

December 28, 1978
NEW YORK CITY
Volume 40, Number 5

2010-2011

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By Ellen Bart

The Senate has recently set up a new committee to review Stern's curriculum and to offer suggestions for possible changes. The committee, which now consists of only Senate members, will be expanded to include faculty and students from each department of the college.

The decision to form the committee came after a heated debate at the December 6 meeting, about whether the number of requirements at Stern is excessive. A proposal was made by one of the senators to discuss a drop of 6 credits of core curriculum requirements. Some faculty members objected, saying that making such a proposal was out of order.

A thorough investigation of the existing curriculum was found to be necessary before any such proposal could be made, and a committee was created for this purpose.

A discussion at the December 13 Senate meeting dealt with some of the problems the committee will face. One of the major obstacles is a lack of definite goals and concrete plans by which these goals may be achieved. Speed is essential, as current senators hope to reach a decision by the end of this year.

A preliminary report by the committee has been set for February so that both students and Senate can see the direction in which the review is heading.

The Senate meeting on Dec. 20th opened with a proposal to grant an automatic Jewish Studies minor to all Stern College graduates. Normally, a minor is granted upon completion of 15-18 credits in a field of study. A Jewish Studies minor, however, currently requires 18 credits in addition to the required 20 courses.

Many faculty members supported the proposal, and faculty senator Hatvary even suggested that granting a minor was

insufficient. She suggested that an automatic major be given since the number of courses taken justifies such a decision.

An automatic minor would give students a concrete accomplishment on their transcripts. In that way graduate schools would not see Judaic Studies courses merely as electives.

One problem will be distinguishing between this "automatic minor" and the minor achieved by taking courses above the 20 required.

Another question is the level of competency a student should be required to achieve before receiving an automatic minor.

A second proposal centered on giving three credits for all courses that meet for three class hours per week. Presently, this is not the case in some Judaic Studies courses even though credits are supposedly designed to reflect the number of class hours:

Dr. Appel and Dean Rabinowitz will be asked to address the Senate on both issues.

A final proposal was made to have guidance counselors assigned to each freshman.

Some Senate members pointed out that this has been tried before without success. They stated that many faculty members and administrators as well as previously existing guidance counselors are readily available, and that all students need to do is seek them out.

In the meantime, the committee is planning to poll students and faculty. They also plan to review Stern's charter, which outlines the goals of education at Stern.

Another discussion on December 13 focused on establishing a Stern College

by Gary Rubin

"This is not a case against an individual but an interpretation of conflicting constitutions," said Shelly Golombek. Mr. Golombek was one of the eight member arbitration committee which met Wednesday, December 20, to clarify constitutional contradictions between the constitutions of Yeshiva College, Stern College, and WYUR. The committee, which met for four hours, consisted of four YC students and three SCW students. A fourth SCW student had been appointed to the committee but was not able to attend the meeting.

The first part of the meeting was open only to the press and involved parties. Three representatives from WYUR, Steven Cohen, Station Manager; Joel Macel, Business Manager; and David Ginsburg, Chief Engineer, presented their case in support of the station's constitution. Nathan Miller, President of SCWSC, defended the SCWSC constitution.

The conflict arose when the Stern

College coordinator was dismissed earlier this year. Constitutions of YCBC, SSWBC and WYUR were checked to determine the validity of the dismissal. It was then discovered that each constitution contained a different policy regarding Stern College's involvement in WYUR.

SCWSC's constitution reads, "The Student Council shall have the power to appoint all commissions and their chairmen not otherwise provided for in the Constitution."

Mr. Miller declared at the meeting that this clause includes the WYUR co-ordinator from Stern, and WYUR is treated as any other club under SCWBC except for its financial affairs.

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Dean Karen Bacon has been appointed acting University Dean of Natural Sciences and Mathematics, succeeding Dr. David Finklestein.

She will continue to serve as Dean of Stern College and will have two assistants. Dr. Lenny Brandwein will serve as assistant to the University Dean of Natural Sciences and Mathematics. Ms. Chaya Orlian will be Assistant Dean of Stern College.

A fourteen-member search committee is being formed to aid in the selection of a University Dean of Natural Sciences and Mathematics. Five members will be chosen from the University's sciences faculty, one member from the arts and sciences faculty at large, and one each from Albert Einstein College of Medicine and from the administration will be named, as well as two student members from each of the University's undergraduate divisions, Yeshiva College and Stern College for Women, and two from the two schools' alumni groups.

In announcing the appointment of Dr. Bacon, Dr. Lamm stated, "Dr. Bacon has the distinction of being the first woman, and the first alumna of Stern College, and a former member of the YC science faculty to be appointed administrative head of the undergraduate unit... She is an exceptional representative of the Stern College student body, which she has served so well."

Dr. Karen Bacon was appointed Dean of Stern College for Women in the fall of 1977. She had served as assistant professor

of biology at Yeshiva College from 1975-77 prior to assuming the directorship.

Dr. Rosen was awarded her Bachelor's degree at Sherris College in 1961, and earned her doctorate in microbiology from the University of California at Los Angeles in 1968, where she was a teaching assistant in the department of bacteriology. She was a National Institute of Health Postdoctoral Fellow (1969-93) and a U.S. Public Health Service Postdoctoral Trainee at UCLA (1968-70). She was a research associate at Indiana University, department of microbiology, from 1972-75.

ANALYSIS OF THE DATA



molecular biology and ultrastructure of microbial development. Dr. Bacon has co-authored numerous articles in scientific journals and books.

THE OBSERVER

Published by Stern College, an undergraduate
division of Yeshiva University

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Career Guidance Program Should Be Expanded

Career guidance is available at SCW, although only a few students are aware of its existence. It is true that counseling is not always easy to come by. However, the numerous complaints concerning the lack of such a service are not completely justified without a careful investigation of the present office.

If interest is expressed, the guidance counselor is willing to discuss and improve the present program. Facilities for career counseling are available—they are just in need of improvement. The office itself, with its library of career orientation, must be made readily accessible to students. Hours should at least be expanded from the 1-3 p.m.

Wednesday time slot to include all of club hour, and in general to fit the students' hectic schedules. Work-study students may be able to run the office as a drop-in center. A program under the present guidance counselor aimed at the development of direct contact with students, department faculty and divisional deans is another way to achieve a more functional and serviceable guidance office.

The need for guidance counseling at SCW is real and immediate. The counselor and library as a foundation is established. Improvement through expansion and development must be the next steps.

BIO Majors and Non-Majors Should Have Separate Finals

Stern College has always been proud of its biology department, and rightly so. Biology majors find Stern's thorough background to be excellent preparation for careers in medicine. For these students a rigorous, in-depth course is a must.

However, many students are taking Biology 1-2 simply to fulfill the science requirement, and to expand their general knowledge. The course catalogue offers two distinct sections: biology for majors and biology for non-majors. At times this distinction is somewhat unclear.

One area that demands clarification

is the type of final examination given to Biology 1-2 students. Majors and non-majors are given the same departmental exam. Because biology majors have had a more intensive course of study, they are expected to do well, whereas non-majors find it a difficult exam. If the students of one particular class have low grades, their grades are curved. Other than that, the disadvantage caused by taking the non-major course is disregarded.

The only fair solution for this inequity is to have two separate examinations that adequately reflect the curriculum in the two courses.

Student Court

Problems arise in any given situation. Unfortunately, it is a natural reaction to ignore difficulties and hope that they will disappear of their own accord. In the long run, issues have a tendency to complicate themselves, especially if underestimated.

It is not necessary to dwell on any specific issue; a general overview will suffice. The W.Y.U.R. issue has incited Watergate-like dealings and slander against all parties involved which should not be overlooked. Flaring tempers and wounded egos have served only to entangle matters further.

Inaccuracies in Senate elections are being quietly handled by those involved rather than being investigated thoroughly and openly. It is hoped that once delved into honestly and properly, issues which had seemed complex will be simplified. Violations in the dorm should be handled in an open forum as well.

The aforementioned problems should be handled by a student court. Results of the recent student council poll show 67% of those students questioned to be in favor of a student court. The mere possibility of such a court is not enough. Efforts to create this court should be dispatched promptly to benefit both students and the University. These problems will not remedy themselves. A student court insures that these issues, as well as any future difficulties, will be investigated properly.

A letter to the editor appeared in the December 20 issue of *The Commentator* which referred to the budget of *The Observer*. The figures quoted were incorrect. The *Observer* Board would like to state the correct facts so that "outside observers" do not confuse our student body.

The letter approximated the *Observer* budget to be \$2,400 for the fall semester. The actual cost exceeds this estimate by \$1,100.

In addition, the *Observer* will come out more frequently next semester according to its schedule. Student Council allocated the *Observer* budget to meet this need.

LETTERS TO THE EDITOR

Academic Standards

To the Editor:

The official reasons given for the denial of Dr. Jessica Grant's tenure request (*Observer*, Sept. 29, p. 3) appear to be highly questionable. How can an institution demand from its faculty significant involvement in research while at the same time refusing to grant sabbaticals to them? Where are the Stern College facilities that would allow for advanced research? What grant funds are available for equipment and personnel? Without funds for research assistants and without graduate students,

how can one conduct involved experiments? Though many PhD's in biology are desperately looking for jobs, what could Stern offer to attract them if a priority were to be placed on research?

Once we posit that the research requirement is next to impossible for faculty members to fulfill within the Stern environment, one must ask whether such a demand should be made of a Stern College instructor. Perhaps a more realistic criterion, given the school's physical and financial limitations, is the individual's teaching capabilities. Furthermore, if the *Torah U'Madah* concept is to be kept viable, the combination of teaching expertise and religious commitment is clearly optimal.

Dr. Blank's plan to make Stern a "highly regarded women's college" is laudable, provided that Stern is not allowed to become just another women's college, however highly regarded.

