

The Observer

The Official Newspaper of Stern College for Women * Yeshiva University

DECEMBER 16, 1993

Volume XXXVII NUMBER 4

2 Tevet, 5754



Former HUD Secretary Jack Kemp receiving his honorary degree at Hanukkah dinner

34 Million Dollars Raised at 69th Annual Hanukkah Dinner

Guest Speakers:

Jack Kemp and Abba Eban

By NAOMI LIEBOWITZ

Jack F. Kemp, former Secretary of Housing and Urban Development, and Israeli Statesman, Abba Eban, were guest speakers at the Yeshiva University 69th annual Hanukkah Dinner and Convocation.

The dinner, which took place Sunday December 5 at the Waldorf-Astoria Hotel, raised over 34 million dollars. This number does not include the 40 million dollar benefaction by Rachel Golding.

Yeshiva University Board of Directors and other key administrators, and honored guests began the evening with a procession. The convocation chairman was David I. Schachne, co-founding partner of Fairfield Properties and vice chairman of the Board of Governors of Wurzweiler School of Social Work.

YU awarded degrees to busi-

ness and communal leaders who have benefitted YU and the Jewish community. President of YU Dr. Norman Lamm introduced the five recipients of the Doctor of Humane Letters: Simon A. Bond, Maria Finkle, Erwin Herling, Mordechai D. Katz, and Jack Kemp.

Simon Bond recently donated a \$1 million gift to provide scholarships for outstanding students at Yeshiva College and Rabbi Isaac Elchanan Theological Seminary.

Maria Finkle and her husband are YU benefactors who help in funding the Joel and Maria Finkle Visiting Israeli Rosh Yeshiva Program.

Erwin Herling, a concentration camp survivor, and his wife are benefactors of YU and RIETS.

Mordechai Katz, founding vice chairman of the Board of

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STERN COLLEGE REPRESENTED AT JEWISH LEADERSHIP CONVENTION

By REBECCA WOLF

Four Stern College students were guests of the Educators Council of America at the Inaugural North American Orthodox Leadership Conference which took place at the Homowack Hotel over the Thanksgiving weekend, November 25-28, 1993. Jewish organizations identifying with Centrist Orthodoxy were represented. The conference drew a crowd of more than seven hundred educators, Rabbis, scholars, and Jewish community activists.

The four students, Dassi Billel, Aliza Dworken, Chavie Levine, and Rebecca Wolf presented one of the seven simul-

taneous sessions open to the participants of the convention on Shabbat morning. Their theme was *kana'ut*, zealotness, and its manifestations in various Biblical personalities. The students prepared source sheets, allowing the audience, which included Rabbi Norman Lamm, Rosh Yeshiva and President of Yeshiva University, to follow the texts on which the *shiur* was based.

Billel, SCW Junior noted, "It was wonderful that Rabbi Lamm came to and actively participated in our session. It made us realize that he has respect for the strides that women have taken in learning Torah, both in Stern and in the greater world."

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AVRAHAM FRIED ENTERTAINS HUNDREDS AT ANNUAL HANUKKAH CONCERT

By ILANA DESSAU

Abraham Fried, Hillel Zakai, Teva, and Neshoma Orchestra were featured in this year's annual Hanukkah Concert, which was organized by the student councils of YC and SCW. The concert took place December 9, the second night of Hanukkah, at the Nathan Lampert Auditorium.

Close to 900 hundred people attended the concert. According to YCSC president Daniel Gurell the turn out was as they had expected. Gurell stated that

any financial loss that might have been incurred, "would be minimal...much better than the past few years."

The concert began with the beat and rhythm of the new Jewish rock group, Teva. Following Teva's opening performance, Andrew Lanter, Yeshiva College senior entertained the crowd with popular Jewish music hits. The occasion marked Lanter's third year performing at the Hanukkah concert. Lanter was followed by Hillel Zakai.

Fried brought the crowd to its feet, as he sang and danced to his hits. SCW senior, Sylvia Haber, commenting on Fried's performance said, "Abraham Fried sings Jewish music the way it should be sung, with strong emotion. He is such a pleasure to watch and hear. It is inspirational to see a man so involved with his music."

The performers were accompanied by Neshoma Orchestra. The concert concluded with a surprise appearance by Avraham Rosenblum of the

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SCW students enjoy candle lighting hanukkah ceremony with adopted grandparents

ADOPT-A-BUBBIE PROGRAM MAKES NY TIMES

By RENA MASLANSKY

On December 1, Stern College hosted approximately 13 senior citizens at the Torah Activities Council's first Adopt-a-Bubbie Hanukkah luncheon.

A photograph of the event appeared on page 3 of section B in the *New York Times*.

The bubbies and zeides were brought to Stern from Project Ezra Nursing Home on the Lower East Side.

The luncheon, held during club hour was open to all students and faculty.

After the meal, those present sang and danced to Hanukkah and other Hebrew songs performed on

the piano by Kari Rybak, SCW sophomore and on the guitar by Liz Jarrett, SCW junior.

In a surprise performance, Charlie, the adopted zeide of Stephanie Ives, SCW freshman, and Devorah Jacobs, SCW sophomore, sang a number of tunes by Al Jolson.

Charmed by their adopted zeide, Ives and Jacobs commented, "our zeide is the best...he got us Neil Diamond tickets."

Following the performances, a Torah lecture was delivered by Helen Bloch, SCW junior.

To conclude the program, the senior citizens lit the eight candles of a Hanukkah candelabra.

"I think this is a beautiful program, especially for Hanukkah. I am very proud to be a Jewish person celebrating Hanukkah and hope everybody feels the same way as I do" stated Charlie.

Rose Rybak, grandmother of Kari Rybak remarked, "The girls of Stern College gave us a lovely time. We enjoyed every minute of it and they took very good care of us."

The goal of the committee is to establish relationships between the women of Stern College and the senior citizens of Project Ezra and other nursing homes.

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EDITORIALS

JUSTICES FOR ALL

Last year all three of SCW Student Councils discussed the possibility of implementing a Student Court at Stern. The Court would hear cases involving student vs. student and student vs. administration grievances. The Court would have six justices and one clerk, all students. The idea is similar to that of the United States judicial system; judgement by peers.

The Student Council members decided that there was no need for a Student Court at Stern for it would promote disputes between students and could prove embarrassing for all parties involved.

A Student Court is not a new concept to Yeshiva University. Until five years ago, the Stern College Student Court tried cases, however, due to conflicts with the administration the Court was dissolved. At YC, the administration helped the men reinstate the Student Court this semester. The men rewrote the Court constitution and will begin hearing cases soon.

Many women at Stern feel that a Student Court would be a fair and educational way to resolve disputes. The Court would have jurisdiction over certain dorm disputes, theft, and grievances with the administration. It would be worthwhile to hold a referendum for students to vote on this issue, democratically. Give the students a chance to decide if a court would be an idea worth pursuing.

THE MIRACLE ON 34TH STREET

Glorifying the miracle of Hanukkah has been perceived to mean: buying an extravagant menorah and expensive gifts. While these practices to celebrate Hanukkah are valid, the women at Stern College fulfill it a different way. Pedestrians walking down 34th Street between December 8th and 16th are treated to a beautiful Stern tradition.

Students light their *menorot* in the lounge at Brookdale Residence Hall, displaying them in the window facing 34th Street. People passing the window have even stopped and come in to light a menorah with the women. This is truly the glorification of the Hanukkah miracle. Not only are the women fulfilling the *mitzvah of persumah nisah*, but they are helping Jews who otherwise would not be fulfilling the *mitzvah*. It is a true miracle on 34th Street.

BUY A BIG BUILDING

-DEBORAH KENNY
RESIDENCE HALL SUPERVISOR

The Observer Board would like to express it's condolences to the Witty Family on the passing of Rabbi Witty, Central principal. Shiva for Rabbi Witty will be observed (as of Dec. 17th) at 147-32 77th Road Kew Garden Hills, Queens.

