

THE OBSERVER

The Official Newspaper of Stern College for Women • Yeshiva University

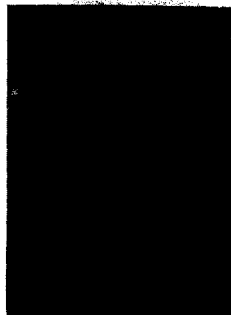


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Kosowsky Appointed Editor Of Observer



Sara Kosowsky

by Diane Feldman

Stern College junior Sara Kosowsky has been chosen editor-in-chief of *The Observer* for the 1985-1986 academic year.

This year, Kosowsky was WYUR's Stern College coordinator; copy editor of *Synthesis*, the YU Pre-Health journal; and features editor of *The Observer*. She also serves as an editorial and publicity assistant at *Aliyon*, a publication of the North American Aliyah Movement (NAAM).

Sophomore year, Kosowsky was the business manager for WYUR, and associate features editor of *The Observer*. She was on the features staff, chairman of the choir, a WYUR deejay, and a member of the accounting society in her freshman year.

Though very active all through high school and college, Sara is now basically focusing all of her attentions on one activity. "I do hope to continue my association with WYUR next year, however, for all intents and purposes, *The Observer* will be my number one priority."

Sara hopes "to continue the high standards of journalism *The Observer* has set for itself this year and improve upon them." To this end, Sara hopes to begin a "beat" system, that many newspapers use. Various writers will have specific areas that they specialize in. This way when there is news in that area a qualified and well informed writer will cover the story.

Sara attended Yeshiva University High School for Girls in Manhattan (Central), where she was editor-in-chief of the newspaper.

Sara is currently an English/Communications major and hopes to pursue a career in print journalism, editorial management, or promotions. The daughter of Stern College alumna, Myrna Krentzman-Kosowsky, Sara resides in Fairfield, Connecticut.

Nomi Voroba Voted Valedictorian

by Devorah Lichstein

Nomi Voroba has been elected valedictorian for this year's graduating class.

After graduating the Hebrew Academy of Five Towns and Rockaways in Atlantic Beach, L.I., Nomi decided to follow in the footsteps of her two older sisters and attend Stern College. In high school she received various awards and honors including the Governor's Commendation on Scholaristic Achievement Citation, the Regent's Scholarship, and the Dr. Samuel Belkin's Scholarship. Her successes did not end at high school but continued onto college. She was honored with the 'Who's Who Among American Students in American Universities and Colleges, the Aishel Honor Society, and, of course, the award of Valedictorian.

Currently a computer science

major, Voroba began her college career with the intention of majoring in biology. However, after taking a computer course at Stern, she quickly changed her mind. "As soon as I took my first computer course with Dr. Dalezman, I knew I had found what I was looking for," says Voroba. "Programming is fun and it's challenging. It really stretches the mind." Nomi hopes to combine her interests in biology and computers in the future—"What I'd really like to do with the computer skills I acquired is use them in the medical field perhaps in bio research."

SCW is a central part of Nomi's life. Her dedication to the college is shown through her involvement in student life. Voroba is extremely involved in all types of student activities. She has been a member of the



Computer Science Society for two years and is currently the Vice President. She has been managing editor of *The Observer* for three years, and she is a board member of the newly formed anti-missionary committee, EMES. She assists the computer science

department by working as a computer lab instructor for introductory programming at Stern.

Nomi does feel that SCW has room for improvement. Her suggestion—"SCW is an excellent school both academically and in terms of its student body. The potential rough spot is tremendous. Its evident in the concerts, the chapel services, and even the recent graduation. It's a shame though that more people don't get involved. They don't know what they're missing."

Voroba will be staying on as a dorm counselor for the SCW dormitory in the coming year. She is very excited about the job so her ties with Stern will not be cut.

"My goal right now is to land such a terrific job in computers that I'll be invited to speak at the CompSci Shabbaton, and by the way, I'm open for interviews!"

Goldscheider Elected SC President

by Rachel Landau

Elana Goldscheider has been elected president of the Stern College Student Council for the 1985-86 academic year.

Elana is from North Belmore, N.Y. and she is presently in her third year at Stern College. She is a psychology major and would like to pursue a career in social work. After college, she hopes to earn a Master's degree in social work but, as of now, she is unsure of which graduate school she would like to attend.

Elana spent her Freshman year of college studying in Israel at Machon Gold before coming to Stern. As a sophomore and junior, Elana has been very involved in extra-curricular activities. She was a member of numerous clubs including Psychology club, the Education club, the Israel Affairs Com-

mittee, and the Student Struggle for Soviet Jewry.

In addition to this, Elana served as president of her junior class. She describes this as a "productive, successful year." She "raised a lot of money" for her class and hopes that she has made it a "fun year" for everyone.

Elana believes that it is the role of the student council president to



Elana Goldscheider

act as a "liaison between students and the administration." The president is the "spokesperson representing the entire student body." She feels that she is qualified to fill this position because of her past experiences as junior class president. "All the hours of work before have prepared me for the hours of work to come." Elana is "very dedicated to Stern College," and is convinced that she can do a good job as president. "I enjoy contributing to the school and being involved as much as I can."

There are two major areas which Elana feels need improvement on at Stern. The first is that "people go to Stern in part for its Torah aspect and that aspect has, in general, not been emphasized strongly. There needs to be more of an effort made towards things dealing with

Judaism." For example, this year, in honor of Yom HaShoah, there were various programs being run throughout the day. However, many students could not attend these programs because classes were not cancelled. Secondly, Elana finds that there is too much "student apathy" at Stern. "It's always the same few people who get involved in things," she says. When it comes to planning events, many students leave everything up to others. They say "Let someone else do it." Elana emphasizes that "if everyone got involved, the school would have amazing spirit and would be more respected. Students would be proud of their school." Right now, Elana is unsure of how she will strengthen student involvement but she is confident that "it will be done!"

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Remes Awarded to Pion

by Faigi Bandman

Jan Pion, a graduating senior, has been chosen to receive this year's Nathaniel L. Remes award for character, personality and special service. The award was established by the Stern College faculty and by the students of the Class of 1978 in memory of Dr. Nathaniel Remes. The award is presented to a graduating senior who excels in these three areas.

Dr. Remes was a professor of Chemistry at Stern College from 1966 until his death in 1978. He was respected by both his colleagues and students. In describing Dr. Remes, Mrs. Turkel recalls a few of his traits: "His dedication to teaching and to his students was exemplary. His concern for his students' future career plans was outstanding. He was a friend to all."

The recipient of this year's

award, Jan Pion, was vice president of Student Council this year. Jan is an accounting major from Monsey, New York, and plans to work in the field next year. Jan's contribution to student life began in high school. In Central she was active in numerous committees. In Stern, Jan began her involvement in student activities as a writer for *The Observer*. She became active in the Accounting Society and in her junior year chaired its dinner. This year, Jan's involvement is on an executive level, where she contributes to the entire student body, while still remaining an integral part of the Accounting Society.

Jan stressed that "this honor could only have been achieved with the cooperation of the entire student body and the executive board. The board worked har-



Jan Pion

moniously and this unity created a positive attitude towards school." In expressing her sadness in leaving Stern, Jan remarks, "I am leaving Stern on a high because I am proud of my school. There's a lot to contribute and one doesn't need a title to get involved."

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THE OBSERVER

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Seeking Awareness

by Sara Kosowsky

Several weeks ago, my journalism instructor referred to President Reagan's proposed visit to Bitburg, Germany. At that time the visit had just been announced and had not taken on as large a role in the media as it subsequently did. Regardless, half the class did not know what the instructor was talking about and he had to explain that the President of their country was taking a trip to Germany and was planning on going to an S.S. cemetery. Not only as journalism students should they have been aware of the situation and not only as Jews, but simply as students growing up in the 1980s.

I know that everyone is busy with schoolwork, finals and extracurriculars but ignorance of world events that we are living through is simply unbearable. I do not pride myself on being any more informed about current events; as a matter of fact, I used to say that if anything important was going to happen in the world I hoped it would happen during the summer because that was the only season that I had time to keep up on current events.

This is hardly a proper attitude towards this problem. It is not that hard to tune in to your local radio station to listen to the news. If you are the type that listens to music stations all the time, be aware that music stations also have news

updates. They are not like television commercials in that when they come on you leave the room. If you've got even more time, read the newspapers—both daily and school.

Being well informed is vital to a student's existence. How can anyone possibly carry on any type of intelligent conversation if they do not know what is happening in the world and what the issues of the times are?

I know that there are many people who do keep up to date on world events and to them I say kudos, but to the others, I say this: I know it is hard to continually be a juggler. Schoolwork, internships, employment, extra-curricular activities, NCSY and social lives take up a lot of time. However, if I am willing to try to correct this fault in myself when I am presently serving as both Editor-in-Chief of *The Observer* and Stern College Coordinator of WYUR in addition to the other activities listed above, then I think that everyone else can too.

It is quite easy to get so wrapped up in your own life that you lose touch with the world, your friends, and family but if you just remember to stop and breathe every once in a while it can be done. And when you are taking that breather, maybe you should consider taking it with the radio on.

Fire Precautions Needed

The safety of Brookdale Hall residents is in jeopardy due to a lack of efficient and organized emergency evacuation procedures. Residents have repeatedly proved that they are unprepared to deal with a fire or similar tragedy by their inability to exit the building systematically and seek safety. When approximately 475 occupants try to make their way down the two available staircases the process is rather slow. In the event that these should be blocked there is no alternative means of getting downstairs.

Once down the stairs, students are not quite sure where to go. The guard, or someone in authority, should direct students to the proper areas. In addition, students should be familiar enough with the procedures so that they can function smoothly and efficiently. If it is safe for them to do so, students not suitably attired to go outside should be directed into the front lounge.

All other residents should proceed outside. It is important to be as silent as possible in order to hear instructions and announcements and eliminate much of the confusion which has been problematic in the past.

Three major barriers interrupt the smooth flow of evacuations: only one of the double doors in front is open, the door is held open by a student rather than propped open, and students remain standing in front of the building. This not only blocks the exit but hinders the firemen when they attempt to enter the building. Furthermore, those standing directly outside the main doors may not be situated at a safe distance from the potentially dangerous building. It is crucial for the University to organize and implement an efficient emergency evacuation system. Proper safety education and awareness are vital for the well being of all residence hall occupants.

