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Large turnout at Yom HaZikaron/Yom Ha'Atzmaut ceremony.

Yom HaZikaron Remembered Yom Ha'Atzmaut Celebrated

by Alyssa Herman and Eliana Marcus

On Wednesday evening April 17, Yeshiva and Stern Colleges' student councils sponsored a Yom HaZikaron/Yom Ha'Atzmaut program which was held in Belfer Hall. The program was organized by Oma Berkowitz and Zvi Bornstein, the president of YC's Israel Club.

The Yom HaZikaron commemoration, honoring the Israeli soldiers who fell in the line of duty, began with the cantorial recitation of the *Yizkor* service led by Daniel Schwartz. A tape of the memorial siren traditionally heard throughout Israel on Memorial Day was then sounded.

The program began with a flag procession followed by the recitation of the poem "*HaTzvi Yisrael*" and a candle lighting ceremony. Steven Felsenthal, Lisa Horowitz, Susie Schlusel, Martin Schiller, and Miko Danan were among those who lit the candles in memory of the Israelis who fell in the 1929 riots, the War of Independence, the Suez Canal crisis, the Six Day War, the Yom Kippur War, the "Peace in the Galilee" War, terrorist attacks, and the direct casualty of the recent Scud missile attacks on Israel. Rabbi Yisroel Blotnik then sang the *Kel*

Maleh Rachamim, a prayer usually recited on Yom Kippur.

Following the candle lighting service, Rav Meir Goldvicht, a visiting rebbe at YC, and a native of Israel, delivered a discourse on the concepts of *emet* and *emunah*. He asserted that faith should guide our perception of the wars in Israel and that only through this trust can we establish faith in ourselves.

He proceeded to share a personal experience from his tour of duty in Lebanon during the "Peace in the Galilee" War. He recounted that all of the soldiers in his unit sang "*Shuva Elai*," a popular religious song. He noted that when people unify to protect their land, practiced religious beliefs are not of consequence for everyone is reaching out for faith in G-d.

The key note address was presented by Brigadier General Amira Dotan, the president of the World Zionist Organization. She spoke about the value and beauty of the State of Israel and the sacrifices that were and are made to protect the Jewish heritage. She emphasized that the joyous Yom Ha'Atzmaut occasion must be attributed to those whom we honor on Yom HaZikaron.

Natan Altman then recited the renowned poem "Silver Platter," a

tribute to those who fell.

Other speakers included Major David Ben-Naeh, the director of Dor Hahemshech who spoke about the history of the post-Holocaust Jew and David Rosenzen who spoke in Russian to accommodate the large number of Russian Jews who were present.

The final speaker, Dr. Israel Miller, senior vice president of YU, discussed the history of YU's commitment to Zionism. He noted that this was a significant year in light of YU's Operation Torah Shield mission to Israel in the wake of the Persian Gulf War.

The crowd of over 300 people then rose to recite Psalm 79 and *kaddish*, followed by the Israeli national anthem, "*HaTikva*."

Upon the conclusion of the Yom HaZikaron ceremony, the focus of the evening shifted gears into a Yom Ha'Atzmaut celebration. People from the local Washington Heights community and Russian immigrants joined YCSCW students in three hours of dancing.

Following the program, once the SCW students had returned to Brookdale Hall, the second annual Yom Ha'Atzmaut *kumsitz* took place in the front lobby.

Recruitment is Focus at Sy Syms Dinner

by Banji D. Latkin

The Sy Syms School of Business held their annual dinner honoring Accounting and Business graduates at the Grand Hyatt Hotel on April 15. Deena Fink and Reuven Harow chaired the event.

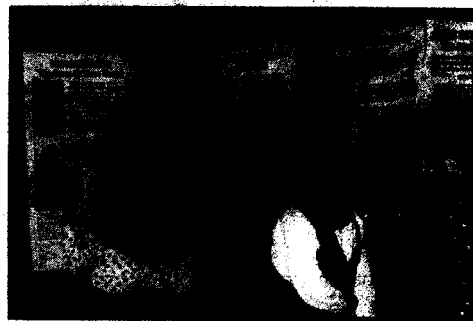
With a ten percent increase in student attendance, this year's dinner hosted recruiters from over 60 business and accounting firms, ranging from the "big six" to investment banks and retail houses. Miki Jona, president of SSSBSC felt that "there was a lot of interaction between the students and recruiters, more than there had been in years before. That is probably

attributed to the workshop that was held on how to meet the recruiters; the students were better prepared."

One of the major focuses of the dinner is recruitment. "It is an excellent opportunity for students to distribute their resumes," one SSSB student remarked. A majority of the accounting students have jobs already, while many business students are still waiting to receive job offers.

The previously planned guest speaker, internationally renowned management consultant Peter Druker, spoke via Dean Schiff. Druker recently had a pacemaker

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Students studying poster display in Belfer Hall.

YU Commemorates Yom HaShoah

by Adeeva Laya Granbard

Thursday April 11, 27 Nissan, marked the 48th anniversary of the Warsaw ghetto uprising and the observance of Yom HaShoah.

The night before, 275 YC and SCW students and faculty filled Weissberg Commons to participate in a commemoration program sponsored by YCSC, SCWSC and the YU Holocaust Studies Committee.

Tavi Bornstein opened the program with a story told to him by his father, a survivor of Auschwitz. At Auschwitz he was beaten by an SS guard who continuously shouted, "You dog! Because of you, I'm not leading a normal life! I have to be here to get rid of you Jews!" It was then that he realized, as many survivors did, that he had to remain strong and survive in order to relate to later generations an eyewitness account of the Nazi atrocities.

The program continued with an audio-visual display of the Holocaust. There was an extensive poster display which portrayed the various developmental stages of the Holocaust.

Additionally, tables were set up where students were able to see pictures and hear the tales of SCW students Leyla Fortgang, Yaffi Kletzel, Ricki Lieber, Lisa Rosen, Rachel Schenker and Susie Schlusel, all of whom had par-

ticipated in the "March of the Living" program to Poland.

They told stories of *Batei Medrash* used as warehouses, and of synagogues where Christian icons are being restored. They said that while the trip to Poland was interesting, it was also extremely disturbing.

Lieber went to Poland with her mother, who had been a young child in Europe when her parents hid her from the advancing Nazis. She commented that her "experience was different from that of others because my grandfather walked the same path in Auschwitz. It was almost unreal."

The keynote address of the evening was delivered by Professor Livia Bitton-Jackson, a professor of Judaic studies and history at Lehman College. She is also the author of *Elie - Coming of Age in the Holocaust*, an autobiographical account of her ordeal in Auschwitz, where she was transported to at the age of 13 from her native Czechoslovakia.

Later generations, Jackson commented, will not recognize the enormity of the Nazi atrocities. All they will remember is a group of six million faceless people who were killed by a tyrannical regime. We have to realize, and impress on our children, that these people were individuals, people with

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Election Apathy is Student Loss

As SCW students, we have violated the colonial's "no taxation without representation" principle. Because candidates for student government positions are running unopposed, we have given those candidates an absolute power to make decisions for the student body.

The policy set by student government has an impact on the college experience of every member of SCW. The first step in creating a concerned and involved student body must be the exercise of the vote.

When students do not care enough to seek positions and to give their commitment and time to the school, the student body's power of choice is undermined. This phenomenon ultimately detracts from the value and the power of the office.

Do Exit Exams Evaluate?

In recent years, departmental exit exams have become a requirement for Stern College graduates. The purpose of such exams is supposedly to give the deans and faculty an indication of the knowledge the students have acquired during their years at the university. It also serves as a reflection of the professors' capabilities and the information they have relayed to their students in the classroom.

Though these exams may seem an appropriate method of determining academic accomplishments, in most cases this does not prove to be a reliable measure. While one student majoring in a specific field may take a wide spectrum of courses in that area, another may focus on one specific area of study within that major. The medium, therefore, by which to measure the acquired knowledge ranges greatly within each field.

One student majoring in Judaic Studies, for example, can choose to focus on Bible and Talmud, while another student with the same major may focus on Jewish History and Philosophy. Yet, they both must take the same generic Judaic Studies exit exam. In order to accurately reflect students' knowledge, the graduation requirements should cater to individual students.

Consideration should be made toward revision and modification of these requirements. Perhaps exit papers should replace the exams, thus allowing room for individual expression. Some departments have already adopted new and improved options. Perhaps others should consider following their lead.



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Sign Up for Van Service

To the Editor:

On the eve of Yom Ha'Atzmaut there was a beautiful program which took place at Yeshiva College. There was a bus scheduled to leave Brookdale Hall at approximately 6:30 p.m. Many people did get on the bus and enjoy the program. However, due to the late classes that are scheduled on Wednesday nights, as well as FIT classes, many students could not make the van at that early hour.

A policy was introduced by the security staff requiring anyone who wants to be assured a spot on the van to sign up. By doing this people got on the van they signed up for and if the van they wanted was full they were able to re-schedule their plans. This alleviated a lot of people's aggravation about taking the vans where they needed to go.

Recently there was a big misunderstanding with this policy. The girls involved in this incident, who I feel lied about signing up, complained to higher authorities and had this policy revoked. I feel this is a very big mistake. The night of the program mentioned above caused more problems than imaginable. Granted, these 50-60 girls should have gotten on the bus that was scheduled, or organized wit security before the event to arrange for more vans. However, this whole problem could have been bypassed if these girls had come and signed up beforehand. Our responsible, hardworking, security guards would have called uptown and had two or three more vans sent down.

Eliminating this much needed policy of having a sign-in sheet is a tremendous mistake. There

should be a list by the guard and people should sign their names and either be guaranteed a spot or told beforehand they won't get on.

