

THE OBSERVER

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SCWSC President Naomi Miller represented Stern College at a Kristallnacht memorial gathering at the Isaiah Wall. The rally also served as a protest against U.N. funding of PLO propaganda. For Details, see page 6.

SCWSC Organizes Anti-PLO Protest

by Jill Stamler

The Student Council meeting of October 30 was highlighted by Rabbi Avi Weiss's plea that measures be taken against the "Palestinian propaganda" to be exhibited at the United Nations later this month.

Rabbi Weiss, a professor of Hebrew studies at Stern College, stressed the importance of a student protest against the pro-Palestinian exhibit funded by the United Nations. According to the October 6 edition of the *New York Post*, the United States taxpayer contributes 25% of all the U.N. expenses. Approximately \$190,000 of the total U.N. expenditure for this P.L.O. public relations campaign came from the United States. Rabbi Weiss stated that the Palestinians are nothing but a "Neo-Nazi group who not only want to kill Jews but massacre Christians as well.

Naomi Miller, President of SCWSC, called an emergency meeting for Wednesday, November 1. At that meeting a decision was made and committees were appointed for a November 9 protest in protest in front of the Isaiah Wall. November 9 was the anniversary of *Kristallnacht* and that of the UN resolution equating Zionism

with racism. Rabbi Weiss hoped that Stern students would support and attend the rally.

The rally on November 9 served as a stepping stone to gain momentum for November 29, the date upon which exhibits on the Palestinians and Yasir Arafat will be unveiled at the U.N. A larger rally is being planned for that date.

Other student Council business included an appeal by Mordecai Reich, of the Lincoln Square Synagogue Program Outreach. Program Outreach invites people into its van to listen to Jewish music, read Jewish literature and ask any questions they may have on Judaism. Outreach then follows up on the people that visit the van. Volunteers from Stern College are needed to staff the van. Mr. Reich stated that any amount of time donated would be appreciated.

Regular Student Council business concluded with an address by Rabbi Reichart, director of the Brookdale Hall. He stressed that the advance planning of the *Shabbatot* would improve the quality of the *Shabbat* atmosphere at Stern and urged all the heads of clubs to come to him when planning their *Shabbat* program.

Stern Awarded Grant for Career Series

by Abby Klein

The Danforth Foundation has granted \$1,500 for the "Women in Careers" series of symposia sponsored by the Speech Arts Forum and *The Observer* this year.

The proposal for the grant was prepared by Dr. Paul H. Connolly, Danforth fellow and English professor at Yeshiva College, Mrs. Peninnah Schram, Speech instructor at Stern College and *The Observer*.

The Danforth Foundation awards grants for programs that enhance the learning experience, provide personal contact between students and professionals and experience in student organization of such programs. According to Mrs. Schram, the series of symposia fit these specifications exactly.

The "Women in Careers" series started last year with two successful symposia, "Women in Politics" and "Women in Communications". The Danforth grant will allow for honoraria to be paid to panelists in this year's symposia. The Danforth money

will also pay for all printing and postage expenses in publicizing the symposia.

This year's first symposium will be held on Wednesday, November 29 and will be entitled "Women in Business". According to Mrs. Schram, the "Women in Business" symposium is especially valuable to students because options for women in business have not yet been explored at Stern College.

Business is a new major at Stern, and student coordinators thought it would be a logical subject of the symposium. "Business is interdisciplinary," Mrs. Schram pointed out. "It cuts across just about every field Stern women might go into." One of the panelists, Suzanne Paley Bernstein, graduated from Stern in 1963. She earned her MSW from *Wurzweiler* and then, after a career in social work, decided to go into business.

In December the Danforth grant will fund a workshop on resume writing and interview techniques, as a follow-up to the business symposium.

Science Dean Announces Resignation

by Jill Hacker

Recently appointed Dr. David Finklestein, Dean of Sciences, has resigned from his position at Yeshiva University.

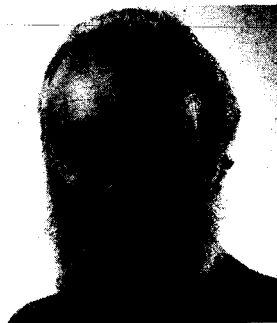
When asked why he decided to leave

YU, Dr. Finklestein told the *Observer* that he feels the opportunities for scientific research are limited at Yeshiva University. With the closing of Belfer last June, there was a "de facto cessation of support for research on the part of the university." After leaving Yeshiva University, Dr. Finklestein will become director of the School of Physics at Georgia Institute of Technology. He will spend half of this time doing research there.

Dr. Finklestein's resignation comes after 19 years of service on the YU faculty, as professor of physics and former chairman of the Physics department at the Belfer Graduate School of Science. He was appointed Dean of Sciences only last January as part of the overall reorganization of the university.

Dr. Blanche Blank, Vice-President for Academic Affairs, regrets Dr. Finklestein's decision. She feels, however, that it is a source of pride for Yeshiva University that its staff is coveted by other institutions.

Dr. Finklestein earned his Bachelor of Science degree in Physics with honors at the City College of New York in 1949, and his Ph.D. at Massachusetts Institute of Technology in 1953. He has done research in quantum mechanics, general relativity, and geophysics.



Dr. Finklestein

Schedule of Gemers

Bible I	Tues. Oct. 31, 1978
Bible II	Thurs. Dec. 21, 1978
Bible III	Tues. Feb. 20, 1979
Hebr. Lit.	Thurs. Mar. 29, 1979
Hist/Philo	Mon. May 14, 1979

If you are interested in taking gemers, please see Dr. Eidelberg as soon as possible.

THE OBSERVER

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Schizophrenic Synthesis

by Esther Gross

Traditionally, a *yeshiva* is situated away from a large city so that the atmosphere of absolute dedication to the study of the *Torah* will not be disturbed. In this respect, Yeshiva University differs from other *yeshivot*, for one of its campuses is situated in midtown Manhattan. The name of this branch is Stern College for Women.

Correct. Stern College is part of a *yeshiva*. Stern College is also part of a university. Unfortunately the university aspect of Stern tends to be more obvious than the *yeshiva* aspect.