The Observer

245 Lexington Avenue, New York, N.Y. 10016 340-7794, Fax (212) 725-9473. Published tri-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. We do not endorse any of the products or services advertised in these pages.

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LETTERS

Readers are encouraged to submit letters to the Editor. It should be remembered that the opinions expressed in these letters only represent the views of the signers and not necessarily endorsed by THE OBSERVER, the student body, the faculty, or the administration of Yeshiva University. Readers are invited to respond to these letters as well.

A RESPONSE TO LAVISH WEDDINGS

TO THE EDITOR:

We were delighted to read the letter "Lavish Weddings" in the November 23rd issue. Finally, an expression of the feelings we have had for so long.

One of the aspects of being in Stern is the feeling that everyone around us is getting married. And everyone appears to be doing it the same way - lavishly. Wedding plans mean ice statues and smorgasbords without end, to name a few. The emphasis is on the race to have the most beautiful, most expensive wedding, to try and outdo the next person.

A peculiar forgetfulness seems to pervade all of these plans. Somehow, we have forgotten that a wedding - the joining of two half-souls into one hopefully everlasting one - is a spiritual event. The proper preparation for this union is increased *RUCHNIUS* (spirituality), not a sinking into the outrageous atmosphere of *GASHMIUS* (materialism) that is the planning of a modern day wedding. The sad fact is, in truth all these preparations are in vain. Ask the queen of the event, the *kallah*, what she remembers after her wedding. It is most likely that the ice statue of an angel will not be first on her list.

And then there is the puzzling econom-

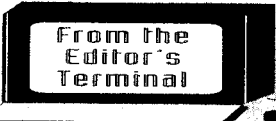
ics of the situation. I hear girls all around me worrying about loans for school and bills they have to pay. We would assume this reflects their parent's financial situations. One of us took out loans for college because her parents had four other children to put through day school while she was gone. How can we or other students like us expect our parents to take out loans for a typical "outrageous" wedding when they're still busy paying for our college education?

Where is the money for these weddings coming from? Perhaps this is the reason for the pressure to wait to get married. Wait until we are rich enough to afford it. Then the young couple, having had a forty to fifty thousand dollar night, must work doubly hard to support themselves.

It's time we realize that the meaning of a wedding is not the show, but the marriage it creates.

Sincerely,

Michal Zipper SCW '94
Rebecca Allen SCW '96



From the Editor's Terminal

I have just returned from a trip to Israel. I went to check out my options for next year (and the next year) and what I found both encouraged and sobered me. The repercussions of the supposed "peace agreement" can be found in the innocent lives lost to terrorist gunfire.

Daily headlines tell of the tragedy de jour: the kindergarten teacher, the father of 13 children along with his eldest son, and the farmer in his field. The attacks were not only in the contested areas. In Holon, for example, a terrorist boarded a bus threatening to kill everyone on board. The Egged driver kicked him down the steps, and a soldier shot him. Passengers died as a result of the gunfire.

A father and daughter picked up two hitchhikers, and on their way to Jerusalem the car's exhaust pipe started to drag. They were not sure if they should stop to fix it or keep driving. They stopped the car, and as they fixed the pipe, a car full of terrorists drove by and opened machinegun fire on them. The young teacher they picked up died with over 15 bullets pumped into her. The other casualty was a boy who was about to start his army service the next day. He is the first cousin of a friend of mine. The names go on, each story with its unique tragic elements, an

THE LOSS OF WORLDS

entire world lost forever.

I drove through Jericho last week, possibly for the last time. Forgive me for my naivete, but aren't we giving back the area so we can coexist in peace? If that is the case, then why do we have to drive on alternate routes upon leaving Jerusalem? Is it because we don't want to be stopped by the Palestinian police department?

The question is what can we do here? We cannot silently shirk our responsibilities to secure the safety of Israel; we must voice our concern to whoever will listen.

Yesterday, some friends and I attended a rally in Times Square sponsored by the World Committee for Israel. The rally featured various speakers, each with a similar message: Act.

Call your representatives in Congress. Leave a Public Opinion message with your concern. Call the Israeli Consulate in New York (212) 351-5310.

In the mortal words of T.S. Eliot's *Unlabeled Preface*, "dare to disturb."

Ha'am Im HaGolan

Beth

OPINIONS

Enough Russian Jews?

By OLGA GUTMAN

This is in response to the article by the president of the American Zionist Movement, Seymour Reich, entitled "America Has Enough Russian Jews" in the *Jewish Week* of October 15, 1993. The issue of how many Russian Jews (if any) America should accept is very controversial and I feel the students of Yeshiva University should be aware of it.

The title of the article made me furious. I am a Russian Jew, and the title meant that this country has enough of "my kind." The title meant that the United States has no room for my uncles and my dear friends. I paused. I paused to calm down and prepare myself for a careful and bias-free examination of the author's arguments.

I got so much into "opinion and feelings neutrality zone" that when I finished reading, my immediate reaction was, "This author has a good point". However, as my emotions and memories of what it means to be a Jew in the former Soviet Union came back to me, I started having doubts. When I brought my knowledge of the situation together with the arguments from the article, the conclusion that America should dramatically reduce the number of Russian Jews it accepts, was not valid any more.

Mr. Reich's first argument is based on the fact that Russian Jews who want to emigrate, have Israel. This is true, but many Russian Jews choose to stay when their only option is Israel. The main reason is unemployment. Most Russian Jews are members of "intelligentsia"; they are engineers, doctors, teachers, etc. Israel, though a wonderful country, is small. It does not need so many doctors and engineers. This is why many Russian Jews sacrifice their safety for economic security. This is their choice.

In his article, Mr. Reich mentions that *Pravda*, an anti-semitic newspaper, was closed down by Yeltsin, and he concludes that anti-semitism is not supported by the government. *Pravda* is now published again. The situation in the former Soviet Union is still very unstable.

There is something Americans have to realize. Russian Jews face two types of anti-semitism. The first one is governmental, and as the former Soviet Union becomes more and more democratic, governmental anti-semitism will decrease. The second category is what I call "civil" anti-semitism, which is displayed by anti-Jewish individuals on a personal level. Russia has a history of oppressing Jews, and it has left a mark on Russian people's mentality. Individuals who hate Jews are in many respects even more dangerous than anti-semitic governments. The governmental policy can

be changed by means of international and domestic pressure; it is almost impossible to modify mentality in the short run. If something goes wrong in Russia, Jews will be blamed. Then they will face individual anti-semitic attacks, and the government may be powerless. Jews who are now staying in Russia because of economic reasons, can be blamed for their "nearsightedness", but what about their children? They cannot leave alone. I know many families where children are ready to go to Israel. But their parents stay because they are afraid that they would not find a job in Israel and they would not be able to support their families. These children face potential danger, and if something happens in Russia, they will suffer for nothing.

I came to the United States three years ago. This year I am graduating from Yeshiva University and planning to go to law school next year. Most of my friends are Russian Jews and about 95 percent of them are in college. They plan to go into medicine, accounting, law, computer programming, psychology. Compared to average American young people, my friends are noticeable because of their ambitiousness and seriousness. They are all very thankful to the United States which gave them freedom and opportunities they could never have in Russia.

In another five-ten years they will become professionals, and I am confident that they will make America proud. Most Russian Jews feel obligated to this great country, and they are ready to show their gratitude. As educated and hard-working individuals, Russian Jews and especially their young generation, will enrich human capital of the United States, and make this country more efficient and productive. Thus, economically it is beneficial for America to accept Russian Jews, and the more Russian Jews America has, the better it is for the economy in the long run.

The issue of whether America has enough Russian Jews, is a very sensitive one. It is economically beneficial for our country to have more Russian Jews. However, it is even more important that by accepting the Russian Jews we are saving their children. Jewish children who will grow up in a country where they will have equality and freedom. This is the most significant reason to consider when deciding on how many Russian Jews America is to accept.

