

THE OBSERVER

The Official Newspaper of Stern College for Women • Yeshiva University

October 31, 1990

Volume XXVI, Number 2

Cheshvan 5751

SCHEDULE CHANGE PROPOSED

by Ricki Lieber

A faculty meeting was held on Wednesday, October 24 to discuss the possibility of a schedule change at SCW. The proposed change essentially included three suggestions eliminating ineffective scheduling and wasted time periods.

The first suggestion involved the elimination of all Friday classes. According to Ethel Orlan, Assistant Dean of SCW, the number of classes offered on Fridays has been diminishing. Presently, there is only one Friday class being offered. The few students who have classes on Fridays feel that it is an unnecessary burden. Amy Saffer, an SCW senior, has taken Friday classes for the past two years. Saffer claims, "It was a bit inconvenient because it eliminated the possibility of working on Fridays. It also caused inconvenience because of Shabbat and travelling." The other problem with the Friday classes was the fact that students taking them felt excluded. "It makes you feel like an outsider because there are so few classes given," says Saffer. The proposed change would officially eliminate this burden, and more accurately reflect the reality that no one wants classes on Fridays.

The second suggestion was to begin classes on Monday and Wednesday mornings at 9:00 instead of at 9:30. Presently, because of the Friday classes, there is an A hour which runs from 9:00 to 9:50

three times a week, and a B hour which runs from 10:00 to 10:50, also three times a week. For those students not taking classes on Fridays, the A and B hours are combined into a regular lecture period running from 9:30 to 10:45. If Friday classes are abolished, the necessity for three 50 minute classes would also be eliminated. With the new proposal, Mondays and Wednesdays would contain the same time slots as Tuesdays and Thursdays, and there would be no variety in students' schedules.

According to Karen Bacon, Dean of SCW, "Starting earlier in the morning is the only way to function and to have a more productive day." Presently, the building is extremely crowded and at times every classroom is being used. This change would utilize the hours in the day more efficiently and help to eliminate some of the crowded conditions in the building by providing more times for classes.

The last proposed change would involve the D hour on Mondays and Wednesdays. Currently, this time slot consists of an hour and forty minutes of lecture on Monday and fifty minutes of lecture on Wednesday. Students and teachers generally feel that an hour and forty minutes is too lengthy, and the time is not being used productively. Further, many teachers also do not approve of the fifty minute time slot, which causes an unpro-

ductive time period. Dr. David Shatz, professor of Philosophy at SCW, summed up the general view. "The longer hour was physically very difficult for teaching, and the shorter class did not allow for enough time to cover any significant amount of material." The suggestion is to shorten the D hour on Monday, and lengthen it on Wednesday. A half hour lunch period would be added in on Monday between C and D hours (1:10-1:40). This would exactly correspond to the Tuesday and Thursday lunch periods. Wednesday's club hour would remain between D and E hours (2:30-3:25).

The Jewish Studies department will be affected by the new proposal. Now, the first two time slots on Mondays and Wednesdays are primarily used for Jewish Studies. AB hour, running from 9:30 to 10:45, and C hour, running from 11:00 to 12:15, are the first two classes. With the new proposal, the C hour would be the third time slot of the day, and it would be shared between general and Jewish studies. Dr. Ephraim Kanarfogel, head of Jewish Studies at SCW claims, "This new schedule would be more effective and would allow us to utilize our time and space better. This way, we can run three classes in a row. The general studies courses that will be offered in C hour will be available in other slots as well. There shouldn't be any

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KOLLEK TO BE HONORED AT CHANUKAH DINNER

by Rachel Schenker

Teddy Kollek will receive an honorary degree at YU's Chanukah dinner on Sunday night, December 16, 1990. This gala event, to be held in the Starlight Roof and Grand Ballroom of the Waldorf Astoria Hotel, is a "development event" which will formally launch YU's \$400 million Second Century capital campaign - the largest fund raising event ever undertaken by any institution of higher Jewish education.

The 66th Annual Chanukah Dinner and Convocation is the University's premier campaign event and perennially one of the most prestigious and elegant affairs on the Jewish community's calendar. The capital campaign was adopted earlier this year by YU's Board of Trustees after hearing a series of comprehensive reports on the immediate and future needs of the University's 16 undergraduate, graduate and professional schools and affiliates. The goals of the campaign include expanding and improving facilities, enriching academic programming, enhancing faculty and increasing financial resources for student aid as well as a broad range of community services and outreach programs.

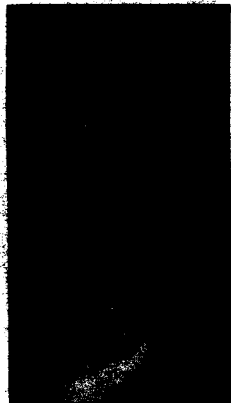
Traditionally, a well known personality is chosen by the Board of Trustees to be awarded an honorary degree by YU president Dr. Norman Lamm at the academic convocation. The featured guest is then the principal speaker at the dinner. Kollek will be joining past guests George Bush, Dan Quayle, George P. Schulz, Yitzhak Shamir, Shimon Peres and others in this honor.

Additionally, other philanthropists that provide special assistance to YU are honored. Aside from the guest of honor, the University will be awarding Diane Belfer, Mr. Ebrahim Eshaghian, Dr. Stephen H. Floersheimer, Mrs. Fanya Gottesfeld-Heller and Mr. Joseph Wilf with award in recognition of their outstanding help and commitment to Yeshiva University.

Teddy Kollek, mayor of Jerusalem for over a quarter of a century, will be awarded the honorary Doctor of Humane Letters degree. "The world's most famous mayor," will also be principal speaker at the dinner. When asked about the guest selection process

and the choice of guest of honor, Dr. Israel Miller, Senior Vice President of YU, responded, "Mr. Kollek represents the unity of Jerusalem and has served with great distinction as mayor of Jerusalem pre- and re-united."

Teddy Kollek was born in Nagyraszony, Hungary in 1911 and spent his childhood in Vienna, where he joined a Zionist youth group as a teenager. After he aided several missions around Europe to help save Jews from Hitler, he settled in Palestine in 1935 as a pioneer. Mayor of Jerusalem since 1965, his achievements include the establishment of the Israel Museum, of which he is still chairman of the board, and the establishment of Israel bonds. A large portion of his work has been devoted to achieving the informal consensus among Israel's friends that Jerusa-



Teddy Kollek

lem should not be physically ridiculed. He seeks tolerance from the Jews regarding the Arab presence in Jerusalem, and from the Arabs, recognition of the legitimacy of Israeli rule.

Kollek's policies and statements reflect this attitude towards tolerance. "The universality of Jerusalem, that's what we want: something that justifies pluralism today." He headed the Jerusalem Committee for the planning beautification and preservation of Old and New Jerusalem.

The University will also salute Mr. Kollek in honor of his upcoming 80th birthday.

YU MOURNS PRESIDENT'S LOSS

by Nechama Goldman

Over 1000 people, including Yeshiva University rabbis, faculty members and students attended the funeral of Samuel Lamm, father of Dr. Norman Lamm, president of Yeshiva University. The funeral service was held in Nathan Lampert Auditorium, on the up-town YU campus on October 21. Mr. Lamm died on Friday, October 19, 1990 at the age of 92.

Mr. Lamm is survived by two sons, two daughters, 13 grandchildren and 31 great-grandchildren. His wife, Pearl Lamm, passed away on July 3, 1990. Eulogies were delivered by three of Mr. Lamm's grandsons and by his sons, Rabbi Maurice Lamm, President of the National Institute for Jewish Hospice in Los Angeles, California and Dr. Norman Lamm.

The first eulogy was given by David Lamm, the eldest grandchild. He spoke of his grandfather as a person who "in a world where so much of what we learn is by the 'do as I say' methods, he learned from his Zadie, the 'do as I do' method." He concluded by thanking his father, uncle and aunts for passing onto his son the tefillin of his grandfather to be presented at his son's Bar Mitzva.

Dr. Joshua Lamm, son of Dr. Norman Lamm, spoke of his grandfather as "his hero." He mentioned the attention, patience and love Mr. Lamm showed to his wife throughout her last illness despite her deteriorating condition, comparing it to "ahava she'eno tluyah b'davar" (love not contingent upon anything). "His biggest

regret was that as he started to lose his sight, he couldn't read chumash and Rashi. He would sit with a magnifying glass and a large print chumash for as long as he could."

Delivering the third eulogy, Jay Auslander, son of Lamm's daughter Miriam, apologized to his mother for his inability to express himself about his grandfather, "I can't define him for to define him is to limit him and his abilities were without bounds." He then read aloud a letter written to him by his grandparents before his marriage. Concluding, Auslander said, "so there you have it, my grandfather, my hero, my Zadie."

Dr. Maurice Lamm began his eulogy by saying that, "our father never made any demands on us in our adult lives, but he did ask my brother that we deliver no eulogy because completely in character, he simply did not want to be portrayed as tzadik or a lamden (learner) and he didn't want the picture of him to be inflated into something that he was not." Dr. M. Lamm began with the qualities his father did not possess. "My father was not a talmid chacham...he didn't go to yeshiva gedola...on the other hand, he truly revered talmidei chachamim...but in him and through him Torah lives and breathes today...he had nobility, my father

Continued on p. 7 col. 3.



Funeral procession of Samuel Lamm

Stern Survey Successful

The OBSERVER conducted a survey of student opinion on world events, featured in the center spread of this issue. Student response, while not overwhelming, showed a broad range of opinions that suggests that a fair amount of students were polled. Tallies revealed that more than half of the school reads the newspaper or listens to the news on a daily basis. Secondly, the majority of students were able to answer the questions on facts correctly although only 38% knew that Kollek wanted to meet with the UN officials in regard to the riot at the Kotel.

Student concern was high in regard to German reunification and almost half of the school felt that Israel was completely justified in using live ammunition (ten on a scale of ten) while 45% were in concurrence on a lesser scale.

The majority of SCW students wanted to see cuts in the spending for military purposes and 55% agreed that taxes should be raised. Of this 55%, 62% and 41% advocated raising taxes on cigarettes and liquor, respectively.

In conclusion, we were pleased to see that the survey revealed SCW students to be both well informed and interested in current events.

MidTerm Confusion

Once again we have reached the time of year more dreaded than even final and paper time by students and faculty alike. Midterms are now the focus of our attention. Unfortunately, established policy regarding the scheduling of midterms does not currently exist in Stern. Professors are forced to schedule the exams during class, which results in the loss of valuable learning time. Finding an ideal midterm date for every member of the class - one that does not conflict with any student's academic or social calendar - is impossible.

While students should temper their complaints, understanding that all universities allow the scheduling of two exams on one day, an increase in the organization of the midterm department would ameliorate the situation. Implementation of a definite midterm policy, as is done for finals, would alleviate the present confusion and dissatisfaction.

Too Closed For Comfort

The growth of Stern College has resulted in record number attendances at lectures and Shabbatons. The library is full even before midterm time and the computer room is constantly busy. Even the Beit Midrash in the dorm is used late into the night. Stern students are up late studying and working on projects. Given this abundance of late night activity it is unfair and inconvenient that SCW facilities are unavailable late into the night. Other colleges, even small colleges have access to cafeterias, computer rooms and libraries 24 hours a day. Further, Yeshiva College has recently opened Belfer Hall, which houses the computer room, 24 hours. It is ridiculous that SCW students must continue to leave the school building at midnight, given the deadlines for projects, papers and preparation requiring research material in the library that are constantly deluging students. At least there should be a 24 hour van service giving SCW students access to the computer room at Belfer Hall. Extra hours are a necessity and the OBSERVER strongly suggests that the administration take note of such a vital request.

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345 Lexington Avenue, New York, N.Y. 10017 348-7788. Published by Stern College Student Council. The views expressed in assigned columns are those of The Observer only and do not necessarily reflect the opinions of the student body, the faculty or the administration of Stern College.

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Quote of the Month

"I measure out my life with coffee spoons." T.S. Eliot

Two Sides To Every Story

of World Jewry.

Sincerely,

Glenn Richter

National Coordinator, SSSJ

Dear Editor,

Having always held Israel in the highest regard, and incidentally having been in Israel during this politically tense time, my initial reaction to the world condemnation was complete and utter disgust and anger.

I have always learned that defending oneself is not simply permitted, but an obligation that must be fulfilled using whatever means are deemed necessary. To me, having seen the size of the rocks and the other sharp objects that were flung down from the Temple Mount, there was no doubt that the Israeli police were completely justified in resorting to live ammunition.

For the first time in my life, I had witnessed firsthand the ability of the press to influence world opinion by distorting the media and reporting from a clearly biased viewpoint. "World Condemns Israel Killing Twenty-one Arabs," "Temple Mount Massacre - Israel At Fault," screamed the headlines of the papers. After reading certain articles I had to remind myself that I was there and saw the deadly rocks.

But what if I had not been there? What if I had been reading the accusatory headlines from my home in NJ? Would I have immediately condemned the world for

condemning Israel, labelling world leaders as outward antisemites, automatically assuming that their vehement condemnations stem from intrinsic antisemitic tendencies? Or would I sit back and review all the facts, attempting to uncover the true story before taking a side?

It's something to think about.

