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A moment of commemorative silence precedes Prof. Lucy Dawidowicz's address.

Prof. Dawidowicz Centers on the Holocaust and its Place in History

by Ellen Levine

The question of whether the Holocaust holds a place in contemporary history was the topic of a lecture given by Professor Lucy Dawidowicz, author of the award-winning book *The War Against The Jews*. Prof. Dawidowicz delivered her address at the YU *Yom Hashoah* commemoration on April 14, which was sponsored by the various undergraduate student councils.

Itself did not change the course of history to a great extent. On the other hand, it does hold a significant place in contemporary Jewish history. She cited Israel's achievement of statehood as an example of this significance.

Prof. Dawidowicz stressed the point that the necessity to constantly remind the world of the monstrosity of the Holocaust is not confined to the Jewish Community alone. The Holocaust exposed mankind at its very worst, and while it did not follow patterns of history, it followed patterns of nature. Thus, its significance in the nature of human beings magnifies its significance in the world. Prof. Dawidowicz cited this as the underlying reason for the importance of commemoration of the Holocaust, and thus the importance of *Yom Hashoah*.

Prof. Dawidowicz explained that the Holocaust does not hold a place within the pattern of history because it lacks the cause-and-effect relationship which generally prevails in history. She stated her disbelief that any event could have been capable of causing such a horrifying incident as the Holocaust. Furthermore, stated Prof. Dawidowicz, the Holocaust

Analyzing Mental Health Services at SCW

by Rebecca Cumsky and Esther Furman

During a student's college career many problems raise their ugly heads and bring about tension and inner struggle. Problems stem from all areas of a student's life: academic, social, and personal. What happens to the student who cannot cope with these pressures? Does Stern College have sufficient services for the student who needs counseling?

Stern College is fortunate enough to have two in-house Social Workers to serve as guidance counselors Mrs. Shellee Berman and Mrs. Joyce Abramowitz. They are here three times a week and are always accessible to the students in case of emergency. If a student is in need of psychiatric help, the guidance counselors refer the student to a psychiatrist "on call": Dr. Hoffer. There are also other referral services. In the case of an emergency in dormitory, students turn to Paul and Rachel Glasser who either contact Mrs. Berman, Mrs. Abramowitz, or Beth Israel Hospital, depending on the severity of the problems.

As of this September, the Yeshiva's graduate School of Psychology will be opening a clinic under the directorship of Dr. Perlman. Fourth, fifth, and sixth-

year graduate students will give therapy sessions under the supervision of a panel of analysts. Through this system the graduate students will gain experience, and the students in need of counseling can receive it. There will be a minimal fee on the basis of a student's ability to pay. This clinic, explained Dr. Perlman, will run on the school year basis so that a summer interruption will not upset the student or the therapist. More information on this program will be given upon its completion.

While students have some mental health services open to them, there are problems involved. One issue mentioned by Mrs. Berman is the stigma involved in going to seek professional help. Many students choose to seek advice from friends, Rabbis, and teachers, rather than approaching the people who are truly trained to deal with problems. There is a fear of being labeled as "someone who needs help". As Mrs. Berman explained, uncertainty, doubt, and struggle, are natural for a student to experience. One should not be ashamed to seek help; the atmosphere at Stern should be one where seeking professional help would be the accepted thing to do.

There are other gripes concerning mental health services. The guidance counselors are only here three times a week; what about the other two days? There should be more hours during which a counselor is available! The guidance program is also isolated from the other school programs. It should become more integrated into the system, so that teachers and dormitory staff could meet with the guidance counselors regularly.

A committee has been formed which is presently dealing with these gripes and attempting to come up with various proposals to improve mental health services. This is the Committee on Guidance Counseling, one of the many sub-committees of the Presidential Planning Committee. Mrs. Berman and a student, Esther Bramson, are members of this committee. One proposal the committee has already raised is the possibility of a Director of Guidance, whose job would be to coordinate all the counseling procedures. The committee is to meet two or three more times, so that this proposal, as well as many others, can be developed further. Anyone interested in taking part in these meetings should see Mrs. Berman or Esther Bramson.

Summer Sessions Set at YU

During the Summer of 1977 Yeshiva University will offer the following undergraduate courses which will be open to undergraduates in the University and also to Transient students (those coming from other schools):

Physics LR - General Physics Lectures 1 - 3 credits
Physics 1L - Laboratory 1 - 1 credit

Lectures and correlated laboratory on statics, kinematics, hydrostatics, heat and sound.

This course will be given in the first session. The class will meet a total of 24 days (14 with 75 minutes of lecture and 150 minutes of laboratory, and 10 with 105 minutes of lecture only), on the following dates: June 8, 9, 10, 13, 14, 15, 16, 17, 20, 21, 22, 23, 24, 27, 28, 29, 30, August 25, 26, 29, 30, 31, September 1, 2.

Final examination September 2.
Physics 2R - General Physics Lectures 11 - 3 credits
Physics 2L - Laboratory II - 1 credit
Lectures and correlated laboratory work on electricity,

magnetism, light, and principles of modern physics.

This course will meet on a schedule similar to Physics 1R-1L on: July 5, 6, 7, 8, 11, 12, 13, 14, 15, 18, 19, 20, 21, 22, 25, 26, 27, 29, August 1, 2, 3, 4, 5.

Final examination August 5.

Chemistry 5R - Inorganic Lectures - 3 credits

Chemistry 5L - Inorganic Laboratory - 2 credits

Properties of gases, liquids, and solids; thermodynamics, chemical equilibrium, atomic and molecular structure, properties of the elements.

This course will be given on the following dates: June 8, 9, 10, 13, 14, 15, 16, 17, 20, 21, 22, 23, 24, 27, 28, 29, 30. Lectures 9:30 to 12:00 and Laboratory 12:30 - 4:40. (Laboratories on underlined days only).

Chemistry 6R - Inorganic Lectures - 3 credits

Chemistry 6L - Inorganic Laboratory - 2 credits

This course will be given on the following dates: July 7, 8, 11, 12, 13, 14, 15, 18, 19, 20, 21, 22, 25, 26, 27, 28, 29. Lectures 9:30 to 12:00 and Laboratory 12:30 - 4:40. (Laboratories on underlined days only).

ENGLISH POLITICS AND LITERATURE - 3 credits

An examination of selected literary works which shed light on political processes or on those human characteristics which make certain kinds of politics inevitable. Among the works to be discussed are Thomas Moore's *Utopia*, Machiavelli's *The Prince*, Orwell's *1984*, Shakespeare's *Julius Caesar*, Ibsen's *An Enemy of the People*, and Ionesco's *Rhinoceros*.

This course will be given Monday through Thursday from 3:30 to 6:15 at Brookdale Center, 55 Fifth Avenue June 20 through July 14 (no classes on July 4).

Gerontology Gets a Boost from YU

by Heidi Tenzer

In September 1976, the Yeshiva University Gerontological Institute (YUGI) was launched to stimulate, guide, and coordinate interdisciplinary and inter-disciplinary gerontological programs and to further the development of education, research, and service with the schools of the University. The concept of these services for the aged was conceived out of the conviction that Yeshiva University has an important role to play in the development of the field of gerontology. At present YUGI is active in various branches of the University.

Dean Lloyd Sellers, of the Wurzweiler School of Social Work, is Chairman of the YUGI Advisory Committee, and Dr. Celia B. Weisman is Director of Program Planning and Development. Members of the Advisory Committee include representatives from Rabbi Isaac Elchanan Theological Seminary, Erna Michael College, Ferkauf Graduate School, Wurzweiler School of Social Work and Albert Einstein College of Medicine. This committee is in the process of expanding to allow for more representation from the University and from community (Continued on Page 10)

Making Headlines: New Editor-in-Chief Announced

The editorial board of the *Observer* announces the appointment of Debbie Silver as editor-in-chief for the 1977-78 academic year.

Debbie, who is in her junior year and majoring in psychology, presently holds the position of news editor. She also serves as dorm counselor for the tenth floor and is the former chairperson of the Speech Arts Forum.

Asked what her plans for the *Observer* are, Debbie said she looks forward to the position and hopes to implement certain changes order to alleviate some of the present problems which face *Observer* staff. She would like to see students take advantage of the *Observer* as a tool of expression by contributing

more to its production. Positions are still open for next year's editorial board; anyone interested should see Debbie, in 10F.



Observer 77-78 has a [Debbie] Silver-Making.

Mopping Up Spilt Milk and Honey

The legalization of abortion, the Ofir suicide, the Yadin bribery scandal, and the most recent Rabin bank-account affair are all outward manifestations of a "devaluated" "state-of-affairs" that revolve around the notion that Israel, after all, is like any other country. But at least those of us in the religious community should not be passified with such jargon. Our lofty goal is for Israel to be an "Or laCoyim," a beacon to the nations, because Israel, in fact, is not like any other nation; nor should it be so. We of Yeshiva University should be the first to understand the significance of this, and the first to ensure that the ideal is maintained.

Perhaps part of the problem lies in the fact that the religious establishment in the 20's and 30's missed their chance, leaving Zionism to the Chaltutzim who were young, idealistic, and very often non-religious, if not anti-religious. Consequently, many of them constitute the "ruling class" in Israel today.

While it does not pay to "cry over spilt milk and honey," it is worthwhile to learn from our mistakes and try to rectify them for the future.

As many of the problems of a secular Zionist society emerge, and as the Conservative movement increases its ranks and influence in Israel (impressing some religious individuals who look to them with hope) it becomes all the more important for the religious community to make its presence felt.

The *Observer* sees the answer lying, in part, with Yeshiva University, as it is a central institution in the Orthodox community. While the University can

pride itself on a number of alumnae who have made valuable contributions in various wakes of Israeli life, the percentage is not sufficient for a religious institution that is supposedly a leader in the Jewish community. Our hope lies with the individual integrated with the values of *Torah* and *Madah*, who will reinstitute proper values and goals, who will concern him/herself with the area of *kiruv* and who will work for the general revitalization of religious life in Israel.

We believe that within the University there is great need for more large-scale encouragement of *Alyah* emanating from faculty, particularly from our religious instructors, and from the upper echelons of the University as well. Encouragement should entail words stressing the importance of *Mitzvat Yishuv Eretz Yisrael* (the mitzvah of settling the Land of Israel) as well as facilitating arrangements for study in Israel and innovating alternative programs.

We hope that Yeshiva University will not leave its task to non-Orthodox institutions such as the Jewish Theological Seminary which has already set up a center in Jerusalem for its students from aboard, and has recently required all of its rabbinical student to spend a year in Israel.

We, of an important religious community, cannot afford to pass the buck again. If Israel is not presently religious enough then we have got to take the initiative and make it so. In the 29th year of the reestablishment of the State of Israel, and in the 10th year of the reunification of Jerusalem, it is about time to re-evaluate and redirect our thinking.



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For Yellin Out Loud — Just How Conservative is Conservative Judaism?

by Sharon Yellin

"Conservatism" generally implies a tendency to preserve established institutions, opposition to change, and a certain sense of moderation. But when it comes to religion, and to Judaism in particular, we must be wary of this term, that in actuality, is a misnomer when applied to qualify a type of Judaism. Yasir Arafat may be classified as a "moderate" in comparison to more uncompromising terrorists like George Habash, but assuming you have some set of absolute values, you will undoubtedly agree that this still does not mark him as one who avoids the extremes, and acts within reasonable limits. Conservatism, by the same token, may be more conservative than Reform, but when the Torah is your guideline, you are either Observant or non-Observant. In any case, I will stay with the term "Conservative Judaism" for the time being, much as I have already declared it a misnomer.

What in essence, is Conservative Judaism? So some of its adherents it connotes "eating kosher in, but eating tref out"; To others, "having a strong Jewish feeling" is the determining quality. Then, there are those who see it as a compromise between Orthodoxy and Reform; "a type of Judaism which, while not Orthodox, derives from traditional powers; while not completely reformed, it is sufficiently advanced so as to be 'modern'." A traditional minded rabbi explains that "...in the eyes of the layman, Conservative Judaism stands for the right to be *machallel Shabbat* and to eat *treyfot*...When I tell them that Conservative Judaism believes in *Shmirat Shabbat* and in *Kashrut*, they think that I am talking out of my hat..." Some take this view further, showing that Conservatism provides its followers with an out, legitimizing their nonobservance and allowing them to deny that they are in fact violating basic principles of the Torah.

The conservatives feel that in order to perpetuate the continued observance of Judaism, it is incumbent to take a "liberal" approach toward halakha. They say that it is possible to call for change in halakha, while still remaining loyal to it. Those mitzot that are viewed as out-dated or "offensive to the modern spirit," and those small particulars of the laws, can/should be cast aside.

