

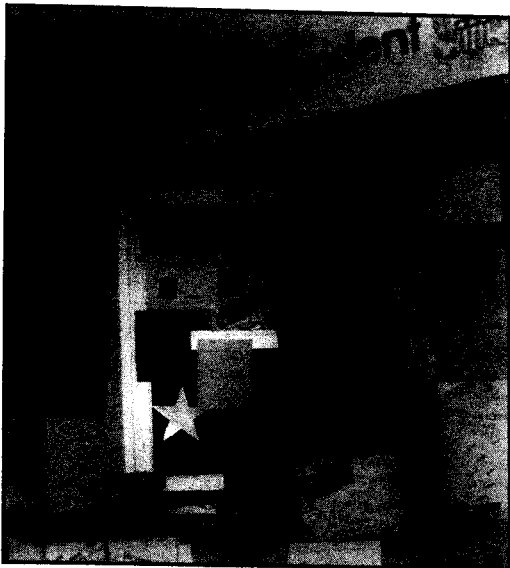
THE OBSERVER

The Official Newspaper of Stern College for Women • Yeshiva University

May 16, 1991

Volume XXVI, Number 9

Sivan 5751



Decorated dorm during campaigns.

91-92

Student Board Elected

by Tikvah Ben Zvi

On Thursday April 25, Stern College elections were held for the 1991-1992 academic year's Student Council, Torah Activities Council, Sy Syms School of Business Council, and sophomore, junior and senior class boards.

The votes were tallied by the present Student Council, and the election results were available by Thursday evening. The Student Council elected for the upcoming school year consists of Susie Schluskel, president; Lisa Mayer, vice president; Ofira Katz, corresponding secretary; Michelle Lerman, recording secretary; Chani Penstein, treasurer.

The TAC board for the upcoming year consists of Faith Chudnoff, president; Miriam Cohen, vice president; Sarah Fruchter, vice president; Tammy Wolfset, secretary; Nomi Dworken, treasurer. The 1991-1992 Sy Syms School of Business Council is composed of Malka Raul, president; Sheryl Glazer, vice president; Leiba Nesis, secretary; Felicia Bench, treasurer.

The senior class board for the school year 1991-1992 includes Debbie Levine, president; Penny Finkelstein, vice president; Chani Fruchter, secretary; Lisa Rosen, treasurer; Faigie Genauer, senator; Estee Hecht, senator.

The junior class board for the upcoming year includes Jordana Blumof, president; Ann Aidelson, vice president; Shulamit Klein, secretary; Joyce Markowitz, treasurer; Joy Weinstein, senator (one year); Ann Diamant, senator (two years).

The sophomore class board includes Pamela Schlanger, president; Robin Byoch, vice president; Shani David, secretary; Becky Ehrenpreis, treasurer; Melissa Gable, senator.

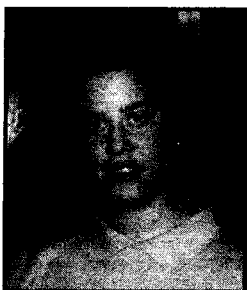
The members of the newly-elected SCW Student Council shared their thoughts and ambitions for the upcoming school year. Before elaborating on future plans, Susie Schluskel, SCW's new president, first wanted to thank all of her supporters for their help and votes.

Concerning her plans for next year, Schluskel iterated that she meant what she said at the presidential debate: she wants to stop student apathy.

Schluskel admitted that she does not yet know how to accomplish this goal of bringing an end to student apathy; however, she asserted that with "four months of summer vacation and a cooperative board, hopefully, the new Student Council will think of events that will interest the student body."

Schluskel also said that the day of the elections, a freshman wrote her a page-long note, telling her how freshman orientation could be improved. Schluskel revealed that this display of interest in student activity delighted her, and she stated she would like to see many more people concerned with student life.

Continued on pg. 11, col. 1



Susie Schluskel, SCWSC Pres. 1991-1992.

Stern Valedictorians Named

by Debra Teichman

Yeshiva University will hold its 60th Annual Commencement Exercise at Lincoln Center's Avery Fisher Hall on Wednesday May 29. Among the degrees and awards that will be bestowed, several SCW students will be honored for their academic excellence.

The valedictorians this year include Atara Kane, Stern College's general studies valedictorian, Elisheva Wohlgelemer, the valedictorian for the Rebecca Ivry Department of Jewish Studies, and Aliza Levine, the valedictorian for Sy Syms School of Business.

Kane, a resident of Florida, entered Stern as an early admissions freshman and then spent her sophomore year at Midreshet Moriah in Israel. At Stern she majored in biology and plans to attend Albert Einstein College of Medicine in the fall of '91. Throughout her years at Stern, Kane was a tutor in the writing center and was a member of the Pre-med, Chemistry, and Drama Societies.

Wohlgelemer, who spent four complete years at Stern, double majored in art and Judaic studies. On an extracurricular level, she

was a tutor in the writing center, and active in the Dramatics Society. Wohlgelemer, a contributing writer to both Besamim and The OBSERVER, specializing in writing cultural arts articles. Presently in Israel, she remains unsure about her future plans, but would ideally like to combine her artistic talent with teaching Judaic studies.

Levine, who majored in accounting and was a member of the Accounting Society, has received and accepted a position at Ernst and Young Accounting Firm. She enjoys playing the violin in her free time.

Until 1989, the valedictorians of SCW had been selected by students, who were given a choice of three candidates per valedictory position. Beginning in 1989 this process was changed. Presently, student grade point averages serve as the initial measure for selection. At this same time, the Rebecca Ivry Department of Judaic Studies valedictory position was instituted. The valedictorians' grade point averages are based on seven semesters since the grades for the last semester are completed too late to be included.

Many students seem to prefer the new system over the old sys-



Atara Kane-SCW valedictorian.

tem. "The previous system allowed for popularity and personal issues to become a factor in selection," one student said. These students believe that these issues have no place in the process of choosing a valedictorian since this honor should be based on academic achievement.

Some, however, feel that this system is flawed. Alyssa Herman, a junior asserted that, "this system is imperfect for when academics serve as the sole criterion, it does not necessarily produce valedictorians who are true representatives of the school."

Awards Assembly Initiated

By Miriam Bacon

For the first time in the history of Stern College for Women, an awards ceremony was held to present students with the faculty departmental awards that are usually distributed during the ceremonies at senior dinner.

The goals of this first Awards Assembly at SCW were to publicly recognize the scholastic achievements of outstanding seniors and to give them a charge for the future. Over 100 people attended the event which took place during Club Hour between classes on Wednesday May 1 in Koch Auditorium.

The audience was composed of students, primarily from the senior class, faculty members and members of the administration. The awards presented at the ceremony were for academic achievement and the recipients were chosen by the faculty members.

Additionally, three awards that were voted on by the senior class, namely the The Lisa Wachtenheim Memorial Award for character and service, The Ghity Stern Award for a student of stellar character and commitment to the Jewish community and The Professor Nathaniel L. Remes Memorial Award for character, personality and service rendered to the school were presented to the chosen recipients.

The program consisted of the awards ceremony and some brief introductory words by SCW Dean, Dr. Karen Bacon. The two senior class professors also addressed the students.

Dean Bacon introduced the program by saying, "the award winners, by their achievements, have singled themselves out. They have a responsibility to make a difference in the world, to try to fix the things that aren't right."

Rabbi Tzvi Flaum, Jewish Studies senior class professor, elaborated further on this point. Based on a verse in Emor 22:32, Maimonides states that there is a positive commandment to sanctify G-d's name.

This can be accomplished in two ways, he said; dying to sanctify G-d's name or living to sanctify G-d's name. Rabbi Flaum told the students they had a responsibility to go out and live in a way that will sanctify G-d.

He said they represent Stern College, the Orthodox Jewish Community and the Jewish Nation as a whole. By their actions they can prove that they have internalized what they learned at SCW.

Dr. Joshua Bacon, secular studies senior class professor, also addressed the role the graduating seniors will play in the future. Dr.

Continued on pg. 11, col. 3

SCW Celebrates Siyum

by Leah Frenkel

The Chavruta Movement held a siyum in Koch auditorium Wednesday night May 8 to celebrate the completion of the Torah by Stern College students.

The Chavruta Movement, which operated under the auspices of the Torah Activities Committee, was the brainchild of Tzvia Lepow and Shani Feiner. They conceived of and implemented the program in the wake of the Gulf War outbreak as a United States counterpart to the Operation Torah Shield mission.

Students who partook in the program were assigned parshiot, weekly portions, in the Torah

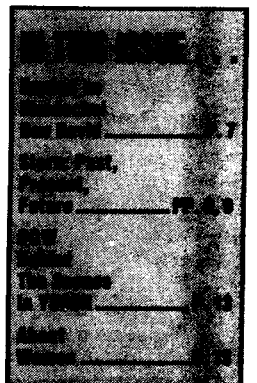
which they learned in pairs every Wednesday night.

Each week, all of the participants leaned together at one designated time and place. On two of the scheduled nights, guest speakers Rabbi Tzvi Flaum and Rabbi Moshe Weinberger addressed the participants prior to the actual chavruta learning.

Feiner asserted that they originally expected about 100 students to join, and were quite pleased that in actuality 200 hundred signed up.

Shandy Chesner, a participant, stated that "it is nice to have a set time for learning," but noted that

Continued on pg. 12, col. 4





Stern Left in the Dark

For the week of May 5-May 10, Yeshiva University had the privilege of hosting Rav Ovadia Yosef, the former chief Sephardic Rabbi of Israel and present leader of Sephardic world Jewry. While the students of the uptown campus benefitted greatly from Rav Yosef's visit by hearing numerous *shiurim* and lectures, most SCW students weren't even aware of his presence. How is it possible that such a great Torah scholar and Jewish leader was a part of the University for a week and a section of the University was not informed of his visit?

Unfortunately, such a scenario is possible and it was the case concerning Rav Yosef's visit. It seems that no one even brought up the possibility of Rav Yosef addressing the SCW students. This is par-

ticularly disheartening; Rav David, Rav Yosef's son, who spoke with a representative from The OBSERVER, said that his father, who regularly gives *shiurim* to women in Israel, would have been perfectly willing to give a *shiur* to the women of Stern. He did not do so because his schedule, which was compiled by YU, did not include a *shiur* for the SCW students.

Once again it seems as if Stern has been ignored by the hierarchy of YU. Did those involved in planning think that a Stern audience would have been less receptive and appreciative of Rav Yosef's words?

Especially since Rav Yosef is one of the world's leading *poskim* in regard to women's issues, it would have been more than apropos for the Rishon L'Zion to address SCW's entire student body.

Where Do We Go From Here?

Stern College boasts an enriching, intellectually stimulating Jewish Studies department. Students enjoy the wide variety of textual and analytical courses which are taught in a religious environment and are unavailable elsewhere. The Judaic Studies major at Stern remains a popular choice, yet it leaves students who are interested in expanding the broad base of Torah learning they acquire at Stern with few options after graduation. While Bernard Revel Graduate School offers advanced degrees in Jewish History and Bible, and Azrieli focuses on Jewish education, no graduate level program

parallels Stern's style and scope of learning. At Stern, courses range from study of Tanach and Rabbinic literature to Jewish History and Philosophy, and they accent *halachah* as relating to practical observance, yet presently, no program exists which encompasses such a broad curriculum. Students who want to pursue advanced degrees or continue learning in a multi-faceted Jewish Studies program are left with no alternative. An avenue upon which these needs can be met must be found within the educationally and intellectually rich environment of YU.

Yom Yerushalayim Passed Over

The 28th of Iyar came and went virtually unnoticed and uncelebrated by many SCW students. Intensely involved in reading week, SCW chose not to commemorate Yom Yerushalayim with a Stern-run and oriented student activity. The lack of student participation in the SOY-Gush

Alumni sponsored *chagiga* further represented their apathy.

Studying and exams should not lower our sensitivity and commitment to Israel and Jerusalem. It is wrong for us to celebrate momentous Jewish occasions based on their convenience rather than on their importance.

THE OBSERVER

245 Lexington Avenue, New York, N.Y. 10016 340-7700. Published by Stern College Student Council. The views expressed in unsigned columns are those of The Observer only and do not necessarily reflect the opinions of the student body, the faculty or the administration of Stern College.

Governing Board Shoshana Levine, Editor-in-Chief

Rachel Schenker
Executive Editor

Deborah Aharon
Senior Editor

Elizabeth Botterman
Features Editor
Shani Feiner
Research Editor
Leah Hoffman, Judy Dick
Arts/Graphics Editors
Yehudit Moskowitz
Sports Editor

Sarita Rosenhaus
News Editor
Jodi Goldman
Photography Editor
Rachel Markowitz
Business Manager

Associate Editors

Adeeva Laya Graubard, Alyssa Herman, Ricki Lieber, Laura Gordimer News
Malka Fogel, Banji Latkin, Mindy Spear Features
Channie Weiss, Ofi Katz Layout
Elyse Feintuch Photography

The Observer does not endorse or touch for any of the products or restaurants advertised within.

LETTERS

Due Credit

To the Editor:

How many times have we picked up the phone in the school lobby and during the course of the conversation glanced over our shoulder, catching piles of the latest edition of The OBSERVER in the corner of our eye? Picking up the latest issue, we take for granted the timeless effort that is put into the compilation of this product.

Deciding what issues to cover, distributing articles to be written, editing until early hours of the morning, designing the layout, getting to the printer before the deadline, all this is but a small fraction of what goes into putting together just one issue of the newspaper. Students in this school are often too quick to criticize and in doing so ignore the positive.

It's perfectly acceptable and even expected that students have concerns about their school paper. However, if a student has a criticism, she should put it in print and, assuming it's a valid point and well-written, The OBSERVER will no doubt publish it. It should not be that the editors have to practically coerce students to respond to school issues by writing letters to the editor.

The OBSERVER has become a highly respectable undergraduate publication, with both high standards and expectations. Over the year it has covered a variety of topics ranging from campus news to contemporary halachic issues to exclusive exposes on well-known Jewish personalities. There is something for everyone to read and enjoy.

Since credit should always be given where credit is due, we'd like to wish this year's editorial

board a big *yasher koach* on a difficult job well done (while simultaneously keeping their sanity) and good luck to next year's board in maintaining the high standard of our school's paper

Sylvia Haber Ofira Katz
SCW, 93 SCW, 92

Survivor Questioned

To the Editor,

Many of us lost family in the Holocaust. We have all heard stories about the terror, the torture, the barbarity, which the Nazi regime perpetrated to rid the planet of the Jewish people. We imagine the pain the victims as well as the survivors experienced, though we still cannot fathom in our wildest and scariest nightmares, the level of the suffering and brutality.

For Rachel Schenker, in her article, "Marching On", to claim that she is a "survivor of the Holocaust" is to downplay the torture the victims went through on a daily basis. For Rachel to call herself a "survivor" after a one week trip to Poland, as a tourist, is to presume that she underwent more than a bit of emotional discomfort. She also went on to state that she "felt claustrophobic" and it would not "take much imagination to wonder about the thousands who were shoved in at the same time." I was not aware that a feeling of claustrophobia leads one to identify with the experience of eminent death by asphyxiation.

After viewing the horrifying sights, she went back to her hotel room, where she had the opportunity to eat, regroup with friends, and sleep, in physical comfort. I would surmise that an air of solemnity accompanied and pervaded the en-

tire group and this trip was not viewed as a vacation. I am also convinced that the tourists never felt so emotionally battered in their lives. Their hatred of the guilty parties, as well as their sympathy for the victims probably left a deep imprint that will remain with them forever. However to equate herself to the sufferers is to liken the pain of a stubbed toe to that of an amputation, without anesthesia

Chana Rosenthal
SCW '91

Clubs Overlooked

To The Editor,

I recently attended the annual Inauguration and Awards Ceremony sponsored by the Student Councils.

