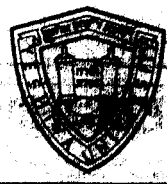


THE OBSERVER

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Contributions Totalling \$8 Million Highlight University's 58th Annual Hanukkah Dinner

by Diane Feldman

Gifts and pledges totalling over \$8 million were announced at Yeshiva University's 58th Annual Hanukkah Dinner, held on December twelfth, at the Waldorf Astoria.

More than 1000 people atten-

establishment of Stern College for Women.

At the Dinner, University President Dr. Norman Lamm announced a gift of \$3.75 million from the Max Stern Foundation, which will fund the largest single scholarship program ever es-

tablishment of Stern College for Women.

The major benefaction of Hermann Merkin was also announced at the Dinner. Mr. Merkin, president of Merkin and Company, Inc., is a member of the Yeshiva University Board of Trustees, a board member of Cardozo School of Law and Albert Einstein College of Medicine, and co-chairman of Y.U.'s \$100 million Century Campaign. This campaign was initiated in 1979, to raise \$100 million to commemorate the University's centennial, in 1986.

In recognition of Mr. Merkin's contribution, the University is renaming its Teachers Institute for Men. The school will now be called the Isaac Breuer College of Hebrew Studies, in honor of Mr. Merkin's late father-in-law, Rabbi Isaac Breuer. Rabbi Breuer was the spiritual leader of the German Jewish community in Poland. Agudat Yisrael, an Orthodox political organization.

\$1 million was pledged by Leonard Stern, Chairman of the Board of the Hartz Mountain Corporation, and son of the late Max Stern. The gift will be used to build an athletic center on the Yeshiva College campus in Washington Heights. The building will include a modern,

regulation-size gymnasium, as well as exercise rooms, a track, a locker room, and facilities for the fencing and wrestling teams. The center will cover 17,500 square feet. This will be the first major construction on the Washington Heights campus since 1970. The \$1 million has turned the 50-year-old dream of having an athletic center into a reality for the University.

At the Dinner, the renaming of the Rabbi Isaac Elchanan Theological Seminary's Communal Services Division as the Max Stern Division of Communal Services was announced. This division conducts Torah leadership seminars, and helps develop new congregations. When a new synagogue is formed, the Communal Services Division lends it a *Sifrei Torah* and when the congregation can afford to purchase its own, the loan is returned. This is one of the division's many functions.

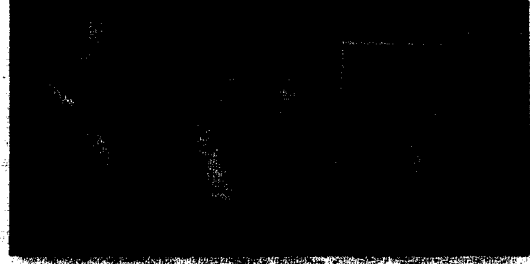
Two *Sifrei Torah* were presented and dedicated at the Dinner. The first was in honor of Mrs. Max Stern and the second in memory of her late husband. The two *Sifrei Torah* are symbolic of the time of King David, when a set of the Tablets remained in the sanctuary, and another set went out into battles. Stern College

will house one *Torah* and the other *Torah* will be sent out into the community as part of the communal service program to do battle against assimilation. Also, a portrait of Max Stern was given to Mrs. Stern from the Board of Trustees.

Fourteen gifts of \$100,000 each were given to the University to endow the Max Stern Division of Communal Services and many other projects. The gifts campaign was inspired, conceived, and implemented by Ludwig Jemelsohn, chairman of the University's Century Campaign; Ludwig Jemelsohn, Chairman, Special Gifts Committee; and Herbert Tenzer, chairman of the University's Board of Trustees.

Dr. Henry Raskovsky, Dean of the Faculty of Arts and Sciences at Harvard University, was the guest speaker. He said, "We are economically dependent all over the world, universities and what they produce are more needed now than ever before."

Proceeds from the Hanukkah Dinner will go to the Century Campaign, which is raising money for the University's 1986 centennial.



Mrs. Stern and her son, Leonard Stern, with portrait of their husband and father, Max Stern (left).

don, Leonard Stern, who served on the University's board for more than 40 years. One of his major gifts to the University resulted in the

established at the University. The scholarships will not be based on financial need, but rather on academic achievement, interviews, and leadership abilities. In September of 1983, the incoming

GRE Exit Exams Now Mandatory

by Shelley Frier

The faculty of Stern College has passed a resolution requiring any senior graduating in June 1983 to take the advanced GRE in her major subject. The test will be administered February 7, 1983. Students must score above the thirty-third percentile to graduate.

As it now stands, the scores will become a permanent part of students' records. Both Stern College and the Educational Testing Service (ETS) will have the results on file, and will send them out when scores are requested.

The resolution was passed at the request of the New York State Education Department in Albany. The department, which exercises quality control over all educational institutions in the state, suggested that Stern find a valid exit examination for its graduating seniors. This exam will assure those in Albany that Stern has met certain minimal standards of education before awarding its Bachelor's degree. Albany recommended the GRE as the most convenient test, available in almost all subjects.

When the suggestion was first made three years ago, Stern

requested, and was granted, a two-year reprieve before beginning to demand the test of seniors. Last year, it administered the exam on a trial basis. Because of a program under ETS called the Institutional Testing Program, the tests were administered completely under Stern College auspices and scores were not entered into the permanent record at ETS.

According to Mrs. Ethel Orlian, Assistant Dean of Stern College, the scores were, "not a good indicator of the material learned." Students did not do as well as they could have done because they were assured that performance would not affect their graduation. Therefore, they did not study.

Beginning this year, Stern must administer a real exit examination to all graduating seniors. The decision to give the GRE follows extensive faculty debate on the issue. First, the faculty had to determine what sort of exam would serve its purposes. Although the GRE does not cover several subjects offered at Stern, such as accounting, Judaic

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Graduate Program In Jewish Education Moves From Brookdale Center to Stern

by Rosa Rashbaum

At the start of the 1982 fall semester, the Ferkauf Graduate School previously housed in the Brookdale Center at 55 5th Avenue, relocated its programs. One division, the Graduate Jewish Education Program, transferred its offices to Stern College.

This division conducts courses both at Stern and Yeshiva College. It offers programs toward a master's degree, a certificate in administration and supervision in Jewish education, a doctorate, and a joint BA/MS program with Stern College.

Though the Graduate Jewish Education Program itself has moved, its library materials have not been relocated. These materials consist of Judaic and Hebrew sources geared to Jewish education as well as books and journals on general and Jewish

education, administration, and supervision.

According to Professor Edith Lubetsky, head librarian at Stern College, these additional materials will be stored in the Library Resource Center and/or the Periodical Room. Plans and preparations are now underway for the move. Professor Baum, Dean of Libraries at Yeshiva University, stated that he would be "very surprised if the move is not completed during the course of the spring semester."

Several programs are currently underway to receive input and suggestions, from both students and faculty, on improving the library, its materials, and its equipment. Students are encouraged to submit ideas and recommendations to the newly established student-library committee. Chairman Paula Kaplan recently sent letters to Stern College students requesting their feedback on improving the

library. "Professor Lubetsky and I are very happy with the response to these letters," commented Paula. "We are currently working on several student requests. Hopefully, the next month will see some major changes."

In addition to student input, faculty members have become involved through the Jewish Studies Faculty-Library Committee. Members of this committee review library material in selected areas of Judaic studies and submit suggestions to the library. Professor Lubetsky urges both students and faculty to offer their recommendations and ideas on bettering the library facilities.

Students should note the extended library hours during study week. The library will be open until 11 P.M. Monday through Thursday and until 9 P.M. on Sundays, January 2 and 9.

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• The registrar requests that students pick up their computer print-outs as soon as possible.

• Tuition for all students is due by January 6, 1983. The Office of Student Finances will be available to discuss financial problems with students by phone.

• Program Changes (\$5.00 fee) and Late Registration (\$25.00 fee) will take place on Thursday, January 6, 1983.