—Gutman was born in Minsk, Belarus, former Soviet Union. She is an Economics major and resides in Brooklyn.

LETTERS

PROFILE

ADS

INAPPROPRIATE

To the Editor:

We are writing concerning the advertisements for Profile Fitness Club for Women found on the back covers of the past three issues of *The Observer*. Although we realize the importance of advertisements in *The Observer*, and have heard that they are approved by rabbinic authorities, we felt that the picture is inconsistent with the goals and values of Stern College. The advertisement would have been equally effective without the picture of a woman inappropriately dressed.

This concern was voiced by not only ourselves, but by others in Stern College and Yeshiva College, as well as alumni. Some might maintain that only women read *The Observer*, but this statement is not true. The mere fact that there are male faculty, (aside from those Yeshiva College students and alumni who receive it), disproves this argument.

In addition, we find the fact that this ad was printed to be hypocritical, considering the editorial found in the very same November 23, issue, "Skirting The Issue," proclaiming the importance of the dress code whose violation "tarnishes the

atmosphere in the College." Does this ad not do the same?

Thank you for your consideration.

Aliza Dworkin,
TAC President, SCW '94
Navi Bardash SCW '94
Tali Ben David SCW '94
Maya Braun SCW '94
Rebecca Lawrence SCW '94
Lisa Lebovic SCW '94

Editors Note:

The editorial of November 23 regarding adherence to the dress code, stated: "But independent of the halakhic implications, disregarding this rule violates the student-university honor code and tarnishes the atmosphere in the college." The emphasis of the quote, and the editorial as a whole, was that it is students' disregard for school rules, their failure to honor a university code that tarnishes "the atmosphere in the college." We were not making a religious judgement, nor discussing the halakhic issues regarding skirt length. Rather we were advocating the obedience to a university rule, not promoting the religious implications of that rule.

Our Business Editor consulted Rabbi Tzvi Flaum, Mashgiach Rvchan of Stern College, before we accepted the advertisement, and he saw no problem with the ad.

Therefore, I fail to see the hypocrisy of which you accuse us.

THE OBSERVER WELCOMES LETTERS TO THE EDITOR & OPINION PIECES. PLEASE DROP THEM OFF IN THE NEWSPAPER OFFICE, FIRST FLOOR BROOKDALE HALL. PIECES CAN ALSO BE MAILED TO THE SCHOOL BUILDING.



ETHIOPIAN WOMAN DESCRIBES HER ODYSSEY TO ISRAEL

**Malka Bina, of
MaTaN Also Speaks**

By ILANA WERBLOWSKY

Sivan Eitzbaha spoke to students at Stern College about her experiences as a young Jewish woman in Ethiopia and Israel. The program on Monday December 6 also featured Malka Bina, Educational Director of MaTaN- *Machon Torani L'Nashim*, a women's institute for Torah studies in Israel.

Eitzbaha, only 20 years old, described her journey from Ethiopia and the danger it entailed, including spending almost a year in the Sudan before reaching Israel. She described some of the unique religious customs in the Ethiopian Jewish community. Eitzbaha spoke about a yearly holiday, founded upon the community's hope to reach the Holy Land, during which members of the community wore white, fasted, and talked about their special Torah written in an ancient language only understood by the *Kerem*, the Rabbis. She explained that while many of the customs that comply with religious law are still kept, others have been abandoned.

Eitzbaha spoke of her deep commitment to Torah learning and her desire to learn more. As she answered the students' questions, Eitzbaha revealed her enthusiasm for Torah ideals and the plight and hardships faced by the rest of the Ethiopian Jewish community in Israel.

Bina, who introduced Eitzbaha's lecture, described MaTaN and the programs it offers. MaTaN, at the forefront of Jewish education for women in Israel, has over 500 women, from all over the world, currently enrolled in its various programs.

As part of its aim in providing high caliber learning for women, MaTaN coordinates outreach programs including the Jewish Heritage Program for Russian immigrants and a new program established for Ethiopian women. This track at MaTaN was established in order to provide Ethiopian students like Eitzbaha with a secular education within a religious framework.

OVER 800 RALLY ON BEHALF OF SYRIAN JEWS

CHERYL L. LANGNER

On December 5, 1993, a rally for the plight of Syrian Jews was held outside the Syrian Mission to the UN at Second Avenue and 44th Street. 800 people gathered at noon to protest President Hafez al-Assad's disregard of the commitment he made to President Bush in April 1992 to allow Syrian Jews to leave Syria.

Between April and October 1992, 2600 Jews were permitted to leave with their families. However, since then, only three to five exit permits have been issued to Syrian Jews per week. There are currently 1400 Jews in Qamishli, Aleppo, and Damascus, all struggling to leave the country. Permission to travel is given to one family member at a time to restrict travel and hold Syrian Jews hostage.

The demonstration was held to call on President Assad to allow Syria's Jews to travel freely, to charge Syria with abuse of humanitarian principles, and to lift the rule that bars families from leaving Syria together.

Alice Sardell Harary, President of the Council for the Rescue of Syrian Jews, outlined the current plight of Jews living in Syria, and called for action on behalf of Syrian Jews. The Jews that are still in Syria live in concentrated areas, much like ghettos, and are monitored 24 hours a day by the Mukhabarat (Syrian Secret Police). Leaders of the Jewish communities must report to the Mukhabarat regularly. Due to economic restrictions, many of the Jews can only find work as craftsmen or peddlers. It is extremely dif-

ficult for Syrian Jews to practice their faith. There is one kosher butcher for the three Jewish cities of Damascus. There are no secondary schools in Syria for Jewish education. Muslim headmasters supervise the two remaining elementary schools in Qamishli and Damascus. Oral or written instruction the Hebrew language is prohibited.

Among those present at the rally were Senator Alfonse D'Amato, Congressmen Charles Schumer, Gary Ackerman, Eliot Engel and Gerald Nadler, Peter Vallone, Speaker for the New York City Council, Sheldon Silver of the New York State Assembly and the leaders of many Jewish organizations. The most heartfelt and rallying speech was delivered by a recent Syrian Jewish emigre. To protect the security of family still in Syria, he remained anonymous and appeared draped in a shroud. The emigre addressed the sudden reversal of President Assad's policy of allowing Jews to travel abroad.

"What happened now about the freedom of the Jews, so suddenly again the Syrian Jews were and are trapped in Syrian and the families separated, a father, a mother, a son and a daughter?"

He called for all Americans to voice their outrage and appeal "to the Syrian mission, to the Syrian President Mr. Assad, to the Syrian people, please have mercy on the Syrian Jews, compassion on the Syrian Jew. Freedom for our brothers. Now, we are in your hands. Freedom for the Syrian Jews!"

BEN-SASSON SPEAKS ON RAV SAADIA GAON

By RENA MAY

Professor Menachem Ben-Sasson of Hebrew University addressed graduate students, undergraduate students, and professors on "Rav Saadia Gaon and the Shaping of Oriental Jewry in the Middle Ages". The Bernard Revel Graduate School sponsored the lecture of Tuesday, November 23, which was part of the annual series of lectures in cooperation with the Rabbi Gilbert Klaperman Symposium Fund.

Approximately 30 people attended the lecture at Furst Hall on the Joel Jablonski Campus. Professor Ben Sasson discussed Rav Saadia Gaon and his influence on Jewish life during the Middle Ages. He explained that since a large percentage of the Jewish population was situated in Babylonia, Rav Saadia was able to inspire many people in his position as *Rosh Golah*. Ben-Sasson noted the perplexing fact that not only was Rav Saadia influential in Babylonia, but in the Ashkenazic commu-

nities as well. He was able to bridge the gap between Babylonia and Israel, something few other leaders could accomplish. Rav Saadia, Ben-Sasson claimed, was not only a religious leader, but a political leader as well.

