

פיה פתוחה בחכמה



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SCW Welcomes Class of 1980

by Alane Lis

Wednesday, September 8, marked the official beginning of the 1976-77 school year, as the Stern College Class of 1980 arrived at Brookdale Residence Hall for Freshman Orientation. The orientation program, chaired by *Dina Roemer*, involved activities aimed at helping the new students adjust more easily to dormitory life and the academic challenge which they will encounter at Stern.

The week-long series of lectures, mixers, and instructions commenced with a meeting in the Orange Lounge Wednesday night, where the students were introduced to dormitory supervisors Paul and Rachel Glasser, who acquainted them with standard dormitory procedure. Mr. Robert Mermelstein, head of the department of buildings and grounds of Yeshiva University, also addressed the students.

On Thursday, September 9, the students were introduced to the new administration, faculty, and student leaders. The rest of the day



was spent on placement testing and registration processing. Thursday night, the annual Student Council Tea was held. Those who attended were addressed by *Gail Zaret*, president of SCSC, and *Debbie Solow*, Vice-president of SCSC. The newcomers were given an opportunity to sign up for various school functions and committees. Over 150 girls attended the tea, which, according to *Gail Zaret*, was extremely successful.

Academic registration of Friday morning went remarkably well, thanks to the efforts of *Sabrina Reinhart*, coordinator of the Big Sister Program, and all those girls who assisted her.

Freshman Shabbos, traditionally the first Shabbat at Stern during the fall semester, presented both new and old students with a chance to rest after the hectic first week. *Yosifa Kohn*, Shabbat Committee

Y U USHERS IN NEW PRESIDENT: DR. LAMM SEES OPTIMISTIC FUTURE

by Esther Furman

In 1943, Dr. Samuel Belkin, of blessed memory, assumed the presidency of Yeshiva University. With his leadership, enrollment grew from 850 to 7,000, the number of faculty members from 94 to 1150, and the number of schools and affiliates from 4 to 15. In his hands, a small college became a leading academic center. His successor is Dr. Norman Lamm, who by virtue of his countless achievements, is indeed worthy of his predecessor.

Dr. Lamm graduated from Yeshiva College in 1949 with a B.A. in chemistry, as well as the honor of being valedictorian of his class. He continued his studies in chemistry at the Polytechnic Institute of Brooklyn. Faced with the choice of becoming either a scientist or a rabbi, he chose the latter, and was ordained in 1951 from the Rabbi Isaac Elchanan Theological Seminary of Yeshiva University.

assistant rabbi of Kehillat Jeshurun in New York, followed by a year as rabbi of Congregation Kodimoh in Springfield, Mass.

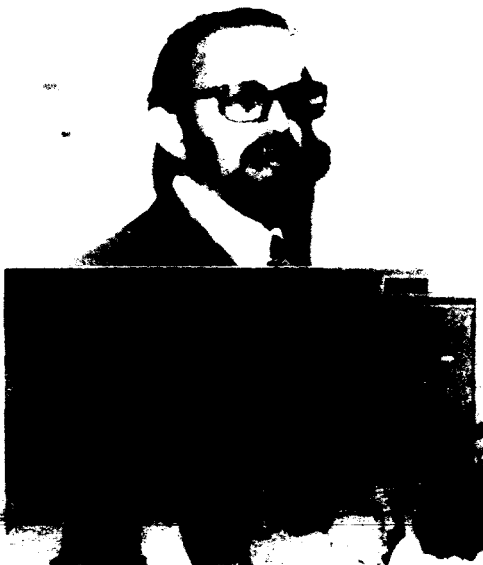
In 1959 Dr. Lamm joined the faculty of Yeshiva University as a philosophy instructor. He received his Ph.D. in philosophy from Yeshiva's Bernard Revel Graduate School in 1966, and was named *Erna and Jacob Michael Professor of Jewish Philosophy* at Yeshiva University. Dr. Lamm also spent a year as visiting professor of Judaic studies at Brooklyn College.

His endeavors in education extend beyond the University to the Jewish community. His prominent positions include: director of the Union of Orthodox Jewish Congregations of America; member of the Halakah Commission of the Rabbinical Council of America; charter member of the Board of Governors of the Association of Orthodox Jewish Scientists; vice president of Camp Morasha, and other administrative roles.

Dr. Lamm has also written many important works discussing various social problems, in relation to Jewish law. Some of the writings he is most noted for are: *A Hedge of Roses: Jewish Insights into Mar-*

riage and Married Life (Feldheim, 1966); *The Royal Reach: Discourses on the Jewish Tradition and the World Today* (Feldheim, 1970); *Torah Lishma* (Jerusalem, 1972); *The Good Society: Jewish Ethics in Action* (Viking Press, 1974). He also founded the famed magazine, *Tradition: A Journal of Orthodox Jewish Thought*, and continues to work on its editorial board.

Dr. Lamm's contributions to the field of Jewish academia are not all restricted to the United States. He has lectured on the subject of Jewish education in such countries as Israel, India, New Zealand, Australia, and South Africa. In 1975, when religious and political leaders from all over the world met in Italy to discuss ways in which faith could play a role in solving the problem of poverty, Dr. Lamm attended.



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These many contributions and achievements have brought much honor to Dr. Lamm. In 1972 he was awarded the *Abramowitz Zeitlin* award for Religious Literature, in Jerusalem. That same year he was proclaimed the "Outstanding Educator of the Year." Two years later he received the *Bernard Revel Memorial Award for Religion and Religious Education*. Dr. Lamm's appointment to the Presidency of Yeshiva University is his latest honor.

In his new role as president, Dr. Lamm speaks of the future optimistically. "We've finished the building period and now it's time for depth, continuance, commitment, and development. I envision us reaching out even further for more people through our academic programs..." We wish Dr. Lamm the very best of luck.

Expresses Hope for Strong Student-President Ties

Dr. Norman Lamm, recently appointed president of Yeshiva University, addressed a large crowd of Stern College students, faculty, and administration on Wednesday, September 15. After being introduced by SC student council president *Gail Zaret*, Dr. Lamm opened his remarks by expressing his respect and admiration for his predecessor, the late Dr. Samuel Belkin, z"l. He then proceeded to elaborate on new innovations that he hopes to implement on his role of president during the coming years.

Primarily, Dr. Lamm hopes to open up as many new career-oriented programs as possible. He stressed his belief in the importance of such programs; "however," he continued, "one must strive for both *Torah* and *Madah*, secular studies."

Dr. Lamm also aspires to achieve an atmosphere in which a student can enjoy her studies and be stimulated by her environment. He quoted an *Indian poet*, *Pagor*, to further clarify his point:

"I slept and dreamt that life was joy;
I awoke and saw that life was duty;
I acted and beheld that duty was joy."

The last part of Dr. Lamm's speech centered on SCW and TFW in particular. He emphasized that he does not regard women's education as lower in priority, and added that his belief was strongly reinforced by the course in *Kabbalah* that he taught last year at Stern.

Dr. Lamm announced that *Dean Minsky* will continue "for this year, at least," in his capacity of Acting Vice President of Academic Affairs in Yeshiva University. Therefore, the appointment of an assistant dean for SCW will be revealed in the near future.

After extending his wishes for a *Shanah Tovah* to his audience, Dr. Lamm received an appreciative standing ovation from all present.

Attendance High at T.A.C. T'shuvah Lectures

by Chaya Marcus and Miriam Rabinowitz

The first of a series of lectures organized by T.A.C. (Torah Activities Committee) took place on September 14 in Koch Auditorium. These lectures were scheduled for this particular time of the year, *Rosh Hashanah, Yamim Noraim*, and *Yom Kippur*. Their subject matter is geared to the different aspects and functions of these days.

Rabbi Berman, the first speaker in the series, developed a careful examination of the first few laws of the *Rambam* (Maimonides) in

Hilkhot T'shuvah (Laws of Repentance).

The first law is as follows: "With regard to all the precepts of the Torah, affirmative or negative, if a person transgressed any one of them, either willfully or in error, and repents and turns away from his sin, he is under a duty to confess before G-d, blessed be He, as it is said, 'When a man or woman shall commit any sin that men commit, to do a trespass against G-d, and that person be guilty, then they shall confess their sin which they have done.' This

means confess in words, and their confession of an affirmative precept.

A problem arises from this section: Why does the *Rambam* say there is a mitzva of confession? Wouldn't a more appropriate mitzva be that of *t'shuvah* (repentance) when one is aware of having committed a sin?

