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by Sharon Gottesman

Dr. Richard C. Steiner, associate professor at Bernard Revel Graduate School, has made a significant breakthrough in the translation of an Egyptian papyrus which dates from the second century B.C.E.

Dr. Steiner, an expert in Semitic Languages, in collaboration with Dr. Charles F. Nims, Professor Emeritus of Egyptology at Chicago University's Oriental Institute, discovered a "paganized" version of Psalm XX embedded within prayers to Egyptian gods.

The manuscript, which is over 400 lines long, was discovered in the 19th century, in Thebes, Egypt. The Aramaic papyrus was in

demotic script, one that transcribes the spoken language.

Dr. Steiner suggests that the scribe was not versed in Aramaic, but wrote the manuscript phonetically. The symbols on the paper, therefore, were not of a known written alphabet. In the translation, vowels, some consonants, and punctuation as well as other elements of written grammar were lost. The professor explained that reading the papyrus would be like reading English in Hebrew letters. It is probable for this reason that

the manuscript has remained a riddle since its discovery, even to linguistic scholars.

Dr. Steiner began working on the papyrus in the summer of 1981 when he met Dr. Nims who had written an article about it. Dr. Nims offered the professor cards with transliterated parts of the manuscript to examine.

"For the next 48 hours," the professor recalls, "I did nothing but stare at the cards tearing myself away only when I had to teach a

class. I tried to sleep, but I couldn't get my mind off the cards."

By the time he returned the cards, however, he had succeeded in translating a small portion of the text. Dr. Nims gave the complete transliteration thus marking their official collaboration.

The professor recognized a few phrases that bore a resemblance to parts of Jewish prayer, but, "it wasn't till I left Chicago," and stared at the text for an entire summer, it occurred to me that the portion of the Jewish Liturgy

paralleling it line by line was Psalm XX."

Dr. Steiner's discovery disproved the concept that ritual borrowing is a relatively recent phenomenon.

The professor has uncovered an invaluable key to learning spoken Aramaic. "We may have the closest thing to a tape recording of how the language was actually spoken."

Dr. Steiner looks forward to further evaluation of the papyrus as there is still much progress to be made. When asked what he did when he reached a dead end, he replied that it was best to "let it sit for a while and then come back to it."

Steiner Reveals Psalm In Ancient Manuscript

Week-Long Fast For Scharansky

by Annie Charlop

Rabbi Avi Weiss, member of the Judaic Studies department at Stern, has just completed a six day hunger strike in protest of the Soviet government's treatment of refusenik, Anatoly Scharansky.

According to Rabbi Weiss, the purpose of his hunger strike, which began October 31, and lasted until November 5, was not only to remind the world of Mr. Scharansky's simultaneous hunger strike, now going into its 45th day. "It more importantly, enabled one to sense a kinship with Natan [Anatoly's Hebrew name], and to show his wife, Avital, the depth of the commitment that the American Jewish public has to Scharansky."

During the week in which he fasted, Rabbi Weiss held his Judaic Studies classes in front of the Soviet Mission on 67th Street and 3rd Avenue. Students from Yeshiva University also assembled there to protest the imprisonment of Scharansky, who has been separated from his wife since 1975, the day after their marriage. Rabbi Weiss expressed his thanks to his "Talmidot" who supported him during his strike saying, "I had the support of students and friends, and that's what got me through the week. Natan, however is alone."

The week long fast gained media coverage, especially from Anglo Jewish periodicals, who Weiss says, "presented Scharansky in the proper light." However, Rabbi Weiss criticized other coverage of the event explaining that, "the media has a lot to learn about sensitivity." He claims that the media has not been treating the Scharansky situation with the sensitivity it deserves.

After a week of experiencing "a

different realm of being," Rabbi Weiss ended his six day fast Friday. He is currently leading a Scharansky campaign urging Jews to wear white, drive with their headlights on, and to call the Soviet mission in protest of the Soviet's treatment of Scharansky. According to Rabbi Weiss, "Scharansky symbolizes the oppressed Jew who says we will not bend."

Bomb Scare Threatens Stern's Brookdale Hall

by Ilana Ofer

A bomb scare staged by so called PLO supporters on October 30 marks the first bomb to threaten Stern's Brookdale Hall residence. That Saturday night, at 10 P.M. a call was transmitted through a 911 line of the New York City Police Department.

The caller claimed that a bomb had been planted at Brookdale Hall and was set to explode at 10:17 P.M. The caller claimed to have ties with the P.L.O. Eight minutes later, the police, accompanied by a rescue squad, arrived at the dormitory. As a precautionary measure, Rabbi Mordechai Reich had the students evacuate the building.

The rescue team then began the search for the alleged bomb. A thorough search was conducted on the first floor and the basement but no bomb was discovered. Students were permitted to re-enter the building at 10:47 P.M. The police



Rabbi Avi Weiss

are continuing to investigate the cause of the incident.

This is not the first time bomb scares have threatened the University. In 1972, a bomb was discovered at the uptown campus. In recent weeks, several threats have been issued. Col. Marmorestein says the bomb threats are not due to anti-semitism, rather they are pranks by students.

Students also criticized the squad's limited search of the building. They claim that since any female could easily gain access to all floors of the dormitory a more thorough search was required.

On Sunday, in the aftermath of Saturday night's incident a guard was assigned to check all baggage entering the building.

Rabbi and Mrs. Mordechai Reich together with security personnel are compiling a code outlining procedures to be taken in the case of future threats of this nature.

Chinese Dinner Displays Clubs

by Deena Epstein

The first annual Stern College Club Dinner was held on October 25 in the Koch Auditorium. Twenty eight clubs were represented and it is estimated that about two hundred girls attended.

The main purpose of the dinner was to introduce the Freshman to the various clubs belonging to the Student Council.

The evening began with a Chinese style dinner. Musical entertainment was provided by Linda Levine and Genie Fifer.

well. Sophomore Edythe Nusebaum was very surprised at how many people attended. "I think it shows a resurgence of school spirit."

One of the clubs participating was the newly formed education club. The Education major at Stern is a fairly popular one and it was felt that an education club should be started. The idea for the club was that of this year's seniors who are presently student teaching. Through the club, students can discuss common problems in



Students Feasting at first Club Dinner

After eating, the girls had an opportunity to visit the different booths and learn about each club.

The idea for the club dinner was that of Mona Allen, Student Council president. She saw the idea as a way, "to get everyone together to see that there is a Stern community." Freshman Deborah Fuchs was impressed with the dinner. As she put it, "I didn't even know half these clubs existed."

Although the event was sponsored with the freshman in mind, many upperclassmen attended as

tutoring and student teaching as well as learn about job opportunities and upcoming seminars.

Many clubs were able to recruit new members. President Mona Allen was extremely pleased with the student turnout and the success of the event. She was very inspired by the girl's participation and attendance and "hopes that this will be the beginning of something special at Stern and that the enthusiasm will continue throughout the years to come."

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*** Correction ***

In the September 23 issue of *The Observer* we incorrectly reported that Ann Rosner Newman has become the first Stern College alumna to pass all four parts of the CPA exam. We stand corrected. There are already several SCW alumnae who are Certified Public Accountants. One such CPA is Deina Shapiro, SCW 1975, who is with the firm of Coopers & Lybrand, a 'Big 8' accounting firm.

Observer Opinion

Just An Ounce of Prevention

The occurrence of several unfortunate incidents during the past few weeks has brought to our attention the problems that exist within the college regarding security. The recent mugging that occurred in the doorway of the Brookdale residence hall and the bomb scare that threatened the dorm on October 30, are the most sensational indications of the security problem. In addition, there have been other complaints. Students have at various times seen unaccompanied and apparently unauthorized men on the upper floors of the Stern College dormitory. Fortunately, events such as these do not occur every day. When such things do happen though, students immediately look for someone within the University on whom they can place the blame.