Innovation and beautification are two additional tenets of the movement; innovation, being the inclusion of new observance, or practices, when the need arises for substitution, modification, or extension of the traditional mitzvah; beautification, being the requirement of performing the mitzvah in as aesthetic a way as possible. However, it is worthwhile to note, that often the halakhic process is stretched beyond recognition in order to achieve the desired result.

When calling for the observance of the holidays, Conservatism speaks in terms of social utility, as opposed to emphasizing divine origin, pointing out for instance that one may attain better mental health or personality adjustment by observing mitzvat.

While the Torah is looked upon by many as being holy and worthy, Conservatives often say that not every word contained therein comes directly from G-d and Moses. Dr. Gerson D. Cohen, Chancellor of the Jewish Theological Seminary, emphasizes the need for Biblical criticism saying that if one is a religious humanist, or humanistic religionist one should expose his belief in the Bible to the test of critical analysis.

"You would be studying the Bible, in the first place, even as you study every other book; that is dispassionately. And if the Bible does hold truths, as it does for me, it nevertheless is not necessarily true in the literal sense on every level. Young people who are committed to the literal truth of the Bible are perfectly willing to ignore the enormous amount of scholarly work about the Bible that could enrich and deepen, not only their knowledge of the Bible, but their understanding of religion."

Anti-Orthodox sentiment is reflected in much of Conservative thinking. The Orthodox are depicted as being "militant," and "smugly anti-intellectual," in counterdistinction to the proponents of humanism. Dr. Cohen, in "The Decline of the Confrontation Between Religion and Humanism in Higher Jewish Education," (a speech given before Columbia University faculty), noted that, "there is an alarming resurgence of anti-intellectualism in new-religious circles. Neo-Hasidism, neo-Orthodoxy, neo-Leftism,

(Continued on Page 3)



"Z" Last Word — May-Day Soviet Jewry Style

by Gail Zaret, President of Student Council

Having just commemorated the twenty-ninth anniversary of the Establishment of the State of Israel, and having observed the Passover festival, the Jewish people should pause in a moment of national introspection to consider the significance of those two events and the implication of the time period we are now observing for world Jewry.

Our sages, in discussing the myriad reasons for the dreadful tragedy which befell the promising students of Rabbi Akiva in the early period of the Jewish historic experience, assert that these future luminaries were guilty of neglect of each other's basic human dignity. They were aloof to the moral teachings which should have been the fruits of their scholastic endeavors and the result of this indifference contributed to their demise. At this time of the year, we Jews can draw a special lesson from this tragedy. Passover marks the dawn of our spiritual and physical deliverance from Egyptian bondage. The destiny of that redemption was the giving of the Torah, the zenith of a people's spiritual freedom. Our sages say, that Shavuot marks the completion of a cycle which commences with Passover, and is linked by this period of mourning to the ultimate spiritual elevation. The lesson that I believe we Jews can draw from this cycle, takes on special significance in view of the approach of the annual Solidarity Sunday event on behalf of Soviet Jewry. Our ancestors gained their freedom to receive the Torah. The students of Rabbi Akiva died because they forgot the moral dictums of this same Torah. With the approach of this day we Jews must consider the message of freedom of Passover and the absent-mindedness of Rabbi Akiva's students and not let ourselves become guilty of the same moral pitfalls, so that we do not die a sort of moral death. We must fight for Soviet Jewish freedom so that when the cycle is complete on Shavuot we may be able to say we as Jews lived up to these moral teachings which the giving of the Torah and Shavuot symbolize.

President Carter has attempted to create a new moral atmosphere in the realm of human rights. We Jews have a heritage of freedom which precedes America's defense of human dignity. As Solidarity Sunday approaches we must heed the lessons of our heritage and in the spirit of this new moral atmosphere re-double our efforts on behalf of our Russian brethren so they too will know our heritage of freedom and so the world will know they are not forgotten.

Editorial:

Upstaging Us Uptown

It has been a tradition at Yeshiva University to celebrate the night of Yom Haatzmaut at Stern and to continue the festivities the following day at the Main Center. Assuming that this year would be no different, those in charge at Stern with the support of the YC Student Council planned an appropriate program for the evening which of course included the special maariv davening for Yom Haatzmaut. Who would ever have believed that we would have trouble getting a minyan together? Apparently it seems that a certain group Uptown did not think that Stern College was the proper place to celebrate this great event in contemporary Jewish history. They simply assumed that the evening would be just another social-mixer and thus they went about planning and publicizing their own program for the evening. They undoubtedly were suffering from an acute case of amnesia. The Yom Haatzmaut celebration has never been a purely social evening but rather a time when there can be a university-wide celebration of Israel's independence. It is unfortunate that when Jews, world over, are unified in their celebration of the day, we at Yeshiva University are unable to do the same. The Staff of the *Observer* strongly hopes that we will not have a repeat of this year's performance. Isn't it about time that Stern College is accepted as an integral part of the University?!

Conservative Judaism — continued

Orthodoxy is also viewed as being a "relic of the past." Cohen spoke of "the nostalgic appeal of the shetel, the assertion of self by symbols that reassert Jewish pride, whether it be the skull cap or even an intimation in voice, or any other symbol which asserts identity proudly and aggressively... the young today often want to defy Western ways, and express that defiance through an assertion of what they know are basically religious symbols not which they really appropriate as a form of aggressive assertion of the ethnic identity."

In an open question-and-answer period following the speech, the JTS Chancellor noted that when he spoke of neo-Orthodox institutions, he was referring to Yeshiva University as being symbolic of anti-humanism.

The "Simanim"

In recent years, the Conservatives have been re-evaluating the woman's role. The United Synagogue of America urged, three years ago, that congregations open their doors to women. A decision was reached by official vote of the congregations, to grant to women all the religious rights heretofore, reserved for men, including aliyot and the responsibility for leading services.

Lately, there has been speculation that the Jewish Theological Seminary will ordain its first woman rabbi in the near future. In fact, **Rabbi Wolfe Kelman**, executive vice president of the Rabbinical Assembly (the association of Conservative rabbis) is on record as having said that he would join with several other qualified rabbis in examining **Lynn Gottlieb**, a rabbinical student at JTS, after she completes satisfactorily, the courses Seminary graduates are required to pass before graduation.

If, in their collective wisdom, they then deem her qualified, they would bestow upon her the title of rabbi, with all the authority, privileges, etc. thereunto appertaining.

A new minyan was formed recently at the Seminary in which women are granted a more prominent role. There is mixed seating, and while women are not counted for the minyan, they are given aliyot.

Goldie's Korner —
Bureaucratic Blunders

by Helen Goldkorn

It is amazing to discover, in a college so small, the existence of a bureaucracy of such great magnitude. Unfortunately, however, that is the situation in Stern College. No official policy exists concerning many significant issues affecting the academic careers of its students. If and when such policies are present, they are usually obscure and unstable. Upon speaking to department chairmen, the Office of the Registrar and the Office of the Dean, one is likely to be presented with as many different answers to the same query as the number of people she has questioned.

I personally have been adversely affected by this lack of uniform school policy. I am graduating this June with a Bachelor of Arts in English. Had all gone well, I would have graduated with a Judaic Studies Certificate and a minor in psychology as well.

Concerning the Judaic Studies Certificate, I was told by the head of the Judaic studies department, that courses beyond the twenty credits required by the school, i.e. the four additional courses for the certificate, could be taken Pass/Fail. With this knowledge in mind, I took a course P/F only to find out later, in the Office of the Registrar, that P/F grades are not acceptable in courses in fulfillment of the Judaic Studies Certificate.

My supposed minor in psychology, was surrounded by a milieu of misunderstandings, as well. Upon speaking to the chairman of the psychology department, I was told that I could minor in psychology by obtaining eighteen credits in the field. Since I was applying for graduate work in psychology, it was clearly advantageous for me to declare a minor. Being a transfer student, I asked him if there was a minimum of courses which had to be taken at Stern in order to qualify. He knew of none. To double check, however, I went to the

Office of the Registrar to see if they were of the same opinion. There I was informed, to my bewilderment, that not only did a portion of the eighteen credits have to be taken at Stern, but all of them had to be taken here. Faced with two diametrically opposed policies, I sought a third opinion — that of the Office of the Dean. There, Mrs. Reich pulled out an official looking type written sheet of paper which stated that at least fifty percent of the courses in one's minor must be completed at Stern. Enthusiastically I registered for the two psychology courses I needed to qualify for the minor, and filed for it. Seven weeks into the spring semester I received a notice from the Office of the Registrar, and I quote, "The Dean's Office had not clarified the minor — as of yet." In other words, as of now no minor in psychology exists. Why? We can only speculate. I was consoled in an apologetical manner by someone in the Office of the Registrar. "The Dean's Office did it — not us. They just passed the buck. They themselves said it was too much paperwork." In short my minor was eliminated because it was too much paperwork!

I know of many cases, outside of my own experiences, where fellow students have really been "messed up" due to this lack of official policy. One student that I know, is in the process of proving to the school that her major, which includes courses taken in FIT, is not a figment of her imagination, and does, in fact, exist. In the meantime, they insist that she pay for those courses out of her own pocket! Another girl was recently informed that the one-year Yeshiva program with Machon Gold in Israel, no longer exists.

The attitude of Stern College concerning school policy must change from the personal whim of that individual with whom you are speaking, at the time, to a uniform school policy which will issue the same answers to all, regardless of who is imparting the specific information to you. Unless something is done about this predicament, the school is in a very sad state of affairs.

An article appearing in the Summer issue of *Conservative Judaism*, the official publication of the Rabbinical Assembly, called for the acceptance of children of intermarriages where the mothers are non-Jews, as Jews. The author, the late **Rabbi Solomon D. Goldfarb** called for "halakic courage" to deal with such a contemporary problem.

The overwhelming number of Conservative congregations seat men and women together, use microphones on Shabbat and Holidays, and do not have the repetition of the *Amidah* by the Reader. The conservative Siddur omits all references to the rebuilding of the *Beit HaMikdash*, and to *Karbonot*, (sacrifices).

The Conservative Rabbi

While the Seminary student may be more observant than the average Conservative Jew, he has not been required to practice strict observance of the mitzvot which are in any event, kept at a minimum, consisting mainly of *Shmirat Shabbat* and *Kashrut*. There are many positive and negative mitzvot, one of which is the commandment of *shaatnez*, which have been disregarded. The result of this policy, according to Sociologist Marshall Sklare, who has conducted a study of Conservative Judaism in America, is men "religious" enough so that vicariously their congregants can observe some of the basic regulations of the sacred system such as *Shabbat* and *Kashrut*, but not so strict as to produce a spiritual leader whose observance would offend the congregants, or one who would be prevented from fulfilling his duties in the Jewish and non-Jewish communities. Some leading Conservative rabbis drive on *Shabbat*. (In 1950, the Rabbinical Assembly voted to permit travel on the Sabbath, specifically for the purpose of attending services.) Many Conservative rabbis do not attend regular daily services because they too are of the opinion that daily worship is mainly for "old-timers", and also, because the demands of modern daily living makes the schedule of three daily-services obsolete.

In the past few years there has been an increasing number of Reform rabbis; who have taken on Conservatism amongst Conservative Jewry. The younger new settings.

Concluding Notes

In recent years, there has been a decline in observance amongst Conservative Jewry. The younger generation has become alienated from the movement, which had relied heavily on "liberalization" to counteract the trend. It has also become evident that Conservative Jews have broken with halakha as a system. Still, there are those like **Dr. Shaye Cohen**, assistant professor of Talmudic history at the Seminary, who express, "cautious optimism" that American Jewry will maintain their identity despite intermarriage and assimilation. "Perhaps, we need to create our own Talmud today" he said, noting that contemporary Jewish issues require experts in a wide variety of fields.

The Conservative movement, from its inception at the end of the 19th century, rose to be the popular movement amongst American Jewry in the two decades following World War II. Today it is accepted as a legitimate form of Judaism. The word "Conservative" is used as an adjective to describe what type of Jew one is. As I had noted in my introduction, one is either an *Observant* or a *non-Observant Jew*. Therefore, it is illogical to contend that there is a middle-of-the-road state of being "Conservative." It is indeed understandable why some view Conservatism as being more dangerous than Reform. While Reform does not pretend to follow halakha, Conservatism speaks in terms of "revising," and "liberalizing" the mitzvot. **Reuben E. Gross**, Chairman of Youth Commission, NCSY, sums the issue up succinctly in a letter-to-the-editor to the *Jerusalem Post*: "It is a common error that Conservatism and Reform are forms of Judaism. Theologically speaking, they are further from Judaism than those Christian sects that hold to the belief in a personal G-d and the authenticity of scripture."

"Rejection of the halakha is the acid test. Reform and Conservative clergy claim the right to supercede the halakha as a matter of course."