Joan Glick Bieler '71
PhD Candidate, Biology
Hunter College, CUNY

Part-Time Faculty

To the Editor:

Might someone in the administration explain "the decision...to hire part time

specialists in Information Science rather than retain the current mathematics professors because it was felt that was the best thing for the department academically" in light of the Phi Beta Kappa letter which stated that at present "there is, moreover, an excessive reliance upon part time adjunct faculty" in YC and SCW?

Surely these mathematics professors would be capable of teaching Information Science, and furthermore, their rehiring might help to narrow the apparent rift that presently exists between faculty and administration.

Jeffrey Kantowitz
YC '79

Letter to the Editor:

Dorm Fee for Guests

To the Editor:

Recently a sign was posted in Brookdale Hall requiring guests to pay \$8.00 per night to sleep in the dorm. Now, suppose I'd like a friend to come for Shabbat. She must pay \$17.00 to eat in the cafeteria on Shabbat and another \$8.00 to sleep here. It's true that these costs are less than a hotel, but face it, how many friends of yours are willing to pay \$25.00 for a 25 hour visit. That's a dollar an hour!!

Now, if for their \$8.00 dorm fee they were getting sheets, blankets, towels, and a room, I could see a valid reason for paying. But, in most cases these guests are sleeping on floors or boxsprings, using their friends' towels, and making do with what's available.

Most of my friends have traveling expenses, also. It becomes an embarrassment for me to have to tell them of the \$8.00 overnight fee. I have visited them at their respective colleges and was never imposed

upon by their administration. For my non-Jewish friends, paying \$8.00 to Yeshiva University brings to mind that old cliché "Cheap Jews." It is not a pleasant image we are projecting.

I am aware of the fact that this institution like all others must have money to function. If indeed this is our idea of raising money, I think this issue should be reconsidered. Maybe an overall increase of dormitory fees would be appropriate. Or perhaps more fundraisers throughout the year. Whatever the solution, I feel it is our duty as students to protest against this situation. The problem is ours and we must take action!

Sincerely,
Sandy Kaplan, SCW '82

Rabbi Reichert informs the Observer that if a friend is a student at any institution, she can stay at Brookdale Hall for \$2.00 per night. The \$8.00 fee is for non-student guests.

What's Ticking with TAC

True joy is rarely experienced. Most people are involved in the pursuit of happiness, yet happiness itself seems to elude them. Happiness comes from cognizance of one's aspirations, and many times one's ambitions remain woefully unfulfilled. There is an eternal conflict between man's sweet dreams and the hard reality of life. Man thinks of himself as a sculptor carving his own self-image of success. But life's experiences teach him that more often grief and frustration are what he gains, simply because the fate that G-d has intended for each person does not necessarily agree with each person's chosen goals.

King David was stricken by perpetual tragedy and yet he maintained his lofty, but simple unflinching and strong faith. He taught us that there must be a paradox in man's life — "to achieve happiness, man must abandon its pursuit." The key here is to prostrate oneself entirely before G-d and say, "You decide what is best for me. Take my hand and guide me."

G-d is my allotted portion and my share, You guided my destiny. Portions have fallen to me in pleasant places, indeed my estate was lovely to me. I will bless G-d who has advised me. (Tehillim 165-7)

The ideal is to submit oneself to the

extent of melting down our ideals, to dissolve our personal goals. We long to be able to pour out our hearts and plead with G-d to take this amorphous, shaky mass we call our lives and mold it into shape, existence, purpose.

Pour out your heart like water in the presence of the L-ord. (Eicha 2:19)

The root of the word *simcha* is *machah* — erase. If one truly wants to rejoice it is necessary to lose sight of oneself. So long as one is consciously aware of the projected image he is forming to others and himself, he is worrying, not rejoicing. Erase the entire self. Only then can one relax, freed of that heavy yoke of self-

concern. Relieved and released one can soar without bounds.

We may be beaten, battered and bruised, but we are nevertheless a masterpiece of Divine Creation. As Jews we may have undergone fierce battles in our history, but we are not defeated. For what are we? Nothing but stone in the grip of a sculptor, putty in the hands of our Maker. Every blow reveals an artist, every chip is intentional. For this we can sing and dance. For this we can be joyous. Reprinted from "The Art of Celebration" by Rabbi Avrohom Chaim Feuer The Jewish Observer — Tishrei 5739/Oct. 1978 Vol. XIII, No. 6.

The Miller's Tale

Actions Speak Louder Than Words

by Naomi Miller



Serious questions regarding the administration-faculty relationship have once again been brought to the fore, this time by Phi Beta Kappa's rejection of Yeshiva University. To those of us who are unfamiliar with the numbers and situation of Yeshiva University's faculty, the letter in the Commentator of December 6th by Professor Weidhorn must have effected astonishment and incredulity. Personally it was quite disturbing to find out that one of the main reasons Yeshiva University was not accepted by the Phi Beta Kappa committee was because its professors are working the maximum number of hours and are paid minimal wages in comparison to any other college in the New York metropolitan area, allowing little time for outside

research.

It is manifest that many of those who work within Yeshiva University, faculty and otherwise, do so out of a commitment to Judaism and Jewish education. This noble sentiment is highly laudable and should certainly not be used to the disadvantage of those involved.

Aside from the question of propriety of conduct raised in the letter regarding the misrepresentation of salaries and the withholding of agreed-upon raises, we cannot ignore the larger and more cogent question of ethical conduct toward those within the Yeshiva University family.

In an institution whose motto is *Torah U'Madaiv*, perhaps the motif of *derech eretz kadma* (Torah is not

shoved, trampled on, etc.) is not always when we are in line for a parking space and a lady who looks like a nun. Read a book or two about the history of us. There are many ways to show that she realizes what she has done to us. "I'm sorry. I didn't see you there, shortie." Do these tall folk think that now that Mayor Koch has instituted the "Paper Scooper Law" that they don't have to look down when they walk?

Do you know what really bugs me? B. Altman's windows. It's not the windows that make me angry, it's the people who look at them. I mean the tall people. They always stand in front of me. What nerve! If I want to see the windows I have to go late at night when nobody else is there.

How about in the movies... I sit down and get comfortable and the tallest guy in the theater sits right smack in front of me. I always have to see the movie twice to get in what I missed the first time around.

Being short isn't all that bad but it isn't all that good either. Please be nice to short people and look down when you walk. Someone might have forgotten his paper scooper.

Since this is the last issue for me as Make-Up and Production Editor, I would like to take this opportunity to say what a pleasure it has been doing layout until 2:00 a.m. every two weeks. Who needs sleep anyway? Seriously, I would like to thank my staff: Marie Silver, Rachel Katzman, Ellen Bart and Miriam Teicher for all their help this semester. B'hatalacha!! Last but not least by any means, I would like to thank Editor-in-Chief Sharon Krimmson for putting up with me. *Likama Hashah BYerushalayim!!*

The Observer staff wishes Ilene Leberman the best in her year at Netiv Yerushalayim.

The Observer
wishes everyone
a Happy Chanuka,
and good luck
on Final Exams.



Student Council discusses many issues, including lack of Study Hall space

SCWSC Petitions to Allow Fathers Upstairs in Dorm on Sundays

By Esther Nagel

President Naomi Miller made a motion to allow fathers up to dormitory rooms on Sundays at the December 11 Student Council Meeting.

Although the details have not yet been arranged, it is agreed that there first must be a favorable general consensus among students before the adoption of the proposal. Petitions will be circulating through the dormitory and school building, and will ultimately be submitted to Rabbi Miller, Vice President of Student Affairs.

Student Council also announced it had allocated \$95.00 in order to tune the piano in the dormitory's music room. The music room is located on the first floor near the machines and is open to all students for practice.

Another issue concerning the dormitory was raised. In response to the conversion of almost all study halls into living quarters to accommodate the large number of new students, the council announced

that it is in the process of turning the back lounge into an additional study hall for the study and final weeks of school. Another alternative available for students wishing to study will be extended library hours during these weeks.

Curriculum

cont. from p. 1

student court. Many Senate members think the court should come under the Student Council auspices and not those of the Senate. In this way the court would remain a totally student-sponsored activity instead of one which answers to faculty and administration.

March 1st was set as a deadline for all guidelines regarding the establishment of a student court.

New A,B,C,-P/N Option Helps Take Pressure Off Students

54 Students Take Advantage

by Abby Fodiman

For several years, students at Stern College have had the option of taking courses for either a "pass" grade or no credit. It was hoped that this program would encourage students to enroll in courses outside their area of concentration, in order to broaden their perspectives in an unfamiliar area, without the pressure of grades.

Traditionally, if a student received an A, B, or C in a course, her transcript would indicate that she had passed the course. On the other hand, if she was afraid of receiving a D or F, she could elect not to receive credit or a grade for that non-required course.

This P/N option saved many students whose fears of failing were justified from the aggravation of an unsatisfactory grade. Yet, for those who excelled in a course, there was no reward for their efforts. For this reason, the P/N program was modified in order to give credit to those students who merited an A, B, or C in a course. Any student, above the freshman year, can take a course A,B-P/N, excluding those courses fulfilling her major and certain required courses.

The new option will ultimately have an effect on the student's college career. One Stern woman was having second thoughts about her decision to assume a history ma-

ior and began leaning towards political science. She is now trying political science without any risks and will still be able to get credit for the course if she does well.

Other students have applied for A,B-P/N because they missed the deadline to drop a course, and do not want a "W" to appear on their transcript.

Another student needed math for her major and recently changed her major, but it was too late to drop the course. Now that she knows the grade will not affect her average, she feels, "less pressure, but you still want to do well."

One student said she "registered for an intermediate Judaic Studies course and it was cancelled." She had to take an advanced course in its stead due to other cancellations and scheduling problems. Now she feels "relief and security."

For whatever the reason, 54 students have decided to take advantage of this extended option. Already it has created a more relaxed attitude among the participants.

Report: Career Guidance at Stern

By Debra Cohen

Contrary to popular belief, there is career guidance at SCW. An informal spot check of the student body revealed that 1 out of every 15 students was aware that a guidance program is offered at Stern. This reporter set out to investigate what type of guidance is being offered.