Batya B. Levine
SCW

Kol Hakavod

Dear Editor,

A sincere Yaasher Koach to The Observer and a well deserved *Kol Hakavod* to Chani Hook, Necama Goldman, and Rachel Mohl for focusing on the spiritual needs of Soviet Jews in the USSR, Israel and America. Stern College students—my future wife among them—led the way in founding the Student Struggle For Soviet Jewry back in 1964, and have proven their commitment to our Russian brothers and sisters yet again at this time of such fear and hope for 20%

KUDOS TO T.A.C.

Dear Editor,

I have to compliment T.A.C. on their choice of guest at their most recent lecture. All attendees of Rabbi Rosensweig's *shiur* left with a more complete understanding of the halakhic and philosophical components of the mitzva of *tzedaka*. His insights into the mitzva will hopefully be applied to practice. *Torah* learning is said to be "*shir haShirim* and *shiur hashirim*" - song of songs and measure of measures. Rabbi Rosensweig addressed the mitzva of *tzedaka* on both levels - its praises and priorities. This *shiur* has hopefully been a precedent for future T.A.C.-sponsored *shiurim*. Once again we thank Rabbi Rosensweig for taking time out of his busy learning and teaching schedule to share such insightful *Torah* thoughts and principles.

Channie Weiss
SCW '92

OPINION

About Women

by Nechama Goldman

Men are the stronger sex. Or so the saying goes. Why is it then, that a study at the University of California at San Francisco shows that men have some need to be married. In fact, out of 7651 American adults studied, it was found that men from the ages of 45 to 64 who live alone are twice as likely to die within ten years as men of the same age who live with their wives. Further, men who live with parents or children are no better off than men living on their own. "The critical factor seems to be the spouse," said Dr. Davis, the associate professor of epidemiology and biostatistics who presented the findings. Preliminary analysis suggests that men's eating habits decline when they are alone. Interesting study. Amusing that the traditional breadwinner cannot bake the bread. Faced with starvation or

cooking, men opt for starvation.

Allow me to illustrate: When I come home from school and find no ready food, I open a box of macaroni, put water up to boil, melt some cheese and within a half an hour I have dinner.

In contrast, my brother comes home, reads the directions on the macaroni box, reads the Sports Page, pokes his head in the fridge and settles down with a bag of potato chips and a bottle of coke in front of the TV. A consistent diet of chips and coke could kill anyone!

I remember once watching in astonishment as over a three hour period, a male friend of mine assigned to cutting up a salad, managed to cut up only one pepper. In that amount of time I had managed to cook most of the Shabbat food for thirty people. One pepper in three hours. No wonder men are starving to death!

Granted there are men who can cook. I know some of them. My father for instance is a wonderful cook. However, unless my mother packs him lunch, he will go for a full day without eating. Certain that on his trip to Spain he would be invited to eat somewhere for Shabbat, he ignored my mother's advice, did not prepare food and spent the weekend in agony, racked with hunger pangs. He had received no invitations and had no food.

This summer I worked on a volunteer program with six males and six females. All summer we argued about lunch. Breakfast was accepted as a meal on the run and supper was a cooked meal which we took turns preparing in co-ed pairs. Lunch was basically whatever the makolet (mini-market) had to offer, usually pita, cheese, t'hina, chumus and wafers with a few variations. In the heat of the afternoon, the idea of

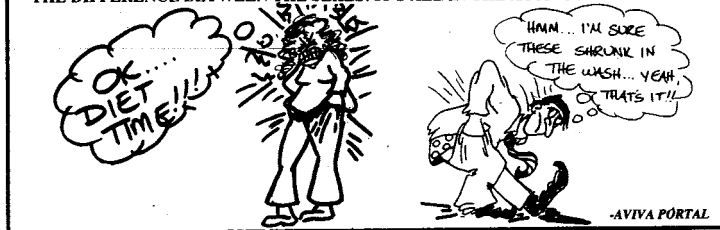
cooking a heavy meal was unappealing. At least for the girls it was unappealing. We were satisfied with sandwiches on a daily basis. The guys on the other hand complained all summer because they were hungry. One cooked meal a day was not enough for them. "So cook pasta or rice," I suggested to one of them. He looked at me unhappily. "Can't we have lunch on a rotational basis like dinner?" I shook my head. "No way. If you guys want food, make it but don't bring us into it." Needless to say, the men never cooked lunch, they continued to complain and all of them lost a lot of weight. Over a period of time, behavior like that could definitely be very damaging.

In Ecology, we are learning about survival of the fittest. Since food is one of the things we need to survive you could say I do a great job of surviving. When I'm hungry

I make myself something to eat. In contrast my male friends mainly eat what their mothers send them home after a weekend, enough to last a week or a month, depending on how long they are going to be away from "the nest." So first it's the mother and then it's the wife. Maybe that's why God created man with woman, as a helpmate. The Gemara asks in tractate Yevamot (63a), "Wherever with doth woman help man? Man brings wheat. Can he eat it raw? He brings flax. Can he wear flax? There would be no one to show the way and put him on his feet."

"I man-1 wife=bad news according to researchers at the University of California at San Francisco," wrote Anna Quindlen in the New York Times a day after the study was published. It looks to me like the Gemara has biostatistics on its side.

THE DIFFERENCE BETWEEN THE SEXES: IT'S ALL IN THE ATTITUDE



-AVIVA PORTAL

Humanity on Parade

by Joanne Kiput

Before I came to Stern College, when I would hear "New York" I thought of the Empire State Building, the Statue of Liberty, Fifth Avenue and Macy's. Now that I've lived here for two years I also think of poverty, slums and the homeless. Both worlds collide in just one city block. I walk down the street and I see women in Chanel suits, men in pinstripe suits with leather attache cases and customers leaving Bloomingdales with colorful shopping bags filled with purchases. Then I also see homeless people sleeping in doorways or pushing wagons filled with their worldly possessions. Men and women who haven't bathed in months, barefoot, holding a dirty paper cup in an outstretched arm asking for money. I pass by this scene everyday and it's all too easy to become desensitized to what surrounds me. And that's when I'll see a heartrending scene which makes me come to an abrupt halt.

Like today when I was walking back from the Mid-Manhattan library and I saw an elderly woman, holes in her shoes, with a stooped back, dragging a heavy crate across the street and down the block. I turned in confusion, not knowing what to do and I almost bumped into a man wearing tattered clothing who was peering into the garbage for empty aluminum cans.

It pains me inside to witness humanity sinking to the lowest depths of poverty. Last year I took a class called "Current Issues in Psychology." We discussed the homeless, what can be done, and what actually is being done. The reality is that solutions to the problems are years away.

The *Ramchal* (author of *Path of the Just* and *Derech Hashem*) says that every situation is a means for growth. I complain that the dorm is too crowded and I don't have enough privacy. What about the thousands who roam the streets without anywhere to live? My friends and I stand in front of clos-

ets bursting with clothing and cry, "I have nothing to wear." What about the thousands who wear the same ragged clothing and torn shoes everyday without protection from the rain and cold? One night I was walking back to the dorm with a friend and a homeless man approached us and asked for money. He said he hadn't eaten for days. We walked into a nearby deli and bought him soup. As I handed the food to him he said, "Thanks sister." What did he eat the next night?

Living in N.Y.C. forces me to leave my sheltered existence and confront the often harsh reality of life. I look down from my 34th Street window and I see the parade of humanity. The disheveled march alongside with the Perry Ellis suits, as oblivious to one another as they are to my penetrating gaze. As I turn aside, returning to my own affairs, I pause to wonder: "When I join the parade, how will I rate in the eyes of an observer?"

by Cindy Darrison

Today, a majority of Jews enjoy religious and political freedom. However, with this privilege comes enormous responsibility. First and foremost is the participation in the democratic process.

We pray that the government will survive so that the Jewish community within it will flourish. Just as we partake of the protection and support of the government, there is an obligation to assist the government and to make sure that the government prospers.

Jewish leaders have recognized the importance of registering and voting. Many have registered and publicly voiced their views on the matter. Sages throughout the generations have been involved with the government and many times have even served as advisors to governors and kings. It is incumbent upon every Jew to assist the government in some fashion and the best means to accomplish this is by voting.

Jewish leaders have stressed the importance of voting since it relates to our interests regarding Israel, Soviet Jewry and yeshivas. Even with religious and political freedom, the Jewish community cannot afford the luxury of apathy. Our interests would be placed at stake and we could lose the gains of the last several decades.

Judaism is a religion that believes in *Tikkun Olam*, making the

world we live in a better place. We can accomplish these goals in part through electing a government. By electing government

officials, we are able to enact and change laws and affect American domestic and foreign policy. All of these concerns point to the importance of voting and sending a message to government leaders. Elected officials watch who votes. Right now, if the Jewish community continues to vote in large numbers, our voice will be heard and our concerns will be taken seriously.

On November 6th, voters in New York State will go to the polls to elect (or re-elect) a Governor, Lieutenant Governor, Comptroller and Attorney General, as well as Congressmen, State Assembly members and State Senators. These elected officials have day-to-day impact on the life of the Jewish community in New York.

It is crucial for the people in government to recognize the needs of the Jewish community in general and the Orthodox community in particular. The only effective way we have to register our concerns about issues important to us is to vote in large numbers.

Our responsibility is very clear —Vote on Election Day — Tuesday, November 6th.

Editor's Note: This editorial was sent to the OBSERVER courtesy of Governor Cuomo's office.

The Jewish Vote Counts

AROUND THE CAMPUS

Gubernatorial Gambits

by Karen Pruzansky

Yeshiva University College Republicans and the J.P. Dunner Political Science Society sponsored an event in the Rubin Shul which turned into a fiery exchange between the students and one candidate. The evening featured a debate between New York's minority gubernatorial candidates. Approximately 70 people attended the debate, including Yeshiva University students and each candidate's entourage.

The three candidates who appeared in the debate were: Lenora B. Fulani of the New Alliance Party, Gary Johnson, the Libertarian Party representative and Mr. Unger (representing Herbert London) of the Conservative Party. Louis Wein, the Right to Life Party candidate was unable to attend at the last moment. Governor Mario Cuomo, the Democratic and Liberal Party candidate, and Pierre A. Rinfret, the Republican candidate, declined Yeshiva University's invitation to debate their opponents.

The moderator was David Define of "Media Objectivity", a program on Cable TV. Dr. R. Bevan, a professor of Political Science at Y.U. and Dr. M. Schneider, professor of Sociology at Y.U. participated as panelists. Each candidate was given time to respond to a question directed at them, and subsequently their opponents were able to rebut what was said. The issues addressed in the debate included: gun control, homelessness, the war on drugs, homosexuality and the AIDS epidemic.

When asked who represents the 'Old Alliance' as opposed to the 'New Alliance', Dr. Fulani answered that "the Democrats and Republicans represent the 'Old Alliance', while the 'New Alliance' stands for a Black Agenda. The Black Agenda is of no interest to Gov. Cuomo and the other candidates for governor." The Demo-

crats and Republicans are representative of the "straight, white male agenda, to the exclusion of people of color."

Dr. Fulani believes that the only reason for her exclusion from the broadcasted Friday evening gubernatorial debate is because she is a woman and an African American. Gary Johnson, a white male candidate, refuted her argument as he was also blacklisted from the debate Friday evening. He called New York's political system "archaic." Johnson commented that since the Democrats and the Republicans take their voters for granted, they could not be bothered to attend this debate.

In response to the question posed about the major weakness in the Cuomo administration, Mr. Unger cited his economic and social theory. Cuomo believes that "anything you tax in life you decrease, any behavior you subsidize you increase." He claimed that by taxing the productive and subsidizing the unproductive, the average hard-working New Yorker is driven to flee the city.

Johnson responded to the same question by attacking Cuomo personally, saying that "Cuomo takes the 'Empire State' entirely to heart." He agreed wholeheartedly with Unger that the tax payers subsidize the unproductive—the unproductive being the Republicans, Democrats, and Conservatives who hold office.

Moreover, Fulani is vehemently opposed to Cuomo and his administration and called Cuomo "insensitive to the people of this state." Aggravated by the lack of response by Gov. Cuomo to "the rise of the Ku Klux Klan in New York State", she condemned his silence. Nevertheless, the candidates were all in agreement as to who the next governor will be. That issue was 'black and white'.

During the question-answer

period, Unger dealt with the issue of the failing educational system in New York City. Unger supports a voucher system, which would allow students to choose their school from a selection of private schools; he then mentioned that Cuomo opposes a voucher system and deems it unconstitutional. Unger believes that the voucher system will help save New York financially, and will promote a better education for all.

Jason Muss, the Y.U. student who had posed the question said "Mr. Unger struck a cord in me with his belief that we must further education for all, and stop trying to invoke anger among the minority community against the white community."

Fulani chose to announce proudly that she was "deeply honored to receive the endorsements of two extraordinary black leaders"; Minister Louis Farrakhan, leader of the Nation of Islam, and Reverend Al Sharpton, president of the United African Movement. This comment, in addition to calling the government of the State of Israel fascist, caused enraged murmurs by the majority of the audience attending the debate.

Jonathan Greenblatt, a Y.C. senior suggested to Dr. Fulani that "she shouldn't take pride in being endorsed by racists such as Sharpton and Farrakhan." Fulani insisted that the African-American people have the right to choose their own leadership. Impassionately she declared that "Rev. Sharpton is considered beloved among the black people" and both Farrakhan and Sharpton "fight for a Black Agenda."

In the aftermath of the debate, a wordy melee broke out between YU students and Fulani in the Rubin lounge. YU students accused Fulani of being an anti-semitic. The verbal abuse and shouting that ensued called for action by the security guards to reinstate order.