Yeshiva University was founded on the proposition that synthesis between "*yeshiva*" and "university" is possible. To whom, then, may the blame be assigned for the fact that at Stern College this synthesis is just not working?

When *Bnei Yisrael* went to *Shmuel Hanavi* asking that he place over them a king, the prophet scolded the people for wishing to become *kechol hagoyim*, like all of the surrounding nations. The *Torah* does provide for a king, but a Hebrew king, one who is different in convictions, powers and personality from his counterparts in other Mediterranean countries.

I do not presume to see myself in the role of prophet. But if I may borrow words from the *Navé*, Stern College is well on its way to becoming *kechol hagoyim*, a Barnard College with an inordinate amount of Judaic Studies courses.

The blame should not fall upon the Judaic Studies department or college administration. Instead, the fault lies in that elusive quality known as *hashkafah* as it relates to students' personal *midot*.

This column is not the place to dignify specific inci-

dents with public mention. Suffice it to say that our student body is lacking in areas such as *tzniut*, (modesty in dress and behavior), personal *kashrut* and *halachic* guidance.

I do not wish to assume a holier-than-thou attitude, nor am I qualified for the position of *musar messor*. But as a Jewish woman I feel it my duty to remind my fellow students that we are students of a *yeshiva* as well as students of a university. To enter a *yeshiva* is to make a serious commitment to a *Torah* way of life. Only by keeping this commitment constantly in mind and acting upon it will Stern College be a *yeshiva* as well as a university.

Letter to the Editor:

Y.U. Falls Short of Goal

Due to the unusual length of the following letter, the *Observer* staff has printed selected portions, which it feels adequately represent the thrust of the individual's observation.

To the editor:

After reading the articles in the *Commentator* about the termination of three Orthodox members of the Math Department — and about Dr. B. Blank's attitudes, I was left shaking; after reading the story about Dr. Jessica Grant, I am left shocked, stunned, and outraged.

As I understand the article, the facts are as follows:

Dr. Grant — a highly competent and experienced teacher — applied for tenure.

Dr. Blank rejected that request (already endorsed by the regular committee) based on an outside review committee because Dr. Grant had not done enough research to qualify for tenure.

Dr. Grant, then, requested that she be given the opportunity to perform the "needed" research — and thus achieve tenure.

Dr. Blank refused, giving Dr. Grant nothing better than a 2-year dead-end offer.

Dr. Blank's credibility is strained when she "acknowledges" Dr. Grant's "undoubted value". Had there been such acknowledgement, I am certain that a mutually acceptable procedure would have been devised to allow Dr. Grant to (ultimately) achieve tenure.

I submit, based upon what I have read in the *Commentator* and the *Observer*:

Had the teacher in question been a black (or yellow or purple or white) person with the morals of a guttersnipe, with marginal teaching ability, showing little or no concern for the students — but with some "needed" research to his/her credit, Dr. Blank would have found little or no difficulty granting such a person tenure. (Any skeptics are advised to read the *Commentator* article describing the current situation in the Information Science Department.)

People do not send their children to YU because it is a fine secular school which happens to have a good Jewish Studies Department. There are several fine schools with good Jewish Studies Departments. Rather, the attraction of YU was (is?) that of an institution whose ideals and behaviour are controlled by *Torah*. People looked up to YU as a place where *Ruach Torah* permeated all aspects of the school — not just one department. True, the ideal could not always be maintained — but it was always the goal toward which one aimed. Now it appears that YU is repudiating that goal. Now it appears that the goal of YU is "to be like all the other nations". It is indeed tragic for this to happen.

I call upon the students at YU and SCW to vigorously protest this development.

Zvi I. Weiss
YC '71, RIETS '74
Highland Park, N.J.

Give Us a Break!



How many times have you felt numbness in your bottom after those doubly long lectures? Do memories of waiting impatiently for recess in elementary school come flying back to you during those breakless periods?

Cramming three class hours into two sessions a week to allow for *Shabbat* preparation on Fridays has resulted in mass boredom and loss of circulation to the *gluteus maximus*. This condition has been further aggravated by the lengthy two-credit Judaic Studies courses which meet once a week.

Not only are these classes extremely long, but some of these sessions are held at night when students have already been through an entire day of school.

While a few professors are considerate enough to give the students five minutes off to break up the class period, there are those who insist on lecturing for the full hour and fifty minutes allotted. After the first fifty minutes of class (the length of a normal class period), students lose interest in the subject matter. Instead of paying attention, they resort to perfecting their portfolio of doodles.

We appreciate the extra time given for traveling and preparation for *Shabbat* on Friday afternoons, without which these double class periods would not be necessary. However, the unrelieved double length of those Judaic Studies courses which meet once a week distracts from the level of *Torah* learning we at Stern would like to achieve.

We of the *Observer* feel action should be taken to implement a mandatory break during these sessions to insure maximum concentration for students and professors.

Student Apathy

When confronted with the often all too apparent signs of student apathy, it is possible to lose sight of the contributions that a concerned and committed student body can make. In the last few years, we have been threatened with the loss of faculty members, for whatever reason, on more than one occasion. Students are often so discouraged by administrative decisions that they offer little or no resistance to them. However, this past year, when the student body was informed that Mr. Cantor, an art teacher, might be leaving as a result of disagreement with the administration, concerted effort was made to prevent his move. Letters and petitions were written and a vital show of support convinced all parties involved that Mr. Cantor should stay.

This particular issue has illustrated a facet of Stern of which few are aware — an ability on the part of the students to fight for what they want. In the midst of complaints of student apathy, such activism is indeed welcome.

From the Editor's Desk The Responsibility of a Jewish American

by Sharon Efroymson



As we are living in a time where public relations plays such a critical role in public opinion, it is important for us as Jews to examine our own public relations: In the past year, Americans have been forced to deal with a number of Jewish issues. Camp David drew national attention to the Mideast conflict, as did the arms deal with Egypt, Israel and Saudi Arabia. In addition, civil liberties issues such as the Nazi march in Skokie, the Bakke case, and Scharansky and Ginzburg trials in the Soviet Union have focused the limelight on Jews.

