

THE OBSERVER

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Sh'vat 5751

Influx From Israel Overcrowds SCW

by D'vora Lauer

Forced home from Israel by hostilities in the Persian Gulf, nearly 50 new students registered for Stern's spring semester and applied for on-campus housing.

Traditionally, spring enrollment is significantly lower than in the fall semester. The number of January graduates usually exceeds the number of transfer and new students. The academic catalog for the spring semester is geared towards this lower number.

But this semester, many students in Israeli institutions of learning were either called home by nervous parents or opted to leave a potential "war zone" and elected to complete the academic year in Stern. Approximately 35 of the 50 students were enrolled in the YU Joint Israel Program, but all were able to resume their studies at SCW.

Because the arrival of an additional 50 students was not antici-

pated during this year's academic planning, the repercussions have been noticeably severe in current class sizes. According to Ethel Orlian, Assistant Dean of SCW, this influx of new students accounts for the dramatic gap in the student-teacher ratio.

Karen Bacon, Dean of SCW, stated that the new surge of students led to an additional dilemma. Traditionally, the school and its instructors are wary of overly large classes, Stern, explained the dean, has always been "committed to the highest possible level of education" that is able to reach the largest number of students. This goal could be hampered by subjecting teachers to classes of overwhelming proportions.

And that is exactly what happened. Courses that were closed during the early stages of registration were re-opened to ensure that the returnees were able to register

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YUSSR Students Return From Mission

by Miriam Silber

Yitz Rosenblum of The Rabbi Isaac Elchanan Theological Seminary, and Kevi Taragin of RIETS and YC returned from Tallinn, Estonia on Sunday, February 3, as the first round of the YUSSR program. Both said that being in Estonia took adjustment, yet, the program was basically what they expected.

Their schedule involved teaching children during the day, and giving various seminars to adults at night. In addition, a Hebrew class was given to the teachers, and there were onegs in shul every other Shabbat for the children.

Rosenblum and Taragin both expressed that the Jews of Estonia appreciate their Judaism much more than most Jews here do, as

they have to sacrifice more in order to attain it. "The people in Russia actually want to learn," Taragin exclaimed. "The best part of the trip was knowing that the kids saw that Shabbat wasn't dead and buried, but is something that can really be done." Rosenblum voiced.

One of the hardest problems dealt with was that of the language barrier. Taragin was able to communicate as he picked up the language somewhat, and with the elderly, he was able to speak to them in Yiddish. To the kids it was easiest to communicate through body language, as they were still young enough to be uninhibited in expressing themselves in that manner. However, there were also

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Operation Torah Shield: Demonstration Of Solidarity

by Rachel Schenker

Its name: Operation Torah Shield. Its purpose: to provide spiritual support to Israel. Its cost: \$50.

As the January 15 deadline that President Bush had placed on Iraq to withdraw its troops from the invaded Kuwait crept closer, emotions abounded here at Yeshiva University that mirrored the chaotic feelings of the rest of the world. Last finals, changing vacation plans, and international problems were all coming together and stressing out the calmest of YU students.

Into this hectic hub of activity, a bomb—figuratively speaking—was dropped on Monday, January 7. An anonymous donor was sponsoring an El Al flight to Israel, with anticipated arrival of the 400 on board at Ben-Gurion airport on the same day that Saddam Hussein said he would drop a bomb on Tel-Aviv.

The logistics of the trip were simple. The cost for YU students was \$50 - non-refundable, and \$100 for others who wished to participate. Upon arrival, all participants in this spiritual infusion to Israel were supposed to learn for one week of their two week stay at any of the various Yeshivot in Israel.

As it is wont to do, news of the upcoming trip spread like wildfire. There was a mad rush to obtain reservations. By 7 pm Monday, about 100 of the 120 students who signed up from SCW were crammed into the 10th floor hallway outside of Lisa Lasher's room waiting with checks in hand. When it was obvious that all who wished to had already signed up, the remainder of the 170 applications allocated to SCW were sent back uptown to satisfy the larger demand for them.

Its initial popularity, though, did not successfully launch the project. Although all 400 seats were filled promptly, there were many cancellations in all stages of the planning. In addition, there were many technical problems.



Chief Rabbi of Jerusalem addresses group with Dr. Miller, Dr. Lamm, and Rabbi Shapira.

Rabbi Hershel Reichman, rebbe in the Yeshiva Program at YC, was the person originally approached by the donor. This man had seen a program on which Yeshiva students, who had planned to learn there for the year, were returning from Israel due to the threat of war in the Middle East. Their departure was disappointing to him; he felt that especially at this time Israel needed all the assistance and support it could get.

The Torah Study Fund, to which the students made their checks payable, was a tax deductible vehicle set up by Rabbi Reichman for the purpose of collecting the checks. Rabbi Reichman, however, ended up playing no role.

Although he had originally taken on the responsibility, once the magnitude of the trip and the stir it was causing in homes throughout the Jewish community became clear, he withdrew his involvement for reasons he did not wish to disclose. There were legal ramifications of liability that were involved in his decision.

After Torah Study Fund fell apart, another vehicle was needed to sponsor the trip and collect the money. The Hebrew Institute of Riverdale, where Avi Weiss is the rabbi, was the next group to step in. They too ended up playing no

role. Rabbi Weiss could not be reached for comment.

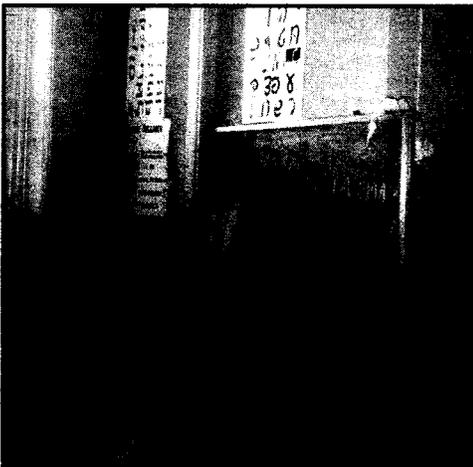
The group that finally sponsored the trip was American Friends of Aitzet Kohanim, the Jerusalem Reclamation Project. Those people who ended up going wrote new checks at the airport and had their old checks returned to them.

Those who canceled, however, did not receive any money back. Their money is being used for tzedakah. It is going towards the new fund recently set up by David Borowich, YC senior, for victims of Scud damage in Ramat Gan, Israel, and to promote the Torah program recently set up in the Soviet Union, called YUSSR.

The entire organization of the trip was taken care of by YU students. "It was entirely a student effort," said Andrew Goldsmith, one of the coordinators. "It is a tribute to the students of YU."

Borowich and Lisa Lasher took care of applications. Reuven Harow co-ordinated the technical aspects of the trip. Eitan Tokayer contacted the Yeshivot in Israel and organized the volunteer work in which the entire group participated. Shoshana Levine acted as the SCW

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Kevi Taragin teaching Soviet children.

IN THIS ISSUE

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EDITORIAL

Too Close For Comfort II

One of the benefits of Stern College has always been the small, intimate classroom. The undivided attention teachers could afford individual students within this setting established a greater rapport between teacher and student. As a result, students could gain more from their classes, and teachers were better equipped to evaluate student progress and achievement. Recently, this close-knit environment has been suffering a setback, however.

With the mass arrival of new students in the Spring semester, classes that were closed and were only intended to hold a certain number of students have reopened. This has led to various problems. One class, a Judaic studies class, became so full that the teacher requested students without conflicting schedules to move into that same class now being offered on another morning. Students who planned to work during that time or who specifically designated that time free were extremely upset at this treatment.

In accommodating the needs of incoming students, the administration should consider the students already here. That some of these students have been inconvenienced is unfair and intolerable. If a class is closed, new classes should be formed to prevent the overcrowding that is occurring. Although the sincere attempt to provide dorm space for the new arrivals is truly commendable, the situation with classes stands as a separate issue. At times freshmen do not even belong in certain advanced classes. Some degree of exclusivity may allow students to function comfortably in more appropriate surroundings.

What Happened To Pesach?

Ever since elementary school, Pesach vacation has been eagerly anticipated. It usually meant getting a few extra days off from school. As we got older, the time off from school was a great help to our mothers, who were frantically trying to get our homes ready for the Pesach festivities. We were able to do a lot of the shopping, cooking and cleaning, which then let our mothers have more time to take care of the other jobs.

But this year it will be different. SCW students will rush home after completing their last class on Thursday March 28, before the start of vacation, just in time to be a part of "bedikat chametz." The cleaning will have already been done and most of the cooking as well. Suddenly we will be guests in our own homes instead of active participants in the difficult preparations.

The situation for students who have to travel far distances in order to get home, nationally and internationally, is of even greater concern. They will have to miss classes in order to be with their families for Pesach.

How can a school that calls itself a yeshiva before a university create such an offense? The student body relies on the administration to calculate such considerations as important holidays into the academic schedule. If the administration is so concerned about having enough days of classes, then perhaps we should have been in school on December 25. Although leaving adequate time for Pesach preparation should have been a previous consideration in arranging the academic calendar, nothing is written in stone. It is still not too late to correct this insensitive error.

Thumbs Up To Security

Many students are quite irritated at having to constantly show their ID's to the guards. Several women are quite obnoxious to the guards, and consistently whine employing the overused phrase "I left it upstairs, don't you know me by now?" The fact of the matter is, the guards are following orders, to safeguard the students' security! They are not trying to hassle, nor to annoy, but rather to simply do their jobs for our own benefit. Admittedly, at times searching for an ID can be a nuisance, but it really only takes five seconds to dive into one's pocketbook and flash that orange card. (It takes only one second if you keep your ID attached to your coat.)

Though the chance of a terrorist attack in New York City is minute, no one can deny that because Stern College is a Jewish University, it is a perfect target for a deranged terrorist who wishes to fulfill the sick dreams of a man like Saddam. No one would ever think to question the security system of El Al airlines and the fact that one must arrive at the airport at least four hours in advance to go through a thorough security check.

YU has now implemented their own security system. Incidentally, most other colleges require students to present identification as well. The security guards must be commended for their diligent work, and their endless patience. Additionally, as Jews, we have the responsibility not to commit a Chillul Hashem. So the next time a guard asks for an ID, display it cheerfully, and be proud that Stern College has such competent security guards who care about their students.

THE OBSERVER

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LETTERS

No Shabbat Without Shabbaton?

Dear Editor,

I was astonished and disappointed with the accommodations provided for the many Stern students who decided to "stay in" for the Shabbat of finals, January 12.

Firstly, it is "cutting it close" to schedule a final on a Friday afternoon in the middle of the winter when Shabbat starts so early. For those girls who made plans to travel home for Shabbat after the final it was a dangerous and nerve wracking journey, augmented by the snowstorm. These girls, luckily, made it home in time for Shabbat.

I decided to stay in for that Shabbat, along with my friends, since we all had finals until late Friday afternoon and also on Sunday morning. When my roommates and I went to buy our Shabbat meals in the cafeteria, we discovered just two little pieces of chicken left! Realizing this to be insufficient, we deferred and went to buy food from Eden Terrace instead, which I might add was also cheaper.

The administration, faculty and student council were all aware that over half of the student body was staying in for this Shabbat. Why then wasn't there adequate Shabbat food for everyone? Why weren't there arrangements made for the cafeteria to be open for the students to eat and a minyan organized for us to daven? Those of us who stayed had to fend for ourselves. If there are to be finals scheduled so late on Friday, then we should all think and plan a study Shabbaton in the future. Stern is not only a college; it is a yeshiva

as well and should institute a religious atmosphere for Shabbat for its students. It would be more pleasant and "Shabbatdik" if we could all eat together in the cafeteria, daven together and study together.

Sincerely,
Rivka Evans
SCW '93

A Memory To Last More Than 8 Days

Dear Editor,

Thank you for the warm and evocative story concerning the Chanukah program for Soviet Jews, Yeshiva University and Stern College students. All of those involved hope we succeeded in truly creating "a memory to last more than 8 days."

I should also like to thank you for the inadvertent promotion I received in identifying me as the "Director of Youth Services at R.I.E.T.S." However, truth be known, I cannot tell a lie. That honor and responsibility belongs to my Supervisor and Teacher, Daniel Ehrlich. I am a Community Organization Intern from Wurzweller School of Social Work and my position may not have been clarified to Sarita Rosenhaus that evening.

While all of students involved made their individual contributions to the evenings' success, it was obvious that the participation of the Stern College women added a special ingredient. The ease and genuine sincerity with which they interacted with the guests and particularly the children helped turn a program into an experience.

I am disappointed though that the residents of Brookdale didn't individually receive invitations as

I had personally delivered them to the dorm the previous week and left them inside the mail room, as well as posting some on the front bulletin board. A greater effort, certainly on my part, will be made to include Stern College friends for the upcoming Purim and Passover holidays.

Thank you once again for your warmth, enthusiasm and spirit.

Sincerely,
Marilyn Krasnow Bagley
Community Organization Intern

Milners Madness

Dear Editor,

As the roommate of four business majors, I have become increasingly aware of the hard work and dedication that goes into the running of Milner's Market.

Milner's Market, which has been almost non-existent in past years, has this year developed into a well run, efficient service for the Stern students.

Unfortunately, many students do not realize the duties and responsibilities that are required in order to provide a vast amount of items for the students' benefit.

I find it extremely unfair that I often overhear students complaining about the lack of variety of items or the hours that Milner's is open. These students obviously do not comprehend the time commitment, dedicated by the Milner's staff, to keep Milner's open during Reading Week, finals and extended hours on Sunday.