Unfortunately, whether it be lack of funds or simply the normal limitations of human beings, the security personnel at Yeshiva University are not able to control or eliminate every possible danger. They cannot prevent all incidents that pose a threat to the safety of the students.

Moreover, students must realize that, in fact, they are

exposed to a limited amount of danger. (Certainly this danger is much less than that to which one would be exposed in a secular college or in a public apartment building in New York City.)

Students must, therefore, take precautions to insure their own security and the security of their roommates and friends.

Following are some suggested safety measures to be taken by students:

- 1) Lock doors during the day and especially at night when everyone is sleeping.
- 2) Report any unauthorized, unfamiliar visitors immediately.
- 3) When you hear an alarm ring, evacuate the building immediately.
- 4) Walk with a friend whenever possible.
- 5) Do not carry large amounts of money on the street.
- 6) Do not wear flashy jewelry on the street.

We as students must look out for ourselves. We cannot just depend on others to protect us.

Give Facts Not Opinions

by Michale Liberman

A feeling of uneasiness has been building inside me for weeks now, and has finally been aggravated enough to demand articulation. Let me pose a question: For what purpose have we come to Stern College? I hope your answer is "to get an education." With this purpose as our starting point, I would like to share both my definition of what constitutes a worthwhile academic environment and my uneasiness concerning its existence.

By the time we reach college, we have gone to school most of our lives. For one fundamental reason, however, the education we receive here is different from the education we received in high school or elementary school: the atmosphere is different.

Our parents tried to control the values and ideas which we were exposed to as children and teenagers by sheltering us from harmful influences. Once in college, we are no longer sheltered; we are exposed to ideas both reasonable and fantastic that contradict values and views we have always accepted. Classes, student and extra-curricular activities, and events in the city all share in this educational process. Consequently, we struggle to evaluate and incorporate new ideas into our value systems. Throughout this struggle we are being educated to deal with future challenges. We learn how to face them, analyze them, and deal with them. If we never struggle with our values, we may not know how to deal with iconoclastic challenges that will arise in the future.

What happens if this open environment changes and we are no longer exposed to a variety of ideas? If we are never exposed to ideas with which we disagree, we never learn how to understand and deal with them. We become predictably narrow-minded, and our value systems become

fragile.

I fear that singlemindedness is increasing at Stern. Student Council notices, eager to get their messages across, have become misleading. For example: "Yeshiva University Facts and Rallies in Solidarity with Anatoly Scharansky." Under whose authority was a fast declared? We are not told. One sign posted in the school building even read: "All students must attend." Surely such forceful language is not needed to get a valid point across. Why aren't facts simply and honestly presented, allowing everyone to decide on her own what she will do and where she will go?

Even the signs which state, "All notices must be approved by Student Council" are confusing. Student Council approval is granted with a stamp which reads "Approved, Stern College Student Council" and in tiny letters "Does Not Imply Y.U. Endorsement." What then is implied by Student Council approval? Obviously such approval is understandable in regards to all Student Council notices, but why is Student Council approval necessary for non-Student Council notices? Surely this is a form of censorship, which runs contrary to any attempt at an open-minded environment.

Granted, we came to Stern, not N.Y.U. or Barnard. We expect a certain amount of protective padding from our teachers when they present us with challenges. We expect to be taught from a certain point of view, and for our Student Council to have certain goals. Yet faculty, administration, and student bodies must be open-minded. We must be presented with facts, not opinions. We will form our own opinions.

Toward Achdut

Dear Editor,

Anyone who has lived through or studied the events leading to the Holocaust, and wondered why it took us so long to see the danger, should pay close attention to the disturbing events of the past months.

The Pope, a "man of peace," a "great humanitarian," considered by many Catholics to be no less than infallible, recognizes and meets a man who orders the murder of our children.

The President of the United States of America, supposedly Israel's greatest ally, proposes a "peace plan" that suggests, among other things, that the status of Jerusalem is negotiable!

The American press devotes article after article and editorial after editorial condemning Israel

(who, to be fair, deserved some criticism) when Christian forces massacre Palestinian civilians, yet does not publish one article criticizing those that actually did the killing!

Never again? No, never again, but these events, together with the alarming rise in the number of acts of violence against Jews all over the world, point to the fact that we are in danger and that we must take action to protect ourselves.

One thing we must do is change our attitude about our security in this country. Most American Jews expressed shock and dismay when French Jews were gunned down in a restaurant and Italian Jews were gunned down in a synagogue, yet probably thought, and still think, "It can never happen here in America." However, this past Rosh Hashana, Rabbis in my community requested police protection because they received threats, and at Lincoln Square Synagogue men with *tallit* bags had to have them checked before they

were allowed inside. Can it happen here? Apparently some Jewish leaders think so.

If we are in danger even in a country that upholds religious freedom, how do we protect ourselves? Only by coming together and acting with *achdut*—unity. This is precisely what we have not been doing, and because of this we have made many mistakes.

One mistake we have made is to judge the actions of our brothers in Israel, and in some cases to publicly condemn them. Not only is this action *wrong*, but it is extremely dangerous. It is wrong, because in most cases we have based our judgments on distorted reports made by those in the media who are either simply biased or blatantly anti-Semitic. It is dangerous, because when we publicly condemn the government in Israel we are weakening ourselves and giving ammunition to our enemies. Should we then accept everything

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On Apathy

Dear Editor:

I would like to start off this letter with a definition of the word "apathy." As Merriam Webster defines it: "lack of interest, indifference." Apathy. This word used to be popular here at Stern from what I hear. But, truthfully and very gladly, I can say that apathy is no longer the style around this school. Everyone seems to be involved in a club or a committee or helping in some activity. And I think it's great!

Just take a look around us. This Monday night there was a *shniur* on Women and Talmud Torah Last

Thursday night there was the Diaspora Yeshiva Band concert. The night before that was UJA's showing of "Frisco Kid." The night before that was a senior class bagel sale. The list of activities goes on and on.

The Club Dinner held last month really exemplified the "Active" attitude that's here. All the different clubs set up booths where people could sign up for or ask questions about each respective club. From the Soviet Jewry Club to the Psychology Club to the Observer staff to the Drama Club (to name just a few), there was something for everyone.

Yes, I am proud to say that we at Stern College are an involved and active bunch.

Susan Mandelbaum
SCW '85

Mazel Tov to Mrs. Zuroff on the birth of a granddaughter.

Mazel Tov to Renee Edelman, art editor of *The Observer* on her recent engagement.

Nurse's Notes Prevent Stress

by Cheryl Barash, R.N.

Stress is a phenomenon that hits everyone, especially students. Did you ever have "butterflies" or headaches before an exam, and nausea or stomach pain during an exam? Perhaps you screamed at roommates when the assignments piled up and you had no time for anything. These reactions are all physical manifestations of stress, which is defined as a subjective feeling of tension due to fear, anger, jealousy, grief, joy, love or anticipation.

Stress can be both beneficial and harmful to you. Some anxiety is needed to motivate you to take action in all areas of your life. Stress, however, can be harmful by preventing you from functioning properly if you let it get the best of you.

To prevent stress, Dr. Donald A. Tuesing, a psychologist, suggests "clean living." This means a moderate use of caffeine and alcohol, a well balanced diet, and a proper daily amount of rest and sleep, consistent eating, sleeping, exercise, and relaxation. These are good habits to form, and will help you function more effectively. If, however, stress has already set in and you want to minimize it, various sources give helpful suggestions:

- 1) Decide what threat or problem is most important to you, deal with that, and forget about minimal concerns.
- 2) Recognize when an environment is very stressful and remove yourself from it, even for a short time.
- 3) Talk to a friend who can encourage and support you.
- 4) Try relaxation exercises or exercises that alter states of consciousness, such as yoga, self-hypnosis or transcendental meditation. (Many libraries contain an abundant amount of information on these topics.)
- 5) Learn how to set priorities with your work and how to say no when asked to do something that is too much for you.
- 6) Decide during which part of the day you function best and do your most important tasks then.
- 7) Most importantly, do not try to do everything at once! This will overwhelm you. Take one task at a time and concentrate on it until you are finished. Set a realistic goal for yourself daily and try your best to accomplish it.

