

THE OBSERVER

The Official Newspaper of Stern College for Women • Yeshiva University

May 12, 1993

Volume XXXV, Number 7

21 Iyar, 5753

THOUSANDS ATTEND RAV'S FUNERAL

Talmidim Recollect

By Chana Pearl

Thousands of people from across the United States flocked to Boston on Sunday, April 11 to attend the funeral of Rabbi Dr. Joseph Ber Soloveitchik. "The Rav," as Rabbi Soloveitchik was fondly called, died on Thursday April 8, *Chol Hamoed Pesach*, at the age of 90.

This *gadol haDor* had an impact far beyond those people whom he knew and taught, and is responsible for much of the spread of Torah in America.

Rabbi Soloveitchik was born in Poland in 1903 into an illustrious rabbinic family. His father, Rabbi Moshe, was the son of the "Brisker Rav," Rabbi Chaim Soloveitchik, and his mother was the daughter of the Gaon Rav Eliyahu Feinstein.

He began his schooling in the local *cheder*, until his father took it upon himself to personally instruct him in the "Brisker" method of learning.

Rabbi Pesach Oratz of SCW, who was one of the Rav's *talmidim*, recalls how the Rav admired and revered his father, and often spoke about the 14 *meschicht* that he learned with

him before his Bar Mitzvah.

His education was supplemented by the literature of many great secular writers, introduced to him by his mother.

In 1925, he enrolled in the University of Berlin, where he studied physics and mathematics, eventually earning a Ph.D. in philosophy. He married Tanya Lewit, and together with their newborn, emigrated to America. There he accepted the position of Chief Rabbi

of Boston.

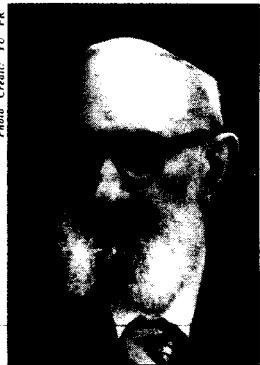
The Rav was devoted to spreading Torah in America, a virtual wilderness at the time. In 1937, he founded Maimonides, the first Hebrew day school in New England. He also started a *kollel*, and began to give *shiurim* to the adults of the community.

In 1941, Rabbi Soloveitchik succeeded his father as the Rosh HaYeshiva of the Rabbi Isaac Elchanan Theological Seminary, a division of Yeshiva University.

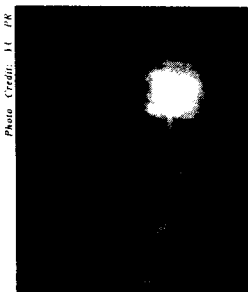
Despite the Rav's many activities, he prided himself most for teaching Torah and for being a *Melamed*. Rabbi Oratz recalls that the Rav used to say he was trying, as a teacher, to emulate Hashem, who is "*Hamlamed Torah le'amo Yisrael*," and he felt that "he was a pretty good one (melamed)."

His *talmidim* agree wholeheartedly, as Rabbi Ephraim Kanarfogel, Chairman of SCW's Judaic Studies Department, enthuses, "he was a great teacher who you knew was working super-hard to bring the material to his *talmidim*."

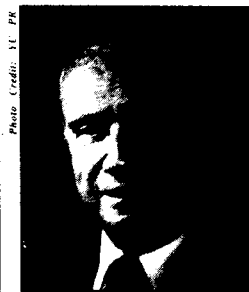
The Rav was known for his
Continued on page 20



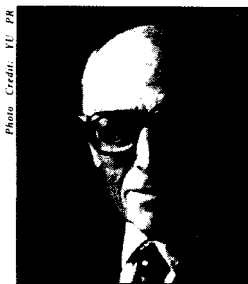
Halakhic Man: Rabbi Dr. Joseph Ber Soloveitchik Z"TL



Mr. Joseph Tannenbaum



Honorary Herbert Tenzer



Mr. Ludwig Jesselson



Mr. Arthur B. Belfer

YU COMMUNITY SUFFERS FOUR LOSSES

By Aliza Dworcen

Yeshiva University has in the recent past suffered the loss of four of its major benefactors and supporters. Mr. Joseph Tannenbaum of Toronto, Canada, Hon. Herbert Tenzer of Lawrence, New York, Mr. Ludwig Jesselson of Riverdale, New York, and Mr. Arthur B. Belfer, were instrumental in effecting many of the accomplishments of Yeshiva University to date. The care and concern for Yeshiva University's goals and ideals were foremost in their lives.

Joseph Tannenbaum, born in 1905, came to the United States from Lublin at the age of six. Despite his humble beginnings, he began and developed the now thriving Runnymede Development Corporation. Tannenbaum then became a strong friend and philanthropist of many Jewish educational causes, such as Boystown Jerusalem, Ner Israel, Etz Chaim and Beth Jacob in Toronto, Bar-Ilan and Ben Gurion Universities and the

Rabbi Isaac Elchanan Theological Seminary, thereby actualizing his desire for building institutions of Torah.

Tannenbaum established the Joseph and Faye Tannenbaum Scholarship Funds of RIETS, Stern College for Women, Yeshiva College, the Albert Einstein College of Medicine, and the Benjamin N. Cordozo School of Law, and helped endow the J. and Jean Sable Chair in Jewish Family Social Work at the Würzweiler School of Social Work. Additionally, he benefitted RIETS by endorsing the RIETS original main building renamed the Joseph and Faye Tannenbaum Hall, and through assuming the position of the International Chairman of the RIETS Second Century Endowment Fund Campaign. Tannenbaum was recipient of the Etz Chaim award from RIETS.

Rabbi Nota Schiller, of Ohr Samayach, described
Continued on page 19

Fired Cafeteria Worker Retaliates

By Amanda Nussbaum

On Wednesday, May 5, only minutes before the SCW Annual Awards Ceremony, a cafeteria worker, known as Elyse, entered Koch Auditorium and began to turn over platters prepared for the event. Present in Koch at the time were two employees from YU catering, TAC Vice President Beth Lieberstein and SCW Freshman Class President Marci Garfinkle.

At approximately 7:15 pm, when final preparations for the award ceremony, scheduled for 8:00 pm, were being made, the cafeteria worker, who worked in the International Cafe, charged into the auditorium. She said, "Excuse me ladies", walked to the buffet table and proceeded to dump the platters of fruit. Some of the fruit platters were thrown off the table. However, none of the cake platters were touched. The two other workers began to scream at her. A third YU catering employee came out of

the kitchen. When the worker picked up the last fruit platter, and asked her what she was doing. Both Lieberstein and Garfinkle were scared because of the irrational behavior displayed. Nonetheless, Lieberstein remarked, "What are you doing? You are ruining the party." After the last platter was dropped, the worker looked at everyone, said, "Good night ladies" and walked out of Koch.

Lieberstein immediately ran downstairs to the cafeteria to relay the story to Mr. Singer, Manager of SCW cafeteria. He immediately noticed the mess in the cafeteria. There were cakes strewn all across the floor. The trays of heated food were turned over and there was rice and spaghetti floating in the water used to heat the trays. Although they did not see the worker, a group of SCW seniors, who were eating dinner at the time, heard the loud crash caused by the platters hitting the floor. Adah Hirschfeld, SCW freshman, remarked that it was hard to believe that this employee acted this way because under normal circumstances "she was a really nice person and was very polite." Lieberstein also heard that in the kitchen, there was "horseradish flying all over the place."

Singer claims that this never happened before in his five years (two at SCW and three at Einstein) at YU. The employee had worked at SCW for only two and a

Continued on page 18

Collision Injures Three Stern Women

By Tzaleha Rosen

Three SCW students were injured, one seriously, as a taxi cab jumped the curb of 34th Street and Park Avenue in pouring rain on Monday, April 26 at approximately two p.m.

Cheryl Berman, a junior, sustained serious injury to her left leg and was transported immediately to Bellevue Hospital at East 28th Street. She was moved to Columbia Presbyterian Hospital and has remained hospitalized since the incident, as skin graft surgery was performed last week and reconstructive knee surgery was found to be necessary. Juniors Alisa Sharf and Daniella Shloush sustained relatively minor injuries and were released from the hospital later that day. The driver and passenger of the speeding cab were also taken to the hospital.

The cab was speeding east on 34th street and collided with a cab driving north on Park Avenue, after the latter was hit from behind by a white truck.

"I saw it coming. I saw the fender. I saw the whole thing."

Continued on page 19

In This Issue:

- SCW Election ResultsPage 5
- YU Marches in Parade.....Page 7
- The Rav's LegacyPage 9-13
- The Status of WomenPage 16

EDITORIALS

CONFRONTING THE RAV'S DEATH

As students of Yeshiva University, all of us were exposed to the Rav. We may have learned about his Adam I and Adam II typologies in a *chumash* class or his unique thought in a modern philosophy class, or maybe his name was mentioned in a weekly Shabbat *dusha* in shul. Wherever we were, his presence was always felt.

With his passing, we are only beginning to comprehend how much our generation has missed from not having the Rav as our teacher. After attending the many *he speedim* and memorial services given by his family and *talmidim*, we realize that although we can study his seforim, we can never reach the level of closeness that those who knew him were able to achieve.

However, the same writing that brings us to this realization, also offers us consolation. In *Man of Faith in the Modern World*, an experience of the Rav is recorded. He tells of an old Rebbe who is seated before his young students, unsure whether he will be able to communicate with them. While in contemplation, a man walks into his classroom. It is his grandfather, Reb Chaim Brisker. Following him, Rashi, Rambam, Rabbi Akiva and many other torah sages enter the room and join the students in the *sefor*.

By studying the Rav's works, we can feel his presence. The door to our classrooms will open and he will enter into a dialogue that he introduced to his own students.

Preventing Holocaust Revisionism

In April of this year, Pope John Paul II finally ordered the Carmelite nuns who occupy a former Nazi poison gas storehouse at Auschwitz to leave the site, in accordance with the 1987 Geneva Agreement which was to have been fulfilled years ago. The presence of the convent at the largest Jewish cemetery in the world was offensive to Jewish sensibilities. Its presence left room for Holocaust revisionism to take place, by indicating either that the Holocaust was a primarily Christian tragedy or that the Vatican helped save Jews during the Shoah, both gross distortions of the facts.

Rabbi Avi Weiss deserves the credit for prompting this important step. It is he who traveled to Auschwitz in July 1989 to peacefully protest the nuns' presence. During a five-hour prayer vigil there, he endured the humiliation of being doused with urine-tinged water and the pain of being beaten by construction workers at the site. "I don't believe in violence," asserted Rabbi Weiss, explaining why he and the six others in his group did not fight back. And Rabbi Weiss was prepared to return to the convent - he and his group had tickets and an interpreter, ready to once again protest this "attempt at Holocaust revisionism." He added that "if the nuns don't move - and they haven't moved yet - we will return."

Polish newspapers feature Rabbi Weiss regularly, and Polish Jews unfortunately describe him as crazy. "It might be crazy to fight the Polish church," smiled Rabbi Weiss, but this very real and deep concern is anything but crazy. Indeed, the cause is not yet won. There is a church situated in SS headquarters at Auschwitz II, and a huge cross erected just a year ago stands at Tereszinshtad.

Rabbi Weiss refuses to allow the Vatican to distort history. We commend Rabbi Weiss for leading the fight to stop this revisionism.

The Observer would like to wish Dr. Silver, Rabbi Berman and Dr. Bacon much success on their ventures and projects for the coming year. We also bid farewell to Dr. Blank as she embarks on her well deserved retirement.

245 Lexington Avenue, New York, N.Y. 10017-4817 (212) 228-9171. Published weekly during the academic year by Stern College Student Council. The views expressed in signed 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. The views expressed in unsigned columns are those of The Observer only and do not necessarily reflect the opinions of the student body, the faculty or the administration of Stern College. We do not endorse any of the products or services advertised in these pages.

Governing Board Chavie Levine, Editor-in Chief

Beth Green
Executive Editor

Sara Klein
Cultural Arts Editor

Pearl Kaplan
Rayzel Kinderlehrer
Israel Correspondents

Adina Weiss
Sports Editor

Yael Gotlib
Arts/Graphics Editor

Tzafha Rosen
News Editor

Chava Boylan
Research Editor

Nava Y. Fried
Vanessa Gluck
Layout Editors

Rachel Schenker
Editor Emeritus

Kesari Ruza
Editorial Editor

Ilana Breslau
Features Editor

Mindy Preminger
Beth Stadtmauer
Copy Editors

Rona Gross
Business Manager

Rachel Annenberg
Photography Editor

Associate Editors

Laurie Katzman, Amanda Nussbaum...News • Dassi Billet, Lori Turkel...Features

Michele Berman...Cultural Arts • Lisa Schwarz... Arts/Graphics

Judy Kalish...Photography • Channie Weiss...Layout

Sharon Frisch...Business • Sylvia Haber...Managing

A Breach of Contract

It's finals time - do you know where your midterms are?

If you are like most SCW students, you have probably not received all your midterms back yet. Most likely, but not exclusively, these midterms are from your Judaic Studies classes. If you have received all of your midterms, was at least one of them returned one week before or even during the last week of classes? Certain professors are known to return the midterms at the final, and some never at all. Needless to say, something is very wrong with this situation.

An unwritten contract exists between professors and students which warrants emphasis: Students attend classes (hopefully), study, write papers, and take the midterm and final. Not only are the professors responsible to teach the classes, they also are responsible to mark papers PROMPTLY so that they can provide students with feedback indicating how successfully they have learned the material.

While personal conferences and classroom discussion provide the student with rough idea of how well she is doing, tests

provide the most concrete feedback. Like it or not, in college, grades are what ultimately last. Without a grade, students cannot determine whether or not they have effective study habits, whether to request extra credit projects or possibly even whether to withdraw from a class.

If you hesitate to ask professors for your tests, therefore, remember: marking papers is part of their job. It is a given. Failure on their part to do so, is a breach of contract.

Food Fetish

Despite the cafeteria's attempts at ensuring that two cashiers are on duty during rush hour in the caf, we sometimes find ourselves waiting longer than we think we should have to - especially when we are late for class and service is slow. After all, we have spent \$1300 on our meal plan. In fact, what difference does it make if we just take the food and next time tell the cashier to deduct the cost from our accounts. It is not like we are stealing, right? WRONG!!

According to *Mashgiach Ruchani* Rabbi Flaum, *halakha* mandates that even if one pre-

pays for something, it does not belong to a person until one formally acquires it - in this case, the food is not ours to take until the cashiers remove the appropriate amount of money from our accounts. Therefore, taking food without paying for it constitutes stealing. Beyond the *halakha* prohibition, there are obvious financial consequences for the Food Services Department when people take food without paying. While our \$1300 has been allotted to the meal plan, Food Services does not get any money until we use our cards, at which point the money is trans-

ferred from our account to theirs.

Furthermore, any of our unspent money at the end of the year is used to develop the cafeteria and improve service, not to pay for maintenance or other expenses incurred by Food Services over the academic year. So, think twice before you grab food and head to the elevator and "will take care of it later" or fill all your pockets with utensils, paper goods, and anything else not chained down. Although you may think it is okay, it is not yours for the taking.

The Observer, on behalf of the entire student body, wishes Cheryl Berman a *refuah shlema*.

FROM THE EDITOR'S DESK

By Chavie Levine

Reflecting on Self Regard

Scenario: My professor is discussing new YU faculty members for the coming year. He mentions one, in particular, who is hailed from a very prestigious Ivy-League college. "Wow," exclaimed one student in total amazement. "Why would he want to come HERE then?" The implication, of course, being that he is leaving behind a renowned institution, its fine intellectual opportunities, and in a sense is degrading himself by coming to...yu. Truthfully, I myself silently questioned his move.

Presently concluding my term as Editor of *The Observer*, I find myself reflecting on my feelings toward YU. Many times during the past semester, as a student journalist, I was faced with issues which could have been approached either from positive or negative points of view. At times, if I felt that the negative angle would be more effective, I did choose that direction. However, for the most part, I opted instead for the positive outlook; I recognized the inherent problems, but simultaneously realized that there still has to exist a certain positive outlook, otherwise our morale would become dangerously low. Thus, I attempted to view "problems," instead, as opportunities for improvement.

Yes, I think that in a sense, I am justified in questioning this professor's reasoning. There are problems which account for

much of the criticism directed at YU by its students, and detract from any possible prestige. In SCW, specifically, the overcrowding is not at all an ideal situation; our confinement to one building is enough to make anyone want "out." There is also an academic void due to the percentage of "joke" courses offered. And, in a general sense, the YU philosophy is the source of ridicule among some who are skeptical of the possibility of a true synthesis of Torah and *madda*.

However, a good part of the ridicule is self-induced; we may develop negative attitudes if we dwell too much on the negatives. This results in our losing our enthusiasm for education, losing our sense of unity and mocking our school -- to the extent that we even feel slightly ashamed when asked which college we attend. This self-abnegating then becomes a vicious cycle. We lose our self-esteem, and it is the negative image we project which, in turn, is what others see, and thus any negative reputation we may invoke, is self-imposed.

Every so often when I visit my friends at Columbia, I wistfully look around their campus and wonder if perhaps I should have attended with them. But it is only a fleeting thought -- then I realize I must look beyond the exterior and be honest with myself and fair to YU. We certainly have top-notch and world-reknoned profes-

sors who have published extensively in their fields. The students are on an unusually high caliber, and our own professors who have taught elsewhere attest to this fact. Many graduates are accepted into top grad schools and receive desirable jobs. And, truthfully, attending a small school has afforded us opportunities for involvement which we otherwise may not have had.

Last, but most important, is the unique dual curriculum not offered elsewhere. This has strengthened my commitment to Torah, while simultaneously furthering and strengthening my secular education.

I have found that generally I take pride in school despite the negative factors. It is easy to be overly critical, and if one complains too much about attending YU, then perhaps he came here with the wrong goal in mind. Before contaminating others with his negative attitude, he should redefine his goals.

It is up to us to recreate a positive YU outlook; we should be able to initiate the discussion, look someone in the eye, and say "I go to Yeshiva U. How about you?"

CTL

OPINIONS

Halakhic Direction Found: A Response

By Pamela Brill

One of the positive things about Stern is that its students come from all different parts of the world, which gives Stern the "cultural diversity" that is expected on a college campus. These students all have different religious backgrounds and Stern has to provide a variety of levels to enable each one to learn at her own pace. This is not an easy task, and in the last issue of *The*

Observer, an editorial was written about the Judaic Department's inadequacy in providing beginners with halakhic guidance. Rabbi Kanartogel was asked to hire more faculty members for the elementary level students, specifically one who can serve as a rabbinic role model.

