

Vor
JUDEN
TASCHENDIEBEN
WIRD GEWARNT!



S. CUMSKY



The Observer

FRIDAY, DECEMBER 21, 1973

NEW YORK CITY

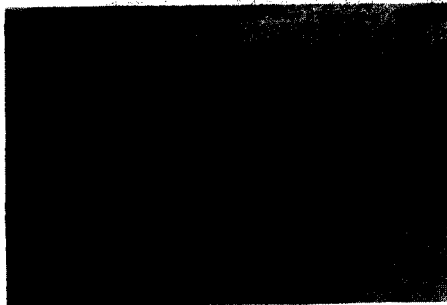
2nd Annual Jewish Arts Festival Proves Both Educational And Enjoyable

For one week, the Stern College building became an arts center: an art gallery, a movie theater, a lecture hall, and a music studio. That was the week of December 12-17, when the Student Council's Second Annual Jewish Arts Festival opened its doors to the Metropolitan Jewish Community.

Aside from a December 13 evening with acclaimed actress Ida Kaminska and a featured lecture by Elie Wiesel on December 17, students and visitors were treated to a film presentation, "Journey to Jerusalem," on Wednesday, December 12. An all-day film festival featuring the movie "A Wall In Jerusalem" was offered on December 13, and a film, "America, I love you," and discussion by Chaim Heller of the American Zionist Youth Foundation was followed by a kumitz on December 16. Art work by Stern and Yeshiva College students brightened the walls of the school cafeteria for the week.

The events of the festival did not cease on the Sabbath. A highly successful Intercollegiate Shabbaton, which attracted 300 participants from colleges throughout the city, exposed students to another medium of Jewish expression, i.e. music. At an oney-seminar on Jewish arts, Cantor Paul Glasser, leader of the Mizmor Shir Orchestra, described the evolution of the Jewish music to a fascinated audience. He developed his theme with many songs. He was preceded by Miss Rochelle Weinstein, a doctoral candidate in Jewish art history, who explained the origin of Jewish art forms. The musical theme was continued on Saturday night at Yeshiva College's Soviet Jewry Benefit Concert.

The success of the festival was largely due to the efforts of Chairmen Debbie Muschel and



Students view artwork.

Barbara Cohen, and coordinators Judy Paiken and Sherry Kumsky. The Hillel Rogoff Memorial Foundation, established in memory of the outstanding Forward Editor-in-Chief and Jewish community leader, funded the Elie Wiesel lecture. The Ida Kaminska presentation was made possible

by a grant from the Atran Foundation, which honors leaders in the garment industry. The Shabbaton was organized by Sandy Katz and Syma Neiderberg.

Student Council leaders are optimistic that the success of this year's Festival will be repeated at future Festivals.

38th Anniversary Dinner Honors Dr. Samuel Belkin

A dinner and academic convocation honoring Dr. Samuel Belkin on his 38th Anniversary as president of Yeshiva University was held on December 9 at the Americana Hotel.

At the convocation, honorary doctoral degrees were conferred upon U.S. Senator Edward M. Kennedy (D-Mass.), Pichas Sapir, Minister of Finance, State of Israel, and Dr. William Stein, Nobel Laureate, professor of biochemistry, The Rockefeller University. Students representing Stern College were

Susan Adler, Mandy Ganz, Charyn Goldstein, Esther Lazarus, and Susan Metzger. The dinner launched a joint \$160 million fund-raising campaign by Yeshiva University and the Albert Einstein College of Medicine.

Objectives of the new campaign include: a multi-million dollar student aid program; strengthening of graduate education; further development of YU's special education training and research programs to aid inner-city children, the mentally retarded, youth and the aged; a broadening of teacher-training programs in Jewish education; support of enlarged enrollment to train more doctors; creation of a multi-million dollar endowment fund to assure the continuity of long-range programs in health education and medical research; and the



Dr. Samuel Belkin

development of a broader and more comprehensive cancer research program, as well as intensified efforts in genetics, birth defects and aging.

(Continued on page 5)

Open House Welcomes Prospective S.C. Students

On Sunday, December 16, the Office of Admissions and the Student Council's Student Admissions Society, headed by Evelyn Silver, sponsored an Open House at Stern College. There were approximately 100 people, including high school students who applied to Stern for admission next September and their parents. The various speakers gave an all-encompassing view of Stern.

The program began with tours of the school building. The guests were then escorted to the auditorium, where they heard speeches by Mrs. Linda Derovan of the Office of Admissions, who discussed general admission to Stern, and Rabbi Saul Berman, who spoke about the Judaic Studies program. Separate groups were formed to allow the girls to discuss about specific

programs of study that interested them, in the humanities, natural sciences, social sciences, and education. Representative girls from every major spoke to the students, thereby concentrating on the personal interests of the students. The students and parents then separated into two groups. Susan Adler, vice-president of Student Council, Anita Gittelman, editor of The Observer, and Frayda Waltuch of the Senate spoke to the students. Dean Mirsky, Rabbi Finkleman, Mrs. Derovan, and Mrs. Shimoff answered the parents' questions. When the program was over, the guests were invited to visit the dormitory. Despite the inclement weather, Open House was successful in introducing the class of '79 to Stern College.

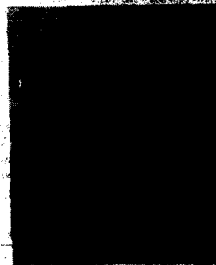
Student Council Plans Outlined, Observer Criticized

Plans for many upcoming Student Council activities were discussed at the December 11 meeting. The Council Constitutional Revision Committee, headed by Cheryl Merzel, will present its recommendations to the Council sometime before finals, based on suggestions of the Council officers and the student body. Faculty evaluations, which were to have been conducted this semester, may have to be funded by Council because the allotment received by the Office of the Dean last year for this purpose was cut from this year's budget. Committee chairmen were advised to submit budget reports to Vice President Susan Adler, or else run the risk of a smaller allotment for next semester. Formation of a new Stern Alumnae Association, to replace the inactive association now in existence, was also discussed.

Val Margolis, of the Blood Drive Committee, announced that hours for the December 27 Blood Drive have been extended from 12-5:30, to accommodate as many girls and faculty as possible. If the quota is met, all students and their immediate families will receive unlimited coverage from the Blood Bank.

When the feasibility of setting up an inner-school book exchange was brought up, the failure of a similar attempt two years ago was cited. In response to a suggestion that Stern order its books through one book store, President Sherry Scheinberg stated that this arrangement has failed with four different stores in the past four years, because students did not patronize the designated businesses.

A few students voiced complaints about The Observer, saying that it does not represent the entire student body and that it does not give ample coverage to certain events. The quality and content of the paper's editorials was also criticized. Editor-in-Chief Anita Gittelman responded that the omission of Council's name from several articles was an oversight which will be corrected. She also stated that any students wishing to contribute their views to The Observer are encouraged to do so.



Pres. Scheinberg (left) and V.P. Adler (right) lead meeting.

so, and that the lack of news articles and editorial material is due to the lack of student involvement and the lack of significant issues presented before the student body. Miss Gittelman made the motion that a poll be taken to determine what the student body feels about The Observer and what they would like to see in the paper. It was decided that this poll would also examine the effectiveness of Student Council and Senate.

Chabad Liberation Day Celebrated at S.C.W.

by Boni Nathan

On Wednesday, December 19, during club hour, Rabbi Alter Metzger gave a special lecture in honor of Chabad Liberation Day, the 19th of Kislev, the day when the Ba'al Hatanya (the Alter Rebbe), the founder of the Chabad Chassidim, was set free from his imprisonment in Russia.

This day is considered by Lubavitcher Chassidim to be a day of introspection, when one should evaluate his actions in terms of his potential to do *Avodat Hashem*, not only with respect to himself, but also in relationship to this environment. Rabbi Metzger explained that the Chassidic movement brought about three different types of changes in the theological, sociological and psychological realms.

Theologically speaking, Chassidim reemphasizes the omnipresence of Hashem that *Ein Od Illaveh M'Hashem* (there

exists nothing outside of the existence of G-d). All Jewish activity today, claimed Rabbi Metzger, stems from the teachings of the Ba'al Shem Tov which caused an inversion in the structured hierarchy of society. The scholar was no longer at the pinnacle of the social pyramid. The labor of simple Jews may surpass the labor of the scholar who becomes engrossed in his scholarship.

Whether one is a scholar or an *Am HaAretz*, (the Torah has a special place in Chabad thinking. Learning awakens one's soul to performance of mitzvot; ultimately, learning leads to *d'vekut*, a clinging to Hashem. The letters of the word "Aretz," the first word in the ten commandments stand for "Ani Haishtik K'lavik Y'kavik." Hashem has given over His soul to us in written form.) (Continued on page 4)

Apathy I

People complain that the world is apathetic—that others are so wrapped up in themselves that they have no time for others—to eliminate poverty, or protest injustices. Here at Stern, we have the same problem in a smaller scope. The only time the majority of girls responded to a cause was during *Milchmeit Yom Kippur*. Then there was good incentive because the entire work was up in arms. Otherwise it is very difficult to evoke a response for any cause, be it either a Jewish cause or even a Stern project. The number of girls working for Project Ezra is minimal, the attendance at TAC lectures and Senate meetings is abysmal.

College is meant to be a total experience. We are not here only to study or to date, but to make our voices heard in the world.

Before she finishes four years at Stern, each and every girl should be able to say, "I did this for the Jewish Community," or "I did this for Stern College." C'mon, girls, get off your apathy!

Apathy II

Stern College fulfills a very unique purpose, in that an orthodox girl may receive both a religious and secular education on the college level. This community has been responsive to the need of educating religious girls of the modern world, but are responsive to the needs of our community?

Stern must provide the future leaders of the religious community. Both in America and in Israel, the future of the Am rests in our hands. We must begin to provide leadership within our own school and our own communities. Each and every one of us must reexamine our priorities. Unity and religious guidance is vital to the survival of the Jewish people. If we, who are educated, are not willing to take these responsibilities, who will? An important religious revival is taking place in Eretz Yisrael, one which could take place in America, too. It is our responsibility to actively take part in *Binyan Ha'Am*. We have both the religious idealism and religious knowledge to begin to shape the future of the Am Hanivchar.

Apathy III

The Student Council has voiced their disapproval of *The Observer*. The Council holds that our newspaper does not represent the student body, nor do the articles sufficiently cover the Student Council issues.

The Observer appreciates this criticism but would like to defend its position; not justify it, but rather explain why the criticism arose. *The Observer* is staffed with girls who are interested in Stern College and its activities. It cannot represent a student body which is, for the most part, apathetic. We say this because we would like more girls to be active in *The Observer* staff, so that we get a broader spectrum of opinions and attitudes.

There are few juniors or seniors on the writing staff of *The Observer*. Girls with literary talent are "too busy" to write, and snicker at the topics as being boring when they are approached to do so. There are perpetual complaints, but no written voices are expressed. There is no one willing to sit for an hour or two to write an article which would be interesting and rewarding.

If Student Council wants us to write about Student Council activities, students must participate in these activities. The night of the movie, *Journey to Jerusalem*, two rows of girls showed up. Leonard Bernstein and Isaac Stern were great, and the cookies were delicious—but there were left-overs.

The Observer demands that the student body establish a goal and work towards it. Stern is the only Jewish Orthodox College in existence and must make itself a name—if it has a name to establish.

Oil Menorot

Zeh Kalley V'anvaibu—"This is my G-d and I will elevate him." How? Chazal tell us, the answer is to perform the *mitzvot* with enthusiasm and zeal. The lighting of the oil menorah is the perfect example of a *mitzvah* which should be performed enthusiastically. It is one of the rare *mitzvot* about which Chazal instruct us to be "superzealous"—*m'hadrin d'm'hadrin*. In accord with Chazal's suggestions, we of *The Observer* encourage all Stern College students obtain oil menorot, if not through a Stern College provision, then through their own efforts. The performance of this *mitzvah* will insure a beautiful and fulfilling *Chanukah*.

Midterms In December?