Rabin Resigns

by Leah Katz

Yitzhak Rabin announced recently that he would not seek re-nomination in the May 17 elections, and that he wanted to resign immediately. This announcement was prompted by the scandals revolving around an illegal bank account which the Rabins have in the United States. The two bank accounts are in violation of Israeli law which forbids citizens to keep money abroad without permission. It was discovered that the amount of money in the account was much higher than the Rabins had earlier admitted. The Rabins are now being investigated by the state prosecutor.

This sudden resignation causes a problem for the Israeli government. Technically, Rabin can't resign for that is against Israeli law. Even if he decides to take a "vacation," he is still responsible for the actions of the government.

by Adina Sullum

The yellow-orange pink sunset served as a backdrop for the aquamarine waters of the Red Sea and the palm tree-dotted oasis of Dahab formed a breathtaking setting for a romantic movie scene. One detail appeared to be out of place in this Sinai oasis, though. An area of about one hundred square yards was surrounded by a rope strung from wooden posts around an outhouse and around a wooden pavilion with picnic tables. If the spectator had been well versed in the *mitzvot* he might have been able to perceive that the area enclosed by the rope was an *eruv*. An *eruv* in the midst of the Sinai desert? It is known that the Lubavitchers make their rounds throughout the world, but could this have been their work? No, this time it was not the work of the Lubavitch Movement but the work of a group of Hebrew University summer students who were on a

six day *trav* during their intercession.

I had been quite hesitant about signing up for a six-day trip to Sinai, but after discussing what would be done for Shabbat I decided that it was permissible to go. I was told that we would arrive at the oasis of Dahab a few hours before sunset to give everyone time to prepare for Shabbat, and that we would not leave until Shabbat had been concluded. The main problem that had to be ironed out was the question of an *eruv*. Would an *eruv* be erected, and if so who would construct it? I was answered in the affirmative concerning the construction of the *eruv*, and as to who would set it — I gathered that it would be left partially in my hands.

Friday arrived and, true to what I had been told, we arrived early enough to prepare for the coming of Shabbat. A group of about four guys (two of them were 1976 graduates of Yeshiva University) and myself, prepared with wooden posts and sufficient rope, devised a scheme for setting up the *eruv* and went to work. After about two hours the *eruv* was complete and we hurried to attend to other matters — such as checking to see that the food would be cooked before Shabbat. As the sun set, amid gorgeous hues of colors, a group of approximately fifteen girls and fifteen guys was rounded up for *Kabbalat Shabbat*. It was the first Shabbat in eight weeks that I was not at the *Kotel*, but facing north to *Yerushalayim* was special in itself. The *makshifit* shul in the Sinai symbolized many ideas to its worshippers. One of the ideas was that Jews throughout the ages worked to maintain their beliefs and to observe the *mitzvot* even though the conditions were not the most favorable for them. Another idea which must have been on the

mean that they have settled here and we acknowledge it." Later, Ben-Ari added, "They are living here physically, but their soul is in Israel."

Many *Yordim* say that after they've saved up enough money,

on Arab Affairs in the Prime Minister's Office, and former Assistant to the Minister of Absorption, and recently named as Coordinator for Returning Israelis, takes the "reach-out" position. Stationed in New York City, Amir will strive to inform the Israeli in North America of opportunities open to them, in an attempt to encourage them to return home. Amir says, "Most Israelis living here speak about returning. It is hoped that with a coordinated, reliable effort to inform these people, that their return will be sped up." Bank Tefahot, also trying to "reach-out", has established a savings plan with a high-interest rate, which over a five-year period lays the groundwork for ultimate aliyah.

Uzi Narkis, director of the Jewish Agency's Immigration Department, has taken the opposite stand, by declaring war on *Yordim*.

Over 25,000 Israelis are presently living outside of Israel. Seven hundred New York taxi drivers are Israeli. Approximately two dozen gas stations in Borough Park are owned by Israelis. Three months ago, *The Israel Express*, a Hebrew-language daily, was established in New York by and for Israelis. One out of every ten Israelis has left home.

This information is shocking, yet true. The number of *Yordim* — Israelis who have left the country to reside abroad — has increased substantially since 1974. Although authorities admit that it is impossible to give a completely accurate figure, because they are unable to determine who has left permanently and who will eventually return, it is, nonetheless, estimated that 300,000 Israelis are now living in the United States and Canada.

Many explanations have been offered to account for this astounding figure. The main underlying reason is a financial one. Prices in Israel have quadrupled since 1968. Apartment prices are sky-high, the lira is constantly being devaluated, and many natives are unable to find suitable employment. The defense burden in Israel is another factor. Perhaps the *Yored* wishes to avoid reserve duty and doubts the safety of his family in a country which has fought four wars in its thirty-year existence. Others claim that many leave because of claustrophobia. They have a restless desire to see the large world outside of Israel. Still, these proposed reasons include bureaucracy and "quality of life" issues in Israel. One *Yored*, **Rachel Remez** writes, "We are here because we were sick of Levantism ineptness, amateurism, second-rateness, tax evasion in high and low places, and general incompetence. (*The New York Times* Feb. 13, 1977.)

In dealing with the *Yored* dilemma, reactions tend to branch off in two directions. Should the *Yored* be ostracized, or would it be more helpful to reach out to them? **Eli Amir**, former Deputy Advisor

Shabbat in Sinai



In the footsteps of our people . . .

AMS

minds of those *Yordim* in our shul was that *Hashem* can be found anywhere in the world. After *tefillot* we sat down on the beach to eat our *Shabbat* meal, to sing, to dance, and to share thoughts and experiences. The climb up Mount Sinai that morning at 2:00 A.M. had exhausted everyone so most of the people went to sleep by 10:30 P.M.

The next morning I awoke at sunrise to the sound and sight of a camel and its bedouin rider. The bedouin gave rides to those students who were willing to pay. At one point some of my friends had to scream at the bedouin because we thought that our *eruv* would be pulled down by the camel. Thank goodness, the camel bent his head as he passed underneath. The *eruv* did not fare as well with the army jeep. Without a warning an army jeep came by and knocked the *eruv* down with its antenna. The word was spread among the camp that no carrying could be performed. As I was spreading the message I noticed that someone had tied the *eruv* together. (It definitely was not the work of the Lubavitch Movement).

The one object that was lacking in shul was a *sefer Torah*. The Torah reading was read from a *Tanakh* after our Shabbat meal by

a former YU graduate. Our meal was interrupted when I spied the army jeep quickly approaching our *eruv*, I jumped up with some of my friends, started screaming to watch out for it, and began racing towards the jeep. This time the driver avoided the *eruv* and traveled closer to the water. (Perhaps the camel had taught them how to avoid knocking down an *eruv*.) We completed our meal with songs and discussions about topics ranging from Israel to who do you know in Baltimore.

The Shabbat in the Sinai certainly was not spent under the most favorable conditions but, since my friends and I had to overcome certain obstacles, Shabbat had an additional meaning to it. I only wished that the other 75 people on the trip would have spent Shabbat with my friends and myself. Their day was not so different from the other six days of the week. I know that the Shabbat observers did make quite an impression on the others. There were many curiosity seekers who wanted to know what we were doing with the rope and they stayed around to hear a synopsis of *Hikhot Eruv*. The other kids saw and heard us dance and sing on Shabbat and I am sure that they were in some way affected by our Shabbat *ruach*.

Yad Vashem's Page of Testimony

According to the Martyrs' and Heroes' Remembrance Law, Yad Vashem is to "commemorate the six million members of the Jewish people who died a martyr's death at the hands of the Nazis and their collaborators . . . to gather in to the homeland material regarding all those members of the Jewish people who laid down their lives . . . to confer upon the members of the Jewish people who perished in the days of the disaster and the resistance the commemorative citizenship of the State of Israel, as a token of their having been gathered to their people." In order to fulfill this task, Yad Vashem undertook to record the names of all the Jews who perished at the hands of the Nazis during the Holocaust. The registration was done by relatives or friends of the victims who filled out "pages of testimony," which contained all the pertinent biographical information on the individual and the circumstances of his or her death.

To house the "pages of testimony," and thus preserve the names of the martyrs of the Holocaust, a Hall of Names has been constructed at Yad Vashem. The edifice has three levels: the first contains the files of pages in both running the length of the walls, visitors are able to pay homage to the martyrs in the second, and the third serves as a passageway.

The project to collect "pages of testimony" is still in progress, and well over two and a half million names have already been received at Yad Vashem, which provides "pages of testimony" to all individuals and organizations interested and has initiated appeals to Jewish communities the world over to participate in this endeavor. One of the major difficulties involved in the execution of the project is that many communities were entirely wiped out, and thus there are no survivors to record the names of a large number of Jews who perished in the Holocaust.



From Dizengoff to Ocean Pkwy.

Narkis says to fire them, their spouses, and their children from any jobs they hold with the department abroad. Similarly, the Israeli Consulate refused to give its list of registered Israelis abroad to "The Israel Express." **Uri Ben-Ari**, Israel's Consul General in New York says that Israel is adamantly opposed to the suggestion that *Yordim* help raise funds for the United Jewish Appeal and Israel Bonds. In an interview with *The New York Times*, Ben-Ari said, "We didn't want to encourage them to get involved in the UJA of Israel Bonds because that would

they will return home. Therefore, especially those *Yordim* who have had financial success, have "guilt feelings," this accounts for the encouraging fact that some *Yordim* do go back. In 1976, there were 24,000 returnees, over 40 percent of whom were Sabras (native-born Israelis). Studies show that at least 85 percent of the *Yordim* say they want to go back someday, though whether or not they will actually return is debatable. One returnee explained, "I'm not religious, but when my kids knew more about Christianity than Judaism, I figured it was time to come home".

Gush Emunim: Acquiescence vs Axiom?

by Susan Schwartz

The Gush Emunim movement which came into existence during the summer of 1974 is a controversial faction within the National Religious Party. It has called for immediate Jewish settlement and annexation to the state of Israel the territories Syria, Egypt and Jordan as a result of the Six Day War. A vibrant expanding movement the group currently has a core of about 150 people including thirty families. The leaders of Gush Emunim widely varying social and economic positions. Though opposed to their government's policy with regard to the liberated territories they are far from being rude and ignorant radicals. Through they feel respect for the law and its authority they view *Hinuchut* (settlement) as above and beyond the law. In fact, they believe that it is the Law of G-d.

Since its inception Gush Emunim has succeeded in winning the support of fervent advocates who identify with its philosophy. Conversely, it has stirred up enormous opposition eliciting feelings of disdain and apprehension in the part of its adversaries.

Some opponents of Gush Emunim claim that the movement

maintains the hostile attitude towards Israeli institutions such as the government and its officials which might ultimately lead some of its members to engage in anti-government action with disastrous political consequences. This view was professed by Justice Minister Haim Zadok, who was quoted as saying "that such "illegal settlement" is detrimental to Israel's democratic institutions and must "be rejected and prevented by all legal means, including force."

Gush leaders view this accusation as a rather weak argument. They pointed to the fact that the very birth of the state of Israel came about through illegal activities, including gun-running, undercover immigration, and underground violence.

Opponents of Gush Emunim have invariably dwelled upon the notion that by refusing to negotiate on the issue of reclaimed land, Israel will lose a great part of its bargaining power.

Mr. Adir Zik, director of religious affairs at the America Zionist Youth Foundation, and a member of the Gush Emunim steering committee, firmly maintains that "it really goes beyond a diplomatic matter to a

question of survival." In an interview with Debbie Slovin of *Kol Yavneh*, he was quoted as saying that, "I have not sacrificed my life so that my house and my children in Jerusalem should be in the range of Arab machine guns; we're not even talking about long range missiles here! If Judea and Samaria were given up; not only Jerusalem but Tel Aviv would be in the range of mortars." Even among most leftists, the idea of giving up Jerusalem is completely out of the question.

He also stressed the fact that "in case we are attacked, we need every kilometer to win time for mobilizing our army."

It seems highly improbable that all the Arabs are seeking is the return of territory. In an interview with A.D. Sulzberger of *The New York Times* (during the week of Jan. 16), Anwar Sadat explicitly demanded a return to 1967 borders and the internationalization of Jerusalem as a prerequisite for peace. By giving into Arab demands, we are in actuality, saying that we are not entitled to the land that we gained rightfully historically and throughout the course of warfare. The Arabs are

not concerned with attaining peace, but rather with initiating and completing the destruction of the state of Israel.

Gush Emunim's claim to the unsettled parts of Israel, especially territories redeemed in '67, is multifaceted. In addition to arguments of philosophical or religious nature, it has been supported by a wealth of political arguments for the establishment of security.