Ben-Sasson also explained that through studying the many prayers that Rav Saadia wrote, we can learn a tremendous amount about the life and views of the Middle Ages.

Professor Ben-Sasson is an internationally renowned authority on Jewish communities in the Islamic medieval world. His areas of expertise include the history of medieval Jewry in Muslim lands in the 8th through 11th centuries. Ben-Sasson has published extensively in his field of specialization including three books and numerous scholarly publications. He has received several awards and has been a visiting professor at a number of universities, including Yeshiva University.



OVER 130 STUDENTS ATTEND LECTURE ON HASIDUT

By RACHEL POSNER

"Hasidut- A Pleasure to Serve" was the topic of the lecture delivered by Rabbi Hanoch Teller on November 22. Co-sponsored by the Torah Activities Council and the Student Organization of Yeshiva, the lecture attracted over 90 women and 40 men.

Teller, although not a hassid himself, discussed the beauty which can be found in the hasidic way of life, while at the same time pointing out some of the evils found in society today. Teller illustrated his points through various engaging and humorous stories. He made references to the years he was a student at Yeshiva University and to the time he spent teaching many of the women in attendance in *yeshivot* in Israel.

Rabbi Teller, aside from being an author and a world-wide lecturer, is a rebbe in various women's *yeshivot* in Jerusalem. For his former students, this visit to Weissberg Commons brought back memories of *shiurim* they had experienced during their year of study. Many appreciated the opportunity to hear him again. Devora Jacobs, SCW sophomore, commented, "I had him as a teacher in Israel and it was great to see him again, and of course the *shiur* was interesting, an added plus."

Chanie Danzger, SCW sophomore, commented, "If he came to inspire us, he was successful."

Teller's visit is part of a series of TAC sponsored *shiurim* throughout the year featuring visiting teachers from *yeshivot* in Israel.

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STUDENT CALENDAR

DECEMBER EVENTS

12/12-12/20 Semona Sepherad Sephardic Cultural Festival

12/16 Accounting Society -Ice Skating
at Sky Rink, 8pm

12/17-12/18 College Democrats & Sophomore
Class Shabb-a-ton

12/18-12/23 YCDS Play

12/21 Friday schedule on Midtown Campus

12/22 Dr. Abraham on Medical Ethics,
During Club Hour

12/23 SCW Blood Drive - Gym 8:30 am-2:00 pm

12/24-25 Keshet Club Shabb-a-ton

Harvard Prof Delivers Kukin Lecture

By CHANA RINGEL

On December 7, Dr. Elias J. Corey, Harvard chemistry professor and 1990 Chemistry Nobel Prize Recipient addressed a large audience of students and professors in Weissberg Commons. The event was part of the Ira Kukin Chemistry lecture Series. Supported by Dr. Kukin, the lecture series features renowned scientists. The lecture was sponsored by the Chemistry departments and clubs at Stern College for Women and Yeshiva College. Corey discussed "Molecular Robots, Small Molecules as Enzyme Catalysts."

Corey began by stating that the specificity and organization of carbon compounds in the cells is what makes life possible. He explained that certain compounds are useful in the body, only in a specific form or configuration. Molecular robots, with their catalytic compound behavior, enable the synthesis of specific configurations of molecules in a purely useful form. These robots act in a directed, controlled and repetitive manner that force other molecules to react in a certain way, ensuring that the chemical reaction will produce a single product that can be used in the body by controlling chirality and forming these enantiomerically pure drugs these robots aid in cholesterol production. They also enable the synthesis of "dopa," a useful form of epinephrine, and prozac, an anti-depressant in a form the body can use.

A leader in the field of synthetic organic chemistry, Corey's work has contributed to the medical and industrial communities. Corey headed the team of scientists to synthesize prostaglandins, among whose functions are controlling blood pressure and smoothing muscle synthesis. Corey concluded with optimism that the use of these robots in the

DR. HAYM SOLOVEITCHIK ADDRESSES CHANGES IN CONTEMPORARY ORTHODOXY

By ALIZA MILLER

Dr. Haym Soloveitchik delivered a two part lecture on the "Transformation of Contemporary Orthodoxy" on Tuesday November 30 and Wednesday December 1. Over 100 people were in attendance in Furst Hall at the Joel Jablonski Campus. The lecture was part of a series sponsored by the Bernard Revel Graduate School in cooperation with the Rabbi Gilbert Klapperman Symposium Fund.

Soloveitchik, in his first lecture, addressed the phenomenon of "the swing to the right" that has taken place in both modern orthodoxy and in the *haredi* community." He explained that in contemporary society, *halakha* authority is no longer based in the home, rather it is rooted in texts. The lifestyle created by focusing on a text demands a higher level of accuracy, resulting in a tendency to become more stringent in many areas.

In his second lecture, the function of *yeshivot* in modern society was discussed. Soloveitchik explicated that because the role of the Jewish home has diminished, the *yeshiva* today is foremost in "habituating the religious experience." Additionally, he analysed the phenomenon of the concentration of authority upon those who have mastered the most texts.

future will help "elevate humanity to a much better condition." He then encouraged students to take interest, reminding us that "in every challenge there is an opportunity."



RABBI AVI WEISS AWARDED RABBI OF THE YEAR

By ILANA GORDON and KAREN MILLER

The New York Board of Rabbis presented Rabbi Avi Weiss with the Joel and Maria Finkel award for "Rabbi of the Year" on Monday evening, November 22, at the Hebrew Institute of Riverdale. The award was presented by Rabbi Emanuel Rackman, Chancellor of Bar Ilan University.

Weiss is known for having traveled to the Soviet Union to defend the rights of Soviet Jews to practice religion freely. He currently spends much of his time fighting for the release of Jonathan Pollard, who has been imprisoned for nine years. Weiss is active in voicing the fears of the Jews living in Judea and Samaria.

Weiss, Rabbi of the Hebrew Institute of Riverdale, marks his 25th year of teaching at Stern College. Rabbi Jeremiah Wahlberg, president of the New York Board of Rabbis conceded that this award

was given "about 20 years too late. Forgive us Avi, for those of us who did not realize." Former Mayor Ed Koch attended and claimed "in our midst there is a Jewish hero."

Mayor-Elect Rudolph Giuliani was present to share in the honor bestowed upon Weiss. Giuliani stated, "I can't imagine a more well-deserving recipient of this award...all of us Jews and non-Jews as well have a sense that this is a man of principles...I hope that with this award the rest of the city will see that great value of Rabbi Weiss."

Weiss' dedication to the Jewish community is exemplified by his acceptance of the award. He divided the 10 thousand dollars among his synagogue, the Coalition for Jewish concerns - AMCHA, of which he is national president, the Ben David family of Kiryat Shmona whose father was killed by a terrorist attack, and Leo Vinokur, a 12-year-old boy left fatherless as a result of a mugging.

Weiss stressed in his acceptance speech that "...This award is not for me, but for the causes for which we've fought. The early days of the Soviet Jewry movement, the Ethiopian Jewry movement, the struggle to stop the American abandonment of Israel whenever it surfaced, Bitburg, Waldheim, Demjanjuk, Jonathan, Yankel...This award is not for me but for the *amcha*...This award is not for me, rather recognition of the methods we've used to further our cause."

He also stated that "This evening says that no longer with such ease and impunity can a political or religious leader call a Rabbi who defends Jews a *maragot*..." He concluded by explaining that this award serves as "a declaration that as much as the *amcha* needs the establishment, the establishment needs the *amcha*...even more."

