

THE OBSERVER

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The ambiance of A Taste of Italy makes it enjoyable for students to sit in Koch.

Cafeteria Expands To Koch

by Mary Hamoui

The cafeteria's newest venture is an additional cafe called "A Taste of Italy," situated in Koch Auditorium. Created as a viable option to what Food Services anticipated would be an unacceptable situation in the main dining hall, the pizza/pasta shop has been quite a success in the first few weeks of the semester.

When policy was set last year in regard to how this year's meal plan system would operate, the Food Services were aware that there was not sufficient room in the cafeteria to accommodate both old and new members of the meal plan.

In conjunction with the Food Services Committee on the midtown campus, headed by Elizabeth Botterman '91, Food Services realized that an alternative eating arrangement would have to be cre-

ated.

"A Taste of Italy" was essentially the brainchild of Stuart Reichman, assistant manager of the cafeteria. The idea was discussed over the summer and made into a reality through the work of Reichman, Moses Singer, manager, and Jake Lieberman, associate director of Food Services. Koch Auditorium was chosen because it provides a spacious and bright eating environment. Reichman developed the menu based on input from students on items they asked for most frequently.

When asked why he thinks that "A Taste of Italy" has been more successful than "Garden of Eatin'," the Food Services' endeavor last year in expanding the cafeteria, Reichman replied that "last year, the 'Garden' was just a

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The front lounge redecorated in its earlier days.

Front Lounge Gets Facelift

by Kesari Ruza

Stern College students returned this fall to a newly refurbished front lounge. These alterations were implemented and funded by the President's Circle, an alumni organization interested in student needs.

The President's Circle, which undertakes projects meant to enhance student life, meets with student leaders and faculty periodically and solicits ideas from them, on which they are prepared to act.

Early last fall, the organization was presented with the proposal to redecorate the front lounge, which had fallen into disrepair. Student delegates and representatives of the Offices of Student Services and Facilities Management alike rec-

ognized the need for lounge renovation and acted upon it.

Jeffrey Rosengarten, director of Supporting Services, asserted that the lounge had been a priority on the list of facilities that needed improvement. Rosengarten recognized that he had zeroed in on the type of project that was appropriate for the President's Circle to undertake and proceeded to approach them with the idea.

Circle co-chairman Louis Tuchman explained that after the mechanics and the cost of the project were researched, it was approved by the Circle in September 1990.

A student decorating committee headed by Esther Strauss and

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Foreigners Find Home At SCW

by Susan Bahn

Among the new faces at Stern College this fall, many belong to foreign students. According to Mrs. Marga Marx, the Foreign Student Advisor, this year boasts one of the largest foreign student enrollments that SCW has ever had. Marx attributes the increased numbers to the growing Russian emigration. Among the 35 new foreigners are 10 Canadians, 10 Russians and several South Americans, Israelis and Iranians.

These students came to SCW for many reasons. Often new immigrants are urged to come here by friends or relatives who have heard about Yeshiva University. Others who have already been in the United States for some time often have had contact with a Jewish high school, community council or rabbi who suggested they attend SCW.

Rabbi Ephraim Kanarfogel, Chairman of the Rebecca Ivry Department of Jewish Studies at SCW, suggested that Stern is very

attractive to students from other countries because it offers beginner Hebrew courses for students on a college level. Marx also mentioned that several foreigners come to SCW because of the lack of Jewish campus life in the universities in their native countries.

To help alleviate the pressure felt by the new students, an intensive English as a Second Language (ESL) course is being offered. In addition, Marx is trying to obtain supplementary literature and video tapes in the students' native languages to be used as study aids.

Foreign upperclassmen have been eager to meet and work with the new students. They have also met with Marx in order to plan special events for the foreigners. In addition, Marx is in the process of contacting foreign alumni and inviting them to address the new students.

Academically, the faculty has worked closely with the students to help them plan their curriculum. Like all new students at SCW, they

were tested and placed into Hebrew courses at the appropriate levels. Their teachers have also met with Marx. According to Rabbi Kanarfogel, the curriculum is well suited for these women because it not only covers texts and grammar, but basic Judaism as well. The faculty is also working in conjunction with the Torah Activities Council's upcoming Chevrotah/Keshet program. This program will match up people to learn together, with special attention given to foreign students. Marx said that the faculty is working to enrich the Jewish life of these students so that "the learning experience is a living experience as well."

According to Marx, many of the new students are extremely motivated, high achievers and very talented. They are working hard to get used to being in a new country and as Marx said, "Stern College is proud to have them."

"Great American" Under New Supervision

by Alyssa Herman

On Thursday October 10, the Great American Health Bar at 2 Park Avenue received the publicly acknowledged *hashgacha* of the Chof-K organization. This *hashgacha* replaced the restaurant's former privately endorsed supervision.

Rabbi Tzvi Flaum, *mashgiach ruchani* of SCW, was instrumental in initiating and orchestrating this change. This shift is in accordance with SCW's school policy which only recognizes publicly accredited *hashgachot*. Rabbi Flaum asserted that the credibility of the previous *hashgacha* was a source of discord among SCW students: those who patronized the restaurant versus those who did not. He was thus motivated to rectify the situation.

Ed Kamenitzer, the restaurant owner, was approached by Rabbi Flaum during the spring semester of 1991. Rabbi Flaum advised him that a more widely accepted supervision would attract those students who avoided the store because of



SCW students party at Great American Open House.

its private *hashgacha*.

SCWSC President Susan Schlüssel, who last May scheduled the annual Great American-Stern welcome back party for October 13, 1991, also explained to Kamenitzer that the celebration was contingent upon him securing a more reliable *hashgacha*.

Kamenitzer, who originally made his restaurant kosher in 1986 at the request of SCW, was willing to accommodate these requests despite the high cost of the pro-

posed change in supervision. The Health Bar was thereby placed under the care of a full time Chof-K *mashgiach*.

Schlüssel was thus able to proceed with the event planned. On the evening of October 13, Kamenitzer, under the auspices of the student council, hosted the party. Kamenitzer provided those who attended with complimentary food and a musician to give the party a festive ambiance. Two cari-

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EDITORIALS

Women Slighted?

There is no use crying over spilt milk. And we do not resent that a beautiful indoor pool was constructed at Yeshiva University's Main Campus. But we do feel that the students of SCW are repeatedly and consistently overlooked when plans for campus improvements are made. Administrators constantly assure us that our needs are of equal status to those of our male counterparts. If this is indeed the true feeling of the University administration, then an important mes-

sage is not being effectively communicated to prospective benefactors. The administration, by not whole-heartedly conveying the importance of SCW within the microcosm of Yeshiva University and the Jewish community at large, risks alienating an important segment of the YU community and jeopardizing the tremendous strides the University has made in the last 30 years in revolutionizing the role of women as active participants in the Jewish community.

"Where is the Yeshiva in our University?"

The overcrowding problem in SCW manifests itself in many ways. Five students sharing a single room is problematic, yet we seem to cope. But one problem that lends itself to no simple solution is the absence of space for women to daven both in the dormitory and the school building. If we are here in Stern because we are serious about our Judaism and our practice thereof, then what is the message perceived by students when there is no appropriate area to perform some of the most basic rituals of

Judaism? It is certainly inspiring to note the large numbers of women engaged in tefillah, but not in a stairwell. It is lamentable that the women who have accepted upon themselves the ideals expressed in class find themselves in an environment that is not conducive to putting these ideas into practice. We regret that YC only has space in its *Batei Medrash* for 600 students. We regret even more that we have only room for sixteen. Where is the Yeshiva in our University?

KUDOS

This is not a complaint. This is not a grievance. This is not even a suggestion. This is a heartfelt expression of appreciation for all that has been done for the students of SCW while we have been off on our extended summer vacation. Great improvements have been made in the Food Services, including the addition of new facilities located in Koch Auditorium with complementary hours to those of the caf and Sunday hours in the main cafeteria.

The mid-town van service got off without a hitch, and the security personnel have been exceptionally efficient and polite. Last, and certainly not least, we would like to thank the President's Circle, Office of Student Services, Facilities Management and our own Decoration Committee for the beautiful re-decoration of Brookdale Hall's front lounge, open to members of both sexes.

POOLING AROUND

Dear Editor:

Recently, the grumbling of disgruntled Stern women has reached my ears. It seems Yeshiva College has built itself a huge swimming complex, while due to cutbacks, Stern students everywhere are forced to live with dirty toilets.

What was maddening to me was the incessant whining and slobbering about this little insignificant swimming pool. After all, what is a swimming pool anyway? A massive hole in coarse cement, filled with discolored water that stings your eyes.

Why must Stern women harp on the negative when there is so much positive around? I mean, for once, can't we open our eyes to what we do have? We have the uh...

uh... and then there's the uh...

Well, isn't there a water fountain in one of the lounges? And how many YC guys can boast those cool pink stripes they're painting on the walls of the school building by the stairs? How can you justify a complaint when we have newly upholstered couches in the Blue Lounge?!

So enough of this pathetic bickering. Next time you pull on your swimming trunks and dive into our refreshing water fountain and swim over to the classy couches on the sick pink lines of the Stern walls, think about those poor YC boys who are forced to jump into a massive hole in coarse cement.

Cheryl Berman
SCW '94

THE OBSERVER

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LETTERS

A POOLISH DECISION

Dear Editor:

I was so pleased to hear that the boys at Yeshiva College have a new pool. I cannot think of anyone more deserving of such a luxurious health and fitness project as these hard-working Yeshiva students. I am still unsure, however, where these studious boys find the energy to indulge themselves in the hot tub and sauna after such an exhausting activity as swimming.

But I have no doubt that YU spent their money properly. I would not want the boys to be lacking the cardiovascular exercise that their fully equipped weightroom and gym cannot provide. Yes, the money was spent wisely; after all, it is not as though the boys need an additional dormitory to house the influx of students, like that at Stern College.

No, thank goodness the men's school only has two males per room. They do not have any dilemma of having to squeeze five people in one room.

But women have stronger tolerance levels towards each other and can endure the bunkbeds and the lack of privacy and space. All the women have to do is pretend they are in summer camp for nine months.