Some say that Jewish prominence in the public eye will cause discussion which can only mar the public's view of the Jew. One of the most popular anti-Semitic myths is that the Jews are trying to take over the world. In times where Jewish issues are being debated around the country, some fear the myth of "Jewish Power" may rise again.

The fear does not seem to be that well founded. Statistics show that anti-Semitism is on the decline. The Yankelovich Organization polled Americans with the question, "Do you feel American Jews have too much power and influence in our country ... ? 56% said 'yes' in 1944, 37% agreed in 1974 and only 12% agreed in 1978.

Public opinion could, G-d forbid, increase against us. We should be aware of how we are 'playing in Peoria'. It would be fool hardy, however, to retreat from the stare of the public eye merely out of an abstract fear that anti-Semitism will arise if we are too prominent. We must be as vocal as possible when threatened by damaging propaganda.

For this reason, it is extremely important that the Jewish community protest the Palestinian propaganda campaign in an appropriate manner on "International Day of Solidarity with the Palestinian People" on November 29.

The Miller's Tale "Equal Representation" at the U.N.

by Naomi Miller



Once again, the United Nations, which ostensibly aims for the equal representation and protection of all legitimate national interests, is advocating a situation which is a travesty and mockery of any equitable system of representation.

Wishing to promote Palestinian rights, the U.N. Secretariat has begun a \$500,000 public relations campaign to help the Palestinian cause in the U.S. and Europe through the medium of pamphlets, newsletters and a "brilliant" propaganda film.

The film intends to demonstrate that the PLO is taking a moderate approach to Israel. This is accomplished by beginning the history of the Holy Land with the Ottoman Era, which disguises past Jewish history, activity and interest in that country. It also attempts to find Palestinians who would call the PLO terrorist attacks "last resort approaches."

This attitude of distortion extends equally to the pamphlets that will be distributed which, for example, describe Jewish immigration to Palestine as "the introduction of foreign people" into Palestine. This publicity campaign, which is the work of a special unit on Palestinian rights in the U.N., is planned to reach its zenith on November 29th, which is the 31st anniversary of the U.N.'s resolution to partition Palestine. This day has been declared by the U.N. as an international day of solidarity with the Palestinian people.

We must not misunderstand or downplay the vital position that the U.S. could have played in overriding or in some way stopping such a flagrantly subjective campaign.

Indeed, there were attempts both in the House and Senate to affect a cutoff of \$190,000 in funds to the U.N. (the U.S. share of the cost of the P.R. campaign). These moves however, were blunted and reduced by State Department pressure with the rationale that "it wouldn't stop the U.N. and it would weaken our own position in opposing the withholding of U.N. dues by the Soviet Union and others. Our view is that such payments are a binding international obligation."

The mockery then, comes full circle. The country that should stand as the guarantor of justice and freedom in the whirlpool of hypocrisy and moral failings works instead to defeat the legislature. The State Department could rather have worked to defeat the publicity movement within the U.N.

We, the students of Stern College for Women must not remain silent, allowing these murderers of men, women and children to gain ascendancy in the eyes of the world through their propaganda. We must remember the long list of atrocities upon which PLO thrives, such as the murdering of Puerto Rican Christian pilgrims at Lod Airport, the massacre of Israeli athletes at Munich, the murder of the American ambassador and his deputy head at Khartoum, and the slaughter of innocent children at Maalot, to name just a few.

To remain silent and watch this propaganda campaign being launched without protest would be suicide, and therefore I urge each and every student to join together in protest against these ruthless murderers on November 29th at the United Nations.

What's Ticking With TAC

by Marsha Wolkowicz and Robin Klein

There is a story told about an old, poor woman who earned a meager income by collecting feathers. She traveled to many towns in order to sell them, and being that they were so light, she was able to carry a great deal at one time. One day, while the woman was walking through a deep, forested area, she stopped to lay down and placed her feathers beside her. Being extremely tired, she shut her eyes, and was asleep within minutes. Upon awakening, she proceeded to pull herself and her wares together when, to her amazement, she saw that all her feathers were gone. They had all blown away in the faint breeze which had lulled her to sleep. There was nothing the poor lady could do to retrieve them; they were gone forever.

It is the same with the words we speak. Once we have said them, they are irretrievable. Nothing we do or say afterwards can erase them. They fly all over reaching and influencing people while we are powerless to rescue them.

In a dormitory situation, such as that of Stern College, the ease with which rumors and gossip spread is certainly ideal. We are involved intensely with people 24 hours a day. We must interact constantly with roommates, teachers, and friends. The personality clashes are tremendous indeed. Personal needs sometimes must be stifled. This inevitably leads to venting of personal feelings which in itself is a healthy and necessary human function. But the key word here is "self-control." We are allowed to express ourselves, but not to the point where someone else might be hurt. This kind of sensitivity to human beings is what the Torah is trying to teach us; to develop relationships which are built on trust and sincere interest.

Lashon harah demonstrates in the most obvious way that we do not necessarily feel loyal to other people, especially if we are even prepared to tell lies about them. The only reason that we look for evil in others is because we have evil in ourselves. We tend to see our own faults in others. The more we refrain from seeing bad factors in other people, the better we become.

If we work on constructing our lives by being kind and helping others, while simultaneously we allow our talk to be destructive to others, then we are accomplishing nothing. Only when we strive to remove all negative traces and intonations, will we be able to attain any productiveness in our lives.

"Who is the man that desires life, and loves many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil and do good, seek peace and pursue it." (Psalms 34: 13-14).

UPCOMING T.A.C. LECTURES

Tuesday, December 19, Rabbi J. David Bleich
Chamukah: The Nature of Rabbinic Imperative

Shabbaton: December 1-2 *Parshat Toldot*
The Jewish Woman and Learning
Rabbi and Mrs. Yosef Blau

The Outside Observer

Both Sides of PLO Issue Must Be Heard

The *Outside Observer* is a column where students who are not on the regular staff can express their opinion. The views in the column do not necessarily represent those of the Observer staff.

by Karen Hamsun

Democracy is one of the ideals upon which this country was founded. This grand and noble sentiment has been lost over the generations. As the population increased and technology expanded, democracy has been refined; the meaning of democracy in this country has begun to sway towards that of fascism. In any controversy, both sides of

an issue must be heard and evaluated.