Letters To The Editor

Contemplate

An open letter:
In a month I will graduate from college, so almost naturally I have spent a lot of time lately 'looking back'. After all, you don't have to fill out an application or go to an interview in order to 'look back', which I think gives this activity much of its appeal. Still I have to say that in trying to make sense of the things I've seen and experienced up to this point I find myself confused.

The world contains in it uncounted varieties of things to be studied, thought about, and experienced. There are scientific phenomena and ideas that we barely understand. And there are people, each one of them an endless mysterious entity unto himself. In the face of all this my experiences are virtually nonexistent. Yet I do have an awareness on some level of absolutely everything that has gone into building up my world, the small world inside of me made up of my experiences and impressions, and even in this world I can't seem to put it all together.

As students here we all share many of the same experiences. We live in the same city, go to the same college, listen to much of the same news and music and read the same newspapers. So maybe

you will understand my predicament.

I read about a boy who carried a dictionary from Ethiopia to Israel. I picture him walking through the mountains and desert to Sudan, wearing the only clothing he owns, a long white shirt that isn't white anymore. I read about this boy carrying a dictionary from Ethiopia to Israel, and I know a man who hangs his diploma in his bathroom. What does it mean?

I saw a man sitting with his back against a mailbox that read "U.S. Postal Service." He had one knee up with an arm extended over it holding a cup in his hand and his other hand was resting on the first arm. In front of him a sign written on cardboard read: "please help me—I'm hungry," and on either side of this message: "G-d bless you." I walked across the street and on the other side a well dressed woman crossed in front of me. She was holding a leash to which was attached a dog wearing a sweater. There were bows in its hair. I assure you that that dog was not hungry. "G-d bless you," the sign read.

Anatoly Sharansky has seven years left to spend in a labor camp before he completes the term to which he was sentenced. He has spent six years in prisons and labor camps. In the Soviet Union people are being harassed and incarcerated in jails and mental

hospitals for wanting to go to their homeland or join their families outside of the U.S.S.R.

"We are appealing to you at an especially difficult time. We are appealing to you not to be indifferent to our predicament," an ad addressed to the Jews of the U.S.A. printed in the January 2, 1985 *Wall St. Journal* reads. "Had your grandparents not emigrated from Russia, you too might be sharing our fate." The heading of the ad reads, "73 women and men are risking their lives by running this ad today."

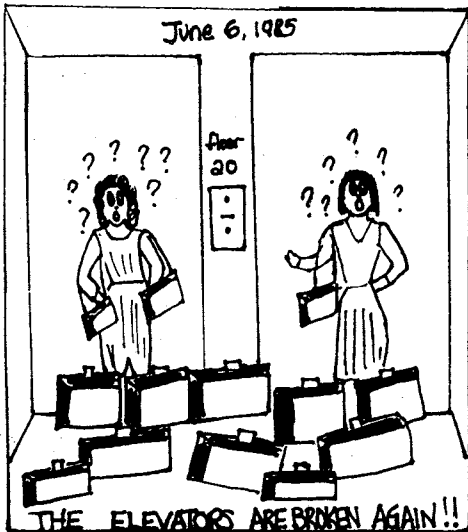
I have the luxury of experiencing suffering of the spirit because I have the vitamins and proteins in my body and the clothes that cover me and a dorm to live in and the freedom to allow me that luxury. I have the privilege of experiencing emotional highs and lows because I have not been crushed by physical depravity. I don't know what it means to be dying of thirst or to watch all of the wealth of N.Y.C. walk by me as I listen to my stomach growl. I don't know what it's like to risk my health or my future or my family's safety for the sake of my religion. I have the outrageous privilege of taking my education as a given, as my due.

When I put some of the things I describe to you side by side they don't seem right together: The

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Mazel Tov to Rochel Gross, *Observer* Op-Ed Editor '84-'85, on her engagement to Yossie Teitz (YC '85).

Mazel Tov to Nomi Voroba, *Observer* Managing Editor '84-'85, on winning valedictorian.

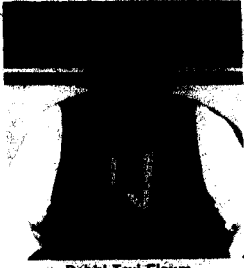


Dalezman, Flaum Nominated Senior Professors

by Rochel Gross and Susie Ostry

On Tuesday, May 8, Stern College Seniors voted for Senior Professors, a tribute to the two teachers with whom the students feel a special closeness and who have served as role models throughout the college years. This year the honor went to Rabbi Tzvi Flaum and Dr. Michael Dalezman.

Rabbi Flaum, who earlier this year assumed the title of Religious Guidance Advisor, has been teaching at Stern "for at least four years." Before that he taught in James Striar School (JSS) for a year and while there was voted "Rookie of the Year." "They couldn't very well make me Senior Professor my first year," he says, "so they came up with a new title." Receiving the award at Stern this year makes him feel "very honored and surprised. This wasn't even on my mind. You don't do a job for any



Rabbi Tzvi Flaum

honors, but out of your dedication to the students. It is nice to get a reward, you might almost say it's a form of *hakarat hatov*."

Rabbi Flaum's duties at Stern, in addition to teaching several Judaic Studies courses, include private counseling, Faculty Advisor to the Torah Activities

Committee (TAC), and occasionally being called upon to sanction student council sponsored events. "I'm like a liaison to the student body," he says, "everything from personal and family problems to things relating to the curriculum." Rabbi Flaum's major emphasis is on his students. He is pleased that many students maintain contact with him even after graduation. "The *talmid-rebbe* relationship—that's what's important to me."

Rabbi Flaum attended YU schools from high school on, including *smicha*, a B.A. and an M.A. in Jewish History at Bernard Revel Graduate School. He is currently in the process of getting *Yadin Yadin*. Rabbi Flaum is the spiritual leader of the Torah Center of Hillcrest in Queens. He also is a member of the Rabbinic Council of America, the Kashrut Council, and is an NCSY advisor in the New York region. Rabbi Flaum is

married and has 10 children, the oldest of which is fifteen.

When asked how long he has been teaching at Stern, Dr. Dalezman replied, tongue-in-cheek, "too long" but quickly changed that to six years. Dr. Dalezman was both surprised and delighted to receive the award, saying, "I didn't know so many

students took math and have fond memories of the courses." Like Rabbi Flaum, Dr. Dalezman feels a special closeness with his students. He teaches both computer science and math and has noted that in recent years students tend to be moving towards computers, and away from math.

Dr. Dalezman received his M.S. and Ph.D. in mathematics from NYU. Before coming to Stern, he taught at both NYU and in the CUNY system. He enjoys teaching because "it's wonderful to penetrate a mind and help embellish it. It's important to teach people to think." Although currently single, Dr. Dalezman plans on getting married in June.

When asked about Stern College itself and the direction it appears to be heading, both professors responded similarly. "Stern is unique," says Rabbi Flaum. "There is no other institution in the world like it. Stern reaches out to every type of girl, from all backgrounds, and has something for everyone." Dr. Dalezman says the double program offered is very good in that the secular and religious ideals are combined; the Stern graduate is equipped to be a Jewish wife and mother, as well as a career woman. Rabbi Flaum also stated that the students are given a perspective to deal with the non-Jewish world, as well as the Jewish one.

Perhaps the most accurate summation of what Senior Professor means, and the unique and close relationship it implies, was provided by Rabbi Flaum when he said, "I've taught in many different institutions and on many different levels, but Stern has superseded it all."



Dr. Michael Dalezman

Holocaust Memorial At Felt Forum

by Sara Kosowsky

Thousands of people gathered April 18 at Madison Square Garden's Felt Forum to pay homage to the six million Jews who died during the Holocaust.

Due to an overabundance of people, loudspeakers were set up outside the Forum, to accommodate the overflow, while close to 5000 people sat inside.

The memorial service took place on the eve of the 42nd anniversary of the Warsaw Ghetto uprising and in the wake of President Reagan's announcement to visit a Nazi cemetery while in Germany. The displeasure of this decision was quite evident amongst the audience and speakers especially

when Rabbi Dr. Norman Lamm, president of Yeshiva University, took the podium.

"Let it be said that a courtesy call to a concentration camp cannot make up for honoring dead Nazis!" This was the only point in the service where there was applause.

Rabbi Lamm further stressed that we cannot forget what happened during World War II.

"The future lies in our hands. If we do nothing we will be passive onlookers like those of the 1930s and 1940s.

In the opening remarks of the evening Rabbi Herschel Schachter, Chairman of the Jewish Community Relations Council of Greater New York's

Holocaust Memorial Commission, stated the goal of the evening. "We have come to tell a story that cannot be told but must be told, that cannot be heard but must be heard." Furthermore, he stressed, if the horrors of the Holocaust are allowed to be forgotten, "We would be handing Hitler a posthumous victory."

New York City Mayor Edward Koch read a Mayoral proclamation declaring April 17 Warsaw Ghetto Commemoration Day. New York Governor Mario Cuomo said that while his words were from a Christian perspective, he stressed, "Now more than ever it is necessary to remember and insist that the whole world remember... The

silence that made the Holocaust possible must never be repeated."

Other speakers included New York Consul General of Israel Ambassador Naphtali Lavie, and the president, vice president and past president of the Warsaw Ghetto Resistance Organization (WARGO), the organization that sponsored the evening's service.

A cantorial choir sang Hebrew songs such as Ani Ma'amin, a song the Jews clung to during the Holocaust. Their singing accompanied a memorial candlelighting by women survivors of the Holocaust dressed in black. Later, another memorial candlelighting took place by students

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Yom H'Atzmaut Success

by Amy Rubin

"The best word for it is successful," is how Judy Urbach, president of Stern College Student Council, described this year's Yom H'Atzmaut Celebration. This festival occurred at Yeshiva University's uptown campus, on the evening of April 24, and included a street fair, a concert given by Yoel Sharabi and Keshet, and a *chagiga*. Many students were present and according to Professor Ben Mayer, Director of Student Services, who helped organize the festival and coordinate student workers, "the entire festival—the street fair, concert and *chagiga* were enjoyed by all. The *ruach* was great."

The idea for a Yom H'Atzmaut celebration was originated by the students, and was developed into specific activities by the office of the Dean of Students. According to Dr. Irving Levitz, Dean of Students, his office coordinated the concert, developed the concept of the street fair, was concerned with the technical aspects of the festival and developed funding for the affair. However, the bulk of the work was performed by the students. The Yom H'Atzmaut—'85 Committee, consisting of the student councils of Stern College, Yeshiva College, TAC, SOY, IBC, and JSS, was formed.