The changes and shuffling have already been started. Next *Continued on page 14*

Vote Me Out

By Michele Berman

Every year before Election Day, United States citizens everywhere are strongly encouraged to fulfill their duties as citizens and to vote. It is seen not only as a right but as a responsibility. Voting makes our nation unique because every ballot confirms a democratic way of life. Michael Anthony Hall reiterates this idea in the movie "Breakfast Club" when he tells us his reason for obtaining a fake I.D. "...to vote, of course!" Over and over again we are reminded that our country is one to be proud of because we do have this special right.

On April 21, Stern College

also attempted to be a part of this democratic process by holding its yearly Student Council, Torah Activities council and Sy Syms Business elections. Out of the 689 students attending Stern College, 420 were counted for Student Council and 310 for TAC. Though I am a sound believer in the voting process, I must admit that I did not vote in this past Stern election. It has nothing to do with apathy nor time constraints. Simply put, I was extremely disappointed in the means in which the campaigns were run.

Beginning with the Monday *Continued on page 18*

LETTERS

Readers are encouraged to submit letters to the Editor. It should be remembered that the opinions expressed in these letters reflect only the views of the signers and are not necessarily endorsed by *The Observer*, the student body, the faculty or the administration of YU. Readers are invited to respond to these letters as well.

MISPLACED FURY

To the Editor:

I write in response to Judith Solomon's opinion piece in the March 31 issue of the *Observer*. Her fury over the results of the recent NJCRAC (National Jewish Community Relations Advisory Council) may be understandable, but may I suggest that it may also be misplaced.

I was one of the floor leaders on behalf of the motion to send a letter to President Clinton commending his decision to review the Jonathan Pollard case. We lost the vote in question but certainly not because, as Ms. Solomon intimates, the leaders of organized American Jewish life are self-hating Jews. Rather, we lost because of the misguided actions of a handful of

zealots who insisted on a resolution exonerating, if not praising, Jonathan Pollard's actions, instead of the simple letter to the President which a majority of delegates has agreed to support before the zealots rejected this approach.

One wonders if these zealots want to see Jonathan Pollard out of jail or if they are more interested in exploiting his plight to suit their own selfish purposes. Jonathan Pollard himself admits, in a remarkable recent letter to President Clinton (inspired by a visit to his prison cell by Rav Ahron Soloveichik) that his actions were "repugnant to American Law, G-d's *Torah* and the Law of nature." Minimizing his crime, trivializing the magnitude of his guilt, and maligning those Jewish leaders who reject the zealots howls does not assist Jonathan Pollard of further *ahavat Yisrael*.

Most of those in the Jewish community who support

Jonathan Pollard on humanitarian grounds draw the line at allowing his cause to be used as a vehicle for trashing the State of Israel, the leaders of American Jewry and the government of the United States. Sadly, it was the tiny minority who would do all the above who doomed to failure our efforts at NJCRAC.

All this having been said, I was pained and stunned by Ms. Solomon's angry closing declaration that, "if this is what it means to be Jewish, count me out." I do hope she does not mean it-- we need her concern and passion and can ill afford to write off or count out any other Jew.

David Luchins YC'68
Member, NJCRAC
Executive Committee

Quality Credits?

To the Editor:

One of the most astounding reports I have seen in a school newspaper was the reference in your March 31 issue to a student who "managed to complete requirements for a joint Judaic Studies/Biology major in only three semesters. Her record contained over 128 credits." How? Summer school? Outside examinations? Transfer credits? Correspondence courses? Or did someone actually manage to get permission over three semesters to average over 43 class hours?! And what must the quality of those credits have been?

I confess that this matter is of more than purely theoretical interest to me, since I chair the Academic Standards Committee of the Yeshiva College Board of Trustees, and the subject of

residence requirements is one we may be considering. I also confess that I may be the proverbial pot calling the kettle black--having myself completed a BA/MA program in physics, with a minor in mathematics, in seven semesters -- but this case, at least as reported, takes the cake.

On a different note, I enjoyed the profile of Dr. Levy. I took his introductory course in my first semester at Yeshiva College exactly 20 years ago. What I learned has stayed with me, probably because his style was so unique and refreshing--from the first day right through the final exam, when the conductor of the recorded piece made a big mistake...

Keep up the good work.

Robert Kantowitz
Academic Standards
Committee Chair
Yeshiva College Board
of Trustees

Letters continued on page 18

AROUND THE CAMPUS

SILVER, BERMAN AND BACON PLAN SABBATICALS

By Yaffa Schindler

Several professors at SCW will be taking sabbaticals next semester to concentrate their efforts on scholarly works eventually to be prepared for publication.

Dr. Carole Silver, Chairman of SCW's English Department, who is taking her sabbatical only for the first semester of next year, is planning to devote her time to several projects.

Her major project is conducting research and writing, and, hopefully, emerging with a first draft of a book on the Victorians' fascination with the supernatural. This is a project she began during her previous sabbatical,

and has continued and in her spare time for the past several years. She hopes to be able to spend some time with her husband, who is in South Africa, and to complete the bulk of her writing there. Before she gets down to business, though, Silver plans to curate an art exhibition in Toronto at the end of June, and perhaps write a review for a journal as well. Aside from all this, Silver said she would like to "diet, swim... and maybe start to work up a new course on women poets."

Rabbi Saul Berman, also taking sabbatical next year, plans to complete a number of essays on

the status of women in *halakha*. The essays will be based on material that he has been teaching and refining for the past few years. He is considering conducting his research in Israel at the Institute of Research in Jerusalem, affiliated with the law school at Hebrew University, where he has done research during previous sabbaticals.

Dr. Joshua Bacon, who is also taking sabbatical next year, and would like to spend his year in Israel writing up the research that he has been doing here at Stern. He also applied for a research grant to study perceptual learning, and he aspires to begin working on that next year as well. In order to encourage creativity and to explore new directions, Bacon prefers not to preplan every detail of the coming year, but rather to leave some options open.

However, he is sure of one aspect of his plans. Says Bacon, "I'll be writing letters of recommendation probably for the first four months."

Continuous Commitment to the Students

By Nechama Goldstein

The student life committee held its third meeting this year on Friday April 16. Present were five of the seven student members of the committee, SCW Dean Karen Bacon, Resident Hall Supervisor Deborah Kenny, Director of Student Services Zelda Braun and Dean of Students Efrum Nulman.

Issues discussed included specific career counselor hours

and furnishing Brookdale Hall's 11th and 18th floor study halls with individual study cubicles. An additional seven o'clock intercampus van will be provided for the upcoming fall semester.

Kenny was present to discuss the student housing outside Brookdale Hall, which she called "independent housing." She introduced a new system for dis-

tribution of that housing, based on a lottery system. The lottery would exclude student leaders and first-time-on-campus students.

A student delegation, along with Braun, Bacon and Director of Supporting Services Jeffrey Rosengarten, will further look into all-women health clubs in the SCW area.

AN ENSEMBLE OF SC AND YC STUDENTS AND FACULTY

By Danit Eliovson

On the evening of March 30, between 70-80 people crowded into room 418 of Stern College. Students, faculty, and other patrons of fine music gathered together to attend the Concert of Chamber Music and Jazz presented by the music department of Yeshiva University. Directed by Dr. Edward Levy and Dr. Noyes Bartholomew, the program gave students an entertaining look at music as performed by fellow students and faculty. Those students who performed in the Chamber Music Ensembles are all enrolled in the

Musical Performance and Interpretation courses given at both Stern and Yeshiva College. The members of the various ensembles have been working all year on this event.

Margy Berkowitz, SCW junior and one of the pianists, commented, "It's great to expose people at Stern to classical music." The performance, which lasted for a couple of hours, imbued the atmosphere with a sense of warmth and attentiveness. The chamber music selections varied from pieces with piano, clarinet, and cello (Margy

Berkowitz, Edward Levy, Rhoda Pagano) to violin and piano (David Kelsey, Aron Deutsch) to voice (Dafna Kalish accompanied by Sharon Millen). After an intermission, the jazz ensemble (Edward Levy, Noyes Bartholomew, Melech Abrams, Jeff Cohen, Michael Roth, William Posner, Margy Berkowitz) embraced the room with saxophone, trumpet, guitars, percussion, and piano. The interaction of both student and faculty musicians gave the concert a unique and enlightening effect.

What Dr. Silver expressed rang true for all when she said, "It's always a delight to see how much talent we have here." At the same time, the performers were pleased to see people enjoying their work. As Michael Roth of the jazz ensemble stated, "it's great that a lot of people showed up. It shows people still have an interest in the fine arts." By the end of the concert, it seemed the audience not only found an interest, but an appreciation as well.

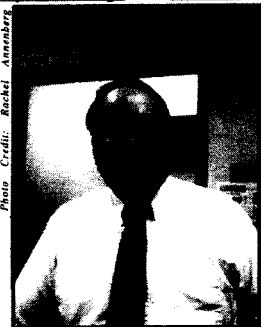
Kanarfogel Awarded World-Renowned Prize for First Book

By Elana Hartstein

Rabbi Dr. Ephraim Kanarfogel, Chairman of SCW's Rebecca Ivry Judaic Studies Department, has been selected as the winner of the 1993 National Jewish Book Award in the category of scholarship for his book, *Jewish Education and Society in the High Middle Ages*, published in 1992.

The National Jewish Book Awards are distributed annually by the Jewish Book Council to Jewish books, based on scholarly and/or literary excellence.

The Council seeks to promote Jewish literary creativity, encourage the establishment of Jewish libraries, and broaden appreciation of Jewish literature. Rabbi Kanarfogel will be presented with the award in a ceremony in New York City in June.



Rabbi Ephraim Kanarfogel

The awards are considered to be the highest form of recognition in American Jewish literature. Past winners include: Bernard Malamud, Cynthia Ozick, Philip Roth, Isaac Bashevis Singer, Leon Uris, and Elie Wiesel.

Jewish Education and Society. Rabbi Kanarfogel's first book, which takes a comprehensive look at educational theories and practices prevalent in Jewish communities in northern France and Germany during the twelfth and thirteenth centuries.

Rabbi Kanarfogel said he is "pleased," as it is "nice to be recognized by one's peers." He also said he feels "it looks good... for my own *simcha* and all of Yeshiva to be recognized by the secular world."

Dean Bacon Receives Prestigious Lieberman Award

By Elana Hartstein

Dean Bacon has been selected as the recipient of the hon-

orary Saul Lieberman Prize by the Jewish Lieberman Institute, Ramot Shapira Educational Centre, Jerusalem Israel.

According to Dean Bacon, "The Prize shows the endorsement of the curriculum at Stern and I have been singled out as the representative."

Bacon said she is, "very honored by the recognition and contributions being made in Jewish education."



Dean Karon Bacon

Information Carrels Introduced to Library

By Laurie Katzman

A carrel has recently been set up in the left study room of the first floor library to serve as a resource area.

In a joint effort with career services and the library, the Senate has worked to increase resources available to SCW

women. Also, in addition to the books currently available in the library, 15-20 more books have been ordered, including additional information about graduate programs and scholarships. The resource area will be currently updated as needed.

AROUND THE CAMPUS

NEWLY ELECTED OFFICERS INITIATE PLANS FOR COMING YEAR

By Ilana Breslau

This year, only vice-president and corresponding secretary of the student council's executive board were contested positions; all candidates for SSSBSC's positions ran unopposed. However, there was competition for the five TAC positions.

Candidates' signs and slogans cluttered the elevators, halls, and walls during several days of campaigning. After casting their votes in Koch auditorium on April 21, students' ballots were counted and the following women emerged as SCW's new student leaders:

Student Council Executive Board members are: President- Chani Pearlman, Vice-President- Pam Schlanger, Corresponding Secretary- Daphna Kalish, Recording Secretary- Melissa Gabel, and Treasurer- Beth Posner.

Members of the new Sy Syms Student Council include: President- Rona Gross, Vice President- Elizabeth Rothstein, Secretary- Lisa Wolgin, and Treasurer- Sarit Stein.

TAC's new leaders are: President- Aliza Dworcen, Vice President- Adeena Braun, Vice President- Ilana Werblowsky,

Secretary- Rena Maslansky, and Treasurer- Rachel Posner.

Pearlman attributed the lack of competition for student government positions to students' prior commitments to other activities and prioritizing. Gross added that in SSSB there is a small number of

are eager to play a part in that role."

Student leaders are already initiating plans for next year. Pearlman stressed the progress that current SCWSC President Adeeva Laya Graubard has made in advancing student-ad-

asserts as her goal for next year for "SSSB students to know who I am, who the board members are, and that we are ready to be their voice. I plan to assist them to take full advantage of all the opportunities available to them."



Dr. Peninah Schram

Popular Professors Present Evening of Faculty Talent

By Rhonda Aronson

A faculty talent show took place at SCW on Wednesday evening, April 21, at 8 pm. Students gathered in room 518 to hear oral interpretations read by Professor Penina Schram, Professor Stearns and Dr. Carole Silver. The event was co-sponsored by Speech Arts Forum, Besamin and SCW Dramatics Society, and the theme was life cycles.

Silver, SCW Professor of English and Chairperson of the Humanities Division of Yeshiva University, began the evening with a reading from the death scene of *Bleak House* by Charles Dickens.

Subsequently, Schram, SCW Professor of Speech and Drama and renowned storyteller, displayed her talent with Sephardic tales reflecting a threefold theme; the process of finding a mate, marriage and birth.

The final performance was given by Stearns, Professor of Speech and Drama at Yeshiva College, with readings from the poetry of Maya Angelou on the theme of growing old.



TAC President: Aliza Dworcen



SSSB President: Rona Gross



SCWSC Pres: Chani Pearlman

students and a relatively large number of leadership positions available.

Dworcen stated that "the fact that all positions on the TAC board were contested is a positive reflection on TAC. It shows that students view TAC as serving an important role in our school and

administration relations. Pearlman intends "to keep these lines of communication open as well as improve them. I would also like to focus on increasing student activities by expanding the number of events per club per semester."

SSSBSC's President Gross

Says Dworcen of functioning in her new capacity on TAC "I'm excited about working with the women of SCW. I'm looking forward to continuing past programs of TAC and helping to implement with the input of students new programs as well."

Students Attend Leadership Shabbaton: Lamm Does Not

By Observer staff

Seventy YU students attended this year's student leader shabbaton on April 23-24. Both outgoing and newly elected student leaders attended. Due to unforeseen circumstances, Rabbi

Dr. Norman Lamm, who had agreed to attend as the shabbat guest, cancelled at the last moment.

The weekend's program was planned by TAC President Nomi Dworcen, SCWSC President Adeeva Laya Graubard, and YCSC President Avi Steinlauf.

"This Shabbaton provided the opportunity for student leaders to interact, and although it was unfortunate that Dr. Lamm could not join us, a good time was had by all," commented Steinlauf.

Blood Drive Reaches Only Ninety Percent of Goal

By Laurie Katzman

On Thursday April 29, the third SCW blood drive this year was held in the 11th floor gym. Although the two previous blood drives surpassed the goal of 80 units of blood per drive, only 72 units were collected this time.

Blood drive coordinator Dee Dee Macklin, SCW junior, explained that the third drive was held exactly 57 days after the second one. This is the minimum amount of time an individual should wait before do-

ing again. Macklin was disappointed that 27 students were rejected as donors due to low levels of iron in their blood. She attributed the low iron levels to the short amount of time between drives and the end of the year stress.

In contrast to the previous blood drive, there were no incidents of fainting. The decision is still pending as to whether two or three blood drives will be held next year.

Rabbi Flaum Gives Shiur at Holocaust Commemoration: Dedicates it to Rav

By Aliza Dworcen

On Monday, April 19, a Yom HaShoah commemoration was held at SCW, sponsored by the Torah Activities Council. Rabbi Tzvi Flaum, *magshich ruchani* of Stern College, led the ceremony and delivered a shiur in memory of the Rav. About 140 women gathered in Koch Auditorium to memorialize the victims of the Holocaust.

The ceremony began with the lighting of six candles, each dedicated in memory of a segment of the population murdered, such as children, mothers and scholars. The candle-lighting was followed by the

recitation of Tehillim for the merit of those who died, led by Rabbi Flaum.



Magshich Ruchani: Rabbi Tzvi Flaum

Rabbi Flaum then delivered a speech on the lessons of the Shoah for us today. He dedicated the shiur to Rav Joseph B. Soloveitchik z"l who, Rabbi Flaum noted, was instrumental in rebuilding the Jewish world after the Holocaust. The lecture was based on a variety of sources in which the Rav discussed the Shoah, which asserted that tragedies that befall the Jewish people must be analyzed so that they will be learning and enabling experiences.

Rabbi Flaum ended on a poignant note, urging the audience to view the Shoah as a mandate to sacrifice for G-d and to sanctify His name in our daily lives.

Around The Campus



SCW Elections in Koch

ELEVENTH ANNUAL JAMIE ZT" L LEHMANN MEMORIAL LECTURE

will be delivered

Wednesday, June 2nd 1993, 7 PM

at the

Fifth Avenue Synagogue

by

Dr. Manfred R. Lehmann

"THE DEAD SEA SCROLLS IN THE JEWISH TRADITION"

Distribution of Memorial Volume containing Dr. Norman Lamm's lecture of last year entitled "The Future of Creativity in Jewish Law and Thought"

Collation follows

Admission Free

Jamie Lehmann Memorial Foundation
250 West 57th Street, New York, NY 10107

DESSERT BANQUET HONORS STUDENTS AND FACULTY

By B. Chezna Green

Sylvia Haber, SCWSC Vice President, was the mistress of ceremonies at the Annual Awards Banquet on Wednesday, May 5 at 8 pm. Haber addressed the packed balloon-bedecked Koch Auditorium with words of reflection on life at Stern. The banquet honored students who worked on various committees ranging from The Blood Drive (DeeDee Macklin) to Russian Club (Julia Gurvich).

TAC President Nomi Dworken presented Rabbi Tzvi Flaum, SCW Mashgiach Ruchani with a special presentation on behalf of his shiurim, counseling, and friendship.

Adeeva Laya Graubard, SCWSC President, thanked everyone for their "untiring efforts" and called out the names of those receiving awards. Dworken handed out the TAC awards and Nechama Polin followed suit for SSSBSC. Plaques were presented to all members of the three SCW governing councils.

