



THE YESHIVA UNIVERSITY

Observer



Anne Frank Review p.14

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Second Class Citizens?

The First of a Three Part Investigative Series on SCW's Status in YU

Aviva Laufer
Observer Staff Writer

There has long been an assumption that SCW students are "second class citizens" in YU. This feeling stems from a comparative analysis between the YC and SCW campuses and the opportunities that they each offer. Noting several of the actual facts and statistics involved may help to put things into a clearer perspective, in the hopes that this

would allow for the issues to be dealt with in a more constructive manner.

YC and SCW are in essence two different colleges and each must cater to their respective student bodies. Still, SCW students voice concerns over aspects of YU that they feel are far inferior at SCW relative to YC. Several of these issues, including dorm life and extracurricular activities will be addressed in upcoming articles. At this early stage in the Spring

'98 semester, issues of academic opportunities seem to be a prime concern.

Among the academic opportunities which SCW students tend to compare to those at YC is the number and variety of courses offered per semester. In the Spring '98 edition of the SCW Schedule of Courses, an estimated 300 course sections, secular and Judaic studies combined, are offered to a student body of about 800 women. The YC Schedule of Courses offers an estimated 300

course sections in secular studies alone. This does not include the total number of Judaic studies courses that are offered. YC students also have the opportunity to take classes at Isaac Breuer College of Hebrew Studies, James Striar School of General Jewish studies, Mazer School of Talmudic studies, the Stone Beit Midrash program, and the Belz School of Music. While YC caters to a much larger student body, SCW students feel that the variety of courses, in all cate-

gories, offered at each school should be consistent.

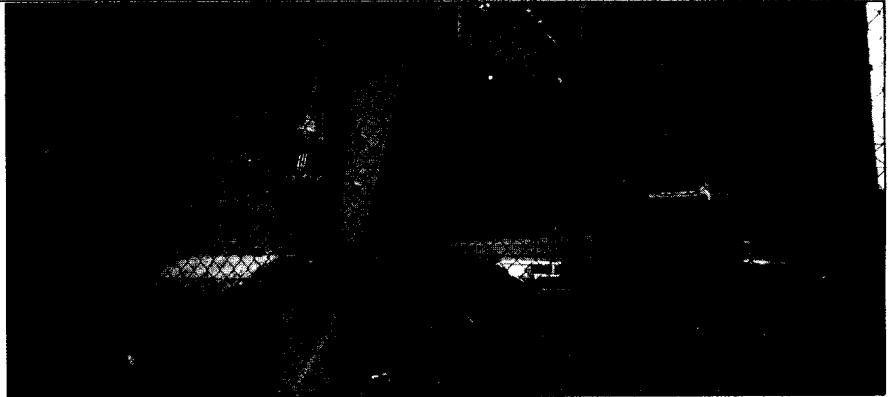
Classroom size also plays a significant role in determining how many students may be admitted into a particular class. Students may often be signed into popular classes after they close, as long as the classroom had not yet reached its capacity. For this reason, it may seem that the far greater number of square feet available at the YC campus also

see **Second Class**, page 7

New Semester Starts with a Bang

Rachel Linsider
and **Kayla Pliskin**
Features Editors

"It's owned by the Japanese guy next door. But he's anti-Semitic and won't sell it to a Jewish institution." This was a real answer given by an SCW student when asked about the empty plot of land next door to the Midtown Center. But it is only one of the many rumors that have spread around SCW in response to the enduring question of the status of the formerly deserted, pigeon infested piece of property.



Construction of a Catholic seminary on the lot adjacent to the Midtown Center has caused SCW students a big headache

Construction for a Catholic Seminary has begun on the piece of land located on the corner of 34th Street and Lexington Ave. Students and teachers alike have found the new construction, which pulsates the building and cardrums, rather disruptive.

A number of years ago, the

property was put on the market and sold to the highest bidder. Opus Dei, an independent branch of the Catholic Church that reports directly to the Vatican, offered the best price. Since their purchase, Opus Dei has been planning to erect a building, and the plan is finally beginning to come to fruition.

The structure will contain chapels, offices and a residence hall for the people of Opus Dei. These are men and women, usually professionals with careers, who have dedicated a great deal of time to community work. Even though the group is coed, there will be two separate entrances to the residence hall for the approx-

imately one hundred men and women to be housed there.

With the commencement of the semester coinciding with the beginning of construction, the rumor mill has spread stories of work lasting 2-3 years on an 18-story creation. According to Mr. John Haley, a representative of

see **Empty Lot**, page 4

Two Students Present During Armed Robbery

Leslie Ginsparg
Editor-in-Chief

For most SCW students, late night visits to Kinko's, the all night copy center located around the corner from Brookdale Hall, are a regular occurrence. But for two students, SSSBSC President Cheri Ochs and her roommate, Susan Strauss, SSSB '98, a routine trip to Kinko's turned out to be anything but ordinary. Their hopes for a typical 15-minute dash to the 34th Street and Madison branch of the 24-hour copy center, were checked when three armed men entered the store.

"My first thought was this is not happening," said Ochs, "This happens in TV and movies.

You don't think this happens to anyone you know."

