

The Observer

The Official Newspaper of Stern College for Women • Yeshiva University

March 28, 1996

Volume XXXIX NUMBER 8

8 Nissan, 5756



Dean Bacon receives her award from University President Dr. Norman Lamm.

Dean Karen Bacon Honored by YUWO

By Marcie Schneider

SCW Dean Karen Bacon was honored at the Yeshiva University Women's Organization 68th Annual Spring Luncheon on Monday, March 18 at the St. Regis Hotel. Bacon was the first recipient of The Anne Scheiber Woman of Distinction Award.

SCW Assistant Professor of Speech and Drama Peninnah Schram appealed to people's imaginations with her storybook rendition of the life of Anne Scheiber. "Once upon a time, in a far off town called Brooklyn, New York," Schram began, and proceeded to sketch the life of Scheiber, the mysterious benefactor of \$22 million to SCW. Scheiber, who died last year, was

a woman with two quests, Schram said. "She was pursued by justice and by the challenge of succeeding as an independent woman." A lifetime of stock trades multiplied Scheiber's earnings from \$5000 to \$22 million, an increase of "nearly 440,000 percent," Schram said.

Rabbi Dr. Norman Lamm presented the award to Bacon. He prefaced the presentation by explaining the difference between a person who is *koneh olamo b'shaah achas*, one who wins eternity "in one daring act of heroism," and a person who is *koneh olamo b'harbeh shonim*, one who wins eternity by working his whole life at it. Lamm compared Scheiber to

Continued on page 2

The Power of Prevention TAC Sponsors Forum on Pre-Nuptial Agreements

By Susan Jacobs

One of the most controversial problems in the Orthodox Jewish community today is the plight of *agunot*. As a form of preventive education, TAC sponsored a two-part forum to address this problem.

Agunah is the term used for a Jewish woman who is effectively "chained" to her husband unable to obtain a Jewish divorce, or *get*. The problem arises in the Orthodox community when a couple attains a legal divorce in a civil court, but the husband refuses to appear before a Jewish court, or *bet din*, to grant his wife a *get*. In this situation, the woman, though not legally

bound to her ex-husband, is prevented from re-marrying by Jewish law. *Halachically*, she is still married.

The situation becomes complicated because only a husband can initiate a *get*, and if he is forced by a *bet din* to grant one, the *get* is considered invalid because it was forced, not a product of the free will of both parties. Addressing this concern, leaders of the Orthodox community have drafted different pre-nuptial agreements which would require recalcitrant husbands to grant a *get* in the event of a civil divorce.

The first session of the TAC series was a lecture by Rabbi Shlomo Hochberg, *Mashgiach Ruchani* of SCW, to explain the *halachic* basis of this issue and to present the several versions of the document available. The second session consisted of a panel discussion led by four women.

On Wednesday, March 6, Rabbi Hochberg opened the series by reciting the verse from *Devarim* (24:1) which says that if a man finds legal grounds for desiring a divorce from his wife, he must "write her a bill of divorcement and

Continued on page 4

Schottenstein Dorm Won't Be Ready in Fall

By Marcie Schneider

The long-awaited opening of the Schottenstein Residence Hall will keep students waiting just a little longer. A memo distributed by Student Life Committee Chairperson Hannah Shonfield, SCW '98, and Residence Supervisor Alexis Levitt on Monday, March 18, informed students that the newly-acquired dorm would not be ready for occupancy for the upcoming fall semester.

The situation is the result "of various city ordinances and requirements," the memo reads, and the University's effort "to renovate Schottenstein Residence Hall in a manner consistent with the needs and recommendations of the SCWSC Student Life Committee."

On Wednesday, March 13, administration officials met with the architect and construction manager to "talk through plans, update where we were and get input and feedback," said Director of Supporting Service Administration Jeffrey Rosengarten. Of primary concern was the length of time necessary to complete all necessary renovations. On January 17, the Building Department had mandated the installation of a new fire sprinkler system in almost the entire building before occupancy could begin. "That's something we thought we could've done over time," Rosengarten said, "but now

a number of other things have to be done." For example, a new water distribution system has to be designed, taking gravity and water pressure into consideration in determining how to move the water. "This is both time and money consuming," he said. "Also, the brand new fire safety system still has to be approved by the fire department. We can build the system, but we may have to wait for them to come down [to inspect it]."

The original estimate for renovations was "10 to 12 months from last September when we first walked through the building," Rosengarten said. But as knowledge of specific problems increased, a more exact time frame was reached. "It's like budget projections," Rosengarten said. "In the beginning we could be off by 10 percent because we have no idea.

As it gets closer, we see we're off by more, because we have more clues."

The realization of the actual work time could not have come any sooner, because the legal aspects only come into play once plans for the building are outlined. "Codes and certification of occupancy come only once we have the game plan," Rosengarten said. "Official approval is always the wild card in the deck."

Buildings examined by the Building Department are coded according to the functions they serve. Thus, the coding for a Salvation Army building differs from that of a college dormitory. Consequently, circumstances that could be overlooked in a single-occupancy residence may be of utmost importance in a dorm. "In go-

Continued on page 10

Newsman Dan Raviv Comes to YU

By Marcie Schneider

Veteran CBS news correspondent Dan Raviv addressed the men and women of YU on Wednesday, March 20. The President's Circle of YU sponsored the event.

Raviv, an expert on worldwide espionage and foreign affairs, is the best-selling author of *Every Spy a Prince*, a complete history of Israel's intelligence community. The 41-year-old journalist for the CBS Miami bureau has reported in New York, Tel Aviv and London. "Nothing sways me like Israel," said the Great Neck native. "It's a special place, a special story."

Raviv spoke about the relationship between American and Israeli leaders, the subject of his latest book. He stressed the fact that lessons must be learned from the way Israel got along with each of the 10 U.S. presidents, explaining that "often things happen with synchronicity."

Harry Truman was the first U.S. president to recognize Israel. The significance of this event was crucial to Israel's acceptance among the world powers. The United States' recognition of the newly-formed state, whose very existence depended upon recognition, was critical. Also, Truman

had ignored warnings from his advisors not to get involved with such "Communists" who were almost assured to lose their war of independence.

"Eisenhower was a tough cookie with Israel," Raviv said. "He was not even touched by the Holocaust factor." Developments that captured President Dwight Eisenhower's attention occurred in 1956, the year he was campaigning for re-election. Israeli Prime Minister David Ben-Gurion sent Eisenhower the contents of a secret speech made by Soviet Premier Nikita Khrushchev, citing facts and numbers that U.S. intelligence had been unable to attain. Later that year, Israel, Britain and France invaded Egypt in the Suez-Sinai campaign. Though the U.S. forced Israel to withdraw its forces, Washington could see that Israel was going to be a powerhouse in that region.

For political reasons, John F. Kennedy spoke pro-Israel and acted pro-Israel, Raviv said. He openly sold anti-aircraft missiles to Israel, but put pressure on the state to halt A-bomb testing in Dimona in the Negev.

Lyndon Johnson took the *Continued on page 6*

Editorial

Don't Rush to Judgment

The news that Schottenstein Residence Hall will not be ready in time for fall is no cause for celebration. We have a right to be disappointed, although many of us are probably not surprised. But before we rush to judgment, it is important to at least try to examine the situation from the school's perspective.

The reason for the delay is that the school has run into problems with city officials concerning everything from water systems to fire codes to zoning permits. Any of us who has every had to deal with the bureaucracy in New York or any other major city knows how slow, frustrating, and unpredictable the process can be. And since probably none of us has ever been involved in New York City real estate development,

we can only imagine that bureaucratic nightmare.

The very fact that we have come to expect delays like this in our own lives is reason enough to pause before rushing to charge the administration with ineptitude. It would be irresponsible of them to move students into a building not in compliance with current safety regulations.

Schottenstein Hall is expected to be ready by sometime next year, possibly even during the fall term. The school must make it a priority to complete the necessary paperwork and construction expeditiously. Our patience, after all, is not infinite. But for now, let's just say: If we've waited this long, we can wait another few months.

Opinion

Time We Take the Initiative

By Rebecca Rosen

Elections for executive boards of SCWSC (Student Council), TAC (Torah Activities Council), and SSSBSC (Sy Syns student council) are here! Unfortunately, in a school overflowing with students, many of the candidates ran unopposed and some positions had no candidates running at all by the March 20 entry deadline. This lack of participation in student programming by the students themselves is not a new story. Year after year, elections tend to be less than the rigorous race that they should be.

Why is this so? Why, when there are many things to be changed here, when we have the capabilities to change them, do we

take a back seat?

Are the rules regarding running in Stern elections unfairly difficult? Are there unconquerable laws which only the bravest may overcome? In speaking to Ellie Wohlgenuth, chairperson of executive board elections, the opposite seems to be true. In fact, elections have been running under rules which are not rigid enough, a reality which is soon to change.

So, what is our problem?

This issue of student apathy is a year-round enigma which only becomes more prominent around election time. And there

Continued on page 9

Message from the SCWSC President

Fellow students-

If you look around Yeshiva University, it is apparent that there is a great deal of diversity within the student body. Students hail from different backgrounds, geographical locations, and they may have different majors and interests. Despite these variations, there is one common thread that we all possess - we are all Jews. As such, it pains me to witness countless instances in which students display a lack of respect and tolerance towards others, whether it be overt or through private communication with their friends. It would seem to me, that a student attends Stern College because of a commitment to Judaism that she shares with the other women here. If so, why is it that perhaps without even realizing it, students are quick to judge and alienate others without giving them the benefit of the doubt? Even if one does not agree with the philosophy of another student, it is still her duty to respect the other person, because they are peers, and they are fellow Jews. I am not saying that I am guiltless when it comes to this *midat*, but my goal is to raise an awareness and urge each and every student to exercise a measure of tolerance. After all, we would not want to be judged by others. The important



thing to remember, is that each person in her lifetime is faced with many choices. It is her duty to choose wisely, and it is her right to do so free of scrutiny from other people. Ultimately, there is but one judge, and only He is qualified to decide on the merit of our choices.