The purpose of midterms is to be tested on material learned during the first half of the semester. But, a midterm given at the end of December is no longer a midterm. It is almost a final! Having midterms spread out in this manner make life very difficult for the student, especially since midterms begin during the first few weeks of November and do not end until the close of December. It seems the student is constantly studying for midterms in addition to her other minor tests such as bio lab, Hebrew grammar, chem lab papers, and the like. Hence, she has no time for extra curricular activities. A student should study, but she also needs time to relax, at least once a week. With midterms given through the month of December, and finals beginning less than two months later, relaxation becomes quite difficult. We, the editors of *The Observer*, feel that midterms should extend over a specific period of time. They should be given no sooner than one week before the actual midterm point and no later than three weeks after it. Besides providing a chance to rest, this ultimately would induce the student to participate in more school activities.

To Type Or Not To Type

As we approach the end of the fall semester, a familiar problem again arises. Term papers and research papers are being assigned, most of which must be typed. The problem—where is the typing to be done? Typing in the room often disturbs roommates, typing in the study halls disturbs those involved in study, and it's usually too late to go to the school typing room.

A proper solution would be to designate one of the dorm study halls as a special room for typing. This would prevent futile hours of looking for a place to type, especially during the late night hours.

"Kofer Nefesh"

Most of us have pleasant thoughts of returning to our homes for the *Chanukah* vacation. The security and stability of our own family lives is promising in contrast to the usually hectic school routine and the New York rush scene. With the approach of *Chanukah* and intercession, our "home sweet home" dreams will be somewhat fulfilled.

However, it would be a grave mistake to think only of our secure comforts at home while ignoring those who are less fortunate. The Yom Kippur War has left many of our people homeless. The pleasant memories of home should somehow retreat in the brutal reality of others' losses. It is our obligation to feel responsibility towards those unfortunate victims of war, those wounded or widowed.

As a means of expressing our kinship to Israel, Stern College Student Council is sponsoring a "Kofer Nefesh" drive under the Israel Crisis Committee, in the fond memory of Dr. Morris Epstein Z"l. Your efforts are needed to help compensate for the numerous widows and orphans in Israel. We of *The Observer* insist that you participate in this drive when you return to your homes. We hope that you will feel obligated to appeal to your parents and congregation to give generously.

A \$2000 goal has been set. It will be reached if we, together, start immediately. This year, share your *Chanukah* gelt with those not as fortunate as you are, and light your *menorot* in remembrance of those who served nobly in war, both past and present.

To the Editor:

I was slightly offended by Boni Nathan's attempt to defend the Stern image. Her suggested retort to the contemptuous snickers Stern girls receive will only prolong the snickers and bring on more hearty sarcasm. Although I eventually hope to marry and propagate future Jewish congregations (realizing its significance), I should hope that some other area of defense could be offered for Stern...rather than legging it with

the neighborhood Beis Yaakov seminary which probably produces a greater number of potential *kallahs*.

Her reference to B.A.'s and M.A.'s as fruitless degrees is incorrect. Even from her utilitarian perspective, the B.A. and M.A. are quite practical and far from being "fruitless." They provide a basis for establishing one's self in society...in positions where good jobs become more feasible (and of course, with a good job the

kindelch can be sent to Yeshiva rather than to a public school where assimilation possibilities lurk). This is not to mention their intrinsic value in providing a framework for the educational program.

Try a quick poll. I think it will reveal that most girls are pursuing careers, not boys (solely).

Lisa Beadin

the observer

Published by Stern College, an undergraduate division of Yeshiva University
 First Class Rating...Printed by Enlightenment Press, Inc.
 Published Every Two Weeks—Subscription \$3.50 per year

EDITORIAL BOARD

Editor-in-Chief.....	Anita Gittelman
Executive Editor.....	Boni Nathan
Managing Editor.....	Judy Fruchter
School News Editor.....	Judy Yager
World Jewish News Editor.....	Lisa Alper
Features Editor.....	Susan Metzger
Research Editor.....	Tammy Friedman
Contributing Editor.....	Karen Taylor
Corresponding Editor.....	Chaya Milszenrath
Production Editor.....	Judy Altshul
Make-up Editor.....	Sharon Krug
Copy Editors.....	Delina Shapiro, Susan Lebowitz
Assistant to the Editor-in-Chief.....	Phyllis Singer
Headline Editor.....	Debby Friedman, Janice Goldberg

TECHNICAL BOARD

Business Managers.....	Pauline Secemski
Photography Editor.....	Irene Flink
Art Editor.....	Mindy Ganz
Typing Editor.....	Phyllis Singer
Exchange Editor.....	Debbie Harman

ASSOCIATE BOARD: News, Ashira Rapoport; Features, Roberta Pruslin; Photography, Valerie Merzolis
 STAFF: Jacalyn Adler, Esther Axelman, Rhonda Barad, Aviva Beadin, Lisa Beadin, Esther Chaitovsky, Lauri Drucker, Marilyn Eckstein, Gail Epstein, Sharon Fenneman, Anissa Friedman, Bay Greene, Gail Grunberg, Ellen Heck, Debi Horowitz, Robin Jempolsky, Debby Kamaras, Susan Kaufman, Debby Levine, Sherry Levy, Cheryl Merzolis, Elyssa Merzolis, Debbie Neles, Beth Newmark, Karan Press, Mimi Ribner, Stacy Riholtz, Terry Rosenzoff, Shari Rubin, Esther Schneider, Nancy Schwartz, Flo Simon, Don SHERZ, Kathy Spigel, Helen Stark, Penny Sussman, Sharon Yelin, Judy Weisbach, Chani Zucker, Miriam Schreibman, Dale Eichenbaum, Zilpah Weinstein

All photos by Irene Flink

Gittel's Z'man

Community Survival

by Anita Gittelman

A thin, tired-looking man sat behind a table on the auditorium stage and spoke. Elie Wiesel communicated soul-to-soul with his audience. His speech was entitled "The Responsibilities of The Jewish Writer," but he explored and pronounced a more universal imperative.

Had Elie Wiesel simply been discussing the harrowing choices that a writer must make before creating a story, this lecture would have been a writers' seminar for a limited audience. He elaborated on the writer's responsibility in selecting material that will elicit a desired effect in the reader. Jewish literature must affirm life and encourage hope. It must agitate and motivate men to defy, through their faith, the evils of the world. It also must unite the past and the present in a powerful mechanism to strengthen each Jew's will to survive in spite of the opposing forces.

Although the Jewish writer is an important part of the Jewish community, he cannot maintain its life-force alone. A rabbi serves a similar function in uplifting the Jewish spirit, but it would be a weak community that had to rely solely upon the rabbi and the writer for its spiritual development. Indeed, each individual must actively participate in the survival of the Jewish spirit.

As a story must link the past to the present, so must each individual establish that unity

within himself. Fortunately, most of us have not suffered great catastrophes in our lives. Hence, we must learn about our Jewish collective past and achieve an awareness of its importance in present times. We must discuss it whenever possible to make others also conscious of their Jewish past. This applies to Jewish tradition, i.e., Torah and *Mitzvot*, and to Jewish history, i.e., the socio-historical trends. Jews must remind themselves that being Jewish is not always easy. Knowledge of the Jews who suffered, yet endured, in the past, will serve as an inspiration in the future.

As Jewish literature should agitate the reader's conscience and inspire him to search and question, so must each individual do this for his neighbor. It is human nature for people to fall into empty routines and for them to lose their finer sensitivities to life. Although a rabbi or an exceptional piece of literature can inspire a person to question and to search for the truth, it is easy to escape the influence of both. People must create and build their own atmosphere for growth. This can only come from *Ahavat Achim*, man's pure love for his fellow man. A Jew must want to learn the Truth, and he must inspire his brother to share in the same goal. This will strengthen the intellectual and moral fiber of the Jewish community.

(Continued on page 5)

Letters to the Editor

World-Wide Jewish News

VIENNA—Schonau Castle, the transit center which aided 80,000 Jews emigrating from the Soviet Union, was closed by the Austrian government on December 10. Chancellor Bruno Kreisky announced in September that the transit center would close down because it had become a great security risk. A new transit center under the auspices of the Red Cross will soon open and will take care of all future emigrants who are unable to complete their emigration immediately.

NEW YORK—Yeshiva University gave honorary degrees to Senator Edward Kennedy, Pinchas Sapir, Israel's Minister of Finance, and Dr. William Stein, Professor of Biochemistry at Rockefeller Center and winner of the Nobel Prize in Chemistry at a dinner at the Americana honoring Dr. Samuel Belkin upon his 30th anniversary as president of Yeshiva.

MOSCOW—Jewish Ballet star Valery Panov has been threatened with imprisonment on charges of living like a parasite. Parasitism is living with no visible means of support—a punishable offense in Russia. Mr. Panov lost his job after applying to emigrate to Israel.

SSSJ has issued a plea for the eminent Soviet physicist Dr. Andrei Sakharov, who has

tried to clarify the issue. Many Cabinet officials, intelligence officers and government officials have already given top-secret testimony. The full report of the findings of the Commission of Inquiry will not be publicized for several months. What is known now is that it will show that a widespread assumption that the Arabs would not attack led to the misreading of certain key intelligence reports. This report, when finally published, will have major political overtones. It can mean about the resignation of Ministers who played a critical role in the final assessments before the outbreak of the war.

UNIVERSAL DECLARATION OF HUMAN RIGHTS, which states that everyone has the right to leave any country, including his own, has been affirmed and reaffirmed by the Soviet government," a SSSJ spokeswoman stated. In practice, however, this right has been continually denied to most Jews and other Soviet citizens who seek exit. All those who believe in basic human rights are urged to telegram or write Soviet Ambassador Anatoly Dobrynin, USSR Embassy, 1125 16th Street, N.W., Washington, D.C. 20036 to express their feelings and demand that Dr. Sakharov be permitted to visit the United States.

JERUSALEM—Eighteen people were injured when a grenade exploded in a crowded shopping center in the Old City. Arab guerrillas claim responsibility for this action.

JERUSALEM—Two months have passed since the Yom Kippur War and Israelis are still asking themselves: What went wrong? Why was Israel so unprepared for the Yom Kippur attack? For the past two weeks an inquiry has been under way,

trying to clarify the issue. Many Cabinet officials, intelligence officers and government officials have already given top-secret testimony. The full report of the findings of the Commission of Inquiry will not be publicized for several months. What is known now is that it will show that a widespread assumption that the Arabs would not attack led to the misreading of certain key intelligence reports. This report, when finally published, will have major political overtones. It can mean about the resignation of Ministers who played a critical role in the final assessments before the outbreak of the war. UNITED NATIONS, N.Y.—On November 10, Israel lodged a complaint with the International Red Cross alleging the fact that bodies of 15 Israeli soldiers had been found when the Israeli Army was advancing toward Syria. This complaint was included in a document sent to Secretary General Kurt Waldheim, charging that Israeli soldiers taken prisoner in October were the subject of atrocities committed by Syrian, Moroccan and Iraqi soldiers serving in Syria. Syrian authorities are denying the accusations. In turn, they are accusing Israel of violating the Geneva Convention by expelling Syrians from their villages. Both Israeli and Syrian complaints are still pending before the Red Cross.

Israeli Correspondent

Ceasefire, Cease - problems?

by Rachel Shapiro

Although a ceasefire was made over six weeks ago, Israel is only now realizing the far-reaching results of the Yom Kippur War. Israeli officials are busy evaluating their weaknesses and strengths in light of the coming Geneva Conference. What effect has the war had on Israel's civilians? How will it influence Israel's chances for peace?

First it is necessary to examine the present internal situation. Israel is now experiencing a tight economic phase. If wage earners are forced to remain on the front, Israel will have to extend her already limited human and financial resources. This added strain would create transportation, food, and labor shortages, not to mention countless other difficulties. According to The Jerusalem Post, "A permanent state of mobilization and top alert, even if only 15 to 20 per cent of Israeli wage earners are involved... will mean the disruption of life as we have known it during the first 25 years of the State."

A second point is the changed attitude of Israelis towards their army and government. Whereas a mere two months ago Israelis were super confident in their country's ability to rebuff any Arab attack, they now realize that such self-assurance was unjustified. During the first two days of war Israel was nearly defeated. The Bar-Lev line was

not as strong as believed. Moreover, the Israeli government is losing the confidence of its citizens. This is evidenced by the establishment of a committee to investigate government action prior to the war. Anger and disappointment has replaced over-confidence.

