

# THE OBSERVER

The Official Newspaper of Stern College for Women • Yeshiva University

September 21, 1989

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## Chanukah Dinner Serving Quayle

by Elisheva Berezin

Vice President Dan Quayle has been invited to address an expected crowd of over 800 people at this year's Yeshiva University annual Chanukah Dinner.

The dinner, which will take place on December 10 in the Waldorf Astoria, is considered to be a gala event and has been held annually for over 60 years. Its purpose is both to raise money for Yeshiva University and to honor people who have been supportive of the college and Albert Einstein college of Medicine in particular.

Many students have questioned the choice of Quayle, citing the doubts the American public has had over his qualifications to be Vice President and his reputation for making inappropriate statements.

When asked why the Vice President was chosen to give the keynote address at the dinner, Dr. Israel Miller, the Executive Vice President of Yeshiva University, replied "...because he is Vice President, and on the issues that concern us as Jews, he is a pro-Israel voice in the administration." Dr. Miller did not address the question of Quayle's poor public record, focusing instead on his position. He pointed out that the Jewish community should recognize Quayle as the man who is "One heartbeat away from the Presidency."

In addition to the dinner itself, there will be a preceding academic convocation, where honorary degrees will be awarded.

## Students Enraged Over New Dining Club Lettuce and Tomato—\$1.25

by Rochelle S. Newman

Stern College students were greeted with a surprise upon returning to classes this fall. The cafeteria had undergone a tremendous facelift. A new coat of paint, a different layout and neon lights greeted the returning students. Stern students are virulently angry at the tremendous price hikes, lower quality of food and smaller portions.

Last year, the Food Service Committee at Stern College, headed by Claudine Sokol, worked very hard to improve the food situation. Ms. Sokol agreed to head this committee because after her first year at Stern, she felt that she was not getting nutritional meals at the cafeteria. "A lot of students felt the same way I did," says Ms. Sokol, "but everyone was just talking and no action was taking place. I wanted to help students who couldn't afford to spend a lot of money on food and who wanted to be eating well balanced meals."

Ms. Sokol and her committee spent a lot of time handing out petitions, pamphlets and questionnaires. The questionnaires asked students many questions dealing with their eating habits, how often they ate in the cafeteria and what changes they would like to see, etc. The petition, which was asking that a meal plan be instituted at Stern, was signed by approximately half the college.

Unfortunately, the Food Service Committee feels that their request were blatantly ignored despite numerous meetings with Dean Nulman, Dean of Undergraduate Studies and Zelda Braun, Director of Student Services at Stern College. The Food Service Committee had requested reduced prices and the prices this year are anything but reduced. "The prices are not student prices," says Paula Pion, a Stern senior, "they are equivalent to restaurant prices, but on a student budget, in a student cafeteria, you should not be expected to pay restaurant prices." Student opinion is universally the same. There is a feeling of wasting money with every cafeteria purchase.

Some examples of food prices that particularly irked students include: A tuna sandwich has gone up in price to \$2.75. This is a 64% increase from two years ago, when a sandwich cost \$1.75; to have lettuce and tomato added to your sandwich costs an additional \$1.25, which students feel is an absurd amount to pay; and drinks have increased in price since last year.

Dina Friedman, President of the Sy Syms School of Business Student Council, finds it "most distressing that students' needs are not met. Instead of putting up expensive neon signs, charge less for the food." Ms. Sokol says that, "we never asked for

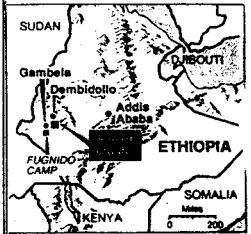
the cafeteria's look to be improved, we asked for a better menu and cheaper prices. The money spent for the neon signs could have been used to reduce food prices. Quite frankly, I don't need neon signs."

Marcy Halpert is extremely disgusted with the new cafeteria. She feels that it is a "terrible rip off" to eat there. She explains, "The other night I went to the cafeteria for dinner. Two years ago, a piece of chicken and two side dishes cost less than \$5.00. Now one piece of chicken cost me \$4.85 and I was scrounging for a piece of meat on the chicken, it was all skin, bones and fat. Why should I eat in the school cafeteria if there is obviously no benefit here? I can go to the Great American Health Bar and get a healthy meal for less money. Instead of spending money on outer appearances, the school should make healthier and cheaper food."

The Food Service Committee had requested a meal plan. As Claudine Sokol explains, "All universities have a meal plan. Why can't our school have one as well?"

Over the summer, all the students at Stern College received mail on the forthcoming Dining Club. Students who join are required to pay \$600 at the start of the school year, money can be added if the need

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Wreckage was found northeast of Fugnido, flight's destination.

## SCW Trustee and Professor Killed In Plane Crash

by Banji Latkin

On August 7, 1989, tragedy struck the de Havilland Twin Otter, the two engine air craft that was carrying Ivan Tillem as well as eight other Americans. Mr. Tillem, a member of the Board of Trustees and professor in the social science department at SCW, was on a mission to Fugnido, Ethiopia, a refugee camp located close to the Sudanese border. The goal of the mission was to bring food and supplies to starving Ethiopians.

Another passenger aboard the ill-fated flight was Mickey Leland, a congressman from Texas. Mr. Leland was known for his devotion to alleviating the Ethiopian famine. Leland and Tillem first met after a mission in 1986. It was on that trip that Tillem became involved with helping the starving community as well as the ancient community of Black Jews.

Initially, the flight was delayed on account of poor weather conditions. After take off, the plane was not heard from again. According to the *New York Times*, the air craft crashed 45 miles northeast of its destination, Fugnido. The wings were sheered off and the air craft practically disintegrated after crashing nose first into the rocky mountainside. Medical news reports indicated that all passengers died immediately upon impact.

The wreck was located a week later by a U.S. army helicopter carrying Gary Ackerman, a congressman from Queens, New York. Mr. Tillem's memorial service was held at the Riverside chapel on August 25. He was buried on Har Hazaitim (Mount of Olives) in Jerusalem, Israel.

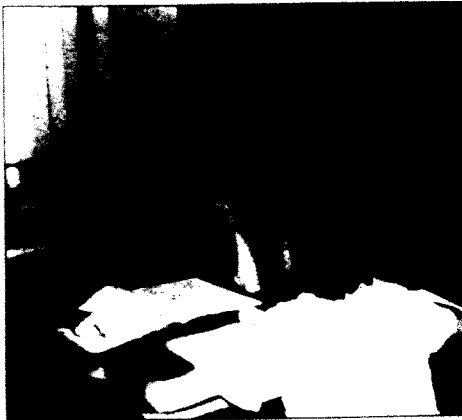
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## Beit Midrash Program Implemented At SCW

by Sara Rudoff

Based on student interest and demand, a Beit Midrash program has been implemented at Stern College for Women. The Judaic Studies department is offering a new variety of courses, including those geared to students interested in serious Talmudic learning. According to Rabbi Ephraim Kanarfogel, Chairman of the Judaic Studies Department, the expansion of the program is a reflection of the students' desire and ability to handle Gemarah texts. The Beit Midrash program is made up of two shiurim which are worth four credits each, encompassing a total of ten hours. The first shiur is called "Readings in Maimonides" and is given Mondays and Wednesdays from 8:30-11:00. The second shiur is



Two students in the new program

"Advanced Talmud" and is given on Tuesdays and Thursdays from 3:10-5:40.

Rabbi Moshe Kahn has been teaching Advanced Gemarah in Stern for the past three years. This year the shiur is an hour longer than in the past. The first half hour of each Shiur is devoted to learning two Mishnayot in the first chapter of the Masechta Gitten. Then, the class learns Gemarah B'Chevruta under the instruction of Rabbi Kahn. Although the class is only in the first chapter of mishnayot, they are in the fourth chapter of Gitten in Gemarah.

Karen Muth, a Gemarah student, explains that the Beit Midrash setting is "as close as learning Lishma as you can get within a school curriculum...you

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# Editorial

## Late Registration Fee: An Unfair Policy

One of the many hassles of student life at Stern College comes at registration time. It is a period of great confusion as students juggle required secular courses, Judaic Studies Core requirements, and electives. A student must contend with changes in the course schedule as well as program conflicts. Furthermore, a student may decide that a certain class is not intellectually stimulating and wish to try a different course. It is therefore not unusual for a student to change her courses several times before (hopefully) creating a final schedule. Once a student officially registers, she is not allowed to make further changes unless she pays a five dollar program change fee. The scene of students rushing to pay this charge occurs on a semesterly basis. This fee applies to changes made at one time and if a student returns an hour later to make further changes she is subject to another five dollar charge.

There was a period of time when students at Stern were allowed a week to change classes without being charged. This was an unofficial policy, and at the instigation of Yeshiva College's registrar's office the grace period was terminated. Pinchas Freidenburg, Head Registrar of Yeshiva University, tried to explain Y.U.'s policy. He claimed that almost every University has a late charge and that a five dollar fee is unusually inexpensive.

Stern College, however, is different than other colleges. Faced with limited course offerings, frequent course cancellations and many requirements, a SCW student is more likely to confront scheduling difficulties. Furthermore, at many colleges there is a designated grace period during which students may change courses without a fee.

The five dollar policy is unfair; at a college, students should be able to select from the widest range of courses available. The first week and a half of every semester should be a time for students to test their schedules, evaluate their courses and make changes where they feel it is necessary. As the majority of classes meet bi-weekly, there should be a period of several days during which students can decide whether or not they are satisfied with their courses. Only after such a grace period should a fee be charged.

## SCW Athletes Face Challenging Opponent

The most formidable opponent facing Stern College athletes this season is the lack of facilities. Tryouts for the SCW basketball team were held last week at the YU High School for Girls in Queens. SCW basketball players must travel from Manhattan to Queens in order to practice and to play their home games. Because of the time spent travelling, basketball practice takes up an entire night. Some of SCW's most excellent ball players refuse to join the team because of the inconveniences involved in having a team without facilities. Because of this problem, practice time for the team has been reduced to one night a week, less time than any other team in the league.

The Tennis team has similar problems. Tennis practice is held Sunday nights in Edgewater, New Jersey! The entire process of leaving SCW, practicing and returning takes about four hours—again, most of which is spent in the van.

Based on the above facts, in view of the past mistreatment of the SCW athletes at last spring's Annual Athletic Dinner, it seems that the University is sending a message that female athletics is of little or no concern.

While excuses have been readily offered to explain why Stern College women are not permitted to use the facilities at Yeshiva College, little in the way of substance has been offered.

One would assume that a college would have better facilities than its high school. One of the major goals of the University this season must be the attainment of decent facilities on or near the SCW "campus".