Aside from these suggestions, it is important to build self-confidence by using positive thinking. In her article "Positive Self-Talk," Ruth Daily Knowles, R.N., Ph.D., suggests listening to yourself to see if you are a "negative thinker." If you are, try to change that behavior. These suggestions may help:

- 1) Write down positive statements about yourself that you can look at in emergencies.
- 2) Make a list of your assets, accomplishments, talents, and

- 3) Review your list daily and work on your talents and attributes.
- 4) Dispute negative thoughts by adding a "but" after each negative statement, with a positive statement afterwards.
- 5) Dispute irrational thoughts with rational ones. Instead of saying "I'll never understand this Chemistry, I'm going to fail," say "No I won't fail, maybe I won't get an A, but at least I know enough to pass."

I find that what works best for me is to take each task as a challenge and try to enjoy it. There are even positive aspects to drudgery. For example, typing papers is no fun, but typing can give you a rest from mental work and tension. Try to see the positive aspect of every situation. Remember, different methods work for different people. What is important is that everyone find a method that works for her.

Economic Mess

by Mattice Rubenstein

The results of this past election did not come as a surprise to most people. The Democrats have widened their majority in the Congress, which will make it tougher for Reagan to push his policies through Congress. I am quite happy about this, for I am not a great fan of Reagan's domestic policies (for that matter I don't like his foreign policy either, especially vis-a-vis Israel). I am not the only one with these feelings. It seems that these days everyone is jumping on the "Let's criticize Reagan and Reaganomics" bandwagon.

Reagan's cutbacks in funding for social programs and his policies for reducing inflation, which just result in greater unemployment, do not exactly endear him to a good segment of the population. Students at Stern College and most other colleges are very agitated by the government's cuts in work-study allowances at a time of hikes in tuition.

It is easy to criticize, but what alternatives can we offer? Federal spending must be cut to lower inflation, but where does one make the cuts? Should they be, as some suggest, in defense spending and foreign aid instead of social programs? In the time of great Russian intervention in Asia, Africa, and nearby in Central America, how safe is it to make big cuts in military and defense spending? As a Jew and a supporter of Israel, how can I agree to cuts in foreign aid spending when some of that money goes to Israel? Do you decrease subsidies to certain industries (like tobacco growers companies) or will that cause an increase in unemployment and a great loss in tax revenues? Something has to go, but what?

So much for inflation-fighting

by Sima Bernstein
The Stern College Computer Department is taking steps to facilitate those taking computer courses. A new card reader and new computer terminals are now at the disposal of information science students.

Five functioning computer terminals are currently housed in the computer room, as opposed to last year when there were four terminals which were not always available for use. All five terminals link up to the computer at the Einstein campus.

A further addition to Stern College's computer equipment is the Remote Job Entry Station. The

new RJE, or card reader, allows students direct linkage to the Magnuson M-80 machine at the Main Center. In the past, students had to travel uptown or use inter-office mail to have their programs run through the Magnuson M-80. Now, all this can be done from our Midtown Center.

The computer department has also acquired two enlarged terminal screens. These screens are used as teaching aids, which allows the class to observe as the instructor demonstrates on the terminal. Presently, these screens are only used for registration purposes.

Until this year, the computer

room was located on the ninth floor. It has recently been moved to room 319. The room is open to the students from 7:30 A.M. to 10:00 P.M.

According to Dr. Lebovitch, chairman of the Information Science Department, "The department's growth is still germinal. The steps that have already been taken are 'by no means the end of it.'"

Future plans for expansion in the Computer Department include the acquisition of more terminals and microcomputers, plus the installation of two terminals in the dorm. The Einstein Campus is also in the process of upgrading its computer system. As soon as it is functional, it will be available to students.

TAC Notes Look For the Union Label

By Robin Tover & Debra Spector

In the past few weeks, the majority of the United States has been plagued by news of occurrences which often had fatal results. The Tylenol deaths and the contamination of foods such as gum, candy, and cake mixes have put the country into a state of fear. People no longer purchase non-prescription medication nor do they buy candies for fear that these products may have been tampered with.

The Gemara recounts that when

a negative incident occurs, one should examine one's self to see if a *Tikkun Hamiddos* (examining and improving oneself) is in order. There are many stories of *Tzaddikim*, who, after experiencing or hearing of *Tzaaros* (troubles) proclaimed a *Taanis Dibbur* (refrainment from speech) or a day set aside for *Limmud Torah* (Torah learning). Although we are not permitted to declare the reasons for our *Tzaaros*, we should nevertheless view them as reminders that our *maasim* (deeds) need to be altered and corrected. Our troubles may be a reminder for us to keep away from *Lashon Horah* (Evil Speech) or to be more cautious in our observance of *Kashrus*. Just as we are afraid of cyanide and demerol being added to our food, we should be careful of the spiritual types of "poisons" present in foods. There are restaurants in the city that carry no *hashgacha* (Rabbinical supervision) and are therefore not 100% reliable. Just as we now stay away from all types of capsules, even though the chance of our being poisoned is very slight, so should we avoid restaurants without reliable *hashgacha* even though the chances of eating *treife* may be small.

As *Torah* observant Jews, we must look at everything that happens, good or bad, as a *simin* (sign) which reflects our *maasim* (deeds). Through sincere reflection and a desire for *Tikkun Ha Middos*, we will surely be able to come to a better understanding of what is going on around us and ultimately our purpose as Jews.

In any case, all these programs take time to develop. Reagan is right when he says it will take some time before we get out of our economic mess; there is no magic, instant cure. I am not convinced, though, that we should "stay the course." We may need to diverge a little bit, but in what direction? I'm not so sure anymore.

Registering For Spring Semester

Registration for the fall 1983 semester will take place December 13-21.

The spring schedule will be posted at the beginning of December. Registration kits will be available in the Office of the Registrar starting December 6.

Juniors and Seniors will have a "drop-off" registration, they will simply submit their completed registration forms to the registrar's office on December 13. The registration will be fed into the computer at a later time with seniors' registrations processed before juniors'.

Print-outs of the programs will be available for pick-up on Tuesday, December 14.

Sophomore registration will take place on Wednesday and Thursday December 15 and 16. The class will be broken up alphabetically and the students will be given appointments for registration. The sophomore registration will be processed immediately so that the students will be able to make adjustments for closed courses. (Closed courses will be posted at the end of each day so that students can adjust their schedules before arriving at registration.)

Freshmen will register on Monday and Tuesday December 20 and 21. This registration will be conducted in the same manner as the sophomore registration was conducted, allowing students to adjust their schedules as courses become closed.

The administration plans to continue its policy regarding tuition payment. Students must have either paid their tuition bill or have gotten financial clearance from the Office of Student Finances by January 6, 1983. Failure to pay the bill or make other acceptable arrangements will result in the cancellation of the student's registration.

Classes for the spring semester are scheduled to begin on February 1. Be sure to watch the bulletin boards for additional information.

Beit Midrash

hours: Sunday 7-12 pm
Monday-Wednesday 5-12 pm
Thursday, Shabbat: schedule varies

Faculty Forum

Our Integral Role In Orthodox World

Rabbi Saul Berman
Chairman, Dept. of Jewish
Studies, S.C.W.

Who Are We?

