

THE OBSERVER

The Official Newspaper of Stern College for Women • Yeshiva University

November 19, 1991

Volume XXVII, Number 2

12 Kislev 5752

SCW Hosts Successful Open House

by Susan Bahn

More than 340 high school seniors and their parents gathered at Stern College on Sunday, November 17 for the SCW/SSSB Annual Open House. They were met by SCW students clad in red sweatshirts, and were handed a registration packet including an application, an information booklet and several FACT sheets.

They were then ushered into Koch Auditorium where they were welcomed by Michael Kranzler, the associate director of Admissions of Yeshiva University.

Dr. Ephraim Kanarfogel, chairman of the Rebecca Ivy Department of Judaic Studies at SCW, spoke next. He emphasized that SCW is a modern, unique and contemporary institution that has the most extensive Judaic studies department of any college in North America. He then spoke about the faculty, students and graduates.

Kanarfogel explained CORE to the students and parents and pointed out that the Judaic Studies department has levels for both the beginner and advanced student. He also discussed the Joint Israel Program and mentioned that around 75% of SCW students spend a year in Israel.

Kanarfogel described the aim of the Judaic Studies department as not only allowing the students to gain knowledge, but giving them the tools, determination and commitment to continue to pursue their Jewish education.

Dr. Karen Bacon, dean of SCW, spoke next, about "exploring the

Liberal Arts and Sciences." She divided her talk between four subjects: the environment, curriculum, faculty and outcomes of an education at SCW. She emphasized that the environment at SCW is one that fosters social responsibilities, ethical values and belief in oneself.

Bacon then described several of the growing departments at SCW and she pointed out some of the more prestigious faculty members, especially those with recent publications. She concluded by discussing the outcomes and expectations of an SCW education.

According to Bacon, the SCW graduate is committed to Judaism, is part of the "most knowledgeable generation of Jewish women," will value her role as wife and mother and will have a successful career.

Dr. Michael Schiff, dean of Sy Syms School of Business, was the final speaker. He stressed the fact that SSSB is a separate college from SCW with its own degree and full-time faculty. He pointed out that women are more accepted in the business world and that a career in business is now one that an Orthodox woman should seriously consider.

Schiff then spoke about the high success rate of the SSSB Job Placement Office. He concluded by highlighting some of the advantages of SSSB: the use of computers in every course, the emphasis placed on business ethics and the Dean's Forums.

The speeches were followed by a video presentation of typical student life at YU.

The students and parents were then split into three groups. The parents remained in Koch Auditorium to ask the questions that Zelda Braun, director of Student Services at SCW, described as "those that would embarrass their children." The students had a choice of a talk on either involvement in student activities at SCW or choosing a career.

The panel available to answer the parents' questions included; Braun, Dr. Egon Brenner, executive vice president of Yeshiva University, Neil Harris, associate director of Student Finances, Ethel Orlian, assistant dean and academic advisor of SCW, Rabbi Tzvi Flaum, mashgiach ruchani at SCW, Frank Morris, assistant chief of security at SCW and Kranzler. They answered questions ranging from those about the Joint Israel Program to parents' concerns about overcrowding in the dorm.

Susan Schlusel, president of SCWSC, introduced several student leaders who spoke about various extracurricular activities at SCW. Those present included Tova Jaffe, president of the Joint Business Society, Malka Raul, president of SSSBSC, Adrienne Goldfeder, secretary of the Political Science Club and student representative of the Model UN, Rachel Schenker, editor-in-chief of the OBSERVER, Tammy Wolfset, secretary of TAC and Amanda Weiner, president of the SCW Dramatics Society and editor-in-chief of SCW's literary journal,

Continued on pg. 15, col. 3

Student Leaders To Meet With Dr. Lamm



by Adeeva Laya Graubard

This evening, November 19, Rabbi Dr. Norman Lamm, president of Yeshiva University, will meet with YU student leaders. The semi-annual meeting, which convenes once a semester, is an event which Dr. Lamm has hosted every year throughout his tenure as University president. In fact, it is a tradition carried over from the time of the late Dr. Samuel Belkin, who preceded Dr. Lamm as president of YU.

The gathering is described as an "open-ended meeting to discuss the problems, which will be raised by the student leaders." It will be a forum in which the students, as representatives of their peers, can express their wishes and concerns with Dr. Lamm, with respect to University and College policies and other issues important to the student body.

Invited to the get-together are the presidents and vice-presidents of the Stern College for Women and Yeshiva College Student Councils, Sy Syms School of Business Student Council and Student Association, TAC, SOY and the

Student Councils of JSS and IBC. Also attending will be the editors-in-chief of *The Observer*, *The Commentator*, *Kochaviah* and *Masmid*, the student newspapers and yearbooks of SCW and YC, respectively, as will the editor-in-chief of *Hamevaser*, the student Torah journal of YU.

Student leaders are optimistic about the possible outcomes of the meeting. Jay Bailey, editor-in-chief of *The Commentator*, asserted that "it's encouraging to see that Dr. Lamm is wanting to involve himself, at some level, to the issues concerning the YU students. I just hope that this meeting will result in clear, distinctive actions, addressing the concerns which will be raised on Tuesday night."

SCWSC President Susan Schlusel concurred with Bailey and added, "Perhaps this will not be the only meeting with the people who wield the power to make major decisions in our University. One problem is that this meeting is short and we won't be able to accomplish much. I seriously hope that from this single meeting, an ongoing interaction between the University administration and student leaders will evolve."

"Being a student leader at SCW," continued Schlusel, "I can feel the anger which is growing in our school. I want to return from the meeting with concrete answers which will prove to be beneficial to the interest of SCW students, such as various, much needed facilities."

Koch: SCW's Most Popular Real Estate

by Alyssa Herman

The creation of "A Taste of Italy" to combat the cafeteria's size limitations has generated a space problem for the Dramatic Society. The Food Service's new restaurant occupies the back third of Koch Auditorium, which is also the tra-

attended was to find a solution permitting the play to be rehearsed and performed in the most optimal conditions while maintaining adequate food service. In attendance were Director of Supporting Services Jeffrey Rosengarten, Associate Director of Food Services

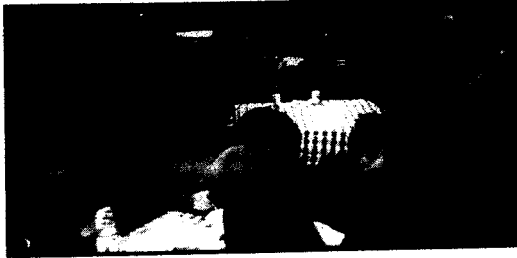
SERVER Editor Rachel Schenker. Schlusel mediated the meeting.

Despite numerous considerations, the group ultimately arrived at a viable solution. Throughout the week of the play, December 19-23, "A Taste of Italy" will open for lunch only. During lunch it will function with a decreased seating area and an increased take-out capacity. To accommodate students throughout this week, seating will be added to the TV room to maximize its space. Additionally, the main cafeteria will extend its hours of operation.

The exact changes and their ramifications will be publicized in advance so that students can foresee interruptions of their routine and act accordingly. To prevent any problems, Schlusel cautioned students to "cooperate and try to shift their schedules to avoid rush hour" in the cafeteria.

Rosengarten asserted that at the time of "A Taste of Italy's" inception, potential space conflicts, spe-

Continued on pg. 14, col. 4

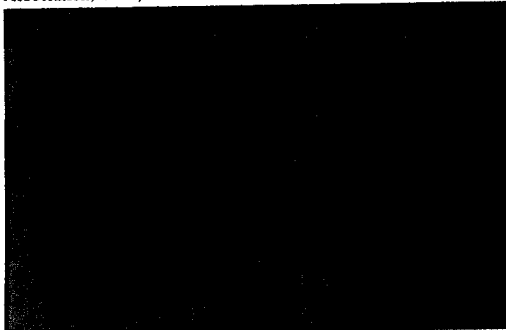


Koch: already being utilized to its fullest.

ditional and only viable site for the school play. A meeting was called by SCWSC President Susan Schlusel on October 31 to address this problem.

The mutual goal of those who

Jacob Lieberman, Director of Student Services Zelda Braun, Professor Peninnah Schram, Drama Society President Amanda Weiner, head of student Food Services Committee Deva Schlusel and OB-



SPECIAL FEATURE
Exclusive interview
with Chairman of SCW Board
David Yagoda Page 14

EDITORIALS

"Charity Begins At Home"

There are numerous causes that sound deserving of our charity in this day and age. Many of us who work are looking to places to give our tithe to the needy. And it's very hard to decide which cause is more worthy and more deserving of our resources. When faced with this, it is best to remember that charity begins at home. There is a *tzedaka* fund that is administered by Mrs. Zeldia Braun through the Office of Student Services which helps those among us in Stern who are not as fortunate as the rest. The fund, *Keren Ha'Ezer*, is geared toward fulfilling extra needs of those students who are not receiving sufficient parental support or who are not capable of providing for themselves. So remember — charity begins at home.

Freshman Farce

The recent freshman elections opened a new chapter in student apathy. Not one candidate, save the senators, faced opposition, and the issues and debates which generally surround elections became non-issues as none of the nominees were forced to make statements and have platforms because there was no one opposing them. In this era of political uncertainty, with increased pressure on Israel by the Bush Administration, and on American Jewry by the emergence of such personages as Leonard Jeffries and David Duke, we must realize that our political future lies in our ability to conduct elections which have meaning and in which students vote. Silence and apathy which originate in the microcosmic world at Stern can only result in a future Jewish community which will be unable to control its own fate. Akin to a Communist election with but one candidate, the Freshman class of 1995 has successfully denied itself the inherent freedoms of a democratic election.

Staying In To Study

Why does SCW continue to promote a country club mentality? While on Sunday through Wednesday nights, the library and computer room remain open until one a.m., on Thursday nights both facilities close at eleven p.m.

True that many students leave for Shabbat early on Thursdays, true that Thursday night has become notorious for "going out", but also true that there is a segment of students who find Thursday evenings one of the best nights to do schoolwork. On this night these facilities are especially quiet. The material on reserve is accessible upon request. Furthermore, students do not have to wake up early for class on Fridays.

These students' needs should be met, especially now during the mid-semester examination period. SCW should foster an attitude befitting an institution of higher learning, not a country club.

THE OBSERVER

245 Lexington Avenue, New York, N.Y. 10016 (212) 689-8471, Fax (212) 340-7788. Published tri-weekly during the academic year by Stern College Student Council. The views expressed in unsigned columns are those of the writers only and do not necessarily reflect the opinion of The Observer, the student body, the faculty or the administration of Yeshiva University. We do not endorse any of the products or services advertised in these pages.

Governing Board

RACHEL SCHENKER
Editor-in-Chief

ADEEVA LAYA GRAUBARD
Executive Editor

D'VORA LAUER
Managing Editor

SUSAN BAHN
ALYSSA HERMAN
News Editors

MIRIAM BACON
MALKA FOGEL
Features Editors

YEHUDIT MOSKOWITZ
Sports Editor

TIKVAH BEN ZVI
Cultural Arts Editor

CHANNIE WEISS
Layout Editor

JUDY DICK
Art Editor

JASMINE CONEN
ELYSE FEINTUCH
Photography Editors

SYLVIA HABER
YAEL NUSSBAUM
Business Managers

THE OBSERVER CONGRATULATES
THE KENNY FAMILY ON THE
RECENT BIRTH OF THEIR
DAUGHTER

LETTERS

"Stigmatized" YU Events

To the Editor:

Can someone explain to me why there is such a stigma against social events between Yeshiva and Stern Colleges?

With the exception of the Orientation Week play "Lost in Yonkers," when most of those who attended were freshman, the attendance at various events this year have been abominable.

A significantly smaller crowd came to the opening night event at "Pockets" in comparison to past years. Approximately 150 students attended the Junior Class' Manhattan cruise, compared to 275 last year.

To top it all off, two weeks ago just a handful of SCW students were "brave" enough to go on a blind date, co-sponsored by the Cultural and Fine Arts Societies. I consider these people "brave" because most people feel that events such as this are only for the desperate/lonely/depressed students who "have no life." People generally feel that they are "too cool" to be seen at these events, that it is beneath their pride.

I'm constantly hearing whining from women that they neither meet

people nor date. My response is very simple: If you don't take advantage of the opportunities given to you, due to peer pressure, how do you expect to "meet people"? It just doesn't come from heaven - you have to make some sort of effort.

The response to the "Blind Date" was so pathetic that there almost as many women from outside SCW as SCW students. The number of participants was so small that it took us only ten minutes to set up the couples. (As a side note, quite a few couples had a great time and have gone out since then.)

Due to the lack of attendance at social events, student leaders are more discouraged than ever about the prospect of sponsoring mixers. I can't blame them!

Therefore, in all probability, if the current state of apathy and stigmatization continues, social events between the two campuses will be all but forgotten. Then there will be nowhere to turn to when you feel the pressure.

Natan Horowitz
Co-chairman Cultural Society
SSSB '92

Smart Scheduling?

To the Editor:

We recently attended a speech at Yeshiva College given by David Olesker. We had to take an hour and a half out of our study time just for traveling.

The long ride could have been justified had the majority been YC students. However, at this event, there were approximately 70 SCW students and about ten YC students. It would have made more sense for one speaker and a few students to travel to the midtown campus.

To underscore our point, at the conclusion of the speech the YCSC vice-president asked all YC students to remain for a *minyan* for *ma'ariv*. "I'm not sure we're going to make it," he said — and he was not referring to the time!

In the future, the organizing committee should ascertain which campus has a greater student interest so that the event can be scheduled accordingly.