This is the next part of the *Halakha*:

How does one confess? The penitent says: "I beseech you, G-d, I have sinned. I have acted per-

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Baruch Habah U'bruchim Habaim

It is not without a twinge of regret that we congratulate *Rabbi Norman Lamm* on his appointment as President of Yeshiva University. In addition to his many years of teaching Uptown, Rabbi Lamm taught at Stern College last year. His students have come to know him as a talented and devoted teacher, and have become very much attached to him. Those of us who have not been in his classes know and esteem Rabbi Lamm for his many books and articles, and for his activities as a leader in the Jewish community. We admit that it is hard for us to see him leave the faculty of Stern.

Nonetheless, we are glad to see Rabbi Lamm as our new president. Combining "*Torah*" and "*Madah*" within himself, Dr. Lamm has the values and sense of priorities, as well as the scholarship and leadership ability, that YU needs at its helm. We feel that Dr. Lamm is an appropriate and worthy successor to his rebbe, Dr. Samuel Belkin, *zikhrono L'vracha*.

We welcome Rabbi Lamm to the presidency and wish him *bracha u'hatzlakha* in all his undertakings.

Todah Rabah

The summer has flown by once again. September and a new school year are upon us producing the annual line-up of cars, taxis, suitcases and trunks outside of Brookdale Hall. This inevitably brings with it the ever-present members of the New York Police Department trying to fill their quotas of parking tickets at our expense!!! Trying to talk your way out of that situation is only the beginning of the crises that confront new and returning students. Upperclassmen, having learned from past experiences, adopt a "grin and bear it" attitude as they deal with the hassles of moving in, living without a telephone, and making program changes. But for new students, those first few days could be absolutely unsettling!!! Fortunately for the Class of 1980, and those transferring into Stern, the simultaneous programs of Orientation and Big Sisters helped to make the first week at Stern a little less traumatic.

The *Observer* would like to extend a *Yashar Koach* for a job well done to *Dina Roemer*, Orientation Chairperson, *Sabrina Reinhardt*, Head of Big Sisters, *Yosifa Kohn*, Shabbat Chairperson, and the *Glassers*, for their greatly appreciated assistance with

For Yellin Out Loud



What Are We Doing at Stern?

by Sharon Yellin

We have just returned from a long, hot summer or from a fleeting sensational break between semesters. It all depends on our perspective and where we stand in the world, i.e. Israel, Australia, Muggy Manhattan, Wyoming, or Siberia. But one thing is for sure, the summer months were not entirely void of excitement. Israel's lightning raid on Entebbe Airport stole headlines from the Fourth of July celebrations in this country, while also causing Jewish spines to lurch upward in renewed and intensified pride... a case of "*Zokef Hukufum*" (the raising up of the downtrodden) *Baruch HaShem and Hakavod L'Zahal!*

And now it's back to Midtown Manhattan for it is that time of year when leaves change colors, though I cannot prove it on 34th Street. It is also that time when Stern College for Women opens up its doors and registrar's office for the 22nd year. As we usher in a new academic year, and more importantly, the Jewish New Year, we should orient ourselves for the evaluation and mild soul searching that is in accordance with the atmosphere of the season. Bypassing the heavy matters of Medicaid fraud, government, lunch-program scandals, the illegal selling of Youth Corps jobs, and other recent Hilelei HaShem

Welcome

The entire staff of the *Observer* extends a warm welcome to the new freshmen class and a special welcome to this year's many transfer students. It was most encouraging to see the number of new girls (and old familiar faces) signed up for clubs and committees, attending the first TAC lecture, and making their voices heard at the first Student Council meeting. In addition to this, any myths about the Stern girls' "academic apathy" and pursuit of an "M.R.S. Degree" were dispelled by the large number of girls asking not, "Who are the easy teachers?", but rather, "Who are the good teachers?", and "What are the best courses?"

We hope to see you continue along this vein and help to make this year, as well as those to follow, one of active student participation in all aspects — both social and scholastic — of Stern College Life.

Hatzlakha Rabah

Commitment, creativity, effort, responsibility, and stamina are essential in supervising a college dormitory. These qualities, in addition to a strong feeling for Judaism, are necessary to run a Jewish women's dormitory such as Brookdale Hall.

Rachel and Paul Glasser have already had a chance to demonstrate these qualities in less than a fortnight. Rachel, the newly-appointed supervisor, and her husband, Paul, have been working diligently to make dormitory living a unique and pleasurable experience for the residents of 50 East 34th Street.

The *Observer* takes this opportunity to welcome the *Glassers* and to wish them much success in their endeavors here at Stern.

The dorm counselors, headed by *Etty Schwartz*, are also playing a significant role in the management of the dorm. The *Observer* commends them for a job well done during the "moving" days at the outset of the semester, and wishes them a *Shanah Tovah*.

these programs. And above all, we would like to commend the numerous members of the Student Body who were Big Sisters, registration aids, who did whatever had to be done to make the adjustment period for the new students run as smoothly and efficiently as possible.

that have tainted the Jewish community—particularly the religious segment — we'll settle on more comfortable problems that are closer to home.

1. What on earth are we doing here at 245 Lexington Avenue? What is the appeal? Is it the closeness to Fashion Avenue (a problem of "clothes-mindedness")? Is it to be able to preserve self-dignity by saying that we are doing something in the interim between high school and the "hereafter"?

Those of us who were present last year at this institution of higher learning witnessed a "struggle". Stern College students were fighting for the maintenance of high academic standards and for student input into decisions affecting education. For the time being at least, those essentials have been gained. But it is up to us to ensure that they are fully realized and maintained.

2. Are we sincerely concerned with our education or do we attempt to major in just one professor because he/she has the reputation of bestowing good grades without too much "audience participation"? Do we tend to look upon these students who prepare suggested or optional readings as merely trying to gain the affection of the instructor?

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The observer

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'Z' Last Word:

Unity '76-'77

by Gail Zaret

As I look back on this past summer, there is so much that I feel we can learn for the future. As America celebrated its 200th birthday, our courageous Israeli brethren were conducting a raid against Uganda forces in the Entebbe Airport. Even with the odds stacked firmly against them, Israeli forces managed to save the hostages captured by the Palestinian terrorists. A feeling of *UNITY* and joy overcame Jewish people throughout the world. This unity is essential to our Jewish existence. Just as a unified force saved the Israeli hostages, so too I feel the key to this year's success is *UNITY*.

As I look ahead to the coming school year I see a great deal of challenges. Stern College can do a great deal to better itself as well as the entire Jewish Community. With a *united* Student Body no challenge will be too great. If students get involved and show their support for one common cause — the betterment of Stern College — we can only strengthen our school.

I would like to welcome the Class of 1980 (185 strong) and all other new incoming and returning students. I hope and pray that this year at Stern College will be one of many good experiences and achievements. I also hope, that with your help, Student Council will have its most successful year ever.

"*L'hatzlakha U'L'Shanah Tovah Tikatevu.*"

Good luck and a Happy and Healthy New Year!



Goldie's Korner

CONFUSION

by Helen Goldkorn

Utter and total confusion is probably the best way to describe my state of mind at the moment. I am a senior graduating at the end of the year with a worthless B.A. in English. I've taken courses in just about everything under the sun, and am probably an expert in Introductory Everything. I could even call myself a double major, having majored in both English and Everything 1.1. Yes it was fun — I enjoyed it — and if I had the opportunity to do college all over again I'd probably choose the same god-forsaken route and graduate with the same worthless B.A., a lovely prerequisite for unemployment.

As I sit here dwelling upon what to do with the rest of my life I ask myself, "why am I telling you all this?" It's true. I have a deadline to meet for the Observer and if I'm going to waste all my precious time thinking about nonsense I might as well write about it. However, I do have another reason. And that is to deliver words of wisdom to unsuspecting freshmen — who probably never even heard of the Observer — along with suggestions to seniors who might find themselves in the same predicament as myself. First, the freshmen:

When you enter college, and suddenly discover your newly given freedom to choose your own courses, be practical. I'm not saying you shouldn't try out all different kinds of courses the first few semesters, but there is a limit. If you do find an area that you want to major in, ask yourself why? Is it because you can realistically see yourself employed in that field, or is it because you were turned on by a specific teacher or by a general interest in that area? If it was a general interest, try to narrow it down to something more specific. I know it's hard to do with the limited number of courses offered at Stern, but with a shaped major it can be done. If, for example, you know you are interested in English, find out if you want to teach it — in which case you'd be taking lots of education courses. If you're interested in the writing or commercial end of it you could major in English Advertising and Communications. I do not single out the English major for punishment, I enjoyed it too much to do that. The same goes for many other majors. Before you get into a major find out exactly what it is you want to do with it and take courses in that specific area.

Now to the confused seniors: It's nice to address myself to you — misery loves company. If you don't know what grad school you want to go to, and/or get into, maybe the best suggestion is to take a year off. Probably the best place to do it would be in Israel. There, with a B.A., you can teach. I found out that, specifically with a B.A. in English, you can teach English on the high-school level. There is a desperate need for qualified teachers in Israel, especially in development towns.