Denying the opposition's right to be heard will only cause frustration and the consequences will still have to be paid. History has shown us that when people are not heard, violent action is taken, as it was at Lod, Maalot, and Munich. The P.L.O. has screamed to the world for the past ten years, but its cause has fallen on deaf ears. As a people living in a democracy, we cannot afford the luxury of closing our ears to those who disagree with us politically.

The P.L.O. film, shown on ABC television, expressed the views of the Palestinians in the hope of making the American public aware of their cause. Without the expressed views of the assailant, we, the American public,

run the risk of repeating history. It is only after listening to and evaluating the problem that we can make a choice as to which side to support. By depriving the public of all sides of the issue, Jews run the risk of turning public opinion against them. This "forbidden fruit" idea cannot be allowed to run rampant at this time. We owe it to ourselves to find out what the P.L.O. has to say.

Americans have always had a love for the underdog. This can be seen in our foreign policy in dealing with Vietnam, Cuba, and China. This hasty choosing of sides has not always proven to be wise or prudent. Living in a democracy carries with it the responsibility of education and participation.

LECTURES:

Art of Writing Discussed At Lecture

by Cheryl Rubin

Ms. Anna Quindlen, a reporter for *The New York Times*, spoke at Stern College on the fundamental steps of effective journalism in a lecture sponsored by *The Observer*.

Ms. Quindlen began with a discussion on what makes news, explaining that what may often be a common situation in our daily lives can become a newsworthy subject. Ms. Quindlen used the example of "dog bites man." This event becomes newsworthy when the man who was bitten is a public figure or dies as a result of the bite. The reverse: "Man bites dog," Ms. Quindlen pointed out, is equally newsworthy because of its uniqueness.

Once the reporter has the subject matter for his story, he formulates a "lead" to catch the reader's attention. The lead, which informs the reader of the essence of the story is usually in the first paragraph. The experienced journalist makes use of a number of techniques when writing the lead to a story. The reporter can write a delayed lead, using a catchy start for the

story, then filling in details in the second or third paragraph.

In discussing interviewing techniques, Ms. Quindlen stated, "a reporter is lax in his duties if he doesn't dig as deeply as he can into the life of the figure being interviewed." She did not recommend an adversary approach to the interview, but suggested that the reporter create a comfortable atmosphere and work into the tough questions.

Ms. Quindlen is highly qualified to speak on journalism. She graduated as an English major from Barnard College. At seventeen she was a summer copy girl at the New Brunswick (N.J.) Home News, then worked there on a police beat and as a feature reporter. After a summer internship at the *New York Post*, she became a reporter at that paper. In 1977, she left the *Post* and joined the *New York Times*, where she is a general reporter on the metropolitan staff. She supplements her reporting with freelance and fiction writing for magazines.

TAC Lecture: Leesha Rose to Speak

Leesha Rose, acclaimed author of *The Tulips are Red* will be speaking at Stern College Tuesday, December 12 at 8 p.m. in the school building.

Leesha Rose lived in The Hague, Holland, with her parents and two brothers when the Nazis attacked in 1940. At the time she was a senior in high school and involved in various youth activities. At the end of the war, she was confronted with the tragic and shattering fact that her entire family had been deported and exterminated in Nazi concentration camps.

Leesha, whose epic story and exploits during five years of Nazi occupation of Holland are related in her book *The Tulips are Red*, has continued to devote her life to the cause of freedom for her people and the service of her fellow men.

Having served as a nurse in Amsterdam hospitals during World War Two, it was a natural step for Leesha to enter the Medical School of Amsterdam after the war. Her education was made possible by a special government grant awarded in recognition of her wartime activities. At the same time she played an active role in helping to smuggle Jewish DP's — displaced persons — across the Dutch-Belgian bor-

der on their journey to Israel. She also undertook the supervision of a pioneer training center of the *Bachad* movement which dispatched religious youth to Israel.

After giving up her medical studies Dr. Rose came to a new life in Israel. She studied at the Hebrew University and became a social worker for the Ministry of Social Welfare. In this role she was one of the first to work with the newly arrived Yeminite Jews of Operation "Magic Carpet" and was responsible for the care of six work villages in the hills of Judea.

For the next two decades Leesha spent her time in the United States, where she played major roles in various philanthropic and educational organizations including American Mizrahi Women and Hebrew Institute of Long Island. In 1973 she realized a life long ideal by going on *aliyah* to Israel.

In Jerusalem, where she now lives, Leesha wrote her book about a part of her life which she had previously kept locked within her as it was too painful to express. She wrote her book in order to impart the lesson of the Holocaust to our youth so that they will never permit a similar tragedy to occur.

Joint Voting Precedent Set in Senate

by Rachelle Nashofer

Full time faculty of both Stern and Yeshiva colleges are in the process of voting on the A-P, B-P/N and C-P/N grading system. The Senate of Stern passed this proposal and is now awaiting faculty approval.

At the Stern College for Women Senate meeting held on November 8, a discussion arose concerning Yeshiva College faculty vote on a Stern College issue. Although the new reorganization of the university is not fully instituted, the undergraduate colleges are no longer separate

colleges; rather, they represent together the undergraduate branch of Yeshiva University. As a result, any proposal passed by either undergraduate Senate will need approval by the entire undergraduate college faculty.

The battle on student evaluations of faculty came to a close with Rav Soloveitchick's decision against it. He felt that in a Yeshiva atmosphere such as ours it would be wrong to evaluate one's teachers. Rabbi Blau, *mashgiach ruchani*, acted as the intermediary between the Rav and the Senate.