Sara Mosak SCW '94
Chani Pearlman SCW '94

The Memory Course™

212 727-2852

FREE INFORMATION PACKAGE

- Rapid Absorption of Complex Material
- Overcome Learning Anxiety
- Improve Performance on Exams & on the Job
- Efficient Reading & Note-Taking Skills
- Exercises for Mental Clarity & Retention

- EVENING/WEEKEND SESSIONS
- FOLLOW-UP SUPPORT
- INSURANCE REIMBURSABLE
- LOW STUDENT RATES

The Hamilton Accelerated Learning System
420 West 24th Street, Suite 1C, NY, NY 10011

Letters to the Editor and Responisa can be deposited in marked envelopes posted on the bulletin boards of each floor in Brookdale Residence Hall.

From The Editor's Desk: 'Silence Is Not Acquiescence'

by Rachel Schenker

If using our voices is deemed complaining, and our silence is understood as acquiescence, then what choice do we have left? What avenues are available to us to open the eyes of Yeshiva University's administration and community?

Bunkbeds were introduced to Brookdale Hall in the fall of 1985 as an emergency measure to accommodate the growing student body that could no longer fit into the residence hall. Bunkbeds in '85 were bad enough; what's even worse is that there are no longer students who have recollections of the dormitory in any other condition.

We run the risk of accepting our situation as a fait accompli. For how can students express outrage when they have no reason to think that the conditions could be any different, when they feel like they're being unreasonable in their demands? The appropriate outrage has been stemmed by innocent incoming classes who do not know any better.

There is nothing unreasonable about wanting to sleep in a regular bed. Nor is there anything unreasonable about requesting sufficient study hall space to foster our academic environment. The university itself clearly states, in the undergraduate catalog, that "the residence halls are intended to provide an environment that promotes the University's educational purposes and enhances the student's personal growth and development" (page 23).

This provision is not being translated at our Midtown Center. Given the space constraints, the university has also compensated by converting study halls to bedrooms. Once upon a time, there was a study hall on every other floor in the dormitory. Today, there are three, with proper seating for about 30.

And those women who think they can outsmart the system and get their studying done in the school's libraries are also thwarted. After all, how many of the 689 attending students can sit on 122 chairs?

A new residence hall for the women's undergraduate division of Yeshiva University has clearly been identified as a pressing need. And people have been whispering about possible new dorming facilities for some time now. But these whispers are no longer enough to silence outraged women. We need to see the talk translated into action.

We know that more than \$1 million was raised at the Stern College dinner last May (Jewish Week, June 7-13, 1991) — money that, if raised, was to go toward a new building. We know that Geraldine and Jerome Schottenstein "have made a new \$2.4 million gift toward the acquisition of an additional residence hall for YU's Stern College for Women" (Jewish Week, October 25-31, 1991).

There are champions of SCW out there who are trying their hardest to improve our living conditions, and who have pledged large sums of money to ensure that these

improvements are implemented. From press releases, it seems that the financial end is somewhat secure. Yet YU still seems to indicate that there are not enough funds to expand.

We're realistic. We know the price of property in Midtown Manhattan. But what are the options? If it is too expensive to buy more space here, then are there plans to eventually relocate us?

If not, is this the end of the line for SCW's growth? Are we to be given no further opportunities to flourish? Because it's obvious to all that within the constraints of our current facilities, all potential growth is indefinitely stunted.

None of us want to complain without offering solutions. Nor is it in our nature to attack and accuse, to storm offices and rattle doors. As a result, our complaints, however legitimate they might be, are characteristically not taken seriously.

Moreover, the administration is removed from Stern and does not have a feel for the pulse and vibrancy of Stern life and women. They are, therefore, not aware how widespread our dissatisfaction really is. They don't understand that the situation is reaching critical proportions.

Threats are not our mode of operation - and we would never resort to them. We have always believed that the administration was behind us, that they wanted for us the same things we yearn for. Perhaps, though, we can no longer be so trusting and docile.

Because we have a vision for Stern College.

The President Speaks

by Susan Schlusell, SCW SC Pres.

On Thursday October, 31, I had the honor and privilege of meeting with the esteemed members of the Stern College of Women Board of Directors. The following is the speech I delivered that evening:

...

I know you are all successful people, so I don't need to tell you what success is. However, what you should know is, that as far as the SCW students are concerned, you have helped create a great success here.

Over the past decade, the student body at SCW has grown by leaps and bounds. SCW is an institution which allows women to grow academically, as well as spiritually, in an intellectual atmosphere. Graduates range from Chumash teachers to authors to partners in major law firms. As Student Council President, I am convinced that I, along with my fellow classmates, will continue this tradition.

The students of SCW clearly take advantage of the qualified professors and the numerous classes the University has to offer. Because of the reputation SCW has built for itself over the past few years, the student body has not only increased in size, but has become more diversi-

fied in its make up. The diversity within SCW has manifested itself in many different areas. There is a constant flurry of extra-curricular activity each student can involve herself with. These activities include the Pre-Law society, NYSIPAC, visits to nearby hospitals, team sports, as well as reporting for our college's prestigious newspaper, THE OBSERVER, just to mention a few.

SCW women are able to flourish in the "outside world" because of the morale boost they receive from SCW's ideal setting. SCW graduates are confident enough to pursue careers, which only a few years ago Orthodox women were apprehensive to take upon themselves.

To illustrate the vibrancy of SCW, I would like to share with you a short anecdote. At this year's Orientation Shabbaton, Rabbi Flaum, our guest speaker and mashgiach ruchani, looked at his audience, turned to me and said, "Susie, kenayna hara, you're going to have your hands full this year." I did not realize then how true this statement would prove to be. After a full two weeks of constant phone calls and student inquiries, my roommates asked, "Susie, when can we be penciled in for an appointment?"

Because of the growing popularity of SCW and the limited facilities available, the growth of each and every student is hindered. No, we're not asking for an Olympic-size swimming pool, nor are we asking for a newly refurbished student center facility. Being the pragmatic individuals we are, we like to stick to the basics: enough room to sit calmly in the cafeteria, a comfortable bed to sleep in at night and more importantly, a place to study. I hope on this note that you will continue to make Stern College for Women the success that it is.

...

Upon completion of my speech, the feedback I received from the Board of Directors was overwhelming. They expressed their deepest apologies for the conditions that the students face everyday of the academic year. As in the past, the Board continues to work on behalf of the students to produce the necessary remedies to the problems confronting the student body. I, on behalf of the student body, am very thankful to them. However, I question the role of The University. Why has nothing materialized with the Board's efforts? Where are The University's priorities?

OPINIONS

Forgotten

by Michelle Lerman

Last Sunday came and went. To some, it meant a day to relax, run errands or to study for midterms. What most students didn't realize was that Sunday had a much greater significance: Sunday was the anniversary of Kristallnacht.

Whatever happened to our vow of "Never Forget"? It seems as though most of us have already forgotten. After all, it's 1991 and we live in the United States. We're free to practice and do what we please. This isn't Nazi Germany; we're safe, aren't we?

There may not be any broken windows or yellow stars, but a silent Kristallnacht is happening right here. In this city. In this country. Poverty, crime and unemployment are rampant. People are looking for leaders who will give them answers.

David Duke and Leonard Jeffries are these leaders and their answer is all too familiar: blame the Jews. We cannot ignore the power these men wield. In Louisiana, Duke, the alleged "ex-Klansman" and "neo-Nazi" is a major candidate in the gubernatorial race. And Jeffries has a huge and vocal following both inside and out of New York. We don't have to look further than Crown Heights to see the repercussions of this hatred.

As Jews, we are vulnerable to forget what it means to be a scapegoat. Living in a yeshiva environment doesn't mean living in a vacuum. Sometimes we have to peek outside our little world and face the many harsh realities. Last Sunday, we may have forgotten the sound of shattering glass. But we cannot forget the sound of hate.

Act Like A Lady

by Banji D. Latkin

Growing up, my mother always told me to "act like a lady." I learned to say "please" and "thank you," sit with my legs crossed and always wear clean underwear. I have tried to keep those "feminine values" that were instilled in me since childhood.

Now that I am a 21 year old adult, I feel that it is my duty to act, speak and dress like a woman of the nineties. Though I have always hated shopping, window or otherwise, I have learned to meander through Saks Fifth Avenue, browse in the windows of Cartier and walk with a certain amount of pride that I am of the female gender. I always say "excuse me" when I bump into someone and I never raise my voice to strangers.

However, I have been taking things for granted. For example, not everyone is as polite as they should be. From men, perhaps, it is a bit more understandable if they neglect to apologize for stepping on someone's foot or excuse themselves if they utter a profanity. From women, on the other hand, does "true equality" translate into "I can be as rude as men are?" For some, it apparently does.

My feelings of discontent toward the female gender all stem from an encounter that I had last week. Against my better judgement, I accompanied a friend to the Kenneth Cole sample sale. (For those of you who are unaware, Kenneth Cole is a high priced brand of footwear.) I went to keep her company knowing full well that I did not have the slightest intentions of purchasing anything. Not ever having been to an "event" such as this, I had no idea what to expect from the crowd or the merchandise.

We walked in and checked our coats and bags. That's when the fun started. Imagine a room filled

with hundreds of women and even more pairs of shoes. Imagine shrill screams of excitement coming from all corners of a very large room. Imagine chaos.

I told my friend that I would wait on the already very long line while she shopped around. And then, I began doing what I do best, I began to people watch.

"I think it's a good shade of orange," I overheard one woman utter. "They are satin, which is sort of practical. I am sure that I can find something in my closet to go with these. Wow, they are only ten dollars!"

Hold it. Lady, don't you think that you would remember if you owned something orange AND satin?? It is probably going to cost her the amount of money she saved on the shoes to buy something to wear with them. I decided to overlook her remarks, hoping that she was the exception to the rule. (The rule being that even when encountered with a really good buy, one uses a certain amount of discretion before actually making the purchase.)

Unfortunately, matters only got worse. I briefly turned my head to behold a sight never seen before. Two women, on their hands and knees, were frantically rummaging through a large pile of shoes, randomly discarding the ones they did not like into the aisles. A salesperson rushed over and asked if they needed assistance.

"DON'T YOU HAVE ANY MATCHING PAIRS???" they bellowed simultaneously.

I hung my head in shame. These were well dressed women who were acting as if they had never seen a pair of shoes before. Didn't their mothers teach them the code? "Always act like a lady." At this particular location, however, "acting like a lady" meant acting

Continued on pg. 13, col. 4

NEWS BRIEFS

FRESHMAN BOARD

Freshman class elections were held on November 7. They were co-ordinated by junior Shulamis Katz, the head of the Freshman elections canvassing committee. The newly elected class government includes President Naomi Leibowitz, Vice President Susan Goldstein, Secretary Faige Zavin, Treasurer Helen Bloch and Senator Judith Schluskel.

All but the senatorial position were uncontested. SCWSC President Susan Schluskel attributed the lack of competition to "the small size of the Freshman class which will grow when students on the Joint Israel Program return to SCW next year."

CLUB CANADA KICKS OFF

On Wednesday, November 6, a small section of Madison Square Garden was filled with boisterous Canadians. Approximately twenty-five YC and SCW students attended Club Canada kick-off event, game pitting the Montreal Canadiens against the New York Rangers. The students succeeded in annoying the New York fans by cheering for the Canadiens and waving a Canadian flag. In the end their cheers paid off, as they witnessed their native team beat the Rangers.

OPERA WINNERS ANNOUNCED

This year's lottery drawing for the "Evening at the Opera," was held on Wednesday October 13. The annual event was initiated by Mr. Max Stern, the beneficiary and inaugural president of SCW. Mr. Stern and his wife Ghity were impelled to provide SCW students the opportunity to attend the opera in New York City. The Sterns subsequently donated an opera box at the Met for SCW students to enjoy. Tickets to various operas were awarded yearly to students who had the luck of the draw. After Mr. Stern's passing, the traditional drawing was maintained by the Max Stern foundation.

Tickets for La Traviata, Aida, Don Carlo, Un Ballo in Maschera, and Parsifal were awarded this year to thirty-six opera fans. The foundation thanks the students who took part in the drawing and wishes "better luck next year" to all participants.



Photo Credit: Ben Finkel

Chemagic Mesmerizes

by Chani Pearlman

In honor of National Chemistry Week, the Chemistry Club presented a magic show on November 5. The Sigma Delta Rho chapter made chemistry come alive through an array of bright colors, special effects and humor.

Incorporating the Yeshiva University motto of Torah U'Madda, a modern day Tower of Babel was built. Liquid crystals were released through a buret and as each drop touched one solid crystal, the entire structure solidified until the "Tower of Babel" was built.

Then the "chemagic" show dispelled the common belief that stockings come from a package. Through the mixing together of various chemicals, white nylon stockings magically appeared.

After that, the show took an artistic turn. Equipped with a paint brush and a pallet consisting of test tubes filled with clear liquid, one chemistry student filled a canvas with colorful designs. The canvas was actually indicator paper

dipped in cabbage juice and the liquids contained various pH levels. Depending on the acidity or basicity of the solution, a different color appeared on the canvas.

The final trick was a spoof on the television show, *Cheers*. In Sam's absence, Rebecca attempts to tend the bar. With help from Norm and Carla, she produces drinks that span the colors of the rainbow. Realizing that no one will drink these colored beverages, they rectify the situation by adding a "fixer" to the drinks. Miraculously, the drinks returned to their normal clear state.

The audience of approximately 35 included Deans Karen Bacon and Ethel Orlian and Professor Cecily Dobin. The crowd seemed to enjoy the show in part because, as Azita Simoni commented, "it was good and the last part was very funny." The magic show, coordinated by Aviva Rosenstein, Chemistry Club president, demonstrated that chemistry, part of our everyday lives, can also be fun.

DISCOVERY COMES TO SCW

The Torah Activities Council sponsored an evening of "Discovery" with Aish HaTorah on Monday November 4th. Aish HaTorah, centered in Jerusalem, with 12 branches worldwide, is renowned for uncovering hidden codes within the Torah. The goal of the Discovery program is to spread the belief in the authenticity and divine authorship of Torah. Aish Hatorah reaches out to Jews with minimal religious background by appealing to them on a mystical level. In addition, "discovery" serves to strengthen the faith of observant Jews. The overall reaction of the students who joined in the "Discovery" experience was a feeling of enlightenment.