Julie Rifkin
SCW '92

Lounge is for Lounging

To the Editor:

The Orange Lounge is an essential facility. It is the family-room of the students who dorm. It is a place to buy a snack, talk to friends, relax, watch television, make photocopies and generally do as its name suggests: lounge.

We are fortunate to have the opportunity to participate in many extracurricular programs, namely *shiuim* and club activities. The problem arises when these programs take place in the Orange Lounge.

Not everyone is interested in attending every program. There are many rooms in the school building that could be used. Using the front lounge is also an idea. This would free up the Orange Lounge so that Milner's Market could remain open its scheduled hours, and so that students who just need to relax, take a break from studying, grab a snack, and maybe watch some television could do so.

The majority of the student body would greatly appreciate if the Orange Lounge could be reserved exclusively for the purpose of lounging.

Amanda Weiner
SCW '92

Spotlight on Spotlight

To the Editor:

I would like to praise this year's editorial board for its decision to include the spotlight feature in The OBSERVER. One of the most beneficial aspects in a school as small as ours is the possibility for many personalized teacher/student relationships to develop. The spotlight, in my opinion, consistently provides the kind of personal details that encourage the student body to recognize the faculty and administration as approachable.

A fine example would be your most recent spotlight on Dr. Carole Silver. Last semester, I was a student in her Comedy and Satire class. I was among those that feared her "murderous" exams. It was not until after a few weeks in the class that I discovered many of the points Chana Rosenthal mentioned in her article.

A situation developed in our class where Dr. Silver's commitment and sensitivity toward her students led to her permitting the class to read another novel if we were offended by Portnoy's Complaint. With the descriptions of Dr. Silver's thorough lectures, her recognition of student's opinions, and her personal warmth that were provided by The OBSERVER, I hope that more students will be encouraged to register for Dr. Silver's classes. (Even though she does give those "murderous" exams!!)

Additionally, I hope that next year's editorial board will continue the fine precedent set this year and continue the inclusion of the spotlight feature.

Sharon Fischer
SCW '91

- On Singularity And Survival

by Shoshana Levine

In the March issue of *THE OBSERVER*, I noted that the holiday of Pesach represents universal Jewish identification rooted in the birth of the Jewish nation. For many of those Jews who use Pesach to identify with their historical past, the Holocaust epitomizes the essence of the modern Jewish people.

Professor Livia Bitton-Jackson said during her Yom Hashoah presentation in Belfer Hall that too many Jews identify with the Holocaust as the sole symbol of Jewish existence.

How ironic. Though undeniably a significant event in the history of the Jews, and one crucial to perpetually remember, the Holocaust alone, during which 6,000,000 Jews were murdered, is not representative of Jewish survival.

The remembrance and identification cannot terminate in 1945 with the end of World War II.

The demonstration of Jewish survival is manifested in the Holocaust followed by the birth of the State of Israel. The Jewish

homeland that sprung up amid death and destruction is the quintessence of our survival. Only the combination of the two events, together, symbolize our future of hope and redemption.

Now, with the Gulf War ended, and the imminent threat of missiles and chemical warfare dissipated, Israel is once again receiving the brunt of world criticism. Israel is once again being perceived as the power hungry, land hungry warmongers that she has been viewed as since her establishment.

Sure, she demonstrated tremendous restraint for six short weeks, but the post-war peace attempts have become the present focus. And Israeli foreign policies and perspectives on peace have not found favor in the critical eyes of the world.

The general sentiment prevalent now, felt by Jews and non-Jews alike, is not propitious. Jews generally foster an inherent need to voice their critical opinions; how much greater is that desire when the issue is their controversial national homeland.

Unfortunately, too many of us are too busy criticizing the Israeli

government and her policies that we tend to overlook the underlying importance and value of the Jewish state. That is not to say that the Israeli government is infallible, but we, as Jews, have an obligation to persist in our support and endorsement of our country.

We, as Jews, cannot view Israel completely objectively. The tragedy of the *meraglim*, Rav Soloveichik says, was their failure to recognize the uniqueness which surrounds the *segula* dimension of the Jewish land. The *segula*, or singularity quality, he says, an exceptional trait determined by G-d and manifested in both the Jewish people and the Jewish homeland, restricts objective judgement.

The *meraglim* judged the land purely objectively, as spies, with the purpose of gathering intelligence and military information, instead of exploring the land as distinguished heads of tribes in order to become acquainted with it and bring back reports on its specialness and singularity.

By entering the land, the newly established nation was becoming wedded to it. The union between the nation and the land, just as that

between a husband and wife, achieved a level of completeness, *shleimut*. Just as a man desires to learn all he can about his future wife out of the love he feels for her, so too the Jews desired to uncover all they could about their beloved land.

Despite G-d's assurance of its quality, they had to experience the land through their senses before their commitment to it could become deeply rooted and irrevocably assumed.

Unfortunately, their report was that of spies and not scouts. They balanced credits against demerits and declared the land hopeless from an objective military viewpoint. Their punishment was that the land was taken from them.

Clearly, we all recognize that the Israeli government is far from infallible. However, we must keep our analysis in perspective and never lose sight of the underlying importance of the Jewish state, the impact it has had on our history and its role as the foundation of Jewish survival.

The Holocaust proved the necessity of a Jewish state, but only in retrospect. The Gulf War was

our present-day reminder to never stop appreciating our valuable homeland. Watching idly, helplessly, while our land and our people were being attacked, was for many of us a long overdue shot in the arm.

Saying a full *hallel* and wearing blue and white on Yom Ha'Atzmaut is not the answer. Displaying *habayit* pins and literally wearing our Zionism on our shirtsleeves is not enough. The bond between every Jew and Israel must be internalized, and the land must be recognized for what it is, and appreciated fully because we don't want to risk the chance of ever losing it.

The story of major challenges that Israel is currently faced with requires a massive commitment of Israeli and world Jewry to the historic, religious and moral meaning of Israel to Jewish existence and continuity. And what better time to reflect on the ultimate meaning of Israel in Jewish historic experience, which transcends its present difficulties and challenges, than on Yom Ha'Atzmaut?

Is Zionism Becoming Fashionable?

by Elizabeth Botterman

Is it possible that in 1991 the world is actually becoming Zionist? Perhaps this is more of a dream than a reality at this point in time. However, one only needs to listen to the news to see the evidence that Zionism is finally beginning to find a sympathetic ear in the world. According to sources at the UN, there is a good chance that resolution 3379, which equates Zionism with racism, could be repealed during the next convocation of the General Assembly this coming fall.

The vote which was originally scheduled to take place early this year, was put on the back-burner, because of America's focus on the Gulf War. Almost all of the Eastern European nations, as well as a number of key Latin American countries, including Mexico, now favor reversing the resolution.

However, because they now have different political governments, there is a greater chance that they might be receptive to changing their votes on the resolution.

According to several American diplomats, the Soviet Union holds the key to the majority for the vote. Officials want to be sure of a majority, because anything short of one would actually serve to strengthen the power of the

"Zionism is racism" resolution. Because the Soviets wield so much influence over several countries, Soviet support of the resolution would guarantee support of the reversal by other countries.

Indeed the warming relations between Israel and the Soviet Union can only help the effort. Both countries have opened consulate offices in each other's countries. Increasing glasnost in the USSR has begun to allow Jewish culture and education which was dead for over 70 years to begin to thrive once again. This, coupled with the increasing immigration of Jews to Israel, and Israel's sending fresh fruits and vegetables to the USSR, all seek to open the lines of communications between the two countries.

Furthermore, the Soviet Union has actually signaled its readiness to vote for the repeal. For the first time last fall, the Soviet Union abstained from the annual vote to strip Israel of UN credentials. The Soviet ambassador to the UN, Yule Vorontsov, indicated that the resolution equating Zionism with racism, should be repealed because it is false.

Other indications which suggest more support for Israel, are measures being introduced into Congress to help end the Arab and

Japanese boycotts of Israel. Certainly, the most interesting fact to surface is a recent advertisement appearing in several national publications from the Kuwaiti Government thanking America and its allies. The map featured the countries of the Middle East, and labeled Israel.

This recognition of Israel is the first of its kind from an Arab country other than Egypt. Kuwait has since then retreated from the advertisement by saying that the Kuwaiti Government did not officially sponsor the ad.

Jewish and Israeli leaders are confident that in light of recent events in the Gulf War, Israel has the chance to demonstrate to the world how precarious her security is in the Middle East. However, it is unfortunate that it took over 39 Scud missiles hitting Israel to result in the worlds finally recognizing Israel's need for security. We must take advantage of this new found sympathy toward Israel, because who knows how long it will last? Certainly, these are all small steps for Zionism, but at least it is start. Hopefully in the future, Zionism will be recognized, for what it is, our love for our country Israel, and our determination to keep her safe and secure.

Backing Our Beliefs

by Adeeva Laya Graubard and Alyssa Herman

Do you believe in "Land for Peace"? In SCW an overwhelming majority of the 50 students randomly interviewed gave a quick, and emphatic, "No!" as their answer.

While it is encouraging to see that so many Stern women promptly rise to the defense of Israel, we are skeptical as to whether or not the students can rationally justify their positions. Are students' responses a result of careful deliberation on the issue, and a deep-rooted belief in their positions? Or are their responses reflexive and merely products of their environments and peers?