The staff of Milner's does not deserve our criticism, but rather our support, praise and appreciation.

Rena Flanholz
SCW '91

OPERATION TORAH SHIELD

by Shoshana Levine

Five years ago at approximately this time of year, I returned from an extraordinarily meaningful two week trip to the Soviet Union, bubbling with excitement and with stories about all the inspiring people I met who displayed courage and strength that is clearly unparalleled.

Each time I would get up to speak in a synagogue or school, to relay my unique experiences, explain what our special student mission had accomplished and describe all the Torah we taught to those starving for it, I would find myself unconsciously enumerating the ways in which I had benefitted and the impact that the trip had had on me.

I had always been taught that I, as all members of the Jewish nation, must not stand by idly while my brethren are suffering. "Kol Yisrael areivim zeh lazeh," all Jews are responsible for one another, has been ingrained in me from the moment I entered this world, as it is ingrained within all of us as members of Am Yisrael.

Travelling to Russia to teach Torah, boost morale and show support, and then returning with a mission to heighten awareness of the plight of Soviet Jews, was the first opportunity I had to actually put these ideals into action.

This winter break I had that meaningful opportunity once again when I travelled to Israel during these difficult times.

Operation Torah Shield was important for two main reasons. Firstly, it was a tremendous boost of morale for people in Israel. The fact that so many Jews were pouring out of the country to escape the dreaded January 15th deadline, was enough to not only lower the morale of those who stayed, but to generate disap-

pointment and even resentment in the hearts of many.

Each time my sister, who is learning in Brovender's for the year, would call to provide the updated list of girls who had left or had decided to leave, I could sense the disappointment and discouragement in her voice. The overseas students who stayed felt deserted by all the students who left. Similarly, Israelis who had always believed that American support for Israel was thriving and perpetually strengthening, felt deserted by world Jewry.

The manager of the Plaza Hotel told us that the night we arrived, "It's funny how all the so-called solidarity trips from American Jewish organizations quickly packed up and checked out of the country before the 15th."

When the "YU flight" arrived in Ben-Gurion airport, and hundreds of well-wishers, including deputy foreign minister Binyamin Netanyahu were waiting to greet the travelers, the excitement about the trip that, with the help of the media had permeated throughout Israel, was blaringly evident.

The yeshiva students who met us at the Kotel that night had been anticipating the arrival of the YU students who would be filling up the vacant seats in their batei midrash.

Learning was a vital aspect of the trip. The students who went were to spend the bulk of the trip learning in Israeli yeshivot. The fact that so many yeshiva students left the country to alleviate their fears and the fears of their parents, caused pre-existing hostility between religious and secular Jews to be intensified.

The ongoing debate between the "army goers" and the citizens who learn in yeshiva instead of serving in the army, became a huge

focus at this time, as pictures of yeshiva students boarding El-Al planes on their way out of Israel, were plastered all over Israeli newspapers.

As religious Jews, we understand the importance of learning, and the necessity to keep learning strong, even from a military standpoint. Those who learn claim that by learning they are serving their country as strongly as those serving in the army. Yet, many of them left Israel when the "going got tough."

True, the American State Department announced that all those engaged in "non-essential activities" in Israel should "consider" leaving the country. But is that what learning Torah comes down to—"non-essential activity?"

In a letter printed in the Israeli newspaper, Yated Ne'eman, a yeshiva student questioned the possible hypocrisy in a letter he wrote to his parents explaining to them why he was remaining in Israel.

"The non-religious never stop talking about how unfairly the burdens of society are distributed, with their sons forced to take three years out their lives for the army and to subject themselves to real physical danger, while b'nei Torah are allowed to sit in yeshivot doing precisely what they most want to do. Our answer is that it is the zechus of Torah which protects Eretz Yisrael.

"The secular majority can't really be expected to understand that, but if we ourselves don't believe it and act accordingly, aren't we 'parasites' like they say? And if I really believe in the power of Talmud Torah, how can I just pick up and leave at a time when millions of Jews are in danger, and not only deprive them of the merit of my Torah, but risk adding to the destruction of a place of Torah?"

So news of a flight filled with 400 American yeshiva students arriving in Israel on January 15th was a tremendous Kiddush Hashem.

However, as important as the trip was for Jews in Israel, it was equally, if not more, important for those of us who went.

The sense of unity that permeated throughout Israel was unparalleled. The sense of mission and tense excitement was felt like never before. The camaraderie at the supermarket and on buses as strangers shared their stories and experiences, was unique and inspiring.

The feelings that engulfed me as I sat in a sealed room in Brovender's, wearing a gas mask, knowing that every person in the country was doing the same, was indescribable.

I envisioned Yitzchak Shamir, prime minister of Israel, Rav Shapira, Ashkenazic chief rabbi, Ami Ben-Natan, Jerusalem taxi driver, Ophira Ibrahim, 12-year-old Ethiopian girl and Boris Kosolevsky, who had just arrived from Leningrad one week earlier, all sitting in incubators as I was, looking like aliens with the masks, listening intently to army spokesman Nachman Shai giving instructions over the radio.

After having spent a year in Israel and having travelled there on different occasions at least five times, I realized for the first time what a national homeland means, and what being deeply rooted to a land really feels like. For the first time I felt like I really belonged. Ironically, living through the war proved to be the ultimate absorption experience. Perhaps that's why the Russian olim continued pouring into the country between missile attacks.

But, as all things come to an

end, now I'm back, as are all of us who had the incredible opportunity to be in Israel at this time. And it's not easy. It's not easy to sit here helplessly watching CNN news and hearing on the radio that Israel was attacked. It's difficult to conjure up the terror I felt when I was jolted awake by the deafening siren that first Thursday night.

But it doesn't end here. It doesn't end with a pat on the back and acknowledgement that Israel was great and our two week "vacation" is over.

Now is the critical time. Just as it was for the nine of us who travelled to Russia five years ago, this period since we've returned is the most crucial time. It is the time to increase awareness of the situation in Israel, to Jews here in America as to the rest of the world. It's the time for all Jews to show our identification with Israel despite the fact that we're 6,000 miles away.

Unification with Israel through learning, prayer and political involvement is the affirmation of our faith in the future of Medinat Yisrael, and our declaration to the world that we have survived and that we will continue to survive.

Operation Torah Shield was one response to the situation. Completely organized by students, the trip was just one example of the colossal difference we students can make. We cannot simply sit back and leave Jewish leadership to others — to those older and more experienced than we are.

It is about time we begin to internalize those values that our parents, teachers and communities have instilled in us, and to put those ideals into action. It is our job now to fulfill our tremendous responsibility not as future leaders of Klal Yisrael, but as leaders of today.

RESPONSA

by Chayale Weissman

and Sharon Fischer

In response to the recent article in THE OBSERVER about TAC, we would like to deal with a few of the issues raised. In the article, TAC was described as "the religious backbone of Stern." TAC is NOT the religious backbone of SCW. We never claimed to be and we never will be. At Yeshiva University, the backbone of Jewish life is the collection of esteemed Rebbeim and Judaic Studies faculty. The shiurim, courses, and guidance that they provide enable students to receive a solid education and apply this knowledge toward their daily actions.

Accordingly, TAC attempts to be the "muscles" that keep that religious "backbone" strong. Through our programs, events, and

committees we try to spiritually enhance life for the Stern College woman.

The article questioned why SCW has only one council targeting the religious needs of the students, whereas, "uptown at YC three student councils serve the variety of religious positions evident in the different Judaic Studies programs." SCW only has one Judaic Studies program. Therefore, SCW only has one council encompassing the various individuals that make up the entire student body. As a result, TAC has the awesome responsibility and obligation of catering to varied students' religious needs. We recognize that obligation and therefore, as soon as the year began, TAC members distributed welcome packages to every room that in-

cluded a description of all different TAC committees! This was intended for the student body to become more aware of the services and opportunities that TAC provides. We hoped that all students would get involved and contribute to the programs.

It was noted that "TAC most commonly attracts the type of students that falls into a specific category." If this is true, it is because the girls who aren't involved, choose not to be involved. Unfortunately, TAC has been stereotyped as an organization that only caters to certain women. This is not our intention. Our wide variety of events reflects the wide variety of student interest.

TAC is especially proud of the

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AROUND THE CAMPUS

NEWS BRIEFS

Off Campus Courses Available

An advanced biology course in Albert Einstein College of Medicine, and an English Literature elective given at the uptown campus for advanced English students, courses that have not been accessible to Stern students in the past, have become available with the launching of the spring semester.

The course at Einstein, available to both Stern College and Yeshiva College students, titled Current Topics in Biology, is given once a week from 7:45 to 9:25 p.m. A different biologist is brought in on alternate weeks to lecture on his/her field, which include various recent studies in the biological sciences.

Each lecture is preceded by a short class given by Dr. Potvin to brief the students on the material that the speaker will be covering.

Transportation is provided for both SCW and YC to the Einstein campus.

The other off campus course is "Modern Poetry," given by YC professor Dr. Will Lee. Because this specific course was not available as part of the SCW curriculum, a group of SCW students approached Dr. Lee last semester and requested that he teach a class to women.

After working out the logistics with SCW Dean Karen Bacon, the women registered for the course as a directed study, and travel uptown Monday nights for a weekly two-and-a-half hour class.

The three credit course, focusing on poetry analysis and writing refinement, can be counted toward an English basic or major requirement.

Extended Library Hours

In response to student request, the Hedi Steinberg Library hours were extended at the beginning of the semester. The library, which in the past has been open until 11:30 p.m. or 12:00 a.m. depending on the day, now remains open Sunday through Wednesday nights until 1:00 a.m.

To further accommodate the SCW students, the hours of the Shoel Umeshiv have been extended. Rabbi Daniel Greenwald is available Monday through Thursday from 2:00 p.m. until 9:30 p.m. while Rabbi Ephraim Halivni is present Tuesday and Thursdays from 9:00 a.m. to 12:00 p.m.

In addition, the librarians are proud to announce the availability of newly printed pathfinders to assist students in finding the material that they may need.

Food Program Update

On Tuesday February 11, 1991, the Food Services Committee, in conjunction with the Food Services Department at YU, met in order to better serve the students who patronize the cafeteria.

The two main problems on the agenda were the long lunch lines on Tuesdays and Thursdays and the scheduling conflict dinner presents to students with evening classes on Monday and Wednesday.

A solution for each was proposed and will be implemented on a trial basis until Pesach vacation. A new eatery will be opened in Koch Auditorium, called "Garden of Eatin'", from 12 to 2 p.m. on Tuesdays and Thursdays for dining club members only. A variety of cold items will be sold, ranging from a salad bar to pre-packed sandwiches.

A group of students had requested later dinner hours on Mondays and Wednesdays because their classes extended throughout the current hours. In order to accommodate student needs, the cafeteria is extending its Monday and Wednesday hours until 7:30 p.m., and offering all students the option of pre-ordering their food earlier in the day, and simply picking up their pre-paid, hot meal when they finish classes. This service is extended to all students who wish to pre-order and pre-pay.

"For The Love Of Learning"

On the same day that Jews from all around the world united for a day of Torah learning, Sunday February 10, Amit Women in cooperation with the Rebecca Ivry Judaic Studies Department of Stern College, sponsored an all women's Torah Seminar entitled "For the Love of Learning - Women Teaching Women."

The general theme of the various study groups held was "Biblical Families: Studies in Relationships." Stern College alumnae, Caroline Peyser, Judy Bamberger, and Chana Tannenbaum joined the ranks of the women leading sessions and spoke on the topics: "Cain and Abel," "Joseph and His Brothers," and "Portraits of the Biblical Mother," respectively.

The well-attended event was held in Stern College's Koch Auditorium which overflowed with a heterogeneous crowd of women from throughout the New York Metropolitan Area.

Selma Herman, an Amit member who was involved in planning the event, attributed its success to the "growing momentum and interest in women's learning."



SCW students show ID as they enter Stern.

SCW Beefs Up Security

by Laura Gordimer

Due to the recent events in the Persian Gulf, Yeshiva University has tightened its security. In conjunction with the New York City Police Department, YU has held special officers' training sessions to deal with crisis situations.

Chief of Security Donald J. Sommers emphasizes, "There has been no particular threat against the University," and "operations within [YU] itself are quite normal." Sommers adds, however, that "it is a wise and prudent security practice to anticipate all possibilities and plan accordingly."

Student participation involves the possession of a school photo identification card, which must be

carried or worn in its distributed plastic holder at all times on campus.

The consensus of women at Stern College tends to agree with Sommers' views. SCW junior Rivky Shuchatowitz believes that the university's stricter security code is a positive step in light of Hussein's intimidating threats of international terrorism. Senior Yael Valier surmises that the need to show one's ID card is "annoying, but prudent;" it is preferable to take preventive measures than to deal with the alternative.

Burns security officers similarly support the University's tightened methods. Sonia Vazquez deems the situation improved because crowds are pre-

vented from forming in the lobby of Brookdale Hall; furthermore, the new ID enforcement measures "restrict strangers from entering the school building." Another Burns official was pleased with the additional security officers on duty.

Vazquez does not think that Stern College will be a terrorist target "because we are an isolated area." Nevertheless, she confirms, "When you've got tight security, nothing will happen."

Chief Sommers asserts that these security steps "should have been done a long time ago" and "will definitely continue." Both he and a Burns official praise the overall co-operation of YU's student body.