Don't forget Student Council Elections on Wednesday March 27, from 9:00am-3:25pm in Koch Auditorium. Exercise your right as a student body to vote! Good luck to all of the candidates!

Wishing you and the entire Stern College community a Chag Kashér V'Sameach!
Ilana Barber
President
SCWSC 1995-1996

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 products or services advertised on these pages.

Governing Board

Marcie Schneider
Editor-in-Chief

Ziona Hochbaum
Executive Editor

Elisheva Wohlgenuth
News Editor

Lea Muth
Rivka Gershon
Business Editors

Ora Shinnar
Layout Editor

Jessica Weilgus
Features Editor

Debbie Bielory
Photography Editor

Rebecca Rosen
Editorial Editor

Dina Bogner
Cultural Arts Editor

Rachel Hellman
Sports Editor

Associate Editors

Rachel Felsman, Laurie Gewirtz-News
Esther Barry, Joanna Raby-Features
Suzanne Baran-Cultural Arts
Deanna Schwartzman-Layout
Gila Blazer-Business
Debbie Plotnick-Photography

Letter to the Editor

To an MYP Student

I agree that Yeshiva University is a place for all Jews. Unfortunately, my message is confused. I never suggested that YU is a place for only the *shomer* segment of the population. In fact, I believe I said in a previous letter that if a couple does want to touch, they should do so in private. So once again, I would like to emphasize that I am not anti non-*shomer* *negiah* couples; I am only against public displays of affection.

What I meant when I said, "A Jewish atmosphere is neither the time nor the place for physical expression," was that P.D.A. should be controlled when around other people. The fact of the matter is, that YU is an Orthodox school. True, not everyone who attends is Orthodox, but the school was founded on Orthodox principles. Some of the

Yeshiva's most respected rabbis live on the Washington Heights campus. I also realize that not all Orthodox people are *shomer negiah*, and I never implied that not being *shomer* makes anyone less of a Jew.

You state, "The topic we are discussing here is tolerance." I think the topic is respect for a school and its surroundings. Do you think it is right if someone orders a Domino's pizza and has it delivered to Morg lounge? Even if one is not going to follow *halacha*, he should be respectful enough of his surroundings to use proper judgment. So I don't think I should "give in a little bit" about my beliefs.

Sincerely,
Shomeret

Dean Bacon Honored

Continued from page 1

the latter, saying that she procured her fortune "kima, kima - little by little."

Bacon, a 1964 SCW alumna and class valedictorian, earned her Ph.D. in microbiology at UCLA. In 1977 Lamm appointed her dean of SCW. "Thus," Lamm said, "she's been here for almost half of Stern's existence. In 1954, the school opened with 34 students, and now there are almost 800."

Lamm then presented Bacon with a diamond-shaped lucite award, but quipped, "I'd much rather give you a lucite-shaped diamond."

"Stern is at a crossroads," said Bacon, accepting the award. "We must either limit the student body or mobilize the community in a dynamic expansion program." Bacon stressed that people must "be passionate

about reaching goals and give back to the community that nurtured them. Anne Scheiber was passionate and she gave back."

Following Bacon's presentation, Mary Lubell of Teaneck, NJ, was awarded the YUWO Valiant Woman Award. The name of the award is taken from the phrase "Aishes chayil," King Solomon's epithet for a righteous woman. "There are three different entities in *chayil*, valor," Lamm said. "The *ches* stands for *chen*, grace; the *yad* stands for *yirah*, awe and reverence; and the *lamed* stands for *lev tov*, a good heart. Mary Lubell is a combination of all three."

Finally, the Fairfield, Connecticut Chapter of YUWO was presented with a special award for 30 years of enduring service and commitment to the Jewish people.

"TOO SMART FOR YOUR OWN GOOD"

a Pesach thought by Dr. Norman Lamm

One of the most beloved parts of the Haggadah concerns the Four Sons, yet an analysis of this Jewish typology leaves us slightly confused. The four do not seem to be organized properly; they are somewhat disarrayed. Hence, while the *Rasha*, the Wicked Son, is a classification of piety and ethical behavior, the other three are categorized according to intellect: the Wise Son or *Hakham*, the Simple Son or *Tam*, and the exceedingly foolish one who cannot even ask, the *She'cimo yodeia li'sheol*. Furthermore, why are there two types of unintelligent sons, the *Tam* and the unquestioning one? Since they are both unwise, does it not mean that essentially there are only three sons, not four?

R. Yitzhak Arama, the author of *Akedat Yitzchak*, solves our problem by offering a new definition of the *Tam* and presenting the Haggadah's Third Son in a new light. For while the Jerusalem Talmud clearly declares the *Tam* to be one who is faulted intellectually, calling him a *tipesh* or fool, the *Akedat Yitzchak* maintains that he is not typed intellectually but religiously and ethically. The Four Sons are divided into two classes, he tells us. Intellectually, the *Hakham* and *She'cimo yodeia li'sheol* are opposed to each other: the first is Wise, the second Foolish. Then, however, there is the criterion of conduct. Here the *Rasha* and *Tam* are counterpoised: the first is Wicked, the second Good. The *Tam* is the opposite not of the *Hakham*, but of the *Rasha*. That *Tam* is a complimentary word is seen from the fact that Father Jacob was called *tam* - *Yaakov ish tam* - and that the Talmud's term for an animal that is benevolent rather than dangerous and murderous is - *shor tam*. The *Tam*, then, is not the Simple Son or Foolish Son, but the Wholesome Son, the pious and good and obedient one.

Thus, while the *Tam* is the opposite of the *Rasha*, he is also different from the one who cannot ask. For while the latter is childish and infantile, the former is child-like and simple - and what a noble virtue simplicity is! *The Hafez: Hayyim and the Hazon Ish*

The ultimate test of both humanity and Jewishness, and the essential guarantee of their survival, lies not in ideal thinking but in ideal living.

and others like them were brilliant scholars - but they exuded simplicity. And, to go from the sacred to the secular, Prof. Albert Einstein was not exactly a simpleton; yet how marvelously simple he was in all his ways!

Yet the *Tam* is also different from the *Hakham*. Despite all the praise we heap on this Wise son, he is not unblemished. For some strange reason, which may go deep into the unconscious of our race, there has always

been an instinctive element of suspicion about this *Hakham*. Witness the sarcasm with which the Yiddish saying refers to someone as "der *Hakham* fin de *Mah Nishanah!*"

Wisdom can, after all, be distorted. One who is only wise is always in danger of becoming merely smart, and the smart man often succeeds only in outsmarting himself. One of the brightest men in Biblical history was Korah - and he was trapped in his own shrewdness when he decided to lead the rebellion against Moses. Note Rashi's observation - *Korah she' pikeiah hayah mah raah li'shut zu*: Korah was so bright, what led him into this foolishness? Perhaps even more to the point is the added comment of the Kotzker Rebbe: *mah raah li'shut zu - li'heyot pikeiah!* What led Korah into this foolishness - of being shrewd! A *Hakham* can become merely a *pikeiah*, smart; and this is foolish, for then he may outsmart himself.

The *Tam* may very well be as wise as or wiser than the *Hakham*. There is only this difference: unlike the Wise Son, he has no desire to display his learning before others by asking impressive questions. He is a man without pretenses. He does not wear his *lomdat* on his sleeve. And herein, indeed, lies his superiority over the *Hakham*.

Every Saturday at *Minhah* time we recite the verse *adam u-vehemah toshia, hu-Shem*; we implore the Almighty to help both man and animal. But the Talmud (*Hullin 5b*) had another explanation, maintaining that our prayer refers to one species, men only - the kind of men *she-hen arumin be'daat u-mesimin atzman ki'behemah*, those who are brilliant in intellect and yet act as simple as animals. What marvelous restraint that requires - to possess an acute mind and an abundance of learning, and refrain from exhibiting them to your fellow men! The Talmud, obviously, was well aware of the hubris of intellectuals and academicians.

The crux of the matter is not the possession of intellect, but the relative values one assigns to intellect and goodness. Thus, when R. Yehudah Halevi pleaded for the superiority of historical experience and personal participation over abstract reasoning, he was stating the case for the *Tam* over the *Hakham*. Furthermore, the ultimate test of both humanity and Jewishness, and the essential guarantee of their survival, lies not in ideal thinking but in ideal living. The author of the *Or ha-Hayyim*, who lived during the expulsion from Spain, writes that when Jews were put to the test of choosing between kissing the cross or enduring exile and even death, the sophisticated philosophizers embraced Christianity under pressure, while the masses of ordinary men and women and children, usually unsophisticated and unlearned but who loved God and lived Judaism simply, dared to risk death and exile. He thus confirms the importance of a total view of Jewish living.

In essence, the Hasidic movement represented the emergence of the *Tam*, the reaffirmation of the virtue of simplicity, of moral conduct, whether or not accompanied by intellectual prowess. It was not a revolt against scholarship or intellect or the study of Torah; certainly Judaism, more than any other religion, places a premium upon knowledge and intellectual attainment. It was a protest against the overemphasis of these virtues at the expense of the inner life of the Jew, his emotions, his heart, his soul.