Olesker Speaks: Israel in the Media Battle

by Chava Boylan

David Olesker, the director and founder of the Institute for Countering Anti-Israel Propaganda (ICAP), delivered a speech entitled "Bloodless Warfare: Israel in the Media Battlefield," on Tuesday, October 29. He addressed a body of SCW and YC students who gathered at the Joel Jablonski Campus.

The lecture, sponsored by NYSIPAC, focused on the techniques used by propagandists and biased reporters, specifically when dealing with Israel. Olesker is a proponent of using innovative methods to awaken yeshiva students to methods of spreading propaganda.

During the course of his presentation at YU, he had the students stage a mock talk radio program. While Olesker assumed the role of a Palestinian spokesman, student volunteers played the parts of the host/moderator and Israeli spokes-

man. The audience, speaking as callers-in, posed questions to the panel.

Through this exercise, Mr. Olesker displayed the difficulties in arguing with anti-Israel positions. He proceeded to give tips on effectively recognizing manipulation techniques. He suggested that similar methods of persuasion should be used to counter such attacks and urged the students to become informed and alert citizens.

Olesker concluded by offering suggestions for media attracting pro-Israel demonstrations such as sealing off a room and carrying gas masks on the anniversary of the first scud attacks on Israel. Technical difficulties prevented Olesker from being sufficiently audible, causing a segment of the audience to leave the program early. Those, however, who did remain, remarked that it was an interesting and informative evening.



Olesker invites students to participate in mock panel.

Photo Credit: Janine Cohen

Sephardic Soiree

by Helene Masliah

A lavishly decorated Koch Auditorium set the scene for the Sephardic Club's first event of the year, held on Thursday, November 31. The cafeteria annex, "A Taste of Italy," was transformed into an Atlantic City Casino. The tables were set with games ranging from poker to backgammon to Sephardic Trivial Pursuit.

The room was quite crowded, but the 60 people who showed up

did not seem to mind. According to Rachel Acriche, "the event was well organized and fit for all kinds of people." Those attending included students from a variety of backgrounds.

The board members showed up in fancy attire and even Rabbi Michael Serels, an instructor of Sephardic studies at YU, attended. All enjoyed themselves, especially since the stakes were Hershey Kisses.

Orna Melamed, SCW Sephardic Club President, was very enthusiastic about the event and expressed this year's objectives as being not only happy gatherings, but also a remembrance, as "we should all remember this year's anniversary of the expulsion of the Jews from Spain and make it possible to perpetuate our traditions in Exile."

If anyone is interested in doing layout for the newspaper with desktop publishing please contact Rachel BR 3E - 689-8471

Wendy Wasserstein:

"Chic Opinions Are Not Worth A Whole Lot"

by Laura Gordimer

Cheerful, homey, and downright earthy well characterize Pulitzer prize winning playwright Wendy Wasserstein. Introduced by loquacious SCW speech professor Peninnah Schram, Wasserstein addressed an overflowing, predominantly female audience in Koch Auditorium Wednesday evening, October 30th. The event was sponsored by the Morris Epstein Forum of the Arts. Epstein, a former chairman of Stern College's English department, was a Renaissance man in the theatrical and literary arenas.

Brooklyn-born Wasserstein's relaxed manner and engaging wit flavored her words. She discussed "how a nice Jewish girl became a playwright," a passion which stemmed from many Broadway matinees after girlhood dancing lessons.

Educated at Mount Holyoke, her original ambitions included law school. These plans were thwarted, however, through a series of Smith College playwriting classes Wasserstein had enrolled in. Realizing that one "can get credit in life for something you really like to do," she opted to embark on a career in professional playwriting. Wasserstein dis-

covered that "being an artist has nothing to do with what you look like." Rather, it involves "having an original voice and being honest with yourself."

Wasserstein attended Yale Drama School, a creative, tumultuous, yet "highly rewarding" environment. Classmates included actresses Meryl Streep, Zoozkie Kurtz and Sigourney Weaver. While in graduate school, Wasserstein wondered why there were not more females on stage in theatrical productions. Her personal desire to write a play for women resulted in the original draft of "Uncommon Women and Others," which was first presented in a Yale basement, later to be performed in New York City in 1977 with an all-star female cast. In 1989, Stern College Dramatics Society's featured play was "Uncommon Women."

Although a career in the arts can be uncertain, Wasserstein affirms that "it's worth it to take risks and try to do what you really want to do. If it works, it works. If it doesn't, at least you try." This positive, motivated attitude ultimately compelled her to pursue professional playwriting.

Much of Wasserstein's material is autobiographical. Her mother, Lola, serves as an underlying

theme in many of her works. "Isn't It Romantic," for example, deals with mother/daughter relationships. The play's popularity has spanned great distances; it has been even performed in Tokyo. Wasserstein wrote the recent Broadway hit "The Heidi Chronicles" for personal reasons, searching "to figure out something" for herself in terms of the women's movement. Written on a grant in 7 months, "The Heidi Chronicles" follows the life experiences of "a feminist art historian who becomes sad."

Wasserstein has recently completed yet another play for women, a subject matter which definitely satisfies her. Additionally, Wasserstein has written several essays. She animatedly read the audience a sample of such work published in "New York Woman" magazine.

Wasserstein's closing statements stressed student involvement in supporting New York theatre. She concluded with a brief question and answer session.

Koch Auditorium was filled to capacity by the standing room only crowd. All attendees, including students, faculty, administration and alumni found the evening fascinating and entertaining.

Senate Reconvenes

by Anne Diamant

The first Stern College senate meeting of the 1991-92 academic year was held on Wednesday, October 30 during club hour. The Dean's Office was represented by Dean Bacon. Dr. Lea Blau, Dr. Miriam Groszof, Dr. Meir Havatzelet, Rabbi Ephraim Kanarfogel and Dr. Charles Raffel acted as faculty representatives. The student senators present were Melissa Gable, the sophomore class Senate chairperson, juniors Anne Diamant and Joy Weinstein, and seniors Faigie Genauer and Estee Hecht. No freshman senators were present since freshman elections had not yet taken place.

The agenda focused on the returning of midterm exams to students at a date prior to the P/N deadline and, more importantly, at

a date early enough that the students would be able to use the exams as a learning tool. All attending agreed that midterms should be returned promptly.

It was noted that one particular department was lax in the prompt return of midterms, and different methods of approaching various members of this department were discussed. No names were mentioned.

Suggestions to remedy the situation included sending Gable to speak with specific faculty members or sending Kanarfogel and Raffel to speak with specific members of this department. The latter was decided upon with the addition that Kanarfogel and Raffel would suggest that the midterms should be returned within three weeks of exam time.

Sophomore Class Has Ball At Knick Game

by Malke Reider

On Thursday night, November 7, the Sophomore Class held their first event, a basketball game at Madison Square Garden featuring the Orlando Magic and the New York Knicks.

It was an emotional evening due to Earvin "Magic" Johnson's announcement earlier in the day that he had tested positive for the HIV virus and was retiring from professional basketball. Before the game, Knick's head coach, Pat Riley, who coached Johnson when he was the head coach of the Los Angeles Lakers, asked the crowd and players to say a prayer on Johnson's behalf.

Recovering from their previous loss to Orlando on opening night,

the Knicks defeated them 128-100. The event was enjoyed by all, although some students expressed dismay that most of those attending were freshmen and sophomores. Susan Schlusel, SCWSC president, said that she would "like to see the upperclassmen supporting the lowerclassmen."

Despite this minor disappointment, the event was a great success. All the tickets were sold out; more had to be ordered. Over 70 students attended the game. Pamela Schlinger, Sophomore Class president, credited this success to the fact that "both boards [at SCW and YC] cooperated and worked well together" and said that the class plans to have future events at the Garden.

SCW Becomes Computer Friendly

by Elana Hartstein

The Computer Science Society of Stern College is a product of the era of technology. A series of workshops designed to teach and familiarize students with the basics of Word Perfect and a multiple computer system is being offered

These seminars are not a new thing around Stern. About ten years ago the Computer Science club started giving seminars but it had slight problems doing so. In those untechnologically advanced years, there were only about five or six students who were advanced enough to teach computer seminars. These qualified students were nearly always seniors who were bogged down with work or too involved with their spouses.

The current seminars are being run by Ellen Payne, a Judaic Studies and Computer Science graduate of Stern, June '91. Ellen is the full time Lab Coordinator of Academic Computer Center. Elyse Pomerantz and Esther Gershon, Co-presidents of CompuSci, are assisting in running the seminars. Esther is the person to talk to about faulty disks.

Ms. Payne spoke at orientation about the seminars to be offered.

These seminars have to be coordinated with the Registrar's office. Once cleared with the administration, flyers are posted on every floor advertising the seminars.

The importance of the long term benefits of coming to seminars is to avoid wasting time and inducing stress when it really counts. Ms. Payne feels that, "people panic very easily and make the situation worse. For example, if something is not coming out of the printer, people will send it fifty times." If people were more comfortable with the systems they were using, this could easily be avoided.

Seminars titled #1 and #2 out of 4 have already occurred. CompuSci feels that these seminars which occurred four to six times a week were well attended by about fifty students. These students have competently mastered the skills of making files, correcting them, and printing their work out.

Planned seminar #3 will be more advanced. Laser printing will be taught which will be very beneficial for heads of clubs because it will facilitate the making of eye appealing fliers. Seminar #4 will teach page numbering, footnoting, and other advanced pa-

per writing techniques. If there is further interest, there will be a seminar concentrating on DOS and the basic usage of Lotus.

Currently, due to midterms, there are no seminars being offered but there is inquiry about additional seminars.

A seminar was given to the faculty in which five members attended. Among them was Esther Roshwalb, a Professor of Hebrew. She felt that the seminars were excellent and that "Ellen is extremely helpful and always available. Mrs. Roschwalb is looking forward to using her newly acquired computer knowledge because she will now be able to work with the system in Hebrew, English, Arabic and Greek.

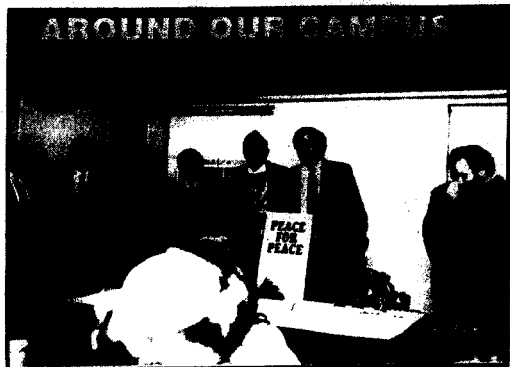
As for what is happening in the computer room, Ellen feels that there should be an operator on duty at all times. "In other universities there is a monitor in the printing room. Stern does not have the budget or the facilities so the room is open to students as long as the school building is opened and it is hoped that all goes well."

Ellen is looking forward to coordinating an operating schedule where paid operators will be available to help students in the com-

puter lab. Applications are being accepted now, but priority will be given to those applicants who are Computer Science majors. This job can also count as Work Study for those students on the program. Training seminars will be given for operators. There is a

WordPerfect booklet compiled by Danielle Bak which was given out at the seminars, and is available for purchase in the lab for \$.50.

The computer staff is open to suggestions from the students. Contact Ellen Payne in the computer room.



On Wednesday, October 30, 1991 a news conference was called by the leaders of more than a dozen Jewish groups to announce the formation of an emergency coalition against unilateral Israeli concessions to Arab demands. The group calls itself "Peace for Peace." Among its members are the Jewish Political Caucus, National Council of Young Israel, Rabbinical Council of America, B'nei Akiva and T'chiya.

Violence In Movies: Is Society Influential Or Influenced?

by Rhonda Aronson

It's Saturday night in New York. A group of my friends want to see a movie. "Great," I think to myself. "I'm in the mood to see a really funny movie." I look in the paper to see what is playing. I open the paper and the names of the featured movies, such as "Terminator 2," "Shattered" and "Ricochet," make me want to stay at home and watch reruns of "I Love Lucy". However, I went with them to see "Ricochet," which is pure violence. I wanted to get up and walk out, but I was too scared to move in my seat. Nevertheless, these movies, along with thousands like them, have grossed millions at the

box office. What makes these movies so successful? Simply, the graphic and explicit illustrations of violence.

I must admit Americans have their priorities mixed up; when an all-out shooting, taking dozens of lives, occurs in the news, we are repulsed and angered. But when the same scene is simulated on the screen, we cheer and are enthralled. So that leaves me with yet another question: Does society influence the violence in movies or does the violence in movies influence societal violence?

I interviewed several students to comment on their opinions of this question. The first student I spoke

with is an SCW junior who believes that "It is the movies that make our society violent because people who are not inherently violent see these movies and become outraged".

Rebecca Speiser, a sophomore at SCW adds, "We tend to imitate the actions we see and since our society is filled with crime, society will act upon what they see. Similarly, movies reflect what is happening in society."

I can illustrate these points through a true story that occurred two years ago to a Jewish girl from Pittsburgh.

One cold, winter night, Rachel*, an intelligent high school

senior, got a call from her best friend, Michael*, who asked if she could come over to his house and talk. Prior to his phone call, Michael had been watching the movie "A Clockwork Orange," which is about teenagers going on senseless violent rampages and killing innocent people for fun. When Rachel came to the door, Michael convinced her to come with him to his backyard. He pulled out a ninja knife and proceeded to stab her in the throat just like he saw in a scene in the movie. One hour after Rachel was pronounced dead, Michael decided to turn himself in. He admitted that his motivation was that the movie

stirred something in him to make him want to be violent.

Is it the media's fault for showing us what real life is? Yes. Producers and directors are putting more money into making the special effects more believable rather than concentrating on the content of the movie itself. In turn, we become so fascinated by the details that we want this kind of excitement for ourselves. Movies are simply supplying what we demand.

Therefore, the next time my friends want to go out to see a movie, I'll just stick to the harmless reruns of "I Love Lucy."