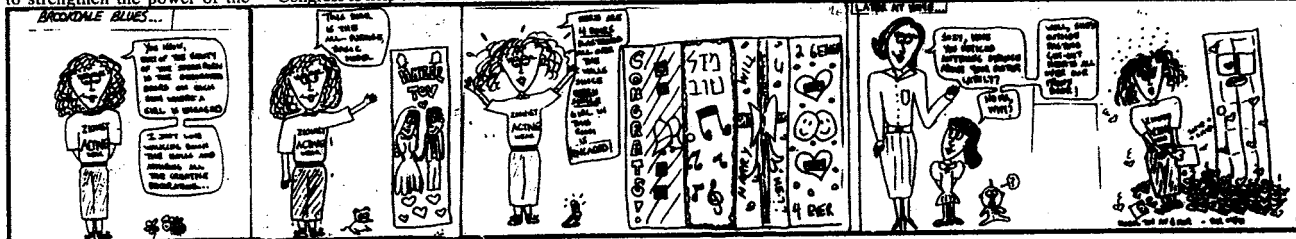
These instantaneous responses serve as a warning sign. Should intelligent, thinking people respond so quickly, as if by rote, to questions on issues of consequence? Questions as ambiguous as the one we posed regarding "Land for Peace" warrant careful contemplation as to their nature and the implications that they carry.

The phenomenon of students answering without deliberating can be attributed to their complacency. Most SCW students have never personally had to defend their anti-

"Land for Peace" position to a proponent of the matter. This has allowed for many Stern women to indifferently side-step the issue. Whereas controversy would have mandated intellectual investigation into the issue, a homogenous environment can foster ignorance.

A complacency of this type is dangerously fragile. If the situation would arise where an SCW student would have to defend her position on the "Land for Peace" issue, in all likelihood she would not be able to do so. We must realize that we are not living on a deserted island, especially in reference to issues that are at the forefront of our emotional and religious convictions and consciousness.

There are many people in the world, including fellow Jews, who do not agree with the predominant opinions held by Stern students. As much as it is important for us, as intelligent members of society, to have opinions on world issues, it is also essential that we remember to let our intellect, and not our emotions, guide us on questions that relate to Israel. Only through rational support and intelligence will the articulation of our positions carry credence and credibility in the face of opposition.



AROUND THE CAMPUS

NEWS BRIEFS

Blood Drive II in SCW

The second blood drive this academic year took place on Monday April 15 in Stern College's Koch Auditorium.

According to Sharon Fischer, co-ordinator of the drive, there was an impressive turnout considering the lack of publicity due to Pesach vacation. Eighty pints of blood were collected for distribution in hospitals in the greater New York area.

SCW's student council bought a \$50 "Gap" gift certificate which was won by Brigitte Saffran in a raffle. Citizens participated as well by generously donating umbrellas to be given as free gifts to those who donated blood.

The program ran quite smoothly due to the large amount of technicians the blood center provided, as well as the cooperation of the entire student body.



New Career Intern Arrives

A new career counselor intern joined the faculty to assist Ms. Naomi Kapp of the career counseling office in dealing with the overwhelming number of students who require assistance.

Zeynep Aricanli, who is completing her masters degree in Counseling Psychology at NYU graduate school is available to aid students who are confused about choosing a major, selecting a career, planning for graduate school or conducting a job search.

Aricanli is presently working for the New York Times in the Human Resources Department and

is very interested in the field of career development.

"After having met Zeynep I believe she will be a tremendous asset to our office," commented Kapp. "We have always needed more staff to meet the growing needs of students, and the extended hours in the evening will afford students the opportunity to seek help after classes as well. I encourage students to take advantage of this opportunity."

Aricanli is available for consultation on Thursdays between 5 p.m. and 9 p.m. in SCW Room 133.

Sephardim Honor Yom HaShoah

The Safra Institute of Sephardic Studies, along with Congregation Shearith Israel, sponsored their seventh annual two-part lecture series, on April 10, 1991 and April 17, 1991 in commemoration of Yom HaShoah and Yom HaZikaron respectively.

The first lecture, given by Mrs. Gertrude Hirschler, entitled "The Sephardim of Vienna and Hamburg," took place in Shearith Israel. Hirschler made a lively presenta-

tion on the history and culture of the Jews living in Hamburg and Vienna before they perished in the Holocaust. The lecture was followed by a brief memorial service.

The second lecture, given by Dr. Anna Kohen, entitled "The Jews of Albania During the Holocaust," took place in Koch Auditorium of Stern College for Women. Both lectures were well attended.

Israel Week At Stern

by Sarita Rosenhaus

During the week of April 14 in the Stern College lobby, a table cluttered with colorful pamphlets, pins featuring the word, *habayta*, T-shirts, flags and other Zionist paraphernalia, invited students to actively participate in Zionist activities and explore a renewed awareness and interest in Zionism.

The idea for organizing such active Israel awareness projects, stemmed from a Zionist Shabbaton held in January, when the need for such endeavors was discussed and seriously evaluated. These activities are geared toward inspiring people who are either thinking about Zionism or who have not yet

seriously considered it, to "get involved and take an active role" in expressing their connection with Israel, explained Nava Fried, an SCW junior who assisted in T-shirt sales.

The original Shabbaton, organized by Zev Magen under YU auspices, attracted student representatives not only from YU but also from Harvard, SUNY and other various colleges. The scheduled follow-up meeting led to the formation of a "group of concerned Zionist students who want to spread Zionism, starting with college campuses," said Alyssa Herman, an SCW junior who is active in the already established

group.

The proceeds from the T-shirts and *habayta* pins help fund Operation Exodus and the general Zionist cause; proceeds from the flags sold go to the TAC *tzedakah* fund. The pamphlets distributed contain an array of literature from sources in *Tanach*, Talmud and modern day Zionism, regarding the land of Israel in Jewish historical, halachic and religious context.

Vera Sacharow, an SCW senior, commented that overall, "T-shirts sold well," but more importantly, "there was a positive reaction to these concentrated Zionist activities throughout the student body."

Environmental Awareness On Campus

by Deborah Aharon

The Student Association for Global Awareness met for the first time Wednesday April 17. Fifteen students attended the meeting to discuss an upcoming event and further methods in which to motivate students to actively take part in improving the world around them.

On Monday April 22 SAGA participants observed National Earth Day. SAGA representatives appealed to SCW students to browse through an assortment of pamphlets promoting environmental awareness and to sign petitions for such causes as saving the whales and decreasing toxic waste dumping. SAGA also provided free eye-catching bumper stickers and sponsored a fund-raising raffle.

The club also distributed seeds, soil and cups for students to grow plants. Plants help to repair, or at

least slow down, the destruction of the ozone layer which results in what is known as global warming and the greenhouse effect.

Another issue on the agenda of discussion was tactics to make recycling efforts easier for students so that they may participate in the program without too much trouble. Members agreed that their goal is to encourage concern.

Other issues discussed were environmentally safe products that are available to the consumer on today's market and how students can avail themselves to these products.

SAGA is a new club on the SCW campus. It was established at the beginning of the Fall 1990 semester to serve a need that was voiced by the students. The goal of SAGA is to spread environmental awareness to other students on campus. "We're all excited about having a club," said Annick

Tannenbaum, SCW senior. "Now is the time to have it because the environmental issues are imminent."

Cindy Wagner, SAGA's SCW president, felt that people do in fact recognize the problems that exist. "It's all over radio and television. I just don't think that they realize the extent and nature of the problem. That's what SAGA is all about...educating Stern students and taking action when we can."

The club is responsible for initiating the newspaper drive, an issue that has been ignored even though laws for the disposal of newspapers in New York City require that they be recycled.

"I feel that we've been given a right for a certain place in this world but this right also obligates us to take care of that place. That entails a super awareness. So let's get going," declared Tannenbaum.

Seniors Choose Peer Awards

by Lori Turkel

Seniors voted April 10 and April 11 to choose student recipients of the Professor Nathaniel L. Remes and Lisa Wachtenheim Memorial Awards. The newly established Gitty Stern Award was voted for on April 15.

The Professor Nathaniel L. Remes Memorial award was established by the Class of 1978 in memory of the Chemistry professor, who died suddenly. Remes, according to SCW Dean Karen Bacon, was a "distinguished chemist and a dedicated teacher. He was a very caring professor."

Seniors were instructed to choose a colleague based on her "character, personality and service to the school." The peer chosen was Lisa Horowitz, president of SCWSC.

The Lisa Wachtenheim Memorial Award was established by her parents. Wachtenheim passed away during her academic career at SCW. In Rabbi Tzvi Flaum's

words, she was "a model *tzadik* in her own right. She was a very serious person and students all looked up to her." In addition, because Wachtenheim was known by her peers for her dedication to learning Torah, this award includes a gift of *sefarim*, rather than the more common cash gifts.

Presented to a student chosen for her "character, *midos* and service to the school," this honor was awarded to Chayale Weissman, president of TAC.

This year a new award has been established in honor of Mrs. Gitty Stern. The award was for "a student who has stellar character and a commitment to the Jewish community." Atara Pasternak and Melissa Bauer were chosen as the recipients.

The voting for the first two awards was held over a two day period to ensure that a large portion of the senior class would be able to vote. Seniors were stopped in the front lobby of the school

building, given ballots describing the qualifications of the award recipients, and were then asked to fill in the name of the classmate that they felt best fit the respective description.

Many voters felt that this was a difficult split-second decision to make. Senior Ditzza Schwartz commented that "it's hard to choose one person from the whole class when you don't even know the whole class."

Other seniors however, complained that the voting procedure was not conducive to a large turnout. The award selection was hardly publicized, and many seniors stated that they would have voted had they been aware it.

Vera Sacharow, a senior who spent part of her afternoon April 15 handing out ballots to classmates, said that "people definitely did not know about the voting." This was sadly proven at the end of the day, when a count of those seniors who had voted totaled 30.

AROUND THE CAMPUS

SCW Elections Approach

by Elana Hartstein

This year's elections for student officers will differ slightly from previous years. During the campaign period from April 22-25, no one will be bombarded by neon signs as she enters the Stern school building.