The entire staff  
of **The Observer** would like  
to wish the faculty and the entire  
student body a happy and  
healthy New Year!

# THE OBSERVER

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## Letters

### SCW's Dining Club Serves High Prices and Low Quality

#### To the Editors:

As a concerned senior I am outraged at this year's new dining club. Students have come back to find a jazzed up cafeteria, equipped with neon signs and computerized cash registers.

Yet, the new look and modern equipment are simply facades of improvement. In reality, students have returned to higher prices and lower quality.

This summer, students received literature about the new dining club. Parents were led to believe that a substitute for a real plan had finally come about at Stern. Students were instructed to send in checks for six hundred dollars in return for a vending card worth that amount. This was heralded by food services as a cure to parents' fears of students not eating regularly.

The actuality is that food services received six hundred dollars and students are being overcharged. Firstly, the vending cards can not be used in either the vending cafe or at the mini cafe. Furthermore there has been an unjustifiable increase in prices at the school cafeteria. There is an allowed increase in prices for adjustment purposes, to cover the costs of equipment. This adjustment in price is by no means a green light to raising the costs of cafe food

to such heights. Last year, the cost of a tuna sandwich was two dollars and for a tomato and lettuce an extra 35 cents. This year the cost has risen to \$2.75 and a wedge of lettuce and tomato costs an extra \$1.25. This brings the total cost of a tuna sandwich with lettuce and tomato to \$4.00. The cost of a baked potato was 60 cents compared to this year's cost of \$1.25, over a 100% increase (there is no potato famine). This year's entrees at lunch range from \$2.40 to \$3.00 over last year's basic \$2.00 for an entree. The list goes on but there is no space to record all the dining cafe's incredible price hikes.

In the early part of the fall '88 semester, I was approached by last year's Student Council President and asked to head a new committee at Stern. The Food Committee was being formed in order to get students' input regarding YU's food services. Among the many goals we had was a food plan and reopening the cafeteria for dinner. My committee spent countless hours gathering information through petitions, questionnaires and other students. The committee members donated many hours of their own time to improve the quality of food services at Stern.

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### Final Touches Needed On SCW Library

#### To the Editors:

During the past year, we, the students of Stern College, have been fortunate to witness both the academic and aesthetic enhancement of our institution. Last spring, a new library wing was opened to hold our Judaica and reference collections. Communal study rooms were constructed for our convenience. This semester the Judaic Studies department has introduced the Beth Midrash program. The curriculum provides an excellent opportunity for students interested in enhancing their textual skills to spend extra hours learning. These improvements demand the undertaking of two most important measures.

Firstly, a "security system" for walking to and from the school building at late hours is long past due. We now have a beautiful library at our disposal. It is unfair that we have to be afraid to walk there late at night. One security guard leaving every half hour from the dormitory and returning back with students from the school building is a simple solution to the problem. The students who already spend late nights in the library deserve this protection and perhaps this service would encourage more students to frequent the library.

Secondly, a staff member is needed in the library to aide in the students' preparation of

cont. on p. 3

## Quotes Of The Month

DUE TO MECHANICAL PROBLEMS THERE WILL BE NO AIR CONDITIONING IN THE BUILDING UNTIL FURTHER NOTICE.  
(Department of Facility Management)

"I CHECKED AT THE STERN COLLEGE LIBRARY AND THEY'RE OUT OF EVERYTHING!"  
(A Judaic Studies teacher about the lack of books at the Heidi Steinberg library at SCW)

# Opinion

## EDITOR'S NOTE

by Deena Yellin

The library, the vans, the dorm conditions, the athletic facilities, the cafeteria...

To some, the Observer has traditionally been a springboard of endless complaints and blind swipes at the administration. One need only flip through the pages of this issue to see ample evidence that this tradition continues.

What these people fail to realize is that this litany of complaints is not so much a result of spoiledness or groundless emotionalism, but a reflection of the little progress made in solving the problems that have plagued SCW for years.

Recently, I read issues of the Observer dating back thirty years. Somehow, I was not surprised to see just how little has changed since then. I was overcome with a feeling of déjà vu as I read of problems that we are still grappling with today. A January 1966 letter to the editor concerned the poor dormitory conditions, an November 1965 editorial cartoon contrasted SCW's lack of facilities with Yeshiva's expansive facilities and a November 1966 editorial complained about the five dollar fee required with late registration.

To many, this is a disheartening revelation since it means that we have spent a good number of years complaining with no success. However, from a historical perspective, written protests do not imply that there was activism on the part of the students. In the 1960's, college students made national impact through their activism. They were vocal in their criticisms both in writing and in action. The message to SCW students is that without concomitant student involvement, little can be achieved.

Often, when the administration is not faced with student protest, they merely shrug and let the problem linger on for yet another year. It is evident that when it comes to SCW, the administration rarely takes action and for steady progress to be made, student protest is required. For example, with regards to dormitory expansion, some in the administration seem to believe that it is a problem that should be dealt with in a matter of years rather than months. On the other hand, the Dining Club, notwithstanding its current unpopularity, was instituted as a result of student action.

In an interview with the Observer (to be published in a forthcoming issue) Dean Karen Bacon stressed that student interest is a key factor in determining new courses at SCW. Unfortunately, it is often student request alone which brings new courses to the college. Whereas other universities have had women's studies for many years,

SCW has only begun to offer a women's history course this semester.

The role of a student newspaper is to be a forum for student opinion and a springboard for new ideas. However, without student action the ideas will not be put into practice. This month's Observer contains many of the problems and issues students are currently facing and discussing. The next step is for students to take the initiative.

The issues raised in the Observer should be a challenge both to the administration and the student body. The admin-

istration's challenge is to seek practical solutions to the problems. A conservative goal may be to have solutions by the year 2000, but for the women of Stern College, solutions should be found for 1990. The Observer, in the coming months, will seek to pinpoint some of the areas which need solutions. This requires students to take an active part in the functioning of the college and to propose solutions. The Observer invites all students and faculty to use the newspaper as a vehicle by which to express their views and publicize possible sugges-

tions to the problems of SCW.

The Observer's goal is to promote positive action. We don't want to sit passively by when change is so desperately needed. In a letter to the editor written in the March 12, 1962 issue of the Observer, a student wrote, "The complaints are not new ones. They have existed since 1954. Seven and a half years has not seen marked improvement. Let us turn the tide before it is too late."

I couldn't agree more...and thirty five years is too long a time for problems to remain unsolved.

## Our Obligation To Know The Facts

by Angelica Fernandez

Ms. Fernandez is the NY Chairwoman of the North American Jewish Students' Network and a Chairwoman on BBH/JACY's President's Council.

A most urgent problem facing the Jewish community today is the Arab Palestinian Uprising, soon to enter its third year. The Intifada, having received much sympathetic news coverage around the world, has caused many non-Jews and Jews to question the policies of the Israeli government and even the Jews' right to Israel in its present state. Jews all over the world are concerned and involved in Israel's affairs, so like their Israeli counterparts, they, too, are condemned by the Arabs and their supporters.

Martin Luther King once declared, "Anti-Zionism is anti-Semitism." It is usually during his/her college years when the Jewish student first comes into direct confrontation with the various expressions of anti-Semitism and anti-Zionism, which plague campuses in the guises of propaganda, posters, speakers and rallies. We, at Yeshiva University, are spared this experience on campus, but only temporarily. Once off the premises of Yeshiva University, we are as equally vulnerable as our peers and also liable to be pressured into a "fight or flight" predicament. What may influ-

ence our response is whether we are well-prepared and skilled in the art of verbal self-defence.

Verbal self-defence means knowing how to handle the malicious accusations and damaging distortions of the truth which are being increasingly hurled at us. Our ignorance is our nemesis, allowing our true enemies to make us appear as the Goliath. In order to fight back, one must have an extensive knowledge of the facts and figures behind the past and contemporary history of the State of Israel.

Such knowledge can be acquired either through self-study or participation in events designed to educate (e.g. workshops, speakers). The Israeli Consulate, the Anti-Defamation League of the B'nai B'rith and the University Services Department of the American Zionist Youth Foundation, are some of the many addresses one can turn to for information. The North American Jewish Students' Network, a completely student-run organization serving students throughout Canada and the US, coordinates various programs and workshops and also functions as a resource center, linking you with anyone and everything the Jewish mind can think of. If you want to gain some knowledge and save time, you can call NETWORK at (212) 888-3417.

With such an abundance of easily attainable information, there are few justifiable excuses for remaining ignorant of what we, as individuals and as part of the Jewish community, are, indeed, obligated to know.

By keeping abreast of Israel's current and changing situation, one stands less chance of being caught off-guard by tricky questions or statements. Equally important, if not more important than portraying Israel properly to other nations, is to be able to do the same when speaking to another Jew.

There are varying degrees of assimilation, the worst being that of a total lack of affiliation with the Jewish community. An encounter with a Jew who speaks confidently and proudly of his nationality and homeland, backing his emotions with facts and a sound argument, usually has a positive effect. In my role as a student activist and leader, I have often seen how even one such encounter can make a marked difference in the life of an assimilated Jew, inspiring him with a desire to become better acquainted with his roots.

We must all remember that the fight for our people's survival needs to not only be fought on the sands of the Sinai, the heights of the Golan and the banks of the Jordan River, but just as crucially, in the heart and mind of every Jew.

## DINING CLUB

cont. from p.2

It is most distressing to return from vacation only to find that all the data and suggestions from my committee were blatantly ignored. My committee and especially myself were outraged by this lack and concern and consideration on the part of the administration. Had I had an inkling of the amount of attention that the school would pay to our efforts, I would have resigned last year. Though the cafe is open in the evenings for dinner, I think students would rather it closed until better food and prices are instituted. The last time the cafe was open for dinner one could get a full meal of chicken, two side dishes, a medium drink and soup for about \$5.50. Today one can get this meal for the low price of \$8.50. (Is there a shortage of chicken somewhere?) It seems superfluous to add that quality and variety are not even concerns of the school. I encourage all students to voice their complaints to the school regarding the new dining club. If this fails to get any improvements then let us join with numerous exploited parties in history and STRIKE!

Claudine Sokol  
Chairperson of the Food Committee 1988-89

## SCW LIBRARY

cont. from p.2

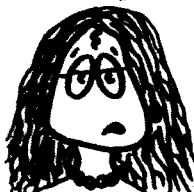
Judaic texts. We are not fortunate to have professors and rabbis (or rabbinic students) constantly in our library, as is true uptown. Often the explanation of one word can make all the difference in preparing for shiur. A staff member that would be available at various times throughout the week would certainly be of great help.