I was greatly disturbed that many dedicated and deserving were overlooked. Specifically, this was the second year that the Speech Arts Forum was ignored by the Student Council. Angelica Fernandez has been President for the past two years, and because of her efforts, she has made the Speech Arts Forum a club that Stern can be proud of.

Besides organizing the Second Annual Jewish Arts Festival, which took weeks of preparation, Angelica has also brought in many interesting and motivating speakers in order to spark student interest and involvement. This is not a job that she was hired to do, but rather one which she took upon herself, and succeeded in making the Arts Forum very successful.

I, and many others who have worked with Angelica, believe that she deserves recognition and appreciation for all she has done.

Chani Hook
SCW 91

WE'RE NOT JUST CHOPPED LIVER!

Try Something Different at

Lou G. Siegel

Try one of our fabulous new dishes:

- Honey Citrus Chicken
- Honey Mustard Salmon
- Grilled Spanish Tort Queso
- Spicy Chicken Queso
- Spicy Chicken Queso

(212) 921-4433
LOU G. SIEGEL'S

209 W. 34th St., near 7th Ave., N.Y.C.

by Shoshana Levine

This has undoubtedly been one of the most eventful and exciting years for both *Klal Yisrael* in general and Yeshiva University in particular. We, as a nation, have undergone trying times, and YU has responded appropriately. The most notable event that occurred this year seems to have been the widely publicized Operation Torah Shield.

As proud as I am to have been a part of this momentous event, I feel that there is a deeper, more significant lesson to be learned over and beyond the technical aspects of what went into planning such a grandiose event. Over-emphasis on this incident becomes counterproductive in that it de-emphasizes, and even disregards that which comprises the essence of YU.

The world viewed Operation Torah Shield as an unusual and unique response to a Jewish crisis. We, however, as members of the Yeshiva University community, must look beyond the trip itself and recognize the spiritual aspects of YU that made this not an anomaly, but rather a normal, instinctive reaction to a problem facing *Klal Yisrael*.

The subliminal message found beneath the grandeur of Operation Torah Shield is identical to the message hidden in the greatest, most momentous event in the history of the Jews, and appropriate with Shavuot approaching: *Matan Torah* — the Jews' receiving of the Torah at *Har Sinai*.

There is a striking difference between the giving of the first and second *luchot* [tablets] to the Jews. The first set was given amidst great fanfare and celebration. The newly freed Jews were gathered all together, for the first time as a uni-

fied nation, with the great mountain hovering above their heads, as Chazal tell us (*Shabbat 88a*).

Lightning, thunder, earthquakes and an incessant sounding of the *shofar* pierced the somber scene. G-d in His full glory spoke the first two commandments to His people, and Moshe continued only because the people were too overcome with fear. The entire episode, the most glorious event in our history, ended rather abruptly, with Moshe descending from the mountain, seeing the Jews sacrificing the Golden Calf, and smashing the tablets down, destroying them completely.

The second set of tablets, were then presented to the Jews in a much simpler, more intimate manner. They were presented without the splendor of *ma'amad Har Sinai*, and appropriately received on Yom Kippur — a day of introspection and solemnity.

It is this set of *luchot* that have endured and have remained our basis of existence throughout the generations.

This concept is imparted in the first Book of Kings, Chapter 19, when the great prophet, Elijah, is searching for G-d. Elijah, known for his performance of spectacular miracles, including reviving a boy from the dead, and disproving the false prophets of *Ba'al* on Mount Carmel, seems to have difficulty finding G-d.

First a great earthquake approaches, but there is no G-d. Then a great wind sweeps over the prophet, and still G-d is not revealed. Finally, a great fire appears, but G-d remains hidden. Elijah, in complete frustration calls out to G-d, and then the Torah tells us, there is a *kol demama daka*, a quiet whisper, and within that quiet whisper G-d is

revealed.

G-d's message imparted both to Elijah and to *Bnei Yisrael* through *matan Torah* is clear. Lasting change and significant effect take place through quiet, introspective action. Real momentous events are not necessarily those carrying along tremendous fanfare and outer splendor like *ma'amad Har Sinai*, a showdown on Mount Carmel, or Operation Torah Shield.

One must look beneath the surface and both recognize and acknowledge those less obvious facets which make these glorious events possible. And that is where the role of Yeshiva University, and specifically Stern, comes into play.

As momentous as Operation Torah Shield was, as was *matan Torah*, it was not an end. Just as *matan Torah* provided us with an eternal base upon which our daily activities are established, so too are those qualities that Stern has to offer. Only the foundation of Jewish values imbedded inside each one of us will prevail in our futures.

These values that come from our rebbeim and teachers form the essence of Stern. I felt only pride in YU and my rebbeim when I entered Kennedy airport on January 14, with mixed feelings about my upcoming trip, and saw Rav Schachter, Rabbi Berman and Rabbi Tendler waiting on line to check in their luggage. When I descended the steps of the El Al plane after arriving at Ben Gurion airport, and was greeted by Dr. Lamm, Dr. Miller and Dean Bacon, my feelings were confirmed.

These pillars of Yeshiva University are the people guiding us and molding us to become the future leaders of *Klal Yisrael*. And their participation in, and endorse-

ment of this student organized event, demonstrated to us that those values they imbued in us, are just as strongly imbued within them.

Many people outside of the YU world may have been impressed with our seemingly spontaneous response to the Gulf Crisis, but in actuality, the response was not unusual. The day-to-day activities of the student body, and perpetual involvement in *chesed* and communal services, tend to get lost beneath the more glorified events. The weekly visits to hospitals and old age homes, the massive *tzedakah* drives, the outreach throughout the world in which Stern women are so intrinsically involved, must not go unnoticed.

The constant undercurrent of *ruach*, zionism and communal responsibilities that flows through Stern on a more mundane level enables us to carry out the outward *ma'amad Har Sinai* type events.

There are times when outward demonstrations are necessary. Last year, with talk of imminent pogroms in Russia, YU students organized a large-scale rally in Washington. This year, with fear of a Gulf War, and hordes of people leaving Israel, YU students rose to the occasion again and brought 400 people into Israel on a chartered flight.

But we must not lose sight of that which enabled us, and even compelled us, to react in these ways.

The distinctive characteristics of YU, and specifically Stern, attribute to the building process of a valuable foundation of Judaism. What makes us unique, however, is not merely our Torah U'Madda philosophy at face value, but rather, the careful weaving of the Torah throughout the *madda*.

A vital issue frequently raised during the year questioned the extent of the Torah influence on the *madda*. Are we a yeshiva first or a university? Should Student Council and TAC be intricately bound or remain separate entities?

The OBSERVER, the official SCW publication, has been viewed in previous years as the secular newspaper representing the "university," or *madda* segment of Stern. As a result of careful analysis, hard work, and effort on the part of the various editorial boards, this image has evolved over the past two years from being just any university paper to a Yeshiva University newspaper. Maintaining the inherent need for the Torah aspect of the YU community by addressing halachic issues, covering *shuirim* and choosing to focus on Jewish communal themes, the newspaper has come to represent the true YU philosophy that exemplifies the *raison d'être* of Stern.

The education we receive in Stern, both academic and spiritual, not only enables us, but further, compels each one of us to become leaders of the Jewish community. When we graduate and enter the world outside of Stern, it is not with Operation Torah Shield that we will succeed as leaders, but with those values that Stern has embedded in us which enabled us to organize such an event.

Only by recognizing, and more importantly, acknowledging the need for the Torah aspect in our inherent beings, will our natural communal instincts be cultivated by the Stern environment and succeed in providing leadership for the Jewish community.

(Thanks to Dr. Josh Bacon for contributing his ideas.)

RESPONSA: TAC President Speaks Out

by Chayale Weissman

Student apathy is a problem that every student council faces when planning events. As president of the Torah Activities Council (TAC) for the past two years, however, I would like to express my "kudos" to the student body for a change.

This year I have noticed a surge of student involvement in numerous events and extra-curricular activities that TAC has sponsored. These events appealed to a variety of students as noted by overwhelming attendance and participation. A record high was reached this year at both the Chanukah and Purim *chagigot*. Koch Auditorium was packed as students literally shook the floor with *ruach*.

At the onset of the year, a can drive was initiated. Bins were set up in the school building and on each floor in the dorm, administered by floor representatives. The seven cents allotted per each can really added up, as over \$600 were raised.

This money, which could have been "thrown in the garbage," is now being distributed to Lifesavers, an organization helping patients who need bone marrow transplants, and to Chai-Lifeline, an organization helping children with terminal illnesses.

Our *tzedakah* drives have also been extremely successful. We have collected and donated over \$6000 on behalf of five organizations: HASC Summer Camp, Keren Haezer, Keren HaChesed, Tomchei Shabbos, and Yad Eliezer. The TAC board chose these charities in particular because we felt the student body has a special interest and association with them.

A clothing drive on behalf of Soviet emigrants to Israel succeeded in sending over 50 bags of donated clothing to Israel before Pesach.

In an immediate response to the Gulf War and Scud missile attacks on Israel, special raffles were held. Several thousand dollars were

raised and hand-delivered by Rabbi Avi Weiss to the mayor of Petach Tikvah to directly help rebuild the homes destroyed by the attacks.

Another event initiated in response to the Gulf War was Operation Torah Shield — the Homefront. More than 100 women signed up to learn different *parshiot* of the Torah to manifest concern for and affiliation with our fellow Jews in Israel. This was also our way of seeking Hashem's help during this crisis.

Many students have also sought additional Torah learning by attending the *parsha shiur* given every Tuesday night. The *Beit Midrash* has been packed with girls learning from the discussions on the *parsha* led by fellow students.

Weekly Pirkei Avot *shiurim* have also been given by Rabbi Flaum every Monday night, in addition to guest *rebbeim*, like Rabbi Blau, Rabbi Willig, Rabbi Rosensweig, Rabbi Moshe

Weinberger, Rav Chanoch Teller and Rav Goldvicht, who gave *shiurim* to packed audiences in the Orange Lounge and school building.

Aside from intellectual growth, students are capitalizing on what they have been learning, and putting it into practice. I have been amazed for example, by the quick responses received whenever Chai-Lifeline has asked for a volunteer to visit a sick child in a hospital, and even to spend the entire night in the hospital in order to alleviate parental worry.

Two to three times a week students visit patients in Beth Israel Hospital regardless of tests, papers, and personal commitments. Women also take time out of their busy schedules to teach Israeli dance to young Soviet immigrants in Washington Heights.

These are only a few of the many events and activities in which the entire student body has participated. There are many people who deserve special thanks

for their supervision and commitment to these numerous programs. The success of the year, however, is clearly due to student involvement in council activities.

Although many students participated in the various events of the year, technical planning and programming of activities did not receive the same amount of enthusiasm. Some may attribute this lack of involvement to student apathy. At times creativity might seem to be a rare commodity, but not as often as one might think. If students direct their strengths and energies toward getting programs off the ground, even more could be accomplished in the future.

I hope the success of this year provides you with a sense of fulfillment and encouragement to continue in all your good work and noble endeavors.

"Yasher Kochachen" and good luck!

The Observer Wishes Everyone Good Luck in Finals And A Fun & Productive Summer

AROUND THE CAMPUS

NEWS BRIEFS

Rabbi Brovender On Yom Yerushalayim

Rabbi Chaim Brovender, Rosh Yeshiva of Midreshet Lindenbaum in Israel, spoke last Thursday to Brovenders' alumnae and Stern students on the topic of Yom Yerushalayim. He addressed the kedusha of Yerushalayim as the source of its importance in tefilla.

Based on the Rambam's explanation of the halacha for turning toward Yerushalayim when one davens, he explained that while on one hand, the sanctity

of Yerushalayim has been created by Hashem, it is made a resting place for Him through Bnei Yisrael's recognition of the city as holy and special.

In a historical overview of the Six-Day War and the recent Gulf War, Rabbi Brovender emphasized the overt miracles that occurred. Historical events should be looked at as reasons for living religious lives, he explained. They should be looked at as spiritual, and not simply practical phenomena.

Film to Enlighten

On Monday April 22, a program was held in the Orange Lounge of Brookdale Hall to heighten awareness about the many Jews who still remain in Ethiopia. The program was sponsored by the Ethiopian Jewry Taskforce Network of Students in Yeshiva University.

SCW students Sarah Gersten and Deena Landesman ran the program which began with a movie entitled "Falasha." The movie, which was filmed before the 1985 Ethiopian rescue mission, Operation Moses, portrayed the lifestyle of the Jewish people of Ethiopia.

Jewish people were living in dilapidated shacks, with a lack of clean water and food. They also faced much discrimination, and were essentially trapped and unable to escape the predicament in which they found themselves.

Intermittent group discussions

look place throughout the movie, which enabled participants in the program to express their feedback on the issues raised.

Even after Operation Moses, many Jews remain in Ethiopia, separated from relatives who already escaped to Israel. At the end of the program, participants were given postcards to mail to their senators to help rescue the remaining Ethiopian Jews, and reunite their families.

Landesman said that the program was designed "to make people aware of the plight of Ethiopian Jewry, and to make them aware that there is still a problem... there are still Jews who are separated from their loved ones. We cannot forget them."

Although the turnout was small, the participants maintained that the program was successful in creating an awareness in those who took part.

Sport Soiree

The annual Sports Award Banquet was held uptown on Monday May 13 in Belfer Hall. The banquet commenced with greetings from President Lamm, Vice President Rabbi Miller and Dean Bacon. After dinner the awards was given out. The intramural swimming awards were handed out first, followed by the

tennis awards and then the basketball awards. A coaches award, as well as an MVP award, was given out to the most valuable tennis and basketball team player. Stern congratulates all those who participated in this year's sports teams, and looks forward to a victorious 1991-1992.



Hollywood comes to 34th Street. Stern women are intrigued as movie is filmed down the block from Brookdale Hall.

Maleska Amazes Crossword Fans

By Alyssa Herman

In light of the New York Times crossword puzzle craze that has swept over Stern College, the student council invited Eugene T. Maleska, editor of the New York Times puzzle to address the student body about his profession. Crossword puzzle enthusiasts eagerly awaited his discourse which was delivered on Tuesday April 30 to an audience that filled Koch auditorium.

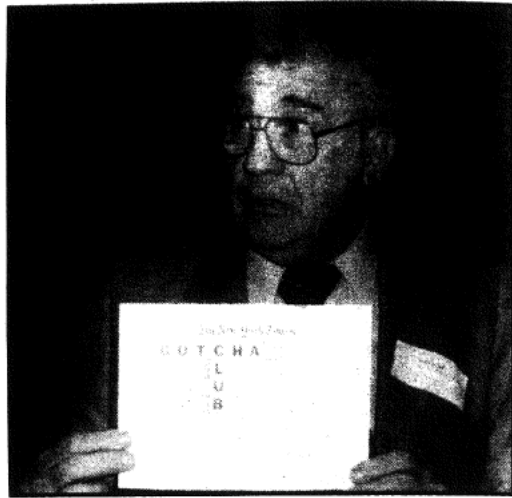
Student Council president, Lisa Horowitz, introduced Maleska, who was a chief contributor to the NYT crossword puzzle before becoming its editor in 1978. Prior to his full time employment at the Times, Maleska, who received his doctorate in education at Harvard, was a teacher and administrator in the Harlem public school system.

Via syndicates, Maleska's puzzles have appeared in over 250 newspapers across the nation. He has also edited several books which are compilations of his most difficult and best puzzles including his new book, Across and Down.

Maleska began his speech by dubbing himself "Maleska the Malevolent," a title on which he prides himself based on the difficulties and challenges that his puzzles present.

He then outlined his speech pattern which consisted of four main components: an explanation of how he started out in the crossword puzzle trade, the logistics of creating a puzzle, tricks of the trade and his different types of fans.