In addition, I definitely think that YU made the right decision in banning the girls from using the pool. The girls live in such a wonderful location, with two entire

buildings at their disposal and a city full of flashy and expensive health clubs. It is almost a blessing in disguise that the equipment in the small "exercise room" is all broken. Otherwise the students would not have to shell out \$100-\$200 per month on health clubs, twenty blocks away.

All in all, building this pool has been very productive to the boys' mental and physical states. Therefore, I must commend YU on its new addition. As long as the boys are happy, I can sleep better at night. I may be a little crowded and cramped, and the room may be too noisy with my four roommates, but at least I'll sleep better.

Jordana Blumofe
SCW '93

SCW < YC?

Dear Editor:

"Stern is just as much a part of YU as is YC." These often spoken words are heard by every incoming SCW student. Most of Stern and I, however, beg to differ. If we are indeed "equal" to YC, then why do we constantly feel as if we're being treated like second class citi-

zens?

I refer, of course, to the swimming pool that was just installed exclusively for YC students and the newly refurbished Schottenstein student center that is only open to the male public.

If we do possess equal status in this university, then why are we barred from utilizing facilities on the "other" campus? We pay the same tuition, we work just as hard and, supposedly, we are "just as much a part of YU as is YC."

Either Schottenstein is not really a "student activities building" as it was said to be, or we really don't have the status of "students" in our own university. Are our extra-curricular activities of less importance than theirs? Do we not also deserve rooms, let alone a center, for our various activities?

And the pool. Why can't we have one night a week to use these modernized facilities?

These issues have caused a lot of ill feelings around Stern. We don't want to turn this into an "us vs. them" situation. I do not believe that it's part of YU's ideology to make us into two completely separate schools, without interaction between the campuses.

I know this sounds like just one more complaint to add to the list, but that is not the case. This is a genuine plea to the administration to reconsider the stand they have taken on these issues, and reverse them before it is too late.

Adina Neikrug
SCW '93

OPINIONS

Our Greatest Asset Is Our Greatest Failure

by D'vora Lauer

It would be a good assumption to say that because we, the women of Stern College, have chosen to spend our college careers at a university that espouses the ideals of Judaism, we are committed to Judaism and the Jewish community at large. And it would also be safe to assume that the leadership skills we hone here, today in Yeshiva University will be the traits that carry the students of YU into leadership positions in the Jewish community in the years to come. In our sheltered world for Jewish students, we are safe in our fortress to practice Judaism as we please with little or no real contact with forces of opposition.

But perhaps this "safety" we all treasure so dearly is actually a destructive force. Perhaps the insular world of Yeshiva University and Stern College has shielded us from a fact that is well-known to

Jewish students in other universities: the world is an unfair place, and it is particularly unfair to Jews.

The mark of a great leader is the passion to serve. This passion is generally created by an opposing force, the voice telling us "no." But unless it is on the subject of housecleaning or swimming, we in Stern rarely hear the no's. We do not understand the challenge of being a Jew in the "Real World." It is possible that Jewish students in other, secular universities have had an opportunity to fuel their passion for Jews and Judaism by facing real challenges to their beliefs. Why is it that at a rally against anti-Semitism held in mid-town Manhattan that attracted well over 5000 demonstrators there was no official Yeshiva University contingent? And why is it that in a school that gives us a top-level education, the president of the "Coalition for Pollard" was repeatedly asked "What

is a Pollard?" And why in an overcrowded dormitory do less than 10% of residents have a daily subscription to the *New York Times*?

The sad truth is, we don't know what's happening outside of our little cocoon and we haven't tried too hard to find out. Do we really need to be thrust out into the unfriendly world to realize our responsibility as Jews? As human beings? If we are to be truly proud that we attend Yeshiva University, America's oldest and largest university under Jewish auspices, we must make this credential into an asset, not a liability. We can not stand silent simply because we have not heard the questions. We must seek to understand the position of the Jew in the world, and then seek to improve it. If we are to be worthy of the comforts of our Jewish environment, we must also be aware of the world beyond the doors of Yeshiva University.

Eliminating The Double Standard

by Alyssa Herman

Up until October 19, I was guilty of maintaining a double standard. I often participated in programs designed to create a Shabbat atmosphere for others. At the same time, however, I actively avoided doing the same for my "own."

Whenever I had been approached to spend Shabbat in Stern throughout my full two years on campus, I managed to have or manufacture a reason to leave. I had heard horror stories regarding Shabbat in the dorm, which was (and still is) infamous for its dead Shabbat atmosphere.

Last week my fellow OBSERVER board members made me realize that remaining in the dorm for the OBSERVER Shabbaton was part of my newspaper responsibilities.

To my great surprise, I dared to enjoy my first Shabbat ever at SCW.

Not only did I find the guest speakers thought provoking and become friendly with fellow students I had never met before, but I also made a startling discovery.

Shabbat is not meant to be special only for those who attend KIRUV Shabbatonim or those who live in the New York Metropoli-

tan area. If each Stern student, along with just five friends, would dedicate one Shabbat a semester to remain in school, the Shabbat atmosphere each week could be infinitely improved.

If this could be achieved, no one would have to avoid Shabbat in school. Students in our midst, and yes they do exist, who have never experienced a proper Shabbat will have one no further than Brookdale Hall.

Only with the efforts of individuals will we free ourselves from our collective double standard.

FROM THE EDITOR'S DESK

by Rachel Schenker

If the Thomas confirmation showed us anything, it was that when it comes down to the battle of the sexes, the men still win. If there are two stories, equally believable, equally unbelievable, both largely unprovable, it is the male's story that is believed.

Anita Hill had everything to lose and nothing to gain by coming forward with her statement. A man who, if confirmed, would have a large impact on women and legislation affecting women had to be exposed for what he was, and Hill had a moral imperative to come forward.

What she did took real guts. But her actions were not applauded. Instead she was condemned by the men who were trying to protect one of their own - at any price, even if it meant destroying her reputation.

Even more upsetting is seeing that discrimination which we all condemn in society manifest itself right here in our university.

Conceptually speaking, the mere existence of Stern College within the structure of Yeshiva University is revolutionary. A women's institution of intensive higher learning within the framework of *halacha* and observant Judaism is no small feat.

Yet Stern students are getting the impression that it's all for show. We exist, but we are in no way the main focus of the university. On a list of university priorities, we usually come in right above the high schools. The discrimination we feel stems not from our male coun-

terparts, but from the administration of the university.

The women's division has always had a complex, but the situation is worse now than ever before. Happily, we are a growing institution, with enrollment up from last year's 672 full time students. That says a lot about the university's strides, but very little about campus improvements that should accompany increased enrollment.

While YC has numerous dormitories, Stern students are all crammed into Brookdale Hall and temporary off-campus housing. While the men uptown are complaining about a *beit midrash* that only seats 600, we do not even have a place to learn *b' chavruta* in the school building. In fact, during certain hours of the day, there is not one empty classroom in the entire building. While pools and student centers are being erected for the students uptown, not only are we not receiving comparable facilities, but we are even denied access to theirs.

As progressive and revolutionary as we see ourselves to be, that's not how we're viewed by the university as a whole. The strides made have not really changed people's biases on a fundamental level.

And that's what we have to fight. Not the men. It's not their fault or their doing, and it was encouraging to hear them speak up on our behalf.

What has to be changed is the internal perception of Stern College for Women within the context of Yeshiva University.

Susie Speaks...

Dear Students,

We have finally returned to Stern College after our long summer vacation, and the year is already off to a successful start. I am thrilled to see the enthusiasm portrayed by the students toward the clubs. These clubs have many exciting events planned throughout the course of the year, to ensure that there is never a dull moment in Stern College. The club fair was a huge success, as proven by the tremendous student attendance.

We have several innovative ideas to enrich student life on both

the academic as well as the extra-curricular level. To successfully implement these ideas the most important ingredients are you, the students. I'm looking forward to seeing an involved, effective student body. I hope that you will contact me with any of your comments, suggestions, ideas and even, (although I hope there aren't any) your complaints.

I wish you all lots of luck in the coming year.

Sincerely,
Susan Schlusell
SCWSC PRES. '91-92

"A Taste of Italy"

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hodge-podge of an eatery. It was a whim of an idea, one that was thrown together as a last resort, using any extras that we had in the main cafeteria. On the other hand, "A Taste of Italy" is a well-thought-out plan, one that was planned over the summer. Many hours were spent organizing this caf. We planned a thematic menu, purchased specialized equipment, including cassettes of Italian operas, and were set on creating an extraordinary addition to the cafeteria.

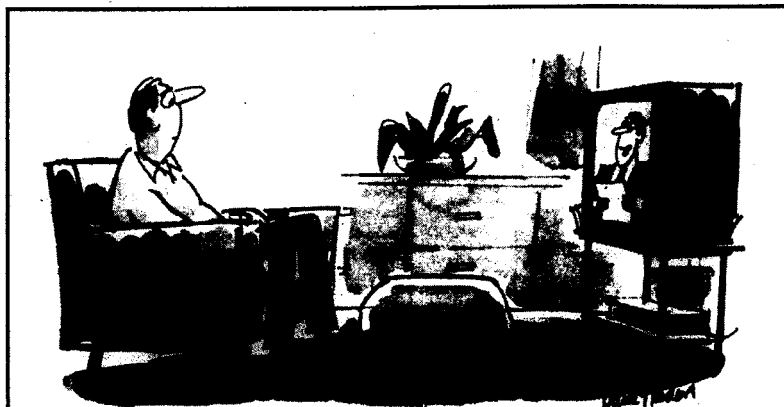
The pizza appears to be one of the more popular items, but the variety of hot and cold pastas and salads provides an ample selection.

The response by the student body has been overwhelmingly

positive. "I'm very excited that they have set up this new branch of the cafeteria," remarked SCW junior Ahuva Solomon. "I'm especially happy that they are open until 7:30, so that I can have dairy for dinner, instead of meat every night."

"I think the food is great here," junior Esther Mizrahi commented.

The one concern expressed is that students can only eat a certain amount of pizza and pasta without beginning to crave different foods. "Perhaps the cafe could have a different country and its food as the theme each month, so that we could have more variety," suggested sophomore Sylvia Haber.