Rabbi Lamm Speaks on Tshuva

by Rachel Katsman

"*Teshuva*" (repentance) is a fundamental Jewish idea, and as irrational as it may be, it's one of the most glorious of all Jewish principles," explained Yeshiva University President Dr. Norman Lamm.

Concluding a series of lectures on the High Holy Days, Dr. Lamm addressed Yeshiva and Stern College students in the Koch Auditorium September 26 regarding the concept of *teshuvah* in Judaism.

Dr. Lamm explained that although ordinarily the past is irreversible, with *teshuvah*, the past is open as well as the future. One can actually erase past mistakes if complete *teshuvah* is done.

However, Dr. Lamm made a qualitative distinction between *teshuvah* and *selicha* (pardon or forgiveness). G-d pardons one who regrets his transgression, but the sin still exists.

Conversely, *teshuvah* is not only the initial impulsive reaction to the realization of a sin, for which one gets only *selicha*, but is an intellectual process.

"Sudden emotional turmoil cannot be used as adequate *teshuvah*," Dr. Lamm commented. "Spontaneous emotions fade as quickly as they come. The real *teshuvah* process involves a slow, rigorous groping for closeness to G-D."

He recounted the example of the differences in the quality of repentance between Yaakov's sons *Reuven* and *Yehudah*.

Reuven's sin came from his attempt to defend his mother's honor by making sure

Yaakov would move his bed into her tent after the death of *Rachel*, his most beloved wife. While *Reuven* was defending his mother's honor, he was also offending his father by interfering with his personal life. His sin was deliberate, but it is learned later that so was his *teshuvah*.

Yehudah's sin came when he falsely accused his youngest son's betrothed of adultery. When he realized his mistake, he enthusiastically did *teshuvah*, yet although it was sincere, it was impulsive.

Dr. Lamm explained that when *Reuven* did his *teshuvah*, the Heavenly angels sang out, "Blessed art thou, O Lord, who delightest in repentance."

With *Yehudah's teshuvah*, however, the angels sang out, "Blessed art thou, O Lord, who art gracious, and does abundantly forgive."

Thus, through *Reuven's* deliberate, intellectual repentance, he earned the status of true *teshuvah*, his sin being nullified. Although *Yehudah's* repentance was sincere, it wasn't thought out and therefore he only received *selicha* from G-D.

Through *teshuvah*, according to Dr. Lamm, a person's sin, or even his past, can be erased because he's earned the right for it to be so. *Selicha*, on the other hand, is only granted through G-D's grace, not by justice.

"Ultimately *teshuvah* is unrelated to sin," Dr. Lamm said. "It is the human quest for growth, knowledge, and a yearning for closeness to G-D."

The Lesson Of Cheshvan

by Mindy Seiden

Shlomo haMelech, in his complete wisdom, said, "To every time there is a purpose under Heaven," and so too, there is a time in the life of the Jew to laugh, to cry, to rejoice, and to mourn. It is for this reason that the *Observer* staff has decided to sponsor the publication of this column. Every moment of Jewish life is a reflection of former generations and their experiences. So too, in the month of *Cheshvan*, although it is devoid of any joyous festivals, we find the anniversary of a historical occurrence that has great bearing upon our lives as Jews.

The event, as we will more casually call it, is one that was read about three weeks ago in *Parshat Noah*: it is the flood that *Hashem* brought upon the earth to destroy its sinful inhabitants.

In dealing with *Hashem's* motive for destroying the world, the *meforshim* tell us that three sins were the cause for destruction, namely: promiscuity, idolatry, and robbery. It is interesting to note that *Rashi*, who develops this particular line of thought, comments that while the acts of promiscuity and idolatry brought indiscriminate punishment to both good people and bad people (because it hurts both good and bad people), the final decree to destroy the earth was sealed only because of theft.

There are many opinions as to why the decree was sealed only with the sin of theft; however, we will deal at the present time with an explanation that has been offered by Rabbi Moshe Feinstein; *Shitta*.

Rabbi Feinstein explains that robbery is far worse than promiscuity and idolatry because it shows a complete lack of *bitachon*, or trust in *Hashem*. We believe

that *Hashem* decrees the amount of money that a person should have in his possession, and if a person feels that he must seek money from other people, then he demonstrates his unwillingness or inability to accept that which *Hashem* has destined for him. By involving oneself in promiscuity and idolatry, one is lead astray by his *yetzter harai*; however, he can still be faithful to *Hashem*, but when one is involved in robbery he shows a lack of belief in the decisions that *Hashem* has made for him.

Bitachon, complete trust in *Hashem*, is not an easy *midah* (quality) to acquire. As a matter of fact, we see the conscious work that is needed to attain this level when we read about *Noach*, a *Tzaddik* in his generation. The Torah tells us that *Noach* and his family did not enter the ark until they actually saw the waters of the flood. It is apparent through the insight of the *meforshim*, that *Noach* waited until the last moment, so to speak, to make sure that *Hashem* was bringing the flood upon the earth. *Noach* lacked the *bitachon* to enter the ark before he saw for himself that the destruction of the earth was about to begin.

Yet, *Noach* didn't deny that he could attain that level of *bitachon* — he worked on the *midah*. For we see that instead of running out of the ark after the *mabul* when he saw that everything was dry, he remained in the ark until *Hashem* told him that he should come out. It is now the month of *Cheshvan*, and we have to relive the lesson of the *mabul*. The destruction of the world is not a passing incident, nor is its unparalleled lesson, "Blessed is the man who trusts in *Hashem*..."

Women's Service Makes A Unique Simchat Torah Experience

by Adina Sullum

Tefillot, *divrei Torah*, spirited songs, lively dances, and *aliyot* to the Torah sound like the integral parts of a typical *Simchat Torah* celebration in *shul*. However, this service on the west side was extraordinary. There were no men leading the service. What made the davening so unique was that approximately 200 women gathered together on *Simchat Torah* morning to participate in this exciting and spiritually uplifting service.

It was the first time that this reporter had participated in an all women's service. I had first-hand experience in seeing what really occurs on the other side of the *mechitza*. This experience clarified my picture of Torah reading. It was an experience to see a woman carrying a *sefer Torah* in one arm, and grasping, just as lovingly, a child in the other arm.