Evreiski Forum Hosts Inaugural Event

by Ilana Dessau

Emanating from room 418 in the SCW building on Thursday night, November 7 was the intermingled lilt of Russian and English. It was there that twenty of the twenty-eight Russian students now enrolled at Yeshiva College and Stern College for Women gathered for the first event of the Evreiski (Jewish) Forum, the newly created Russian club.

The evening's program began with a lecture on English dialects given by Rabbi Serels, faculty advisor of the Russian club. Pizza and refreshments were served and the room resounded with the dancing of the hora, as Jewish music began to play. The evening ended with the playing of the popular Russian game Ubiytza, or "Murderer."

Polina Matveyeva, a SCW senior who emigrated from Moscow a little over three years ago and is serving as president of the Evreiski Forum, explained that the purpose of the club is to introduce the newly immigrated Russian students to Jewish ideas, and to assist them in their integration into Jewish and American societies.

The majority of the Russian students in YC and SCW have immi-

grated within the past year. Many are studying at Yeshiva University on student visas, away from their family and friends who remain in the USSR.

Nadine Gurvich, SCW freshman and the club's vice president, is one such student. She finds that the Russian club brings a little piece of her homeland to Yeshiva University, giving the members a sense of belonging. The club meets the needs of these foreign students who often feel lost and alone by providing them with, as Dina Grinshpun, a SCW freshman from Chernigov expressed, an opportunity to meet others who share their situation within a "family environment."

Included in the Forum's plans for the future is a shabbaton and a Russian publication. Once new students become acclimated, the club hopes to sponsor programs to help the immigration process of other Russian immigrants. The Evreiski Forum's events are open to all YU students. Club leaders hope that all YU students will indeed take advantage of this opportunity to meet these new and very important members of the diverse Yeshiva University community.

Rabbi Blau Speaks on Darchei Shalom

by Chavie Levine

To what degree must a Jew treat a non-Jew fairly? This question was one which Rabbi Blau, *maschgiach ruchani* of Yeshiva College, addressed to SCW students on Monday night, November 11, in a lecture entitled "Darchei Shalom, Ways of Peace."

Rabbi Blau introduced the issue by distinguishing between *akum*, idol worshippers of Talmudic times, and *geirei toshavim*, non-Jews who accepted upon themselves the Seven Noachide Laws. While most views differentiate only between idolaters and monotheists, the Meiri maintains that anyone who leads a civilized religious life is excluded from the *akum* category

and should be treated accordingly.

Darchei shalom, the principle governing Jews' interaction with non-Jews can be viewed in two possible ways. On one hand, it can be understood as an overriding moral principle. For instance, if a situation arises where one finds that they have been undercharged by a non-Jew, they technically would not be obligated to point out the error. The Jew's moral duty, coupled with their desire to function in a peaceful world, however, may lead them to return the money.

On the other hand, the principle can be viewed as a pragmatic way of surviving in a non-Jewish world. In such an existence, the causation of unnecessary hatred should be

avoided. While the former way of understanding this principle always applies, the latter view can only function in a society where the non-Jew dominates. In a society run by Jews, however, the obligation would not extend beyond the Jew's basic legal requirements in dealings with non-Jews.

The ramifications of *darchei shalom* can extend to relations other than those between Jews and non-Jews as is explained in the Talmud in Gittin 59b. For example, a cohen is called to the Torah first because of the *darchei shalom* principle. The Talmud continues to discuss whether this principle can be the basis for a specific Torah obligation, or if it is too broad to serve such a purpose.

Rambam, in Hilchot Malachim,

implies that *darchei shalom* is a moral principle based of which Jews have an obligation to act charitably towards an *akum*. The Talmud deals with the *cheresh, shoteh and katan*, various types of people who are unable to acquire and possess objects. One view presented in the Talmud says that on the Rabbinic level, one can not take an object away from these people, because of the principle of *darchei shalom*. This discussion gives credence to the view that it is a moral issue.

The Tosafot introduce the issue of reciprocity by saying that if a non-Jew acts decently towards Jews, they must act accordingly. Though Jews must generally follow the laws of the land in which they live, they are only obligated to follow those laws which are based on

equity. The Rambam explains that if only Jews are bound by a given law simply because they are Jewish, they are not required to follow the prescription regardless of the law of the land.

Rabbi Blau, making a sociological observation at the conclusion of his speech, noted that in the post-Holocaust era, the Jews' moral commitment to *darchei shalom* has dissipated in a world not interested in peace. A Jew's perception of the outside world affects how he acts. Rabbi Blau commented that "if one views the world as a solid block of ice, and sees all non-Jews as a single entity, this simplification will cloud our attempts to deal with the situation as it stands today."

THE PRESIDENT'S CIRCLE OF YESHIVA UNIVERSITY

Proudly Sponsors

A.M. Rosenthal

Long-time Managing Editor of,
and currently contributing columnist to,
The New York Times

An Address to the Undergraduate Men and Women of Yeshiva University

December 4, 1991 at 8:00 P.M.
at the Weissberg Commons, Belfer Hall
Amsterdam Avenue and 184th Street

Admission free with valid Yeshiva I.D. Transportation provided from the Midtown Center.
Sign up at the office of Student Services, SCW-114, by Monday, December 2, 1991
Buses leaving from Brookdale Hall at 7:00 pm.

Pointing Out Seurat

by Tikvah Ben Zvi

Anyone with a fondness for the compelling drawings and revolutionary pointillist style of the French Neo-Impressionist, Georges Seurat (1859-1891), will certainly appreciate the Seurat exhibit that opened on September 24, 1991 and is now on display at the Metropolitan Museum of Art.

The exhibit, assembled in commemoration of the centenary of the artist's death, is the first retrospective of Seurat's work in over a generation. The seven rooms of the exhibit trace the artist's career, following his path from student to expert draftsman to painter to pointillist.

The first part of the exhibit includes Seurat's drawings. These two rooms, dimly lit so that the special conte' crayon Seurat utilized will not fade, depict the artist's marvelous ability to fix the essence of a form, not by detailing specific features, but by shaping an image through the use of lights and darks. This part of the exhibit includes the noted work, *Aman-Jean*.

The next rooms chronicle Seurat's development as a painter. One room is devoted to the many drafts Seurat made for his renowned seven-foot by ten-foot canvas, *Bathing Place, Asnieres*, although the final version could not be moved from London's National Gallery. However, the drafts reveal how the artist carefully constructed his composition by choosing which figures and landscape elements he would include in his final rendering.

This is also where one may note the artist's reduction of form in paintings and the beginning of his use of optical mixture, the scientific

device whereby colors are placed next to each other to create a desired hue.

Another room is devoted to the studies for *A Sunday on La Grande Jatte*, the painting that established Seurat as a French Neo-Impressionist, though again, the final work, which is in the Art Institute in Chicago, could not be moved. The studies once again illustrate how the artist composed the figures and landscape in the painting; however, the pointillist style of the final draft cannot be seen.

The next stage of Seurat's career is depicted in the room of tranquil, peopleless paintings which the artist composed by the English Channel where he went "to wash the studio light from his eyes." Standing in the center of the room, one feels the full effect of the quiet beauty Seurat has captured.

The final room of the exhibit marks the last stage of the artist's career. *Young Woman Powdering Herself*, a painting that shows the Seurat's intentional use of line, and *Circus Sideshow* and *Circus*, two works done in the pointillist style that made Seurat so unforgettable, are displayed in this room.

Though the absence of the famous *Bathing Place, Asnieres*, *A Sunday on La Grande Jatte*, and *Models* is felt, the exhibit is definitely worthwhile, for its comprehensive look at the brief, but brilliant career of Georges Seurat gives one a greater appreciation for the extraordinary talent of this late nineteenth-century artist.

The Seurat exhibit is open until January 12, 1992 and is free with Museum admission. Recorded tours are \$3.75.

A Rare Find On Thirty-Sixth Street

by Sara Klein

Sometimes New York takes me completely by surprise. Crammed in between huge office buildings and countless frozen yogurt groceries are astonishing indications of a cultured humanity. A few weeks ago, my English class took a trip a few blocks over to 29 East 36th Street, near Madison Avenue. What we found there was a sprawling white Renaissance-style building, complete with pillars, statues, and the requisite college students eating lunch on the front steps. The building seemed intensely intellectual and was extremely inviting.

The Pierpont Morgan Library was formerly the private library of J. Pierpont Morgan, a wealthy nineteenth century collector of art, original manuscripts and rare books. It was completed in 1906 by architect Charles McKim to house Morgan's precious collection, acquired during his travels through Europe in search of artifacts in an effort to enhance cultural life in the U.S.

Since the library became open to the public in 1924, several additions have been made to its original structure. All works of

art themselves, the additions were completed by several skilled sculptors, painters and craftsmen. My favorite wing was the Garden Court, a greenhouse atrium in the center of the building, perfect for eating lunch, talking and the like.

Most impressive, however, are the collections. One collection includes Ancient Near Eastern seals and tablets and Egyptian papyri. Another particularly striking collection is of beautiful illuminated Medieval and Renaissance manuscripts, including the Gutenberg Bible and imprints by Caxton, the first English printer. Some early printed books are also on display, among them an original Medieval Soncino printing of the Arbah Turim.

The extensive art and sculpture collection includes works by Rubens, Bellini, Memling, Degas, Rembrandt and Rossellino, among many others. This collection also includes ancient Babylonian and Greek sculptures, with one Greek sculpture dating back to 2300 BCE. Other collections are those of early children's books, of Medieval tapestries and of various objects, such as jewel-encrusted bibles from the Middle Ages.

The rare book and manuscript collection, however, was the origi-

nal focus of Morgan's passion for collection, and this display is the most overwhelming and impressive. The books and manuscripts are stored in a room that looks like a huge private library. Included in the gathering of works are autographed pages of Charles Dickens' writings, rough drafts by Virginia Woolf, Milton's *Paradise Lost*, letters of monarchs, presidents and popes, and original copies of Voltaire. There are also music manuscripts from Beethoven, Bach, Brahms and Strovinsky.

The Morgan Library is open Tuesdays through Saturdays 10:30 a.m. - 5:00 p.m., and closed on Mondays and holidays. The admission is a suggested contribution of \$5 for adults and \$3 for children, students, and senior citizens. Guided tours are given Tuesday and Thursday ("Masterpieces of the Morgan Library"), and Wednesday and Friday (history of the Library and its period rooms), all starting at 2:30 p.m., as well as by appointment.

If you're ever strolling through midtown with some time to kill, or just want a nice place to go with a friend, the Morgan Library is an excellent option.

The Student Councils of Yeshiva College & Stern College FOR WOMEN

PRESENT OUR ANNUAL



CONCERT

SPONSORED BY: ALICE SILBERMAN, 373-2013; SCARLETT STEIN, 150-AM; JILL WEISS, 1-251; LIZA WEISS, 427-0270; ANITA WEISS, 1-462-1211

LIMITED SEATS AVAILABLE
THURSDAY 10:30 BIDDON

LAMPPOST AUDITORIUM
AMSTERDAM AVENUE
RESERVE TICKETS NOW!!

\$16 GENERAL ADMISSION
\$25 RESERVED SEATING

MORDECHAI BEN DAVID WITH THE MBD SUPERBAND

SIMCHA "SIMMY" WEBER

LISA EDELSTEIN 815-1817; AMY SOESCHER 486-1547
COHEN 323-2063; DEBI SUADIA 654-6261; LISA HANES 459-7493; L'AN FLERTE 461-0278

NOAH G. PI

THE FIGHT FOR JEWISH SOULS: Cults and Missionaries in Our Midst

Missionaries in the U.S. and the Fight Against Them

By Aliza Dworken

"Sid Roth is preparing to lead fifty or so people in Sabbath morning services. Standing in front of an Israeli flag temporarily gracing the wall, Roth, the congregation's leader, starts off by reciting the Shema, the key Jewish prayer declaring belief in one G-d. Then, with a Bible in his hand and a yarmulke on his head, Roth launches into a two-hour sermon about the Jews, the Bible, the rabbi of old - and why Jews should believe that Jesus was the Messiah." (The Jewish Herald, July 23, 1991)

Sid Roth is one of thousands of people involved in "messianic guidance." Today, more than ever before, the Jewish community is confronted by missionaries such as

There is an obsession among missionaries to convert Jews over any other group.

Jews for Jesus, Messianic Jewish Alliance of America, Chosen People Ministries, Messianic Visions, Ariel Ministries, Assemblies of God, and the list goes on.

These names are just a few of the more than 200 missionary groups who spend over \$100 million a year to convert people, specifically Jews, to Christianity. Most of this funding is received from Christian Church dollars and from the 50 to 60 million born-again Christians in the United States.

What are these missionary organizations that are meeting Jews daily, at work, stores, college campuses and even at home? Are they similar to cults?

...the success of missionary groups could be attributed to 'the poor education Jews get about their own religion.'

There are basic differences between cults and missionaries, although the differences are hard to articulate. A cult usually has three basic characteristics: it has a charismatic leader who becomes rich and powerful through the organization; it involves a sort of deception and it involves mind control. Missionaries do involve a sort of deception claiming untruths - misrepresenting the Bible or claiming they have Jewish backgrounds, but they don't have the other two elements of a cult.

Why convert Jews? Most

people have heard of the group "Jews for Jesus," but how about "Buddhists for Jesus" or "Hindus for Jesus?" There is an obsession among missionaries to convert Jews over any other group.

First, the Christian gospel is described as being "to the Jew first and also to the Greek." (Romans 1:16) Missionaries interpret this passage to mean that they must convert Jews especially. And based on the seventh chapter of Revelations, they believe that Jesus' second coming is dependent upon the conversion of 144,000 Jews.

Secondly, there is a psychological obsession. Since the concept of messiah was originally a Jewish concept, the rejection of Jesus as the Messiah poses a serious dilemma for the Church. To substantiate their faith they must convert all Jews.