Now that the administration has expressed desire for the betterment of its student body it is time for these two measures to be instituted. Establishing these two new positions will demonstrate a true commitment.

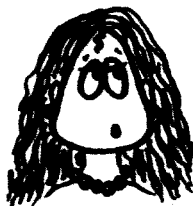
Rachel Mohl  
SCW 91

### CHANI/BY CHANI RUTNER

DUE TO THE STRIKE THE TELEPHONE COMPANY IS ONLY TAKING EMERGENCY CALLS !!



I GUESS I SHOULD LEAVE THEM LIVE OPEN FOR THE SICK, FOR THE ELDERLY...



BUT THEN HOW COULD I ORDER ON K.D. & J.I.? NEAR THE LATEST FROM THE GRABBYNET?



HELLO - NEW YORK TELEPHONE? EMERGENCY!!!





A typical dorm room at Brookdale Hall

## Beware of Bunkbeds!

by Sharona Cusin and Benji D. Latkin

Once again, SCW students are complaining about the overcrowding in Brookdale Hall. They are angry that the administration has failed to respond to their needs for comfort. One SCW junior was quoted as saying, "If the administration wants a better school, they have to make certain accommodations. It is very nice that the number of students is constantly growing, but the students should not have to pay the price."

According to Dr. Efreim Nulman, Dean of Students at Yeshiva University, several local buildings were found as possible locations for off campus student housing. The decision was made not to rent from these buildings because, according to Nulman, enrollment was not higher this

year than it was last year, and there was no need for the extra space. Mrs. Zelda Braun, Director of Student Services, agreed, adding that had even three or four more students enrolled, additional housing would have been provided. Mrs. Braun stated that the school had a building with furniture ready for the first day of school. However, there were not enough people to fill another building and make an additional dormitory necessary. In answer to student complaint for fewer occupants per room as with other universities, Dean Bacon pointed out that the dormitories at Barnard, NYU, and Columbia cost students at least twice as much as Stern's dorm fee which is why they can afford to provide students with private rooms.

At present, there are 554

women living in Brookdale Hall. University policy is that 561 people can be accommodated. Sara Bayme, an SCW senior, said, "A college dorm should be a place where a person can have a private place to concentrate and study. A small, crowded room with four or five people does not allow for this."

Dean Bacon agrees with this complaint. "The education at Stern College is vital to the growth of the Jewish community, and although at present the dormitory is a limiting stop in the growth of the school, we would like to see the school continue to grow and flourish." Dean Bacon even mentioned the possibility of acquiring real estate, within walking distance of the college, in the next four years.

## SCW Mission To Russia Cancelled

by Sara Fineberg

Last semester the Torah Activities Council (TAC) was scheduled to sponsor a student trip to Russia. The trip was canceled due to lack of student interest at Stern College. "The lack of representation of Stern students on the mission to Russia is merely an example of the fact that support for Soviet Jewry is low at SCW," says Shoshana Levine, President of the Student Struggle for Soviet Jewry (SSSJ).

Ms. Levine claimed that notices publicizing the trip to Russia went out before Spring Break of last semester. Flyers containing information about the trip were put in all mailboxes. Despite that, there was only one applicant from SCW who expressed interest in the Russia trip. In contrast, at Yeshiva college, fifteen students applied to go on the trip and four YC students were selected to go. No one was selected from Stern despite attempts to find more applicants.

The trip was scheduled for

June, a difficult time for college students to travel because of conflicting summer courses, jobs and taking the LSAT's. "Therefore, some of the students who would have been interested in the trip may have been committed to other obligations," guesses Levine.

Sharon Fischer, who was the only SCW applicant, claims that the entire affair was not handled professionally. Fischer was not informed that the trip had been cancelled and thought that she had been rejected. According to Fischer, "It is not so much disinterest in Soviet Jewry at Stern College as much as the problems of not being informed." She added that the college "lost out by not urging more students to apply for the mission."

Dina Najman, a SCW senior remarked "I can think of five people off the top of my head who would have loved to go to Russia. Najman added that she would have been interested in going to Russia during the summer had she been informed earlier on in the year.

**Attention all  
SENIORS  
anticipating  
JANUARY '90  
GRADUATION**

**Please make an appointment for  
a senior check ASAP!**



Many SCW students question the need for the senior sign

## Lettuce & Tomato

Cont from p.1 col. 4

arises. They receive a meal card that can only be used in the cafeterias at the uptown and midtown campuses. The meal card cannot be used at the mini-cafe at Stern College or at any of the vending machines. If you sent your application by a certain date, you received an extra \$50 toward your "meal plan". Unfortunately, students find that this is the only benefit of the dining club. Jessica Fishbein, a freshman joined the dining club and now regrets her decision. "I can be eating in a restaurant three times a day and it would be the same price as eating in the cafeteria," she says, "I feel that being a member of the dining club saves me nothing. The food is not up to the standards of the prices. I've wasted my money. I wish I had never done it."

An anonymous, angry student feels that the attitude of the administration is "that since people are now in a 'meal plan', let's rip them off."

Mr. Rosengarten, Director of Supporting Services Administration at Yeshiva University, was in charge of the changes made in the cafeteria. When asked how he became involved with the food problem at Stern

College, Mr. Rosengarten replied, "It was a remarkable process that was unique at Stern College. I got involved through our students." For the last three years, Mr. Rosengarten has received pressure from students to consider a food plan at Y.U. and to help improve the overall food service operation at both campuses.

Mr. Rosengarten, with the help of Dean Nulman, hired a food consultant to find out in the quickest, most reliable way to improve the food situation at Y.U. The food consultant told Mr. Rosengarten that he had never come across a situation where students cried out for improved food services. He felt that this indicated serious problems in the undergraduate cafeterias.

Over the past few years, the cafeterias have been running on high deficits. Mr. Rosengarten felt that there had to be ways of dealing with the deficit. "We shouldn't throw so much money out the window for food services. We do not want to make a profit, but we must break even."

The cafeteria in the past, had been selling items that they were

losing money on. Therefore, a decision was made to cut these items from the menu. Each selection is now priced according to the price of food plus labor. Mr. Rosengarten said, "We balanced the prices in the cafeteria in three ways-less moderately priced, more moderately priced and premium priced." The idea seems to be that students have the same availability of varied prices as they would in any restaurant. Unfortunately, many students at Stern College feel that prices at the cafeteria are equivalent to restaurant, especially the dinner menu. Students on a strict budget do not want to pay restaurant prices for a cafeteria meal. When this point was brought up to Mr. Rosengarten, he insisted that the cafeteria prices were cheaper than restaurant prices and he replied, "Students pay prices in a restaurant, so why won't they pay them here in Stern?"

This attitude disturbs students greatly. One student said that she could get a chicken meal with french fries at Kosher Delight for less money than it would cost her in the cafeteria. She added that the food at Kosher Delight was of higher quality and better taste. For example, at Kosher Delight you can get two pieces of chicken and french fries for \$4.39.

According to Stern's price list, a piece of chicken and french fries adds up to \$5.50. Mr. Rosengarten explains that raw chicken has soared in price since last year. Therefore, chicken prices at Stern had to be raised. "Our items are competitively priced, we can't afford to lose money anymore," said Mr. Rosengarten.

When asked about the inferior quality and taste of food in the cafeteria, Mr. Rosengarten agreed that, "The food must be good. We will make whatever changes we have to to insure that the food is of good taste and quality." Dean Nulman added to this, "we want to provide

good quality and service and if we are not doing this then I am very concerned."

When questioned why students do not get back the remaining money in their food accounts at the end of the school year, Dean Nulman replied, "\$600 is not a lot of money for a whole year if a student is eating regularly. If it is too much money, don't join the food plan."

"Dining club members will be receiving certain specials throughout the year," Mr. Rosengarten said. There will be specials during the week and on Shabbat for those participating

Cont to p.5

### Ivan L. Tillem Program for Special Services for the Jewish Elderly

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## Something Old, Something New: Club Fair 1989

by Margi Goldberg and Mindy Spear

"Are you a republican?" "Do you want to do a mitzva?" "Do you know that it's time for aliyah?" "Write for us!"

A plethora of slogans, banners, sign-up sheets, announcements and about thirty lost freshmen adorned the Koch Auditorium, scene of SCW's Annual Club Night on Monday night, September 18.

Representatives from established clubs such as Fine Arts, Dramatics, SSSB Accounting, WYUR, Computer Science etc. explained to students what activities were on the agenda for the year and what they could gain by adding their name to the sign-up sheets. "We wanted to make them aware that something like Besamim, the literary arts magazine, exists for students looking for a creative outlet," said co-editors Chana

Freiman and Nechama Gold- man as they handed out cookies to starving artists coming to ask about their booth. Debbie Aharon, at the Sephardic table, said she is looking forward to a busy and successful continuation of last year's popularity.

Two new clubs, the Aliyah Club and College Republicans, were actively recruiting members. Aliyah Club presidents, Beth Goldberg and Veronica Edelstein feel it's important that students realize that aliyah exists at Stern and is supported. "We don't want people to forget about Israel," they said. The founder of College Republicans, Karen Pruzansky, is shocked that students know so little about their government. She was upset to find that many had not registered to vote and some did not even know the difference between the Republican and Democratic

parties. Her slogan stated, "No Democrats WANTED! We perform Conversions."

The table with the most representatives and recruiters, the Torah Activities Council (TAC), shows Stern students' dedication to the Torah side of their slogan Torah U'Madach.

TAC encompasses a Tehillim/Beit Midrash program, a Torah tapes library, a Chagigah/Rosh Chodesh Committee, Tzedakah Drives, Chavrutah Keshet Programs, Student Struggle for Soviet Jewry, a committee for Ethiopian Jewry, Bina Yetaira, their weekly parshat publication, and more.

As SCW's Student Council president, Cindy Schlanger commented, "the Club Fair is the best way for students to get involved and become active in the school."

## Preserving A Memory

by Deborah Neufeld

Scores of students have volunteered to participate in a learning program in memory of Ivan Tillem, former Professor and Board of Directors member at SCW. The program, sponsored by the Torah Activities Council (TAC), is divided into three sections. Students have the option of studying *Mishna Pirkei Avot*, *Tehillim* or *Guard Your Tongue* (Chofetz Chaim).

"The response was overwhelming" said Chayale Weissman, president of TAC. "The sign-up sheet was completely filled in a few hours. We had to add *Guard Your Tongue* to the program in order to meet

the response." Ms. Weissman added that it is not necessary to have signed-up to participate. Students are urged to study in Mr. Tillem's memory independently. "He did so much for the school," said Chani Ruttner, a SCW senior participating in the program. "...and this is the best way to repay him."