Before the Torah was read, one of the women explained the procedure. "*Aliyot* were assigned, and we were told to make the *brachot* without mentioning Hashem's name." The reason for the omission of Hashem's name in the blessings for the reading of the Torah is that only a minyan (ten or more men) has the commandment to read the Torah. Women may read the Torah as a *limud*, but not as a commandment. The reason for the omission of *borchu* before each *aliyah* is based on the idea of *d'vorim she-bikdusha*. Literally these words mean "things which are in sanctification." They include recital of *k'dusha* in the *shemonah esreh*, *borchu*, and *kaddish*, all of which women cannot say. (Laws of Blessings, *Mishneh Berura*, *simon* 55, paragraph 4.)

Every woman who wanted an *aliyah*

was given one. Two of the women read from two *sidrai Torah*. The *b'not kohanim* received the first *aliyah*, and the *b'not Leviim* received the second *aliyah* along with some *b'not Yisraelim*, including myself. I felt great excitement standing near the *bima* and taking an active role in the Torah reading.

My cousin Michal's melodious rendering of the *maftir* inspired me with the hope that I too can learn how to read the Torah. Later I received the honor of rolling the parchment back to *Beraishit*.

I first heard of the orthodox women's group of the West Side during the spring of 1977. This group of orthodox female daveners had its genesis when Carol Goldberg, who is now at Yale Law School, organized it two years ago. The special service for *Simchat Torah* was organized in conjunction with some women from Lincoln Square Synagogue. Carol Goldberg took leave of her busy schedule and came to New York City for *Yom Tov* in order to participate in the women's service.

As of now the group has no specific name. It has not taken the name of the Women's *Minyan* of the Upper West Side since the word *minyan* signifies ten males. The group meets twice monthly for *Shabbat* morning services. Approximately 30 women participate in a *Shabbat* service, and Bev said that more would come if there was a regular davening schedule. There are other activities in addition to the *Shabbat* services. *Rosh Chodesh* gatherings are held in the homes of various members. Thus far there have been *megillah* readings for *Purim*, and there have been

shiurim on subjects pertaining to women and prayer.

I asked Bev how some of the women learned to read the Torah and how to conduct services. One woman learned from a friend of hers, and some learned from a local orthodox center. Two of the women presently teach Torah reading to other women.

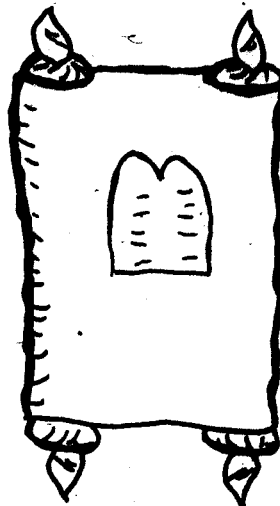
What is the nature of the group's religious observance? According to Bev, "We have the premise that the group is committed to *halacha*." When *halachic* questions arise they turn to various *poskim* for answers. Since the emergence of a religious women's group which conducts its own service is relatively recent, issues such as *aliyot* for women must be researched.

If anyone is interested in finding out more about this women's group, please all Bev Worthman at 866-4949 or Henchy Katz at 724-8283. The next *Shabbat* morning services will be held on December 2, and De-

cember 16.

Two other new orthodox women's davening groups have recently emerged. One, in Washington Heights, was organized by Shulamit Magnus (781-2339). I spoke with Fredda Birnbaum (928-7451) who participates in this service. It began around *Pesach* time and it meets once a month with approximately eight women attending. As of yet they do not have a *sefer Torah*, and so the Torah reading with *trup* is done out of a *chumash*. The other orthodox women's service is in Riverdale, and Bev Magdison is the organizer. Whoever is interested in attending this service can contact Rabbi Avi Weiss.

An interest among young Torah dedicated women to take more of an active role in *mitzvot* seems to be spreading. The opportunity to participate in a women's service is a very special and exciting one. *Simchat Torah* of the year 5739 will undoubtedly remain as a memorable and exhilarating experience in my mind.



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Sharon Perin — Student Coordinator for the SPEECH ARTS FORUM

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Kristallnacht: Holocaust Memorial Becomes Protest of Present Atrocities

by Maria Silver

On the Fortieth anniversary of *Kristallnacht*, approximately 200 people, including about fifty Stern College students, attended a rally at the Isaiah Wall to affirm that they would never allow the tragedies of the Holocaust to happen again.

The rally also served as a protest against U.N. contribution of \$500,000 for a Palestinian propaganda film to be shown at the U.N. on November 29.

Those present at the rally stood around a table which held memorial candles formed in the shape of a Jewish star, and



Rabbi Avi Weiss and student representatives from Stern College presented a petition of protest to Andrew Young after the rally.

stood at posters of horrifying photographs of the Holocaust. Some Holocaust survivors broke into tears as speakers recalled past atrocities.

Speakers included Naomi Miller, President of Stern College for Women's Student Council and Rabbi Avraham Weiss, a Stern College professor. A proclamation from Mayor Ed Koch and a message from Governor Carey were both read. Other noteworthy figures in attendance included Bella Abzug and Congresswoman Elizabeth Holzman.



Memorial candles glow in memory of Holocaust victims.

After the speeches, the various groups including ORT, Yeshiva University students, Betar, JDL, Children of the Survivors of Holocaust and the Jewish Community Relations Council marched to the American Embassy, where Rabbi Weiss, Dean Bacon and student body representatives met with Andrew Young, United States Ambassador to the U.N. They delivered a petition showing concern over the Palestinian propaganda film to be shown on November 29, and discussed his feelings on the matter. Those who did not talk to Mr.

Young remained outside saying *tehillim*, chanting and singing.

After thirty minutes of discussion with Mr. Young, Rabbi Weiss addressed those at the rally and informed them that while the petition was accepted by Mr. Young, the ambassador would not commit himself to any definite statement.

November 29, International day of Solidarity with the Palestinian People, is the day that the P.L.O. propaganda film will be released. Another rally is scheduled for that day.