"Those are the headlines, and we'll be back in a moment to blow them out of proportion."

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AROUND THE CAMPUS

NEWS BRIEFS

Pre-Semester Learning Successful

In response to student demand for Torah education opportunities during the month of September, a number of shiurim were offered by the Rebecca Ivry Department of Jewish Studies to students and alumni.

When the calendar was set last year, many students feared that the late starting date of the fall semester would deprive them of much quality learning time. Acting on their desire for extra learning opportunities, a group of students approached Rabbi Kanarfogel to request pre-semester learning.

Rabbi Kanarfogel invited Jewish studies faculty members to give shiurim on the topics of their choice. The positive faculty re-

sponse led to the establishment of a program that spanned the first two weeks of September.

The program comprised various lectures which were mixtures of halacha and philosophy, and attracted a diverse range of students. Both the students and the rabbis, who taught on a voluntary basis, were very pleased with the success of the *yemei iyun*.

About 60 people, including parents and alumnae, attended each session. The underlying sentiment was that they could not afford to wait until after Sukkot to begin learning. Torah learning should not be approached on a semester basis.

Ronald Perry Speaks for Republican Club

The SCW and YC College Republican Club sponsored their first event on Wednesday, October 16 in Rubin Shul of the Joel Jablonski campus. The guest speaker was Ronald Perry, an African-American running for a position on the City Council.

Perry, an account executive at Bear Stearns, focused the discussion on his candidacy for the Washington Heights district. His platform includes unification of the different minorities that populate the Heights, administration of enterprise zones to remedy drug, water and property tax problems,

implementation of tenant ownership of public housing and revamping of the educational system to stimulate competition within the schools.

Prior to introducing Perry, Jeff Stier, president of the uptown division of the club, stressed the importance of student involvement with candidates and familiarity with their platforms. Perry corroborated this sentiment by noting that his favorite type of audience is college-aged because he feels that it is the "hope of youngsters [sic] to prevent the decline in the city."

Fresh Faculty Faces at SCW

Several new instructors have joined the faculty of Stern College this year. Three of them, Dr. Bar-Asher, Dr. Shinan and Dr. Tobi, are visiting from Israel and teaching Jewish Studies courses. Sharon Isaacson, an SCW alumna, is teaching Bible. Dr. Linda Collins has joined the English department

and Professor Romano, the Literary Editor of the Philadelphia Enquirer, is teaching philosophy. Also new to SCW faculty is Ellen Payne. SCW '91. She is a full time faculty member responsible for the computer lab and computer workshops.

Unresponsiveness to Sponsored Events

The first Senior class event of the year, a night at Pockets, was a huge success. Approximately 200 students attended and the event proved financially profitable. The Junior class' first event, a cruise around Manhattan, was not as successful as student turnout was not

high enough to cover the costs. TAC's proposed trip to Ellis Island was cancelled due to a lack of student interest. This was attributed to the fact that most students do not want to come into the city early on a Sunday morning.

CPR Course Offered

In response to interest expressed by various students, the First Aid Society, led by Chani Fruchter, has organized classes to be given at SCW. Two CPR and basic first aid

courses took place on Friday, October 25 and Sunday, October 27. These classes were given by the American Red Cross. A third course will be given at a later date.

Orientation Week Successful at SCW

by Mindy Preminger

On Thursday, October 3, 1991, the ordinary pedestrian strolling down the street became witness to a scene which occurs only once a year and only at 50 East 34th Street. It was a vision of hundreds of Jewish women, hailing from all over the world, gathered together, with duffelbags, suitcases, cartons and boxes strewn about them.

Although first impressions indicated confusion and disorder, it by no means typified the many well-organized activities held throughout the duration of the week of October 3-7. Orientation Week was designed to familiarize newcomers with Stern College and its surrounding area.

Among the events that took place was the Shabbat program which was SCW's first Shabbaton of the year. Rabbi Tzvi Flaum, mashgiach ruchani and recipient of last year's SCW senior class Judaic Studies faculty award, was a special guest and delivered several shiurim throughout Shabbat. Rabbi Flaum used this opportunity to introduce himself to the new students and educate those who attended about various subjects such as *tefillah* and *hamitzvot*. One student

from California stated enthusiastically that "Rabbi Flaum spoke extremely well and his topics were very interesting."

Pamela Schlanger, president of the SCW sophomore class, who along with Adeeva Laya Graubard, served as co-chairperson of the Orientation committee commented that she "was very impressed with the number of women who stayed in for Shabbat" and was "very happy with the turnout." Susan Schluskel, SCWSC president concurred with Schlanger and stated that "it was the biggest Shabbaton SCW has ever had."

That Shabbat, students were also given a chance to do chesed by visiting the elderly in a nursing home. Although one student admitted that she was disappointed that the originally planned tour of the Murray Hill area was cancelled, she was "very pleased with [the] substitution" of the nursing home.

Other activities that took place that week included workshops on different subjects such as "How to Succeed in College" and "How to Choose a Major," which many girls found to be very advantageous and answered many of their

questions.

On October 7, Orientation week came to a close with an evening on Broadway as students from SCW, SSSB and YC took in Neil Simon's Pulitzer-prize, Tony-award winning play, *Lost in Yonkers*. New student Rachel Annenberg said that she enjoyed the play immensely and that "the Student Council made a very good choice."

Schluskel wanted to express her gratitude to all those who worked on Orientation week, especially Lisa Edelstein, chairperson of the committee, "who volunteered part of her summer to working on this [week] and that's why it was so successful."

However, not all the students thought Orientation Week was very useful. One out-of-towner was of the opinion that "it was a bit repetitious because many of the sessions just repeated what the others had already said. It was a big waste of time."

On the other hand, there were women who enjoyed the week tremendously and as one student said, "If Orientation Week is a sign of the future, then it looks like this year is going to be great."

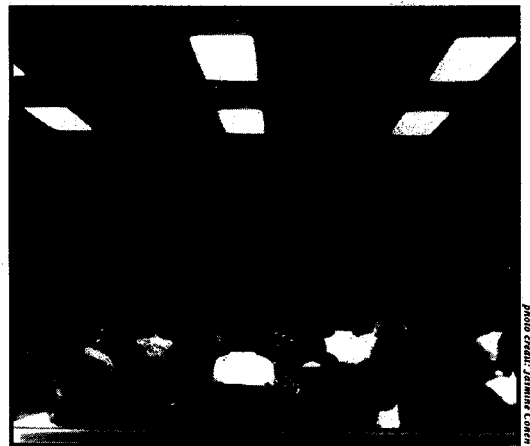
Meeting The SSSB Family

by Ann Diamant

On October 15, Koch Auditorium was filled with students attending the first Sy Syms School of Business event of the year: a reception introducing the business school's student leaders and their plans for the year. This event was co-sponsored by the deans of SSSB, the Stern College SSSB Student Council and the Yeshiva College SSSB Student Association.

Planners were initially wary about having this jointly-sponsored event in Koch Auditorium, fearing that attendance would be poor due to the midtown location. However, the event was well advertised and, in addition to the many women who came, two full buses came from the Joel Jablonski Campus. As Orli Vagdani, Vice President of the Accounting Society, described it, "the turnout was phenomenal."

The basic goal of the event was to introduce the student body, especially freshmen, to SSSB's faculty, student leaders and upcoming events and programs. The presidents of the SSSB Student Councils, the Accounting Societies and the Joint Business Societies addressed the students. They outlined



Dean Schiff addresses SSSB students in 1st reception of semester.

their plans for the year, which include a tutoring program, trips to corporations and the stock market, a career fair, fund-raising for the "Lifesaver's Fund of America," the AT&T challenge and many other events. In addition to the student leaders, both Dean Jaskoll and Dean Schiff spoke. The evening ended with the distribution of gifts; an SSSB tote bag for new students

and an SSSB binder for upper-classesmen.

Response to the event was quite positive. SSSB junior Shulamit Klein found the event to be "very informative." Both the deans of SSSB and the student leaders were pleased with the event. Malka Raul, President of the SSSBSC, commented, "it was a very successful event."

AROUND THE CAMPUS

TAC Sponsors Rosh Chodesh Assembly

by Pearl Kaplan

On Wednesday October 9, more than 65 SCW students gathered together in Koch Auditorium to participate in *tefillah* Rosh Chodesh and breakfast. This was an event sponsored and implemented by the Torah Activities Council.

TAC president Faith Chudnoff explained that the purpose of the program was "to provide an opportunity for SCW students to join together in *tefillah* and to emphasize the importance of Rosh Chodesh as a holiday on the Jewish Calendar." TAC implemented the program to promote recognition and open celebration of Rosh Chodesh, as the board felt it often passes virtually unnoticed.

The overall reaction of those

who participated was positive. Students were appreciative of the breakfast that followed the davening, as well as the complimentary *siddurim* that were distributed. Many expressed interest in participating in similar programs again in the future.

Several girls mentioned, however, that they were disappointed when they discovered that they were to daven individually. They would have preferred either a minyan or a more unified prayer group, with at least Hallel recited together. SCW junior Kesari Ruza commented that standing next to someone in silence does not add meaning to her davening.

The TAC board plans to modify the program in an effort to satisfy

this problem and thereby attract a wider student base. This will include the organization of a *minyán*, Chudnoff asserted. Until it can be accomplished, sections of the *tefillah* will be sung in unison.

Nomi Dworken, TAC treasurer, was pleased by the enthusiasm and number of participants in this first-time event. Plans to make the *tefillah* and breakfast a monthly ritual, she said, are in development. Chudnoff, on behalf of TAC, expressed the hope that all students, despite heavy workloads and tight schedules, will take advantage of the opportunity to publicly celebrate the holiday of Rosh Chodesh together.



25 clubs entice returning and new SCW students.

New Clubs Introduced At Annual Club Fair

by Chavie Levine

On Monday night, October 15, Koch Auditorium was filled with over one hundred SCW students attending the annual club fair. This year, for the first time, the SCW student council provided each student with a handbook featuring descriptions of the various clubs and societies. The handbook served as a guide to help each student decide which club or clubs would best suit her interests. Student leaders were present to both recruit new members and answer any questions the students had regarding upcoming events and guest lectures sponsored by the clubs.