One of the main goals of Gush Emunim is to aid in the achievement of peace, rather than attempting to thwart it. But how can this be accomplished, they contend, if Israel does not possess the ability to achieve security in all its land? Gush supporters fear that the government will be willing to concede territory in return for false promises and declarations of nonbeligerence. The leaders of the movement firmly feel that by increasing settlement in the "occupied" territories, it will be more difficult for them to return these sites. This is their objective. The question of the permissibility of Jews giving away territory — which is in essence what we would be doing in this case, since the word

'return' denotes the restoration of something to its rightful owner, poses serious halachic problems. In Deut. 7:12, the Torah clearly states that Jews are prohibited from allowing the seven nations to "rest" or dwell in Eretz Yisrael. According to the Rambam, it is considered to be a positive commandment "to inherit the land that G-d gave to Abraham, Isaac and Jacob, and not to leave it in the hands of the nations or to leave it desolate."

Thus, both the Rambam and the Ramban state that returning land to a non Jew is forbidden, based on this Biblical law of "to 'khanem".

This issue of settling the West Bank has succeeded in stirring the emotions of both secularist and observant Jews. The supporters of Gush feel that extensive settlement can aid in the country's social and economic problems, heighten *aliya*, and decrease *yerida*. Gush is beneficial to the national morale and the increasing patriotic feeling among Jews. It is the sincere belief of Gush leaders that a revival of the pioneering impetus and the link to

(Continued on Page 6)

BBYO Offers Grant for Israel Studies

The Gift of Education's first group of 50 students will be eligible to leave this summer to begin their free-tuition studies in Israel this fall.

The program sponsored by BBYO, offers free-tuition for one or two years of study at over 100 Israeli institutions of higher education. These include: universities, yeshivot, technical, music, art and teacher training schools. The free-tuition is applicable to undergraduate as well as graduate studies.

Based on a savings plan, the Gift of Education helps students to set aside money towards living expenses in Israel.

A student planning to stay in Israel for one a year, (e.g. junior

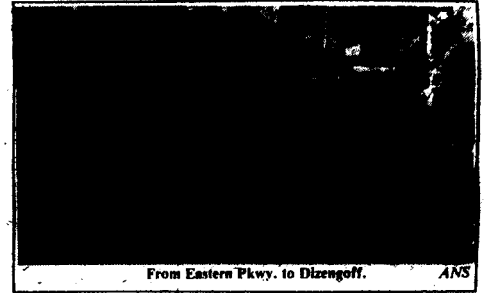
year abroad), will be able to use the deposited funds for their round trip air fare plus living expenses.

The savings fund must be established at least two years prior to the academic year in which a student plans to begin studying in Israel. After the two year period, the student is able to begin receiving free-tuition. Since the benefits are valid for ten years after the two year waiting period, the student is free to change his or her plans and still receive the free-tuition benefits.

If a student changes his or her mind about studying in Israel, the savings plus the accrued interest (5% compounded quarterly per annum) is returned without any penalty and can be used for any other purpose.

During the past year, students and universities throughout the U.S.A. and Canada have inquired about the program. Many students are using the Gift of Education in conjunction with their own university's study abroad program. Others are using this program independently and are applying directly to the Israeli educational institutions while securing approval from their U.S. school for their transfer of credits.

Students who have their tuition in Israel paid for through a U.S. study abroad program, or students whose tuition has in some other manner been pre-paid in the U.S.A. or Canada, will receive a "tuition reimbursement" in Israel and in Israeli pounds.



From Eastern Pkwy. to Dizengoff.

ANS

Her Life

by Adina Sullum

Golda Meir's *My Life* (Dell Publishing Co., c. 1975, \$1.95)

From a "terror-shrouded childhood in Russia to her resignation as Prime Minister of Israel in 1974, Golda Mabovitch Meir has led an amazing life. The former Prime Minister recently incorporated these events into an unforgettable autobiography, filled with the human emotion of a woman determined to help found a Jewish State — a country which could act as a refuge for unwanted Jews.

After experiencing countless programs in Russia, Golda and her family found their way to the United States, where her drive to help the Zionist cause was strengthened through meetings with both Jewish and non-Jewish leaders. Her goal to help establish a Jewish State in Palestine was so all-encompassing that her marriage with Morris Myerson was strained and eventually resulted in a separation.

In her autobiography, Mrs. Meir (revised from Myerson) describes various facets of the establishment of the State of Israel and the wars which Israel was forced to fight. Her accounts relate personal matters such as her relationships with Ben-Gurion, Levi Eshkol, Moshe Dayan, and countless other leading figures.

I was astonished at some of the stories related by Golda Meir concerning programs Israel

arranged with African Nations and other countries. Israel sent many trained Israelis to teach them better farming techniques. Many Africans flocked to Israel for training programs in the medical, social, and agricultural fields. Burma followed Israel's footsteps and established *moshavim*.

The former Prime Minister of Israel also touches on some of the mistakes of the Yom Kippur War. She blames herself for not following her intuition and calling for a full mobilization of troops earlier than she did. She also discloses the reasons for her stepping down from office after fifty years of service to Israel.

Golda Meir's vision of the future of Israel is "a Jewish State in which masses of Jews from all over the world will continue to settle and to build; an Israel bound in a collaborative effort with its neighbors on behalf of all the people of this region; an Israel that remains a flourishing democracy and a society resting firmly on social justice and equality."

It is quite an experience to read Mrs. Meir's personal account of so many events which were once crucial, and remain crucial to Israel's very existence. *My Life* is a book which every Jew should read to gain some insight into Israel and the workings behind the State.

Stern Grads in Israel

by Chaya Kleinerman

Stern College had its first *Oleh* within a month after the school's first graduation exercises in 1958. Since that time, more than 50 Stern College alumnae have moved to Israel.

The most recent graduates to make *aliyah* are Ellen Hecht '76 and Gwen Sacks '76. Ellen is currently employed by the *Jerusalem Post* and Gwen who was a biology major at Stern, is a nursing student at Shaarei Tzedek Hospital.

One of the most professionally successful Stern graduates in Israel is Beatrice Weiner, '66. After graduating as a biology major, she got experience working in a nuclear medicine laboratory here in New York. After moving to Israel five years ago, she was given the position of head of the Nuclear Medicine Lab at Shaarei Tzedek Hospital. Recently Beatrice was the subject of a TV program describing her involvement in heart screening at Shaarei Tzedek.

Other alumnae are also em-

ployed in the medical field. For example, Tova Weinberg Reich '62 is working as an occupational therapist. Another biology major, Rhoda Weisfogel Brandreas works in a laboratory in Shaarei Tzedek Hospital.

Two math majors from Stern both ended up in Israel, although they are involved in completely different fields. Barbara Gross, one of the seven members of Stern's first graduating class now living in Israel, is involved in music. The author of Stern's *Alma Mater*, Barbara was a special guest at a luncheon here to celebrate Stern's 20th Anniversary. Judy Singer '68, worked as a mathematician before moving to an industrial *moshav* in the Gush Etzion area called Elazar. The *moshav* accepts only families that are professional and religious. There are at least four other graduates of Stern living there.

Many Stern graduates are now teaching in Israel, for example Breuch Oded '69, who was an

English and French major, teaches English at Michlala. Esther Golavenstz '59, teaches at the Bait Yaahar in Jerusalem. Recently Chami Landesman, (an English Teacher) and her husband were the subjects of a booklet put out by the Israeli government on young orthodox couples who made *aliyah*.

Sherri Cumshy Kramer '75 is involved in yet another career. She works for Danish Interiors Ltd. and is studying to be a home decorator. Last summer she married an Israeli graduate of Yeshivat Hakotel.

Most of the Stern alumnae living in Israel reside in Jerusalem. The rest are scattered all over the country. According to the Yeshiva University Alumni office, there are four graduates currently living in Petach Tikva, three in Beer-sheva, three in Tel Aviv, and one each in Bnei Brak, Kfar Saba, Bet Shean, Givatayim, Raanana, Kiran, and Neger.

Jerusalem Labeled for Site of New School

A major need in Jewish education in Israel promises to be filled this Fall, with the opening of The New School For Women in Jerusalem, under the direction of **Rabbi I. Label Sharfman**.

The school is designed for both those girls with an extensive Judaic Studies background, who wish to increase their knowledge and improve their study skills and for those girls with little background, who wish to spend a year making up for lost time.

The full time resident Yeshiva will be offering courses in Bible, Halakha, Philosophy, History, "The Women's Role In Judaism," Mishna, *Taharat Hamishpacha*, Prayer, "The Jewish View of Contemporary Problems," and an Ulpan. An outstanding feature of the school will be small, intimate classes which will be conducted on a level to meet the needs of each student. In addition, the classes will be taught by a young, dynamic faculty, who will also

serve as guidance counselors. The study program will be divided into formal classes, individualized workshops and independent study. There will also be regular tours throughout Israel, Shabbatonim and other recreational activities.

Enrollment will be limited to 20 girls. Interviews will be conducted during the next few weeks by **Rabbi Sharfman**, who is in the United States for a brief visit. For further information and interview call (012) 377-4400 or 865-8390.

Israel Absorption Process in Need of Reform

A call for the creation of an "independent, volunteer committee as a top-level commission to press for fundamental reform" of the absorption organization" in Israel has emerged from an extraordinary three-day conference on problems of absorption of Soviet *olim* held at the Jewish Agency in Jerusalem. The commission would "draw on the talents" of Russian immigrants, Diaspora Jews, and Israeli ministerial representatives.

The declaration was issued on behalf of a large group of participants representing a broad spectrum of Israeli and American Jewish life. A package of 17 proposals was listed to ease the sometimes painful transition from Russian to Israeli life and humanize the absorption bureaucracy. The recommendations include—

—Welcoming by sympathetic, trained, Russian-speaking volunteers;

—Russian translations of the many forms an *oleh* must fill out during his first hours in the country;

—Intensive religious and Zionist instruction;

—Groups organized by profession to help peers obtain suitable jobs and to send job information into the USSR;

—Increased use of government funds for applied and basic research to utilize the talents of expert Soviet *olim*;

Invite help by Westerners skilled in business administration to develop projects marketable for export;

—"Adoption" by Jewish communities abroad of areas of concentration of Soviet *olim*;

—Establishment of a program to train professionals for absorption work;

—A program of public education to "elicit the sympathetic response of the Israeli public towards Russian *olim*, essential to successful absorption";

The conference was held after fears had been repeatedly expressed that the difficulties of life in Israel, especially following the Yom Kippur War, had led to a sharp decrease in Russian emigration and a startling increase in Soviet "dropout" away from the Jewish state. The discussions, sometimes brutally frank, centered on the problems of employment, housing, and social integration of Russian *olim*, who range from uneducated Mountain Jews to highly skilled Moscovites. Academic and ministerial speakers pointed out that satisfaction with one's physical absorption was high after several years in the country, but social integration remained a serious problem. Israel is a small nation with an influx of educated immigrants into labor markets often filled. For many Soviet Jews, their professions became their

religion, and they face the traumas of loss of status and necessity for retraining to Israel's needs.

There was a broad consensus of support from Diaspora delegates, who came from the US, Canada, England and Europe, for increased Jewish education of Soviet immigrants as a key to understanding why they came to a country beleaguered by internal problems and enemies from without, and to promote future aliyah from the USSR. National Conference on Soviet Jewry chairman **Eugene Gold** stated: "There is a Jewish indomitable spirit which is what makes this nation possible, which is what makes Jewish life in America possible and, with proper approaches by all of us, will make possible a Jewish life for Soviet *olim*."

Perhaps the most dramatic moment of the intensive three days came as **Eva Butman**, whose husband Hillel is suffering through a 10 year sentence in the Perm labor camp, pleaded with the delegates, including Golda Meir, for an intensified campaign for the "Assiret Zion" — Prisoners for Zion. With Mrs. Butman were her daughters Lilly and Geulah who, born just after her mother left the USSR, has never seen her father.

Options for Religious Garinim

by Ellen Toby Segal

Garinet B'nei Akiva:

Each shvet, or age group in B'nei Akiva forms a "Misgeret Aliyah" before choosing the kibbutz to move to. Once the *garin* is organized, the accepted members of the *Garin* begin moving to their new home — the kibbutz, where they can contribute to its development as a group.

1. *Garin Mattiyahu*—combination of Shevet *Lehagshama* and *Shevet Yachday*. Ages 25-26. To **Kibbutz Be'erot Yitzchak**. Most of the *Garin* members have already made Aliyah.

2. *Garin Moriah-Harel*—combination of Shevet *Moriah* and *Shevet Harel*—ages 23-24. To **Kibbutz Ma'aleh HaGilboah** ("up in the clouds," overlooking Bet Shaan and Emek Yizrael.) The members of this *Garin* are now in the process of moving to Gilboah.

3. *Gush Tama*—combination of Shevet *Tzurim* and *Shevet Shacham*, ages 21-22.

a. *Garin Tzurim*—to Kibbutz *Tirat Tzvi* (Bet Shaan Valley)

b. *Chug Moshavi*—Aliyah planned within next two years.