There are, of course, the age old options of law school, social work, and pursuing an M.A. in English. Who knows, I may even end up choosing one of the above options. But if you're as confused as I am, and in no great rush, perhaps taking a year off to meet the real world would be your best bet.

For Yellin Out Loud

(Continued from Page 2)

3. What are we doing here at Stern College for Women? Do we believe in education for the sake of education, or simply as the means of attaining good marks to enable us to get into grad schools?

4. What about student input? After many of us fought for it are we going to sit back and leave it to others to get involved? Are we going to allow ourselves to be defeated in the end by apathy?

Many of us have already been in college for one, two, or three years, and yet still possess a "high school" mentality.

Whether you are a freshman, transfer student, or upperclassman, remember that the New Year 5737 provides the opportunity for beginning anew. Reevaluate your priorities and attitudes and decide how you will be approaching the 1976-77 academic year.

Shanah Tovah U'Gemar Hatimah Tovah.

Ivy's Idea

Counterpoint 1976 or Are There Really Jews in Australia?

by Ivy Kaufman

This summer YU's Community Service Division once again formed a team of American youth leaders who organized a series of seminars for the Australian Jewish community. The programs were much the same in form and substance as those run for high school students and shul groups in the U.S. The "clientel", of course, was quite different. Roughly 75,000 Jews live on the continent of Australia — 30 to 35 thousand in each of the two main population centers (Sydney and Melbourne), 3,000 in Perth, and a few thousand scattered throughout the other smaller cities. The Counterpoint team spent most of its time in Melbourne working with kids who attended Mount Scopus College, a Jewish elementary and high school with an enrollment of over 2,000 students. (Note: The school is officially under Orthodox auspices, but its Jewish studies program is less intensive than that of a yeshiva or day school.)

Sociologically speaking, Melbourne Jewry is a generation behind the average American Jewish community. The majority of Jews over forty came as refugees from Europe either during the late 1930s or shortly after World War II. Thus, the assimilation process is not nearly as advanced as it is in the U.S. The intermarriage rate is quite low by American standards, a much higher percentage of Jewish children receive some kind of Jewish education, and it seems (admittedly from my own limited exposure) that a great proportion of Jewish families are traditional. The Australian rabbinate and synagogues resemble those of Europe or America thirty years ago. Every Orthodox synagogue that I saw was built in the European

style with a women's balcony and the shulchan in the middle of the shul. The Rabbis are much more formal, distant, and "dignified" than their American counterparts. In part this is because many are originally from England. Interestingly, quite a few of the Australian seminarians were incredulous when we told them that several of the guys on the Counterpoint team were rabbis. In Australia the Y.U. type rabbi is virtually unknown.

The most crucial problem facing Melbourne Jewry and indeed the Australian Jewish community as a whole today is the dearth of Jewish leadership. Thus far Australia has not developed academies of higher Jewish learning for the training of rabbis, teachers, community leaders, and educated laymen (other than Lubavitch which has done a tremendous job but can appeal to a relatively small group). Almost all of Australia's Jewish professionals are imported, mainly from Israel and England, and the resulting situation is far from ideal. The culture gap between teacher and student and between rabbi and congregant is often too wide to bridge. Fortunately there is a strong core of young from families in Melbourne. Quite frankly, I haven't figured out just how they were able to remain committed with so little Jewish education. It seems clear, however, that if the alarming trends now emerging on the American Jewish scene are to be avoided in Australia, steps must be taken now to strengthen the committed Jewish community and to reach out to the growing number of uncommitted through the establishment of educational institutions which will train Australians to take over the reigns of Jewish communal leadership.

"More Torah atmosphere in dorm" Hope of Glassers, new Brookdale advisors

by Rachel Schein

"I get a totally different perspective now than when I was a student here," remarked Rachel Chernotsky Glasser, Brookdale Hall's new dormitory supervisor. "As a recent Stern College graduate, I feel that I can relate well to the girls and that I am sensitive to many of their problems."

Rachel, a 1974 graduate of SCW who majored in psychology, is proud to be an alumnus of this college. She has continued her

working with her. Many of the students at Stern have met him in his capacity as assistant-to-the-director of admissions. Paul thinks that Stern College women are "the best in the world."

The Glassers' goal here at Stern is to try to make the girls happy. "We know," remarked Paul, "that it is highly unrealistic to think that we will please everyone. The main goal is that we will try to accommodate as many of the girls as we are able. We also want to in-

like to introduce at Brookdale Hall.

The girls, who will have their roommates for the coming year, will be informed of their rooms before the summer. Rachel and Paul also plan to send to students studying in Israel, dormitory applications much earlier than in previous years. Another innovation that the Glassers wish to implement is to set a schedule in advance for the Shabbat guests. So far Rabbi Berman, and Rabbi and Mrs. Rhein have spoken. "We can only make Shabbat an atmosphere filled with true warmth and yiddishkeit if we get cooperation from the girls," says Paul. The Glassers plan to schedule a few selected Shabbat where the cafeteria will be closed and those girls in the dorm will eat together. Later hopefully everyone will come for a planned program of shiurim. Shabbat morning the girls will then daven in a shul as a group.

Rachel and Paul, in conclusion, remarked that the biggest asset of SCW is its girls. "If we can utilize our resources we can make the dorm an integral experience for the girls," Paul stated. Through shiurim, career orientation programs, and other activities, the girls will have an opportunity to enjoy living at Brookdale Hall."

BULLETIN

President Lamm has appointed Dr. Adelaide Jablonsky as Acting Associate Dean of Stern College for the 1976-77 academic year.

Rabbi Saul Berman has been asked to serve as Coordinator of Jewish Studies at SCW.



Paul & Rachel Glasser, new dorm "parents"

education at Yeshiva University's Ferkauf Graduate School where she is studying educational psychology. "When applying to graduate schools for psychology," Rachel commented, "I found that a YU degree is highly respected. Other universities are aware of the dual program at Stern and respect students for their ability to carry such a heavy course load."

Rachel's husband Paul, a Yeshiva College alumnus, will be

The Glassers have many ideas and innovations that they would

T'shuvah: As Seen Through The Philosophy of Rav Kook



by Dr. Alter B.Z. Metzger

There is repentance corresponding to a specific sin as well as to many sins. Man places his sin "before his face" and is remorseful for it. He is pained because of his having been caught in the snare of sin. His soul climbs and ascends till he is completely freed of bondage to sin; he senses within himself the sacred freedom, so pleasant to his weary soul, and is progressively cured. And the radiant lights of the sun of mercy, transcendental mercy, cast their rays upon him and he becomes joyful, he becomes filled with inner pleasure and delight, though simultaneously enduring a broken heart as well as a humbled and contrite soul — for he senses within himself that this very feeling, appropriate to him according to his present state, increases his inner spiritual pleasure and aids him toward true perfection. He constantly senses that he is coming ever closer to the source of life, to the Living God from Whom he was but a short while ago so remote. His yearning soul remembers with joyful heart its inner affliction and anguish and it is overwhelmed with feelings of thankfulness; with praise and songs it lifts its voice:

*Bless the Lord, O my soul,
And forget not all his benefits;
Who forgiveth all thine iniquity;
Who healeth all thy diseases;
Who redeemeth thy life from the pit.*

*Who encompasseth thee with
loving-kindness and tender mercies;
Who satisfieth thine old age with
good things;*

*So that thy youth is renewed like
the eagle.*

*The Lord executeth righteousness
and acts of justice for all that
are oppressed. (Psalms 103:1-6)*

Oh! how oppressed was the spirit while it yet bore the burden of sin, when the dark, coarse, frightful endurance lay yet upon the spirit! How degraded and bludgeoned it was even if wealth and external pride were its lot! Of what worth is all wealth if the inner content of life is impoverished and decayed? How joyous and happy is the spirit now when it senses within itself that its iniquity is already forgiven and that the nearness of God animates and illumines within; that its inner burden is lightened, for it has already fulfilled its obligation and it is no longer suffering from inner oppression and turmoil. It abounds in virtuous repose and tranquility.