The committee was responsible for financing the celebration,

ticket sales, and organizing the concert, *chagiga* and street fair. Jan Pion, Vice President of Stern College Student Council, commented that "it's nice that all the councils and governments can work together and merge their interests. After everyone was over the barrier of their own interests, happy compromises were reached." Dean Levitz feels that the joint effort of the councils has an "anti-fragmentation effect" on the University, and provided the event with a greater impact. He hopes more events like the festival will occur and be successful. Urbach said, "generally everyone worked well and put in one hundred percent. We couldn't have done it if we hadn't worked well."

The coordinators of the street fair were Elana Goldscheider, Ben-Zion Fuchs and Michael Inzelbach. Goldscheider said, "It was a lot of work and we did not receive a lot of help. I was very pleased with the street fair, student participation in the fair, and the rest of the evening. However, I was disappointed in the lack of aid we received from Yeshiva College students in the vicinity. Other than the seven hard working girls on the decorating committee, the most active workers were the neighborhood Puerto-Rican children."

Both the students and the administration were excited with

the outcome of the Yom H'Atzmaut celebration. Pion remarked, "It was a great success. Our goal was to produce an event for the whole student body, and we achieved this. We were able to set a precedent. YU had never before had such a tremendous celebration of Yom H'Atzmaut. We saw an outpouring of people's love for the State of Israel." Dean Levitz felt "overall students were satisfied. The festival brought a tremendous spirit of celebration to the YU campus."

Both Dean Levitz and Urbach questioned administration support of a Yom H'Atzmaut celebration this year. Levitz was concerned with student safety during the concert when students began to dance on stage, and feels the administration may have doubts due to this safety factor. Urbach thinks another festival depends on future student leadership. Goldscheider expressed hope for a Yom H'Atzmaut celebration next year. She said, "Yom H'Atzmaut is very important and should be celebrated."

Overall the Yom H'Atzmaut Festival '85 was a great achievement in which everyone involved was happy. The prevalent feeling of the festival was summed up by Dean Levitz when he said "people got the sense that if things are happening, they are happening at Yeshiva University."

Wachtenheim Award

by Alyssa Edelman

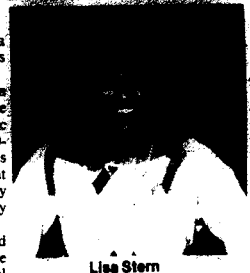
This year's recipient of the Lisa Wachtenheim Memorial Award is Lisa Stern.

A little over three years ago, on March 24, 1982, Stern College suffered a tragic and traumatic loss. Lisa Wachtenheim, a 20-year-old student from Los Angeles attending her first year at Stern, died, leaving behind many devastated friends and family members.

Although Lisa had attended SCW for a very short time, the impact she had on the school was great. Known for being a very "special girl" who had exceptional *midot*, Lisa became involved with TAC and exerted herself for the benefit of others.

The year after Lisa died, the Beit Midrash in Brookdale Hall was dedicated in her name, and the Lisa Wachtenheim Memorial Award was established at Stern College. For the past three years, graduating seniors have chosen a classmate who they feel emulates the person Lisa was—a person with good character, excellent *midot*, and one who has rendered much service to the school. Past recipients of the award include Arlette Loesser, a current dorm counselor at Stern and President of SCWSC in 1982-83, and Mattie Rubinstein, last year's Cultural Arts Editor of *The Observer*.

This year's recipient, Lisa Stern, is involved with the Torah Activities Committee (TAC). Lisa is the chairperson of Bikur Cholim—a service in which girls



Lisa Stern

from SCW go to various hospitals throughout the city and visit with those who are sick. Lisa is also involved with Project Ezra—working and visiting with the elderly.

Lisa's involvement with the Jewish community continues with her commitment to both Jewish Public School Youth (JPSY) and NCSY. She has attended both Y.U., Seminars and Torah Leadership Seminars and is currently teaching a Talmud Torah of first and second graders at the Brotherhood Synagogue in Manhattan.

Having spent a lot of time in Israel, attending Machon Gold ('81-'82), Brovender's (Spring '83), and volunteering for a month in Shaarei Tzedek Hospital in Jerusalem (Jan. '84), Lisa is graduating Stern College a Sociology major and will be attending Wurzweiler School of Social Work next year. She eventually hopes to move to Israel.

Feature Teacher

by Rachel Landau

This year, a number of teachers will be leaving Yeshiva University. Amongst them is Mr. Murray Altman who is an adjunct instructor of Biology at Stern College. Altman attended New York University, majoring in Biology and minoring in Chemistry. His graduate work was also done at New York University where he received a Master's degree in Biology.

Altman has been teaching at Stern since the early 1960s. He presently teaches Biology for non-majors as well as Physiology and Histology. In the past, his courses have included Biology for majors and Invertebrate Physiology. From 1972 to 1976 Altman taught at Yeshiva College as well as at Stern.

During the 1960s and 1970s, Altman did other work in the field of Biology, aside from teaching. At the Museum of Natural History, he worked as assistant curator, setting up various exhibits. He also did research on land crabs and studied at several marine laboratories. He has contributed to many scientific publications put out by the museum, by writing articles on his research. In addition to teaching at Stern, he now works as a consultant for a chemical company. Having

taught at Yeshiva University for twenty-two years, Altman feels that he needs a change. He finds that his lectures "have suffered from the tedium of teaching." Perhaps he will return to Stern in years to come with a renewed outlook.

Altman also feels that his teaching is very time consuming and does not allow him to pursue other ambitions. He would like to write guide books which will accompany Biology textbooks as well as a non-fiction book which does not relate to science.

When asked to express his views on the goal of education, Altman stated that it is to



Mr. Murray Altman

"prepare individuals to make reasoned judgments based on what they have been taught." He emphasized that Stern is unique because students "will make judgments based on religious training as well as secular training." He enjoys teaching at Stern because of the "small nature" of the school and because of its close, comfortable teaching atmosphere. However, he does feel that over the years "the growth of the school has changed the close nature of the school." He says that Stern has become "too normalized" and "less friendly." Years ago there was "more closeness amongst teachers and students. It was easier to get to know each other then."

Altman stresses that today, students have a more narrow outlook on education. Today students "don't allow themselves to be turned on to a topic because their minds are predetermined as to what they want to do." However, he says that although their educational attitudes have changed, students at Stern still have a "grace, charm, and fineness" that have always set them apart from students at other universities. "Stern students are refined, courteous, wonderful girls. I will miss them terribly."

by Debbie Flach

In fall, 1985, two new scholarships will be made available: the Laurel Hatvary Prize for English majors and the Jewish Early Childhood Association Scholarship Award for early childhood education majors.

The Laurel Hatvary Prize will be awarded to the student who presents the best piece of creative writing in the form of either a poem, essay, or short story. All entries will be evaluated by the English department. Only English majors may submit their work.

The amount the winner of the Laurel Hatvary Prize will receive will depend on how much money is collected from students, faculty, and alumni. The prize will first be available for the spring '86 semester. Money is presently coming in and contributions may still be made.

When asked why this scholarship is being planned at this particular time, Dr. Carole Silver of the English department, responded:

"The Laurel Hatvary Prize came out of the desire of Professor Hatvary's colleagues, friends, students, and former students to commemorate 25 years of service to the university—before she retires."

To the question of why students, faculty, and alumni have chosen to honor Professor Hatvary in the form of a scholarship awarded on the basis of literary merit, Dr. Silver answered:

"Professor Hatvary has always been interested in creative writing. Since students come to her bearing poems and short stories, and she also writes fiction herself, this scholarship in her name is most appropriate."

Judy Urbach, a senior and Stern College Student Council president, and Dawn Bender, senior, have been involved in collecting money from students for the award.

When asked why she became involved with this project, Urbach answered:

"Professor Hatvary was the first one who reached out to me at Stern. In addition to being a dedicated teacher, Professor Hatvary cares about the students and this is our way of showing we care about her."

"Professor Hatvary has done a tremendous amount for students in terms of shape-majors, in-

ternships, and helping students establish career goals. She is a faculty member who is always there for students and is never aloof," stated Bender in response to the same question.

The thousand-dollar Jewish Early Childhood Association Scholarship Award will be awarded to a sophomore or junior Early Childhood Education major. Requirements for this award include: at least one semester fieldwork in early childhood education; a minimal grade index of B+; a commitment to teaching in a Jewish early childhood setting following graduation; and recommendations from the Dean, the early childhood coordinator, and the cooperating teacher and director of field placement.

Applicants will also be required to submit a short essay of approximately 200 words to the scholarship committee no later than May 12. The topic of this essay is "Jewish Early Childhood Education is Important Because . . ."

The Scholarship, which will be available for the fall '85 semester, is funded by teachers belonging to the Jewish Early Childhood Association. The winner of this award will be announced on May 20 at "A Tribute to Tomorrow's Educators," which will be hosted by the Board of Jewish Education of Greater New York, the Department of Early Childhood Education, and the Jewish Early Childhood Association.

The first six graduates of the Stern College Early Childhood Program, which was originated through the financial assistance of the Fund for Jewish Education, will also be honored at this function. These graduates already have jobs lined up for next year.

When asked why this scholarship is being established now, Mrs. Rivka Behar, instructor in the Jewish Early Childhood Program, said that it

"has been designed to motivate people to consider Jewish early childhood education as a career. There is now a desperate need for such teachers to keep children in Jewish education. To do this, teachers must both inspire children and influence parents. We need good people in the field, people with a strong dual background. Both a good professional and Jewish education are essential."

Health Bar Goes Kosher

by Sara Kosowsky

Stern College students now have another kosher eatery in Midtown Manhattan, but the story behind this restaurant's opening differs from most others. The Great American Health Bar was already in existence when it became kosher this past April.

In May of 1984 Edward Kamenitzer opened up his franchise Great American on Park Ave. between 33rd and 32nd Streets. At that time, he says he served kosher tuna fish and kosher cheese but the other products were not under certification.

Many Stern College women went there since they were under the impression that since it was a health food store they could eat there. When Rabbi Reich became aware of the situation he visited the restaurant and after reviewing the situation, he sent out an open letter to Brookdale Hall residents informing them that they could not eat there.

"When Rabbi Reich told girls not to come here it certainly hurt my business but he was incredibly supportive and so in favor of my getting certification that he gave me phone numbers to call. He said he would go to all lengths to help me find a *mashgiach* and if necessary to do it himself without salary. He was willing to forego salary because he was simply doing it for the girls," says Kamenitzer.