The first step was to make an appointment with the career guidance counselor. This was not as easy as it seemed. Office hours are only on Wednesdays and only between 1-3 p.m., which includes one half of club hour.

On November 8th, the first attempt at making an appointment was made merely to find that on the first open Wednesday, November 15th, the guidance counselor could not come in due to extenuating circumstances. A tentative date was set for November 22nd. The possibility still existed that Mrs. Mayer would not appear. The appointment was then switched to November 29th. On November 29th a note appeared stating that the appointment would have to be changed to December 6th.

The day finally arrived and the guidance office proved to be equipped with current catalogs, pamphlets and other guidance resources.

Mrs. Elfrieda Mayer has been the career counselor at Stern for the past three years. She received her MA in counseling from Teachers College at Columbia University.

According to Mrs. Mayer, there is not much demand for a guidance counselor at Stern. She sees two to three people at most during her office hours. If there were "more of a demand," she claims that she would arrange to be at SCW more often.

The few students who do ask Mrs. Mayer's advice have found her to be helpful. She discusses the difficult options one has in choosing a career and has many books which are useful.

Freshmen who are deliberating their major or unsure of where their interests lie will find that Mrs. Mayer has "interest inventory tests" readily available. In addition, she confers with the student to determine her interests.

Mrs. Mayer finds upperclassmen to be more interested in graduate school programs and career opportunities. She feels that students who have decided on their major find most of their career information from their respective department heads.

Mrs. Mayer believes, "Women should be given the opportunity to fulfill their

needs intellectually and career-wise if they so choose. However, I do feel that just as years ago women were discouraged from entering any career, which was 'wrong,' it is also wrong that women are now pushed, that they are expected to have a career beyond a home and family." This doesn't imply that one should not have any career outside the home, but rather that one's career does not have to interfere with that role.

Mrs. Mayer stressed the biological difference that predestines a woman to a different role than a man's. "Today," she stated, "with all the talk about equality, a woman who is holding a fulltime job and also taking care of a family is not achieving equality with her male counterpart because she is carrying a double load."

Mrs. Mayer would like to see more careers open to women on a part-time basis. Catalyst, a nonprofit organization dedicated to expanding career opportunities for college educated women, is a grassroots national program designed to open channels that would provide direct services to women. Booklets published by Catalyst can be found in the guidance office.

Phi Beta Kappa

The following is a statement concerning the Phi Beta Kappa letter received by Yeshiva University. The statement was prepared by the five members of the Phi Beta Kappa Committee.

Dec. 14—While the rejection of the application by the Phi Beta Kappa membership to establish a chapter at Yeshiva University was a keen disappointment to students, faculty and administration, the committee nevertheless recognizes the validity of the Phi Beta Kappa evaluation of our offerings in the humanities, of the academic environment, and the state of flux in which the University finds itself.

While we recognize the particular strengths of the University in its Jewish Studies program, we must acknowledge that this is not the overriding concern of Phi Beta Kappa.

The evaluation by a society committed to excellence in the liberal arts offers an opportunity for students, faculty and administration to focus collaboratively on deficiencies which must be alleviated and to work towards the enhancement of programs in the humanities, sciences, and social sciences. We must prevent any further deterioration in these fundamental principles.



West Side Jews Win Right to Put up Menorah

By Ann Tennenberg

After much opposition, members of the Jewish community of the Upper West Side received a permit to erect a 13-foot *Hanukkah menorah* on park property. According to Rabbi Ephraim Buchwald, the educational director of the Lincoln Square Synagogue, the *menorah* will be built at the shopping mall located at 72nd Street and Broadway by December 22nd, in time for the festivities.

In past years, the synagogue unsuccessfully urged store owners to place *Hanukkah* decorations in their windows and on the street. This was the first year that they had attempted to build a large community *menorah*.

The synagogue requested the necessary permit to build the *menorah* from Community Planning Board #7. Since only two people were present from the board, a second meeting was called. At this time, with fuller attendance, the permit for the *menorah* was discussed. The board claimed that there can be no "religious symbols" on public land because they constitute a violation of the resolution to separate church and state. The board voted 20-6 against granting the permit.

"The interesting thing is that the majority of the Community Planning Board #7 who were opposed to it (granting a permit) were Jewish," explained Chairman Leon Bough. The members argued that Christmas trees, lights, and Stars of Bethlehem are seasonal and pagan symbols and therefore do not infringe on any constitutional rights. Rabbi Riskin spoke at this meeting on behalf of the synagogue.

This was the first request ever in this neighborhood to place a religious symbol of any kind on park property. The board, being "advisory in nature," recommended to the Parks Commissioner's office that the permit not be granted.

Representatives from the Block Association in the area where the *menorah* would be built were present at the board's meeting. They too were against the construction of the *menorah* for reasons similar to those of the board and added that it would cause unnecessary religious competition in the neighborhood.

Rabbi Buchwald "never anticipated

this as a problem" and was shocked at the board's recommendation for the rejection. He explained that he learned from this experience a great deal about unaffiliated Jews—"that they are not sensitive that Christmas decorations are religious symbols to the Christians and not a part of our secular culture."

Commissioner Gordon J. Davis of the

Department of Parks and Recreation suggested that Community Planning Board #7 reevaluate its decision. However, the members refused to reconsider. At this time Commissioner Davis granted the permit to the Lincoln Square Synagogue, overruling the board. Commissioner Davis felt that since other neighborhoods allowed *menorahs* and other reli-

gious symbols on park property, a city-wide precedent had been set.

The *menorah* is now under construction and will be on display in time for the holidays.

Reprinted with permission from the Jewish World of Long Island.

Church Cult Claims Jewish Converts

by Naomi Mark

The recent tragedy in Guyana has rekindled public interest in various cults and new religious movements that have been gaining wide acceptance during the last decade. The People's Temple, The Unification Church, The Hare Krishna movement, and the children of G-d, represent only a few of them.

One cult which I had an opportunity to investigate is the "Church of Bible Understanding" (previously "The Forever Family"), an organization that has surfaced in New York and New Jersey. It uses techniques reminiscent of Sun Myung Moon's Unification Church, in pursuit of young followers who are willing to leave home and join communes.

New converts to CBU are fed a steady stream of love and dogma, and are then urged to work approximately eighteen hours a day, seven days a week, in the organization's rug cleaning business, which grosses more than three million dollars a year. The "flock" live in crumbling tenements and lofts in Bayonne New Jersey and Manhattan's West Side.

Their domineering, charismatic leader, Stewart Traill, hints to followers that he is a divine prophet, and the sole interpreter of the Bible. His orders are carried out zealously, and his control is total.

Traill claims to have sixty communes, called fellowships, with 4,000 members scattered throughout the Northeast and Canada. The members are fed, housed and given weekly allowances, yet live in poverty with only the bare minimum. Upon

joining the group, members readily surrender their bank accounts, savings and personal belongings to the fellowship. In the meantime, Stewart Traill resides in a New Jersey estate, with a private twin engine plane and a Cadillac.

The business accounts of the church are questionable, but the young men and women involved defend their fellowship, claiming that the church is a secure and accepting family, and that the business is just a way of serving G-d.

The CBU has encountered severe opposition from parents, and many have hired professional deprogrammers to retrieve their children. Traill teaches his followers that parents, government, school, police, press, society in general, and virtually anyone outside the fellowship, are all to be viewed as enemies.

New members are pressured to abandon their families, and to live with their peers. It is difficult to withstand such pressure when one is surrounded by people who offer affection, acceptance and authoritative answers. The initial effect is spellbinding, and the new recruits are constantly warned that they face damnation if they leave the church. The fellowship forbids drinking, drugs, and premarital sex, stressing instead only hard work. Anyone who doesn't work in the business is called lazy, and Scriptures are quoted to support this argument.

When confronted with the question of where all the money goes, the followers of Traill explain that the fellowship plans to

open missions in Haiti to help the poor, but offer no details. Traill gains total control over the members of CBU by alternately flattering and then degrading his followers, and by using other brain washing techniques. He keeps a careful tally of the number of new recruits (which he terms "lambs") that each fellowship gains, and then publishes his findings in a monthly newsletter. It is painful to note that a significant percentage of CBU's membership is Jewish, although recruitment is not specifically directed toward Jews.

The questions we all must confront in light of this situation is, why are so many of our Jewish brothers and sisters becoming involved in mind control cults, such as CBU, and what can be done to prevent this from occurring? Studies have shown that these new movements have drawn many members from middle-class and upper middle-class youths who have been given a good college education, and the American dream of "good life".

One of the best arenas for attracting converts has been the university campus, where the cultists appeal to young people between the ages of 18-30. These people are seeking an idealistic lifestyle, a sense of belonging and a meaningful purpose for existence. The average Jewish individual who joins these cults is uneducated in his Jewish heritage, and unaffiliated with Jewish organizations, yet searches for spiritual fulfillment, warmth and meaningful relationships with his peers.

cont. on p. M-2, col. 2

Impressions

Reflections On Returning

Whatever happened to the class of '68? We gathered on Sunday, December 3rd to find out just that. Only 25% of our graduating class were able to attend, but hugs, warm reunions and reminiscences were the order of the day despite our numbers.

We are, today social workers, teachers, librarians, biochemists and editors to list but a few of our talents, and most of us are mothers (the largest family from our class is, according to an unofficial survey, one with five children). We married lawyers, businessmen, academicians, men of the theatre, scientists and men involved in Jewish education. The bouffant hairstyles of 1968 have given way to longer, more current styles in some cases, and in others, the latest in *sheitel* coiffure was apparent.

After an informal hour of coffee and talk, we were led on a tour of a building which was only a plan when we were seniors (and we were sure then that nothing would ever come of our plans). There were memories in the old building, though. There was humor in the chemistry lab, where, it was rumored, the cafeteria made its *cholent*. On the other end of the emotional spectrum was our visit to the Koch auditorium where we saw the *Ner Tamid* we donated in memory of Ida Slivko, our classmate who died during our freshman year.