Students Reentering Brookdale Hall After Fire Drill.

Practice Makes Perfect

by Deborah Aharon

The first SCW fire drill in over two years took place at Brookdale Hall on Wednesday, October 24 at 10pm. Much preparation was done beforehand by Jeffrey Socol, Mrs. Deborah Kenny and the staff of Resident Assistants. The drill was intentionally planned for a time when most students would be in the dorm yet early enough so that most students would be awake. According to Mr. Socol the drill was very successful. The building was evacuated of its 567 residents in 6 minutes flat. Socol admitted however, that not all students were present at the time.

"The drill went very well," remarked Socol. "I was pleased with

the manner in which the students carried out the procedure and the timing."

The new fire regulation requires drills three times annually in the classroom building and once yearly in the dormitory. It is hoped that the fact that the students cooperated so well the first time will make future drills run more easily.

Mr. Socol previously trained the Resident Supervisors to double check the generally overlooked aspects of safety. They were instructed to close windows and shut off appliances. R.A.'s also check the rooms to make sure that their entire floor is evacuated and that all students use the stairs as opposed to elevators.

SEPHARDIC CLUB KICKOFF

by Andrea Feld

Sixty students gathered in the Koch Auditorium on October 18 for an evening of food, games, and music to kick off a new year for the Sephardic Club. The purpose of the event, according to the club's vice-president, Orna Melamed, was to acquaint prospective members with previous participants and start off the semester with an entertaining activity. "The club was founded about five years ago, and its goal has always been to familiarize people with Sephardic culture," she explained.

Both club presidents, Neeli Souli and Avraham Benhamu, introduced the new members and described future club events, which include a shabbaton in December. "It's so important for us to be aware of the different customs within our nation," Souli stressed. Playing "Name That Israeli Tune" enabled people to meet each other and was appropriately fit to the aim of the event. "I was really pleased with the turnout," Souli said. "I'm anticipating upcoming Sephardic Club programs and hope they'll be as great as this one was."

EMINENT RABBI EXPLORES MITZVAH OF CHARITY

by Shana Feiner

On Tuesday evening, October 23, the second in a series of T.A.C.-sponsored shiurim took place. Rabbi Michael Rosensweig, a Rosh Yeshiva of the Mazer Yeshiva Program, addressed an audience of Stern students. An alumnus of Yeshiva College and the Bernard Revel School of Graduate Studies, Rabbi Rosensweig studied at Yeshivat Har Etzion in Israel. He received *smicha* from RIETS and is presently completing a doctorate in Medieval Jewish History. One of the first to complete the Caroline and Joseph S. Gruss Kollel Elyon - an intense post-*smicha* study program, Rabbi Rosensweig currently lectures all over the country.

Rabbi Rosensweig discussed the well-known, yet seemingly "enigmatic" *mitzva* of *tzedaka*. Though *tzedaka* may seem to be an uncomplicated *mitzva*, he asserted that in fact there are various components within the *mitzva* itself. Commentators differ as to the

amount that must be given and the choice of its recipient.

The scriptural commandment of *tzedaka* is formulated in two different ways. The first, a negative injunction is in *Devarim* 15:7: "...Lo ta'ameit et levavcha velo tikpotz et yadcha me'achicha haevyon" (Thou shalt not harden thy heart nor shut thy hand from thy needy brother.) The Torah then issues a positive command, "*ki patach tiftach et yadcha lo, v'ha'aveit ta'avientu dey machsoro asher yechsar lo*" (But thou shalt surely open thy hand unto him, and shalt surely lend him sufficient for his need in that which he wanteth)

In determining the required amount for *tzeddaka*, the *Rambam* also explains that one-fifth (optimum amount) or one-tenth (medium amount) are only required when there are clear demands to give (e.g. indigent man knocks on door). Only when one must actually search out for a poor person to



whom to give money, may he give the least amount - "*shlish shekel bashana*." The *Rambam* thereby introduces the constant interpersonal relationship that the *mitzva* encompasses.

Rabbi Rosensweig then attempted to clarify the essence of *tzedaka*. Is *tzedaka* a *mitzva* that is performed to improve one's relationship with God or with man? Additionally one may ask who the *mitzva* is truly given for, the donor or the recipient? The *Beit Halevi* explains that since it has been pre-determined that the recipient will receive a certain amount of money, the *mitzva* of *tzedaka* is given to present others with an opportunity to do a good deed. The performance of charity will in turn change the personality of the donor, creating within him the concept of mercy (as *Ramban* explains) and enabling him to develop religious morality and closeness to God. (*Bava Batra* 10a) Consequently, *tzedaka*, seems to

be a *mitzva* between man and God.

The *Or Zarua*, however, argues that since no *bracha* is made when giving charity, one can learn that *tzedaka* fundamentally has a pragmatic impact. The performance of the act is a result of the presence of the recipient, as opposed to the donor, and is intended to benefit the recipient. According to the *Or Zarua*, *tzedaka* is a *mitzva* that is between man and man.

The *Rambam* reconciles these two views in explaining that the positive commandment of giving charity focuses upon the donor, whereas the negative commandment concerns the donor and recipient.

The *mitzva* of *tzeddaka*, concluded Rabbi Rosensweig is thus a two-dimensional commandment. The "*ben adam lamakom*" element, as explained based on the *Rambam*, places demands on the donor him/herself when faced with the opportunity to fulfill it. The

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AROUND THE CAMPUS

Students Explore Business Opportunities

by Banji Latkin

The Sy Syms School of Business held its annual Career Fair in Weissberg Commons with close to 200 people in attendance, on Wednesday October 12. A forum that allows students to meet company representatives, the career fair assists students in becoming better acquainted with job opportunities available in the business and computer world.

"The fair allows the Yeshiva students to learn about the companies as well as lets the companies have an opportunity to get to know Yeshiva," said Adrienne Wolff, an administrator in the Syms placement office. Miki Jona, SSSB president at SCW, said that the fair "gives students an opportunity to make connections with firms for summer internships or full time jobs after graduation. It also helps students get a feel for what is out there."

Most of the companies that are invited have some sort of relationship with the University. In addition new companies are contacted each year. Although a large percentage of the companies represent accounting, banking and investment firms, there were representatives from Liz Claiborne, the GAP and Strawberry looking for stu-

dents interested in retailing.

Jennifer Birer, the representative from Liz Claiborne, said, "our company is just starting a college recruiting program, Yeshiva contacted us and we felt it was a good opportunity to make connections with the students."

Close to two hundred students, four vans having arrived from Stern, gathered to meet the more than 30 company representatives present. As students signed in at the fair, they were handed a pamphlet suggesting questions to ask and avoid. They were also given a list of the companies and the representatives in attendance. Gilad Deutsch, an accounting major, said that "it wasn't really for accounting majors. None of the big firms were there." Since he had met or would be meeting with the six big accounting firms, he felt that this event was unnecessary for him to attend. He admitted though that there were some benefits to the evening. "I accumulated a wealth of material from the career fair including a frisbee and some pens."

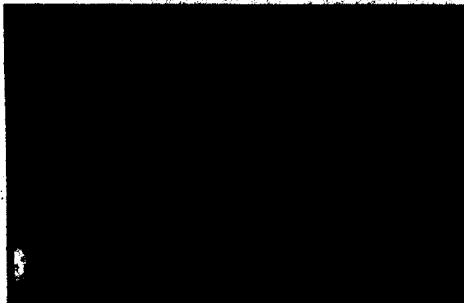
Ellen Payne, an SCW senior and a computer major, went to the fair to get an idea of what specific companies were looking for and what they offered before she applied to interview. She complained

that though the event provided students with a list of companies, it did not specify who the companies were interested in hiring. Furthermore, she could not find the one computer company, Ring Computers. "Maybe a map would have helped or reference materials," she commented.

Several companies sent YU alumni employees, to be representatives at the career fair. Greg Dallas, an actuary at Kwasha Lipton and a former YU student, commented that, "without the Sy Syms recruitment program I probably wouldn't have gotten this job." Citibank sent a recruiter and a current management trainee, YU graduate, Moshe Orlan.

Ms. Wolff commented that the "fair is a helpful experience since there is exposure to different types of programs. It is an excellent and informative evening." She noted that the turnout of students was exceptional.

A computer major from YC, Mark Roth, said that the fair "was much improved from last year's and far more informing. It gave me an opportunity to start setting up my career even before I graduate." Roth also felt, "it is reassuring to see that so many companies are interested in YU students."



A room in a Lexington Avenue Complex apartment.

Dorm Follow Up: Crowding Relieved

by Ayelet Novetsky

Though Brookdale Hall is still filled to capacity, the promise made to resolve all housing problems by Sukkot has been kept. The two study halls and the infirmary located in the dorm have been restored to their intended purposes and thirty-three seniors have moved into luxury apartments in the Lexington Avenue Complex at thirty-first street.

Students who were in temporary housing are excited that they can at last unpack their suitcases and install their phone lines. Some though, are resentful that they were required to be "in limbo" for two months. One student says, "Stern had the best intentions. It does nothing maliciously. But we should have been forewarned. Maybe we would have chosen to commute or find a different residence." Mrs. Braun responds, "If we had known a month before, we would have let them know, but we didn't. We had an influx of students apply for dorming last minute; we didn't have the opportunity to advise them of their situation."

Other students complain that the switches should have been made in a more orderly fashion. Miryam Goldman says, "I had to come in during Chol Hamoed to move out my stuff but my new room still wasn't ready for me when I returned after vacation."

Dean Nulman, Dean of Students, says that before Sukkot a lease was signed on three more apartments in the Lexington Ave Complex. The students who have moved into the luxury apartments are thrilled with their new residence. "As an education major doing fieldwork, I wake up very early and there was no way for me to get to sleep early enough in the dorms. Now I can sleep as much as I need to," says Lisa Grad, an SCW senior.

In one apartment, five students share two full bathrooms, a balcony and a kitchen equipped with two ovens, one convection and one regular, a dishwasher, and a refrigerator. Sarah Fineberg says, "I had had enough of living five people to an apartment. This resembles home more than the dorm ever could."

Though the attitude towards the new housing is generally positive, the residents do admit that there are some drawbacks. The apartments have no lighting system so the rooms are lit only by lamps. Dean Nulman comments, "responsibility for independent housing is student responsibility." Students moving off-campus received letters informing them of the conditions and regulations they would be required to uphold. It was stipulated that "YU does not own, control, operate, supervise or provide security for the building. Neither SCW dormitory staff nor University Security or

Continued on p. 7 col. 3.

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D Hour Proposal

Continued from p. 1 col. 3.

conflicts and I am working with the deans to appropriately ensure the preservation of Jewish Studies hours."

The question has been raised as to when this proposal, if it passes, will go into effect. The general opinion was that the Spring semester would be the best time, since any problems that may arise would be easier to correct during spring semester because there are fewer incoming freshmen.

The proposal has been shown to several student leaders. According to Dean Bacon, the feedback from students has been positive. Lisa Horowitz, SCWSC president comments, "The feedback from students was positive about the D-hour being shortened, but they did not like the fact that there would be a half hour set

aside for lunch. Many students feel that the cafeteria cannot accommodate so many people at a time. Additionally, most students approved of splitting up the AB hour into two separate classes."

According to Dean Bacon, the faculty meeting ran smoothly and the general feeling was positive. Dean Bacon says, "I think the schedule can be an improvement, and something that is advantageous to all involved." In the upcoming days, the deans will attempt to work out a more specific schedule involving actual courses, and will bring it up at the next meeting.

Several suggestions were made by faculty members, such as moving club hour to the time between C and D hours. Nothing has been finalized, and the proposal is still in its preliminary stages.

Cultural Arts

The Jewish Home Comes to America

by Nechama Goldman

"Mother was certain that never would she find other pots like them. [New World] pots would not know her culinary secrets and as a result they would be quite useless to her." (Shalom Asch, *The Mother*, 1930)

This is the first of many similar quotes describing the journey of the Jews from Eastern Europe to America. Presently on display until November at the Jewish Museum is the exhibit "Getting Comfortable in New York: The American Jewish Home, 1880-1950", which delineated the gradual growth process of the poverty stricken Jewish immigrant into an assimilated, comfortable American Jew.

Relics of former lives in countries thousands of miles away were carried in battered suitcases with steel locks that now hang behind glass cases. Displays of candlesticks, samovars, rugs, kiddush cups and challah covers provide us with glimpses of a rich Jewish heritage that survived thousands of years in exile and a tortuous sea journey. A woman resting on a bench at Ellis Island, exhaustion etched into her face, is one of the introductory pictures exhibited.

Once Jews began to arrive in America, advertising targeting the Jewish community began to appear. Shop window signs in Yiddish, a Pesach seder scene in an advertisement and pictures of tenement housing all point to the beginning phases of Jewish life in America. Model rooms are set up within the exhibit depicting the contrast as Jews climbed up the

financial ladder.

The concern with cleanliness is obvious from the brooms, shovels and dusting rags. Placards explain that immigrants tried to follow the hygiene instructions outlined by the American Department of Health. A kitchen in the 1920's was a huge room that was used for eating, studying, socializing, and bathing. It often served as a production site for cottage industries that immigrants set up to earn money on the side. Fine details, like a night school notebook next to an old sewing machine, create a picture that enables you to step into and momentarily experience the struggle to adjust, learn a new language and survive.