YU Co-Sponsors Model UN
A First For Yeshiva High School Students

by Miriam Granatstein

From Sunday, February 3 through Tuesday, February 5, over 200 high school students, representing 15 Jewish day schools throughout the country, joined together at the Ramada Renaissance in New Brunswick, New Jersey to form the first model UN specifically designed for Jewish students.

The program was initiated by YU students, in order for other Jewish students to have the opportunity to participate in a model UN which is usually unavailable to observant students because of kashrut problems and sessions taking place on Shabbat.

The program, called Yeshiva University Network Model United Nations (YUNMUN), was co-sponsored by Yeshiva University's office of admissions and Torah High School Network.

The idea to form this type of model UN was first conceived by YU students Seth Frolich, Adrienne Goldfeder and Avi Mitzner on the bus returning from the model UN at University of Pennsylvania last spring.

"We were discussing how Yeshiva high schools unfortunately miss out on great opportunities many times, such as the model UN,

because there are no accommodations for them. We decided that it would be great if we could actually create a model UN for Torah observant high school students," remarked Goldfeder.

The students formed a Secretariat consisting of a Secretary General, Frolich, and two director generals, Goldfeder and Avi Mitzner. Reuven Harow, a YC senior, was in charge of budgeting the affair, and David Matkowsky, also a YC senior, served as Chief of Staff, making sure all the preparations were going as planned.

The program consisted of four UN sessions discussing topics such as disarmament, the disabled, the environment and the Persian Gulf. Each high school represented one or two countries, depending on the size of the school. There were also eight committees consisting of delegates from various countries. Each committee was assigned three topics, and was supposed to discuss them and pass resolutions which then go to the General Assembly to be decided upon. Eric Meltzer, a YC junior, served as the head of the Security Council.

The high school students basically conducted the sessions on

their own and were well prepared in their knowledge of the rules of procedures.

Tamar Krantman, a senior from Block Yeshiva high school in St. Louis representing Brazil remarked, "after weeks of preparation, it was great to actually take part in the sessions. The entire program was phenomenal. It was so exciting to feel like I could actually have a say in decisions which can affect the entire world."

Three YU students served on each committee as a Chair, Assistant Chair and Rapporteur, who made sure that all of the rules were being followed. Shana Kaye, who served as assistant Chair on the Special Political committee stated that "the high school students were incredibly prepared. They really made all the decisions and took it very seriously."

The program also included three sessions, one on each day, which were mostly directed at Israel related issues. Dr. Firestone, a professor of Political Science at YU spoke at the opening program about the possible future of Israel post-Gulf War Crisis.

On Monday night, following a special dinner, Marco Greenberg,

Continued on pg. 14 col. 3

Benovitz Speaks On Careers In Nutrition

by Sarita Rosenhaus

Careers in nutrition offer a vast number of job opportunities and are up and coming in Israel, said Helene Benovitz, a registered dietician and certified diabetes educator, when she lectured to 30 SCW students during Club Hour on Wednesday, January 30.

"Nutrition is a thing of the future," Benovitz stated. "There are many career options to choose from, and pay and prestige are rising."

A college biology major, Benovitz taught high school biology and general science before she decided to pursue a masters at NYU's School of Education, Health, Nursing and Arts Program (SEHNAP). Although she recommends the 40 credit masters program, she said that it is not essential in order to successfully pursue a nutrition career.

Alternatively, students can complete the American Dietetic Association Plan IV, which is a sponsored, six month internship; students are then eligible to take the R.D. exam. Nevertheless, she

remarked that earning this degree takes about one year and better prepares people for the work experience.

She then mentioned some of the various occupations available to nutritionists. These possibilities include working in a food service division, in which a person develops and analyzes new products, working in clinics or on research projects, dealing with cancer care or preventive medicine, writing health books, or consulting a group home, corporate health program, health club, or weight loss program.

Another career possibility involves private practice. Benovitz, who opened her own practice in her husband's office of endocrinology, advises working in a hospital first. "I worked for two years at Albert Einstein Hospital," she said. "This step is crucial when planning to open your own office because you can gather clientele and deal with doctors who can refer their patients to you."

Benovitz added that another benefit of working in a hospital is the increased salary, which was

raised from \$20,000 to \$30,000 in the last two years. However, she finds private practice more rewarding and less time consuming. Being her own boss and making her own hours allows her to be at home with her family and to take on additional jobs. Once a month she consults a group home, and once a week she works at St. Luke's Roosevelt hospital at the Clinic for Performing Artists.

While nutritionists can find a wide array to choose from in America, possibilities in Israel are narrower but currently growing. Although Israel is still not as advanced in the nutrition field, there is a mounting concern over health and eating healthy foods, Benovitz explained. However, despite the heightened health awareness, Hebrew University is currently the only school that trains people in this profession.

The lecture concluded with questions from the students and a mini-smorgasboard complete with nutritious snacks and fruit juices provided by the Stern cafeteria.

Revenues Being Raised To Rebuild

by Banji D. Latkin

Project Rebuild, a fund stemming from the YUSSRSJ, the Yeshiva University Student Spiritual Revival of Soviet Jewry, is "split between the physical and spiritual needs of the Jewish People," according to YC senior David Borowich. This newly formed fund is to raise money for the victims of Saddam Hussein's SCUD missile attacks on Ramat Gan, Tel Aviv.

The way the fund plans on

raising money is modeled after the Freedom Fund of last year, for which each student was asked to give at least eighteen dollars. Borowich said that they will be asking for a little more money this year because of the gravity of the current situation in Israel.

"They [the students] will be helping the Soviet Jews gain a stronger sense of Torah identity, as well as helping the victims by building shelters." The money will aid in all aspects of rebuilding the

emotional and physical destruction that has been a result of the crisis in the Gulf.

"Our goal this year is \$50,000. I believe it is attainable," Borowich emphatically stated. Monday, February 18, is the date set for the fund-raising drive to be launched. A group of individuals have been selected to solicit money from the students. All faculty that wishes to contribute are encouraged to do so and should contact Ceil Levinson, secretary of the dean at YC.

Israel's Ecology On Tu B'Shvat Agenda

by Lori Turkel

In an effort to show support for Israel a special assembly devoted to learning was held on Tu B'Shvat, January 30, in Lampport Auditorium at Yeshiva University's uptown campus. More than 1,400 elementary and high school yeshiva students from the metropolitan area attended the two hour program.

The program, sponsored by the Board of Jewish Education (BJE), was entitled "A Day of Unity Through Learning" and was designed to help students in America express solidarity with their counterparts in Israel.

Organized by the Yeshiva Elementary and High School Principals' Council, the program included eyewitness accounts of the situation in Israel, a shiur about Israel and its ecology, and recitation of prayers for the safety of Israel and the allied troops. Israeli Consul General Uriel Savir addressed the students and educators from the Israeli point of view.

The assembly began with representatives from Operation Torah Shield Andrew Goldsmith and Shoshana Levine addressing the audience that was comprised mainly of high school seniors, many of whom are anticipating spending the upcoming year learning in Israel.

Levine relayed personal accounts of her experiences in Israel and emphasized the meaningful learning that was the focus of the trip. She stressed the importance of learning in Israel at this time when schools in Israel are emptying out as many American students are being forced to return to America.

Goldsmith emphatically told his audience that Israel's survival is not questionable, because ultimately, Israel will survive and will prevail over her enemies. "The problem which should perplex all American Jews," he explained, "should be what they can do to help and show concern."

Dr. Alvin Schiff, executive vice president of the BJE, succeeded the



SCW students and Russians Dance at Chagiga.

Russian Girls Join Stern Once Again

by Ann Diamant

This year's Tu B'Shvat could have passed without event, as there was little time to prepare for any type of programming with the holiday occurring so soon after the new semester began.

Yet L-E Kagan, SCW junior, inspired by the success of the Chanukah party for Russian Jews held at Belfer Hall, organized a joint Tu B'Shvat party for Russian Jews and Stern College students.

After gaining immediate support from the Torah Activities Committee and assurance from Jeff Socol of transportation for the Russians from Washington Heights to Stern, the plan was set. Invitations were extended and a Tu B'Shvat party was planned.

The event was both fun and educational. The "pass the package" game, where a layer of paper is removed from the package by players as it is passed around, became informative. As each layer was removed, there was an inquiry

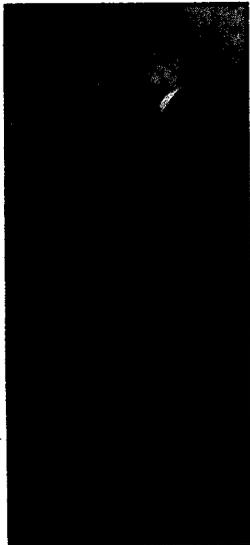
about Judaism or a question on the interpretation of Russian words to be answered. In addition there were new fruits for "shehechyanu," divrei Torah were delivered, and Hebrew songs were taught and learned.

The event ended in spirited dancing by all present. "It was a very nice event and the girls were really into it," commented Kagan.

When the program ended, though reluctant to leave, the enthused Russians went dancing into the awaiting vans. Miriam Hammer, SCW participant, remarked that "they [the Russians] really enjoyed the party and were very touched."

Following the program, several Russian girls remained behind begging Stern students to organize further programs.

In response to the girls' requests, Kagan promised that "judging from the enthusiasm for and success of this event, there certainly will be more programs forthcoming."



Israeli Consul General Uriel Savir addresses the high school students.

YU students and explained the importance of the topics of the lectures, stating that "this year, our hearts are heavy because of the damage being done, not only to Israel's innocent people, but to its ecology and the ecology of the entire Gulf region."

Savir reiterated the general message of the day, stressing to the students the importance of unification with Israel during these difficult times. "Everything you people do here makes a huge difference," he told his young audience.

Dr. Norman Lamm, president of Yeshiva University and keynote speaker of the assembly, then delivered a shiur to the students. He explained the important role that nature plays in Judaism. "Nature can survive without man," he said, "but not vice versa. Man may utilize the products of nature, but with limitations."

A recitation of Tehilim and prayers for the peace of both Israel and the allied troops led by Cantor Sherwood Goffin concluded the

program.

Rabbi Marvin Spiegelman, chairman of the program and principal of YU High School for Boys, explained that although the program was organized primarily by the BJE, the principals of all the participating schools also contributed to the event in any way they felt would make it more meaningful. He remarked that he was pleased with the behavior of the students during the assembly and believed that it was "a tremendous show of unity."

At the conclusion of the program, a group of educators, comprised of Rabbi Spiegelman, Rabbi Yonah Fuld, principal of S.A.R. Academy in Riverdale, Rabbi Stuart Zweiter, principal of HAFTR in Long Island, and David Mann, executive director of the BJE, announced their plans to travel to Israel to participate in a special ceremony which will include the planting of 18 trees in an expression of their solidarity with Israel.

The Darker Side Of Christianity

by Brigitte Saffran

It is not often that representatives of a faith come forward and recognize the fallacies on which their religion is based. "Shadow on the Cross" is a disturbing film that confronts the Christian roots of anti-semitism, the Christian ideology that shaped much of the Nazi thought and the role that the Church played in the Holocaust.

The audience also witnesses a rare but significant recognition by members of the clergy of the wrongful persecution of the Jew, as well as their aspiration for Judeo-Christian relations that are based on tolerance and acceptance instead of hate and proselytism.

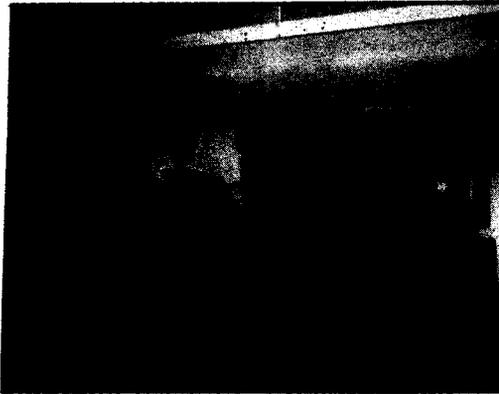
Since the beginning of Christianity, contempt for the Jewish people has been an integral part of their religious teachings. The film "Shadow on the Cross," directed by Mr. Malcolm Feuerstein, deals with the situation of the Church in the post-World War II era.

Members of various Christian denominations spoke about the re-examination of the Church in reaction to the atrocities of the Holocaust. They acknowledged that the Church created an atmosphere of hatred towards the Jew - an atmosphere that was conducive to the Nazi acts.

Christian teachings refer to the Jews as the murderers of their savior; they hold the conviction that the Jew is a denier of the messiah and is evil for shunning the truth. The Christian teachings turn the Jew into Satan's accomplice and the root of all evil.

The history of the Jews living in the Christian world is marked by restrictions of rights, physical oppression, expulsion and eventually massacre; all of which originated with the Church. [This film is disturbing in that it presents the realization that a good Christian is a "good" anti-semitite and a "good" anti-semitite is a good Christian.]

The film explains that a shadow is cast on the cross by the reality that the events of the Holocaust were not conceived by Hitler or the German people, but rather they were a continuation of the development of Christian thought. The Holocaust can be traced back to a



Malcolm Feuerstein, Director of "Shadow on the Cross".

long line of Christian anti-semitism rooted in the foundations of Christianity.

Components of German persecution and alienation of Jews such as the burning of books by Jewish authors, the yellow badge and the enforced ghettos, were all introduced by the Church. The catastrophes of the Holocaust were executed by Christians who were following the teachings of their leaders, leaders such as Rev. Martin Luther.