Instead of the usual array of carefully designed, eye-catching posters aimed toward the voting student body, nominees are limited to displaying their qualifications on ordinary index cards. These cards will include a photograph of the nominee, statements describing herself and her credentials for the position desired.

The nominees will only be allowed to hang campaign posters on floors three and up in the school building. The posters in the lobby of Brookdale Hall are also subject to regulations. While on the individual floors the posters can be of any size, the posters in the lobby can be no bigger than the size of a half a sheet of oak tag. The purpose of the posters is to let the candidate express her creativity and to pull the students into the election spirit.

One significant change in the election process will affect the school Senate. The Senate meets bi-weekly to discuss school issues raised by the students, the faculty and the administration. Rather than electing new members of the Senate on an annual basis, a new plan has been implemented to elect them for longer terms.

As in the past, each of the four classes will elect a member of the senate annually. However, the

freshmen, sophomores and juniors will also elect a two year senator. This way, the candidate elected in her freshman year will serve in her sophomore year and automatically in her junior year. These senators are limited to a two year maximum term of office.

Ruchie Sasnowitz, secretary of the Senate, feels that "the impetus behind the new senator elections policy stems directly from the Senate body's desire to maintain its active status. The hope is that senators in their second term will maintain the continuity from the previous year and in the future no one will have to work to stimulate the Senate at the beginning of the academic year."

This year's candidates for the position of student council president are Deena Cohen of Los Angeles and Susie Schluskel of Southfield, Michigan. Cohen has been at Stern College for four years, and Susie, having spent her sophomore year in Israel at Brovenders, will begin her third year at SCW.

Cohen feels that she has a lot to offer Stern. She sees herself as a very organized individual and feels that with her strong initiative, she will be a good representative for the students. She also feels that she has the time and energy to dedicate to the school and the students.

Schluskel feels that there is a tremendous potential in eliminating students' apathy. She plans on ending student passivity by helping them realize that academics are not the only important factor in college life.

Schluskel's experience as a leader began in her freshman year when she joined the Business Society, and the Economics Club. While studying in Israel, Schluskel worked as an AIPAC representative. As president of NYSIPAC, Schluskel helped organize what has been termed one of the most successful Shabbatonim of the year. She has worked on TAC, and has participated in the Yom Hazikaron and Yom Hashoah programs.

Schluskel sees her candidacy as the opportunity to carry on a family tradition. Her mother, an SCW alumnus, is still involved with the school. She plans to "contribute to the school that which it has given to her."

As an out-of-towner Schluskel would like to see Stern as a seven day-a-week school and not just as a weekday institution. She sees SCW as a lonely place for out-of-towners on weekends.

Cohen, a poly-sci major, is president of the Poly-Sci club. She was instrumental in organizing the Stern delegates for the Model UN delegation, and was also in charge of the High School Model UN program.

Cohen believes that as an orthodox institution, SCW should provide for students' physical and spiritual needs every Shabbat by offering a Shabbaton option every weekend.

Cohen would like to see the students more involved and in contact with the administration. She wants to make students aware that there are guidance counselors for every problem. Cohen plans to establish

Continued on Pg. 8, Col. 4.

Physed Major at Stern

by Yehudit Moskowitz

So, you want to major in physical education in Stern College? Is it even an option? Absolutely!

Phys. ed. in Stern College is a shaped major which adjusts to a student's particular needs. Phys. ed. majors must form a clear vocational goal and train toward it. For example, the requirements to be a gym instructor in the New York City public school system differ from the requirements to teach gym in a yeshiva.

Public school teachers must meet the stringent New York State requirements, while yeshiva teachers must adhere to the NYC criteria. NYS specifications comprise the basic liberal arts requirements, plus mandatory natural science classes.

Among the 128 credits required for graduation, a Stern student must have 36 phys. ed. credits. Included in those credits are activities courses such as the physiology of exercise, kinesiology (the study of human movement), teaching a special education course, organization/administration, and the sociology of sport. In addition, 12 credits in education are necessary.

These classes involve foundations of education and the philosophy of education. Supervised student teaching is required as well. If a student is interested in public school teaching, then she must take additional classes at Queens or Brooklyn College.

The private school program is directed to each student's particular interests because the course

study does not necessarily lie within the strict constraints of the NYS regulations. One must keep in mind, though, that a bachelor's degree is required in order to become an accredited phys. ed. instructor.

Stern College now has her first student interested in majoring in physical education. Michal Schwartz, an SCW sophomore, could never imagine herself spending the rest of her life behind a desk. An energetic person to begin with, Schwartz says that she "feels stifled by suits and offices."

When considering her college and career options, she felt that she had to keep in mind her love of the outdoors, of exercise, and of remaining fit and trim in general. Physical education presented itself to her as a combination of all that she loved doing.

The problem arose, however, in regard to college. Schwartz, an observant Jew, wished to remain in a religious atmosphere. The Jewish outlook that SCW presents its students with is not something she wanted to miss out on.

She approached the administration with her dilemma. Dr. Shevlin, head of the YU athletic department was not encouraging or supportive of her desires at first. "He told me to weigh everything very seriously and to take a closer look at my other options."

When he saw how sincere and seriously motivated she was, he was helpful in mapping out a shaped major. She is presently on a joint program with Hunter College for coaching and other classes that are not yet available at Stern.

ATTENTION Graduating Seniors SCW and SSSB Midtown

**Cap and Gown Distribution Day
Wednesday, May 15**

*Please pick up your Caps and Gowns for Commencement
during the following hours:*

10:00 A.M. to 3:00 P.M. in SCW Room 307

**This is the only day that you can pick up your cap and gown.
NO ATTIRE WILL BE GIVEN AT AVERY FISHER HALL.**



MARCHING ON

by Rachel Schenker

I was not yet born during World War II. Nor did I ever live in Europe.

But I am a survivor of the Holocaust.

I saw Treblinka, Auschwitz-Birkenau, Majdanek.

I saw the utter destruction of Warsaw, Lublin, Cracow.

I saw graves trashed, knocked down, ridden with bullet holes, uprooted and used as sidewalk.

I saw the one Jewish man that lives in the town of Oszwiecim - I mean, Auschwitz.

I stood in the gas chambers of Auschwitz-Birkenau and Majdanek.

I saw the blue residue on the ceilings and walls of these chambers that have permanently left their mark, a result of gases used in there.

I saw all this. But I walked out. I was exposed. But I survived.

I am not a survivor of the march of the dead. I am a survivor of the March of the Living.

The longest week of my life was spent in Poland. My longest Shabbat in the Warsaw Ghetto.

The itinerary of the trip was simple. We were seeing only two things; everything we saw fell into these two simple categories. We saw remnants of Jewish life in Poland and remnants of Jewish death in Poland.

The Jewish death was what we all expected.

They brought us to Poland's equivalent of Central Park — its name, Treblinka.

A "tour guide" was gracious enough to show us around one of their national museums — its name, Auschwitz-Birkenau.

At our last stop in Poland, we pulled into what looked like a shopping mall, with its name splashed across the front in fancy letters — its name, Majdanek.

There were no major shocks at these places.

We saw everything that we had heard about and read about and it was as disgusting as we expected it to be.

We stood in the crematoria and felt claustrophobic in our small

group of 45. It didn't take much imagination to wonder about the thousands who were shoved in the chambers at one time.

We saw the 800,000 pairs of shoes at Majdanek that were considered more worth preserving than the people who had once walked in them.

We saw the ovens that chillingly resembled pizza ovens; only they were used to burn bodies, not pizza.

We saw all this. And many cried. I did not cry. I could not cry. It was exactly what I expected to see. It was no new shock to me that they gassed Jews at these places. That's something I've been living with since the first time I'd heard about the Holocaust and read about it.

The other part of our trip was dedicated to Jewish life in Poland.

Many thought that this would be the more relaxing and easier part of our journey through hell. Visiting the cities of Warsaw, Cracow and Lublin, places where many of our families had originally come from, could not be as emotionally taxing as dealing with concentration camp sites and atrocities.

How wrong we were. At these places I did not cry either. Not because I was prepared for what I saw. But because tears were not enough. My tears that fall at the slightest provocation were no match for the depth of my feelings when we visited these former centers of Torah life.

Many people were hit hard by the death centers that had been established throughout Poland. I felt a bit triumphant in them. Our parents were tested with this, put through this hell, and survived.

What's left today is nothing more than the ashes of these former death camps. A testimony to their failure. Our walking, as free people, on the grounds proved their failure.

I was hit hard by the life centers that had been scattered throughout Poland. As much as I try, to this very day, I cannot reconcile myself to what I saw. I davened *mincha* in the shul that the Ramah used to

Continued on Pg. 10, Col. 3.



The Season Of Hope Survival Ingathering And Redemption

by Malka Fogel

Death and rebirth, joy and sadness, exile and redemption all constitute the themes of this season of the year. We are engulfed by a sea of emotions. A roller-coaster ride which catapults us from the depths of despair to the pinnacles of happiness. Each week, we are greeted with another day of commemoration, both for joyous as well as tragic occasions.

Rabbinic authorities point out that the Jewish month of Nissan is ripe for redemption. Not only were the Jews rescued from Egypt in this month, but the future salvation, the mother of all redemptions, is to occur then as well. The month has always signified freedom and rebirth. It is during Nissan that gardens begin to blossom and flowers start to bud. The Jewish nation, likened to a blossoming flower, also becomes ripe in Nissan, the time when it first became a people.

We saw all this. And many cried. I did not cry. I could not cry. It was exactly what I expected to see. It was no new shock to me that they gassed Jews at these places. That's something I've been living with since the first time I'd heard about the Holocaust and read about it.