These factors have not escaped Arab attention. Sadat knows that sustained mobilization would place a perhaps unbearable strain on Israel's economy while only slightly affecting his own. He realizes that Israelis are not as confident in their own strength as they once were. For these reasons Egypt is not anxious to make peace. She would rather retain her military position and further frustrate Israel's efforts for peace.

Under these circumstances, Israel and the Arabs must meet on December 15. Will Israeli army officials repeat the short time the previous time they have lost in the eyes of both Jews and Arabs? Will Israel be able to prove that the negotiating table is not a place where one goes to be dictated, but to give and take," as Communication Minister Shimon Peres stated last week? Finally, will a nation intent on obliterating Israel realize that the only solution to the Mid-East problem is peace? With these questions we anxiously await this series of talks. Only time will provide us with answers.

Separate But Equal: Rabbi Riskin Speaks On The Role Of The Jewish Woman

by J. Fruchter

"I'll take it: the woman sitting in the first row at Lincoln Square Synagogue excitedly responded as Rabbi Steven Riskin explained the seven aliyot and jokingly said: "Nobody wants reviv-e." The young lady wore a button and carried a sign reading: "Equal Rites for Women." Although everyone present laughed at her statement, some doing so mockingly, the interest became more intense concerning the entire subject of women's involvement in the Torah service.

Rabbi Riskin commenced his two hour lecture by discussing the purpose and significance of the aliyah. The aliyah, said the Rabbi, is an expression of the emphasis placed on Torah study in Judaism. Biblical study is a necessary element in our communication with G-d. It is a religious act of the Divine Service and its performance actually transforms the individual involved. This concept of Torah study has thus become an integral part of our worship. The reciting of the Shema in the morning and evening services is one example. Likewise, the reading of the Torah and the accompanying aliyot are expressions of study. In order to answer the original question regarding aliyot for women we must first determine whether or not Torah study is obligatory on women.

Does the command to study Torah ("and you should meditate therein day and night") apply to women? After citing numerous sources, including a mishneh from Sota, perek gimmel in which Rabbi Eliezer implies that women are not only not obligated but even prohibited from learning Torah. Rabbi Riskin stated that in most cases, the reasons for restrictions for women in the realm of learning were sociologically oriented and did not reflect halachic processes. Rambam in his Hichos Talmud Torah, states that since the mitzva to learn Torah is a positive command determined by time, a woman is exempt from performing it. However, Rambam continues, if the individual expresses a sincere interest, she should be taught and deserves reward. The Ramah, in the Shulchan Aruch (16th century), adds that women are obligated to learn those laws which apply to them. This decision is based on a pesuk from Devarim where Moses tells Bnei Yisroel to "study the laws and observe them." The Torah Temimah comments that from this we learn that if one wants to do he must first learn. At a time when women's minds are geared to learning secular subjects, especially today, it should be prohibited not to teach women Torah.

Torah study for women, as Rabbi Riskin concluded, is a

function of the sociology of the times. The general concept of studying Torah, then, particularly in our times, clearly applies to women.

If learning Torah applies to women, and if the Torah reading and aliyot are expressions of Torah study, why can't a woman have an aliyah? In Megila 23A it states that everyone can rise to the count of seven to the Torah but we don't call women because of the "honor of the congregation." It is quite difficult to precisely define this expression. We must therefore trace it back to its original source in Tosetia. There it repeats what is said in Megila 23A saying that women should not read for the congregation. Three ways are given in approaching this decision.

Firstly, in Brackos, it is written that a woman can recite Birkat Hamazon, but it should not be done. This is because we might assume that the man does not know how to do so himself and it is his obligation first before the woman's.

Another possible answer involves the concept of Tzniut. By placing a woman in an immodest role there is a probability of the shul becoming too socially oriented, detracting from the total effect of Divine prayer.

The final interpretation is accepted halachically, and Rabbi Riskin believes it is the most correct in terms of history and

halachic practice. There are two separate laws concerning Torah study as enumerated (Rabenu Tam in Rosh Hashana, 23). The first obligation is a personal one and applies to both men and women, as we have already discussed. In addition to individualized study, however, there is an obligation on the part of the congregation for public Torah recitation. Since the blessings relate specifically to a public command, and since the mivyan obligation is not on women, they cannot recite the blessing on the aliyah.

Judaism has accepted the notion that the major responsibility of the home revolves around the woman. The public obligation revolves around the man. Women can be involved in public religious functions but they are required to do so in a private fashion. The most significant point is that both man and woman should complement each other. They must fulfill their own individual and unique responsibilities first before pursuing others. The main reason why a woman cannot be a chazan is because she is not obligated to pray at specific times and thus cannot represent those who do have appointed times to pray. The responsibilities are not and cannot be shared equally. Women are encouraged to participate, but from a legal point of view they cannot hold public religious

positions.

Thus, says Rabbi Riskin, "We must maximize the possibilities for women. There is freedom but not necessarily equality." Within the home, there is much room for individual roles, such as reciting Kiddush, Alisbet Chavil, and blessing the children. The religious experience is longer and far more important within the family atmosphere. The shul is stripped of individuality. It is a place for anonymity. We stand before G-d as a part of an entire community. Halacha recognizes these differences as well as individual feelings. It also recognizes the relationship between privilege and responsibility. As women, we must strive to maximize our understanding of our roles through the observance of our many religious responsibilities. At the same time we must constantly expand in the realm of Torah study. Let us be content to understand and accomplish these ideals before seeking equal rights.

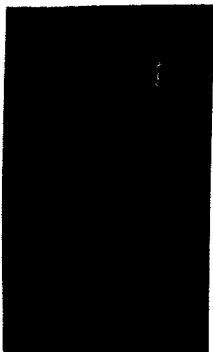
The Stern Choir will be having a 1st rehearsal on Wednesday, December 26. The director and accompanist will be Lenore Goldberg. People who signed up in the beginning of the year will be contacted.

If there are any questions or problems contact Lenore Goldberg in room 18A.

Ida Kaminska Honors SCW With Special Performance

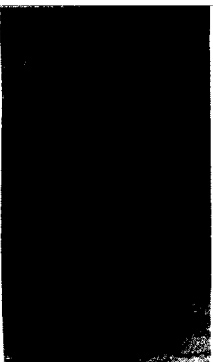
By Sharon Yellin

Ida Kaminska, star of Yiddish theater and Academy Award nominee, was guest at the December 18 program of the Stern College Jewish Arts Festival.



Ida Kaminska performs.

Madame Kaminska is a world renowned Theatrain. During her brilliant career she has played 150 roles, produced 70 plays in Yiddish, and written two plays of her own. Her portrayal of



Ida Kaminska and husband answer questions.

Rosalie Lautmann, the 80 year-old widowed shopkeeper in "The Shop on Main Street" was widely acclaimed. This brought her Academy Award nomination for best actress of 1937.

Ida Kaminska was born on September 4, 1899 in the Ukraine. Both of her parents were in the

Chabad Day

(Continued from page 1)

Torah. Hence, when we learn Torah, we become closer to knowing and understanding HaShem.

When the Alter Rebbe was in prison, a Russian nobleman asked him, after Adam sinned and was hiding from G-d, why does G-d have to ask where Adam is? The Rebbe answered, each person should see himself as if G-d is asking him, "Where are you?" Have you utilized your potential to serve G-d? These are thoughts that the 19th of Kislev should awaken in us.

theater. Her mother, Esther Rachel Kaminska was a celebrated actress; her father, Abraham Izhok Kaminska, was an actor, playwright, producer, and a founder of the Yiddish Theater in Moscow. At the age of six, Ida made her first debut in her father's company. She then appeared on stage regularly, and at 15, after her performances in operettas, she entered her mother's theater to play in comedies and dramas. By eighteen, Ida was directing plays.

With the invasion of Poland in 1939, Ida Kaminska and her family escaped to the Soviet Occupied Zone. During the German occupation of Poland, she was managing director of the Jewish State Theatre in Lvov. When Lvov was occupied, she fled to Russia.

After the war, Madame Kaminska returned to Poland to reopen the Yiddish theater in Warsaw. She became the star, director, and manager of the Jewish Theater in Poland, later known as the Jewish State Theater of Poland. During the 1967-68 Broadway season, Ida Kaminska and the Jewish State Theater of Poland went to the Billy Rose Theater for an engagement.

Ida Kaminska married Zygmun Turkon, in 1918. He too was a member of her parents' theatrical company. The following year they toured Russia with the company. After

1921, Ida performed in Warsaw. There she and her husband organized the Warsaw Jewish Arts Theater. Ida appeared throughout Poland, Paris, Brussels and Lithuania with the Arts Theater. In 1931, she and Zygmun were divorced and Ida independently directed the "Drama Theatre of Ida Kaminska." Later, she remarried Meir Melman, a leading actor and an associate professional.

In 1968, Ida and her family emigrated to the United States from Poland. En route, the family spent a few months in Vienna, and Ida made guest appearances in Israel and in West Germany. Once in the States, she succeeded in establishing a Yiddish repertory theater. She also appeared in the American film "The Angel Levine," by Bernard Malamud, with Zero Mostel and Harry Belafonte.

Among the many awards that she has received are the Polish National Prize, the Czechoslovakian Prize for acting, and one of the six citations awarded by the National Council for Jewish Audio-Visual materials.

It is truly an honor that we had Ida Kaminska, someone who has contributed so much to the Jewish Arts, present at Stern's Jewish Arts Festival.

"Let's Tell Tales"

By Susan Metzger

Peninah Schram is an instructor of speech, theatre and oral interpretation at Stern College of Yeshiva University. Utilizing her talents to perfection, Mrs. Schram has begun a modest personal crusade to instill Jewish youth with an appreciation of our heritage and a sense of belonging to our people.

formative years, when their minds are free to explore the rich legacy of Jewish lore. If we can make this heritage meaningful to them while they are young, they might be spared the anxieties many of our older Jewish youth face in an assimilating society. In such times of peril (where Israel is fighting for her survival and anti-Jewish at



(left to right)—Nomi Poplack, Cher Andrews, and Janis Goldberg.

"What we must do," says Mrs. Schram, "is prevent our children from reaching a stage where we must struggle to lure them back to the Jewish community. We can do that best during their

titudes prevail in the U.N.), we must make every effort to insure the existence of a viable Jewish life wherever there are Jews. Self-knowledge and cultural identity become important instruments in achieving this objective."

And so, Peninah Schram tells tales. She extends *Torah She Baal Peh*, the oral tradition, with her story telling programs "Fire, Water, Stone and Air," and "Kernels of a Pomegranate," at the 82nd Street YM-YWHA; and currently with her broadcast program *Let's Tell Tales* with WEVD-FM New York.

The stories Mrs. Schram has selected are taken from Midrashic, Talmudic, Chassidic, Yiddish and Israeli legends and folklores. Her radio show can be heard every Sunday night at 7:30 for the next thirteen weeks and her story telling workshop at the "Y" which is presented in conjunction with Stern students Janis Goldberg, Nomi Poplack, and Cher Andrews. Nina Jaffe also participates. They read Tuesday afternoon 3:30-4:55 and Thursday afternoons 4:00-5:00 until the end of December.

There can be no doubt that Mrs. Schram will achieve her objectives. Children "of all ages" are charmed by her voice and enthusiasm for Jewish traditions, her spiritual and intellectual values, morals, and understanding of "the special something" that makes a person a "Jew."

Terrorists Strike Again!

by Riva Alper

Once again the Arabs have shown the world that they are not as peace-loving as they claim to be. Peace after the world is reminded of Palestinian hostilities to all people, regardless of nationality. This time, the violence came in the form of an attack on an United States plane in Rome on Monday, December 17. Passengers were going through last minute security precautions for a Pan American flight to Beirut, Lebanon, and Iran, when approximately six Arab guerrillas came from their midst. They pulled machine guns from their hand luggage and started firing and pushing their way forward. Some guerrillas took Italian policemen as hostages. At least two guerrillas headed for the Pan Am aircraft. They threw hand grenades into the open front and rear doors of the plane, and started firing their machine guns. When the smoke cleared, thirty-one people were killed, including four Moroccan officials who were on their way to Iran on an official visit.