Graubard said that the councils had dedicated *seforim* in the

Beit Midrash in honor of Deans Karen Bacon and Ethel Orlian. Director of Student Services Zeldia Braun was presented with a lithograph. Assistant Director of Student Services Ilene Himber was presented with a shoebox diorama of an office, made by Haber. Himber currently uses any office on the first floor that is unoccupied.

Braun then announced the recipients of the Aishel Awards. Aishel is given to women who excel academically and have a strong record of extra-curricular participation. Rachel Schenker, former *Observer* Editor-in-Chief, Chaviv Levine, *Observer* Editor-in-Chief and Graubard received this honor.

Graubard's suitemates recited a poem to "the roommate they never saw." Beth Lieberstein and Company then performed their "surprise presentation," an original song to sum up their years at Stern: "Even though we have to part/ Forever in my heart/Yeshiva U."

SCW WOMEN PARTICIPATE IN CHORAL ENSEMBLE

By Jordana Engel

The Stern College Choral Ensemble class performed on Tuesday night, April 20, culminating two semesters of voice training and choral singing. The program included opera pieces such as "Nina" by Legrenzio Vincenzo Ciampi, a traditional American piece, "Call John the Boatman," sung in rounds, and "Adon Olam," sung to a traditional Djerban tune.

The choral ensemble group was conducted by Mrs. Andrea Goodzeit, SCW choral ensemble coordinator since 1990. Goodzeit, both a singer and a conductor, teaches voice training at SCW, having studied un-

der Thomas Lamonaco, a famous teacher of song. She was pleased with the performance, commenting, "everyone has really improved tremendously. They listened to

sang two solo pieces. "Quando el Rey Nimrod," a traditional Sephardic song about Avraham Avinu and "Memory," from the Broadway show "Cats." When asked what she gained from the class, Levin responded, "an appreciation for different types of music. I'm very pleased that I was able to train my voice and really work with the music."

Goodzeit hopes that next semester "the choral group will expand as more people find out how much fun it is." Current members include: Jordana Engel, Laura Gottlieb, Alina Korianski, Rachel Levin, Elisa Parnes and Yedida Wolfe.



Choral Ensemble: From left, Jordana Engel, Laura Gottlieb, Alina Korianski, Elisa Parnes, Rachel Levin and Yedida Wolfe.

der Thomas Lamonaco, a famous teacher of song. She was pleased with the performance, commenting, "everyone has really improved tremendously. They listened to

each other and were really singing as a group." Goodzeit sang "Sebben, crudele", by Antonio Caldara, as part of the performance.

Stern Graduate Working For Governor Cuomo

By Jennie Shapiro

Like many SCW students, Suri Kasura, SCW '80, majored in Jewish Studies, hoping to pursue a career in education. After her graduation, she decided to visit the Jewish Community of the Soviet Union. Today, Kasura serves as Special Assistant for Jewish Affairs to Governor Mario Cuomo, a twist of events she attributes to her trip over ten years ago.

"My grandparents are from Aleppo," explains Kasura, "and when I returned from Russia, I began thinking more seriously about the plight of the Jewish community in Syria."

Kasura became the founding Director of the Council for the Rescue of Syrian Jews. This organization is dedicated to promoting awareness about the plight of Jews in Syria and developing strategies for their rescue. As Executive Director of the American Sephardi Federation, she worked with Congressional members on issues relating to Israel and human rights.

Before joining the Governor's staff, Kasura served as the Jewish Coordinator for the Clinton/Gore campaign in New York State. That position offered her her first opportunity to use her political knowledge and experience to help the greater Jewish Community of New York.

As the Governor's Assistant, Kasura advises Cuomo regarding the issues, activities, and concerns of the Jews of New

York. She also serves as ombudsman, acting as a liaison between the Jewish community and State government.

Issues in which Kasura is involved include government policy concerning cemeteries, economic development issues, and community neighborhood issues.

Recently, she has been closely monitoring the situation in Crown Heights. She has helped to launch a review of the case by the Commissioner of Criminal Justice. According to Kasura, the goal of the review is to investigate the first few days of rioting and examine the Nelson verdict.

Being a religious Jew has not been a problem in the Governor's office. Often, her colleagues will chase her out of the office on Friday afternoons. "When Kasura's office was evacuated during the World Trade Center Bombing, her co-workers main concern was that she would be at home before *shabbat* began."

When asked about Gov. Cuomo's attitude toward Jewish issues, Ms. Kasirer replied, "As an Italian-American, the Governor is sensitive towards all race issues, including those relating to Jews."

"He is interested in keeping New York a place that's comfortable for everyone. When times are tough, race issues are increased. Hopefully, as the economic situation improves, race relations will too."

**Mazel Tov to the 1993 valedictorians:
Nomi Dworken, Naomi Weiner, and
Shulamit Klein**

YU Students Convene for Yom Haatzmaut Celebration

By Laurie Katzman

Yeshiva University students commemorated *Yom HaZikaron* and celebrated *Yom Haatzmaut* on Sunday April 25 at the uptown campus.

The commemoration for soldiers who fell in the service of the State of Israel began at 8 pm and filled Tenzer Gardens, located just outside Belfer Hall on Amsterdam Avenue. Sponsored by the Israel and Tagar Clubs, the ceremony



SCW Women celebrate Yom Haatzmaut ceremonial candles.

Colonel Moshe Shafrir of the Israel Defense Forces addressed the crowd in English. As

night fell, Rav Meir Goldvicht delivered a lecture in Hebrew, enjoining the assembled to ponder what they could do to further the progress of the State of Israel.

Maariv services in Belfer Hall followed the ceremony, and after Maariv, the annual *chagigah* began. The Neshomah orchestra played lively music as students danced to celebrate Israel's 45th anniversary.

Concerning Interning: SCW Students See Beyond the Classroom

By Loyaliza Klein

For an SCW student already submerged in the rigors of a dual curriculum, an internship means setting time aside for even more work. Nevertheless, internship opportunities both on and off campus, in both the sciences and humanities, are available for and taken advantage of by interested students.

"People complain that they don't hear about internships," said Renee Glickman, an SCW English Communications major, "but I think they're not justified."

Glickman, who interns at a Public Relations firm eight hours twice a week, noted that students can, for example, consult an internship book in the Office of Student Services, or Naomi Kapp of Career Guidance, or Prof. Laurel Hatvary. "Signs [for internships] are posted," she added.

Hatvary, Internship Program coordinator, describes the program as "fairly informal." Students approach their teachers who have contacts in their fields or who can offer research in their own labs. Dean Karen Bacon assured students that if a request is made in an area "where we have no contacts, then we do some digging."

Hatvary said that it is hard to establish anything more permanent with off-campus internship opportunities because she and other SCW professors cannot guarantee a given number of interested students every year.

Dr. Joshua Bacon, who is among those in the psychology department helping students find internships, agreed, adding that the lack of a program is also a function of the small size of SCW. Because there is less faculty and research per depart-

ment, it is less easy to set up internal internships, a much simpler, and hence more easily formalized process.

The positive side to this, Dr. Bacon continued, is that reliance on external internship openings enables a student to network with people in her field of interest.

Dean Karen Bacon also expressed satisfaction with the program as it is, saying that it includes a host of "interesting opportunities" posted on bulletin boards or available from teachers.

"I prefer it this way," she said, "it requires that the student show initiative."

"The students must express an interest," concurred Dr. Lea Blau, Chemistry professor, "because you need dedication and devotion for research." Blau also recommends students be prepared to commit eight hours twice a week, though other professors may suggest eight to ten or even four to six hours total. Bacon pointed out that all this time helps students build relationships at their workplaces.

"Of course I'd like to see more research being done," said Blau, commenting on the scope of the current program. Blau, who is on the Selection Committee for the Roth Scholars Internship was pleased to be able to say that this year seven instead of six SCW students were selected. This formal YU summer program is intended for science, psychology, and computer majors with interest in biomedical research. Awardees receive stipends, although internships generally are not funded.

Hatvary explained that there is rarely a salary because many

internships, such as those with TV networks, take place in fields that are unionized. Union rules strictly forbid paid internships.

"It is important for all science students to do research while they are undergraduates," stressed Blau, pointing out that graduate programs look for research experience in addition to a certain GPA. This experience is even more important for SCW students, she said, where the double program limits the number of courses students can take.

In addition, head of the Biology Department, Dr. Harvey Babich pointed out, research papers on work done in an internship give students an edge in interviews, and arm them with confidence. Why don't ordinary science course labs do the trick? Babich points out that labs teach a variety of skills and therefore lack continuity. In an internship, one hones techniques by repeating one particular skill.

SCW senior Marcia Rashelle Pallace agreed. Pallace, who currently does research with Babich about eight hours a week and was awarded a Roth Scholars Internship in Bio-Chemistry, added that she was not only learning research techniques with Babich but "also experimental design and how to conduct experiments on my own."

But science students are not the only ones who should be taking advantage of internship opportunities. "It can take the place of an entry level job," said Hatvary, if you have acquired enough experience. This is especially important in exceptionally competitive fields like communications. Senior Ann Diamant, aspiring cartoonist, interned at DC Comics and commented that she did get to "talk to the editors of famous comics like Superman and Batman." They "even looked at my work sometimes to tell me what I had to learn," Diamant said. But the real bonus: "I knew Superman was going to die before everyone else."

YU DEMONSTRATES SUPPORT FOR ISRAEL: PARADE 1993

Judith Solomon

On Thursday, May 6, Yeshiva University once again announced that she would march in the Salute to Israel Parade. This decision echoed that which had been made prior to May 6, when the Congregation Beit Simchat Torah, Manhattan's Gay and Lesbian Temple, was banned from marching since they breached an agreement they had made with the American Zionist Youth Founda-

This has been quite a controversial issue, since this is the first year that the Temple had planned to march in the parade. Several yeshiva high schools and day schools had threatened to boycott the parade if the Temple would be permitted to march. Many orthodox rabbis felt that by allowing the congregation to march in the parade it would be validating their lifestyle to the Jewish community and to the world.

According to Rabbi Hirt, Vice President for Administration and Professional Education, YU's original decision had been directly influenced by a compromise allowing Congregation Beth Simchat Torah to march under the banner of the Reform community without any mention of homosexuality.

Rabbi Hirt said that YU high schools had decided to march because there would be no demonstration of support for homosexuality. "There will be no visual or verbal expression relating to the issue...[and] no symbols of objectionable matters."

Hirt claimed that the parade is a Jewish issue, not an issue of Judaism, and ideally should include all kinds of Jews. By originally allowing Beth Simchat Torah to march under a banner proclaiming their lifestyle, the parade seemed to be actively supporting homosexuality. Hirt said that under those conditions, Yeshiva University could not *halachically* participate.

"Our objective was to find the means by which we would be able to participate [in the parade]," said Hirt. "And I think we have."

Rabbi Sharon Kleinbaum of Congregation Beth Simchat Torah said that her temple only wanted to support Israel. They have been negotiating with the American Zionist Youth Foundation (AZYF), the umbrella organization which has run the parade for the last 29 years. The final compromise allows them to march with the Reform community under a banner that mentions the name of both parties and does not indicate their sexual preference.

"This parade is about the State of Israel and about Zionism," said Kleinbaum. "The los-

ers in this battle [are] going to be the State of Israel and the children that they [the Orthodox community] are not going to allow to march," said Kleinbaum.

Rabbi Tzvi Flaum, President of the Vaad Harabanan of Queens and *Mushgiach Rishum* of SCW, agreed that the parade is about the State of Israel. He cited Rabbi Soloveitchik's idea in *Kol Dodi Dofek* that support for Israel unites all Jews. Rabbi Flaum said that three *halakhic* problems have not been addressed by the compromise with Beth Simchat Torah.

First, Flaum stated that the purpose of Congregation Beth Simchat Torah was not simply to declare their support for Israel, but to have the world recognize their lifestyle as morally legitimate. Flaum emphasizes that they could simply have marched anonymously with another group and without going to the press. According to Rabbi Soloveitchik, this puts them in the category of the evil son in the *Haggadah*, who wishes to validate his own sins. "Our mandate is to make our children realize that this [sin] is contemptuous in our eyes," said Flaum.

Rabbi Flaum brought forth a second *halakhic* problem. The *Sefer Hasidim* rules that it is a *bitul Hashem* (a desecration of G-d's name) to validate an issue that the non-Jewish world sees as morally repugnant. Flaum said that once the Catholic church took a stance against homosexuals marching in the Saint Patrick's Day Parade, it is a *bitul Hashem* if the Orthodox community approves of a similar situation.

The third *halakhic* problem that Rabbi Flaum addressed was that it is incumbent upon the Jewish people to be a model for the rest of the world. "Our basic purpose is to be the moral, ethical, and spiritual guide for the world," said Flaum. "*Eretz Yisrael* is not a secular concept but a *halakhic* obligation of biblical origin...which cannot be tarnished."

Rabbi Lamm's original announcement of Yeshiva University's participation had sparked much debate among the Rabbis at YU. All the parties seemed to agree on one thing: The issue of Beth Simchat Torah marching had become a political hot potato which was doing more harm for the Jewish community than good.

The issue is temporarily settled now that the Gays are not marching. Although YU undergraduate institutions, as usual, are not marching collectively, both the high schools and the foreign students will march in groups, according to Hirt.

POLITICAL TALK

BRINGING OUR DAUGHTERS TO WORK: A SELF DEFEATING PROJECT

By Chava Boylan

On Thursday, April 29, parents all over the country brought their daughters to work. The project, conceived by Gloria Steinem, was sponsored by The Ms. Foundation. The news media lauded it. It made the front cover of *The New York Times*. Overall, it was considered a success.

But was it? Did the project achieve its goal? National Take our Daughters to Work Day was predicated on several studies which concluded that upon reaching puberty, adolescent girls tend to feel limited in their capabilities. By taking the girls to work, the Ms. Foundation hoped to lift girls' self esteems, to show them unlimited career possibilities and a friendly work place.

Besides ignoring other main causes of low self esteem, this day also publicized a widespread misnomer that self esteem is directly linked with success in one's career. This concept, in and of itself is prone to cause low self esteem.

What about homemakers?

Bring Our Daughters to Work Day was a put down to men and women who stay at home full time. In *The New York Times* article covering the event, one girl even commented, "This shows us what women can do beyond cooking or cleaning in the house." This girl obviously is unaware of the benefits to the family when one parent stays at home.

And what about the boys?

Why couldn't the boys go to work with their parents? All children need to be told that they can accomplish anything they puts their minds to. This day actually further emphasized a division between sexes which the feminist movement supposedly sets out to destroy.

In the same *New York Times* article, Delia Valez, age 12 commented, "Everybody knows men can do everything....They always get the credit. Now we have to get some." Delia appears to have been fed a lot of propaganda.

Contrary to what Delia might

think, even men experience obstacles on their way to success and even men sometimes do not get credit for what they accomplish. This day should possibly have been National Take our Children to Work Day.

The Metropolitan Diary contained a vignette of one girl who participated in this program. A co-worker found a ten year old girl typing the following on the computer:

"I have nothing to do
I have nothing to do
I am board
Only fifteen minutes till lunch."

While this vignette might be amusing, it proves that even a National Children's Day at Work is not what is needed. Because when it comes down to it, children need to go to school. Without basic math, reading and writing skills, children will not succeed.

It is school which ultimately prepares children the most for the "real world."

AZKARA FOR LUDWIG JESSELSON

By Observer Staff

Lampert Auditorium was filled on Tuesday night April 27 as members of Yeshiva Univer-

ty stressed his father's capacity to get along with all types of



Phyllis Jesselson speaks at her father-in-law's memorial

sity, and the greater Jewish community gathered for a memorial in memory of Ludwig Jesselson.

The first to speak was Jesselson's grandson Mendy, who spoke of his memories of his grandfather and lessons learned from him. Next was Jesselson's daughter-in-law, Phyllis Jesselson, who recounted her personal impressions of Jesselson's character and integrity. She was followed

people, his honesty, and avoidance of petty dispute.

The final speech was given by Rabbi Dr. Norman Lamm. Lamm reflected on Jesselson as, "Ludy *hagadol*", "Ludy the Great", and discussed his character, commitment to Jewish causes, and contributions to YU.

Many of the speakers emphasized his wife, *Erica's*, full partnership in philanthropic activities.

ANNOUNCING THE OPENING OF THE DOORS TO



GLATT KOSHER

A charming eating-place and fun meeting-place, where a grand selection of classic, good food... prized meats, flavorful appetizers, tasty deserts, and good cheer are lovingly served in the delightful style of Old New York!

61 E. 34th Street (212)576-1010 Directly across from Stern New York, NY 10016 fax:(212)889-1788

Private Party Room—Parties From 10-200 People
15% Discount for Stern and YC Students

YOFEE CHAI

210 West 14th Street
(bet. 7th and 8th Aves.) NYC

Glatt Kosher Restaurant
American & Chinese Cuisine

WEEKDAY LUNCH
SPECIAL FROM 11-3

Catering For All Occasions
Private Room seats 200 people

FREE PARKING AFTER
6PM WITH MINIMUM
\$40 PER TICKET

Weddings • Bar/BatMitzvahs
• Parties • Meetings • All Simchas
• Sheva Brochos • Pidyon Haben • Etc.

under the supervision of

5% off with student I.D. for regular dinner & regular takeout

Hrs: Mon.-Thurs. 11AM-11PM • Fri. 11AM-3PM •
Sat. Motzai Shabbos to 1AM • Sun. 12PM-11PM

(212) 627-1923
Fax: 212-627-3531

On behalf of the entire YU community, *The Observer* would like to express condolences to the families of Arthur B. Belfer, Ludwig Jesselson, Joseph Tannenbaum and Herbert Tenzer.
*Hamakom yinachem etchem
b'toch sha'ar avlei tzion
v'yerushalayim.*

THE RAV'S LEGACY LIVES ON AT SCW

WHO IS AUTHORITY?

By Rabbi Shalom Carmy

"Authority has vanished from the modern world," begins one of the most influential essays in contemporary political philosophy. Along with the other revisions of the Rav zt"l's biography perpetrated in the past several weeks has come a yearning for the days when he presumably exercised authority over YU. In that golden era, we are assured, YU had a Rosh Yeshiva in the classic mold, who spoke for all, and whose dictates were uniformly and unquestioningly obeyed by all. This story di-

"...the Rav gained our respect and admiration the old fashioned way..."

verges from the reality I perceived, and contradicts the way the Rav wanted to be perceived. I hope the three episodes recounted here help you understand how he guided students on a variety of public matters. They may also shed an indirect light on other facets of his character.