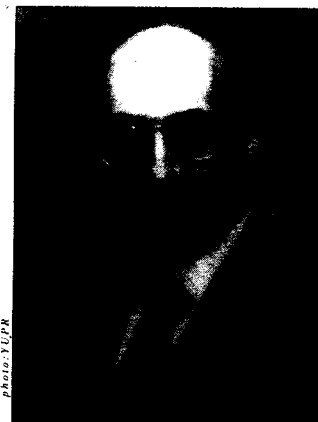
NEW ACCOUNTING PROFESSOR EMPHASIZES INGREDIENTS FOR SUCCESS

By AVIVA FRISCH AND
LAURA GROSS

Dr. Charles J. Snow has recently been named Professor of Accounting at Yeshiva University's Sy Syms School of Business.

Professor Snow's teaching philosophy goes beyond presenting the course's curriculum. He stresses three major ingredients for success. The first ingredient he emphasizes is that business students should acquire some working experience while in school so that they can become more comfortable with the interface that takes place in the business world. The second ingredient for success, according to Snow, is diligent work on the part of the students in the classroom, which is indicative of the student's future diligence and hard work beyond the classroom. Third, he feels that a critical and significant component of success is the mastery of excellent writing skills, which will help the students in any discipline they may choose to pursue.

After graduating Yeshiva University High School for Boys, Snow continued his YU education, graduating magna cum laude with a Bachelor of Arts degree in economics from Yeshiva College in 1973. He earned his Masters in philosophy in 1978 from NYU's Graduate School of Business and received a Ph.D. in accounting there in 1980.



Most recently, he was the Executive Director of Classroom Inc., an organization which he founded to prepare high school graduates for entry into the work place. From 1985 to 1992, Snow was employed by Morgan Stanley Co. Inc. where he began as a director of training in the controller's department and eventually became vice president and worldwide director of training for its finance, administration and operations divisions. He has also worked as a franchise administrator for the Person Wolinsky CPA Review Course. Additionally, Snow served as an assistant professor at Baruch College.

Snow is looking forward to "an exhilarating professional and personal experience with his students at Sy Syms."

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SCW AND SSSB HOLD ANNUAL OPEN HOUSE

By NANI FREDMAN

On Sunday November 21, Stern College for Women in conjunction with Sy Syms School for Business held their annual open house. The Stern College building was filled with several hundred prospective students and parents.

The objective of the open house was to allow potential students to meet Stern College administration and faculty, explore various majors, view the Midtown campus, and gain a feeling of the college atmosphere.

The Open House began with a series of informative lectures and a question/answer session. Parents questioned various service, *chevruta* programs, clubs, shabbat programs, and sports teams. These questions were fielded by a panel

of Stern College administrators such as Dean Karen Bacon and Assistant Dean Ethel Orlian. Neil Harris, Director of finances, announced the Rachel Golding 40 million dollar benefaction.

Stern College student leaders, faculty, and administrators, met with the perspective students and their parents. They were informed about the possible majors available in Stern. Pearly Benhamu, an SCW junior and student volunteer, commented that the open house was very informative.

Following the career workshop was a lunch sponsored by the Stern College cafeteria.

Michael Kranzler, Director of admissions, stated "I'm very happy and enthusiastic [about the turnout] but I'm not surprised."



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THE MAKING OF A MIDRASH

By LAYALIZA KLEIN

"...and they stood under The Mountain: accept the Torah, or perish!"

It is "surprising the degree to which this becomes the authentic way of understanding what happened at Sinai," asserted guest lecturer Professor Gerald Blidstein.

A professor and former Dean of Faculty at Ben Gurion University of Beer-Sheva and a former professor at Stern College for Women (1965-1968), Blidstein offered a new angle on *Kafah A'leihem Har K'Gigit* in a lecture co-sponsored by the Rebecca Ivy Department of Jewish Studies and the Max Stern Scholars Program.

Blidstein asked the 60 students gathered at SCW on Nov 29 to take a look at the origins and development of the well-known *midrash*.

Blidstein pointed out that this particular *midrash*, only one of many that appear in *shas*, is known partly because it appears in Rashi's commentary on *chumash*. Blidstein called Rashi on *chumash* a "conduit to reach the Jewish mind."

In any event, also essential to its popularity, continued Blidstein, is the "graphically powerful image" of quaking beneath an uprooted mountain, and the "idea of a compulsion which man resists at the peril of his existence." Of course, Blidstein added, that is exactly the problem with the *midrash*, since "responsibility [in accepting something] normally implies freedom."

It was therefore tantalizing to find *tanaitic* material which also deals with a fear at Sinai, but not a fear of the mountain. In these *midrashim*, noted Blidstein,



Dr. Shatz and Rabbi Kannerfogel introducing Gerald Blidstein

"The hovering mountain provides security from some other threat."

In the process of showing that the *Michilta midrash* quoted by Rashi might have originated with the opposite message, Blidstein noted another trend in *midrash* wherein two *Tanaim*, Rabbi Elazar and Rabbi Akiva, have a tendency to assign various ambiguous *midrashim* as referring to *Yam Suf* and *Matan Torah* respectively. The source of this disagreement incidentally provides a fascinating lesson. At issue between the two was an ideological question: where is God's greatest Presence felt? In "giving and living with Torah" (*Matan Torah*) or "in redemption in history" (*Yam Suf*).

Concluded Blidstein, are the *midrashim* showing a shift in thinking from *Har Sinai* as security, to the *Har Sinai* looming as a threat as we learn it today? Or alternately, are they saying that *both* views are authentic aspects of the experience. "Love, benevolence and warmth" and "compulsion and existential fear," Blidstein argued, "often go together when speaking of God." For R. Akiva, he said, it was indeed probably both.

Blidstein left students with another point. He called "the heavy stress on the threat aspect, on *Kafah A'leihem Har K'Gigit* as the *only* modality of understanding the acceptance of the Torah," an "interesting educational policy."

STERN WOMEN ADDRESS CONVENTION

continued from page 1

As participants in the convention, the students were able to take advantage of the *shiurim* that were given, as well as the personalities that were present. Rabbi Jonathan Sacks, Chief Rabbi of Great Britain, addressed the convention on Friday night presenting "an outsider's view of American Centrist Orthodoxy." Elaine Sacks, wife of the Chief Rabbi, met privately with the Stern students to discuss the role that she plays in Great Britain's Jewish community. Among others, Rabbi Meir Goldvicht and Rabbi Michael Rosensweig, *magidei shiur* at Yeshiva University, each presented *shiurim* on *shabbat*.

Dworken, SCW Senior and President of Stern College's Torah Activities Council, commented, "I am glad that we, as Stern students, had an opportunity to be part of such an historic event. The convention, I believe, was a source of *chizuk* and an inspiration to increase involvement in the Jewish community. It provided for

the attendees a sense that we are 'all in this together.'"

Rachel Levitt, SCW Senior, together with Tehilla Goldberg, SCW graduate, and David Kaplan, YC Senior, ran educational programs throughout the weekend for the youth. Levitt noted, "I am impressed that today's Orthodox leadership sees educating the youth as an important aspect of any educational conference. We thank them for affording us the opportunity to participate in the conference."

Levine, SCW Senior, observed, "Aside from the personal benefits of being able to participate in so many of the aspects of the weekend, we also contributed to the *ruach* of *Shabbos*. The YU contingent initiated Friday night *zmirot*. This helped complete the *Shabbos* atmosphere for the entire dining room."

All of the student participants agreed that the conference was in many ways a rewarding experience.

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HANUKKAH DINNER*Continued from page 1*

Directors of Bernard Revel Graduate School, and his wife are benefactors of Jewish education at YC, Stern College for Women, and BRGS.

Jack Kemp, who served nine terms in the US House of Representatives, conveyed in his address that, "It is truly holy ground on which Yeshiva University's work is being done. Teaching the young. Reminding young men and women of our past and hopefully the future." He further explained his understanding of Israel's position in the Middle East and the sacrifices Israel has made for peace. Kemp concluded by saying, "The light that shines this Hanukkah will remind the world that the march of truth is on the way."