Three new clubs were represented at the fair: the Philosophy Club, the Self Defense Club and the Student Coalition for Pollard. They were initiated this year by student leaders who felt a strong need for active student participation in these areas.

SCW Junior Adina Weiss, president and initiator of the Coalition for Pollard, stated that "it is very distressing that students are not aware of the unfortunate Pollard situation. People approach me and ask what a Pollard is. It definitely says something about the apathy of the student body. Each person should realize that she can make a big difference."

Aliza Septimus, SCW senior and president of the Philosophy Club, observed that "people do not view philosophy as a practical field, so there is very little interest in philosophy as a major. However, recently there seems to be a

renewed interest among a number of students planning philosophy minors."

Other students found clubs that suited rather unacademic needs. Incoming SCW freshman Suzann Felsenthal joined the Karate Club for a practical reason: to be able to protect herself from criminal action in New York City.

However, several clubs which had existed in the past have been cancelled.

Incoming SCW Canadian Sophomore Pearl Kaplan expressed her disappointment in discovering that Club Canada had been disbanded because of a lack of student interests. She said "we Canadians have already started a petition requesting that the club be reinstated."

Students expressed gratitude that the twenty five clubs were diverse enough to suit many interests. Ofi Katz, SCW senior, observed that upperclassmen, as well as freshmen, came to the fair in order to refamiliarize themselves with the available clubs.

SCWSC President Susan Schlüssel, who organized the event, was pleased with the turnout. She commented during the course of the evening that "everyone is finding this a great opportunity to learn about the clubs and to decide which ones to join. I see that the club presidents and members of the student body are taking initiative and it definitely will not be a dead, apathetic year. Much interest has already been expressed by the students. This year looks very promising."

SCHREIER GIVES SHIUR

by Mali Adler

A resident of Israel finds himself *chutz le'aretz*, outside of Israel, on the day that Israelis are supposed to begin reciting "*v'ten tal u'matar le'verachah*" in the amidah. Since residents of the galut do not begin reciting this prayer until approximately sixty days later than residents of Israel, he has a dilemma: What should he do? This question served as the springboard for a *shiur* given by Rav Yehoshua Schreier on Wednesday evening, October 9, at Stern College for Women.

Rav Schreier is a Ram, Rosh Metivta or head Gemara instructor at Midreshet Lindenbaum, a women's seminary in Israel. He travelled to America to visit high schools and speak about Midreshet Lindenbaum's program for over-

seas students.

According to the Gemara in Ta'anit 10a, residents of Israel began asking for rain seven days after Sukkot, while Babylonian Jews began the prayer sixty after the astronomical autumn commenced.

Rashi explains the reason for this disparity; since the lands of the diaspora do not require rain as urgently as Israel does, its residents need not pray for it immediately.

The Rosh's opinion is one of the most intriguing among many of the commentaries. He points out that theoretically, since the lands of the diaspora do need rain, it would be reasonable to begin reciting the prayer on the earlier date. Rav Schreier pointed out that although the Rosh felt this way, he did not tamper with the pre-existing halacha.

Rav Schreier then answered the original question: What should the Israeli visiting *galut* do? Rav Moshe Feinstein articulated two mitigating factors.

Firstly, one can still be considered a resident of Israel (even if extending one's visit to a year or two) and secondly, the Rosh's opinion that even residents of the diaspora may be obligated to begin reciting the prayer on the earlier date. Rav Feinstein extrapolated from these factors that an Israeli should recite the prayer as he would in Israel.

Rav Schreier concluded by suggesting that good reasoning such as that of the Rosh will often resurface to play a part in the halachic process.

GETTING INTO SHAPE

By Yehudit Moskowitz

The Stern College Athletics Department is off to a running start. Students have been offered a variety of physical education courses that will fulfill the PhysEd basic requirement, as well as provide fun and exercise. These include volleyball, modern dance, fencing, karate, yoga, swimming, ballet and aerobics. As is often the case, swimming and aerobics were among the first courses to close out during registration this past spring.

For those women who prefer the challenge of competitive

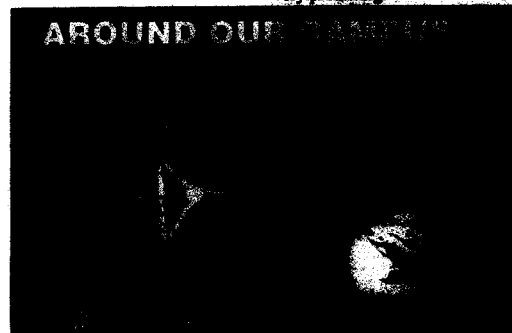
sports, Stern boasts two such teams: the Lady Macs basketball team and the Stern tennis team. Tryouts for the two teams were held on Monday, October 14 and Tuesday, October 15, respectively. The number of women trying out for either the basketball or tennis team this year was the largest in recent history. The Lady Macs play their first game on Monday night, November 18 at 8 p.m. A bus will be departing the Stern dorm for the game earlier in the evening. All basketball fans are invited to come along and cheer on

their friends and classmates.

In response to public demand, the gym will be available for recreation during specified hours, beginning October 22. This is ideal for anyone who would like to play volleyball or basketball, do aerobics or participate in different sports at their leisure. The hours are Wednesday Club Hour from 2:30 to 3:25 p.m. and Tuesday evening from 8 to 10 p.m. For further information students can contact Aliza Rachlin, Br5A or Malkah Brilliant, Br7E.

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THE REAL WORLD AND YOU...

The Trouble That Almost Was

by Rivka Landau

Teaneck, New Jersey — not the place of a car accident, not the place of anti-Semitic remarks, not the place of hostility-engendering words. Yet Teaneck was the place chosen for a march which had the potential to stir up severe racial tensions between Jews and African-Americans.

In early September, Kahane Chai, the Jewish activist JDL-style organization which follows the teachings of the late Rabbi Meir Kahane, decided that a protest against Professor Leonard Jeffries was in order. Jeffries, a professor at City College in New York City, had presented a speech in Albany, NY on July 20, 1991 in which he criticized the powerful Jews and Italians in Hollywood for plotting the destruction of the African-American people. His remarks in Albany, which were neither his first of this sort nor are they any longer his most recent, received media attention. Jeffries' remarks met with little response, aside from condemnatory statements by several Jewish groups, as well as by the NAACP.

Soon thereafter, national focus turned to the Crown Heights car accident and the ensuing racial riots there. One man who received less media attention than Al Sharpton, yet who tried and succeeded in getting his reactions and "insights" into the situation into the news was one Reverend Herbert

Daughtry. As pastor of a Brooklyn African-American church, Daughtry spoke at the funeral of 7-year-old Gavin Cato, the boy killed in the car accident. According to Daughtry, his comments were meant to have a calming effect. Many Jews, however, view his comments as being of an inflammatory nature, especially his ominous statement that "Williamsburg is next."

What, then, brought Kahane Chai to choose Teaneck for a protest? The answer is integral to understanding the set of events that followed. Teaneck is the town in which both Jeffries and Daughtry reside. Kahane Chai planned their march to pass by the homes of both of these men. As one would imagine, their route also involved passing through the area of Teaneck most densely populated by African-Americans.

Soon after the announcement of Kahane Chai's march, scheduled for Sunday Sept. 15, another march was planned, this time by a small group of young African-American men who constitute the "African-American Council" of Teaneck. As disciples of Jeffries, they were rather unhappy with Kahane Chai's planned march past Jeffries' home. In response, the African-American Council planned to march on Saturday Sept. 14, the day before the Kahane Chai march, and also *Shabbat Shuva*. The route of this march took the protesters

past four Orthodox shuls and one Conservative synagogue in Teaneck, between 10 a.m. and 1 p.m. on *Shabbat Shuva* morning.

Needless to say, the rabbis and Jewish leaders of Teaneck who heard about this plan were distressed and concerned. Regardless of how peaceful a protest it was intended to be, would the little children playing outside the shuls be safe? Would the adults leaving shul simply watch as the marchers pass by, or would some perhaps call out to them in anger? Was it guaranteed that it would not come to blows?

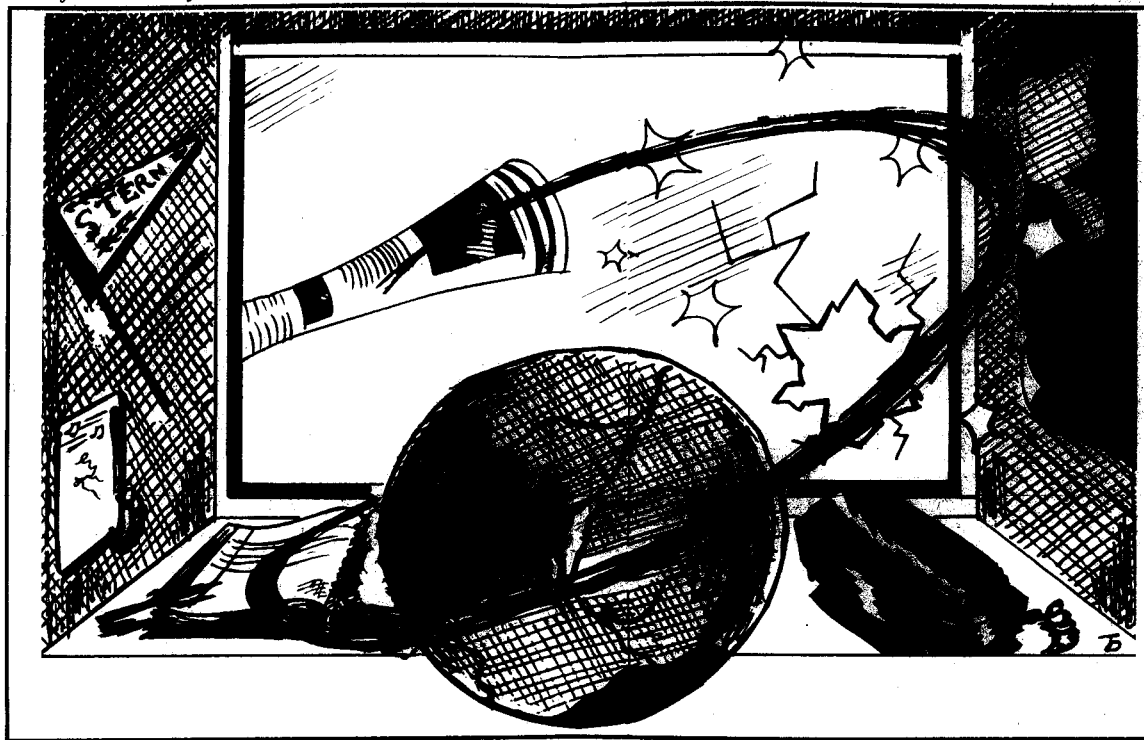
One man decided he must see what he could do to have the march on *Shabbat* called off. Manny Landau, president of the Teaneck Jewish Community Council, the umbrella group for all Jewish congregations and organizations in Teaneck. Fortunately, Landau is a participant in an inter-racial dialogue group in Teaneck, in which Jews and African-Americans come together simply to speak with each other, in the hopes of generating greater understanding between the two groups. As a participant in this dialogue group, Landau had contact with several African-Americans in Teaneck, and it was through these contacts that Landau was able to arrange a meeting with the African-American Council on Wednesday afternoon, Sept. 11, Tzom Gedaliah.