Temimut - the act of being a *Tam*, the whole-ness of personality, the integration of all experience into a simple love of and submission to God - was considered as superior to the isolated quality of *hokhmah*.

R. Nahman Bratzlaver, put it this way: *ahar kol ha-hokhmot*, after all the wisdoms one might to discard all his sophistication and turn to Hashem in order to serve Him.

We must find a balance between intellectual sophistication and spiritual integrity.

bi'temimut u-v'peshitut gamur, in utter wholesomeness and simplicity, "without any awareness of being "wise." The greatest *hokhmah* of all, he says, is *li'vlei li'heyot hakham kelal*, not to be "wise" at all, for in fact there is no completely wise person in the world, for man's wisdom is as naught compared to that of the Creator. *Ve'ha-ikkar hu, ki Rahmana liba ha'i*, above all, the Merciful God desires man's heart - not, assuredly, in the American Jew's sense of "a good heart" excusing one from living like a Jew, but in the sense of an emotional and spiritual deepening of the experience and practice of the *mitzvot*. Hasidism is unimpressed by intellectual acrobatics. It prefers heart over mind, faith over philosophy, dedication over dialectics, love over learning. The third son, the *Tam*, is thus regarded as even greater than the first, the *Hakham*.

Can such a point of view be accepted today? I believe so. Our society in general suffers from an overabundance of knowledge at the expense of man's wholeness, his self, his integrity. Science reigns supreme, and learned journals in a dazzling array of disciplines and sub-disciplines proliferate. Knowledge is universally acknowledged as the key to a better job and a more convenient life-style, as a source of power. All this is unquestionably true. Yet when the mind and its achievements are so stressed that all else is excluded, that man is considered a machine whose loves and hates and fears and passions and aspirations are trivial - then we have outsmarted ourselves. Then man is in eclipse; he/she is like a freak child who has an abnormally large head and undersized body and heart. And a sophisticated computer, "smarter" than he is, becomes more valuable than a human being.

In our Jewish world, we suffer from a horrendous *am ha'ratzut*. There is no doubt that we are intellectually anemic. We must find a balance between intellectual sophistication and spiritual integrity - neither one can be an adequate substitute for the other. I have never derogated intellectual investigations into Jewish Thought--Heaven knows we do not have enough of that - but there must be respect as well for the simple *Mah zot* of the *Tam* provided, of course, that the *Tam* too exercises his intellectual dignity and

does not deprecate the value of *hokhmah*.

Let us emphasize this again and again. The *Tam*, the tall Jew, is fully cognizant of the value of wisdom - and himself possesses learning in abundance. But he insists upon integrating it, entering into the totality of it, upon its religious, reverent, or ethical use. For instance, college students, the *Tam* declares, do not go to college to become engineers, so do not be too smart for your own good - Judaism cannot be grasped only by reading and debating, although that is necessary for any intelligent person; it must, in the final analysis, be tasted and tried. The *Hakham* seeks proof of God's existence, and that is fine. But better yet is the kind of *Tam* who offers proof, in his daily conduct, of the existence of a *man*, a human being, a Jew with a heart and a soul - the image of Hashem.

We live in a world where, unfortunately the *Rasha* reigns supreme. It is not enough in this kind of environment, to emphasize the *Hakham* alone. For while it is true that wisdom is indispensable both to general life and Jewish living, it is equally true that beyond all the complexities and subtleties that tantalize man's mind and confound his understanding there stands the simple and sublime truth of the One God, Author of all. It is the *Tam* who can include wisdom in his personality and transcend it, who can possess scholarship without displaying pretentiousness, who can develop his intellect and yet, in the moment he turns to his G-d, abandon his self-consciousness and serve his Maker with wonder and simplicity, with love and faith.

One very important point remains to be made, and that is one of extremely significant contemporary significance. And that is that even in Torah, where we engage in the highest and most recondite forms of *Hokhmah*, we must strive for at least an equal measure of *temimut*. To use only our intellectual apparatus in applying Halakha to "real life," it is not enough to be clever or even wise; one must possess an equal or greater measure of moral rectitude, of plain goodness, of a simplicity that bespeaks submission to the moral code of Judaism. A *posek* is not a computer in human form; he is a living, feeling, sensitive Jew who possesses much learning. We who have witnessed the cruel distortion of Torah by those who claimed halakhic sanction for murder must be doubly careful. Wisdom alone, in the sense of technical halakhic expertise, can make one forget the simple injunctions against bloodshed and libel and verbal as well as physical violence. But that is not the way of Torah. *Torat Hashem temimah meshivat nefesh*. The Torah that Hashem reaches is one of *temimut*; it is that which will restore our people to our primordial dignity as the *Am Hashem*.

Afilu kulanu hakhamim, kulani zekenim, kulani nevonim, kulani yodim e ha-Torah, mitzvah alenu le' sapor bi'yetzi mitzrayim. The answer to the *Tam*'s simple question is the teaching that *be'hozak vad hoizianu ha-Shem mi-mitzrayim*, that G-d took us out of Egypt with a strong hand; and that we today too must feel gripped by His presence, knowing that G-d is a good Father whose powerful hand grasps ours and leads us safely through the hills and vales of life, avoiding all the traps and snares, and into the *geulah shelema*, the complete and final redemption of all Israel; and through Israel - all the world.

Rav Lichtenstein on Halacha's Goals

By Adena Saltzman

On Wednesday, March 13, SCW and YC students had the opportunity to hear Rav Aaron Lichtenstein speak as a continuation of the Torah U'mada lecture series. Despite the fact that the speech was in the middle of a hectic week of midterms, a full busload of women from Stern went uptown to hear Rav Lichtenstein speak.

Rav Lichtenstein is the Rosh Yeshiva of Yeshivat Har Etzion in Alon Shevut, Israel. As a Heder Yeshiva, it affords Israeli men the opportunity to learn in Yeshiva and to complete their army service concurrently over the course of five years. The school also has a post-high school program for foreign students to learn in Israel. Many graduates of this program attended the lecture.

For close to two hours, Rav Lichtenstein spoke about the topic of "Ends and Means in Halacha." He stated that there are general ends, or goals, within halacha. Thus, even when one has fulfilled the letter of the law, there is another step which can be taken. An observant Jew must pursue broader goals of the mitzvot beyond the end of his/her technical obligation. The second *pasuk* in Parshat Kedoshim (Vayikra 19:2) reads: "...Kedoshim t'hiu LaHashem E-lokecha..." - you should be holy for Hashem, your G-d. *Rambam*, commenting on the words

"Kedoshim t'hiu," explained that they act as an imperative to every Jew to incorporate the overall principles of Torah within his/her daily observance. One could be well within the confines of the literal halachic obligations, and yet eat gluttonously or have perverted sexual relations constantly. This person is considered to be a "naval birshut hal Torah," a fool acting within the confines of Torah, and the *pasuk* is coming to prohibit Jews from taking this path. The *Rambam* attests to the idea that there is more to halacha than its skeletal legal structure.

This notion of goals also affects the weight attributed to particular mitzvot in different ways. A Gemarah in *Yumah* looked to the punishment afforded to a *mitzvah* as its benchmark of severity. The *Rambam*, on the other hand, spoke of the relative value of mitzvot based upon its ideological significance. For example, according to the *Rambam*, the obligation to give *tzedakah* is a greater obligation than any other positive commandment. Rav Lichtenstein explained that this stems from its placement as an identifying characteristic of *Avraham Avinu* to which we should strive, and as an instrument in redemption.

A potential danger is evaluating mitzvot on the basis of their teleological significance is that a person may consider the broader

goals to override the commanded means of reaching those goals, i.e. the requirements of halacha itself. The story of Yael, the wife of *Hever Hakani* (*Sefer Shoftim*, 19:15-24) is the source of a disagreement over whether spiritual ends justifies the halachically reprehensible means. During the time of Deborah the *shofet*, or judge, the Jewish people were at war with the king of Canaan, Canaan's military leader, *Sisra*, was running away from the conquering Jewish army and arrived at Yael's tent looking for a safe place to hide. Yael proceeded to seduce *Sisra* in order to eventually kill him. A Gemarah in *Nazir*, 23b, cited the principle, "It is greater to sin with Heavenly intentions than to do a Mitzvah for one's own purposes," and attributed its source to Yael. As a married woman, Yael should have allowed herself to be killed rather than have relations with another man. However, not only did she not die, but she is praised for her act. Thus Yael became the source of the notion that sinning for a higher purpose is of greater value than doing a mitzvah for one's selfish needs.

Rav Lichtenstein contended that if it can be proven that Yael did not sin, this principle would not exist, and he did just this by citing the law of rape. When a woman is about to be raped by a man whom she is prohibited from having relations with, she is not

obligated to give up her life because she is passive in the act. If we may apply this notion to Yael, then Yael committed no sin, for she was a passive participant in this illicit relationship. Thus the notion of "Greater is a sin for the sake of Heaven than a mitzvah for one's own sake" is relinquished, and the ends would not be said to justify the means.

Rav Lichtenstein considers the notion of sinning for the sake of Heaven to have no place in halacha. He emphasized that one can not attach so much importance to the goals, that the halachic means become trivial. The insistence of some to refer to the mere halachic obligation as opposed to the lofty meta-halachic goals is baffling as there is nothing "mere" about the will of the Creator. And down-grading halacha can have critical repercussions in lessening one's individual practical observance of halacha.

In his shiur, Rav Lichtenstein weaved together a plethora of views from a large number of sources. His quick-moving ideas, and his conceptual connection of different trains of thought, served to present the subject in its many different facets and perspectives. As a result of his unique speaking style, the students sat fascinated for the duration of the shiur, and then lined up afterwards to ask him questions.