Real estate ads in Flatbush and Borough Park appear in the late 1930's. Private bathrooms replace those previously shared by all the tenants on one floor. There is a sense of pride in ascending the social ladder expressed in the pictures of this decade. Jewish businesses begin to be advertised. By the years between World Wars I and II, the second generation of Jews are more assimilated. Ritual objects become ornaments in rooms that look more and more American.

Although Jews merge rapidly into American culture, certain customs continue to survive. "Pesach was the giant of Jewish holidays and had much to say for itself. The story was good and the food was good. Passover involved getting dressed up and taking an enormous journey with packages and flowers." (E.L. Doctorow, *World's Fair*, 1985)

With an old Jewish radio station blaring music in the background, a Passover kitchen of the 30's is set up complete with Roekach and Manischewitz products, Coke bottles and a liver grinder. Ads from Macy's indicate that it had a Passover Department that sent out ads reading, "food in strict accordance with Kashrut." A Yiddish advertisement with a family celebrating Pesach was used by Maxwell House coffee. Seeing products from sixty years ago that are still used by Jews today, connects the viewer to a past world. In a glass case a samovar and wine goblet from Europe stand next to Barton's candy and Manischewitz macaroons, symbolizing the contrast between the old and new world of the Jew.

In post-war years, Jews move to houses in Long Island. Chanukah emerges as an antidote to Christmas and Chanukah toys begin to appear on the market. Israeli motifs begin to appear in objects of art. There is a nationally syndicated television program from the 50's "The Goldberg's", depicting the activities of a New York Jewish family as it moved from the Bronx to the suburbs.

Overall the exhibit has much to offer, without being too long or too overwhelming. The photographs, quotes, detailed scenes, Jewish objects, home utensils and advertisements are familiar and recognizable. This enhances the impression that the immigrant Jew is not removed or far from the Jew of today. It is an informative and interesting glimpse into the journey of the American Jew.

by Elisheva Wohlgelehter

For those of you seeking a change from the usual Thursday night itinerary of a movie and pizza or the quiet empty library, try the theater. Not Broadway, with its long running musicals and glitz and glamour, but something closer to home. This entertainment is found in an off-Broadway Repertory house where student tickets cost only \$9-less than a movie and ice cream!

Recently I had the opportunity to see two wonderful productions of the Jean Cocteau Repertory located at the Bouwerie Lane Theatre on the Bowery between 2nd and 3rd Avenues. The repertory performs four or five plays a season on a rotating basis two or three times a week. In one week they can perform three different plays!

The theater, though not in the best of neighborhoods, stands out because it is comfortable. The seats are velvet and the room itself is small, seating about a hundred people. The stage, which is angled upwards, is small and this creates an intimacy between the audience and the actors. The actors enter and exit from the front and side aisles, forcing the audience into active participation with what is going on "on stage." The audience cannot help but be caught up in the performers' energy.

Misalliance by George Bernard Shaw, has been running since September. The story revolves around a series of mishaps involving the Tarleton family, a wealthy business class family in England and their guests. Shaw examines the relationship between the poor nobility and rich working class by having Hepatia Tarleton become engaged to a brilliant but spoiled brat, the son of a Lord Summerhays. Lord Summerhays however, has apparently asked Hepatia to marry him in a fit of passion. This causes a somewhat awkward situation when the Lord comes to visit his son and son's fiancée.

This is only one of the many secrets being kept between family members and guests. All erupts when a plane crashes into the family greenhouse introducing new characters, the self-centered Joey, and Lina, the Polish Beauty who is the only character in the play with any sincerity. She challenges the role of women as she haughtily descends from the plane in an aviator outfit, and goggles, letting her long hair out of a hat.

The many twists in the plot are indications of the complexity of human nature as more characters are introduced. Shaw examines, politics, women's roles and hypocrisy through the medium of

humor.

The Infernal Machine by Jean Cocteau, the repertory's namesake is a different type of play. While *Misalliance* dealt with human flaws causing damages between man and man, *The Infernal Machine* adds the cosmic dimension; the gods' intervention in man's affairs.

The play is a modernization of Oedipus. Though the men are dressed in double breasted suits and there are various modern props, the play is clearly set in Thebes, home of the ancient Oedipus story. Although the play proves to be very amusing, its nature is serious and does justice to Sophocles' work.

A voice in the beginning of the play, briefly retells the story of the oracle who goes out declaring that Oedipus will murder his father and marry his mother. The Voice further reveals that the gods have invented a machine which slowly unravels events through the course of a lifetime. We see human struggle and deliberation as man defies and defeats the oracle of the gods. The audience knows, as do the gods, that man cannot defeat his predetermined fate.

In the first scene, the ghost of King Laius is already trying to warn his widowed queen Jacosta, of the tragedy that is to befall her upon Oedipus' arrival. He fails in his attempt because the gods block his efforts. The second scene introduces Oedipus. Oedipus is charming, witty, conceited and proud. He is constantly looking in the mirror. Oedipus defeats the beautiful Sphinx, whose job it is to destroy men who cannot answer her riddle. Answering the riddle, Oedipus is given the throne of Thebes and also, the widowed queen in marriage. Though Oedipus knows the oracle's decree against him, his arrogance blinds him and he professes that he can escape his fate.

When he does marry his mother, the scene on their wedding night is full of irony. The "Oedipus Complex" is overtly portrayed. He calls her mother and she treats him as her child despite their marital relations. References to the mother/son relationship are initially comical but foreshadow a bitter end. The plot ends in the acknowledgement that patricide and incest have been committed, as the gods decreed. In the last scene, 17 years after the play begins, the audience sees Oedipus' tragic ending. His fate has finally caught up with him.

Other plays on schedule at the Bouwerie Lane Theatre are Henrik Ibsen's *When the Dead Awaken* and Shakespeare's *Julius Caesar*.

Rosensweig

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"ben adam lechavero" dimension, however, focuses upon the recipient yet is meant to benefit both parties involved: The donor on a moral level, and the recipient on a financial level.

Rabbi Rosensweig emphasized throughout his discourse that the religious and social obligations of *tzedakah* are not just meant for the recipients' monetary benefits. It seems clear that *tzedaka* is intended for the development of a

Jew's personality. The Rambam explains that *tzedaka*, more than any other *mitzva*, serves as an indicator that one is a descendent of Avraham Avinu. The reason, explained Rabbi Rosensweig, is that Avraham discovered monotheism because he was, in essence, a kind person. Through this character trait, Avraham became sensitively aware of a Creator who constantly displays His acts of *tzedaka*.

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A NIGHT AT THE OPERA

by Shoshana Levine

People are always impressed when I tell them that I go to school in midtown Manhattan.

The notion of attending a University in an area so overflowing and rich with culture is enough to spark public interest and twinges of jealousy. Where else in this country does a college student have the unique opportunity to choose between visiting a world famous museum or enjoying a Broadway show every night of the week if she so desires? Unfortunately, one tends to get so caught up in a routine that one usually does not take advantage of these cultural opportunities.

"The Met," to me, has always been associated with fine art, a place for which I gained an appreciation only after taking an art history course in my second semester at Stern. I would never have thought that one day I would gain a new perspective on "The Met". I had never experienced an opera before, and honestly, I never had any real strong desire to do so, until the opportunity fell into my lap.

The Office of Student Services holds an annual drawing, for all Stern College students, offering six tickets to the opera at the Metropolitan Opera House. Mr. and Mrs. Max Stern, having been steady opera goers, donated a box at the Met for SCW to enjoy. After Mr. Stern's death, the Max Stern Foundation continued to sponsor this gift to the students, in order to continue the tradition established by Mr. Stern for the students' cultural enhancement.

On Thursday night, October eighteenth, while the dorm was emptying out for the weekend, five other Stern women and I, dressed in our finest attire, flagged a cab and headed toward Lincoln Center for our first lesson in cultural appreciation. Upon entering the elegantly majestic opera house, we were immediately transformed into

another world- a fantasy world- far removed from the confines of Brookdale Hall.

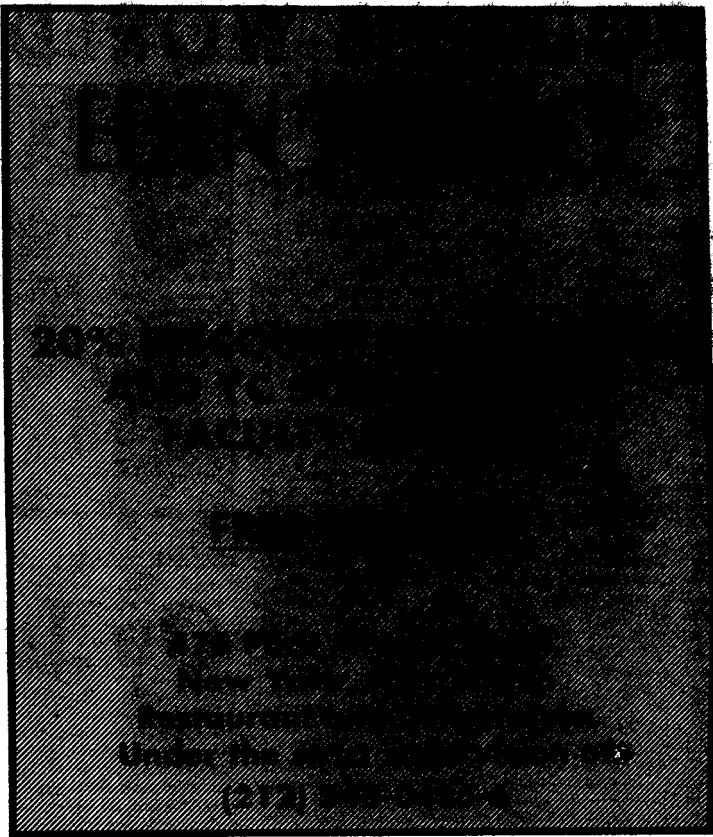
Sauntering up the long red carpeted stairs, and savoring every single step, we finally came upon the door marked "thirty-eight." Settling ourselves into our private box located on the second tier of the balcony, each one of us felt like a queen, and an aura of excitement and anticipation filled the small enclosure. While still drinking in the beauty of my surroundings, the warning bell started to ring, informing the audience that the opera was about to begin. The gold and crystal chandeliers began ascending slowly towards the elaborately decorated ceiling, and as the curtain rose, we were once again transformed into a different world- a world of unhappy peasants, pious monks, and ruthless czars.

Boris Godunov, written by Modest Mussorgsky, a four hour opera in three parts, is the story of Boris Godunov's ascension to the vacant throne of Russia. Unbeknownst to the people, he obtained the throne by destroying the rightful heir. Upon discovering this evil deed, Dimitri, a young idealistic monk, attempts to oust the villainous ruler by posing as the murdered heir. His haunting presence eventually succeeds in frightening Boris to the point of insanity, which eventually causes his untimely death. Dimitri then becomes the ruler, having won the unanimous support of the people. The curtain closes as a lone peasant remains onstage, lamenting poor Russia's uncertain fate.

As the curtain closed for the final time, and we were vigorously applauding the superb performance, I was roughly jolted back into reality, shocked that I had become so engrossed. After all, the entire opera was performed in Russian, and if it had not been for the scene by scene summary that was conveniently located in the playbill, I would have been completely lost. However, the acting and singing was so powerful, and the scenery so elaborately realistic, that one could not help becoming instantly caught up in the plot.

So the next time you hear the word "Met," or you are asked if you appreciate opera, don't roll your eyes and make a face as I may have done in the past. Rather, take advantage of your cultural surroundings, and experience something different for a change. You may surprise yourself.

For more information on the annual opera ticket drawing, see Mrs. Zelda Braun in the Office of Student Services.



Lamm

was a handsome man. He was courtly and he had grace and he looked as though he were manor born." Dr. M. Lamm went on to discuss the qualities that made his father into a fighter. "He was a fighter...he fought antisemitism...and against people who grabbed my grandfather's beard when no one else moved to help him..." Those same qualities depressed him in his old age. "A man who loved life, he raged against the existence of that life," Dr. M. Lamm said about his father's attitude towards his life as his body deteriorated. He shocked a psychiatrist once by calling old people "junk", saying, "Doctor, I'm a practical man. Would you buy a 92 year old car?"

Dr. M. Lamm remembered the occasion upon which he went to give his father advice, "Listen Pop, if there's no future at least you have a great past, so why don't you rewind your tape of life experiences and focus on moments in the past."

I lectured to my father and he looked up to me with his deepest eyes, with the trace of a smile and said, "Professor, are you finished?" and I was finished."

The final eulogy was given by Dr. Norman Lamm. He spoke of the difficulty and pain involved in losing an aged parent. "Don't believe it when people tell you losing an aging parent or grandparent is less painful than otherwise." Running through the 92 years of his father's existence, he outlined the life of a man and his roots. "We saw him constantly practicing 'honor your father and mother'... a man who refused to work on Shabbat during the Depression... who kept his principles... who believed in and sacrificed for Jewish education... he had every right to be proud of his children and grandchildren. It is a tribute to him and my mother that not one of the grandchildren has

departed from the Jewish tradition for which he lived. They and their spouses study Torah regularly."

He relayed the love story between his parents, as a "love story conducted with modesty and dignity." Dr. Lamm concluded that, "We are disconsolate despite that, or maybe because we had him for so long."

Samuel Lamm was born in Lvov, Poland in January 1898. Mr. Lamm immigrated to the United States in 1906 and received his education at the Etz Chaim Yeshiva, forerunner of Yeshiva University and DeWitt Clinton High School. Employed as an inspector with the New York State Department of Agriculture, Mr. Lamm was also an educational administrator at local yeshivas.