Continued on pg. 10, col 4

Since the last issue of the OBSERVER, the Jews have witnessed dramatic changes in their global community. Elation came at the miraculous rescue of thousands of Ethiopian Jews and the spiritual rejuvenation of Soviet Jewry.

Then the dark head of anti-Semitism reared itself in the New York community, forcing us to realize our precarious position in American society.

These events propel us toward the realization of the centrality and necessity of Israel.



Caught In The Coup

by Ilana Breslau

"Revolution!" The headlines jumped off the pages of newspapers on Monday, August 19th. Communist hardliners in the Soviet Union had taken control of the government during the previous afternoon. Tension had long been building up between hardliners and democratic forces within the Soviet Union over the tremendous changes occurring there over the last months. The upcoming signing of a unity treaty was the final straw, prompting the coup on the afternoon of August 18th, which lasted through Wednesday, August 21.

Eight officials, including the head of the KGB and the Commander of Soviet Ground Forces, conspired to overthrow Communist Party General Secretary Mikhail Gorbachev in the coup d'etat which caught the nation and the entire world by surprise. The plotters planned their coup to coincide with and block the pending August 20 sealing of a treaty in which Gorbachev would have granted new powers to independent Republics. Communist hardliners feared the consequences of such a treaty - that is, the probable weakening of the Central Government's control of these Republics - and responded with their insurrection.

Political analysts hypothesized about possible long term effects of the coup, among their conjectures

a thwarted Mideast Peace Conference and a return to former repressive policies in the Soviet Union. The Israeli government declined official comment immediately following the coup, but privately feared that Jews remaining in the Soviet Union might not be permitted to emigrate. Jewish Agency Chairman Simcha Diniz described aiyah from the USSR during the coup as "business as usual" but many people wondered if a mass exodus from the Soviet Union might be planned, similar to Operation Solomon, in which over 14,000 Ethiopian Jews were airlifted to Israel this past May.

Jews around the world directed their attention to events in the USSR. Especially attentive was a group of college students participating in the Yeshiva and University Students for the Spiritual Revival of Soviet Jewry (YUSSR) program, who had spent the summer in the Soviet Union, many of whom found themselves in the USSR during the coup.

YUSSR's summer program, the brainchild of Kevin Taragin, a graduate of YC and a student in the smicha program, started out as a year-long program sending pairs of smicha students to Tallinn, Estonia to teach. They spent a period of 4-6 weeks educating children and adults both in the Jewish day school and in the community about basic Jewish life and customs. Taragin decided to extend the pro-

gram to running summer camps in various towns in the USSR for Russian-Jewish children and teens.

YUSSR sent approximately forty college students, from Yeshiva University as well as other institutions, to the USSR for the summer. The students were divided into four groups of 10-12 people each, with each group running two sessions of camp which lasted three weeks each. The groups ran sessions in Vilnius, Tallinn, Leningrad, Moscow, Novosibirsk, and Kherzon, with one group doing two sessions in Leningrad and two groups meeting up in Kherzon to do a session there together.

The various groups ran their camps with fairly similar schedules, mixing activities involving different aspects of Jewish life such as Jewish holidays and the Jewish life cycle, classes on Jewish topics, and sports.

One group was able to see their lessons come to fruition as they celebrated the Jewish wedding of two Russians which took place near the end of the summer - chuppa and all (including a wedding dress which cost the equivalent of four American dollars!)

The program was funded by both institutions and individuals who contributed toward the trip. In addition, participants were asked to either contribute or raise on their

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"Pogrom" In Crown Heights?

by Chava Boylan

To the student of Jewish History, the scenario is a familiar one: A non-Jewish child is killed and the Jews are somehow blamed; rioting erupts and people run wild through the streets screaming "kill the Jew!" Jewish stores are looted and defaced with racial epithets;

Jews are outnumbered, surrounded, beaten, even murdered. To some this may sound like Eastern Europe at the turn of the century. In reality, however, these events took place this past summer over a period of three nights in the Crown Heights section of Brooklyn.



Protestors at rally against Anti-Semitism.

On August 19, the Lubavitcher Rebbe was coming back from his weekly visit to his wife's grave. The third car in the motorcade was driven by a young man named Yosef Lifsh. At the intersection of President Street and Utica Avenue, Mr. Lifsh swerved his car in an apparent attempt to avoid hitting oncoming cars. Tragically he hit two children, killing one of them. Gavin Cato, age seven, died instantly, and his cousin Angela Cato, was injured and hospitalized.

Mr. Lifsh got out of the car to check the children and was immediately surrounded by a group of young African-Americans who began to beat him. Hatzolah, the Jewish ambulance service, arrived and was instructed by the police to take care of Mr. Lifsh. An Emergency Medical Service ambulance was directed to treat the children. On the street, rumor spread that Hatzolah has callously ignored the children in order to treat the Jewish driver.

Almost immediately, some of the worst racial rioting in recent

New York history erupted. Screams of "Kill the Jew!" and "Heil Hitler!" reverberated through the streets. Stores, primarily Jewish ones, were looted. Rocks were thrown; police cars were overturned. "Whose streets? Our streets!" was the rallying cry of the vandals.

That night, in Crown Heights, Yankel Rosenbaum, a visiting Australian student, was walking home when the riots began. He was surrounded by a large group of African-Americans yelling anti-semitic epithets. Stabbed repeatedly, he died the next day of his wounds.

In the face of the deaths and rioting, Mayor David Dinkins attempted to restore law and order. A strong proponent of racial harmony, Dinkins has repeatedly used the imagery of a beautiful "mosaic" to describe the ethnic diversity of New York City. Unfortunately, when he went to a local Crown Heights school to meet with the African-American community, he was shouted down and eventu-

ally was forced to leave through a back entrance.

In contrast to Dinkins' conciliatory stance, the response of the self-appointed representative of the African-American community was immediately strident. Activists such as Al Sharpton, Alton Maddox, Herbert Daughtry, and Sonny Carson, led the rioters and demanded Lifsh's indictment. They claimed the purpose of the riots was to protest the "preferential treatment" they feel the Hasidim in Crown Heights receive in police protection and low income housing. In his eulogy at Gavin Cato's funeral, Al Sharpton placed Gavin Cato in the same category as the four young black girls killed in Birmingham when the church they attended was bombed at the height of the civil rights movement. He claimed that the cause of Gavin Cato's death was "the social accident of apartheid." To this he received a standing ovation.

The response of the Jewish Continued on pg. 11, col 1

Ethiopian Absorption-Still Hard At Work

by Esther Wolf

During the weekend of May 24-25, 1991 over fourteen thousand Ethiopian Jews were airlifted by the government of Israel from Addis Ababa to Ben Gurion Airport. The project, named Operation Solomon, was praised worldwide for its speed and efficiency. As a result of the effort, only a small number of Jews still remain in Ethiopia.

In a similar project, seven years ago, Israel organized Operation Moses, which brought seven thousand Ethiopians to Israel. During the period in between these two airlifts thousands more immigrated secretly.

Much criticism was leveled at the absorption policy designed to deal with the Jews of Operation Moses. Many claimed that the Ethiopian traditions and cultures were not given the respect they deserved. In addition, the immigrants were made to feel uncomfortable soon after their arrival as questions regarding their status as Jews were raised.

The new Ethiopian immigrants appear to have some advantages over those who arrived with Operation Moses. Firstly, the government has realized the mistakes inherent in its first absorption policy and can now alter it for this new group of immigrants. Secondly, the new arrivals have the support of family and friends who have been living in Israel for a number of years already.

Of course, the new immigrants still face a host of difficulties, some of which the older immigrants never had to face. The arrival of such a large group of Ethiopians at once was unprecedented. Moreover, Operation Solomon occurred during a time period when hundreds of thousands of Soviet Jews have arrived or are expected to arrive in Israel. Many doubt the ability of the absorption ministry to handle the tremendous caseload. Complicating the situation, many Soviet immigrants resent the attention and aid given to the Ethiopians and have trouble dealing with the cultural differences. These feel-

ings carry down to their children to the point that Soviet children have refused to sit next to Ethiopian children on school buses.

There are many other challenges that the new immigrants will be confronting. Amharic, their mother tongue, may slowly die out in Israel as the Ethiopian-Israeli population grows older. Many Ethiopian children and teenagers who arrived in Israel seven years ago can no longer speak Amharic. Many of the new children have been in Israel for about two months, yet their Hebrew is excellent and they have already begun to talk in Hebrew when addressing each other. The adults, however, are adjusting to Israeli life at a much slower rate than their children. All of this causes tension within the traditionally adult-oriented Ethiopian family unit.