*Return O my soul unto thy rest;
For the Lord hath dealt bountifully with thee. (Psalms 116:7)*

Of another kind, again, is the elemental, general repentance. This comes to one who, though no specific sin or sins of the past come to his mind, in general senses within himself that he is greatly pained, that he is filled with iniquity, and that the light of God does not shine upon him. There is no "willing spirit" within him; his heart is calloused; his soul's qualities and characteristic do not proceed along the straight and desired way conducive to fulfillment of life appropriate unto a pure soul; his conceptions are coarse and his emotions are a confusion of darkness and lust which causes him spiritual revulsion. He

is ashamed of himself and he is aware that God is not within him, and this is his greatest anguish, his most frightful sin. He is embittered at himself and finds no escape from the snare of his pursuers, which has no specific nature, but he is as one taken completely captive. From amidst this spiritual bitterness repentance emerges as healing by means of a skillful physician. The sensing of repentance and a profound knowledge thereof — of its great affinity to the depth of the soul, to the mysteries of nature and all inner recesses of Torah, faith and tradition — repentance with its full strength comes and streams into the soul. Intensive faith in the healing and in the all-embracing renaissance which repentance extends to all that cleave to it shall cause a spirit of "favor and grace" to pass over him:

As one whom his mother comforteth,

So will I comfort you. (Isaiah 66:13)

Education For Timely and Timeless Mitzvot

(In Honor of Dr. S. Shlessinger, a Great Educator and Zionist)

by Rabbi Meir Havazelet

Judaism is distinguished from other religions. It is not merely a religion of rituals and dogmas. It is a constitution and an halachic way of life. A Jew is surrounded with 613 mitzvot which dictate every hour in his life. All the mitzvot are equally important: Between man, his family and his fellow man; between him and nature, everywhere — at home, at the market, and at the synagogue. The commandment not to tell a lie is just as important as to eat kosher. The commandment to keep one's body clean is as important as to observe the Sabbath.

Let us observe here some of the commandments which are relevant to our daily life. These commandments, if understood and practiced carefully and repetitiously in camp, setting an example to our children, will also profit us throughout the year by making better human beings and better Jews.

1. *Body Cleanliness.* All the mitzvot depend upon a clean body. When one gets up in the morning the first mitzvah is to wash oneself to be able to perform all the mitzvot during the day. Cleanliness is not merely a ritual matter; it is also a duty for the sake of health. The Rabbis dictated that he who drinks from an unclean utensil should be flogged... one should wash a cup before and after drinking... It is unhealthy, declared the Rabbis, to drink from the same cup used before. The following story illustrates the sacred duty to keep one's body clean. Hillel was walking to the public bath and he told his students that he was going to perform a great mitzvah, to wash his body. The students looked puzzled, so Hillel told them a parable. Imagine a king appointing a guard to take care of his garden of statues. The guard devotedly scrubbed and polished them daily. As a reward, he was promoted by the king. How much more, would the King of Kings, G-d, Blessed Be He, if we would devotedly take care of the body He gave us. A counselor in a camp who is charged with the precious bodies of children must

He feels with the advance of each day to be in greater harmony with the general upper level of repentance. This feeling becomes more assured, clarified to a greater extent, increasingly illumined by the light of intellect and increasingly elucidated in accordance with the laws of the Torah. His face then beams, the visage of wrath passes, the light of acceptance casts its brightness, he bounds with strength, his eyes are filled with sacred light, his heart is immersed in "streams of pleasure," sanctity and purity hover over him. His spirit is filled with infinite love, his soul thirsts for God and his soul is satiated "as with marrow and fatness" from this very longing.

The spirit of holiness reverberates about him like a bell and he is informed that all his transgressions are effaced, those known to him as well as those of which he is unaware, for he is created anew as a new creature, for the entire

world and all worlds are renewed with him; all things sing praise to God; a divine gladness pervades all creation. "Great is the power of repentance for it brings healing to the world, and even if one individual repents, both he and the entire world are forgiven" (B. T. Yoma 86a).

The currents of individual and general repentance are sweeping forward. They are comparable to the waves of flames upon the surface of the sun, which in infinite battle leap forth and ascend. They give life to a multitude of worlds and to creations beyond number.



No power can encompass the great multitude of varying colors which emanate from this great sun, the sun of repentance that illumines all worlds. This cannot be done because of their rapid flowing and

great profusion; because of their wondrous speed; because they themselves come from the source of life wherein even time is only one of many concentrated forms. The individual and collective soul of the universe and the infinite cries out as an awesome lioness in its pangs of suffering for complete rectification, for the ideal existence, and we sense the pains and they cleanse us; as the salt which sweetens meat, they sweeten all our embitterment. It is impossible to express in words this thought which is as the vastness of the heavens. We unite unities, we meditate upon the names of God: a dot — new heaven and earth in their entirety are concealed therein; a letter — and worlds are revealed; words — and tens of thousands of infinite worlds and multitudes of creations, tranquil and rejoicing, abounding with the gladness of the Almighty, abounding with peace and truth. And the soul proceeds towards its rectification.

take care of their health and cleanliness.

2. *Charity.* In the Hebrew language, there does not exist a word like "charity" or "alimony" but tzedakah. Tzedakah is derived from zedek i.e. justice. A Jew does not give to the poor, but shares what belongs to both. In ancient times, every Hebrew was taxed very highly for tzedakah. Ten percent went to the Levi, another 10% to the poor, plus other taxes which combined together over 30% of one's total income. Even the poorest had to comply. The Rabbis preached, pleaded and warned that one should perform this mitzvah fully. They said that whenever a

poor man asks for tzedakah, he never comes alone. He always comes with his best friend, G-d, who comes to collect some of what He gave you. The Rabbis said that charity saves, yes, the life of the giver, and the life of the receiver.

3. *The Hebrew Language.* We must remember the importance of this mitzvah for our survival. Let us remember that the G-d of Israel understands every language in the world, but speaks only one, the Holy Language. By this I mean that the Jewish soul, the soul of the Torah and Prophets, the soul of the Rabbis and the teachers is expressed in Hebrew. The most intimate phrases and words like

"Halleluyah" and "Amen" are only in Hebrew.

The Hebrew language is called the holy language because it does not contain or tolerate any vulgarities. Any unclean phrase used in Hebrew is merely a poor translation from a foreign tongue.

4. *The Study of Torah.* No commandment is as important to the Jew as a study of Torah. The study of Torah is more important than all the mitzvot combined. Our enemies knew it — the Romans, the Greeks, the Germans, the Russians. They realized the Torah was the secret of our existence and through its destruction tried to destroy the Jewish people.

Son of T'chiya: A Continuation and A Beginning

by Brachy Osofsky, Nancy Schwartz, and Rivkie Stern

It's hard to repeat a great experience. Those of us who volunteered on the T'chiya Summer '75 program in the development town of Hazer, Israel, were almost afraid to try. Our first program in Hazer had been an unquestionable success and we wanted to continue the work we had begun there. We felt very close to the town, yet no one was exactly sure of what it would be like to return.

A second T'chiya group knew almost nothing about their planned summer home. Based on the success of the first Hazer program, T'chiya expanded this summer, and a group of volunteers were sent to a second development town: Migdal Ha-Emek. Plans for both groups were made with great excitement, and not without a good deal of trepidation.

Of the 17 volunteers who went to Hazer this summer, seven were returning. Among these veterans were Stern students Ruth Marine, who served as group co-leader, Rita Goldin, and Brachy Osofsky. New additions to the group included Stern alumni Penny Sussman, Debby Ness, and Karen Taylor, and TIW alumnus Cyril Rappaport. Moshe Berlinger, a Smicha student at YU, displayed his leadership

qualities for the second time this summer, and the other men in the group included students and alumni of various YU schools, city schools, and a new *oleh* from Gibraltar. Both T'chiya groups had orientation together before the summer, and we all got together once a week for a *riyul*.

The feeling of returning to Hazer was one of "coming home to a place we'd never been before." The town, home of 7000 immigrants of North African descent, looked the same, although it had grown somewhat over the year. Perhaps it was even a bit dirtier than we had remembered it — but the Galili which surrounded us, and the view of Harei Golan were just as beautiful as ever.

We were apprehensive about the people of Hazer and their reaction to our return. Last summer they had been warm and open, and eager to form friendships. We were warned in an orientation session, however, that this time, this warmth might not be so apparent. We might be resented by our Israeli friends for having left the summer before, and for acting like rich Americans by popping back a second time. We found that you can't always believe warnings. Our arrival was anxiously anticipated by many of the friends. The

reunions were joyous and surprising. So many "kids" grew up over the year that we hardly recognized some of them. It was especially hard to see a few of our close friends enter *tzavah* (the army).

Because we were already familiar with Hazer, we got involved in many more interesting programs this summer than last. Some of us were absorbed into day camps, including a *Kaitanah Toranit* — a special camp which included religious educational activities for seventh and eighth graders. The camps were fun, although many of us decided that we preferred American counselors to Israelis in many instances. We also tutored English and Math. Some days, it seemed that every little thing was filled up with a different lesson!

Two new programs were successfully begun. Four of us began visiting a *shekhanah* — a poor section of town. The group visited homes in the area, and sometimes even did necessary repair work in the homes. They also played with the children on the street, forming a close rapport with them. Some of the families of the *shekhanah* became "customers" at the end of the summer, when our dining room

(Continued on Page 5)

Kissinger Excommunicated

The A's Have It

"WE THEREFORE, members of this duly constituted BET DIN, by our vested Halakhic authority, hereby formally and unconditionally EXCOMMUNICATE said Avraham Ben Elazer Kissinger otherwise known as Heinrich Adolph or Henry Kissinger from the Jewish people, in the language of "Herem," and proclaim him a traitor to our G-d, our people, the Jewish Nation of Israel and our Eternal Heritage and of life, our Torah."