Abba Eban, former Israeli Foreign Minister and Ambassador to the US, remarked in his dinner address that, "Israel is at the peak of its military power and political diplomacy." Resulting from agreements this year, Israel is in diplomatic relations with 100 capitals. "Since blood is Israeli blood, they take responsibility for blood lost," concluded Abba Eban.

Burton P. Resnick, chairman of the Executive Committee of YU's Board of Trustees and chairperson of the Board of Overseers of Albert Einstein College of Medicine, served as dinner chairman.

At the dinner, the Rachel Golding benefaction, as well as other donations, were announced. Among the contributions were funds to computerize the YU libraries. "Who says that miracles no longer happen?" quipped Dr. Norman Lamm in response to the benefactions.

Student representatives of YU undergraduate schools were invited as guests of Lamm.

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Hani Gaib and Rebecca Wolf playing games with the children.

STUDENTS SPONSOR HANUKKAH CARNIVAL FOR WASHINGTON HEIGHTS RUSSIAN COMMUNITY

By ABBY COOPER

Hanukkah began early at Yeshiva University on Wednesday night, December 1, when Stern College and Yeshiva College students joined in Weissberg Commons to sponsor a Hanukkah carnival and concert for the Russian community of Washington Heights.

Approximately 200 Russian men, women, and children attended the program co-sponsored by the Torah Activities Council of SCW and the Philanthropy Society of YC.

The event consisted of two parts - the carnival for children and the concert for the adults. Dr. William Schwartz, vice president of Academic Affairs, addressed the audience before the carnival began. Both Schwartz and his wife were actively involved in the festivities.

The Torah Activities Council concentrated their efforts on the carnival for the children. The carnival, which featured approximately 12-15 booths, was geared to provide fun for children of all ages while at the same time teach them about Hanukkah. "Playing dreidel" and "squirt the

candles on the menorah" were two favorite booths among the children. The children walked away with pockets stuffed with prizes and with made-up faces.

Following the carnival, a film about the story of Hanukkah, *Lights*, was shown in Russian.

The Stern students expressed enthusiasm about participating in the carnival, as one student exclaimed, "It was unbelievable! I was thrilled to be a part of this big mitzvah."

Later in the evening, everyone danced to the music of Shlomo Carlebach. Afterwards, *latkes* and donuts were served. All those at the carnival received complimentary menorahs.

Aliza Dworkin, TAC president, described the significance of the carnival. "It is so important that we welcome Russian immigrants into the Jewish community. The carnival and concert was that welcome."

A similar event is planned for February in celebration of Purim. Students interested in participating can contact committee heads Abby Cooper and Tamar David.

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THE RAV'S TEACHINGS LIVE ON

By JENNIE SHAPIRO

The passing of Rabbi Yosef Dov Soloveitchik last spring left both the faculty and students of Stern with a sense of overwhelming loss. Stern women felt particularly saddened because most never had any direct with the Rav.

In order to help preserve and immortalize the Rav's Torah, Rabbi Ephraim Kanarfogel, Chairman of Stern's Rebecca Ivy Department of Judaic Studies, asked teachers to begin incorporating the Rav's thought into their courses. But according to Rabbi Kanarfogel, independent of his request, most teachers "felt more compelled to emphasize" the Rav's teachings on their own. "You want to talk about the Rav...you feel an obligation to tell people about him."

In Rabbi Kanarfogel's own course on "The Interface Between Philosophy and Kabbalah," he has found many opportunities to expose students to Rabbi Soloveitchik's ideas.

In his Jewish Ethics class, Dr. David Shatz includes a unit on *Taamei HaMitzvot* which emphasizes Rabbi Soloveitchik's approach. "I have also done this in the past," explains Dr. Shatz. "The Rav had much to contribute to many areas of thought."

Rabbi Tzvi Flaum wants his students to realize "who the Rav was and the impact he has had on the Yeshiva and on the Rebbeim here. Everyone is trying to share [with others] the Rav's Torah from their perspective. The Rav was a unique person-

ality. There was no field that he didn't deal with."

"Most of his works are not printed so I think teachers feel an even greater responsibility to focus on his ideas in class."


Rabbi Mordechai Cohen, who teaches several courses in the Bible Department, also emphasized the wide range of subjects to which the Rav contributed: "He had something to say about every aspect of learning."

"Even before the Rav passed away, I found his ideas relevant to class. Incorporating his thought into the curriculum is something that's naturally part of my learning. I'm only following what Rav Schachter and Rav Lichtenstein, [both students of the Rav], did so often [when I studied in their shiurim]."

In his course on Psalms, Rabbi Cohen refers to the Rav's philosophy of prayer. His students studying the Book of Job are exposed to the Rav's analysis of the dichotomy between language and reality, and the use of language as a way to structure reality. This idea is developed by Rabbi Soloveitchik in his *Halakhic Man*.

"Everyone can learn something from the Rav," reflected Rabbi Cohen. "Tzaddikim b'mitatem kruyim chaim." [Even after death, the righteous are considered living.] The Rav continues to live through his teachings."

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OPINIONS

Equality First!

By Robin Byock

I go to Yeshiva University. So why, after stating this, does a confused look immediately appear on the face of the person I'm talking to? Then, suddenly, a realization hits him, "Oh, you mean Stern College?"

Many people do not understand that Yeshiva University is comprised of two undergraduate schools: Stern College and Yeshiva College. This means that, firstly, I go to Yeshiva University as well as Stern College, and secondly, Yeshiva College and Stern College are equal halves of the same institution. I should not receive a questioning look (as if my mind must not be functioning properly) every time I state that I go to Yeshiva University. Let's face facts, I say "Yeshiva University" because it sounds more prestigious than "Stern College" due to the word university which implies a more prominent institution than a college. Just as the men uptown at Yeshiva College say they go to YU, Stern women should affirm that they too go to YU.

It is also important to understand that something exclusively credited to Yeshiva College or Stern College, will exclude the other. A recent situation will illustrate my point. Yeshiva University's Spring 1993 psychology journal, *Psychopath*, which was comprised of articles by Stern College and Yeshiva College students, was erroneously called "The Official Journal of the Yeshiva College Psychology Club." The Stern College student involvement was blatantly excluded by solely crediting Yeshiva College, regardless of all the effort of the Stern women. This was a serious and inexcusable act of negligence.

Stern College and Yeshiva College as equal halves of Yeshiva University should receive equal benefits. In practice,

cal terms, this means, for example, that in the allocation of the recent \$40 million Golding benefaction, the undergraduate schools should receive equal consideration. Another example regards the funding of the athletic programs. The pool as well as other athletic facilities should be shared between Stern and Yeshiva College. According to the National Collegiate Athletic Association, Title IX is a "federal civil rights statute...that prohibits discrimination on the basis of sex in any education program or activity receiving federal financial assistance." Yeshiva University receives federal financial assistance, and therefore must adhere to Title IX. This includes equal use of facilities such as the swimming pool, the gym, and the weight room. Stephen Young, the new athletics director, has gratefully begun a redistribution of funding. Unfortunately though, the programs are still far from equal, and many of the decisions are out of Young's reach.

Hypothetically, a Stern student, not frightened by the possibility that her university life may be made miserable, could legally fight the administration with Title IX for use of the pool, gym, and weight room. If Yeshiva University continues to receive federal assistance, they are legally violating a federal rule.

Stern College students deserve the same degree of recognition and advantages as the men in Yeshiva College. When the students come to recognize their significant role, they can force the administration to realize that technically and legally, Stern College and Yeshiva College are equal segments of the same institution.

The next time someone asks you, "Which school do you go to?", tell him, "I go to Yeshiva University." That's the first step in asserting Stern's vital role as part of Yeshiva University.