During the early 1970s many students at YU considered the war in Vietnam a misfortune, rife with halakhic and moral problems, and advocated its termination as quickly as possible. Various shades of this view were articulated by R. Aharon Soloveichik and by R. Aharon Lichtenstein. Apparently I attracted the Rav's attention by arguing the position in *Hamevaser*. And so, one bright afternoon in the cafeteria, the Rav parked his tray at my table and, without preamble, launched into a monologue on the political situation.

The Rav was a hawk on Vietnam. World-wide Communism, he held, was monolithic: its triumph anywhere endangered freedom everywhere, much as a falling domino topples the whole row. But, he acknowledged, skillfully dissecting both sides of the debate, you might reject the Domino Theory, and in that case you really ought to oppose the Administration's policy. Don't be afraid to do it. Above all don't be paralyzed by the fear that Nixon would avenge himself on American Jews by punishing Israel: such

timidity was the curse of the "slavish personality" despised by Nietzsche.

Because the Rav was able to participate in our thinking, though he considered us mistaken, the subsequent anti-war movement at Yeshiva could confidently and proudly call on the Rav's advice when questions arose about proper goals and tactics. As Prof. Gurock observes, events that shattered the covenant between students and their mentors at most universities, brought YU students closer to the ideals of the institution. In large part this was because the Rav gained our respect and admiration the old-fashioned way: by the force of his intellect and the moral impact of the respect with which he responded to us.

Years before, YCSC had invited Lord Caradon, British ambassador to the UN, to speak at Yeshiva. A petition was circulated by students who objected to something in his past (I no longer recall exactly what). The diplomat got wind of it and hastened to withdraw. The Rav heard about the affair and scheduled a talk in Rubin Shul.

For two hours the Rav went on about the religious experience, which is unique and incommunicable. It is therefore unreasonable to expect non-Jews to fully understand our relationship to Eretz Yisrael. Hence we are wrong to interpret every disagreement with our beliefs as an expression of enmity. What about Lord Caradon? A Rebbe cannot impose his views, said our teacher: he can only create the frame of reference within which the talmid finds his own way... The student body, needless to say, was now eager to hear the Rav's "suggestions," and the "misunderstanding" with the British statesman was cleared up according to his wishes.

Not every anecdote has a happy ending. In the 1980s a militant politician from Israel visited the States to hawk his wares. The Rav regarded this man's selective citation of Jewish sources as a distortion of Torah and a potential chillul HaShem. He told people close to him that the individual should not be given a platform. Quite a few Rabbanim risked unpleasantness with their congregants because they accepted their Rebbe's concern.

Not surprisingly, there were students who desired the controversial speaker's presence in our midst. Some, when they learned of the Rav's displeasure, proceeded to cast aspersions on his Zi-

onism. When the charismatic speaker ascended the rostrum of Rubin Shul, he allowed himself remarks about the Rav's religious authenticity that would have been inconceivable in a "real" Yeshiva. Academic freedom was served; students were entitled to their own mistakes.

In the modern world, some dismiss authority as no more than rational persuasion, and regard the authority as no more than a better informed equal. Others assimilate authority to the use of force, and adore the inveighing bully. But a great teacher, like a father, is respected and heeded because of who he is, not only because of what he knows. Like a father, however, his authority is founded on spiritual recognition, not merely on his ability to play the galleries or his aptitude at intimidation.

When the occasion warranted, in confronting political and institutional powers, the Rav could stiffen his rhetoric and throw his weight around. He was not afraid to provoke an Israeli cabinet crisis when a trefa kitchen was to be installed on an Israeli ship. He was just as adamant in demanding that the Israeli government convene an official inquiry into the Sabra and Shatilla massacres a decade ago. In dealing with students, however, he was not a shrewd political operator, but a concerned Rebbe and a committed educator. I hope and pray that

"I hope and pray that his example continues to make Yeshiva University different from other Yeshivot as it surely must be different from other universities."

his example continues to make Yeshiva University different from other Yeshivot as it surely must be different from other universities."

--Rabbi Carmy is an Assistant Professor of Jewish Philosophy at SCW

He Became An Integral Part Of Each Of Us

By Dr. Moshe J. Bernstein

I was privileged to know the Rav zt"l before I had the opportunity to learn with him. By virtue of my father's zt"l close relationship with the Rav, I had met him a number of times during my childhood, and I think that as a result I never felt some of the fear which new talmidim often did in his shiur. He was a person to me before he was a Rosh Yeshiva, and some of those early memories of contact with the Rav in informal situations will never leave me. But something changed when I walked into the shiur for the first time and remained changed even when I left it officially for the last time five years later. Everyone who had the fortune to sit in the Rav's shiur, from top to bottom, was affected indelibly by him, and not merely intellectually, but the effects were not always the same. The Rav was a catalyst who produced different reactions in different personalities.

My own most memorable, if rather embarrassing, encounter with the Rav took place on the first day of my second year in his shiur. I had not produced a stellar performance in my first year, for a variety of reasons, and was fortunate to still be there. As I crossed Amsterdam Avenue, the Rav walked up alongside me, put his arm around my shoulder, and said, "Moshe, I was very disappointed with your performance in the shiur last year. If you don't do better this year, I'm going to kill you!" I grew older and more proficient at the intellectual activity which the Rav demanded, but I can never forget that the Rav cared enough to utter that rather exaggerated (I hope) threat. How could I not respond to such an exhortation?

As had been noted by almost all of us recalling our days in the shiur, one of the most characteristic features of the Rav's shiur was its dynamism. It was not a lecture, a presentation of ideas, but a joint working out of the issues in the sugya or rishon until the conclusion was attained. The fact that the Rav had worked it out in advance did not detract from the experiential aspect, the probing, the give and take, the freedom of every talmid to ask a question or demand further clarification. If, in the course of the dialectic, the talmid hit the nail squarely on the head, producing the solution which the Rav had prepared, the Rav might acknowledge it with a resounding "Correct!" Whether that happened once in

one's tenure in the shiur or frequently, it raised the talmid, for a brief moment at least, to joint partnership, to a feeling that he, too, was now a link in the chain of the masorah of learning. The

"He demonstrated an uncompromising drive for the truth coupled with a respect for the opinions of others."

Rav understood more profoundly than any other teacher I ever had the importance of encouraging students to think independently, of supporting their efforts in that direction, and in rejecting, paradoxically at times, the notion that his ideas were intrinsically more valuable than theirs.

And those lessons which the Rav taught went far beyond the specific piece of lomdus which we heard in shiur, far beyond even the derech in learning which we strove to develop. He demonstrated an uncompromising drive for the truth coupled with a respect for the opinions of others. And he was a master teacher from whom we learned by watching more about educational method than any course in pedagogy could teach us. There are probably none of his former students who became a teacher, in whatever discipline, kodesh or chol, who was uninfluenced by his teaching, in both style and method.

Each of his talmidim took from the Rav that which was most suitable and appropriate for his own persona, world view, skills and temperament. But none of us can even begin to attempt to encompass the whole of what he was and what he did. We have assimilated him to ourselves and cannot produce an image of him uncontaminated by ourselves. Paradoxically, perhaps our students, by reassembling those disparate fragments of the Rav zt"l which they inherit from a variety of their teachers, will be able to put together a truer portrait of him than any one of us individually is able to paint for them.

--Dr. Bernstein is an Associate Professor of Bible at SCW

HALAKHIC MAN PAR EXCELLENCE: THE END OF AN ERA

The Rav's Link to SCW: Dean Karen Bacon Recalls

By Dean Karen Bacon

I knew the Rav from a distance, which was probably true for most people and was certainly true for the women of Stern College in the 1960s. From a distance I listened to his shiurim before the yamim noraim, from a distance and through intermediaries I heard bits and pieces of the Torah he taught at Yeshiva during the week. And, from a distance, I felt myself to be among the generation of students who, in years to come, would claim the privilege of calling the Rav their Rebbe, their spiritual and intellectual mentor.

In 1964 my husband and I were married. The Rav was our mesader kidushin, arranged for by my father-in-law, then the Dean of Yeshiva College. My memories of that occasion are probably influenced by the pictures and the movies, scenes in which the Rav looms large, handing Stephan the wine, pouring ashes on his head, a Rebbe holding his talmid's hand in dance. Again I experienced the Rav from a distance.

In 1977 I returned to Stern College as dean. With the strong conviction that Stern College's destiny was inexorably linked to the quality of the Jewish studies program, I worked with Rabbi Saul Berman and the faculty to introduce the core program and the study of Talmud. The Rav agreed to give the first shiur. As the time of his arrival ap-

proached, the tension in the air was almost unbearable. I found myself pacing the halls, fidgeting and sweating, trying desperately to think of the words I would say to the Rav when I would meet him personally, words that would not fall flat or seem trivial. My attempts at preparation were ultimately to prove foolish, for when I stood face to face with the Rav, no more at a distance, I was overcome by the enormity of the moment, and with a tremble in my voice and tears in my eyes I simply thanked him for making the women of Stern College important by his presence. He acknowledged my words and walked on, took his place at the front of the room and began.

I have heard so many people talk of the Rav as dazzling that by now that word has lost much of its power. Would that I could think of another, but I can't. The Rav led us on an analytical quest that day that ranged over no more than three words of text, but goaded us to stretch to the limits of our critical powers. It was a shiur that appeared to make time stand still. And, for the first time in my life and in the life of the women of Stern College, the Rav was also our Rebbe and not from a distance.

May his memory be a blessing and an inspiration for us always.

--Dean Bacon is the SCW Dean.

A REFLECTION ON THE RAV, ZT" L.

By Rabbi Saul J. Berman

I feel myself and my world to have been diminished by the passing of the Rav, zecher tzaddik ve'kadosh levracha. Many teach Torah with ethical sensitivities; many teach with degrees of spiritual awareness; many teach Torah with a powerful sense of its authority; some even teach with recognition of the capacity of Torah to transform the soul and life of the learner. One of the elements of the uniqueness of the Rav was his ability to convey a unified world view, in which ethics,

spirituality, authority and self-transformation were commonly achieved in the same single Mitzvah act. No one else had ever made me feel with such clarity and power that the study of Torah was the act of engaging in a relationship with G-d himself.

The Rav taught that the study of Torah by women, including that of Torah Shebe'al Peh, constituted the fulfillment of the Mitzvah of Love of HaShem. The Rav asserted that Torah

Continued on page 19

Over 4000 gathered at Yeshiva University's uptown campus on Sunday April 25 at 11 am to mourn the loss of Rabbi Joseph B. Soloveitchik, known to many as "the Rav." Eulogies were delivered by President Norman Lamm, Rabbi Isaac Twersky, the Rav's son-in-law, and Dr. Hayyim Soloveitchik, the Rav's only son.

The speeches were delivered in Lampert Auditorium, which was filled to capacity, leaving standing room only. To accommodate the expected huge turnout, the eulogies were projected on a screen in the Beit Midrash and heard on a sound system inside and outside Belfer Hall.

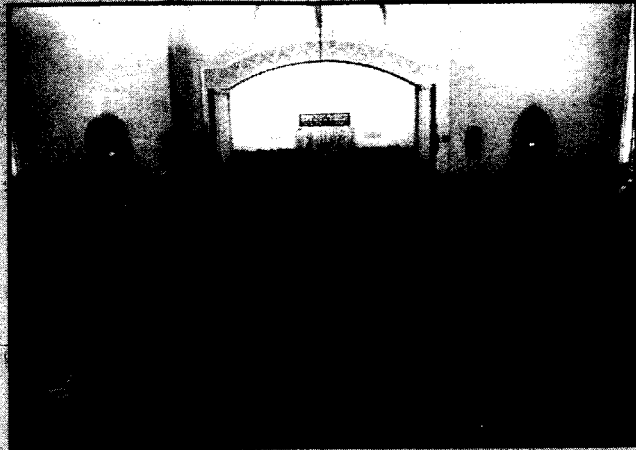
Rabbi Dr. Israel Miller, Executive Vice President of Yeshiva University, introduced the commemoration for "our unforgettable Rebbe" in the auditorium which, he said, "still echoes with his profound, instructive... words." Rabbi Dr. Miller and Rabbi Dr. Bernard Rosensweig led the recitation of *tehillim* at the commemoration.

President Lamm delivered the first eulogy, speaking poignantly of his own relationship

with the Rav as a student. He commented that this great scholar and teacher was "hijacked from us by history" and extolled the Rav's superb pedagogy and "astounding intellectual honesty," relating anecdotes of classroom experiences to illustrate his message. President Lamm pointed to the Rav's "phenomenal and creative originality," comparing his shiur to the creation of the world. The Rav's uniqueness, he contended, was his unique synthesis of Talmudic legal analysis and philosophical thought. President Lamm urged a stop to what he termed "revisionism" of the Rav's attitude toward secular study; while the Rav's priority was clearly Torah, he viewed secular philosophy valuable as well, asserted President Lamm.

4000 GATHER AT YU TO MOURN THE RAV

By Tzachi Rosen



Thousands convene at YU for the Rav's heppad.

Rabbi Isaac Twersky of Boston delivered the second heppad. In a quiet tone, Rabbi Twersky began by quoting a verse, "In secret I cry," explaining that he could not express the deep emotions that he felt at the loss of the Rav. Rabbi Twersky pointed to the recurring theme of "galut venistar," hidden and revealed, in the Rav's philosophical thought and halakhic analysis, adding that the Rav termed himself "the forever hidden," as he could never find words to express his innermost thoughts. He commented on the Rav's uniqueness in four areas: Torah, religiosity, respect for Torah and pedagogy.

Dr. Hayyim Soloveitchik, Professor of Jewish History at Bernard Revel Graduate School, delivered the third eulogy, while

terming it impossible to properly eulogize his father, as "his whole was larger than the sum of his parts." He described the Rav's relationship with his father Rav Moshe Soloveitchik, as a prized student from whom excellence was always demanded. Dr. Soloveitchik pointed to the marked difference in the atmosphere of the Rav's shiur, from the terrifying "volcano in the classroom" of the 1940s and 50s to the gentle teacher of the 1960s and 70s. The change was, he said, due to the death of the Rav's beloved wife, who had "recharged" the Rav and thus enabled him to concentrate. Additionally, the Rav began to see "error and even stupidity not as moral failure but (as) human limitations." Dr. Soloveitchik closed by explaining that what bound the Rav to his students was a "common awareness: he knew that without them as talmidim, he could not be what he was... they knew that without him as a Rebbe, they could not be what they were."

The commemoration ended at approximately 2 pm.

RAV SOLOVEITCHIK'S DAUGHTER SPEAKS

by Kesari Ruza

When asked about the Rav's position on women's Torah learning, and particularly Talmud study, his daughter Mrs. Tova Lichtenstein responded unequivocally: "As we say in Hebrew, it was a davar pashut; he did not see this as an issue."

Mrs. Lichtenstein herself grew up in her father's house learning gemara under his guidance, and was raised keeping many mitzvot as did the men. She always ate in the succah on Succot and it was only many years later when she became aware that as a woman, she was not obligated to do so.

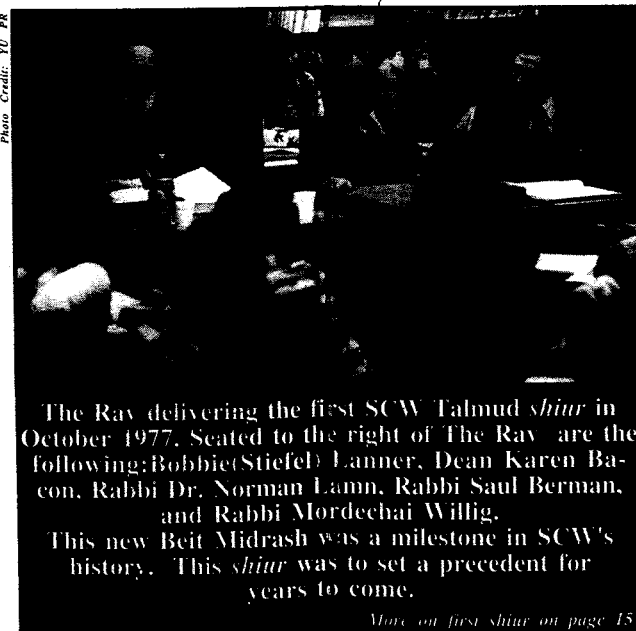
Mrs. Lichtenstein's upbringing was actually a continuation of the heritage of the Rav's family. "The Rav came from a tradition of great respect for women's intellectual prowess," she explained. When her grandmother, the Rav's mother, passed away in 1967, Mrs. Lichtenstein wrote of her in the *Observer*, "She was in this tradition not only by accident of birth but as an active participant. The

world of Torah and lamdus was open to her. Her father, a uniquely modern man, studied with her (an unheard of departure from the prevailing tradi-

"The Rav came from a tradition of great respect for women's intellectual prowess..."

tion), and opened to her the world of...the written, as well as Oral Law." The Rav's mother also kept mitzvot as men did and insisted on sitting in the Succah and davening three times a day.

Mrs. Lichtenstein noted that, as far as she knows, the Rav never wrote about the issue of women and Torah study. "By not writing, but doing, he showed his position without having to get involved in the fray of the argument," she asserted. The Rav was a "champion in



The Rav delivering the first SCW Talmud shiur in October 1977. Seated to the right of the Rav are the following: Bobbi (Stiefel) Lanner, Dean Karen Bacon, Rabbi Dr. Norman Lamm, Rabbi Saul Berman, and Rabbi Mordechai Willig. This new Beit Midrash was a milestone in SCW's history. This shiur was to set a precedent for years to come.

More on first shiur on page 15

opening Torah Shebe'al Peh up to women." He founded the Maimonides School in Boston where boys and girls together learned the same curriculum. In New York City, the Rav gave a weekly gemara shiur at Moriah synagogue, with a women's section always available to those who wished to learn. This shiur was groundbreaking, not only in that it gave women an opportunity to learn Talmud, but also that a Rosh Yeshiva was offering them this opportunity.

"The Rav was a champion in opening Torah Shebe'al Peh up to women."

Although gemara was taught in Stern College from the college's inception, it was always taught in the context of a halakha course, never as a tractate. In 1977, the Rav gave

the inaugural shiur for the beit midrash program, in which the women would learn gemara in the traditional yeshiva style. When certain Roshei Yeshiva became aware of the Rav's intentions, related Lichtenstein, they approached President Lamm and requested that he ask the Rav not to give the opening shiur. Upon hearing of this objection, the Rav asked, "Where do their daughters go to school? Bet Ya'akov? They study Rashi - that is Torah Shebe'al Peh!" The Rav gave the shiur and ended it with words of chizuk, encouragement, to the women in their further pursuits of Torah study. The Rav was very much against the Yeshiva becoming co-ed, but in their own institution he believed that women could go as far as they wanted in terms of a Torah curriculum.