In these words the Supreme Rabbinic Court of America excommunicated the Secretary of State of the United States, Henry Kissinger, on June 20, 1976, in New York.

According to Rabbi Marvin Friedman, executive vice president of the *Bet Din*, Kissinger was excommunicated mainly for "coercing Israel to give up Divinely ordained liberated lands.... The covenant between G-d and Avraham has been violated.... the actions and pronouncements of Kissinger are in repudiation of G-d's gift of his land to His people and whosoever repudiates the covenant is to be cut off from his people."

Other reasons cited by Rabbi Friedman were the following:

1. Kissinger married outside the faith, on Shabbat, and during the *Se'firah* mourning period....

2. When he became Secretary of State, he gave orders to the Jewish personnel in the State Department that they must remain in their offices on Rosh Hashanah and Yom Kippur.

3. "Kissinger was and is endangering the lives of Soviet Jewry by not intervening personally. Because he was and is opposed to any amendment, such as the Jackson Amendment, he is *Hayav Shfichut Damim* and *Pidyon Shvuyim* (the Redeeming of captives).



Rabbi Brown, Rabbi Gilner, Rabbi Antelman, Rabbi Friedman sit as Bet Din at Herem Hearings.

The Kissinger excommunication was the third act so far executed by the Supreme Rabbinic Court of America. The Rabbinic Court was founded after the Yom Kippur War to deal with *supreme* issues facing Jews in America, as opposed to dealing with day to day matters. Says Rabbi Friedman, "It was established because the Jewish leadership in Israel and in the Diaspora were not coming out with proper and adequate statements and actions." The *Av Bet Din* is Rabbi Marvin S. Antelman, who received *Yadin Yadin* from Chaim Berlin Yeshiva and from Rabbi David Gruenwald. He is the author of the historical and controversial work, *To Eliminate the Opiate*, and contributor to the "Commentator" and "Tradition."

The *Bet Din* executed its first action on February 5, 1976, when it conditionally excommunicated Nachum Goldman. The reason, as Rabbi Friedman explains, was

"because of his statement that Israel should negotiate with the

P.L.O. The excommunication was conditional so that if he would repent within a year his excommunication would no longer apply. However, he did not recant and he even made another statement a few months later, that the US was not putting enough pressure on Israel to withdraw from territories."

The other action taken by the Bet Din took place on June 11, 1975, in Washington DC, when it was *passkinned* (decided) that according to the Torah, "Israel is not allowed to give up one inch of Divinely ordained territory." Rabbi Friedman asserts that at that time, the Bet Din had consulted with the *Gedolim* and none of them wished to take a stand, so the Bet Din went ahead on its own. "Being that we consulted with the Lubavitcher Rebbe also, we feel that it was our action that acted as a catalyst for

the statement made by the 72 Rabbis at a *Fabrengin* that Israel should not give up one inch."

In regard to the implications of excommunication, Rabbi Friedman noted that no Jew is allowed to have social interaction with the excommunicated person. A person put into *Herem* is not allowed to have any synagogue honors, nor to be executed to any Jewish organization nor to be interred in a Jewish cemetery when he dies.

The Supreme Rabbinic Court, according to Rabbi Friedman, is in contact with major Jewish personalities. In New York a number of T.V. channels as well as Jewish newspapers carried the Kissinger excommunication. "There was tremendous pressure and censorship not to reproduce the excommunication. Therefore, we feel that this is an indication that it was taken very seriously by the Jewish establishment and the Ford-Kissinger administration."

The Dean's list for the 1975-76 school year at Stern College has been announced. A total of 94 students out of 484 earned the honor of being placed on the list by maintaining a scholastic average of 3.4 or better. The following is a list of these students.

Aviva Auerbach, Esther Ben-Ezra, Esther Bramson, Aviva Brojges, Betty Charlop, Ellen Cherrick, Rebecca Cumsky, Beth Dauber, Karen Eisenberg, Reva Eisenberg, Marcie Evans, Barbara Fierstein, Deena Feldman, Tamar Feldman, Lili Feindrich, Sharon Folkman, Sharon Frager, Deborah Frankel, Sylvia Frankel, Hannah Fruchter, Esther Furman, Judith Gasper, Rita Goldin, Hadassa Goodman, Molly Goodman, Cheryl Green, Aviva Grossman, Eva Grussgott, Riva Gutman, Marilyn Halpern, Ann Harrison, Cheryl Herschkovitz, Roxanne Huberman, Serena Jakobovits, Deborah Kalb, Mindy Kantrowitz, Carol Katz, Leah Katz, Ivy Kaufman, Shari Kenner, Rachell Klavan, Phyllis Klein, Madeline Kochen, Evelyn Kramer, Alma Krupka, Eugenia Lamin, Gila Leiter, Deborah Levine, Susan Levine, Lina Levit, Karen Lewinter, Miriam Litwack, Sandra Lowy, Lynne Maslan, Naomi Miller, Joanne Mirsky, Rhoda Morgenstern, Priva Naiman, Evra Ness, Nina Neumann, Nina Novetsky, Brachy Osofsky, Ilene Pearlman, Rochell Press, Janet Rimbarg, Joyce Rimmel, Judith Rosenzweig, Sandie Scherman, Donna Schorer, Hildy Ann Schtamp, Ety Schwartz, Nancy Schwartz, Shira Schwartz, Malka Shapiro, Andrea Shulman, Kathryn Sigal, Deborah Silver, Diane Solomon, Debra Solow, Helen Stark, Rebecca Stein, Rebecca Stern, Judith Storch, Adina Sullum, Esther Tartak, Vivian Waldman, Mindy Weiner, Anita Weinerman, Marilyn Weinreich, Marianna Weiss, Ethel Weisselberger, Rachel Witkin, Sharon Yellin and Francine Yudkowitz.

Hatzor - continued from page 4

was temporarily turned into a bazaar of sorts. Cartons and cartons of used clothing in good condition had been collected in the U.S. during the winter and shipped to Hatzor. After we spent a riotous evening sorting the clothing, we sold it at very nominal prices to those families who needed it badly but couldn't afford store prices. As we left Hatzor, 35 more cartons arrived, and the *Kollel* in the town took over as salesmen.

One of the most interesting events of the summer was a day camp for mothers — no, not for their children, but for the mothers themselves. Most participants ranged in age from 35-50, and most had six children or more. At camp the women heard lectures on topics ranging from lighting Shabbat candles to getting rid of germs. We led embroidery classes and gym. It's hard to describe the sight of 50 Sephardic ladies of various shapes and sizes doing exercises, but it was clear that they enjoyed every minute of it. Music sessions, which started out with Hebrew songs, invariably went absolutely wild, with the women singing the Moroccan

and Persian songs they knew, and doing dances far more strenuous (and entertaining) than any exercises could have been.

After the camp ended we kept in contact with the ladies by visiting them at home. We began teaching some of them to read and write in Hebrew, as most of them spoke limited Hebrew, and conversed mostly in forms of Arabic. Visiting our ladies and other families this summer was entertaining — and also made some of the problems of Hatzor clearer to us.

There is obvious tension between parents and children of the town. Many parents seem to have difficulty coping with their children in normal situations. It almost seems that the parents themselves never really had a chance to grow up. The parents are all relatively recent immigrants to Israel, while the children have lived there all their lives. This tremendous difference in background is very obvious — especially in terms of religious differences which often separate the parents and children. The parents' religious feelings are based upon strong belief, myths, and super-

stition — and little knowledge. The children, who are more educated, are not willing to accept the strong faith of their parents which does not answer their intellectual questions. They often end up irreligious.

As we visited homes in Hatzor, though, we heard fascinating stories of what life was like both in North African countries and in the early days of the State of Israel. These stories added to our feeling of how special the people of Hatzor are. They are very eager to be friendly and to learn from other people. Many children are now getting a solid religious education. Over 70 high school students from Hatzor now attend religious high schools, and there are over 150 graduates of these schools in the town. This number is steadily growing due largely to the help of the *Kollel* in Hatzor, whose members are from Yeshivat Mercaz HaRav. Although there remains much work to be done, progress is evident in Hatzor. MIGDAL HA-EMEK

No one wanted to leave the security of the bus upon our arrival in Migdal HaEmek. The Hatzor

group had an idea of where they were going and what to expect, and their success last summer intimidated us. Could our anticipated experiences match the stories they told?