Forum on Pre-Nuptial Agreements

Continued from page 1

give it into her hand and release her from his household." This is the original source for the legal document of a *get*. He also cited *Mishna Ketuvim* (7:9-10) which explains that a *get* may be forced only under circumstances where the couple is no longer having a normal marital relationship.

Rabbi Hochberg summarized the contents of the pre-nuptial agreements which are generally accepted today, and which are legal documents rooted in the language of the *ketubah*. A man is obligated by the *ketubah* to provide for his wife's financial needs even when they are living apart.

Rabbi Mordechai Willig relied upon this principle in his draft of the pre-nuptial agreement. His agreement states that while a husband and wife are living separately, waiting to receive a divorce, the husband is obligated to pay his wife half the amount of money she needs to feed and clothe herself and find housing outside their home. The husband must continue to make these payments until he agrees to appear before a *bet din*. Most authorities agree that this system of payment provides an incentive to grant a *get* without qualifying as force.

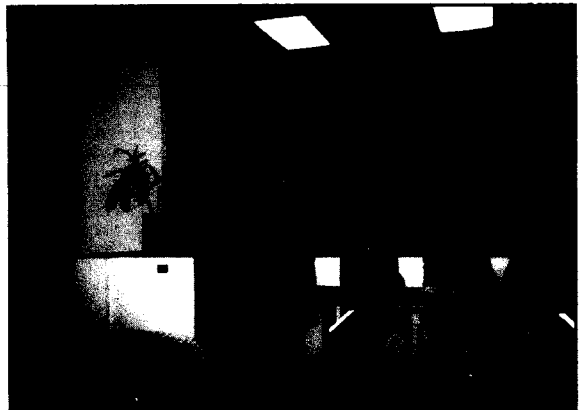
Included in Rabbi Willig's pre-nuptial

agreement is an arbitration agreement which lists a particular *bet din* before which the couple will appear in the result of a civil divorce.

These documents are secular documents which do not require the presence of an officiating rabbi, but Rabbi Hochberg strongly suggested consulting a rabbi to deal with a pre-nuptial agreement as a necessary step in getting married.

The second session took place on Tuesday, March 12, with panelists Elisheva Septimus, SCW '96; Efrat Altschul Schorr, SCW '96; Debra May, a third year law student at Harvard University; and Dr. Gitty Bendeheim, a psychiatrist and member of the Riverdale Jewish community. TAC President Rena May, SCW '96, introduced and moderated the presentation.

Septimus opened the panel by presenting the case of the fictitious "Stephanie Bloom," a woman whose husband would not grant her a divorce, making her an *agunah*. She appealed to the all-female audience to obtain pre-nuptial agreements for their own protection and also for the sake of making the practice standard, so those who really need this protective measure will have it.



Part II of the series featured married and single women discussing the importance of the prenuptial agreement. Pictured from left to right: TAC President Rena May, Elisheva Septimus, Debra May, Efrat Altschul Schorr. Not shown, psychiatrist Gitty Bendeheim.

Schorr then reiterated the halachic points Rabbi Hochberg had made the previous week. She noted, in particular, that a pre-nuptial agreement must fulfill two conditions. First, it must be a contract which is legally binding, and second, it can not be so coercive that it creates a situation of *get meusa* (forced divorce). Debra May then presented the secular legal arguments regarding a pre-nuptial agreement. The government wants the document to be enforceable in American civil courts, but does not want it violating the separation between church and state.

Regarding the enforceability of a pre-nuptial agreement, Debra May cited the Lieberman clause which was added to the *ketubah* of Conservative couples to verify that in the event of a divorce, the husband will grant, and the wife will accept, a *get*. This clause was upheld in a case brought in the divorce proceedings of a Conservative couple, which is an indication that laws related to religious divorce may be upheld by secular courts. The current pre-nuptial agreement has not yet been tested in court, but

May indicated that legal authorities believe that the document will be upheld when tested.

Bendeheim, the final speaker, was adamant that everyone should sign a pre-nuptial agreement before getting married. She and her husband recently participated in an event in the Riverdale community where 50 married couples signed ante-nuptial agreements under the direction of Rabbi Willig, who lives and practices in Riverdale. This event, she explained, is part of the Orthodox community's effort to make this practice standard.

Questions from the audience dealt mainly with the male point of view on this issue. Several women were concerned that men perceive the agreement as feminist in nature. Debra May dispelled this notion by explaining that the document is rather neutral in its arguments for women, and attempts to equalize the terms for both parties.

Bendeheim ended by reiterating that the issue of *agunah* and of pre-nuptial agreements is, "not a feminist issue, but a Jewish issue."



Rabbi Hochberg presenting Part I of the series.

Women's History Month

By Dina Maslow

In honor of women's history month, the History Department celebrated by sponsoring a presentation by Joyce Antler. Antler, Professor of American Studies at Brandeis University, entitled her presentation "Gypsies of the Footlights: The Personal and Professional Odysseys of Sophie Tucker, Fanny Brice, Gertrude Berg and Barbra Streisand."

All four women achieved success in the entertainment industry through their character and talent, rather than their beauty. Judaism constantly played a role in their lives, whether they were running away from it or exploring their Jewish roots. Sophie Tucker ran away from her Orthodox home to "make it big" in show business. Because she was overweight and unattractive, she first performed in blackface, a style popular in the 1920s. Her big break came when she lost her suitcase with her costume and wowed the audience with her comedy routine. Even as she soared to international fame, she never forgot her roots, and felt she owed everything to her mother. Following her mother's death, Tucker, the performer known for raunchy routines and her song "Red Hot Mama," entered a new sphere of fame with her soulful song, "My Yiddish Mama." After her presentation, Antler played recordings of both songs to provide further insight into Sophie Tucker.

Fanny Brice was another famous Jewish performer. She, however, spent her life trying to rid herself of her Jewish past. She changed her last name and took on a new look (a very publicized nose job) in order to make herself look less Jewish.

Gertrude Berg became famous through her radio show, "The Goldbergs." The show portrayed a typical Jewish family in the Bronx in the 1930s. Jewish stereotypes and foods were constantly referred to. As times changed, so did the Goldberg family. In the 1950s, the Goldberg's moved to the suburbs, leaving their Judaism behind.

Barbara Streisand, the most contemporary Jewish performer Antler explored, grew up in a religious home, and even went to yeshiva day school until her parents could no longer afford it. Although she did not remain observant, Judaism played a major role in her life. Ironically, she was cast, and won an Oscar for her portrayal of Fanny Brice in "Funny Girl." Streisand also appeared in many movies with Jewish themes, such as "Yentl." She still remains active in Jewish causes and gives money to Israel and to Jewish charities.

Antler's presentation was enjoyable and applicable to the audience. Not only did many Stern women attend, but others from outside of SCW, including some men who actually remembered the earlier performers and were able to provide further insight. Professor Ellen Schrecker introduced the speaker. History majors were pleased to see Professor Jeffrey Freedman, who is currently on Sabbatical, in attendance.

Antler is the author or editor of several books on notable Jewish women. She is currently writing *Journey Home: A History of 20th Century American Jewish Women and the Struggle for Identity*.

Pre-Med Students Get Taste of Medical School

By Susan Jacobs and Deborah Levy

Recently, SCW students who plan to attend medical school after graduation had an opportunity to get advice from current medical students. Five students at Albert Einstein College of Medicine spoke about their experiences, both in college and in medical school, and gave advice about how students can plan now for the years of schooling ahead.

Aliza Lizer, a second-year medical stu-

dent, advised students not to limit their options by applying to only one medical school, and to expand their contacts. "Don't worry, circumstances can change," she said, "even in medical school."

Next, a first-year student informed the audience that study habits don't really change between college and medical school; good study skills are important throughout one's continuing education. She also told the students to "take each year as it comes."

Robin Reingold, a fourth-year student, emphasized time management as a key to success. "Medical school," she said, "is not so bad, but residency is much harder, and requires long hours." Reingold continued to emphasize the importance of studying. "A doctor is a student for life," she said.

A third-year student specializing in surgery said that the hours doctors spend attending patients in hospitals are determined by their specialty. Despite the long years and hard work, she told students to always keep the goal of becoming a doctor in mind. Even though medical students may have to sacrifice some pleasures along the way, the end result of becoming a doctor is worth it. This can be accomplished in spite of religious limitations, she said.

The fifth speaker, a first-year medical student, contended that the hardest part of the struggle is getting into medical school.

General advice offered by the speakers was to make connections with people and to stay abreast of developments in the medical field.

YU Joins Effort to Conserve Energy

By Laurie Gewirtz

An institution the size of Yeshiva University, with several campuses throughout the five boroughs, is bound to consume enormous amounts of energy.

But YU's aggressive energy-saving efforts have resulted in Consolidated Edison rebates over the past three years totalling almost \$1.4 million. The latest rebate check, for \$97,000, was presented at a February 14 reception held at the Main Campus, attended by representatives of ConEd and Energy Saving Technologies, Inc., the University's consultant on management in this area.

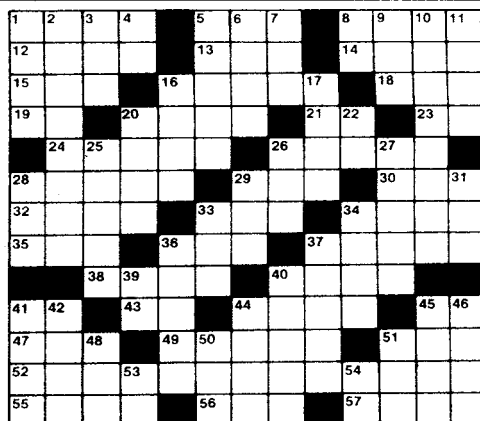
Jeffrey Rosengarten, Yeshiva University's Director of Supporting Services Administration said at the ceremony, "These funds are indicative of YU's commitment to maximize state-of-the-art energy technology

and conservation."