Who are the people that are "sucked in" by these missionaries? Rabbi Michael Skobac, NY Director of Jews for Judaism, a counter-missionary organization, says that all ages from all types of backgrounds are targets. Today, however, young professionals who have recently left the support groups that they had in college seem the most vulnerable.

Additionally, Rabbi A. Rudin, the National Interreligious Affairs Director of the American Jewish Committee and a member of the

One can still keep forms of Jewish life if he wishes - lighting candles on Sabbath Eve with the subtle difference of three to represent the trinity instead of two...

Executive Committees of the Jewish Community Relations Council Task Force on Cults and Missionaries of N.Y., says that the elderly are frequently targets because they "are often alienated and lonely in their homes [and therefore] are obvious prey for missionaries who promise instant love and affection."

But most of all, the missionaries appeal to those to whom Judaism means little. A Hebrew Christian missionary explained to Malcolm Hoenein, executive director of the Jewish Community Relations Council, that the success of missionary groups could be attributed to "the poor education Jews get about their own religion."

Jews for Jesus, and other such messianic Jewish groups also

known as Hebrew Christian organizations, are the most successful of all missionary groups. Why is that so? David Lewis, a clergyman with Assemblies of God says, "The view of Judaism is that you can't be both Jewish and Christian. But the point of our missionaries is that you can indeed be both Jewish and Christian." This way Jews don't have to feel that they are abandoning their Judaism.

One can still keep forms of Jewish life if he wishes - lighting candles on Sabbath eve with the subtle difference of three to represent the trinity instead of two, wearing a yarmulke, celebrating a seder, and the like.

tative education and winning back those Jews who have become influenced by missionaries.

Skobac says that "Hebrew Christians are more primed for t'shuvah than we generally assume... [they] are already tuned in (although generally to the wrong frequency) to help the spiritual issues." Counseling helps them re-evaluate their involvement in Christianity, and "tune into the right frequency." Jews for Judaism encourages on-line counseling and runs one-on-one dialogues with Jews involved in Christianity. They also specialize in helping families urge their Hebrew-Christian relatives go for counselling and they offer sup-



But each of these Jewish acts and symbols is distorted by giving it a new Christological meaning. Hebrew words such as "yeshua" for Jesus and "mikvah" for baptism are used. It is these trappings which make messianic Judaism so appealing.

There are approximately 80,000 to 100,000 "messianic Jews" in the U.S. today, 150 Messianic synagogues, two "rabbinical" schools, and "yeshivot" are in the process of being built for their children.

Organizations like Jews for Judaism and the Jewish Community Relations Council are counter-missionary groups which are doing something to fight the spread of missionary organizations. They call themselves resources for the Jewish community. Jews for Judaism has two primary goals: preven-

by Tzalha Rosen

"Find out what it means to spiritually be a Jew," urges Rabbi Robert Kaplan, an experienced "exit counselor" of Jewish youths and adults who have become involved in cults. He posits that if people are shown that a rich, "valid spiritual experience" is attainable within Judaism, the Jewish community will eliminate the need to seek out a cult to satisfy one's yearning for spiritual fulfillment and G-d-consciousness.

...it is through offering easily accessible, "instantaneous" spiritual experiences that a cult attracts its membership.

He points to the pressures and anxieties which people face as the major causes of the "thirst" people feel, which must be quenched through finding a deeper meaning in existence; it is through offering easily accessible, "instantaneous" spiritual experiences that a cult attracts its membership.

Kaplan, Associate Executive Director of B'nai Brith/ Hillel/ JACY (Jewish Association of College Youth), is involved with cult victims during his free time, in conjunction with the JCRC (Jewish Community Relations Council) task force on missionaries.

He draws a distinction between his work, "exit counseling," and "deprogramming;" his attentions are focused on spiritual, emotional and family counseling on a long-term basis, aimed at helping the cult member to exit the group comfortably and re-enter his or her family, rather than the more radical approach of deprogramming, which can at times even involve kidnapping. The approach he espouses is a more "mellow" one, as he describes it, and, he claims, more effective on a long-term basis.

His first step is to attempt to restore communication within the member's family, which has almost invariably been broken off by the member's entrance into the cult. It is usually a family member or loved one who approaches Kaplan, asking him for help in removing his or her estranged relative from the group.

The member will agree to establish contact with them "for the sake of the parents," in an attempt to help translate the member's spiritual needs to his or her family. This is not subterfuge, "it's the truth - that's really what's going

Deprogramming the Victims of Cults

on," stresses Kaplan; part of the problem is that the member's family does not "speak...[the member's] language, the language of spirituality, of G-d-consciousness."

After establishing initial contact, Kaplan attempts to build a relationship of trust with the member, and deal with the issues that brought him or her to the cult, as well as those that he or she is confronting within the cult. He tries to show this person, who usually (but not always) comes from a non-traditional background and whose experience with Judaism has often been a negative one, that Yiddishkeit offers spirituality more profound than that of the cult.

For example, he points to the emphasis on renunciation of wealth often present in a cult's philosophy; this renunciation is not necessary for achieving spirituality and is, in fact, an approach that circumvents actually dealing with how wealth can fit into a religious framework. He will also try to help the member ask him or herself the question: Is the mind control practiced in a cult really healthy - or even truly spiritual?

This is a painstaking, slow process, admits Kaplan, for the cult member is constantly being influenced by the group of which he or she is a part. Very few people are involved in this field of work, because it involves an immense commitment of time and energy; however, it is imperative. This is an "ever-increasing problem," warns Kaplan, and it has spread especially to the 25-35 year-old age group as people search for spirituality as an answer to the stresses life presents.

He explains the attraction of Jews in the thousands to the semi-

He tries to show this person...that Yiddishkeit offers spirituality more profound than that of a cult.

nars, weekends and meditations these groups advertise at the workplace, on college campuses and elsewhere as stemming from an innate inclination to ruchniyut (spirituality). This tendency was acquired through the giving of the Torah at Mount Sinai and the legacy of the forefathers, a sort of "spiritual geneticism."

Of the two dozen or so cult members that Kaplan has counseled, and speaking of other counselors' experiences as well, he reports that approximately 60-70%

Continued on pg. 15, Col. 1

Messianic Judaism in Israel: Through the Eyes of an Infiltrator

by Rebecca Bahritz

When Jacob returned to the land of Canaan after years of exile, he chose a historic route "derech beit lechem." Now, on Derech Beit Lechem in Jerusalem, an inconspicuous private residence is host to the weekly prayer meetings of a messianic Jewish congregation.

Messianic Jews, also known as Hebrew Christians, maintain that one can couple Judaism with a belief in Jesus as the Messiah. So vast and so strong are the influences of their missionary activity today that they have penetrated to the very heart of the Jewish community, hoping to establish itself once again in the Land of Israel.

visitations to fellowship meetings, often disguised as discarded dollar bills. Concerts for believers are held frequently at a local Y.

But the number of practicing messianic Jews in Israel exhibits itself perhaps most clearly in group sessions which have attracted attendance high enough to warrant meeting in the convention halls of such major hotels as the Ramada Renaissance. The impact of these groups, however, stems not so much from large gatherings as it does from the simple presence of individual members within society. The members themselves are, by and large, indistinguishable from the rest of Israel's population.

Today, meetings of one congregation in Jerusalem are frequented by a young couple who look to be mainstream Orthodox Israelis, the husband wearing a kitted yarmulke and the wife covering her hair with a kerchief. Another couple adhere so strictly to Jewish dietary law that their kitchen contains separate dishwashers for meat and dairy utensils. Others are partial to the observance of Jewish holidays. Still others maintain virtually nothing of the Torah at all.



proven by these incidents is compounded by the fact that I mention only those believers I was able to recognize. I do not doubt that I have passed many more. For a Jewish believer need not bear any outward signs of aberration from traditional Judaism. Members of messianic Jewish congregations may observe a great deal of normative religious practice.

Today, meetings of one congregation in Jerusalem are frequented by a young couple who look to be mainstream Orthodox Israelis, the husband wearing a kitted yarmulke and the wife covering her hair with a kerchief. Another couple adhere so strictly to Jewish dietary law that their kitchen contains separate dishwashers for meat and dairy utensils. Others are partial to the observance of Jewish holidays. Still others maintain virtually nothing of the Torah at all.

In a region of the world where so many come to rediscover their religion, Messianic Judaism has found a broad and vulnerable target.

Yet, diverse as these Jewish believers may be, there is one factor serving to unify them. That factor is their common goal of encouraging as many new believers as possible. Toward that end, their approach is also rather uniform. Messianic Judaism owes its success to the simple element of friendliness, the fact that its adherents tend to be caring and personable. And for wandering, groping, and, most importantly, lonely souls who thirst for spiritual expression, they present a very attractive face.

In recent years, the State of Israel has seen a record influx of such thirsting individuals in Russian and Ethiopian immigrants. And messianic Judaism has done its best to quench their thirst.

From the time of the first flights carrying Jews from the Soviet Union, Hebrew Christian brochures, translated into Russian, began circulating in the airports of European cities in which immigrants would stop on their way to Israel. Along with the publication of new Russian language newspapers in Israel came advertisements publicizing the availability of faith and fellowship from these groups.

But missionary activity does not restrict itself to those already in the process of moving to Israel. While yeshivot send educators to cultivate Torah study within the Soviet Union, messianic congregations

send missions to spread their belief among the same communities.

And while the State of Israel struggles to integrate some 15,000 new Ethiopian immigrants into its society, Hebrew Christian missionaries offer them what is presented as the Judaism they have missed for so long. Ethiopian immigrants of the recent past have slipped through the fingers of traditional religious influences to the astonishing extent that last year a

Messianic Judaism owes its success to the simple element of friendliness...and for wandering, groping and...lonely souls who thirst for spiritual expression, they present a very attractive face.

night watchman at one of the American seminaries in Jerusalem spent his shifts reading a copy of the New Testament in Amharic.

Whether the language is Russian, Amharic or English, the literature of messianic Judaism succeeds because of its audience. The sociological reality is that Israel's wandering and groping souls are most often also those with little or no grounding in traditional Jewish texts.

In addition to a friendly, welcoming atmosphere, professional missionaries provide an impressive, convincing presentation of their faith based on thorough analysis of the Bible. Hebrew Christian Bible classes now meeting in central Jerusalem tend to be led by individuals possessing a

In that room, I alone felt them adulterated. The uneducated Jew would not have.

knowledge of Bible that certainly surpasses that of the average American yeshiva high school graduate.

And if text fails to inspire enough commitment, the allure of guaranteed friendship and warmth succeeds. Enter a house on the corner of a residential street in Bakka as darkness falls and the room you encounter is filled with light. It is not only electric light, but light

Continued on Pg. 16, Col. 1.

Strangers In Our School Building

by Chavie Levine

The Stern College Building, commonly known as Yeshiva University's Midtown Center, is bustling with activity. Walking through the halls on a typical weekday night, one will come across SCW women attending late classes, working in the art studio, or studying in the library. One also encounters many unknown faces.

"Who are these strangers wandering around in our school building?" wonders one SCW student. "Where are they coming from?" echoes another. These students are unaware of the fact that in addition to being the home for SCW courses, the Stern building provides classrooms for three other educational programs: the David J. Azrieli Graduate School of Jewish education and Administration, the Wurzelweil Graduate School of Social Work, both under the auspices of Yeshiva University, and the New York University School of Continuing Education.

The Azrieli Graduate Program is designed to prepare people who are interested in entering the field of Jewish education, both from the perspective of teaching and administration. In addition to a doctoral program, there are two masters programs — one for elementary and one for secondary education.

SCW seniors have the opportunity to participate in a joint program with Azrieli in order to receive their BA and MS in five years. They do so by taking courses in Azrieli and SCW simultaneously and applying twelve of their Azrieli course credits towards

their BA degree, and then taking eighteen more credits in Azrieli, thus meeting their thirty credit requirement for a Masters. They must take a comprehensive exam prior to receiving their MS.

The program consists of courses in the methodology of teaching Judaic Studies, classroom management, educational psychology, philosophy of Jewish education, curriculum development, and the use of media and computers in Jewish education. The program is unique in that it requires its students to have a solid Judaic studies background. If a student lacks this background, he/she is encouraged to attend Yeshiva for a year or two, or to take courses in a YU undergraduate program, and then to start the Azrieli program.

The Azrieli courses are held on the eighth floor of the Stern building. Eight courses are given on Monday through Thursday nights from 6 - 9:30 p.m. There is also one course offered on Thursday afternoons on the uptown YU campus. Most of the courses are held at night in order to cater to the student population, consisting of those learning during the day in YU's semikhah program, and those already working as teachers and principals.

Originally, the courses were held at Brookdale Center, 55 Fifth Avenue, the location of Cardozo Law School. But eight years ago, the institution moved to the SCW building which is more conveniently and centrally located for the student body, consisting of SCW students and students from locali-

ties such as Brooklyn and Queens.

Dr. Yitzchak Handel, Dean and associate professor of psychology and Jewish Education, says "People should recognize the significance of *chinuch* as being the lifeblood of *Klal Yisrael*, and we encourage individuals to enter this rewarding field. We are trying to upgrade the standards of *chinuch* via the proper preparation of teachers and administrators for day schools, and simultaneously encouraging the schools themselves to upgrade their salary scales and status of individuals involved in *chinuch*."

There are currently over one hundred students in the Masters program, including eight SCW students enrolled in the joint program. Ditzza Schwartz, a June 1991 SCW graduate, is now pursuing her Master's degree from Azrieli, while also teaching Navi in Shulamith High School. She is currently taking fifteen credits, including one SCW course, for credit in Revel Graduate School of Jewish Studies, which she can then apply toward her Azrieli degree. She says, "People think that if you are learning methodology, you are not learning content. By taking the...course [with Dr. Soloveitchik] in Stern, I am learning content as well as methodology."

Schwartz says that the advantage of the Azrieli location is that "one can still be part of the Stern environment, while at the same time going on to a higher degree." She sees a real advantage in pursuing a teaching degree; she says

that "many people are under the impression that if they know the material, they don't have to know how to teach it. I am sitting in a classroom with people who have been teaching for years, and even they feel they can use some additional teaching skills."