Students taking the February 13, CLEP examination must register by January 3, 1983.

Graduate Record Examination Unfairly Judges Achievements

All seniors received notices concerning the new "Comprehensive Examination Graduation Requirement" from Dean Bacon. These notices, dated December 17, stated that "To be eligible for graduation each student must pass a comprehensive examination in her major subject," and included the following provisions: 1. Departmental examinations will be administered to students majoring in Accounting, Jewish Studies, and Speech, and to students with Shaped Majors.

2. Pre-Health Science majors may satisfy the requirement with the MCAT, DAT, or GRE Biology or Chemistry Subject tests.

3. Students majoring in all other subjects must take the appropriate GRE Subject tests, and must achieve at least the 33rd percentile of the "total sample" in order to pass.

Our aim is not to criticize the intention of the Administration, which may be an attempt to judge the competence of each student in her field. Excellence must be demanded, and comprehensive examinations which test the student on what she has studied will require the student to refamiliarize herself with all her subject materials, thus ensuring high standards. Departmental exams fulfill this aim: they test what the student has learned in all her years at Stern.

Standardized tests, such as the GRE's, are not a fair

judge of achievement. They cover broad fields that a student's concentrated studies may not have touched. Nor do they necessarily test the student in those areas that are required coursework for her major.

Perhaps the Administration's aim is not to test the student only on what she has learned at Stern, but to require her to expand her scope of knowledge.

This goal is valid, but the student should be aided in achieving it. Extra studying is critical if the student is expected to do well on exams testing her on what she has not learned. Notifying students on December 17 of a February 7 test is, therefore, simply unfair. It does not give the student ample time to study what she will be required to know. Yet, study she must, (amid finals and papers), for she has not been prepared for a GRE subject test by the Department's requirements.

Finally let us consider a major concern of many seniors: applying and being accepted to graduate schools. The student's 33rd percentile may enable her to graduate, but it will not look good on her permanent record. Yet graduate schools will consider this part of her record as an evaluation of her studies. If the student has not time to study for these GRE's, the scores she will receive may lessen her chance of acceptance into graduate schools. In this case, the good intention of demanding excellence may hinder rather than benefit the student.

Anti-Semitism Prevalent

by Esther Stiefel

Several articles dealing with the prevalence of anti-semitism in America have recently come to my attention. I have become aware that acts of anti-semitism are occurring constantly. Therefore, we must be prepared for them and act upon them when necessary. Too often, we as Yeshiva students become wrapped up in our own world, concerned with matters that affect our day to day academic life. We also direct much of our attention to anti-semitism in Russia and other Communist countries. In addition, we are constantly preoccupied with events in Israel and the rest of the Middle East.

These are, of course, very important problems and are worthy of our attention. However, we must not lose sight of that which affects the Jewish community right here in America.

Neighborhood incidents of anti-semitism such as spray painted swastikas and anti-Jewish slogans of synagogues and community centers have become frequent occurrences in America. Such events both threaten and irritate American Jewish communities.

According to a recent publication of the Simon Wiesenthal Center in Los Angeles, a survey of anti-semitic vandalism revealed that during the past three years, 57% of the synagogues in New York City have been victimized by anti-semitic attacks.

In Long Island, over 175 incidents of anti-semitism

have been reported in the last eight months. (Many such incidents are never reported.) In fact, for the first time in thirty-five years, the New York Board of Rabbis advised community leaders to take special security precautions during the High Holy Days this year. Several unfortunate incidents of anti-semitism have occurred recently among them:

• Kingston, New York residents found their cars marked with anti-semitic statements after returning from an Israeli Bond dinner at a local synagogue.

• A "stop" sign in Ithica, New York was altered to read, "Stop the Jews." Swastikas were spray painted on the walls of a synagogue in Ithica and a bomb threat was made against the same synagogue.

• In Philadelphia, Pa. a Jewish Cemetery was vandalized during the High Holy Days. Gravestones were knocked down and others defaced with anti-semitic blurbs.

Individual acts of anti-semitism such as these, may not be considered serious threats to American Jewry. They do indicate, however, that there is a significant amount of anti-semitic prejudice being nurtured in the homes of those committing these acts of violence. While this type of anti-semitism is a serious problem for the Jews in America, the acts of anti-semitism

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Letters To The Editor

SCDS Play

To the Editor:

Recently, after SCDS put on "The Gingerbread Lady", I heard a lot of talk, both good and bad, about the production. I feel all the good outweighs anything negative that can be said about this play. SCDS has gone through numerous changes this semester: a new board, new members, directors and policies. There was very little time to work with, and yet SCDS managed to deliver a successful and enjoyable production.

There are always people who

criticize and make rude comments about the play, but, if they realized the restrictions and pressures that SCDS had to deal with they wouldn't say anything. SCDS tried to produce a pleasurable show and I feel that they did. The actresses were fantastic and whoever helped in making this play a success deserves "a pat on the back."

Those of you who are quick to open your mouths to criticize, where were you in the beginning when it came to volunteering your services to the Dramatics Society? That is when your opinions are heard, not after the fact. If you, Stern students, truly

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Project Ezra Helps Elderly

To The Editor:

Most of us have heard about surrogate mothers, but I wonder how many have heard about surrogate grandparents. A few months ago, I got a surrogate grandmother, and the subsequent experiences that I have had have changed me remarkably.

Her name is MRS. K., she is in her nineties (does not know her exact age), and lives alone on the Lower East Side. She has been in the United States for seventy years and is a strong woman

emotionally if not in the best of health physically.

How did I get to meet Mrs. K? A few months ago, at a Rosh Chodesh party sponsored by TAC, a representative from Project Ezra came to talk to us about volunteering an hour of our time a week by visiting an elderly Jewish person on the Lower East Side. Initially, I was reluctant, unsure, and a bit nervous of the unknown. Soon after, I decided to make a phone call to inquire further.

I went down to the offices of Project Ezra, located in the Educational Alliance building at 197 Broadway, on the Lower East Side. I talked to the co-

director, Rina. She looked over the questionnaire that I filled out for the volunteer work and then matched me up with Mrs. K.

Every Tuesday morning, I take the F train, and go to visit Mrs. K for an hour or two. She would be in her home all the time, except that once a week her son takes her shopping. During the warmer weather, she gets out, but she is homebound during the winter. She is the only client from Project Ezra without a phone. Her theory is that she has never had a phone, so why now, and she feels she wouldn't be visited if she had a phone.

Why have I told you this long

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Nurse's Notes

Caring Mixed With Knowledge Is Essence of Nursing Career

by Miriam Fridman R.N.

Since I began attending Stern College, in September of 1980, many students have approached me with statements and questions about nursing. What emerged, however, was a basic lack of knowledge concerning the nursing profession.

There were at least two girls in every class who told me that they had thought at one time of going into nursing. However, almost all had decided on another profession with which they were more familiar.

Once again, a lack of knowledge has played a significant role. I therefore decided to write about nursing and what nursing means to me. I hope that sharing my thoughts will contribute to a clearer understanding of the nursing profession itself, its goals, and its special way of viewing those it cares for.

The essence of nursing is caring. Caring alone, however, does not make a good nurse. One may care and try to help, yet do all the wrong things and even cause harm to a client. Nursing, however, is caring with knowledge. It is asking oneself, "How is the client best helped?" The question is not, "What do I want to do to help?"

The goal of nursing is to help the client function at his optimal level. Its orientation is towards health and it encompasses all spheres including the physical, psychological, cultural and spiritual well-being of the client. Since human beings exist simultaneously within all of these systems, nursing considers the client in all of these aspects.

When working with a patient who is diabetic, I am interested not only in the specific medical treatment of diabetes, but also in how to help the individual live with diabetes to the best of his or her ability. This involves specialized health teaching in terms of diet, medication, potential physical complications and how to prevent them. It also involves the recognition of the impact of diabetes within the family structure and assisting in its reorganization. Financial considerations may play an important role. Finally, the client must be aided in assimilating diabetes into his or her self image.