In addition to the rebate checks, the University has realized hundreds and thousands of dollars in savings on its electric bills since introducing more efficient lighting equipment at its four campuses. More than 30,000 new fixtures and other energy-saving devices have been installed, including low-consumption toilets. They have been installed in most University facilities, resulting in rebates from the NYC Department of Environmental Protection, and monthly sewage and water bill savings.

YU is looking for more savings, as the Jerome and Geraldine Schottenstein Residence Hall, SCW's new student housing facility, is being outfitted with new energy efficient lighting and plumbing equipment

Clued In



ACROSS

1. Heredity unit
5. Building wing
8. Thread a shoe
12. Dash
13. Untruth
14. Graduate (abbr.)
15. End
16. Cavity
18. Israel judge
19. Solicitor general (abbr.)
20. Delayed
21. Male pronoun
23. Extraterrestrial (abbr.)
24. Reproduction
26. Fleishy flesh
28. Lesson
29. Cot
30. Fuss
32. Color
33. Cushion
34. Armed service (abbr.)
35. Slippery fish
36. Hearing organ
37. Play lightly at courtship
38. Of sound mind
40. Prohibits
41. Nickel symbol
43. Southern state (abbr.)
44. Opera solo
45. Associated Press (abbr.)
47. Attention (abbr.)
49. Diamond measurement
51. Wing-like
52. Santa Claus
55. To the leeward side
56. Summer drink
57. Bird's home

DOWN

1. Obtains
2. Capable
3. Rest
4. Forms verbs from nouns (suf.)
5. Rich
6. Border or limit
7. Basic money unit (Romania)
8. Large (abbr.)
9. Plural verb
10. Contains dates
11. Makes changes
16. Witty person
17. Storage house
20. Delayed
22. Raised railroad
25. Beats severely
26. Encountered
27. Fertile spot
28. Lincoln's nickname
29. Keep out
31. Often (poetic)
32. West
34. Arm bone
36. Legislate
37. Belief
39. Southern state (abbr.)
40. Camp
41. Space organization (abbr.)
42. Italics (abbr.)
44. Dry
45. Expression of distress
46. Ago
48. Blind
50. Poem in a collection
51. Brew
53. Direction (abbr.)
54. A top

Kaplan's Comes to Stern

By Tikva Shachter

For the first time, Kaplan's has brought their test preparation instruction to SCW. A course is usually given at the YC campus, and now a separate but equal class is offered at Stern. The class consists of 10 women, most of whom are using this class to apply for the June LSAT test. "It's a small enough class to give everyone individual attention," said Sharona Cohen, SCW '97. Jennifer Davidovich, the Kaplan's teacher is young and enthusiastic. "She makes time to answer all questions and gives us all time participate," Cohen said.

F • E • A • T • U • R • E • S

Photographer Speaks at SCW, and His Photographs Speak Too •

By Sivan Rabinowitz

Judith Harris, an artistic photographer, has a magic eye. He takes pictures, not of smiling family members with their arms around each other, but of people from various countries throughout the world.

On Monday, March 18, Harris spoke at SCW about photography as a medium which has been around for four or five generations that allows for self-expression. Harris wants people to react in a particular way, to get a sense of why people react to certain things, and ultimately to find out who they are.

Much of his work focuses on people and places, something called documentation photography. His pictures include isolated parts of the body, such as feet. He photographs in black and white because he wants his audience "to color it in your mind's eye." He uses a wide-angled lens to show that he "cares about the person in the picture." His *March in the Living* photographs were interesting because rather than just pictures of what was in the camps, he took photos of faces of 16- and 17-year-olds on the tour, reacting to things they observed in the camps. These pictures were in color because Harris wanted to show that this was really happening today, as opposed to 50 years ago.

Another of Harris's series of photographs was *Madison County, Iowa*; he chose to photograph this place because he realized he would successfully market the pictures during the hype surrounding *The Bridges of Madison County*. Whether it's pictures of



Harris's portfolio includes pictures of both people and nature. He calls his method documentation photography.

men wearing yarmulkes while praying, or a car stranded next to the woods, Harris stresses the point that "photographs should raise questions, not answer them."

Besamim literary editor Julia Kahn, SCW '97, said the presentation was a "remarkable, cultural experience that truly sheds light on the artistic possibilities in the art of photography." Besamim President Debrah Greenberger, SCW '96, said, "The reason I invited [him] is because I wanted the aspect of a Jewish artist. We could see things that related to us as Orthodox Jews as well as secular things."



Dan Raviv

Continued from page 1

pressure off Israel. "He was pro-Israeli from the heart," Raviv said. President Johnson supported Israel in the Six-Day War, after which Israel learned "that if you could set up U.S. support, you're really on easy street," he said.

As Speaker of the House, Gerald Ford was friendly toward Israel, but as President, in February 1975, he froze relations with Israel announcing that he had to rethink U.S. policy. Prime Minister Yitzhak Rabin caved in to the land demands, but managed to bargain for weapons. "This is the roller coaster of relations between the U.S. and Israel," Raviv said. "It's a very tricky story that has to be watched at every corner."

President Jimmy Carter and Prime Minister Menachem Begin maintained questionable relations for a while, until 1977 when Egyptian President Anwar Sadat visited Jerusalem. Carter "jumped right on it," and by 1979 the Camp David Accords were signed. The peace treaty took Egypt out of the war front, allowing Israel to decrease its guard on that border.

In his first year of presidency, Ronald Reagan faced problems with Begin. AIPAC lobbied to block the sale of planes to Saudi Arabia and Israel bombed the A-bomb factory in Baghdad. Reagan then realized the consequence of the U.S.'s failure to work with Israel, and decided to come to Israel's aid.

George Bush "didn't exactly follow in Reagan's footsteps." He believed that Yitzhak Shamir had lied to him about the West Bank and Gaza, which upset President Bush. During the Gulf War, Israel didn't exercise its right to strike back at the Iraqis, and instead of helping with the incredible number of Soviet Jews coming to Israel, the U.S. repaid Israel with the fight for loan guarantees.

"In 1992 it was solved," Raviv said. Elections were held in both countries and Rabin and Bill Clinton emerge victorious. Rabin agreed with the Oslo process and gave the go-ahead for talks with the PLO, largely out of impatience with America. The U.S. wants this peace process to work; they don't want to start again with new leaders, Raviv said.

"International politics is still politics," he said. "Clinton likes Israel, but like everyone else in this history, if there's a clash of interest, the U.S. president goes with the U.S."

Following the lecture, Raviv entertained questions from the audience. He offered his opinion on topics ranging from the Pollard case to presidential candidate Bob Dole's policy toward Israel, and political personalities from Fidel Castro to Binyamin Netanyahu.

The YU President's Circle was formed by interested alumni who felt they had gained from their experience at YU and wanted to give something back. They are concerned with improving students' academic and social lives on campus. The President's Circle has spent over \$200,000 on programs including buying new computers, sponsoring trips to Washington and providing funds for needy students.

Irish Soul in the Speech Department Professor Mark McGovern

By Susan Jacobs

As a speech professor and theater director at SCW, Professor Mark McGovern's contributions are probably not well known to the average SCW student. He can be found at SCW a few days a week teaching students the art of public speaking with his personal brand of sensitivity and humor.

Those who attended the SCW Dramatics Society production of *Steel Magnolias*

may have noticed the gray-haired director who disappeared behind the technical booth curtain during intermission to support his actresses and technical staff. For the past five years, McGovern has been a part-time faculty member at SCW. Over the past three years he has worked with the SCW Dramatics Society to produce its annual drama.

McGovern hails from Philadelphia, al-

though he claims that his soul is from Ireland. He is married with two children, a daughter, 14, and a son, 11. He attended Villanova University near his hometown, where he earned Master's degrees in history and in theater.

Upon completing his formal education, he taught for a few years in Philadelphia. McGovern then braved the New York City theater for a short period, before realizing that stardom was not his fate. He stayed in New York, where he taught at Baruch College. Now he holds a part-time position at SCW as well as another part-time job teaching at a Catholic high school in Brooklyn.

"I love teaching here," McGovern said of SCW. "The young women are intelligent, thoughtful, funny people. They are genuinely interested in learning, and the women who work on my play give it their all."

Steel Magnolias, this year's SCDS production, was McGovern's choice. His choices for past performances were *12 Angry Women*, which appealed to his sense of justice, and *Ladyhouse Blues*, which he said is "a very real thing about women." Why *Steel Magnolias*? "It's a beautiful and sensitive play about women," McGovern said. "I love women." Not surprisingly, McGovern plans to continue teaching at SCW. "I'll stay as long as they ask me," he said.

Jerry Berkowitz
President

Catering our specialty
Midtown Bd of Kashruth.

cafe

1•2•3
RESTAURANT & BAR

Tel 212 685 7117
Fax 212 685 3059

2 Park Ave.
NY, NY 10016

1. Where you always feel at home
2. Fabulous Food
3. 10% Discount

• Cultural Arts •

Theatre Review

The Beggar of Borough Park

By Dina Bogner

The Beggar of Borough Park: A Dream Comedy, is the first play of the year for The Jewish Theater of New York. The play is directed by Tuvia Tenenbaum, whose goal is to present plays "that deal directly with Jewish religion, culture and identity," and to "educate both Jewish and non-Jewish communities alike, of issues that greatly affect Jewish existence."