Kamenitzer had always hoped to make Great American kosher, but first he wanted to get himself established. This is his first time in the restaurant business and he had a lot to learn. As he says, "I was busy putting out fires and so I had to put aside my long range plans."

Kamenitzer sought out two other rabbis (that did not work

out) before he found Rabbi Gulevsky in March of this year. Once they spoke and Rabbi Gulevsky inspected the restaurant it was a relatively quick process. Any nonkosher products in the restaurant were given to other Great American outlets and were replaced with kosher ones. Then on April 16th, Gulevsky, Kamenitzer and five employees spent over four hours kashering everything in the restaurant. All the dishes, cutlery, stoves, pots and pans were kashered and the next day, Wednesday, April 17, Great American, 2 Park Ave., was officially kosher.

"That Thursday was our biggest business day ever," says Kamenitzer. "Business has definitely improved substantially in the short time we have been kosher." Though Stern makes up a lot of the new clientele, other college students and some businessmen have started coming as well.

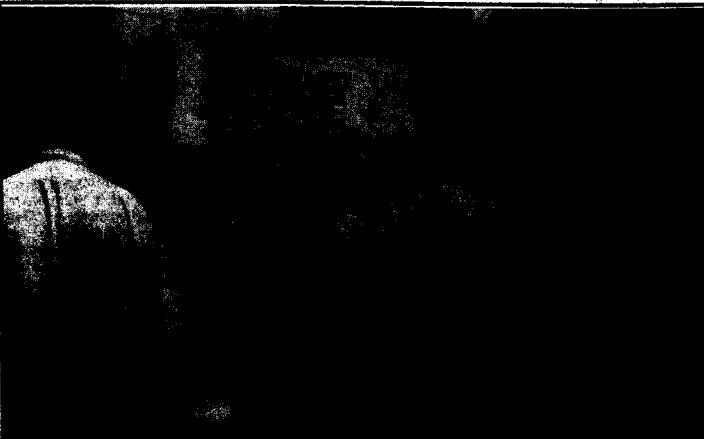
"Originally, Great American was not crazy about closing for shabbos and holidays. In addition, much time was spent finding new suppliers." From the time the first rabbi was consulted to deciding on Rabbi Gulevsky, a good eight months passed according to Reich. "Mr. Kamenitzer was not only interested in obtaining kosher products but also in maintaining quality. I think that anyone who takes the monetary risk that he took should be supported."

Right now the restaurant is open Monday through Thursday, 7 am-8 pm, Friday until 5 pm, and closed Saturday and Sunday. In the Fall, Kamenitzer may expand his hours and he urges students to share their ideas with him. "I'm open for input and suggestions. I am in business to

serve you; that's what makes a business work. Also there is work available for interested students." Based on customer input and the work of a recently hired culinary consultant, there may be menu changes as well.

When asked whether this is a trial basis, he replied, "I have every intention of keeping it going and continuing to promote the Jewish community. Business is good and I am delighted to have such nice girls as those at Stern here," says Kamenitzer.

Something everyone should keep in mind—every Great American Health Bar is a separate franchise and totally independent of the others. This Great American on Park Ave. between 33rd and 32nd Streets is the *only* kosher one at this time.



On May 1, Stern College students rallied outside the new Jews for Jesus headquarters, located on 31st and Park Ave.

Changes In Accounting

by Gila Halpern

As the Accounting Department at Yeshiva University approaches its sixth anniversary, its founder, Dr. Norman Schlessberg, prepares for retirement. This will be Dr. Schlessberg's last semester in the classroom, but he hopes to continue as Department Chairman, talking to students, supervising instruction, and continuing with job placement of the students. When asked why the change is occurring now, Schlessberg replied, "I am 65 years old, I started working at the age of 12, I think 53 years is enough." He then added, "Since this program should never depend on any one person, we must look to the future." If Dr. Schlessberg would continue full time he would "stay put." He is anticipating his retirement. "I want to travel more, play golf, and be with my family. What I'm going to do is slowly but surely ease out of all work responsibility."

Dr. Schlessberg began his teaching career in 1970. He joined Yeshiva in 1979. Before teaching, Schlessberg ran a very active practice in accounting and law for many years. At the present, both the law and the accounting firms that he established are very successful. Schlessberg started teaching because he was anticipating eventual retirement. When the opportunity of joining Yeshiva University arose, Schlessberg saw a chance to "return to Yiddishkeit and serve Jewish boys and girls." He viewed the work as "paying back a debt to my blessed mother and father."

The accounting department at Stern College has doubled in size, since Schlessberg has been here. Six years ago, when the program began, there were five students

entering the accounting department. This year there are over ten. More than 35 students are presently majoring in accounting. Stern's largest accounting class is graduating this year. By the 5th Annual Accounting dinner,

Schlessberg is confident that he will announce that the entire graduating class has been placed.

Although the number of graduates to be placed in the future will double, Schlessberg feels that the placement program will still be as productive and successful. "It means however," noted Schlessberg, "that we really have to find a new source. I believe that the (public) accounting profession cannot handle much more than we have now." Schlessberg feels that the students will also have to look toward the private accounting industries. He comments, "That is one of the things, that if I stay on, I will be doing."

Schlessberg has one suggestion about the University's recruitment efforts. He feels "that YU will have to do something in the way of setting up some sort of institutionalized job placement program for the entire university. At this time, they are still handling it on a makeshift basis. Eventually, even the placement of accounting students should be integrated with a full fledged placement office."

As far as a replacement for Schlessberg is concerned, a new full time professor with 15 years of teaching experience was hired. Dr. Schlessberg is very optimistic about this new professor. "I have gone back and checked his references and found nothing but glowing reports." When asked who will be the eventual replacement as the Chairman of the department, Schlessberg's

only comment was "who will replace me eventually, is up to the Dean. I'm not presumptuous to tell them who is going to do what I am doing."

Through the years, Schlessberg has been most impressed with seeing the caliber of the Stern accounting students improve. "What is of personal worth to me," he commented, "is to see the girls who come into my class in Introductory Accounting. I taught them in Intermediate Accounting. I watched them grow, graduate, and go out and get beautiful jobs. By now many students are married and some are mothers. To me it's like watching my family grow. It's a wonderful feeling for a teacher. You can't buy anything like that. It's very rewarding—almost like a spiritual experience. That's the one thing that I regret giving up."

Schlessberg attributes the success of the Stern College Accounting Department to the girls who graduated four and five years ago. He says, "The biggest thanks of all goes to the people who opened the doors for all of you. They proved that, not only can the religious Jews function, but the religious Jewish females can too. They (accounting firms) used to say 'well religious females, they have to go home early Friday, they have to raise families, etc.'" Referring to the first graduates, Schlessberg commented, "These are the kids that walked out and said 'no matter what we do, while you have us, we'll give you a superior job.'" Schlessberg is very proud of the Stern College accounting graduates. He is confident that due to the continuous upgrading of these majors, the Stern College accounting program can look forward to setting and accomplishing even higher goals.

Speak Your Mind Renovation Proposals

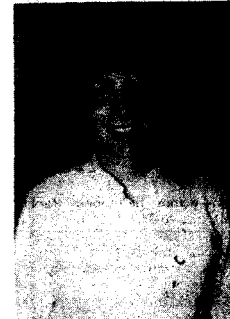
by Naomi Saffra

The dorm will be vacated in the summer months: What would you like to see when you return in September?

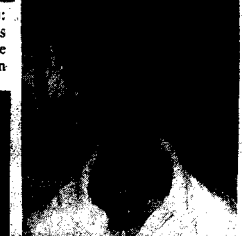
1. Sherrill Allen (Freshman): "It would be nice if the wallpaper in the dorms could be redone and there could be working televisions in the lounges. Also, I'm looking forward to seeing the aerobic room in the dorm."



3. Renee Rosenblatt (Freshman): "I would like to see rope ladders in case of fire, screens on the windows and more toilet paper in the rooms."



2. Miriam Weiss (Junior): "This past year only the super bad mattresses were replaced; this summer I think they should all be replaced. Furthermore, all the desks should have lights and the rooms should be equipped with more shelves."



4. Bluma Vann (Sophomore): "This year I got stuck in the elevators many times. I would hope that next year this problem will be resolved even if it means installing brand new elevators. In addition, I think each dorm counselor should have a room available to the students on her floor."

Elevator Burnout

by Rachel Mandel

At approximately 10:00 A.M. Monday morning, April 1st, the fire alarm sounded in Brookdale Hall. "We heard the alarm go off and heard people shouting that this wasn't a drill," said Rochel Gross and Susie Ostry, residents of the tenth floor. "We left our rooms and saw that the halls on all the floors were filled with smoke. We were really scared." After the arrival of the fire department the cause of the fire was determined to be from a burned out elevator motor.

According to Steve Saunders, Director of Security at YU, the alarm was good practice for a "realistic drill." He added that a fire drill should not be conducted at everyone's convenience.

It was later discovered that the first reports of smoke were received about twenty minutes prior to when the alarm was sounded. Mrs. Milner, Director of Buildings and Grounds in the Midtown Center, who was sitting in the lobby at the time, said she saw the smoke and "smelled something burning." She then went upstairs to investigate the source of the smoke.

At the same time, a few dorm counselors came to Sema Reich, Director of the dormitory, to report seeing smoke on many of the floors. Reich called security in the dorm lobby to speak to Mrs. Milner and found that she had already gone upstairs.

Reich then called John Upton, former director of security at YU,

and informed him of the situation. According to Reich his immediate reply was "clear the building." Reich then contacted dorm security and told Juanita, the guard on duty, to pull the alarm.

Although many inconveniences were caused by the false alarm, Reich stated that the building should have been evacuated anyway. "There can be problems from the smoke alone. If there is any doubt as to whether there is any danger we clear the building and then check the source of smoke. We weren't going to play any games."

Saunders said that much of the delay and confusion could have been avoided had proper procedures been followed. If anyone sees smoke she should pull the alarm. In addition someone must call 911 and notify the police department. The alarm only notifies the people in the building. "Don't wait or assume that someone else has, or will call." Finally, the building has to be evacuated immediately—using the stairs only. Elevators should never be used; some elevators are operated by their sensitivity to heat and will remain on the floor of the fire.

Even if no fire existed, as was the case April 1st, "it is not a prank to pull the alarm," said Saunders. "It is better to worry at a later date as to whether there was a fire or not!"

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TAC Notes

Memories

Dear Esther,

At the end of a wonderful year in TAC there are many memories on which I reflect. We stayed up long nights together planning and preparing many varied activities. We had the privilege of speaking to and learning from prominent people in our community and, of course, of making new friends. Esther, I am leaving but you are beginning another year and I want to wish you the best of *hatzlacha* and success.