A recent forum, published in the pages of *Tradition*, focused the attention of the Orthodox community on the question of the state of Modern Orthodoxy (or, as many now prefer to call it, Centrist Orthodoxy). It is vital to realize that whatever Centrist Orthodoxy is, we, the graduates, the faculty, the students of Yeshiva University, are its very core. The abstract question then, of the condition of Centrist Orthodoxy, is really a much more intimate query—it asks, who are we?

In stereotypical Jewish fashion, I will answer a question with a question—indeed with a string of questions. I'll do so not because I don't have a personal answer to the initial question, but because, at this point in time, the formulation of a set of critical questions is the best path to understanding the divisions within Orthodoxy and can best provide the stimulus for personal answers and thereby self-definition for each of us. It seems to me that there is a set of seven questions, the answers to which can help us define ourselves and our placement in the spectrum of positions within the community.

The first group relate to the matters internal to the Orthodox community itself:

1. **The notion of "Daas Torah."** Does the legal authority of *gedolim* extend to every corner and crevice of individual and social life, or is their direct authority limited to matters of substantive *halacha*, while their opinions are only of advisory character in instances where *halacha* itself is not definitive. Related to this is the question of whether, in fact, a *posek* should be expected to issue a clear judgement in every matter brought before him, so as to bind the action of the questioners, or whether there are not instances when *halachik* opinion is so divided that the possible alternative courses of action should be presented and then left for the guidance of religious subjectivity and personal choice of the questioners?

2. **The attitude towards "Kula" and "Chumra."** Is the adoption of "chumra" necessarily a higher or better form of religious and spiritual action? Or, are the terms "chumra" and "kula" religiously—spiritually neutral devices for the legal resolution of certain kinds of *halachik* uncertainties? If "chumra" is desirable, is it more so in certain areas of law, such as in interpersonal relations, or is it equally applicable in all areas of *halacha*? Again, where "chumra" is desirable, is it so just for personal voluntary adoption or is it necessarily to serve as the basis for communal norms?

3. **The attitude towards the status of women generally, and in particular in relation to Torah study,**

Miturgical role and professional employment outside the home. Is Torah study by women merely permissible as a concession to the corruption of our generation and the failure of the Jewish home to provide the necessary spiritual framework for modern women? Or is women's Torah study a positive religious art constituting the fulfillment of the Divine Will for every Jew to know God and to come to love Him? Is women's role in the synagogue exclusively to use it as a locus for her mandatory private prayer, or is a broader role, including celebration of her significant moments of transition in life, both desirable and possible?

Is a woman's place exclusively in the home at least until her children are raised and off on their own? Or, is there room in a Jewish marriage for greater sharing of responsibility for child rearing between wife and husband so as to enable women to pursue alternate avenues of fulfillment outside the home if they desire? Indeed can Jewish men be proper fathers, let alone husbands, when they are away from home working and learning fourteen hours a day?

The next set of questions which



Rabbi Saul Berman

now agitate our community and serve as avenues of differentiation between Rightist and Centrist Orthodoxy deal with the relationship to the broader Jewish community.

4. **The attitude towards Israel and Zionism.** Is the existence of the State of Israel a positive religious phenomenon, a manifestation of Divine Presence which calls for religious celebration? Or is Zionism, and its product the secular State, at best a spiritually neutral force to be applauded only to the extent that it provides a comfortable setting for the study of Torah and the fulfillment of *mitzvot*? Indeed, is Jewish sovereignty somehow tainted with violation of the Divine Will that military force not be used in restoring Jewish settlement of the

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Science Careers

by Rhonda Reininger

The Stern College Science Club recently sponsored its first symposium, *Careers in Science*. The symposium featured five women who spoke about their respective medical and health careers. The purpose of the gathering was to help those students who are eager to pursue careers in science, but do not know which areas interest them or what options are available to them.

The first speaker was Sandy Horowitz, a Physician's Assistant (P.A.), who is now working in Albert Einstein Hospital.

A physician's assistant is a specially trained health professional who works with a doctor and other health professionals. Most physician's assistant programs last two years. According to Ms. Horowitz, a P.A. can perform about 80% of the functions of a physician, within the scope of practice of the supervising physician.

On the topic of job opportunities, Ms. Horowitz said, "Jobs are out there to be found." Starting salaries for physician's assistants range from \$16,000 to \$20,000. While at present the job outlook for physician's assistants seeking employment in Israel is not very promising, Ms. Horowitz feels that in the future there will be a need for physician's assistants in Israel, especially in the rural areas where there are no hospitals to provide medical care.

Esther Chaitofsky, a physical therapist, was the next speaker. Ms. Chaitofsky graduated from

Stern College with a major in biology. She then attended Hunter College's two year physical therapy program where she received her second Bachelor's degree in physical therapy. (Physical therapy can be taken on the undergraduate or the graduate level.)

A physical therapist helps people who have physical disabilities resulting from injury, disease, birth defects, or loss of limb. Techniques used by the physical therapist include various treatments and exercise programs to restore or improve muscle function where all or part of the normal function has been lost.

The job outlook for physical therapists is good, according to Ms. Chaitofsky, here as well as in Israel. Starting salary is between \$16,000 and \$19,000. Ms. Chaitofsky believes that physical therapy in geriatrics is "an up and coming area." Ms. Chaitofsky claimed that physical therapy is an especially good profession for people who want to devote time to their families because work can be done on a part-time basis or in private practice where the therapists can establish their own hours.

Carol Kierman, an occupational therapist, spoke about her profession. Ms. Kierman graduated from Stern College with a major in English. Later she attended New York University where she obtained a Master's degree in Occupational therapy.

To help clarify exactly what the job of an occupational therapist

continued on p. 8, col. 1

Priest Supports Jewish Position

by Sara Kosowsky

Pope John Paul's recent meeting with Arafat has renewed the debate over the stand Pope Pius XII took regarding the Jews during the Holocaust. In defense of Pope Pius, Virginia Offer, the head of the Committee on Discrimination and Defamation of the Long Island Chapter of the Catholic League for Religious and Civil Rights, wrote a letter to *The New York Times* which appeared October 1. Her letter opens: "To state that Pope Pius XII did nothing while millions of Jews perished during World War II is an outrageous falsehood . . . This is a myth that not only defames Pius XII but also promotes misunderstanding and ill will between Jews and Christians."

She maintains that the 11 volumes of *Acts and Documents of The Holy See Relative to World War II* edited by the Rev. Robert A. Graham S. J., now provide the facts. She claims that "Jews are alive today because of the effort of the Catholic Church, albeit a quiet effort." She says that the Papal Nuncios, representatives of the Pope sent to predominantly Catholic countries and concerned with the Church's welfare, saved over 800,000 Jews. Ms. Offer concludes with praise of Pope John Paul's meeting with Arafat.

On October 12, a response to Ms. Offer appeared in *The New York Times*. The letter was written by Monsignor Joseph G. Bailey, a Catholic priest. He begins his letter with the accusation that Ms. Offer " . . . distorts the record and whitewashes Vatican diplomacy at the time of the Holocaust." He refers to Father John Morley's *Vatican Diplomacy During the Holocaust* to support his views. The Monsignor quotes the book stating, "This study of the Vatican and Jewish sources has revealed little evidence that the Nuncios manifested any consistent humanitarian concern about the sufferings of the Jews during the years 1939 to 1943. This research has indicated that the Vatican diplomats only rarely acted on behalf of Jews as Jews, and this usually only for specific individuals."

Msgr. Bailey states that " . . . there is no doubt that the actions

and decisions of the Nuncios were directed by the Pope himself." He then quotes Morley saying that the Pope "failed not only the Jews but also members of the Church who suffered brutal treatment from the Germans. Moreover, he caused Vatican diplomacy to fail by forcing it to make a mockery of its claim that it was an ideal form of diplomacy dedicated to justice, brotherhood, and other similarly exalted goals, when in practice it made little attempt to work toward any of them."