Migdal Ha-Emek is twice the size of Hatzor both in area and population. People who settled in this town are mainly Sephardim from Morocco, Tunisia, Libya, and Yemen. There is also a sizeable community of Rumanians and Georgians. Migdal Ha-Emek is considered a successful development town due to its industrial success. Among the factories in the town are the high fashion Beged-Or leather factory, Helena Rubenstein, and Nesher Beer. Despite the industrial success of the town, Migdal Ha-Emek is notorious in Israel for its social problems.

Upon our arrival, dozens of kids immediately swarmed around the bus, dying to find out whatever they could about us. At the time we didn't know much about ourselves, except that there were 14 of us in the group. *Meir Mittleman* and *Sharon Marine*, our co-leaders, are both alumni of YU graduate

schools. Many members of the group were students of some branch of YU, including *Rivkie Stern* and *Nancy Schwartz* from Stern.

The *Shekhunah* in which we lived was called *Yafe Nof*, a name which appropriately described the breathtaking view of Emek Yizrael which surrounded us. This view sets a background for our memories of this unique and unforgettable living experience in Eretz Yisrael.

"*Kol hatchalot kashol*" — all beginnings are difficult, and this was no exception. The first weeks, we experienced culture shock, mosquitoes, and an epidemic of a mysterious nature. But slowly everyone regained their bearings and their health and developed their own programs. Some of us worked in the municipal day camp as counselors and leaders of various *chugim*. Our *chug shirah* taught modern Hebrew songs, which made a tremendous impression on the campers. The *chug angli* — the English club — managed to teach 500 kids the words to "Head, Shoulders, Knees,

(Continued on Page 7)

Testing Calendar 1976-1977

Many graduate and professional schools require transcripts of scores on certain national examinations as a prerequisite for admission. The following testing calendar should therefore be of interest to members of the senior and junior classes and to certain graduate students:

1. **DENTISTRY** — All dental schools in the United States require applicants for admission to take the Dental Aptitude Test. The test will be given at Yeshiva University for Sabbath-observing students this year on the following days: Monday, October 11, 1976; Sunday, January 9, and May 1, 1977. Application blanks for this test are to be secured from the Division of Educational Measurements, American Dental Association, 211 East Chicago Avenue, Chicago, Illinois 60611.

2. **GRADUATE RECORD** — There are two types of Graduate Record Examinations: Aptitude and Advanced. One or both of these tests may be required or recommended for admission by many graduate schools. You must learn from the graduate school of your choice which test, if any, they require or recommend. These tests are administered in two different programs:

a. **National Program** — The Uptown Campus of Yeshiva University will serve as a testing center for the administration of the Aptitude and Advanced Tests of the Graduate Record Examinations on the following days, all Mondays: October 18 and December 13, 1976; January 10, April 25, and June 13, 1977. The test center number for Yeshiva University is 3699. Application blanks for these tests are to be secured from the Education Testing Service, Box 955, Princeton, New Jersey 08540.

b. **New York City Program** — Special administrations of the Graduate Record Examinations are given almost every month in New York City, on Mondays or Tuesdays. For information and application blanks write to GRE Specials, Educational Testing Service, Box 955, Princeton, New Jersey 08540.

3. **LAW** — All law schools in the United States either require or recommend that applicants submit scores of the Law School Admission Test. The test will be given for Sabbath-observing students this year on the following days, all Mondays: October 11, December 6, 1976; February 7, April 18 and July 25, 1977. The test center number for Yeshiva University is 3650. Application blanks for this test are to be secured from Educational Testing Service, Box 944, Princeton, New Jersey 08540.

4. **MANAGEMENT** — The Graduate Management Admission Test is a requirement for admission to many graduate business schools or divisions. For Sabbath-observing students, the test will be given this year on the following days, all Mondays: November 1, 1976; January 31, March 28 and July 11, 1977. The test center number for Yeshiva University is 3609. Application blanks for this test are to be secured from Educational Testing Service, Box 966, Princeton, New Jersey 08540.

5. **MEDICINE** — All medical schools in the U.S. require applicants for admission to take the

Fresh Feedback From Freshman

by Shira Weinberg

As the holidays quickly approach, it becomes apparent that Stern College's twenty-second freshman class has survived that harrowing ordeal called Freshman Orientation. For more than a week almost 180 girls, hailing from as far as Israel, Russia, Mexico, Canada, and from many other countries, adjusted to new roommates, suffered home-sickness, listened to lectures, juggled schedules, ordered telephones and refrigerators, started checking accounts, stood in registration lines holding their breath, ran to Barnes and Noble, and cried a lot. What do the girls have to say about all this?

On Wednesday, September 7, most of the freshman moved into the dorm. During an honest dialogue, some of the girls commented on their impressions of dormitory living. "It's better than I expected." "I really like it, but there are too many girls in a room." "I love it, but I can't stand waiting for the elevator. By the time it gets to twenty . . ." and so on. One girl summed it up in a profound statement when she said, "It's great!"

For most of the girls, being on their own is a new experience. Here are some comments on these impressions. "It's fun, but I have to do everything myself!" "I never have money." "I only get home-sick when my parents call." etc. Again, one girl put it very well. "Every girl needs it; it's a good experience."

Even before beginning school, the class of 1980 attended a *Melava Malka* with Y.U. Freshmen. Most girls found no difficulty expressing their opinions on this subject. "The

Medical College Admission Test. The test for Sabbath-observing students next year will be given on Sunday, October 3, 1976, and May 1, 1977. Application blanks for this test may be secured from Dr. Saul Wischnitzer, Room 485, Riets Hall, Main Center, or directly from American College Testing Program, P.O. Box 414, Iowa City, Iowa 52240.

6. **OPTOMETRY** — The Optometry College Admission Test is a requirement for admission to many schools and colleges of optometry. For Sabbath-observing students, the test will be given this year on the following dates, all Sundays: November 7, 1976; January 16, and March 20, 1977. Application blanks may be secured from the Psychological Corporation, 304 East 45 Street, New York, N.Y. 10017.

7. **PHARMACY** — The Pharmacy College Admission Test is a requirement for admission to many schools and colleges of pharmacy. For Sabbath-observing students, the test will be given this year on the following dates, all Sundays: November 14, 1976; February 13 and May 15, 1977. Application blanks may be secured from the Psychological Corporation, 304 East 45 Street, New York, N.Y. 10017.

Dean's Desk:

by Elyssa Merzel

A "steady flow" of information between the administration and student body — this is Dean Mirsky's goal in initiating what is to be a regular contact with the *Observer*. At the first meeting with the dean on September 15, he discussed two new academic programs available to Stern College students.

The first of these, a Bachelor of Arts-Masters of Business Administration program at the Columbia Graduate School of Business, allows a student, at the end of three years at Stern, to apply for admission to the business school. If she is accepted and completes her work there, she will receive both her B.A. and M.B.A. Depending on the student, this program can be completed in a total of five years.

The requirements for admission

idea was good, but it just didn't work." "The dancing was great, but I was exhausted because I had to keep dancing to avoid this guy." "I liked it, but the boys were kind of dead. I wanted to wear a sign saying, 'I don't bite.'" "I felt I was being looked over." One girl said, "What did I think of the *Melava Malka*? Not so good." Well, all comments can't be positive, or their authenticity would be challenged.

On Monday morning, the girls began classes. Some random initial responses were as follows: "The teachers are really good." "Except for (censored), classes are superb." "There's not enough selection, but there are some very good teachers." "The classes are taught on a very high level," and "My Chumash class is great." Perhaps

8. **TEACHING** — Certain school systems in the U.S. require applications for teaching positions to take the National Teacher Examinations. The test for Sabbath-observing students this year will be given on the following days, all Mondays: November 15, 1976; February 21 and July 18, 1977. The test center number for Yeshiva University is 3695. Application blanks for this test may be secured from Educational Testing Service, Box 911, Princeton, New Jersey 08540.

Before returning the application form secure a copy of Form M45 in the Office of the Registrar certifying that your religion does not permit you to take a test on Saturday. At the Main Center see Mrs. Fernandez in Room F125; at Midtown see Mrs. Rosenthal in Room 110; at the Brookdale Center see Mrs. Dworkin in Room 1616. These secretaries have supplies of some of the application forms.

IMPORTANT!

Your application should be mailed at least six weeks before the test date.

Door Opens to Business Majors

to the B.A.-M.B.A. program include the following:

1) Columbia does not require a specific major or specific courses.

2) A good average, to be determined by Columbia, is necessary.

3) The student must take the Graduate Business and Management Exam (equivalent to the LSAT's) during her third year at Stern.

4) A recommendation by a Yeshiva University committee to be reviewed by a Columbia University committee must be submitted.

Business is broken down into different areas. Columbia's business training develops "top level managerial personnel." Dean Mirsky recommends that interested students take this into account when considering applying for the program, in order to be sure that Columbia's business specialty is

what they want.