The relationship between nurse and client is a unique one. As a nurse I interact with the client on an interpersonal level and try to assist in the client's personal growth. The growth is not one sided. One learns an awful lot about oneself in the process of interacting with one's client in this way.

You may have noticed my use of the word client. Nurses have stopped referring to the people they take care of as patients. It is because of the special way in which nurses view the people they are caring for. Because the goal of

nursing is the optimal functioning of a client, there is no clear cut line between ill and well. What may be optimal functioning for one is poor functioning for another. For example: A man has cancer of the pancreas. Although parts of his body are ill, other parts are not. In certain ways, which includes the state of his mind and of his emotions, he may be more alive and vital than ever and may be functioning for himself at a higher level than a man who has no apparent disease. All persons then, including those traditionally classified as ill and well by our society, qualify for nursing care since all human beings have within themselves the capability of functioning at a higher level. This is true of families and community health as well.

From this perspective the client has an active role. He or she is an individual capable of learning. Health teaching is in fact, an integral part of nursing. Another product of this perspective is the active role that nurses and nursing play in the political arena that deals with health care issues.

A client can be an individual, family, or community. For example: nurses in the Visiting Nurse

Service work with individuals within a family, whereas the Public Health Nurse is concerned with a total community. The goals of both, however, are always the same: to promote optimum functioning of the client.

Nursing exists in a variety of other settings. There are nurses who work in hospitals. Within the hospital a nurse may choose to work in medicine, surgery, psychiatry, obstetrics, pediatrics, administration or nurses education (to mention only a few possibilities). Outside of the hospital nurses may work in industrial nursing, clinics, private practice, and academic settings in nursing education.

Within each area there are varying positions depending upon one's personal interests as well as education attainment and skills. Certainly the tasks and functions of these different areas of nursing are different from one another. At the same time, what unites this diverse group of professionals into the larger profession we call Nursing, is the special perspective from which it views the client; the perspective of "caring with knowledge."

Stress Syndrome

by Rochel Gross

I was very happy to see a column in *The Observer* which discussed how to prevent stress. Since the column was written by a student, I was assured that I would be reading the work of a true professional on the subject of stress. The writer must have had first hand experience. To give the column even more weight, the writer was also a nurse.

I must confess that the article accurately portrayed stress syndromes in students, and in particular, in me. While I do not go around screaming at my roommates (right guys?), I do admit to periodic sessions of ranting and raving. Though it is healthy to get rid of those bottled-up feelings, I think the only effect my outlet has is to convince the people on my floor that I am a bit strange. My roommates need no convincing.

I cannot even complain to my parents. My mother's cure-all is "Go to bed early." I don't think she has been reading my letters carefully enough. I just do not have enough time to sleep with all the work I have got to do. She might say that sleep is more important, but I wonder what she would say if I decided sleeping took precedence over my calculus exam.

Friends are apt to be more understanding. After all, they are going through the same thing. Misery does love company and I'll

bet during midterms you went through the following process at least twice with two or more people:

"There's so much stuff on this test, I am never going to get through it! I've got forty pages of notes!"

"Oh, that's nothing; you write big. I've got three midterms and a paper due tomorrow."

"How does this sound?" If I work on this until one o'clock, do the paper until three thirty, study with Sharon until six, and then go back to bio, that leaves me with how many hours of sleep?"

"What's sleep?"

"I haven't done the readings yet. Is it a lot?"

"No, only seven books and 3 articles—"

"Seven books and three articles!"

"...and then he wants us to—"

"I can't handle this. I quit."

"Quit? Quit what?"

"Everything! I can't take this! Panic attack! Arggggh!"

"Hey, come on, chem isn't until Thursday."

Setting realistic goals and attempting to apportion time for everything is a great idea. In addition to alleviating the feeling of an avalanche on one's head, it tends to give a person a feeling of accomplishment just to have dealt with that faceless monster called work. Forget about the fact that you still have not done anything about your papers. At least you

Mural Illustrates "Torah U'Mada"



Jerusalem-New York mural nearing completion.

by Joyce Grill

New York and Jerusalem skylines merge in an array of bright colors in a mural unfolding in the vestibule of the Stern College building. Professor Susan Gardner, head of the art department, suggests that this mode of expression uniquely displays the artistic talent of her students. Shari Dash, Ruthie Mayerfeld, Meryl Small, and Hindi Rabinowitz, students in the advanced painting classes, are currently completing the project. The theme of the mural is that

of Yeshiva University; "Torah U'Mada." The New York cityscape conveys the secular aspect of the Y.U. institution, while the Jerusalem cityscape reflects the religious facet. The merging of these two scenes represents the hoped for synthesis of these two elements. Still, Shari Dash emphasizes that "the special property of art makes it possible for the mural to be understood on many levels."

After the art students decided that the wall of the main hallway would be the most appropriate place to paint, they drew the location in perspective. "This drawing was used as the basis for visualizing the design in situ," explains Shari Dash. Afterward, she and Ruthie Mayerfeld met with the Dean to review three variations of their design. Together they selected the most appealing one.

Preceding the actual painting, a full color design model of the cityscapes was drawn on a 22 x 17 illustration board. This served as the miniature which the girls duplicated on the school's entrance wall.

Professor Gardner purchased the paints, and Samuel Klein, manager of the Stern College cafeteria, supplied the students with the necessary stirrers, bowls and aprons.

The students say that blending the paints, which were not premixed, was challenging. "The colors were the toughest part because you have to get them to change very subtly and flow one into the next," states Shari Dash. Although the artists had to contend with the quick drying quality of acrylic paints, they claim to be satisfied with the way the paint adheres to the vinyl wallpaper in the vestibule.

The students have kept a log of their working hours, and will be graded on the project. Passers-by frequently comment on the quality of the mural, and offer constructive criticism. The artists feel that the project has served to unify the student body and to remind viewers of the dual "Torah U'Mada" character of the university.

Belmont Delivers Paper At World Conference in Kenya

by Deana Epstein

Dr. Ira Belmont has just recently returned from Nairobi, Kenya, where he was invited to speak at the Eighth World Congress of the League of Societies of Organizations for Persons with Mental Handicaps. Dr. Belmont, professor of Psychology at Stern College and at Yeshiva University's Ferkauf Graduate School, delivered a paper entitled "The Long Term Effects of Educational Intervention on Profound Reading Retardation in Children."

Dr. Belmont is presently a consultant on an international project whose purpose is "to develop a questionnaire for identifying severe mental handicaps in developing nations which do not have services available as do highly industrialized nations."

According to Dr. Belmont, the conference focused on particular problems of third world countries related to issues of health, education, and mental handicaps. A major problem facing third world countries is that they do not have sufficient funds to meet the needs of those children who seem to need special assistance and education. As a result, there are few specialists in the field of education and it is left to the teacher in the regular classroom, where they exist, to deal with the mentally handicapped child. The purpose of the conference, which was attended by physicians, educators, social workers and psychologists, was to recommend to the health services in developing nations the steps which should be taken in order to meet the educational needs of their respective societies.

Dr. Belmont presented a study on the long term effects of reading remediation, which he conducted along with Dr. Ruth Gottesman and Dr. Ruth Kaminer about ten years ago at the Albert Einstein College of Medicine. Children from public schools between the ages of seven and fifteen were referred to a clinic by AECOM. These children were then evaluated to determine what kind of remediation would be most beneficial for them. According to Dr. Belmont, it is important to note that these children were the worst readers in their schools, "and probably not representative of the general population of poor readers." These children were then placed in either special classes, special schools, regular classrooms, or given extra help aside from regular classroom instruction.

Three to five years later a follow-up study was conducted. Results showed that no group of children improved their standing, whether they received help or not. However, while they remained the poorest readers for their age, they did improve in reading, though very slowly.

The conclusion drawn from the study was that, "supplementary help for the worst group of poor readers does not help. What does help is the learning which takes place in the regular or special classroom."