Maleska described his original involvement in puzzle making as a romantic story that occurred during his college years. Maleska created a puzzle for his girlfriend and later wife, Jean, with the only clue being "most beautiful girl on cam-



Eugene T. Maleska performing.

pus."

Seeing the puzzles that Maleska constructed, his roommate commented that the local newspaper would pay five dollars to the author of a puzzle that they published. Intrigued by the prospect of constructing puzzles, Maleska studied the dynamics of the puzzles that he solved throughout the course of the next four years.

In the wake of the rejection of his first forty puzzles, Maleska made an inquiry and discovered that the newspaper editors refrained from publishing his puzzles because they suspected him of being a plagiarist, for he was too young for his puzzles to be so good.

After explaining that he had studied the art of puzzle making for several years, the newspaper finally agreed to publish one of his works. He then related the thrill of

having his first puzzle appear in the New York Times.

Maleska's strategy for successfully constructing puzzles is finding words that alternate consonants and vowels. By placing two such words, one beginning with a consonant and the other a vowel, horizontally, words begin to be formed on the vertical plane.

Maleska proceeded to explain the principle of diagonal symmetry which governs all of the NYT's puzzles. When a box is blackened in one corner of the square puzzle grid, its diagonal counterpart must also be darkened. The middle box becomes the only one without a counterpart.

After presenting two more rules employed by the NYT, that words must consist of at least three letters and that a word cannot be repeated within a puzzle.

Continued on p. 15, col. 1

"Come For Shabbat" Campaign a Success

by Debbie Rudack

Campaigning for this year's Student Council, Torah Activities Council and Sy Syms School of Business did not end on April 25, but rather a new joint campaign for "the shabbaton of the year" began.

Yeshiva University president, Rabbi Dr. Norman Lamm and his wife were the guests at the SCWSC, TAC, and SSSB sponsored Shabbaton at SCW on the weekend of April 26-27.

An intense campaign made up of more than 30 posters was launched in the lobby of the school building announcing the Shabbaton and encouraging strong student participation. The signs made were a parody of the campaign slogans used by the students running for student council positions such as, "During Sefira, stay in for Shabbat" or "Absolut Shabbos".

Posters, however, were not the only campaigning method used. Various members of the Student Council Board went from room to room to sign people up, and they were even stopping students on the street.

Lisa Horowitz, president of SCWSC, felt it was important that the students, especially present and future student leaders, attend in the name of school spirit as well out of respect for Dr. Lamm. Student Council made the Shabbaton even more enticing by paying extra for special foods such as brisket Friday night along with the chicken, and better desserts for the Fiday night one.

As late as Thursday afternoon only 15 people were signed up, but by Friday morning the total rose to 150. Twenty-two students from YC attended, some of whom are either present student leaders or

candidates for next year's YCSC Board.

Dr. Lamm spoke Friday night on the aspects of Quietism vs. Activism, the extremes of each as well as the importance of both. Many participated in the Saturday night event held at Hackers, Hitters, and Hoops located at 123 W. 18th Street where students could play miniature golf, ping-pong, or basket-ball.

This last campaign put forth by the exiting Student Council Board turned out to be a tremendous success, and Lisa Horowitz "personally commends everyone for coming, and congratulates Food Services on a job well done."

"This Shabbaton proved how successful an event can be when that extra effort is exerted," Horowitz declared, and she strongly hopes that "this spirit will carry into next year."

AROUND THE CAMPUS

Poetry Presentation

By Amanda Weiner

The pressure is on. You feel your palms sweat. Everyone is staring at you. You try to remember not to fidget. You force yourself to avoid saying "um". And you hope with all your might that you sound intelligent. It's not just making a fool out of yourself you have to worry about; it's making the grade.

To anyone who has taken Speech 1100, this may sound all too familiar. It is understandable that any student performing under the eye of a Speech professor may hope for a role reversal; a chance to see the professor sweat for a change.

On April 24 students had just such an opportunity. Four faculty members, Peninnah Schram, Rebecca Stearns, Bob Kelly, and Mark McGovern, presented stories and poetry for around thirty students in attendance.

Although the professors originally planned to use "spring" as a unifying theme, in the end each simply chose the literature that he or she preferred to perform. The result, in Schram's words, was "different pacing and tones that gathered together and flowed."

Schram performed a story of Jewish flavor about the Seer of Lublin.

Kelly began with poetry about love, which he read with Stearns. Next he recited a poem on Ulysses, and he ended with a Grimm's Fairy Tale.

McGovern began with a pun through which he admitted his trepidation about performing in front of students. He then read a poem by Keats and ended with a

Continued on p. 11, col. 3.



Stern women enjoying awards ceremony.

SCWSC Inauguration & Awards Ceremony

by Yael Bloom

The culmination of this year's elections took place Tuesday night, May 7, at the annual inauguration and awards ceremony held in Koch auditorium. The room was filled with students and was decorated with Stern pennants and paraphernalia. A buffet of desserts was spread out for the consumption of the participants.

Lisa Horowitz, SCW student council president, Chayale Weissman, president of the Torah Activities Council, and Miki Jona, President of Sy Syms student council, each presented awards to the deserving women in each one's respective councils.

Horowitz introduced the ceremony by bestowing awards upon Stuart Reichman, assistant manager of the Stern cafeteria, upon the members of the Food Services Committee and upon Mr. Gonzalez, the head of Stern's security.

Weissman presented awards to the leaders of all the clubs under the tutelage of TAC including the Chevrua Keshet, the Israel Club,

the Can Drive Committee and to the editors of TAC's two publications, the Kasher Newsletter and Bina Yeteira. Jona thanked the manager and staff of Milner's Market for all the hard work and arduous hours they put in during the school year, especially during midterms and finals.

The awards for the Aishel Honor Society were presented by Zelda Braun, head of student services. Mrs. Braun explained that the Aishel Honor Society was created many years ago to honor those women who had given a lot of their time and effort to the community, while also being academically superior.

This year's inductees were Sharon Cunin, Lisa Horowitz, Lisa Lasher, Shoshana Levine and Rachel Mohl. Each recipient received an Artsroll Machzor.

After the numerous awards were presented, the heads of the three student councils inaugurated next year's boards. Representatives of the present boards then

Continued on p. 13, col. 1.

Professors of the Year Honored

By Ann Aidelson

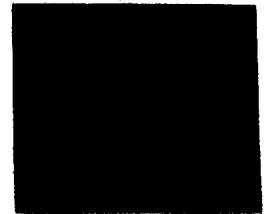
Graduating seniors voted to select the senior class professors for both the Judaic and secular divisions at Stern College. In addition, there was a separate distribution of ballots to the graduating class of the Sy Syms School of Business to select the recipient of the first annual Professor of the Year Award presented by the SSSBC.

The ballots for the Stern College faculty awards were handed out at in the lobby of the school building. Originally scheduled for one day, the voting was extended an additional day because many students were unaware that the voting took place. Signs were then posted in order to increase student awareness and to ensure that a greater percentage of those eligible would participate in the selection process.

Students were given a list of senior professors and were asked

school, Rabbi Tzvi Flaum, while the Secular Division Award was awarded to psychology professor, Dr. Joshua Bacon.

In a separate ballot the 20



Dr. Joshua Bacon

graduating seniors of SSSB were instructed to choose "the professor whom they felt made an impact on their education." They chose David Hornung as Professor of the Year. All twenty seniors returned their ballots, indicating 100% participation in the voting process.

On Thursday April 29 there was a short presentation made to Hornung by Accounting Society president Shoshana Levitz and SSSBC president Miki Jona. After accepting his plaque, Professor Hornung told the 35-40 students crowded into the room that "teaching at Stern College is really a labor of love."

The official presentations to Rabbi Flaum and Dr. Bacon will be made at the senior dinner. Although plaques are traditionally presented, Rabbi Flaum has requested that the money that would have been spent on a plaque for him, be given to *tzedakah* instead.

Out of 186 women in the graduation class.

Continued on p. 14, col. 1.



Rabbi Tzvi Flaum

to nominate one Judaic Studies professor and one secular studies professor. The senior class Judaic Studies Faculty Award was awarded to last year's recipient, and *meshgiach ruchani* of the

Discovery Program Cancelled at Stern

by Elana Hartstein

SCWSC and TAC planned an Aish HaTorah Discovery program that was scheduled for April 25, but was canceled due to scheduling technicalities.

The confusion was two-fold. On the same evening at the main campus, a student council awards dinner was scheduled without confirmation on either the YCSC or SCWSC calendars. Additionally, JSS had just held a Discovery program the week before and thus there was no further interest on the main campus for a repeat event. This would limit the attendance and thus did not make the event worthwhile.

The student council awards dinner, planned by the YCSC president, Steven Felsenthal, was scheduled for April 25, 1991, but was mistakenly not placed on the calendar by the vice president, David Borowich. This awards dinner could not be rescheduled which would prevent many YC students from attending the Aish HaTorah event at SCW.

TAC and SCWSC would have sponsored the program without uptown participation had it not been so costly.

The program planned, "Codes in the Torah", was to be geared to the average Yeshiva level student. The event was to be unique in that it was to take place on a Thursday night, and to be sponsored by TAC, SOY, SCWSC and YCSC.

Both the vice president of TAC, Sharon Fisher, and the vice president of SCWSC, Lisa Lasher, have indicated that there have been many requests for a social program with a Torah purpose, where no one would feel uncomfortable about attending. Discovery fit perfectly into this category.

The scheduling confusion was an "unfortunate mix up," said Lasher. "SCWSC and TAC were looking forward to offering events that people want. There is a need for a Thursday night event with substance."

Discovery was the demand. Due to its cancellation, those who arranged it were very disappointed. "One consolation is that the information for the program has already been passed on to next year's board," said Chayale Weissman, TAC President. "They are looking forward to holding the program early next semester."

Lag Ba'Omer Celebrated



Working on projects with Russian guests.

by Adeeva Laya Graubard

Lag B'Omer was celebrated with enthusiasm and love when YU students celebrated together with recent Soviet immigrants at a festive *chagiga* held on Wednesday night, May 1, at Weissberg Commons.

The event was organized by Chayala Weissman, president of TAC, and David Rozenson, who heads the philanthropy society at YC.

Guests, upon entering the hall, were dazzled by brightly colored streamers, balloons and posters, and were welcomed by SCW students, who distributed *sefirat HaOmer* charts and booklets on the *Omer* and Shavuot, both of which were written in Russian.

It was a night of enjoyment for both young and old. Young children joined with Stern students who helped them assemble *sefirat HaOmer* charts, make crepe paper

flowers, decorate yarmulkes, draw pictures of tulips, and make their own set of Ten Commandments in preparation for Shavuot.

Rabbi Alter Metzger, a member of the SCW Jewish studies department, addressed the 75 adults in Yiddish and told them that within Jewish History there are three fires. We have already experienced two of them, he said: the fire that accompanied *matan Torah*, and the fires that consumed Jewish bodies during the Holocaust.

The third fire, the one of the future, will be the fire that will be a part of the Messianic revelation.

Expanding on the theme of *matan Torah*, Rabbi Metzger brought a newer, more contemporary meaning to *sefirat HaOmer*. The *Omer* begins with Pesach and concludes with Shavuot, two holidays that celebrate salvations.

But, explained Rabbi Metzger, they are two different types of liberations. Pesach, when G-d redeemed us from Egypt, was a physical salvation. On the other hand, Shavuot celebrates the fact

Continued on p. 16, col. 1.

Dershowitz & Lewin Duke It Out

by Banji D. Latkin

Alan Dershowitz, YUHS '55, a Harvard Law Professor, and Nathan Lewin, YUHS '53 and YC '57, a prominent Washington, D.C. attorney, participated in a heated debate over the issue of separation of Church and State on April 24 in Weissberg Commons.

Rabbi Robert Hirt introduced the forum as part of the ongoing Torah U' Madda lecture series, and Dean Michael Hecht served as emcee, and posed a series of questions to the participants.

Lewin, the more right wing of the two, emphasized the need for government recognition of religion. He cited a case involving a *menorah* on public display in the center of Pittsburgh, in which a non-Jewish judge ruled that the *menorah* could remain standing.

Lewin maintained that if Christians can publicize their religion, Jews should be allowed to do the same.

Discussing an Israeli who came to America during the Christmas season, and saw Christmas lights and trees all over, Lewin noted, "He felt like a second class citizen." *Menorot* in public places could serve as the missing Jewish representation.

Responding to Lewin, Dershowitz, a well known liberal, disagreed. He emphasized that "we are not merely a tolerated minority in someone else's land." Since Jews are as American as Christians, government intervention is unnecessary.

"Jews must insist on equality;

this government will never recognize religion or prefer religion over non-religion," he said.

Dershowitz discussed Jews for Jesus and the potential danger that if one religion is allowed to express its views, all religions would too.

"Unless you expect to accept *menorot* from Jews for Jesus, you can't expect to have ours on public property."



Nathan Lewin

"The place for *menorot*," he emphatically stated, "is in your homes and in your synagogues." He added that "unless you are really prepared for your town square being public domain..." you should let everyone express his religion in the privacy of his own home.

Dershowitz also cited the case involving Air Force psychologist and RIETS alumni, Rabbi Simcha Goldman. Goldman, an army offi-

cer who was challenged for wearing a *yarmulke* on duty, brought the U.S. Army before the Supreme Court.

Judge Renquist, who presided over the case, ruled against Goldman. The Court concluded that wearing a *yarmulke* violated the mandatory conformity in the army.

"You must worry when Jews come to the government for support," Dershowitz noted, since until now "we have done so well in supporting ourselves." As an example, he mentioned the establishment of Jewish hospitals in response to the discrimination of Jews in general hospitals.

"You must recognize the uniqueness of America; it is not broken, don't fix it!"

In response to Dershowitz's fierce argument, Lewin contended that "the Jewish community must recognize that the key to the Jewish future is Jewish identity."

Menorot in public places represent, even on a very small scale, the existence of Jews in America. "It is that kind of recognition that will foster the Jewish community," Lewin asserted.

"The Jews originally created a Kotel, a wall of separation," Lewin said. He explained that this "kotel" demonstrates that there is a region of Jewish diversity. "In a multitude of religious expressions, it is important that one sees the Jewish community, not a homogenization."

He continuously emphasized the need for Jews to be recognized

as a separate entity from Christians, and contended that the high intermarriage rate results from this lack of Jewish identity. If all religions were treated equally, none would be unique. The United States might become a melting pot in which assimilation would prevail.

Dershowitz retorted, "It either becomes a secular state or a Chris-



Alan Dershowitz

tian state; there is no other alternative... Chanukah ranks fairly low in religious significance, the *menorah* was in the shadow of the Christmas tree... If we can endure Poland, Germany, Communism, we can endure the United States and not ask for help."

"Leave religion to the religious and the state to the secular," he added.

The next topic of discussion

dealt with government cooperation in dealing with problems involving *kashrut*, *eruv*, *gittin* and *agunot*.

According to Dershowitz, the existence of the *eruv* is not essential or critical. "We won't fall or survive on the basis of an *eruv*," he said.

In dealing with *kashrut*, however, Dershowitz maintained that the State should help prevent fraud in the industry.

Lewin argued that the goal is to gain the Jews equal status. "I want to be recognized as a Jew, I want my symbol up there. If the other religions want it also, all the power to them."

Dershowitz retorted, "I am not in *galut* in America; I am a secular Jew. I am a first class American, I am not a guest, it is my home and their home."

American Jews have made this country great over the last 100 years, Dershowitz pointed out. "WE have nothing to be ashamed of. Zionism is an option, not an obligation," he noted.

Dershowitz raised the point that government intervention would inevitably lead to exposing Jewish children to Christian prayers, and concluded, "It is my America, not their America."