Msgr. Bailey ends his letter, "So perhaps we Catholics should be on our knees during this time of Yom Kippur rather than sounding off in self-righteous anger about the bad will of our accusers."

An interview with Msgr. Bailey led to a fuller understanding of his uniqueness. Regarding his letter the Monsignor commented, "I've been thinking about this for a long time . . . I don't feel I'm speaking against the Church but the system. [Today's nuncios] are a carry-over from the earlier nuncios whose one purpose was to protect the Church. They're not concerned with human rights because they don't want to jeopardize their favored position in the states."

Since his letter appeared, Msgr. Bailey received some letters from disturbed Roman Catholics; however, he referred to the letters as "mildly hateless." In addition, he received almost 75 letters from Jews. Although his opinions are not those of most Catholics, he mentioned that he has met other priests who share his feelings. "We're a very small number" he added.

When asked to comment on Pope John Paul's meeting with Arafat he said, "I was very disturbed and said so publicly, and people don't like to hear that. When is he going to receive the Red Brigade and the IRA?" Msgr. Bailey continued, "The Pope has never recognized the State of Israel because he's afraid to offend the Christian Arabs living in the surrounding areas."

Msgr. Bailey, a Professor of Bible, studied at the Biblical Institute in Rome and currently teaches Hebrew and Old Testament in the seminary, in addition to his pastoral work in the Parish. On a personal note he concluded, "I meant the last sentence of my letter very deeply. Through a personal friendship for a Rabbi, I go to Yom Kippur services (Conservative) every year and find them very moving."

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Annual Leadership Conference Hosts Active Yeshiva Students

by Shalom Gottesman

The first High School Leadership Conference, sponsored by the Student Councils of Yeshiva College and Stern College for Women, took place on October 21, 1982. Stern College hosted student leaders of Jewish youth at a seminar under the auspices of Yeshiva University Office of Admissions.

Director of Undergraduate Admissions Judy Paikin, who conceived the idea, expressed her belief that, "Yeshiva high schools should be thought of as a center of Jewish leadership."

Ken Wagner, Assistant Director of Admissions, explained that Yeshiva high schools of the Tri-State Area and Philadelphia were asked to nominate their leading students to attend the conference. Organizations such as the Jewish Public School Youth and the

National Conference of Synagogue Youth were also invited. 130 students comprised of school officers, newspaper editors, club chairmen and activities coordinators participated.

Prestigious members of Jewish leadership were also present. Among them, were Dr. Norman Lamm, President of Yeshiva University; Rabbi Julius Berman, Chairman, Conference of Presidents of Major Jewish Organizations; Rabbi Israel Miller, Senior Vice President of Yeshiva University; Dr. Egon Brenner, Executive Vice President of Yeshiva University; Dr. Norman Rosenfeld, Dean of Yeshiva College; Dr. Michael Hecht, Associate Dean of Yeshiva College; Dr. Karen Bacon, Dean of Stern College for Women; and Mrs. Chaya Orlan, Assistant Dean of Stern College for Women.

Rabbi Lamm, the keynote speaker, introduced the theme:

"What is a Jewish Leader: A Halachik Perspective." Rabbi Lamm discussed a dichotomy of Jewish leadership. He explained that while the Torah does not call for a leader to lord his authority over the people, the Torah recognizes the importance of commanding respect. A good leader reconciles this paradox; he will be a part of his people and yet will maintain a proper distance. Rabbi Lamm singled out Moses as the ideal Jewish leader. Combining the elements of a scholar, king, prophet, and Rabbi, Moses exemplified leadership.

During lunch Rabbi Berman addressed the theme: "What Does a Jewish Leader Do." He encouraged the students to become involved in Jewish Leadership and emphasized that "never, never is there a need to sacrifice religious principles."

Dr. Miller also addressed the students. He defined the ABC's of leadership: Ability, Brashness and Commitment. He remarked that in leadership, "all the knowledge that G-d placed on this world becomes our field."

Following the lectures, a workshop on the practical application of the ideas took place. Simulated situations requiring the exercise of leadership were dealt with by the students.

Student reaction to the program was favorable. Moshe Elivson, a junior at MSTa (Marsha Stern Talmudic Academy) and chapter coordinator of Queens' NCSY, said that he especially appreciated Rabbi Lamm's thoughts.

History of Yeshiva Worthwhile Course

by Shalom Gottesman

During the past few years, Stern College's curriculum has seen many changes. The Core Program has been instituted, new departments have been established, and various departments have been expanded. For the most part, students have taken the advantage of these innovations and have been well served. Core has strengthened the *raison d'être* of the college, the new requirements have enabled Stern to adjust to the technological age, and the new majors, such as Accounting and Information Science, have done the same. Clearly these changes reflect the faculty's and the administration's understanding of the students' needs and beliefs. The results have been astounding. (Have you tried to get near a computer terminal, lately?) Yet there is one contradiction to this formula.

The majority of the students at Stern College are irrevocably dedicated to the Land of Israel in one form or another. Subsequently, the curriculum includes courses that can enrich these feelings. Yet how many students whose eyes sparkle with the mention of Eretz Yisrael know when the first Zionist Congress met or which *aliyah* established what parts of Israel? How many students have taken Jewish History 91.1 and 91.2, the History of Palestine?

In two semesters, the History of Palestine courses cover the events from the beginning of the modern Zionist ideal until the establishment of the State of Israel. The courses, however, are more than just a survey of names and dates. Rather, they are an in depth study of why the events that shaped Eretz Yisrael occurred as they did. Professor

Eldenberg, the lecturer, has an abundance of primary sources which is as specific as it is informative. You don't have to understand the sciences that you care so much about.

Furthermore, you must have the knowledge to give an answer. For the past two semesters I have been a counselor on a youth council here. Obviously, one of the things on the table is to learn about the Land of Israel within an hour. I could have been successfully accomplished that job without taking Professor Eldenberg's course. Teenagers are relentlessly perceptive, and they always "call a bluff." "Bluffs" do not produce positive results. On the long bus rides or on *iyulim*, I had substantial information to impart to my kids, and they drank it up. Many of us at Stern are involved with youth work which strives to build Zionist ideals within young people. The only way to teach these kids is to know the material thoroughly ourselves.

It is true that one feelings for Eretz Yisrael are based on emotion, just through the eyes of a poetized vision. There is a religious sentiment that is in the land, which can be captured in such. Yet there is a rational reasoning to the land as a new mind. In other words, it is important to know what you are talking about.

Scheduling

By Beverly Barr



Looking closely at the Stern College schedule for this year, one can hardly fail to notice something odd. The administration, in its infinite wisdom, has changed the days of the week to a more acceptable arrangement for Stern. To most of us, the calendar seemed to be doing fine on its own as it has for the past centuries, but alas, we are only students.

These changes have the potential of causing many problems for the average Stern student who tries to find logic in the situation. She could assume that if Tuesday was changed to a Friday and Wednesday to a Monday, we should have had an extra weekend in there somewhere. Why not reap the benefits as well as the pain? And if Wednesday was Monday, Thursday was Tuesday which we previously saw was really a Friday so in reality we shouldn't have had to show up for school that week at all. A pleasant thought if it were true.

Once you have figured out which day you do have classes at Stern, there are always those TIW courses lurking in the background. If Tuesday is Friday for Stern is it Friday for TIW? If not, then if you have evening classes on Monday for Stern, and TIW courses on Wednesday, and Wednesday is Monday for Stern, but Wednesday for TIW, are you on a Monday or a Wednesday schedule and do you go to TIW or Stern? Are you still with me?