The guerrillas then proceeded to a Lufthansa aircraft with the six Italian hostages. They demanded to be flown to Beirut. The Lebanese government

refused to grant them permission to land, so the jet flew to Athens, where it was granted permission to land. Italian officials could offer no comment as to why the Arabs attacked the Pan American aircraft and hijacked a Lufthansa plane, showing no interest in the other planes parked on the terminal runway.

It is interesting to note that this active aggression coincides with the trial of Arab terrorists in Rome. They are accused of conspiring to shoot down an El Al aircraft with ground-to-air missiles a few months ago.

Pope Paul denounced Monday's violence as a "senseless act, offensive to both human and Christian dignity." The United States State Department described the action as vicious. The Palestinian commando leadership condemned the action.

It is a shame that this new Arab offensive has occurred at the same time that the Arabs and the Israelis are preparing to hold peace talks. Nothing and no one can justify the guerrillas' attack on innocent passengers. The Arab government cannot escape responsibility for the actions of their people.

It seems as though, once again, the Arabs can laugh at the rest of the world. They have no fear of prosecution by world courts. Where is Justice? Do the Arab nations expect the whole world to bow before them? By placing an embargo on their oil exports, do they believe that America will capitulate to their every whim? They are hoping that the rest of the world will remain aloof to the tragedies of the attack in Rome. Where is Justice?

Remember Munich. Arab terrorists turned the Olympic games into barbaric games by murdering the Israeli participants. The games were intended to encourage amity of nations through sports—they only encouraged enmity. Remember the Lod massacre. Japanese men, trained and armed by the Arabs, murdered innocent people at the airport. Where is Justice?

As the time for the peace conference draws near, remember that it takes both sides to come to an agreement and both sides to abide by it. Arab behavior, both past and present, does not support much hope of achieving a lasting peace.

Kibbutz

If you would like to work on an Israeli Kibbutz second semester, please contact Judy Altshul in 4E for information.

President's Forum

Summing Up

by Sherry Scheinberg

We've just finished a terrifically successful Jewish Arts Festival, which was acclaimed by Stern and Yeshiva students and the nearby Jewish Community. The art exhibits, film shows, lectures, and kumzits were the fruits of two months' coordination by Debbie Muschel and Barbara Cohen, assisted by Sherry Cumsky, Judy Paiken, and a host of others. On behalf of all who attended and enjoyed the Festival, I gratefully thank all of you, as well as Dean Mirsky, Mrs. Reich, and all of the faculty and members of the Stern College community who unselfishly helped us. Special recognition should also go to Sandy Katz and Syma Neiderberg, who gave up a month of sleep so that could plan last week's Arts Festival Shabbos Interscholastic Shabbaton, which was enjoyed by over 200 participants.

Israel is still a vital issue, but the general attitude here is that once the money is collected, little else can be done. Stern and Yeshiva Colleges hope to challenge that attitude, by helping provide much-needed manpower on *dat kibbutzim* in Israel. The Garin of 20-25 student volunteers will begin immediately after final examinations, and all participants will be placed in the same general area so that independent study programs with a Bar Ilan professor can be developed. Those committed to spending three months at hard but necessary labor (returning in April to finish the semester here) in Israel can contact Judy Altshul in 4E.

On the home front, a committee to revitalize the SCW Alumnae Organization is in the making. Sadly, repeated Council attempts to contact the existing Alumnae Organization have been in vain. A personal visit to a meeting by the Secretary of Senate brought no election of an Alumnae Senator. In addition, I have received what must be my thirtieth phone call from a recent Stern College graduate who wants to give us help, wants to know what is occurring on campus, has an idea for fund-raising, etc. Alumnae can be one of the student body's (and the administration's) most valuable resources - politically, financially, religiously, and socially. We, in turn, can offer

them a variety of services - newspaper subscriptions, kollel membership, lecture series tickets, help in planning programs, and the like. Since little effort has been made by the current Association membership to add more recent graduates (since 1970) to their ranks, some newcomers to the post-graduate world are working with Student Council to reorganize the group. If any members of the current Association are angered by this column, whether because it criticizes you or because it provides information you do not know, perhaps this will stir you to action. We have tried repeatedly to contact you in the past, especially during the summer, when one of our representatives worked in the Alumni Office uptown. If you do not wish to work with those currently attending your Alma Mater, we will work with the many alumnae who do.

Fortunately, thus far this year there have been few administration-student clashes, no threats of faculty dismissals, and only minor complications in initiating new programs. The Yom Kippur War claimed much of our strength, and our remaining efforts focused on building upon last year's academic and political reforms. However, I can't imagine what Yeshiva University would be like if there were a year without controversy. I anticipate - and even look forward to - a few explosive issues soon surfacing. (Maybe then I'll have a spicy topic for my column.)

This is not to say that nothing has occurred at Stern College. Luckily, we are more active this year than ever before on the religious, academic, and social fronts, though the entailed responsibilities are usually carried out by a small minority of students. (A fact that, after screaming about apathy to an apathetic audience for three years, I've learned to accept and work around.) Constitutional changes are under way, including a requirement that all Senate candidates observe a minimum number of meetings. Money, which always seems to be the problem, has been procured for teacher-course evaluations (a project which has been promised since my freshman year) and for the student lounge.

Jewish Community

(Continued from page 2)

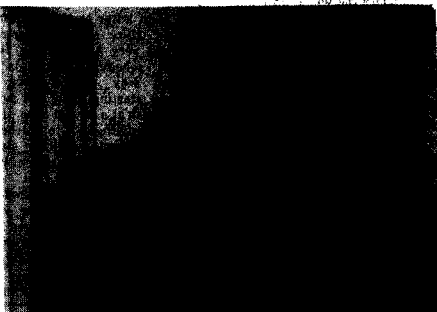
Elie Wiesel stated that a Jewish writer is most effective when he is "symbiotic with the Jewish community." A strong community is filled by essential parts. Unfortunately, today's Jewish community is filled with too many wasted Jews. We learn that each person should strive to fulfill his potential. Once this is achieved, each person could be a valuable asset to the community. However, social pressures for status and money often hinder a person's fulfillment. The com-

munity and the individual must work together to encourage people to develop their special talents. This would create a healthier Jewish community.

Elie Wiesel stressed the fact that G-d created the world with a spoken word, not a written word. Only a few can master the skills and responsibilities involved in writing. The Jewish community, however, needs more than writers to insure its spiritual survival. It needs Jews to interact with and to challenge each other so that the community can thrive.

Elie Wiesel Stresses Ahavat Yisroel Necessary For Today's Jewish Writers

By Susannah Looke



Elie Wiesel speaks at Hillel Rogoff Memorial Lecture.

Concluding the second Annual Jewish Arts Festival at Stern College, Mr. Elie Wiesel spoke after Dean Mirsky's brief introduction. Mr. Wiesel's speech, entitled "The Responsibilities of a Jewish Writer", as part of the Hillel Rogoff Memorial Lecture series. Mr. Wiesel's intention was to "share" his thoughts on this topic with us; he did not "lecture" to us. He created a sense of intimacy and

intensity which precludes a totally detached summary or reporting of his ideas.

Mr. Wiesel began by demonstrating the difference between a scribe and a novelist. He presented them as being diametrically opposed and discussed how they, at times, unite within the Jewish writer. For instance, the scribe's responsibility lies with the precise and accurate recording of

the past in order to ultimately shape the future. The writer partially shares this obligation to posterity, but he must also attempt to communicate that which is usually inexpressible, that which is embedded in silence and which, for the moment, is cloaked within the silence.

Mr. Wiesel stressed the importance of the transmission of knowledge and the necessity of the writer as an intermediary. The writer becomes a link between man and G-d, man and man, and between man and himself.

In order to emphasize the uniqueness of the Jewish writer's obligation, Mr. Wiesel compared the Jewish mystical, pedagogical traditions in literature to the genres of the French surrealists. The surrealists justify the abandonment of man's responsibilities in the world and deny him a meaningful existence. In contrast, the Jewish tradition's consistent affirmation of life in the face of reality (unequalled even that of science fiction) is a complaint against, and in fact, a defiance of absurdity.

The reporting of history, the idea of remembering, is also an important part of the writer's task. (Mr. Wiesel gave the example of a murderer.) The writer must consider the murderer; he not only writes a murderer takes another life, but he tries to erase the memory of the crime as well as the memory. In Israel during 1967, one term of reference was the Holocaust, in 1973, we used 1967 as a term of reference. The murderer attempts to construct false reality, and present it to the world as truth. Mr. Wiesel expressed his feeling that we have forgotten the Holocaust too soon, and we are misrepresenting reality to ourselves.

Mr. Wiesel concluded that a Jewish writer must have Ahavat Yisroel, for without this, he would betray himself as an artist and as a Jew.

Dr. Belkin

(Continued from page 1)

Also on December 9, CBS presented a tribute to Dr. Belkin on the series "Lamp Unto My Feet." The program, "So Will I Plant for My Children," explored Dr. Belkin's role in the growth and development of Yeshiva University. The program was produced in cooperation with the New York Board of Rabbis.

V'Hamayvin Yavin



Echad Ba'Lev V'Echad Ba'Lev

by Boni Nathan

At a Shabbaton I recently attended, I met a Y.U. student who told me that it would be his wife's decision as to whether she would or would not cover her hair. I retorted rather violently that the matter depended neither on his own nor on his wife's opinion but rather on Chazal's. They long before concluded that a wife must cover her hair, at least in public.

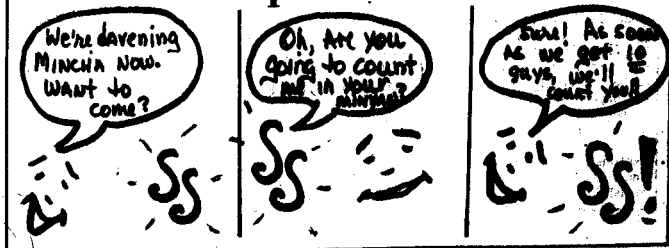
I am not here to discuss the specific importance of the halacha of a woman's covering her hair, but rather to use it as an example to awaken my readers to their lackadaisical attitude towards difficult halachot.

Many agree "in theory" on the sanctity and absolute quality of the halacha, however, in practice, they fail to execute their beliefs. Negligent and making correct brachot before eating are neglected mitzvot. The former is violated because the individual feels it is too difficult, and the latter is violated because of the

individual's laziness. Both mitzvot contain d'arayta and d'rabbanan obligations and prohibitions. Violation of those mitzvot incur severe punishment, yet people continue to violate them.

The day has come where people should realize the significance of their every single action. The Rambam in Hilechet Tahuva tells us that before acting a person should imagine that the world is balanced equally between merit and guilt. Every action should be considered as the determining factor in the fate of the entire world. Philosophically this is a valid argument. One simply cannot foresee the consequences of a single mitzvah or a single aveirah. In Pirkei Avot, our Rabbis tell us that "Mitzvah Coreret Mitzva" and "Aveirah Coreret Aveirah"; a mitzvah (lit. "drags" with it another mitzvah whereas an aveirah pulls along another aveirah. In (Continued on page 8)

Super Sternlie



LETTERS

To the Editor:

I would like to comment on three separate articles written up in the latest issue of *The Observer*, December 6. In response to Zvi Weiss's article on *Oneg Shabbat*, I would like to speak in defense of those girls who do say *Halleluket Nesret* on electric lights and who do eat in the dorm, as I am one of them. When I eat in the dorm I always eat together with a number of others, and there is far from any *mitvat* *oneg Shabbat*. Some girls are more comfortable singing *mitvat* just with other girls around and they like to feel less formal with one another (I do not mean clothes-wise). If in opposition to this, Zvi Weiss would say, "Well, why don't they eat in the school and add to the *ruach* there?" I would say that those few "hibernating" girls would not necessarily uplift the *ruach* in the cafeteria. This was proven, time and again, that if the majority are not in the mood for singing, the result will only be the disheartening of the spirit of singing in those few "lebedik" girls. In addition, not every girl can afford to pay the \$5.50 for eating in the cafeteria on *Shabbat*. It is less expensive to eat together with some other girls in the dorm.