Cantor Mallin of the Fifth Avenue synagogue concluded the service with "Kol Melech Rachamin." Shiva and burial were in Israel.

Continued from p. 5 col. 5.

Dorm

-ilities Management staff will be assigned to or responsible for the operation of the building in which you will reside." However, Dean Nulman adds that if students put in a special request, their needs will be considered.

The feeling of security is not as great as it is in the dorm since the security guard is not out only for you," one girl says. "Therefore, everyone perks up each time the door opens." Mrs. Braun comments, "We are always concerned about the well being of our students, but we have chosen responsible students who we felt would find it a generally positive experience."

There is also a fear of being isolated from the 561 students living in

the dorm. Mrs. Braun claims though, "They're part of the residential community just in a different location. Consequently, tremendous effort has been put into providing them with the identical services as those in the dorm. Staff and housekeeping were on hand to facilitate the moves and the walking and van services have been extended."

The changes in rooming also affect rooms receiving new students from temporary housing or students who were dissatisfied with initial room assignments. "Students wanted to come and rearrange our room after it was known that two of our roommates were moving into a suite. We have

been living in our room for two years and we like it the way it is," SCW senior Lauryn Schnack asserts. "It takes effort to form a relationship with one's roommates and now we need to start over again forming new ones," says SCW student, Tzipi Klimmick. "But if I had the opportunity to move into a suite, I would have done the same."

Resident Supervisor Deborah Kenny expresses relief and satisfaction at having found solutions to the various rooming problems. "I spent hours," she says, "with particular students exploring various possibilities and finally satisfactory solutions. I'm glad we were able to keep all our promises."

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TODAY'S WORLD: A HOTBED

IRAQ: The Unexpected Crisis

by Elisheva Berezin

The United States is presently facing the first post-Cold War crisis in a completely unexpected area of the world. While the Middle East has always been a hotbed of controversy, no one expected it to be the scene of a sudden, mad takeover leading the United States, along with Europe and the Soviet Union to the brink of a potential third world war.

America was caught completely unaware when Iraqi tanks rolled into Kuwait on August 2, 1990. The 1,000,000 strong Iraqi forces quickly overtook the tiny emirate, ousting the government, destabilizing the Middle East, decreasing the stature of moderate Arab states such as Egypt and threatening the existence of Israel. President Bush immediately responded to Saddam Hussein's "naked aggression" by placing an embargo on U.S.-Iraqi trade and freezing \$30 billion worth of Iraqi and Kuwaiti assets. The European Economic Community followed suit with an oil embargo, and the United Nations Security Council demanded an immediate, unconditional withdrawal from Kuwait. In a surprising move, the USSR, Iraq's largest arms supplier cut off arms shipments, and joined the United States in a call for an international arms embargo on Iraq.

At the time of the takeover, the United States was unprepared to deal with conflicts outside of Central Europe. Although the United States' total number of combined forces, equipment and air power is greater than that of the Iraqis, it is scattered across the world, from Asia to Europe. The U.S. lacks the means for immediate mobilization. Furthermore, preparing for Middle East warfare is different than anything the United States has experienced. The desert climate and miles of sand dunes make it difficult for American troops to acclimate to the environment and fighting techniques have to be adjusted.

Secondly, women have been drafted or have volunteered to serve in the Middle East. This is posing many problems with hundreds of families in America left temporarily motherless. Further, the Arabs in Saudi Arabia are finding it disturbing to deal with women as peers in the military.

At present, there are 250,000 troops stationed in the Gulf. There is talk of sending another installment of 100,000 soldiers. On the eve of a two month adjournment, Congress wants a pledge from the executive branch that Bush will not declare war. It seems that Bush would like to declare war, however he can not do so without direct provocation from Saddam Hussein in the form of an overt attack, the mistreatment of hostages, or even evidence of Iraqi preparation for attack. However, if Saddam, a wily politician willing to wait even under the burden of economic sanctions, does not provoke hostilities, what can Bush do to begin a war?

Bush has obviously ruled out a quick military strike, yet the troops cannot remain in the desert forever. As Saddam holds out in the face of economic sanctions, there is much pressure on the President to abandon "psy war" in favor of a military solution.

However, as is the case with any situation involving a decision to become militarily involved in an area far from home, there are the "hawks," those who favor military involvement, and there are the "doves," who wish to employ all avenues of peaceful efforts before resorting to military force.

The case for war is simple: economic sanctions have not yet crushed Iraq. The current waiting is promoting a policy of appeasement and is leaving room for Iraq to continue developing biological weapons and nuclear power. Furthermore, one cannot realistically expect the Arab coalition to remain united.

Equally persuasive is the petition against war: war would disrupt

continued to page 11, col. 1



On Judging Israel

by Shoshana Levine

Israel is once again making front page headlines and is a major focus of the current political conflict worldwide. Presently however, she has also become the target of world condemnation.

The worst rioting in over twenty years erupted at the Temple Mount area in the Old City of Jerusalem during *Chol Hamoed Sukkot*, leaving twenty one Arabs dead from police gunfire and more than fifty people wounded.

The tension began on Monday morning October eighth, when hundreds of Jews from all over the world were gathered at the *Kotel* for *birkat kohanim* (the Priestly blessing). As the prayer services drew to a close, suddenly Arabs appeared on top of the Temple Mount, and rocks began hurtling through the air showering the throngs of Jewish worshippers below.

The police immediately responded by firing tear gas and rubber bullets to disperse the rioters. The Israeli police force then began firing live ammunition into the riotous mob, killing twenty-one Arabs and injuring more.

The incident triggered off strong criticism from most world leaders, with one of the strongest condemnations coming from President Bush. Israel found itself under attack from the UN Security Council for its harsh treatment of the Palestinians, and was presented with two resolutions chastising it for the bloodshed at the *Kotel*. One, introduced by the U.S. states that the Security Council is "alarmed" by the violence, and "deeply concerned that Israeli security forces responded excessively," and requests that an emissary be sent to the region to investigate.

The other resolution, presented by the nonaligned nations, accuses Israel of "criminal actions," and calls for a security council delegation to examine the situation. Israeli Prime Minister Yitzchak Shamir made it clear that Israel would not accept such a delegation, and instead appointed a special internal investigator.

committee to research the police handling of the riot.

President Bush, obviously anxious not to jeopardize his Arab alliance against Iraqi president Saddam Hussein, condemned Israel for not having demonstrated "greater restraint" while trying to quell the riot. Bush's immediate condemnation dismayed Israeli officials and American Jewish organizations throughout the U.S. The Conference of Presidents of American Jewish Organizations accused the U.S. and specifically Bush, of "caving in to the political needs of our new-found Arab allies."

The entire incident sparked off Arab retaliatory attacks and the country is still suffering from repercussions of the riot. Every day New York Times headlines feature renewed Arab attacks intending to avenge the October eighth killings.

Rabbi Saul Berman, a Jewish Studies professor at SCW and an active member of the Jewish community, feels that because the world is always so quick to condemn Israel, she needs "vigorous defense" in any situation in which she is condemned, and it is the responsibility of the united Jewish community to offer the necessary support. "It is our responsibility and obligation as Jews to support Israel and to hold it in appropriate standards of halacha," he said. "The issue is always whose side you are on, and lining up on sides even before knowing the facts is warranted because usually our enemies condemn us before knowing the facts themselves."

Rabbi Berman explains that universally, the dominant Jewish response seems to be in defense of Israel despite what the facts may be, and assumes that Stern students respond accordingly. "However," he emphasizes, "the fact that you support Israel shouldn't mean that Israel can't do anything wrong in your eyes. Israel is not infallible and must know when to admit its errors." In the current situation, he posits, as in others in the past, individuals will end up being blamed for a poor judgement call.

reprinted from the Phila. Inquirer, Oct. 9, 1990

continued to page 11, col. 3

OF INTERNATIONAL TENSION

U.S. Budget Revamped The Drama is Over

by Rachel Schenker

The drama that began on October 5, has finally come to a close. After much infighting and political parrying, a five year budget plan was approved by both Houses of Congress. This deficit-reduction bill, predicted to affect almost every member of society, has been promoted as a way to help save nearly \$500 billion over the next five years. There have been lengthy debates within the Senate and House over the past few months. The first proposal presented on October 5 was a budget negotiated by Bush's advisors and top Congressional leaders. It was rejected immediately by the House. The renunciation of the bill forced a weekend shutdown of some Government agencies and services, which included the Smithsonian Institute, the Statue of Liberty, and the Liberty Bell. The revised bill that finally passed through the House of Representatives by 228 to 200, and in the Senate by 54 to 45, is the "Omnibus Budget Reconciliation Act." Considered "the most important legislation ever written to reduce the budget deficit," it was rejected by the majority of Republicans.

Many of the Democrats who rejected the bill are those senators currently in close re-election races. "This is a sad comment on the state of governmental politics today. There should not be winners and losers in this deficit game. This should not be a game. This is our country," commented SCW senior Miriam Gold.

The entire budget issue has hurt President Bush's popularity considerably. His 75% approval ratings over the summer have fallen to the point where many Congressmen and Senators have broken ranks with the President.

Bush himself has admitted that much of what he agreed on was a "one-time compromise." Nevertheless, he agreed to sign because he believes that this new legislation will be effective in cutting the annual deficit which is now almost \$300 billion by about \$43 billion this year and nearly \$492 billion over the next five years. The changes introduced affect agriculture, veterans, child care, banks, housing, labor, health, and other government related fees.

Higher taxes are being imposed on gasoline, cigarettes, alcohol and telephone use. Zev Farkas, instructor of Physics recitation at SCW, said "the telephone tax was imposed during W.W.II and was supposed to be repealed immediately thereafter but they always found a reason to keep it around." Luxury taxes are to be raised on yachts, airplanes, furs and expen-

sive cars. While Medicaid and Medicare projects were cut, it was by less than the \$60 billion initially envisioned. Federal Housing and the military are also going to see cuts but the military will only cut out, "discretionary spending." SCW junior, Chani Penstein commented, "Now is not the time to be cutting corners on the military!"

Tax breaks have been set up to benefit the poor, energy companies and small businesses. To keep on top of tax payers, the I.R.S. will be improving its auditing and tax collection. Farkas commented, "the only way to improve the I.R.S. is by disbanding it completely." The final package offers new taxes - new income taxes, excise taxes, corporate taxes, social security and Medicare; spending cuts, user fees and tax breaks.

Unfortunately, the bill has become a grand statement of the government's social policy and political priorities. Representative Panetta was quoted as urging the House to "set aside the politics and the rhetoric and focus on where we are as a Congress and a nation." "What kind of reflection is this statement on the state of our government today?" asked Penstein. "Why have government and politics become mutually exclusive?"

Once devastated and divided by the effects of the Allies' triumph,



The Wall Came Tumbling Down

by Deborah Aharon

Fifty-seven years have passed since the election of the German chancellor, Adolph Hitler, who paralyzed the world politically, socially, and economically. But the memories are still clear in the minds of those who lived through the cataclysmic events of W.W.II. Echoes from the past reverberate through the hallways of time as we recall the feelings that presented themselves to us as East and West Germany reunited on October 3, 1990.

Once devastated and divided by the effects of the Allies' triumph,

East and West Germany miraculously became economic powerhouses of the East and West Blocs respectively. With the reunification, Germany assumes the premier position in the European community. Their combined economic might grants them the right to command respect from the world superpowers.

The German people accept their new stature without reservations. Many feel that the forceful separation after W.W.II constituted a payment of their debt to society. Some resent constant reminders

continued to page 10, col. 1

Student Opinion on Current Events

This survey is based on the answers of 63 students, about one-tenth of the SCW student body

What is your most used source for finding out about world news?

59% said newspapers and magazines

30% said television

13% said friends

3% said no real source

How often do you read the newspaper or listen to the news?

60% said daily

24% said about twice a week

13% said occasionally

3% said rarely

Where are our boys?

94% of the students polled knew American troops were stationed in Saudi Arabia.

3% thought they were in Kuwait

3% didn't know

Who wants to meet with the U.N.?

38% of the students polled knew Teddy Kollek was the Israeli leader who wanted to meet with UN officials to investigate the stoning at the Kotel.

25% thought it was Shimon Peres

14% thought it was Yitzchak Shamir

6% thought it was Ariel Sharon

Was Israel justified?

On a scale of 1 to 10: 44% of students chose ten, expressing the feeling that Israel was very justified in using live ammunition at the Kotel on October 8th.

89% chose 6 to 10

11% chose 1 to 5

On East meeting West

On a scale of 1 to 10: 22% of students chose 8 to express their concern over German reunification

70% chose 6 to 10

30% chose 1 to 5

Who is Chancellor?

75% of the students polled knew Helmut Kohl was Chancellor of Germany

14% answered didn't know

Who wants to tax the rich?

65% of the students polled knew the Democrats wanted to raise income tax of the wealthy

17% thought it was the Republicans

5% thought it was both parties

Where to cut the budget?

59% chose the military

30% chose government funded programs

6% chose student loans

6% chose medical research

Should taxes be raised?

55% said yes

45% said no

Where?

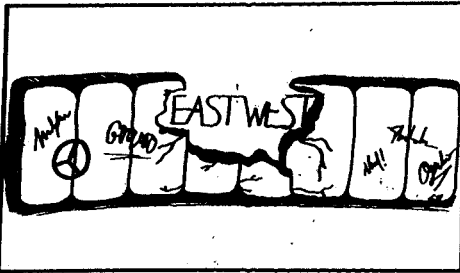
62% chose cigarettes

41% chose liquor

29% chose the income tax of the wealthy

Who played in the World Series?