4. *Misgeret Aliya Shuva*—Members of what was called "Shevet Shuva" are now in

planning stage. Ages 19-20, college sophomores.

Garinet Noam:

1. *Garin Lev-Zion*—to establish a Moshav *Shitufi* based on agriculture and light industry in Shomron. Aliyah planned over next two years. *Hachsharah* (training period) at Moshav-Shitufi **Masaot Yitzhak**.

2. *Garin Neot Midbar*—Moshav *Shitufi* in Katif (Gaza Strip and area), hot houses. Group presently on *Hachshara* at **Masaot Yitzchak**.

3. *Garin Yerucham*—Aliyah to a development town. Individuals in social work, psychology, and education wanted to raise the level of education (contact Noam, 684-6091 for further information).



The Student Struggle for Soviet Jewry and Union of Councils for Soviet Jews, whose national leaders participated in the conference, said: "Israel's achievements in absorbing hundreds of thousands of diverse immigrants has been remarkable, and it is the responsibility of American and other Diaspora Jewry to help make it as efficient and effective as possible. The creation of the proposed absorption committee with, as promised by Immigrant Ministry head **Menachem Sherman**, the participation of activist Soviet Jewry groups, will be a vital step to harnessing the best collective

energies of our people towards creating a homeland attractive to our Russian brethren. The creation of the commission was also supported by many of the ministers present, including Jewish Agency chief **Joseph Almogi**. The first step of this new Israel-Diaspora partnership should be followed by a general conference in the US and research commissions with Western experts to determine the best ways of promoting Soviet absorption in Israel. We support the desire of many Soviet *olim* for the creation of a parliamentary aliyah and absorption committee in the Knesset."

This Summer in Israel!

The following is a list of summer program options in Israel:

Kayitz BaKibbutz:
Ages: 18-25.

Departure: June 6 for 8½ weeks.
Cost: \$730 includes 50 days on kibbutz with a 7-hour working day, plus touring.
Contact: Kibbutz Aliyah Desk — 575 W. 16th St., N.Y., N.Y. 10011 (255-1338)

Yavneh:
College age touring.
July 4-August 17.
\$1200 includes 3 college credits in Jewish history plus extensive touring.
Contact: Yavneh — 156 5th Ave., N.Y., N.Y., 10010 (929-5434)

Noam Volunteer in Tiberias, Netivot, or Jerusalem:
\$725, July 29-August 17
\$780, June 29-Aug. 24, credit available through Rockland Community College. (Extra \$100 college credit.)
Contact: Noam.

Polei Agudat Yisrael:

Women, ages 20-23.
June 14 for 44 days at \$1250. Includes 14 days on Kibbutz, 14 days of touring, 7 days in Jerusalem, and 7 free days.
Contact: Polei Agudat Yisrael — 156 5th Ave., N.Y., N.Y. (924-9475)

Bar-Ilan Summer Program:

July 5-August 16.
6 credits.
\$1245 and \$50 (registration) \$645 without airfare \$40 per credit
Includes combined study and touring, 5 weeks of classes at Bar-Ilan University, 8-12, with cultural projects in the afternoons and evenings, half day Thurs plus an 8-day tour off-campus.
Contact: Bar Ilan — 641 Lexington Ave., N.Y., N.Y., 10022 (751-6366)

Noam Tour and Study:

College and post-college age.
July 5-August 24.
\$1145 includes a maximum of 6 credits at Bar-Ilan in social sciences, Judaic studies, and Ulpan, touring, working in development town, free days and weekends.
Contact: Noam — 25 W. 26th St., N.Y., N.Y., 10010 (689-1414)

Leadership Training Seminar, AZFY:

College-age students who have already been to Israel, and who are willing to work within their organization upon return.
\$700 for 3 weeks includes seminars, lectures, tours and studies of religious Zionism within the general Israeli score.
Contact: Religious Department, AZFY — 515 Park Ave., N.Y., N.Y., 10022 (751-6070)

Gush Emunim

(Continued from Page 5)

The Land will serve as a remedy to many of the ills that exist in Israeli society.

Moshe Beitner, a secularist Kibbutznik, is cognizant of the fact that "this doesn't have to do only with religion. All of Zionism is based on Eretz Yisrael and settlement."

A prominent Israeli lawyer and Gush leader, **Avner Benjamin** explained, "I see the Gush as a continuation and renewal of basic Zionism. Mind you, that's true so long as the issue is Eretz Yisrael — that's what we non-Orthodox have in common with them. But if they start laying down hard and fast definitions of religious, social, and economic questions, many of us will most likely have to part ways with them."

Gush's **Rabbi Moshe Levinger** comments, "The greatest educational act I have seen is the fact that this represents an idea and an activity — centered around Eretz Yisrael and the Jewish people — that are capable of drawing

many thousands of people from all sectors of the population. I mean not only the settlement activities, marches and demonstrations, but also the many hundreds of *chugei hayit* ("parlor meetings") in the cities and in the settlements which ask us to send speakers."

As of now, it stands to reason that the only answer is settlement. With the establishment of a large physical presence in West Bank, the possibility of maintaining quiet appears feasible. Furthermore, it is illogical to expect other nations to accept the idea that our army has the right to be stationed in a territory that we say doesn't belong to us.

Since the beginning of time, Jews have been unjustly persecuted — physically, psychologically, and ideologically. In order for us to acquire the things that we are entitled to, we must first respect ourselves enough to support our tenets. If we fail to demand this, the very respect that should be accorded to us, will remain an intangible fantasy.

A Brief History of Jerusalem

by Laurie Rosenbroch

Ca. 1000 B.C.E. — David Hamelekh makes Yerushalaim his capital.
Ca. 960 B.C.E. — Completion of Bayit Rishon.

701 B.C.E. — Sancheriv besieges the city unsuccessfully.
586 B.C.E. — Conquest by Babylonians under Nebuchadnezzar. Destruction of Bayit Rishon.

515 B.C.E. — Completion of Bayit Sheini.

164 B.C.E. — Rededication of *Beit Hamikdash* by the Hasmoneans.
6 C.E. — Judea becomes a Roman Province.
70 C.E. — Destruction of Bayit Sheini.

Romans change name of Eretz Yisra'el to Palestine, that of Yerushalaim to Aelia Capitolina.

135 C.E. — Hadrian decrees that no Jew may enter Yerushalaim. Decree in effect until third century.

324 C.E. — Yerushalaim, comes under the rule of Byzantium under Constantinople. Jews again prohibited from entering City except on *Tisha B'av*. Effective until 438.

638 — Conquest by Crusaders.
1099 — Conquest by Crusaders.
1250 — Conquest by Mamluks.

1517 — Conquest by Ottomans under Suleiman.
1541 — Completion of present city wall.

1860 — Founding of *Mishkenot Shaananim* first neighborhood outside the walls of the Old City.

1917 — British under General Allen by capture Aretz by the Turks.

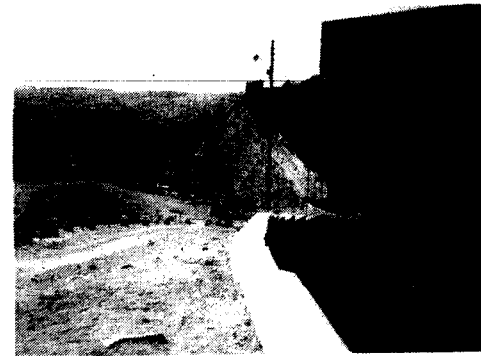
1925 — Opening of Hebrew University.

1948 — The State of Israel becomes independent, Yerushalaim is divided under Jewish and Arab control.

1967 — Yerushalaim liberated and reunified.



Hakotel Hamaarivi 1900 years later.



1977 — Jerusalem captured by enthusiastic tourist; view of Avshalom's Tomb and Chomat.

The Conservative Movement in Israel: A Potential Threat?

When former Prime Minister Golda Meir was asked when the Conservative movement in Israel would be recognized by the Israeli government, she is reported to have replied, "When 100,000 Conservative Jews come on Aliyah."

Today, in 1977, there are over a hundred rabbis and educators from the Conservative movement, called *Hatnua Hamasoritit* (the Traditional Movement), living in Israel and actively involved in various sectors of the country's social, religious, cultural, political, and economic life. There are 24 congregations, 6 times the number in existence in 1972, serving 2000 families. A "Traditional" elementary school was established last fall in the Ramat Eshkol-French Hill section of Jerusalem, as part of the general school system by olim from the Conservative movement. Plans are in the making for more such schools with the probable intent of competing with the Religious (*Mamlachi Dati*) school system. The Jewish Theological Seminary also maintains a center in Jerusalem for its students from abroad. The Conservative element's World Council of Synagogues recently announced that every Conservative rabbinical student will be required, henceforth, to spend one year of study in Israel.

The Movement's headquarters, the Center for Conservative Judaism, was recently moved to Jerusalem where programs are coordinated in the areas of adult education, social services, and youth and collegiate activities. A large youth hostel in Jerusalem is being converted into an educational center for young visitors from abroad. The Conservative movement has also set up an Aliyah desk in New York, and a *Klita* (Absorption) program in Israel. Other projects underway, include the establishment of a moshav settlement in the South, a Garin Nahal, urban group Aliyah programs, and a community of individual olim.

At the 11th biennial convention of the World Council of Synagogues that was held in Jerusalem, a resolution concerning "equal rights" was adopted, stating that within the democratic spirit of Israel and within the concept of religious pluralism, Israel's prevailing discriminatory practices are inconsistent and even derogatory to the Conservative movement. It called on the Israeli government as well as the Chief Rabbinate, to "permit all rabbis of Conservative congregations to

officiate freely with the same rights, authority, and recognition as the Orthodox rabbinat."

The Chief Rabbinate opposed the Conservatives and refuses to recognize them. But some observers speculate that as the Conservative movement builds its ranks in Israel, with an increasing number of congregations, set tlements, and adherents in all walks of Israeli life, particularly in politics, they will be able to exert enough influence to gain full recognition and legitimacy.

Conservative rabbis have already been granted permission by the Israeli government to perform weddings, provided they are in accordance with *halakha*. Previously, Conservative rabbis were permitted to perform weddings only on an individual, ad hoc basis.

Many Israelis see the Conservative movement as a refreshing alternative to what they term the "stagnant, authoritarian religious regime". A number of so-called modern religious individuals also look upon the Conservatives, or rather, *Hatnua Hamasoritit*, favorably, looking to them to provide a viable solution for the shortcomings of the purely secular education of the public schools, and in general to reach out into Israeli society more so than has been done by the more-or-less contained religious establishment.

The Conservative Movement's Activities as Viewed from the U.S.

In an attempt to ascertain the reaction of the religious establishment here in the States, concerning the Conservative movement's growing presence in Israel, the *Observer* undertook to contact a number of leaders in the Orthodox community for their comments on the subject.

Rabbi Fabian Schonfeld, leader of the newly-formed *Eminim* movement, and former President of the Rabbinical Council of America (RCA), explains that the Conservatives are prospering because they are meeting a need in Israel. "The Conservative movement is a reaction to the inadequate situation in Israel. There are very few synagogues in Israel that meet the needs of the community."

Rabbi Schonfeld relates how Chief Rabbi Shlomo Goren told several Conservative leaders that as a rabbi he can only say that those who believe in *Torat Moshe* are rabbis. Concerning the Conservative school that was to be built, Rav Goren had noted that if they (the Conservatives) had gone ahead and created it without all the fanfare, i.e. press and media coverage, and without using it as a

challenge to the Orthodox Jewish community, they would not have fought it.

The threat, Rabbi Schonfeld sees, is not in terms of the synagogues or institutions, but rather as far as halakha authority and *Achdut Yisrael* (the Unity of Israel) is concerned. While he doesn't see anything that we can do to actually stop them, he does feel that one way of coping with the situation is by "doing our thing."

"We need more religious Aliyah, and a bond of Rabbanim in Israel who like many of the younger generation today, (such as *Hevder*) will go out and do this."

Rabbi Louis Bernstein, President of the Religious Zionists of America, views the growing presence of the Conservatives in Israel as a serious threat to Orthodoxy "which will in the short run continue to make considerable progress but in the long run prove to be a failure as in the United States." He attributes its current success to its novelty, the massive investment of funds by the Conservative movement, and "the unbelievable divisiveness and weaknesses of Orthodox Jews who are so absorbed in their own petty squabbles that they fail to consider the challenge seriously." Israelis, he contends, "do not know much, if anything, about the Conservative movement. Some seek an alternative to a chief rabbinic intent on self-destruction and to religious parties whose factions can not agree on the time of day, let alone with each other."

"The Conservatives are bringing to bear every possible pressure on the Israeli government and the Zionist movement for recognition. They are abetted by the anti-religious forces in Israel such as Mapam and the Independent Liberals who would as much worship in their synagogues as in a mosque. They have succeeded in projecting an image that they are a legitimate halakha movement and in this is the nexus of the danger."