Then there are those students who don't have to worry about TIW, but do have to worry about their jobs. The students whose jobs fit the schedules they planned at registration, have difficulty deciding between work and class. The other option is explaining to your boss that Wednesday is really Monday so you can't come to work since you have a Biology Lab until

six. Of course you can always pacify him by adding that since you don't have classes on Fridays, and Tuesday is now a Friday, you can make up for lost time. This would seem an ideal solution except for the fact that anyone but a Stern student would go cross-eyed trying to figure it out. When it comes to the next week when Stern is back with the rest of the world as far as days of the week go, your boss will be expecting you to come all day Tuesday since he has now figured out that Tuesday is Friday.

One would think that the administration would realize the repercussions of these calendar changes. As Reagan cuts back on federal loans and tuition climbs higher, it is more difficult to make ends meet. Books, food, clothes, large phone bills and Broadway shows cost a lot of money and if that money isn't going to come from parents, since they have to pay more for tuition, it has to be found elsewhere. The solution is a job.

When a job can be found that fits into the student's schedule, which is difficult in itself, she must explain to her employer the days she needs off for the Jewish Holidays. The evening out of classes to fit the days off from these holidays is bothersome, but understandable. However, couldn't the administration have been a little more considerate? Did they have to use one week to straighten out everything? And if they did, was it necessary to place that week right after all the Jewish Holidays? Did

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Modern Jewish Photography Captures Life in Israel

by Mattie Rubenstein

Exhibitions of works by two gifted photographers, one an Israeli, the other an American, are now on display at the International Center of Photography (ICP), located on Fifth Avenue at 94th Street.

"Micha Bar-Am, Israel Diary 1956-1982," is a collection of approximately 50 black and white photographs taken over a period of 26 years by Bar-Am, the curator of photography for the Tel Aviv Museum. Bar-Am's photos have been published in newspapers around the world, including *The New York Times*, *Newsweek*, and *The London Sunday Times*. Most of the pictures in this exhibition, however, were never published.

The exhibition is not large, but seems to successfully capture the various aspects of the Israeli experience. The works are generally grouped according to subject and they cover many facets—both pleasant and unpleasant—of life in Israel. Peaceful photographs of a *Sofer* (scribe) and of a Rabbi teaching a small class of children are shown, as well as violent pictures of Arabs and of Jewish

demonstrations. A photograph of a freed hostage from Entebbe hangs near prints of Lebanon (1982) and the last days of Yarnit. A large percentage of the exhibition is comprised of photos of soldiers, war-scenes, and the consequences of war. Certain photographs stand out for reasons of subject matter, technique, and/or skills involved in taking them. A photo of a demonstration by orthodox Jews against autopsies, in which the center is dominated by a large hand that attempted to block the camera lens, is one example where the photograph is interesting because of both content and style. Other photos, such as the one of a camel casting an unusual shadow on sand or the one of a veiled Bedouin woman standing behind a prone semi-nude body of a sunbather, provide much humor. The latter is also a good example of the clash between ancient tradition and modern practices that is so very noticeable in Israel today.

One of the most unusual pictures by Bar-Am was taken in Ofra, a *Gush Emunim* settlement on the West Bank. It is a photograph of a clothesline from which hang socks,

hippies' sweats, and Israeli flags, all flapping in the wind.

The second exhibition at the International Center of Photography is entitled "Baron Bruce Davidson." The colorful color prints taken in the N.Y.C. Subway System seem to be the result of a close relationship between the photographer and his subject. (Bar-Am, on the other hand, sometimes seems quite detached from the subject being photographed, as if he were an impartial observer, in an unconnected or involved with the subject.)

In previous exhibitions, Davidson's subjects have more often been individual people or small groups of people. He is circled down at a subway station, and he worked hard to get these people very close. Davidson's pictures produced rather than seem to capture the atmosphere, feelings, and emotions of the subjects.

"Subway," too, is an exhibition whose subject is people—the various people who frequent the subway. Although Davidson's

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Mrs. Marx Devoted to Helping Foreign Students

by Elaine Benedek

Next to Mrs. Orlian's office there is a crowded cubicle usually filled with foreign students. Why is this office so popular?—Because in it one can find a warm, compassionate, friendly person. Her name is Margo Marx and she is the Foreign Student Advisor.

Mrs. Marx is devoted to helping the foreign students in all aspects of their lives. She caters to the needs of each student in areas ranging from career planning to Jewish living.

Mrs. Marx was born in Germany. She and her family lived through World War II. Because of this background she says, "I am sensitive to many of the problems that girls have; perhaps in different ways but of similar kind." "It is important," she says, "to help students far away from home."

Mrs. Marx avails herself to the

students even after school hours. Sometimes I pass through the hallway late at night and I see a foreign student talking with her on the phone. She helps us and worries about us, even when she is at home with her family. Mrs. Marx explains, "My hours at Stern are twice a week from 10:00 to 3:00; however, I feel that there are certain times when many of the problems that the foreign students may have go beyond these hours."

When I came to the United States with "such a good English," (I could hardly say a word) she helped me get settled. I saw a friend in her.

Mrs. Marx is an alumna of Stern College. She graduated in 1959 with a degree in sociology. She was a member of the second graduating class. She later became involved in the establishment of the Stern College Alumna Association. She

was president of the association for five years.

Mrs. Marx joined the staff of the Office of Student Services in the fall of 1980, as the Foreign Students Guidance Counselor at Stern.

Director of Student Services, Mrs. Esther Zuroff, praises Mrs. Marx saying, "We are very pleased that she is our Foreign Student Advisor. She has excellent rapport with the students. Mrs. Marx is a very sensitive, feeling, insightful woman who is tuned into the needs and problems of our students. She has the world of patience and is a most caring person."

The many experiences Mrs. Marx had with foreign students have taught her several valuable lessons. She says, "One thing I have learned from this job which is very important is that every foreign student is unique and different in her own way. There is no such thing as 'all foreign students.'" She also stresses that the American students have much to learn from foreign students.

Mrs. Marx expressed her respect for foreign students saying, "I feel it is a great honor to be able to help and assist whenever possible."

I, along with the other foreign students want to express my thanks to this wonderful woman to whom we owe so much; and to the University which has provided the foreign student body with an exemplary woman like Margo Marx.



Dorm-Ez-View

by Mordechai and Sema Reich

It was not a pleasant Motzei Shabbat. Some of you were in the dorm the Saturday night we received a bomb threat; others of you will be reading about it in this issue of the Observer. Here are some thoughts we would like to share with you.

Stern College is only one of many Jewish institutions which have received bomb threats, particularly since Israeli military action began in Lebanon. It is always difficult to decide what to do when a threat is received. It is the caller's intention to spread panic and a general sense of discomfiture. In our case, the call came in on Halloween Eve and the wording of the threat did not seem particularly convincing. However, there was not too much time to debate the issue of evacuating the building or not; we had about 7½ minutes to act and it takes about 7 minutes to clear the building. We decided to play it safe, ring the fire alarm, and well... you know the rest.

Some women have asked why a thorough floor to floor search was not constructed. Frankly, it would have been an overreaction. Such a search would have taken half the night and it was the professional opinion of the Emergency Services Squad (the special police teams who handle hundreds of these incidents a year) that it was unnecessary. For one thing, the time for the alleged bomb to have exploded was long past; and for another, we felt certain that no unauthorized persons had gotten

upstairs over the weekend. A thorough search was conducted throughout the first floor and basement, and of course, nothing suspicious was discovered.

It is important for you to realize that you live in one of the safest buildings in New York City. In our four years here, only one unauthorized person rode an elevator up to a particular floor. A room to room search was conducted, and he was found within 10 minutes. Every serviceman/repairman must sign in with the guard and must identify himself at any student's request. Colonel Marmorstein and we have never been reticent about firing any of our security guards who were not doing their jobs properly. That policy continues, and if you see a guard acting improperly or not fulfilling his/her duties, let us know immediately.