With our tour over, we adjourned to the cafeteria for a luncheon of Mr. Parker's finest. The familiar faces there were wonderful to see. Mrs. Zuroff, who remembered each of us by name, got a warm

greeting from everyone. She's a special person to anyone who passes through Stern.

Sammy was there, too. He's still as efficient, and amazingly, he's still smiling. It was good to see him.

The alumni association was well-represented by Richard Joel and Bat-Sheva Wernick, who had many new and exciting ideas for alumni involvement in the school.

Most of us had never met Dean Bacon before. She spoke briefly, introducing a serious and meaningful side to our few hours at school. She dealt with "*inyonei d'yoma*", matters relevant to the occasion: How has Stern tried to broaden career opportunities for the present student body? What is available to you as a career option that was not open to us, for various reasons? How many of you who have chosen secular fields of study such as law or medicine, are coupling that with a Jewish Studies major? What in the changing role of women in today's society is new to the religious Jewish woman, and what have we been experiencing all along?

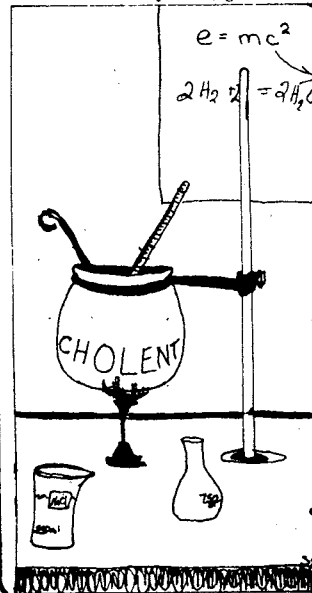
In informal discussions at the luncheon table our own concerns about working outside the home, leaving children with babysitters or in day care facilities, were the main topics of discussion. "The working mother", a sociological phenomenon to some, is a pressing, personal problem to those of us who have degrees and families. Theoretical talks on the subject were once fascinating. That Sunday we exchanged real life solutions to the problems and conflicts produced by our situations.

We came to Stern on December 3rd, in some cases from as far as Silver Spring and Baltimore, Md., because we feel that Stern is a vital institution that gave us a great deal of warmth and substance. Everything about our visit heightened that feeling — from the brief look at the two students who patiently took us around the building to the new look and environment now being created for you, Stern's newest generation.

We were intimidated by some of it — someone was heard to mumble self-consciously, "What do you do in a *Beit Midrash*?" — and we were excited by that same *Beit Midrash*, by language labs, by the gym and its facilities. We were proud to come back, proud of what we had become, and proud of what we had come from.

Don't wait to appreciate it until you're in your thirties and nostalgia is the thing — do so now. Help shape it, get involved and you'll love it as we do.

Rivka Landesman Leiman was editor-in-chief of *The Observer* 1967-1968.



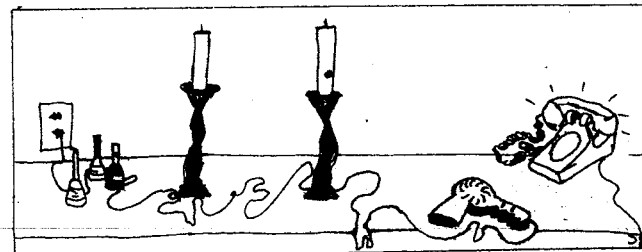
Shabbat at Stern

by Emma Burastyn

The scene is a half emptied Brookdale Hall. The time is Friday afternoon, minutes before *Shabbat*. Behind closed doors, students are completing last minute tasks, such as blowdrying hair, polishing nails, preparing dinner (without hotplates or toaster ovens, of course) and talking on the phone. Soon it will be time for candle lighting in the Orange Lounge. *Shabbat* is beginning at Stern College.

What exactly does the Stern Woman

do with herself on *Shabbat*? To begin with, she can go to services at Koch Auditorium. If she feels like eating with a crowd, she can have her *Shabbat* meals in the cafeteria. Mr. Sam Klein, Cafeteria Manager, estimates that, on the average forty to fifty women eat in "The Caf." on *Shabbat*, not to mention the ten gentlemen who make up the *minyan*, the Reichert family, and the guest speakers. There is one definite advantage to this option. One may be lucky



Church Mind Control Group Claims Jewish Converts

cont. from p. M-1

There was a time when it was assumed that only individuals who are emotionally disturbed are involved in mind control groups, but in recent years it has become evident that this is not so. In some instances, the individual might have some psychological problems but in most cases converts to cults are individuals who are growing, and in their growth, are looking for something with which to identify. Unfortunately, these Jews do not perceive *Torah* Judaism as something that will give them fulfillment.

What, then, can the Jewish community do to combat this serious problem? There is not one simple answer to this complex phenomenon, but the first and most obvious solution is to upgrade Jewish education and learning. In the words of one of the leading missionaries in this country, Martin Rosen, the Baptist minister who heads *Hineni Ministries Inc.*, "missionaries are successful because very few Jews know the Bible." He cites the statistic that less than fifty percent of all Jewish children receive a *Torah* education. These uninformed Jews are perfect prey for leaders such as Sun Myung Moon and Stewart Trull.

Another possible solution would require the Jewish community to reevaluate its own attitude toward reaching undereducated Jews of all ages. Jews must learn a lesson from these cultist movements, by

developing a warmer atmosphere in its institutions, and by opening its arms to the searching individual.

The best method of solution is preventive. At this point, almost seventy-five percent of all Jews in the United States have no connection with a synagogue or any other Jewish organization.

"Rather than wait for young Jews to enter into the synagogue, the reverse must occur" suggested Rabbi Avraham Weiss. "The synagogue should literally go into the streets with vans and mobiles, letting people know we care." We can no longer afford to wait until they come to us, we must reach out to them. The many missionary groups who breed on the ignorance of our young people and the apathy of our adults, are flourishing, and are robbing us of our youth. Believing mistakenly that Judaism is a dead religion, thousands of young Jews flock to alien religious centers throughout the country in order to receive the love they did not find in the Jewish center.

Although groups such as CBU are destructive and abominable, the cultists understand a most important human need that sometimes we in the Jewish community fail to satisfy — the need to feel welcomed, accepted and loved. We must be prepared to reach out to our fellow Jewish brothers and sisters, and make them aware of the beauty and the depth of their own heritage, so that they will not feel the need to look elsewhere.

enough to sit next to one of the ten gentlemen, or better yet, all of them.

The woman who chooses her bedroom as her dining room also has an advantage. After a hearty meal, she can stroll from her dining room table straight to sleep in less than two seconds. Of course the spirit and beauty of *Shabbat* involves more than eating and sleeping. One has a number of options to choose from: listening to the guest speaker in the front lounge, learning with a *chavrusah*, participating with Stella D'oro and other friends, playing rummikub and backgammon, or simply socializing with others.

Shabbat morning arrives and everyone rushes to services at either Koch Auditorium, the 16th Street, 29th Street, or 6th Avenue *shuls*.

In the afternoon, some participate in *bikur cholim*. When asked about this project, chairwoman Judy Brauer observed, "Every *Shabbat* afternoon around 2:15, a group of girls meet in the lobby to go to Rusk Institute, a rehabilitation center. We go from room to room to cheer the people up. It is a most rewarding experience."

Now the sun is setting. *Havdalah* will be performed. As soon as *hamavdil ben kodesh l'chol* is finished, the phones ring, the stereo blast, the showers burst. Saturday night has begun!

Adjustment—or Klitah

by Shira Weinberg
Israel Correspondent

I waited a few days to write this, for fear of discouraging others from spending a year of study in Israel. The letters I wrote home the first two days were enough to scare anyone from ever setting foot on Israeli soil. It seemed that everything that could possibly go wrong went wrong, and then some. People kept telling me it's just the stage called adjustment, or *klitah* as they say here, but in actuality, it was pure torture. In the frantic rush of departure, amid crying, hugging, and pleas of "write often", the essential details of what to expect when I got to Israel were somehow omitted. Thus, I came to Israel unprepared. In the midst of my hysteria, my room-mate remarked, "Don't worry, we'll laugh about it someday." Well, that day has not yet arrived, so if you're reading this to get a good laugh, please stop immediately, as I don't enjoy being laughed at. However, if you're reading as a prospective newcomer to Israel, who would like to pick up a few tips, enjoy.

My first contact with Israelis in the holy land of Israel was in Lod airport. Picture 250 exhausted, jet-lagged people simultaneously attempting to locate, and more important, to remove their luggage from the rotating conveyor belt. The name of the game is push, grab, shove, jab, yank, tug, kick, etc. In the midst of it all, I suddenly recognized my green suitcase wheeling by me on its merry way. "Zeh sheli," I shouted. Fortunately, an Israeli teen-ager, together with a *Hasid*, hoisted it off for me, before it could roll away into oblivion. I pushed my way through the people towards my valise, provoking a *sheitell* lady to shout at me in rapid Hebrew. Finally I managed to reach it and I grabbed the

handle, just as three people fell against me. I lost my balance, tottered to one side, and dropped the suitcase on the toe of the *Hasid* who had helped me. Blushing from embarrassment, I hurriedly dodged my way out through the maze of people, sweaty and breathless. I almost passed out when I realized that the tag on the green suitcase had someone else's name on it.

But worse than the airport episode, believe it or not, was my first experience using an Israeli phone. After borrowing the necessary *Asimon* from my room-mate, I marched confidently to the phone to call my relatives, to inform them that I had landed in one piece. But when I went to drop the *asimon* in the slot, it refused to slide in. I figured the phone was broken, as something was blocking the slot. I banged and banged, turning the *asimon* up and down and sideways, and finally succeeded in pushing it through the slot. After dialing the six numbers, I heard a busy signal and hung up. When I pushed the change button, nothing happened. My first *asimon* had been eaten. I returned to my room-mate and asked to borrow another one. Again, I heard a busy signal, and hung up, receiving no change. My second *asimon* had been eaten.

When I pleaded for the third *asimon*, there were already tears in my eyes. My room-mate consoled me and offered this advice, "Don't push the change button so fast. The ring in Israel sounds like an American busy signal." Feeling like an earthling on Mars, I gingerly deposited my third *asimon*, waiting patiently as the loud rings beat mercilessly against my eardrums.