"American Orthodox Jews tend to overlook the fact that this is an Israeli issue, that Israel is a

(Continued on Page 8)

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Anonymous

The ages of dusk
When darkness prevailed
The slums in the ghettos
Bread small children's wails
The old and the young
All sick with disease
Like cattle were slaughtered
Despite all their pleas
And there in the camp
A child tried to dream
His visions were shattered
By yells and by screams

But over the wire
A butterfly flew
A hope of a home land
It carried to you
Your mountains and valleys
Your daughters and sons
We all sing in praise
To the land we have won
Your cities won't tumble
Your brush will not blaze
For we have been humbled
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Chemical Reactions

by Dina Rosenberg
and Laurie Rosenstroch

Editors note: A few issues ago, the Observer ran a feature on the various majors available at Stern College. Our emphasis was on the department with the most students. Several of the smaller departments asked for equal time to present what they have to offer. We begin with the chemistry department. The discussion that follows came out of an interview with the department's chairman, Dr. Nathaniel Remez.

Dr. Remez feels that the fact that there are so few chemistry majors at SCW is itself the department's greatest weakness. Having discovered, however, that many students simply don't know anything about the chemistry department, Dr. Remez has modified his usual policy of "not pushing" the department and has begun disseminating information about it.

The lack of students can, to a large extent, be attributed to the students' previous experiences. Many come from high schools where the subject was taught poorly or not offered at all. It doesn't occur to these students that they might enjoy chemistry here. Therefore, very few take it as freshmen. (At present there are only twelve freshmen enrolled in first-year chemistry.) Many students delay taking chemistry until their junior year, by that time, it is too late for those who might want to switch from the humanities to a science major. Dr. Remez also acknowledges that a science major at Stern gives the student a tight schedule making it difficult for her

One student majoring in chemistry agreed with Dr. Remez' evaluation and added, "Lots of people start out with the assumption that science, and chemistry in particular, is beyond their capabilities. There are still some people who have been imbued with the idea that chemistry is not a woman's subject. But even further: chemistry is somewhat more abstract than, say biology. You see experimental effects, but you've never actually seen molecules or watched them react; it's a whole new world. Some people are frightened off by that."



Dr. Nathaniel Remez EL

Dr. Remez feels that the smallness of the department is in fact one of its advantages. The chemistry faculty have been known to develop close personal relationships with their students, and make themselves available for answering questions and discussing problems. The department offers a full major as well as a minor. The courses are comparable in quality to those of most other colleges, but without the pressure. Independent study and practical research training are available in addition to the regular courses.

Lending an Ear to Speech

by Dina Rosenberg

Did your grandmother ever warn you to cut down on talking because your "predestined" word allotment might run out? That's just a tale—words aren't predestined—but, have you ever wondered what causes words to escape from your throat? Humans learn to speak by imitating the sounds that they hear others making. It was easy enough for us to develop speech, and we often take speech for granted. There are many people who cannot speak, and for them, communication with others is very difficult.

Dr. Marilyn Silver, the new Speech and Audiology teacher at Stern, feels that the field of speech disorders is exciting and richly rewarding: A career in speech can lead to many fields: speech pathology and/or development, acoustical aspects of normal speech, speech audiology, psychoacoustics, or clinical work.

Speech pathology is the study of language, speech and voice disorders.

Acoustical aspects of normal speech—in order to understand the abnormal, you must learn first what is normal.

Speech audiology is the study of hearing disorders which have a direct bearing on speech impairment.

Psychoacoustics is a detailed analysis of hearing, perhaps through the use of a sound spectrograph, which visually reproduces a person's speech.

Dr. Silver supervises clinical

work and finds this to be the most exciting area of all. In this field, one works with speech and hearing impaired people—children who are born deaf and will not acquire normal speech on their own, or elderly people who suffer strokes and become aphasic. Aphasia is a loss of normal language, the result of stroke that affects areas of the brain concerning comprehension and hearing. Dr. Silver stressed that the patient's speech or hearing problem must not be separated from the fact that he/she is a human being. A patient seeking treatment lets the therapist approach him as a human being and as a friend who is trying to help.



Dr. Marilyn Silver

Stern College now has at least ten Speech Pathology-Audiology majors. Dr. Silver is delighted with the enthusiasm shown by the students involved in the shaped major. Most of them attend a Sign Language class taught by a deaf woman. This course is not school sponsored, and the students are paying for it on their own. All of these girls are determined to go on to graduate school to further their training in speech pathology. They may change their career plans while in graduate school, as one cannot be exposed to all possible fields in

Careerwise, chemistry is one of the most practical of majors. Job opportunities are good. According to the October 25, 1976 issue of the *Chemistry and Engineering News*, the average starting salary for a chemist with a bachelor's degree was \$11,000 in 1976; average salaries for men and women are nearly the same, and will equalize further as more women enter private industry, the highest paying sector of the field.

The applications of chemistry are multifarious, ranging through such diverse areas as forensic chemistry—a real need in combating the nation's rising crime, to pollution control and consumer affairs, to the use of chemistry in archaeology. A background in chemistry is helpful for related fields such as biomedical research, and of course for the pre-med or pre-nursing student. Chemistry can also be beneficial for those interested in law school; patent law is one of the best paid and most interesting aspects of that field. The department recently had two people from an employment agency visit Stern to speak about career opportunities.

As an expanding field in Israel, chemistry can also be a good choice for the student planning Aliyah.

A chemistry major described what she sees as one of the personal benefits of the subject. "Studying chemistry here is really putting together *Torah and Mada'h*. I've heard that there are schools in *Aretz* that teach science under the title of *Niflaot HaBoreh*. Usually, of course, you're too caught up in the subject matter itself (oreizeit), but there are times when you stop and say, 'Hey this is really beautiful.' "A chemistry major works hard,"

Dr. Remez concluded, "but the reward is there."

an undergraduate program.

Dr. Silver gets around in a wheelchair, and she is very impressed at Stern's natural acceptance of this fact. She wishes to express her gratitude, and adds that Stern might be the only college that has a new faculty member who uses a wheelchair. The college has accommodated this new faculty member by building a portable ramp which enables Dr. Silver to enter and leave the school building with ease. Mr. Mandelbaum had the ramp made specifically to the measures of the wheelchair. Mrs. Reich saw to it that Dr. Silver was given a faculty mailbox in an easily accessible spot. The guards have also been very helpful with their assistance.

Dr. Silver feels that students should be exposed to people in wheelchairs, and should learn not to be afraid of them. Indeed, Dr. Silver is a delightful woman who makes one feel very comfortable. She is on the faculty of Albert Einstein School of Medicine, is Chief of Speech and Hearing Services at Jacobi Hospital, and also works at the Rose Kennedy Center for Research, Mental Retardation and Human Development. She taught physical therapy at Ithaca College.

Dr. Silver leads a very busy life, but finds time to be concerned about her students. She would be very glad to speak to anyone who is seriously considering speech as a career, or is simply curious to find out what speech is all about.

Meditations on Philosophy

by Dina Rosenberg
and Laurie Rosenstroch

(Dr. Gerson Appel, chairman of Stern's philosophy department, also has asked to be heard.)

Dr. Appel attributes the small number of philosophy majors to a misperception of the subject by students and to the current preference for career orientation. Students often have only a vague idea of what philosophy is. The subject is completely new to many. Never having been exposed to it in high school, they shy away from taking philosophy in their first years of college, preferring instead more familiar areas such as the social sciences. They then choose a major without having allowed themselves the opportunity to become interested in philosophy.

Some students see philosophy as merely "the study of ideas" in a general manner. In many cases, they are under the impression that philosophy is a nonsense subject with little substance to it. Dr. Appel denies this emphatically. Philosophy, he says, is a demanding subject, requiring a good mind. It introduces the student to the world of ideas by familiarizing her with the views of the great men and schools of thought of all ages. In addition to acquiring a knowledge of critical appreciation of philosophical issues, the student is guided in developing intellectual discipline and the ability to think clearly and logically and to make discriminating moral decision. Dr. Appel points out that philosophy has always been the foundation of a liberal arts education.

However, the recent trend is toward career-oriented subjects. In this regard, philosophy is usually regarded as impractical. This, too, is a misconception, Dr. Appel asserts; professional schools, and law schools in particular, welcome philosophy majors. He cites the 1976 Bulletin of Boston University Law School, in which philosophy is high on the list of preferred majors. (One of Stern's own philo. majors, graduating this term, was accepted by Benjamin Cardozo Law School.)

Dr. Appel relates that a few years ago one of his former students was hired for a personnel position with a large, prestigious firm, over many other applicants. Her employers indicated that they were interested in her precisely because of her philosophy background.

Surprisingly enough, even the student with plans to go into medicine need not write off the possibility of a philosophy major.

In an article of the past March 16, *The New York Times* reported that the highest percentage of applicants who were accepted by medical schools was that for philosophy majors. (Biology and chemistry were third and fourth, on the list, respectively.) In response to our question, Dr. Appel explained that this is not merely because philosophy majors may have higher grades, on the average, than the latter groups. He pointed to a statement in a recent issue of *Harvard Today* by the dean of that university's medical school, that if their only concern was with the 4.0 index, they could easily fill the school. Rather, they are looking for well-rounded, disciplined students who can think clearly.

Like all departments, the philosophy department is affected by the university's financial straits, which prevent expansion of course



Dr. Gerson Appel EL

offerings. Many courses are offered only every other year. There are many non-majors who would like to take more philosophy electives, but simply haven't the time. Even so, the department is reinstating its course in *Kabbalah* (made famous last year under Dr. Lamm) next year, and is adding a new course in the philosophy of Maimonides.

The course offerings cover a wide spectrum, encompassing both general and Jewish philosophy. They have a strong personal commitment to *Yahadut*, nonetheless avoiding a closed-minded atmosphere in their classes. This is a significant advantage over some other schools, where the Jewish student with an interest in philosophy, might hesitate to take certain courses because she neither wants to be taught supposedly Jewish ideas from a twisted perspective, nor wishes to see her beliefs ridiculed.

Philosophy can be a richly rewarding field, personally and professionally and is worth serious consideration.

Conservatives in Israel

(Continued from Page 7) democracy, and that there is actually very little that can be done to restrict missionaries, intermarriage, and deviationist Jewish groups. American Orthodox rabbis residing in Israel, members of the Rabbinical Council and Religious Zionists, are engaging in a public relations effort to expose the non-halakhic character of the Conservative movement."

Rabbi Bernstein related how when he was in Israel recently, he tried to discover who permitted a Conservative rabbi to perform marriages in Jerusalem. (Actually

he can do so only if a representative of the religious council is present and signs the registration form.) "The ministry of religions blamed it on the religious council, and the religious council, on the ministry of religions. There was, in my opinion, pressure from the prime minister, and the ministry of religions wished to avoid a direct showdown which it may have lost. The consequences of such a loss would have meant a further erosion of the *Mafdal's* position and the formal recognition of Conservatism as a legitimate expression of Judaism by a secular government." (Continued on Page 9)

What's So Jewish about Jewish Philo.?

JEWISH PHILOSOPHY: A Study in Personalism

By Dr. Leon D. Stitskin
Yeshiva University Press
(New York, 1977)

reviewed by Rabbi Aaron Shurin
(Jewish Studies, Stern College)

In this 600 page comprehensive volume by Dr. Leon Stitskin, Professor of Philosophy, the author reveals the basic concepts of Jewish Philosophy from ancient to modern times and focuses on the question "What is Jewish about Jewish philosophy?"

The author of this new work takes us on a journey in the labyrinth of Jewish philosophy of all times, including secular philosophers. The first premise he establishes is that just as Jews always had a tradition of "Torah She-bal-peh" in relation to their Talmudic writings, they also had a tradition of "Torah She-bal-peh" about Jewish philosophy. The currents of halakha and mahshava were running parallel to each other since the beginning of Jewish history.

But before proceeding with my evaluation of the book, let me state a few facts about the author. Dr. Leon Stitskin has been a philosophy professor for more than twenty years. He holds a rabbinic degree from Yeshiva University and is also an author of several philosophical works. He received his academic undergraduate education at City College under the noted American philosopher Morris Raphael Cohen, and at Hiram College. Dr. Stitskin also studied at the Hebrew University of Jerusalem and at Dropsie University. In the latter two institutions he acquired wisdom from some of the great Jewish thinkers of our time.

What does philosophy seek? The word philosophy is derived from two Greek words "philo" and "sophy." "Philo" means "to love" and "sophy" means "wisdom." Together the concepts mean to love wisdom. In a broader and wider definition, philosophy aims to make us think logically by developing skills of correct reasoning; to evaluate the nature of the universe and man; and formulate a rational, pervasive characteristic of ultimate reality.