According to Dr. Belmont, in previous years, the United States has spent a good deal of money in order to provide special education programs and train teachers to deal with poor readers. However, these programs have not always been proven effective. Dr. Belmont chose to deliver this particular lecture at a conference of third world nations precisely for the reason that from our country's experiences, these developing nations would have to consider the possibility that spending money on reading remediation programs for the worst reader may not prove to be worthwhile. It might be more beneficial to give such children regular schooling, taking into account that they will be



Dr. Ira Belmont

different. They will learn more slowly and should not be expected to increase in speed.

In the study, by the time the children had reached the ages of 15-18, some of them did attain some useful reading. This would suggest that younger children in similar situations would also eventually reach this level. The conclusion reached was that it is "unrealistic to evaluate the reading achievement of those children in relation to their peers, but, one may expect them to achieve some level of functional literacy by adulthood, however slowly it may occur."

God's Omnipotence The Question of Suffering

by Michale Liberman

Much has been said about Rabbi Harold Kushner's recent book *When Bad Things Happen to Good People*. I first came across the book while being *menachem avel*: a friend brought it to the *Beit Avel*, and Rabbi Kushner's approach became a topic of conversation.

Can you accept a God who is not all powerful? This is what Rabbi Kushner posits at the end of his book. I can not, and yet the idea seemed comforting. If God is not all powerful, then the suffering in this world is not controlled by Him. He just can't stop us from being hurt. God's impotence, as it were, is the only solution Rabbi Kushner accepts to answer the age-old question of theodicy: If God is all-good (benevolent) and Evil exists in the world, how can God be all powerful?

Many thinkers, confronted with this conflict, have searched for plausible solutions. The philosophers of the Enlightenment feared that if religion was dismissed, and reason put in its stead, the common man would have no cause to continue acting morally. They were faced then, to choose between a return to Christian faith, or a step "forward toward atheism." (*The Heavenly City of the Eighteenth-Century Philosophers*, by Carl Becker, p. 69. Becker uses Hume as his example.) Their solution was to substitute history, as the paradigm of ethical conduct, for religion. In addition, posterity was to be the ultimate judge of their actions. Thus, "... the world was after all neither a completed drama nor a perfected

machine, but rather something as yet unfinished, something still in the making." (Ibid p. 70.)

These views were paralleled at a well attended Theology Roundtable at the 92nd St. "Y" on Dec. 6. Rabbi Kushner seems to have touched a raw nerve, for many copies of his book could be seen in the audience. The question of theodicy was addressed by Rabbi Kushner, Rabbi Walter Wurzbarger, and Dr. Emil Fackenheim. Both Rabbi Wurzbarger and Dr. Fackenheim stressed the therapeutic value of the book. However, neither felt it reached a satisfying theological conclusion.

Rabbi Wurzbarger acknowledges the existence of evil — suffering — in the world. But while Rabbi Kushner attempts to understand why God does or does not act, Rabbi Wurzbarger makes no such claim to understand God. Rather, he feels compelled by his *faith* to reject neither God's omnipotence nor his benevolence.

Dr. Fackenheim first suggested that the conflict presented by the problem of theodicy is neither new nor unique. Surely then, Chazal were aware of it. Yet they chose (shall we say, in an historical sense) not to discard God's omnipotence or his benevolence, nor did they refuse to acknowledge the existence of evil. Therefore, an answer must be sought for within our

traditional framework. The answer, he believes, is the hope of Redemption (*Geulah*). This hope has given the Jewish people the strength to survive even the Holocaust. But if we deny God's omnipotence, we are denying this ultimate Redemption. Instead of giving comfort, the idea of a diminished God destroys our hope and ultimate goal as a nation.

The importance of the Jewish nation is central to Dr. Fackenheim's philosophy of the Holocaust. He deals with the problem of loss of faith after the Holocaust by insisting that Jews must not grant "posthumous victories to Hitler" by abandoning their Judaism. ("Theologian of the Holocaust," by Hyam Maccoby, *Commentary*, Dec. 1982. This article presents an interesting critique of Fackenheim's position, but this is not the place to deal with it.)

Finally, Rabbi Kushner was unclear in his book (and did not clarify himself on Dec. 6) about the nature of God's impotence. Does God refuse to help us when we suffer? If so, his position can coincide with Rabbi Wurzbarger's: there is a purpose to suffering but we do not understand it. Or does Rabbi Kushner insist that God really is unable to stop suffering? If so, his position is unacceptable to me as an Orthodox Jew.

Basketball Team's Future Is Subject of Controversy

by Lauren Greenbaum

The 1982-83 girls basketball team has dribbled its way to a debatable non-existence. According to the Office of the Registrar, the team is still in existence. In reality it has been disbanded.

The reason given for the disbandment was that there was a lack of motivation and commitment. It was decided that the only solution available to the sagging team was to dissolve it, with the hope that a basketball club would take its place.

Sharon Volk, the team coach, said that many factors contributed to the final disengagement of the team. "There was a lack of motivation on the players' part. Kids just weren't showing up for practice." Another major factor was the size of the Stern College gym. It is not regulation size and therefore can only be used for specific plays and is not good for conditioning. In past years, the team rented the gym at

P.S. 116 (33rd Street between 2nd and 3rd avenues). However, this year the public school's gym was unavailable for rental. As an alternative, the team was going to rent a gym in the Village for practice. The money had been put forth for the rental, but the girls on the team did not wish to commit themselves to a three-hour practice session one night a week. Many felt it was too big a problem to go to the Village each week for this practice.

The team was formed in 1978 and had difficulty scheduling games at first. The team only played scrimmages. In 1979, Sharon Volk was appointed assistant coach. By 1980 she had become the coach. It was in 1980 that the team began renting P.S. 116 and scheduled its first real games. By 1981, there were even more games and scrimmages. It was the busiest year for the team. There were games against N.Y.U., City College, Pratt, and others. Five or six games were scheduled for that year. Unfortunately, the team was disbanded before it had a chance to play.

Sharon Volk said, "We were looking for 15 players. We only had 12. If 3 girls didn't show up for practice it posed a problem." She added that she was looking for time and effort. After all, it is a "graded class" worth one credit.

Sheila Sidenberg, team captain for the past three years, stated that the lack of accessible gymnasium facilities caused a lack of enthusiasm. She also feels that girls at Stern College tend to put greater emphasis on their studies and are less sports-minded.

How do people feel about the dissolution of the team? Coach Volk felt that in the absence of a true dedication by the team, it would have been unfair to waste the school's money on rental fees, uniforms, and the like. After discussing the situation with Mrs. Orlian, the coach advised the girls to withdraw. She did add, however, that even though the team did not make it this year, she hopes that there will be teams in future years.

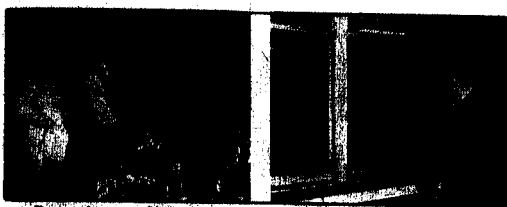
According to Dean Bacon, the college recognizes the existence of a team and are anxious to have students participate. "It exists in the computer and in the school budget. However, if there are no students, what can we do? Personally, I love the basketball team!"

Coach Tauber, the head of the athletic department at Stern College, says that he feels badly about what happened this year. He is anxious to see a strong basketball team next year.

Sheila Sidenberg stated that, "Just because there's no team this year, doesn't mean that there can't be a team next year. All you need is a group of girls who are willing to work at it. The money is there. We can get a coach. You just need the girls."

Results of the Speech Arts Forum
Impromptu Contest Held on December 28:
First Place: Shelley Kirschbaum and Alan Mayer
Second Place: Eden Wolfsey
Third Place: Shelley Frier

Publicizing The Miracle



Passerby watches as students light Chanukah candles.

by Judith Urbach

Hanukah, our Feast of Lights, is very rich in customs. It is a celebration of a miracle observed even by secularists. One of the *mitzvot* involved in celebrating Hanukah is *perumei nissa*, publicizing the miracle, which is carried out by lighting the Hanukah candles in a *menorah* and placing them by a window facing the street. The reason for this is to attract passers-by to stop and see the lights and be inspired by their significance.