78% of the students knew the A's played the Reds



GERMAN RE-UNIFICATION

continued from p. 7, col. 5

from the Allies about the previous generations' crimes and the common feelings of mistrust towards their current intentions. After 45 years, they feel the right to reassess a position of power.

Undergraduates at SCW, however, are not as certain. Feelings of concern pervade the student body. To many students, even the passing of 1000 years will not be enough time to justify returning a significant amount of power into German hands. To these students, history has proven that it is within the nature of the German people to abuse such power. Ofi Katz, an SCW junior suggested that even "the UN won't be able to stop such a [powerful] country. We know what Germany has done with this power in the past."

Other students noted that they cannot perceive any apparent regret for the past among the new generation of Germans. Angelica Fernandez, currently an SCW Junior, feels that the "core of the problem does not lie with the politicians but with the general population. The German society has not yet completed their homework in their Holocaust studies. Too many are uneducated and unaware of the whole truth. With this gap in their education they cannot possibly feel enough remorse or have enough understanding of the Jewish people's fears."

Memories of the Holocaust are the source for the hesitancy among Jews to feel comfortable with this recent change. Educating the young to understand this period of

time has been stressed in almost all Jewish communities throughout the world. "Our fear is based on mirroring the Holocaust. The newly acquired power gives them [the Germans] the power to threaten," said Deena Fink, an SCW senior, when asked to comment on the issue. "We cannot forget what happened," added Debbie Rudack, also a senior.

Other students voice worry that German militarism will once again get out of hand, a situation lending itself to an excuse for war. In fact, many historians claim that a valid antecedent for war is the sudden increase in weapons and arms because it causes a psychological eagerness for war. Sarah Fineberg, an SCW senior remarked that "the impact hit when the rebuilding of their army started. It's the 'Big Man on the Block' concept that is intimidating."

Other students emphasized that there is too great a risk involved in allowing Germany the liberty of building up its defence forces in conjunction with a larger more powerful economic base. Although the financial burden of the East Bloc on the Allies and the UN will now be lifted, the pending reality of a financially independent and secure Germany does not ease the tension.

In a recent Observer survey, most SCW students expressed concern over reunification, thus confirming the above opinions.

Upon interviewing individual students, however, the Observer revealed optimistic opinions as well. One student felt strongly about the concept of 'peace provoking peace'. "This is a monumental event in history. Even the enemy country should have peace," Deena Fink added that, "this is just one step to further individual freedom."

The general SCW inclination, however, leaned toward hesitation, if not pessimism. While the breakdown of the Berlin Wall a year ago was covered by world press as an overwhelmingly happy occasion, warning bells rang throughout the Jewish community. When reunification surfaced into political light, it did not surprise the Jewish community but rather confirmed their original fears.

The November 13, 1989 issue of Newsweek featured an extensive coverage of the developments in West Germany and Chancellor Helmut Kohl's movements to negotiate with the Polish and Hungarian leaders. Before Kohl travelled to Warsaw his National Security advisor, Horst Teltschik was quoted as saying, "We have always had a special interest in the East." Another high-ranking official added that, "It is time to do more, and we will do it. Perhaps in time the United States will take care of places like Central America and we will handle Eastern Europe." The purpose of the Chancellor's trip

was to persuade specifically Polish leaders that the Federal Republic of Germany would be a good friend to Poland. The Chancellor, without saying it outrightly, was anticipating problems with the Polish regarding his eventual plans to reunify with East Germany and attempted to smooth things over in advance. This exemplifies the concept of Germany as the schemer and aggressor. "We want to lead," said another Kohl advisor.

"From Charlemagne to Hitler, the Germans have been 'converting' the Slavs from paganism, from Orthodox Christianity, from Bolshevism, or merely from being Slavs," said A.J.P. Taylor, a British historian. "Their weapons have varied, their method has always been the same - extermination."

Ironically, Newsweek caught one of Kohl's advisors outwardly recognizing that Germany is responsible for the division between east and west. "We can never forget that we are the reason for the division of Europe," a West German official said. Dietrich Stobbe, a Social Democrat, added, "Germany is again at the forefront....Everyone worries that we have this 'hidden agenda'; that we will go off on some independent course or that we will 'go neutral' to achieve reunification. The fact is that promoting change in the East is enough. That is the goal."



reprinted from Newsweek, Nov. 20, 1989

Record Attendance at Student Council Shabbaton

by Banji D. Latkin

A record number of 130 students participated in the annual Yeshiva University student council shabbaton. Held at Stern College, the shabbaton was the largest ever of its kind. Dr. Israel Miller, the Senior Vice President of YU, and his wife joined the students as guests.

"It was an incredible success," according to Lisa Horowitz, SCWSC president. "The Millers' presence made it even more special," she said. Ms. Horowitz also commented that the weekend set the stage for future successful student council events, especially since so many student leaders were present.

Dr. Miller spoke about the situation in the Middle East. He mentioned how parents are hesitant

in allowing their children to remain in Israel. He attempted to allay their fears by relaying his own experiences. "One of my sons was there during the 1967 war," he commented. "It's probably more dangerous to walk on Lexington Avenue." Speeches were also given by Steven Felsenthal, YCSC president, Lisa Horowitz, Shoshana Speal, Avrami Sacks, and Rabbi Rosenthal, the new Shabbat program director.

Adrienne Goldfeder, SCW's corresponding secretary, had many positive things to say about the weekend and about Dr. and Mrs. Miller. "It was really nice that they made themselves accessible to us and discussed issues about the school that affect the student body."

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continued from p. 8, col. 2
oil supplies and markets, poison Western interests in the Middle East, and promote more factional unrest and terrorism. The calculated American casualties would amount to 5,000 dead and 15,000 wounded at the end of ten days. Bombing could alienate Congress, the UN, and the EEC. The net result of a war would be a polarized Arab world, a destabilized Iraq, leaving a power vacuum. The U.S. should give more time for sanctions to affect Iraq and in the long run diplomacy is the road to a lasting peace.

Dr. Ellen Schrecker, modern American History lecturer at YU, and a self-proclaimed "dove," would like to see the United States use all diplomatic routes possible before attempting a military solution. "To get involved militarily is very risky," stated Schrecker. "Obviously Saddam is wrong, but I'm not sure the United States' entering into warfare would solve the problem." In fact, Dr. Schrecker is willing to compare the Gulf crisis to a potential Vietnam. The Vietnam War was a war in which it was unclear whether or not the U.S. should be involved and which dragged on for over a decade ultimately ending in the defeat of the U.S. Schrecker invoked the motto of George Ball regarding the Vietnam War: "Once you get on the back of a tiger, it's hard to get off."

Dr. Goldstein, the head of the History department at SCW succinctly concurred with Schrecker saying, "I would never want to hasten into bloodshed and killing

people."

However, Rabbi Moshe Kahn, Judaic Studies teacher at SCW, disagrees with the history professors. He feels that because Iraq is a menace to the entire region and will soon have nuclear capabilities, Saddam must be stopped. "It's hard to say that my perceptions aren't colored by Israel's involvement. Whether or not Israel was involved, I would feel that Saddam is a maniac wanting to dominate the Middle East, and that he must be stopped." Rabbi Kahn did say, that the fact that Israel is threatened does make him more in favor of an immediate military solution.

Nomi Dworken, a sophomore who has just returned from a year spent in Israel, admits that her

perceptions are definitely altered by the threat to Israel, and by the fact that she would not directly be affected by the war. She suggested that the U.S. Army make use of its bombing capabilities to avoid large casualties.

In contrast Ronit ben-Nach, an Israeli SCW student in America, is scared of what could happen to Israel if there were a war in Iraq since Israel is such a close target. She wishes it were possible to simply assassinate Saddam. However, she recognizes that this is unrealistic, and feels that Bush should wait longer for economic sanctions to take effect before initiating a war.

Senior Naomi Leiser does not believe that sanctions will effect Iraq's military capabilities, but feels that, at present, an overt show of force will never be condoned by Congress or the UN. She also believes that perceptions at SCW are altered by pro-Israel interests.

Where does the fate of Israel lie in this debate? Do we, as members of the Jewish community, unlikely to know soldiers in the American army, alter our perceptions to yield beneficial results to Israel at the expense of America and American blood? Does the SCW population follow mainstream Americans who, at present, want to see Bush pursuing a negotiated solution to the problem? In the midst of world crisis, it is difficult to know where Jewish concerns should lie. While concern for Israel is of immense importance, it is crucial for American Jewry to realize that while living in America, dual loyalties have to be weighed heavily.



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by an anonymous twelve-year old

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into the air.
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He just shouldn't be there.
Can anyone play
The war game today?
When the enemy is
hard to define.
Who is friend? Who is foe?
He really can't know.
As a soldier he's only
part time.*

REMINDER

..... Wednesday, November 21st follows a Thursday schedule



The distribution of gas masks began in Israel. (reprinted from Gramma, Oct. 14, 1990)

ON JUDGEMENT

continued from page 8, col. 5

constant threat, and cannot relate at all." Kletzel believes that the press distorts news of the Middle East in such a way that Israel emerges as the villain. "Newspapers showed a pregnant Palestinian woman being pulled out of her home in Bakka," she described. "What they didn't print in the caption was that her husband had murdered three innocent Jews."

Having just returned from her year in Israel, Kletzel feels that she views Israel more from the Israeli point of view than from that of a

desensitized American. "I know the situation. I was there just three and a half months ago," she said. "I spent a year living the politics you read about in the papers."

Noah Levine, a YC sophomore who spent this past year serving in the Israeli army, understands the mentality of the soldiers, and believes that the Kotel shooting had to have been an act of self defense. "I was there," he said. "I know how soldiers hate beating up Arabs, let alone killing them. My officers treated them [Arabs] better than they treated us! I honestly don't know another society that is so against killing."

Levine feels that the world is

too quick to make judgements about things they do not understand. "It's so easy to make judgements on paper," he said, "but in the heat of the moment, there's no time to deliberate. You're not a third party. You're involved. Your life is at stake. Your friend is being stabbed." Levine believes that Arabs take advantage of the Israeli army's severe laws of restraint. "They throw rocks to kill knowing how reluctant we are to shoot," he explained. "The bottom line is that we're two nations with two different incompatible visions and mentalities. There will always be Arab/Jewish conflicts- as long as both peoples are in existence."

MILNER'S NEW HOURS

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JOINT PROGRAMS:

Family, Career and Aliyah

Taking Judaic Studies One Step Further

by B. Stern

Occupational Therapy has become more and more popular in recent years as salaries climb in health related areas and more women become concerned with families: Occupational therapy is a field in which graduating students can work with people, make their own hours, find job openings easily and begin with starting salaries of about \$30,000.

SCW has joint Occupational Therapy (O.T.) programs with Columbia and N.Y.U. The program began in 1974. "In order to have a joint program, both sides have to be interested," said Dean Orlian, liaison between the students and the schools. "We already had a joint engineering program and a semi-joint nursing program with Columbia so that when interest was expressed on the student side, we checked up with schools we were already working with. They wanted a new source of students and the Stern students were known to be competent," she added.

In the beginning, there were many questions about how to organize the program in regard to YU graduation and dorm regulations. As it stands today, students on the joint program spend three years at SCW and two years at the graduate school of their choice. Once their three years are complete, they are not allowed to live in the dormitory since they are no longer students at SCW. They receive their B.A. from YU after finishing

"O.T. is a challenging, but flexible field"

their first year of graduate school and their M.A. after their final year from whatever school they are attending.

The graduate schools have attempted to accommodate the needs of Stern students, working out financial aid packages that would be parallel to the ones received at SCW so there would be no greater burden in leaving the college early. This year for the first time Columbia had their Open House during the week, instead of holding it on Saturdays as was done in previous years. Naomi Kapp, the career counselor at SCW, says that "this is the era of health professions - it is one of the fastest growing fields." People are living longer and there is more of a need for health care. Ms. Kapp pointed out that "many SCW students want to live in Israel," and one of the areas stressed by aliyah offices are health fields outside of medicine. There was a unanimous consensus from six of the students on the O.T. track, that "Israel is definitely one of the reasons I chose O.T."

Women at SCW are looking for something to accommodate them in balancing both family and career. Ms. Kapp suggests they talk to someone who has done both

"Israel is definitely one of the reasons I chose O.T."

since it is "important to honestly weigh the alternatives. Choosing O.T. as an alternative to medicine is o.k.," she explained, "if they base it on priorities and values. A decision should not be made because they do not think they can do it."

Gila Goldberg Levine, an alumna of SCW, presently enrolled at NYU, is expecting a child in December. She is planning to begin attending school part time and says, "you can structure O.T. around your husband and children's schedules. You can work or go to school part time. It is a challenging but flexible field."

The two years and two summers spent at NYU consist of both course work and fieldwork. The first year is mostly lecture in science and theory. Over the first summer, students become intro-

"This is the era of health professions"

duced to application - how to put their textbooks and notes into action. During the second year, they are sent to physical and mental disability homes to do fieldwork. Currently doing fieldwork in a mental disability home, SCW alumna, Amy Newman, who is in her second year at NYU said, "It is good to apply what you learn to actual patients. It is the only way to gain firsthand experience in a supervised, structured setting."