12 Smiling Women of the Stern College Dramatics Society

HUMOR AND SUSPENSE

DOVETAIL IN STERN PLAY

By GILA REINITZ

I had never seen a Stern College drama production, so my last recollection of a school play dated back to high school. This should explain why I was slightly less than excited to see the 1993 Stern College Dramatics Society's production of Reginald Rose's "Twelve Angry Women". As it turned out, I was pleasantly surprised.

The women blended suspense with sophisticated humor and held my attention for a fast paced hour and a half of my life.

The play itself is a classic, originally performed by an all-male cast. This was in no way an obstacle for the performers or Director Mark McGovern.

The basic story line involves 12 jurors who must decide on a 19 year old boy's fate. Throughout the play the jurors argue amongst themselves about whether or not he is guilty of murdering his father.

The way in which the actresses interacted with each other showed the cohesiveness of the cast. Dina Maslow's wonderful accent (from an unidentifiable country) sent messages to the other jurors defining freedom in America. I was also quite impressed with the portrayal of a wealthy, high class woman by Naomi Marton.

Shoshana Naidar pulled off a great acting feat. She played a woman from the lower economic class and managed to keep an offended grimace and frustrated look on her face for an entire performance.

In contrast to the serious side of the play was the wonderfully entertaining performance by the gum-chewing Rachel Yunger. She brought much comic relief while convincing the audience that she didn't even know what a "reasonable doubt" was.

Of course the thickest tension was sparked between two characters superbly portrayed by Chavi Sussman and Dafna Kalish. Sussman portrayed a sharp-tongued, sweater-knitting, almost sadistic granny-type, while her opposite, Kalish was the earnest light of truth and justice who spent hours in a hot sweaty room trying to convince 11 others of the accused boy's innocence.

While Kalish attempted to convince 12 jurors, the audience was convinced as well by an intense performance containing ingredients that were made up of pure energy and talent. Though, the play focused on diverse personalities, as McGovern pointed out, everyone was the star.

Self Defense Club Prepares Student for NYC Streets

By REBECCA EHRENPREIS

On Tuesday night, November 31, over a dozen SCW students gathered to participate in the annual Self Defense Club seminar, led by first cue Tora Dojo Brown belt and SCW Physical Education instructor, Sarah Devorah Cohen.

Cohen demonstrated basic self defense techniques in which one can utilize anything from a fist to a simple key chain. She stressed that the techniques must be practiced in order for one to competently implement them as an instrument of self defense.

Self Defense Club president and third cue Tora Dojo Brown Belt Renee Glickman commented on the importance of the seminar. She explained that, "Unfortunately, it is incumbent upon every Jew to learn how to defend themselves, and this does not exclude women. Rampant anti-semitism makes Jews a constant target of attack. Even by virtue of the fact that one lives in NYC today, it is basically a necessity for survival."

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HASC COUNSELORS AND CAMPERS REUNITE AT HANUKKAH CONCERT

continued from page 1

Diaspora Yeshiva Band. Rosenblum joined Fried for a final song, "L'shana haba b'Yerushalayim," next year in Jerusalem.

The YC Philanthropy Society, ran a concession during the concert. All proceeds will go to help fund the society's program to feed the hungry and its other charity programs.

Adding to the holiday spirit was the reunion of many HASC counselors and campers at the concert. Aliza Leiser, SCW senior, described the concert as, "a very ruachdic event; a wonderful Hanukkah celebration. It was so nice to see so many HASC campers at the concert. They really enjoyed it and it made me appreciate the concert even more."

Gurell also praised the behind the scenes work of student council vice presidents Pamela Schlanger and Yoni Epstein and all the concert volunteers.

The sponsors of the concert were Vegetarian Heaven and Village Crown restaurants. Essen West, Har Zion Restaurant, and Ratner's restaurants were the concert benefactors.

AN UPTOWN VIEW: A LOOK AT LIFE IN RUBIN HALL

By Elliot I. Berlin

Please allow a moment for me to introduce this perspectives piece. The information contained in this article is not crucial to anything or anyone and should only be read when there is time to relax and unwind. In other words, it is an on-the-'post-shabbat-lunch-reading chair' I have been assigned the joyful task of expressing the spectacle of dorm life from my humble perspective. Odd that I should receive such a job being that I am one of the most foreboding spectators of life that will ever write for this paper. Anyway, to get started, first lets make sure that we understand the meaning of pros and cons. A pro is usually a good thing, but in my case, it would be a less bad thing. A con, is a bad (or worse) thing. Just like some smart guy once said, "If pro is the opposite of con, then progress should be the opposite of congress", and in my opinion, it is.

Just to be nice, I will start with a pro. Rubin dorm has a nice clean elevator. It is a pro because some other buildings in the neighborhood are much taller and do not have an elevator, and if they do, it usually smells like urine. It is known, that halachically concerning what can be done on the holy shabbat we must refrain from doing things that are regarded as Weekday Happenings or Events. Knowing this makes me wonder what the function of the Shabbat setting on the Rubin Hall elevator does. Does it make the elevator stop on every floor on the way up, and every floor on the way down? That, according to the idea expressed above, can not be a shabbat setting for it is a daily Weekday Happening. I suppose however, that since the elevator only works on the average of once a week anyway, maybe they could get away with calling it a shabbat setting.

That brings me to my next pro, the stairwells. I suppose that we are lucky to have as the happy-go-lucky painter on channel 13 would say "two happy stairwells", whereas other buildings only have one sad one. Here, when the elevator does not work, we are forced bounce down the garbage shoots. Ooops! Did I say shoots? Well, they serve that function as well, but during times of elevator failure, we are forced to use the shoots as a means of intra-building level transfers. Even though there are two stair-

wells shoots in Rubin, for some brilliant planning reason, neither one of them makes it all the way from the top of the building to the bottom; in fact one of them only makes it from the seventh to the second floor. So pretty much, the entire population of people randomly ascending and descending to different heights in the dorm, is forced to use the same narrow two way stair passage. Due to the lack of adequate speed limiting postings and hazard warnings, and the grand amount of rubbish lining the already dangerous and restricting passageway, there are good-o-plenty little slips and falls, and many unhappy Rubinians.

I live in Rubin Hall. I like Rubin because the caf, the convenience store, the pool, the gym, the weight room, and (most of all?) the game room are all situated in my basement. I can't really complain about the food at the caf although if this were a book, the prices would be around chapter eleven (that's were they sent me). Pop quiz: What the heck does the 'C' in C-store stand for? If you said convenience, you've been eating too many 3 for a dollar chocolate bars (have you ever peeped at the date on those things?). The C-store has weirder hours than most Israeli banks, Russian butchers, Polish scientists, Palestinian beauty spas, Ethiopian weight loss centers, etc. The Gottesman health club is really very nice. The near Olympic size pool is heated to just the right temperature, and there is plenty of room to swim laps or just hang out and relax after working out, or just to unwind, there is an excellent jacuzzi, steam room, and sauna combination. The facilities there are all always nice, cleanly and enjoyable to use. Occasionally they forget little things like hiring life guards, or putting water in the hot tub. (It is understandable that they might have to empty the hot tub once in a while, but they could warn us that they drained the tub before we take the required pre entrance shower!!)

The gym is a pleasant luxury. It is always open when I want it to be, it's well run, and it's always full of friendly people to play ball with or to join in whatever sport I wish to engage. The overhead track is well kept, and a great way to stay in shape without having to leave the building. It also doubles as a source of amusement for visiting guests in the Rubin lobby. The weight room is obliging, but it is often crowded, smelly, and overall broken. However, if all of that can be put up with, there

are frequently trainers there to guide anyone through a quick efficient workout. The game room is delightful. There are always people there relaxing after a hard day of work. The ambience is calming, but the adjoining lounge often resembles a steamy soap opera scene. Can't you people find someplace else to do that?