The most important thing when working so closely with another person is to remember that every person has his own strengths and weaknesses. Even Moshe Rabenu, the greatest leader of our people, needed an Aharon to speak for

him. No one can do everything. Ezra could not complete the building of the *Mikdash* on his own—he needed a Nechemiah. Yisachar was given a *b'racha* to learn while Zevulun worked to support him. The *Kohanim* were given their responsibilities while the *Levi* and *Yisrael* had their tasks to perform.

Many of my wonderful memories from this past year are due to the way we worked together and complemented each other. I thank you for overlooking my weaknesses and for helping me to realize and build my *kochoh*.

B'hatzlacha Rabbah
Love always,
Esti

Belmont Visits New Delhi

by Esti Zeffren

This past March, Dr. Ira Belmont, a professor in the psychology department in Stern College, attended a three week conference in New Delhi on mental retardation, sponsored by the International Association for the Scientific Study on Mental Retardation. The association has a convention every three years. 4000 psychologists attended the convention, half of them from India. The remainder represented over 40 countries, mainly from Europe, the Middle East and the Far East.

Belmont's purpose for attending the conference was twofold. Firstly, Belmont was asked to present a paper about a study for which he acted as a consultant. Determining how to identify severe mental retardation in developing nations, the study was conducted in eight countries, where psychology is not given much attention, due to many other immediate concerns. Secondly, Belmont read a paper written by one of his graduate psychology students in Ferkauf Graduate School of Psychology, which discusses the perceptual aspect of learning letters by mentally retarded beginning readers.

When Belmont was asked how the conference differed from those held in America, he responded, "It was interesting because most scientific conferences are not held in third world nations. The conference was fascinating because it was not in a Western country. In India there is a different mind set. The people from these countries are articulate. I learned a lot about things that I had not heard of. When I found out about the politics of these countries, it was easier to understand how their psychology is affected."

Belmont's initial impression of India was the masses of people. The unpaved streets are crowded with people and cows, a sacred



Dr. Ira Belmont

animal to Indians. All of the shrines and temples are constantly visited by scores of people. Belmont's opinion of the nation was, "They are a struggling nation who want to bring themselves up. They recognize that they want improvement." In a country where 85 percent of the population is destitute, and health and education is primitive, there are great concerns about advancements in India, though they are slow and hard. "Interestingly," Belmont explained, "the Indians do not compare their situation to other countries. They compare themselves in the present to their situation in their past."

Another characteristic that impressed Belmont was the vigor of the young Indian professionals who are eager to improve their country in such areas as the educational system, by examining the problems and creating solutions. The major disadvantage of these young professionals is their lack of recent informational materials. Belmont received many requests from these Indians to send them pertinent literature.

Patriotism is an essential ideal to Indians. To them, patriotism means being national minded as well as keeping in time with the other countries. Most Indians believe that if one has a special skill, he is obligated to utilize it in

order to improve India. These skilled workers desire to build up India. The little equipment and material they have is the best. One example to illustrate the point can be found in Bangalore, the largest Southernmost Indian city. In this city is the National Institute of Neurological Diseases and Mental Health, an extremely advanced institute of the fastest growing field in psychology—neuropsychology. Ironically, there is no school or establishment in India, which offers neuropsychology, even on a small scale. Belmont expressed his pleasure when he discussed his meeting with Dr. Aqbbu, the head of psychology of the institute as well as the head of the psychology department in its university.

When asked about Indians' feelings towards the Bhopal chemical plant crisis, Belmont explained simply, "The incident confirms many Indians' beliefs that no foreign country should be allowed to operate a plant in India, because many times companies do not take into consideration that they must have different plant regulations when working outside their own country."

Belmont also noted that religion takes top priority among the majority of the Indians, whether they are Hindu or Moslem. Moral law is governed by religion. Everything, even the food they eat, is of significance.

When Belmont compared India to Kenya, which he visited two years ago, he remembers Kenya being a much healthier and cleaner country. "The poverty really hit me in India," he stated quietly, while he shook his head.

Reflecting how his trip affects his teaching, Dr. Belmont says, "It didn't affect it in a specific way. But generally I feel that it has made me aware of problems on the international scene. I've learned that people find unique ways of solving problems in complex situations."

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Nurse's Notes

Learning How To Be Assertive

by Phyliss Samuels, R.N.

I have seen lots of *chutzpah* around here, not assertiveness! Well, what's the difference? *Chutzpah* means being unpleasant and deliberately offensive. Assertiveness, on the other hand, means standing up for one's self and claiming one's rights. Making bold confident declarations in defense of your rights is the art of disagreeing without being disagreeable; this column will only introduce you to what assertiveness is all about—you will see that its use gets you farther than your nerve!

Women in general have been trained to believe that power is "unladylike." Power is critical to all of us for survival. It includes the ability to influence the events of our lives in a meaningful way. Assertiveness is a component of power. Furthermore, it is achieving a balance between passive and aggressive behavior. Being passive is equated with non-assertiveness. One who is passive is hesitant and unsure of himself. He hides most of his opinions and feelings for fear of hurting someone, or in fear of being hurt himself. He usually doesn't get what he wants—either because he never asks or because he doesn't know how to ask. After repeated frustration he may explode into aggressive behavior. Aggressiveness is totally opposite and it is a *negative* term. One who is aggressive speaks up in a way that hurts, humiliates, or puts others on the defense. He does not speak or react honestly for the good of everyone; he is selfish and argumentative. What type of individual are you? Recognizing that you're not assertive is the first step towards change.

The list of techniques for practicing assertiveness is almost endless, but here are some:

1. Know and express your beliefs and rights. Examples: "I have the right to be myself."
2. Reinforce your identity as a person by expressing your thoughts and feelings directly. Refer to "I" and use action verbs or behavioral terms. Examples: "I feel . . ." "I want . . ." "I find . . ." "Doing ★★ is fine with me."
3. Avoid general impersonal statements (using you, we, it). Example: "We all know . . ." "You can't expect . . ." "Isn't it true about this case that . . ."
4. In a group, make direct comments to specific persons, rather than to the group, in general.
5. Say, "I won't do . . ." rather than "I can't . . ." The latter implies lack of power or ability to do something. The former says the person is assuming responsibility for his statements.

6. Remember what you say is not the only criterion; it's *how* you say it non-verbally too (gestures, posture, stance, pitch, and tone of voice). Verbal and non-verbal responses must match. Examples: If you shift from one foot to the other, fidget with your hands, and say in a quivering voice, "I am angry!" you don't convey assertiveness. Stand with both

feel firmly planted and use abdominal breathing.

7. Look directly into someone's face (try).
8. If you're short, stand up while the other person is seated. Position yourself accordingly.
9. To begin practicing, start with positive comments. If your friend has done a nice job at something, **TELL HER!**
10. Begin to reveal more of your ideas and feelings in "safe"

situations, i.e.: family dinner, school lunch.

11. Disagree with someone's opinion and observe his response.
12. Test your assertiveness in a class by offering ideas or constructive solutions to problems. Don't get discouraged if your ideas aren't accepted or exactly right. PERSISTENCE is the key in developing assertiveness.
13. REMEMBER: you have the right to make mistakes; "to err is human." When you make a mistake, *admit it!* An assertive person learns to say, "I made a mistake." Then accept the responsibility and face the consequences. Don't wallow in guilt; guilt is a counterproductive emotion that hinders you in changing your behavior.

14. Have an accepting, honest friend give you feedback on how you're doing.

Lastly, as mentioned, the subject is endless. There are a countless amount of books on the topic, and assertiveness training workshops are becoming popular and numerous (i.e., Blue Cross Health and Education Center, corner of Park and 34th Street). Assertiveness is not easy to learn. But the good news is that it is additive. It makes you feel increasingly good about yourself. It won't solve all of your problems, but it will help you communicate more effectively and get what you want in many situations. You'll be able to deal more calmly with stress, and respond to situations promptly. Anyone can change . . . Think about it!

References: "Becoming an assertive nurse"—American Journal of Nursing/Oct. 1978. "Are you an assertive nurse?"—Nursing/Jan. '78.

Letters

Contemplate

continued from p. 2 col. 5

irony is sickening and there are so many things in this world inside of me assembled slowly from the world outside of me that I really do not understand.

Eden Wolfsey

Farewell

After twenty-two consecutive years at Stern, I have decided to leave teaching in order to pursue other interests. It is with a deep sense of sadness that I leave since those years hold many fond memories.

In that time I have seen the college grow from its crowded, antiquated quarters to the beautiful building that houses us today. I have witnessed the growth of the biology department from the days we shared laboratories on the fifth floor of the old building, to the modern, roomy labs we use today. And for those of us who remember the old library and cafeteria the present facilities are simply wonderful.

But aside from the physical changes my most cherished memories are of people, both faculty and students. It was my honor and privilege to have known and worked with such marvelous examples of what a "teacher" should be, Drs. Bea Friedland, Fred Goodman, and Betty Rosoff. And who could not be touched and inspired by the dedication and sensitivity of an Esther Zuroff, a Livia Turkel, a Laurel Hatvary, a Carole Silver, to name just a few. It is also somewhat mind-boggling to remember that I came here the year Karen Bacon was a senior (along with a classmate who was to become my wife). It's gratifying to admire her accomplishments as Dean.

Most of all though, I will remember my students. In my early years here, many students came to Stern not really sure of what they wanted to do upon graduation; what field to enter, what career was open to them. I am proud of the fact that many of them, after a year in our department, decided to continue in biology and then went on to successful careers in medicine,

science, and college teaching. What a wonderful feeling to know that we had turned them on to a subject and to a future. I hope I contributed to that decision making process as I hope that I contributed something to each of the students that passed through my classes in these many years. Certainly I will admit that I learned something from each and every student I have ever been in contact with, lessons that will remain with me forever.

Let me close by wishing those of you who are leaving success in your chosen fields and lives of happiness and contentment. And to you who remain may you continue to grow, to pursue knowledge and learning, and to inspire new generations of students with the spirit and love of Torah and Madaah.

Murray Altman

Canvassing

Many seniors, recalling the apathy of years past, were overjoyed at the sheer energy of this year's election. Never before have we seen such competition and vigor among candidates in campaigning. It is a clear sign that we have exited our age of apathy and entered into a new and active period.