As opposed to Azrieli, the Wurzelweil Graduate School of Social Work is based at the YU Uptown campus, but one branch of the school, the PEP Plan, is held every Thursday night in Stern from 6-10 p.m. This Program for Employed Persons consists of two Thursday night courses in Stern and several courses on Sundays at the Uptown campus. It is designed for people who are currently employed in social service agencies. There are 160 students in this particular program working toward their MSW degree, which requires 62 credits.

Many of these non-traditional students are older, and are working toward their Master's in order to improve their skills and enhance their career opportunities. Dr. Sheldon Gelman, Director of the graduate school, said that this particular program is held at the Midtown Campus for the convenience of these employed students who, for the most part, work within the vicinity.

There are also three doctoral classes offered on Thursday nights from 4-10 p.m., in which 18 students are enrolled. The Wurzelweil courses are held on various floors throughout the building, and, on Thursday nights, the faculty has the use of the room adjacent to

Dean Bacon's office. However, the main office and administration are located Uptown.

Diane Hambrook, a student enrolled in PEP, has started working towards her Master's this fall and plans to graduate in June 1993. She says that "this program is perfect because it allows us to hold our jobs and attend school at the same time. The Midtown location is marvelous because this area is safe, clean, and easy to get to. Uptown is not convenient and a lot less safe at night." Hambrook commented on the SCW atmosphere, "I notice a more serious air about this place as opposed to a campus such as NYU."

Aside from providing space for Yeshiva University, the SCW building is also used by New York University. YU rents out space to the NYU School of Continuing Education. In addition to using their own facilities, NYU rents space across the entire city. A Bachelor's degree is not required for admission to this program. There are six different classes offered each night in Stern on Monday, Tuesday and Wednesday nights from 6 - 10 p.m. The rent money goes toward the upkeep of the SCW building.

The SCW building is definitely one which serves a variety of schools and a large spectrum of individuals. These individuals strolling the halls should no longer be considered strangers, but should be accepted as part of the Midtown Center community.

PITA

Excellent

• Share your Pita with...

2193 Broadway

812-572-1111

**10% OFF
WITH ID**

Rabbi Goldvicht Addresses SCW Students

by Sarita Rosenhaus

Long ago, Chazal predicted the tense and confusing political situation which currently plagues Israel and the Jewish nation. They asserted that Edom and Ishmael would unite before the coming of the redemption.

According to Rabbi Meir Goldvicht who elaborated on this topic in a lecture on Wednesday, November 13 at Stern College, the bond between the two nations stems from Biblical times when Esau married Yishmael's daughter, Mahalah. Even then, the relationship embodied a degree of hatred and rivalry.

The Rabbis recognized the precarious nature of a union between the two, in the statement, "woe unto the Land when the bull (Ishmael) and the calf (Edom) become allies." Years later, these prophetic words materialize as the connection between Edom, Islam, and Ishmael, Christianity, re-emerges: only now they sit at one table in Madrid while conniving against Israel.

To further demonstrate the relationship that exists between Ishmael/Edom and the Jewish nation, Rabbi Goldvicht explains that there are two animals described as "azim," strong, in Tanach and Chazal. Each possesses characteristics comparable to Ishmael and Edom. In the Talmudic Tractate Avot, the tiger is "az," while Isaiah calls dogs, "azei nefesh."

These animals are also parallel to two types of "azut," or insolence, "azut metzach" and "azut panim." The former depicts someone who is completely detached from everything; nothing scares him or makes an impression upon him. When the Greeks entered the Holy of Holies during the Second Temple era, their actions exemplified this repugnant type of "azut." Once this nation of Ishmael encroached on G-d's property, they paved the way for Edom who represents the latter "azut."

"Azut Panim" refers to an aggressive individual who shows his way into everything. Edom is represented by the dog, an animal which the Tractate Baba Kama portrays as an animal that finds its way into closed doors, Edom's char-

acteristic personality trait of "azut panim" functions as the force behind its ownership claims over the Temple Mount and Israel. This behavior ultimately lead to the cataclysmic destruction of the Temple and the fourth and final exile.

Not only has the Esau/Ishmael partnership affected Jewish history, as the Rabbis' statements gradually come to fruition it also infiltrates present day current events.

Rabbi Goldvicht stresses the important role Jews must now undertake as a result of the mounting tensions. There are two ways we must strive to combat the developing coalition between Islam and Christianity: through strength and diligence in our pursuit of Torah and Mitzvot, and total belief in G-d.

Jews can conquer the "azut" mentioned above only through our own "azut," as in "atah (G-d) ve'aron uezcha." All our pursuits must be directed toward a spiritual goal and Torah issues. To be steeped in Mitzvot is every Jew's responsibility, for our deeds influence how things transpire. The phrase in Tehillim, "G-d will give might (oz) to his nation: G-d will bless his nation with peace," emphasizes the correlation between "azut" and peace.

Finally, Jews must strengthen their belief in G-d and in the promise of resurrection. The prophet Habakkuk says that a righteous person can exist on his belief alone. Similarly, a theme in the Song of Songs reiterates that G-d yearns for the Jews belief. In fact, the first time belief is mentioned in the Bible, in *Lech Lecha*, the word is immediately associated with benevolence. That Abraham's trust in G-d is considered a righteousness provides him with the merit of the Jewish nation's ready acceptance of the Torah at Mount Sinai. When we immerse ourselves in Torah, G-d weighs it as a kindness towards Him. Accordingly, Rabbi Goldvicht concludes, our resolve to believe in G-d sways the conflicts over our possession of Israel in our favor and will induce the coming of the redemption and return to Zion.

The Sy Syms School of Business
and

The Mitsui USA Foundation
are pleased to invite you
to the Inaugural Program of
The Mitsui International
Business Forums

Mr. Durk I. Jager, Executive Vice President
of the Proctor & Gamble Company
will speak on
"Gaining A Global Perspective"

December 11, 1991 - 7:30 PM

KOCH AUDITORIUM
MIDTOWN CENTER-YESHIVA UNIVERSITY

245 Lexington Avenue at 35th Street, New York City

BUS 7:00 PM YU BOOKSTORE

SCW Student Body Shows Cultural Diversity

by Mindy Preminger

Stern College for Women prides itself on the diversity of its student body. While it is composed entirely of Jewish women, it differs in one aspect - the origin of these women. Some are from California, others from Chicago and New York.

Yet, there are others who have flown over not by Delta and Eastern, but rather by airlines such as El Al, Sabena, Air Canada and Aeroflot, and who need their passports to enter the United States. Out of the hundreds of women at Stern, approximately 85 are international students originating from Russia, Canada, South America, Israel, Western Europe and Iran. This presence enriches SCW as the students enliven Stern with their unique, personal experiences, cultures and languages.

When the Russian exodus began several years ago, it fulfilled a dream that many Russians had long dreamed of. Polina Matveyeva is one of these recent immigrants. A senior in SCW majoring in chemistry, Matveyeva arrived in New York three years ago from Moscow. When speaking to her now and noticing the fluency of her English, one would never guess that she had trouble with the language when she first arrived. Now, however, she is succeeding. Matveyeva serves as vice president of the Chemistry Club and plans on attending medical school following her graduation in June.

When asked how she thought Stern had changed her, she responded, "Well, Stern did not make me into an American, but then again, that's not it's goal. It did give me a good education, though, especially in chemistry and music."

Ten of this year's incoming students, who consider English their first language, grew up watching American television and listen to American music. However, they

are not Americans. They rise to "O! Canada" at their baseball games, and atop their Parliament (Canada's equivalent of the White House) flutters the red and white maple leaf flag of Canada. While they are considered international students, not all Canadians feel that way.

Mirit Craven, an incoming sophomore from Winnipeg, Manitoba admitted that she didn't feel like a foreigner at all. Although Canada is a separate country, Craven observed that "our lifestyles are very similar." Although she likes Stern and living in New York, she does find that Americans tend to be "very ignorant" with regard to their neighboring country.

Craven is bothered by the fact that although Canada is the world's second largest country, people tend to perceive her as so small a country that all her inhabitants know each other personally. Says Craven, "Don't they realize that Toronto is in a separate province? It's like asking someone from New York if they know someone from Miami!"

Despite this, Craven holds high hopes for Stern. She believes that spending her college career in SCW will allow her "to continue my education in a strong Jewish environment."

Sylvia Heiden, a senior at SSSB, originates from Antwerp, Belgium. She has been attending YU since her freshman year. Heiden explained that she chose YU because she "wanted to be in a Jewish school with a double curriculum" and in the past four years she has found SCW and SSSB to be "very supportive and extremely helpful to foreigners." In addition, Heiden commented that "studying abroad has been a very enriching and challenging experience."

When studying in a different country, one also learns to appreciate one's homeland. Efrat Avrahami, a native of Israel and a sophomore at SCW, came to the

States in 1989 with her parents and sister while her brother stayed behind to serve in the Israeli army.

Although Avrahami has learned many important things during her stay here, one of the most valuable things she has acquired has been an appreciation for Israel. "Since I came here, I grew to realize how much effort an Orthodox Jew has to put into retaining his Jewish identity. In Israel, it is very easy to be religious because everything is kosher etc...but here everyone looks at you as a different person because you have so many restrictions."

On the other hand, not everyone feels that way about their country of birth. One student, who preferred to remain anonymous, came out of Tehran, Iran in the fall of 1990. Although she went to a Jewish school, "Etephagh," where she learned Hebrew and Bible, she was not educated about Israel, with the exception of that which her parents informally schooled her. Further, the government spewed anti-Israel propaganda, "but I learned from my parents to be very for it," she asserted.

Like most female Iranians, she had to abide by the strict code of modesty imposed on them and wear pants, a *roopooosh* (the dress worn in Iran), stockings and cover her hair with a head covering called a *rosari*. So far, she has been in the United States for six months and is enjoying herself. But when she was asked if she would ever return to Iran for a visit, she emphatically replied, "No way. Never again."

Every year, new women join the SCW student body to get the best combination of Jewish and secular education available. However, one important aspect of that education is learning that no matter where a student comes from, if she is a Jew, she is a close relative. Students have "sisters" scattered all over, who ultimately unite under the banner of SCW.

ELECTROLYSIS

BARBARA LEIBOWITZ

50 West 34th Street (Room 16A6)

The McAlpin House

across from Macy's, New York N.Y. 10001

239-0783

member

AMERICAN ELECTROLOGY ASSOCIATION

NEW YORK ELECTROLYSIS ASSOCIATION

also

INTERNATIONAL GUILD OF

PROFESSIONAL ELECTROLOGISTS

strict sterilization procedures observed safe-comfortable-permanent results computerized multiple galvanic method referred by physicians specializing in both problem and cosmetic cases

SPECIAL OFFER

1/2 PRICE OFF FIRST
1/2 HOUR TREATMENT
REG. \$40.00

Pollard: I Am My

by Aliza Leiser

When he was 13 years old, Jonathan Pollard was taken by his father to visit Auschwitz, a trip that would instill in him a protective love for his persecuted people.

Almost 25 years later he would write a letter to a rabbi bemoaning the constant peril of Israel and her people, stating, "...have the fires of Auschwitz become so cold...the funerals on Mount Herzl so commonplace ..."

The return address was a maximum security prison where Pollard is serving a life sentence, 23 hours a day in solitary confinement, after being convicted on charges of espionage. In no way is the affair an open and shut case. Fragments of information about blatant government pro-Arab interests, anti-semitism, and illegal judicial procedures are known. But for the most part the public remains uninformed.

Tuesday night, November 12, Carol Pollard, Jonathan's sister, spoke at SCW. She connected the pieces of the story and revealed the shocking picture of a case that is more about politics than justice being served.

The facts are simple. Working for the U.S. navy since 1979, Pol-

lard was promoted to the position of terrorist analyst, his job being to organize influxes of secret information. In 1983 under the Reagan administration, a law was passed between Israel and the United States, to share all information vital to the security of the other country. Pollard was appointed in charge of delivering the information to Israel, but was repeatedly cut down by his superiors (e.g. Caspar Weinberger) when trying to fulfill this duty. Information vital to Israeli security, such as Syrian and Iraqi chemical warfare production, Libyan radar installations, Soviet weapons delivered to Arab countries was being withheld, violating the agreement and jeopardizing Israel.

Nevertheless, Pollard was told, "Mind your own business," and "Jews are overly nervous about gas due to their experience in the Second World War." The last straw was when information of known PLO attacks on Israeli civilians, including numbers of casualties, was kept secret. (When later asked why this information was withheld, Weinberger replied that he didn't want Israel to be too strong in relation to its Arab neighbors.)

Fearing for Israeli security and

knowing Israel's expendability to the U.S., Pollard felt morally obligated to help. At enormous personal risk, knowing that passing information was a breach of higher orders and therefore illegal, Pollard refused to sit silently and let Israel fend for itself. (History would prove Pollard right, as during the 1991 Gulf War, Israeli officials sitting in their sealed rooms would bless Pollard for giving them information warning of Iraqi chemical warfare. Many would even call their gas masks "Pollies!")

It is extremely important to remember that none of this information was in any way harmful to the United States. In fact, this was same information that Pollard was supposed to be giving the allied Israel, as agreed upon in the memorandum.

After Pollard was arrested in November of 1985, a grand jury found grounds for accusation of espionage. However, it can never be repeated enough times that Jonathan Pollard never was accused of treason. His only crime was to give unauthorized information to an ally. The prosecution offered Pollard a reduced sentence and freedom for his wife Anne (who was being held on charges)

Ratners
Restaurant

Three Generations of Family Ownership Since 1905
World Famous Dairy and Vegetarian Cuisine
Featuring Fresh Fish

Catering for ALL your Simchas
SHEVA BROCHAS

All cakes, pies, cookies baked on premises
Our Challah and Rolls are parve baked right here

A tradition for:
•BREAKFAST •LUNCH •DINNER •AFTER THEATER
•Catering •Platters •Party Rooms Available

Hours: Sun thru Thurs: 6AM to Midnite
Fri: 6AM to 3PM Sat: After Shabbos to 2AM

RATNER'S RESTAURANT
138 Delancey St., NYC
212/677-5588

***10% DISCOUNT**
OFF TOTAL BILL
with student I.D.
*Not valid for private parties.

SHOWER SHABBOB • CREDIT CARDS WELCOME • FREE PARKING

• THE • GREAT AMERICAN

• HEALTH BAR •

Proudly announces their new supervision

Kof-K

Be sure to stop in and pick-up your
'91-92 Student Discount I.D.