The most fascinating scene of the film is a fantasy sequence that depicts the Gestapo arresting a young Jesus of Nazareth. Nazism, faithful to Christianity, punishes the Jews for deicide, crucifixion of Jesus, the blood libels and desecration of the host. Ironically, though, if Jesus was alive today, he too would have been deported and killed.

There are many priests in the film who take a stand which is radical within Christianity. They represent the view that the Jew should no longer be looked upon as a soul to save from Satan by conversion or death, but rather as the original people of the Bible.

It is very difficult for clergy, within the theology of the Church, to admit that the Jews are not damned to wander the earth and eventually disappear. For many years the Church preached that the Jews were exiled for their "sin,"

and would not return to their land until the "second" coming of the messiah. The emergence of a Jewish state leaves many dissatisfied with Christianity.

The film's director, Mr. Feuerstein, who was invited by the Jewish Students Network of Yeshiva University to speak, explained that the clergy he had spoken to, including elderly nuns who spent their whole lives trying to "save" Jews, admitted that Christianity has been on a false path.

After 2,000 years of Church history, documents, writings, and teachings which created the mythological Jew in the likeness of Satan, how does the modern Christian deal with reality? Should 2,000 years of history be destroyed while they start in a new direction to replace their old mistakes? Or should they close their eyes and continue their lives in denial of what happened?

A lot of "God fearing" Christians committed the most barbaric acts against humanity. The most crucial thing for Christians to do today is deal with and confess the reality. "Shadow on the Cross" powerfully brings this issue out in the open. It is a film that will raise the consciousness of all who see it.

The damage is done. Once the seeds of hate are scattered, no matter how hard one tries to pluck out the weeds, they will always grow and do their harm.

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Network Plans Spring Agenda

by Adeeva Laya Graubard

On Wednesday February 6, the Jewish Students' Network held its first meeting of the spring semester. The goal of the meeting was to set the spring semester agenda and to discuss which projects were of the greatest concern.

Network, according to YC representative Kalman Sporn, is "a Jewish students organization that believes in helping other Jewish students." These students are interested in "good things for fellow [Jewish] students and Jewish people in general."

"And," added Brigitte Saffran, SCW's representative in Network, "Network is involved in political and social problems that affect the Jewish community."

The students involved in Network are not just from YU. Other members hail from Columbia University, NYU, Hunter, Brooklyn and Queens Colleges. In addition, there are highly successful branches of the organization in the Midwest; Montana, California, Utah, Boston and Canada.

Network is divided into individual task forces, with each one dealing with a specific area of concern to the Jewish community. Some of the groups deal with Ethiopian Jewry, recent Russian immigrants and present-day, war-torn Israel.

Two areas which are highly prioritized on this semester's agenda are cults and missionaries on various college campuses, and the Jews in Syria. In order to

combat the cults and missionaries, Network plans to train students from all participating colleges in weekly classes. After they have completed their training, they will go out onto the campuses and refute the missionaries' arguments.

The concerns in Syria include native Jews, who are severely oppressed, and the eight Israeli POWs who are being held captive in Syria. In an effort to publicize their plight, student rallies and demonstrations are being planned.

Another new program this semester is the Big Sister/Big Brother program. As a Big Sister or Big Brother, an SCW or YC student will be set up with a child who is in need of extra attention. The child comes either from a broken home, a low income family where both parents work several jobs or has a terminally ill sibling.

The few hours a week that the two spend together, either going on a trip, helping with homework or just talking, will provide the child with much needed one-on-one attention.

In order to participate in any of these programs, all one has to do is contact the local Network representative. In addition, there will be bi-monthly open meetings at the main Network office during which student participation is strongly encouraged.

As Sporn emphasized, "When something of consequence happens to the Jewish community, it's the students who should be out there, helping the situation."

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New Programs Implemented Feature Exploration Into Yemenite Heritage

by Deborah Aharon

Yemenite student Yair Yaish, currently attending Yeshiva University's Rabbi Isaac Elchanan Theological Seminary, pioneered to Los Angeles, California on January 21 to assist a newly formed Yemenite congregation in learning their religious traditions through public and private lectures and classes.

The Institute of Yemenite Studies, a component of the Jacob E. Safra Institute of Sephardic Studies, asked Yaish to spend two weeks assisting the congregation in strengthening its familiarity with Yemenite tradition. Yaish is a resident of Borough Park's Yemenite community in New York.

The idea to send a learned Yemenite representative to assist the Yemenite community in LA stemmed from a discussion between Rabbi Mitchell Serels, Associate Director of the Safra Institute of Sephardic Studies, and Rabbi Moshe Benzaquen from Los Angeles. During his visit to LA in mid-November, Rabbi Serels was informed that a Yemenite congregation was just formed and was meeting in the Ashkenazic synagogue of Congregation B'nai David Judea and were looking for direction.

Since Yaish was raised within the Yemenite tradition, Rabbi Serels felt that he would be an appropriate teacher and influence, and therefore "made the Shidduch." He further noted, "This would be an opportunity to help another Yemenite Minyan to function."

Before departing, Yaish prepared a series of lectures including material on how to start a synagogue. Upon delivering the prepared material, Yaish attracted 15 to 20 people per lecture. Even those who were not Shabbat observers attended the lectures, according to Yaish.

Realizing that Yemenite Jews are generally well versed in Jewish law, Yaish prepared classes tracing the roots of their unique cus-

toms. He demonstrated how their customs are derived from halacha. "My goal was to instill in the Jews a greater degree of pride in their Yemenite heritage," he explained.

"He was very well received," commented Rabbi Serels. There were even those that expressed interest in sending their children to Yeshiva University. This was the first time this has been done for a Yemenite community and was funded by the Yemenite community as well.

Upon his return from Los Angeles, Yaish seemed enthused about that which was accomplished. He remarked that a lot more could have been accomplished "if I could have been there for two months."

One significant outcome of the program, Yaish said, was the interest that people displayed in continuing to schedule additional lectures. "Even when I left," he remarked, "people committed themselves to organize shiurim during the week."

As far as exploring other Yemenite communities, Rabbi Serels seemed to indicate that if they are to be found and if the need exists, the same sort of program would be instituted for other Yemenite communities. For example, there is a possible revival of the Yemenite community in Miami, Florida. "We'll see if we can do something if there is interest," asserted Rabbi Serels.

The Institute of Yemenite Studies of the Jacob E. Safra Institute of Sephardic Studies is responsible for running a wide range of educational lectures and shabbatonim to help preserve the Sephardic tradition. In fact, the organization can be credited with offering the first university accredited Yemenite cantorial course offered at the Belz School of Jewish music.

Many other events are planned year round. In January, a Young Leadership Development Seminar was held in Wash D.C., sponsored in part by Sephardic Community

Programs, American Sephardic Federation and the Jewish Agency. The 30 students who participated attended lectures to encourage student involvement in the community. A follow up is to be held in LA on March 17.

In addition, Haham Gaon was in LA at the end of January for Project Rediscovery of 1492-1992 Dinner in honor of the Sephardic Hebrew Academy of Los Angeles.

The Sephardic Club is also under the direction of Rabbi Serels and is funded by the Safra Institute. "There was an event this past week," said Rabbi Serels on the event that featured a speaker on the current Israel situation. "He was very well received."

Other programs that are on the future agenda of Sephardic Studies include the Noche de Sepharad in Washington D.C. on March 3, which will include lectures given by Rabbi Serels and The Hon. Helga Soto. Pilar Vico from the Spanish tourist office will also speak and show slides on Spain. Gerard Ederie will provide the evening entertainment, playing Ladino and Moroccan music.

The fourth annual Yemenite Cultural Festival is next on the calendar. The program will feature Dr. Baruch Mazor from Boston who will speak on his dissertation on Said Ibn Daud, a Yemenite who taught people about Midrashim. The lecture will be followed by a presentation by R. Shimon Nahari from Belz school who will sing traditional melodies and Chaim Zadok who will sing a range of more modern melodies.

In LA, a conclave of Sephardic rabbinate from North and South Americas is tentatively being planned for March 10-13. The Rishon LeZion, Sephardic chief Rabbi, was supposed to join in the conference, but since the war broke out and Israel is in a state of emergency, he may not be able to attend. "He is an important reason for our meeting," said Rabbi Serels, and therefore the meeting may not take place.

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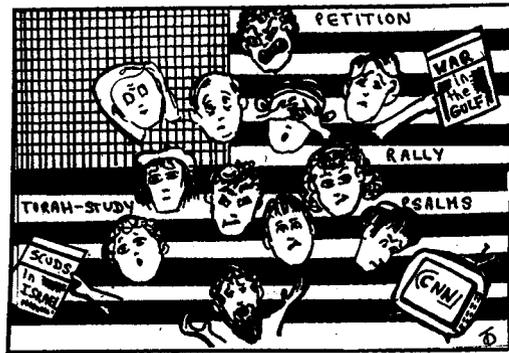
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My Place In Jewish History

by Alyssa Herman

I was among Jewish history's fortunate, privileged with the ability to run to Israel in my time of need. I found the courage to land in Israel on January 15, 1991, as part of Operation Torah Shield, for I knew that I could not live with an image of myself as a person who could not stand up for my ideals.

quelled the fears of the population who did not know the nature of the attack, and it brought the season-long drought to an end.

I waited with all of Israel for the comforting voice of Tzahal's spokesman, Nachman Shai, who became Israel's media hero, for he had the job of relating information in the wake of an attack and allaying the country's fears.

In an effort to calm the population down and to allow time for facts to be gathered, safety instructions were interspersed with Hebrew songs. Even the music played on Israel radio carried significance. In a statement of nationalism, only Hebrew music was aired. As the attacks continued, I became attuned to the music patterns. While putting on the masks, only soothing music was played.

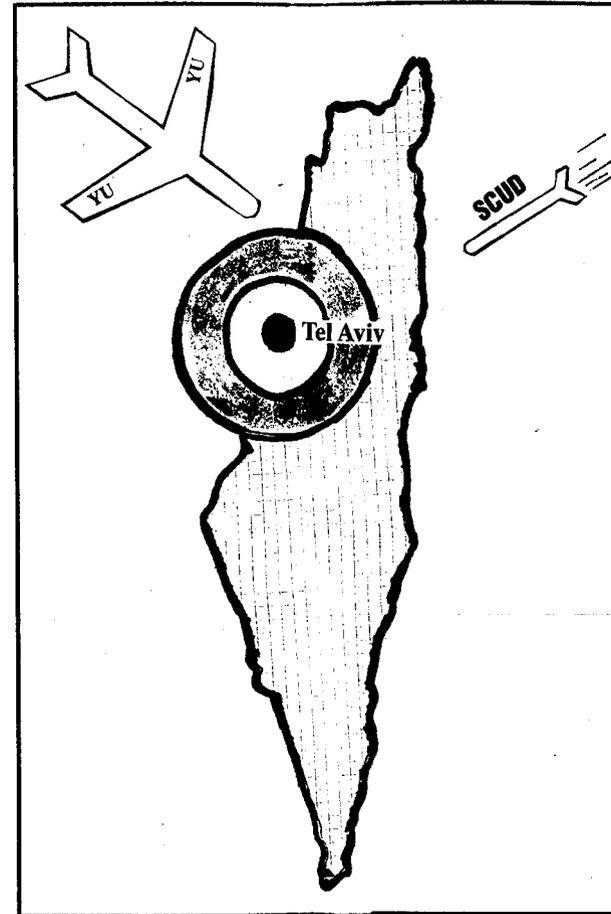
Seconds before the first all-clear siren was sounded, my brother and I heard the statement "sharav kavayd" repeated three times followed by a high pitched beep. We thought that it was an army call-up code. As the attacks continued, we developed wartime radio savvy. We realized that the statements "nachash sefa" and "sharav kavayd" were the military's method of signaling Hagah, Israel's Civil Defense League, to sound the warning and all-clear sirens respectively.

I developed gas mask symptoms such as chronic chin aches, parched throat, and red face marks from really tight masks. I identified with balding people when I lost hair that became entangled in the rubber gas mask straps.

I was able to psychologically connect to the people of Israel. I developed siren anticipation syndrome and thus could not sleep, constantly awaiting middle-of-the-night alarms. I was forced to take some of life's scariest moments and make them into a game for the benefit of my two year old nephew who had to enter his mammut, or what he playfully called his "tent." I identified with Israeli parents as I was forced to try and comfort my baby niece while looking, sounding, and feeling like a cross between an ant-eater and Darth Vader.

I learned that false alarms evoked the same anxieties as real attacks. With each sounding alarm the population's psyche was damaged regardless of whether property was affected. Even though everyone was relieved to find out later that it was merely a false alarm, the whole procedure of entering the 'cheder atum' and putting on masks was very stress-

A Kaleidoscope of Responses



Thus, students consulted Rebbeim at home and especially those available to them in the school. Once students heard that many noted rabbis and community leaders were among the passengers on the sponsored plane, each individual had to consider or reconsider: Is this a question of halacha, of emotion, or one of parental concerns?

Among the many rabbis consulted regarding the permissibility/responsibility to go, were Rabbi Herschel Schachter, Rosh Kollel of YU, Rabbi Tzvi Flaum, Masgiahch Ruchani of SCW, Rabbi Ephraim Kanarfogel, chairman of the Rebecca Ivry department of Jewish studies, and Rabbi Saul Berman, faculty member of Jewish studies in Stern College. All agreed that knowing oneself was the primary issue and question involved.