The second defense I would like to present is in reference to the article entitled "Communication Gap." It is true that "one of the functions of the Resident Assistant is to create a social community among the girls on her floor." But, if the R.A. has not done so until now, there could very well be valid reasons for it, such as lack of time on the part of the R.A. She may still be busy dealing with other problems on her floor, lack a convenient time to ac-

comodate the whole floor during exam time, social functions and the like. On the other hand, many girls do not have so much time to sit and "rap" at periodical floor parties. Furthermore, there is no law I know of that states a girl cannot walk into another room and get to know her fellow floormates on her own. (But, in the near future, I do intend on holding a floor party during *Hanukkah*.)

The last comment I would like to make is in response to Boni Nathan's article on "In Defense of the Stern Image." If I am to understand the article correctly, "girls coming from hick towns come to Stern for the ultimate purpose of getting married." Speaking as a representative girl from a hick town, I came to Stern with the prospect, according to my father's viewpoint, of getting a fulfilling Jewish education which I missed because there was no Yeshiva high school in my hometown, and according to my mother, to join a religious *chevra* of guys and girls. I did not come to this school with the intention in the forefront of my mind of getting married. Although, if it does occur, who can understand the ways of "He who rules the universe"? But what is so weird about a girl at any college wanting to get married? This truly is beyond my comprehension. The fact that many girls coming to Stern do get married is a nice coincidence; but whether these girls presently engaged or married intended to get married when they came to Stern, and whether these girls are in fact from a hick town, is a matter which can be confirmed only through an objective study.

Esther Chaitovsky
A Shomer-Shabbat R.A.
from a hick town

An open letter to the teachers:

The Office of the Registrar worked very hard making this year's schedule. There is a reason why classes have a certain starting time and why they finish at a certain time. It is grossly unfair, both to teachers and to students to either start class late or to end class late. We are here to learn but unfortunately we have limited time. Please use the time you have; don't make it longer or shorter. Please respect the time of your fellow teachers and your students.

Gwen Sack

To the Editor:

Congratulations to Boni Nathan for starting to uncover the Stern Mystique... and accepting it.

Mark Breslow

To the Editor,

After reading Boni Nathan's article, "In Defense of the Stern Image", I take this opportunity to offer an economically beneficial suggestion for all those Stern Girls who identify with this image.

Instead of wasting \$4000.00 a year towards a "stagnant fruitless degree" why not simply hire for half the price a professional Shadchan, who will seek out the "Kosher boys" in the Heights of New York City.

Sharon Yellin

Speaking, with all this ~~business~~ taking place in the world today, the issue which I am about to bring up, somehow loses its importance. However, for the benefit of the Stern College Community and for my own, I would like to discuss this whole thing once and for all. Last year, I had written a similar letter, which for some reason never got around to being printed. So this year, for whatever good it will do, if only to relieve my frustrations, I hope that this letter will be printed before *Im Yertzah Hashem* I will graduate in June.

The purpose and function of Yeshiva University, as we all very well know, is to try to combine the religious learning with the secular learning into a way of life for us. This is very difficult to accomplish. Nevertheless, I think that it can be achieved. But somehow the Yeshiva University institution,

by making a big production out of everything, has a habit of making things more difficult for us, rather than easier.

I wrote this dramatic introduction in order to discuss my pet-peeve about this school, which is the current rule of charging a guest the fee of two dollars per night to stay in the dormitory. I definitely agree with the fact that we, as one of the centers of American Orthodox Jewry, should not only be in a proper atmosphere, but we should also set an example in *halachic* matters and in carrying out *mitzvot*. So, imposing such a fee upon an overnight guest, in my view, is contrary to the Jewish and *halachic* concept of *Hachnasat Orchim* especially on *Shabbat*.

This sentiment was expressed to me recently by one of my friends who came to spend a *Shabbat* here. I used to think that it would be a good idea to invite friends of mine, who never had been exposed to the beauty

of *Shabbat*, to experience one at Stern. I'm sure this goes for a number of girls in this school. But when guests have to pay four dollars in addition to the money it costs them for the meals, it seriously impinges on the quality of the *Shabbat* atmosphere. Whenever I go away I usually don't have to pay a cent.

When I used to ask people in authority the reasoning behind this fee, I was told that we are not running a hotel. Since the dorm is in a very convenient location in the city, we can't allow people to stay here indefinitely. A record therefore of the guests coming and going must be kept. But two dollars to keep a record? Wouldn't fifty cents be enough? So I would really like to know exactly where the money goes.

In conclusion I feel that this whole issue should be evaluated, so more girls can benefit from and enjoy *Shabbat* at Stern.

Liora Nestlebaum

To the Editor,

I read with interest and amusement the narrowminded position of the boy who challenged your way of thinking and the Stern College way of life.

Obviously the Jewish position could never be that a woman should stay home, when she had no children to raise, and nothing to keep her interested except perhaps the afternoon television fare of game shows for the twelve year old intellect and soap operas for the adolescent romantic.

You requested a factual and not an emotional answer and so I would like to quote in English a few lines which I think express the *Talmud's* attitude to a wife engaging in business: "Our rabbis taught: He who looks to (i.e. depends on) the earnings of his wife or of a mill will never see a sign of blessing. The earning of his wife means by weight (Rashi explains that she carries a scale and rents out its use, Jastrow explains that it means preparing

wool to be sold by weight, both agree that it refers to the type of work which is both demeaning and which will lead to the realization of only a small profit.)

A mill means renting out its use. But if she makes and sells things the Scripture praises her, as it says (Proverbs 21:24) She makes garments and sells them. (Babylonian *Talmud*, *Pesachim* 50f)

Clearly then, the conditions for a woman working, according to this statement, depend on the type of work and not on financial considerations or marital status. A woman involved in manufacture and business is praised and, in our modern technical society, so is one involved in a profession or any respected position. Even a woman involved in a degrading job is not forbidden to continue, but rather a warning is given to her husband that it may be a source of trouble to him. One can safely conclude that this statement supports the side that feels that a wife following a

career is a positive step.

Interestingly, the verse quoted by the *Talmud* comes from the section of the *Tanach* which has been included in the *Siddur* as the *Aishet Chayil* prayer. The "Woman of Valor" described in Proverbs has been taken as the model of the perfect Jewish wife. In fact, the term "aishet chayil" means a member of the upper class or aristocracy which this woman has joined, not by material possessions or by birth, but by her actions. The entire verse reads: "She makes garments and sells them and she has given (i.e. sold) girdles to the Cananite (The Biblical symbol for a merchant). In other words, the *aishet chayil* the woman of valor, the perfect model of a Jewish wife, is actively engaged in manufacture and business. I feel therefore, that it is extremely doubtful that your friend's position corresponds at all to the view of the *Tanach*, or of the *Talmud*.

Barry Freundel

To the Editor:

I refer to several letters in *The Observer* regarding the *Shabbat* candles and their use in the dormitory. First, there have been fires caused by these candles in the dormitory. These fires generate heavy smoke which can kill a person. These fires were caused by the complete disregard for the safety and life of other students. The occupants of the rooms lit the candles and then left the rooms unattended. The candles had been placed on desks and next to the desks were garbage, paper and dirty clothing.

Additionally, during the recent safety inspection of the rooms, evidence of two unreported fires were found... the top of a chest of drawers scorched and a desk top burned. I believe that our single most important factor we must consider is the life and safety of our students.

Robert Marmorstein
Director Security/Safety

To the Editor:

In commenting on the inaccurate article, "In Defense of the Stern Image," I'd like to correctly defend that image. I can't speak for every Stern student, but for myself and most of my peers, Stern represents an institution of higher learning. Although I see a great importance in getting married and raising a family according to the ideals and principles of Judaism, I greatly value an education which will prepare me for a fulfilling and meaningful intellectual future. I too am the product of a small Jewish community, but were an M.R.S. degree my sole purpose in being here I could just have easily been paid for the tuition that I am paying.

Deena Becker
P.S. Please be informed that there is no such thing as a kosher boy, for I have yet to meet one with scales, fins, split hooves or who chews his cud.

One More Letter

To the Editor,
I am in total agreement with Boni Nathan's article "In Defense of the Stern Image," and it is an article that is long overdue. Stern College has two purposes: that of providing a place where religious girls can meet religious boys, and also that of providing girls with a Jewish education. The priority of which comes first is up to each individual girl who attends Stern. Being able to meet religious boys is an advantage that Stern has; just as Hofstra has a beautiful, spacious campus and NYU has an active student organization. It is not something that someone must find excuses for. When asked "why do you go to Stern?" some might answer "in order to receive a Jewish education" and others will say "in order to meet religious boys."
Both are valid reasons for attending Stern. Those who will cry out against an article like Boni's are those girls who live in cities with large religious populations (i.e. Boston, Miami, New York, Montreal). They are spoiled because finding religious boys to marry isn't hard for them. But let them live in some small city where there might be one or two religious boys of marriageable age and then let's

see how fast they come to Stern. For those who use other reasons for their coming to Stern, due to their paranoia of the MRS stigma my suggestion is for Stern to continue upgrading their Jewish Studies. The accomplishments so far are tremendous, but there is always room for improvement.
So the next time someone laughs at you when you say that you attend Stern, stop them cold by saying, "Yes, I came to Stern to meet religious boys," and then say proudly that it's also the best place for a girl to receive a good Jewish education.

Jeff Goldstein

NEWSBRIEFS

Bikar Cholim—Chanukah Activities

During Chanuka, the Bikar Cholim Committee as a part of Torah Activities Committee, will sponsor various activities, including a visit to the Bronx United Oldfellows Home on December 20, and a Chanuka party at Rusk Institute on January 8. Girls involved in Project Ezra on the East Side will take along a friend with them to meet with the person whom they regularly visit. Tentatively scheduled are visits to the Jewish Home for the Aged, Jewish Guild for the Blind, and Hebrew Institute for the Deaf. If you have any ideas or

talents you want to share, or any questions about these activities, please contact Randee Lehrman in 6B.

Sterim Drive

The Student Organization of Yeshiva, in conjunction with Stern's Torah Activities Committee, is sponsoring a Sterim Drive. The drive will enable students to purchase Hebrew books at a reduced price, without taxes, and will make Sterim readily available, thereby furthering the study of Torah. Orders for Sterim will be taken during December. If you have any questions, get in touch with Sherry Levy, Chairwoman.

and sang *Motet Shabbat* until 3 A.M. These were moments we felt as if the Messiah were about to make his entrance at the farm itself.

Many people were inspired by the *ruach* to change their attitudes during the course of the weekend. One participant commented that we were the first orthodox group of "normal kids" he had ever met. Many expressed their interests in learning to read and write Hebrew. One boy did, in fact, learn the Aleph-Bet overnight and recited it publicly Sunday morning. In several instances boys used *tefillin* for the first time since their Bar Mitzvas.

The most frequent questions posed by the participants concerned the issues of *negiah* and of dancing in separate circles. The answers were tackled by Stern and Y.U. pros with finesse, as were basic questions about *Shabbat* and *Kashrut*.

All participants enjoyed themselves immensely. Our accommodations, a Victorian mansion converted into a hotel

(where, by the way, Robert Frost once resided), were comfortable and added to the warmth and camaraderie of the weekend. Mrs. Weiss' homemade cooking was delicious and generous.

Was *Dizahu* successful? According to the latest reports from the Nassau Community College campus cafeteria, boys that had participated in the weekend were seen wearing *yamulka*s on campus and both girls and boys were seen washing and reciting the *bracha* before eating bread. During a meal at the college, they even started dancing—in separate circles, of course. Once again we see that the importance of weekends such as these cannot be overemphasized. They help educate not only college students with poor religious backgrounds, but Yeshiva students as well. *Dizahu* appreciates all volunteers; and especially it seeks cooperation from all parts of the University and Jewish community.

Planning Ahead

by Frayda Waltuch

Senate was established in order to deal with problems arising in the academic life at Stern College. It has and it will continue to fulfill this task. The time has now come to begin

patching-up some of the problems within Senate itself.