This morning (May 1) however, I woke up to find special University maintenance employees making a full sweep of the dorm, removing all campaign signs and literature. I was appalled! The student body actively pursues leadership positions and are immediately squashed by the Director of Buildings and Grounds. Hundreds of dollars in time, effort, energy and supplies were invested by students into this campaign. I simply find it hard to believe that those in charge cannot bear with the violation of the restricted flyer area postings for a period of two days each school year.

My peers and I were elated by the new student body spirit . . . Maybe the apathy syndrome was set in by just such an experience in the past.

May the entire student body move from strength to strength.

Lauren Greenbaum
SCW '85

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This Year In The Senate

by Naomi Rudoff
President of SC Senate
 "Should I run for Senate?"
 "What does the Senate do?"
 "Will I have time to be on the Senate even with a heavy academic load?"

These are questions that freshmen, sophomores, and juniors have been approaching me with during the past week. As elections draw to a close for next year's Student Council and Senate representatives, it would only be appropriate to give an update on the 1984-5 Senate.

The Senate is composed of six faculty members from the various departments and six students (two seniors, two juniors, a sophomore, and a freshman). Meetings are held approximately four times each semester, and during the first meeting a

president and chairperson are elected. Agenda items are generated from members of the Senate, Office of the Dean, faculty, and Student Council.

This year the Senate has dealt with two major issues. In the early fall we published a document on cheating to combat this terrible problem that has reached even our own university. The document was distributed during spring registration along with the document on plagiarism issued by the SC 1984 Senate. We hope that the severity of the cheating issue has been brought to the attention of our students and faculty and is being dealt with appropriately.

We have spent the remainder of the year dealing with the issue of student course evaluations. Since

this is a very controversial issue among Halachic authorities, faculty, and students, a special Senate subcommittee on evaluations has been established to define the goals of such evaluations, their format, and the method of evaluation analysis. Once these details are clarified, we will finally be able to submit our own *Sh'elah* to the Rav, describing our goals and interest in such evaluations. Our ultimate goal, of course, is to improve the academic standard of Stern College.

As the year draws to an end, I'd like to thank all the members of the Senate for their year of duty to Stern College. Much luck to future Senators and wishes for a successful year. By the way—it was definitely worth running for the position.

Dorm-Ez View

Ten Years After

by Sema & Mordechai Reich

Here it is. The end of the year is in sight. The building is plastered with campaign posters. Yes, Mrs. Milner is 100% correct! "It's worse than ever before." What she means is that the spirit is stronger than ever before. The list of candidates is longer than ever before. The competition is back. And *Kol Hakavod* to the present Student Council for helping bring it back.

I attended my 'homecoming' this past Sunday with much nostalgia. It is 10 years since I graduated Stern College. Apathy was an ever-present germ back then as well. We fought it at all costs. The few tried to convince the many that it was worth it to get involved, that the students' voice could make a difference.

Time has proven that students have made a difference. The administration really does listen. We love to receive input from students who want to improve the status quo. It's a whole different experience planning a Shabbaton with students' active participation as against our cajoling a friend to speak on Shabbat. The exercise room was conceived by us but the idea is coming to fruition because of the excitement that it sparked in all of you. It might not have been undertaken otherwise. Two pieces of equipment are purposely not being ordered right away so as to wait for some input from our exercise room enthusiasts. Please come down and share these and other ideas you may have.

As I sat next to Rock Eckstein

and Jenny Rudin, my classmates of 10 years ago, we thoroughly enjoyed recapturing the wild and crazy times. Traveling to Australia with Y.U.; Counterpoint's first team; dissecting our first frog in Bio; wearing earplugs late at night as our roommate's voice boomed from the hallway; experimenting with bathroom schedules in the early morning. It was terrific fun catching up with each other's lives. Who ended up in medical school? Who got married? To 'him'? Did she ever go to Israel?

If you're still an undergrad next year, I urge you to get involved in some area of Student Council. It will add a dimension to your college experience that is incomparable. That type of involvement and caring will stay with you. Hopefully, those of you who are graduating will continue your ties to Yeshiva and will continue to contribute to whichever Jewish community you will become a part of.

It was a great place to go to college. And to think, I hesitated so long and hard. It's a greater place 10 years later. With your involvement it will be an even greater college as you sit and reminisce at your tenth year reunion.

GOOD LUCK ON YOUR FINALS! HAVE A RELAXING AND PRODUCTIVE SUMMER!



Observer staff '85-'86: Front row (l-r) Stephanie Selesney, Sara Kosowsky, Alyssa Edelman, Esthi Zeffren. Second row (l-r) Annette Meyer, Rachel Landau, Rena Leibovich, Monica Gutman, Rachel Mandel, Naomi Saffra, Francine Ziv.

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Halacha-Nomics

by Gila Halpern

At Stern College there is at least one course unique to a Torah Umada institute that not many students are aware of. Comparative Economic Systems, a course conducted by Dr. Aaron Levine, is based on his forthcoming book, *Economics in the Halachik Society*. The course discusses contemporary Economic issues and Jewish Law. The topics include: market ethics vs. Jewish business ethics; advertising and promotional activities as regulated in Jewish Law; the role of Government in Economic theory and Jewish Law; and regulation of market conduct.

Aaron Levine has been teaching at Yeshiva University for 14

years, and has been Chairman of the Economics Department for the past 12 years. Levine is also the Rabbi of the Young Israel of Avenue J in Flatbush. He is the author of *Free Enterprise and Jewish Law*, a volume in the *Library of Jewish Law and Ethics* series which is edited by Dr. Norman Lamm.

Comparative Economic Systems is listed in the catalog under ECO 3007. The course serves as an elective for both Economics and Judaic Studies. There is no prerequisite for this course, which is presently offered every other spring. However, if there should be an "increase in demand," Levine would be willing to teach it every year.



Student Council '85-'86: Front row (l-r) Naomi Skolnick, Elana Goldscheider, Naomi Kupchik; Second row (l-r) Judi Adler, Lori Pearl.

Science Beat

Who's Afraid of AIDS?

by Sharon Herzfeld

The Acquired Immuno-Deficiency Syndrome has received great attention in the past several years, alarming society because of exaggerated risk factors and fear of the unknown. This article is a brief discussion about A.I.D.S., intended for the layman. How does this affect you, the Stern College woman? You cannot catch AIDS from door handles, toilet seats, giving blood or working with an AIDS victim.

In 1979, homosexual males began complaining of irritating skin lesions, painful triangular shaped nodular cysts. They were diagnosed as having Kaposi's Sarcoma, a skin cancer previously found primarily in Jewish and Italian men over the age of sixty. This diagnosis quickly led to the discovery of a new deadly disease: AIDS, the acquired immuno-deficiency syndrome. The patient's body is worn down by a virus that attacks the immune system. The immune system is comprised of many types of infection-fighting white blood cells produced in the lymph nodes, bone marrow and thymus. Because the human body's im-

mune mechanisms protect it from harmful bacteria and viruses, the AIDS victim is left defenseless and his resistance rapidly declines until his body is completely invaded by viruses and micro-organisms. Death soon follows. No cure has been found.

Widespread publicity ensued as AIDS epidemics were reported. Since little was known about how the virus was transmitted, great fear was generated about AIDS being contagious. Extreme precautions were taken by hospital workers, nurses, doctors, even funeral attendants. When dealing with AIDS patients, most of these precautions, including wearing masks, are unnecessary and psychologically detrimental. Doctors and nurses, though, must be careful when doing blood-work not to stick themselves with a needle used on the AIDS patient, and must wear gloves when in contact with their blood and sputum which carry the virus.

Researchers discovered that AIDS is caused by the HTLV-III virus, thought to have originated in Haiti. One theory of how this virus became rampant in America is that homosexual males went to

Haiti where they caught the virus through sexual contact and brought it back, spreading the disease. Yet heterosexual people have developed the same symptoms proving there are other high risk groups for AIDS: those who have multiple sexual contacts; Haitians because the virus possibly originated from there; intravenous drug abusers because they share needles; children of IV drug abusers; and hemophiliacs who need concentrated blood products. There have been hemophiliacs who have received the virus through blood transfusions yet have not developed the disease. Because the blood carries the HTLV virus, a new test has been devised to screen the blood of donors. Sadly this comes after innocent victims have caught the disease from blood transfusions. Research is being done to find an AIDS vaccine.

However unpleasant these facts are, it is extremely important to be informed so that we won't overreact at the mere mention of the world AIDS or become frightened when we come in contact with an AIDS victim.

YUM Exhibition

by Sharon Halevy

The works of two American artists—one inspired by medieval Judaic manuscripts and the other a light-hearted commentary on civilization—are on exhibition at the Yeshiva University Museum.

The exhibition by Karen Hirsch-Harari is entitled "From the Art of the Judaic Manuscript." An American-Israeli printmaker-painter, the artist utilizes the manuscripts "as an artistic link with the continuity and shared traditions of historical Jewish life." The images depicted in the manuscripts are skillfully incorporated into her own in-

terpretations of Jewish existence and experience.

The watercolors of Harry Araten have been entitled "Life, Liberty and the Pursuit of Happiness." Befittingly enough, Araten provides "a witty interpretation to some of the eternal questions of human existence." The humor, and the economy of the artists' technique, is charming, and appealing to the eye.

The Yeshiva University Museum is open through the spring on Tuesdays through Thursdays from 10:30 am. to 5 pm, and Sundays from 12:00 to 6 pm.

President's Column

Greetings

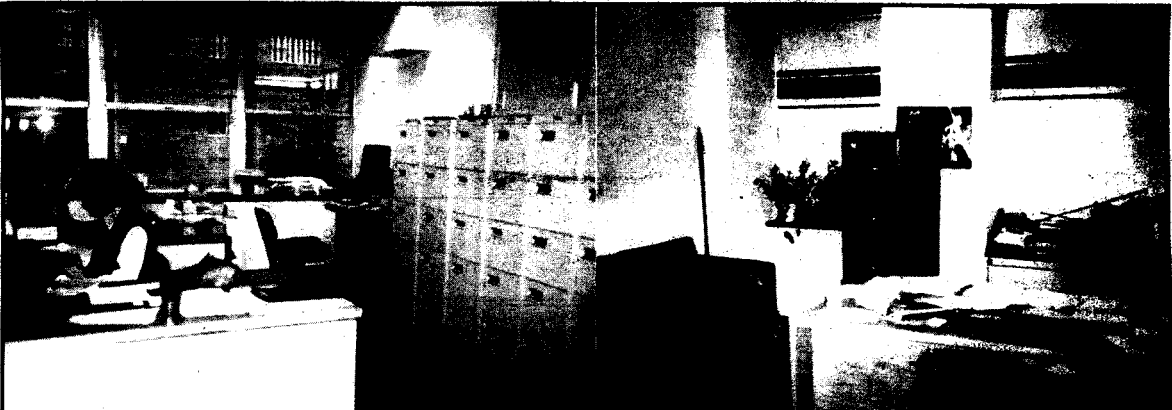
by Elana Goldscheider

Now that things are beginning to settle down from the hustle and bustle of election week, I would like to take this opportunity to introduce myself to my fellow student body. For those of you who don't know me, my name is Elana Goldscheider.

