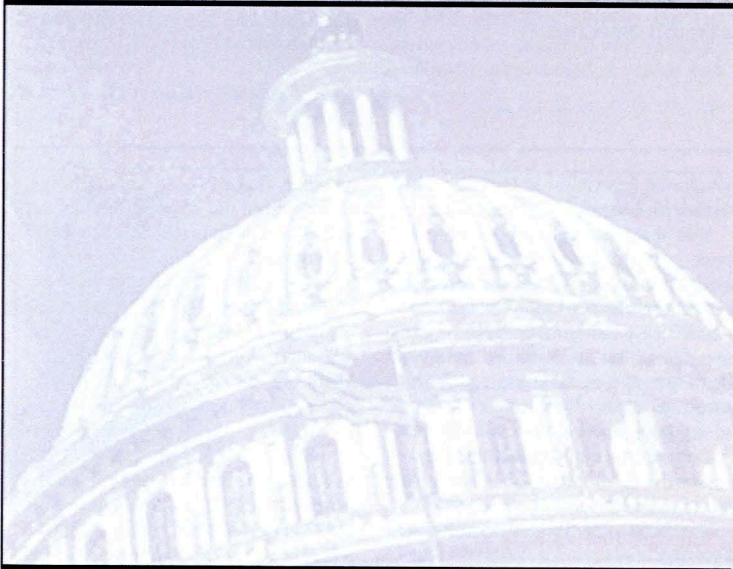
(con't on pg 12)

of the law has not been transgressed as a result of the President's anti-terror efforts.

Many would agree, perhaps myself among them, that it may be desirable to see Constitutional Principles adhered to; however, upon the question of strict legality, the answer must be a resounding affirmation of President Bush's actions.

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WARRANTLESS WIRETAPPING

(con't from pg 11)

the DOJ successfully established that "special needs" scenarios sometimes create an exemption from a warrant by citing three pertinent court rulings, the differences between these cases and the cases where warrant-less surveillance was ordered are evident.

In *United States v. Knights* it was integral for the satisfaction of the 4th Amendment that there be probationary terms authorizing the searches; in *Vernonia v. Acton* it was integral that the type of search had no "clear practice" of determining its "reasonableness" at the time of the 4th Amendment's adoption, and in *Indianapolis v. Edmond* it was made clear that the 4th Amendment can be satisfied without a warrant only in a few, carefully

delineated cases. Conversely, the instances of warrant-less wiretapping ordered by the President had no such probationary terms authorizing the searches; did have a "clear practice" of requiring a warrant at the time of the adoption of the 4th Amendment (because a wiretap is essentially similar to the seizure and search of written mail); and were not among the carefully delineated cases that are exempted from the need for a warrant. In sum, the DOJ's argument defending the President's actions according to the 4th Amendment is baseless, because the court rulings purported to support it are not applicable to the electronic surveillance cases at hand.

The DOJ's failure to deal effectively with the problems posed by the 4th Amendment undermines its entire argument in defense of the President's choice to order warrant-less wiretapping.

Although the DOJ's argument is by no means the only one that could justify the President's actions, it is the one chosen by the executive branch itself and is presumably the one that the President had in mind when he ordered the surveillance in 2002. It is at the discretion of the reader to determine whether or not the DOJ has produced a convincing argument, but if the argument is found to be flawed then perhaps the reader should consider whether or not an executive who will risk violating the Constitution and the law is a good executive. Perhaps there is a need for change.

DEMOCRACY

(con't from pg 3)

to broadcast her political views, and within a few days she was allowed to leave and continue her protest against the current government. In addition, other less prominent dissenters have been allowed to continue their protest. Musharraf's departure from standard authoritarian practice, by allowing opposition and by calling for elections in January, makes it seem as though he does not seek to establish dictatorship.

If the current authoritarian situation is not a military coup, then what is it and what is its goal? The original declaration of martial law stated that the purpose was to flush out Al-Qaeda terrorists and to suppress extremism. If the Pakistani government be taken at face value, martial law still presents a number of problems for the country and its ruler. Foremost among these is that the declaration of martial law upsets the general population, leaving large groups of citizens disaffected with the government. Terrorist organizations ultimately draw recruits from this pool of disaffected citizens, so that the Pakistani government's action may be counterproductive. Moreover, establishing martial law may cost the Pakistani government the friendship of the Western world, which has been so hard for Musharraf to obtain.

In the end, whatever Musharraf's plans, he needs clarify the reasons for his actions and end martial law soon or else Pakistan could descend into civil war and his government could suffer the loss of friendly relations with Western governments.