The second new program, which was announced during the course of last semester, involves a co-operative between Stern and Fashion Institute of Technology (FIT). Admission is through Stern and not FIT. A suggested sequence of courses to build up towards this program is available in the registrar's office.

Any questions concerning these programs should be directed to the Office of the Dean.

Dean Mirsky also mentioned a new course open to Stern Students through Teachers Institute (T.I.). The course, which can be taken as a Judaic Studies elective credit, is entitled "Contemporary Sephardic Jewry" and is being taught by Chacham Gaon, the chief rabbi for the Sephardic community in England.

Snatches From The Senate

by Esther Gross

Last spring, during its final meeting of the school year, the Stern Senate appointed new officers. *Roxanne Huberman* was appointed chairperson with *Dr. Carol Silver* as secretary, and *Mrs. Esther Zurloff* as head of the Agenda Committee.

Unlike student council officers, these Senate officers were not voted for by the entire student body. This is because the student council and Senate perform entirely different functions. Whereas student council is a governing body, the Senate is a policy making body. Any change in school policy is done within the Senate. For example, it is through the Senate that study week may be lengthened or shortened, and/or the language requirement may be changed. These are just two different cases that past Senates have had to deal with. It is expected that this year's Senate will also become involved in the language requirement debate. At this writing, however, the agenda for the 1976-'77 academic year is still forthcoming.

The Senate itself, consists of fifteen members. Six are student representatives, and six are faculty representatives. Alumni, the Dean's office, and the Registrar's office are also represented by one member each.

It is important for students to realize that the Senate does wield a great deal of power and with student body support can continue bettering Stern College for its students and faculty.

ned with the motif of the 50's reflected in music, decorations, and dress.

The latter half of the meeting was devoted to the presentation of speeches by freshman candidates for student council officers.

President Zaret concluded the meeting on the note that "every student is a member of the Council."

the most intellectual reply was "Dr. Censored is adorable."

The Class of 1980 of SCW has its diversity of students and its diversity of opinions. Some of the students concluded their general opinion of Stern College as follows: "I was very apprehensive about coming here, but I'm glad I came." "It's a great place." "It's very good that there is a Jewish school like Stern. I really like it." A girl from Canada added, "There is a necessity for more schools like it across the United States and Canada, where women can receive both a Jewish and secular education, like they do at Stern!"

Student Council Sets Sail

by Alice Cohen

President *Gail Zaret* called the first Stern College student council meeting of the 1976-'77 academic year to order Monday night, September 20. Also presiding over the meeting were Vice President *Debbie Solow*, Corresponding Secretary *Laurie Green*, Recording Secretary *Roberta Borenstein*, and Treasurer *Aviva Brojges*.

Various fund-raising projects were proposed and discussed, among them a turkey raffle in conjunction with Yeshiva College Student Council. The raffle, which was approved by the student body, will be conducted before Thanksgiving. Winners will be awarded a gift certificate which can be redeemed for one Empire Turkey.

The next matter on the agenda was the furnishing of a new student lounge which is due to open after Sukkot. Furniture has been donated already by the Freedman family of St. Louis.

Following this discussion, each committee chairperson reported on her committee's plans and future activities. At present, there are a wide variety of committees such as Yavneh, TAC, Forum of the Arts, Biology, Publicity and Karate, functioning at Stern College.

It was announced that the first Stern-Y.U. Mesibah is being plan-

The New York Jewish Women's Center- A Unique Forum for All Jewish Women.

Hatzor-

"Yes, I'm a Jew and a woman."
"I'm a woman and a Jew,"
are the inviting words of a unique new organization, the New York Jewish Women's Center. It is unique in the sense that here, for the first time, Jewish women from all over can come and have an open forum to discuss and relate to each other their awareness of themselves as Jewish women.

The Jewish woman of today is multi-faceted with a variety of needs and interests. The center hopes to provide her not only with a chance to express herself and relate with others, but also a chance to grow, to learn and to develop her awareness of herself as a Jew and as a woman. For example, there is a Sunday seminar series once a month. On October 24, Rosh Hodesh, there will be a celebration of Rosh Hodesh developed by the women themselves. Each month there

will be a different topic relating to the Jewish woman. Besides the seminars, there will be a series of classes that will deal with specific topics such as: Women and Jewish Law, Women in the *Midrash*, and a course on practical ritual skills such as *Tefillah* and *Kiddush*. There is also a creative arts forum where Jewish women are given the opportunity to express their Jewishness in a creative vein using music, writing, dance, art and so on.

Being that there is no specific, binding ideology that hovers over the group it is able to receive a welcome response from women from all sectors — from Orthodox to the unaffiliated. Each is respected and given a chance to be heard. Since being that the Center wants Jewish women of all areas to participate, it avoids actions that might lead to the exclusion of some

certain Jewish women. For example, in all their seminars and meetings, only kosher food is served, with an Orthodox woman in charge of the *kashruth*. No activities are held on the Sabbath except for a women's minyan which is Orthodox and where the members are in walking distance of the services, thus enabling the Orthodox woman to participate as well. Each Jewish woman, from whatever background, is provided with activities that will suit her particular interest. Moreover, the Center hopes to establish an open forum for other Jewish women's groups that will be free to come and express their viewpoints. The Center hopes to keep in contact with Jewish women's groups from all over the country, particularly those found in colleges. For example, a group in Flushing that is providing for the needs of Jewish single

mothers contacted the Center, which offered them an open platform to discuss their needs. Jewish women's groups ranging from Orthodox, Lubavitch, to unaffiliated are all welcome. In fact, the Center is interested in what is going on here at Stern.

By bringing together Jewish women from all over and providing for the many needs and interests of the Jewish woman, the Center hopes to serve as a vital force in the Jewish community at large. It is also important to note that the N.Y. Jewish Women's Center is being formed with the assistance of a matching grant from the Jewish Association for College Youth. For further information write to: N.Y. Jewish Women's Center, 299 Riverside Drive, Apt. 3D, New York, N.Y. 10025 or call Ellen Umansky, Coordinator of the Center, at 749-6609 or 866-2200.

(Continued from Page 5)
and Toes", and the game of "Simon Says".

Other members of the group worked in the *Beit Avot* — the golden age home — visiting the aged and providing a source of recreation for them. We were also represented in the town's social service department, in city planning, and in the schools which ran a *Hodesh Nofso* — an extra month of learning. In the afternoons we tutored the neighborhood kids in English, played with them, and became their close friends.

Our most successful programs were our *Moadonim* — get-togethers with the teenage population of Migdal Ha-Emek. It's difficult to describe the stimulating discussions, the exchange of ideas, the vibrant singing, and the close feelings which permeated these sessions.

The end of the summer was a virtual flood of tears for both the neighborhood kids and the *Americanim*. Upon our departure, Uzi, a 16 year old Moroccan, expressed our sentiments better than we could have. He said, "When you speak of Migdal Ha-Emek in Israel, people immediately associate it with *posh'im* — delinquents. But always remember that there are good kids here, also."

Close friendships developed within the *T'chiya* groups and when we left, it was hard to say goodbye to those people who were lucky enough to remain in Israel for extended periods of time.

Last summer as we left Hatzor and spoke of returning, the people of the town didn't really believe us. This summer they took it for granted that we'd be back next year, as did the people of Migdal Ha-Emek. Well, the groups won't be exactly the same next summer, but *T'chiya* of Migdal Ha-Emek and Hatzor, and who knows where else — are hopefully looking forward to continuations and new beginnings for Summer 1977 in Israel.

Yisrael wanted to return to the close relationship they knew previously. It was not until they received the second *Lukhot* that the bond was reestablished.

The establishment of the tenth of Tishrei as a day of *Selichah*, *Mechilah*, and *Kaparah* dates back to the first Yom Kippur. Each year we experience the same cycle of sin, feeling of "Haratah" wishing to do *teshuvah*. The core of the *selichah* which we recite the week preceding Yom Kippur is the 13 *Midot*. We learn that Hashem is a G-d of *Rahamim*, (mercy) especially after we sin. Rabbi Besdin ended his *Shiur* with the hope that we will remember our binding relationship with Hashem. We should take a moment to reflect on the actions of the past year to concentrate on our actions of the coming New Year. May this year be one of fulfilling *mitzvot*, of coming closer to Hashem.

IN MEMORIAM

The residents of Brookdale Hall were saddened to learn of the death of Bessie Smith Davis. A friend of many dorm dwellers, Bessie was known as one of our most dedicated and effective guards. She genuinely cared about 'her girls'. We will miss Bessie very much.

TAC Lectures-

(Continued from Page 1)



versely; I have transgressed before you and have done thus and thus and I regret and am ashamed of my deeds and I will never do this again." This constitutes the essence of confession. The fuller and more detailed the confession one makes the more praiseworthy he is.