As your newly elected Student Council President, I am looking forward to a very successful year.

In order to accomplish this goal, I need your involvement, your participation, and input. This is our school; the entire student body is not just for a select few. My door will always be open for all suggestions, comments and input. Together we can make next year one of the most memorable.

Good Luck on all your exams and have a good summer.



As part of the continuing Centennial Improvement Program, the Stern College school building, located at 245 Lexington Ave., received a new look. Pictured are the administrative offices.

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Torah at Sinai: Rabbi Ishmael & Rabbi Akiva

by Rabbi Alter Ben Zion Metzger

TWO VIEWS OF SINAITIC REVELATION Rabbi Ishmael & Rabbi Akiva

I. The Ten Commandments are preceded in the Bible by the verse "And G-d said all of these things *Laymor*." The word "*laymor*" is usually translated as "to say"; "and G-d spoke to Moshe" "*laymor*" is a frequently recurring Biblical verse, meaning God told Moshe to say and repeat all He had told him to the Jewish people. This specific verse, however, cannot be explained this way, because when giving the Torah G-d *Himself* spoke to the entire Jewish nation. Midrashic sources state G-d spoke to *all* Jewish souls, including those of future generations, for they were all present at the receiving of the Torah and heard the Ten Commandments from G-d *Himself*. To whom, then, should the Ten Commandments "be said"?

The Mechilta states that this "*laymor*" was the response of the Jewish people to each individual commandment, indicating their acceptance and commitment to observe all of the com-

"G-d Himself spoke to the entire Jewish nation"

mandments. The Mechilta cites two opinions concerning Israel's verbal affirmation of the Ten Commandments; Rabbi Ishmael states: "They responded to the positive command—'*Hain*' (Yes), and to the negative command '*Lahv*' (No)." Rabbi Akiva is of the opinion that to both the positive and negative commands, the Jewish people answered "*Hain*", yes—committing themselves to observe both positive and negative commands.

Since Rabbi Ishmael What is the difference? Superficially, there seems to be no practical distinction since the result seems identical—an expression of willingness to fulfill the will of G-d.

II. Rabbi Akiva and Rabbi Ishmael also disagreed about

another aspect of the giving of the Torah. "And all the people saw the sound and the flame etc."—(Shmos 20-15). Rabbi Ishmael explains this Biblical verse as meaning the Jewish people "saw that which is to be seen and heard that which is to be heard." Thus the verb "saw" does not relate to the word "sounds" but to "flame" which appears later in the verse. However, Rabbi Akiva states that they "saw that which is to be heard and they heard that which is to be seen."

It is an established principle that "G-d does not perform a miracle in vain." Therefore, the

"The giving of the Torah elevated the Jews to the loftiest level"

miracle of "seeing that which is to be heard and hearing that which is to be seen"—the opinion of Rabbi Akiva, is not to be viewed as an extraneous aspect of the receiving of the Torah, for this would be a "miracle in vain" but as a miracle inhering to the giving of the Torah. For the giving of the Torah elevated the Jews to the loftiest level, and as an aspect and result of this ultimate exaltation "they saw that which is to be heard and they heard that which is to be seen."

Since Rabbi Ishmael must perforce concur that when the Torah was given the Jewish people achieved their highest level of spiritual ascent, his viewpoint is astonishingly problematic. How can we say the surpassing spiritual merit of the Jewish people at that time resulted in ordinary human experience—seeing that which is to be seen and hearing that which is to be heard?

III. Since both disputes are between the very same Rabbin and related to the same topic—the giving of the Torah—it is logical to assume that they are interdependent and there is a consistent conceptual rationale that applies in both cases. Therefore, the opinion that the Jewish people "saw that which is to be seen and heard that which is

to be heard" is consistent with the position that they answered the positive commands with "*Hain*"—"yes" and to the negative commands with "*Lahv*"—"no."

Rashi draws on both positions in his commentary. Explaining the word "*laymor*," Rashi, relying on, Rabbi Ishmael, comments, "This teaches us that they responded to the positive commands with '*Hain*' and to the negative commands with '*Lahv*.'" As for the phrase "they saw the sounds" he explains it according to Rabbi Akiva: "They saw that which is to be heard." Rashi explains the verses in this manner because his concern in his commentary on the Torah is to provide a commentary which is most facile in relation to the *psht*—the literal meaning of the text. "For I have only come to explain the simple meaning of the text" is Rashi's primary guiding principle in his commentary.

IV. The theoretical distinction between Rabbi Ishmael and Rabbi Akiva can be understood by first discussing the general differentiation between "seeing" and "hearing."

a) The visual experience is more profound, penetrating far more deeply into the soul of the perceiver and consequently causing profounder awareness than the aural experience. If one actually sees an event, then no degree of persuasion can possibly convince him that the event was otherwise. Visual perception is clearer and more certain than an opinion based wholly upon intellect, and this is reflected in the legal principle that a witness cannot act

"The visual experience is more profound"

as a judge in the trial related to events he has personally witnessed.

In contrast to this, the experience of hearing does not penetrate so deeply within the soul; this is most assuredly true if by "hearing" is implied intellectual comprehension. For the process of understanding is neither as firm nor assured as the

awareness resulting from actual vision.

b) There is also a difference between "hearing" and "seeing" in relation to the experienced object: In the case of seeing, the material object is "grasped."—This vivid experience does not however, take place in the less concrete and more subtle instance of "hearing"; the awareness is even more vague and less certain in the "hearing" that refers to intellectual comprehension of an abstract idea.

The above distinction as to the person experiencing and the object perceived are interdependent. It is the nature of a physical being to assimilate a physical object by visual perception with a greater affinity than something spiritual. Mortal man is not "proximal" to the spiritual and he therefore can only apprehend it by "hearing," by the faculty of intellect which can grasp something distant from his physical existence.

V. This is the unique accomplishment of the giving of the

"They, as it were, perceived G-dliness"

Torah. "They saw that which is to be heard and they heard that which is to be seen." That which is "heard," which can only be comprehended by the mind, i.e., spirituality and G-dliness, were experienced at Sinai with the vivid certainty of "seeing" as with visual perception. They, as it were, perceived G-dliness. As for the physical world, it receded from their awareness so much that they related to its existence in a manner of "hearing," as something known through "hearing" about it.

The miracle of "seeing that which is to be heard" is thus not extrinsic to the G-dly revelation at the time of the giving of the Torah, but was an integral part of that event. At that time the world's manifest material existence receded from their consciousness and they merely "heard" and understood the fact of worldly existence. This is similar to the concept in Chassidus, that since G-d is One

with unique singularity and aside from Him there can be no existence, it is possible that worldly existence may only be a figment of the imagination. Chassidus answers that the very fact that the Torah itself declares that "In the beginning G-d created the world, etc.," indicates the reality of worldly existence.

VI. The position of Rabbi Ishmael seems to require further clarification. At the time of the giving of the Torah the Jewish people had reached a peak of

"They saw and trembled and stood from afar"

religious fulfillment, the ultimate level of spiritual self-actualization. How was this reflected in Rabbi Ishmael's position that they merely "saw that which is to be seen and heard that which is to be heard"?

The accomplishment of the giving of the Torah was "And G-d descended upon Mount Sinai" causing the manifestation of G-dliness on earth, specifically within a world which retains its natural finite existence. The Jewish people, in that finite world, should through the dedicated study of Torah apprehend the Giver of Torah and G-dliness.

Rabbi Ishmael asserts that the Jew functioned within the finite dimensions of worldly existence, and specifically therein occurred their unique spiritual elevation. "They saw that which is to be seen and heard that which is to be heard"; there occurred at the time of the giving of the Torah in this very "hearing" and "seeing" the illumination of the "Truth of G-d" derived from transcendental G-dliness. This had so profound an influence upon them that it evoked a sense of deep self-nullification to the extent that "they saw and trembled and stood from afar."

VII. One explanation for the views of Rabbi Ishmael is that he was a Kohen, and a Kohen is by virtue of his spiritual heritage and nature "holy and dedicated unto

continued on p. 11 col. 1

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Two Great Rabbis' Controversy Over Sinai

continued from p. 10 col. 5

his G-d"; his religious task is in the manner of "Tzadikim." In accord with his inner spiritual nature he therefore assumed that the ultimate ascent was to elicit and to bring about the manifestation of G-dliness in the world from above to below.

The spiritual service of Rabbi Akiva, on the other hand, was in the impelling stance of Tshuva—spiritual return to G-d. Rabbi Akiva was a descendant of converts to Judaism and he

"There are two aspects to all mitzvot"

himself commenced his Torah studies at the age of forty. His G-dly service was in the spiritual striving of Tshuva—return—to depart from wordliness and ascend to the realm of spirituality—service from "below to above."

As he declared, "All my days I have looked for the fulfillment of actual self-sacrifice for G-dliness" (and in accordance with the teaching of Rabbi Israel Baal Shem Tov, "the realm in which man's will is found, therein lies his total existential being." Rabbi Akiva's entire life was characterized by the existential emotive stance of self-sacrifice). It is this determining factor of his spiritual life-outlook that resulted in Rabbi Akiva's view that the highest level of spirituality consisted of "seeing that which is to be heard and hearing that which is to be seen."

VIII. There are two aspects to all mitzvot:

a) The common denominator inhering to all G-dly commands is that they are all Torah observances derived from G-d himself.

b) These commands are also differentiated into various general categories and finally subdivided into individual imperatives with particular details. These individual details of the mitzvot purify man, causing specific spiritual refinement within the various aspects of his soul as well as refining the material objects entailed in the fulfillment of the G-dly command.

The above distinction provides us with insights into the opposing opinions of Rabbi Ishmael and Rabbi Akiva.