Another *mitzvah* is encouraging fellow Jews to perform *mitzvot*. This past Hanukah students from Stern college invited passers-by who observed the lighting ceremony through the windows, into the front lounge at Brookdale Hall.

Sunday night, as Judy Fox and

Tamar Berger Stern College Students, sat with friends in the lounge singing Hanukah songs, a man, approximately 50 years old, walked into the lounge accompanied by two younger men. After approaching them, Judy and Tamar learned that this man, who had not lit Hanukah candles since he was a little boy, was quite taken by the celebration going on. After repeating the *brachot* recited by Judy, he lit the candles while his friends took pictures. His participation in the *Chag* had a great effect on him, and he later told Judy that he would try to get back in touch with Judaism.

On the sixth night of Hanukah, Wednesday night, Lisa Teichman and Gila Klein SCW students, were amongst those lighting

candles in the front lounge. They noticed a middle aged couple peering in through the front window. The woman came in with a *menorah* and *dreidel* and donated them to anyone who might want or need them.

Still another observer walked in, though hesitantly. She seemed so "moved by everything that was going on." And though she was too shy to light in front of others, she gratefully accepted a *menorah* from Lisa and Gila. Completely caught up by the *simcha* that filled the room, she began to talk to the girls, expressing her desire to learn more about Judaism. When she told them of her interest in learning Hebrew, Gila offered her services, and the two exchanged phone numbers.

Many *mitzvot* took place in our lounge over Hanukah. So many people returning home from work were able to observe, if not partake in, the Haunkah celebration. It is most certainly a feeling of warmth that overcomes you as you hear such wonderful things that students from Stern College have done and are doing. It makes you feel proud to be part of such a school.

Speak Your Mind Joint vs Separate Chagigot

by Francine Zh

In the past, Yeshiva University has held joint Chanukah (and Purim) *Chagigot* for Yeshiva and Stern Colleges at the Uptown Campus. However, during the last two years Stern and YU have had separate Chanukah events. We asked seniors, who have experienced it both ways, what they think of the situation.

Nancy Israel: "I went to the coed *chagigas* and they were terrible. The women could not hear the band and a lot of the men would hang over the *mechiza* and it smelled like perspiration. I think now that the Chanukah *Chagigah* is separate there is more space for both and we are able to hear the band. Therefore, there is a much closer atmosphere. Making them separate was for the better."

Aliza Epstein: "I have dualistic feelings about the *chagigot*. After my experiences with this university, I have been taught that the phrase 'separate and equal' in essence means discrimination for women. After attending last year's Purim *Chagigah*, I still felt left out of the festivities and Purim *shpilets*. However, it is preferable to attend a Yeshivish *chagigah* rather than a Columbia disco. After all, what would Purim be like without watching YU guys throw up all over each other and run after Stern girls?"

Natalie Jacobs: "You mean guys huddled on one side of the *mechiza* and girls on the other side is co-ed?"

Shapriatza Leah: "*Baruch Hashem*, *OT ayin horah*, this *chagigah* has been the most *leibidic* one ever. The *ruach* was great. One problem though: It was a *chilul Hashem* having a male band in the room while the girls were singing and dancing. *Im yirach Hashem* next year Stern College women will perform, but no *kol lisha please!*"



Many students turned out to celebrate Chanukah at the second annual SCW *chagigah*.

Diverse Cafeteria Crowd

by Janet Gingold

Every day hundreds of people walk through the doors of Stern College, though not all come to learn or to work here. There are many people, including neighborhood businessmen and New York City shoppers, who enter the school building for the sole purpose of eating in the cafeteria. Stern students may take the cafeteria for granted (sometimes just running down to grab a bite to eat between classes), but almost all of the visitors that the *Observer* spoke to agreed that they would rather eat lunch in the Stern College

cafeteria than in any other restaurant in the area.

A typical day's visitors range from businessmen whose offices are in the midtown area, to families and friends of Stern College students who are visiting, to shoppers looking for a good kosher meal. Lunchtime draws the most new faces, but dinnertime sees a few extra people as well.

Some of the cafeteria clients are "first timers" and gawk in amazement at the amount of rush-hour traffic in the cafeteria on certain days. Before club hour was changed to mid-afternoon

many knew to avoid the Stern Cafeteria on Wednesdays. As an engineer at Halcon Scientific Design on Park Avenue claimed, "The place goes crazy then!" Many students heartily agree, though this year most of the congestion appears to form on Tuesdays and Thursdays.

Other diners are regulars, some having been there longer than the students. One businessman in particular said he has been eating at the Stern cafeteria for the last twenty years and remembers the old lunchroom quite well. Some visitors have been in the cafeteria

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Letters To The Editor

Volunteering To Help Ezra

continued from p. 2 col. 5

story? Project Ezra needs yip. Although they have volunteers, they are in desperate need for more volunteers, for their group activities during the holidays, and especially for their home-visitations. I am encouraging all of you to take an hour and a half each week, (take a break from studying) and go and find your surrogate parent.

Call Rina at 982-4124. The experience will be irreplaceable. True, I mainly listen to Mrs. K. talk and complain, but I learn so much by listening to her stories. Volunteers also help their sur-

rogate grandparents with their shopping, getting to doctors' appointments, and just getting out for a little fresh air, weather permitting. You'll enjoy it, and be performing the *mitzvah* of *Gemilat Chesed*, doing kindness, a very high form of *Tzedakkah*, charity.

Debbie Goldstein
SCW '84

A Successful Performance

continued from p. 2 col. 2

care about SCDS productions, volunteer your help now rather than criticizing after opening night.

There are many people who have said that this was the best

play Stern College has put on. I would like to congratulate the entire cast and crew! Good luck on your next production!

A Proud Stern College Student

Moral?

To The Editor:

The production of the SCDS play, *The Gingerbread Lady*, was well executed and the acting was done very well. However, we are appalled that the Stern College Dramatic Society, part of Yeshiva University, would permit the performance of a play with immoral undertones that are so full of *gashmiut* (materialism) and go directly against Torah

values! It is outrageous that a Yeshiva such as YU, that is supposed to represent and set an example for the Modern Orthodox Jewish community, allows the infiltration of degrading moral filth. A Jewish institution which professes to have an aim of raising the standards of Jews today is acting in a contradictory fashion and is undermining its very goal, when it permits the dramatic presentation of a way of life that revolves around sex, alcoholism, dope and foul language.

The saddest issue is that students were not even surprised to see a play in Stern espousing such immoral *hashkafot*. They had already come to the unfortunate conclusion that Jewish

ideals are often not upheld in functions sponsored by YU.

If the Dramatic Society wishes to be the Stern College Dramatic Society, if it wishes to be known as part of Yeshiva University, then there should be a requirement for Rabbi Berman or an authorized representative of the Judaic Studies department to personally see and approve all Stern College dramatic productions.

Debbie Levine (SCW '85)
Adele Vagh (SCW '85)

As has been previously stated in this newspaper, the aim of college is not to shelter us from things we find distasteful. Rather, it is to expose us to ideas, which we may then accept or reject. "Ed."

Jewish Role Model In Avital Sharansky

by Beverly Barr
and Deena Epstein

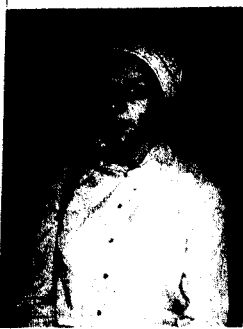
The Torah says that to save one Jewish soul is like saving the entire world. For the past several years, the Jewish communities in America and around the world have been trying to free a soul, that of Anatoly Sharansky. Mr. Sharansky has been a symbol of oppression to free people the world over.