Unlike the company's last play, which dealt with Israeli society, this play hits closer to home. The story centers on Moishe, the son of the beggar of Borough Park, who has left the community because of the ostracism he felt due to his father's poverty, despite the fact that the boy was known to be an exceptional scholar. Moishe struggles with the fact that he still feels tied to the community, and is not happy with the many "shiksas" he goes out with. When Moishe meets Malke Sheine, the beautiful daughter of the Rebbe, who is about to be engaged to the idiot son of a very rich man in the community, he immediately falls in love with her. Malke Sheine is forced to decide if she should fulfill her father's wishes and marry the rich, but hopelessly inept, *hochur*, or whether she should pursue the attraction she feels toward the strange man who enters her house looking for his father, the beggar.

Malke Sheine's decision is not truly essential to the meaning of the play. What is meaningful are the questions that the play

presents. Through humorous scenes, we see Malke Sheine's anxiety over her first date, yet she seems to completely accept the fact that "you meet, you talk, and a month later you're married!" This may seem strange in our modern world, and yet it is for this that Moishe, who is separated from the Chassidic world and can choose any path he wishes, yearns. Also troubling is the scene in which the Rebbe and the rich man literally make a deal regarding the marriage of their children. To an outsider this may seem very amusing, but we must question the truth that the scene contains. Though this play, like all theater, exaggerates the flaws of its characters, there is, of course, truth in all aspects of this story. The rich man's son's lack of knowledge in dealing with girls was particularly on the mark. "Are all girls the same?" he asks. "Pretty much," answers Malke Sheine. "It must be nice to be a girl," is the boy's clever response.

Though we may be uncomfortable with some of the ideas presented in this play and by this theater in its other productions, we must remember that theater does not have to mirror our world. The Jewish Theater of New York has a lot to offer theatergoers. The plays are thoughtful, funny and moving, and they always provide much food for thought and promote introspection into what it means to be a Jew in today's world.

Interested in joining the staff of

OBSERVER

'96-97

?

Editorial positions
are available.

Contact: Marcie Schneider
213-4281, Br 9E

Barnes and Noble

Not Just For Books Anymore

By Dina Bogner

People are always looking for cool things to do in the city at night. For those of you who do not want to pay for yet another movie, nor go to a club or bar, or just want to find a nice place to hang out with your friends, check out one of the six *Barnes and Noble* cafes in Manhattan.

A few years ago, the popularity of coffee bars boomed. People wanted someplace clean and quiet to meet, whether with old friends or with someone new. The era of the singles bar was declared officially over. *Barnes and Noble*, the popular bookstore chain, decided to team up with *Starbucks* Coffee (which now carries D.C. certification) to create a combination bookstore/coffee shop.

The cafes, found inside *Barnes and Noble* Superstores around the city, offer an array of coffees, teas and cold drinks, as well as (non-kosher) sandwiches and pastries. They are also located conveniently next to the store's very extensive array of magazines, and customers are actually encouraged

to take them to read while they drink their coffee. For those of us who seem to constantly be buying magazines, this is truly heavenly. Customers can also take books with them to the table without worry. The *Barnes and Noble* atmosphere is quiet but friendly, with strangers often sharing tables during the hours. On any given day, you may find senior citizens reading the paper, a child reading *YM*, couples simultaneously reading *Complete* by Paul Reiser and students reading everything from Austen to Freud. It is a great place to bond with an old friend, hang out after dinner or even study (if you can avoid the tempting lure of the magazine rack).

Barnes and Noble cafes are located at Astor Place, around the corner from Broadway and Eighth, Union Square, Broadway and 17th, Sixth Avenue at 21st St., Lexington at 53rd St., Broadway at 66th St., and Broadway at 82nd St.

Hours are Monday through Saturday, 10am to 12am, and Sundays 10am to 10pm.

Remembering Anne

By Dina Bogner

I have always felt a strong connection to Anne Frank. When I first read her *Diary of a Young Girl* when I was 12, I immediately liked this girl who describes herself as talkative and dramatic, who seems to always want to be the center of attention. I might not have identified with the person hiding from the Nazis in an attic, but I understood when Anne spoke about the pain of growing up, the difficulties that come with being a 12-year-old girl. I suppose that is why her diary has had such a monumental effect on the world. We all relate to Anne.

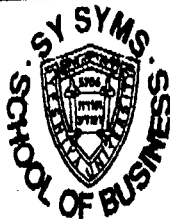
In eleventh grade I reread the book, as well as *Night* by Elie Weisel, in order to write an essay to be submitted to a state competition. Though I appreciated reading the diary again, it was *Night* that had a greater impact at that point. It was on a trip to Amsterdam during my senior year that I really felt that I understood Anne. As I pushed back the bookcase that hid the entrance to the annex, and walked up the stairs, the first of the group, I felt a wave of fear and anxiety. It was not that this place was so horrible. On the contrary, compared to the ditches many people hid in, it was positively cushy. Rather, it was the reality of that place, for so long a set in a movie or play, that was truly frightening. This was not a museum. This was Anne's annex.

I proceeded to the room that had been Anne's bedroom. There, on the walls, now preserved behind glass, were picture of movie stars, cut out of magazines, and many fashion sketches done by Anne herself. At 12, I, too, had magazine pictures of my movie idols in my room, and I have always sketched fashion figures all day at school. Anne's drawings looked like mine had at that age. As I stood in that room, I began to cry. I cried from a feeling of loss for this girl who could have been my friend; I cried from relief that my grandmother, who was also a teenager during the war, had been hidden successfully, and survived. Relief that I, unlike Anne, was going to leave that room, walk down those stairs, get onto the bus and

turn on my Walkman. Relief that, for all our similarities, I was not Anne.

As I sat and watched *Anne Frank Remembered*, a new documentary by Jon Blair, who did a film about Oskar Schindler years ago, all my old feelings for Anne were stirred once again. The documentary, which was narrated by Kenneth Branagh and had diary excerpts read by Glenn Close, had interviews with Miep Gies, the Dutch woman who hid the Frank family and found Anne's diary after the family was taken away; with the son of Fritz Pfeffer, the dentist who hid along with the family; and with Anne's father (interviewed before his death in 1980). However, the interviews I found most interesting were the ones with Anne's childhood friends, including one who had spoken to Anne in Auschwitz, days before her death. Hearing them describe Anne as spoiled, and always wanting to be the center of attention only made me love her more, because they also describe her as imaginative, fun and always spirited. It is also so interesting to remember that Anne, forever a teenager in our minds, would be in her sixties today had she survived. It is so strange to think that this girl I relate to so much could have been my grandmother. The most extraordinary aspect of the film is the actual film footage of Anne, captured by an amateur shooting a wedding in Anne's housing development in Holland. As the camera pans up to the onlookers above, he narrows in on Anne, shouting up to someone above her, smiling, waving. She is so very real. It is truly incredible that we now are able to see this footage.

The day after I saw the movie, I bought the newly published, more complete version of Anne's diary, now a best seller. It includes passages omitted in the standard edition, as well as revisions Anne made when she eventually decided to publish her diary, becoming famous, move to Hollywood, and make a movie about her stay in the annex. To some extent, her wish was fulfilled. I still love Anne. And I miss her dearly.



SUMMER SESSIONS

SUMMER SESSION I - (MAY 28, - JULY 2, 1996)

DEPT.	COURSE	CREDIT	HOUR & DAY	INSTRUCTOR
CHE 1045R	General Chemistry Lec. I	3	9:00-12:00 Mon-Th	SCHNATTER, W.
CHE 1045L	General Chemistry Lab I*	2	1:00- 5:00 Mon-Wed	HOROWITZ, G.
PHY 1031R	Intro Physics Lec. I	4	9:00-12:00 Mon-Th 1:00- 1:50 Mon-Th	CWILICH, G.
PHY 1031L	Intro Physics Lab I*	1	2:00- 4:00 Mon-Wed	SIEGFRIED, B.
BIB 4201	Texts of Destruction & Redemption*	2	1:20- 3:00 Mon-Wed	May 28, - June 27, 1996 BERNSTEIN, M./ CARMY, S.
ECO 1221	Money & Banking	3	1:00- 3:15 Mon-Th	MARKOWITZ, A. May 28 - June 20, 1996
ACC 1002	Prin. of Accounting II	3	9:30-12:10 Mon-Th	SNOW, C.
INF 1020	Management Info. Systems	3	1:00- 3:40 Mon-Th	ZAKHEIM, C.
MAN 1020	Principles of Management	3	9:30-12:10 Mon-Th	GROSSMAN, R.

SUMMER SESSION II

JULY 8 - AUGUST 8, 1996

DEPT.	COURSE	CREDIT	HOUR & DAY	INSTRUCTOR
CHE 1046R	General Chemistry Lec. II	3	9:00-12:00 Mon-Th	SCHNATTER, W.
CHE 1046L	General Chemistry Lab II	2	1:00- 5:00 Mon-Wed	HOROWITZ, G.
PHY 1032R	General Physics Lec. II	4	9:00-12:00 Mon-Th 1:00- 1:50 Mon-Th	CWILICH, G.
PHY 1032L	General Physics Lab II	1	2:00- 4:00 Mon-Wed	SIEGFRIED, B.

For additional information please contact:

OFFICE OF THE DEAN
Yeshiva College
Yeshiva University
500 West 185th Street
New York, NY 10033
(212) 960-5214
(212) 960-5245 - FAX

OFFICE OF THE DEAN
Stern College for Women
Yeshiva University
245 Lexington Avenue
New York, NY 10016
(212) 340-7700
(212) 340-7788 - FAX

OFFICE OF THE DEAN
Sy Syms School of Business
Yeshiva University
500 West 185th Street
New York, NY 10033
(212) 960-0845
(212) 960-0824 - FAX

Elections

Continued from page 2

seem to be related causes.