Rav Schachter, who travelled with his family in tow, explained that in going to Israel, the mitzvah that played the greatest role was that of gemilut chassadim. At a time of imminent danger, solidarity had to be demonstrated for both the Israelis and the Americans living in Israel. The issue of putting oneself in a "makom sakanah" - a dangerous area, did not play a role in the halachic considerations for if any danger existed it was neither vadai (definite) nor safek (doubtful), but rather "a far-fetched sakanah, and it was not necessary for people to be nervous unless they were staying in Tel-Aviv."

What was definitely accomplished on the trip, he explained, was providing a tremendous amount of "chizuk" and "chesed" for those living in Israel.

According to Rabbi Flaum, "A tremendous kiddush HaShem was performed by those who went, and in retrospect one sees that Israel was considered a 'Makom Sakanah.'"

Therefore, in deciding whether or not to go, according to Rabbi Flaum, one had to evaluate the amount of sakanah in which they would be placing themselves, in addition to the function they would be performing in Israel. If one was going as a supplement to the Israeli army, then going to Israel could actually be considered as participating in a milchemet mitzvah.

Those who did go after considering the issue of "sakanah" in order to provide moral support and service, "performed a tremendous kiddush Hashem and phenomenal messirut nefesh."

Rabbi Berman, on the other hand, explained that p'sak halacha was not applicable in his decision to go to Israel together with his entire family. Rather, he was motivated by sentiments of concern for Israel.

"It is a time of crisis for the country and individual citizens need

a feeling that we are with them," Rabbi Berman asserted. He added, however, that although imminent, the risk was not as overwhelming as it is now. "To go or not to go was not a question of halacha," he explained. "I do not fault parents who felt their children should not go. Those who did not go should not feel guilty, and those who went should not feel a sense of gevurah."

In describing his trip, Rabbi Berman commented that he did not regret his decision and was awed by the "palpable protective force of HaKadosh Baruch Hu in the country perceived by both the observant and secular Jews in Israel." Though fascinated with the sense of breaking isolationism apparent in Israel, Rabbi Berman explained that he decided that he would learn Rambam's Sefer Ahava "as a remedy for the sin'ah generated by the war."

Rabbi Kanarfogel expressed his position toward the "Israel decision" as "halachic/practical." Halachically, he explained, one can argue both ways: Possible danger existed, and at the same time, there was perhaps an issue of raising the morale of the people in Israel.

In speaking to students, however, he emphasized that the decision had to be one of practical, individual consideration. Each student had to ask herself where she would be most helpful, and how she would be able to cope with crisis and stressful situations. In addition to evaluating one's ability and role there, one had to consider parental concerns. Thus, "it was difficult to pasken" for the total package had to be put together by each individual in defining the situation.

"It was not a question of assur or mutar," he explained, "but rather, should you or shouldn't you." Though not completely anhalachic, Rabbi Kanarfogel advised that individuals evaluate possible contributions and dangers.

Since it was not a one-sided position, those who did not participate in the mission were therefore not doing anything halachically wrong. "I did not feel that the decision to go was overwhelming. I stayed home learning and spending my time as productively as I could," he answered when asked if he regretted not going to Israel.

Though differing in the factors advised to students in considering "whether to go or not to go," all of the Rebbeim mentioned the tremendous success of the mission in strengthening the morale of the people of Israel, in addition to making a tremendous Kiddush HaShem in the eyes of the entire world. After taking halachic and emotional elements into consideration, each student was able to act accordingly.

Dual Loyalties?

by Malka Fogel

"America at War!"... "Show-down in the Gulf!" blared the headlines, reflecting the fear and panic which pervaded America during the initial stages of 'Operation Desert Storm.'

While most Americans were apprehensive about the safety and well being of the troops who comprise the United States military, American Jews were dually concerned about the Americans fighting who are their fellow countrymen, and the threatened Israeli citizens who are their brothers.

American Jews generally gauge their support for political leaders based on the politicians' sympathy with the Jewish cause and their support for Israel. A policy that benefits Israel is likely to be embraced by the entire Jewish community. Thus, when President Bush opted for the hard line approach of expelling the Iraqis from Kuwait in an effort to shut down Saddam Hussein and his war machines that threaten Israel's very existence, the Jews responded with almost unanimous support.

While most of the sentiment supporting hawkish policy in the gulf is related to Israel's role in the crisis, much of the backing the war has received from the Jewish community also relates to the patriotic spirit that exists in our community. Glued to their television sets at the outset of the war, Americans, both Jew and non-Jew alike, anxiously awaited reports of success in the bombing missions and, at times, news of fallen American soldiers.

Between newscasts, Americans found a few moments to tie yellow ribbons around trees in support of the troops and to rally in large numbers advocating or decrying the use of force in the gulf.

In the early stages of the war, with America exhibiting courage and fortitude in its attack, barraging the Iraqis with missiles and bombs at the rate of up to 100 sorties per hour, the American citizens displayed a new-found respect for the heroic American troops. Whereas before they had been the objects of ridicule, they had quickly been transformed into the picture of success.

The current support American Jews have shown for the war effort manifests itself in action taken by the Jewish community as a whole. Synagogues which had always included a prayer for the state of Israel and the Israeli Defense Force, now include a prayer for the American government as well. The spirit of patriotism which permeates the entire nation is clearly unrelated to and transcends religion.

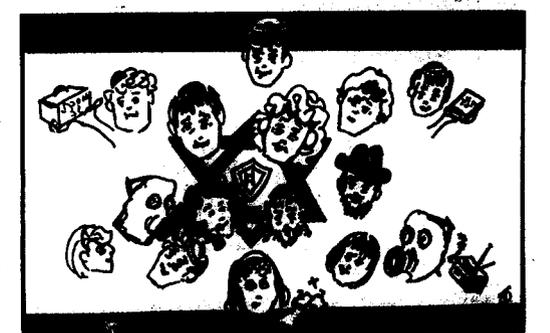
While much of the Jewish support for American force in the Gulf stems from the fact that Iraq's military power is being eradicated, thereby protecting Israel, the Jewish people also respect the American government's commitment to democracy and world order as evident in its action taken to liberate Kuwait.

The tyrannical rule of Saddam Hussein, which includes annihilation of his fellow countrymen has drawn him comparisons with Hitler. Indeed, values which the Jewish community respect have been upheld by the American government, proving that the bond between the Israelis and Americans extends beyond that of the military.

In recent years, the relations between the United States and Israel have been strained, as American leaders attempted to be mediators in an international peace conference in an effort to resolve the Palestinian issue. Israeli hardliners had categorically rejected this type of conference, leading to the coolness between the nations.

Now, with common interests and goals in the Gulf war, the two countries have once again become close allies. American Jews who rally for Israel are also standing in support of the troops in Saudi Arabia.

How appropriate that the missiles used to defend against the feared Iraqi Scuds, known as the Patriots, are deployed in Tel-Aviv and operated by Americans. The American-Israeli friendship reflects the general feeling among Jewish Americans who hope for the combined success of the Israelis and Americans. No longer are we removed from the American foreign policy. The war is not "their" war; it is ours. Ours as Jews and ours as Americans.



Helplessness At Home

by Elizabeth Botterman

CNN, B-52'S. PATRIOTS. SORTIES. These words have become part of our daily conversations. They are interspersed in our every sentence, making us sound more like military strategists than college students. But for most Yeshiva University students, no word inflicted greater terror than the word SCUD.

Just as Stern College began vacation, the United States and Iraq went to war. For the many students who did not participate in the mission to Israel, vacation presented a perplexing problem to them. Should they continue with their vacation plans while Israel was under a barrage of missile attacks?

Many Jews in America and throughout the world contended that sitting at home watching the news was not going to help Israel, and that they should continue with their vacations as planned. Furthermore, they reasoned that great financial losses would result from cancelling plans since most plane and hotel reservations are non-refundable.

Yet how could anyone deny the great moral and ethical dilemma that clearly existed? Was it right to continue with our lives as if nothing had occurred? Was it morally justifiable to vacation and "party" while the entire Israeli population was required to spend their nights huddled in sealed rooms with gas masks?

Apparently, most Stern College students were able to reconcile this problem. While many women decided to continue with their planned vacations, most commented on how starkly different this vacation was as compared with past mid-winter recesses.

According to Tamar Goldfischer, a freshman, who spent her vacation in Florida, her vacation was more of a "relaxing break from school" than a "joyous vacation." Because she has many relatives in Israel, she was constantly worried about the attacks. She said she did feel guilty relaxing in Florida and sunbathing on the beach, while her family was "sealed in a room with gas masks."

Meredith Rabinowitz commented that although she was "physically in California," her thoughts were constantly with Israel. Her days were divided between sightseeing and staying as close to the news as possible. "Realistically, I knew our lives couldn't stop."

But she explains that her emotions were constantly tied to Israel's plight. She would not go to sleep until she knew that it was daytime in Israel, and that the threat of missiles was probably over for the next 12 hours.

Miriam Gold, an SCW senior, felt pangs of guilt for not going to Israel at the time of the crisis. Gold had planned to go on the mission but was forced to back out at the last minute.

Gold said that she had just arrived in Vail, Colorado, when she heard the news about the missile attack on Israel. "At first we all thought that we should turn around and return to N.Y., because how could we be having fun skiing while Israel is being attacked?"

After much deliberation, however, she elected to stay because returning home would accomplish nothing. However, the war was constantly on her mind. During the whole vacation, Gold recounts that everything focused on the latest report from Israel.

For the most part, women at Stern College continued with their vacation plans, yet all admitted that it was quite a different vacation than they had envisioned in December.

According to Ilana Fein, an SCW senior from Monsey who remained at home, it was as if a "black cloud hung over everyday of our vacation."

Many women expressed frustration at feeling isolated and cut off from Israel at a moment when they most wanted to feel united with their spiritual home.

Certainly, this feeling of isolation only increased the pangs of guilt felt for being unable to help, but rather be forced to simply flip between the channels to catch the latest news. Life in America did go on, yet something in the air was different.

Torah Shield

Continued from pg. 1 col. 5
spokeswoman whenever an official statement was needed, both in the US and in Israel.

Goldsmith was in charge of public relations and media. He said that hardly anything had to be done. Press releases were sent out to all major television networks, but it was not even necessary. All the information circulated by word of mouth.

The trip got a lot of exposure because the general consensus was that it was a crazy idea and a foolish thing to do with the threat of war hanging over the world, especially the Middle East.

Networks were not the only groups who felt these people were senseless. The US State Department told them not to go. Once they arrived, though, the American Embassy was most helpful. They, along with the municipality of Jerusalem, provided gas masks for the whole entourage.

Michael Strick, co-director of the YU office in Israel, was also especially helpful to the group. He spoke to many people in Israel on their behalf and helped with much of the co-ordination.

Up to the last moment, there

wishers including Binyamin Netanyahu, deputy foreign minister, Rosh Yeshiva of Sha'alvim Rabbi Schlesinger, Rosh Yeshiva of Keren B'Yavneh Rabbi Blachman, Rabbi Willig, and Dr. Norman Lamm, who had both landed earlier that afternoon. All joined in dancing and singing at the airport which was carefully captured by American journalists.

Twelve buses were waiting to pick up all participants and bring them to Jerusalem, where their first stop would be the Kotel. More singing and dancing greeted them there, as the "heroes" of the Western world had arrived.

They were also greeted with a ceremony and speeches. The Ashkenazic Chief Rabbi, the Chief Rabbi of Jerusalem and Dr. Lamm each addressed the participants in the program.

The buses then transported everyone to the Sheraton Plaza Hotel, where they were accommodated for a mere \$5 for the night, breakfast included. The main purpose of putting everyone up at the hotel that first night was, according to Borowich, in order to finalize plans, distribute gas masks and demonstrate their usage to the en-

population about Operation Torah Shield. They found it encouraging, in the midst of fearful departures, that there were yeshiva students ready to run the risk.

Yeshivat Mevasseret Zion actually approached Tokayer and asked for participants to learn at their yeshiva. "Unfortunately, it did not work out," said Tokayer. "However, I found it very encouraging that everyone was so receptive to our idea and accommodating to our needs."

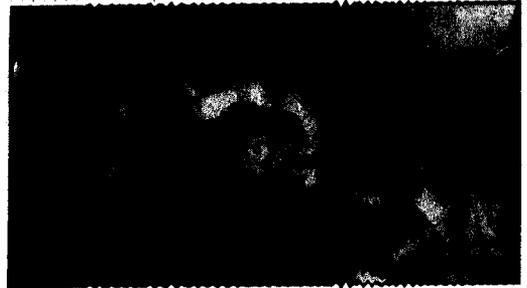
Most male students went to Yeshivot Har Etzion, Sha'alvim, Keren B'Yavneh, HaKotel, Beit Medrash la'Torah, and HaMivtar. Most of the girls went to Midreshet Lindenbaum. Michlalah would only accept alumnae.

Without fail, reaction to the project was positive. Tokayer commented that he "never expected the impression to be so deep. It was a psychological boom for the entire state of Israel." He continued to say that "it was a tremendous Kiddush HaShem, especially coming from frum Jews. That made a tremendous impact on the Soviet Jews, who had just been hearing of the way from Jews were leaving and being generally unresponsive of the country."

Borowich stated, "I believe in this cause; it is not something that I take lightly. The fact that this program was YU initiated, run, and participated, is something to be immensely proud of. We are a symbol to the entire Jewish community not to desert Israel at this crucial time, but to continue our support."

When asked how he thought a mere two week trip to Israel could help the situation, he responded that "we will be an impetus for other programs and missions like ours."

According to all accounts, just being there and witnessing the gratitude and admiration in the eyes of the entire Israeli population, made every single risk taken completely worthwhile.