We also have an excellent safety record vis a vis fires and accidents in the building. Nevertheless, in a dormitory of 450 women, we have the responsibility to prepare for the unthinkable emergencies we pray will never happen. To that end, it is imperative that you cooperate by responding IMMEDIATELY to any fire alarm or any request to evacuate the building. That means you stop whatever you are doing, move down the stairs, and quickly get out of the building. If our bomb threat had been the real thing, we would have evacuated the building with about 30 seconds to spare.

We all hope there won't be a repetition of this vicious and sick prank. While Betzalel and Nechama might have enjoyed their unexpected and exotic adventure of being outside in their pajamas at 10:30 at night, we certainly did not, and we're sure you didn't either. Please be assured, however, that your safety is always foremost in our minds and we will do all we can to make sure that the dorm continues to be a pleasant and secure place to live.

Calendar Changes

Continued from p. 5, col. 2

Tuesday really have to be a Friday right before Wednesday was a Monday? At least let it seem to the employer that the student has been at work for a while before she has to explain another day's absence.

I realize this may all sound a little biased to those students who enjoyed more free time due to the changes but stop and think a moment this can leave one with an eerie feeling about the future. When and where will such changes appear next? What will be tomorrow?

Menu Improves

by Diane Feldman

What do spending *Shabbat* at Stern College and eating weekday dinners in the cafeteria have in common? They both have a new look for the new school year.

Sammy Klein, manager of the Stern College cafeteria, suggested installing a microwave oven in the cafeteria after *Succoth*, to attract more students for supper. For students who feel that eating in the cafeteria is too expensive, cheaper items are now being offered on the menu. Fried fish, cold cuts, and other sandwiches can go into the microwave oven. Chicken pie, and vegetable and tuna platters are now offered for dinner. These new items are all cheaper than the \$4.00 hot meal offered last year. Now there is variety in both food and price for weekday customers.

The response to the weekday menu changes determine the quality of the *Shabbat* in the cafeteria as well. Mr. Klein explained that if students are not interested in the suppers, the meat cook will no longer be needed, and in turn, *Shabbat* meals will be very plain.

Night-time business in the cafeteria is exclusively a Stern problem. The cafeteria uptown draws a big crowd from the Y.U. high school, as well as from the surrounding Jewish community.

The Stern cafeteria depends solely on Stern College students for its supper business.

The new dinner hours are Monday thru Thursday, 5:00 to 6:30 PM.

Commenting on the changes in the *Shabbat* menu, Miriam Levy, head waitress for *Shabbat* in the cafeteria, explains, "Girls should not feel as if they are stuck at Stern for *Shabbat*. Eating in the cafeteria should be enjoyable, and we want to do everything possible to enhance the *Shabbat* atmosphere. Part of that includes the *Shabbat Seudah*." Thus, she suggested changes from last year's *Shabbat* menu. Fresh salad, varieties of vegetables, goulash, turkey, and jello are now available, among other things. Mark Rothman, head waiter for Stern College, lends his professional catering experience to set up a large *Shalosh Seudot* buffet. All this is done to improve the feeling of *Shabbat* at Stern, and so far, Miriam Levy has noticed a lot of positive response from students.

Both Sammy Klein and Miriam Levy stress that they welcome any suggestions or criticisms students may have. They feel that they are doing these changes for the students' benefit and student input will help them to better cater to student needs.

Photography Exhibition

continued from p. 5, col. 5

not have time to form very close ties with the people he photographed, "Subway" still manages to give us interesting faces which seem to say very much about the people behind them. This is especially true of the photo of a teenage gang in one station; the scarred faces, tattooed hands, defiant or bored expressions on gang-member faces seem to convey the attitudes of these adolescents.

The photographs are in color, and very bright color at that! It may come as a surprise to some, but the subway is not a drab, colorless place. Besides the multi-colored graffiti, one will find that the rainbow array of clothing colors and the various shades of skin of the subway riders are perfect

subjects for color photography.

Besides showing the "bright" side of the subway system, Davidson also includes certain photos that show us its darker aspects. There are shocking photographs of a bag-lady changing her clothes on a train and of a dirty, rag-covered man sleeping on a subway platform. Both emphasize the harsher side of "subway life." The almost ever-present photo background of graffiti scrawlings and a photograph of an arrest made at the subway station, serve as reminders of the crime and vandalism that plague mass transit specifically, and the city in general. One wonders if the photographer himself didn't have any close brushes with danger.

Both exhibits are closing very soon, on November 14th so try to catch them before they are gone! The center is open Tuesday night from 5 PM to 8 PM. Admission is free.

The center has a shop with books on photography (you can find books on the works of famous photographers as well as "how-to" books), periodicals, posters, prints, and postcards. A screening room shows films and/or slide shows which are often related to the exhibitions being shown.

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Rabbi Label Sharfman, Dean of B'Nai Torah Institute
 will be speaking at Stern College on Monday, November 29, at 7:00 P.M. in the Orange Lounge.

For more information and application please call (212) 253-4579

Letters To The Editor

Continued from p. 2, col. 3

Homeland

that the Israeli government does? Of course not. If we believe the government is wrong, we have the right and responsibility to protest, but only if we are voting citizens of the State of Israel. Only then is our criticism part of a healthy democratic process that will strengthen us, and not a dangerous signal to our enemies that we are divided and therefore weak. The man who demonstrates in Tel Aviv against his government's policies will put on a uniform and be on the front lines if he is needed. The man in New York who publicly condemns the government in Israel can

do nothing when the Congress decides to reduce aid given to Israel.

This difference between what we can do in Israel and what we can do in America points to another mistake we have made, one with far-reaching consequences.

This mistake has been our willingness to reside in the United States, which weakens the State of Israel and therefore limits our strength as a nation. Every tax dollar we give to the United States' government is a tax dollar taken away from Israel. Every American Jewish citizen between the ages of 18 and 21 is one person taken away from the Israeli army. Every vote

cast for an American politician is one vote taken away from an Israeli leader.

How then, do we justify this mistake? One well-known excuse is that there are Jews in America that are non-observant and so there must be religious Jews to bring them back to being *shomer mitzvot*. Assuming that this is a sincere concern, and not just another rationalization, why are American non-religious Jews so much more important than Israeli *chilonim*? The answer is that they are not more important. The main reason we are remaining in the United States is because it is easier and more comfortable to live here than in Israel. *We are trading a strong,*

safe homeland for a dream-house in the suburbs.

The saddest part of this attitude is not the fact that it shows how selfish we are, but the fact that it shows how little we have learned from our past. The Jews in Europe in the 1930s thought that as citizens of their respective countries, they did not need a separate place to live or a separate army to protect them. They ended up in gas chambers. What will happen to us?

As students of Yeshiva University we are the best that American Judaism can offer. We have the responsibility to lead the way and make *aliyah*; something we do and not just something we talk about. We are intelligent enough to see the need for it and we

are young enough to make a positive impact in the world. Most important, we are strong enough to make ourselves into a Jewish nation.

As students of Stern College, Women we have an even more important part to play than our fellow students at Y.U. In our centuries the Jewish woman strengthened her people, strengthening the spirit of the community. Our years of study at Stern have not only prepared us for the future but have also prepared us for another as well. We have learned the skills necessary to assume positions of leadership in the community. Let us not waste our talents.

David Hersh

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Stand Firm

by Rachel Gross

Every student at Stern College has been hearing about the importance of attending rallies and protests to show support for Israel. After the events of October 30, when the dormitory experienced a bomb scare, there may be some reluctance and even hesitance about continuing to take a stand in public. We cannot let this happen.