Mr. Sharansky was imprisoned 8 years ago, on the night of his wedding to Avital. On December 8, Mrs. Sharansky spoke of her experiences and hopes to a packed room of students from Stern College. Avital is softspoken and one can feel love and kindness generating from her. Rabbi Avi Weiss, Judaic Studies Instructor at Stern College, described her as, "a woman committed to G-D, her husband, and her people in the face of all adversity, and should

be seen as a role model for us all.

Accompanying Mrs. Sharansky was Rabbi Eli Sedan, from Mercaz Ha Rav Kook in Jerusalem. According to Rabbi Weiss, this community has "embraced and supported Avital throughout her long ordeal."

Avital was greeted with the chorus of a song which has become the anthem for Jewish Political Prisoners in the Soviet Union: *Tzion H'alo Tishali*. After a few brief words of introduction, Rabbi Weiss turned the floor over to Rabbi Sedan. Rabbi Sedan spoke of Anatoly Sharansky's role in the history of the Jewish people. "Sharansky's plight is not just a private matter of uniting two people but rather another important chapter in Jewish history." He posed the rhetorical question of why G-D has put us in this situation and why Anatoly was chosen as the conveyor of his message.



Mrs. Avital Sharansky

Sharansky was chosen to be one of G-D's messengers because "he has the strength to withstand the challenge." This display of courage gives us the drive and perseverance to work and strengthen the land of Israel and Jewish people.

When Anatoly Sharansky heard this court sentence, his only reply was, "*L'Shana Habah B'Yerushalayim*." Sharansky conveys the message that, we too are imprisoned, in the diaspora, since we find it so hard to leave the security of our homes and families outside of Israel. Sharansky himself recognized this parallel and even remarked to his mother, Ida Milgrim, "I am in a small prison but you are in a bigger one." We, too, must hear the calling of *L'Shana Habah B'Yerushalayim*. Anatoly is in a situation where he will be able to "awaken the spirit of the Jewish people and to bring us all closer to *Eretz Yisroel*."

Mrs. Sharansky echoed Rabbi Sedan's sentiments, adding that, Sharansky might just be a man, but, he really represents all of us. "We have been here to try to make the American Government work harder for his release. But we are on our way home to *Yerushalayim* for *Shabbat* for *Hannukah*. Anatoly is also on his way and with the help of G-d he will come."

vegetarians in the world today, some by choice and others out of necessity. Regardless of their motivation, they are all gaining great benefits. In his book, Dr. Schwartz cites proof that those who follow a vegetarian program will have fewer cardiovascular problems and degenerative diseases. Other examples of the value of vegetarianism are also to be found.

Judaism and Vegetarianism includes sections on the following topics: preserving health and life, *tzar ba'alei chayim*, Judaism, vegetarianism, peace, and biographies of famous Jewish vegetarians. Finally, an entire section is devoted to recipes for vegetarians.

Dr. Schwartz's book heightens our awareness of how vegetarianism or reduction of our meat consumption can help us and our surroundings. Connections between vegetarianism and world hunger, ecology, health, and peace are clearly explained. A review of this work is found in the words of Dr. Andre Ungar, Rabbi of Temple Emanuel in New Jersey: "The work is a challenge to mind and soul, a call to the conscience, and a guide for practical, necessary action. There must be much acclaim for this brave, pioneering, shiningly humane achievement."

Copies of *Judaism and Vegetarianism* can be obtained in the Stern College dorm in room 5A.

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Published Works

by Miriam Sobolofsky

A new edition of *Midrash Ha-Hefez* on the book of *Genesis* has recently been published with an introduction, notes, and explanations by Dr. Meir Havazelet.

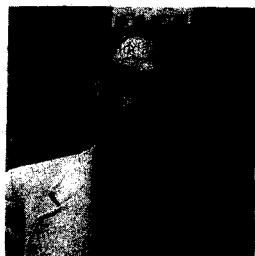
Dr. Havazelet, a member of the Bible and Jewish History departments at Stern College, formerly concentrated on studying Gaonic Literature of the post Talmudic Rabbis in Babylonia. He wrote two books entitled *Maimonides and the Gaonites* and *Gaonic Ordinances*. As he furthered his studies of the Orient, Dr. Havazelet "fell in love" with Yemenite Jewry, who he calls the "authentic Jews." At this point, he extended his interest from Rabbinic post-Talmudic Literature to Midrashic and Yemenite Jewish Literature.

Dr. Havazelet's first contribution to the field of Yemenite Jewish Literature was his introduction to *Midrash Ha-Hefez*, which is a 15th century commentary by Rabbi Zechariah Ben Shlomo Ha-Rofeh. His work originally appeared in several installments in various publications. In 1981, the articles were incorporated and published as an introduction to *Midrash Ha-Hefez* on *Sefer Bereishit*. Dr. Havazelet's introduction is the first of its kind. It tries to present Yemenite Jewish Literature from various angles. In the first section, Dr. Havazelet discusses the historical situation of the Jews of Yemen in the flourishing period of Yemenite *Midrashim*. Various aspects of the social and historical background of the Yemenite Jews' culture are presented. Dr. Havazelet explores the various factors which kept Yemenite Jewry in its authenticity for thousands of years, including: steady settlement, contact with outside Jewish centers,

and economic and vocational conditions. The period which is emphasized is the 14-15th century Golden Age of Yemenite prolific activity when monumental *Midrashic* works, such as *Midrash ha-Gadol*, *Midrash meor Ha-Affehah* and *Midrash HaHefez*, were written.

The second section of the introduction deals specifically with the period of the Razah. During this particular era in Yemenite history, the rulers from the Rusalidic dynasty were tolerant, progressive, and intellectual. As a result of not being oppressed, the Jews were able to flourish intellectually.

The third section, entitled "The Razah and His Works" discusses the personality, education, and students of the Razah, as well as the various commentaries that he wrote. The Razah's other works include *Midrashim* on all books of the *Tanach* (except for *Kohélet*), commentaries on Rambam's books, and a medical book. Dr. Havazelet discovered that the Razah had his own *yeshivot* with many *talmidim* and was a very popular Rabbinic figure. He was an important doctor of medicine as well. Dr. Havazelet points out



Dr. Meir Havazelet

that the Razah mentioned, in his commentary on *Macat Dever*, (plague of pestilence) in the book of *Exodus*, there had been a similar plague in which 90% of the population died. He tells me how, as a doctor, he went about treating people who were victims of the epidemic. This is the only source for what was apparently the Bubonic Plague in Yemen.

The major portion of Dr. Havazelet's introduction provides the reader with background information on the *Midrash Ha-Hefez* itself. He explains the uncertainty which surrounded the unity and authorship of his work. There have been various names associated with the *Midrash Ha-Hefez* but Dr. Havazelet was finally to prove that Rabbi Zechariah Ha-Rofeh was truly the author of this work. He also discovered that discrepancies between various manuscripts stemmed from the fact that Yemenite children copied the manuscripts so that each could have his own copy.

At present, Dr. Havazelet is working on subsequent volumes of the *Midrash Ha-Hefez* for the rest of the books of the *Torah*.

A Night at the Opera Compliments of Stern

by Mattice Rubenstein

At the beginning of the semester you may have, like so many other students, filled out a slip of paper with your name and dorm number and stuck it in a box in the Registrar's Office hoping to win free tickets to the Metropolitan Opera (The "Met"). If you were lucky you may have won a ticket and attended the opera. On the other hand, you may have been one of the many who lost out and never won the opportunity to attend.

Some of you may have absolutely no desire to go to an opera - "What, me listen to an opera, a bunch of people singing high notes for hours? No way! (Or, as a 'Valley Girl' might put it, "gag me with a spoon - what a total bummer!") Actually opera really is not as bad as all that. There is really nothing else quite

like a night at the opera even if you are not thrilled about opera singing. Just being in the Metropolitan Opera House is a treat!

Located in Lincoln Center (Broadway & 65th Street), "The Met" has a glass front through which you can see the two huge murals by Marc Chagall that hang on either side of the lobby.

The house is very big; it can seat 4000 people at one time and has standing room as well. There is a beautiful scalloped gold ceiling and crystal snowflake-like chandeliers that can be pulled up before the performance so that they don't block the view. The stage itself is gigantic with much room for some very impressive scenery and a large opera chorus. (Sometimes the stage is filled with nearly one hundred singers.)