• 2 Park Avenue
(between 32nd-33rd)

685-7117

Brothers Keeper

in return for a guilty plea. (Today the legality of this "plea bargain" is being questioned.)

Instead, the government double crossed Pollard, slapping him with life imprisonment, in a case where most people would have gotten four or five years. Since then, two pleas for clemency have both been turned down.

September 10th of this year, the case was reopened to decide whether new sentencing could be ordered, or the guilty plea wiped out. Troubling legal questions, such as the obvious violation of the plea bargain (who signs a plea agreement for life?), have arisen.

For example, charges of racial sensitivity on the part of the sentencing judge, a Moslem fundamentalist, who was reported as being outraged at Israel for its connection to pro-apartheid South Africa. Legally, the judge should have disqualified himself. There is also the question of a secret memo that Casper Weinberger, well known for his Arab sentiments, sent the sentencing judge. Its contents were heavily relied on during sentencing. To date the defense is not allowed "security clearance" to view this evidence against them.

The judge commented on the

memo, saying Weinberger "could not conceive of greater harm to the U.S. than that caused by the defendant," an outrageous statement considering that the same year had seen the revelation of the Walker spy ring, which had been handing top secret U.S. information to the Russians for years. The legal use of the word "treason" in the memo is also being questioned.

There is also the less clear-cut issue of how political elements affected the case. Jonathan's original lawyer was implicated on charges of being the bagman for the Iran-Contra affair, causing conjectures that he might have been pressed to "give up" the case in order to clear himself.

The big question is, Why would America do this to a faithful ally? Did pro-Arab government powers want to discredit Israel by hanging Jonathan over their heads, or perhaps show its Arab neighbors that the U.S. could also be even-handed, and not favor Israel in its policies? If this is true, there would be serious implications of bias and coverup.

Toward the end of her talk Carol Pollard showed some serious evidence in line with the possibility of coverup. She showed

us an article called "Eye of the Storm," that had appeared in a publication of Mother Jones. The article discusses "why we had to go to war with Iraq," and reports Weinberger and the administration as having made illegal verbal agreements with Saudi Arabia (bypassing the legal and judicial branches of government), to give them high tech technological instruments. It now becomes quite apparent why a government responsible for information in Arab hands would try their best to indict a spy for Israel.

November 21 will mark the sixth year of Jonathan Pollard's incarceration. Until recently few people even questioned the severity and inequity of the sentence. Now that events prove Israel to be the only ally of the U.S. in the Middle East, isn't it ironic that the one man who tried to alert Israel to the danger of war come true is serving a life sentence in jail?

In a letter from prison Pollard wrote, "What was I supposed to do? Let Israel fend for herself? ...I'd rather be rotting in prison than sitting *shiva* for the hundreds of thousands of Israelis who could have died because of my cowardice." Now is the time to act.

Yeshiva University Department of Dining Services Midtown Campus

In conjunction with
Student Foodservice Committee
the Department of Dining Services is
pleased to announce new
Sunday Hours.

Beginning Nov. 17th the Dining Hall will
be open on Sundays for
a Deli Dinner.
(served from 4:30 p.m. to 7:00 p.m.)



We thank you for your patronage and
hope to see you all there.

Act Like A Lady

Continued on pg. 3, col. 5

like a pack of wild animals.

I am not a feminist, by ANY means, but I am proud of my femininity. I am proud to be different than a man. I enjoy the benefits I feel that I have over the "other sex." This was the first time in my

life, however, that I wanted to not be a woman.

The point of this column is to make a plea. A plea to all women who read this; I beg you, say please and thank you, cross your legs, wear clean underwear and always, always, act like a lady. Our reputation as a gender is depending on it.

Reliving The Six Day War

by Aliza Levin

Follow Me: The Six Day War, a film produced by the Israeli army, was shown by the Political Science Society at SCW on Monday evening, October 28. This film documents the events leading up to and including the war between Israel and her hostile neighbors in June, 1967. In addition to actual footage of events from the 1956 Sinai Campaign through the fighting on the Syrian front in 1967, the film provides interviews with statesmen and top military personnel, describing the maneuvers in the embassies and on the battlefields.

"Follow Me" paints a portrait of a country that does not desire war, yet when forced to engage in battle, fights hard, fights well, and involves the heart and soul of its citizens. Former Prime Minister Levi Eshkol comments that "the country won because of its defense forces, and the defense forces won because of the strength of the country."

The film claims that the Israeli Army victory was facilitated by the special care it took in officer training from 1956 to 1967, and by the advantages of knowledge of the terrain and of the enemy. The IDF officers' call is not "forward" but "follow me." Hence, the documentary's name.

The film depicts the tension building between Israel and her neighbors, particularly Egypt, for the years, months, weeks and days preceding Israel's June 5, 1967 strike on the Egyptian air force. Contributing factors to the outbreak of the war included the Suez Canal crisis, tension with the UN,

the blocking of the Straits of Tehran, Egyptian forces massing on the border, and the Arab propaganda machine fanning the existing flames of hate.

As the film progresses with technical information about each day of the war, the viewer gets a glimpse of each front, moving from Egypt in the south to Jordan in the east to the northern border with Syria. The battles for Jerusalem and for the Etzion Bloc are given special attention in "Follow Me," with the emotional nature of their recapture strongly perceived by the viewer. The taking of Ammunition Hill, a key strategic stronghold in Jerusalem, is treated with striking footage of the fast-moving nighttime battle, known to be one of the most grueling and deadly of the war.

After the capture of the Golan Heights from Syria, the war was over. This film does not allow itself to end, though, on a note of elation and victory. Rather, it shows tired troops, depicts a country whose sons were lost, and raises disturbing questions about the future: "The Six Day War is over, but the seventh day, of peace, it seems is yet to come."

The Political Science Society aired the film at this juncture both to address an issue timely to the Mideast Peace Conference and to attract an audience that extended beyond club members. Club President, Rochel Leah Seidman asserted that these issues should be analyzed on a level beyond an emotional attachment to Israel within "an intelligence based" framework.

Want to spend Thanksgiving Dinner with Y.U.,
but parents want you home?

Have no fear! Enjoy a scrumptious
thanksgiving dinner a week before at our:

Pre-Thanksgiving Feast

Thursday, November 21, 1991

Garden Vegetable Soup	\$1.50
Turkey Breast served with 2 sides	\$5.00
Roast Beef served with 2 sides	\$5.00
Sweet Yams	\$0.90
Corn on the Cob	\$0.90
Mashed Potatoes	\$0.90
Pumpkin Pie	\$0.95



Thanksgiving Weekend Schedule



Wednesday, Nov. 27

A Taste of Italy will close at 3:00 p.m.

Thursday - Saturday Nov. 28-31

Vending Operations will be fully stocked.
Midtown Center Dining Hall Closed.

Sunday, December 1, 1991

Dinner 4:30 p.m. to 7:00 p.m.
Assorted Deli Sandwiches

The Furman Dining Hall, Joel Jablonski Campus will be
open on Thanksgiving for dinner
from 11:30 a.m. to 3:00 p.m.

Have a Happy Thanksgiving!



LET'S TALK
TURKEY!



The Man Behind the Scenes: David Yagoda

by D'vora Lauer and Rachel Schenker

David Yagoda, chairman of the SCW Board of Directors, is the driving force behind fundraising efforts for SCW. Unfortunately, his identity, as well as the very existence of the Board, is virtually unknown to much of the SCW student body.

The SCW Board was established four years ago in an attempt to provide a voice for SCW on the Board of Trustees of Yeshiva University. The Board is, in fact, the chief advocate for the needs and welfare of Stern College to the Board of Trustees. The SCW Board is composed of 41 men and women committed to the betterment of student life and education at SCW. The former chairman, Sandra Quinn, is herself an SCW alumna, and now serves as the honorary founding chairman.

In an interview with OBSERVER Editor-in-Chief Rachel Schenker, Yagoda asserted that the main focus of the Board's efforts at this juncture is the acquisition of additional dormitory space. The function of this new facility, at a thus far undisclosed location, will be to absorb the 60 women currently living in off-campus housing, as well as at least 30 women from the dormitories, thus alleviating the problem of bunkbeds in

Brookdale Hall. In addition to dorming facilities, the new building is slated to house administrative offices on its first floor. The offices on the seventh floor of the Stern College Building would thus be converted into



David Yagoda

classrooms and "possibly one or two student offices," Yagoda claimed.

Thus far, the Board's major project has been the construction of additional library facilities housed in the Hedi Steinberg Reference Library. This project cost somewhere between 6-700,000 dollars, but the procurement of the new dormitory will, according to Yagoda, cost five to six times that amount.

2.4 million dollars toward this

goal has been pledged by Geraldine and Jerome Schottenstein, and an additional one million dollars was raised at last year's Stern College dinner. Yagoda stated that "if we match it then we know we have the money to complete our plans at the present time."

These plans, however, are only the first items of a lengthy agenda. The next problems to be tackled will be the laboratories and laboratory equipment, as well as an auditorium for student use. These, however, emphasized Yagoda, are only secondary to the pressing dormitory problem.

Yagoda stressed that while "things are happening and they [the Trustees] are fully cognizant of the needs of Stern, it must be realized that these needs do cost money" and this is a very hard time financially. The SCW Board does not just approach the Board of Trustees with their problems, but must actually bring viable solutions as well.

The long term goal of the Board is to improve the overall situation at Stern College, and to that end, all members fully believe that "the Board itself should be listening to students and faculty and administration and trying to make it a better place - where more students will want to come."

Koch-SCW's Most Valuable Real Estate

Continued from pg. 1, col. 3

cifically the one posed by the play, were anticipated. Nevertheless, Koch Auditorium became the home of the restaurant, for it was considered to be "real estate" under-utilized during the majority of the semester that could be utilized to help alleviate an unacceptable cafeteria situation. At that point, it was decided that "A Taste of Italy" would periodically close to facilitate other functions.

In reality, the success and practical need for "A Taste of Italy" soon mandated a solution better than the one originally conceived. The meeting to form the compromise was therefore called.

This compromise, however, has multiplied the Drama Society's already existent difficulties while adding a host of new ones. Weiner pointed out that in the past the society's efforts have been impeded by the lack of a real theater and storage space. It has had to literally build a theater and rent curtains and lights.

This year, until December 12 when they can finally enter Koch, the actresses must rehearse in a classroom. This setup prohibits the cast from "blocking in," spatially

figuring out where actresses must stand and how they are to move.

Further complicating the situation, the set, which in years past has been built in Koch, must now be imported and therefore transportable. The society has received permission to build a set at the uptown campus in a facility open to only males, on the condition that the set constructors will only be of the male persuasion.

Consequently, they have lost their set designer and must now replace him with an all male team that must work in a bad neighborhood. This year the society will have only one week for technical and dress rehearsals.

While Weiner appreciated the group's conciliatory approach and recognizes that the cafeteria will be working at a great disadvantage in order to accommodate the play, she asserted that she is "very frustrated that the problem arose in the first place." Schluskel commented that "unfortunately, similar problems will arise in the future for other events," due to the lack of ample facilities in the school building.

**SY SYMS SCHOOL OF BUSINESS FIELD TRIP to A & S
A & S Plaza Store/Broadway & 33rd St.
Friday, Dec. 6, 1991/10:30a.m.-12:00 noon
VANS: Bookstore, 8:45 a.m. • Brookdale Hall, 9:30 a.m.
Call 960-8845 to make reservations**

THE MONEY IS OUT THERE JUST WAITING FOR YOU TO CLAIM IT!

In today's world of shapely increasing college costs and deep cuts in Federal and State Aid programs, funding a college education is fast becoming nearly impossible.

On the other hand, a U.S. Congressional House Sub-Committee found over \$7 billion available from private sources, some \$6.6 billion of which was unclaimed. Why? BECAUSE PEOPLE DID NOT KNOW WHERE TO LOOK!!

The **FUNDING FINDERS OF AMERICA** access to databases, updated daily, which obtain this Information for you. You submit a dataform listing your course(s) of study, interests, available resources, and other pertinent data. We provide you with up to 25 sources of possible funding and instruct you how to apply.

Over 20,000 private sources of funding are out there: localities, corporations, foundations, clubs, unions, sororities, etc. Let the **FUNDING FINDERS** find funds for you!

But first, a few DON'TS:

DON'T say "My folks make too much money"-60% of the private sector funds do not require financial statements!

DON'T think you've missed the deadline-each organization has its own schedule, and many funds are ongoing.

....And for you adults who are reading these lines...

DON'T be concerned with your age-42% of all college students today are over 25, and may scholarships are tailored specifically to the middle-upper age student!

USE OUR SERVICE AND REFER A NEW CLIENT WHO THEN USES OUR SERVICE YOU'LL RECEIVE A \$5 REFERRAL REBATE FOR EACH NEW CLIENT!

In our UNDERGRADUATE PROGRAM, we guarantee:

- At least 6 viable sources of private funding, or you keep the information and receive a full refund;
- You will receive at least \$200 in funding, or we'll send you a \$200 U.S. Savings Bond Full details in brochure...

PLEASE INQUIRE ABOUT OUR GRADUATE SCHOOL PROGRAM, AS WELL AS OUR DYNAMIC S.A.T. PREPARATION VIDEO KIT AND SPEED LEARNING PROGRAM.