A memorial service for Mr. Tillem followed by a Siyum commemorating the completion of the studies will take place on Wednesday, September 27 during club hour. The Siyum commemorates the end of Shloshim. Rabbi Lamm, Dean Bacon, and Cindy Schlanger will be speaking.

## Women Make History At Stern

by Susan Rabin

For the first time in its history, Stern College is offering a course in Women's History. The course titled, *The History of Women in the United States*, is being taught by Professor Ellen Schrecker who received her Ph.D. from Harvard and taught at Princeton before she came to Stern College.

According to Dr. Schrecker, when she arrived here three years ago she saw the need to expand the U.S. History department. She decided that a class in Women's History would be of particular interest to the students of Stern College. No such course previously existed.

Dr. Schrecker's history course, spanning from the colonial period until the present, will cover the changes in the lives of middle class women, their relationships with men, family lives, and choices of profession.

Dr. Schrecker is very enthusiastic about teaching women's history at SCW and views the class as an experiment. She is particularly excited because this is her first time teaching this course to Orthodox women. She feels that their unique upbringing as Orthodox Jews will provide very interesting discussions.

According to Dr. Schrecker, Dean Karen Bacon is also very excited about the women's history course and has been very encouraging. Upon being asked if a trend was developing at Stern College in Women's Studies, Dean Bacon replied that while there are no current plans, such a program might be instituted if enough student interest was expressed.

Dr. Schrecker conducted a survey on the first day of class to demonstrate the growth in women's opportunities. She polled the students on their

future plans and their mother's occupations. While the students chose a broad range of fields such as retail, medicine and law, the majority of mothers (15 out of 24) were in the field of education. Dr. Schrecker explained the phenomenon, saying that in the past, teaching was one of the only career options open to women.

The reasons that students registered for the class vary. SCW senior Deena Yellin made her interest clear on the first day, "I am an ardent feminist and I think that it is a disgrace that it took so long for Stern College to offer a class in Women's History." Kayla Kaplan enrolled in the class because she feels that as a woman, it is important to

learn about the role of women in the past compared to their present. Several students are taking the class simply because it sounds interesting. One SCW student said, "I have never studied women's history before."

Most of the students said that they enjoyed the class. "The class is being taught from a strong feminist point of view and for someone not feminist it is a strong dose," said Kayla Kaplan. Many like Masha Wilson enjoy the class particularly because it is "not the usual names and dates." As Annick Tannenbaum summed it up, "We are giving the women who didn't have the opportunity to express themselves then, a chance to do so now."

### Lettuce & Tomato *Cont from p.4*

in the meal plan.

Overall, there are not many students on the meal plan. Of the 625 students at Stern, only 125 joined. At YC, the members number 260 out of 860 students.

Mr. Rosengarten says that two things work against the cafeteria. First, students who are forced to conserve time and money will skip meals. Secondly, students bring food from home. In an attempt to attract students to the cafeteria, the area was repainted, "to look like a college campus food facility and not an institutional facility," says Mr. Rosengarten.

Sam Klein, manager of the cafeteria, refused to comment towards the changes made. His wife Anna Klein, the cashier in the cafeteria, commented, "I was just as surprised and outraged as the students were in the hike in prices. But what can I do?"

Unfortunately, many students place the blame on Sam Klein and his wife. Mr. Klein only manages the cafeteria. He has

no say whatsoever on the prices of food.

Mr. Rosengarten said, "The buck stops here." All decisions made for the cafeteria, meal plan, and prices of food were made by him and his staff.

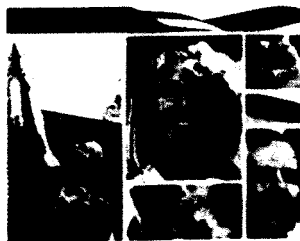
Dean Nulman was disturbed to hear about the negative feedback on the new cafeteria. "If we messed up, we have an obligation to fix things," he said. "We need a chance to make things better. I don't want to take on the students. I want the students to work with us."

Mrs. Braun is working along with Cindy Schlanger, SCWSC President, on putting together a new Food Service Committee to deal with the food problems at Stern. Mrs. Braun encourages student to come in and discuss their feelings about the cafeteria with her.

Dean Nulman says that if students would like a chance to present their feelings on the new cafeteria, he would be willing to come down to Stern and meet with students "en masse."

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By Jack Plotkin



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# Ivan Tillem Remembered

by Nechama Goldman

In the Republic by Plato, he writes of a cave where men are chained. Their only perception of the outside world comes from shadows that a fire throws on the wall as three dimensional images pass by the mouth of the cave. It is a very brave and determined man who can withstand the pain of twisting in his chains in order to see the mouth of the cave and then realize what opportunity lies out there. In order to leave the cave he must work very hard at breaking the chains and disconnecting himself from the security of his fellow companions and the warmth of the cave. However, when he emerges into the light of the three dimensional world, he sees how much he has gained in knowledge and beauty.

Only a truly outstanding man will desire to return to the cave and educate those left behind. Facing great opposition, bitterness, and feelings of resentment, he goes back to the cave of darkness and tries to explain what reality is. This is a very frustrating task, for rarely are the prisoners willing to listen. Nevertheless, this exceptional man will persist because he feels it is his obligation to help his fellow men understand how they can better their lives and eliminate much suffering. Because he cares so much, he persists even in the face of his own death. Ivan Tillem was that exceptional sort of man.

Many people face trouble in their lives. Most of the time man wants to forget a painful past, put it behind him and enter a new world that strives for total self-happiness. Reluctant to face haunting memories, rarely is he willing to return to the world he emerged from. Ivan Tillem not only remembered where he came from, he was constantly going back to his unhappy youth and helping others overcome the same odds he faced.

Ivan Tillem was born on August 14, 1954. As a child he grew up in foster homes, never having a stable family structure or parents waiting for him at night. He once said to his close friend Simmy Weber, "The difference between you and me is that you go home at night and have your family. I go home to no one."

Having no money and refusing to feel like a scholarship student, Ivan worked his way through high school, making money as a bus boy, waiter and delivery boy. He went to yeshiva in Israel and sold watches in order to finance his trip. Throughout college and law school he worked at Riverside Memorial Chapel preparing bodies for burial. His college memories consist of "listening to water drip from the bodies onto the metal table used for taharat."

After Cardozo Law School he worked for COIPA, a Jewish organization for lawyers, and he



headed a law firm in Manhattan with an office in Los Angeles. He served as editor and publisher of The Jewish Directory and Almanac, a compilation of Jewish issues designed for the mass market. He went into business on his own and with persistence he succeeded in controlling Pacific Group, a multi-faceted corporation which includes the Pacific Financial Corporation, Pacific Digital Corporation and other concerns. He was part owner of the successful kosher restaurant Cheers, which he constantly opened to Stern College and Yeshiva College club dinners. His political connections extended all over the world and he was personally acquainted with senators, governors, as well as with President Bush. His life was filled with meetings, trips, plans and classes. At his death, he was a doctoral student at Revel Graduate School. He taught at Stern and was on the Yeshiva University Board of Trustees. He was involved in numerous projects such as Project SAGES (Strengthening Another Generation Through Education and Service) which seeks to meet the physical and emotional needs of isolated elderly Jews in the Washington Heights area through the invol-

vement of Yeshiva University students. Despite his great wealth he lived in a simple one bedroom apartment. He shopped at Syms and continued to patronize the same barber and cleaner he had used for years out of a sense of loyalty to them. Rarely did he allow himself luxuries although he was a fervent Yankee fan and declared that one day he would buy the Yankees from Steinbrenner.

Four years ago Ivan Tillem came to teach at Stern. Laurel Hatvary remembers Ivan coming to her when she served as Chair of Curriculum Activity. He wanted to teach a course in current events. "It bothered him that not enough women were well informed about world situations."

He was very involved with "tikkun haolam", repairing that which is damaged in the world. He felt that in order for the world to change, students had to be aware of the problems facing the world. In his eyes, the students were the problem solvers of tomorrow in his eyes. Professor Hatvary was unsure about the course. She and Dean Bacon weren't certain where it would fit into the curriculum or what requirements it could fulfill. She said that until they

came to a decision Ivan was constantly asking her about the course, following her, and baring her with "wide eyed enthusiasm" for a course he very much wanted to teach. "He was appealing, attractive, a little crazy, with a freshness and vitality that we couldn't say no to."

The course was offered that semester as a two credit elective course. The students in the class learned a lot about world news, especially about Ethiopia. The class even raised money to buy cows to send to Ethiopia in order to help it's famished inhabitants. Eventually the course evolved to a three credit course in the Speech Department titled "Persuasion and Debate." Esti Weber took the course the first semester that it was offered last year. There were four students on the first day and she remembers the way he greeted the class. "Any problem that you see can be changed." This was a motto by which he lived his life. Dean Bacon commented on Ivan's creative mind. She said that he was always coming up with new ideas. "There was nothing cliché about him." He was constantly looking at how the world could be improved. He felt that there was a religious obligation to try

and help one's fellow man. An intense man, he never came to talk to her about trivialities. "He transferred what many people put into the welfare of a family to Jewish people in general." He was constantly giving his time and energy to Jewish organizations and yeshivas. Ohel, a New York based home for abandoned children, touched him greatly because he remembered what it was like to be alone and wanted to help others avoid similar pain. When he gave money he wanted to be involved with those whom he gave to. His concern for others led him to touch many lives.

Ivan Tillem was a very private and lonely man. Few were fortunate to know both Ivan and Yitz. Ivan was a polished, driven professional who was constantly working to succeed on a political, business, and national level. He knew how to make a good impression and, as Dr. Hatvary, Dean Bacon and others have testified, he would not take no for an answer. On the other hand, Yitz was a man who did not have a Shabbat table of his own. At thirty five he was single and still a guest at other people's homes on weekends. Simmy Weber remembers him once saying, "I would give up every last dollar to get married because I could always start over financially". He very much wanted to have a son.

As a friend, he involved himself to the point that he could feel the other's sorrow and joy. Many nights he and Simmy would stay up for hours talking, sharing personal and professional problems. This was a man who had little parental guidance and love but who remembered all of the kind deeds done for him. He remembered Rebbeztin Freifeld, a woman who opened her home to him as a youth, hemming his pants a half an hour before yom tov amidst chaos and confusion so that he would have a suit to be comfortable in. His desire in life was to be a good person. He was incredibly humble and very sincere. "He would have loved his funeral because he would have seen how many people loved him," said Mr. Weber.