Now, more than ever, we must continue to stand firm, because it is only now that we are beginning to make an impact and receive public attention.

Tuesday November 16 on channel 11, Herman Badillo's "Urban Journal" will present "American Jews at the Crossroads over Israel," with the Israeli Consul General, Ambassador Naphtali Lavie. My roommate and I were at the taping of this show, as representatives of Stern College.

We were told by Mrs. Samuel Belkin, who was also present, that Badillo's show usually was "not spot news, like you find on page one of the Times," but dealt with other issues usually not in the forefront of the public eye. Naturally, any program dealing with Israel and bringing in potentially controversial issues, such as Lebanon, would be different.

There were sixteen other people in the audience. Most were representatives of various Jewish and Israeli organizations, or people who had visited Israel and felt a strong tie to the country.

Badillo began by asking Lavie many standard questions, which have been brought up by major US officials and media, such as: Israel's image switching from "David" to "Goliath" in terms of strength, the "invasion" of Lebanon, Israel's aims for territorial expansion, the "greater moral responsibility," and so on. Lavie answered in accordance with what Israel has been saying all along. The television coverage was exaggerated and the damages misrepresented. The civilian

casualty numbers came straight from the PLO, through the Red Cross. Lavie stated the reasons for Israel's military action and went on to explain the evidence that supported it. When asked if the price was worth it, Lavie answered, "To a family who lost a son, it was not worthwhile."

I was slightly disappointed that the questions dealt with issues that I had already heard. Badillo and Lavie were not bringing up anything new. Then I realized that this was not new to me. I had already heard these things at home, in school, from Rabbis and from a UJA speaker that talked to us the first Dorm Shabbos this school year. Now, a show would be broadcast in the Tri-State Area and would reach and inform the many people who had not heard these arguments before.

We tend to forget that the rest of the world does not know the other side of the 6:30 evening news or of the Times' headlines. We have to keep repeating the message to reach those who otherwise would not be informed. (Even the audience for this particular television show was not wholly made up of people who knew that crucial other side. There was a black student present, who, during the segment of the show when members of the audience were allowed to ask questions, rose and seemed to challenge Ambassador Lavie and the official Israeli position that Operation Peace for Galilee was essential for security.) It is essential that we realize that our presence and protests do make a difference. We are spreading the word, and we must continue to do so.

Science Careers Night

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entails. Ms. Kierman compared it to the job of a physical therapist. A physical therapist restores use of muscle to those who have lost theirs. An occupational therapist then translates this restored muscle mobility into purposeful motions such as feeding oneself and dressing oneself.

Ms. Kierman mentioned some of the other duties of an occupational therapist such as doing various types of splinting for exercise purposes or prevention of deformities. An occupational therapist must also try to raise the patient's self esteem.

Starting wages for occupational therapists, according to Ms. Kierman, range from \$16,000 to \$20,000.

Barbra Stone, a biology lab technician, presently employed at Albert Einstein Medical Center, was next to address the group. Ms. Stone is a graduate of Stern College who majored in biology and minored in chemistry.

In order for one to become a bio-

logy lab technician, according to Ms. Stone, at least a Bachelor's degree is required and two years of experience in laboratory work is recommended.

Ms. Stone indicated that salaries begin at \$16,000 and can range anywhere up to about \$28,000.

Cheryl Barash, a registered nurse (R.N.), was the last speaker. Ms. Barash obtained a two year Associate degree in nursing from Beth Israel Nursing School. She is currently enrolled at Stern College's new nursing program for a Bachelor of Science degree.

Ms. Barash explained the different types of nursing jobs including nurse practitioner and visiting nurse. With a Master's degree in nursing one can qualify for managerial positions.

The starting salaries for nurses in New York, according to Ms. Barash, is between \$18,000 and \$19,000.

All five women featured strongly

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land? Would we be just as well off with a non-Jewish but benign sovereign who would allow for some elements of Jewish religious self expression?

5. **Attitude toward conservative and reform Jews.** Must we deny all legitimacy to non-halachik movements, distance ourselves from them and refuse to participate with them in religious endeavors? Or can we recognize that, in their distinctive fashion, they too make a not insignificant contribution to the preservation and strengthening of *Yiddishkeit*? Must all Conservative and Reform Jews be viewed simply as weak sinners towards whom our only obligation is to "convert" them to the truth, or can we, while firmly holding our own ground, make room for a pluralistic conception of Jewish religious expression?

The final set of questions we confront deals with our relationship to the non-Jewish society within which we exist.

6. **The attitude towards secular education.** In the process of the formation of our identities as "Jews in the service of God," is there no role to be played by an understanding of man, of society and of the forces of nature? Is the study of such general knowledge justified only by the need to earn a living, bearing no intrinsic religious value? Is the priority assigned to

Torah study to be understood as leaving no time available for general knowledge? Or, is the fact that we have not been a fully functioning, autonomous society for so long narrowed our perspectives to the point of exclusion of the kind of knowledge of the world which would be necessary for us to constitute ourselves as a "society-state in the service of God?"

7. **Attitude towards non-Jews and non-Jewish government.** Are all non-Jews to be lumped together (except perhaps for some singular *Chasidei Umat HaOlam*) as a slightly lower form of humanity, of lesser worth to God and to His mission for this world? Or is there in this one humanity, created by one God, descended from one set of parents, both good and evil amongst non-Jews as there is good and evil among Jews? Must the word "goy" always be pronounced snidely, with negative connotations? Or can we pronounce the word with its Biblical and Talmudic neutrality? Is every non-Jewish government to be related to as if it were the government of Czarist Russia or Nazi Germany, to be viewed with suspicion and to be presumed to be anti-Semitic? Or can we effectively distinguish democracy and totalitarianism, to participate in a democratic governmental process not only for

narrow Jewish purpose but towards the goal of the betterment of the society in which we live?

Conclusion

I realize that the questions I have raised are weighty and do not lend themselves to simple resolution. Nevertheless, if we are ever to define for ourselves "who we are," then the formulation of the critical questions is the first step.

I do not intend to suggest that every Centrist Orthodox Jew has the same answer to each of the seven questions above, and that every Rightist Orthodox Jew has a different answer to each of them. But it is the case that social solidarity is formed by a general consensus as to a set of critical principles, and that such solidarity which does exist within various Orthodox groupings today is formed by broad common responses to the questions posed above.

We have all defined ourselves as Orthodox by virtue of our commitment to *Torah* and *mitzvot*; that the Orthodox world shares in common. If we are to go beyond that in defining more precisely the character of our Orthodoxy, we must each seriously confront the issues which divide us from one another and struggle with our personal responses to these questions.

Aley VeHatzlach

Library Now Offers More

by Rona Rashbaum

The 1982-83 fall semester has brought changes in many aspects of Stern College. Many such changes have taken place in the library.

One of the largest areas of advancement has been in the

availability of audio-visual equipment. The library has acquired a computer which is currently used by biology students, and will probably be utilized by chemistry students in the future. Students may obtain the key to the computer at the reserve desk, where programs stored on disks are also available.

Audio visual advancement has also taken place in the periodical department. Periodicals, such as *The New York Times*, have been converted into microfilm and microfiche. (Microfiche is information recorded on four by six transparencies rather than reels.) Students may view the material on the new reader-printer which also enables them to obtain copies of the information.

The video cassette recorder,

which until now lay defunct in the library story room, has become a functional part of the library. Students may view a variety of programs including *Golda, Masada*, and works of Shakespeare. A stereo, with the capacity to accommodate two or three listeners simultaneously, has also become available to students. The recorder and stereo may both be utilized silently, through the use of earphones.

Another area of change in the library this year has been its system involving current publications. Current newspapers and periodicals are no longer located in the periodical room, but rather in racks on the library walls. Back issues can be obtained by filling out request slips.

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