"I am in *galut*," Lewin shouted. The great fear of assimilation is only one part of an overall fabric. The only chance for improvement, he concluded, is not to demand of the government to make everyone the same, but to recognize everyone in his own right.

GREAT AMERICAN HEALTH BAR

*Extends its Best Wishes to the Graduating Class of 1991
And Looks Forward to Servicing the Returning Class Next Fall*

2 PARK AVENUE (bet. 32nd & 33rd Street)

10 EAST 44th STREET (bet. 5th & Madison Avenues)

NEW LOCATION-SUMMER CAFE ON LIBRARY PLAZA

5th AVENUE & 42nd STREET

Mordechai Ben David — ROCK AND ROLL IS IN HIS SOUL

By Shoshana Levine

He's inspiring. He's dynamic. His music is intense and passionate. He is a chassidic rock sensation who has sold millions of albums and has appeared in sell-out performances in major concert halls throughout the world.

39-year-old Mordechai Ben David Werdyger, performer, songwriter and producer, is generally acknowledged as the Prince of Jewish music and is currently the top performer in his field. "He is to Jewish soul music what Billy Joel is to contemporary pop." "A Michael Jackson with *peyot* (sidelocks)," writes the international press.

For 18 years Mordechai Ben David has been singing Jewish music to an uptempo beat. One of four sons of famed Cantor David Werdyger, Ben David was raised with music as a focal point in his life. He recalls that his father would "sit me on his lap and tap his foot to music as he was listening."

Ben David sang his first song into a home tape recorder even before he could speak. "Music is in the fiber of my being," he explains.

The Lower East Side born singer had never considered a singing career. At age 12 he travelled to Israel for a short visit which turned into a five year stay in the Gerer Yeshiva in Bnei Brak.

Soon after he returned from Israel, Ben David, 18, was married, and his new brother-in-law, an Australian *chazzan* and "very aggressive," began urging him to compose songs and to entertain with him. Having had taught himself to play keyboard early on in his life, Ben David would play and Klein would sing, until Klein moved away to Montreal.

Though he stopped performing

once the team split, Ben David continued composing "just for the fun of it," never intending to release his songs publicly.

At the urgings of his friends, the 21-year-old recorded a tape of original chassidic songs. Capitalizing on his father's name, he titled the album Mordechai Ben David Werdyger.

The summer immediately following the release of his first album, his friends began inquiring about the possibility of his performing in concert. Ben David assured them there was "no way" he would.

"The next thing I knew," Ben David recalls, "there were signs posted all around the bungalow colonies in the mountains announcing a concert I was giving on Saturday night."

"I was nervous the entire Shabbat," Ben David said. "People began flocking in right after Shabbat ended. The place was packed and I was shaking." Even now, 18 years and hundreds of concerts later, "I still shake before I have to go on stage," he revealed.

Ben David's singing career ignited from there. The audience loved him and requests for performances began pouring in. When his second album was recorded, he dropped Werdyger from his title and became simply Mordechai Ben David.

Now, 17 years later, he has recently recorded his 18th tape, *The Double Album*, and has performed in countless concerts internationally. He is currently embarking on an 18th anniversary world tour, a first in Jewish music history.

Ben David attributed his increased interest in music to the teachings of the Revnitzer Rebbe, one of the singer's most valuable

mentors.

"The Rebbe pushed me to sing," he explained. "I had always thought the whole concert scene was very un-Jewish, but the Rebbe taught me what's important is what you sing. If you're singing praises of G-d, that's the best thing you can do."

Featuring songs in English, Hebrew and Yiddish, the chassidic star reaches out to all crowds and to people in all walks of life.

"Music is the one aspect of Judaism all types of people can relate to," Ben David believes, "and I try to communicate a message to all these people through my variety of songs."



Mordechai Ben David

One of his most renowned songs, "Just One Shabbos," was intended as an important message that the singer wished to relay to the Jewish community at large.

The song, Ben David explained, which describes a typical Friday night scene at the Western Wall, "opened up the door for many Jews who know minimally about their heritage."

While jumping wildly around the stage with bright disco lights flashing in his eyes, Ben David thinks about nothing but the words of the song he is singing. And his passionate sincerity is evident to the audience during his performances.

"If I don't feel what I'm sing-

ing," he explained, "I might as well stop singing." For this reason, the singer chooses to sing about issues and people who inspire him.

One of the most well-known songs about Soviet Jews, Ben David's "Let My People Go," was the outcome of the singer's meeting with former Prisoner of Conscience, Yosef Mendeleovich.

"I was so moved by his message and his charisma in relaying that message," Ben David recalled, "that I sat down and wrote out a song almost immediately."

He attributed the difficulty he had in perfecting his hit song about the Mormon University in Jerusalem, titled "Yerushalayim Is Not For Sale," to his impassioned opinions on world events.

"It took me a long time to get the right amount of anger in the words," he explained, "and when I first sang it I practically exploded."

This song, among others, emerged as a strong political statement, and inevitably sparked controversy. Most of the minimal criticism he receives, however, he explains as coming from "the ultra-orthodox extreme right who think my songs are too much like rock-and-roll."

The world famous singer often performs for various charitable causes. He works closely with the Hebrew Academy for Special Children (H.A.S.C.) an organization that runs education and treatment centers in New York City, and an eight week summer program in upstate New York.

He has headlined the H.A.S.C. benefit concerts that have taken place annually for the past four years in Avery Fisher Hall.

The children of H.A.S.C. who suffer from mental, physical and emotional disabilities, are among

the dozens of Jewish adults and children who have named Ben David their number one favorite singer.

The singer enjoys giving concerts for the H.A.S.C. children more than any other performances. "The music really touches their souls," he explained. "They respond exactly the way they feel because there are no emotional boundaries with these kids."

Ben David recalled his feeling of apprehension that preceded his first H.A.S.C. concert. "I wasn't sure what to sing or how these kids would respond."

"When I saw those kids jumping up and down in the air as I began to sing," he recalled, "I felt the excitement and joy. It's a very special feeling."

Ben David, who spends the majority of his days learning Torah, does not spend time practicing for his recordings and performances.

"The purpose of rehearsals," he explained, "is generally for the band. I just get onstage and sing."

Ben David's debut of his 18th anniversary tour took place at the Westbury Music Fair in March. Additional performances are planned to take place in London's Wembley Concert Hall in June.

Plans for a "Religious Freedom Tour" in Russia are being arranged by his agent. Though he has appeared in major concert venues in Israel, England, South Africa and Canada, in addition to all across America, this tour will be the first time Ben David will be performing in the Soviet Union.

"More than anything else, I like to see people getting charged from music," Ben David said. "Jewish music instills hope and joy in people's hearts. But most of all, it helps us get closer to G-d."

Yom Yerushalayim with Rav Yehuda Amital — Dance Program Expands

By Shani Feiner

Sunday, May 12th was not only Mother's Day this year, but also an extremely significant date on the Jewish calendar. It coincided with the 28th of Iyar - Yom Yerushalayim. While many students celebrated the day in the library, a *ruach*-filled *chagiga* took place in Congregation Kehilath Jeshurun.

This *chagiga*, sponsored by the S.O.Y. Aliyah Club and Yeshivat Har Etzion Alumni was not only enhanced by the singing and dancing, but most importantly by the presence and shiur delivered by HaRav Yehuda Amital in his native Hebrew tongue. Rav Amital, Rosh Yeshiva of Yeshivat Har Etzion, came in specifically for this occasion the night before the *chagiga*.

Rav Amital spoke about the *kedusha* and uniqueness of Yerushalayim in the eyes of *Am Yisrael* and the nations of the world. There is a universal holiness to the city, yet, it is reserved for

the Jews. He ended by exclaiming that the *kotel HaMa'aravi* that exists today, is not merely a remnant of the *Beit HaMikdash*. "It is not the last of the walls destroyed, but the first one to be rebuilt."

He later recounted his three most poignant visits to the *kotel*. His second visit, he revealed, took place the Shavuot following the Six-Day War in 1967. He asked an Israeli general how he felt when he was recapturing different cities. "I



didn't feel anything when I captured Shechem," he admitted. "Only when I came to Yerushalayim did I feel something." This is not surprising, commented Rav Amital.

The shiur was followed by dancing, singing, and refreshments prepared especially for the occasion - a cake in honor of the day, and of course - a *falafel* buffet. All present felt that the *chagiga* not only enhanced their Yom Yerushalayim, but also reminded them of where they truly want to be.

"I remember dancing at this time throughout the night at the *Kotel* two years ago," commented Ricki Lieber. "I wish I could feel that same overwhelming happiness as I did then."

This was the second annual Yom Yerushalayim *chagiga* sponsored by the Yeshivat Har Etzion Alumni. All guests were invited to return for the third annual *chagiga*, hopefully to take place next year in *Yerushalayim habenuya*.

by Esther Wolf

On Tuesday, April 9, a group of Stern College students, led by junior Elli Kagan, held a dance class for some girls who have recently emigrated from the Soviet Union.

This program has continued weekly and involves about twelve volunteers from Stern and about fifteen pre-teen and teenage girls.

Kagan initially made contacts with a small group of Russian girls at a Chanukah party held at Yeshiva University. Later in the year she invited six girls to a Tu B'Shvat party at Stern College, at which the girls expressed an interest to learn Israeli dances.

After much planning and help from a variety of sources, especially Marilyn Bagley of the Max Stern Division of Communal Services, a dance program was instituted for these girls. Kagan personally phoned ten girls to invite them to come to the first dance lesson.

The program is held on Tuesday nights from 7 p.m. to 8 p.m. at

the Mount Sinai Synagogue in Washington Heights, near all of the girls' homes. According to the Stern women involved, the girls learn quickly and are very appreciative of the volunteers.

The young immigrants who participate in the class enjoy being part of a special club, and there is a feeling of unity among the girls. Senior Mimi Rothberg believes that the bonds formed at the dance sessions will come into play at some point in the girls' lives.

The Stern students attempt to integrate religious ideas into the lesson, in part by explaining and discussing the words of the Hebrew songs. Additionally, after the class, snacks subsidized by TAC are provided, and the whole group makes the *brachot* together. Explains Stern junior Ilana Schiff, who attended one class, "through their dancing these young girls are coming closer to Judaism."

Kagan believes in the impor-

Continued on p. 16, col. 5

Stern College: Expectations, Evolutions and Evaluations

PAST PRESENT FUTURE

by Rachel Schenker
Why Stern College?

It's a question we all asked ourselves at one point in our lives. That point, though, has already passed for us.

But not for others. Stern receives hundreds of applicants per year. Young women from all different walks of life. Foreign and American, observant and non-observant, these young ladies of varying backgrounds all meet at 245 Lexington Ave.

We already feel like we've been here forever. We no longer remember the torturous time we went through, contemplating and deciding which university to attend, when they were all, along with the rest of the world, open to us.

And once we made our decision, it was agonizing waiting for theirs. Will they accept me? Are my grades high enough? Are my SAT scores good enough? What about my recommendations? Were they nice to me?

It is time to explore and understand what attracts those students before they enter the YU system, what qualities of the university there are that draw as many applicants to the university as it does.

I've been in a Torah environment my entire school career. Should that priority change as soon as the choice of school becomes my decision?

The most homogenous group by far consists of Yeshiva day school kids, from both New York and out of state. One of their most common reasons for choosing Stern College is the continuation of Torah learning and Judaic Studies courses that are available.

What they feel is beautifully summarized (capsulized) by one SCW applicant: "Torah Judaism isn't something I practice. It's something I live day in and day out. After going to schools where Judaic Studies have always been part of my mandated, involuntary schedule, how can I drop my Torah learning as soon as it becomes my decision? Until now, it's been to my parents' credit that I have always stayed on the Torah path. Now it's time I take the responsibility and credit for my own actions."

Another applicant voices her agreement: "I've been in a Torah learning environment my entire school career. Should that priority change as soon as the choice of school becomes my decision instead of my parents'?"

Still others feel that with the acceleration of their secular studies, there should be a likewise accompaniment in the Judaic

Studies department. "Thus," writes one student, "Stern has the perfect curriculum for what I need — the mixture of secular study to help me obtain my career goals, and Judaic

Stern has the perfect curriculum for what I need—the mixture of secular study to help me obtain my career goals and Judaic Studies to lend me more exposure to intensive Torah Study.

Studies to lend me more exposure to intensive Torah study."

Not all decisions are based on SCW's dual curriculum. Many high school graduates are scared of what's out there in the "real world" and plan to avoid it for another four years by seeking "shelter" in Stern's "closed walls."

Another student thought about Stern in those same terms, but came to a different conclusion. "People tell me I'm just entering another Jewish ghetto by going to Stern. Instead, I should go to a 'real college', where I'll start learning how to get along in the 'real world'. I answer them very carefully and explain that this is my real world - Torah Judaism as it touches every aspect of my life."

Some people, especially from the Yeshiva crowd, come simply because it's where their friends are and they're not yet ready to make the split. Although that approach sounds somewhat shallow, these women strongly feel that friends are an important part of one's spiritual life; a person is influenced strongly by her peers, so it's important to choose those peers carefully.

And there are even those women who choose Stern College because it is Yeshiva University and they want to be closely affiliated with the YU students. They wish to be part of the YU social community and hope to find husbands at YU who have similar outlooks on life.

Religious outlook, or *hashkafa*, is another strong asset of Stern that attracts people. There is not one single *hashkafa* that must be manifested in every Stern student. By belonging to Stern, one doesn't necessarily belong to a certain religious group. Because of the varied faculty and student body, everyone is able to find her own niche, an approach to Torah observance that she can be comfortable identifying with.

Although SCW has evolved considerably since its inception in 1954, interestingly enough, the reason d'être has not varied much in more than 31 years.

by Maika Fogel

The Gemara in Menachot (29b) relates the following parable about Moshe. Eager to follow the development of the Torah he had transmitted to the Jews at Sinai, he entreats G-d to allow him to observe the discourse between the Tannaim and their pupils, one thousand years after his death.

Moshe attends the Beit Midrash of Rabbi Akiva and is dismayed to find that although he had climbed Mount Sinai, had spoken to G-d, and had delivered and taught the Torah to the entire Jewish nation, he is now unable to comprehend their discussion. The nuances of the Law being discussed are foreign to him and he realizes the extent to which the Oral Law has evolved in just a few centuries.

Another Moshe, Moshe Maimonides, were he to enter Stern College for Women today, would not react with such surprise and discomfort if he were to see the approach of study here. Maimonides, one of the greatest Jewish thinkers and most prolific writers, successfully synthesized Jewish and secular thought. He fused Aristotelian ethics and metaphysics with the Torah's ideals of theology and morals.

This system of synthesis, adopted at YU and at Stern College, known to us as Torah U'Madda, enables students to concentrate on both disciplines, their Jewish heritage and secular culture, fusing the two as Maimonides did.

Though the concept of Torah U'Madda distinctly characterizes YU as a whole, at Stern, the Torah learning itself is innovative.

Torah study at Stern today mirrors the general trend of the Jewish community toward increased in-depth study for women. "Ze'enna ur'enna" learning has been rendered obsolete by the majority of the Jewish population. Society no longer limits women to study of

Women who plan to enter graduate schools and pursue careers in medicine, psychology and law can no longer allow their Torah learning to be substandard. Jewish studies courses at Stern insure that a student's secular education will not dwarf their religious one.

The relationship between Jewish and secular studies at Stern can be understood according to a Maimonidean interpretation of a



Tanach, *midrashim* and *mussar* and instead, women enjoy the freedom to learn more difficult texts of advanced Rabbinic literature.

Torah Study at Stern today mirrors the general trend of the Jewish community toward increased in depth study for women.

passage in the Book of Proverbs. King Solomon describes a vessel which consists of a golden apple inside a bowl of silver, "*tapuchot zahav bimaskiyot kesef*." While each component is valuable and attractive by itself, only when the two are together do they form a complete and beautiful object.