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Feature Teacher

Resident Rabbi Also Works As Journalist

by Beverly Barr

Unbeknownst, to many students at Stern college, a famous journalist resides in our midst. Rabbi Aaron B. Shurin, Judaic Studies instructor at Stern College, has been writing articles for the *Jewish Daily Forward* since November of 1944. His articles have been read in South Africa, Australia, France, Argentina, and many other countries. He has written for such well known publications as *Talpoth*, a Yeshiva University publication; *Hamsiloh*, a publication of the Rabbinical Board of Greater New York; *Ohr Hamizrach* and *Hatzofeh* in Israel. He is a journalist in every sense of the word.

Rabbi Shurin, who comes from a long line of rabbis, and whose own three sons are also rabbis, was born in Lithuania. His education spanned many countries and yeshivot. Among them were, the *Yeshivot* of Telz and Ponivez in Lithuania, *Yeshivot* of Chevron and Petach Tikvah in Israel and Yeshiva University in the United States. His association with Y.U. began in 1940, upon his arrival to the United States, and he has remained a loyal supporter and teacher of the Yeshiva. Rabbi Shurin is also a leader and active member of the Jewish community as a whole. He has been honored by the State of Israel Bonds, the Rabbinical Council of America, the Lomze Yeshiva, Mizrahi and is a recipient of the Chief Rabbi Kook Award.

As a writer for the *Forward*, Rabbi Shurin has had the opportunity to meet and interview many interesting and famous people. In 1967, Golda Meir was invited to Yeshiva University to speak to the Yeshiva and Stern College student bodies. Rabbi Shurin related part of Mrs. Meir's discussion on Israel's victories over the Arab armies. In answer to the question of how a nation such as Israel and as young as Israel could overcome her enemies, Mrs. Meir replied, "People say we had better airplanes. This is not true. The Arabs had the same and more planes, but we had better pilots." Victory is a miracle, but, the fact that a nation that never fought could have generals and pilots is even more of a miracle.

Rabbi Shurin commented on the similarity between the 1967 War and Hanukkah where there was another miracle in addition to that of the Jewish military victory. This miracle was that the Jews even considered fighting back. With so few against so many, who would even think of going to war? The fact that they did so, is incredible. This is why we say "Al HaMilchamot" on Hanukkah.

Rabbi Shurin has also had the chance to meet with Ben Gurion



Rabbi Aaron B. Shurin

and other such dignitaries. He describes these experiences in his two books. One of the books, "Jewish Life in America," includes over one hundred pages about Yeshiva University. His other book is entitled "A Rainbow of Heroes." Both are written in Hebrew. Rabbi Shurin is especially proud of his life at Yeshiva University and speaks about the founders and supporters of the school with high esteem and praise. He feels that Stern College is "a unique school, a special school. In the entire history of the Jewish people there wasn't a school like this that teaches women to be scholars in *Torah* and Judaism." He feels that education "helps to revive the Jewish people and fight assimilation and ignorance." He praised Dr. Samuel Belkin, who was the originator of the idea and the first to have a college for women and also Dr. Norman Lamm for continuing to improve and uphold this education.

The wiping out of assimilation and the regaining of the lost generation is one of Rabbi Shurin's many goals. He feels that even though there are approximately 100,000 Yeshiva students in America, the "loss" of other Jewish children is greater. In an interview he had with Carol Oliansky, a writer for the Sunday English Section of the *Forward*, he spoke of the "second generation" which has been lost because their "parents knew how to daven and read yiddish... but their children didn't go to yeshivot and without yeshivot, were lost."

One can easily see how Rabbi Shurin has tried to spread *Yiddishkeit* and further the education of the children and adults. Through his activities, done on behalf of many Jewish organization, Rabbi Shurin has become a living example of the saying "Actions speak louder than words."

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A Year's Study In Israel

by Judith Urbach

Are you interested in spending a year studying in Israel, but worried about not obtaining enough transferrable credits and having to graduate a year late? For the past five years, Stern College has offered its students the opportunity to attend any one of the fifteen post-secondary institutions in Israel. This program enriches students' lives, not only by increasing their knowledge of Judaism and feeling for *Eretz Yisrael*, but by allowing them to receive college credit for academic work. Among the

participating schools in the joint program are *Michlalak, Machon Gold, Sharfman's* and *Orot*. This year eighty-six girls are participating in the Israel program.

Students who wish to enroll must do so for one full academic year. Those wishing to enter in the spring are considered on an individual basis, but no admission is granted for the Fall semester only.

Though the amount of tuition for the coming year is still tentative, it is important to know that students of the Israel program pay to the Office of

Student Finance at Yeshiva University, and that Financial Aid is available.

Upon successful completion of the Joint Israel Program, students receive a minimum of thirty-one credits. Twenty seven of these credits exempt the student from three semesters of CORE and any additional credits go toward CORE electives. In addition, students concerned with graduate schools recognizing credits obtained under this program need not worry. Graduate schools honor these credits, and therefore, the Joint Israel Program is a definite asset.

Aside from the academic benefits of a year's study in Israel, there are personal rewards as well. All of the girls who have spent a year in Israel say that the experience is definitely worth it. "Everyone should go," says one Junior. "Learning in Israel causes *limudai kodesh* to take on more significance," says another student, "besides intensifying the link of identification which ties us to Israel."

Recently there was a symposium in the dormitory at which girls who spent a year in Israel spoke about their experiences and other students interested in going to Israel had an opportunity to ask questions. Additional information can be obtained by contacting Judy Palkin of Admissions at 960-5277, or the Admissions office at 960-5411. For a personal account of the Israel experience, speak to any of the girls at Stern who have participated in the Program.

Health Education

by Miriam Sobolofsky

The Health Education Center, located at the corner of Park Ave. and 34th Street, provides displays, workshops, and written material on health and lifestyles free of charge.

The Center is sponsored by the Blue Cross and Blue Shield of Greater New York to provide the general public with comprehensive health education and information. It also serves hospitals, corporations, and schools with programs and lectures.

On the average, ninety to a hundred adults and children of all ages attend these programs which have been offered since the Center's opening in 1978. Most workshops are offered twice a season: afternoons from 1 p.m. to 2 p.m. and evenings from 6 p.m. to 7 p.m. According to Health Educator, Steve Ramirez, these

workshops are lead by professionals who charge as much as one hundred dollars on a private basis. They deal with such varied topics as: allergies, headaches, sport injuries, genetics, dreams, weight, aerobic fitness and posture. Written pre-registration is required because of limited seating. This material is also mailed by the Center to approximately 10,000 people.

The Health Education Center is open Monday through Friday, 9:30 a.m. until 4:30 p.m. Visitors are welcome to explore the facilities, use both libraries, view the display and pick up booklets that interest them. Brochures, workshop schedules, and registration forms are available. One can obtain more information by calling 481-2323 or by seeing Miriam in 18G.

Departmental Exams Required

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Studies, and all shaped majors, the faculty agreed to use the test. Their alternative was to have an outside source write departmental exams; but given such short notice, that idea was not acceptable.

The second issue under debate was the question of setting a minimum score. Faculty members argued that demanding that all students do exceptionally well was a pressure they should not have to deal with in addition to their heavy schedules and post-graduation preparations on the other hand, setting no minimum score would actively discourage students from studying. These scores count, and neither Stern College nor the seniors themselves would care for embarrassingly low grades.

The faculty, therefore, voted to administer the GRE; but, as is done at YC, to set the relatively low thirty-third percentile as a minimum score. Students who do not pass must take a departmental exam to graduate. Those

pursuing majors not covered by the GRE's will also take departmental examinations.