An Israeli child answered the phone. "Shalom," he said. Apparently it was a bad connection, as he could barely hear me. "Is this the Holsteins?" I asked. "No, this is the Holsteins!" he said. "Lo! Holsteins!" I answered. "Ah, Goldstein," he said. "Lo Po, Avel eten lach hamitpar." "Holsteins!" I shouted. "Kon," he said. "Yesh lach eyf? Zeh mispar orish shech efesh shmoneh shalosh ehad." "Holsteins animivakeshet," I cried. He gave a faint of confusion and hung up. And with the click, my third *asimon* had been eaten.

My room-mate accompanied me for the fourth try, upon seeing the tears pouring down my cheeks. She dialed the number and the same boy answered. I must have had the wrong number in my book. Yes, my fourth *asimon* was gone. With the fifth, I dialed 14, hoping to reach an operator. After ten minutes of unanswered ringing, I slammed the phone down, disgusted. The fifth *asimon* dropped down, to be digested with the others.

Actually, learning to use *asimons* was nothing compared to learning to use Israeli money. Have you ever played monopoly? Well, with the growing inflation using Israeli pounds is very similar. As I boarded the 6/1 bus with some friends, heading for the *kotel*, I realized that my smallest change was a 100¢ bill I had brought with me from "The States." When the driver asked for "1.60", I panicked. I stood with the 100¢ bill in my hand, dumbfounded. To my amazement, he took it from my hand, undaunted, and handed me a pile of bills, *chick-chack*. Later I found out that my "big" bill was worth less than \$5.00.

Even if I had grasped the value of the *lira*, and even if I had understood how to work the "play-money", I still would have had a miserable time in the grocery store (*makolet*) the first time. The fact is that I had no idea what any of the food was. The packaging was different, the brand-names were different, and everything was in Hebrew. I was very hungry and wanted a snack. When I opened the refrigerator section, in search of cottage cheese, a variety of at least ten cheeses in small plastic containers stared back at me. Each seemed to say, "Pick me, pick me." I scanned the numbers about grams and percentages, incomprehensibly, unable to determine which container was the cottage cheese. Will the real cottage cheese please curdle up? In the end, I simply grabbed one, bought it, and brought it to my apartment. I had suffered through half the container, amazed at the wide difference between Israeli and American cottage cheese, when finally, someone questioned me as to why I was eating cream cheese with a spoon. I had a stomach-ache all night.

I did a lot of other crazy things at the beginning, like burning out blow dryers, and throwing away important addresses, and getting hopelessly lost. But as I said before, I really don't want to discourage anyone from coming to Israel. Yes, the first few days were lonely, frustrating, but things are definitely settling down now. I love Israel and it's the best place in the world. I think the adjustment period is beginning to wane away.

She Sits in Solitude

By Esther Gross

Surrounded by faded hills in Jerusalem...Neither grey nor green nor beige, these hills encompass the one city whose name means something to everyone, even to those who have never been there.

Jerusalem owes her existence to a defiance of the laws of history and logic. Jerusalem should be dead like Rome or buried like Athens. Instead, this speck of a city in the Middle East presents a cacophony of incongruity with its Turkish walls, Crusader ruins, donkeys in traffic, roosters on Jaffa Road and soldiers on their way home for *Shabbat*.

I do not question the fact that some Jews run to the *kotel*, embrace the wall at once, breaking into tears at the nearness of the *Shehina*. Nor do I find it strange that some merely watch, wait, and feel nothing. The essential point is that we are all drawn to the *kotel* as to a magnet.

A first visit brings acceptance and recognition. We accept the fact that the *kotel* is a wall and we recognize that the concept of the *kotel* is a familiar one. Before ever seeing it, we as Jews testify to the endurance and faith which the *kotel* exemplifies.

The camera backs up. The surrounding hills fade and disappear. The city is New York. Studying, learning and living in New York can be a great experience. All I ask is that we retain perspective. Our roots lie deeper and further back than the Lower East Side. Jerusalem is our starting point and the *kotel*, our future.

Another Look at Woman's Role and Women's Services

In reaction to society's change in attitude toward women, the Jewish woman and her role in Jewish life have been relatively new and controversial topics over the past few years. Unfortunately, there seem to be many misconceptions about the Jewish woman's role in both public and private aspects of society, and these fallacies have led to the integration of new

mitzvot within the realm of Reform and Conservative Judaism.

The prevailing opinion among members of the Orthodox community has in the past been that there is no need to worry about feminist infiltration because Orthodox Judaism clearly defines male-female roles. However, it is not so.

In the November issue of *The Observer* an article appeared entitled "Women's Service Makes a Unique Simchat Torah Experience" which has shattered our naivete. We too, are finally being affected by the feminism and therefore it is necessary for the Orthodox community to reemphasize the role of the woman in Jewish life in terms of her own special ob-

ligations. The feminist approach has given rise to such questions as women's aliyot and hakafot. It has also resulted in a misunderstanding of the beauty and innate quality of the woman.

The Outside Observer

Beit Midrash Program Examined

by Menucha Quint

Last October the Stern Beit Midrash program was inaugurated with great excitement. Rav Joseph B. Soloveitchik delivered the first shiur. There was an abundance of publicity, press releases and newspaper articles, even a *cherem* threat. What could be more thrilling?

A program cannot be honestly judged on the first few weeks or even months of its existence. Only now when the excitement has died down and the third semester of the Beit Midrash program is drawing to an end can we begin to evaluate its progress.

The program began with three levels, an elementary Basic Jewish Concepts class, and two Gemarah Shiurim on the intermediate and advanced levels. This year a Mishnah Beit Midrash class was added on the intermediate level.

Students in the Basic Jewish Concepts and Mishnah classes are enthusiastic about the program. They feel that for the first time they are not only covering material, but are learning how to learn. With the inclusion of the Mishnah class, students who finish the BJC course can advance. Most of the students in these classes have had very little or no formal Jewish education. Through the intensity of these courses they are learning in two semesters the skills and concepts which are gradually taught in Yeshiva elementary and high schools over a period of many years.

The entire Beit Midrash program is a major innovation in women's learning. However, its real *chidush*, the reason the program was considered revolutionary, lies in the existence of the two Gemarah shiurim. This aspect of the program was given the most publicity. Obviously the University was proud of the shiurim and hoped that the program would flourish.

Instead of flourishing and expanding, the Beit Midrash program has diminished. The number of women in the program has dwindled from sixty to less than twenty-five. A third shiur which was planned for this semester had to be cancelled because not enough students registered for it. Also because of lack of participation, the two existing shiurim are comprised of both intermediate and advanced level students. Unfortunately, because of the diversity in the students' backgrounds, many women do not find either of the shiurim to be on an appropriate level. In addition, the number of hours the shiurim met was decreased from the original 8-9 a week to 4½ hours per week.

The small number of students registering for the program should not discourage the University from expanding the Beit Midrash program. It is absurd to imagine throngs of young Jewish women running to learn Gemara. The Rambam

(Hilchot Talmud Torah I, 13) says "rov hanashim ein da'atan mechuwanot lehilamed" or "Most women's minds (because of sociological or physiological reasons) are not attuned to being taught." Not all women can or should attempt to delve into the intricacies of Torah she ba'al peh.

This must be taken into account when a decision is made as to the future of the Beit Midrash program. Instead of trying to attract new students to the program, we should work with those who have already expressed interest in the program and encourage them by providing them with the

necessary additional shiurim. While the University is not operating on an unlimited budget, certain priorities must be set. If the Beit Midrash program is to succeed it should not be subject to the same standards and quota regulations as other courses.

Yehi ratzon that someday women in Stern College will have the merit to sincerely say: "Modot anachnu lach shesamta chelkeinu me'yoshvei Beit Mamidrash." (Mishna) "We are thankful to You who have placed our lot amongst those who sit in the Beit Midrash."

Coming Up Roses

"Lashon Hara-Lamud-Hay
Go to Gehinnom the easy way."

This familiar and haunting chant was often upon my lips in those young Yeshiva days. I remember singing it gleefully and tauntingly at my youngest sister who would delight in recounting the minor and daily *averot* of her classmates to us at the dinner hour. This was during her "holier than thou" stage of life. "Raisel," my mother would say, "that's *lashon harah*." "But it's the TRUTH," she would retort. "That's no excuse," my father would manage between mouthfuls.

"The truth," as we learn from the school of Ripley, "is stranger than fiction." It is often more tragic and harmful as well. Just take a man like Richard Nixon (please). From the early days of his vice-presidency, he was plagued by bad-mouthing reporters, politicians, and friends who spread nasty rumors, horrible speculations, blatant lies about him, and even worse, about his dog, Checkers. All this only seemed to advance him further and it wasn't until the great TRUTH of Watergate that Richard Nixon suffered his downfall.

So you see, the truth does hurt. Many will say that this is a weak and feeble argument against "speaking the truth." THEY will also say that Nixon deserved what he got regardless of whether or not he had anything to do with Watergate. I realize it is a flimsy and irrational argument, but I have been preoccupied with this man since 1968.

"Do you solemnly swear to tell the truth, the whole truth and nothing but the truth so help you G-d?" This Perry Masonic oath has been rationalizing *lashon harah* for millions of television viewers over the last decade and a half. One usually finds the witness placing her/his right hand over the

Bad Talk and Checkers

by Lexa N. Rosean

Bible, during this courtroom procedure. Of course the Bible being the harbinger of Truth, most people feel religiously inclined to speak truthfully while under the influence (of the Bible, of course). But is the Bible really in favor of telling the truth, at any cost, simply because it is the truth?

In Numbers (12:1), Miriam and Aaron have a harmless discussion in which Miriam casually mentions that Moses has separated from his wife due to the heavy demands of prophesy. According to Rashi, Miriam heard this from Zipporah herself, so it was evidently true. However in G-d's eyes it was judged as *lashon harah* and Miriam was punished severely. The truth, in this case, did not save Miriam's skin!