Yitz Rosenblum playing at Kumsity in Tallinn.

YUSSR Mission *Continued from pg. 1 col. 2*

translators around to help out with the children. Among the teenagers and adults there were usually those about that knew enough English to communicate.

Rosenblum and Taragin also connected to their students through the media of Jewish music and Jewish dancing, an area to which most could relate. A possible area of contention regarding Halacha arose when teaching the Jewish dancing to the Estonians. However, problems were avoided as minors were used when they taught the dances to women. "When it comes to kiruv matters," Taragin expressed, "You have to know who you are dealing with. You begin to realize the importance of thinking on your feet and applying what you've learned."

Many of the Estonians showed particular interest in learning about Israel. Out of the 5000 Jews that were in Tallinn before the mass aliya began, about 3500 are left. Unfortunately for the Jews in Tallinn, many of their leaders left in the aliya movement. But how has the current situation in Israel affected the attitude among the Jews in the USSR about aliya? Naturally, there is a lot of uncertainty. Even before the Persian Gulf Crisis, many Jews were in turmoil. Now it is just that much harder of a decision.

However, these Jews are not just worried about the missiles. The Jewish doctors aren't so sure

they want to go to Israel to mop the floors. "For these Jews who know so little about Judaism, emunah (faith) is an abstract concept to them. They are afraid of getting killed," Rosenblum stated. "It's up to us to teach them these fundamentals. The question is not how can you go to the Soviet Union, but how can you not go? As Rav Goldvicht from Keren BiYavneh said, unfortunately, we are not accountable for our fellow brethren. Hashem will ask us-what were you going when I let the Jews from the Soviet Union out?"

Naturally the participants in the YUSSR program made many sacrifices by going to Estonia. Kasher food is difficult to obtain there, and they had to bring most of their food with them. On Shabbat, they had to use matzah instead of challah. Another adjustment for Rosenblum and Taragin was the lack of a daily minyan. Although there was a minyan on Shabbat, only about 3 or 4 of the men present understood what was going on.

The YUSSR program did not end when Rosenblum and Taragin left. One week before their departure, the next kiruv team arrived. Luckily for the new duo, Rosenblum and Taragin were available to help settle them in. Their advice to the new group was, "Keep your eyes and hearts open...be sensitive to where they are coming from."



Students at Brovender's donning gas masks during 1st missile attack.

were cancellations and more people signing up simultaneously. Approximately 60 people showed up at the airport to travel stand-by, and they were all able to board the plane.

All participants had to be over the age of 18. They all had to sign waivers which absolved the coordinators of all responsibility in case anything did happen. Everyone involved was aware that they were all going of their own volition, and the organizers of the trip were in no way liable for anything.

This mission was not only a much-needed Torah infusion, but was intended to boost the morale of the entire country as well. The idea of a full plane flying to Israel has been unheard of since last August, when Iraq first invaded Kuwait. This was a solidarity mission to Israel. The entire flight became a symbol.

When they landed, they were greeted by hundreds of well-

ture group in an orderly fashion.

The next morning, following davening in the Great Synagogue and a grand Israeli breakfast, the group left for the Knesset where government officials met with them and expressed their gratitude and excitement for the overwhelming show of solidarity for Israel in her time of need.

The group was privileged to sit in on a session after being addressed by Secretary of the Cabinet Elyakim Rubinstein, Minister of Education Z'vulun Hammer, and Knesset Member Rabbi Yitzchak Levy.

From there, the group separated and headed towards the various yeshivot where they had chosen to spend their week's stay. According to Tokayer, liaison to the Israeli yeshivot, most students returned to their alma mater to learn. He observed that the hesder yeshivot were, for the most part, the primary choices, but a select few did learn at Mir and other, more traditional yeshivot.

The yeshivot, as a rule, were as enthusiastic as the rest of the Israeli

THE NEW YORK TIMES Restaurants *Bryan Miller*

DIVA 306 East 81st Street, (212) 650-1928

Elegant Kosher Dining at Modest Prices

This chic Kosher Italian restaurant on the ground floor of a brownstone has soft lighting and the contemporary look of an Upper East Side bistro. The menu, a mingling, of mostly sea-food, salads and pastas, is au courant as well. The only hints that something different is going on here are the unusual number of men wearing yarmulkes, and the wine list, which carries labels like the 1987 Baron Herzog Sauvignon Blanc.

Diva is a dairy kosher restaurant and, to paraphrase the old rye bread commercial, you don't have to be Jewish to like it. The cooking is straightforward, fresh and well seasoned with light herb-infused sauces.

A recent meal started with a tasty steamed artichoke in a parsley broth (4.95); zucchini stuffed with mushrooms, tomatoes and Parmesan cheese (4.95), and al dente penne (an entree portion split by two as an

appetizer (12.95), in a ripe, pulpy tomato sauce with arugula and ricotta cheese. Entrees included a deftly poached salmon steak vigorously seasoned with fresh dill, along with firm poached capton and new potatoes (15.00); excellent whole brook trout poached in a combination of lemon juice, capers and white wine (12.90), and a lusty linguine putanesca with tomato, anchovies, capers and black olives (12.00).

Nothing in kosher rules says desserts can't be decadent; hence, the white and black chocolate mousse under cuts of semisweet chocolate.

Diva, 306 East 81st Street, serves dinner from 4 to 10 P.M. Sunday thru Thursday; closed Friday; open Saturday after Shabbos. American Express, Mastercard and Visa accepted. Telephone: 650-1928.

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TO GO TO WAR OR NOT TO GO TO WAR

That Is The Question

PRO

by Elana Hartstein

The question whether or not Israel should retaliate against her aggressors is a pressing issue that must be dealt with immediately.

At the present time, missiles are being shot at Israel nearly every day. Yet, Israel is restraining herself from retaliating due to pressure from the United States. Furthermore, she is absorbing the attacks, while relying on other nations and the American patriots to defend her.

Israel is being commended for her exemplary behavior. These "pats on the back" are certainly not enough to condone the evils that are facing the nation at the present time. In order to maintain respect among other nations, and to deter future attacks, there is no possible way that Israel can continue to sit back and let other countries fight her war.

According to the allied nations, Israel is not officially at war. This is ridiculous. Clearly, a nation is living with a war mentality when its citizens are carrying gas masks and going into sealed rooms out of safety. All of these actions and behaviors are certainly indicative of a war.

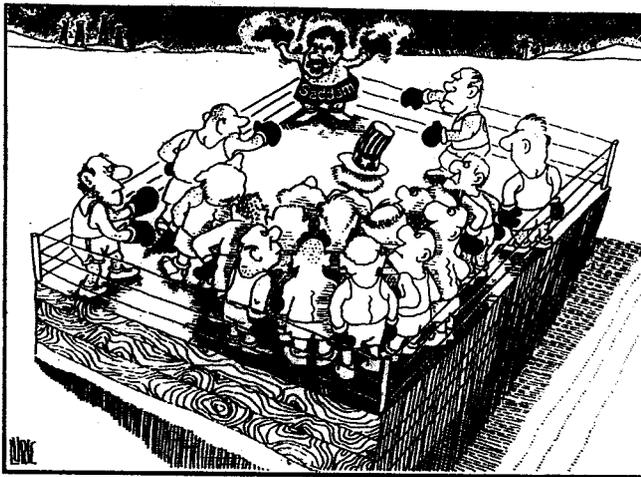
There is no reason that Israel should be afraid of fracturing the coalition. The allied nations of the coalition have said that they would not leave the coalition if Israel retaliates. Some have even expressed the notion that Israel has a right to defend its citizens. It is time to make it officially known that Israel is indeed at war.

The Israeli army is the only army in the world that can recreate an Entebbe-like situation. They have the proven ability to create commando squads that can attack a specific site (SCUD missiles), or specific people (Saddam himself). Israel has built its credibility and reputation on direct retaliation. The logic of "if you hit us, we'll hit you harder," must be played to its fullest.

Israel's present policy of listening to everything that America says must be terminated now. If not, it will result in future security problems for Israel. Whenever a nation wants to attack Israel, it will view the present events as a precedent for attacking her without fear of retribution.

All a terrorist has to do is set up a few meetings with American officials, and those who relate their instructions to Israel. Israel would absorb the attacks without retaliation, because they would be protected by America.

Israel is more than capable of fighting her own battles, and there is no need for her to owe any nation anything. It is time for Israel to retaliate and send her enemies a clear and direct message. Israel will not stand idly by and let her citizens become helpless victims to terrorists the like of Saddam Hussein.



Wait! We can't start yet - Israel hasn't arrived!

A Halachic Perspective

by Shoshana Levine

Shalom. Peace. An ideal state of existence toward which we are perpetually striving. Or are we? This western democratic ideal plays a significant role in Judaism - in Jewish morality and values. "Deracheha darchei noam vechol netivoteha shalom," we say about the teachings of the Torah when we place the Scrolls into the aron kodesh. But how do we view war and peace from a halachic standpoint? Placing the emotional instincts aside, is there a place for war in Jewish Law?

On one hand, God is described as a man of war - "ish milchamah", and He commands the destruction of certain peoples and nations. The gemara Sotah delineates these specific categories and cites the Amalekites and the seven belligerent nations who occupied the land of Canaan when the Jews reached their promised land after their exodus from Egypt.

And yet, we conclude our prayers at least three times a day with a special request of peace for all of Israel.

Peace as a reality, we are taught, will be fulfilled only in messianic times. The prophet Isaiah promises that in those days "we will beat our swords into plowshares," but until then war may sometimes be a necessity. There exists a constant battle between the harsh reality and man's inherent desire for peace even in this, as of yet, unredeemed world.

Moderating this apparent dichotomy, halacha, both Biblical and rabbinic, creates a comprehensive structure of legal and illegal wars, along with the proper behavior that should be administered even in cases when they are legal.

War in Jewish thought is divided by Maimonides, in Hilchot

Melachim of the Mishna Torah, into three basic categories. The first, milchemet mitzvah, obligatory by Torah law, include wars against Amalek and the seven nations.

Wars fought in defense against armed aggression towards Jews are also included within this obligatory category. These wars demand mandatory involvement from all Jews and are subject only to special individual exemptions, consideration of cost and benefit and likelihood of victory.

The second category, called milchemet reshut, generally refers to wars of conquest for the purpose of expansion. This type of discretionary war must be declared by the king, ratified by the Sanhedrin, and confirmed by God through the urim vetumin.

While a contemporary government body can perhaps substitute for a king, there is no contemporary substitution for the Sanhedrin or urim vetumin. Because of this, pure milchemet reshut cannot be fought today completely in accordance with halacha.

A third category is pre-emptive war, and generally falls under the category of milchemet reshut. However, if it is in response to a military threat by another nation, it falls under the heading of a defensive war, and instead becomes an obligatory war permitted even today.

The category of defensive war is itself not so clear cut. Chazal define the act of self defense as "if one comes to kill you, kill him first." Though the rabbis are referring specifically to the individual, this definition can be understood in reference to entire nations.

Either way, this case described by Chazal is clearly a response to an actual direct threat. Would, however, the obligation of defending oneself extend to even seemingly indirect threats, based only on previous history of aggression?

Contemporarily, would the defensive war category of milchemet mitzvah sufficiently justify Israel's destruction of Iraq's nuclear reactor five years ago? It seems that this would be a justified military act under this self-defense/obligatory rationale.

There is, however, an important distinction between the self defense rationale and that of the milchemet mitzvah. For self defense, when one comes to kill me, I may kill him but only if there is no other option for defending myself. If I can protect myself by other means but I kill him anyway, I am morally culpable.

Extending this concept to self-defense on a national level, if there is some ambiguity in the certainty of the threat, thereby rendering it outside the realm of milchemet mitzvah, the military response must be severely restricted. War in that case would serve the sole purpose of deterring the enemy and removing the threat, instead of being targeted at destruction.

If, however, a national war would fall under the milchemet mitzvah category, more aggressive and offensive military action would be permitted.

Clearly, Iraq's missile attacks on Israel places Israel in the category of self defense in which case retaliation is not only permitted, but perhaps even obligatory.

Even if the war is deemed a milchemet mitzvah, however, there is no obligation to enter a war that would not prove beneficial to Israel. The Israeli government's responsibility, as is a king's, is to protect Am Yisroel in the best possible way. And what the best possible protection is in the current crisis is for the government and army officials to decide.

Continued on pg. 14 col. 4

CON

by Chana Rosenthal

America and the Allied Force have waged war on Iraq, and true to his word, Saddam Hussein is responded by repeatedly attacking Israel, with intent to kill. Hussein has not yet launched chemical or gas warheads, but he threatens that he can, and warns that he will. Whether Israel is hit with chemical or conventional missiles, she is at risk.

Miraculously, after so many successful assaults and hits, only one person's death was a direct result of the missiles. Still, many people have been injured, many have lost their homes and their possessions, schools have been shut down, tension and fear are in the air, and a society's daily living has been completely disrupted.

All along, Israel has maintained that only she has the right to decide if and when to retaliate. As of yet, Israel has commendably restrained herself, and it is in her best interest to continue to do so.

It is well known that Israel has one of the most powerful armies in the world. However, even Israel does not have the necessary intelligence that would lead to the obliteration of Iraq's mobile SCUD launchers. Because, once a missile is launched, the mobile launcher is packed up and on to its next destination. Therefore, under the present circumstances, how much more can Israel really contribute?