One of these entails the student body at large. Events and programs are simply unattended. Most clubs do not have overflowing membership lists, and even fewer, active participants. Newcomers tend to stay away from unpopulated events - who wants to be the sole nerd at the program? And, as time goes on, students get into a rut of staying away from student-initiated events.

One problem may be that students who want to involve themselves don't know where to turn. Signs advertising events already planned tend to fill the walls as opposed to those in need of planners.

Student leaders may be hitting the wrong place if they want individuals to come to their events, for individuals are not sought after to help ORGANIZE programs. It is a well-known notion that people are more enthusiastic about and devoted to events which they can work to create as opposed to those they just attend. Instead of handing the student body a fait accompli, a program waiting to be attended, perhaps student leaders should be seeking people out on an individual basis to create programs.

OK, but from the perspective of student leaders, this is a time-consuming task. They then have to think up the idea, find people and help them program it. Sometimes helpers are less than helpful and responsible, and these organizers may be left holding the bag. It tends to be quicker and easier to plan and execute things by oneself.

Thus, we seem to be at a standstill. Many students don't know how to get involved in what may seem, at times, to be an insular body of student activists doing their own thing. Students leaders are frustrated at the existing apathy and don't want to use the extra time and energy required to seek people out and guide them along their organizing way.

But, clearly, if we want to create a college with an active student body involved in bettering our environment, if we are sick of complaining and ready to make changes, then we all have to meet halfway. Imagine - if even one out of every eight Stern students chose a cause which she wanted to commit a few hours a week to - we really could make changes here.

Students need to take more initiative.

If you have an idea about something you'd like to create, organize or even suggest, and you're not sure how to get the ball rolling, go into the Office of Student Services and put your name and phone number on a list in the Student council box (ask Grace where it is). A member of one of the student councils will call you and help you put your program together. It's really not very difficult, and after you do it once or twice, you'll be able to fly solo from there.

Student leaders, try to get people more involved in upcoming programs by posting sign-up sheets on the SCWSC bulletin board (the one on the first floor by the elevators with the calendar on it) for volunteers to help plan events and pull them off.

Students, sign up, and the club will call you.

Maybe if we all work a little harder to both get involved and to involve others, we can actually create those things which we seek to improve.

Table Talk

By Sharona Cohen

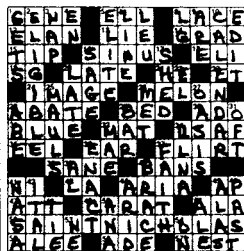
Instead of just another class, Rabbi Meir Fulda devoted his regular teaching period to give his students a special shur on the *Haggadah*. The shur was open to the entire student body and many who are not in his class attended.

One of the topics discussed pertained to the discrepancy in the order in which the *brachot* on the wine and the holiness of the day (*shehe'heyenu*) are recited at the Seder. Rav Fulda brought in the *machloket* between *Beit Shamai* and *Beit Hillel* that is mentioned in *Masechet Arvei Pesachim*. *Beit Shamai* said that one should recite the *bracha* on the holiness of the day before the *bracha* on the wine because there is a cause and effect relationship between the two *brachot*. The *Gemarah* adds that the *bracha* on the holiness of the day chronologically precedes the wine, and so too should our recitation of the *bracha*. However, according to *Beit Hillel* it is the presence of wine that causes us to be *mekadesh* the holiness of the day. Hillel quotes the principle "*Tadir v'she'eno tadir, tadir kodem*," meaning that the *bracha* which is much more common and frequently recited should be said first. We follow *Beit Hillel*, because the facts of his arguments are stronger than those of *Beit Shamai*.

Other topics discussed included the four *leshonot of geulah*, the *makot* and the dif-

ference between the *rasha* and the *chacham*. With regard to the four *leshonot of geulah* one is told to drink between the third and the fourth cups because it brings out our spirituality and distinguishes Jews from the *goyim*. Rav Fulda also mentioned that the difference between the question of the *rasha* and the *chacham* is that the *rasha* verbally attacks his father when he asks about *Pesach*. The *rasha* is demanding and not inquiring like the *chacham*.

Answers to Crossword



Grand Opening

FastCut

45 East Thirty Fourth St.
(Between Madison and Park)
New York, N.Y. 10016
212-779-4747

Shampoo & Cut

\$10.95

Color \$29.95
Perm/Bodywave \$39.95

Other Locations

5 Tudor City Place
(41st Street bet. 1st & 2nd Aves.)
New York, N.Y. 10017
212-949-4747

647 Second Ave.
(Between 35th & 36th Sts.)
New York, N.Y. 10016
212-532-4747

51 Seventh Ave South
(Between Bleeker & Morton Sts.)
New York, N.Y. 10014

124 Second Avenue
(Between St. Marks Place & 7th St.)
New York, N.Y. 10003
212-777-4747

A Jewish Storytelling Celebration: Journey to Jerusalem

On Friday, May 3, Stern College will host a Jewish Storytelling Celebration: Journey to Jerusalem.

The event is a celebration of Jewish stories and traditions. It will feature a series of stories told by students and faculty members. The stories will be about the journey to Jerusalem, a city that has been the center of Jewish life for centuries. The stories will be told in a variety of styles, including traditional storytelling, modern fiction, and poetry. The event will be held in the Stern College auditorium, and tickets are free. For more information, contact Professor Schuman at (914) 962-9387.

In April, the co-Directors will hold auditions for those students who submit a story so that some of these stories can be told at a special program at the festival on May 5. In addition, they plan to publish these stories in a pamphlet to be distributed at the festival.

So start thinking "Jerusalem" and start telling stories. Tap them and let us be or just write them down. Then send them to Professor Schuman at Stern College, 130 West 16th Street, New York, N.Y. 10011.

If you have any questions or need additional information, please contact Professor Schuman at (914) 962-9387.

Memorabs in April

The April issue of the *Observer* will feature a special section of memorabilia from the past year. This section will include a variety of items, including photographs, letters, and other mementos. The items will be arranged in a way that tells the story of the year. The section will be a valuable addition to the *Observer*, and it is hoped that it will provide a sense of continuity and history for the readers. The section will be available for purchase at a special price. For more information, contact the *Observer* office at (914) 962-9387.

The April issue of the *Observer* will also feature a special section of memorabilia from the past year. This section will include a variety of items, including photographs, letters, and other mementos. The items will be arranged in a way that tells the story of the year. The section will be a valuable addition to the *Observer*, and it is hoped that it will provide a sense of continuity and history for the readers. The section will be available for purchase at a special price. For more information, contact the *Observer* office at (914) 962-9387.

Schottenstein Dorm

Continued from page 1

ing through the status of the building, some of what got by before they couldn't allow us. Not only that," Rosengarten said, "but some of the things we don't want to let slide by. We're not running a Salvation Army place, we're running a dorm. For certain things there are shortcuts, but for certain things there aren't, for safety, there aren't."

Besides the mandates determined by the Building Department, several major overhauls should logically be taken care of before occupancy begins. "Some things we'll do now because they make more sense to do now," Rosengarten said. "For example, wiring for computers - if we have the walls open, it seems nutty not to do it. Later, we'd have to open up the floors and ceilings, so we'll do it now."

On the other hand, though the wastepiping is old, changing the pipes is a less pressing concern. "So for things like that, we'll fix it as it breaks," Rosengarten said. At this point he projects that the dorm will be ready by January 1997.

The effect of the postponement of the new dorm's opening is that housing options will not change. "Our hope was two dormitories for next year," Levitt said.

For students anticipating the privacy of

individual rooms in Schottenstein, the news came as an unwelcome surprise. "I wanted the best of both worlds," said Tali Stein, SCW '98. "I wanted the benefits of dorm life in addition to having my own space." Stein was displeased with the way in which the entire situation was handled. "I was really upset, because the way the letter was formed was not apologetic at all," she said. "It didn't say anything like, 'We're sorry for the inconvenience.' Especially since they handed it out the week before our dorming applications were due."

Other students consider the delay to be beneficial. "I feel it's a positive thing," Shonfield said. "I'd rather the dorm be 100 percent finished before people move in. I'd rather have even the little things - including all the furniture, all the carpeting, all the painting - done, instead of having any construction area while students are living there."

Also, students will be moving into a finished product as opposed to a construction site. Shonfield believes that the later spring opening will attract more students to the new dorm. "Students will actually see a dormitory instead of a Salvation Army women's hostel," she said. "It'll be more appealing, more comforting."

**The Observer
staff would like
to wish
everyone a
chag kasher
v'sameach.**

ATTENTION SENIORS!

*Don't forget
to save the date...*

**Senior Dinner
at Lincoln Square
Synagogue
May 21, 1996**

In Support of Israel and Jews around the World

By Mira Hochberg

Tensions in Israel have escalated and demanded much public attention. Aside from the countless tragic occurrences in the past few years, last month's four bombings claimed over 60 victims. Communities have organized *tefillah* and *Tchillin* gatherings in response. *Rabbanim* have spoken out in support of Jews in Israel.

SCW professor and political activist Rabbi Avi Weiss, President of the Coalition for Jewish Concerns - Amcha, who has organized countless demonstrations for many causes in the past, recently organized a rally in front of the PLO mission in Midtown Manhattan. Weiss has been stressing to SCW students the importance of rallies, especially those in support of the Israeli government.