Lately, Stern College has had the distinct smell of the McCarthy era. This is perhaps the reason for the increasing number of articles on the topic of *lashon harah* featured in recent *Observer* issues.

It is bad enough to hear the light chit-chat over lunch: the "guess who was engaged to whom and is now engaged to whom," the namby pamby nonsensical noise that hardly inspired our sages to warn: "Al tarbeh sicha im haisha." (Pirke Avot 1:5) — "Do not engage in excessive talk with women." But must we also endure the fanaticism of the fishwives? Must we put up with pure *lashon harah* under the guise of such things as Duty, Honor, Responsibility, and of all things — TORAH? Is this *Torah*, to slander one's schoolmates? Whether justly or unjustly, the fact remains that it is "bad talk." I believe this school has all the "honest lags" it can stomach.

We have all heard the story of the good and honest Rabbi whose only fault was his wooden leg. One day while walking down the street, he was approached by a congre-

gant who proceeded to insult him.

"Rabbi you are a no good thief, and a rotten liar. You're stupid and ugly and you cheat on your income tax!" The insults got worse as the man got angrier, but the Rabbi stood calmly throughout the encounter. Finally the Rabbi responded with, "And you, my good sir, have a wooden leg!" The insults we hurl at others are often the faults we see in ourselves. Perhaps it would do us some good to examine ourselves before we speak out against others, instead of speaking out against others in order to have ourselves examined!

These harsh and reprimanding words are not meant to appear as the dignified air of accusation. I am not writing this column from a pulpit, but from my desk. I have spread more than my share of *lashon harah*, which is why I am more qualified to write on the subject. I know it is one of the hardest things to refrain from and yet I also know that it is the most powerful and vicious weapon man possesses.

So many innocent people have been wronged, even killed by man's wagging weapon, the tongue. Pity the wretched souls burned at the stake to satisfy the dogmatic do-gooders of Salem, Mass. Not to mention poor Desdemona, Joan of Arc, Sacco and Vanzetti, and perhaps THE prime example of a martyr for malignity, and I don't mean Jimmy Carter. He was just a nice Jewish boy from The Nazareth (suburb of The Bronx) until twelve guys got together and started saying all kinds of crazy things about him. So you see, *lashon harah* has influenced over half of the Western world.

I realize that this article has been very...shall we say, "tongue in cheek." Unfortunately, this is the only practical remedy I can suggest for *lashon harah*.

cont. on p. 11, col. 1

Y.U. Vice President Goes to To Golda Meir's Funeral

Rabbi Israel Miller, Vice President of Student Affairs, was one of the United States' forty-two member delegation which attended the funeral services for Golda Meir. The former Prime Minister was buried on Mt. Herzl after a state funeral held in the Knesset building on Tuesday morning, December 12.

The service was described by Rabbi Miller as "indicative of the personality of this great lady." It was simple, traditional, meaningful and moving. The entire service was conducted by the military. The chief chaplain recited the appropriate *tefilot*, the *Tzahal* cantor chanted the memorial prayer and the military *chevrah kadishah* performed the burial.

Rabbi Miller traveled to and from Israel on Air Force One with the delegation which was led by President Carter's

mother, Miss Lillian. Aboard the plane were Senators Moynihan, Ribicoff and Humphrey, former Secretary of State Kissinger, former Supreme Court Justice Arthur Goldberg and many congressmen. A private seminar on foreign affairs was given by Dr. Kissinger to the select group as they crossed the Atlantic and the Mediterranean.

The members of the group were accorded every honor during their brief stay in Jerusalem. Before leaving Jerusalem to return to the presidential aircraft, the entire group visited *Yad Va'shem*. They stood in silence as Justice Goldberg rekindled the memorial light. Rabbi Miller recited *Kaddish* and Senator Moynihan recited the prayer in English. It was a moving conclusion to the journey.

"I was gratified to have been invited," said Rabbi Miller, "because of all that Golda represented as a pioneer, as a Zionist, as a spokeswoman for Israel and Soviet Jewry, as a proud and strong Jewess but also because of our personal relationship. She was a dear and warm friend. My last conversation with her was in July when she expressed many doubts about aspects of the peace proposal of Prime Minister Begin. She feared that the autonomy plan would sow the seeds of a Palestinian state dominated by the P.L.O."

"Golda Meir had a special relationship to Yeshiva University," Rabbi Miller added. "In conversations with me she frequently recalled the emotional experience and the inspiration of the ceremony at which she received our honorary degree. She described how tears came to her eyes as she heard hundreds of Yeshiva University students singing *Am Yisrael Chai* when Dr. Belkin read the citation for the Doctorate."

Yeshiva University expressed its condolences not only through formal messages and Rabbi Miller's presence at the funeral, but also through its grief evoked by this personal loss.

Dorm Rap Sessions Held

By Ann Tennenberg

Rap sessions are a method of opening channels of communications between two parties. They have been held regularly in Brookdale Hall over the past few weeks.

Rabbi Reichert felt it necessary to allow students to air their gripes and to clarify what he expected from the students. The need for open communications arose when Rabbi Reichert posted a note in the elevators "reserving (his) right to go up into the dormitory on the Shabbat." Though he did not exercise this right, students posted angry letters in response. Other problems have arisen in the dormitory that cannot be solved simply by checking students' rooms.

Rabbi Reichert, in an effort to set standards in the dormitory held these "raps" to "overcome a miserable sense of frustration that I was feeling from what was happening in the dorm." He was aware of these problems and feared they were discrediting the reputation of Stern in the New York Jewish community. He felt that discussion with the students is the only effective method of solving these problems.

Understanding the difficulty a student has in observing *halachot* when she does not have a religious background, Rabbi Reichert explained that the dormitory should help by acting as a supportive community. "We can and should require certain standards" to help these students cross a difficult transitional time in their lives. One keeps the *Shabbat* primarily for a personal reason—it is a day in which *menuchah* enhances one's self, but if this is not enough of a reason for some students, they should observe the *Shabbat* as a member of Yeshiva University, a *Torah* abiding community.

If one's reason for being over the *Shabbat* laws is ignorance, then Rabbi Reichert says he will "help that person to learn, and roommates can help that person" and not criticize her for lack of knowledge. One can take classes in school or participate in *shiurim* given in the dormitory to learn various *halachot*.

If one is transgressing the *Shabbat* because one knows but does not care "I feel free to ask that someone to leave our community" because there are "set standards and rules that we set down and when you depart from the standards you do not

belong to that community."

The "most difficult thing that you have to deal with these days," said Rabbi Reichert, is *tzniut* since its "pressures are the greatest." He explained that society's views are antithetical to those *Yiddishkeit* upholds, and we must follow the laws of Judaism and not society's perverse mores.

"If a certain gentleman becomes too great a problem, I'll ask him not to come around, but that is not the approach I am taking. There is a certain manner of decorum in the lobby and outside the building where you are recognized as a Stern student that must be maintained. Following *halachah*, a "hands-off policy" is now established. What a student does in the vicinity of and in the dormitory is our concern. "I don't see my role as a policeman but we have a problem that we have to deal with."

There will be no curfew instituted, but the back lounge will be closed to gentlemen at twelve midnight and the front lounge at two a.m. During these hours, the lounges can be used by the women as quiet study rooms.

"*Tzniut* is an attitude, something you feel if there is no one around, or if you are in front of the whole world." On the subject of attire in the dormitory Rabbi Reichert felt that "appropriate attire does depend upon where you are" but that on the second floor where he lives and where other male visitors stay, and in the basement, attire must be *tzunidik*. "As to degree of dress, I hope I can be safe in leaving it up to you. If you will be embarrassed by seeing me, then you are not wearing enough." On the first floor, due to the 34th Street view and male visitors, street clothes are necessary.

When Rabbi Reichert opened the floor to student gripes, problems were raised on issues ranging from the lack of study halls to inadequate drawer space. All questions are being investigated and followed up, assuring results in the near future, according to Rabbi Reichert. One idea raised at a "rap" was to publish a *Daf Yomi* type of newsletter for announcements of dormi-

Y.C.-Stern Shabbaton Focuses on Changes

By Jill Stamler

One of the most successful YC-SCW activities held this year was enjoyed by three hundred students from Yeshiva and Stern Colleges. The pleasurable and informative Stern-Y.C. *Shabbaton* was held on December 8 and 9 and was sponsored by the Student Councils of both schools.

Sessions were held during the *Shabbat* program on "Changes." "The sessions enabled us to voice our opinions on topics that are otherwise swept under the rug," commented one Stern student.

The first session held Friday evening was a panel discussion on "How Society Copes With and Reacts to Change." Guest speakers included: Dr. Daniel Kurtzer, Dean of Yeshiva College, who spoke on changes in University government; Dr. Karen Bacon, Dean of Stern College, who reviewed changes in scientific research; Dr. Stephen Bacon, clinical director, Alcohol Clinic, Bronx V.A. Hospital, who enumerated the changes in the field of psychology; and Rabbi Asher Reichert, director of Brookdale Hall, who discussed changes in *halachah*. Paul Glasser, Associate Director of Admissions, acted as moderator.

Shabbat afternoon's session consisted of a panel of Yeshiva University administrators and student leaders. Students directed their questions on "Changes in the University" to any of the members of the panel. Questions ranged from SCWSC's policy on WYUR to changes in administrative policy.

Rabbi A. Zuroff, director of the Co-op and early admissions programs, ended the *Shabbat* by delivering his *d'var Torah* on "The Torah Jew contemplating his place in our society."

The *Shabbaton* concluded with a movie night featuring the movie "Paper Chase" and an ice cream party. Many students who were not present for the *Shabbat* program attended Saturday night's festivities.

Registration

• Students must be registered by January 5, 1979. Kits will be available in the Registrar's Office.