Newman commented that the transition from Stern to NYU was difficult. Although sympathetic to her religious status, NYU is a larger environment without special treatment that many students become accustomed to in Stern.

Hannah Segal, a first year OT student at NYU, feels very far away from Stern. While there are Stern students in her class, they are split into four classes so that while it is comforting to be surrounded by old friends, she "is not based around them." Segal mentioned that the work load in graduate school is overwhelming and that SCW does not prepare their students well for the kind of work she is assigned. "You cannot just cram before finals," Segal said. Although excited about the program and the field, Segal pointed out that she might have benefitted from an extra year at SCW. "While good economically, cramming everything into three years meant missing out on taking courses outside of my major," Segal concluded.

Ms. Kapp pointed out that O.T. is not for students who want heavy sciences. "The segue there, between medicine and family, lies in Physical Therapy, Nursing or

Continued on p. 14 col. 4.

by Sarita Rosenhaus

Yeshiva University offers a number of options to seniors who want to get a head start on their master's degrees in Jewish Education or Judaic Studies. The Joint Bachelor's-Master's Degree Program allows qualified undergraduate seniors to take courses at the David J. Azrieli Graduate Institute of Jewish Education and Administration or the Bernard Revel Graduate School. Credits received are counted simultaneously toward a Bachelor's and a Master's degree. Four SCW students are currently enrolled in Azrieli's joint program, located in the Stern College building, and three SCW students are attending Revel's joint program, situated at YU's uptown campus.

"The advantage of participating in the program is that it could save time," Michale Lieberman, the assistant registrar, said. "In theory, the student could complete the undergraduate work in three years and then do graduate work for one year." However, she also emphasized that the amount of time needed to complete the program depends on the student and the length of time she needs to finish her Master's work. Another advantage is that the student pays undergraduate tuition for the graduate credits taken until 128 credits are received during the senior year.

Both programs require the student to take a total of 30 credits in order to receive a graduate degree. According to Lieberman, through

the joint program, this credit allotment can theoretically be divided into two years of study; four courses for 12 credits can be taken during the senior year, and the remaining 18 credits can be completed the following year.

Sharon Fischer, a senior at Stern who recently started the B.A.-M.S. program at Azrieli, attends two

"The primary criteria for someone in the program is their demonstrated excellence in Judaic studies."

classes at Azrieli and four classes at Stern. "It's a great opportunity to begin working on my Master's while still enjoying the benefits of Stern," she said. Planning to teach her own class next September, Fischer added that the methodology courses she is taking at Azrieli have provided her with a much stronger foundation in how to approach a classroom; she expects to be better equipped for teaching as a result.

Although as a rule, the Revel program does not accept upper juniors, Adina Moshavi, a Judaic Studies and Computers major specializing in Bible studies, started the program in her junior year. She finds the joint program helpful but has one reservation, "Since I started early, I have a good idea about what I want to specialize in,

but it takes away from undergraduate studies and from a broad background in other studies." Nevertheless, she claimed that she is glad she will be receiving her Master's degree in a year and a half, at least one semester earlier than she would have otherwise.

To participate in either program, students must submit an application, which is evaluated by Dean Bacon, Rabbi Kanarfogel, and the director of the graduate school. The student's academic performance is reviewed as well. "The primary criteria for someone in the program is their demonstrated excellence in Judaic studies and a solid background in these studies, though they don't necessarily have to major in Education," commented Rabbi Yitzchak S. Handel, the director of the Azrieli Graduate School.

"Students should major in Judaic Studies for Azrieli, but Revel accepts non-majors who have taken additional Judaic studies classes beside the Jewish Studies requirement," stated Rabbi Kanarfogel. A grade point average of over 3.2 is essential, although an average of 3.4 is preferable.

Although the number of students in both programs is small, Handel expressed a strong desire to see that number grow. Nevertheless, he added that he was very proud of the high quality of Stern students who have entered the program.

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IN AND OUT OF SCW

Pre-engineering follows up at Columbia

by Joanne Kipust

YC and SCW offer a Pre-Engineering major designed to educate a student in liberal arts, pre-engineering and Jewish studies. The Pre-Engineering major can be accomplished with a joint engineers program under a 3-2 (three years at Yeshiva, two at Columbia) or 4-2 (four years at Yeshiva, two at Columbia) Combined Plan in conjunction with Columbia University's Graduate School of Engineering and Applied Science. With the 3-2 option, a student receives from YU and both a BS and a Master's degree from Columbia.

Mr. Leonard Brandwein, the pre-engineering advisor for both colleges, explains the advantages of the joint program. "The student can earn a dual degree or a Master's with only one or two additional years of schooling." After completing the requirements at YU, the students move into housing at Columbia University unless they continue taking Jewish Studies classes at YU, in which case they can remain in the YU dormitories. "About seven women from SCW and fifteen men from YC are enrolled in the program," says Brandwein.

Rochie Sasnowitz, a sophomore at SCW, is on the 4-2 program. "Stern is small and can't give me everything. I can take Judaic

Studies courses here and then go to Columbia to gain the technical skills," she explains. However, she says that it is difficult to be a Pre-Engineering major at Stern because, "there isn't a strong support group. The advisor is uptown so I always have to go to the dean. I'm working toward a goal which not many others are, and it's frustrating."

"Culturally, I'm not sheltered anymore. I feel more Jewish at Columbia because I stand out."

ing." Sasnowitz plans to earn a master's in Applied Math.

Living in the Bayit, a communal house for Jewish students at Columbia, Bentzi Spitz, YC '90, is also on the 4-2 program. "YU didn't prepare me for Columbia," he stated. "My best teachers were in English, not in physics and math." However, he expressed appreciation for the concrete Jewish studies background he received at YU and still sets time aside for Torah learning. Spitz will earn his Master's in engineering and plans on using it for a career in aerospace engineering in Israel.

Another student in the Bayit, Dani Slasky, a student on the 3-2



program, says, "Culturally, I'm not sheltered anymore. I feel more Jewish at Columbia because I stand out. Non-Jewish students ask you questions, and you feel what you are. At YC I took it for granted." He mentioned the active Beit Midrash on campus and the minyanim packed with 35 men and women. Slasky plans on a career in mechanical engineering in Israel.

Jonah Kasovitz, who was on the 3-2 program, graduated Columbia in 1989 and lived near YC throughout the duration of the joint program in order to remain in the YU environment. He commented that YU did not prepare him academically for Columbia, but that few schools can prepare their students for such an intense program as engineering. "Schools just don't have the program," he explains. "Undergraduate schools give you the basic classes." Kasovitz has a BS in electrical engineering. One reason he chose this profession is for its availability in Israel.

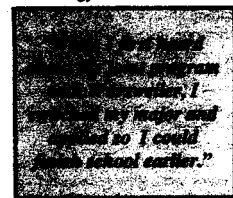
Each student recommends the program. Slasky said, "It's a taste of both worlds. If you put the effort in, you'll match anyone."

Saving Time at Wurzweiler

by Mindy Spear

Stern College students who are interested in a career in social work have the opportunity to participate in a joint program between SCW and Yeshiva University's Wurzweiler School of Social Work.

Students in the joint program take general requirements for the Bachelor's Degree at SCW, in addition to 18 credits of the shaped major for Human Resources. This shaped major must include the classes "Introduction to Social Work" and "Jews in America" with the remaining 12 credits decided upon by both the student and the faculty advisor for shaped majors, Prof. Laurel Hatvary. The classes are usually in psychology or sociology.



At the end of three years, or upon the completion of these requirements at SCW, joint program students attend classes at Wurzweiler. These classes are held at YU's main campus during the day and at the midtown campus Thursday nights and Sunday mornings for students who are employed full-time. Until a stu-

dent completes the 128 credits required for a B.A., she pays undergraduate tuition, and all course grades are recorded into the college transcript. Subsequent to her completion of 128 credits, a student pays graduate tuition and grades begin to be recorded on the Master's transcript. All graduate courses are recorded on both SCW and WSSW permanent records.

After two years at Wurzweiler, the joint program students may receive their B.A. as well as their M.S.W. Although they may appear in the yearbook of their graduating class, they may not receive their B.A. or officially graduate until they have completed Wurzweiler. The student who is not sure about pursuing the field of social work is discouraged from participating in the joint program. A student interested in applying is advised, but not required, to do so by the end of her second year of undergraduate work. Applications are to be acquired at Dean Orlan's office.

Shelly Schwartz, one of the seven SCW students presently participating in the Wurzweiler joint program, started out as a psychology major planning to attend graduate school in social work. "When I first heard about the joint program with Wurzweiler, I switched my major and applied so I could finish school earlier." She commented that the program saves time and money, and she finds that her classes at Wurzweiler are excellent.

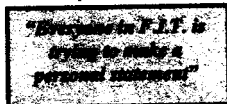
Stern and F.I.T.— A Personal Statement

by Rena Flámholz

As an increasing number of students enter fields involving their unique talents and interests, the shaped major program, developed to accommodate students' varied needs, has gained popularity. SCW's joint program at the Fashion Institute of Technology is geared toward students interested in art, design, fashion and graphics.

Students interested in taking courses at F.I.T. in conjunction with Stern must finish basic and Judaic Studies requirements at SCW and can take up to 12 credits in their major at F.I.T. beginning in their junior year. At Stern, art students in a shaped major must take four semesters of art history as well as three studio courses. Each shaped major however, is unique and requires different courses. The Art Department offers basic courses including drawing, sculpting, painting and design, but for a wider variety and more concentrated study in specific areas, students find F.I.T. essential. "There are only two art teachers who teach studio at school so we would be really limited without F.I.T.," commented Judy Dick, a Fine Arts/Illustration shaped major.

Dick stated that the program is excellent. "It enables me to be in a Stern atmosphere socially and religiously. I continue my Hebrew education while getting an art education. SCW also helps alleviate some of the halachic and hashkafic problems I would en-



counter if I were to go to F.I.T. full time."

Many of the courses at F.I.T. require students to take a basic drawing course using a human model. These courses are problematic for religious students since the models pose nude. To satisfy the requirement so that students can enter more advanced classes, Stern provides a similar drawing course with a model clothed in a leotard.

Aviva Portal, a senior at SCW, is also involved in the shaped major program. She takes courses at F.I.T. twice a week to fulfill the requirements for her Advertising and Design shaped major. Al-

though she enjoys the opportunity to take classes at F.I.T., she said that at times it is inconvenient. F.I.T. does not hold classes on Rosh HaShana and Yom Kippur, but the classes that she missed on Sukkot had to be made up. "You really can't miss a lot because it is very difficult to catch up," she commented. Since students must attend their F.I.T. classes at night, many students complain that it can also be frustrating to finish class so late. An SCW van transports the students back to the dorm each evening.

Despite the difficulties, Portal feels she has learned a lot from her classes. "I think it is very important that I can learn about my major from someone who is currently in the field. It is not just background knowledge. I am also surrounded by other talented students. We critique each other's work, which can be helpful."

In addition to learning in the classroom, Portal also enjoys the social atmosphere. "Everyone in F.I.T. is trying to make a personal statement. I've seen people with purple hair, and a student dressed

Continued on p. 14 col. 4.

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Eyewitness to Arab Terror F.I.T.

Continued from p. 13 col 5.

by Ricki Lieber

Three weeks ago, I witnessed a miracle. It began on the morning of Birkat Kohanim.

Every year during *Succot*, many *Kohanim* gather at the *Kotel* to bless the Jewish people. Tens of thousands of people attend this incredible event. Watching the scene this year, I could not help being drawn into the spiritual atmosphere, the tranquility of the hour. However, a mere twenty minutes after the service, the *Kotel* became a war zone.

When the rioting began, I had already walked from the *Kotel* to the Jewish Quarter of the Old City. Watching incredulously from my aunt's living room window, I saw hundreds of stones being hurled from the top of the *Kotel*. Although I could not see what was happening to the people at the *Kotel*, I had a clear view of the Temple Mount. Thousands of Arabs were running around on the Temple Mount, throwing stones, as the border patrols shot tear gas at them. Although the tear gas began to reach the Jewish Quarter, I joined the rest of my family on the roof to have a clearer view of the scene.

Forty minutes later the stones were still pouring down. Forty minutes! It was frightening that the army did not have the situation under control immediately. The

tear gas, the rubber bullets, the firing into the air - none of these deterred the persistent Arabs.

The entire time a voice was booming from the loudspeaker in the Mosque. Although I did not understand the Arabic, I could sense the urgency in the voice. The reports later on said that among other things, the speaker was yelling, "Jihad (holy war)! Kill the Jews!" The scene was completely chaotic.

It was into this setting that the border patrols began shooting live ammunition. Within seconds, the situation was completely reversed. The Arabs dropped their weapons and ran for their lives. Amidst all the confusion, ambulances and helicopters began appearing. Several Arabs were rounded up and arrested. People watching from neighboring rooftops cheered. Everyone breathed a sigh of relief.

Later that day, when the news reports began to filter in, I was truly shocked. Although one stone falling at such a height could kill someone instantly, no Jews were killed. Instead, approximately twenty of the attackers were found dead. It is miraculous that the people who were crowded around the *Kotel* under a deluge of rocks escaped death.