Every rally has its own agenda. Some people believe that the peace process must continue and even be accelerated; otherwise it is as if Israelis are giving in to Hamas' goal of ending the negotiations. The other side calls the government of Israel traitors, and wishes to stop the peace process immediately before any more land is lost. Rabbi Weiss, however, takes the middle stance and feels strongly that we "can't make peace with the enemy." Since the PLO has "interfaced with and even encouraged Hamas, the [Peace] talks should stop until the PLO complies with all the decisions of the Oslo II peace agree-

ment," Weiss said.

Weiss has always emphasized the power of the people. He was extremely active in the past, for causes such as Soviet Jewry. "History will record that demonstrations played a huge role." The rallies and marches were "extraordinarily helpful" and "crucial to the freedom" of the Jews imprisoned in the former Soviet Union. Rallies in support of the State of Israel have the potential to be as effective, he said.

Students may feel discouraged from attending rallies because it "doesn't concern" them, because they "don't want to get involved in politics," or even because they feel that it "won't make a difference" if they attend.

"Very often," said one student, "rallies end up showing the disinterest of the people rather than the interest because attendance is so low." Weiss said, "Stern students are aware of the rallies and should be attending," said Weiss. "We'd like in the future to have a greater presence of Stern and YC students as well as a greater presence of the Orthodox community." In light of internal divisions, a large gathering of Orthodox Jews, along with all other affiliations of Jews, would "express a great *kiddush Hashem*," Weiss said. "Those bombs were intended not just for one kind of Jew, but for all Jews."

Amendment Committee Has Precedent for Secrecy

By Leebie Mallin

The summer of 1787 in Philadelphia marked the birth of the constitution of the United States. Despite seemingly insurmountable odds and much opposition, the Constitutional Convention was perhaps the greatest gathering of intellect and leadership in American history. It produced a document with enough insight and intelligence to help America rise to the position of world leader.

A modern day Constitutional Convention is currently taking place within Stern College. Stern College Parliamentarian, Elisheva Wohlgenuth, SCW '96, in compliance with her duties, has formed a Constitutional Amendment Committee. The task is to amend the SCW Student Council constitution.

While the founding fathers had to deal with a dysfunctional government, this committee must salvage a very weak student

council organization system. Originally the goal was simply to amend, however as the committee members have perused and analyzed the constitution it has become clear that an overhaul of certain parts of the constitution are necessary.

Details of current Amendment Committee proceedings of the are not available to the general student population to avoid conflicts of interest.

The procedure by which the new SCWSC constitution will be approved is a much more democratic than the way that the American constitution was ratified. Whereas only state legislators had a voice in approving the United States Constitution, all members of the SCW student population are eligible to vote on the revised constitution. This election will take place along with regular student council elections.

GRADUATING SENIORS SCW AND SSSB MIDTOWN

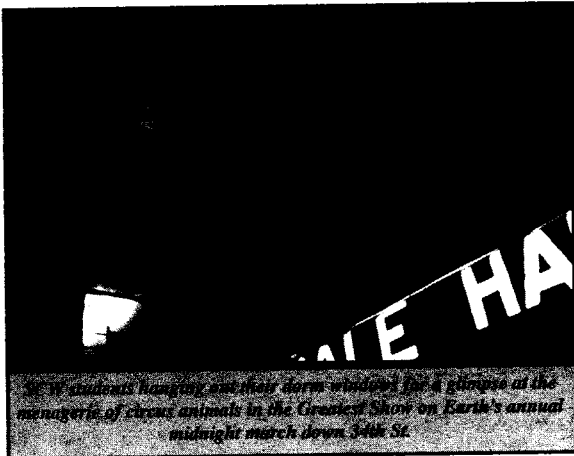
CAP & GOWN DISTRIBUTION

WEDNESDAY, MAY 8
10 AM - 3 PM
SCW ROOM 301



THIS IS THE ONLY DAY
YOU CAN PICK UP YOUR
CAP AND GOWN

NO ATTIRE WILL BE GIVEN OUT
AT THE PARAMOUNT



SCW students hanging out their dorm windows for a glimpse of the menagerie of circus animals in the Grand Show on Earth's annual midnight march down 5th St.

Do You Want VISA & MasterCard Credit Cards?

REGARDLESS OF
CREDIT EXPERIENCE

IAL SERVICES, INC.

VISA

IAL SERVICES, INC.

MasterCard

Now you can have two of the most recognized and accepted credit cards in the world... Visa® and MasterCard® credit cards... IN YOUR NAME! EVEN IF YOU ARE NEW IN CREDIT OR HAVE BEEN TURNED DOWN BEFORE!

VISA® and MasterCard® the credit cards you deserve and need for-- ID--BOOKS--DEPARTMENT STORES--TUITION--ENTERTAINMENT--EMERGENCY CASH--TICKETS--RESTAURANTS--HOTELS--MOTELS--CAR RENTALS--REPAIRS--AND TO BUILD YOUR CREDIT RATING!

GUARANTEED

VISA/MasterCard
GUARANTEED ISSUE
OR MONEY BACK

No turn downs!
No credit checks!
No security deposit!

SEND THE COUPON TODAY!
YOUR CREDIT CARDS ARE WAITING!

VNC, 1861 N. FEDERAL HWY., SUITE 216
HOLLYWOOD, FLORIDA 33020

YES! I want VISA®/MasterCard® Credit
Cards approved immediately. 100% GUARANTEED!

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

PHONE _____ SS# _____

SIGNATURE _____

NOTE: MasterCard is a registered trademark of MasterCard International, Inc.
Visa is a registered trademark of VISA U.S.A., Inc. and VISA International

MAIL THIS NO RISK COUPON TODAY

Lacrosse Player at SCW Finds Herself Without a Team

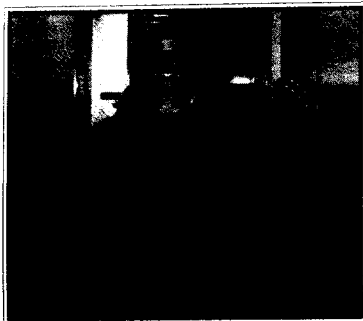
By Sheara Fredman

Among SCW athletes, Rachel Milner, SCW '98, stands alone. Milner has spent four seasons playing intense lacrosse.

Lacrosse is similar to field hockey; the difference is that the ball is kept in the air and is passed from stick to stick in an attempt to reach the goal. The sticks are wooden with a net on top, which is manipulated in a twisting motion in order to cradle the ball, utilizing centrifical force. This might sound simple, but with 12 players on each team, the sport can be a real challenge.

Milner's lacrosse career began in eighth grade when her physical education instructor decided to begin a middle school lacrosse team. Milner was the first one to sign up and went on to become captain of the team, a position she held throughout the junior varsity and varsity levels. She carried the team as they improved from beginners to successful competitors. Her finest game saw her singlehandedly making four goals.

One of the reasons lacrosse is special to



Milner is that her father was a lacrosse player at the University of Maryland, so she grew up hearing about the sport.

Presently, Milner is looking for a women's lacrosse league to play for in New York. Milner credits lacrosse with teaching her many lifelong lessons, including the importance of leadership, good sportsmanship and patience. Lacrosse, according to Milner, is an up-and-coming sport. Many universities are forming both men's and women's teams. "SCW should consider joining the ranks," she said.

Making Sense of Madness College Athletics Takes Center Stage in Spring Tournament

By Rachel Hellman

All across the country, eyes have turned toward college sports, specifically college basketball. The month of March - better known to sports fans as March Madness - has arrived. What is March Madness?

March Madness is when the National Collegiate Athletic Association (NCAA) regularly holds its basketball tournament. Sixty-four teams are seeded into four regional brackets (East, West, Midwest and Southeast). The winners move on to the next round and the losers go home.

Each participating team wants to reach the Final Four. The Final Four gets its name from the four regions. The teams who reach the illustrious Final Four have won all of their regional games, thus earning the right to compete.

The winner from the East plays the winner from the Southeast, and the winner from the West plays the winner from the Midwest. The two winners then play each other for the national championship.

The tournament, or big dance, as it is commonly called, has produced many spectacular moments. Last year, fans watched Tyus Edney of UCLA race the length of the court with just seconds remaining to score the winning basket against Mizzou. The Bruins of UCLA went on to win the tournament.

My personal favorite moment happened during the east regional final in 1992. Duke,

the defending national champion, was playing Kentucky. As the end of the game approached, the gap between the teams was a single point. Each team took shots which somehow found their way to the basket. Each basket was more spectacular than the one before it. The tension was mounting. At stake was a trip to the Final Four. Duke had appeared in the last three consecutive final fours and six of the last seven. Would Kentucky finally get their chance to start a streak of their own?

The clock read 2.1. Two point one seconds left in one team's season.

Kentucky was up by one. Grant Hill inbounded the ball. Christian Laettner caught it at the opposite foul line. He turned to his right and dribbled once. Then he turned to his left, faced the basket and released the ball.

The entire arena held its breath as the ball flew through the air. And then came the sound of the ball going through the net. The horn blew to signify that time had expired. Duke was going to the Final Four. Kentucky was going home.

One of the reasons March Madness was chosen as a nickname for this time of year is because anything can happen. Case in point: little-known North Carolina State was able to win the tournament back in 1983. Perhaps this year another underdog will surprise the nation and win the tournament. Or not. Anything can happen when Madness takes over.

BONNE CLEANERS, LTD.

Since 1965

56 East 34th Street

Between Park & Madison Avenues

New York, NY 10016

10% Discount with YU I.D.

Phone: 689-3629

The Observer
245 Lexington Avenue
New York, New York
10016