• Written approval must be secured in advance for the following:

- 1) Waiver of participation fee (R15)
- 2) Overload of credits (more than 18% over the normal load)
- 3) Graduate studies (for students in the graduate program)
- 4) T.I.W. (for students in the S.C.W. schedule of courses)

• The registration schedule is:

Class	Day	Time
Sr.	Thurs	8-10 AM
Jr.	Wed	8-10 AM
Soph.	Thurs	8-10 AM
Fresh.	Fri	8-10 AM

• Programs will be available in the Registrar's Office during the registration week.

Course Numbering To Change

During the hassles of registration week, many students have noticed that the course numbering system sometimes does not make sense. Yeshiva University is now in the process of revising the numbering system to make it more logical.

For many years efforts have been made to develop a national standard course numbering system for colleges. Such a system would have numerous advantages to everyone in the field of higher education. These efforts have now reached the stage where a standard numbering system has been adopted in the state of Florida; beginning September 1978 it is compulsory for all public institutions in that state, and has been voluntarily adopted by many of the private institutions too. For a long time there has been a need to revise the course numbering system at Yeshiva University as well, to make it more uniform and more logical. Yeshiva University is now considering the adoption, as of September 1979, of the standardized system already in use in Florida.

The system, as it would apply to Yeshiva University, is as follows:

• Each discipline (what used to be called a department) will be identified by an alphabetical designation, using three capital letters. While normally the first three letters of the name of the discipline will be used, variations will occur where subjects have similar names. For example, Sociology will be SOC while Social Work will be SWK.

• Individual courses in each discipline will bear a four digit number. If the first digit is zero it will indicate a non-credit course, such as Remedial English or Speech Clinic. Digits 1 through 5 will designate undergraduate courses, and 6 through 9 graduate level courses.

• The next three digits are assigned on the basis of a taxonomy drawn up by a national committee of experts in each field which classifies the subject matter in that discipline. The actual designation of spe-

cont. on p. 12, col. 4.



Mr. Jack Snyder, a recently appointed library assistant whose duties include upkeep of the periodical room, feels many students are unaware of the information the periodical room can offer.

Periodical Room Suffers From Lack of Use

by Dassy Goodman

Why does the periodical room attract more dust than students?

Most students pay frequent visits to the Stern library but it seems as if the periodical room is rarely visited. According to Mr. Jack Snyder, a recently appointed library assistant whose duties include the daily upkeep of the periodical room, "The periodical room has great potential but unfortunately most students are unaware of the great amount of information available there."

The small number of students using the periodical room cannot be a reflection of the number of publications that the periodical room has to offer. The periodical division of the library subscribes to 300 periodicals dealing with numerous subjects.

There are, however, a few possible explanations as to why many students rarely, or never use the periodical room.

One possible reason is that when students take the time out to go to the periodical room they find the door locked. The official hours of the periodical room are 9:30 a.m.-5:30 p.m. on Monday-Thursday and 9:00 a.m.-1:00 p.m. on Friday, but often the periodical room is not open during these hours. Instead a sign is posted which instructs students to go to the library and ask for the person in charge of the periodical room. Usually, this is Mr. Snyder, but since he is also in charge of processing all new acquisitions of the library, he cannot always be available in the periodical room. At the present time it is not possible to have a work-study person in charge when Mr. Snyder is unavailable.

Obviously this is not an ideal situation. Professor Edith Lubetski, Head Librarian, explains that because it is the beginning of the semester there are new staff members who have to be trained in the library's procedures. It will take some time to work things out so that there will always be someone in the periodical room during its official hours. After official hours stu-

dents may request material from the periodical room at the library desk.

Yet another plausible explanation why the periodical room doesn't get full possible use, is that back issues needed by students are often missing from the files. Mr. Snyder claims that it is difficult to keep up with missing issues. When an issue is not mailed to the college it must be claimed, meaning the publisher or subscription agency must be contacted within a certain amount of time in order to correct the matter. Mr. Snyder feels that there is not always the time to follow up on these missing issues.

Professor Lubetski further explains issues are missing because they are simply misplaced. The periodicals are not bound, because of the expense involved, and consequently are more easily lost. Also it is possible that students do not return the periodicals they use. In regard to issues that were never received initially and never claimed by the library, Professor Lubetski says, "There could be various reasons. It is hard to say what happened in the past." She goes on to explain that all the libraries within the university cooperate with one another by sending out duplicate copies of issues when available to branches that are missing them.

Professor Lubetski does admit that the library could use more workers and because of this lack of help some things are not as they should be. For example, the library receives many books and periodicals as gifts which are not being used because there is no one or no time to process them. The library must choose between spending money on hiring new help and thereby decreasing the amount of money available for books and periodicals, or spending money on new acquisitions and existing without additional help.

Despite the difficulties students may encounter when dealing with the periodical room, it is worthwhile for them to take the time and make the effort to use the periodical room frequently.

Students Gain Valuable Variety of Work Experience

by Shari Ehrman

A young actress goes to look for her first job. But everywhere she inquires she receives the same reply: "Come back when you have some experience."

Many college graduates face the same dilemma. Sometimes a diploma has little meaning without supplementary work experience. Internships offered in the fields of English/Communications can supply this needed experience.

The internship program at SCW was initiated by Dr. Frederick Plotkin in the Spring semester of 1977, in response to the students' increased concern over future careers.

"Since, then," according to Dr. Plotkin, "the program has had its ups and downs. Most of the offices have worked hard to assure that our students received superb on-the-job training. Some were not so successful, but we learned from our mistakes and tried not to deal with those organizations again."

A wide variety of internships is offered by the English/Communications department. In addition, the internship program is now being expanded to include other subjects. Dr. Larry Grossman is coordinating for all internships outside the English/Communications department. Dr.

Plotkin is in charge of the English/Communications internships, which include work in public relations, T.V., radio, book and magazine publishing and more.

Lisa Bennett, a junior, holds two internships, one at McMillan Publishing Company and one at *Kosher Home* magazine. "My responsibilities include some secretarial work," Ms. Bennett said, "But I also do copyediting, galley, and I even sit in on editorial meetings at *Kosher Home*. It's the only way for students to see what the business world is all about. The internships supply invaluable experience."

Lexa Rosean, who has an internship with *Lilith* magazine, added that, "While most of my daily work is not all that exciting, I learn what's going on, how a magazine is put together. I meet people through the office, people connected with *Esquire* and *New Yorker* magazines."

Cheryl Ruben and Ann Tennenberg, who have internships with both the *North Brooklyn News* and the *Jewish World* of Long Island, do no secretarial work at all.

"All the work is professional and useful," Ann claims, "I also write, and I'm going to have an article published in the next issue of *Jewish World*."

cont. on p. 11, col. 3

Dr. Appel Gives J.S. Academic Advice

By Joy Gris

"I find it very rewarding to work with the young people of Stern College, to help in their intellectual, religious, and cultural developments," says Dr. Gerson Appel, who is constantly meeting with students and student leaders in order to improve the quality of the Jewish Studies department.

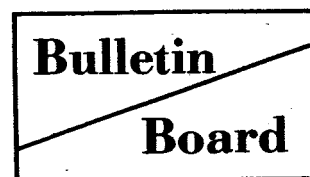
Dr. Appel, who previously held the position of chairman of the Jewish philosophy department, has recently been appointed chairman of Jewish Studies at Stern College. He and Dr. Walter Orenstein are replacing Rabbi Saul Berman while he is taking his sabbatical leave in Israel.

As chairman, Dr. Appel works closely with Rabbi Jacob Rabinowitz, Dean of Religious Studies for Yeshiva University, examining the curriculum, "constantly improving, strengthening, and upgrading it." As chairman of the department of Philosophy from 1970 to 1978, he developed the present curriculum and course offerings in general and Jewish philosophy. Before this time there was no philosophy major offered at Stern College.

Dr. Appel was also instrumental in establishing the current Jewish Studies curriculum while he was chairman of the University's Jewish Studies Presidential Review Committee in 1970, and as chairman of the Executive Committee to supervise the program in its initial phase of reorganization. These two committees reviewed, revised, and added to the Stern College Jewish Studies curriculum to accommodate the growing student body.

A recognized authority on Jewish law and philosophy, Dr. Appel is well known for several important books published in these areas of Jewish Scholarship. He has also published numerous articles in scholarly journals and presented papers at

academic conferences, most recently at the Seventh World Congress of Jewish Studies in Jerusalem.



• The library is planning to extend its hours during the reading period and finals week. These hours will be posted in the library.

The library will be open the following hours for the *Chanukah* vacation:

Friday Dec. 29th, 1978 — regular hours — 9:00 a.m. — 1:00 p.m.

Sunday Dec. 31, 1978 — regular hours — 1:00 p.m. — 7:00 p.m.

Library will be closed: Monday — Jan. 1, 1979.

• The Hedi Steinberg Library is pleased to announce that it now has in the main reading room a Visualek machine available for all of Yeshiva University as well as the community at large.

This machine enables the visually impaired to read and write, by enlarging written material.

The machine was made available by the New York State Commission for the Visually Handicapped through the joint efforts of the Offices of the Dean, Admissions and Student Services as well as the Hedi Steinberg Library. It was not an easy task to obtain this machine and only through the perseverance of the various University administrators was this task accomplished.

Report: Career Guidance at Stern College

cont. from p. 4

Mrs. Mayer is very aware of the problem of women wanting a career and family. She stated that business has a lot of positions for women today, and it has the appealing factor of working part-time in a fulltime career.

Mrs. Mayer's primary goal is to give students as much information as possible about opportunities and requirements related to their interest. She believes, though, that there should not be such an emphasis on a need for a career unless the student has definite goals.

There is no follow-up on students who do approach the guidance office. When asked why this was so, Mrs. Mayer answered, "I don't want to impose my advice, only to offer it and make girls aware of opportunities open to them." Mrs. Mayer believes that a girl who is interested in choosing a career and needs guidance will come back to the office with questions on her own initiative.

To date, no one has ever approached Mrs. Mayer for assistance in writing a resume or finding a part-time or summer

job in the field of her choice. The Office of Student Services usually locates jobs. Mrs. Mayer tends to direct students more toward further education.