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On Pesach, *Song of Songs* is customarily read. This allegorical work comparing the relationship of two lovers to the tie between the Jews and G-d parallels the theme of the holiday. On the day when we declare our servitude to G-d upon leaving Egypt, we form a bond of love with Him as well. Not only does *Song of Songs* depict our connection to G-d, but it also speaks of our redemption.

At one point, the lover knocks at his beloved's door, in an attempt to reclaim her after they have been apart. The woman, Israel, sluggishly rises to her feet and when she finally opens the door, her lover has already gone. This warning reminds the Jews that they must respond to the tolling bell announcing their redemption before the time ripe for redemption passes.

In his work "*Kol Dodi Dofek*," the title which comprises a line

from *Song of Songs*, Rav Soloveichik says that today, G-d knocks on the door of His beloved, the nation of Israel. The State of Israel represents the salvation for the Jewish people, the call to freedom which most Jews unfortunately do not heed. We, too, are lax and do not arise from our comfort in exile to return to our lover, G-d, in Israel. Rav Soloveichik exhorts his fellow Jews not to err as the woman did and miss the opportunity to be united with her beloved.



able to communicate with and relate to the new Ethiopian immigrants whom we would be teaching, a beautiful little Ethiopian girl approached me, stuck out her hand, and said in a thick Ethiopian accent, "*brucha haba' ah. Ani Ofira - aich korim lach?*"

I told her my name, and we began speaking, both of us in our broken Hebrew. She told me she had just arrived in Israel three weeks earlier and I explained to her my purpose in coming for the summer. She asked me about my home in America, and I, in turn, inquired about her life in Ethiopia.

"How do you speak Hebrew so well after being in Israel for only three weeks?" I asked her.

"I spent my whole life dreaming about Israel," she told me. "My one goal was to someday live there. When I was finally permitted to leave my birthplace and arrived in this country, I made an incredible effort to learn the language immediately and to acclimate as quickly as possible. I had lived as

A few weeks following Pesach, another holiday of return is observed. On Yom Ha'Atzmaut, we celebrate the birth of the State of Israel. This modern miracle has granted Jews a place to call home, an essential we had been without for the past two thousand years. Israel represents a place where all Jews can return from all over the world, in effect, a partial "*kibbutz galuyot*." The season in which this holiday takes place is imbued with the spirit of liberation, both ancient

and modern.

Yom Ha'Atzmaut then leads into Yom Yerushalayim, signifying the reunification of Jerusalem and the reclamation of the Western Wall. This represents what we hope will be the next step on the course toward complete return, including the rebuilding of the Third Temple. Again, this modern redemption follows in the seasonal pattern set by Pesach.

The road returning to Israel and Jerusalem has resulted in a heavy price for the Jewish nation, and has been fraught with tragedy. Before the creation of the State, the Jews had to endure the nightmare of the Holocaust. Yet, it was from these very ashes that sprung the State of Israel. On Yom HaShoah, six million Jews are remembered for their bravery, dying *al kiddush hashem*. Then, on the day before Yom Ha'Atzmaut, Yom HaZikaron, the soldiers who gave their lives to

establish and protect the State of Israel are remembered.

The juxtaposition of the festive with the tragic reflects a common thread in Jewish history. The Pesach *hagaddah* records that in each generation, the nations of the world will rise up and try to annihilate the Jewish people. But each time, with Divine intervention, the Jews escape and are redeemed.

On Pesach, we begin the story of the Exodus with the negative account of the suffering of the Jews in Egypt. We then sum it up with the praises of G-d for delivering us from the hands of our enemies. It is understood that in our modern exile we must also endure the perils of the Holocaust. The repeated wars in the fight for Israel's freedom will eventually complete the redemption process, which is initiated in our return to Israel and Jerusalem.

OF EXILES

were Yuri and Sylvia Fiskin who excitedly informed him that they had just received their visas and would be leaving for Israel in a matter of days.

Upon hearing this exciting news from my father, I contacted the emigration office and inquired as to their whereabouts. I was informed they were "somewhere in Haifa" but their specific location was unknown. To exacerbate the situation, as hard as I tried, I could not recall the name of the Fiskin's daughter who was living in Haifa, so I had absolutely no way to contact them. They too, however, remained in my mind with the slight hope of my becoming reunited with them.

The day after Yom Yerushalayim I had no classes. I found myself at the central bus station and for no particular reason boarded a bus to Haifa. I figured I would call information there with the slight chance that perhaps the Fiskins would be listed, and if not, I'd spend the day touring around Haifa. In the very back of my mind I entertained the thought of perhaps finding Ofira, but after envisioning myself at Haifa's busy Hadar Street calling out the name Ofira to nobody in particular, I abandoned that consideration.

I arrived at the *tachana hamerkazit* in Haifa, found a

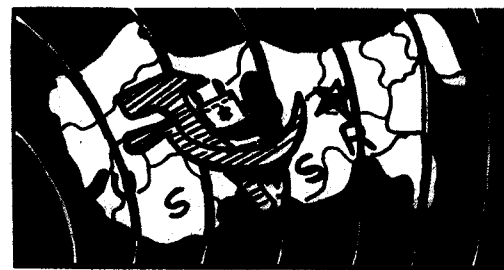
phonebook, and began leafing through the "F's." No Fiskin. Suddenly, from nowhere, the name "Kellner" popped into my mind. It was the daughter's married name! I quickly looked up the name and found several Kellners, all in Haifa. The first one listed was Boris, and I figured such a Russian name had to be a lead.

Upon calling the number I discovered that Boris Kellner was the Fiskin's daughter's father-in-law. He informed me that Yuri and Sylvia were living in Haifa, but their exact location was unknown to him, so he gave me the daughter, Galina's phone number.

My hands shook as I dialed the number. When Galina answered I explained to her who I was and that I was searching for her parents. She gave me their address but informed me that they were probably not home. I had already come so far, I figured I'd take my chances and visit their home.

As it turned out, both Yuri and Sylvia were home and the reunion was wonderful. The fact that only one and a half years earlier we parted in Moscow and we were now reunited in Israel, was remarkable. We spent the afternoon talking and singing and catching up as if we'd known each other our entire lives.

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NEVER AGAIN

by Elizabeth Botterman

Never Again. This was the Jewish anthem that was first cried after the Holocaust. We vowed never to forget the heinous crimes Hitler committed against humanity. "Never again," we said, would the world sit idly by as millions of people were butchered daily at crematoria at Auschwitz. Never again would Jews face the fear of being gassed to death.

And yet just four months ago, never again almost happened. During the Pesach *sefer*, we declare that in every generation, an enemy will rise up against us. Obviously, our generation is having its first real taste of a madman whose goal is to kill every single Jew. Now more than ever we too understand what Holocaust survivors mean by the words "never again."

The year varies, the place varies, but the goal is the same. Kill the Jews, wherever they are. Get rid of the Zionists and use any method, said Saddam Hussein as he rallied his troops. It was a horrifying type of *deja-vu* for many Holocaust survivors. They remember all too well what it is like to live in fear of gas. They were being threatened once again, only now, ironically, the threat was in Israel their national homeland. Israel, the land that took these war ravaged survivors in, while other countries shut their doors, or simply sent them back to Europe, was now the place of danger. They came to Israel, as refugees, to avoid persecution — to avoid another possible Holocaust.

But now it seemed as though Hitler had reincarnated himself, this time in the guise of Saddam Hussein. And once again we faced death by gas. Perhaps by a weird twist of fate, we were being threatened by the same type of gas used by Hitler. The same gas used to accomplish his dirty work in Germany over 40 years ago.

Parallels can be drawn between the Holocaust and the Gulf War. These similarities sicken the heart and soul of every Jew. The common theme between the two is once again, the annihilation of the Jews.

Many were quite surprised at how helpful Germany was to Iraq. Once again, Germany was an active participant in perpetrating crimes against the Jews. Germany helped Hussein perfect his Scud missiles, which caused significant

During the Holocaust, Germany used technology to kill the Jews within Germany. And during the Gulf War, Germany again utilized technological advancements for the wrong reasons. Germany stretched out its arms and menaced us in our own country, and suddenly, we were victims in Israel. Germany's hatred of the Jews overflowed from its borders, and succeeded in making us fear life once again.

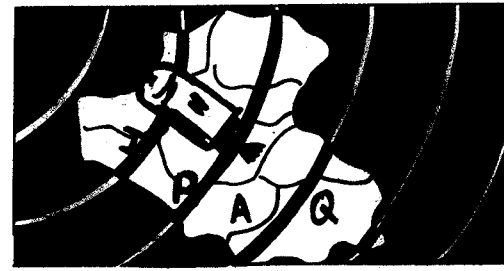
The sirens that wailed throughout Israel were reminiscent of allied bombings in Berlin. Nightly, like clockwork, the eerie whining of the siren announced a new attack unleashed by Saddam. Elderly survivors, children of survivors, and infants became caged in gas masks every night, while the whole world watched helplessly in horror. And now, we too watch in horror as thousands of Kurdish refugees lay helpless in the mountains. The world sits and watches, but no one does a thing to help. We wonder if the world has truly learned the lessons of the Holocaust.

The failure or refusal to get involved is a concept which is all too familiar to Jews. We remember the failure of the allies to bomb the railroad tracks to Auschwitz. The Allies reasoned that bombing the tracks would detract them from their war aims, or would be useless because the Germans would quickly repair the tracks. Officials even rationalized that bombing the tracks would result in killing too many Jewish lives.

What these officials failed to realize was that the Jews were being slaughtered daily anyway. The allies had the opportunity to send out a signal to the Germans and prevent more death and destruction. Instead, the allies turned backs on the mass extermination and killing that went on in Auschwitz.