In closing, Mrs. Lichtenstein remarked, "The Lonely Man of Faith could have also been The Lonely Women of Faith."

This article is based on an interview with Tova Lichtenstein

THE RAV'S SHIUR BRILLIANCE

By Dr. Ephraim Kanarfogel

It is extraordinarily difficult to attempt to describe my experience as a talmid in the Rav's shiur. I shall try, however, to focus briefly on one or two aspects of that experience in order to convey to our students, and to remind myself, what all who study Torah have lost, on the one hand, but what a precious gift we had and what a remarkable legacy has been left behind on the other.

"...you were also equally struck by the palpable sense of devotion that the Rav demonstrated for limud ha-Torah in particular and for intellectual striving and rigor in general."

Upon hearing the Rav deliver a shiur, you were immediately struck by his incredible brilliance, quickness of mind, unparalleled creativity, and complete mastery of the material. But you were also equally struck by the palpable sense of devotion that the Rav demonstrated for limud ha-Torah in particular and for intellectual striving and rigor in general. Learning gemara would never be the same for any of us. A new world was opened up which was exciting and daunting at the same time.

During the years that I attended the shiur, there were more than one hundred students in the class. And yet, the Rav insisted on calling the roll every day, and marking down (or deleting) those students who were not attending. For all of his greatness, he considered himself a rebbe first and foremost. He tried to challenge students directly (an often harrowing experience) and get the most out of them by making them ask and answer questions and problems in a succinct and probing man-

ner. A one-time instructor at Yeshiva College, who had a very fine general education but no formal Jewish education, once asked us if he could attend one of the shiurim in order to observe the Rav whom he had heard so much about. He sat in the back for the entire two and a half hours (the average length of the Rav's shiurim) watching the Rav intently. We asked him later for his impressions. He said that at the beginning, the Rav appeared to be tired and somewhat detached. But as the shiur progressed, he saw the Rav's face come alive and he could appreciate the vitality with which the Rav worked his way through the subject at hand. When the shiur ended, he saw the Rav slump and he heard a sigh signalling that the shiur was indeed over.

The Rav described himself as a Rebbe, in his later years, in terms not too different from those of the college instructor. Learning and teaching stirred him and made him young again. We were truly blessed to be able to see that face and to hear the words of Torah from this great gadol ben-Torah, who was also an intellectual giant, and above all, a complete human being. Sometimes when I am learning or writing, I see that face in my

"Learning and teaching stirred him and made him young again."

mind's eye and I am inspired by it. I trust that those who did not have the privilege of learning with the Rav will study his writings and his shiurim so that they too will be able to absorb a measure of his immense learning and indelible presence.

--Rabbi Kanarfogel is the Chairman of the Rebecca Levy Department of Jewish Studies at SCW and Spiritual Leader at Congregation Beth Aaron in Teaneck, New Jersey.

Below is an excerpt from an article entitled "On My Mind" which was written by Dr. Manfred R. Lehmann and printed in the *Algemeiner Journal*, on March 5, 1992. This was reprinted here with the writer's permission.

Testimony of the Rav's Father and Grandfather

By Dr. Manfred R. Lehmann

...I have written about my experiences with the Rav in a past article (*Algemeiner Journal*, May 22, 1992), but today I wish to present a most historic portrayal of the Rav—by his own father! I had the great good fortune to acquire some years ago the original six-page letter which R. Moshe wrote about his son in 1935, in which he also quotes what the Rav's grandfather, the famed R. Chaim of Brisk, had to say about him. Both portrayals have, over the years, proven totally accurate, and even prophetic.

The letter, dated Elul 19, 5695 (1935), was addressed to Mr. Jacob Joshua Bauminger, secretary to the Religious Council of Tel Aviv, whose committee was to decide on the choice of the next Chief Rabbi of Tel Aviv, after the death of Chief Rabbi S. Ahronson. The main contenders for the post were Rabbi Soloveitchik of Boston and Rav Amiel of Antwerp. Rabbi Soloveitchik had visited Eretz Yisroel shortly before the letter was written—his only visit ever to the Jewish Land. As we all know, the vote, two months later, fell on R. Amiel, and it was through the historic decision that Providence saved the Rav for America. Orthodoxy in America was thereby totally reshaped, for which we must be profoundly grateful. A revealing feature in the letter is the news that the Rav, over 50 years ago, had written a complete work on all parts of the Rambam. This work has not yet been published.

Here is the translation of R. Moshe's letter:

"Although I do not know you personally, I have heard your name, which permits me to turn to you. Since my son, the true Gaon, R. Yosef Halevi Soloveitchik, Chief Rabbi of Greater Boston here in America, travelled this summer to Eretz Yisroel and stayed there several months, and he is an official candidate for the position of Tel Aviv Rabbinate, which is now on the agenda, I am writing to you regarding this matter.

He is not in need of descriptions, praise or recommendation, because, as I have noted in the newspapers of Eretz Yisroel, his Torah and wisdom preceded and publicized him, and he is already recognized as one of the great men of our generation. But, in my opinion, this alone does not sufficiently gauge his true dimensions and weight. Also, a brief recognition cannot be compared with a long-term recognition, who is better equipped to make that assessment than myself, his father, who has known him from birth till now.

Normally, a father cannot legally testify about a son, but it is different in the case of something

that is evident and clear for all eyes to see. So I do not come as a witness, because the sun in the sky does not need a witness. I merely come to point out with my finger his personality and qualifications. He is a unique species which requires preparation to understand. A gem for the Jewish people. From childhood on he proved an enormous genius that only rarely appears.

My father and master, the saintly teacher of all Israel, of blessed memory, prophetically pronounced that he was born for greatness and would grow into a giant tree—because, while he still lived, he saw a handwritten work by him of *Dvrei Torah*, and his excitement over his words cannot be described. R. Chaim confirmed that his grandsons

which is not applicable any more, like Zeroim, Kodashim, Taharat, or the fixing of the new moon. His mind is like a cemented well that does not let a drop escape. He is a great and original innovator in his learning. He has written a work on all parts of the Mishnah Torah of the Rambam which will soon be published. His words open up the eyes and gladden the hearts, as when the Torah was given at Mount Sinai. Through his original interpretations everyone is convinced that his words represent truth. He is like an active spring which pours forth water without interruption. He absorbs and emits Torah all the time, both in his outer and inner meaning.

He was genius as a child, and now the whole Torah is engraved

this field. His character is filled with excellent quality and he always shows courtesy to his fellow man. He is modest and incorruptible. He receives with a pleasant demeanor and has deep understanding for each person through his insight.

"G-d has blessed him with a phenomenal speaking talent. His speeches are full of pearls of wisdom, and he can speak fluently in various languages: Hebrew, Yiddish, German, English. He has a vast knowledge of Jewish history and literature (Chochmat Yisroel). He speaks with an authority which comes from competence and the ability to express himself lucidly. He captures his audience and commands their love and respect.

I would like now to come to the

the man who will capture the Land spiritually and materially. His home will be the settling of the councils of the wise, and he will influence all parties. Some will derive Torah from him, others will derive worldly wisdom. But all will flock to him and be captivated by his speeches, out of love, honor and respect, as practical experience has already shown.

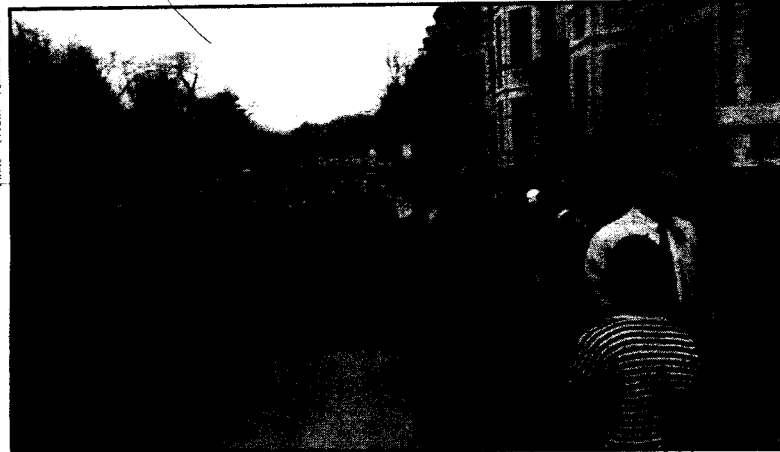
I have heard that some say that he is too young. Firstly, this is not so. He is, thank G-d, between 30 and 40 years old—an age which in previous generations produced great geniuses and scholars, true leaders of their generations, who were chosen to hold the greatest and most honored positions in the Jewish nation. Their opinions were decisive in everything that affected the Jewish people. Those much older in years would bow to their authority with love, respect and honor. On the contrary, this in itself is his greatness, that at this age he is already counted as an elder among elders. After all, 'Who is old?' He who has acquired wisdom.' R. Eliezer ben Azariah was elected Head of the Academy at a time when there were much older people to choose from, strictly because of his wisdom, and it was he who said 'I am like a 70-year-old,' and he had the benefit of ten previous generations, going back to Ezra, in his family lineage. In every generation it has been the wisdom of a scholar, not his age, which was definitive. That is how the assembly of Jewish people was built. At a moment when R. Yochanan ben Zakai was allowed only one wish, he ignored all the attractions of the world, even the Temple itself, and only asked for Yavneh and its scholars. That is how the Jewish people's existence is assured.

My son is the greatest among the wise: all laws of the Torah have been weighed and measured by him with deep understanding and profundity.

I take the liberty of asking you, and through you the others on the Committee, to evaluate your decision in a balanced manner. Then you will surely arrive at the conclusion that he is the only one who will bring honor to Tel Aviv in particular and to the Land of Israel in general.

May you be inscribed in the Book of the Righteous, speedily, for a long and good life.

With friendship and respect,
Moshe HaLevi Soloveitchik"



The Rav's funeral procession in Boston, MA

words were the true Torah.

His later development in Torah and scholarship progressed with giant and rapid steps. That is how he advanced until today, when he stands a giant with whom all of Israel prides itself. In previous generations it was believed that Torah and worldly sciences could not be combined, but in this generation, we do encounter this. In the case of my son, this combination has an unusual dimension. If he is unique in the worldly wisdom, there can be no doubt that he is unique in the understanding of the Torah. His knowledge is such that his opinion is decisive in all parts of Jewish law, whether in minor or critical cases. Already, some years ago, the head of the Beit Din in Kovno wrote that the Halacha is as he decides in every case. And now that he is growing older, his minds matures even more.

He knows the whole Torah, from beginning to end, with a profound and clear knowledge. He has learned everything—that which is applicable in our days and that

in his heart and he is qualified to teach and to judge in every legal manner, like one who is fully qualified by the Sanhedrin. But he does not only master one subject. He has also acquired deep knowledge of the wisdom at the periphery of the Torah. He obtained his Doctor's degree from the university of Berlin, with highest distinction, and the university professors were enthusiastic about his unmatched genius and the width and breadth of his understanding. He has produced very original theories in these academic subjects, as the outstanding genius of our times, and has printed some works in German—all in a perfectly religious spirit.

His fear of G-d precedes his wisdom. His whole being is filled with the fear of G-d—he is a Tzadik and full of piety in his conduct. He is like a live "Mussar Sefer," and can serve as an example and model in his Torah, wisdom and piety. He is a born leader of Jewish leaders. He is active in communal matters, and has accomplished great things in

subject that move me to write to you. A city like Tel Aviv has many factions. It must have a leader who speaks in popular language and in terms that all can understand, someone who can influence all parties. All of the Jewish nation looks up to Tel Aviv and takes note of what happens there. Of course, its Rabbi must be the greatest man in our generation, someone truly outstanding and exceptional, whose influence can also reach the Diaspora.

My opinion, and the opinion of all who know my son, this giant of a man, is that he is the only one fit for this position. He is the only one who can be the central support of all, from one extreme to the other; he can unite all camps. Who can compare himself to him as the true shepherd of our brethren, the Jews of Tel Aviv? He is the man who personifies all that is required—a giant in Torah, a senior authority and a genius in all the other wisdom. He is the most gifted among the Jewish people of today, a man with enormous influence, with the greatest energy and success. He is

--Dr. Lehmann is a Jewish historian and businessman who has published extensively, and is a columnist for the *Algemeiner Journal*. He had a close relationship with the Rav.

ABOUT THE RAV: THESE THINGS I REMEMBER

By Dr. Alvin I. Schiff

Rabbi Joseph Ber Soloveitchik, zt"l, was a towering intellect with unparalleled mastery of Judaic sources (particularly Talmud and Jewish philosophy), encyclopedic knowledge of secular subjects and general culture, and, in addition to Hebrew, Aramaic, Yiddish and English, intimate comprehension of Greek, Latin, German, Russian, and Scandinavian languages and literature. He was a brilliant, exciting teacher, and an inspiring, captivating, fearless public orator and charismatic communicator.

The Rav, as he was lovingly known, was aptly referred to as a

"It took no small amount of perspicacity, courage, leadership, perseverance and the investment of much time and energy to launch Maimonides..."

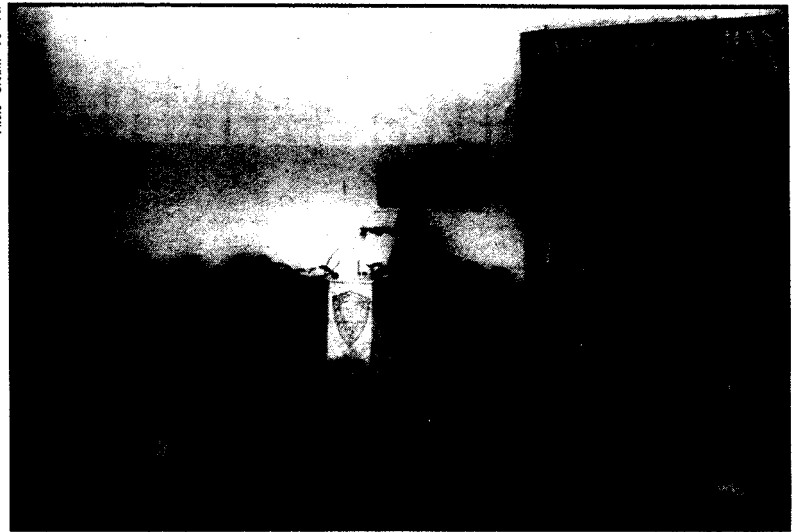
gadol. Indeed, he was a gadol hador, the scion of gedolei hador (see Brachot 63a). More than that, he was a gadol olam, as were his forebears. To be sure, he was a titan among giants whose persona embraced much more than the public qualities which made him a legend in his lifetime. He called himself a "melamed", yet he was beyond a shadow of a doubt the outstanding Rosh Hayeshivah of our times. The Rav was a gaon who possessed an array of personal attributes -- some well known, others less discernable. These qualities and notions will now be made public, as people who knew him, will begin to ascribe to him, those unique characteristics and concepts with which they are familiar. In this light, it is my privilege to respond to the request of the editors of the *Observer*, a not insignificant challenge, to share some of my personal remembrances of the Rav.

I first saw Rabbi Soloveitchik when he came to Boston as Rav in 1932, and as a child of six, I remember the excitement associated with his arrival. Two years later, I remember his visit to the Beth El Hebrew School, the Talmud Torah of the Beth El Synagogue, one of the large congregations which he served as Rav. There were no Jewish day schools in Boston at that time. The Beth El Hebrew School was an intensive, high-standard supplementary Jewish educational institution where students studied for a minimum of a few hours per week, exclusive of mandated junior congregation on Shabbat and special programs throughout the year. As an eight year old, I vividly recall his visit to my class, when an ex-

cited teacher, accompanied by the principal, Mr. Tumaroff, introduced him to the students, after which the Rav engaged us in conversation for a very long time. I remember coming home that evening and telling my parents about the "big" rabbi who visited us our class and made us feel so very good about limudei kodesh. Moreover, he spoke to the pupils in clear, understandable English, unlike the older rabbanim in the community. In addition to visiting classes, one of the reasons the Rav would come to our school was to encourage the children in the graduating class to continue their Jewish education after they completed elementary school. Towards this end, the Rav organized a Hebrew High School at Beth El which was eventually incorporated into the Prozdor of the Hebrew Teachers College in Roxbury. Years later, I learned from Mr. Sidney Hillson, principal in the late 1930s that Rabbi Soloveitchik would visit Beth El in order to discuss ways of enhancing the curriculum.

Despite the scope and intensity of the Beth El Hebrew School program, the Rav realized the need for an all day Jewish school environment and an even more intensive Judaic Studies program for Jewish children in the Boston area. And, after overcoming the apathy and opposition of communal leaders and parents (the antagonism and resistance was of these times severe), the Rav succeeded in 1937, as a young man of 34, five years after coming to Boston to establish the co-ed Maimonides School in Roxbury. With the exception of the Hebrew Parochial School founded in Baltimore in 1917 (and renamed Yeshiva Hafetz Hayim in 1933 in memory of the famed scholar Rabbi Israel Meir Hakohen of Radin, Lithuania and now popularly known by the name Talmudical Academy), the Maimonides School was the first modern yeshiva in the United States established outside New York City. It took no small amount of perspicacity, courage, leadership, perseverance and the investment of much time and energy to launch Maimonides, now a major Jewish day elementary and high school.

The Rav took special interest in his new educational institution which he visited regularly during the first three decades of its existence and whose board of education was chaired diligently by his wife, Tanya, until her untimely demise in 1967, and, since that time, by his daughter Atarah Twersky. The Rav's visits to Maimonides were moments he cherished. He was very proud of the school. Yet, he realized that its achievements were due largely to the efforts of the principal teachers. He once told Rabbi



Rabbi Dr. Norman Lamm addressing the Jewish community at the Rav's hesped

Moses Cohn, long time principal, "I get all the credit for all the work you do."

In founding Maimonides, the Rav made it crystal clear that girls would be given equal educational opportunity. This decision was based upon his strongly held opinion that the akereit habayit was ever so crucial in raising the Jewish child, particularly in Western society. As such, she had to have a sound Judaic background. His feeling about the influential role of the mother (spouse) regarding the educational progress of children is supported by a variety of contemporary research studies in education.

The Rav felt deeply about developing an intelligent, educated Jewish laity, both male and female. He believed that women were no less endowed intellectually than men. Consequently, it behooved the Jewish community to provide girls with as excellent a Jewish education as possible.

"The Rav felt deeply about developing an intelligent, educated Jewish laity, both male and female."