One problem that I would like to focus on is that of continuity among the student senators. Student senators are elected for a one year term and have the option to run for a second. Students who would serve a second term would provide a strong link in reference to past issues discussed. In practice, this has not occurred. For example, this year's six student representatives are all first-year senators. Projecting to next year indicates that the same situation will occur.

Senate can be a powerful tool for the improvement of academic life at Stern. It can accomplish a great deal, but it is only as strong as its members and supporters make it. Like any other school organization, Senate cannot exist independent of its constituents.

Therefore, I urge all students to begin thinking now about next year's Senate and to start planning. Senate meetings are open to all students. Take advantage of this opportunity to see how Senate works. All students are encouraged to work on the various Senate committees. Volunteers are eagerly accepted. This is the perfect opportunity to gain experience in Senatorial procedure. Unless this educational process is begun now, it will take next year's Senate at least one semester to "get moving." Neither the students nor the school can afford to waste this time.

(Frayda Waltuch is a chemistry major and Senatorial committee member. She also serves as Secretary of the Senate and is on the Agenda Committee.)

Weiss' Farm—The Scene Of A Fraylich *Dizahu* Weekend

by Bonita Nathan

On the weekend of November 30, *Dizahu* sponsored a "spectacular" event at Weiss' farm, together with the students from Nassau Community College. *Dizahu*'s purpose? To expose students to Judaism, the "lifestyle," as opposed to Judaism, the religion. *Dizahu* tried to present both the intellectual and emotional aspects of this lifestyle.

The weekend commenced with *ruach* and ended with *ruach* "quadrupled." David "Superstar" Weiss was our major attraction. With the aid of his charisma and guitar we danced

Chag S'mayach!

by Aviva Brojges

On Thursday, December 20, the first Chanukah candle for 5734 will be lit. To add to the spirit of the "fraylich" evening, the Yavneh Organization is planning a Chanukah party, Cafe Chanukah, featuring the Bat Kol in the K.O.H. Auditorium, at 7:15 P.M. The cafe will of course be serving the traditional Chanukah treat, — latkes. Admission is \$1.50 for members, and \$2.00 for non-members. Also planned in celebration of Chanukah is a Coffee House on December 25. The Sophomore Class, in conjunction with TAC will sponsor a Kumsitz to open the new student lounge (alias the old cafeteria). There will be games, such as chess, checkers, and playing cards, and refreshments will be served. On the same evening is the traditional dormitory light-up, with designated windows facing 34th Street being lit in the shape of a menorah.

Y.C.—S.C.W. Kibbutz Program Beginning In February

by Judy Altshul

Reacting to the outbreak of war in the Middle East, many religious youths volunteered to work on *kibbutzim* in Israel. The first volunteers were refused by religious *kibbutzim* during the first few weeks of war. Now, weeks after the ceasefire, the demand for manpower to harvest crops must be met; the soldiers' period of service has been prolonged and the *kibbutzniks* are not returning home.

In response to this need, Yeshiva College and Stern College are organizing a program in conjunction with Bar Ilan University to send *mitnadmim* to

Israel and to provide accredited study on the *kibbutzim* where the students are working. This intensive program will begin in February (after first semester finals) and it will last for three months. Details concerning the specific courses available, transferring of credits and financial arrangements are dependent on the number of students who plan to participate. All interested students should see Judy Altshul, room 4E, immediately.

Our responsibility to aid Israel does not end by sending a small group of students to work on *kibbutzim*. Action in the

American Jewish community must be revived, even though the initial flurry of fund raising has ended. We, as students, must keep informed of the situation, at least by reading the daily paper. The Jew is becoming the scapegoat for the world's energy crisis; through study, we will be able to clearly refute this propaganda. We must become the soldiers on the American front and wage war for the existence of Israel. Room 407, the Israeli Action Center, which is open all day, has background materials and general information. As religious students, we must be aware and active.

U.S. and Canada Will Host Y.U. Winter Seminars

by Lori Greenberg

As late December and school vacations approach, many Jewish youths look forward to participating in the Yeshiva University Winter Seminars. What is a Y.U. Seminar? As one past seminarian (now a Stern student) stated, "Seminar is a week-long experience of Judaism: each person grows spiritually day by day." One Rabbi described Seminar as, "... Tears... of lumps rising in your throats... of wet eyes and melting hearts... The tears may be of two kinds, those that bespeak the deepest exultation

and those that betray the keenest tragedy."

Yeshiva University's Youth Bureau, headed by Dr. A. Stern, annually sponsors these teenage Torah Leadership Seminars. Seminar is a unique educational activity whose aim is to help in the understanding of Judaism and the acquisition of leadership skills. This year there will be three Seminars: Eastern Seminar, which will be held December 21-26 at the Lido Beach Hotel, Lido Beach, New York; West Coast Seminar, on December 24-29 at the "Y" camp in Catalina, California; and

Canadian-Central East Seminar, from December 25-30 at the Hamilton Hebrew Academy, Hamilton, Ontario.

There will be approximately 200 participants at each Seminar. They will be staffed by Yeshiva University faculty and guest instructors, with several University students serving as advisors. According to Dr. Stern, because of Seminar's success, "there are requests from other communities who want seminars," communities as far away as Australia and New Zealand.

Rings 'n Things

Engaged
Roberta Klein '73 to Elliot Shapiro

Phyllis Weiner '73 to Michael Miller

Susan Weissbrodt '74 to Nahum Swinkin

Kennedy's Assassination Examined Ten Years Later

by Chaya Himmelfarb

November 22, 1963. I was in the fourth grade saying Tehillim for a seriously ill classmate. Our small melancholy assembly was interrupted by our usually jolly secretary. She hurriedly walked up to our principal. The announcement was made. President John F. Kennedy had been shot.

So began the vigil. Non-stop, the televisions and radios blared the latest news of the President's condition. Lee Harvey Oswald was arrested as the possible assassin and soon met his own death by Jack Ruby's bullet. So ended a chapter in the life of a President.

Or was it the beginning? What really happened? The popular theory, presented by the Warren Commission Report suggests that Oswald alone was Kennedy's assassin. The report also suggests that Oswald wounded Texas Governor John Connally, who was riding in the same limousine as Kennedy, and injured an innocent bystander. All of these events took place within minutes.

Are we to stop with this one investigation? Apparently there are people still pursuing another theory about the Kennedy assassination. They suggest that Oswald alone could not have had anything to do with the conspiracy. This theory is well presented in what is rightly called the "most controversial film of our time." The film is *Executive Action*, an Edward Lewis Production. It stars Burt Lancaster, Robert Ryan (who passed away shortly after this

film), and Will Greer. All three actors portray the high government officials who conspired against Kennedy. The film is not meant for us to compliment on the fine acting—unfortunately, there is none. However, it gives another possible explanation of the events leading up to and including the assassination of November 22, 1963.

As the conspirators chose their team of sharpshooters, actual film clippings of Kennedy at various events are shown. The sharpshooters practice their final moves by shooting at dummies placed in the back seat of an open convertible, and by checking all the angles of shooting from various buildings in Dealey Plaza, where the assassination will take place. Lee Harvey Oswald is blackmailed by a double, who makes sure that his face and name will not be forgotten. The double mentions in the gun store that he will be needing a rifle "any day now."

The excitement builds up. On November 22, the conspirators sit by the television set, watching the presidential motorcade pass through the plaza. They possess the same facile features as that of a spectator watching to see if the torador will strike accurately. Will he miss the bull, or with his emotionless precision, hit his target? Film clippings of Kennedy's motorcade passing peacefully through the plaza are seen. Within moments, peace is disturbed. President Kennedy is hit. Soon the announcement is made: President Kennedy has died of an assassin's bullet.

The film unceremoniously ends as we watch the assassin secretly leave the country.

The audience, though aware of the film's outcome, in reality doesn't want to face it. But the end does come and the story is finished.

But is John Kennedy's story finished? Could there be another explanation of his assassination—a true government conspiracy? Will this film open further speculation about the death of a president—speculation that will bring about even further governmental distrust? Can a government conspiracy to eliminate other officials be implemented in the future? *Executive Action* provokes these questions and proves to be worth the while of any concerned American.

"Cuckoo's Nest" at Y.U. Lauded For Its Insanity

by Sharon Krug

This semester's production by Yeshiva College's dramatic society, "One Flew Over the Cuckoo's Nest," was performed on December 8, 9, 10, and 11. The show I observed on Tuesday night was outstanding, as, I have been told, were the other shows.

What makes an outstanding show? First, good acting is crucial to its success. Marvin Stern, as MacMurphy, was convincing in his comic portrayal. Likewise, Ted Nes as Chief Bromden exemplified good acting in his 'tragic role. Mr. Stern elicited innumerable laughs from the audience by swift, professional delivery of the comic lines from an excellently-written play. Unfortunately, sometimes Marvin Stern's delivery was so swift that the audience missed a line.

It was in keeping with his character, but I, for one, would have liked to have heard the whole play.

Mr. Ness succeeded in eliciting a catharsis from each member of the audience, as was intended. He was, in a sense, the "heavy" of the play, and he did a fine job! His facial expressions, movements, and delivery of lines were convincing, touching, and delightful in a sad sort of way. Joel Tessler, as Nurse Ratched, left something to be desired. He played his part well, as indicated by the loud "booning" he received during certain calls, but I found his character to be "hammed-up" and too sneeringly nasty.

Special mention must be made of those who portrayed the patients. Uri Ladell's drooling, Lenny Balanson's hallucinations, and Jack Newman's stuttering were but a few examples of the fine job the actors did in convincing us they really were crazy.

The crews on lights, sound, and special effects must also be commended. The added effects, such as the red lighting in the nurse's booth, the superimposition of Chief Bromden's thoughts, and the between-scene musical interludes contributed to the professionalism of the show.

None of this, however, could have been done without the expert guidance of Mr. Anthony Beukas, who directed the show with a skillful hand, as he has for many other shows in the past.

A particularly admirable aspect of Tuesday night's show was that all proceeds from the evening will be forwarded to Israel. Originally, there were supposed to be four shows, but because of the great demand for tickets, and because of the war in Israel, an extra show was added for the benefit of both. The dramatic society is to be lauded for its extra work and generosity towards this cause.

Basically, two things greatly bothered me at the performance. The first was the seating arrangement—the theater was in the round and the seats were set up in such a way that no one could see everything from his angle. Those in the first row, for example, appeared to be watching a tennis match when the action shifted from one side of the theater to the other.

My other main objection was to the audience. I went on a night when the audience was composed of students. They were enthusiastic, to be sure, but at times their enthusiasm reached the point of boisterousness. The undercurrent of talking detracted from the play, and laughs at inappropriate times reduced the impact of the performance.

Nevertheless, the actors and crew did a commendable job, and anyone who missed "One Flew Over the Cuckoo's Nest" missed a very wonderful show.

Echad

(Continued from page 3)

the physical world, we know that for every action there exists a reaction. This must be true in the spiritual world. For every deed there must be many unforeseeable reactions, and consequences.

With these thoughts in mind let us endeavor to uproot the inconsistencies between our beliefs and our actions.

Jerusalem: A New Display At Y.U. Museum

The first printed picture of Jerusalem, from a German travel book of the 15th century, is included in an exhibit presently at the Yeshiva University Museum. The exhibit, "Jerusalem Through the Eyes of Travelers and Settlers: 15th-20th Centuries," is being co-sponsored by the Mayor of Jerusalem, and is scheduled to run through February, 1974.

One of the first recorded views of the city on display is a facsimile print of a map which was attached to the book *Peregrinationes* by the German monk Bernhard Von Breidenbach, published in 1486. As a pilgrim, he traveled through the Holy Land in 1483 with the artist Erhard Reuwich to offer the world one of the first travel books on Palestine.

Another early picture of the city is from the book "Cosmografie oder Beschreibung aller Laender" by Sebastian Munster, a German cartographer. The woodcut from this geography book of 1544

depicts the Temple and the Church of the Holy Sepulcher, among other easily identifiable features of the city. Also featured are Passover Haggadot with scenes of the Messiah approaching Jerusalem through the Eastern Gate, known as the Gate of Mercy to the Jews, and the Golden Gate to Christians. Material for the new exhibit was made possible by loans from the Israel Museum and Haichal Shlomo in Jerusalem and the New York Public Library, as well as from private collections.