The memorial service held in New York was mobbed as people whose lives he touched came to pay their final respects. Senator Lieberman of Connecticut came. Rabbi Lamm gave a moving eulogy. Ivan Tillem was buried on the Mount of Olives in Israel, where an official funeral was held for him.

The tragedy of the situation touched faculty and students. The reaction was primarily one of disbelief. Dean Bacon relates that there was a lot of fantasizing that somehow Ivan would crawl out of the mess intact. His death was hard to accept not only because of his youth but because of the incredible goodness of his character. He had so much more to give to this world and so many more dreams to fulfill. His life

# Eulogy For Ivan Tillem

By Dr. Norman Lamm, August 24, 1989

Ivan's death on a mission of mercy, a *helihut shel mitzvah*, leaves us bereaved, aghast, perplexed, and victimized by unanswerable questions about fate and destiny and fairness and justice. There are no whole sentences followed by periods in contemplating Ivan's untimely end. There are only question marks and exclamation points swirling about each other in head-splitting and heart-breaking confusion.

I loved Ivan. Although he was never formally enrolled as a student in my classes, he considered me a teacher. Our relationship consisted of a resonance of similar ideas and perceptions, a sympathy of goals, a convergence of directions. He solicited my advice occasionally, and listened very carefully. His attentiveness placed upon me an additional burden of responsibility for whatever counsel I offered.

I loved him not only because of his goodness and his sweetness, his generosity and his gentleness, but primarily because he was a rare case of arrested development: he was a young adult, in his mid-thirties, successful, ambitious—a time of life when most of us have outgrown our idealistic phase of adolescence and early post-adolescence. At a stage of their development when almost all others have stopped writing poetry, have lost romantic notions, have felt their ideals evaporate and their principles vacillate—Ivan was still in his idealistic phase and showed every sign of remaining there forever. The so-called "real world," which he had manipulated brilliantly to rise meteorically from abject poverty to financial success, was not at all the ultimate reality for Ivan Tillem. Ideals were real to him, not money. Mitzvot and good deeds counted, not dollars and status. Loyalty and love and faith were the bedrocks of his life, and all else merely a means of strengthening them. He made a fortune and gave away a fortune, while he continued to live in a modest apartment and drove an old car and did without an ornate office. He regarded lavishness and ostentation and status-seeking as pretentious and bizarre, compared with his

values, they faded into self-mocking insignificance. Ivan remained a romantic, an idealist, a man of faith, when all the rest of us have begun to jade and fade. He was never childish; he was always child-like. He was, in the truest sense of the word, adorable.

It was more than fortuitous that his name was "Tillem" from Tehillim, the Psalms. King David was a king, a warrior, a religious leader but above all a poet, a musician, a Psalmist, the man of *Tehillim*. Ivan was an investment banker, a leader, a lawyer, a teacher—but above all a romantic, a poet, an idealist, a *Tillem*.

We shall read this week the words of the Torah: *Ki taaseh et ha-tov ve'ha-yasher*. "You shall do what is good and right in the eyes of the Lord your God" (Deut. 12:28). The Sifra cites the opinion of R. Ishmael who says that the verse means exactly what it says: You must do what is good and right in the eyes of God—and in doing "the good and the right" you must ignore the opinions of mere mortals and strive to satisfy only your most sacred ideals. This is a radical view which teaches that there can be no accommodation between abstract principles and the practical, empirical necessity of being concerned with the "opinions of decent mankind." It is the exact reverse of those who are so other-directed that they fashion their views and values solely the basis of what their neighbors think.

R. Akiva, however, was of a different mind: "You shall do what is good *be'einei shamayim*, in the eyes of Heaven, and what is right *be'einei benei adam*, in the eyes of man." Certainly, sacred principles must prevail—but one must also implement them in a manner that takes into consideration the sensitivities and fears and aspirations of his society. R. Akiva wants us to strive for a reconciliation of *shamayim* and *benei adam*, of G-d and man, of heaven and earth.

Rashi quotes only R. Akiva's opinion, and that indeed seems to be the judgment of Jewish history and the Jewish tradition. Ivan Tillem embodied the teaching of R. Akiva. A man of firm and unshakable principle "in the eyes of Heaven," he was equally

sensitive to the feelings of his fellow man. His sincerity was not overbearing, his honesty was not a tool of aggression. He was, as the Yiddish expression goes, "tzu Gott un tzu leit".

Consider how remarkably unusual was this very simple and yet very complex young man. He had an unhappy early childhood which, for most others, often leads to a life of bitterness and resentment. When such people succeed, they often turn heartless and insufferably arrogant; self-made men sometimes worship their creators. Not so Ivan. Early misery mellowed into sweetness, and quick success into modesty and compassion and goodness and respect and courtesy and thoughtfulness.

Ivan was a sincere, devout committed Jew-observant, a *yerei shamayim* who dedicated his life to *mitzvot*. He studied in various yeshivot in his youth; he studied at Yeshiva University; he was a graduate student at Bernard Revel Graduate School and an alumnus of Yeshiva University's Benjamin N. Cardozo School of Law. He was on the faculty of Yeshiva University's Stern College for Women—where he was an exceedingly popular and beloved teacher—and the youngest member of our Board of Trustees as well as on the governing boards of Stern College and Cardozo School of Law. Judaism, Torah, Yeshiva, the Jewish people—these were his loves. Yet here again Ivan marched to the beat of his own drum. Love often tends to be exclusive, it is narrow in its focus. But what is true for most people is not true for all people. Historians have pointed out that amongst the Tannaim, the greater the emphasis in Israel as a Chosen People, the greater was the emphasis on universalism and the love of all people. That was a key to Ivan's personality. He loved Judaism—the Judaism of Torah and Halakha, not the Judaism of rhetoric and imitation—and from this emerged a love large enough, capacious enough, to embrace all mankind, all peoples, all races, all nations. His Jewishness was intense, genuine, deep; but instead of making him parochial, it broadened him and stretched his vistas and

expanded his horizons. His *ahavat Yisrael* led directly to *ahavat ha-beriyot*.

Ivan spoke often of his great ideal of *tikkun ha-olam*, of repairing the world, of leaving it a better and kinder and safer and more hospitable place than he found it. But this universalism was not a function of a disembodied humanism or a secularized liberalism. It issued from the deepest recesses of the religious convictions of his spiritual personality. His ambition was, as we say in our *Alelu* prayer, *le'taken olam be'malkhut Sh-ddai*, "to repair the world in the Kingdom of G-d." He sought *tikkun haT'olam* not only as but by means of his vision of "the Kingdom of G-d." The Torah's vision of a redeemed humanity is what made of him a Jewish humanitarian. He devoted his life to it. And his death, too.

Ivan's hopes and ambitions and loves came to a sudden, jarring cruel, crushing end as the plane that carried him crashed into the side of an uninhabited mountain in remote Ethiopia, where he had gone with Congressman Leland and others to offer help to the hungry and the hopeless who were of a different color, a strange language, an unfamiliar culture, and an alien nation. But they were children of the One Creator, and therefore the brothers and sisters of this young, white, Orthodox Jew from Far Rockaway, New York.

We shall reflect on Ivan and his fateful trip—on his unrequited loves and unfulfilled ambitions and dashed hopes and his young life cut short—as we chant the words of the prophet Isaiah (55:3,5) for this Saturday's Haftarah:

Incline your ear and come to me;

Hearken and you shall be revived.

And I will make with you an everlasting covenant,

The enduring loyalty promised to David.

As I made him a leader of peoples,

A prince and commander of peoples,

So you shall call upon a nation you did not know,

And a nation that did not know you

Shall come running to you,

For the sake of the Lord your G-d.

The Holy One of Israel who has glorified you. Farewell, dear Ivan. We do not understand why you were taken from us so young, so unfulfilled. We shall always be dumbfounded with grief. But we shall try to learn from you—to turn grief to compassion, confusion to clarity, fate to destiny. Your teachers, your colleagues, your students, your friends will try to build on your beginnings and continue *le'taken olam be'malkhut Sh-addai*.

And we shall never forget you. Our love for you will be, in the words of Isaiah, "an everlasting covenant, the enduring love promised to David," the author of Tehillim.

## Lessons From A Hero

by Elizabeth Botteman

Students were preparing for the beginning of the academic year in the usual way. There was packing to be done, schedules to rearrange, and friends to welcome back. However, even with all the excitement that flowed throughout Brookdale Hall, a sense of sadness was felt. The stark reality of a tragedy hit hard, as one entered the school. It was there, staring me in the face on a piece of solid white oaktag, it announced that students could pledge to learn in the memory of Ivan L. Tillem.

When I saw this, it reminded me of the numerous obituaries and telecasts that portrayed the unique personality of Ivan Tillem. I never had the opportunity to meet him, or even to have him as a teacher; however, I did have the chance to be one of his students outside the formal classroom. I have been inspired and have learned a great deal from this special man.

Tillem espoused the concept of "Tikkun Haolam," repairing that which is broken in the world. His life was guided by this idea, and he contributed more than his share to enhance and touch the lives of others. Dreams and hopes were not just ephemeral words, instead he made them realities.

His philanthropy and generosity were endless. Money was a vehicle to aid the lonely, poor, and starving. Whether it was toward the elderly, underprivileged children, or Ethiopian Jewry, Ivan Tillem extended

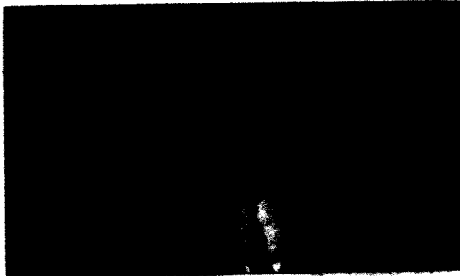
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in the last ten years or so involved turning dreams into reality. His idealism was pure and untainted by cynicism. He was very youthful in his concept of goodness in the world. In his eulogy Dr. Lamm mentioned that "he was childlike but not childish".

In a New York Times Obituary on August 23, Simmy Weber eulogized his friend, "The angels of heaven rejoice while the world weeps for a great humanitarian. Heaven must be

enjoying that infectious smile while world Jewry has seen one of its brighter lights extinguished before it's time. The Heavenly Court will give you your rest which you never allowed yourself, while young people have lost a role model to whom they could relate. Yitz, may you continue your work for our people before the Heavenly Court and may we continue turning your dreams into reality. The world has lost a great human being and I have lost a great friend."



Ivan Tillem at the Student Council Dinner last summer.