Dean Ackerman is coordinator of The Dean's Table, a program of informal encounter among students, faculty, and administration.

Bulletin Board

Announcements from the deans, the Office of Registrar, Office of Student Services and the library:

1) Dean Ackerman, Dean of Humanities, is coordinating a program of informal discussions between students, faculty and deans. The program is called "The Dean's Table". The idea is for students, faculty and a dean to meet over lunch to discuss a given topic.

Dean Ackerman feels that students should not wait until a problem arises to consult their dean but hopes that they will take advantage of this chance to meet their deans informally. Interested students should check the bulletin board in front of the office of the Dean for the times and dates of these upcoming events.

2) Professor Lubetski has announced that the library is exhibiting a display of Nobel Prize winner Isaac Bashevis Singer's books.

3) Mrs. Winter of the Office of Student Services has discount tickets for many current Broadway Shows available for students.

Yeshiva University Undergoes Self-Study in Preparation for Middle States Evaluation

Representatives of Student Council, Senate, TAC, *The Observer*, and *Kochavia* met with Dr. David Mirsky, Special Assistant to the President for the Middle States Evaluation, on Wednesday, Nov. 2, to discuss student participation in planning and preparing for the forthcoming re-accreditation visit of Yeshiva University by Middle States.

The Middle States Association of Colleges and Schools is the official regional accrediting authority for the Mid-Atlantic states. After initial accreditation, the Association sends a team to visit the school every ten years to determine whether accreditation should be continued. Yeshiva University was last re-accredited in 1969, and a re-accreditation visit is now scheduled for spring 1980.

Dr. Mirsky, who resigned from the position of Dean of Stern College in 1977,

and has served the university in many capacities, including University Dean of Administration and Acting Vice-President for Academic Affairs, was asked by President Lamm to assume the responsibility for planning, supervising, and coordinating all activities the University must undertake in preparing for this visit.

The student representatives met with Dr. Mirsky, at his request, to discuss the forthcoming evaluation visit, and participation of students in preparing for it. "Central to the entire accrediting process," Dr. Mirsky explained, "is an intensive self-study which the institution must carry out prior to the arrival of the visiting team, and on which the President's report to the Middle States Commission must be based. Yeshiva must now undertake such a self-study, and it is my desire to ensure that students will be involved in it and have full

opportunity to express their views in all issues." Dr. Mirsky asked Student Council to appoint a student to serve on the university self-study committee, and also to be prepared to name student representatives on the various committees which will be studying academic programs and university organizations. He also suggested that students might find it helpful to establish a student committee to concern itself with student affairs and needs, as part of the self-study process.

"Normally," Dr. Mirsky pointed out, "one and a half to two years should be devoted to a self-study, which is the most vital aspect of an accreditation visit. Thus, while Spring 1980 may seem to be a long way off, we are, in truth, starting late and will have to work hard and with great intensity to complete the kind of self-study that is called for in time."

Y.U. Rates High in National percentages

by Miriam Teicher

One third of all college degrees awarded in the United States in the field of Hebrew and Jewish studies are granted by Yeshiva University. These statistics were given by the National Center for Education Statistics, a unit of the United States Department of Health, Education, and Welfare.

In a different study done by the Modern Language Association of America, figures indicate that Yeshiva University students comprise 15% of all students enrolled in Hebrew and Judaic studies courses at American colleges and universities. According to Professor Morris Silverman, Yeshiva University awards 20% of the total number of Bachelor's degrees, 69% of the Master's degrees, and 40% of the doctorates in this field.

Yeshiva University, now in its 93rd year, offers 240 courses, 180 of which are undergraduate. The university offers programs leading to Bachelor's, Master's, and doctoral degrees for 7,000 men and women.



Mark Sachs was the star of the show at a dynamic cafe night sponsored by the Senior Class and Y.C.S.C. on November 9.

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Stern Students Help Make WYUR a Success

by Linda Ostrow

Win Tickets! Records! Bookcovers! Prizes! Listen to interviews, *shirim*, news, weather, and sports, including live YU sports coverage, and, of course, music. All this is available to YU students who set their AM dial to 820. For WYUR, Yeshiva University's very own radio station, has begun its eleventh year of broadcasting.

Stern students are currently working at WYUR in various capacities, filling positions as disc jockeys, news, sports and weather announcers, engineers, as well as on the public relations and business ends of broadcasting production. Stern students all seem to enjoy their work at the station and feel very fortunate for the opportunity to participate directly in such an important activity. Stern participant Diane Ross, who does public relations for the station, says, "As an English Communications major I feel that the first-hand experience I receive working at the station, with the staff, is proving to be invaluable."

WYUR, subsidized by Student Council, was granted its annually renewed charter in January of 1968. At that time it was broadcast from a studio in RIETS Hall. Since then it has moved to the Student Union Building at Yeshiva College. The station experienced many difficulties last year, including attacks by vandals who made off with 600 records. However, this year the station is on its feet again with new equipment and a library of 4000 rec-

ords, hopefully increasing to 5500 this year.

According to Steve Cohen, station manager, WYUR's purpose is to fill the communication gap existing between Stern and Yeshiva College and to provide all students with a radio station they can enjoy after a long day's work or before class in the morning.

Steve Cohen, who began as a record librarian, has been with the station for four years. He is happy with the response so far this year and has a lot of confidence in the relatively young but enthusiastic staff. The station does, however, need student as well as Student Council support because there is still a long way to go in order to make WYUR the best it can be. Steve Cohen points out that "the student body of the university has a unique opportunity to enrich itself ... but if there is no student support, the station will be WYR without U."

For students or businesses who would like to advertise on the station, the rate is \$1.85 per minute and arrangements can be made by contacting any number of station personnel, business staff or Barbara Goldman in room 6D. Anyone who has suggestions for interviews may call the station at 568-4700.

Stern's broadcast hours have been increased this year and schedules are available in the lobby of Brookdale Hall. The station invites all suggestions and would greatly appreciate help and participation in the station's efforts that the students can provide by tuning in.