Since no Jews died and twenty Arabs were killed, Jewish lives were thought to have been in no danger. The media and subse-

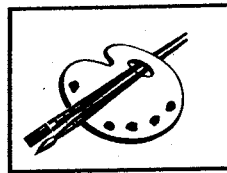
quently the world used that reasoning to place the blame on Israel, and the actions of the Israelis were condemned. Though it is correct that at the time when the border patrols began to shoot live ammunition, no Jews remained at the *Kotel*, two important factors have been overlooked. First, the Arabs were the instigators, not the Israelis. While I am not qualified to judge the actions of the border patrol, emphasis must be placed on the fact that these men were reacting to a critical situation. They were the defenders.

No one is justified in judging the actions of the defenders until the actions of the instigators are fully analyzed. The complete picture has not been taken into account.

Furthermore, this was not a "typical" riot. It occurred at the *Kotel*, the holiest place of the Jews. Stopping Jews from going to their holiest place must not be tolerated. Any action, no matter how drastic, must be taken in order to ensure the safety of Jews praying at the *Kotel*. We must thank G-d that in this case Jewish lives were spared. But we cannot rely on miracles. We must ascertain the safety of the Jewish people in Israel. We must defend ourselves to the best of our ability without worrying about world opinion. And we must continue going to the places which are rightfully our own.

completely in silver foil. It's weird, but you get used to it."

Professor Laurel Hatvary, shaped major advisor, explains that Stern is now in the process of revising the entire art program. "We are hoping to bring more of the art related lecture classes in house and only utilize F.I.T. for their art facilities." She was quick to express that F.I.T. is very impressed with its Stern students and is extremely



helpful in accommodating the students' needs. She explains that in this competitive field it is beneficial, if not necessary, to have an internship related to their field. Dick added that "F.I.T. opens you up to a whole new world."

Occupational Therapy

Continued from p. 12 col. 2.

Physicians' Assistants." Students must apply for a shaped major which they plan with Prof. Hatvary. Requirements for Occupational Therapy at SCW are mostly Psychology courses as well as some basic Biology and Physiology, with eighteen credits required at Stern. "O.T. is more of an arena for focusing on adjustment, counselling and skill development, versus hard core sciences," continued Kapp.

Students can find jobs in rehabilitation centers, school settings, hospitals, nursing homes, outpatient clinics, home health care and

even private practice through health agencies. Medical care today is moving from the hospital to the home. Patients who are discharged from hospitals but require assistance are turning to occupational, speech and physical therapists. "You have to solve individual problems by creating solutions," said Sherri Cooper, a junior at SCW.

As more and more women become concerned with adequately balancing careers and families, O.T. is becoming more and more popular.

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Hakafot Shniyot - Expression of Unity

by Shoshana Levine

The night began like any other, and turned out to be the most meaningful of my life. It was Thursday October 11, *Motzei Simchat Torah*. Despite the fact that in Israel only one day of *Yom Tov* is observed, the custom is to continue the *Simchat Torah* celebrations through the nights with *hakafot shniyot* in order to prolong the joyous festival of *sukkot*.

I remembered that night three years ago when I was last in Israel for *sukkot*. Everywhere I walked in Jerusalem I heard music playing and found people dancing in the streets. I spent the evening dancing to the music of the live band that was performing in *Gan Hapa'amon*.

This year turned out to be slightly different. Two days before *Simchat Torah*, announcements were posted all around Jerusalem informing everyone that in response to the Arab attack, *hakafot shniyot* were going to take place at the *kotel*, and that it was imperative that there be a large turnout of people demonstrating their support for Israel.

I arrived at Jaffa Gate only a few minutes before the event was to have commenced, more than a little apprehensive about walking through the Armenian Quarter with

only four other girls. However, as we started approaching the gate, I was relieved to notice the large number of people streaming into the Old City. My fleeting feelings of security quickly vanished when instead of veering right to enter the Armenian Quarter, the group continued straight, heading towards the notoriously dangerous Arab *shuk* (marketplace). I remember the last time I walked through the *shuk* on the way to the *kotel*. It was five years ago and even back then there was always trouble and unrest. Since the start of the *intifada* the *shuk* has become completely off limits, thus justifying my increased apprehension. After deliberating for a moment about what I should do, I judged that I would be safer with the Uzis in the *shuk* than alone in the Armenian quarter, so I continued following the throngs of people.

Walking swiftly through the *shuk*, I concentrated on stepping silently over the stone path to drown out my friend's monologue about the advantages of getting shot over getting stabbed. In desperation I turned to shut her up, at which point, right on cue, the entire group burst into song: "*utzu etza ve-nafar*... Plan a conspiracy and it will be annulled. Speak your piece

and it will not stand, for G-d is with us."

As I marched down the Arab *shuk* singing with my companions, I realized the significance of the event. Whether I liked it or not, I was making a strong political statement by joining my fellow Jews in showing that this city belongs to us and we would not be overridden or scared away.

The trek through the *shuk* seemed endless. When we finally emerged at the back stairs leading down to the *kotel*, the sight that welcomed me was one I will never forget. The entire *kotel* plaza was packed with people as far as the eye could see. Not since 1967, when the Old City was captured, were so many Jews at the *kotel* all together. Religious Jews, non-religious Jews, Zionists, non-Zionists were all participating in the *simcha*. There were Russians, South Americans, Ethiopians, North Americans and Israelis, all showing their love and support for their holy city and beloved country.

The speaker of the *knesset*, Dan Shalansky, was sharing his inspirational words with the crowd when we arrived. "The whole world is condemning us," he shouted. "And we are not responsible. We stand alone, as always, up against the world and we are not to blame."

Hearing Shalansky speak, I found myself enveloped in the words of the songs, *am yisrael chai* and *utzu etza ve-nafar* that sprung spontaneously from the lips of the 90,000 gathered at the *kotel*. I was completely overcome by intense paradoxical feelings of both isolation and unity. I realized for the first time how alone we, the Jewish nation, are in this world, surrounded by people whom we cannot trust nor can ever rely on, many of whom are constantly searching for methods to weaken us and shatter our morale. At the same time I realized the importance of a tight-knit community and how we ourselves are our only true friends. It is only this united family that can stand up against the world of antagonistic strangers and demonstrate the strength and determination needed to stand before our enemies.

I have always argued the point that condemning America does not make one a bigger Zionist or stronger idealist. On the contrary, we must appreciate America for all it has given us: for our political and religious freedom and for our unique ability to retain primary allegiance to Israel while remaining ideal American citizens.

Standing at that moment, immersed in the crowd at the *kotel*, I

felt no emotional ties to America when Shalansky quoted George Bush's strong statements condemning Israel. I felt angry and embarrassed that this man was the president of my country. I understood at that moment more clearly than ever before that Israel is our only true home and that Jews will never be more than faceless strangers in every other country throughout the world.¹¹

At the completion of Shalansky's speech, *hakafot* began, led by the Chief Rabbi of Jerusalem. The huge crowd came alive, singing and dancing hand in hand, around the *Sifrei Torah* while proudly waving their blue and white striped flags in the air. The tremendous feeling of happiness that was felt and the inseparable bond that was evident was truly beautiful to witness.

This was our response to the world. Not violence, not shooting, not rock throwing, but rather singing and dancing in our most holy place. As I stood on a bench in the back of the plaza, looking out onto the sea of people, the words of *David Hamelech* echoed in my ears: *hayma karu ve-nafalu va'anachnu kamnu ve-nit'odad* while others fall we stand upright. Despite rocks, violence, and world condemnation, we remain standing.

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Spreading Torah Throughout New York: Rabbi Alan Schwartz

by Rachel Mohl

Students at Stern College for Women may have noticed a new faculty member who appears at 245 Lexington Avenue only twice a week. He has found time amidst his busy schedule to teach one course at SCW. This elusive figure is Rabbi Alan Schwartz, the rabbi of Congregation Ohav Zedek on the Upper West Side of Manhattan.

Only one week before the fall semester was scheduled to begin, Rabbi Oratz, a full-time faculty member became ill, and Rabbi Schwartz was asked to help fill the void. He is teaching one Bible course in *Sefer Mishlei* (the book of Proverbs). Although the administration at Stern contacted him only two days before the semester began, Rabbi Schwartz felt that teaching at a new institution was an "enjoyable opportunity" he could not overlook.

Rabbi Schwartz has a long history at Yeshiva University. He grew up in Riverdale, spent a year learning at *Beit Medrash LeTorah* in Israel and decided he wanted to enter the rabbinate. After earning his BA from Yeshiva College, he began working towards a Master's degree in Bible at Bernard Revel Graduate School and Semicha at RIETS. Upon completing both degrees, he accepted a pulpit position at Ohav Shalom, a small synagogue on the west side.

Two years later Ohav Zedek, a

larger but latent synagogue nearby, approached Rabbi Schwartz. He felt the move presented "potential for growth" and would add to his "broad range of experiences." Rabbi Schwartz developed a major revitalization program at Ohav Zedek and almost every seat is now filled on *Shabbat* morning. Rabbi Schwartz feels a major component of the success of Ohav Zedek is the personal contact he pursues with members of the congregation. "It takes a long time to qualify as a teacher but to establish bonds with congregants is much easier," he explains. Calling people on their birthdays, visiting the sick and befriending the youth of the neighborhood are examples of how he cultivates relationships. "People come out of the woodwork," says Rabbi Schwartz, "if you know how to attract them."

Ohav Zedek, under Rabbi Schwartz's leadership, has now become a major center of Jewish life in Manhattan. The synagogue sponsors many programs specifically for beginners and others for singles. Rabbi Schwartz teaches classes throughout the week and has organized a schedule of lectures with Aish HaTorah, an organization geared towards people with a lesser Jewish background. He speaks proudly of the constant hustle and bustle at Ohav Zedek, attributed to the many *shiurim* (classes) available for both men

and women, fundraisers for various causes and community events.

Along with his hectic synagogue life, Rabbi Schwartz is also a full-time professor of Bible at Isaac Breuer College and the James Striar School. He is currently completing a doctorate in Bible at Revel. He has been an instructor at



Rabbi Alan Schwartz

IBC since 1982 and "hopes never to give up teaching." Although he receives much "*Nachat ruach*" (comfort) from his congregation, he "considers *chinuch* (education) his first job."

Based on his experiences, Rabbi Schwartz believes that not enough people have proficiency in *Tanach* (Bible). The approach he takes to the study of biblical texts is to combine scholarship with more traditional learning. His goal is to "use the Bible to strengthen our interpersonal relationships and our connection to G-d." In his *Mishlei* (Proverbs) course, he is relying

heavily on the book *Orchoi Tzadikim* (The Ways of the Righteous) which deals with the paradigms of Jewish characteristics.

A glow comes over Rabbi Schwartz's face as he describes his newest endeavor. "I walk into the classroom here and students are waiting for me. Uptown I'm thought of as an instructor, while here there is more of a *rebbe-talmid* (rabbi-student) connection." He is impressed with the students' motivation and the dynamic discussions that occur in the classroom. He looks forward to coming down to Stern on Mondays and Wednesdays and "awaits the challenge the class provides."

Modestly, Rabbi Schwartz does not praise his own teaching style but the quality of SCW women who chose to take Rabbi Oratz as a teacher. Rabbi Schwartz himself studied with Rabbi Oratz and feels he is "remaining true to the style to which the students are accustomed." He hopes to strengthen the relationships he has made here by including Stern College in the Springtime Shabbaton IBC and JSS organize annually at his home.

Rabbi Schwartz manages to balance teaching and synagogue work with a wonderful family life. He and his wife, Alisa, have three children and are expecting a fourth. He credits his wife for being "more than supportive" and for working

together with him in his many projects. Rabbi Schwartz devotes time to learning with his children, two daughters who attend Manhattan Day School and a son not yet in school. He is happy he married at an early age, which he feels should be a priority for young singles.

Rabbi Schwartz exemplifies the lessons of the message he wants to impart to young Jews in today's world. He encourages activism and involvement in Jewish causes and believes "students in the front lines must arouse a sleeping Jewish community." Especially on the issues of Israel and Soviet Jews, "we have seen how our voices can be heard. The day in Washington DC last year was exciting and really struck a chord." Rabbi Schwartz is in charge of the Singles Task Force of United Jewish Appeal and led a rally two weeks ago in front of the United Nations to protest the resolution passed condemning Israel.

Only when asked about continuing at Stern next semester did Rabbi Schwartz hint that his endless list of commitments is a large load to carry. He admits that his present schedule is "a bit difficult" and that he can only remain here if he lessens the number of courses he teaches uptown. He has not yet made final plans and says he usually "has a hard time saying no - so maybe I'll get an assistant."

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Wed 11/14/90	Centenary College	7:30 pm	HOME
Wed 11/28/90	New Rochelle College	7:30 pm	HOME
Mon 12/3/90	SUNY Maritime	7:30 pm	HOME
Wed 12/5/90	Hunter College (JV)	8:00 pm	AWAY
Mon 12/10/90	SUNY Old Westbury	7:30 pm	HOME
Mon 12/17/90	York College	7:30 pm	AWAY
Wed 1/30/91	Hunter College (JV)	7:30 pm	HOME
Mon 2/4/91	SUNY Maritime College	7:30 pm	AWAY
Mon 2/11/91	York College	7:30 pm	AWAY
Wed 2/13/91	Marymount College	7:30 pm	AWAY

Women's Tennis

DATE	OPPOSING SCHOOL	TIME	PLACE
Sun 9/16/90	Western CT St.	2:00 pm	AWAY
Sun 10/21/90	Centenary College	2:00 pm	AWAY
Thu 10/25/90	Baruch College	3:30 pm	AWAY
Sun 10/28/90	Mt. St. Mary	6:00 pm	AWAY
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