Solomon intends the allegory to explain the importance of the proverb which has both a literal meaning, represented by the silver bowl, as well as a deeper meaning, symbolized by the golden apple. Similarly, the essence for Jewish students remains Jewish studies, or the golden apple, but the secular studies occupies a significant place.

Blending together two unique entities such as Jewish learning and secular studies complements the study of both and avails students of the opportunity to reap benefits

unattainable in a uni-faceted program.

At Stern, the ideal of Torah study combined with general study is implemented in many classes. In a course such as Medieval Philosophy, analyzing the works of Thomas Aquinas and Averroes in conjunction with Maimonides facilitates the understanding of the system synthesizing Aristotelian philosophy with theology. Furthermore, knowledge of Bible enhances study of John Milton's *Paradise Lost*. The reference to "Sion Hill," Jerusalem, strikes a chord deep in the hearts of many students who have spent considerable time on this hill, and the "Son of Amram," Moses, relates to a figure familiar to all Jewish students. Other interdisciplinary courses offered at Stern combine secular and Jewish subjects which enhance the

understanding and appreciation of each system.

Interdisciplinary courses offered at Stern combine secular and Jewish subjects which enhance the understanding and appreciation of each system.

While Stern's limited course offerings might be frustrating at times, the smallness of the school proves advantageous. Upon entering a lecture hall, professors do not encounter a blur of 200 faces but rather, a small group of students, and by midsemester, the teachers often know the students by name. Furthermore, the Dean's office is accessible to all students who are seeking career guidance or would

like to voice complaints. The deans endeavor to satisfy students' requests for specific courses not offered at Stern, provided there is sufficient demand for them. By accommodating students' wishes, the administration insures student satisfaction and fosters their intellectual growth.

The administration furthered this growth with the implementation of the Joint Israel Program. This program has changed the face of the student body at Stern in the past ten years. Women return from this intense year at *yeshivot* in Israel with an intensified commitment to learning and *chesed*.

Living in Israel enables the students to experience the ideal Jewish way of life. By visiting the Kotel, Masada and other places where Jews have waged fierce battles both in ancient and modern times, what before had only been the secondhand account of an event in Tanach or a history book now jumps off the page in live color. Stern's program encourages this spiritual journey to be taken.

The commitment to Judaism and sense of community at Stern is also manifested in the dedication of students to helping those less fortunate than they. Walls and bulletin boards are plastered with notices about projects benefiting the old, sick and handicapped. New York University Hospital, within walking distance of Stern, attracts visitors from the college who bring cheer and spirit to the children afflicted with cancer as well as relief to parents who must remain with their charges constantly. The FTrain transports other students to the Lower East Side where they visit the elderly and homebound.

These selfless acts add a spark of happiness to these people and exemplify the students' commitment to the community.

Besides learning and *chesed*, an

Continued on pg. 13, col. 1

by Elizabeth Botterman

It is a well known fact that college is the most important time in a person's life, because it helps define a person's goals and aspirations.

These formative years allow a person to decide what she will achieve in her life, and what she can contribute to humanity. Most often, one's expectations of the "real world" change dramatically from freshman year to senior year.

However, it is only during the post-graduate years that she can be truly objective and evaluate how college has affected her, as well as what she has gained.

The type of girl who attended Stern twenty years ago is different than the student of today.

Many of us expect that the impact of Stern will be felt within us for the rest of our lives. We will always remember the challenging Judaic classes, and the thought-provoking secular classes. But, to really measure how much of an impact Stern will have on our future lives, we must turn to others who have gone through the process and see what they gained from their time at Stern College.

As is to be expected, Stern College of yesterday is distinct from the college we attend today. "The type of girl who attended Stern twenty years ago is different than the students of today," commented Rochelle Sperling Graubard, who graduated in '67 with a degree in sociology.

According to Graubard, when she attended Stern, the vast majority of the students were from out of the New York area. Anyone from New York who was at Stern was stigmatized; the feeling was that anyone who had a thorough Jewish education throughout her elementary and high school years didn't have to continue her Jewish education during her college years.

Usually, a religious woman simply attended Queens or Brooklyn College to get a degree, Graubard explained. Hence, most of the SCW students were 'out-of-towners' who had not gotten a comprehensive Jewish education before their college years. "Nowadays," she maintained, "I see that more girls from the New York area are valuing their Jewish education and are recognizing the need to go to Stern to continue their Jewish studies. I strongly believe that this heightened awareness is due to many of them studying for a year in Israel."

This truth is surely manifested today. Joanne Kipust, class of '90, is one excellent example of the effect that Israel had on her choice of institutions for higher learning.

Continued on pg. 12, col. 1

She originally applied to SCW and California State University, but after two years at Scharfman's it was "clear that I needed to go to a college where I could continue my Jewish studies as well. Israel showed me that Judaic Studies weren't a priority for just two years, but for life."

"I needed to go somewhere that would allow me to continue learning and at the same time improve my writing and communication skills. Stern was the optimal solution for me."

When asked if she felt that Stern fulfilled her preconceived notions, Kipust responded that Stern College surpassed all her expectations.

"Academically, it was as fulfilling as I thought it would be. What I didn't anticipate was the cultural aspect that Stern offered. It was a unique combination of religious and secular needs. Along with various *chagigot* and *shuirim* that SCW offered, we also had the availability of tickets to Broadway shows and papers that required a visit to the Met."

Now that Kipust reminisces, she says, fully aware that hindsight is 20/20, she is sorry that she rushed through Stern in five short semesters. "Stern just has such a special, warm feeling. You only have a limited time in that environment. It should be cherished."

Another dramatic change affecting Stern is the increase in the number of courses, and types of courses offered. According to Sheila Stein Bailey, class of '67, a political science/history major, whose company runs Jewish community events and organizational projects, students at Stern should never take for granted the number of choices they have.

Another dramatic change affecting Stern is the increase in the number of courses and types of courses offered.

Another graduate of '67, Leah Laiman, an English major supports Bailey's view. Laiman, who most recently was the head writer for "Days of Our Lives," says that there was no English Communication major when she was at Stern.

Because of this, she did not have the opportunity to fully explore the communications field. Instead, she had to go out on her own, and learn as much as she could while still in Stern.

This meant taking advantage of the culture centers of New York, and Laiman spent many of her days and nights trying to absorb as much as possible. Laiman contends that if she had had the opportunities that now exist at Stern,

Continued on pg. 13, col. 4

Women's Torah Study-Evolutionary or Revolutionary

By Shani Feiner

Over the past thirty-seven years tremendous strides in women's education have been taken and are currently evident as represented by the existence of Stern College, first established in 1954. Women of today are certainly more educated secularly, prepared to enter careers of all sorts. The history, however, of the most important area of study, provided exclusively by Stern in a full-time college atmosphere, is sometimes overlooked. This area of learning, is Torah education.

In studying the issues and perhaps problems raised regarding the extent of Torah study for women, students often begin with the gemara (*Kiddushin* 29b) dealing with the exemption of mandatory, intense Torah learning for women, followed by Rashi's and Rambam's disagreement regarding Rabbi Eliezer's usage of the derogative term "*tiflut*." The Prisha and Chida comment on this gemara as well, explaining that Rabbi Eliezer's prohibition was not absolute.

Students, however, often end

their research on the issue with the Chofetz Chaim's famous letter of support and encouragement to Sara Schnirer for founding a yeshiva designed to teach Torah to masses of girls. He explains that there is a need to start and increase the number of Beth Jacob schools in order to combat "the stream of apostasy." He assures that "All the doubts about the prohibition of teaching one's daughter Torah are baseless in our days because our generation is different from previous generations..."

Rabbi Chaim Ozer Grodzenski states similarly that such schools are needed now, whereas they were not needed before, due to an atmosphere of lack of faith.

The curriculum of the Beth Jacob schools which the gedolim were advocating, consisted of *Chumash*, *navi*, and teachings from *Pirkei Avot*. Since that time, more courses have been offered universally, *Torah she'be'al-peh*, Talmud in particular. Thus, it is necessary for students to be aware of the responsa literature that has

appeared regarding further areas of Torah study for women in the post Chofetz-Chaim era.

It is interesting to note that the Chofetz Chaim, Gerrer Rebbe, and Rav Chaim Ozer, all maintained that though Torah study must certainly be encouraged, it is needed specifically to counter the effects of secular education being offered on a broader scale to women in the late nineteenth century. Since the generations are weaker, the women must be more educated.

In an interview with Rabbi Saul

STERN COLLEGE DINING SERVICES

WISHES

A HEARTY CONGRATULATIONS

**To the senior class on their graduation,
and a happy and healthy summer to all.**

See you in the Fall

with a new and improved cafeteria.

So save your appetites.

We'll Miss You,

**Christina, Ignatz, Alex, Papito, Jose,
Paul, Nadav, Stuart, and Mr. Singer**

Edward Siegal On Israeli Claims

by Adeeva Laya Graubard

The question of Israel's legitimate claim to the area of Judea, Samaria and Gaza is one that is of great importance nowadays, especially with the United States' government continuously pressing Israel to sign a peace treaty with her Arab neighbors.

On Wednesday night, May 8, 40 SCW and YC students gained new insights into this highly controversial issue, courtesy of Edward Siegal, Esq., an active member of the Zionist Organization of America and their representative to the Jewish Committee Relations Council of New York.

Israel, began Siegal, now faces "tremendous ignorance" in the political world. Secretary of State James Baker traveled to Iraq and Saudi Arabia to initiate peace talks between Israel and the Arabs; he returned unsuccessful.

Instead of faulting Iraq and Saudi Arabia for their unresponsiveness to the issue, he attacked Israel, for no apparent reason. Additionally, Baker nixed a meeting between Ariel Sharon and Sen. Jack Kemp, an avid supporter of Israel.

Also confronting Israel, continued Siegal, are nine falsehoods, all of which refer to the "occupation" of lands within the land of Israel. These lies are: Israel occupies 100% of Palestine; the Palestinians don't have a homeland; Israel has no legitimate claim to Judea, Samaria or Gaza; Israel must return Judea, Samaria and Gaza; Israel can only keep "Israel proper," Israel as it existed between 1948-67; Israel seized their territories in an offensive war; Israel is violat-

ing United Nation resolutions 242 and 338; Israel must trade land for peace and Israel's occupation of Judea, Samaria and Gaza is similar to Iraq's occupation of Kuwait.

The refutations of these statements can be made based upon a careful analysis of history. Judea, Samaria and Gaza, as opposed to Kuwait, have never been recognized by the UN as sovereign states.

Additionally, "the claims of the Jews [in the Middle East] go back 3,000 years...back to Abraham, Moses and Joshua. Throughout the ages, Jews have always lived in Palestine."

In fact, before 1890 the Jews were the absolute majority in Jerusalem. In the late 1800's the Jews were the ones who drained the marshes and made it easier to settle in Palestine. Ironically, because the Jews bettered their land, more Arabs emigrated to Palestine.

On November 2, 1917, with the issuance of the Balfour Declaration, the Jewish people were given "a national home." The establishment of a Jewish national home was facilitated by the British Mandate, which was instituted in 1920 as part of the Treaty of San Raimon.

Under the Mandate, the boundaries of Palestine extended to Sinai in the south, Lebanon in the north, the Mediterranean Sea to the west and Mesopotamia, modern day Iraq, in the east. In essence, Palestine of the British Mandate encompasses present day Israel, Jordan and the Sinai desert.

The Mandate, Siegal stressed, gives the Jews "a greater claim to Judea, Samaria and Gaza than any other people." In Article III, it calls

for, as also seen in the Balfour Declaration, "the establishment of a national home for the Jewish people...nothing should be done which might prejudice the civil and religious rights of existing non-Jews in Palestine or the rights and political status enjoyed by Jews in other countries." This documentation also gives "recognition [to] the historical connection of the Jewish people with Palestine and to the grounds for reconstituting their national home in that country." Unlike other mandates, the Jews weren't given new rights; their rights were being returned to them after 1800 years of exile.

Also cited in the Mandate is the encouragement "with the cooperation of the Jewish Agency close settlement by Jews on the land, including state lands and waste lands not required for state purposes." This international law, which is still applicable, according to Siegal, is a definite justification of the settlement of Jews in Judea, Samaria and Gaza.

So why isn't Jordan part of Israel today? That, answered Siegal, is a result of a "business" obligation of the British. Prince Farsal Hashanite became king of Iraq, as a reward for his services to the British government. He also requested a kingdom for his brother Abdullah.

In order to make this possible, the British amended the British Mandate and suspended many of the Jews' political and "national home rights" in the territory lying between the Jordan River and the eastern boundary of Palestine. Nineteen of the twenty articles of

Continued on pg. 11, col. 3

Uzi Weingarten: Making Aliyah Successfully

By Mindy Spear

Developing potential. Improving relationships. Clarifying goals. Does Yom Kippur come to mind? For Uzi Weingarten, these words apply daily, in the various aspects of his life.

An alumnus of Yeshiva College, a musmach of RIETS and a graduate of Azrieli, Uzi Weingarten resides in Israel, where he runs a self-actualization workshop, teaches a Yehadut class, and works as an independent financial consultant.

During a very positive post-high school year in Israel, Weingarten decided he wanted to live there, where he would teach Jewish studies. "Instead," he says, "I found myself getting involved in a very different field which is financial planning and my desire to help people, Jewishly and otherwise, found other channels, the workshop and teaching Yehadut in a very different setting than I had initially imagined."

In a six-session workshop called "Thinking for Success", which he has created and led, Weingarten encourages the participants to communicate effectively and actualize their potential for what he calls "personal and professional growth." He claims that although there are many self-growth workshops, two factors make his unique: Firstly, "mine didn't tear people down in order to build them up. I believe people can gain without the pain." Secondly, whereas many workshops derive "their inspiration from Zen and far eastern thought, there's so much in Yehadut...and I brought in Jewish content." According to Weingarten, although "people in Israel are suspicious you want to make them religious, even the non-observant liked the use of Jewish sources, as they were used creatively." He says he "used Jewish sources to show how to resolve personal problems through effective communication and human potential."

Weingarten's utilization of Tanakh and other Jewish sources in this manner does not stop with his workshop, but actually constitutes the basis of his university-level Yehadut class. Because the level of religious observance of his

students ranges from "women who covered their hair to borderline atheists," Weingarten emphasizes what he considers "those values that are the foundations of Judaism and that all Jews can identify with - ethics, integrity, loving one another, belief in one G-d...." Like the workshop participants, Weingarten claims, his non-observant students respond well to the Jewish sources he presents. He maintains that "people are interested in what Tanakh has to say if it won't attempt to push them to observe the specifics of halakha."

Considering his experience in living and working in Israel, his having attended Yeshiva University, and his involvement in goal clarification and human potential, the OBSERVER decided to ask him for practical advice for students considering moving to Israel. Weingarten compared moving to Israel to marriage: "If you don't love Israel, you don't go, but there has to be an element of reality. You need food and a place to live. If one goes only with idealism, it'll shatter against the rocks of reality." He adds, "the only way to maintain a romanticized version of Israel is not to go on Aliya."

Weingarten observes that the two main problems most Olim encounter are the culture shock, especially for religiously observant Jews, and the economic disadvantage of living in a small, economically unstable country. He advocates pre-Aliya planning, including writing letters inquiring about job offers, and making a pilot trip of one to three months to secure a job and a place to live. Some say, "Jump in and swim," but I don't agree with that. Give yourself time." Once there, however, Weingarten's emphasis is on flexibility. "When I wasn't flexible," he recalls, "I wasn't working. If what you plan doesn't work out, there has to be an openness to do other things. Explore the abilities you never knew you had." Although he spends most of the year in Israel, Weingarten plans to expand his workshop to the United States as well. He is willing to offer special rates for students.