Many were quite surprised at how helpful Germany was to Iraq. Once again, Germany was an active participant in perpetrating crimes against the Jews. Germany helped Hussein perfect his Scud missiles, which caused significant

Continued on Pg. 9, Col. 4.



הקִבָּה מְצִילָנוּ מִיָּדָם.

בְּכָל דּוֹר וָדוֹר...

Rav Meir Goldvicht Addresses SCW Elections

- Continued from pg. 5, Col. 3

by Nomi Dworkin

In light of the increased Zionist awareness pervading Stern College, Israeli-born, Rav Meir Goldvicht, YP visiting rebbe, was invited to speak at Stern College by the Israel Club under the auspices of Torah Activities Committee. Rav Goldvicht began his shiur by explaining that the month of Nissan is the month in which the nation of Israel was born.

Each year during Nissan, he said, we re-enact the birth of our nation. Before the actual birth can take place, however, there are three steps or introductions to it. The three *Parshiot Shekalim, Zachor* and *Parah* that we read on the Shabbatot preceding Pesach serve as the preparation for this birth.

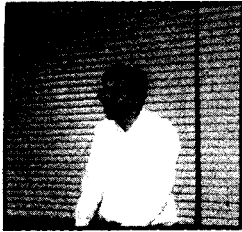
To these special *parshiot*, Rav Goldvicht attached three *midot*: *z'rizut* (briskness), *zehirut* (carefulness) and *nekiyut* (cleanliness). *Parshat Shekalim* is parallel to the characteristic of *z'rizut*, because both the act of giving a *shekel* and being "alert and quick" and eager to give, require an emergence from your "*arbah kanfor*" (your place) and continuous action.

Parshat Zachor encompasses the *midah* of *zehirut*, carefulness. We must constantly be on alert and never forget what Amalek and other enemies have done to us.

Rav Goldvicht further developed the connection between

Parshat Parah and the *midah* of *nekiyut*. Despite the "mystery" in *Parshat Parah*, in that its purpose is unknown, we do know that it represents spiritual cleanliness, *nekiyut*.

Rav Goldvicht traced these *midot* to the *avot*, our forefathers. He showed how these characteristics were manifested in each of them. It is because of these men, their *midot* and the covenant G-d made with them, that we are worthy of "*Matzeelaynu Miyadam*",



Rav Goldvicht

being saved from our enemies.

He connected these themes to world events. "We have been worthy of seeing unbelievable miracles. Thirty nine Scuds hit Israel and only one dead as a result. Stories of near death and last minute escapes are common in Israel. It is as if G-d said to the Jews living in these neighborhoods, 'excuse me, move over a little for a minute, so the scud can fall'."

Rav Goldvicht stressed that now is the time to "*reh-oo kee ani hoo*", see and recognize G-d's hand. It is incumbent upon us to think and introspect. If we see world events in the correct light, we will be worthy of total revival, in the coming of *mashiach*.

At the conclusion of his shiur, Rav Goldvicht expressed his delight in having been invited to give shiur at Stern and his desire to return. When asked to impart a concluding message to the students of SCW, he once again emphasized the importance of recognizing, G-d's hand in current events.

"This recognition," he explained, "obligates us to demonstrate more *z'rizut* in necessary situations and more *zehirut* from negative, unnecessary things. Then we will be worthy of a higher level of *nekiyut*, spiritual purity".

Rav Goldvicht addressed over fifty students in the Orange Lounge and the response was overwhelmingly positive. Students found Rav Goldvicht's words to be a "needed shot in the arm", and a way to put them in a mind set for the upcoming Yamim Tovim in the midst of midterms.

One SCW sophomore, Osnat Klein, explained that Rav Goldvicht, by means of the content of his *shiur* and the fact that he spoke in Hebrew, reminded her how much she missed Israel.

student council office hours in the dorm, where students can voice their concerns and their problems could be addressed at given times.

She sees value in extending the lobby hours for male visitors, and also feels there is a need for computers to be installed within the dorm.

Cohen wants "to lose the apathy and bring back the student involvement." She remembers her freshman year when there were so many school events occurring simultaneously, that one had to consider the opportunity cost of foregoing one activity for another.

Schluskel wants to alleviate the congestion in the elevators in Stern and Brookdale. She has researched the problem, and sees the already existing freight elevator as a realistic solution in Stern. She would like to work out a system by which the elevators would stop on either odd or even floors. Schluskel would also like to open a bookstore on campus. She plans to install a change machine in the dorm for the laundry room and vending machines.

Schluskel would like to implement more social events, and to make sure that teachers return exams in time for the P/N P/F deadline. As the student body continues to expand, she would like to see more diversity in department course selections.

The candidates for student council vice president are Deva Schloss and Lisa Mayer. Banji Latkin and Ofi Katz are the candidates for corresponding secretary. Michelle Lehrman and Amy Zlotnick are competing for recording secretary. Amy Sorsher and Chani Penstein are running for treasurer.

Running for the sophomore class board are Aliza Freud and Pamela Schlanger for president, Robin Byock and Bonnie Franklin for vice president, Becky Ehrenpreis and Erica Zahitz for treasurer, Shani David and Renee Glickman for secretary, and Melissa Gable and Elizabeth Rothstein for senators.

The junior class's candidates are Jordana Blumoff, Shulamit Klien and Eliana Marcus for president, Adina Neikrug, Shani Falk and Ann Aidelson for vice president, Rebecca Grossman and Joyce Markowitz for treasurer, Shulamit Katz is running uncontested for secretary, Suri Golub and Joy Weinstein are running for one year senatorial positions while Ann Diamant is up for the two year slot.

Candidates for senior class include Aliza Septimus and Debbie Levine for president, Penny Finkelstein for vice president, Lisa Rosen for treasurer, Chani Fruchter for secretary, and Cindy Wagner, Estee Hecht, Rachel Sheftel and Faige Genauer are competing for the senatorial position.

Good luck to all the candidates, and may the best women win.

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Yom Ha'Atzmaut 5751: Consistency With Inconsistency

By Shani Feiner

Why was this year's Yom Ha'Atzmaut different from all other years? Looking back a few days ago, the answer should be obvious. No, it is not only that we are not all in Israel this year as we should have been. Rather, Israeli independence day which is usually celebrated on the fifth day of Iyar, was celebrated on the fourth of Iyar this year.

This change in schedule was decided upon by the *Rabbanut HaRashi* of Israel. The central rabbinic authority ordained that because the fifth of Iyar would fall out on Friday this year, the celebrations should take place a day earlier - on Thursday. They explained that since it is a holiday celebrated by nearly all Jews of the State, there might be some people who would schedule *chagigot* on Friday night as well. In order to prevent the possibility of overt *chillul Shabbat*, they decided to establish Yom Ha'Atzmaut a day earlier.

A number of practical halachic questions arise as a result of this rabbinic decision, primarily for those of us who live outside of Israel. In Israel, the problems are not as numerous and complicated, because the *Rabbanut HaRashi* is the central rabbinic body in Israel. In the diaspora however, we must turn to our authorities for guidance as to when and how to observe this day.

Rabbi Tzvi Flaum, *mashgiach ruchani* at Stern College, explained that although we do not live in Israel, once the rabbis there introduce a *takana*, it applies to Jews worldwide. Thus, if Jews in Israel are celebrating Yom Ha'Atzmaut on Thursday, then it should be observed the same day, and in the same way here as well.

Therefore, those who recite

hallel every Yom Ha'Atzmaut, should recite it on Thursday with *acheynu beit yisrael*. He stated that there is no such thing as a *Yom Tov sheti shel galuyot* in this situation, as others have suggested.

Sever authorities feel that two different days for Yom Ha'Atzmaut should be celebrated. Israel should celebrate it on the fourth of Iyar, because of the problem of *chillul shabbat*. In the diaspora, Yom Ha'Atzmaut should be celebrated on the fifth of Iyar, which would come out on Friday. Rabbi Pesach Oratz, a member of the Jewish Studies faculty at Stern College, suggested that the *Rabbanut* in Israel had specific reasons for establishing Yom Haatzmaut this year on the fourth of Iyar - to prevent the desecration of Shabbat. "In America, however, there should be no problem in having Yom Ha'Atzmaut on the fifth of Iyar, when it should be."

In terms of reciting *hallel* on the fourth of Iyar, without a *bracha*, according to Rabbi Oratz, there should be no problem. After all, he explained, "*hallel* is a collection of *pirkei tehilim*; you can say *hallel* on any day." *Hallel* with a *bracha* on that day, however, could cause some problems.

Rabbi Ephraim Kanarfogel, chairman of the Rebecca Ivy Department of Jewish Studies in Stern, advised that each individual should follow the *psak* of the Rav he or she usually follows. "I've heard that some suggest having one day here, and one day there. There is a rule, however, that one should follow *chachmei Eretz Yisrael* with regard to Israel issues...If one normally follows *chachmei Eretz Yisrael* in these issues, one should be consistent."

Rabbi Kanarfogel pointed out that the *Rabbanut's* decision in changing the date this year is not a novel phenomenon. When dates on the Jewish calendar were first es-

tablished, *chazal* tried to avoid putting Fridays on the schedule for *yamim tovim*.

One can distinguish, however, between those in Israel and those in *chutz la'aretz*, with regard to the intensity of the celebration. In Israel, the actual place of the military victory, there is more overt happiness (some, therefore, permit shaving on Yom Ha'Atzmaut even though it is during *Sfirat*).

Furthermore, added Rabbi Kanarfogel, today we have the option of enhancing Yom Yerushalayim as well. "The key," he explained, "is to be 'Yeshivish conservative'. One has to be sensible about the issue."