This summer I lived in the absorption center of Natrat Illit (Upper Nazareth), a development town in the Galil, as part of the ACHY (Achdut Chevrat Yisrael) volunteer program, and saw the results

of Operation Solomon firsthand. The absorption center in Natrat Illit allows the new immigrants to acclimate to Israeli life without isolating them. Each apartment has its own kitchen, and the families buy and prepare their own food, including traditional Ethiopian foods. The adults have classes within the



Ethiopian newcomer learning the ropes.

absorption center, but the children spent the summer at an Ulpan in the local religious school and now appear ready to enter the Israeli school system in September.

However, there is no standard program for absorption centers. There is a center about a half hour's

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Bonkers in Yonkers

By Sara Klein

On Monday night, October 8, 1991, YU and SCW Student Councils provided the student body with a taste of Broadway - Neil Simon's play, *Lost In Yonkers*.

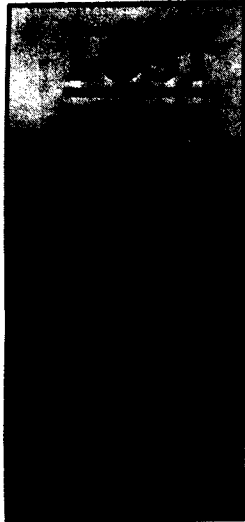
This dramedy - to use the modern idiom - is focused on a New York family during World War II. The plot revolves around two teenage boys who must live with their tyrannical grandmother while their recently widowed father travels the country, working to pay off a loan shark. The entire play takes place on one set, the living room of the grandmother's house. The simple plot and scenery of this performance allows for deeper development of the seven characters. This is the central theme of the play.

With *Lost in Yonkers*, Neil Simon has created what is possibly the most dysfunctional family since the Lomans in Arthur Miller's *Death of a Salesman*. What is funny about this play - the absurd and witty interactions among the members of this family - is also its underlying tragedy.

The boys, Artie and Jay (Benny Grant and Jamie Marsh) serve as the "normal" observers of their unfortunately bizarre aunts, uncle, and grandmother. The two young actors in these roles are superbly funny with their adolescent, dry humor. Grant, as the older brother, is reminiscent of Matthew Broderick, and Marsh, the younger boy, is simply adorable.

The nucleus of the play is the relationship between the grandmother (Mercedes McCambridge) and her daughter, the boys' Aunt Bella (Jane Kaczmarek). It seems that the grandmother, having suffered as a child in Germany, became a callous, manipulative individual, devoid of emotion and possessing a need to control everyone around her - perhaps in an attempt to shield herself from any additional pain.

Bella, her not-so-bright daughter, is most affected by her mother's cruelty. A warm, thirty-plus woman/child, she is still living at home. She is a particularly



tragic character, who, ironically, provided for much of the play's humor. The confrontation between Bella and her mother is gripping and triumphant.

The other characters, the boys' father, Eddie (Mark Blum), their Aunt Gert (Lauren Klein), and their gangster Uncle Louie (Bruno Kirby), have all developed different idiosyncrasies as a result of their mother's iciness. Each of them is also uniquely comical, particularly streetwise Louie, whose exchanges with the boys keep the audience laughing throughout the performance.

The biting hilarity of this play propels the plot to its dramatic conclusion. It is a memorable piece - bittersweet, poignant and extremely entertaining.

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AT THE MOVIES: EUROPA, EUROPA

by Tikvah Ben Zvi

Polish director, Agnieszka Holland's film, *Europa, Europa*, is a spectacular dramatization of how one young boy survives the Holocaust. Based on the memoirs of Salomon Perel, the movie is filled with heart-stopping suspense as Perel flees from his German hometown when the Nazis invade, finds uncommon refuge in a Russian orphanage where he shines as a star pupil of communism, only to be thrust into the terrifying world of the Third Reich, where he is accepted as an Aryan and initiated into the Hitler Youth.

Perel, played by an exceptional, young actor, Marco Hofschneider, seems to flit from one identity to another - beginning life as an Orthodox Jew, pleasing his Russian caretakers by spouting Communist ideology, and, finally, espousing Nazi beliefs in the Hitler Youth school. The boy displays the remarkable adaptability children seem to have and the powerful will to live the entire human race possesses.

Yet, throughout the film, one is aware of the constant struggle within Perel, the desire he has to shout out his true identity to the world, while knowing he must re-

main silent. The burden of his true identity weighs on him constantly, reminding him that no matter what role he plays, underneath he is still a Jew.

The film, though extremely tense and suspenseful, possesses a certain light-heartedness that is not inappropriate despite the subject matter. And though one may not entirely condone Perel's actions, the viewer emerges from the film with a sense of wonder at the boy's miraculous story and, subsequently, with a renewed commitment to his own faith.

Summer Experiences: Yom Tov in Haifa

by Alyssa Herman and Chavie Levine

Walking through the streets of Haifa, one has to search carefully to find an all-Hebrew sign on the street. Those that do exist are anachronistic remnants. Cyrillic writing and the Russian language that almost dominate the Hebrew characterize the time.

Achy, in conjunction with Yeshivat Gush Etzion, coordinated a Yamim Nora'im (High Holy Days) Tefillah program in Haifa in order to satisfy the immigrants' religious and cultural needs. The program was held in Beit Knesset HaGadol, the shul of Rav Shaar Yashuv Cohen, the Chief Rabbi of Haifa. The event was publicized by the Jewish Agency and received media coverage.

We had heard that the Russians

were apathetic and even cynical toward any remotely religious programs. Our goal was to touch the lives of even a few.

Fearing that the attendance would be minimal, we spent several hours on Erev Rosh HaShana trying to recruit Russian passers-by on the street. The Israelis who witnessed us handing out Russian-Hebrew flyers also expressed interest in reading the material.

On the first day of Rosh HaShana, Russians started to congregate a half hour before the program was to begin. Within minutes, there were literally hundreds lined up, requesting Russian-Hebrew machzorim and yarmulkes.

Young children sat on the laps of elderly women and together they learned and were absorbed in the melodies of the Rosh HaShana tefillah. Some of the older Rus-

sians requested that we say "Unetane tokef," a heart-wrenching prayer which they recalled from their youth.

For many, the blowing of the shofar was a first time experience; the blasts, which defy any language barrier, unified the advisors with the Russians. Many Russians commented that this was their first exposure to Rosh HaShana, which many had never heard of in Russia.

We were pleasantly surprised when, on the second day of Rosh HaShana, a group of Russian teenage girls arrived at our tefillah. Our shock was due to their strong curiosity, which motivated them to join us in our 4 a.m. vatikin minyan, about which they heard in passing.

At the conclusion of Rosh HaShana services, the Russians approached us, requesting that we

return to conduct a Yom Kippur tefillah. We returned to over 400 Russians, some familiar but many new faces. The older generation, who were familiar with Yizkor, anticipated and requested its recital.

For others, as well as for us, it was a first time experience. Their tears captured the full impact of the day. At the end of the prayers, a round of L'Shana Haba B'Yerushalayim was sung, accompanied by spontaneous dancing.

Many of our female advisors bonded with those same girls who had attended the vatikin davening. We furthered the connections during Sukkot when the girls participated in a Jewish Agency sponsored program for Russian teenagers in Jerusalem. After viewing the film "Lach Yerushalayim," about Jerusalem through the ages, the

girls from Haifa commented that they had all seen the film several times before. It was apparent from this revelation that the Ministry of Absorption wished to instill in these new immigrants a love for and connection to Jerusalem and Israel.

This goal was also demonstrated by the various summer camps which were created for the Russian children. These programs encompassed many tiyulim, Israeli songs and fun activities. Through the camps, the children's bond to and love for the land is cultivated. If our experience was at all representative of the absorption process in its entirety, then we are very optimistic about the success of their klita.

Gourmet Health Food Hits Caf

by Adeeva Laya Graubard

You're rushing down the stairs. You have only ten minutes to get to the caf and grab supper in between classes. As you reach for a pastrami sandwich, a plastic-covered black container catches your eye. With growing curiosity, you forget about your sandwich and pick up the container. "Life's Delicacies," reads the label.

"Life's Delicacies," which is the newest addition to the SCW Caf this year, is a macrobiotic food plan which is the brainchild of Chaya Kastner and Gary Gross.

Macrobiotics is a non-dairy, non-meat diet that mainly consists of carbohydrates. Proportionately, the average macrobiotic meal comprises 50% whole grains, 20% beans and legumes, 20% vegetables and 10% animal products, fruits, seeds and nuts. Artificial ingredients, colors and additives are not used, as they are considered to be body pollutants. "Our goal is to make the body wonderful," contended Kastner, "and not to load it up with garbage."

The general philosophy behind macrobiotics is for the food to be high in complex carbohydrates, which are important in energy release, and low in calorie and fat contents. Not only will you be a healthy person, assert many macrobiotics, but it will help you lose weight.

Macrobiotics teaches people how to eat correctly, which will help them keep off any weight that they do lose. According to Gross, when people go on so-called fad diets, "within a year, 97% of the people gain back the weight they lost, along with additional poundage. The problem is that they cannot live for extended periods of time on the food program prescribed by the diet."

Also absent from the macrobiotic diet are eggs, which are a source for harmful cholesterol. The lone animal product represented in the plan is fish. It is included, explained Kastner, because it is high in Omega 3 fatty acids, which have proved to reduce damaging cholesterol and enhance cholesterol that are beneficial to the body.

Kastner, who has a masters in food science nutrition, has served as a dietician in hospitals and nursing homes and was the vegetarian and macrobiotic chef at the Brown's Hotel, describes the menu as the "basics and nutritional background of a macrobiotic diet married to gourmet cuisine. Therefore, the food will be more exotic and flavorful."

Gross, who was in advertising and marketing, specializing in fashion, is a qualified chef in his own right and has been interested in health and nutrition for the past 15 years.

Once Kastner and Gross decided to proceed with their culinary venture, it took them ten months to perfect menus and various recipes. According to Gross, they "searched the industry and have put together a battery of suppliers who are all award winners. The fact that they are the top in their fields translates into making macrobiotic food that is the best."

Kastner and Gross then test marketed their meals at lectures, dinners and meetings, using consumer reaction as a factor whether to continue to market the recipe. The macrobiotic delicacies debuted this past summer, after more than 10 months of planning, and immediately sold out.