Moreover, the Rav stressed that Jewish education for women was halachically appropriate and desirable. For these reasons he enthusiastically supported the founding of Stern College for Women and its Beit Midrash program and gave the opening shiur in the Beit Midrash in 1977.

Rabbi Soloveitchik's charismatic, oratorical artistry was beyond compare. He was able, via his vast command of Judaic-Hebraic literature coupled with his incredible grasp of philosophy, mathematics, and other secular

subjects, his penetrating insight into contemporary affairs and his perspicuity--to reach all levels of his audiences. As Rav in Boston, his base of operation was divided among a variety of synagogues in Roxbury, Dorchester, and Mattapan--contiguous communities populated by some 80,000 Jews. As a child, I often heard this area referred to as *Yerushalayim d'America*. One of Rabbi Soloveitchik's main functions was giving shiurim before minchah on special Sabbaths, alternating among the various synagogues. Several friends and I in the Hashomer Hadatim (now known as Bnei Akiva) would religiously follow him from shul to shul sitting attentively for two and three hours at a time, while we did not understand all that the Rav was saying (even though we were conversant in Yiddish) and, more often than not, understood very little, we were mesmerized by his *koach hahasbarah*--his remarkable ability to communicate, to elucidate and interpret--and we relished the fact that were in the presence of a *gadol*.

The synagogues were all large--some with seating capacities as many as 2,000 people. Many hundreds walked distances to attend the Rav's shiurim, he was able, without a microphone, their rapt attention for the length of his lectures. On the podium, at each of his discourses, was a large stack of *seforim* to which he often referred. For the opening of one of his shiurim, which he always prepared diligently, he had a copy of the *New York Times* and several local newspapers. To us, it seemed like a special happening. We were to be treated to an analysis of current events. To be sure, the Rav used this opportunity, in 1940, to address his remarks to the

United States government about the Nazi intentions and activity in Europe. His fiery words made such an incredible impression upon us that for months on end, during our weekly Hashomer Hadati sichot, we discussed anti-semitism and the need for a Jewish homeland. Moreover, we organized a letter-

"Rabbi Soloveitchik's charismatic, oratorical artistry was beyond compare."

writing campaign to the White House, which like other Jewish effort, was to no avail.

Besides being the epitome of Isaacar (the Biblical-Talmudic personification of Torah learning), the Rav experienced the vantage point of Zevulun (the personal depiction of the support of Torah learning). He was a member of the Initial Professional Advisory Committee of The Program Development Fund for Jewish Education (PDF), a cooperative enterprise sponsored by Joseph Gruss, and The Federation of Jewish Philanthropies of New York, which I was privileged to chair. Other members of the committee included Dr. Gerson Cohen, president of the Jewish Theological Seminary; Dr. Eugene Borowitz, professor of Jewish philosophy, Hebrew Union College-Jewish Institute of Religion; Dr. Isadore Twersky (the Rav's son-in-law), Nathan Littauer, professor of Hebrew Literature and Philosophy, Harvard University and ex-officio members; Dr. Emanuel Rackman, Rabbi of the Fifth Avenue Synagogue and co-chair of PDF; Mr.

Continued on page 18

CULTURAL ARTS

TRANSYLVANIAN TUNES

By Gila Reinitz

Ask the average person what he knows about Transylvania and he will probably mumble something about Dracula. However, Transylvania is a town in Europe once inhabited by Hungarian Jews. These Jews were the first of many Hungarians to be transported to concentration camps during the Holocaust, thus the demise of a culture began. Hungarian folk revivalists, **Muzsikás**, studied and reproduced the lost music.

The album, **Máramaros: The Lost Jewish Music of Transylvania**, features 14 tracks learned by the group in the villages of Transylvania studying the traditional Jewish style. In the county of Máramaros (now

in Romania), **Muzsikás** found two gypsy musicians who had frequently performed with Jews before the Holocaust. Gheorghe Covaci, a violinist, and Arpad Toni, a cimbalom player.

The pieces played on **Máramaros** evoke emotions ranging from the joy and happiness of the wedding dances "I have just come from Gyula" and "Khosid Wedding Dances" to the soulfulness and sadness of the famous "Ani Maamin".

The music is distinctively Jewish, making the listener feel as if he is observing a scene from "Fiddler on the Roof." Anyone who thinks all Jewish Folk Music sounds the same, a lot of violin and percussion, will

quickly realize the distinctiveness of each piece after listening to **Máramaros**. The pieces speak to the listener clearly and set the tone for any ceremony they are being played at, be it lighting *Chanuka* candle or dancing at a wedding.

Zoltán Simon, musicologist and guide of the group, commented on **Muzsikás**, "The dead notes are alive again!" This may not be the kind of music most of us would play while driving on the highway, but it is a vital facet of music brought out from the past to be listened to now and forever. As the release captures beautifully, "**Máramaros**...is an extraordinarily moving glimpse into a vanished world."

The Medician Art of Dining

By Michele Berman

There is an aura of elegance and an ambience of excellence located in the heart of Manhattan. Where dining is as serious as it is luxurious. It is fine eating at the highest of levels. Where pleasing your palate is ensured. It is called **Medici 56**, a Ristorante Italiano.

Medici 56 is a kosher dairy gourmet Italian restaurant catering to a clientele searching for a superior spot in dining. Open for lunch and dinner, **Medici** offers an array of appetizers, pasta dishes, unique gourmet sandwiches, salads, distinctive pizzas, succulent fish dishes, and unparalleled desserts. Appetizers such as grilled wild mushrooms with garlic, herbs, and roasted pepper to fish dishes

such as Norwegian salmon with a pesto crust and cucumbers in a lemon vinaigrette melt in your mouth. The smell of homemade focaccia bread permeates the air, and is waiting at every table.

Not only is the cuisine delectable, the setting is an exquisite backdrop of beautiful art. The stunning pieces are from the Reece Galleries Inc. and are available for purchase. Piano tunes and melodies are played as a serene accompaniment to the appetite. (No piano playing during *Sephiro*). Two levels of dining make one feel like royalty, since there is an opportunity to eat while looking over a majestic balcony.

Essentially, the whole atmosphere of **Medici 56** is majes-

tic. It is easy to feel like nobility when there are at least five people waiting on you. From the coat checkers to the hostess to the your wait staff, each gives a grand treatment as all of your needs are fulfilled. Smiles and inquiries go along with each meal not only satisfying but impressing. **Medici 56** comes highly recommended.

To make reservations call (212)767-1234. **Medici 56** is open for lunch: Mondays-Fridays and Sundays from 12-3 and is open for dinner: Mondays-Thursdays 5-11, Saturdays 2 hours after Shabbat, and Sundays 5-10. **Medici 56** is under the Kof-K and is Cholov Yisroel. ENJOY!

Judaic Studies Department Provides Guidance

Continued from page 3

semester, Rabbi Avi Weiss will be teaching a beginner level "Basic Jewish Concepts" course- and will function as the rabbi that they are looking for. Mrs. Faige Safran, who has just completed a masters in Bible, will be teaching a beginners Bible class to supplement the existing courses. This will also broaden the selection offered to these students.

Rabbi Kanarfogel explained that "even though the breakup of foreign/beginner students is uneven, the department is committed to giving them a qualitative learning environment." Responding to the editorials' statement that these students feel uncomfortable consulting with rabbis in the school "because they are not their teachers,"

Rabbi Kanarfogel explained that the girls need to be more open to seeking people out.

Rabbi Kanarfogel, the *masgiach ruchani*, shares these sentiments. In the past few years, he has tried to implement numerous activities for the foreign/beginner students. Last year, Rabbi Flaum offered to teach "living labs" of Judaism which teach the students about Jewish life-outside a classroom structure. In addition, before Pesach and Purim, Rabbi Flaum would meet with these students and teach them what the holiday was all about. Unfortunately, only about 5% of the beginners attended. This year, Stern paid for a few of the beginners to go to a Discovery seminar, and when they came back enthusias-

tic, Rabbi Flaum decided to bring a Discovery dynamo to speak to the foreign students on shabbat. Many of the beginners did not attend this either. The efforts are being made but these students don't seem to be utilizing them.

In addition to Rabbi Flaum's services, there is a woman who most of the Americans don't know, but who provides endless guidance to the foreign students. Mrs. Margo Marx is the head of foreign student services. "She is totally connected to the girls and gives of herself endlessly" said Rabbi Flaum. "She provides them with Judaic literature in Persian and Russian, and serves as the bridge between the foreign students and the rabbis with whom the may be "uncomfort-

INTERESTED IN BEING ON THE OBSERVER'S 1993-1994 STAFF? CONTACT BETH GREEN

213-4586

BR. 16B
ASAP

all interested must have completed English Comp

able consulting with."

The statement in the editorial that said that the "female instructors feel uncomfortable answering halakhic questions" is confusing. Surely, the female Judaic faculty members have the expertise and knowledge required to answer their halachic questions. Russian student Julia Gurevich agrees: "if we ask a question, they can answer. We do not ask complex questions." Even if the question is complex, the faculty member can always confer with Rabbi Flaum or use Mrs. Marx as the middleman between student and Rabbi Flaum.

Both Rabbi Flaum and Rabbi Kanarfogel feel that the complaint of the departments inadequacy in providing beginners with guidance and opportunity is unfair. The administration is in tune with these students and dedicated to fulfilling their needs.

On a broader level, to whom does the rest of the student body turn to for halachic guidance? Rabbi Flaum is the spiritual advisor of the entire school and he describes his role as his "sec-

ond rabbanut of a major congregation". In addition to his Monday night shiurim and his regular classes that enable him to connect with over 180 students in the classroom, Rabbi Flaum's office is open to the rest of the student body. Fortunately, many girls do take advantage of Rabbi Flaum's services and he deals with a gamut of problems like parent/child problems, spousal relationship, regular *piskei halakha* etc.

Another service available to the student body is that of a *shoel u'meishiv*. Rabbi Daniel Greenwald can be found in the 6th floor beit midrash and is eager to help any student, whether it be assisting with a homework assignment or answering a complex question.

Apparently, there are many opportunities for all students-beggings to advanced- to find halakhic direction, answers and guidance. The key is to approach the faculty and actively seek it out. There are many dedicated, genuine faculty members who only need to be met half way. Like most things in life, "seek and you shall find."

RAV DELIVERS FIRST SCW SHIUR

Continued from page 11

Rabbi Berman was chair of the Judaic Studies department at Stern when the Rav gave the opening shiur. He added that the Rav always showed an enormous commitment to women's learning. This commitment manifested itself not only in his family and the Maimonides school, but also in monitoring the wellbeing of the program at Stern College. The Rav believed it was unlikely that anyone could achieve true understanding of G-d's will unless he studied To-

rah Shebe'al Peh, explained Berman. Therefore, when women studied any aspect of Torah, they were fulfilling the positive kium hamitzva of ahavat hashem.

Rabbi Lichenstein added a parallel mitzvah of not forgetting Ma'amad Har Sinai. The Rav was not just making a concession to reality in allowing women's Torah study. Torah study was not to counteract minds filled with heaps of secular knowledge, but rather there was an innate positive value in this

venture -- fostering true love of Hashem. The goal of finding ahavat Hashem through Torah learning was not exclusively for women, but one that men should strive for beyond their obligation to study Torah.

The Rav did not see his attitude on women's Torah study as a new approach, but rather a continuity of the tradition of Rishonei Ashkenaz, such as the Rama, who spoke of women's obligation to learn.



Jewish community gathers for the Rav's hesped

SHACHTER ADDRESSES THE ESTABLISHMENT OF YOM HASHOAH

By Tova Stern

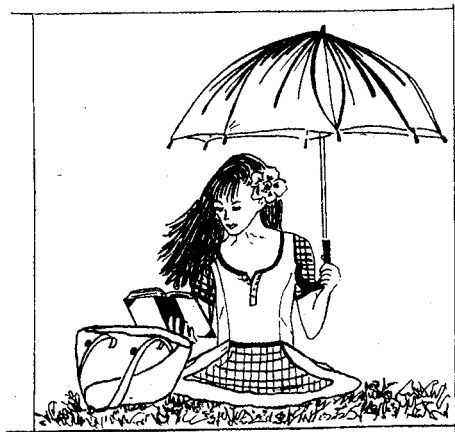
Rabbi J.J. Shachter, editor of the Torah U'Maddah Journal and Rabbi of the NYC Jewish Center, delivered a Holocaust lecture in SCW on Wednesday April 21 during club hour, as part of the Torah U'Maddah lecture series.

The focus of the speech was the institution of Yom HaShoa as a day to commemorate the Holocaust. Approximately 25 stu-

dents and eight faculty members attended the speech.

Rabbi Schachter discussed the atrocity of the Holocaust and its uniqueness in Jewish history. The lecture focused on why the Holocaust is commemorated by its own day of mourning, as opposed to being included with solemnity of Tisha B'av or a different fast day.

The Observer wishes the entire student body an enjoyable summer



UJA - Federation Needs YOU!

If you are an undergraduate or graduate student who is intelligent, articulate, enthusiastic and familiar with the Jewish community, you can...

EARN \$8.25 - \$13.00 PER HOUR!

Part time positions in our Telegiving Department are available NOW!

Applicants should be able to communicate over the telephone with members of the Jewish community to help UJA - Federation reach its philanthropic goals.

- Strong earning potential!
- Convenient Mid-Town location!
- Flexible schedule:

Evening, Sundays, and afternoons available

Your work will benefit the Jewish Community in New York, Israel and around the world! Call Loren Spivack (212) 836-1571



*Shtick Rental
Specializing in Weddings and
Showers
by CHANA FRYDMAN*

"Shticky Business

shtick rental!

- BATONS - UMBRELLAS - TAMBOURINES - POM-POMS - MAZAL TOV SIGNS - CONFETTI - SEQUINED NECK-TIES - SILLYSTING - SHTICK - SHTICK - SHTICK and MORE!!!

costumes too!

- GORILLA - BEAR - WOLF - CHICKEN - CLOWN...

**call
(212)529-3964**

THE INVOLVEMENT OF WOMEN:

Malka Bina:

A Giving Scholar Promulgating Women's Torah Study

By Dassi Billet

Malka Bina founded The Women's Institute for Torah Studies, also known as MaTaN, around a dining room table in Jerusalem. In 1986, a group of about five women asked Bina to give them a shiur in Gemara in one of their homes. They learned together for a year, and the next year, added a class in *Parashat HaShavua*. As time passed, more women joined the group, and at the end of the second year there was no more space around the table.

The group of women, who were all eager to spread learning among women, decided to make their shiurim open to the public. They found a building in Bak'a, Jerusalem, and they developed a program in which post high school and post graduate women could grow intellectually and spiritually from all areas of Torah learning.

At Bina's suggestion, they also developed a one year Scholars Program. According to Bina, "It is a more intensive program which involves about thirty hours of learning a week. The program is designed for young women who are future teachers and opinion leaders of the Jewish community in Israel and in America."

The first year, MaTaN had six scholars, who were each provided with a stipend so they would be able to learn intensively thirty hours a week. This year, there are twenty scholars, some of whom have stipends, and some of whom participate in a Beit Midrash program and receive a tuition waiver. "These women are young, up and coming. As MaTaN Scholars, they are offered the opportunity to go further and deeper into the Jewish sources," said Bina. She added that the program helps them become more creative, exciting, and knowledgeable teachers.

MaTaN is not Bina's first involvement with the advancement of women's higher learning. In the over twenty years since her graduation from Michlalah Jerusalem College for Women with a BA in TaNaCh and Torah Sheb'al Peh and her completion of a Masters in Biblical Literature at Bernard Revel Graduate School, Bina has been involved in the establishment of a number of Torah institutions for women.

She started out in 1971 teaching Mishnah, Halachah, and Math in the Evelena DeRothchild Junior High School in Jerusalem. She also taught a TaNaCh class in Machon Gold. "That year, I realized that Mishnah and Halachah interested me more than Math. I also learned that I did not enjoy the disciplining that was necessary when teaching children." The class she taught at Machon Gold was much more enjoyable, she said.

The following year, Chapel's, a new school for Torah study geared for college aged women from Overseas, offered Bina a job. She taught Torah Sheb'al Peh and TaNaCh, and she helped the women prepare for their Gemara class. She continued to teach at Machon Gold, and also began to teach a class in

Rambam at Michlalah.

It was during that year that Bina became very excited about Torah Sheb'al Peh. Her own skills in Gemara were limited, and she began to develop them. After leaving Chapel's, Bina founded Michlelet Bruriah, now known as Brovender's, with Rabbi Chaim Brovender. She was educational director at Bruriah for about ten years, and she taught courses in Mishnah and introductory Gemara.

After leaving Bruriah, Bina gave private shiurim on demand. One of those shiurim was the weekly shiur in Gemara, which led to the establishment of MaTaN. Over the years, MaTaN has become a vibrant and flourishing institution of Torah study. The number of women who cross the threshold of MaTaN weekly has grown from the five original women around a dining room table to a population of about 350 dedicated women, including over 100 Russian women and thirteen Ethiopian women, who take part in MaTaN's introductory Judaism classes for Olim, all of whom are eager to learn.

At MaTaN, Bina teaches the Introductory and Level Two Gemara classes, but the curriculum includes every discipline in Torah study. "The program is built for women who are committed to Torah and Mitzvot and who already have a basic knowledge of

TaNaCh and Halachah," says Bina. "We work on broadening skills on a more advanced level in TaNaCh, Halachah, Midrash, and philosophy. Additionally, each woman continues study of Torah Sheb'al Peh on her level of understanding, which is generally lower than her knowledge in other areas. We want to help build that knowledge and understanding, grounding and fine tuning the skills a per-



Malka Bina, founder of MaTaN

son has, and giving her the capacity for creative and analytic thinking within Jewish texts."

Bina emphasizes that especially today, in the modern world, it is important for women to continue Torah study after High School.

"Today, women are involved in so many other endeavors, studying secular academic subjects on such high levels, and their Jewish studies must be commensurate by other academic pursuits."

"Women's Jewish studies has to be on a high level in a Beit Midrash setting, not just someone telling women- 'This is what you should be, do, or believe.' Rather, women's Judaic Studies must have an active, intensive, and intellectual, and challenging nature. If women do not learn Torah on a sophisticated level, then their advanced knowledge in other areas will seem more real and true than Torah."

When asked how central a role Gemara should play in women's learning, Bina said, "It is not a question of which area of Torah learning is more important, because all areas are important and significant. But women should be out the door. They should know that Gemara is not a secret voodoo book. In the age of modern conveniences, women do have time on their hands. It is silly to waste that time on Mah Jongg and shopping. It must be put to better use. Torah Sheb'al Peh is an essential part of all learning. A lot of the main principles of limud Torah come from Torah Sheb'al Peh, and to cut it off from women is a shame.