Sfirat HaOmer has to be kept in mind as well. "One should be careful to remember that all customs relating to our behavior during this time are *minhagim*."

Rabbi Kanarfogel stressed that the most important point to keep in mind during these days, whether one celebrates Yom Ha'Atzmaut or not, is to refrain from engaging in controversy. One should not look down on those who do not attend a Yom Ha'Atzmaut *chagiga*, and at the same time, one should not scoff at those that recite *hallel* with a *bracha*.

"These days should not be used to measure one's *frumkeit*," he added. People cannot be categorized by these issues where the *halachot* are unclear. "In matters such as these - when and how to celebrate Yom Ha'Atzmaut, there is room for personal posture."

Though there will still be problems to deal with next year, when Yom Ha'Atzmaut again falls out on a Friday, these thoughts should be kept in mind. " *Lihivot Am Chafshi Bi' artzenu*" - everyone should act consistently with his or her particular views, within a framework of Torah, *halacha*, and rabbinic ruling.

NEVER AGAIN

Continued from Pg. 7, Col. 5

damage to Israel. German companies were also responsible for supplying Hussein with the deadly biological and chemical weapons that caused Israelis to don gas masks every night.

But their help did not end there. Numerous German companies helped build the many elaborate secret bunkers that helped Hussein hide from the allies.

And now Germany offers us money, and millions of dollars worth of chemical preventive warfare in retribution for their sins. It is clearly guilt money stemming from their guilty consciences. But realistically, we cannot only blame the Germans. After all, there were many other countries including the U.S., which contributed significantly to Saddam's powerful arsenal. They too must share in the responsibility of building up this madman.

Miraculously, out of the flames and destruction of the Holocaust, the State of Israel was established. It was the only light during a period of darkness for the Jews in Europe. Israel promised these survivors freedom from the Nazi gas chambers and labor camps. She promised them a home that they could call their own, and a haven for all Jews around the world.

The establishment of the state of Israel was a miracle in itself. The survival of Israel is quite another. It defies all laws of logic and is a daily reaffirmation of our belief in G-d.

Situated in the midst of Arab countries saturated with enemies who want to destroy her, she still continues to exist even in the face of apparent defeat. It is important for us not only to acknowledge the miracles of the past 43 years, but

to recognize the miracles of our days as well. We must take the time to reflect on the miracles of our days and never forget them.

The fact that over 39 missiles landed in Israel, causing few deaths, is indeed a miracle. The fact that Israel is actually receiving sympathy from the world at large is also miraculous. The fact that the PLO has been discredited as a representative of the Palestinians is another miracle too.

The largest miracle, however, resulting from the Gulf War is unfolding right before our eyes. The fact that thousands of Jews continued to arrive in Israel during the war, from Russia and Ethiopia, is undoubtedly the greatest miracle of all. Daily, on the hour, immigrants arrive at Ben Gurion Airport, even with all the dire predictions of the failure of Israel to absorb them. They have come home to Israel, just as thousands fled there after World War II. It is this decade's light in the face of darkness.

Today's mass immigration is similar to that of the late 40's and 50's. In both instances, Jews from around the world have a country of their own toward which they can turn. The frightening question that will never have to be asked is "what would the Russians and Ethiopians do if there was no state of Israel?" Certainly, they would have no place to go for safety.

Finally, our brothers and sisters from these lands are coming home. They have the opportunity to escape their repressive religious societies, and experience fully what it means to be a Jew in a Jewish country. And out of the ashes of the Holocaust, and out of the ashes of destruction from Seud missiles, our commitment to Israel is reborn.

Uzi Weingarten: Making Aliyah Successfully

by Mindy Spear

It's Yom Ha'Atzmaut; he's wearing blue and white. He teaches "Theories of Zionism." He says Israel is the place where Jews belong. Are you wondering why Dr. Daniel Lasker doesn't live in Israel?

Actually, he has been living in Israel since he made *aliya* in 1978. Last year he came to the United States on sabbatical, on a fellowship from the Annenberg Research Institute in Philadelphia. He extended his sabbatical, and joined the Yeshiva University faculty last semester, holding the Andrew Annon Rose Miller Chair in the History of Zionism and Modern Israel.

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Dr. Lasker will be returning to Israel at the end of July with his wife and five children.

GATHERING EXILES

Continued from Pg. 7, Col. 3.

The time flew by and as I got up to leave, Sylvia Fiskin jumped up and offered to escort me to the bus stop. Because it was late, I had missed the regular bus that stops directly outside their apartment, so we exited out the side door and cut through the back yard to reach the less convenient *tachana*.

As we walked across the yard, I noticed several Ethiopian children playing on the grass. Impulsively, I approached one little boy and asked in Hebrew, "Do you know Ofira?"

"Yes," he answered pointing to the adjacent building. "She lives here."

I stopped in my tracks and stared at him in awe until I realized the absurdity of my immediate assumptions. Ofira, one of the most popular Israeli names, could be anyone. Laughing at myself I asked him, "This Ofira — is she from Afula?"

"Yes," he answered, "from Givat Hamoreh."

Numbly I followed the little boy up the stairs of the Fiskin's next door building, with Sylvia still trailing behind me. The look of surprise and ecstasy in Ofira's face when she saw me was enough to bring tears to my eyes. As we hugged and cried she whispered in Hebrew, "Shoshana, I never thought I'd see you again — it's truly a miracle."

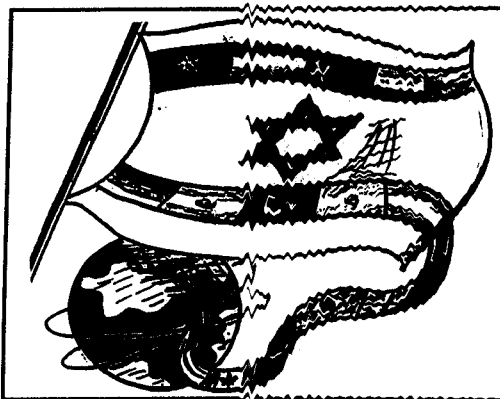
Sylvia, too, though unsure about what exactly had just occurred, had tears in her eyes as she stood by the door witnessing this emotional reunion. I introduced her to Ofira and explained how we had been acquainted. I then gently explained to Ofira that I had to leave to catch a bus back to Jerusalem, but I took down her address and phone number and promised to return as quickly as possible.

Ofira, too, insisted on escorting me to the bus stop. I walked toward the *tachana* with Sylvia hanging onto my right arm and Ofira's hand in my left one. As I listened to Sylvia and Ofira jabbering away in Hebrew, each with her native accent, sharing experiences and trading stories as if they were old friends, I became lost in my own thoughts.

As I stood there between the 65 year old Russian woman and the 13 year old Ethiopian girl, I could not help thinking: This is the epitome of *kibbutz galuyot*, the gathering of Jews from all corners of the world to their national homeland. This is what Israel is all about.

As the bus pulled into the *tachana*, my two newly-found friends slowly pulled away, turned to me and said in unison, "*shalom*."

"Not *shalom*," I answered. "*Le'Hitraot* — I'll be back."



MARCH OF THE LIVING

Continued from Pg. 6, Col. 2.

daven in. I saw his grave, as well as those of the Bach, the Taz, the Tosefet Yom Tov, the Netziv and Rav Chaim Brisker.

And there's no one left to take care of them. The few Jews who are left in Poland do not even use the Jewish cemeteries; they pay their dues to the church and are buried on church grounds. Our walking, as tourists, through these ghost towns and unkempt cemeteries proved their success.

The Nazis were successful in wiping out European Jewry almost wholly. It was in these places that I felt a total loss, a gap in my history, where the Nazis had eradicated and defiled my heritage.

During the Shabbat that we spent in the Warsaw ghetto, we

went for an afternoon walk to the Rappaport Memorial. We had just arrived in Poland Thursday night and started our itinerary Friday, but by Shabbat we were already on the way to complete emotional upheaval.

An elderly man who had been watching our group approached us and asked for permission to say a few words. This gentleman spent a large portion of his childhood in the Warsaw ghetto, and had some interesting stories and thoughts to share with us.

What we found most interesting at the time was a tangential comment he made when he said that he's come back a number of times already. Every single trip that he makes from America to Poland and

back is via Israel. The only way he'll fly into Poland is on El-Al. That's when I started thinking about Israel. Really thinking. I had come to Poland with a group of 40 girls who were all in Israel for the year. For one year. Even though none of us yet live in Israel, we do not consider ourselves tourists. We were not visiting the land; we were just there temporarily because we can not yet be there permanently for practical reasons.

We all strive for continuity. We want children who will connect to us and our parents, and perpetrate the family legacy. Three generations in my family have all been born in different places. Even here in America, adults always ask, "So, where do you come from?" Answering America is never sufficient, "no, but where do you really come from?"

Nobody comes from America. Everyone recognizes how transitory it really is. I want continuity. I want my children to raise their children where they were raised, and their children to do the same. I want a *shalshetet*. My family will really come from somewhere. They will have the kind of roots that give them wings.

And I want that *hemshech* to be in Israel. In a land where none of us are ever tourists. In a land where, though you might come from the USA or the USSR or Ethiopia or Yemen, you haven't left your homeland, but you've come home.

I've heard of American Jews, Russian Jews, Polish Jews and Ethiopian Jews; I haven't heard of Israeli Jews yet.

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Jackie Mason-Brand New On Broadway

by Shoshana Levine

He's short. He's overweight. He talks with an accent that sounds like someone who just stepped off the boat. He's hardly what you would call a movie star or teen idol.