America, come what may, does not want Israel to retaliate and enter this war and possibly cause the break up of the coalition. Therefore, the Allied Forces are flying thousands of sorties with the purpose of destroying the mobile SCUD launchers and protecting Israel.

Because of her restraint and the injuries and damages she has sustained with each attack, Israel can now point to her model behavior and make financial demands. She can receive arms and aid from the U.S., England, and France which these countries would find difficult to justify in non-compliance.

Furthermore, after the war has ended, the Palestinian/Israeli problem will most certainly be brought up again. If Israel remains on the sidelines in this war, she will continue to remain the victim. The Palestinians will proceed to rally support for Hussein's victory, and world opinion will find it very difficult to continue to view the Palestinians as the "passive victims" and the Israelis as the "murderous aggressors." This may be the opportunity Israel has been waiting for during the past couple of years.

But most importantly, if Israel does enter the war, her assistance will be tenuous at best, while what will be definite, are her losses. These will be losses that Israel and World Jewry cannot afford to incur.

Israel: Missiles Russia: Assimilation

Help Protect Our People!

Last year, the YCSC Freedom Fund successfully raised over \$30,000 to help bring Soviet Jews to the Land of Israel. But these Jews lacked a strong Jewish identity. Yeshiva and University Students for the Spiritual Revival of Soviet Jewry are facing this challenge. The goal set for this year had been increased to \$50,000, initially intended to assure that Soviet Jews leaving Russia could feel a vibrant connection to the Jewish people.

Then Israel was attacked.

Since January 17, Saddam Hussein has terrorized Israel with deadly SCUD missiles, leaving Israeli houses and lives in shambles. Thousands of Jews in Israel are left homeless, with no shelter from Hussein's weapons of destruction. Spiritual survival is no longer our only priority. We cannot rest until we have provided for the physical needs of the Jewish people as well.

We're asking *every* student, faculty member, and administrator for a one-time minimal donation of \$36 - twice Chai - to provide for these two fundamental aspects of Jewish Life. We recognize that this is a serious amount of money; indeed, it is a serious cause.

This critical effort occurs this Monday, February 18. Student volunteers will collect money in the dorms; We ask professors, administrators and employees to give their donations to Ceil Levinson in Dean Rosenfeld's office.

Now is the time to show our support for Am Yisrael and Eretz Yisrael. Please help us protect both.

The Jewish Survival Fund

TAC RESPONSE Continued from pg 3, col 3

number of shiurim that take place in Stern. On Monday evenings, Rabbi Flaum gives a Pirkei Avot shiur. On Tuesday evenings, the Junior class and TAC co-sponsor a Parsha shiur delivered by different Stern students. An exciting program that has just begun this semester by Chavruta-Kesher Committee is the attempt for the entire school body to learn Chamisha Chumshay Torah.

Aside from these scheduled events, Rabbi Flaum gives an appropriate Holiday Workshop shiur before each holiday meant for individuals with weaker backgrounds. Additionally, the shiurim committee, in response to student requests, will invite notable Rebbeim to give special shiurim. In another attempt to enhance extra-curricular learning at Stern, this year TAC purchased seforim to not only replace those missing from the Beit Midrash, but also to buy new seforim that were requested by students.

Among TAC's other programs are a bikkur cholim committee that visits sick children at NYU hospital and a clothing drive that packages clothing donated by students to be sent to Israel and distributed to Russian Olim. We are most excited by the hard work and success of the tzedaka com-

mittee. Thus far they have raised thousands of dollars. The money raised from the can drive co-sponsored with SSSBSC, various raffles, the Chanukah auction, and tzedaka boxes in every room is distributed among various charities.

An anonymous student was quoted as saying that "TAC always has things to sign up for, but they never follow up on these offers." In response to these and other anonymous quotes, it was summed up best in last issue's editorial "Please Speak Up," that "without names, opinions are meaningless; readers assume that the writers stick in quotes at random to reflect what they are trying to say." We agree completely and would like to suggest that if the staff of THE OBSERVER wants to give their anonymous quotes substance, that they provide examples to support those quotes. The suggestion that TAC never follows up on their intentions is completely unfounded. As is clearly evident by the fact that no examples were provided.

TAC is ready and more than willing to "provide a religious forum for all students' religious needs," as senior Debby Aharon stated. TAC is hoping that the student body is ready and more than willing to help us fulfill that

Unification Through Learning: -Another Response to War-

by Tikvah Ben Zvi

Since the time of the forefathers, when Isaac exclaimed to Jacob that "the voice is the voice of Jacob, but the hands are the hands of Esau," through the Holocaust period, when Jews sneaked Bibles and prayerbooks into the concentration camps, the Jewish people have consistently turned to learning Torah as a way to guide them through any situation - no matter how bleak or wretched. It is no different today.

Now that the Gulf War crisis has exploded into a full-scale war, the world population is desperate for a solution. For the Jews, the answer is simple: we pick up a sefer and learn.

On Sunday, February 3, 1991, Yavneh Olami sponsored an international learning program to take place between the hours of 1:00 PM to 5:00 PM Eastern Standard time. Students in cities from the United States, England and Canada organized the one-day learning program within the span of a week. Different learning sessions were scheduled every hour on the hour.

What amazed Azriel Cohen, the North American director of Yavneh Olami, was that the students rallied so quickly to coordinate the program. Cohen, who works in Manhattan and attended the learning program there, said he was impressed that the students "took the time to get involved. No one was paying them."

He also stated that the program was unique, because it was not only YU students who coordinated the event. Students from Columbia University, Queens College, Pratt University and the Fashion

Institute of Technology also helped organize the program.

Close to 50 people attended the Manhattan learning group which was held at the Jewish Center on 86th Street. According to Cohen, however, the number of people who attended is not important. What is more noteworthy is the solidarity that those who attended the program - not only in New York, but all over the world - displayed.

On an even larger scale was the 24-hour Torah vigil organized in different communities nationwide on Saturday, February 9, Sunday, February 10. In many communities such as Manhattan, video shiurim were pre-recorded and played during the night-time hours. Rabbi Allen Schwartz, the rabbi of Ohab Zedek in Manhattan, stated that it was important to attend this vigil - if only for an hour - in order to support the Jewish nation.

In Stern College, the organization of learning groups as a response to the war has also become the latest trend. The grandest learning session, organized by Shani Feiner and Tzvia Lepow, is a chavruta program scheduled to start on Wednesday, February 13. The program will run every Wednesday night and will take place in the SCW cafeteria. According to Shani Feiner, one of the program's organizers, "the sight of all the students learning will help inspire each group to learn even more enthusiastically."

The program's goal is to complete learning the entire Torah by Shavuot. This will be achieved by assigning a different parsha from the Torah to each learning group. At the program's conclusion, five



Purim Baskets

On Thursday, February 28th we are going to celebrate the joyful holiday of Purim. One of the most charming customs of Purim is derived from Mordecai's order to make Purim a time to send "portions to one another" (Shalach monos). These gifts are comprised of foods which are ready to serve: candies, confections, fruits, baked goods, wines, etc.

Due to the popular demand, Yeshiva University's Department of Dining Services is once again preparing beautiful shalach monos baskets. These shalach monos baskets are available for delivery on campus for Purim Day.

The basket contains grape juice, fruits, hamantashen, assorted snacks and candies.

The price for the basket is \$10.00. To purchase your shalach monos baskets send your check to:

Yeshiva University Dining Services
2501 Amsterdam Ave.
New York, New York 10033
All checks should be made payable to:
Yeshiva University Dept. of Dining Services

Purim Seudah

It is also customary on Purim day to have a seudah, a festive meal.

On Thursday, February 28th, Yeshiva University's Department of Dining Services will serve the seudah beginning at 3:00 p.m.

Menu:

Melon	\$0.75
Chicken Noodle Soup	\$1.50
Salad Garden per oz	\$0.20
Veal Chop served with rice pilaf and green beans	\$4.75
Roast Chicken served with rice pilaf and green beans	\$4.75
Green Beans	\$0.75
Rice Pilaf	\$0.75
Hamantashen	\$0.90

ALL SHALACH MONOS BASKET ORDERS MUST BE RECEIVED BY FEBRUARY 14, 1991.



MODEL UN Continued from Pg. 4, Col. 5

a member of the Israeli mission to the UN, discussed the anti-Israel bias which exists in the UN. Jennifer Zomick, an SCW junior, who served as head of the Resource Center, which compiled resource data for references on various topics relating to the sessions, felt that "the speakers were very well-received, and focusing on Israel put the students true loyalties into perspective."

On Tuesday, Kevin Kennedy, from the United Nations Informa-

tion Office, spoke concerning basic procedures and responsibilities of the United Nations. Following the speech, there was an awards ceremony. Ida Crown Yeshiva High School of Chicago, representing Iran, was awarded best delegation.

The present time of crisis in the Gulf had an unmistakable affect on the tone of the program. Students were seen wearing yellow ribbons, countries requested moments of silence for the allied forces, and

certain topics discussed were related purely to the Persian Gulf.

One of the most outstanding features of the first YUNMUN, which both high school students and YU students believed attributed to its success, was the sense of unity and co-operation among the staff and high school students alike. Adrienne Goldfeder remarked, "It was the biggest team effort I ever saw in my life. Seeing how it turned out was the most tremendous feeling of satisfaction."

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WAR and HALACHA

Continued from Pg. 11, Col. 4

There is no mitzvah to lose a war. The debate at hand is the specific considerations of what would be accomplished versus what would be lost. One must consider that the Israeli army could add that the American troops are not accomplishing.

Putting the Jewish rationale for war aside momentarily, how would halacha recognize American military tactics against Iraq? Non-Jews have no category of milchemet mitzvah, they are clearly not obligated to destroy Amalek or "shivah aminim." Is war acceptable under the seven Noachite law and if so, when?

While some halachic authorities say it is not, others find it permissible under the category of self defense, even including an economic threat, lest it eventually causes a physical threat to the people of the nations.

On the issue of America's intervention to free Kuwait, all authorities agree that the military intervention is not only permitted, but appropriate. Some halachic authorities view it as obligatory, while others feel that because there was no direct attack on America, intervention in this case is more likely discretionary.

In either case, the consent of Congress could be viewed as offi-

cial consent legally equivalent (lehavdil) to that of the Sanhedrin and/or king. In any case, the official consent was a critical step in the halachic process.

The general consensus among chachamim today, is that the war does indeed fall under the category of self-defense rationale. Further, America clearly responded initially in the way that Chazal had dictated by attempting to offer a "she'elat shalom," or peaceful negotiations before resorting to war.

However, despite the fact that all attempts at peace failed miserably, and war with Iraq was the only remaining option, although this war type of it is legitimate, it does have restrictions and limitations.

Some ethical parameters include minimizing ecological damage and being careful to minimize damage to civilian property, and of course to prevent loss of civilian life. Aiming bombs at non-residential areas and military targets, as opposed to Iraq's bombing of private Israeli homes, America seems to be adhering to these limitations, thus keeping, although unconsciously, within the parameters of halacha.

[Editor's note: Thanks to Rabbi Saul Berman whose input contributed to this article.]



Feiner stated "it is also special that the program's conclusion corresponds with Shavuot, the holiday on which we celebrate receiving the Torah."

Feiner also stated that before the idea for the chavruta program was formed, she and Lepow had been thinking of simply organizing another shiur. However, they felt that a chavruta program would be much more effective because, as Feiner explained, "it gives the students a much more active role in the learning."

The SCW students do seem to be enthusiastic about the prospect of taking such an active role in the learning. Already 115 women have signed up for the program. Feiner also revealed that she heard students exclaiming about their excitement for the program to begin.

CBS's Jim Jensen Speaks Out

by Banji D. Latkin

Jim Jensen is the anchor man on Channel 2 News at 6 p.m. He was also their foreign correspondent in Israel. He interviewed several students who participated in Operation Torah Shield. Jensen was kind enough to answer questions, painting a realistic picture of Israel in times of crisis.

Observer: How did you "break in" to television?

Jensen: I didn't break into television. I started with newspaper. And then I went to a radio station in Peoria, Illinois which, by the way, is the second largest city in the state. People laugh at it, but it is quite a city. And I joined the radio station there which was one of the finest in the country at the time. They still had staff musicians when I joined it in 1957.

At the time, all of the announcers on the staff were required to wear black tie because there were so many tourists coming through. A lot of big names came through Peoria and worked for the station because it was so good. They hired me for radio; at that

time there was a television freeze. The government was trying to decide how television should go, whether it should be UHF or VHF, and while they determined this, no television stations were built for five or seven years. So there were a couple of television stations on the east coast and that was it, the rest of the country had no television in the mid-50's."

Observer: When was the first time you were in Israel?

Jensen: 1973, the Yom Kippur War. Observer: Compared to the war that is going on now, what was the situation in '73 like?

Jensen: The situation was bad, Israel was getting defeated. Syrian forces had taken almost all the Israeli forces off the Golan Heights. They were driven all the way to the edge of the Heights. The road to Haifa was wide open, there wasn't a troop in sight, the Israeli forces were gone, there were only apple trees.

The Syrians were not prepared for that kind of success and they had no plans to go any further so they stopped. Any other army, like a western army, or the Israeli army, would have said let's keep going,

call for supplies and keep moving. Observer: What about retaliation? And the threats that Syria would attack Israel? Do you think that will happen?

Jensen: They would fight at the drop of a hat. But Syria is not about to attack Israel, not with the United States there, not now. They have more to worry about with Hussein, not the SCUD missile, he has another long range missile that is far superior to the SCUD. He said just the other day that if the allied air attacks continue, he would take out his revenge on Israel, again, with this new missile, again.