In addition, the Museum offers its permanent collection of scale-model synagogues of historic and artistic significance, the only such collection in the world. There are also two audio-visual shows on the Temple and the synagogue, an eighty-seat film theatre, rare books, prints and artifacts, and a recreation of the frescoes of the Dura Europe synagogue of the third century. The Yeshiva University Museum is located at the Uptown Center. Admission is fifty cents for students.

Dr. Grosman Speaks... North Meets South

by Randee Lerman

On November 8, 1973, Dr. Lawrence Grosman, assistant Professor of history at Stern College for Women, delivered a paper entitled "Two Decades of Democratic Racial Policy from the New Departure to the Lodge Bill" at the Southern Historical Association meeting in Atlanta, Georgia. The members of the Association are Southern historians. The group convenes annually to discuss the new approaches and new information written on Southern History during the course of the year.

Dr. Grosman submitted his own projected topic and was invited to deliver his paper at one of the convention sessions. The majority of those present were Southerners and Dr. Grosman was impressed with their cordiality and friendliness. There were also noted historians present who added to the excitement and intellectual variety of the meeting.

Dr. Grosman's paper was a short summary of his doctoral dissertation. He discussed the period of Southern History from 1870 to 1890. The paper is important because it focuses interest on the Democrats of this period. Previously, it was mainly the Republicans who were studied and the effect of the Democratic Racial policies was not given full attention and evaluation.

The paper was well received and many people asked for copies. The only criticism raised was by Prof. J. Rogers Hollingsworth of the University of Wisconsin who felt that in analyzing history, the most important criterion necessary for valid conclusions is statistics. Dr. Grosman replied to the criticism and answered questions from the floor.



Dr. Grosman

Through Dr. Grosman's laudable achievements, Yeshiva University has gained wider recognition in the area of historical education.

THE GREATER NEW YORK BLOOD PROGRAM

Community Blood Council

American Red Cross

You may not be dying to give blood, but some day you might be dying to get it!



Your Bloodmobile will soon be here!

Date: Thursday, Dec. 27
Time: 12:00 - 5:30 PM
Location: Dorm Lounges
If you have not registered contact:
Rocky - 11 E OR
Val - 96

Be a blood donor!

Women's Obligations Regarding Tephillah; A Comprehensive Study Of The Commentaries

by Helen Ackerman

The Mishnah states clearly in Brachot Chapter 3 Mishnah 3 that women are exempt from reading the Shema but that they are required in prayer. Their exemption from Shema stems from their exemption from positive, time-caused mitzvot. Their exemption from such mitzvot can be considered as based on her having been assigned other special tasks, although certain of these mitzvot have been singled out to specifically include women.

The first basic question that arises is how women are exempted from positive, time-caused mitzvot. The Gemarah says in Kiddushin 34a that women are exempt from these mitzvot through Tephillah; since they are exempt from wearing Tephillin which is a positive, time-caused mitzvot, they are exempt from all such mitzvot. How are they exempt from Tephillah? Through Talmud Torah; since they are exempt from Talmud Torah, they are exempt from Tephillin. Rashi explains this from the first paragraph of Shema where it says "veshinantom levochecho"—"and you shall teach your sons," but it doesn't say your daughters—levochecho. This establishes that women are exempt from Talmud Torah. And since the sentence of teaching sons is immediately followed by that commanding Tephillin, we learn that women are also exempt from wearing Tephillin. But how do we know that Tephillin is a positive, time-caused mitzvah? The Gemarah in Aruvin 96a brings down two reasons. Rabbi Yosi Hagalili brings the sentence in Exodus 13:10 "and you shall guard this statute in its season from day to day"—"miyomim yomim." He points out that it says "yomin" and not "laylot," thus eliminating wearing them at night. And because it says "miyomim" rather than "col hayomim," this is to exclude wearing them on Shabbat and Yom Tov. Rabbi Akivah disagrees and says that this sentence refers to Pesach and not Tephillin. However, Tephillin still aren't worn on Shabbat and Yom Tov because they are a sign—"ot," and those days in themselves are signs so the Tephillin aren't needed as an additional one. In either case the result is the same: Tephillin is a positive, time-caused mitzvah, and women are exempt from all such mitzvot.

The mitzvah of Shema is clearly one of these mitzvot, and therefore women are exempt from it. However, the Shulechan Aruch (in Orach Chaim 70:1) is careful to say that women should take it upon themselves to say at least the first sentence. The Bach says that women are obligated to say the first sentence because it is an acceptance of the yoke of the Divine Kingdom. The Mishnah Brurah points out that most disagree with the Bach in saying that although not obligated, it is good for women to say at least the first sentence of Shema.

There is a difference of opinion between the Rambam and Rashi as to the obligation of women in

prayer. The controversy starts with a difference in the text of the Gemarah in Brachot 20b where it says, "and they are obligated in prayer." The next word that the Rambam had was "peshitah"—"isn't it clearly so?" He holds that the mitzvah of prayer is from the Torah, and since the Torah gave it no fixed time, then women are certainly obligated in it. When the Gemarah brings in the sentence "evening and morning and afternoon, etc" (Psalms 55:18), this gives prayer the restriction of time, i.e. that one must pray three times every day at specific times. The Rambam says that this addition made by the rabbis couldn't apply to women because it would then make prayer a positive, time-caused mitzvah and then women would be exempt from prayer altogether. The Aruch Hashulchan in Aruch Chaim 106:5 explains that the rabbis didn't give prayer specific times in order to eliminate women from it, so this rabbinical law must simply not apply to women. Because of this reasoning the Rambam concludes that women must say some form of prayer each day, but they are not required in any particular text or number of times a day. The Magen Avraham in Chapter 106:12 points out that based on the Rambam's opinion, some women are accustomed to say some request in the morning after washing. The Rif agrees with the Rambam on all of this. However Rashi is of different opinion because of the difference in his Gemarah text. After "and they are obligated in prayer" he had "derachami nimhu"—"because it is mercy." He says it can't possibly say "peshitah" because it isn't clearly so—because he feels that the mitzvah of the rabbis, whether or not it's time-caused, applies to women. Tosaphot on the other hand, agrees that prayer is from the rabbis, but says that if it's time-caused, women are exempt from it. The way that he brings women back to being obligated in prayer is by saying that it is mercy, and so they are obligated in the rabbinical part of prayer, too. So therefore Rashi and Tosaphot agree that women are obligated in prayer, with all its restrictions of time. Rabeinu Yonah brings in a new reason for women to be obligated in prayer. He says "would that man would pray all day long, so we consider it like a command not caused by time." So he considers prayer as having no time bound, and being from the rabbis, so he feels women must pray once a day. So we find him agreeing with the Rambam. And the Rif, but saying that prayer is from the rabbis. But these three agree that women must pray only once a day, where Rashi and Tosaphot say that women are obligated to pray either twice or three times a day.

Looking into the Shulchan Aruch in 106:2 the Mechaber says that women must say some form of prayer, even though they are exempt from Shema. The Mishnah Brurah interprets what the Mechaber says as agreeing with the Rambam in that some

women say one request in the morning. He then goes on to say that the Rambam says the prayer is rabbinical and women are obligated to say the morning and afternoon services, because they are asking for mercy. He says they are not obligated in the evening service because that is something that was voluntarily optional until men took it upon themselves and women, says Rambam, did not. The Aruch Hashulchan, on the other hand, seems to imply that women are obligated in the evening service as well. The Mishnah Brurah concludes that the Rambam is most correct and accepted by most, and thus disagrees with the Mechaber. The Tea says that prayer is rabbinical but not time-caused, so women must pray once a day, thus agreeing with Rabeinu Yonah.

In Seder Hamikvot-mitzvah 5, the Rambam counts prayer as one of the 613 Torah mitzvot. He explains that it is one of the inclusive or general mitzvot, which usually aren't counted. But he quotes the Siphri who says "to serve Him with all your heart" means prayer, so in this case it is counted. He goes on to say in Hilchot Tephillah 1:1-2 that since from the Torah prayer has no fixed time, women are obligated to pray once a day, utilizing the three parts of "shevach"—praise, "bakashah"—request, and "hoda'ah"—thanks. The Rambam disagrees with the Mechaber, and says that prayer is rabbinical and only in time of trouble may it be from the Torah. So he says that women must pray, as stated before, with the same time restrictions as those on men.

Throughout the above discussion we have seen various sources argue out how women remain obligated in prayer. The Talmud Yerushalmi in Brachot 3:3 says very simply that prayer is as asking of mercy. Because of this, women are also obligated in prayer because each person must ask for mercy for himself.

Although in general women are exempt from positive, time-caused mitzvot, prayer is certainly not the only exception to the rule. For instance, women are specifically commanded to light candles for Shabbath and Yom Tov, as it says in "Magen Avraham"—"for three things do women die in their birth: for being careless in family prayer; separating the challah, and in lighting candles." With further reference to Shabbath women are also obligated in Kiddush. The reason for this is because, just as "shamer" and "teacher" are joined together as one, so are the positive and negative aspects of Shabbath joined together. So just as a woman is prohibited from doing the negative aspects of Shabbath she is obligated to do the positive one. From this, women are also obligated to eat the three meals of Shabbath. The Otzar Dinim Uminhagin on page 180 gives a reason for this; since women were also present at the miracle of the manna, they also must have the three meals of Shabbath. The Tamei Haminhagin gives the same reason for why women must light Chesed candles. Also in the obligation to drink four cups of wine at the Seder does Tamei Haminhagin say that "for the merit of the righteous women were they freed."

Besides those specific positive time-caused mitzvot that women are obligated to do, there are many that women are accustomed to doing although they don't have to, such as eating in the Suezah. But there are some mitzvot that women specifically should not do. For instance, the Mechaber, in Orach Chaim 30:3 says that women don't have to put on Tephillin. The Rambam goes on to say that even if they want to, one shouldn't let them. The Aruch Hashulchan explains that since there are so many things that can be done incorrectly with regard to Tephillin, women shouldn't start with them and perhaps do something wrong. He says they should thus avoid doing it incorrectly since they aren't obligated to wear them anyway. The Magen Avraham, on Orach Chaim 296 gives a reason for women specifically not to say Kiddush Levanah. He points out that Kiddush Levanah is a mitzvah requiring only a bracha, but no action. So, he says, since a woman isn't obligated to say this bracha she shouldn't say it because that is the entire mitzvah.

The above has been a brief summary of the reason for women being exempt from positive time-caused mitzvot, and how this is applied to prayer. We have also seen how prayer, and other specific mitzvot are exceptions to this general rule. It is important to note once again that most modern opinions hold by the Mishnah Brurah, who says that women are obligated to say the morning and afternoon services every day. It is now our duty, as informed Jewish women, to see to it that all other Jewish women are fully aware of their obligations in this area.

A Message From The Desk Of The Lubavitcher Rebbe, Shlita

To the Student Group of Stern College
50 E. 34th St.
New York, N.Y. 10016

Mothers of our people. And while all of our four Mothers were Tzidkionos, each had special traits and virtues, which they bequeathed to all Jewish

By the Grace of G-d
18th of Cheshvan, 5734
Brooklyn, N.Y.

Blessing and Greeting:

I was pleased to receive your letter and enclosure, including your contribution for the Tephillin Campaign. May the echus of this Tzedake stand each and all of you in good stead for continued and growing Hatzelcho in your studies as well as in your work to spread and strengthen Yiddishkeit.

Nothing could be more effective than your showing a living example as to how a Jewish Daughter should conduct herself in the daily life, in speech, in dress, and in general behavior according to the Torah-way, as befits a daughter of Israel, bearing the time-honored title of being a daughter of Sarah, Rivkah, Rachel and Leah, the



Rabbi M. Schneerson

..... daughters, so that every Jewish saying can be like them, as the saying goes, "Like mother like daughter."

To be sure, no one can presume to actually equal them, but after they had shown the way, and had trodden the path, they made it easier for their descendants, at least to be approximately like them - not only like one of them, but like all of them, combining all their great virtues to a high degree.