Bleich speaks on Ethics

by Tova Wohl

Whether one has the right to produce an infant by an artificial means of reproduction is an ethical problem that few scientists can answer.

Rabbi Dr. J. David Bleich, a professor at Yeshiva University, in an interview on WEVD-FM radio on October 31 expounded on this theme when discussing the topic of "Scientific Breakthroughs and their Moral Implications." Experimentation with test-tube babies is illegal in the United States because of the high risk of producing a defective infant from faulty procedure. Test tube babies possibly should be permitted only in the case of a mother who cannot conceive.

Another issue raised during the interview was that of cloning. Rabbi Bleich defined cloning as a unique asexual process of reproducing an offspring identical to its

parents. In discussing the scandal raised by the book *In His Image*, he explained that the consensus is that the cloned human mentioned in it is a literary fraud. There are no records of a successful cloning with any organism higher than a tadpole.

The next issue Rabbi Bleich discussed was human engineering. With future technical advancements in microsurgery, it may be used to prevent hereditary defects. Microsurgery makes it possible to remove the gene responsible for a given defective trait.

Ethical problems do arise with the practise of microsurgery. Experimental controls must be established so that this technique may not be abused by parents wishing to control the characteristics of their children.

Rabbi Bleich concluded with a discussion on the moral and legal implications of euthanasia.

Paradise Alley is Eden for Stallone Fans

by Linda Schneierman

"Paradise Alley" written and directed by Sylvester Stallone, is a "blood-and-guts" movie in which three brothers combine brains and brawn to get out of Hell's Kitchen, a rat and roach infested area which engulfs its inhabitants, leaving them with little chance to improve their lives. The film focuses on the three brothers: Cosmo, Victor, and Lenny, and on their desperate desire to succeed in life.

Victor, a defeatist, suffers silently while cleaning bodies for the morgue. Cosmo, played by Sylvester Stallone, is the idealist who refuses to accept his birthplace as his deathplace and constantly jumps from one crazy stunt to another trying to earn his ticket out of town. The third and youngest brother is used as a pawn to earn the three brothers a name and success.

The movie begins by jumping from scene to scene, but by the middle of the film the point of the story emerges. We are shown a wide range of shifting personalities. The older brother, who had previously suppressed his real feelings, is transformed into a shrewd, tough, callous businessman as his hopes for success rise. The idealist, once quick to con his brawny brother into betting strength against money, seems to have turned into a softy with a real heart. In contrast, the simpleton brother, who is the youngest, does not change although he is the one who keeps the family together in the end. One can't help being emotionally drawn into the unfortunate affairs of the fated people.

Greed and desperation temporarily cause these three brothers to lose sight of their values and break apart. At the end, however, they are reconciled.

Sylvester Stallone fans should definitely see the movie. The film is similar to "Rocky" in that Stallone's character uses his fighting to put himself against the world.

Rings 'n' Things

Karen Eisenberg '79 to Stu Lavenda '77
Rachel Weller '80 to Tzvi Anolick '77, '81
Carrie Holtzman '80 to Morrie Klians '76
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Rebecca Stein '78 to Robbie Heisler '78
Joyce Blau '78 to Azriel Haimawitz '76
Chanita Stavsky '80 to Mike Weisz '79
Mindy Borck '78 to David Dolny '75
Linda Rubin F.G.S. '79 to Michael Feigelman
Eileen Kusseluk '78 to David Senter
Rochel Suna '80 to Kalman Ausubel '77
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Friday 9:30-1:30

Rabbi Blau:
Monday night — in the dorm (2nd floor)

Thursday afternoon — first floor school building.

T'chiya Brings Volunteers to Development Towns

by Sharron Gruer

Fifty orthodox college students, including some from Yeshiva University, found a place for themselves in Israeli Development Towns this past summer. *T'chiya*, a volunteer organization, enables its participants to live among underprivileged Sephardim in towns such as *Hatzor*, *Migdal Haemek* and *Tzfat*.

The inhabitants of these towns emigrated from Morocco and other North African countries during Operation Magic Carpet when Israel was first established. Because they were poor and unskilled, they were placed in borderline settlements as a security measure. Not only did the immigrants experience economic difficulties and hardships, but they faced an internal struggle as well. While they themselves were not educated, their ties to Sephardic traditions were strong. Yet, it was difficult for them to transmit these ideals to their children who were growing up in modern day Israel.

The founders of *T'chiya*, aware of these problems and of the cultural conflicts between Sephardim and Ashkenazim sent volunteers with a deep appreciation of their own Jewish religion, a love for Israel and a willingness to work with people. The volunteers feel that much was accomplished during this past summer. A wide variety of activities were organized — coffeehouses, day camps, school teaching,

arts and crafts, Thursday night *mishmars* and a Bible contest between the three towns. The group in *Tzfat* left its mark by building a park for its inhabitants, and by producing a newspaper. The volunteers also did some counseling, worked with problem families, brain damaged children and army deserters. A favorite activity for all three towns was a spur of the moment *kumsitz* anytime, anywhere.

The success of the program was tremendous. It allowed for a cultural exchange to take place. The residents of the towns greatly admired and respected the American volunteers. Seeing the synthesis

of a modern "normal" American who was also an orthodox Jew made a favorable impression upon these Israelis. A *T'chiya* volunteer is often characterized as one who comes equipped with a guitar, basketball and *chumash*. Through various interactions and activities, these Israeli teenagers came to realize that the Jewish religion is not old fashioned, and they grew to understand that their fellow Jews care about them.

In turn, the volunteers also grew from this experience. Naomi Mark, a junior at Stern described her experiences:

"Living in *Tzfat* sensitized me to a part of our people that I otherwise would never have had a chance to get to know. The people in *Tzfat* opened their homes and hearts to us, and let us be part of their

lives." The *T'chiya* group, most of whom intend to make *Aliyah*, left with the satisfaction of knowing that as religious American Jews they have much to contribute to Israeli society. Sherri Susman, a *T'chiya* volunteer from *Hatzor* summed it up. "After learning in Israel for a year, I felt that I had only taken. Now it was my turn to give."

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