Kastner and Gross are currently operating out of Brooklyn, and have five staff members assisting

them in the kitchen. They look to the future optimistically and hope to eventually operate on a national level, opening the first four-star kosher spa and resort in the South.

Jake Lieberman, assistant director of Food Services, learned about the macrobiotic food plan from Kastner and Gross when they were all at Brown's Hotel. Lieberman thought that their concept was one that would be patronized at Stern. "We are always looking for innovative ways to offer our students low-calorie meals," remarked Lieberman. "I thought that this would be a perfect way to accommodate the SCW women who would rather have a complete meal that is also low in calorie and fat content. Plus, Chaya and Gary really care about the students here, and that impresses me greatly."

"Life's Delicacies" were introduced to SCW students on Wednesday October 16, in a special taste-testing session. Balloons and streamers greeted the 200 women who came to sample the food. Even students who are not necessarily interested in learning about macrobiotics enjoyed the wide variety of foods offered. "To my surprise, the food was actually good," commented SCW sophomore Sylvia Haber. "I wouldn't mind eating it again."

Food Services assistant manager Stuart Reichman is pleased with the favorable student reaction. "It serves a need to both the cafeteria and the student body; it enables us to offer a vegetarian health food alternative without having to hire a chef to prepare the food."

The meals, which are under the Star-K rabbinic supervision of Rabbi Heineman of Baltimore, will be available from the cafeteria for both lunch and dinner.

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Rabbi Weiss Reaches Out at Outreach Conference

By Aliza Levin

"We are facing a spiritual holocaust in this country," proclaimed Rabbi Avi Weiss after presenting a series of statistics about the great numbers of Jews assimilating, intermarrying, converting and "dropping" out of the faith. Rabbi Weiss served as keynote speaker at the Second Annual Outreach Conference of the Carl and Sylvia Freyer Professional Training Program in Community Outreach, which took place at Yeshiva University's uptown campus on Sunday, October 13.

Daniel Ehrlich, Assistant Director of the Max Stern Division of Communal Services, introduced the RIETS-affiliated program as a way to "train and expose people to the need for outreach," and Rabbi Weiss as a pioneering figure in this area.

Rabbi Weiss accounted for the current state of American Jewry, showing only a 15% religious affiliation rate, by pointing out that the current Jewish experience in this country involves neither the political autonomy nor the rampant persecution that has caused people in past diaspora experiences to maintain a Jewish identity. His message was the need for the 15% to bridge the gap with the 85% that is being lost to Judaism.

Using Rav Kook's philosophy of *ahavat yisrael*, love for Israel, Rabbi Weiss presented a Torah approach toward the unaffiliated in terms of both *halacha* and *hashkafa*. Rav Kook's characterization of a Jew who strays from his character of the times, explains his advice as to genuinely benefiting and love such individuals. Rav Aaron Soloveitchik explains love of all people as intellectually based and conditional, while love of Jews stems from emotion and is completely unconditional - a state-

ment of "I will love you no matter what."

With these principles in mind, Rabbi Weiss went on to give a series of practical guidelines for outreach. He stressed that an outreach experience is a "bilateral encounter" - one should not approach it as only "teaching out," with a feeling of giving but not gaining. The speaker indicated a need to redefine "success" in outreach, and to regard it as a process.

Rabbi Weiss' views imposition of values, projection of personality rather than philosophy, and denigration of other denominations as counterproductive. He repeatedly emphasized that having an attitude of genuine love toward your fellow Jew is of the utmost importance.

Rabbi Weiss concluded by speaking against a "cocoon type of orthodoxy," filled with insular religious communities. Rather, outreach must be an integral part of religious life, on both individual and community levels.

Following Rabbi Weiss's call to "be like Avraham Avinu," reaching out to everyone around us, participants in the conference attended a variety of workshops to improve their outreach skills.

Representatives of Tchiya and YUSSR spoke of work with Soviet Jewish youth, in the United States and the Soviet Union, respectively. The National Jewish Outreach Program presented "Teaching Hebrew - The Crash Course Method."

"Personal Outreach at Home and Shul" was offered by the Jewish Learning Experience. Afterwards, there was an opportunity to sign up and volunteer with these and other outreach organizations. Among those represented were NCSY, KIRUV College Outreach, Torah Tours, Lincoln Square Synagogue, and Yeshiva Seminars.

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- Penne Artichoke:**
penne with artichokes, sundried tomatoes and olives
- Whole wheat pasta:**
whole wheat pasta with marinara sauce vegetables

The Trouble That Almost Was

cont'd from pg. 6, col. 3

The meeting began with a feeling of unease, neither side knowing if it could trust the other, or if the other could be expected to be reasonable. By the end of the meeting, however, Landau had reached his goal—the march scheduled for Shabbat was cancelled. According to Landau, there were two major factors originally prompting the African-American Council to plan their counter-march.

The first was that they were truly scared that the Kahane Chai protesters marching through the African-American neighborhoods in Teaneck on Sunday were intending to do physical harm, and even to attack defenseless members of that community. The second factor was that the African-American Council was under the impression that the Jewish community of Teaneck must have invited Kahane Chai to Teaneck. Their thinking, therefore, was that in response to the desires of Teaneck Jews to march past private houses on Sunday, the Christian Sabbath, the African-American Council would

march past houses of worship on Saturday, the Jewish Sabbath.

Landau could not respond to them about the hostile intentions of Kahane Chai, or lack thereof. However, he was able to assure them that no Teaneck Jewish organization had invited Kahane Chai to Teaneck. Once the members of the African-American Council were convinced of the truth of that statement, they realized that their counter-march was misplaced, and they immediately called it off.

The Kahane Chai march, on the other hand, took place as scheduled with little hostility. Had the Saturday march taken place, the confrontational aspect of the whole weekend, certainly including the Sunday march, would have been much greater. Efforts are currently underway to increase the number of inter-racial dialogue groups in Teaneck, in the hopes of decreasing the possibility of any future tension and conflict between the Jewish and the African-American communities of Teaneck.

Caught In The Coup

cont'd from pg. 7, col. 5

own at least \$500, half the full cost of their airfare. Participants from two of the YUSSR groups were still in Russia when the coup took effect, one group remaining to have a reunion with campers from Leningrad, and several members of the second group remaining to tour on their own. Joy Weinstein of the Leningrad group described her feelings after she took in the news of the coup and its possible consequences. "We went to Russia with the impression that we'd give them [the children] their first taste of Judaism in hopes that they'd continue their Jewish education, but we left thinking we may have been the only Jews those people would ever see again."

The Leningrad group first heard news of the coup on Monday while travelling on an overnight train ride from Moscow to Leningrad, after spending Shabbat in Moscow. Stacey Klein, a member of the group, explained that at first, the Americans thought the news that Gorbachev was no longer in power was a joke, but tear-streaked faces of Russian travelling companions suggested otherwise.

The students were relatively unafraid that their personal safety might be threatened during the coup; two participants explained that the general consensus among the YUSSR group was that as Americans, their security was not in jeopardy. However, students were concerned about their Russian counterparts.

Originally intending to return to the States on August 21st, the group immediately checked their airline reservations after news of

the coup and discovered that their flight might be cancelled. The group promptly booked the next flight out of the Soviet Union, which was to leave three hours later.

For the short time that students were in the USSR during the coup they described the atmosphere as one of fear, with people resigning themselves to events. On the way to the airport, the Leningrad group saw guards at one of the checkpoints being replaced by the military, and a tank rolling in to defend the checkpoint. This was not the farewell that the students had anticipated for their departure from a productive volunteer project in the Soviet Union.

Currently, the long term effects of the failed coup and recently declared independent republics remains to be seen. The Jewish community in the Soviet Union should benefit from expected liberal reforms — but after the initial thrill of victory wears off, the Jews there may be in a precarious position should reforms fail to quickly and effectively stabilize the Soviet economy, which could take years, considering the economy's present state.

Many fear anti-semitism in the newly independent Soviet republics; history has demonstrated that when nationalist sentiment is running high, Jews often suffer as a result. New freedom in the republics will give anti-semitic groups a forum in which to express themselves. Time will tell how Jews in Russia will be affected by events there.

Crown Heights Violence

cont'd from pg. 6, col. 5

community has been subject to much debate. Immediately after the riots, little was heard from Jewish organizations. At first many were wary about making statements since the stated purpose of the rioting was not necessarily against all Jews, rather against the "preferential treatment" allegedly enjoyed by the Chasidic community. A.M. Rosenthal commented in his column in the New York Times, "Some Jewish organizations acted as if Crown Heights did not quite concern them. Their usually ferocious faxes were either silent or blurred out diplomatically balanced condolences to all connected." Eric Breindel wrote a column in the *New York Post* entitled "Brooklyn Pogrom: Why the Silence?"

Subsequently, however, the Jewish community, has not remained completely silent. The Jewish Defense League staged rallies against the riots in Crown Heights. On Sunday, October 13th, approximately 5000 people gathered in Union Square Park for a march and rally, sponsored by mainstream Jewish groups, to protest the rise in Anti-Semitism in the city.

At this rally several protesters from the group Kahane Chai, who are followers of the assassinated Zionist leader, Rabbi Meir Kahane, cried "Where were you during Crown Heights?!" Kenneth J. Bialkin, president of the Jewish Community Relations Council responded to the hecklers by listing off all the statements and appearances he had made responding to the riots.

Questions remain. Why were

the police so passive the first two nights of the rioting? Were they instructed to do so? Why did it take almost two months for the first major Jewish rally to take place against the incidents? Why was only one person indicted in the murder of Yankel Rosenbaum whereas in the similar case of Yusuf Hawkins, an African-American youth murdered by whites in Bensonhurst, several boys were arrested and tried? Are Sharpton and company truly African-American "leaders?" If not, why does the media give them so much attention? Furthermore, where are the moderate African-American leaders at this crucial moment?