Another problem arises from this part: What are these components of T'shuvah and why are they essential to the process done before G-d?

It seems that the format is that first there must be a direct address to G-d and that the content of the confession contain the words: *Hataiti* (I have sinned), *aniti* (I have acted perversely) and *pashatti* (I have transgressed).

Exploring the differences between these words we find that *Gemara* sheds some light. *Hataiti* is a sin committed inadvertently with a lack of awareness of either the prohibition or of having committed a prohibited act.

Avon is a sin committed with knowledge that the act is prohibited. *Resha* is a sin committed due to a "rejection of the authority of G-d".

The sages say that in the order of stringency of offense, *pesha*, is the worst. However, Rav Meir says that *avon* is worse. *Pesha* shows an "integrity to the position of the individual." He rejects G-d's authority and therefore does not feel the need to observe his commandments. A person who does a sin perversely is submitting his passion and temptation. He is fully aware that G-d's commandments are authoritative yet the "momentary joy" that his sin affords him outweighs G-d's authority.

Employing the definitions of these three types of sins, we return to our original objective: understanding of the process of *t'shuvah* through *vedui* (confession). We can see that in the confession we group all three sin types together. This is significant of the fact that the motive for sin is never pure. There is always an "intermingling of motives which can not be separated analytically. Along with this understanding must also come the admission that the sin was committed *lephani*, before G-d, and by oneself, and *lephani* assumes responsibility for one's behavior.

The middle part of the confession is as follows:
Nehamti I have regretted. Regret is a word one rises when one coldly "evaluated the consequences to an act" after its commission and finds it not to have been worthwhile in terms of the profits.
Bashti—I am ashamed. In the process of embarrassment a man feels worthless and disappointed in himself as he is sure others are disappointed in him. He has lost his dignity, as an upright human being. This is at the crux of the process of *t'shuvah*—a man having committed a crime must see or better yet feel that in his perpetration of the crime he has lost his sense of self.

And then the final element is that when this last part has been reached, there must be a "complete integrity in undertaking" — "I will never do this again" at the time of confession.

Now to return to problem one: Why is there a *mitzvah* of confession and not one of repentance? The scriptural basis for confession is found in reference to a sacrifice. When offering a sacrifice in atonement for a sin, a confession must be offered.

Rav Soloveitchik contends that the *mitzvah* is confession and repentance. "A precondition for confession" must be repentance but to complete the process, confession is necessary. Repentance is a process of evaluation and confession is the culmination of the process and thus it is the *mitzvah*. The Rambam says that although preconditions of *mitzvot* are "vital and unavoidable" they are *not* to be listed separately. The seal on the total experience and thus the *mitzvah* is the last step i.e. confession. The Torah demands

that we have insight into ourselves so that we can account before G-d. The third law brings up another facet of Yom Kippur.

At the present time when the Temple no longer exists and we have no altar for atonement nothing is left but repentance. Repentance atones for all transgression. Even if a man was wicked all the days of his life and repented at the end, nothing of his wickedness if recalled to him... The Day of Atonement itself atones for the penitent as it is said: "For on this day shall atonement be made for you."

The question arises: How does Yom Kippur achieve this? *T'shuvah* produces *kaparah* (atonement). Atonement is G-d's response to man reaching out to G-d. On Yom Kippur there is an "interaction between man and G-d." This interaction creates the *Kidushah*—holiness — of the day. On Yom Kippur the individual interacts with G-d to produce a day invested with holiness. Everything in the past fades into oblivion. If the sin has produced shame in the past, a successful interaction with the command of G-d has generated a positive sense of pride for the individual that emerges from Yom Kippur.

In summation, the process of sorting out motives and self-evaluation, culminates through verbal confession. On Yom Kippur there is a dissolution of shame and *Kaparah* which symbolized the fullness of re-entry into the community of the Bnei-Yisrael.

Rabbi Besdin, the second speaker, spoke about the historical and commemorative aspects of the five major *Hagim*, namely Pesach, Shavuot, Sukkot, Rosh Hashana and Yom Kippur. Each of the *Shalosh Regalim* has its own meanings, just as the *Yomim Noraim* have special meanings.



Meet Your Student Leaders

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Junior Senator: Rachell Klavan, 7H
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 (Freshman Senator to be elected)

Problems anyone?

If you're having difficulty with college in general or Stern College in particular, try writing *Action Student Line* c/o the *Observer*.

STUDENT COUNCIL

Debbie Solow, Vice President; Roberta Bornstein, Recording Secretary; Gail Zaret, President; Laurie Green, Corresponding Secretary; Aviva Brojges, Treasurer.

To the Editor

To the Editor:

During the past two decades, hundreds of Y.U. students have been involved in the staffing of our Torah Leadership Seminar Programs. Seminar has provided tens of thousands of searching young men and women with Jewish living experiences, combining studies in Jewish fundamentals with leadership skills, and has simultaneously given our students a chance to cultivate useful skills, while sharing their knowledge and talents with these wonderful young people.

Winter seminars will P.G. be held this year during the last week of December on the west coast, in Canada, and in the East (Lido Beach).

If you are an upper classwoman who would like to

become involved in this kind of outreach, here's an excellent opportunity for you to serve. Applications for seminar advisory staff are available at the Youth Bureau, Furst Hall, Room 429.

Interview dates for prospective advisor have been set for the following times and locations: October 18 and 20 at Stern College, from 5:30 until 8:30 P.M. and at the Youth Bureau, in Furst Hall, on October 24, from 1:00 until 9:00 P.M.

With best wishes for a Keivah V'Hatimah Tovah.

Abraham Stern, Ph.D.
 Director, Youth Bureau



Observations

On the evening of September 14, the new Broadway season got off to a start with *Checking Out*, a new comedy which checked into the Longacre Theatre. The play deals with the antics of Morris Applebaum, an 83 year old, retired Yiddish Theatre star.

Morris suddenly notifies his family that he intends to check out of his life next month, figuring that he has lived long enough. He explains that until now, he has had a very long and happy life, and now just happens to be a convenient time to die without going through any pain or suffering. The plot concerns itself with the efforts of Morris's children, who have flown in from around the country, to talk their father out of his suicide plans. Despite its absurd premise, the

show does have some extremely funny scenes and lines. These help it overcome the playwright's problem of lurching from situation to situation.

Allen Swift plays the title role of Morris Applebaum with bravado, as though he owns the part. (Incidentally, he does. He wrote the show.)

Checking Out is not a great show by any means, but it afford an evening filled with some real chuckles. Check it out. S.H.

Be an Outside Observer!

Definition: An *Outside Observer* is an individual who expresses an opinion on any given issue (within the realm of good taste, of course) in the *Observer's* new guest column.

The *Outside Observer*. Rules for entry: submit your neatly typed (or legibly written) article along with a photograph of yourself to the *Observer* (or to S.Y. Rm. #3E).

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A New Year's Message From TAC

A New Year Message from TAC

Stagnation is a problem that must be combated. People reach a point, become satisfied with themselves, and remain at that level. By the fact that they are no longer progressing they are regressing. Stagnation is a very anti-Jewish concept. Three times daily *Ashrei* is said. "*Ashrei yosheveei vavstika ode yehaleluka selah.*" "Happy are they that dwell in Your House" — with *ode**, just a bit more, will you be praised." This does not mean that all Jews should start doing more *mitzvot*, because observant Jews should already be doing all of the applicable *mitzvot*. But, in the observance of *mitzvot*, people should strive to do them better, put more into them, have better intentions, etc.

A fundamental purpose of Judaism is to form humans into the best possible people they can be. This point cannot be achieved just through the observance of *mitzvot*. People must go beyond this and see

what the action of each *mitzvah* teaches them to apply to their daily life. This is the "*ode*" that is spoken in *ashrei* and it is the Jewish defense against stagnation.

As we begin this New Year, let us hope and pray that it will be one of health, happiness and peace. We must each try to assure this through our own personal progress and only with the improvement of individuals will *hashem* let the times of *Mashiach* be experienced by us. As we say daily before the *Shema*, "*Vehaer anainu vitoratekha vidabek lebanu bimitzvotekha.*" "Enlighten our eyes to Your teaching and let us cling into the *Mitzvot*."

 * *Gemara Hatimah Tovah*
 The *Observer* wishes students, faculty and administrators a
 * *Shanah Tovah U'Gemara*
 * *Hatimah Tovah, and a Moadim*
 * *L'Simcha.*

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Any girls who need housing for Yom Tov should contact Mrs. Zuroff.

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Married:
 Esther Axelman '75 to Jackie Newman
 Tammy Fredman '75 to Gary Quinn '72
 Rochelle Yellin '73 to Joel Verstaendig '71

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Contact: Estie, Room #3A or Paula, room #7B at SCW.

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