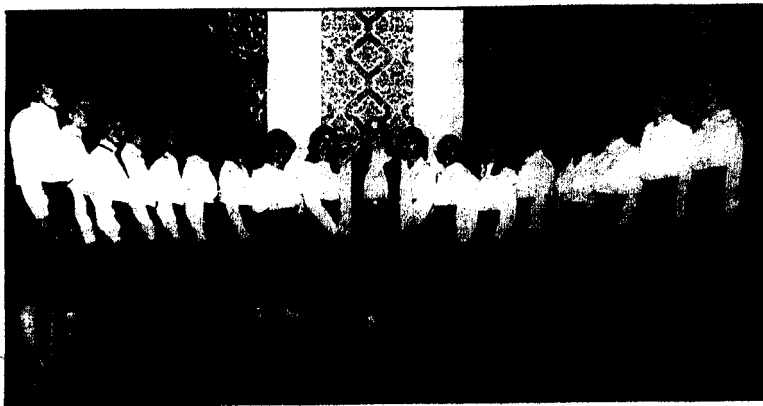
The Administration sees the GRE's as an opportunity to improve its courses, based on the outcome of the tests. To insure validity, however, Dr. Karen Bacon, Dean of Stern College states that "We have had the opportunity to look at the exams and see if they are appropriate." Several departments, most notably the English department, questioned the GRE as a valid test of knowledge in their subjects. Says Professor Laurel Hatvary of the English department, "I'm never sure what the (English) GRE tests exactly." The exam in this subject apparently pays close attention to very minor details, and focuses randomly on a different period each year. Yet she feels that the idea of an exit exam is "educationally wise." This year, the English department will administer its own literature examination.

In the case of departmental exams, each faculty member will

submit questions from all his or her courses, and the test will be compiled from those questions.

Student reaction to the announcement this year varied from resignation, to abject fear. Michale Liberman, a senior majoring in history, agrees that "the idea of comprehensive exams is a great one — it demands knowledge and excellence from us in our respective fields." Yet she feels, that "we are not being tested on what we've been taught." The GRE in history "tests on areas I haven't touched on current events, on specifics — they are not a fair indication of my achievement in college — or lack thereof."

Despite varied feelings on the subject, Professor Hatvary reminds seniors that the scores will count, and therefore "it is absolutely necessary... for the students to take it seriously." She adds, "I don't think requiring a student to think about the material she has learned is tragic." The question now being debated is whether the GRE actually tests "the material she has learned."



The Stern College choir, led by Laya Harbator, performed recently at Yeshiva University's 58th Annual Chanukah Dinner in honor of Mrs. Max Stern. The dinner was held on December 12 at the Waldorf-Astoria Hotel.

An Experience at the Opera

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If you have won a ticket, you will be sitting in a box on the right side of the hall in the second or Grand tier. This is the box that Max Stern (of blessed memory) donated for Stern College students. As you get seated, you might hear the gongs that warn people to get to their seats before doors to the hall are closed, as no one is seated after the performance starts.

The chandeliers are slowly raised to the ceiling and the lights are dimmed as the orchestra prepares. James Levine, the conductor of the Metropolitan Opera and its orchestra, walks out. He bows to the audience, turns around to face his orchestra and begins to conduct the overture. When the overture is finished the huge gold curtains are pulled apart and the stage appears.

The opera tickets I received were for Tannhauser by Richard Wagner. I was hesitant, at first, about going to a Wagnerian opera, since Wagner was anti-semitic, (his works are banned

from public performance in Israel), and his operas are usually very long and musically, "heavy." They are very different from the shorter and lighter Italian and French operas that one usually sees. I finally decided to go and was pleasantly surprised. The opera was light and interesting and all of the six students who came, stayed for the full four hour performance.

The costumes and scenery for Tannhauser were spectacular. There were some impressive special effects as well. There was a ballet in the beginning of the first act, and in the magnificent, dramatic second act, an elaborately dressed chorus sang with great emotion and power. The last act was touching and one for the "hankies" (if you are one of those who likes a good cry.)

Intermission gave all of us a chance to gaze at the "Upper Crust" who frequent the opera. The lobby was a fashion show of the latest dresses from the finest stores in New York City. Certain people were seen drinking champagne in the private lounges for those who have donated con-

siderable amounts of money to the Metropolitan Opera Guild.

If you are interested in attending an opera and having a chance to sit in a opera box (usually the domain of only the wealthy), but did not win a ticket, you may still have a chance to do so if you put your name down on the list in the Office of Student Services. If you are unable to get tickets that way, but still want to see the opera, do not despair! You can call the Met Box office (362-6000) Monday through Friday from 10 AM to 8 PM, Sunday from noon to 6 PM. There are inexpensive tickets available and you may be able to find out about discounts for students.

On certain afternoons there are back-stage tours of the opera house, which often include seeing the scenery being prepared for the night's performance. Full-time students are charged a nominal fee but you must call in advance to make an appointment. (Call 582-7500)

At the same time you may want to drop into the New York City library for the performing arts, which is also located in Lincoln Center.

Music Minor Caters To Growing Interest

by Sema Bernstein

A new music minor is being offered at Stern college. The requirements of the new minor are Music 1.1 and fifteen credits chosen from a variety of courses in Harmony, Music History and Literature, and Performance. The course distribution will be determined on an individual basis by Dr. Edward Levy, based on the particular needs of the student.

According to Dr. Levy, who proposed the new minor, the reason for its institution was the recent increase in interest and enrollment in the music classes. Dr. Levy attributed this increase to "more intellectually motivated" students. He said that in the past few years there has

been "a significant improvement in the level of the student body." As the curriculum of the minor is flexible, Dr. Levy feels that any serious student could be accommodated, regardless of the student's background in music. Renee Edelman, a senior who will be one of the first to graduate with a music minor, was very optimistic about the program. She stated that the highly personalized attention and the courses designed for the specific level of the students are assets of the program. Miss Edelman shared Dr. Levy's sentiment that one need not have a background in music to excel in the music courses, however, she noted that it does help.

Cafeteria Crowd

continued from p. 5 col. 3

so often that many new students assumed they were professors whom they simply did not know.

What encourages people to come back to the cafeteria? The "twenty-year regular" said it's the fresh food, low prices, and the clean surroundings. Others commented on the convenient location, good atmosphere (perhaps the piped-in music?) and the fact that they don't have to wait in long lines to purchase their lunches. Those just visiting the city said they don't feel

rushed to finish their meals and give their table to someone else, as is often the case in other restaurants. Everyone who was asked commented favorably on the variety of dishes there are to choose from: salads, cold sandwiches, hot souffles and the wide selection of desserts.

Apparently, Stern College is an asset to the Jewish Community not only as a women's college under Jewish auspices, but also as a convenient and pleasant eatery in midtown Manhattan.

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Anti-Semitism in America

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demonstrated by public officials and organizations are of even greater concern.

An article recently appeared in a Philadelphia, Jewish newspaper claiming that the Philadelphia public school system was guilty of discrimination against Jews. The article stated that, "From July 1, 1975 to July 1, 1982 not a single Jew was appointed to any of the 24 principal positions that opened at comprehensive junior and senior highs and middle schools despite the existence of qualified and available Jewish applicants." This is not an isolated case. Unfortunately, similar demonstrations of anti-semitic prejudice occur frequently in the United States.

When educational administrators and political leaders in general discriminate openly against Jews, the ultimate security of the Jewish community in America may be in serious danger!

The recent condemnation of Israel by the media regarding the war in Lebanon has certainly contributed

to the spread of anti-semitism in the United States.

The continuing economic problems in America also add to resentment towards the Jews. During "hard times" such as these, the world looks for a scape goat. The Jews have served as this scape goat many times in the past.

Now, when the Jewish people are in such a vulnerable position, we must be cautious of any increasing intensity in anti-semitism.

We must make efforts to quickly and effectively combat the localized neighborhood acts of anti-semitism, but even more importantly, we as Yeshiva students, must constantly remain aware of anti-Jewish actions or statements on the part of government officials. We must be prepared to act immediately in the event of any major public display of anti-semitism.

The survival of the American Jewish community may not be in immediate danger. However, we must be aware of the ultimate threat that a gradual increase in anti-semitism suggests.

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