Everyone should do something in Yahadut. If our Torah learning

remains on a High School level, it won't contribute to our whole being, to who we are. Our Jewish identity should grow as we grow."

Learning for women should become more popular and more intensive. But this is a delicate balance, because a woman do have a commitment to home and family, and often to a career as well.

Bina is married to Rabbi Aharon Bina, a Rosh Yeshivah at Yeshivat HaKotel. Rabbi Bina plays the role of Mashgiach for the overseas boys in the one year learning program at HaKotel. This year, because there are so many boys in the program, Bina gives a chug in MaHaRaL to about eight boys in her house, providing them with some individualized attention. She also functions as "surrogate mother" for the boys who are far from home. She said that she "is there as someone to talk to, to help, guide, and to provide a family atmosphere." The Binases live near the Yeshivah in the Jewish Quarter. They have five children, two of whom are currently serving in tzahal.

Bina said she is pleased to see that many new institutions for higher Torah learning are opening both in Israel and in Chutz La'Aretz. "Competition makes everyone work harder..." she stated. "There is much more available to women now than there was when I was 22 years old, but we still have a long way to go."

THE STATUS OF WOMEN POSKIM

By Rebecca Wolf

SCW, reveals the two sides of the issue. The *Shulchan Aruch, Choshen Mishpat 7:4*, unequivocally prohibits women from becoming *dayanim* (judges).

The *Pitchei T'shuvah* (*s'if katan 5*), however, comments that even though women cannot serve as judges, a learned woman can certainly answer *halakchic* questions which are posed to her. The *Pitchei T'shuvah* backs up his position with a quote from a *Tosafot* which attempts to reconcile the fact that Devorah *Haniviah*, a woman, was a judge as well.

The *Tosafot* states that Devorah would teach the men the law so that they could serve as judges. Devorah therefore did not judge per se, but she did act as an informational source. Similarly, the *Sefer Hachinuch* (*Mitzvah 158*) implies that learned women are permitted to answer *Halakchic* questions.

The other side of the issue emerges from *Rambam's Hilkhot M'lachim 1:5*, which states that women can not serve as Jewish kings. The *Rambam* expands the

prohibition, to include "m'simot", which are appointed positions of authority. Assuming that a *Posek*, is a "m'simah", the *Rambam* is banning women from entering that role.

Rav Moshe Feinstein, in a *t'shuvah* concerning a woman's ability to become a *meshgichah*, attempts to reach a compromise between the two positions. He maintains that a learned woman can certainly be relied upon to answer all the relevant *Kashrut* questions properly. In deference to the *Rambam*, however, he pronounces that the woman should function under the supervision of a *Rav*.

Utilizing this backdrop, Flaum expounded on his analysis of the contemporary issue. In the realm of teaching *Halakha*, women are undeniably encouraged to gain expertise in the subject matter, as well as an ability to instruct their students in *Halakha l'm'aseh*.

Flaum asserted that "from time immemorial, women have taught women," especially in areas of *Nidda, Kashrut*, and

Shabbat. *Chazal* quote a few select women engaging freely in *halakchic* discussions with men, demonstrating that learned women are certainly qualified to share their insights.

Concerning the issue of women answering current *halakchic* questions, however, Flaum was more hesitant. The *Sha'arei T'shuvah*, on *Orach Chaim 461:17*, describes a situation in which the women of the household, who possessed extensive knowledge of *halakchic* matters, would describe the *halakchic* reality in depth in order to receive a *psak* from a male figure. Even those women could not become the *poskot*.

Flaum elaborated that although today, women are encouraged to intensely study all branches of Torah, the Orthodox community will draw the line at allowing the ordination of women. Since the concept of *Psak* is inevitably associated with ordination, it will never become accepted in the Orthodox world to approach women as *Poskot*. Instead, women should concentrate on accumulating as

Continued on page 17

A WORD FROM ISRAEL

OUTSIDE JERUSALEM: A DIFFERENT VIEW

By Becca Henteleff

I can always tell when the buses get to Bat Yam. Everything is the color of sand. Row after row of second story balconies protrude like pouting lower lips from squat square buildings.

The main street is lined with stores set back from the street by wide sidewalks. Brightly colored wares blush their windows and spill onto the street as if squeezed out of the stores by the weight of the buildings.

I am lured into the fruit store by the heaping mounds of oranges and apples which seem to beckon despite their surroundings. I decide they are worth getting for shabbat, even if it means stepping with disgust over garbage and storage boxes blocking the door.

Inside, the workers are shouting at each other. Big men with dark hair, dark blue shirts, faded jeans covering their faded skin, and dirty nails. The shop wares are covered with Arabic looking Sephardic rabbis. Eventually the men turn to me and mutter something. I do not understand. Therefore, I pay for my apples without responding. "Shabbat Shalom" I say as I leave, but they must not have heard me for they continue to argue.

Their raised voices follow me onto the street, and into the shoe store next door. I call the woman who owns the shoe store a friend of mine. When I walk in she is

busy with a customer, so I take a moment to observe her. I do not know her well, but she is a dynamic woman, and shades of her personality pass before my eyes like moving snapshots. A screech when she received the chocolate I gave her...cooing and singing to her beloved cat Loo-Loo as he ran around the back of the store...throwing her wares in mock anger...a certain crazed look in her blue eyes. She tells me she is the crazy one in the family. She laughs and screams her happiness unto a life of responsibility. Even in still pictures she appears to be moving.

But I came upon her once, sitting down in the back of her store, one of her endless chains of cigarettes hanging from her hand. For a moment before she noticed me, I stared at her face. It registered absolute, all encompassing fatigue.

Now, she greets me with an animated shriek. A hug and a quick kiss on each cheek. But the store is busy. As I leave I imagine what she will be doing tonight. She has told me that the Arabic movie on the television is the highlight of her week.

The fish store and the flower store are across the street. The flower store is a two-story paradise caged in by cement and bricks from all sides. The fish store leaks a bad smell and dirty suds-filled

water onto the sidewalk.

Off the main street the apartment buildings look the same. All of them an inch of the sand, in varying degrees of order and disorder. I pass one particularly ruined building. My friend had joked that I could have it as a wedding present, and we had rolled with laughter imagining this decrepit building as my home. Now I could hear the rowdy voices of the people inside. What could they possibly look like?

Next to the park stands the one colored building of Bat Yam. Purple fences, blue stucco walls, violet window frames. It appeared to have stolen all of the color of the city - except for one pink fence carefully guarded by a small determined home.

Behind the park the beach is only a step away. It is like something of another world. The ocean is a pure blue, the waves riding up and down in a perfect calm. A couple, obviously newly married, was walking along the edge of the beach, gazing happily into each other's eyes. As they passed by, I heard the girl exclaim, "This is the most beautiful city I have ever seen!"

The remark touched my eyes. For a moment I looked around in wonder. And then it was gone. For that moment the city had been perfect in a way it is not now and was not before. Or maybe I did not see it then, or I do not see it now, or never really truly will.

--Henteleff has been studying in Midreshet Lindenbaum (Alias, Brovenders) this year.

Women Poskim

Continued from page 16

much Torah knowledge as possible, without declaring their abilities to become *Poskim*.

Rabbi Saul Berman, instructor of Women and Jewish Law at SCW, viewed the issue slightly differently. Asserting that "knowledge of G-d's will is accessible to anyone who makes it their business to find out what it is," Berman affirmed that although a woman cannot serve as a judge in a dispute between two parties on economic matters, she can certainly render a *halakhic* decision when another individual is uncertain about the practical law.

Berman said that it is "simple and logical" that if a woman knows *halakha* very well, she can instruct others. The Rambam prohibits appointing women to authoritative positions. A *posek*, however, is not appointed, but rather is accepted by individual submission.

Relating to the contemporary situation, Berman stated that with the explosion of Torah learning among women, it is inevitable that women who are experts in certain areas of *halakha* will emerge. Word of mouth will spread the news that these women

have the *halakhic* ability to answer queries.

"Understandably," Berman continued, "it will take a while before these women are accepted. Acceptance of these figures must begin with the community of women, which will then, over time, extend to the community of men as well." Though it will be a difficult and slow development process, he insisted that it can happen.

Developing an expansive *halakhic bikiyut* and sensitivity, trademarks of all *poskim*, is an extremely difficult task for anyone. But according to Rabbi Avi Weiss, instructor of Bible and *halakha* at SCW, if a woman were to be trained intensely in certain areas of *halakha*, such as *Hilkhot Shabbat* and *Kashrut*, she could certainly be relied upon to answer *Halakhic* queries.

Weiss stressed his desire to see women instructed specifically in the area of *Taharat Hamishpachah*, the laws of family purity. If women would develop an expertise in this area, other women would then be able to approach the knowledgeable women for their answers.

Weiss expressed his desire that

SCW develop a program in which women could learn *halakha* intensely and emerge with some form of certificate. He insisted that with the Yeshiva University name and the approval of the various *Roshei Yeshiva*, such a *Teuda* could receive acceptance in the traditional Jewish community, certifying that the holder possesses an intense knowledge of *halakha*. Weiss asserted that his ideas did not include women's involvement in *Dayanut* or *Edut*, which are specifically prohibited within *halakha*. [Rabbi Ephraim Kanarfogel, Chairman of the Judaic Studies Department at SCW, asserted that Stern College does not plan to implement such a program.]

The factors involved in this matter are elaborate and fascinating. The Orthodox Jewish community will need to examine the issue intensely in the near future as women gain deeper and richer expansive knowledge of *halakha*.

TIMELY ADVICE

By Rayzel Kinderlehrer

Before you leave to Israel for a year of study a lot of time related advice comes your way. Whether you request it or not, people who have been in Israel themselves tend to shower you with comments like "take advantage of every hour," "before you blink it's Purim," "you won't believe it when Pesach rolls around," "it's the best year of your life."

The reason for this abundance is because the majority of "Israel time" is a gift of time, one year or even less, ten months, away from the home front has a required return when the months run out of days. At this point in the year the end of the second boundary, the month of June, is approaching.

G-d, however, is removed from the concept of time entirely. G-d is not restricted by its boundaries or trapped in its limits. For man, a time bound being, the ways in which to relate to G-d are very difficult. Man cannot possibly understand anything above the confines of time. How then can man, who is required to strive to imitate G-d, imitate Him in His timelessness?

Man also tends to be afraid of time. People are always racing against it, saying things like, "it just keeps passing me by." Man bemoans the opportunities lost or missed simply because their time ended before action was taken. In the same breath, man is equally afraid of those occasions when "the time comes."

Additionally, memories that were once pure, clear and important, lose their purity, clarity and eventually even their importance. The passage of time is once again responsible. Time ends up viewed wistfully, fearfully, and even sadly.

One weekend this year on a volunteer Shabbat in Beit-Shean, my group visited the archeological remains of the area, one of the oldest communities from the times of the prophets. In one section of the remains near a large Roman coliseum, stands a mountain with a flat top- which the children of Beit-Shean quickly pointed out and called Tel Shaul. Tel Shaul is called a *tel*, an unnatural mountain. It is made up of layers of communities. As time passed, communities ended and new ones were built on top. The height of the *tel* rose slowly over the centuries until it became the mountain that we behold.

This *tel* might be the key to viewing time in a more constructive way, leading to a type of "timelessness" which can help us relate to that aspect of G-d. It illustrates one model of utilizing time, not to mourn its passing but, to build upon and utilize time, thereby keeping it with us always.

There is another type of advice commonly given before leaving

for Israel. It runs along the lines of "work at your own pace," "don't compare your abilities to someone else," "figure out what you need," "learn to think more by yourself and for yourself (this advice is part of the serious pre-Israel conversation.)"

Rav Avraham Yitzchak ha-Cohen Kook, the First Chief Rabbi of Israel, writes in one of his *seforim*, *Olat Ha'rayah*, that all people need to grow and change, to learn and move forward, but also to discover enough about themselves to create a time and place of a personal, total standstill, a base. A friend of mine explained this concept simply. Without a base or starting point there is no where to measure from to determine if you've gone down or up! You are never really moving if you do not have a base to relate back to.

If a person succeeds in building their base, immaterial how tentative, if it is honest, it becomes your stronghold throughout the passage of time. For the person who learns enough about herself and her role as an individual within the whole, time takes on a different meaning. Never again will time race on by, leaving you coughing in its dust. Instead time passes, and each new stretch has opportunities and experiences which never could have happened without the first period of time having come to a completion.

Time does not rush by when you are aware of yourself and the things you want to accomplish with the time you have. You savor each second and place the next second on top of the previous one, adding to the base that you have defined your simplest, yet crucial beliefs and self-awareness. Ultimately, with time you create your own *tel*, a whole life based on and building from time.

I apologize, as this will end up being one more piece of time related advice. It might have evoked your own Israel advice that you had received.

The year in Israel should serve as a portion of the steps toward starting, strengthening, or modifying your base. This allows your seconds and minutes, hours and days to start stacking up successfully, creating your own new structure of time.

L'Hitraot

--Kinderlehrer is currently learning at Michalakh.

CAFETERIA WORKER FIRED

Continued from page 1

half months, had been on probation and was fired that evening. Singer refused to discuss the reasons for her dismissal. However, her actions that evening, minutes after she was fired, ensured him that he made the right decision.

The worker stood in front of the SCW building, with a security guard, for a long period of time. Chief of Security Gonzalez refused to let her enter the building. She would not leave until she received a written explanation as to why she was fired. Singer, never

wrote one, or gave her the reason for dismissal.

Immediately after the employee left the auditorium, Garfinkle and the catering staff began to clean up. They surveyed the damage and tried to salvage the trays of fruit. Lieberstein and other SCW students helped to restore the auditorium. By the time the other women arrived for the event, according to Garfinkle "everything looked perfect" and there were no visible signs of the damage that had occurred.

Garfinkle was offended by the incident. She claimed that the students were all very polite to the worker and did not initiate her actions towards them. She understands that the employee had a grievous night but "to destroy something that was specifically for the students was inappropriate; her anger was completely misdirected."

Ironically, Elyse was asked to prepare the tables for the banquet.

**Good Luck
On
Finals!**

Election Reflection

Continued from page 3

that I returned from Passover vacation, I became scared to death to walk into the elevators. Not only were signs plastered on every inch of the elevator walls, but all over my door as well. If candidates were going to go out of their way to glue my door with "Vote for _____" signs then they should at least have the decency to come in and introduce themselves. While each candidate was trying to outdo the other with better signs and more expensive voting "toys," I was more interested in the candidate who would best be able to express to me her platform and ideas so that I would benefit. "I" as the student and the voter.

While I was crossing 34th street, a girl came over to me and asked me to wear a pin for a certain candidate. I proceeded to ask the girl who this candidate was. She answered me by saying, "She's a nice girl. Vote for her." If I voted for every "nice" candidate in a United States election, I would be branded a moron. I am an educated voter and I have no desire to vote for the sweetest, the nicest, or the most caring candidate. I want

my student government to be filled with responsible people who will get the job done - whatever that job may be.

Theoretically, students are running for Stern College government positions because they feel they are qualified to accomplish the task. I cannot, as a student, distinguish between those who are running because they think they can do a good job or those motivated by the possibilities of filling up their resumes (and they're popular anyway so what the heck). OK. Maybe this is not my problem. But it is. Because I am the one to decide which candidate is in it for the right reasons and which ones do it for the wrong reasons. But how can I even begin to answer such questions when I do not even know who is who. This is unfair especially to a student who truly cares about her school.

Another facet of this campaigning dilemma continues as follows: let us say that I found the candidate with the best poster slogan or the most colorful pencils and I was ready to do the dirty deed - now what? It seems simple enough. I go down to

Koch Auditorium and cast my secret ballot. But, hold on!! The process is not that simple. I must first walk down a long corridor. This corridor is the obstacle that will not allow me to vote in peace. No, I first must get accosted by every candidate and every slogan and every reminder that so and so is the best one for the job. In the United States it is ILLEGAL to campaign a certain distance from the voting booths for the sole reason of privacy and secrecy. As a voter, I should have the right to vote for who I want without any pressure. This is also unfair.

Before I will vote in an election, there are certain conditions that must be provided for. The Stern College elections do not even come close to being equated with a "real" election and this is sad because I would have liked to have been able to exercise my right to vote - freely, independently, and most of all knowledgeably.

-P.S. To all those candidates who did their best to campaign within the bounds of common election decency - I am proud to know that you are a part of Stern College.

Unfair Accusations

Continued from page 3

To the Editor:

Your beliefs presented in the editorial *Limud & Ma'aseh: A Self Evaluation* disturb me. You write: "We are inextricably mired in this warped mentality of judging people by their involvements and histories of session-giving... It is important to slow down every so often and reflect on our sincerities [sic]." Why must you charge your friends and colleagues devoted to *kiruv* of seeking "intrinsic prestige (as opposed to extrinsic prestige?), elitism, and social opportunities." In attempting to encourage students to improve themselves through erudition in religious and general education, you

unnecessarily degrade the value of *kiruv* and offend the people committed to it. Didn't you emphasize the importance for college students to "begin independent decision-making" and become "truly thinking individual(s)"? Then why do you insult their capacity to contemplate their motives and choose their own balance of *limud* and *ma'aseh*??

In fact, you should delete *A Self Evaluation* from the editorial's title. Its content echoed a condescending message: "Spend time with yourselves better before spending 99% of your time helping others discover themselves. And, while doing

so, you will better understand the reasons for your involvement in the first place." Perhaps, the editorial could be retitled: *Of Limud and Ma'aseh: A Self Vindication*.

With regret, I must admit that I basically do no *kiruv* at all. However, rather than suspecting my peers devoted to *kiruv* of impure motives, I respect their contributions toward worthy causes. Incidentally, do your preachy editorials count on your *limud* or *ma'aseh* list? Good luck in the future.

Matthew Harris
YC '93

Recollections Of The Rav

Continued from page 13

Sanford Salander, Executive Vice President, Federation of Jewish Philanthropies; Mr. Sal Litt, PDF chair and Mr. Joseph Gruss, PDF benefactor. The committee met every six to eight weeks in my office at the board of Jewish Education of Greater New York for five years, 1973-78. The Rav came punctually and regularly, participated actively in our deliberations and helped guide the development of FJE. His input was crucial in establishing allocating guidelines which eventually led to the distribution of 90% of the funds to yeshivot and day schools in Greater New York. This was no mean accomplishment. The PDF evolved into The Fund for Jewish Education. Together PDF and FJE have distributed well over \$200 million in support for Jewish education. Overwhelmingly, the money was contributed by Mr. Gruss (via the Carolyn and Joseph Gruss Monument Fund), whose admiration for the Rav knew no bounds.