# Jewish Italy Comes To Life At Art Show

by Naomi Leiser

The line extended through the entrance hall of the museum, down the stairs into the street, around the corner and finally stopped near the end of the block. There was a mixed group of people waiting on the line, some were obviously Jewish, some were obviously not. Inside the exhibit the rooms were crowded and noisy as people exclaimed over objects they recognized or reminisced over pictures of familiar sights. One group argued loudly about the ultimate responsibility of the Jews for the tragedies of their own fate. Another woman corrected mistakes she had found in the museums' introductory explanation of the exhibit.

It was Sunday afternoon September 17, and the Jewish Museum had opened the doors to their major new exhibit, "Gardens and Ghettos: The Art of Jewish Life in Italy." The Italian community is one of the oldest communities in Western Europe, and has existed, without interruption, for over 2000 years. The exhibit, which focuses on the rich legacy of the Italian Jewish community, is broken into four parts. Each portrays an era in Italian-Jewish history: The Roman Empire (0-500 CE), City States (1300-1500), Age of Ghettos (1550-1848), and The Modern Era (1848-1945).

The exhibit begins with a plaster cast of the scene on the arch of Titus depicting Roman soldiers carrying off spoils from the sacked Temple in Jerusalem. This event however, does not mark the beginning of the Jewish community in Rome. The first Jews to settle in Rome were the remainders of the Hasmonaean emissaries sent around 160 BCE, two hundred years before Titus came to Jerusalem. The exhibit emphasizes the use of mostly Pagan and few Christian symbols in Jewish art at this time. Symbols such as crushed grapes and masks were mixed with traditional Jewish symbols, most prominently, the Menorah. Most of what remains from that era has been found in the Jewish catacombs in Rome.

The period between the fall of the Roman Empire in the fifth century and the period of the city-states in the fourteenth century is covered only briefly in the exhibit. This era is marked by a shift in the settlement of the Italian Jewish community from the South to the North. While Jews in Southern Italy,

expelled from Sicily, Sardinia, and Naples, were moving North, Jews from France, Spain and Germany were moving South. The victims of religious persecution and frequent expulsions, these Jews sought safer homes in Northern Italy. When they came, they brought with them their own language, Yiddish, and texts. The only notable instance of antisemitism to occur in Northern Italy at this time was in Trent where Jews were accused of the murder of a gentile named Simon. A blood libel ensued (1475).



de Haan, Rome; Hanukkah Lamp. The Menorah, 1758, silver; repaired, chased and cast. Gift of Dr. Harry G. Friedberg.



From Gardens and Ghettos: The Art of Jewish Life in Italy: Caracci, Vittorio, Scipio (Dreime), 1676, oil on canvas. Galleria Nazionale d'Arte Moderna, Rome.

Most Jewish Art at this time was produced under the patronage of rich bankers. Thus, coats of arms frequently appear on the art and artifacts such as manuscripts, Chanukiahs, and embroidered torah covers. The art in this period shows the extent to which the Jews in Italy had absorbed the culture around them while retaining their own customs and traditions. Unlike art from the previous period you don't have the wholesale adoption of other symbols. An interesting example of secular influence is a sixteenth century Chanukiah where the nine candles were placed in front of a model of a traditional Renaissance arcade. This both alludes to the Halachic precept that the candles be placed in a public area and makes use of a popular Italian Renaissance form.

The third period is marked by the emergence of ghettos in Italian cities. Venice was the first city to create a Jewish ghetto in 1516. The Papal States followed in 1555 and most other Italian cities installed ghettos as well, with the exception of Livorno. Confinement in ghettos did not lead to cultural poverty. Secondly, it did not put an end to interaction between the cultures. Many of the displays in this section of the exhibit center on the synagogue. Rich embroidered torah covers and arc curtains display the talents of the Jewish artisans. Unlike examples from earlier generations, these curtains remain Jewish in both theme and form. Many of these religious objects were made and donated to the synagogues by women.

Although Jews were confined to the ghetto physically, they were by no means intellectually confined. One very interesting object on display was a diploma from the University of Padua where a picture of a rabbi and a doctor replaced that of the Virgin and Child. The fourth and final period covered in the exhibit was from 1848, the beginning of the Italian unification movement, to 1945. This era is marked by an unprecedented acceptance of Jews by Italian society. It saw the formation of a Jewish landed gentry. The artwork in this section consisted primarily of photographic portraits of Nunes Vais and pictures from a dozen or more Jewish-Italian artists.

The photographs documented the existence of the prominent Jewish community in Italy. What was disturbing about this last section of the exhibit was the virtual absence of Jewish imagery in the artists' works. Of the two paintings that were Jewish in theme, one, of the Roman ghetto, was by a gentile.

One very disturbing conclusion which the exhibit seems to suggest is that the more accepted Jews became in outside society, the less acceptable their religion became to them. The periods of greatest harmony between Jews and Italians coincided with the time that art by Jewish artists was indistinct as to its Jewishness.

This exhibit will be on display through February 1, 1990 at the Jewish museum.

remarks by saying, "this premier Jewish event is sure to be well attended, and I hope it will be productive both in terms of the amount of money raised and that people will enjoy being with us."

It would seem then, that the main criteria for determining the chanukah dinner honorees are those who will attract the largest crowd and raise the most money.

## Beit Midrash

cont. from p. 1 col. 5

can only take this class because you are dedicated to learning."

The new addition to the curriculum, "Readings in Maimonides" is given by Rabbi Reuven Aberman. He will be teaching various issues in the Mishna Torah and relating them back to the Gemarah. The first half of each two and one half hour session is spent in the library where the students look up sources of Rishonim on a topic. They are presently studying the issue of the authorship of the last eight verses in the Torah, whether Moses or Joshua wrote them, and what status they deserve at the time of Torah reading. Leah Bruckheimer, a student in both Beit Midrash classes explained that a Beit Midrash setting is "the next step in Jewish Education, where things are not taught to you, rather you learn them yourself." Students are not lectured on the information,

rather they are called upon to use technical skills to evaluate the sources for themselves.

When the Rabbeim were asked about the value of the Beit Midrash program, they responded positively. Rabbi Kanarfogel felt that the textual skills developed through the Shiurim are "key to other learning and other textual work."

Gemarah is the source of parshanut, halacha, and history." Rabbi Kahn explained that "the development of textual skills in the primary sources of halacha is necessary in order to understand it properly." He continued to say that "in Judaism there is a need to learn Gemarah. Women need it just as much as men and should be offered the opportunity." Rav Aberman believes that when "women appreciate the depth of Torah, there will be a more intense observance of the Mitzvot." He then elaborated, "If a woman has a Ph.D in microbiology, how can you tell her that in terms of Torah she should learn it superficially?"

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## Lessons

cont. from p. 7 col. 5

both his time and assistance. I look at the life of Ivan Tillem and I see an individual who accomplished a great deal in a very short period of time. His goal was to relieve the aches of the world and to abolish the apathy that pervades over us. It is our responsibility to fulfill Ivan L. Tillem's dream of "Tikkun Haolam".

## Quayle

cont. from p. 1 col. 1

Dr. Alan Dershowitz will be receiving an award and speaking at the convocation. Dr. Dershowitz is a graduate of Yeshiva University's Brooklyn high school, and is, at present, a member of Harvard University's faculty.

In summing up his thoughts concerning the upcoming affair, Dr. Miller concluded his



## New and Improved Freshman Orientation

by Orit Zevi

Stern College's Freshman Orientation this year differed greatly from years past. A major change was the eliminating of the Big Sister program. Zelda Braun, director of students services, along with Orit Zevi and Alyssa Mandel, co chairpersons of orientation, decided to replace the big sisters used in former years with peer advisors.

According to the co chairpersons, the idea of peer advisors came about because they wanted a small group of dedicated, qualified women to work with the incoming students, as opposed to using many women who are not as willing to help. A big problem in the past was that some of the students volunteered to be big sisters so they could move into the dorm early. The peer advisors were a select group of upper-classmen that were chosen by the chairpersons.

There were over 30 advisors and each was assigned to a group of eight students. The goal of the program was for the advisors to help the new students with any problems they might have adjusting to school, both emotionally and educationally. "My motivation to be a peer advisor stemmed from the fact that when I was a freshman, no one came to help me. As an advisor, I was able to help those who needed it. I think that the program was especially effective," said Banji Latkin, a sophomore at SCW.

Alyssa Mandel, co chairperson of this year's orientation, had these sentiments on the program, "the responses on both the part of the peer advisors, as well as the incoming students, was overwhelming and the attendance and participation levels were really amazing. All of our hard work had paid off when we realized how successful orientation had been."

The program began with a peer advisor/new student "get together." Each advisor was able to meet her group of students and begin orienting them about college life and answering questions. The second day of Orientation consisted of a breakfast where Dr. Israel Miller, Dr. Norman Lamm and Ms. Judy Paikin all welcomed the new students.

This year's "Night at the Theatre" was the most successful event of its kind in Stern's history. Over 400 students from Stern and Yeshiva College attended Neil Simon's hit play, *Rumors*.

The culmination of orientation consisted of a shabbaton. Over 170 students attended and the guest speaker was Rabbi Tzvi Flaum. The Saturday night event consisted of an "Evening of Comedy" at the Dairy Planet.

According to Cindy Schlanger, SCWSC president, "I found all of the programs to be very successful. The students all seemed to enjoy themselves. I hope the orientations of the future will be as well organized as this year's was."

## Heatwave In September Indoors and Out

by Rena Schiowitz

It was one of the hottest and most humid weeks of the year, the week of September 10th and Stern College's dormitory, Brookdale Hall, had no air conditioning. As temperatures soared in the high eighties and nineties, students began to feel as though they were living in a furnace.

Some students battled the unbearable heat by showering several times a day. Others engaged in water fights or

invested in fans in an attempt to escape the suffocating heat of Brookdale Hall. One enraged student summed it up, "This incident shows the lack of respect that the administration has for its students. They don't tell us anything and they don't offer any explanations." Other students commented that they were anticipating the arrival of winter.

When questioned, Dr. Efreim Nulman, Dean of Students at Yeshiva, was quoted as saying,

"students who would like to have window units installed in the lounges to make it more comfortable" should contact him or Ms. Zelda Braun, Dr. Nulman added, "I know the students are upset. Efforts are being made to solve the problem as soon as possible."

The maintenance staff at Stern refused to comment on the problem.

The air conditioner is expected to be fixed by spring semester if not sooner.

## SCW Gains 23 New Professors

by Shoshana Levine

The elevators of Stern College are more crowded and the course catalogue is thicker this semester. New professors are replacing the ambiguous "staff" listed after many courses at registration last spring.