Yet, Jackie Mason is an acclaimed Broadway star and hailed as the comic genius of this decade by his fellow comedians, the public and critics across the country. He has succeeded once again to achieve widespread public acclaim for his new one-man Broadway show, "Brand New," currently playing at the Neil Simon Theatre in Manhattan.

"Nu, so I'm a hit," he says himself. "Comedy is an unpredictable commodity whenever you start out a new show. While you're sweating and struggling to be the best, there's no way to predict what's actually going to come of it. There's more dead bodies on Broadway than any place in the world. Vietnam hasn't killed as many people as Broadway."

Mason's first one-man Broadway show, "The World According To Me," won various awards, including a Tony, played to sell-out, standing room only crowds for two years and was a success at London's palladium. The HBO special of his show, "Jackie Mason on Broad-

way," won an Emmy Award.

His entertaining autobiography, *Jacki Oy!*, which colorfully accounts Mason's exciting rise to fame, entered him into the literary world, and he made his film debut starring in the movie, *Caddyshack II*.

Born in Sheboygan, Wisconsin in 1934, and raised on the Lower East Side of Manhattan, Mason grew up surrounded by rabbis. His father, a rabbi himself, encouraged his four sons to learn for smicha and, like him, enter the rabbinate.

While studying psychology at City College in Queens, Mason, along with his brothers, was simultaneously studying for smicha under the late leader of the American Jewish community, Rav Moshe Feinstein. Though he continued to pursue his smicha, he knew that the rabbinate was not for him, and that his true talent lay in his ability to make people laugh.

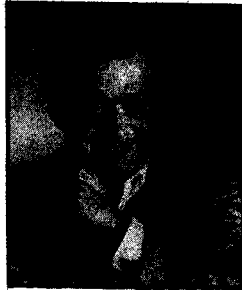
"We, my brothers and I, would leave the house every day telling my father we were going to study. They went to learn, and I went to do comedy routines at improvs. I only persisted [studying for smicha] because it's what my father wanted. He would have been devastated if I'd given up my learning."

"Sometimes the truth is not the ideal. If it's going to hurt someone,

it's better not to tell all the facts."

His relationship with Rav Moshe, he claims, was unique and congenial. "He appreciated my humor, and I respected his learning and righteousness," he said.

While studying for smicha, Mason served as a cantor of a



Jackie Mason

synagogue in New York until the age of 25 when he joined the generations of his family and was ordained as a rabbi. Three years later he quit his synagogue to become a professional comedian because, as he says, "someone in the family had to make a living."

He's been making a living ever since as an actor, stand-up comic, Broadway, film and television star.

Rooted in intelligence, unique perceptions and sympathetic understanding, Mason's topical humor ranges from the common to the sublime. His subjects range from dating, the weather, psychiatry, current events, and the most renowned subject, the focus of his new Broadway show, Jews and Gentiles.

Focusing on the obvious, and presenting his insights on life's most commonplace absurdities, Mason touches a chord in the members of his audiences. When he mentions an everyday situation, like a Jew in a car asking directions, you can picture yourself in his exact scenario. There is an immediate recognition, so when you laugh, you are essentially laughing at yourself.

Mason strongly maintains that his show, though with a concentrated emphasis on "Yiddish humor," is equally as entertaining and enjoyable for all audiences.

"It's just social commentary," Mason asserts. "Whether you're Jewish or goyish it doesn't make a difference. My show is for everyone — Jews and Gentiles alike."

When asked about any possible drawbacks involved in poking fun at Jewish customs, traditions and behavior, and possible damage he, show could cause in the non-Jewish perception of Jews, Mason was

quick to discard any misconceptions.

"What I do is comedy," he stressed. "I'm on the stage to entertain people — all people. You can't take it too seriously or view it in a profound critical light. If you do, every Jew looks like a genius, and every Gentile looks bad. And that's not what my purpose and intentions are."

Though not an observant Jew, Mason still identifies with his Jewish heritage. Oxford University's "Jackie Mason Lectureship in Contemporary Judaism," offers opportunities in postgraduate study of the Jewish religion.

His Jewish identification extends to his affinity for and connection with Israel. He travelled to Israel in the middle of January, amid the falling missiles to show his "support and identification with the National Jewish homeland."

Mason concludes each Broadway performance with a cantorial rendition of a prayer or psalm he recalls from his childhood.

Promising to make a special appearance at next year's YU Purim shpiel, Mason relayed a message to YU students. "Be good," he said, "and always maintain a good sense of humor, because that's what will help you get through life."

SSSB Dinner

Continued from p. 1 col. 5.

implanted and was therefore unable to attend the dinner in person under his physician's strict orders.

Sy Syms, the benefactor and namesake of SSSB, addressed the students on the importance of finding the right profession. The money is not always crucial; rather, it is important to find the job that you enjoy. Four out of five individuals do not remain in their original positions.

Josh Weston, the CEO of Automatic Data Processing, felt that there should be a student forum for SSSB. He and Syms are working together on such a project.

"The students were appreciative of the strong administrative

turnout, notably, Dr. Israel Miller," Reuven Harow noted.

Awards were presented to the outstanding members of SSSB. The business school's valedictorians are Aliza Levine and David Maryles. Other award recipients from SCW are Deena Fink, Miki Jona, Laurn Schnack, Debbie Hyman, Beth Goldberg, Esther Eisenmann and Shoshana Levitz.

"The dinner was extremely successful. The attendance was good, and the program was well planned. It was good that there was a large number of representatives from different firms, and a large contingency of students — sophomores and juniors included; I was happy to see the new students of SSSB showing their interest," Jona pointed out.

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Mazel Tov Marc (Mottel) Eisenmann and Lauren (Lausy) Horowitz upon their Engagement.
 Love Esther

Shalom Eisenmann thanks SCW faculty and student body for their condolences and sympathy on the passing of his mother

Dr. Daniel Lasker-Fulfilling a Zionist Dream

by Mindy Spear

It's Yom Ha'Atzmaut; he's wearing blue and white. He teaches "Theories of Zionism." He says Israel is the place where Jews belong. Are you wondering why Dr. Daniel Lasker doesn't live in Israel?

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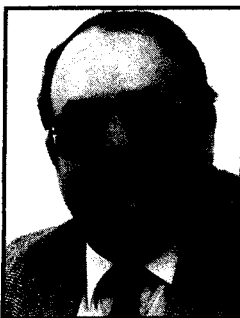
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Yom HaShoah Program

Continued from p.1 col. 5.

families and loved ones.

There is a positive commandment of *zachor* - remember - in reference to the Holocaust. Just as we are told to remember how the nation of Amalek attacked the Jews as we came out of Egypt, so we must remember what Hitler and the Nazis did to the Jews of Europe.

But remembering is not sufficient, contends Jackson. Remembering can only be done by a survivor of the camps, one who can relate memories of the horrors they experienced. "I remember clutching my mother's hand, the SS dogs barking, the sounds of the train wheels turning," related Jackson. "If the *mitzvah* were to forget, I would be a transgressor every day of my life."

What will the later generations do? How will they fulfill the *mitzvah* of *zachor*? "Zachor is only

a guarantee for the preservation of the past. In order to guarantee that the future will know," Jackson answered, "there is the *mitzvah* of *v'hegadita*, telling the story of the Holocaust. Just as we have a *haggadah* on Pesach, which tells the story of the exodus from Egypt, every Holocaust survivor who relates his story is a page in the Holocaust *haggadah*."

What is the story that these people will tell? Is there any purposeful message in their tales? "Yes," Jackson stressed. "There is. The goal of Hitler was different from any other world leader who wanted to destroy the Jews. Genocide was only the means to the ultimate goal, the goal of obliterating Judaism, the very faith, culture and philosophy carried by the Jews for so many years."

"I realized that the Nazis intended on killing, not just the Jews,

but Judaism as well one day in the ghetto where I lived. The SS men came to us," continued Jackson, "with a decree demanding all the Jews to pile their documents and books in the synagogue courtyard for 'filing in a storage house.' Later in the day, I passed by the yard and saw flames shooting out from the pile, the fire dancing a bizarre dance of death around the Torah scrolls."

"The next day, Friday, there was a new command. All men were to shave off their beards and *peyot*. It was then that I realized that the Nazi's goal was a step-by-step demoralization of the Jews, to divest the Jew of his Judaism."

But while the horrors of the Holocaust were unique, countered Jackson, so is the survival. "The ultimate triumph of the Holocaust is for Judaism to go on. Because Judaism does go on, you too are

survivors and are intrusted to carry on the transmission of the message of the Holocaust and to further the redemption."

"But," emphasized Jackson, "by just remembering the near destruction of Judaism, we aren't completely fulfilling *v'hegadita*; we must also apply ourselves to the future."

"How? Out of the ashes of the Holocaust arose the State of Israel. By dedicating ourselves to the growth," Jackson concluded, "especially in Israel, we can fulfill the *mitzvah* of *v'hegadita*."

Lisa Horowitz and Michael Kellman brought the program to a close with a recitation of the poem "The Bar Mitzvah", a candle lighting ceremony and Rabbi Seth Lutnick's rendition of *Kel Maleh Rachamim*.

"The whole program was very moving," commented SCW

sophomore Michelle Amster. "You always hear stories about the Holocaust, miracles that happened to people. But many people rarely hear first-hand accounts of what happened, as many survivors are reluctant to talk. But tonight we got to hear about real experiences. I know I benefitted greatly from the program, and I'm sure others did too."

"Tonight's program was of great importance," concurred Jennifer Cole, a junior at SCW, and one of the co-coordinators of the program. "Our generation will have to provide the link between the survivors and the next generation, which will never get the opportunity to meet survivors. The impressive turnout tonight only proves that everyone feels this responsibility and feels the need to understand as much as is humanly possible about the Holocaust."

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