Mrs. Mayer agrees that improvements could be made within the guidance program. Such possibilities as group discussions about career choices, and bringing in recruiters from various industries could be added to the program. Mrs. Mayer has taken no steps to implement such techniques because she is not aware of any demand to do so. Mrs. Mayer would like to

arrange meetings with all the people dealing with guidance and employment, to coordinate a program and exchange information, but nothing has yet been done.

Deadlock Breaks

cont. from p. 1

be approved by Yeshiva College Student Council.

Ms. Miller pointed out that one inequality in the WYUR constitution is that YCSC approves the governing board. SCWSC has no such power.

Mr. Cohen argued in favor of "internal governance" which is present at WYUR. Originally, YCSC had power over the radio station but WYUR obtained a charter so that they could practice internal governance.

After two hours of deliberation, the committee compiled a proposal which will be sent to the respective Student Councils. The Student Councils will vote on it to approve or disapprove it as a constitutional amendment.

Woman's Role and Women's Service

cont. from p. M-4

The *Gemarah* specifically uses the term *kavod hatzibur* (literally — "honor of the community") and therefore this term must be defined. There are two possible interpretations of *kavod hatzibur*. Firstly, it is a known *halachah* that anything detracting from a person's *kavanna* in *tfilah* must be removed. For example, it is forbidden for a person to *daven* in front of a mirror because of the obvious distraction. Similarly, the *Gemarah* recognizes the natural attraction between males and females, one which is bound to disturb one's concentration during *tfilah*. Secondly, since women have a lesser obligation in *Kriat HaTorah*, it is an infraction of *Kavod hatzibur* to give to a woman rather than a man *aliyah*. It is for these reasons that the *Gemarah* has prohibited *aliyot* to women.

There are similar 'women's services' in which women do not recite the *brachah* — 'asher bochar banu' when they say *birchoth haTorah* in the morning, rather they delay it *brachah* until *Kriat HaTorah*. The woman who is called to the *Torah* and recites the *brachah* at that time has not really been granted an *aliyah*; however, since the act resembles an *aliyah* it seems to satisfy most feminists. In addition, this solution circumvents the problem of *kavod hatzibur*.

However, there is an aspect of this particular approach that has been ignored by these *halachic* feminists and that is an issue which appeared in *Hagahot Maimoniyot* in the name of R. Meir of Rotenburg. R. Meir ruled that activities which resemble forbidden activities are in themselves *assur*. The reason for this ruling is very logical, for when an act is performed that resembles forbidden activities confusion will arise among people who don't recognize the minute differences which make one act forbidden and another permissible. (This *halachah* is also brought down in the *Beit Yosef Yoreh Deah* 242, and the *Shulcahn Aruch*.) Therefore, women who create 'aliyot' that aren't really *aliyot* are creating a most undesirable situation.

Concerning women's *hakafot* on *Sinchat Torah*, Rav Soloveichik, *shlita*, and many other authorities, have opposed this practice, basing their opposition on a *Gemarah* in *Brachot* (63A) which says that just as there is an etiquette which prevails in one's home, so too, there is a mode of behavior that is proper for the synagogue. For example, eating in a synagogue is forbidden. Proper synagogue be-

havior is determined by tradition and by decisions of our *chachamim* and since it has been the practice of women not to dance in the synagogue, the introduction of women's *hakafot* would infringe upon proper synagogue conduct.

The *halachic* feminists have also neglected to consider an innate quality that a woman possesses — a *midah* of *tzniut*, of privateness, that enables her to ascend more easily than men to spiritual heights. As a matter of fact, the paradigm of *tfilah* is a woman — *Chana* — who is noted by the *Gemarah* (31A) for her private and elevated *tfilah*.

tfilah, an area which is being re-molded by *halachic* feminists, is known as 'avodah shebalev' — service of the heart. The choice of these two particular words signifies the intensely personal experience of prayer. Yet, if *tfilah* is so personal, then why is there a concept of communal prayer — 'tfilah bitzibur'?

There are two aspects to *tfilah betzibur*. First, the *tfilot* of a proper *tzibur* (meaning ten males) are accepted more readily than the *tfilot* of a *yachid* — an individual. Secondly, in a *minyán* there are *tfilot* that can be said which cannot be said when a person is *davening* by himself (i.e. *Barchu*, *Kaddish*, *Kedusha*, etc.).

However, a woman does not need to *daven* with a *minyán* because of her natural tendency toward the personal and private. A man needs this communal aspect to enhance his personal relationship with *Hashem*, while a woman does not. From a logical standpoint, why would a woman want to *daven* with a group of women and not in the regular *minyán*? If it is a greater *madregah* that she seeks, it is obvious that she does not obtain the benefits of *tfilah bitzibur* (because ten women are not a *tzibur*) when she *daven* with women. If however it is recognition that she desires then it is time for self-evaluation.

In terms of the author's article, "taking an active role in *mitzvot*" seems to suggest taking a more active role in the public ceremonial acts in *kriat hatorah* and *tfila bitzibur*. However, it must be remembered that because of the woman's innate quality of *tzniut*, she has no need to stand out in public. A woman is able to achieve spiritual greatness without the obligation to participate in the public activities. It is with this psychological awareness that the *Rabbis* have developed their thought.

Yahadut has been compared to a symphony orchestra composed of many different instruments. A beautiful sound will only result if every one plays his proper part. If the flutist were to play the baritone's part, then the symphony orchestra, as a unit, could not produce the same beautiful music. Similarly a person must understand his assigned task — his *tsfid* — and the special way in which *Yitborach* has willed that he must serve.

Internships

cont. from p. 10

Sharon Frager, who has an internship with Ruder and Finn Public Relations, said that the people she works with are "helpful and want to teach. They give me a variety of things to do from A to Z, in order to let me see the whole operation in action."

Other internships held by students this semester include one at WEVD AM-FM radio, by Janet Margolis, who is going to produce her own radio show and one at Channel 10 cable T.V. taken on by Jill Stammler. Sharon Efronson works at PIPR, a non-profit public relations firm.

Internships offered this semester which were not taken by any students include ones with *Present Tense* and *World Over* magazines, the Museum of Holography and the New York City department of Cultural Affairs. This last is a series of internships and apprenticeships with individual artists, filmmakers and writers.

All internships offered this fall will be repeated in the spring, with several additions. New internships will be available at the Union of Orthodox Congregations Women's Branch in graphics, illustration, public relations and instructional programming.

The Yeshiva University Museum will offer an internship in Museum studies, and *Kosher Home Magazine* will offer several internships, in editorial and photo research, copy editing, magazine article writing, and marketing.

So far, sixty students have participated in the internship program. Of these, some have graduated and gone on to careers in communications. For example, alumna Chaya Kleiman is currently an associate editor at a scientific book publishing company. Another graduate is working for the production unit of an advertising agency.

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Sports: Seniors are Champs

by Amy Schwartz

The championship basketball intramural game took place Tuesday night, December 19, 1978, in the Stern gym. The seniors defended their title as "undefeated" by defeating the sophomores by a final score of 68-25.

The game was fast-paced, with aggressive plays displayed throughout. Showing great scoring skill was senior high scorer Felice Grossman. Her average in past games has been 5 points, however, in this championship game, Felice scored 10 points by the end of the first half and an additional 8 points in the second half. Ella Leffler dominated most of the game since she was the tallest of the players. She scored a total of 15 points in the game. Senior Rebecca Subin also showed skill by scoring her total of 14 points.

The sophomores suffered from a lack of organization during the first half of the game. Somehow in the second half, they coordinated their team and managed to finish with 25 points. Shirá Fichtenbaum scored 14 points for her team.

Knowing that the game was being

taped for WYUR added excitement to the game. The WYUR broadcasters felt that there is still lots of room for improvement, coordination and organization among the players. When asked about whether or not it was worth taping for broadcast, Jules Greif, WYUR Sports Editor, felt that it was an experience to see the women play and it was worth the trip just to show the women's side of sports. Ari Jacobs, Moshe Roener and Steve Forman also were there for the broadcasting. — Ari and Moshe serving as the sportscasters and Steve as the timekeeper. Jules was the official scorekeeper for the game. David Strumpf served as referee for the basketball games this semester. The athletes have been quite satisfied with his work.

The broadcasters added to the game by interviewing seniors Ella Leffler and Felice Grossman, and sophomore Shirá Fichtenbaum. For the final wrap-up on the tape, Jules spoke on behalf of the five spectators from WYUR, stating that they felt that the most valuable players in the game were Felice Grossman and Ella Leffler.

Suggestions Made at Raps

cont. from p. 9

tory activities and notices of activities to alleviate the crowded bulletin boards which no one reads. Plans for the newsletter are underway and it should be out regularly next semester.

Students present received Rabbi Reichert's remarks quietly and seemed to accept the standards proposed. The students felt that Rabbi Reichert's ideas were not unreasonable.

Rabbi Reichert informed the students that *halachah* lectures are given in the dormitory. Rabbi Blau offers a class on *Shabbat* Monday nights at 8 in the *Beit Midrash*. Rabbi Reichert's class in *Chumash*, geared not for learning skills but on the lessons we can learn from the *Chumash*, is given on Tuesdays at 7:30 in

the *Beit Midrash*. Mrs. Reichert offers a class in practical *kashrut* Wednesdays at 9 in 2F.

Course Numbers

cont. from p. 9

cific course numbers at Yeshiva will be made by a member of the faculty in each discipline selected by the appropriate dean.

• If there is no suffix to the course number it will mean that the course is solely of a lecture-recitation nature; if a L is suffixed it indicates a course that is exclusively laboratory work; and a C designates a combined course containing both laboratory and lecture work.

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Caravans—Radio City Music Hall

Kobayashi—The Films of Masaki—Japan House, 333 East 47th Street.

Nikon House—Exhibition of photographs and live entertainment—"Marcel Marceau: Master of Mime"—through December 30. 620 Fifth Ave. 586-3907.

New York City Ballet—The Nutcracker—N. Y. State Theater.

Deathtrap—Music Box Theater—45th Street

The Kingfisher—Biltmore Theater—47th Street.

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