Rabbi Ishmael's position that the Jewish people "saw that which is to be seen and heard that which is to be heard" is derived from his view that the highest level of spiritual ascent is actualized when G-dliness is elicited within the framework of the numerous details of worldly existence. It is for this reason Rabbi Ishmael states that the Jewish people answered to the affirmative commands, "Hain"—yes, and to the negative commands "Lahv"—no, for they apprehended the quality unique to each command. The positive goodness and ascent of Hain and the very reverse of good that characterized the prohibitions of the "Lahv."

Rabbi Akiva's position, on the other hand, is that ultimate ascent consists of transcendence over worldly existence. The emphasis in the fulfillment of the mitzvot is above specific detail and limitation, and therefore the Jews did not differentiate in their response between positive and

negative commands. They declared "Hain"—they would obey all G-d's decrees.

IX. Another rationale for the position of Rabbi Akiva, is that answering "Hain" to both positive and negative commands was not only motivated by the perception of their common element—the fulfillment of G-d's will, but in addition there was also the awareness of the Hain quality inhering in the Lahv commands. Even within the very lahv prohibitions they only sensed the hain dimension, the goodness and sanctity which become manifest as a result of man obeying G-d's negative commands. This is in harmony with his opinion that Sinaic revelation was experienced by the Jewish people as ascending to the level of "Hearing that which is to be seen" perceiving the material world only with the distant, conceptual awareness of "hearing," of intellectual comprehension. Because of the vivid awareness of spirituality, the material world is refuted in the mind of the individual on this level, and the existence of the physical world is comprehended only because of the proofs the Torah itself provides. At that time the only aspect perceivable in the material world is the inner content related to the fulfillment of Torah and its mitzvot. Consequently when one encounters a lahv, a matter which is

"The spiritual task of serving G-d"

opposed to sanctity, even to the extent of the lahv of idolatry, the most extreme form of defiance to the "Oneness of G-d," even then he does not sense so much the lahv, the evil aspect, as the primacy of the hain, the aspect of virtue. By opposing the falsehood one can observe the Biblical command, "Thou shalt have no other gods etc."—even in the case of lahv there is essentially the observance of hain, the awareness of G-d's Unity.

This position of Rabbi Akiva regarding lahv is reflected in a Talmudic narrative. Rabbi Akiva and his Rabbinic colleagues saw a fox on the site where the Holy Temple formerly stood. The others reacted with intense grief while Rabbi Akiva looked on with a beaming countenance. He explained that if the dire prophecy of Uriah regarding the destruction of the Temple was fulfilled, then Zechariah's optimistic prophecy about the redemption of Jerusalem would also inevitably occur.

X. a) The position of Rabbi Ishmael as to the spiritual service of the righteous and b) Rabbi Akiva's view emphasizing the spiritual task of serving G-d through repentance are both related to individuals who are already far advanced in their spiritual striving.

Rashi in his commentary is concerned with the "five year old child commencing Biblical study" or even an older person who is still in the early stages of his spiritual development. Thus he draws on the position of both Rabbi Ishmael and Rabbi Akiva because they aid him to explain the literal text in the most facile manner. In addition, this also depicts a composite portrait of a personality on an initial level of spiritual growth.

Rashi cites Rabbi Akiva's

position that the Jewish people "saw that which is to be heard." The individual commencing his spiritual services must in a certain sense "see that which is to be heard," accustom himself to act in accordance with the Torah teaching at the very beginning of the Code of Jewish Law; "I have set G-d before me constantly" (Orach Chayim Ch. 1, Par. 1). The awareness of G-d should be of unquestionable certainty, "seeing" with simple faith. Yet this world in its palpable multiplicity is a reality, not receding or fading from one consciousness, thus Rashi also cites Rabbi Ishmael's opinion, "to hain they answered hain and to lahv they responded lahv." But the concluding phrase of Rabbi Akiva cannot be asked of such an individual, and so Rashi omits the phrase "they heard that which is to be seen"—that worldliness merely be comprehended in an abstract manner. Also Rabbi Ishmael's concluding phrase of "hearing that which is to be heard," cannot be required of such a person because this would imply that even amid the many "shadows" of evil and doubt in the world, the individual has the capacity to "hear" and comprehend the G-dliness and spirituality in worldly existence.

The literal or figurative "five year old" beginning Torah student to whom Rashi addresses himself accepts as axiomatic that he must learn Torah and perform mitzvot, and this certainty is so natural to him that no element of self-coercion is entailed in the performance of his actions. At the same time, however, the physical aspects of his life are to him also a matter of self-evident reality. He has not grown spiritually to the degree that his material needs are of no consequence to him, nor is he on the lofty level of being motivated solely by the thought that "All of your actions should be for the sake of Heaven."

We cannot demand of him either surpassing spiritual sensitivity or profound intellectual comprehension. He is indeed capable of the faithful certainty of G-d's all-pervasive Presence, but at the same time there is also the intrusive awareness of l'havdil, world reality. The levels of spirituality described and exemplified by Rabbi Ishmael and Rabbi Akiva are far beyond his

"They saw that which is to be heard"

limited spiritual capability.

In summation, Rashi's description of spiritual certainty expressed in the phrase "They saw that which is to be heard" co-exists with the awareness of a material world to the extent of "Lahv, lahv." Negating and struggling against seemingly substantive evil is necessary only at the beginning of man's spiritual ascent; subsequently man must advance to one of the two manners of G-dly spiritual service: Either the spiritual effort of eliciting G-dliness from above to below, to the level of using profound thought in order to "hear that which is to be heard," deep contemplation upon G-dliness in order to overcome the encroaching evil which conflicts with spirituality. Or conversely, the spiritual service of uplifting from below to above, elevating

the world from its natural boundaries and limitations so that they do not conceal G-dliness, and moreover "that which is to be heard is seen"—one experiences the vivid experiences of spiritual reality. Even beyond this, the world is seen not as an independent entity, but one is aware that material existence is subordinate to the dimension of spirituality; one "hears"—remotely comprehends the physical world which normally is "seen" and vividly experienced because of its physical nature. Consequently, G-dliness is apprehended even in the most negative aspects of human

"Both modes of G-dly service are demanded of each Jew"

existence, and in response to the negative "lahv" the reply is "Hain"—an affirmation of G-d as ultimate reality.

Since the two positions are both part of the Oral Torah and since Torah is derived from the word Hora-ah meaning instruction and guidance, both modes of G-dly service are demanded of each Jew. Eliciting G-dliness from above and below—and elevating and uplifting the G-dliness within the world to reunite it with its source Above.

This shall be the means and the medium for the fulfillment of the assurance "And I shall make your windows from the kadkod," (Yishaya 54:12). This kadkod is a precious gem; there is a dispute in the Talmud as to which specific gem. One opinion is that it is the shohom and the other opinion is that it is the Yohfeh. (Baba Bathra 75a). The Talmud states that from the word kadkod we can derive the word kedain and kedain—"It is as this one and as this one"; both opinions are correct. In Likutei Torah it is explained that these correspond to the mystical descent of light from above to below and also the ascent of light from below to above. (Devorim 27b). In relation to the above discussion, this is respectively relevant to the service of tzadikim and of baalai Teshuva. The full revelation of the radiance of these spiritual lights shall be accomplished at the time of the true and complete redemption through our righteous Messiah speedily in our times.

It is well known how strongly the Alter Rebbe, and indeed, all the Rebbe'ym, emphasized the importance of Tzedakah—charity. Almost 200 years ago, the Alter Rebbe wrote in Iggeres Hakodesh that in these days of Ikvoso D'm'shicho (the period immediately preceding the arrival of Moshiach), the main Divine service is not so much the Avodo of learning Torah but, rather, that of giving Tzedakah. How much more is this true in our

generation which, as the Rebbe has said countless times, will actually see Moshiach. To give 10% of one's earnings to Tzedakah is not a Hiddur Mitzvah, an act of extra piety—it is a Chiyuv, an obligation. Indeed, when the Alter Rebbe talks about giving Tzedakah, he doesn't even mention Maa'ser-10%. Instead, he speaks of Chomesh (a fifth)—20%—which is the upper limit set by the Gemorah for Tzedakah. However, the Alter Rebbe explains in Iggeres Hatshuva, this upper limit is relevant only to a Benoni, someone who has never sinned. This percentage was what the Alter Rebbe expected from his chassidim, even the poor ones.

Of course, we are not on the level of the Alter Rebbe's Chassidim, but then we are not as poor as they were, and don't have to sacrifice as much. Even in these days of inflation, we can still give 20% of our income to Tzedakah and not go to bed hungry. We may, indeed, have to forego a brand-new car or the latest word in fashion and make do with a less elegant equivalent, or perhaps even make a more substantial sacrifice, but that is a far cry from the Mesiras Nefesh of the Alter Rebbe's Chassidim.

In fact, precisely because we are not on the level of the Alter Rebbe's Chassidim, we should give more Tzedakah. The Rebbe has often said that Tzedakah is one of the few mitzvot in which kavannah (intent), which is dependent on one's spiritual level, is not so important, but rather that the poor person has what to eat. Besides, it is well-known, and brought down in many Seforim, that one never becomes poor by giving Tzedakah. On the contrary, the Gemorah says, "Give Maa'ser, so that you may become rich."

The Rebbe spoke last Simchas Torah about the Chomesh (20%) that one gives to Tzedakah, and

"Moshiach should come soon. Amen."

also the Arba Hayodos Yee-yeh Lochem—the 4 parts (80%) which shall be your own (in a reference to Parshas Vayigash). He said that it is advisable to give the 20% to Tzedakah in advance, because it is better that Hashem should owe you money than the reverse. On another occasion, the Rebbe said that it is preferable to give somewhat more than 20%, in order to make the other 80% that much greater. How much more than 20% to give depends on one's financial obligations to others and may be a Shailoh, a Rabbinical point of law that must be asked of a Rov. And in the merit of giving more Tzedakah, about which it says, "Zion will be redeemed through Torah (as the Alter Rebbe explains) and those who return to it through Tzedakah." Moshiach should come soon. Amen.

DORM CLOSING SCHEDULE

Sunday, June 2: men allowed up during specified hours
Tuesday, June 4: rented refrigerators will be returned
Thursday, June 6: men allowed up during specified hours
Friday, June 7: men allowed up during specified hours; dorm closing at 4:00 p.m.
Sunday, June 9: dorm reopens 8:00-1:00; men allowed up during specified hours

Memorial

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of Riverdale's Kineret Day School, dressed in blue and white, the colors of the Israeli flag.

Jewish memorial prayers were recited as well as Kaddish, and select chapters of Psalms. The evening concluded with the singing of the Partisan Hymn by the cantorial choir, the participants inside the Forum and those outside.

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