In the dorm, we have services like the Y.U. radio station (well, maybe next semester) to listen to, newspapers to read, an exquisite (sometimes explicit) literary journal, and plenty of other student organized and run activities and sources of entertainment. There is The Guide, to help locate things to do and people to do them with. The dorms are very close to all classes which allows the *chevra* to wake up and be in classes within two minutes or less. That often comes in handy more than once a day for me. All dorms are also neighboring the library, a *beit medrash*, and a shul. One plus to dorming is the great Jewish environment. I can always find someone to learn with or talk to, and there are great influences and role models on every floor. (I had to throw that in)

Our last great benefit of the dorm life, is the safety and security offered by Y.U.'s finest-Burns Security. Aside from waking me up with those ghetto-blasting walkie-talkies, the only things that security has done for me are lock my door while I was showering, and confiscate my hot-plate. Do I really want this army of men in blue to have a key to my room? I used to have a false sense of security going to sleep at night knowing that there is a guard downstairs at all times. But now that I have pulled some all-niters, I see that after 2:00 am the guards are about as conscious as an anesthetized tadpole. I'd feel more secure sleeping with Lorena Bobbit. Whatever, it only costs the school like a million and a half bucks a year. No big whoop.

Allow me (just to feel fulfilled) to sum up all of the negative aspects of dorming in one brief hypothetical (extremely pathetic) situation. Suppose that you live on the seventh floor of Rubin. You plan to meet a friend at the pool at eleven o'clock at night. At 10 minutes to 11, you walk to the elevator to find that it is out of service

again. You are not incredibly surprised so you race down the steps to the pool. You get there, and find that it is one of those rare times where the life guard schedule got messed up, and one life guard is not sufficient to watch the two of you, so you have to wait an hour until the other lifeguard gets there. To kill time, you walk down to the C-Store to get a drink or some munchies, and you realize that you did not bring your all-in-one ID card with you (they told you never to leave home without it). Now you run all the way back up to the seventh floor stopping only for a moment on the fifth floor to sustain the request of your lungs and grab a breath of oxygen. When you arrive at your humble estate and resort paradise, you find that (there is no heat, and) there are two messages on your machine. One is from some guy living on the eighth floor in Morg. ('living' in the 'morg' is an oxymoron, but who cares what I think), and the other call is a prank from some lonely Y.U. student who goes to Stern college for lonely lady Y.U. students (another fine phone call for which we can proudly give credit to "The Guide to the Perplexed Prank Phone Call" for passively arranging). Anyway, you run to (the) Morg, because the guy that you have to see is going to leave soon. Of course, because you refuse to make the same mistake twice, you grab your ID card on the way out. When you get to Morg., the guard refuses to grant you entrance because he does not recognize your face. However, if you sign in first, then you can go right upstairs and bomb whom-ever the hell you wish to kill. At least the guard was awake at this time of night, right? Your friend is not upstairs, so you decide to leave. On the way out, you notice a big crowd gathered around the mini-movie theater in the lounge. It's another football game. Seems to me that there are more people staring at that overgrown boob tube than there are in any of the campus synagogues at any given moment. Its more like *TV u' Madda*.

Now you have it. My thoughts on dorm life. They wont get you into medical school, but they might get you thinking (oh no, not that!). While overall d-life aint too bad, there are some things here and there that could use a little 'touching up'.

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SPOTLIGHT ON DR. LEA BLAU

By RENA MASLANSKY

For the past 15 years Dr. Lea Blau, professor of chemistry, has educated the women of Stern College with talent and ability. Never before has she been "spotlighted" by *The Observer*.

Blau was born Lea Kugel in Brad, Rumania during the Second World War. War was not an anomaly to Blau; "I was born into the war, so it didn't look that bad to me that we had to sit in the shelter. I learned chess while sitting in the shelter. I was wondering what the world was outside of the war but I didn't feel really desperate...the family was together."

The Kugel family survived the war in Rumania intact. "Rumania was very good to Jews," asserts Blau, "compared to Jews in Hungary or Poland, it was a haven."

But after the war, the Communist takeover of Rumania drastically altered life for the Kugels. "My father was a businessman before the war," recalled Blau, "and that's an 'unhealthy social origin'...so I was discriminated against, not only as a Jew, but as

the daughter of a comparatively wealthy person."

Blau found herself "friendless" during the Communist rule of Rumania. "I was a member of a Zionist youth organization, but [the Communists] stopped it and had a Communist youth organization. I was not accepted...[I was] deprived of social activities."

Like many other Rumanian Jews, the Kugel family decided to emigrate to Israel. "Jews emigrated in masses... a thousand people per week from Rumania in the '50s... they all went to Israel."

Israel in 1951 was quite different from the thriving country that it is today. "It was very hard," asserted Blau, "food was rationed... my parents lived in temporary housing; it was a small room. We didn't have room for three beds. After three months we moved to a modest house, and I got my own room back."

Soon Blau went to live on a *kibbutz* with other Rumanian youths. She remained for a year and a half. The program at *Kibbutz Tel Yosef* was "half a day work and half a

day study," said Blau, "we studied Hebrew and *Tanach*." After a few months, Blau became fluent in the Hebrew language.

Blau had a latent interest in chemistry since her childhood in Rumania. Therefore, "when I came out of the *kibbutz* I got a full time job in a laboratory... [It was] in an oil and soap company in *Haifa*, called *Shemen*," states Blau.

Blau worked a full day and studied in high school at night. She also studied English privately. "I had to catch up in English [language]... [though] I was good in grammar because grammar is more logical, analytical."

The high school that Blau attended "was the private business of a couple of German origin." The husband was the principal and the wife taught English.

"[She] always said to me, 'You will go to the *Technion*... all your books will be in English and you will have trouble.' She predicted it correctly."

"I always think of her," said Blau. "Little did she know I would teach in English."

After graduating high school Blau served as a secretary in the armed forces for two years. Being in the army "was a rewarding experience... in the *kibbutz* [the Rumanian youths] were not accepted by the Sabras at all, we were outcasts. In high school I didn't make friends, but in the army I was finally in real Israel... for the first time I was in a normal Israeli environment."

Upon completing her army service Blau "did what a normal person usually does... for the first time in my life I was a full time student."

Blau graduated from the *Technion*, the Israeli Institute of Technology, and became a research assistant at the Weizman Institute.

In addition to her research, Blau began to pursue a Masters in Chemistry. Although Blau had a mentor at the *Technion*, she studied independently and only visited the *Technion* to take her examinations. "I realized that I really learned very well studying on my own. I had much better grades."

Blau completed her Masters in 1963. She

received her PhD from the Weizman Institute in 1967.

The time that Blau spent at the Weizman Institute was, "the greatest time of my life. It's a beautiful place, the lab equipment was the best in the world. We had the best dorms... I had my own room."

"What I cherished but can't find anywhere else in the world [was] a music room... and it was totally insulated so you could listen to the music without any interference. We had a swimming pool... we were spoiled at the Weizman Institute but we worked hard."

Upon completing her PhD, Blau attained a position at the Israeli Biological Institute where she worked for a year.

She then came to the United States as a post-doctoral fellow in Rutgers University. There, "I met my future husband Alfie Blau," Blau admits, "it wasn't a successful time research-wise."

Three months after their marriage the couple moved to Queens, N.Y., where Blau began to teach and conduct research at Queens College.

"This was the first time that I taught," contends Blau, "I like the academic world more than industry... in industry you're very result oriented... I like to inquire [into] whatever interests me... so I realized that my place is in academia and in academia you have to teach."

Ten years later Blau came to Stern. Since that time, organic chemistry has been the mainstay of Blau's course load.

Says Blau, "I'm here four days a week... that may be more than most students." Blau intimates, "I probably have a bad name. [Organic chemistry] is probably one of the toughest courses that are taught. But [students] should not shy away from hard work... hardship is no excuse for mediocrity."

Last year Blau threw a Hanukkah party for her organic chemistry class. Blau is quick to point out that, "in organic chemistry we have fun also."

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