One may worry that the expansion of an academic institution may bring feelings of apathy and lack of attention towards the students. The increase of students in the last few years also means an increase in the size of the classes, and thus possibly removing personal touches that may have existed beforehand. However, this is not the case at Stern College, which is growing by leaps and bounds, with more women enrolled in the undergraduate program this year than ever before. The faculty is also expanding to accommodate the increase in students.

Stern College is unique in that it maintains a low student-faculty ratio, thus helping to create close student-teacher relationships. For example, although all incoming freshmen are required to take an English Composition course, there is an average of only 10-15 girls in each class. This not only allows for the possibility of establishing close ties between students and

teachers, as stated previously, but also creates an atmosphere which is conducive to true discussion and learning.

In addition to more available courses in the same subject, the new faculty members allow for courses to be available in special fields and different areas of interest. For example, there is a new course being offered this semester in Greek Civilization for history majors: The Psychology, Sociology, and Education departments are expanding and adding specialized courses in various areas.

There are also additional classes being offered in the Judaic Studies Department in lieu of students' increasing interest. Dr. Novetsky, one of the new Bible teachers is the second female Bible professor in the college. Another Bible

instructor, Dr. Sykes, has returned to Stern after a three year leave of absence, during which he only taught uptown at Yeshiva college. Dr. Sykes wished to return to Stern since "the women's interest in Tanach is so strong, and it is refreshing and a pleasure to teach here." Due to the vast number of new courses and faculty members, it is not possible to list all of them in one brief article. It is important to remember though, that they were added for the benefit of the students. "The professors chosen to join the Stern faculty," commented Dean Bacon, "are chosen because of their special background and for their expertise in their respective fields. Each one adds an additional dimension to academic opportunity in Stern in a very major way."

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Naftaly Dahan

## Diverse Student Pool Makes Up Freshman Class

by Simone Rudloff

The freshman class of Stern College is a diverse group of individuals representing a broad spectrum of Jewish women from around the world. The five percent not from the United States come from countries such as France, Iran, Israel, The Soviet Union, and Canada. The remaining ninety-five percent represent Jewish communities throughout the United States.

Although fifteen percent of this year's class are early admissions students, the average age of incoming Freshman is consistent with that found in most other colleges.

Evenyn Peker, originally from the Soviet Union, explained that when she came to America as a refugee seven months ago, the Jewish organization which assisted her, recommended

Stern College. "I have had no formal Jewish studies and I hope to learn as much as I can here," she said. "These past few days I have seen for myself what a great place Stern is." Ms. Peker added that in the short time she has been here she has found her fellow students to be outgoing and gregarious.

Most new students commented favorably on the orientation program. "Since I'm from France, I did not know anyone at Stern College. Everyone I met at the orientation here was so warm though. I have made lots of friends and the orientation really helped", said Helene Masliash, a freshman from Paris.

While students from abroad have expressed different reasons for coming to Stern, they all seem pleased with the results. Ms. Masliash explained that she

had wanted to explore "another world", and to study in New York because "I love the city and like to meet American Jewish people. It's very interesting for a French student to be a foreigner for a while."

Many of the freshmen spoken to explained that they chose Stern for its dual curriculum. Sharon Braftman of Hollywood, Florida said, "I came to Stern because I wanted to mix academic excellence with Hebrew Studies. Stern is the only place where I can accomplish this." For another, the religious atmosphere of Stern attracted her. Jennifer Olivestone of Los Angeles, California, commented "I felt a desire to renew my religiosity and my feeling was that SCW was the most conducive place to achieve that goal."

## SSSB Events

**Tues. September 26, 1989**

**An Evening with the Major Accounting Firms - Part II**

Arthur Andersen, Price Waterhouse, Deloitte & Touche  
8:30 p.m. - Room 418 Stern  
(Van 7:45 p.m. - Parking Lot A)

**Wed. September 27, 1989**

**Being Orthodox in the Business World - An Halachic Perspective**

Rabbi Tzvi Flaum  
8:00 p.m. - Room 418 Stern

**Wed. October 4, 1989**

**How To Interview**

Robert Doodian of Coopers & Lybrand  
Club Hour 2:40-3:35 p.m.  
Room 418 Stern

**Tues. October 24, 1989**

**Interviewing Workshop**

Lisa Small & Wendy Kaufman  
8:00 p.m. - Room 418 Stern

**Wed. October 25, 1989**

**\* CAREER FAIR - Meet representatives of accounting firms, businesses, computer companies and MBA schools. Weissman Commons - Beiter Hall**  
8:00 p.m. (Van 7:00 p.m. - Stern Dorm)

**Wed. November 1, 1989**

**Careers in Marketing**

8:30 p.m. - Room 418 Stern  
(Van 7:00 p.m. - Parking Lot A)

# About Women



by Nechama Goldman

My plans were to spend fourteen weeks in Israel and I was psyched for a summer steeped in spirituality. The year I had spent in Israel at Michlala had left me with memories of learning and prayer at the Kotel, Rabbonim arguing Talmud on the street and bus drivers saying Shabbat Shalom to me on Friday. Although I wouldn't be in Jerusalem, the Weizman Institute where I was headed was in Israel, and surely it was not exempt from the spirituality I was sure exuded from all four corners of the land.

I was part of a summer student program geared for college students interested in research. We were all to be assigned to different labs, but we would be boarding together. Lectures and trips would be planned for us as a group. Before I left, I had been warned that Weizman was a very secular place. The bulk of students would not be religious. As for a social life, I told my persistent grandmothers that Weizman was not going to be the kind of place I would find their grandson-in-law.

Two weeks after I arrived in Israel, I reported for work. My roommate at Weizman was Sara Weiss, a friend of mine from Stern. I was excited to be living with her. The fact that we were going to be living in a different world became evident from the first day. Although my bungalow was "officially" female, men were allowed everywhere at all times. Needless to say, couples did not limit themselves to subtle hand holding. The first time Jaime and Jodi walked out of the shower together, Sara ran into our room, slammed the door and burst into tears. Stern College had never been like this. We had a lot to learn about relationships in the non-religious world.

No one in my lab was religious, but, when they found out that I wasn't a Kahane follower, they basically left me alone. I was only verbally attacked by an Israeli professor once. He gave

me a ride from Rehovot to Jerusalem late one Thursday night. Two minutes into the journey he brought up the two issues I wanted to avoid: religion and politics. After declaring that all members of Gush Emunim (a right wing, political, religious group which advocates refusal to negotiate with the Arabs) should be dead, he attacked the concept of a Jewish God, the Torah and demanded to know where God was when six million Jews died. I managed to hold my own. We parted on amiable terms but, I was shaken. Occasionally, I had to deal with anti semitism in America, but in Israel? and from a Jew?

The student pool was varied. There were four religious students including Sara and myself. The rest of the students were from the United States as well as England, Poland, Germany, Sweden and Japan. Not everyone was Jewish (Weizman prides itself on it's internationality). We were surrounded by people whose lifestyles were very different from ours. Parties and drinking were some favorite activities after a day of work. About once a week there was dancing and beer in the student lounge. I had nothing against the parties, but I didn't have to come to Israel for them. I live in New York City during the year and I wasn't prepared for the same scene in Israel.

It was so easy to seem like everyone else. I didn't have a kippah to remind them that I was religious and wearing skirts wasn't so unusual. They didn't see me davening or notice when I washed and benched for bread. When they finally did notice, they were constantly teasing me about saying Grace. At times, we desperately needed to know that we were different, that our choices had given us different paths in life. Sara and I would go to a women's Gemarah shiur once a week. We would try to make a point of discussing Talmud in the student lounge in order to prove to them (and to us), that our lifestyles were different. This often resulted in interesting conversations but,

they were often misunderstood by the other students who felt that the takanot made thousands of years ago should not apply to modern society.

The one area in which our differences flagrantly showed was attitudes towards co-ed relationships. Sara and I have pretty definite attitudes towards dating and at our age, marriage isn't that far off. At least when we go out, we have more on our minds than a casual fling. Our new friends found our description of Stern hysterically funny. "You must be joking! Students at your school are married?" They would ask incredulously, "What about careers? What about fun? How can you marry someone before living with him for a while?" We would entertain them for hours with stories of girls who had gotten engaged and married before graduating. We were constantly being bombarded with questions about our roles in Judaism. "Did we feel inferior to men? Were we allowed to think for ourselves? Were we bothered by the fact that we couldn't be called up to the Torah? Did we feel like potential baby machines?" I think that by the end of the summer, they realized that as Orthodox women, we were intellectually and emotionally satisfied with our lives. We had proven to them, as best we could, that equality wasn't counted by the number of rituals allotted to men or women. The roles of each were reflected in the laws assigned to the two sexes. Our roles were as important as men's. Of course they were different. Men and women aren't exactly alike physically or emotionally and the Torah assigned different jobs to each. As with anyone, the lives we lead depend on the amount of time we are willing to put into learning about the laws we are keeping and the history and philosophy behind our religion.

The summer was a difficult experience. The environment was not conducive to true Torah learning no matter how much I tried. It was too easy to lapse into the other students' language

and see the world through their eyes, even while sticking to the "letter of the law". I became less bothered by the lifestyles they led. However, every so often, the contrast in worlds was obvious and shattering. Coming back after Shabbat was always difficult. I felt as if I were living two lives-one religious and one secular. The two didn't seem to combine.

I spent a Shabbat in Rehovot and though I was sleeping in the dorm, I was eating at religious people's homes. Sara and I had a nice dinner and great conversation with a law student at Bar Ilan who had just finished Hesder. We were in good moods, singing Shabbat songs as we headed back to our room. I remember walking into the kitchen and bursting into tears. Garbage had spilled onto the floor, a radio was on, people were walking around in shorts and smoking. No one seemed to know or care that it was Shabbat. Everything was so horribly secular in a country that had always epitomized Judaism to me.

I never once envied the non-religious life. It didn't seem to me that the females on my program were leading lives superior to mine on an intellectual or emotional level. Some of them even seemed to be jealous of my life and the direction in which it was heading. The last week of the summer I went to the Kotel with a student from Cambridge who had become a close friend of mine. Afterwards, as we walked into town he turned to me with tears in his eyes. "It won't matter what you do with your life, Nechama. You know where you're going to be in ten years, even twenty years. It doesn't matter what career you choose or graduate school you go to. Your life has a direction, a goal. Mine doesn't. I'm sorry my life won't ever be like that." I was sorry too, sorry for him and for me. This summer had taught me a lot of valuable lessons about life, and it hurt that I had to learn them in Israel.