SIMCHAS BEIS HASHOEVA

By Ariel Kirsch

The Simchas Beis Hashoeva at LCM on Hoshana Rabba was nothing short of unforgettable; the food was excellent and the divrei torah were thought provoking and inspiring. If the smiles were any indication, it was a smashing success. We owe many thanks to those who put it together.

The festivities were spread out in the Succah on the 4th floor patio, and it was truly amazing to see it filled to max capacity. Everybody enjoyed filling their minds with the Chizuk and Ruach, while filling their appetites over hearty deli sandwiches.

The climax of the entire evening was Rabbi Bamberger's insight on the essence of shaking Lulav and Esrog.

There is a well-known Midrash explaining the binding of the Arba Minim as the unity of Am Yisrael. In ascending order, the Arava is said to represent Jews who lack Torah and "Maasim Tovim", the Hadassim correspond to those who have good deeds but do not grasp Torah, the Lulav symbolizes Yiddin who have Torah without good deeds, and the Esrog--Jews who are complete in both righteousness and knowledge of Torah. All categories of Am Yisrael are united when we shake the Four Species together.

A cursory look at the mechanics of shaking *lulav* and *esrog*, however, raises a very simple question. If the meaning of this mitzvah is indeed

rooted in Achdus, why do we hold the Esrog in the right hand, apart from the other three in the left? Are we not undermining the idea of unison--the very core of the mitzvah itself?

The lesson here is a powerful one. Although Bnei Torah are certainly a component of the single unit known as Klal Yisroel, nonetheless they must create distinctions between themselves and everybody else. In order for them to properly influence others, they must stay one step ahead of them at all times. An essential and inherent part of who they are is therefore by definition different from the rest of the nation. When we clutch the Esrog in a separate hand, yet hold our two hands side by side, we remind ourselves of this crucial dichotomy and of what it means to be Bnei Torah.

IRONY IN CLASSICAL LITERATURE

(con't from pg 3)

pected. When Sophocles has Oedipus say of finding the killer of King Laius, "I will fight for him as if he were my father," the audience gasps in horror because they know the many layers of irony found in that statement. (Laius was his biological father and Oedipus killed him in an early case of road rage.) The Greek dramatists, especially Sophocles, based their plots on myths and legends whose stories were known by their audience. With the audience's foreknowledge in mind, the playwrights and poets were able to use irony as a method of revealing the plot and characters, as well as keeping the audience involved in the action. The ironies abound in Sophocles' *Oedipus the King* as we are presented with Tiresias, the blind prophet who can "see" the future, the Shepherd whose

"pity" leads him to disobey the order to kill the infant Oedipus only to have his pity result in many tragedies, and Oedipus, who discovers that he prefers oblivion (ignorance) to the knowledge he has uncovered. Shakespeare, one of the many practitioners of Sophoclean irony, cannot resist using irony in his comedies and tragedies. What could be more ironic than Othello constantly referring to Iago as "honest" (when Iago is plotting revenge and Othello's demise) or Shylock being victimized by his own insistence on following the letter of the law?

Another type of irony found in the Greek classics is Cosmic irony, a term attributed to literary works in which the gods intervene in mortals' lives and deliberately frustrate or mock the

protagonist (prevalent in Homer's *The Odyssey* and Virgil's *The Aeneid*).

But irony is not only a literary device. It is a way of perceiving the world around us. When we respond to events in our world and in our personal lives by recognizing the irony of the outcome, we are helping ourselves gain a greater understanding of the "meaning" of the occurrence. Just as it does in literature, the irony found in our lives helps to highlight and emphasize the significance of an event or set of circumstances.

How often have we anticipated an event or a conclusion to some endeavor only to have the actual event or conclusion turn out completely opposite to our expectations? When things go according to plan, fulfilling our expectations, do we recognize their importance? Do we even notice? However, when things take an unexpected turn

or when there is a surprise ending, we are jolted out of our complacency and, like Oedipus, we are forced to take notice.

It has often been stated by literary and social critics that finding irony in life is a particularly Jewish trait. This notion stems from the idea that as an oppressed minority, a group not totally assimilated or accepted in mainstream society (outside of Israel), Jews often react to their lot in life by recognizing the irony of their dilemma or situation. These critics explain that when faced with discrimination and worse, Jews, at times, have chosen to see the humor and the irony of a situation as a coping and survival device. Laughing, it is said, is better than crying.

I'm no expert, but it seems to me that both laughing and crying have their benefits. Isn't that ironic?