PLEASE NOTE:

**Bnot Chayil for Women-
Jerusalem, Israel is still accepting
applications for the 1991-1992 academic
year. For Limud Torah, tiyulim, volunteer and
outreach programs and more. An experience
you'll never forget.**

Please contact:

**Beth Lieberstein (5G) 532-1750
Deborah Gluck (7C) 213-2920**

Election Results

Continued from pg. 1, col. 2

Lastly, Schluskel with the state that she was pleased with the other members of the Student Council who were voted in, and feels that she can work well with them.



Lisa Mayer

Newly-elected vice president, Lisa Mayer, whose job it will be to arrange the calendar of events for the various clubs and committees at SCW, also said she would like to see an end to student apathy. Through her position, Mayer stated, she will make sure events that interest the student body are constantly occurring.

Mayer also revealed that she would like to see SCW's clubs and committees work more successfully with their YC counterparts.



Chana Penstein

Explained Mayer, "Students are always complaining that we don't have enough events with the up-town campus. The way to solve this problem is by working together with YC to make more events possible."

Ofira Katz, as newly-elected corresponding secretary, has a lesser-defined job than those student leaders in the other positions. Katz asserted that she does not want her job to be limited to merely posting signs around the school about upcoming Student Council events.

"The secretary's job is what she makes it out to be," Katz explained. She said she "wants to give her input to the Student Council and both hopes and expects that students will come to her with their

ideas and suggestions."

Michelle Lerman, recording secretary for the 1991-1992 school year and whose job it will be to take minutes at the bi-weekly Council meetings, commented as well on student apathy. Lerman feels it was "sad" that she ran unopposed. She revealed that the deadline to hand in petitions to run for Student Council had to be extended so more people could be persuaded to run.

Lerman said that she "hopes the board will be able to generate interest among SCW students, so that next year this will not happen again." On a brighter note, she hopes that by working with TAC and the class boards, the new Student Council will make a great year



Ofira Katz

for the student body.

Chani Penstein, newly-elected Student Council treasurer, commented on the goals she has set for herself in her new position. Penstein stated that she wants to make a "well-balanced budget that will be able to further people's involvement in SCW's clubs and societies." She feels that money should be channeled properly to help increase student involvement in SCW activities.

With lofty goals and much en-



Michelle Lerman

thusiasm, the new SCW Student Council is hoping to make next year a memorable and eventful one. Congratulations and good luck to the new Student Council and to all the newly-elected council and board members.



Siegel Speaks Out

Continued from pg. 10 col. 3

the Mandate still applied to the area. Only in 1946, through "British deception" did eastern Palestine become an officially recognized country: Jordan. After the creation of the new country, Palestine only encompassed 22% of the original mandated Palestine.

But what about the partition plan passed on November 29, 1947? The partition plan, explained Siegel, is a product of the UN's General Assembly; the General Assembly can only recommend a law, never enact one. Since several Arab nations attacked Israel before the partition went into effect, the British Mandate is still the law that governs Israel's existence.

One of the main factors in a proposed peace plan in the Middle

East today is UN Resolution 242, the only pro-Israel resolution in the UN. The resolution, which was passed in 1967 dictates one, "a withdrawal of Israel armed forces from areas occupied in the recent conflicts," which is conditional on two, "a termination of all states of belligerency and their right to live within a secure boundary...free from threats and acts of force."

In actuality, contends Siegel, Israel has complied with the resolution, even though it was not required of them to do so. Israel has never been completely free of terrorist attacks; yet they have returned the Sinai desert, 93% of the "territories occupied in the recent conflicts." Based on the conditions of Resolution 242 and the recent actions of Israel, Israel has every

right to consider Judea, Samaria and Gaza Israeli land.

"I thought that he was a very interesting speaker," commented SCW freshman Chanie Piero. "What was important was that he gave us facts, and not opinions, so that we can substantiate our opinions regarding Israel."

Alyssa Herman, a SCW junior and organizer of the event concurred and said that she "finds that even though people really love Israel, they can't defend Israel's actions. Subsequently, they might cause greater harm than good. Mr. Siegel had a lot of light to shed on this confusing issue; he helped clarify the matter so that we can now spread the message that Judea, Samaria and Gaza legally belong to Israel."

Poetry Presentations

Continued from pg. 5 col. 1

poem by his daughter. Stearns' topic was communication. She said that there are three "L's" basic to communication; love, loss, and loneliness. She claims that "Communication is to express your love so you don't lose it and become lonely."

In her conclusion to the program Schram added one more "L" to the basic reasons for communication: legacies.

All of the performers showed signs of nervousness which many members of the mostly student

audience were relieved to see. As one student put it, "It's nice to see they're human and that it's okay to be nervous."

Judging from the audience's reaction, all of the performers did a commendable job. In choosing pieces that they were enthusiastic about, the performers were able to convey their excitement through their interpretation and thereby keep the audience interested. There were plenty of laughs at the funny moments and all-attentive eyes during the somber portions.

Afterward refreshments were

served and the performers mingled with the audience.

Laura Gordimer, a junior at SCW, found the event, "an unusual, entertaining, rewarding experience."

Brigitte Saffran, an SCW sophomore, noted that, "in the midst of all the pressure and work this was a great chance to sit down and relax."

When asked how he felt about his performance Kelly answered, "It was a grand old time. It brought back my old feelings from school at North Western."

Schram expressed her desire to make this an annual event.

Awards Ceremony

Continued from pg. 1 col. 5

Bacon predicted that Stern College women will influence their families and communities. Through their actions they will send a message of the importance of Torah learning and Torah values.

The concept of an awards ceremony was proposed and unanimously supported at a faculty meeting. Dean Bacon explained the need for such a program was felt because "over the past few years the senior dinner has become increasingly a social event with less and less emphasis on the academic aspects of the graduation experience."

"Since the faculty feels it is important to give recognition to those students who have distinguished themselves academically, and to the faculty members who have been chosen as the senior class professors, the Awards Assembly was initiated."

Dr. Joshua Bacon added that it is important for the school and the student body to highlight academic achievements and activities.

Feedback from the students, both seniors and non-graduates, was very positive. "It was a very

intimate ceremony," one senior said. "Students were awarded and recognized in a quiet, yet meaningful way that was just right."

"It was nice that the faculty members were present," said graduating senior, Shoshana Levine. "After all, it is the members of the faculty that are honoring you, so it seems appropriate that they are present when you receive the award they have chosen you for."

Rivky Shuchatowitz, a junior, said "The assembly answered a need for recognition that these girls so greatly deserved."

Design-A-Tour

EUROPE-1991

FOR YOUNG WOMEN

Young Shomer Shabbat Woman.

Glatt Kosher-Escorted-Comprehensive Touring

See the best known sites of Europe + Jewish Historic areas

and communities of Europe

LONDON/SCOTLAND/BELGIUM/HOLLAND/France/

SWITZERLAND/ITALY

JULY 24-AUGUST 15

Dates and Flights are compatible with students spending the year learning in Israel

DESIGN-A-TOUR Educational tours and programs

DR. A. GRANT

KESHER KOSHER TOURS

212-949-9580

Women's Torah Study

Continued from pg. 9 col. 3
rather obligatory, for though she does not fulfill the *mitzva* of *veshinanton levonecha*, she is required to fulfill the *mitzva* of *ahavat Hashem* included in learning as well. *Yediat HaBoreh*, according to the Rambam, he explained can only come about through Torah learning. Why should women be exempt from identifying with their Creator?

The Rav, unlike his predecessors, did not explain the need for women learning Torah based on a change in reality, but rather as a functional commandment. This position served as an encouragement for the development of the Beit Medrash program in Stern.

Rabbi Mordechai Tendler has written that his grandfather, Rav Moshe Feinstein, never discouraged women from learning *Torah-shebeal-peh*, particularly *mishnayot*.

In 1983, Rav Menachem Mendel Schneerson, the Lubavitcher Rebbe, publicly announced his support for women learning gemara. He argued similarly to the Rav, yet, maintained that the *mitzva* fulfilled by women when studying Torah is not *ahavat Hashem*, but *yirat Hashem*.

Rav Aharon Lichtenstein, Rosh Yeshiva of Yehivat Har Etzion, joined in a similar approach as well. He, however, explained that the foundation for a woman's requirement in all Torah learning is found in the Ramban's first addition to the Ramban's *mitzvat lo-ta'aseh* - not to forget *maamad Har Sinai*. One makes oneself a link in

the chain of the *mesorah* by continuing to learn Torah - the written and oral law.

The woman, in particular, he comments, who serves as the educator of the coming generation, needs something to transmit. "Torah education for women must be strengthened, both quantitatively and qualitatively, including the teaching of all aspects of Torah." These include the study of *Torah She'b'el Peh* with greater intensity and depth. With regard to Talmud, Rav Lichtenstein argues, "When one speaks about the ability to study a page of Talmud, to understand it and enjoy it, I see no reason to deny these teachings to women."

In deciding what to learn, explained Rabbi Berman, everyone has to see where they gain the most *ahavat Hashem*, *yirat Hashem*, or through which area of Torah study one is able to transform herself into a link of the chain. Learning has to be intertwined with what Rav Lichtenstein calls, "cognitive awareness of Torah and halacha...personal ethics and faith."

Today, he explained, due to an enormous evolution and revolution in Torah learning for women over the past fifteen years, there is not a corner of the world where higher education for women does not exist. There is a general movement in the Orthodox world to improve Torah learning, and women should be part of this as well.

Since there is an increased level of inquiry in general studies for women, women's competence in Torah learning should increase

manifold. Though many women may find they gain the greatest identification and closeness with Hashem through *Torah she'bichtav*, those who feel motivated to pursue other areas of Torah study, should not be prevented from doing so.

Rabbi Moshe Kahn, member of Stern's faculty for Jewish Studies, wrote in an article on "Jewish Education for Women" (see TEN DA'AT, Sivan 5749, pp. 9-11), that though there are many books available today which present practical *halachot*, they do not provide a rewarding learning experience. "At the very least," he explains, "it is quite clear that one cannot comprehend the halachic system and appreciate its centrality in Torah without studying Talmud."

While women pursue careers in secular fields, they should also be pursuing an increased Jewish education. "Rather than being viewed as a threat, women's learning should be seen as the fulfillment of honest need and a quest to meet modern challenges by enhanced spiritual growth and knowledge."

Every person must learn how to balance her learning properly. If it becomes unbalanced, then one's learning may be destructive. "*En am HaAretz Chasid*" - if one does not attempt to enrich Torah, resolved Rabbi Berman, then one cannot be a chasid. "*Ahavat and Yirat Hashem*," he added, "are not only acquired after achieving a sense of learning. If you learn more, then you love and fear God with an even greater intensity."



Morasha Kollelet

by Lori Turkel

Picture it: sitting in the shade of a tree on a warm summer day and learning Torah with a few friends. No, Mashiach hasn't come yet. This summer marks the second year of the Camp Morasha "Kollelet", a program initiated by Rabbi Warhaftig, the camp's director.

"Rabbi Warhaftig suggested that the Machon year - the staff-in-training program - be enhanced by a more intense experience for those wanting to spend more hours learning during the summer," explained Freshman Shana Feiner, one of the two participants in last year's Kollelet.

In an effort to make the Kollelet experience a meaningful and challenging one, the two girls spent each morning studying source materials on various halachic topics that had been prepared especially for them by a staff member, Rabbi Herschel Billet. These sources ranged from Talmudic texts to those of contemporary *poskim*. They would then join their counterparts in Machon for general *shiurim*.

Later in the afternoon Rabbi Billet would help the girls tie together the source materials they had prepared during the day, assisting them in synthesizing the texts and drawing conclusions about them.

According to Feiner, "the learning was made extremely enjoyable

via the relaxed camp setting and the challenging mentors."

This summer, the program will be expanded to include at least seven girls. It will be kept small so that there will be a friendly and close-knit atmosphere surrounding the program, and so that everyone can receive personal attention. The *chavruta* style of learning will be continued this summer, with Feiner presiding as a supervisor and mentor for the girls, helping them get past the hurdles she encountered in her learning last summer.

In addition, it is hoped that the Kollelet girls will become an integral part of the camp. Feiner stated that "we want the program to project a positive influence on everyone else in the camp and encourage them to pursue extra learning of their own."

Rabbi Billet will once again be in charge of the program, and will encourage other teaching-staff members to participate as well. Feiner also views the Kollelet as another example of the increasing interest among women in Torah learning, and is happy that this trend has become prevalent among this particular age group.

"This is the first time that girls of this age are receiving the opportunity to pursue 'higher learning' on their own beyond the four walls of the classroom," she stated.

SIYUM

Continued from pg. 1 col 4
she missed the presence of a faculty member to aid students who needed help understanding the biblical commentaries.

The *siyum*, like the *chavruta* program itself, was student organized and run. Sharon Fischer, one of TAC's vice presidents, acted as M.C. for the evening.

Throughout the course of the meal, students delivered *divrei Torah* on each of the five books of the Torah: Ditzza Schwartz on

B'reishit, Chayala Weissman and Elli Kagan on Sh'mot, Yael Teitz on Vayikra, Shani Feiner on Bamidbar and Joy Weinstein on Devarim.

Following the meal, the participants sat around their tables and sang.

Commenting on the the concept behind the Chavruta Movement and *siyum*, Feiner asserted that "in a time of crisis, the Jews turn to Torah and G-d for means of support."

WOMEN'S TORAH STUDY

- The Only **SEMI-INTENSIVE** program of its kind in the area.
- Now you can enjoy the pleasure of **SHIURIM** in a relaxed setting.

WOMEN'S TORAH STUDY
 A special opportunity for women to study Torah in a relaxed setting.
 Includes: **SEMI-INTENSIVE** program, **SHIURIM**, and **CHAVRUTA** learning.

10% Discount with Women's T.S.

Call Today!
 We want to fill our classes and need your help. **Call today!**

Behind The Scenes-Stern Students Uphold YUSSR

by Deborah Aharon

From behind the scenes, women on the Stern College campus managed to leave a recognizable impact on YUSSR. Yeshiva and University Students for the Spiritual Revival of Soviet Jewry, is presently under the general direction of Kevin Taragin, the program's chairman. The program is designed to send students from the United States to Tallinn, Estonia in order to educate children and adults in the areas of Jewish history, culture, philosophy, and Hebrew language and encourage their enthusiasm for Jewish belief.

SCW students took an active role in YUSSR's development from its inception. While SCW women have not yet travelled to the Soviet Union to carry out the YUSSR mission they have been actively involved in ensuring that programs were available for those who want.

Involvement of the SCW women has been consistent in both the administrative and the programming branches.

On the administrative branch, SCW alumnae, Leslie HERNLY and Rachel MOHL, have been very active in the acquisition of educational materials. They have also involved themselves in other technical duties. HERNLY, who worked in a camp in Tallinn in the summer of '90, is also responsible for the after school camp programming. Working alongside on administration are Mordecai LENT and Richie BROTH.

On the programming branch, Ayelet NOVETSKY, an SCW Junior, oversees the collection of, and is

responsible for the content and organization of the school programming. This includes the preparation of afternoon informal activities, nightly seminars, as well as Shabbat and Sunday communal programs. The programs have to be suitable for different age groups in Tallinn including the adult representation.

Yael Nusbaum, an SCW sophomore, has been working on the school curriculum while Nomi Dworken, Sara Fruchter also sophomores, and Sharon Beres, a junior, have been working together and individually on Sunday programming. Sunday programmers have to consider the fact that the whole family participates in the Sunday events and therefore the programs tend to emphasize Judaism's view of the family unit. They also include topics such as Jewish holidays, history and Israeli geography all presented in an exciting fashion, for example, via art, music and videos. Dworken feels gratification in teaching the population of Tallinn that traditional Judaism is alive and that they, too, can be a part of it.