Wishing each and every one of you Hatzelcho and hoping to hear good news from you,

With blessing,
M. Schneerson

Secular Hebrew Poetry From Spain's Golden Age

Collected by Anita Gittelman

There is a theory that human beings expressed themselves rhythmically in poetry first and then they proceeded to the logical form of prose. This seems to describe the progress of Jewish literary art.

The song of the Hebrews at the crossing of the Red Sea (Exodus 15), and the song of Deborah (Judges 5) are probably the earliest surviving Hebrew literary records. The liturgical writing of the Tannaitic and Amoraic periods (100 B.C.E. to 600 C.E.) produced many well-known *piyyutha*, several which remain a part of the Siddur.

There was a revival in Hebrew poetry as a consequence of the Jews settling in Muslim lands and the Jews' reappraisal of the Bible. Arabic poetry taught the Hebrew poetic mind about quantitative meter, rhyme, and style. Poets tried to describe their religious experiences with poetry based on Arabic models.

At the same time, the Rabbanites were compelled to re-examine the literal meaning of Scripture in order to argue with Karaites on their own ground. This led to a reopening of the Jewish mind and imagination regarding the actual meaning of the words of the Bible.

Hence, the Spanish period saw the development of secular Hebrew poetry and the rise of the professional Jewish poet. The poems expressed the conflict between one's religious aspirations and his sensual desires. Below are reproduced some translations of Spanish Hebrew poetry written between 1000-2000 C.E.

SEPARATION FROM THE TORAH

You inquire gracefully of a man sick at heart,
"Why do you wear sackcloth and put ashes on your head?"
I do not mourn or grieve for someone that has died,
For every man dies. He gives no ransom instead.
But I am grief-stricken, because being ill,
I cannot go to hear the Sefer Torah read.

—Solomon Ibn Gabirol

SINGING OF G-D'S PRAISE

All the stars of the morning sing to you,
For from you it is that they send out their light.
The sons of G-d glorify the mighty name,
Standing at their stations, day and night.
And the congregation of the holy re-echo them,
Hastening to your house, at dawn's first light.

—Judah Ha-Levi

MY LOVE WASHES HER CLOTHES

My love washes her clothes in the water
Of my tears, and her brilliance makes them dry.
Having my two eyes, she does not need
Well-water. Her beauty contains the sun.

—Judah Ha-Levi

(Translations taken from *The Jewish Poets of Spain*, by David Goldstein.)

MAN RUNS TOWARDS THE GRAVE

Man runs towards the grave,
And rivers hasten to the great deep.
The end of all living is their death,
And the palace in time becomes a heap.
Nothing is further than the day gone by,
And nothing nearer than the day to come.
And both are far, far away
From the man hidden in the heart of the tomb.

—Samuel Ha-Nagid

TWO BOUTS OF WOE

Consider how shameful rejoicing is,
Since it comes between two bouts of woe.
You wept when you came into this world,
And another will mourn you when you go.

—Samuel Ha-Nagid

**Bonne Cleaners,
Ltd.**
FOR QUALITY & SERVICE
66 EAST 34th ST.
N.Y.C. 10016 PHONE MU 9-3689

Extinction 2-3554
**Gurell Hardware
& Supply Co.**
Plumbing
Electrical
Paint - Keys Made While You Wait
132 E. 28th ST.
MILTON GREEBLER proprietor

OPEN TILL 8P.M.

SPECIAL ATTENTION FOR SOCIAL FUNCTIONS
LARGE OR SMALL — OVER 100 SEATS

ESTHER'S KOSHER DAIRY RESTAURANT

165 MADISON AVENUE (Near 33rd St.) N.Y.C. Telephone MU 5-7290

Under the Expert and Reliable Management of the Well Known

Esther & Chaim Ordentlich

Fully Air Conditioned — Shomer Shabbos

For Stem College Girls Only: 10% Off on all Meals Over \$1.50

The staff of *The Observer* commends Mr. Daniel Besdin on his review entitled "Billy Jerk." *The Observer* hopes to publish a related review in the future, entitled "Danny Jock."

T & G SHOMER SHABBOS GROCERY AND DELICATESSEN

Now in Vicinity — Glatt kosher

Open Daily from 8:30 am to 7:30 pm Including Sundays

Cold Shabbos luncheons and Challahs available

Thursday morning - Friday 3:00

33rd STREET — BETWEEN MADISON AND FIFTH AVENUES

FALCO DIAMOND CORP

83 Canal St. N.Y.

Tel. CA 6-8266

CLOSED SHABBOS • OPEN SUNDAY

You are invited to come in and see our
HUGE SELECTION of 14K and 18K

RINGS men's and ladies' *MAGEN DAVIDS*
EARRINGS *WATCHES* men's and ladies'
BANGLE BRACELETS *CHAINS*
CHAIS *ENGAGEMENT RINGS*
(preferably by appt.)

WEDDING RINGS

ALL at UNBELIEVABLY LOW WHOLESALE PRICES

extra special consideration with this ad

THE MESSENGERS ORCHESTRA

The most professional quality sound in Jewish music today. Blending traditional concepts with modern style. An extensive repertoire, with songs as up-to-date as tomorrow, plus all your old favorites be they Israeli, Chassidic, or American.

Coming soon, The Messengers Orchestra's latest recording entitled "Od Yeshoma B'orai Yehuda," containing such hits as "Ki Lo Yitosh," "Rosa," "Zorba the Greek," "Oh Imma," and many others.

Make your affair a great success. Contact

Yehuda Isaacs

Heshy Walfish

627-9376

434-3262

L'Shonoh Habaah B'Yerushalayim

Reflections

I am tired, I am so tired! It has been two thousand years. All my bones hurt, my whole body aches. It is true that for the last twenty five years it has been better. But still, what is happening now? What is all that blood doing around me? I just feel that if they chase me out of here I...won't be able to live.

Please people, all you around me, don't you understand? Don't you see? Don't you care? I have so little left, I have just heard that 2,412 cells of my small body left me. They fell, they went away; forever. I don't know why, they were so healthy, so young, so dear... Well, maybe it is for the best, perhaps now you will be happy.

I do not want to bother you, but please tell me, is it really better for you that way? Is it truly better for everybody if I do whatever you want me to do? If I stay silent and let myself die, my tiny body disappear?

I am tired, it is getting hard to think, to talk. Very often I feel like giving up. Enough of fighting for a little air, enough of being pointed out as guilty just because I try to live, enough. But something tells me that the time is not yet come, I still have to live, to breathe, to suffer. I shall have to cry out that I will go on, that I am not leaving this place, despite you, despite me...

STUDYING FOR FINALS

the homemade flipcard cartoon that used to come in Crackerjack boxes has returned

I am taunted by memories of spilling out candy in search of a prize

But in a wink my eyes focus on a single card—it says 5:01 AM

I've got to study. No more fooling around. I've been thinking too much. I'll never pass the test. My blood pressure rises as I feel the intensity of my heartbeat calling me back to the textbook.

BUT I CANNOT DETECT ANY SPACES BETWEEN THE WORDS

There's

a waterfall
of letters
dropping
creeping into my mind through every pore

I've got to hurry. My mouth opens wider to catch the falling letters and swallow them with the lukewarm coffee in my cracked, stained mug.

My belly bloats—HELP! NEED SARAN WRAP

I must keep it all in for at least four more hours. Relax, the celophane will hold it tight until the proctors begin to pace.

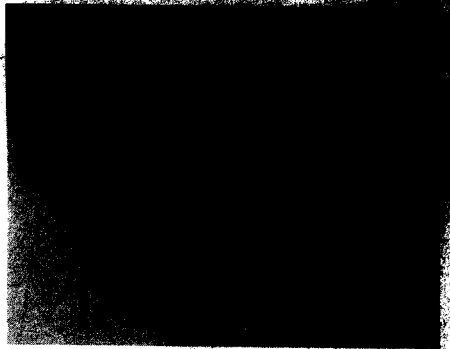
When time is called you can fold the celophane up and put away the empty bag that stored all the letters. You'll take a nap until 5AM tomorrow when you'll begin stuffing again.

HOLD IT. I'M THINKING AGAIN. I should be more careful. My flight bag might tear and—

I must return to work. If I study now that will prove I have learned all term. As long as the paper can stretch without tearing—I'll be able to graduate Summa Cum Laude.

KOSHER QUELASH

By Irwin Frank



"Dig in!"

See Seesaw!

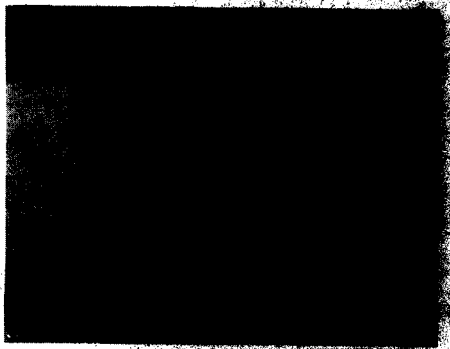
by Debbie Kamaras

Want something delightful and delicious? Then go to "Seesaw." That's just what the seniors did on their blind date party on Thursday, December 6.

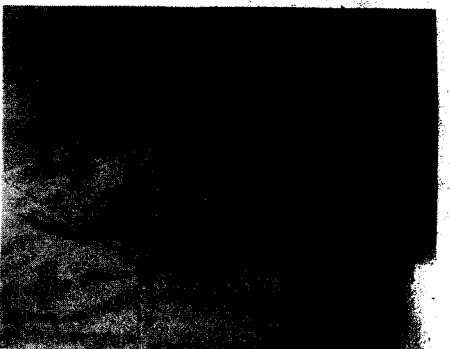
Although it has a flimsy plot, consisting of the usual boy meets girl, boy falls in love with girl—but because of his wife, girl loses boy. The play has many, many strong points. The dancing and music were fantastic, complete with a production number using a chorus line of balloon-bedecked dancers (catch that one) and the fancy footwork of six-foot-six inches tall Tommy Tune. The female lead was well done by pixie-like Patti Karr, who displayed strong vocal talent. And, of course, who can forget that gorgeous hunk, John Gavin? Charm, good looks and a fine acting job are indeed some of his best assets, but it would be worth his while to take some more lessons at Fred Astaire's Dance School.

The sets were done very cleverly with slides projected onto flats. The acoustics, however, were poor. The sound was very "heavy" and seemed recorded, quite in contrast to the usual live singing of a Broadway show. This play is definitely a "must see."

As for all the girls who didn't gamble and stayed home (i.e. "unbusy" seniors) you really missed out from all angles.



"Work through!"



"Pass out!"

READ FASTER \$50

5 weeks guaranteed course DOUBLE or TRIPLE your speed. Understand more, retain more. Nationally known professor. Class forming now

READING SKILLS 864-5112

Israel needs to know you care!

If you are 18 to 30 years old and ready to live and work on a Kibbutz for 6 months or work in the orchards of Israel for 3 months contact us now!

 American Zionist Youth Foundation

515 Park Avenue
(212) 753-0230 / 2282
or 751-6070

Cost: Transportation only (scholarships available). Placement on Religious Kibbutzim available.

THE HEBREW UNIVERSITY OF JERUSALEM Programs for American Students 1974/75


- ONE YEAR PROGRAM—for college sophomores and juniors.
- FRESHMAN YEAR—of 4-year program to B.A., B.Sc. degrees.
- REGULAR STUDIES—for college transfer students toward B.A. and B.Sc. degrees.
- GRADUATE STUDIES—Master's and Doctoral programs.
- SUMMER COURSES—given in English.

For applications and information: OFFICE OF ACADEMIC AFFAIRS / AMERICAN FRIENDS OF THE HEBREW UNIVERSITY 11 EAST 90 STREET, NEW YORK, N.Y. 10021 / 212-686-0400

Name _____
Address _____

BLOOD DRIVE

On Thursday, December 27, Stern's annual Blood Drive will take place in the lounge. The quota for this year is one hundred pints. Make quota in filled, all the gifts at Stern will receive coverage in the event that they need blood. For more information, contact Rocky Wachsman, Room 112.

 BARTONS CAMERA SUPER

Discount for 25% on film
175 HEDDISON AVENUE
New York, N.Y. 10024
Phone LE 2-8222



TRANSMIT