Observer: And what part do you think Jordan plays in the war?

Jensen: King Hussein just made a speech supporting Saddam Hussein and Iraq, but the king has a delicate position, he is trying to be all things to all people and remain alive in the process. So far he has been successful. If Israel continues to be attacked, it would not surprise me if they attacked Jordan to get at Iraq, but that is long range.

If they drop an ounce of gas on Israel, Israel's response will be ferocious. It might even be nuclear. Observer: Do you think that is going to happen?

Jensen: I don't think it will happen, but if it happens, the connection between gas and Jews is a pretty hideous connection. And never again are they going to be led like sheep to be gassed.

Observer: Before the war, how did you feel about the Intifada? Do you think there is any solution to this situation?

Jensen: It was terrible. There was probably going to be more of a war. This Saddam Hussein may be eliminated, but if the West Bank Palestinian problem and the Gaza Strip aren't solved... Ben Gurion always said that the Gaza is a cancer...if that isn't removed, there will be a new Saddam Hussein who will use the Palestinians as an excuse for another war, and that next war will be worse than this one.

The population of the Gaza is now 700,000, in ten years it will be 1.4 million, in twenty years it will be almost 3 million. Twenty years goes by like that now, it has been there since '48, nobody expected it to be there since '48... You can not keep people locked up, de-

prived of their civil rights or opportunities to expand themselves as human beings, you can not do it, it does not work.

You can not put people in chains forever, they will break the chains and they will kill you with them. They make a lot of mistakes, the



Palestinians, but so do the Israelis. And the thing about the occupation that is so terrible is that the occupiers will eventually be corrupted by the occupied. They become just as violent, they strike out in their anger and frustration. They are not designed to chase children down the street throwing rocks, they are designed to fight soldiers. That kind of duty embarrasses them, demoralizes them, degrades them, they hate it. The average Israeli soldier hates patrolling the West Bank, can't stand it. But what is he going to do? You can't keep people locked up.

You know where they belong? They belong in Jordan, that is the Palestinian state.

Observer: Do you think there is any way of getting them over there?

Jensen: Only if King Hussein says so, or if something happens to King Hussein and he is eliminated. Ben Gurion also said, with Teddy Kollek, the mayor of Jerusalem, in 1967 after they had taken it back, that the West Bank should be given back now because if it isn't, it means nothing but trouble for Israel.

Israel was supposed to settle to the south in the Negev... A Jewish State, it began with such noble aspirations, but in many ways, it is just like any other nation, just as greedy, just as full of avarice, just as jealous, just as suspicious, just as dis-

criminatory as the rest of them.

And they yell how Germany sold Iraq gas, but you should see the guns and stuff that Israel has sold to South Africa and other countries! Nobody's hands are clean. It is called the world of "realpolitik." It isn't the Marquis of Queensbury rules...

Israel is still a lot more decent than most people, just like we're more decent than most people, but we are still pretty rotten too.

Observer: So am I correct in assuming that you are in favor of "land for peace?"

Jensen: Yes, what good is that land going to do you? It's a cancer, it will corrupt you.

Observer: But what about when Jerusalem gets involved?

Jensen: Jerusalem should be an international city, open to all, for all kinds. Now the Jews will either give it up that way or they will lose it.

There are hundreds and millions of Arabs and they are getting more sophisticated every year. They are getting more weapons, more know-how, better lead. They want a jihad, a holy war, they want to kill the Infidel, that is the Jew and the Christian.

The Arabs have been humiliated since the eighth century. Most Arabs are poor, they are the Shiites. The Sunnis are the other half, they are the oil barons and the Palestinians, the Arabs don't want the Palestinians because they are the Arab Jews. The Palestinians live in such proximity to the Jews, they are more like the Jews than the Arabs. They are very family oriented, they are very education oriented, they gravitate to the professions.

When you go to Amman, Jordan, all the banks, the doctors and lawyers are all Palestinian and they learned it from the Jews. They are extremely intelligent and they hate feudal states like Saudi Arabia. That is why the Saudis in these countries don't want the Palestinians around because you get some of them in there and they are like a thorn. They want elections, they want to be president, they want freedom like the Jews. They are the Arab Jews and the Arabs don't want them. They are as smart as hell. They have lived with the Jews for two thousand years.

Observer: So if they are so smart,

why can't anyone come to an agreement?

Jensen: That is very hard. Observer: Do you think that now is a good time for Americans to come to Israel? How did you feel about the YU students who you saw there? Jensen: I don't know how good they accomplished, it couldn't hurt anything. I guess it is a mistake of support. They are certainly not going to be in that much danger. But they might get in the way.

The latter part of our interview touched upon very sensitive topics. Jensen thought that the girls who were dancing around in jeans were acting as if they were in a football game. "It's a football game, it's war." He did note that their naivete was sweet, however. Jensen spoke of a young man he interviewed on television who said that he would trade places with any of the Israeli guards.

"He's crazy," Jensen replied. "You can not do something like that without the proper training, discipline and..."

Another issue discussed was that of American Jews. Jensen quoted an Israeli military official who said that Israel would feel cheap because of the funding they are receiving from America for not fighting back.

"As an American Jew, I am grateful toward the United States for supplying Israel with the Patriots, giving money to the victims and supporting Soviet Jews. I am fearful of the repercussions that could occur to Israel if they were to retaliate."

Jim Jensen, on the other hand, expressed that the sentiment of the Israelis is the complete opposite. They do not like feeling "cheap." They do not appreciate their government accepting money when they should be fighting back. The situation is very tense.

As a non-Jew, Mr. Jensen did not take sides. He loves Israel just as much, he claims, as any Jew might, but he is very fair. He made it quite obvious that Israel is not a Jewish Fairyland, but a land that at this point, is filled with contempt and feelings of helplessness.

He was asked if he ever felt that there would be "peace in the middle east." All he could say was that "there is no easy answer."

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SPOTLIGHT

Rabbi Oratz Returns to Continue Inspiring Students

by Nomi Dworkin

Interviewing Rabbi Pesach Oratz is no simple task. As one walks into his classroom one notices that, inevitably, ten girls are waiting to speak with him. Rabbi Oratz listens patiently, smiling encouragingly at each one as she asks him for advice.

Many of his appointments are taken up by current students of SCW; others are alumni of Stern who have merely come in for a chat. Rabbi Oratz finds time in his busy schedule for all of them, as he defines his role at SCW as teacher, advisor, and friend.

Rabbi Oratz was born and bred in the Lower East Side. He attended the Rabbi Jacob Joseph School for his elementary and most of his high school career. He graduated M.T.A., continuing on to Yeshiva College. He subsequently attended Revel graduate school and received Smicha from RIETS.

After receiving his Smicha, Rabbi Oratz began teaching. He has taught at Esther Schoenfeld High School and Seminary, at Teachers' Institute for Women, and at YC's JSS and IBC, in addition to his instruction at SCW. Rabbi Oratz has also served as the principal of the Hillel Academy in Passaic, and as the supervisor for the student teaching program at IBC.

Rabbi Oratz explains that the major force that influenced his career choice was his mother, z"l. She raised him saying, "You will teach Torah when you grow up. There is nothing better, nor is there

anything else that will bring you as much joy as teaching Torah." Almost all Jewish schools, here and in Israel, have had some contact with either this Rabbi Oratz or another member of his illustrious family.

Although Rabbi Oratz taught at YC before teaching at Stern College, he has always associated himself with women's education. He feels that "...women have an obligation to learn in preparation for their roles as future leaders and as akeret habayit." Rabbi Oratz began teaching in SCW as a result of a conversation he had with Rabbi Berman during their summers spent together at Camp Morasha.

Rabbi Oratz has always felt that the women at SCW have had a greater devotion to learning than have most of his students at YC. He illustrates this by explaining, "When an instructor comes late to a class in YC, most of the students are gone, but in SCW, the majority of the students will remain and wait for their teacher to appear."

Rabbi Oratz notices an increase in Torah observance among the SCW student body, although he ruefully explains that there is always room for improvement. He feels that over his years of teaching in Stern, he has seen a rise in the caliber of students.

He attributes this increase in observance and higher academic standard to the year spent in Israel. "Israel contributes to both the girls' love and appreciation of learning and the sharpening of their skills and abilities. Their year has in-

spired the women to continue in their Jewish Studies." His only problem, he adds, embarrassed, is that now the size of his class is too



Rabbi Pesach Oratz
large.

Rabbi Oratz feels that the role of a teacher is not strictly academic. He frequently quotes the Chazal which says that whoever teaches the child of another, it is as if he has given birth to him. He is the "local parentis."

Rabbi Oratz laughs as he relates the story about a young man at YC who was taking a final. At the completion of his final, this graduating senior wrote, "Dear Rabbi Oratz, We learned that a teacher is considered as if he were a parent. Since it is a parent's obligation to find a shidduch for his child, I was wondering if you could help me find one." Over the years, Rabbi Oratz has attended many of his former students' weddings, frequently serving as an eid (wit-

ness).

Rabbi Oratz's own children are "b'nei Torah," as he calls them. They serve as an inspiration keeping him on his toes, challenging him to learn and answer more. He refers specifically to his oldest son who is an expert in Tanach. They learn together and exchange ideas.

When asked about his surgery and his time off last semester, Rabbi Oratz explained that it was then that his close ties and relationship with the student body and administration was confirmed.

He says modestly, "I always knew that my kesher (ties) with the girls was close, but the well-wishes and responses were overwhelming. I couldn't believe the concern the faculty, students and administration displayed." He says jokingly, "I had a problem with my heart. I think now it's softened more and I'm closer with everyone here."

While recovering in the hospital, Rabbi Oratz received a call from a JSS student he taught eleven and a half years ago. He was calling from the Midwest to review a d'var Torah Rabbi Oratz had taught him. After Rabbi Oratz reviewed the point with him, the student said, "I'm really glad I got in touch with you, and don't ever pull this again. You can't run off like this; I have to know where to get in touch with you."

After his short leave, Rabbi Oratz has returned, feeling a bigger responsibility to spread Torah. He feels that G-d has been good to him. Rabbi Oratz's recuperation period gave him time to "put to-

gether ideas" and he hopes to assemble his newfound knowledge and publish it.

Rabbi Oratz's advice to the young women at SCW is, "Learn Torah because a Jewish woman must build her home regardless of the career she pursues." He urges today's SCW students to consider a career in chinuch as he feels that the Jewish community needs more positive, strong female role models.

He points to his wife who is his inspiration and the mainstay of his home. "She is also an associate professor in City College.

Rabbi Oratz delivers a general message of encouragement and hope: as difficult as things are now, the Ribono Shel Olam will fix things.

Rabbi Oratz has taught children of all ages: kindergarten through graduate schools, both secular and religious subjects. He feels that the concept of Jewish education is encompassed in the following pasuk: "Shelach lachmecha al pnei hamayim...b'rov yamim timtze'enu." (Kohelet, 11:1) "Cast your bread on the waters because you shall find it after many days."

"Casting" is educating, and "your bread" is the knowledge taught. It will ultimately return to you, bringing great nachas and reward both to the individual teacher and to all of K'lal Yisroel. It is this philosophy that one sees manifested in Rabbi Oratz's teaching and the response of his students, many of whom have said that Rabbi Oratz has made them what they are today.

Effect of New Students Felt in Dorm Rooms and Classroom *Continued from Pg. 1, Col. 2*

for their minimum of six classes. Yet, Bacon claims that early morning classes are still underpopulated. An additional section of English Composition was opened for those first year students who need to fulfill that requirement.

Faculty and student cooperation enabled the completion of the difficult task of first-time registration. In addition, when the staggering number of returnees was realized, a mini-orientation was organized preceding standard registration to help acquaint the new students with the requirements and procedures within the university.

Although the majority of the students found the session helpful

and successfully registered for courses, many still found the registration process "hellish." One student felt that the structured bureaucracy was a startling change from Israel's laid back attitude.

But students still felt that considering the difficult nature of the situation, the speed with which they were able to begin the semester was remarkable, and the majority of them found that Stern was most accommodating to their needs.

Stern's increased size can be felt in the dormitory as well. All of the vacated spaces in the dorm rooms have been filled, and the study halls on the eleventh and

eighteenth floors, as well as the infirmary, have been re-instituted as "temporary housing."

Those housed in the temporary locations have been told that they will be moved into apartments on Lexington Avenue within two or three weeks. Mrs. Zelda Braun, Director of Student Services, confirmed this, saying contracts are in the process of being drawn up and students will hopefully be moved into the apartments by February 15.

However, the transition was not completely smooth. Due to the timing of the last-minute arrivals, many dorm counselors were on vacation when the housing deci-

sions were made. One dorm counselor discovered that people were living in her floor's study hall when she walked into the room one morning to daven and discovered beds. Still, Braun insists that every possible effort was made to ease the transition both for the returning and incoming students.

Adjustment to college life has also been hampered by the suddenness with which these women returned from Israel. A popular sentiment is "I would be happy in Stern if this was next September. But this is supposed to be my year in Israel."

In order to help these students acclimate to Stern, lectures on

topics relevant to this specific group, as well as the student body at large, are being planned. They will be a part of the "first time on campus" interviews with the Office of Student Services. Also in the planning stages is a spring semester "club fair," to help new students learn about the extra-curricular side of Stern.

Yeshiva University is also helping these students return to Israel. A liberal refund policy has been instituted, allowing students to receive a full refund if they return to Israel before February 11, the last day to register for classes.

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