What constitutes the novel innovative thesis of this book? Dr. Stitskin states:

Earlier historians who wrote about Jewish philosophy maintained that there was no specific weltanschauung among Jewish thinkers. The only aim of Jewish philosophers was to accommodate Jewish concepts of the Torah to secular philosophies. Jewish historians stated, for instance, that Saadia Gaon in his philosophic work, *Emunot v'Deot* attempted simply to square the views of Judaism with the Islamic philosophy of his day, or that Solomon Ibn Gabirol in his "*Mekor Hayim*" tried to match *Yahadut* with neoplatonism, and our greatest philosopher Maimonides in "*Moreh Nevukhim*," attempted to adjust Hebraic concepts with the master of Greek philosophy, Aristotle.

According to our own secular historians, Jewish philosophers simply tried to prove that Jews also could think, although there was nothing original about Jewish



Dr. Leon Stitskin

philosophy. Concepts about G-d, the world and man were grafted upon the Hebraic culture from external sources. One can readily understand then why philosophers hardly ever mention in their text books a distinct Jewish view, or a philosophic notion or a Jewish philosopher. It is because they believed that Jews did not have a unique philosophic system and Jewish philosophers were just ecclectics, structuring an ideological construct from external sources. Dr. Stitskin in his new book "Jewish Philosophy" repudiates such an apologetic approach to Judaism. In a most absorbing chapter "Toward a Jewish Philosophy," Dr. Stitskin expounds upon three approaches to Jewish philosophy.

The first approach is that Jews were the originators of philosophy generally and other people in-

(continued on page 10)

Signs of a New Language

by Brachy Osofsky

If someone pointed to a student passing you in the hall and said, "she speaks with her hands," what would your reaction be? Chances are you would think that this individual gestures madly when she talks. If your imagination runs wild, you might think she was an Indian (*How*) or a sports referee. After all, who else talks with their hands?

Wait a minute! You've seen programs on educational T.V. that have people in a circle in the corner of the screen, making signs with their hands. These people are interpreters, who translate the spoken language of the program into sign language for the deaf. You might even have seen deaf people communicating in sign language on a bus, or in a store. Recently, you might have seen a handful of Stern students communicating in sign language in school and dorm elevators. These girls are taking a course in American Sign Language, called Ameslan for short, the sign language most deaf people use.

Ameslan is not a foreign language, but rather a spoken language communicating with the hands. Ameslan, like English, varies from one region of the country to another. Sign language for deaf people originated in France, and was brought over to a school for the deaf in Connecticut, where modern Ameslan evolved.

In Ameslan, hand symbols represent letters, words, or terms. The meaning of a sign is dependent

on the position of the hand or hands, and its location on the body. A palm brushed on the forehead means "forget", while a palm face out on the forehead means "father." The sign for "mother" is the same gesture for father, on the lower cheek. All male signs are at the forehead, and female signs are at the lower cheek. A "v" with two fingers on the throat is "voice", but a "v" coming from the eyes is see: Symbols signed near the heart convey emotion, while signs related to the temple or forehead show thinking, understanding, knowledge, and other functions associated with the head.

The course in Ameslan given at Stern, every Wednesday from 7:30 P.M. is a series of 10 sessions, initiated and paid for by the students themselves. The teacher, Carole Lazorisak, is from the Deafness Research Center at NYU. Carole has been deaf since birth, and the girls in the class are becoming accustomed to the way a deaf person, who has never heard a voice accurately, speaks. But speech is not encouraged in the class. If the students do not know a sign, they are encouraged to spell the word out in the finger spelling alphabet. If all else fails, a pencil and paper or blackboard gets the message across.

The student in the Ameslan class at Stern are learning that signs alone do not make a language. They now know that a change in facial expression alone can make a simple statement into a question. The class often resembles a class in dramatics, as the participants try to achieve the proper expression for each statement. Learning any new language is confusing. Between mistakes in signs and crazy expressions, the situation often gets very comical and the atmosphere is very relaxed. But, while all enjoy the classes, all have learned, after two lessons, to hold several simple conversations. Is sign language a practical skill to know? If one wants to associate with any deaf people who use it -- absolutely. And, as many people who have seen spoken English translated into sign (especially at a very rapid pace) have found, sign language is fascinating.



Carole Lazorisak

Anna Comes from Russia with Love

by Dassy Goodman

One of the many foreign students attending Stern College is Anna Rynska who was born and lived in Moscow until her immigration to the United States a year ago.

Anna recalls that the only Jewish institution in Moscow recognized by the government is the synagogue. This synagogue is a meeting place for Russian Jews where they converse and socialize as well as pray. It was at this synagogue that Anna found someone to teach her Hebrew together with several others. Anna explains that this teacher was one of the few individuals in her area that knew Hebrew. In his lesson, he would make use of Hebrew records and literature that had been smuggled into Russia by American tourists.

One of the first problems that Anna encountered in America was speaking and understanding English. In Russia, Anna had learned British English; American English seemed strange to her at first. This communication problem was overcome by means of an English course that Anna attended for six weeks, and through practice in speaking English with her American friends.

In Russia, Anna earned a nursing diploma with honors enabling her to become a medical nurse. When



Anna Rynska, "the Russian in our midst."

she came to America she took and passed more exams which earned her a license as a practical nurse. Now Anna's ambition is to become a doctor; she is here at Stern as a pre-med student.

Anna notes that her educational experiences in Russia were quite different from those she has encountered here. She explained that in Russian high schools the curriculum is more intensive. Teachers give more tests and homework, and students are more concerned with attendance than their American counterpart. Anna notes that the teachers at Stern seemed to enjoy their work and that there is an element of cordiality between teachers and students, which she did not find in Russian schools.

While living in Moscow, Anna imagined America to be primarily an industrialized nation with few rural areas. She also thought that wealthy citizens did not associate with the poor. Now that she lives here, Anna has discovered that there are still beautiful countryside and forests left and that people of different economic cases do associate with each other. But there is a negative aspect to Anna's impression of Americans. They take too much for granted. They don't seem to appreciate the freedoms that Russians don't enjoy. If they were to spend time living in the Soviet Union, Ann suggests, their attitudes would change.

A realist, Anna knows that immigrants face many problems when they come to America. She maintains, that there are always ways to overcome these difficulties. Moreover, her experience has been that most Americans are friendly to new citizens and are willing to help them.

For one of her classes, Anna wrote a composition about the problems that Soviet Jews encounter when they come to America. In describing these immigrants Anna wrote "Most of them are energetic, well-educated and eager to become one with a new country". This aptly describes Anna Rynska herself.

Conservatives in Israel

(Continued from Page 8)

ment without Orthodox representation.

"American Orthodox Jews must realize that by assuming a non-political posture they are aiding and abetting the very elements they oppose. The Conservative movement has joined the World Zionist Organization. It directly and indirectly uses the political structure of both movement and state to further its goals. The only effective countermeasures American Orthodox can take is to utilize the very same structure for its purposes. It has this opportunity to do so by supporting the Mizrahi, particularly in the forthcoming elections for the World Zionist Congress."

Rabbis Walter S. Warzberger (President of the RCA), Dr. Norman Lamm (YU President), Salomo Riskin (Lincoln Square Synagogue) and Saul Berman

(Chairman of the Judaic studies department at (SCW) CHOSE NOT TO COMMENT ON THE SUBJECT AT THIS TIME. Rabbi Emanuel Rackman of the Fifth Avenue Synagogue, and future president of Bar-Ilan University, declined comment on the grounds that the term "movement" has no significance for him in either legal or halakic terms. "Israel does not recognize either legally or halakically any orthodox 'movement.' The Rabbinical Council of America is not recognized as such nor is the Union of Orthodox Jewish Congregations of America recognized as such."

"The Conservative 'Movement' is a conglomerate of people who are as orthodox as the most orthodox and as reform as the most reform. Therefore, the entire issue must be discussed with regard to specific situations and specific personalities and not in broad generalizations."

YB is AOK

by Gitta Stern

At the beginning of World War II in Europe, the parents of a Jewish baby girl gave her over to the care of a Catholic couple in the hope of saving her life. After the war, the Jewish parents, who had been fortunate in escaping the concentration camps, came to reclaim their daughter. But they found her living as a Catholic, with no idea that her foster parents were not her real parents. Unwilling to give her up, her foster parents took the girl away; it was only after a long search that her real parents located her again. Even then, the girl wanted to remain with the Catholic couple. A compromise was reached: the girl came to live with her "Jewish" parents, together with her foster mother. The latter, however, filled the girl's mind with anti-Semitic ideas, to the point where her parents decided to leave Europe to remove their daughter from this influence. The family settled in a small town in New Jersey. Nonetheless, the effect of that Catholic influence remained with the girl; she used to sleep with a crucifix around her neck. The parents, of course, were beside themselves with worry.

At this time, Yeshiva University

Philosophy continued

(Continued from Page 9)

cluding the Greeks borrowed from them. Consider Rambam's statement in the "Guide" (I, 71; II, 11) where he states that just as we had a tradition of "Torah She-bal-peh," in *halakah*, so we also had a tradition of "Torah She-bal-peh" in philosophy, but due to the persecutions of the Jews and special edicts issued against us throughout Jewish history, the "Torah She-bal-peh" of Jewish philosophy was lost. Judah Halevi (1095) likewise believes that the Greek philosophers "borrowed" from Jewish sources and not the other way. In his book *The Kusari*, (II, 66) he states clearly, that all philosophers borrowed from the Jews but, with the passage of time this fact was forgotten. He writes: "The Babylonians copied this wisdom from the Jews, then it was passed on to the Persians and later to the Greeks and the Romans. In later generations this fact that all philosophic views emanated from Jewish sources was concealed. Only the Greek and Roman sources were mentioned."

The same view is stated by Abraham B. Hiyya (1065) in his *Behyon Hanefesh* (Chapter I, page 2), as well as by Ibn Daud and Falquera in *Sefer Hamaloah*.

The second approach is that of Baruch Spinoza which is diametrically opposed to the first. He maintains that the Jews never had an original unique philosophy and that the Bible is only a Code Book for Mitzvot. Philosophy is concerned with truth, while religion deals with legislation and formulates laws for us to obey. Moses Mendelssohn, as well as some other German-Jewish philosophers, adhered to the same view.

Dr. Stitskin's approach is that Jewish philosophy promulgated a unique central thesis, organically Hebraic and typically Jewish. Judaism may have incorporated some metaphysical concepts from external sources only to validate the

three major Shabbatonim a year. These maintain continuity and a feeling of togetherness among the members.

In addition to completing an application form, the prospective Y.B. member must undergo an interview presided over by Y.B. officers, three rabbis, a halakic advisor, and a representative of Yeshiva University. An applicant must have attended at least five Seminars and be at least a senior in High School. He should feel that he/she had benefited from Seminar and has a commitment to give of himself/herself in return. To be a full member, one must be *shomer mitzvot*. Someone, however, who is committed and makes the effort, but is not completely *frum* due to his/her personal circumstances, may be an associate member. He/she then given a year or two to qualify as a full member. The applicant should be involved in the community and have an interest in the furtherance of Jewish education. Once inducted, a member is expected to take part in office work, the running of programs, and other voluntary services.

And then, tragically, the girl was killed in a bus accident on the Garden State Parkway.

At the next Seminar, her friends decided that this girl, **Yolanda Benson**, should be memorialized. And thus, seventeen years ago, the Yolanda Benson Honor Society was formed. Each year, at each Seminar, young people who seek to emulate the personality of Yolanda Benson are inducted into the Honor Society.

The main purpose of Y.B. is to raise scholarship money for young people who could not otherwise afford to attend Seminar. This is accomplished through several functions at Seminar — the book sale and carnival — and through the annual music festival.

Between seminars, Y.B. conducts

central affirmation of a Jewish thought. But the central thesis was uniquely Jewish.

Personalism constitutes the major thrust of the Hebraic world view. Its accent is on the nature and destiny of man. Western cultures are based on the notion that man is a tragic creature born in sin as an inescapable contagion of the soul. On the other hand, contemporary esoteric cults drawn from Eastern cultures which have attracted many adherents, especially among modern college youth, maintain that man is a finished product, possessing a "field of consciousness" to be tapped by means of meditation designed to withdraw from life's experiences. Judaism, however, delineated man as a potential to be realized by constant involvement with the empirical and ideological experiences. As such, reality resides in a growth process as man evolves from a state of potentiality to a state of actuality. The ultimate aim of man, according to Rambam is *Yediat Hashem* which means that man must strive to develop his *tzalem Elokim* (divine image) to *shleimut* (perfection).

In *Hilkhot Teshuva* (Chapter 5, II) Maimonides states that man is not born perfect, and has the potentialities of becoming a "tzadik" or a "rosha." The goal of man is to actualize his potentialities to complete perfection.