Raul Hilberg, in his book *The Destruction of the European Jews*, asks "what are pogroms?" He explains that they are "short, violent outbursts by a community against its Jewish population." Some have argued that the events in Crown Heights this past summer could not constitute a series of pogroms since the rioting was not state sponsored. Certainly, however, according to Hilberg's definition, it falls into that category.

Perhaps the reason that the riots were so upsetting was because they woke up the Jewish community to the fact that a pogrom is not an isolated incident which occurred at the turn of the century in Eastern Europe. The riots brought home the reality that even in the United States and even in New York City, the violent manifestation of Anti-Semitism is a reality with which Jews of all levels of religious observance must reckon.

Great American Under New Supervision

cont'd from pg. 1, col. 5

artists were also available to draw portraits of the students. Throughout the night, Kamenitzer and his family met and socialized with the students.

Schlusiel maintains that Kamenitzer has extended himself to SCW beyond the call of duty. She asserts that "his motivation stems from a genuine like for SCW and concern for community rela-

tions."

Noting Kamenitzer's compliance and concern, Rabbi Flaum asserted that "the student body should react in kind and patronize Great American." This will thereby enable Kamenitzer to meet his outlay in obtaining and maintaining the *hashgacha*. SCW junior, Tammy Ranish, commented that she is "excited about the new

hashgacha and will now become a regular customer at Great American."

It should, however, be noted that the Chof-K supervision only applies to the Great American Health Bar at 2 Park Avenue. Other health bars are under separate ownership and their supervision must be explored before patronizing the other establishments.

Front Lounge Gets Facelift

cont'd from pg. 1, col. 2

Geneve Hartstein was consequently established. The committee actively participated in the design aspects and decisions of the proceedings.

An outside furniture consulting firm, Century Design, was consulted to translate the needs forwarded by the decorating committee into a functional, comfortable and practical reality. Considered in the design were the maximalization of space through furniture selection and layout, as

well as the creation of aesthetic appeal.

Rosengarten explained that once the plan was completed and refined to meet budget parameters, the execution was achieved in a minimal amount of time. Hartstein, commenting on the efficiency with which the project was actualized, expressed the hope that future undertakings will be handled the same way. The speed of completion was attributed to the collaborative effort of all those involved.

When asked about the newly refurbished lounge, SCW sophomore Fortune Harari commented that she was "happy to see that student needs are being addressed."

Tuchman asserted that "over the past two to three years, the President's Circle has had a growing impact," and that "with cooperation in the future, our attempts to enrich the academic as well as daily life of the students will be realized."

Ethiopian Integration

cont'd from pg. 7, col. 5

drive from Nazareth, in Kfar HaChoshesh, which can not be reached by public transportation. Like the Natrat Illit Ethiopians, people living in Kfar HaChoshesh are taking lessons in Hebrew and Israeli culture. However, for the Kfar HaChoshesh immigrants, the lessons are only theoretical. They receive three meals a day, so there is no need to cook or to buy food. There are no buses, traffic lights, post offices or banks in sight. As a

result, it's unclear whether these immigrants, when confronted with Israeli society, will be able to cope in the same fashion that those of the Natrat Illit center will.

The arbitrary placement of immigrants in various cities, absorption centers and schools throughout Israel will have great impact on their lives. It will affect the ease with which they adjust to Israeli life and even their future level of religious ritual observance.

There is a fine line between integration and assimilation. It seems impossible to expect that the Ethiopian Jews will be able to recreate the lives they had in Ethiopia while at the same time immerse themselves in the Israeli culture. One can only hope that too much of their culture does not get lost and that they keep as much of their traditions, customs and values as possible and thereby enrich Israeli culture as well.

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SPOTLIGHT

In L.A., "Anything Goes"

By Tikvah Ben Zvi

Anyone who has spent any amount of time in Los Angeles, California will undoubtedly agree that the unofficial slogan of life there is "anything goes." This motto definitely applies when considering the home of an Orthodox woman who lives with her husband and three children in a Los Angeles suburb and is the successful author of three mystery novels whose main characters are Orthodox Jews.

Faye Kellerman, a petite woman with a mass of curly brown hair and a soft-spoken voice, never planned on being a writer. Born in St. Louis, Missouri and raised in Los Angeles' San Fernando Valley, Kellerman graduated from the University of California Los Angeles as a math/science major, and then obtained a degree in dentistry.

By that time, the author had married Jonathan Kellerman, then a child psychologist, now a successful writer as well. When Kellerman became pregnant with their first child, she stopped practicing dentistry and started concentrating on motherhood. In the following years, the couple had two more children, and Kellerman devoted her time to raising her son and two daughters.

Though motherhood was emotionally rewarding and physically exhausting for Kellerman, she began to crave mental stimulation. After watching her husband weave his tales in front of his computer terminal, Kellerman's own imagination, dormant since childhood, was stimulated.

Around 1982-83, Kellerman began writing her own fiction. At first, Kellerman states, she was "embarrassed" by what she was doing. "I didn't tell anyone I was writing," Kellerman remembers. "Secretly, I felt what I was doing was wrong, a cop-out from finding a real job." She also felt guilty about wasting her dentistry educa-

tion. However, her husband read her work and was extremely encouraging, urging her to publish her materials.

Kellerman submitted a manuscript, *The Ritual Bath*, to a publishing company, and the book was accepted for publication. Since then, Kellerman has published three additional novels, *Sacred and Profane*, *Milk and Honey* and *The Quality of Mercy*. Due out soon is *Day of Atonement*, and in the works is a novel called *False Prophet*.

The author begins her day at 6:00 am. with a 45 minute jog. She then proceeds to rouse her household, and by the time her children are off to school, it is 9:00 am. At that point, Kellerman begins her writing. She writes from two to four hours, the usual amount for most writers, and then breaks for lunch.

If she has the energy or if it is a crucial scene in the book, Kellerman will return to her work after her lunch. Usually, though, the author will either relax by playing the mandolin or running an errand. By that time, the children are home from school, and she laughingly says "that's it for the day."

Her novels' main characters are Peter Decker, a six-foot-three, two-hundred-plus-lbs., redheaded police detective, and his Orthodox Jewish girlfriend, the young, widowed Rina Lazarus. Minor characters include the wise, but hip, rosh yeshiva, Rabbi Shulman, Decker's six-foot female partner, Marge, and Rina's two children, Shmuel and Yaacov.

When Kellerman established Peter Decker as a police detective, she personally went to the station of his employment, the Foothill police station. She studied that particular station's booking procedures, obtained the station's physical layout, and observed such details as how the policemen spoke

to each other, and what kind of belongings the officers had brought to add a personal touch to their surroundings.

Though Kellerman tries to be as accurate as possible, the author says that because she is not a policeman, she knows she inevitably overlooks some details. Kellerman is not concerned, though. She feels readers are more interested in what kind of mug a character uses for coffee, rather than the proper triplicate forms he fills out when he completes an arrest. The personal details make a character come alive much more than the technical ones. Therefore, though Kellerman pays attention to details, she is not obsessed with them.

Many contemporary female



mystery novels have been writing about women detectives, yet Kellerman chose to make her detective male. Kellerman says she has no trouble writing from a male's point of view, and states, "I have trouble with a woman as the detective, because inevitably she has to be tough and macho, especially when physical violence is necessary."

Kellerman deliberately made Decker tall, tough-looking and intimidating so that he would not have to engage in much physical violence. As a result, Kellerman can have Decker solve his cases cerebrally, without having to spend time worrying about his physical

safety. With a woman, that would not have been possible.

On the other hand, Kellerman wanted Rina Lazarus, her books' female protagonist, to be able to remain compassionate and tender. Rina is fully capable of being tough - "she's very tough with Peter when she has to be" - however, she does not always HAVE to be harsh, as a female detective generally must be.

Kellerman also feels she has no trouble writing from a man's viewpoint because, though Decker is her creation, he is his own character, and, Kellerman explains, "my characters talk to me. I just record what they say." Occasionally, Decker complains too much. "Decker isn't a *kvetcher*," Kellerman states, "so if he becomes especially whiny, I know I've made him too feminine, and I go back and rewrite the scene."

Kellerman deliberately made Decker a policeman so that she would not have to think of reasons for his receiving work. With private detectives, the author has to contrive a reason why the client is choosing a private detective rather than a police officer. By making Decker a police officer, whose job it is to deal with crime, Kellerman can concentrate on plot, theme and character development.

Perhaps the most intriguing part of Kellerman's works for the Orthodox community is the fact that Rina Lazarus is an Orthodox woman, and Peter Decker, though raised a Baptist, discovers he is Jewish and slowly becomes Orthodox. In addition, much of the action in the novels takes place in a fictitious kollel community in the Foothill mountains in California.

Despite the novelty of what she has written, Kellerman says she did not intend to be a ground breaker. She was simply writing about a subject that was extremely familiar to her. The author states, however, that she did want to create "a

sexy, beautiful woman who still believed in G-d." Rina Lazarus, the dark-haired widow who covers her hair, cooks for Shabbat, and runs the town's mikvah, is certainly that!

Kellerman revealed that many readers ask her if she intentionally made Decker Jewish so that he and Rina could be together. Kellerman answers that she made Decker Jewish to show that one should not stereotype Jews. One would never assume that a six-foot-three, two-hundred-plus-lbs. police detective would be a Jew, yet Decker turns out to be as Jewish as Rina and the rest of her community.

Kellerman smiles and adds that, of course, pairing Rina and Peter makes for a more interesting storyline. "There's a tussle between Rina and Peter, a lot of charged emotion and good humor," Kellerman explains.

The fact that so much about the Orthodox lifestyle is revealed in Kellerman's books is also noteworthy. In fact, Kellerman relates that many non-Orthodox Jews have approached her and said they had not been aware of certain aspects of Judaism until they read her books. In addition, non-Jews, especially nuns and other religious figures, have commented on how fascinating they found Judaism when they read her novels.

The author said that the most gratifying comments for her have been the ones from fellow Orthodox Jews who have thanked Kellerman for making three-dimensional characters who are religious: characters who are as "beautiful and sexy" as Rina Lazarus and as unconventional as Peter Decker.

It is not surprising, however, that Kellerman has been the first contemporary writer to accomplish this. After all, she lives in Los Angeles, where "anything goes."

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