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# A Word From Our Presidents

by Chayale Weissman

For the past 2500 years, since the Anshe Keneset ha-Gedolah arranged the Siddur, Jews all over the world have gathered three times a day to pray. But today we often find it difficult to daven, even as the holiest days of the year approach, namely Rosh ha-Shanah and Yom Kippur. Modern man is accustomed to immediate results; if we want a soda we just drop a few coins in a machine, for hot food, just turn on the microwave. Prayer, on the other hand, is intangible and its rewards are not always immediately seen. Even if one is sensitive to the words of prayer, one may still question them. For example, how can one be expected to say a heartfelt prayer if the wording of prayer is fixed? Why can't prayer just be through thought? What is the point of prayer all together? These and other related questions and issues become more significant during this month of Elul.

TAC has therefore started its "midot campaign" with the midot of prayer. Each month TAC will focus on different midot and sponsor an event that helps exemplify them.

As the Yamim Noraim, Days of Awe, draw near, we become introspective and try to improve our deeds. One important way to do this is through tefilah. The crucial point to remember is that we do not pray for G-d, but for ourselves.

Some think that prayer is nothing more than a means for satisfying our material needs. But then, how can prayer, if it is only a means of raising our standard of living, be considered the avodah sheba-lev — the true service of G-d? Rav Yechezkiel Lereustein of the Ponovezh Yeshiva zatsa"l once explained, "When a person recognizes that there is none but He and that all blessings come from Him...then that person is very near to G-d." This is the objective of prayer, to bring man close to G-d.

This concept helps us understand how both asking G-d for our needs and attaining a closeness to Hashem are accomplished through tefilah. Haza"l determined a fixed form of prayer which mentions all of man's true requirements to ensure that each person would pray for his real needs.

But one may still ask why a healthy man needs to pray for health or a wealthy man for wealth. The answer is that by doing so, we are reminded that neither of these things, nor any of the other blessings we might take for granted, are in our control. Everything that we have is a gift from G-d and must be prayed for. If during our tefilah, we would stop and think about the fact that we are standing before the creator of the world, who is at that moment giving us the greatest gift, namely, life, we could come to have tremen-

dous appreciation and awe for Him.

This realization is heightened when we verbally express these requests and thanksgivings. Verbal fixed prayer allows man to realize that he is totally dependent on G-d. This feeling of dependence fosters greater love and service to Him.

Tefilah also serves as a time for introspection. Just as we would not ask a friend for a favor before we apologized for a wrongdoing, so too we cannot stand before G-d unless we have asked for forgiveness and resolved not to sin again. In this way, tefilah may be viewed as a stepping stone for teshuvah. Tefilah has the power to bring us closer to G-d, as well as raising the person to a new level, worthy of a new fate. Man can actually change his decree — Teshuvah, Tefilah u-tsedakah maavirin et roah ha-gezerah. How then can we pass up this incredible chance to daven as the Yamim Noraim draw near?

**TAC President  
1989-1990**

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by Cindy T. Schlanger

I would like to welcome everyone to Stern College after what I hope was an enjoyable summer.

Student Council got off to a great beginning this year with Freshman Orientation, a new record was set at the Broadway Theatre Party with almost 400 students in attendance. Be on the lookout for more information about the Broadway ticket service run by Stern College Student Council (SCWSC).

Rabbi Tsvi Flaum, Mashgiach Ruchani of SCW, and his family joined over 200 students for shabbat of the week of Orientation.

Coming up the shabbat of September 22 is the SCWSC and YCSC shabbaton. Dr. Lamm, President of Yeshiva University and his wife will be joining us as well as Mrs. Zelda Braun, director of the office of Student Services.

Another upcoming event is on September 26 when Deborah Kenny, publisher of *Dimensions Magazine* will be giving a seminar on Magazine publishing.

I urge students to get involved in the college, it is yours to take pride in.

**SCW Student Council  
President 1989-1990**

by Dina Friedman

It's time to get down to business! Sy Syms School of Business Student Council has a full and exciting year planned ahead.

Among the special programs that are being planned are shabbatons and speaker's forums as well as the annual job fair. We encourage everyone from Sy Syms School of Business and Stern College to participate and become involved in this year's events. Please see me or any other Sy Syms council member with any questions, comments or suggestions.

I would like to take this opportunity to introduce myself and the rest of the board of the SSSB 1989-90 student council:  
Dina Friedman - President  
Sheva Strach - Vice President  
Tracey Dalfen - Treasurer  
Miki Jona - Secretary

I am looking forward to hearing from you, and remember, an educated student (consumer) is our best customer!

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## SPORTS TRIVIA

by Esti Weber

To heighten sports awareness amongst Stern College Women, **The Observer** will run sports quizzes throughout the year. This quiz covers basic sports trivia that most people should be familiar with. The difficulty of the quizzes will increase with each issue. Answers to the quiz should be submitted as soon as possible to Esti Weber room 17F. The first Stern College student to correctly answer the quiz will receive a prize and will be mentioned in the next issue of **The Observer**.

1. Who is the manager of the New York Mets?
2. Who is the owner of the New York Yankees?
3. The New Jersey \_\_\_\_\_
4. What is the name of the New York hockey team?
5. Who wears #56 on the New York Giants?
6. Who is the quarterback of the New York Giants?
7. Besides being a top-seeded tennis player, the long haired Andre Agassi is famous for what?
8. Who defeated Chris Evert in her final U.S. Open appearance?
9. Which bald seven foot two inch center recently retired from pro basketball?
10. What is Dwight Gooden's nickname?
11. Who are the two West German tennis champions?

## Freshman Class Gains Government

by Banji D. Latkin and Channie Weiss

The freshman class has chosen its new representatives; President Shanna Blaustein, vice president Miriam Brown, secretary Sheva Berezin, treasurer Ida Silfen and senator Shani Falk.

President Shanna Blaustein, a native of Far Rockaway, Long Island, formerly served as secretary of her class in high school. According to Ms. Blaustein, "I want to have an input and get involved in matters concerning the school."

Originally from New Orleans, Louisiana, vice president Miriam Brown is very excited about her new position. After serving on the board of her USY chapter and being very involved in her high school, Ms. Brown feels very qualified to do a good job.

Sheva Berezin, the newly elected secretary from Teaneck, always wanted to be a voice in student government. "I want to have an influence on the events that the students take part."

Treasurer Ida Silfen, went to

Yeshiva of Flatbush and lives in Brooklyn. She has many creative ideas for freshman class events. "I am very happy with the atmosphere at Stern and I want and plan to add to it."

A native of West Hempstead, Long Island, senator Shani Falk always wanted to be actively involved in her school's policies. "I want to be able to get other people actively involved." When asked what her plans as senator are, Ms. Falk responded, "I hope to improve the school through working with the rest of the freshman class board. Together we will make this freshman year an exciting one."

Though all of the women are very enthusiastic about their new positions, one board member was quoted as saying "I do not really know what to do now that I have won." One might wonder what motivates students to run if they are not sure of what their job entails. It is the responsibility of the student council to orient prospective candidates and inform them of their responsibilities.

## Memorial Funds for Tillem

The North American Conference on Ethiopian Jewry has established a fund in memory of Ivan Tillem, the 36-year-old investment banker, lawyer and philanthropist killed two weeks ago in an airplane crash in Ethiopia. The Ivan Tillem Memorial Fund will be used to provide food, medical supplies and other aid to Jewish families in Ethiopia. Tillem was an advisory board member of the conference. Donations can be sent to the conference at 165 E. 56th St., New York, NY 10022. For information, call (212) 752-6340.

Ohel Children's Home and Family Services in Brooklyn has also established a fund in Tillem's memory. The Ivan Tillem Memorial Summer Camp Scholarship Fund. Ohel helps families and individuals with preventive care and counseling services, group homes for the retarded and emotionally disabled and foster care programs. Tillem, who grew up under foster care, was a member of Ohel's executive development and capital campaign committees. Donations can be sent to Ohel at 4423 16th Ave., Brooklyn, N.Y. 11204. For information, call (718) 972-9338.

## IN MEMORY OF IVAN TILLEM

The North American conference on Ethiopian Jewry (NACOEJ) mourns the tragic loss in Ethiopia of **Ivan Tillem**, an active member of our Advisory Board, a participant in a NACOEJ mission to Ethiopia in 1986, and a personal friend of many of our Board and members.

In response to an overwhelming number of inquiries and requests, we are establishing the

### IVAN TILLEM MEMORIAL FUND FOR ETHIOPIAN JEWS

Contributions, which will be used for the relief of Jewish families in Ethiopia, may be made to NACOEJ, 165 East 56th Street, New York, NY 10022 • (212) 752-6340

## LOOK OUT

*for our October Issue on Feminism*

### TESSIEVA UNIVERSITY SAFETY AND SECURITY DEPARTMENT MAIN CAMPUS - BRIDGEVILLE HALL - LIBRARY/VIDEO SHUTTLE

Leaves from west 185th street opposite Parcel Hall (Main campus), and Brookdale Hall at the following times, when school is in session:

#### WEEKDAY THROUGH THURSDAY SHUTTLE SERVICE

N.E. TO S.C.W.		S.C.W. TO N.E.	
DEPARTURE TIME	DESIGNATION	DEPARTURE TIME	DESIGNATION
6:30 p.m.	Teaneck College only	7:00 p.m.	Stern only
7:30 p.m.	Teaneck College & Stern	8:00 p.m.	Stern only
8:00 p.m.	Teaneck College only	8:30 p.m.	Teaneck College & Stern
8:30 p.m.	Teaneck College only	9:00 p.m.	Stern only
9:00 p.m.	Teaneck College only	10:00 p.m.	Teaneck College & Stern
9:30 p.m.	Teaneck College & Stern	11:00 p.m.	Teaneck College only
10:30 p.m.	Teaneck College & Stern	11:30 p.m.	Teaneck College only
11:30 p.m.	Stern only	12:00 a.m.	Teaneck College only
12:00 a.m.	Stern only	1:30 a.m.	Teaneck College only
			Thursday only

#### SATURDAY EVENING

DEPARTURE TIME	DESIGNATION	DEPARTURE TIME	DESIGNATION
See Note one	Teaneck College only	See Note two	Teaneck College & Stern
9:00 p.m.	Teaneck College only	10:30 p.m.	Teaneck College only
10:00 p.m.	Teaneck College & Stern	11:00 p.m.	Teaneck College only

Note 1: Service will start one hour after Shabbat, but not before 8:00 p.m.

Note 2: Service will start one hour after Shabbat, but not before 8:30 p.m.

Shuttle times are subject to change due to traffic and weather conditions. In the event of severe weather, the shuttle will be suspended by authorization of the Security Department. When in doubt, call 752-6340. Description of service in operation.

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