"Jewish Philosophy — A Study in Personalism" is a book for scholars and constitutes an excellent text book in Jewish philosophy. I am convinced that everyone who will study this book will be grateful to the author.

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In Reference to a Library Course

by Laurie Rosentrock

Do any of these sound like you?

1) You have great plans for your future: an exciting professional career. But that means graduate school, with so many papers to write during those years, and a thesis...the thought of it makes you just a bit nervous.

2) You have a real love of learning. Although you wouldn't admit it, your dream is to develop into a true scholar. But, when you walk through the library and examine the stacks, you feel overwhelmed. Left to your own devices, you would never know how to investigate a subject; you'd have no idea where to begin looking.

3) You're not ready to look that far ahead yet. Right now you just want to get through college, and it isn't easy, especially with all these assignments, projects, and papers—how can you cope with them all?

Sound familiar? There is a possible solution. This coming term, Stern College is again offering a class in Basic Bibliographic Methods. Taught by Professor Edith Lubelski, head librarian of Stern's Hedi Steinberg Library, it will be a one-credit course and will meet for one hour a week.

The Observer extends its heartfelt sympathy to Debbie Adler upon the passing of her father. May she and her family be comforted amongst the mourners of Zion.

To the students, faculty, and administration of Stern College for Women.

Thank you for your gesture of respect toward my father. We will continue the love and dedication to Yeshiva University that my father so deeply felt and so articulately expressed.

With deep affection,
Mrs. Tauber Golden

Blood Drive

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For more info. —
see Esther in 7B

The course will study basic reference sources: indexes bibliographical works, abstracts and reviews, the dictionaries and encyclopedias of particular subject areas. Judaic reference works will be examined as well; so will methods of information retrieval such as microfilm.

Familiarity with these reference works will facilitate the student's search for information. Once able to use cross-references, the student will discover sources that she would otherwise never have thought of investigating.

Another problem in research, especially in the physical and social sciences, is the avoidance of outdated information. The student who is acquainted with the many abstracts and periodical indexes available has at her disposal reports of the latest developments in her field.

The independent student, dilettante or scholar, delving into a new subject for the first time, will know how to go about finding the books she needs. Specialized encyclopedias and dictionaries can help her to understand the basic ideas of the subject, helping to remove that overwhelmed, lost feeling.

In short, a study of Basic Bibliographic Methods can help you through research for papers, more quickly and with less frustration. It will help you to go beyond standard schoolwork to real scholarship. The hour a week necessary to take Basic Bibliographic Methods may prove to be an excellent investment of your time.

The Torah Activities Committee announces that it has purchased an Encyclopedia Judaica for the Bet Midrash in 2D.

Thanks are extended to Mr. Irwin Lowi, Rabbi and Mrs. Barry Nussbaum, Mr. and Mrs. Jack Nussbaum, Mr. Chaim Stern, and Kehilat Shearith Yisrael (the Spanish Portuguese Synagogue) for their generous donations which enabled the purchase of the seforim.

Shabbat Shalom!
Hadlakat Neirot
Shabbat Acharei-Mot-Kedoshim, April 29, 7:29 P.M.
Shabbat Emor, May 6, 7:36 P.M.

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Professional Women Topic of YAVNEH Seminar

by Polly Rosenfield

The NYU Law School lounge was the site of the fourth of Yavneh's series of professional seminars this year. The topic for this seminar, held on April 17, was "Professional Women and the Jewish Family."

First, Mrs. Allene Nusbacher, an M.A., M.S.W., Ph.D. candidate at NYU spoke about a study she has conducted with Orthodox Jewish women who have professional careers as well as families. Mrs. Nusbacher is examining the conflicts which these women must deal with. Her research was done with well-educated, religious, married women, who have children, professional husbands, foreign-born parents, and who are between the ages of twenty-six and thirty-six. She found that the trend, towards more women working in this country has affected Orthodox Jewesses. Women whose parents encouraged them to reach their full potential are especially prone to having a professional career and a family. Mrs. Nusbacher's study focused on women who are career-oriented and who do not work only to supplement their husband's income.

Examining the halachic view by working mothers, she quoted Rabbi Berman's article in Tradition, Fall 1973, and the 1975 reply to this article written by Moshe Meiselman. Mrs. Nusbacher seemed to agree that because women were exempted from Torah study, they are more apt to study secular subjects and a lot of talent is thereby wasted. With the Yeshiva movement, women have been given a new outlook on the attitudes of the Chakhamim towards women.

Professional women face a conflict when they have children. Some women cope with the problem better than others. Orthodox Jewish women feel an extra sense of guilt because of the high value Judaism places on a mother's role in raising her children properly.

However, times which the family spends together, such as Shabbat and Yom Tov, take on an added dimension when the mother is not normally home. Her husband's attitude is also extremely important to the success of the professional woman. Without his encouragement and cooperation,

no woman can feel confident about her career.

Mrs. Nusbacher also pointed out that we do not know how these children raised mostly by someone other than their parents (because both parents are professionals) will turn out. We should look at these changing values dispassionately until we can study the effect on the children.

In closing, Mrs. Nusbacher said she feels that there is room for more Orthodox professional women.

Following her speech, members of the audience participated in one of three workshops on Family Planning, Dating and Marriage Ethics, or Marriage and Divorce as Contractual Agreements.

The gratification a woman feels in fulfilling two roles (mother and career woman) outweighs the conflicts. The woman who is happy with her career will improve the quality of time she spends at work. She will be happier than the unfulfilled woman who stays home with her family but yearns to have a career.

Senate Examines AP and CLCP

by Sharon Efraymon

On March 23, Senate set up a committee to investigate problems concerning advanced placement and credit from placement exams. According to current Yeshiva University policy, a student can get credit and/or advanced placement for a particular subject if her score on the CLEP test or the Advanced Placement test administered by the College Entrance Examination Board is high enough to meet the requirement.

The problem is that many students are unaware that these options are available. The committee will attempt to publicize the test to students, and will also

investigate the possibility of giving more credit for the exams. Judy Palka, and Aviva Grossman volunteered to be on the committee.

Rachel Klavan reported for the curriculum committee that Biology 1-2 and Chemistry 1-2 will probably be dehydrated. This means that students who transfer from Stern to other colleges will be able to get credit for one semester in these courses. A proposal was made to create more flexibility in requirements by allowing department heads to accept different courses to replace current requirements.

Letters

To the Editor,

It has come to my attention that the impoverished Jewish community of Ethiopia is badly in need of religious articles, such as talleitim, mezuzot, tefillin, sidurim, chumashim, and, in particular, Sifrei Torah. (There is presently only one kosher Sefer Torah for the entire community of 28,000). Observer readers who would like to donate religious materials or aid in some other way should please contact The American Association for Ethiopian Jews, 340 Rorties Avenue, Pelham, New York 10803. B'Ahavat Yisrael, Yehuda Shapiro

To The Editor,

Did you know that for the first time in the history of Yeshiva someone had chosen to kindle an evaluation for Middlesex and we are proud that it is our own Dean Mirsky.

SCW-SC Allot\$ a Lot

by Alice Cohen

At the time when most people are suffering from the lethargy of spring fever, student council is still going strong. At the 12th meeting this year, it was announced that \$100 will be given to each class which to begin the fall '77 semester. Council is also donating up to \$1000 to various charities. Mr. Paul Glasser, head of programming at Brookdale Hall, was on hand to present the idea of a Shavout program at SCW.

Also discussed at the meeting was a petition requesting that Ms. Sharon Schwartz, herself an alumna of Stern College, preplace Prof. Isabella Bick while she is on Sabbatical next year, and the fact the fake currency has been used in the machines in the candy-room. It was noted that if this action persists, the machines will have to be removed.

May 7 is designated as Sophomore Shabbat with special

guest Dean Jablonsky. May 5 will be executive and Senate elections and May 12 is slated for class officers elections. Prospective candidates must obtain 50 signatures to be eligible for nomination. May 18 will be the Induction dinner for next year's officers.

In Brief: The junior class will be conducting a fundraising dinner in memory of Rabbi Pinchas Bak, — Z"l on April 28. Students are urged to attend the March for Solidarity on Sunday, May 1. . . . May 7 is designated as Sophomore Shabbat with special guest, Dean Jablonsky . . . Executive and Senate Elections are to be held on May 5, while class officers will be voted for on May 12. Prospective candidates must obtain 50 signatures to be eligible for nomination. Induction Dinner for next year's officers is slated for May 18.

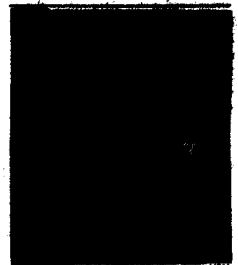


Eggadd!!! Here comes Egged!

Celebrating Yom Haatzmaut with all the toppings . . . of an ice-cream social. Shown from left to right are SCWSC Treasurer Aviva Brojtes, President Gail Zaret and Senior Class President Caroline Stern.

Dean Jablonsky has been invited to speak and participate with students at Sophomore Shabbat, May 6-7. Everyone is encouraged to attend.

The Observer extends a hearty Mazel Tov on the engagements of '76-77, Typing Editor Sharon Weiss to J.D. Gross and to '74-75 Observer editor Judy Altshul to Rabbi Gary Newman.



Yes it is! She was spotted at a rally on Yom Haatzmaut... at a Grand Central.

RINGS 'N THINGS

Engaged
Judy Altshul '75 to Rabbi Gary Newman
Suzie Balk '77 to David Teman '75
Rita Goldin '77 to Rachy Fuchs '76
Cheryl Lee Green '79 to Phil Goldschmidt
Tamar Kramer '73 to Yitzchak Klein
Jo D. Schapiro '77 to "P.K." (Paul Koenigsberg)
Judy Weinberg '78 to Zalman Eisenstock '77
Sharon Weiss '77 to J.D. Gross AECOM '80

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With Gratitude

I want to thank Gail Zaret, all of Student Council, Observer, Senate, TAC, Sally Roth and the Speech Arts Forum, for a most memorable shavbbat. It was a source of real pleasure and inspiration, and will be a further incentive to continue my efforts in behalf of the students.
Esther Zuroff, Student Services

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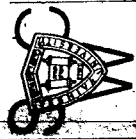
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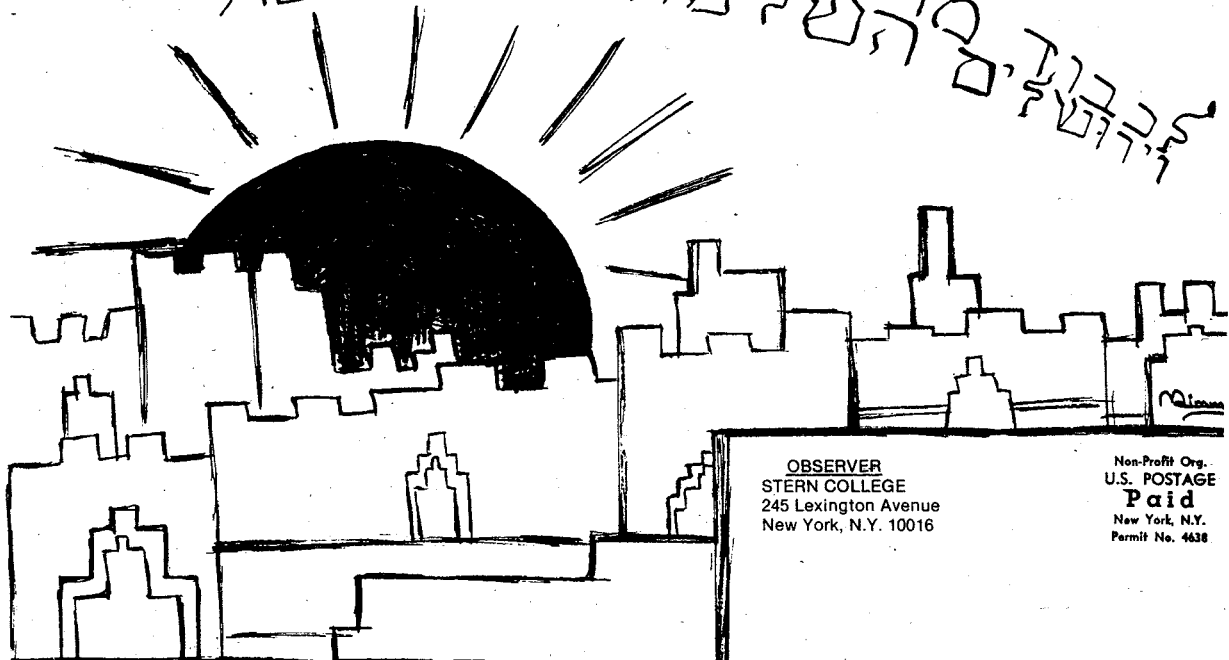
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We salute Israel in its 29th year,
 and re-unified Jerusalem in its
 10th year.