FUNDING FINDERS of AMERICA

A Hoffman, Licensee

131 Bennet Avenue #45B

New York, NY 10038-2800

Outside New York, just 1-800-ASK-7035

I am interested in the following program(s):

- Undergraduate
- Graduate

- Speed Learning
- SAT Prep Video Kit

(Great gift for your younger relative/friend!)

Name _____

Mailing Address _____

City, State, Zip Code _____

You will receive the appropriate Funding Finders fact kit. No obligation-No salesperson will haunt you.

Meet The Lady Macs

by Yehudit Moskowitz

The Lady Macs 1991-92 basketball team includes the largest number of team members in the recent history of SCW Athletics. The team includes veteran players as well as a large number of new faces.

Bonnie Bienenstock, an avid sportswoman, has been named captain of this year's Lady Macs. Bienenstock has been a starter and a high scorer with the Lady Macs since she started playing three years ago. Bienenstock is a multi-talented athlete who is also a member of the tennis team.

Michelle Berezin is a senior returning for her fourth consecutive season as a starter on the basketball team. Berezin, last year's captain, is graduating this January.

Naomi Wiener is returning for her second year on the team. She has played in the past for the Yeshiva of Flatbush where she was captain her senior year. Wiener has been a great asset to the Lady Macs thus far.

Ora Nusbacher, the known fourth of the five starters, is also back for a second year. She played for HAFTR from grades nine through twelve, captain during her senior year. Nusbacher is a promising member of the team.

That leaves just one more open space for the starter positions. The question is, who will fill that space? This season brings many new players with extensive basketball histories.

Mirit Craven, a sophomore from Winnipeg played point guard for the Collegiate Raiders at the Joseph Wolinsky High School from her freshman year through-out her senior year.

DeeDee Macklin played basketball for her Beth Tefillah Community High School in Baltimore from grades nine through twelve. She was captain of her high school team for her last three consecutive

years, and was named MVP during those years.

Dena Kosberg played shooting guard in grades nine through eleven in YULA and point guard in grade twelve. As far as the coaches are concerned, Kosberg feels they "want us to improve so we can give it our all and win games."

Naomi Fredman, who captained the team during her senior year at Block Yeshiva High School of St. Louis, also played team basketball her sophomore and junior years of high school. Fredman is excited because she says, "My competitors from high school are now my teammates in college."

Stella Ginsberg played team basketball since 1986 as center for Kistnen High School #50 in Russia. Ginsberg feels that having three coaches now is better than her one high school coach because now she is given more individual attention.

Tamar "T.K." Kirshenbaum played high school basketball for the Ida Crown Jewish Academy her sophomore through senior year. She was captain her senior year. Kirshenbaum's view on the game situation: "Winning once is easy but repeating is harder."

Malkie Brilliant is joining the Lady Macs in her senior year for her first time after switching her major to physical education.

Yael Gottlieb is also joining the Lady Macs for her first taste of organized basketball. Gottlieb says she's "always wanted to be on a team."

These women are already working intensely on their game plans. The Lady Macs' first game is on November 20. Buses will be leaving from the Stern dormitory. Fans are encouraged to attend. This season promises to be one filled with many victories.

MISSIONARIES IN THE U.S. AND THE FIGHT AGAINST THEM

Continued from pg. 8, col. 4

ences of Hebrew-Christian groups where they set up literature tables and invite conference participants to come by and talk to them. They are not undercover agents, but check into the hotel with the full knowledge of the missionaries. Their policy is not to initiate any discussions, but to speak only with people who approach them. Invariably, Hebrew Christians never have the opportunity to hear a serious presentation of a Jewish perspective on any of their beliefs. Counter-missionary groups give Hebrew-Christians food for thought. After the conferences a number of people do contact Jews for Judaism to request information and further discussion.

When asked what special training is needed to be a counselor for Jews for Judaism, Skobac answered that there is no formal school that can teach their techniques, but they have very rigorous standards.

The people who work for them must have a very strong knowledge

of Torah and Jewish theology. Secondly, they should have equal familiarity of the Christian Bible and theology. Most importantly the Christian perspective must be familiar to them - to understand "their map of reality." And of course they should have counseling and communication skills.

However, "we cannot leave out reach to the professionals alone," says Dr. Philip Abromowitz, director of Task Force on Missionaries and Cults. The lay people must also get involved. "Although Jewish involvement in cult and missionary groups is painful to us," Abromowitz continues, "it does signify that Jews have a propensity for spirituality... we must recognize... our communal responsibility to reach out to even the most unaffiliated Jews. If we do not recognize and act upon the threat which missionary groups pose to Jewish survival, then we have no right to mourn over its consequences."

OPEN HOUSE SUCCESSFUL AT SCW

Continued from pg. 1, col. 3.

and that she particularly enjoyed the forum because it gave her the opportunity to speak with individuals and gain valuable information.

Rachel Rosen, one of the parents present, said that the program was great and that Stern College does a great job of making the students feel that they belong. Another parent, Menashe Dror, remarked that he really enjoyed the program and the dual program is "what parents look for for their children." Eva Rosner, an alumna

of SCW, remarked that Stern "has come a long way" since her days here. She expressed concern over the feeling that "everything goes uptown" and that until more SCW graduates become successful enough to make large contributions, this situation will continue. She was also worried about the overcrowding problem in the dorm. This concern was echoed by Schlussel who commented that she was very pleased with the turnout but was worried over where the

school will accommodate all these new faces.

In response to this worry, Brenner said that the university will be buying a new building. He said that the Schottenstein family has donated a substantial amount of money for the purchase of a new dorm. The university is planning to buy the building this year and renovate it next year. He expressed the hope that this year's juniors will be able to enjoy this new building.

Deprogramming the Victims of Cults

Continued from pg. 9, col. 1.

have committed to some brand of Judaism, but his primary goal remains to remove the person from the influences of the cult. If the person chooses to commit to Torah and mitzvo, he adds, "that's wonderful."

When asked how he became in-

volved in this field, Kaplan sighed as he replied, "It's long story." Kaplan was himself involved in a cult for four years, as a student at Brooklyn College. He calls himself "lucky" that he was eventually able to see through was what happening to him as part of this group, and

now wants to help other Jewish youths and adults to realize the same thing. "It is the responsibility of our community," Kaplan insists, "to make sure that Jews understand that there's something there."

DR. JEREMY PEYSER

General Dentists

Special emphasis placed on
Cosmetic Dentistry and
Porcelain Laminates
Bleaching & Whitening
Kits Available

All Phases of Dentistry

Courtesy consultation exams
(xrays and cleaning not included)

Special Care for Sterilization

10% Discount for Stern (Y.U.) Students

Convenient Evening Hours Available

By Appointment Only
366 Fifth Avenue
(Bet. 34th & 35th Sts.)
New York, N.Y. 10001
(212) 714-9749

SPOTLIGHT

Dr. David Shatz-A Philosopher At Heart

by Nomi Dworcen

At Yeshiva University, one often hears the term Torah U'Madda. Dr. David Shatz, professor of philosophy, personifies and lives this model. This RIETS musmakh and doctor of philosophy is at ease discussing Plato and Kant on one hand, and Rambam and Rabbi Soloveitchik on the other.

Shatz has co-edited three books: *Contemporary Philosophy of Religion. Definitions and Definability: Philosophical Perspectives*, and *Rabbi Abraham Isaac Kook: His Thought and his Legacy*. These, as well as his numerous articles and conference papers, reflect his expertise in both secular and Jewish philosophies.

The list of courses that Shatz has taught also represents "both worlds." Most of his courses are taught in general philosophy, but both his secular and Judaic courses are equally popular among students. He has been elected recipient of the "Senior Professor Award" three times.

Dr. David Shatz was raised in Monsey, New York, where he attended ASHAR. His family moved to the West Side, and he continued his education in YUHS. Shatz graduated YC as valedictorian of his class, and subsequently received his semikhah and Ph.D.

Despite what some students think, Shatz did not become interested in "becoming a philosopher" by reading *The Bluffer's Guide to Philosophy*, which he enjoys read-

ing aloud to his classes for amusement. He took only four philosophy courses in YC, and grins as he says he did not immediately consider philosophy as a career choice.

A year after graduating YC, still undecided about a career, Shatz met a friend working on some logic problems. After learning in subsequent conversation how much his friend was enjoying his graduate studies in philosophy, Shatz applied to graduate school. He loved his studies and began teaching philosophy soon after entering the program. Besides YU, Shatz has taught at Brandeis and Columbia. He also serves as the Max Stern Scholars' mentor at SCW and YC.

Having had extensive contact with other scholars, Shatz has found that they respect Orthodox professionals and see Judaism as a deeply intellectual tradition.

This respect extends to respect for YU. Shatz emphasizes the good name YU students have in academic circles. "Guest lecturers always comment how quick our students are." He quotes a prominent professor from a major mid-western university who remarked to him, "the students I teach are good, probably not as good, though, as the ones at Yeshiva." Shatz is proud of how his students are perceived, and appreciates this greatly.

In other schools, professors complain that in order to attract students to philosophy, they have to make their lessons "gimmicky."

However, at SCW philosophy instructors do not seem to need these promotion strategies as their classes are quite large. Shatz explains that the students here are used to "thinking and reflecting." There's a natural attraction to intellectual problems and *lishmah* learning. In fact, he points out that there is a trend nowadays at SCW and YC wherein "students are less zealous about guarding their time and more willing to learn *lishmah*."

Shatz feels that by rigorously studying philosophy, people will come to realize its relevance to



basic problems of life. He facilitates this recognition by introducing colorful examples and frequent quips into his classes and by encouraging extensive discussions.

Shatz states that one of the major advantages to teaching in SCW is the opportunity to be himself. "Students know what I'm about and where I'm coming from. There's a continuity between my personal life as an Orthodox Jew and my job."

When asked to compare the

terms as "ruach," "yeshua," and "goel." And only then add the minor discomfort which tends to afflict even the most removed Jew when confronted with the concepts of faith-healing and the taking of communion.

Finally, add cogent arguments for the validity of these activities as well. The result is inevitable.

The result is that tens of thousands of unsuspecting Jews in Israel lie prey to the insidious over-

content of his courses at SCW to parallel courses he has taught at other institutions, Shatz explains that although he does vary syllabi (and jokes) slightly depending on students' backgrounds and interests, he does not analyze or evaluate philosophical positions differently in SCW than elsewhere. "I can't properly train students in the use of philosophical reasoning if I didn't convey the intellectual strengths and vulnerabilities of each position."

Is philosophy for everyone? Shatz answers no, because some will not like abstract material, and others may find themselves concerned about potential religious conflicts. When students express such concerns over the readings or the methods of philosophy, Shatz confers with them and does not always recommend continuing in the course.

Nevertheless, Shatz's view is that people who condemn philosophy often don't realize what the field is like today. To begin with, Shatz stresses that "philosophy" encompasses a wide range of areas, many of which do not touch directly on religious questions. "Furthermore, much of contemporary philosophy is congenial to religious belief. Enlightenment ideals are being challenged, giving way to an emphasis on tradition and community as sources of knowledge and conduct. In today's environment, philosophy can be used to deepen understanding of

people whose goal is to convert them to Christianity. In countering this goal, the key is to defeat missionaries by using the very tactics they employ.

If ever there were a time to concentrate on the Talmudic passage which advises receiving all others with a pleasant countenance, that time is now. For we must see that our countenance is more pleasant than theirs.

If ever there were a time to con-

centrate on the passage calling for the knowledge to answer those who challenge us, that time is now. For we must prove that their challenge is based on falsehood.

In this era during which we bear constant witness to the reality of return from exile, we must also acknowledge the reality of a tremendous threat to those descendants who attempt to follow in Jacob's ancient footsteps.

While Shatz is proud of his students and their capabilities, he urges them to appreciate the responsibilities they face as Orthodox Jews in the modern world. "One of the great challenges we face in both Torah study and secular study is maintaining a delicate balance between originality on one hand, and respect for authority and consensus on the other. But where originality is appropriate, people should pursue it. Learning and absorbing is only part of our responsibility; the other part is to contribute in our professional and personal activities to the advancement of Jewish life. And that task demands creativity because the problems we face today are so novel."

Messianic Judaism in Israel Continued from Pg. 9, Col. 5. that helped to adulterate them. In that room, I alone felt them adulterated. The uneducated Jew would not have.

Add to that the accommodating congregants who are only too happy to help a beginner follow the services. Add the willingness of the congregation to accept small children and even provide babysitting during meetings. Add the veiled references to such neu-

SCWSC Calendar of Events (watch for changes!)

NOVEMBER

- 19-Business and Hatakkah Seminar—Rubin Shul, 8:00
- 20-Mrs. Bina from Matan in Israel
- 22-23-Israel Club/Hebrew Society/ NYISPAC/Student Coalition for Pollard Shabbaton
- 23-Shamir speaking
- 25-Careers at Bankers Trust—Belter 411, 8:00
- 25-Graduate School Night, for Education majors—8:00
- 26-Rav Schrott speaks—8:30
- 28-Thanksgiving—no classes

DECEMBER

- 2-Moti Zacken speaking for Israel club
- 3-Chanukah Chagiga
- 4-A.M. Rosenthal speaks
- 9-Accounting Society's Chaykins

- CPA Review
- 11-Mitsui International Business Forum—Koch, 7:30
- 12-Chanukah Concert
- 17-Asara Be'Tevet—no classes
- 18-Rav Rosenzweig speaks for TAC—518, 8:00
- 19,21,22,23-SC Dramatic Society presents "The Importance of Being Ernest"
- 19-Ice Skating, sponsored by Accounting Society
- 23-Career Night, sponsored by Chug Aliyah
- 24-Summer resume workshop-418, club hour
- 24-SCW Blood Drive-Gym, 8:30-2:00
- 25-UJA campus campaign

Phone MU9-3629

Bonne Cleaners, Ltd.

For Quality & Service

56 East 34th Street

Bet. Park & Madison Aves.

New York, N.Y. 10018

OBSERVER
STERN COLLEGE
245 Lexington Avenue
New York, N.Y. 10016