Also on the programming branch is Yael Zeiger who has been responsible for night programming. A recent SCW graduate, she has worked diligently in collecting and helping others to write programs that would be beneficial to the Soviet participants.

Since the night programming is specifically for adults, the issues that can be touched are much more broad and complex. Hence, in addition to topics previously mentioned, programs include Practical

Judaism and issues on the Land of Israel. Zeiger's goal is to prepare programs that teach the Jewish heritage as a people that is very much alive today and not merely as an ancient people.

Leah Brueckheimer, an SCW senior was very involved in night programming. "If you wish to help write a session, you should approach one of the organizers because the help is really appreciated," articulated Brueckheimer. "The program came to near collapse because people eagerly and well meaningly came to help but unfortunately did not follow through."

Other women who were involved in programming include Elana Simon, Sherry Cooper, Rikki Lieber, Judy Blum, L.E. Kagan, Malki Russ, Chaviva Levine, Debby Aharon and Rachel Mohl.

A very important part of the programming is the art work necessary to present many if not most of the sessions. Under the direction of Judy Dick, Aviva Portal, and seniors, Simma Kramles, Tammy Wolfset, Laura Camille, Ruthie Portal, Rivka Krantzman and SCW juniors have put much effort into ensuring the completeness of each program by creatively designing posters, back-drops and props.

"The sincerity and dedication shown by the active participants and the leaders who put so much time into it, really expresses their love for Torah and Klal Yisrael," enthused Zeiger.

Beginning this summer, SCW women will be able to participate in the teaching aspect of YUSSR as over 40 students will travel to

Tallinn and several other locations in the Soviet Union to run educational summer camps.

From the start the directors considered having women teachers go to Tallinn, but now the conception is finally being brought to reality. "It is important for the students to have female role models," remarked Taragin.

Chairing the financial branch is Jonathan Koschitsky. In order to sustain the trip, support from sources outside the student body is necessary. Fund-raising was carried out mainly in the tri-state area and Toronto, Canada. In fact the first major contributor came from Toronto.

The fact that this program is YU endorsed is significant in that YU has a perspective different from previous existing forms of Kiruv and education in the Soviet Union. YU students are also familiar with the happenings of the secular world and can therefore relate to the people differently than can the Lubavitch for instance who's approach attracts a different group of people. "There are Lubavitch in many cities in the Soviet Union but not everyone responds well to that approach," noted Novetsky. "There are also those who would appreciate an approach that combines knowledge and learning in the world with Torah values."

Since there existed no branch of Lubavitch in Tallinn, there was a need for a Jewish influence. Tallinn was chosen not only because of this need but because the preceding summer a camp was run by a group of dedicated students who were able to set up a func-

tional operations base from which to work. Since many people in the Tallinn community were already involved in the camp, it was much easier to suggest incorporating a Jewish education into the already existing school program. Once the connections were made, the arrangements could be made much more hastily and effectively.

Another factor was the city's good location in relation to its proximity to the west. Tallinn is just across the bay from Helsinki.

The motivation for YUSSR, Yeshiva and University Students for the Spiritual Revival of Soviet Jews, originated from observations made by Hillel Novetsky on a trip he took to the Soviet Union in the summer of 1990/5750. After considering the opportunities available in the Soviet Union for educating Jewish citizens, Novetsky discussed practical options with both family and friends until an actual strategy was constructed. Since Novetsky figured that Soviet emigres could be most effectively educated in Russia, before their arrival in Israel, his father suggested that he start a school. While the idea seemed outlandish, Novetsky noted that, "once they arrive in Israel, there is less of an opportunity because of lack of time and imagination... They are put into an 80% secular society, why would they want to learn about being Jewish?"

In the Soviet Union, however, Novetsky noticed that there is a thirst for learning about that which they have none or little previous knowledge. After establishing contacts in Tallinn, Novetsky and some friends began to form the foundation of the program.

SCWSC Inauguration Ceremony

Continued from pg. 5 col. 3

thanked each of their respective presidents.

Weissman received a plaque and *The Book of Our Heritage* by Eliyahu Kitov, Jona received a plaque and Horowitz received a plaque as well as roses.

Horowitz related to the audience her philosophy concerning Stern's student body. Each elected official represents the voters, who were elected to pump life into the school - therefore they are considered the heart of the institution. The

executive board energizes the heart and maintains life coarsing through the veins of SCW.

The students represent the soul, Horowitz explained; they must take advantage of the many opportunities that the executive board opens to them. The heart and the soul must work together to build an ideal school.

Horowitz closed the ceremony by handing over to Susan Schlusel, next year's Student Council president, the official gavel of Student Council as well

as the infamous "approved by Student Council" stamp pad.

Schlusel expressed her hope that next year she and the students of SCW will be able to work together as a team.

The outgoing president of SCWSC claimed that the turnout of this year's ceremony was much higher than the previous years'. This rise in attendance is partly attributed to the personal invitations sent out to every student and to the increased interest and involvement on the part of the student body.

Perspective of Stern

Continued from pg. 9 col. 3

important priority for the most of the student body is socializing, which generally pairs Stern women with their male counterparts at Yeshiva College.

The link that unites the two groups, the shuttle, a van service disgoring men and women onto each other's campuses by the hour, transports women to the library to study and to speeches and

forums on the uptown campus, and shuttles the men to the midtown campus to meet friends and dates. The intellectual and recreational activities such as *shivrim* and ski trips enable the students to socialize in a

somewhat relaxed atmosphere.

Many Stern women hope to culminate their college careers with a diploma in their hands and a diamond on their fingers. Students aspire to raise a family and manage a home while having a career adapted to suit the rigors of family life. Pragmatic careers such as occupational and physical therapy, social work and education are popular choices, incorporating the ideals of benefiting society and self-fulfillment into a busy family life.

The library at Stern encapsulates the ideology and goals of Stern students. Inside, students pore over ancient Biblical and Tal-

ludic texts, bringing alive a Jewish heritage which has existed for three thousand years. As they study, they face the large windows that overlook a busy New York street corner, representing the vast world from which they have been sheltered for most of their lives.

Stern has provided them with intellectual skills in both Jewish and general studies as well as ways of coping with life's challenges. From the safe haven of the Jewish studies library they will venture forth onto Lexington Avenue and will use the tools they have acquired to build an improved society for the next generation.

Alumnae Views

Continued from pg. 9 col. 5

she might now have a stronger background in her field.

Because of a lack of opportunities, many students' talents went undeveloped, according to Bailey, who admits that she herself had considered law school, but because of a lack of career guidance and general support at Stern, she decided against it.

In reflecting on the education they received at Stern, most alumnae felt that it was "adequate." Graubard, who also served as editor-in-chief of *THE OBSERVER*, compares the education she received to the education of today.

"We lived in a different lifetime," she explained. "Our education wasn't inferior vis-a-vis the times. All one needed in order to find a job was a BA in her specific area of study." Laiman believes that any college education, whether it be at Barnard, NYU or Stern, can never truly prepare a student for the outside world. She

feels that students must take the initiative during college and work outside of school, to gain insight and education about living in the world.

The most important ingredient that Bailey received from Stern was a sense of responsibility to the community. She says that she learned this from the atmosphere of community at Stern, a microcosm of the Jewish community at large.

Many alumnae agree that Stern has had a major impact on their lives. It has directed them in both their personal and professional lives. Stern continues to play a significant part in their futures, since many of their daughters are studying at Stern.

Looking back at the lives of just some of the alumnae, it is evident that Stern has progressed in ways that were never imagined. Stern continues to grow physically, intellectually and spiritually each year, and Stern alumnae seem to follow this growth with pride.



Rabbi M. Willig

Rabbi Mordechai Willig Addresses Stern Women

by Ann Diamant

On Tuesday April 23, Rabbi Mordechai Willig, a YP rebbe, lectured Stern students on "The Jewish Woman in the Sources and in the Modern World".

Rabbi Willig opened with two basic facts: that women and men are not identical, and that the Torah rejects any claim that women are second class citizens. In fact, he noted, women have equal amounts of sanctity.

Thus, any distinctions between the sexes are based on other premises than the inferiority of one sex. Rabbi Willig specified four groups of distinctions between the sexes in Judaism.

The first category consists of distinctions made based on anatomical differences between males and females. For example, men must have a *brit*, while women must keep the laws of *niddah*. The second category includes *time-bound mitzvot*, which obligate men only. For example, the commandment of constant Torah study falls within this category.

However, Rabbi Willig stressed, although women are exempt from this constant requirement, they are required to study Torah in order to perform *mitzvot* that are required of them, as well as the philosophy behind those commandments.

The third category of distinctions includes those made in marital law. For instance, a husband may divorce his wife without her consent, but a wife needs her husband's consent in order for the divorce to be legally binding.

The fourth category includes laws such as the exclusion of women as participants in a *minyán*, serving as kings or public officials and offering testimony. Each of these seemingly unrelated commandments emphasize the ideal of privacy and modesty.

This ideal, he continued, is incumbent upon both men and women. However, a special dimension of privacy is allotted to

women in these laws.

Rabbi Willig suggested that all four types of distinctions are based on the fact that women, not men, are anatomically capable of bearing children.

The first category distinguishes between men and women based on anatomy. As a result, women are obligated in laws related to their child-bearing capabilities.

The second category, which involves time-bound commandments, also stems from women's abilities to give birth. Rabbi Willig cited Rabbi Moshe Feinstein (zt"l), who maintained that women's greater roles in child-rearing releases them from time-bound *mitzvot*.

The third group, including many marital laws, also stems from women's capacity to bear children. For example, while a man may take two wives, a woman may only marry one husband to prevent confusion over the identity of her child's father.

The fourth category, those distinctions based on privacy, also relates to children. Since children are best raised in the home, the Torah encourages women to lead home-based, private lives.

Rabbi Willig stressed, however, that home life ought not be equated with passivity, and does not exclude women from acting outside the home.

Rabbi Willig noted the error of the modern world for presuming that the Torah downplays the significance of women. He concluded with the hope that the audience would all lead fulfilling Jewish lives which included these ideals.

Students asked several questions throughout the lecture. Most of the audience felt the lecture was very satisfying and informative. The only complaint heard was that the forty-five minutes allotted for the *shiur* was too short: "I only wish there had been more time to discuss the issues further," commented freshman Shulamit Riber.

Rav Moshe Weinberger with Chassidic Thoughts on Lag BaOmer

by Shani Feiner

It is not every day that a man with a *stremel* and *bekeshe* walks into Stern College to deliver a *shiur*, quoting Rav Hutner, Rav Nachman of Breslov and Hawthorne.

Two weeks ago, however, on the night of Erev Lag BaOmer, Rabbi Moshe Weinberger delivered a pre-Lag BaOmer lecture in full garb to a packed audience.

Rabbi Moshe Weinberger, principal of Ezra Academy in Queens, lecturer at the Jewish Renaissance Center and author of various *kiruv* literature, was invited by TAC's *chavruta-kesher* program to speak at Stern, particularly to enhance the Torah learning in progress as a preparation for Shavuot.

Although the main topic being addressed was Lag BaOmer, Rabbi Weinberger enhanced the *shiur* by associating some common and some not-so-common chassidic thoughts with one another.

Lag BaOmer is commemorated as a day of celebration, he explained, particularly because it was the day Rabbi Akiva's students stopped dying. Ironically, it is also declared a *yom tov* because it is the anniversary of Rav Shimon bar Yochai's death. In *Eretz Yisrael*, this aspect of the *chag* is manifested via the annual pilgrimage to Meron. In America, as well as Israel, people tend to make bonfires, (inside and outside) as Rabbi Weinberger recalls from his days at YU.

The reason for celebrating Rav Shimon bar Yochai's death, however, is quite puzzling. In order to understand the nature of the day, the personality of Rav Shimon has

to be clarified as well. Rabbi Weinberger related the story of Rav Shimon bar Yochai's escape to the cave with his son, Rabbi Eliezer. Following twelve years of isolation and intense Torah learning, Rabbi Shimon and Rabbi Eliezer retreated from the cave with a critical outlook on the materialistic world. *Hashem* therefore sent them back into the cave for an additional twelve months.

After another year, Rav Shimon wished to destroy the world until he saw an old man rushing Friday afternoon, *bein hashmashot* with two *hadassim* in his hands, one as a symbol of *zachor* - the positive fulfillment of Shabbat, and the other to represent *shamor* - the negative commandments associated with Shabbat. What was the significance of this scene that altered Rav Shimon bar Yochai's view of the entire world?, asked Rabbi Weinberger.

Firstly, he explained, the time played a crucial role. The episode took place immediately prior to the onset of *Shabbat*. According to the *S'fat Emet*, the light of the *neshama* is closed during the six days of the week. On Shabbat, however, the skin covered by the blemish opens up, revealing the inner light and the pleasure of the special day. Shabbat, therefore, represents a confrontation between the two types of *Or* - the external skin and internal illumination.

Interestingly, the numerical difference of the two words - *Or* with an *ayin* and *Or* with an *alef* - according to their respective *gematriyot*, is 69 - the equivalent to *hadass* - the myrtle branches which represent Shabbat. Further-

more, the man was rushing, attempting to reduce the amount of time, a physical entity, in order to rid himself of the confines of this world.

For this reason as well, the man that was sent in Rav Shimon's direction was an old man - one who was living in a state of confusion, in between two worlds, this and the next.

When Rabbi Shimon Bar Yochai saw this scene, he immediately declared "How beloved are the *mitzvot* upon Israel!" Rav Shimon himself was unable to reconcile the two worlds to which he was exposed. Immersed in the purest learning of Torah for thirteen years, Rav Shimon was not able to see how one could live in a materialistic world, until he observed this scene.

Upon witnessing the happiness and enthusiasm of a man who was living in both worlds, at a time when the inner light of the world would be exposed, he realized that though the inner essence of the Torah may not always be revealed in this world, it is definitely present. This served as his comfort and confrontation.

This, concluded Rabbi Moshe Weinberger is the essence of Lag BaOmer. Whereas on Shavuot we received the revealed Torah, the "hidden Torah" is reserved for the thirty-third day of the Omer. Thus, though we mourn the *yahrzeit* of Moshe Rabbenu, *Hashem's* messenger to *Bnei Yisrael*, we celebrate the passing of Rav Shimon bar Yochai - *Bnei Yisrael's* messenger to *Hashem*, for bringing the "bride" a little closer to the "groom" every year.

FACULTY HONOREES

Continued from p. 5, col. 5.

ating class, approximately 90 voted. Some seniors did not vote because they graduated in January or are in joint programs and are not attending Stern this semester. The low number of voters was also due to the fact that students were

unaware or indifferent about the selection process. In the words of one senior, "I was planning on voting, I just never got around to it"; apparently she wasn't the only one who viewed the elections in this way.

Broadway's Jerusalem 2

KOSHER PIZZA & FALAFEL
AMERICAN & ISRAELI
PLATTERS & SANDWICHES
KOSHER BAKERY (PREPARED ON PREMISES)


NEW, EXCITING & DELICIOUS:

"PASTA FIESTA"

BEST COLD PASTA IN TOWN!

PARTY ROOM AVAILABLE FOR UP TO 200 PEOPLE
OPEN SAT. NITE UNTIL 2 AM SUN 11AM-12 MON-THUR 7 AM-12 MIDNIGHT
WE DELIVER • CALL (212) 398-1475

★★★★ THE BEST GLATT KOSHER PERFORMANCE
ON BROADWAY!