Prior to the official founding of FJE in 1973, Joseph Gruss challenged the Federation to match a \$100,000 contribution towards building repairs for yeshivot. After a group of Federation by leaders responded to the challenge, the question, "How can we best allocate \$200,000--a relatively small sum to many so many yeshivot crying for the support?" The Rav, Dr. Emanuel Rackman, and I met several times to develop criteria of eligibility and guidelines for the distribution of the funds. The success of the building repair program led to the establishment of FJE.

During one of our visits with the Rav in Boston, Dr. Rackman and I were witness to his genius. The Rav realized that if this program succeeded, there would be much more support forthcoming to yeshivot from the same funding source. How right he was! A judgement he rendered was vital in determining how the funds would be spent. Only a mind and heart such as his could arise a such a decision. In discussing the physical facility needs of yeshivot, we determined that, in order of priority, grants should be awarded for removing hazardous conditions and Fire Department violations. In the first category, the Rav suggested that buses or the yeshivot in Brooklyn be included in the theory that a bus

is a *dirat arari* and therefore qualifies for a building grant. Travelling through unsafe streets in a rickety bus is a hazardous condition. The Rav knew full well that the beneficiaries of this decision would be hasidic and right wing yeshivot whose leadership and rank and file did not support and publicly opposed his views of Jewish life, especially his ardent support of Zionism and the State of Israel. Nevertheless, the Rav ruled that buses are a priority condition for funding. Since that decision made in 1971, four million has been expended on new busses for yeshivot.

Concerning the Rav's Zionist orientation, like the Netziv, his great, great grandfather who supported *Hibat Zion* from the beginning (in the last two decades of the 19th Century) and was a member of its executive, and like his great uncle Rabbi Meir Bar Ilan, a forceful leader of Mizrahi during the first half of the 20th Century, the Rav was personally involved in religious Zionism and served since 1946, as honorary president of The Religious Zionists of America, and since 1968 as honorary president of Mizrahi, Hapoel Mizrahi World Organization. As a ardent welcomer of the State of Israel, he demonstrated his sympathies for and strong support of the State by receiving Israeli Prime Ministers', presidents, and Chief Rabbis who payed their homage to him in Boston. On a personal level among others he observed Yom Ha'atzmaut by reciting Hallel.

One final observation about the Rav is in order. In my discussions with him about Yeshiva University's role in the American Jewish education scene, it was so apparent that he was fiercely loyal to YU, particularly since it embodied his philosophy of Judaism and was the only school of higher education learning that guaranteed the implementation of his ideas regarding Torah U'Mada.

Rabbi Joseph her Soloveitchik, zt"l, was the master artist and YU was his canvas. He was the master architect and YU was his blueprint.
Y'hei zichro baruch!

-Dr. Schiff is the Distinguished Professor of Education at the Azrieli Graduate Institute.

**The outgoing Observer staff
would like to bid farewell to
its readers, and wish much
luck to the incoming board of
1993-1994.**

YU MOURNS LOSSES

Continued from page 1

Tannenbaum by saying that "He didn't just give-he rejoiced in every simcha because he saw it as his simcha too." Tannenbaum was survived by his children Wayne, Frances Mandel, Estherke Kaplan, seven grandchildren and four great grandchildren.

Honorary Herbert Tenzer, who died on March 24, 1993 at the age of 87, was a tremendous advocate of Yeshiva University. His leadership and philanthropy extended to all the University's undergraduate and graduate school programs.

Born in 1905, on the Lower East Side, Tenzer received his LLB from New York University Law School. He was a former United States congressman and prominent attorney. For two terms, he represented the Fifth Congressional District in the House of Representatives, serving on the Judiciary Committee. His humanitarianism was evident there as well, as shown through his involvement in programs benefiting the elderly, handicapped and disadvantaged. The late Rep. Emanuel Celler described Tenzer as having a "keen compassion and sense of equity," and was praised by others as "skillful and devoted."

Tenzer played an indispensable role in Yeshiva University's growth. He was Chairman of the Board in 1979 through 1989 and a Trustee since 1965. He was instrumental in the establishment of AECOM, the Cordozo School of Law, and the Sy Syms School of Business, as well as the founding chairman of the Board of Trustees of RIETS.

As a Benefactor, Tenzer helped

establish the first University-wide fellowship program in 1989, the University's 104th year. He endowed a chair in Jewish Law and Ethics at the Cordozo School of Law, currently occupied by Rabbi J. David Bleich, and a scholarship fund in the Wurzeiler School.

In appreciation of his devotion, in 1987 the Herbert and Florence Tenzer Garden at the Joel Jablonski Campus was dedicated in his honor. In 1972, Tenzer received the honorary degree of Doctor of Humane Letters and in 1984 the honorary Doctor of Laws. Rabbi Dr. Norman Lamm, President of the University, then said, "You advocate causes that address the spiritual needs of all your fellow men...You championed programs in support of those less fortunate...such compassion has led you to become a leader among leaders..."

At Tenzer's death, Lamm said that "His loyalty to the Jewish community, to Israel, to Torah, and to Yeshiva University blended beautifully with his American and universal concerns... His leadership and diplomatic gifts- all were placed at our service and contributed to our survival and our growth."

Tenzer is survived by his son Barry, daughter Diane Shacter and nine grandchildren.

On April 3, 1993, Yeshiva University suffered another immeasurable loss. Mr. Ludwig Jesselson, Chairman of Yeshiva University's Board of Trustees, died in Jerusalem at the age of 82. Known worldwide for his generosity of time and resources, Jesselson's passing

left a deep void in the Yeshiva University community. Dr. Lamm stated, "Mr. Jesselson's passing marks the end of an era, and leaves all of us bereft of a wise leader, cherished friend and one of the great philanthropists in Jewish history."

Born in Germany in 1910, Jesselson emigrated to America in 1937. He was director and former executive vice-President of Salomon Brothers Inc., which in 1986 established the Ludwig Jesselson Chair in Economics at SSSB in his honor. Dr. Lamm described him as "a brilliant businessman who built an empire."

Jesselson was a founder of AECOM and SSSB, in addition to succeeding the late Hon. Tenzer as Board Chairman. As a Benefactor, he endowed the Yeshiva University Museum. Being an avid Bibliophile, he has donated the first biblical book printed in Hebrew, a letter written by Thomas Jefferson condemning prejudice, and the Trent manuscript- a 15th century document of the trials of Jews accused of ritual murder in Northern Italy- along with other rare materials. Most recently, on March 18 Jesselson presented the Second Century Award to Israeli Prime Minister Yitzhak Rabin.

In recognition of all Jesselson's efforts for Yeshiva University, he has received an Honorary Doctor of Humane Letters in 1969, and the Eitz Chaim Award in 1986 by RIETS.

Jesselson played a role in the development of institutions throughout the world. He was ef-

fectual in building the SAR Academy in Riverdale, UJA of Greater New York and was on various boards of Bar Ilan University, Shaarei Tzedek Hospital, Technion and Weizmann Institute of Science, and has received many honors, awards and accolades from them.

Dr. Samuel Belkin, the late president of Yeshiva University described Jesselson as "total dedication to Torah learning and Torah practice. Your benefactors are numerous and mostly anonymous. You never search for vainglory and public acclaim."

Dr. Lamm stated at Jesselson's death that "Ludwig Jesselson was a giant of philanthropy- a *gaon* in Tzedakah... Yeshiva University was one of the major beneficiaries of his largess... His loss is a terrible blow to us- and to me personally as well."

He is survived by his wife Erica, three sons Michael, Daniel and Benjamin and thirteen grandchildren.

Yeshiva University's has most recently lost philanthropist and longtime member of the YU Board of Trustees, Arthur B. Belfer, who died on in New York on May 2.

Born in Poland in 1907, Belfer arrived in America in 1939,

where he eventually entered the oil business. He was president of the Belfer Foundation and founder and former chairman of the Belco Petroleum Corp., an oil and gas company which initiated certain techniques which resulted in the economic development of international oil fields.

In 1962, Belfer contributed two million dollars to YU, thereby establishing the Belfer Graduate School of Science. In 1968, Belfer was the recipient of an honorary Doctor of Hu-

mane Letters degree from YU. Upon awarding Belfer with this degree, Dr. Samuel Belkin, the late president of YU, said to Belfer, "You are a living example of what practical wisdom and moral integrity can achieve in our beloved land of free opportunity... you remain humble in conduct and fair in judgement."

Belfer contributed to and endowed many other causes as well, receiving various degrees and honors from Syracuse University, the University of Wyoming, Brandeis University, Cornell, and New York University, among others.

His support for Israel was also extensive; he and his wife Diane established there the Belfer Center for Energy Research, in addition to involvements with Bar-Ilan, Hebrew University, and Tel-Aviv University.

Belfer's involvement extended his own Jewish community as well. He served as vice-president and trustee of Sutton Place Synagogue, and played roles in the ADL, B'nai Brith, JTS, and UJA.

Belfer is survived by his wife, Diane; three children -- Robert, Selma Ruben, and Anita Saltz -- by his first wife, the late Rochelle Anisfeld; a brother Norman; Diane Belfer's two children -- Kathi Belfer Cypres and Kenneth Endelson, nine grandchildren, and nine great grandchildren.

The Jewish community and its concerns were at the fore of the lives of Ludwig Jesselson, Herbert Tenzer, Joseph Tannenbaum, and Arthur Belfer. The contributions of these men to Yeshiva University and the Jewish world at large will never be equalled nor forgotten.

THREE SCW WOMEN INJURED ON 34TH STREET

Continued from page 1

remembered Shloush. The cab hit the three, who had been walking from the school building to the dormitory, and threw Sharf and Shloush approximately fifteen feet. After the impact Shloush walked two steps and sank to the ground as she felt the pain in her right thigh where the cab had hit her. She remembers being, "in total shock... What? It hit me?" she said.

SCW junior, Tamar "TK" Kirschenbaum, was the first Emergency Medical Responder, at the scene. "It wasn't a pleasant sight," she commented.

NYC EMS arrived on the scene within a few minutes as they had received over 30 calls to 911 about a "major accident."

SCW Didi Ditcher and Marcy Garfinkle had passed the

three and had crossed Park Avenue against the light moments before the accident. They reached the island in the middle of Park and heard a bang. "We turned around...I saw blood," related Ditcher. Within seconds, "there were mobs of people," she said, "and 20 SCW women hysterically crying."

Director of Student Services, Zelda Braun, arrived on the scene and accompanied the injured to the hospital. Braun and Ditcher praised the NYPD for their efficiency and caring. Braun added that the *tehillim* and prayer organized by the students were indicative of the beautiful sense of community at SCW.

"It was so lucky to be alive today," summed up Shloush.



The YU community gathers to remember the Rav

Reflections on the Rav

Continued from page 10

study by women had affirmative spiritual and legal value beyond its functional character; that even the study of Oral Torah was not a concession to an immoral society, but could be an essential part of the spiritual striving of the Jewish soul. This teaching was not only for women, but it was for all Jews; that to study Torah is to engage in the act of striving to become a whole human being in a life at one with G-d himself.

I am diminished by my inability to hear that message from the voice of its perfect exponent. The world is diminished by the absence of that prophetic voice calling through the analysis of G-d's law, calling his world to its true destiny.

-Rabbi Berman is Associate Professor of Judaic Studies at SCW.

SPOTLIGHT

FROM MULTIPLICATION TO MODUS PONENS

Spotlight on Dr. Margarita Levin

By Rena Maslansky

There is only one teacher at SCW who allows her students to carry on discussions about soap opera stars, presidential candidates, and common house pets in class. Not only does Dr. Margarita Levin allow these discussions to take place, but she initiates them as well. It's all part of Dr. Levin's unique and highly entertaining approach to teaching logic.

Both in her Logic class and other philosophy classes, Levin has found that using topical examples for her arguments is an effective pedagogical tool. Additionally, says Levin, "humor is helpful." Perhaps that is why her philosophy classes are among the more popular classes in Stern.

Levin was not always the successful philosophy teacher that she is today. In fact, she was not always a "philosopher." Raised in Manhattan by Cuban parents, Levin attended City College, where she received her bachelors degree in mathematics in 1973. She continued her education at the University of Minne-

sota, and in 1986, she received her Ph.D. in philosophy.

Levin wrote her thesis on the philosophy of math. She says she decided to pursue a doctorate in philosophy instead of one in math because she felt like "someone who takes violin lessons and then realizes he's not going to be Isaac Stern. It dawned on me that I wasn't going to be doing original work in math." The transition from math to philosophy was a natural one for Levin, because she feels that "logic is the bridge between philosophy and math."

Between completing her coursework in philosophy in 1977 and receiving her Ph.D. in 1986 "there was" as Levin puts it, "life." In 1976, she married Dr. Michael Levin, one of her professors at city college. But, Levin clarifies, "I didn't marry him until after I graduated, and we didn't date while I was still at city college." Levin's two sons, Mark and Eric, were born in 1980 and 1983, respectively. Levin comments, "They come up [in examples] more in the in-

troductory course than in Logic."

Soon after receiving her Ph.D. Levin began teaching Logic at the uptown campus of YU. In 1987 Dr. David Shatz, head of the philosophy depart-

ment of Science, the last of which she is currently teaching this semester.

Surprisingly, Levin does not recommend her Logic class to every student. "It's a course where if you're good at it you really enjoy it, if you're not good at it, it can be very frustrating. There's not much in the middle," says Levin.

After over six years of teaching Levin is still thinking of ways to become a better teacher. One of her chief sources of inspiration was "an old professor who was always thinking of better ways to teach. He said that by the time he got it he could retire." Levin also received motivation from her high school math teacher, who was a comedy writer before teaching math. Levin recalls, "He used to do song parodies . . . he made math funny."

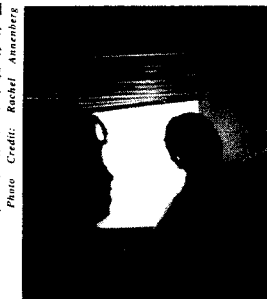
Outside of the classroom Levin enjoys reading murder mysteries and biographies but hates cooking. Levin also willfully admits to being a "trekkie." "I am a first generation 'Star

Trek' fan. Mr. Spock was my idea of cool."

Additionally, Levin has published some anti-feminist articles. She believes that the biological differences between men and women account for their different roles in society. Therefore Levin explains that women are not discriminated against by virtue of their having different responsibilities than men.

Levin's message to philosophy majors is to "read a lot and read critically . . . Philosophy teaches you to think hard, it cuts through a lot of nonsense. Philosophy is one of the few places where you'll be given both sides of the argument . . . where you can be given completely differing opinions, even about the facts." Therefore, Levin suggests law as a possible career option for philosophy majors.

Levin extols the virtues of knowing philosophy. "I come from a background where you state your premises clearly." Says Levin, "If you can't put it clearly, you probably don't have a clear thought."



Dr. Margarita Levin

ment at Stern, invited her to teach Logic at Stern.

Since that time Levin has added an introductory philosophy course to her teaching load. She has also on occasion offered courses on the Philosophy of Language, Contemporary Theories of Justice and the Phi-

THOUSANDS IN BOSTON FOR RAV'S FUNERAL

Continued from page 1

unique classroom style. Rabbi Oratz recounts how "the Rav frightened *talmidim* by yelling, because he couldn't take any foolishness. The students would sit in trepidation as the Rav would roar out that he'd rather have the *Yetzer HaRah* in the class than some of them, because they were too accepting of things at face value, and at least the *Yetzer HaRah* would question him and not be so accepting." Despite all of this, the *talmidim* couldn't wait for *shur*, which was an overwhelming, awe-inspiring experience.

The Rav took attendance in class each day, even in a shiur of 125 students, in order to familiarize himself with his *talmidim*, and would call on them by name to read. Continues Rabbi Kanarfogel, "the Rav didn't just

present material, but rather left you with an appreciation of learning. His *derech* and appreciation affected your learning and level forever. Beyond that, he was an amazing pedagogue for teaching his students an important lesson: how to focus."

During the more than 45 years that Rabbi Soloveitchik taught in RIETS, he gave *semicha* to over 2000 young rabbis, who scattered across the country, following their mentor in his emphasis on Jewish education. Aside from his *talmidim*, thousands heard the Rav at the weekly *shiurim* that he delivered in Manhattan, at the public speeches he gave before the *Yomim Nora'im*, and on the *yartzeits* of his father and wife.

The Rav was a public figure,

yet he very much valued his privacy, recalls Rabbi Oratz. He didn't have a public opinion on everything, points out Rabbi Kanarfogel, but he knew which issues he wanted to stress. He would say that "from a question you don't fall apart, and not everything necessarily has an answer."

But when an issue came up that called for him to speak out, he did. He fought out in the mid-1960s against mixed seating in shuls, a controversial topic, calling for a battle against "the Christianization of the synagogue."

Although Rabbi Soloveitchik gave many *shiurim* and speeches, he was reluctant to publish, a "Brisker" trait. Most of the

Rav's Torah which we have today was transcribed by his *talmidim*, among them Rabbis Besdin, Reichman and Alter Yeshaya Blau. Among the few pieces that the Rav himself published were Torah articles in journals, and essays such as "Halachik Man," "Confrontation" and "The Lonely Man of Faith," which were later translated into English and reprinted in books by major publishing houses.

The Rav himself is remembered by many *talmidim* as the ultimate "*Ish Hahalakha*". Rabbi Oratz expounds on the Rav's "kijum hamitzvos" as being scrupulous, focusing on the "la'asos" portion of them. "Davening for him was not just rote. Each word was perfectly

structured with Halakic structure, and with rationales for each phrase. He really made rituals come alive."

Moreover, Rabbi Oratz continues, "he embodied both Halacha and mysticism; that was the nature of his *neshama*."

Rabbi Kanarfogel admits, "I'm having a hard time talking about the Rav; it's just too soon. As an intellectual force, he was solid, indescribable. His impact on Modern Orthodoxy was tremendous, but his impact on Yeshiva is absolutely immeasurable. We should just try to live up to his ideals..."

BONNE CLEANERS, LTD.
FOR QUALITY & SERVICE

56 East 34th Street
Bet. Park & Madison Avenues
New York, N.Y. 10016

phone: 689-3629

THE OBSERVER
245 Lexington Avenue
New York, N.Y. 10016