MR. Chazanu
BROADWAY

1372 Broadway (at 38th St.) N.Y.C.
GLATT KOSHER DELICATESSEN, RESTAURANT,
& CATERING FOR ALL YOUR OCCASIONS
WE DELIVER! CALL (212) 921-2152
HOURS: SUN-THURS 11-11 FRI. 10-LATE AFTERNOON

About Women



By Hayyim Angel

Yes. It is true. There are a lot of men out there who still oppose women studying Gemara. Who get turned off by dates who display their Torah knowledge. The Torah, after all, has been studied almost exclusively by men. Until recently.

Due to the ice-breaking decisions of the Rav and other rabbanim of our time, women now have the opportunity to study Jewish sources in a manner similar to what their fathers and brothers had always taken as given.

One of our generation's greatest *zechuyot* is that many of our children will grow up in a house with not one, but two highly learned parents. One need not look hard to find a remarkable surge of interest among many Jewish women to study the Torah. (All Jewish men should have such enthusiasm when studying the Torah!)

I find it disturbing that when I speak highly of the burning desire in many women today to study all Torah sources firsthand, I am called a "feminist" by many. Is it the "evil forces of feminism" which prompt these women and their supporters to study the Torah?

It appears as though the opponents see little possibility of any higher motives accompanying this study. Advocates would argue that women are quite capable of studying Torah for the sake of greater religious development and fulfillment, and also for the opportunity

to raise their children in a Torah environment.

In past issues of the OBSERVER, we have read some excellent articles expressing deep resentment towards certain uncompromising positions opposing women's Torah study. Those who oppose women's study were considered close-minded. However, we cannot brush away opposition by saying that these opponents are people living in dreamlands which existed hundreds of years ago; the fact is, many are part and parcel of modernity.

As with all other new halachic issues, there exist real problems which must be addressed in a more outspoken manner by the advocates of women's Torah study. It is not enough to dismiss them as close-minded.

How ironic it is that precisely those people who struggle with the "establishment" for the right to study the priceless words of the rabbis of the Talmud are often those who speak with alarming sharpness directed against those rabbis! Statements such as "The RamBam was a sexist," or "Chazal developed a system of laws designed for the comfort of men, at the expense of women" are simply not remarks befitting religious Jews.

Feeling a degree of frustration at not hearing the most pro-women statements in Chazal is relatively understandable; however, it is our responsibility to accept the possi-

bility that even Rabbi Eliezer ben Hurkenos (who said that "one who teaches his daughter Torah teaches her obscenity,") was far greater in Torah wisdom than we are.

We might argue that had Chazal been living today, they would have reached different conclusions (even this principle must also be handled with extreme care). However, that argument is far different from a general condemnation of the "close-minded, sexist" rabbi of the Talmud. Once people lose respect for Chazal, it is not impossible that the entire halachic system could erode, as it already has in less observant communities.

Recently, I had the privilege of hearing Mrs. Tova Lichtenstein speak on the new role of women in Judaism. In her discussion, she distinguished between halachic and sociological issues. She emphasized that anything which attempts to change halachic norms must be rejected immediately.

After her speech, many questions were posed to her, all of which were so beautifully answered that the entire audience applauded her. However, most of those questions had been asked by men who wanted greater restrictions kept on women.

One woman then asked about the "women of the wall," referring to the incident that occurred at the Kotel between the women who insisted on having a women's public service and the men who ob-

jected. Mrs. Lichtenstein responded that these women have pushed feminism beyond halachah, and that their actions were not compatible with Judaism.

Remarkably, there was very little applause from the audience, and the little applause primarily came from the same men who asked the previous questions. Was Mrs. Lichtenstein's answer not on par with her other responses, or was there a sense of despair among the women in the audience?

This striking silence led me to believe that perhaps many women feel threatened by certain aspects of halachah and therefore unconsciously compete with it.

Some women express disappointment concerning their "role" in Judaism. They imply that men are free to do everything, while women have been assigned a specific, limited position in the community. This problem is very subjective, and I don't feel there is any one answer to it; each woman must come to terms with her own role in Judaism, as must every man.

However, if I may use an analogy, we might say that the old role of women resembled the role of American League pitchers: these pitchers are virtually never given the opportunity to come to bat, and therefore devote their training exclusively to pitching. Likewise, women, until recently, have focused almost exclusively on what has traditionally been "woman-like."

Modern women, however, are similar to the pitchers in the National League. In addition to pitching, these pitchers also find themselves in the batting order. Although most of their training goes into pitching, they may help their teams even more by learning to hit better. A good manager in the National League will therefore allow his pitcher a fair opportunity for batting practice.

On the same note, however, the pitcher must always recognize that his primary responsibility is to lead his team from the mound and not from the plate.

Jewish women have entered the "line-up" of the Jewish people in ways that they never have before. They hold positions of leadership in the community, and they learn Gemara. Contemporary Jewish women have the opportunity to grow in their Judaism in an unprecedented manner.

However, we all must exert caution, and work together to ensure that Judaism remains Judaism. A growing commitment to the *halachah* and respect of Chazal must be our focus at all times. And this goal can be reached only when advocates of women's Torah study are able to address their own shortcomings more, and reduce their attacks against those "on the outside."

Crossword Edited by Eugene T. Maleska

Continued from p. 4, col. 5.

Maleska called upon members of the audience to join forces and construct a simple puzzle.

Upon the completion of the puzzle, Maleska asserted his notion that while putting the words in the grid is at the heart of puzzle making, creating clues is the soul, for it requires innovation and originality. The audience then joined Maleska in assigning clues to the words.

Maleska continued by expressing his love for interaction with his fans and by designating them into four categories: the "sleepers," the "squackers," the "gotchas," and the "leapers."

Maleska defined the sleepers as those fans who like him and think he is a "know-it-all" and consequently think that any of his mis-

takes are theirs.

Maleska then described the squackers as those who complain about problems not in his control, but rather in other departments-layout and the business office.

Squackers in the past have included lefties who complain that puzzles placed on the right side of the page leave newsprint on their hands, subway writers who experienced difficulties while trying to manipulate their newspaper to do a puzzle appearing on the middle of the page and people who could not read a continuation of an article for someone had ripped out the puzzle that had appeared on the opposite side of the page.

The gotchas are the fans who receive certificates for having caught a mistake in the puzzle. Maleska pointed out that from the over forty thousand clues presented yearly, he has averaged only seven mistakes per year.

The first mistake that his fans caught was the emasculation of Bambi, whom he called a doe rather than a stag. Maleska related that the primary group of people who caught this error were mothers who have spent time teaching their children the names of the ani-

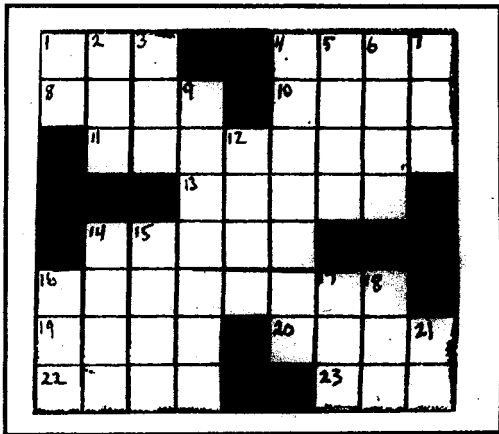
mal. In his years of editing the puzzle, only once has Maleska misspelled a regular noun. He asked the audience to spell "millennium", which the audience proceeded to spell incorrectly.

The last category that Maleska defined, the leapers, are those who find mistakes where they never really exist. Maleska accounted for this group being the largest of the four by exclaiming that "there are thousands of impetuous people in the United States."

One example of a leaper's faux pas presented by Maleska, was when the relationship between the clue for author Alexander Pope, which read "epithet for Pope" with the answer being WASP for his stinging satire was misunderstood. In his correspondence, the leaper had written, "Maleska you fool, don't you know the pope is Catholic?"

Throughout Maleska's delivery, listeners were bombarded with multi-syllabic vocabulary words and seminal factoids. Maleska's humorous anecdotes, comments and choice of words were well received by students.

Following his presentation, Maleska took questions from the audience.

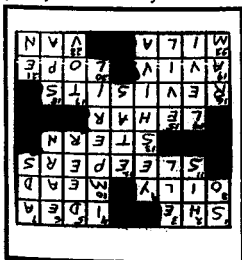


Across

- 1 Pronoun for a student of 13 across
- 4 Notion; thought
- 8 Unctuous
- 10 Margaret ___ was an expert on Samoa
- 11 Solvers who love the Times puzzles and never complain
- 13 Part of 9 Down
- 14 Composer of "The Merry Widow"
- 16 Pays a second call
- 19 Tel ___, Israel
- 20 Easy, swinging gait
- 22 "___ 18," book by Uris
- 23 Rock star Eddie ___ Halen

Down

- 1 "You Are ___ Beautiful," popular song
- 2 Word on a towel
- 3 Building addition
- 4 Endanger
- 5 Source of venison
- 6 What bread winners do
- 7 Commercial
- 9 Famed University in Manhattan
- 12 Greek letters
- 14 Jacob's third son
- 15 Malevolent
- 16 ___ Jam, rock group
- 17 Mazel ___ (Israeli's congratulations)
- 18 Spring that may bring some zing
- 21 How to spell the 14th letter



Dr. Ellen Schrecker - Self-Declared Feminist & Historian

by Nomi Dworken

Which professor at SCW has taught in Princeton, YC, Harvard and NYU; has taught English, European and American history; is a "self declared feminist," and has written a chinese cookbook? Dr. Ellen Schrecker, a recently tenured professor at SCW, has done this and much more.

Raised in Philadelphia, Dr. Schrecker attended college and majored in European History. She finished her dissertation in 1974 and got her PhD in European history from Harvard. She then moved to the Far East with her husband, a Chinese history professor. It was there that she received the background to write her cookbook.

Dr. Schrecker explains, "I went to graduate school before I knew what I wanted to do...I'm part of the generation before women thought seriously about careers. Many women just bumped along. Graduate school was accidental for me. My thesis advisor put me up for fellowship and I got it! It wasn't like today, when things are much more planned."

After earning her PhD in Euro-

pean history, Dr. Schrecker discovered that her "true love" was American history. She found the McCarthy era (still her favorite) particularly fascinating, and began retraining herself as an American historian.

While teaching freshman composition at Harvard, Dr. Schrecker researched her book which was published in 1986, No Ivory Tower.

This American history teacher feels that her background in European history helps benefit the subject she's teaching, since it puts it into a broader perspective. As her students have noticed, Dr. Schrecker's "English Composition basis" manifests itself in their writing assignments. "I think writing is important," she says emphatically.

Dr. Schrecker moved to New York with her two sons. She taught U.S History part time at NYU and then taught in Princeton for two years. She found the trip to Princeton a "massive commute" and so she began teaching at SCW and YC in 1987.

When comparing her students at Princeton and YU, Dr.

Schrecker says with a grin that her "YU students are just as good." "Students here do more work, and they know how to learn. I don't like lecturing, and the students in YU are much more able to participate."

Dr. Schrecker doesn't find as much of the "am I going to get this on the exam" syndrome. "It wasn't as much fun to teach at Princeton:



Dr. Ellen Schrecker

what sustains the faculty here day in and day out are the students who are so much fun to teach!"

"What's so exciting about teaching in Yeshiva is that I get to teach everything. I love teaching Women's history. It would be kind of neat to teach women's history uptown."

Dr. Schrecker's feminist bent

is seen clearly in class. "Stern women are quite sensitive about women's issues, although I wouldn't call them flaming feminists. Despite the traditional emphasis on getting married and raising a family, Stern women are quite aware of their values as individuals. They have a sense of self-confidence about themselves and future careers.

According to Dr. Schrecker, Stern women are unaware how much their lives has been influenced by the women's movement. "Their lives are not lives they would have had without the women's movement."

Dr. Schrecker feels that "the fact that Stern College is a women's institution with many women professors who are role models, serves to create real respect for other women. Were this a co-ed school would the student government leaders and editor of the newspaper be women?" she asks.

"Women are given opportunities here to be leaders and high achievers, whereas in a co-ed setting they would be given different

roles."

When asked to define the term "feminist," Dr. Schrecker said, "someone who is aware of being a woman and conscious of helping women achieve their total potential." Dr. Schrecker takes this very personally, as she tries to help Stern women in attaining their future goals.

What does feminism not mean, Dr. Schrecker asks. "It does not mean throwing out some of the things that are gender-based. After all, I like going shopping and I wrote a cookbook!"

When discussing career goals, Dr. Schrecker is quick to point out that it is difficult for a woman to juggle family and career. "In order to have a successful career, one has to give more than full time. Women can have careers and children but they better have good day care," she explains.

Above all, Dr. Schrecker urges her students to make most of their opportunities and experiences; to realize their full potential as people and women.

Lag BaOmer Celebration

Continued from p. 15, col. 3.

that we became an official nation and received the Torah; hence it was a spiritual redemption.

The exodus of the Jews from Russia is a modern day version of *yiziat mitzrayim*, he said. Emigrating from Russia is the physical aspect of the liberation. But like our forefathers many years ago, the Russian Jews must realize the value and necessity of a Jewish education. Only with spiritual growth will their salvation be complete.

To further emphasize this point, Rabbi Metzger spontaneously led the Russians in reciting "Shema Yisrael."

Rabbi Hershel Reichman, rebbe at MYP, addressed the theme of "Ve'ahafta le'rayacha kamocho," loving a fellow Jew. He spoke about Rabbi Akiva and

Rabbi Shimon bar Yochai, two Jewish leaders who are identified with the *Omer* and their epitomization of the *mitzvah of ahavat Yisrael*.

Rozenson then addressed the audience in Russian, and Yana Giushko, SCW student and recent emigrant from Russia, explained in Russian, the song "Where I Belong" by Journeys. Following her interpretation, the video of the song was shown.

After the speeches refreshments were served. There were also tables set up, carnival-style, for anyone interested in the wide variety of the games.

Some of the games were "Bowling for Mitzvot," "Tic - Tac - Torah," "Harim Hoops," "Jewish Geography" and "Midbar Maze."

For those who were in the mood for a more lively activity, there was energetic, non-stop dancing. With the music of YC students Eli Katz and Avrami Sacks playing in the background, the YU students danced with their Russian guests.

While many of the girls didn't know many of the newer Israeli dances, they quickly learned them from their SCW "tutors."

Additionally, many of the older men and women enjoyed the dancing, whether they themselves actually danced, or just watched.

Everyone at the *chagiga* had an enjoyable time. Ida Desyasnik, a participant of the program, commented in Russian that the program was "very nice."

"I was very glad to hear the Rabbi [Metzger] speak," she said. "I am happy so to be here."

"It [the *chagiga*] was interesting and wonderful," exclaimed 13-year-old Tania, who recently emigrated from Gashkent with her family. "It is nice for YU to take care of the Russians so nicely. I am very appreciative that they organized a party for us; they care so much."

"This *chagiga* was extra special for everyone who participated," expressed Elli Kagen, co-coordinator of the event. "Many of the Stern girls who came tonight have been spending time with the Russian girls in special workshops. They've formed a bond with them that made the *chagiga* more special, more enjoyable."

"I was so happy with the party," concluded Tania. "It was a great one, especially with all the dancing!"

DANCE

Continued from p. 7, col. 5.

tance of dance as a mode of communication. "There's something very special about music and dancing," she explains. "While language is a barrier, music gets to the core of a person." She feels that once people begin to dance together, they let their guards down.

By the end of this school year there will have been five dance lessons in total. The students plan that the final session will include a dance presentation for the girls' parents and friends.

This, they hope, will publicize the program and will help establish it for next year. They intend to expand the program next semester by involving more Russian girls, especially those that attend public school, and more Stern women as well.

Phone MU 9-3629
Bonne Cleaners, Ltd.

For Quality & Service
56 East 34th Street
Bet. Park & Madison Aves.
New York, N.Y. 10018

OBSERVER
STERN COLLEGE
245 Lexington Avenue
New York, N.Y. 10017