The incident is causing concern among a student body where visits to the 24 hour copy center at all hours of the night are a norm. Safety has been an issue at the forefront of students' minds since September, when two sexual assaults in the area around SCW sparked students' concern about the safety of the neighborhood.

The armed robbery occurred on Sunday, January 11th, during SCW intercession. Ochs and Strauss, both New York area residents were in Manhattan for a job fair. At approximately 12:40 AM, the two students ran to Kinko's to run off copies of their

see **Robbery**, page 5



Late night trips to Kinko's are typical for SCW Students

VIEWS

Observer

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Letter to the editor

Keep Libraries Open

During reading week and finals, the school building remains open for extended hours, which include Saturday night. This provides an essential resource for students who have papers to research and type, or who merely wish to find a quiet place to study, away from a dorm room filled with distractions.

This schedule should not be limited to a few weeks a year. Most college libraries are open seven days a week. Although SCW's libraries close for

Shabbat, they should re-open on Saturday evenings. Many students stay on campus for Shabbat, or return after Shabbat, and would like to make good use of the long winter evenings. This is an academic institution; many students are interested in using the libraries, computers, and piano over the weekend. In addition, academic facilities should be available on the Sunday after a vacation. Students returning to school often need to complete work assigned over vacation which they are not able to do at home.

Improved Health Care

It's official. Yeshiva University students can count on improved health care in the near future. Dr. Efreim Nulman, University Dean of Students, has negotiated with various health-care providers over the past few months to create a plan that will effectively serve the needs of students on both campuses.

The new health services bring YU up to 1990s expectations and are a welcome change to previous health care services. What is especially good about the innovations for the Midtown Campus is the assurance that female students will be seen by a female doc-

tor. The proposed changes are sensitive to the unique concerns of female students.

YU medical services have often been the source for student complaint. The innovations should make students feel more secure about consulting in-house health providers rather than going elsewhere to ensure that they receive the best care.

It's nice to know that the YU administration is concerned about students' physical well-being as well as their academic success. Students should take advantage of the new services provided as they become available.



Allow Web Pages for Students and Student Groups

Julie Stampnitzky
Online Editor

The administration of YU took an important step in preparing their students for the 21st century when it made email accounts free for all undergraduates. They should extend this effort by allowing students to have their own webpages.

The most common objection to this proposal is that YU is apprehensive about the content which students might choose to display. Are YU students less trustworthy than those at other colleges, most of which routinely allow student webpages? If lack of space is a deterrent, consider that it is quite possible to make a decent page with 200 Kb-1/7 of a floppy disk, and 1/10,000 of the hard drive of an inexpensive computer. It hardly seems possible that the current YU webpage ("current" is an oxymoron here) is occupying all available memory.

The Observer has been online since the

beginning of this semester. However, although the Observer is the official publication of SCW, the administration of YU refuses to allow the Observer's webpage to be located on the YU Internet server. Instead, the rejected publication has found a home on Geocities, a company that provides free web space. This arrangement, while convenient, has a number of drawbacks. The site's URL (Uniform Resource Locator, commonly called an Internet address) is <http://www.geocities.com/CollegePark/Union/9516>, which hardly trips off the tongue. In addition, Geocities makes its money by having advertisements appear together with the webpage.

Now the Observer is looking into the possibility of purchasing space from a commercial host. This would allow us to have a URL like www.yuobserver.com. (The Commentator recently went this route; their paper can be read online at <http://www.yucommentator.com>.) This option would cost several hundred dollars per year.

Ohr La'Goyim

Ayelet Grun
News Editor

It is 50 years after David Ben Gurion stood and read the Megillat Ha'atzmaut before the world. And yet, somehow we have lost the enthusiasm and idealism projected in those first few years' of Medinat Yisrael's establishment.

True, we are living under the domain of a Jewish government, are tried in courts run by fellow Jews and are defended by our sons, daughters and neighbors. We have amassed three times as much land as was allotted to us by the United Nations in 1948, we have become a technological superpower and are equated with other powerful countries.

Yet while our government and courts are run by Jewish officials, they are not run exclusively by Torah standards. And while we defend ourselves, many in our army and on the streets are ignorant of the heritage they are fighting for.

Day in and day out we project an image to the world. And it is because we are expected to be an *ohr la'goyim*, that we are held to a higher standard than everyone else. When Jews make headlines for assassination

attempts, embezzlement, rape and the like, we are defeating our mission in this world. When non-Jews see advertisements in the New York Times defaming our fellow Jews and treating them with disrespect, how can we expect them to look at us as a standard to live by?

True, we are only human and are subject to frailty. Yet, we need to realize that the gift of a State must be reciprocated with projecting the finest image to the rest of human society. Some of us may be fulfilling the mitzvot, and others may be tilling the land, yet neither has made the effort to live as a group by the ethical and dignified guidelines the Torah has established for us.

Like Churban Babayit, taking back the State of Israel, G-D forbid, would be devastating to us as a people. It would not mean that our status as *Am Hanivchar* will diminish in G-D's eyes, yet it means that He is waiting for a different time when His people will do a better job at fulfilling the mission of *ohr la'goyim*. If we do not merit to have the State under our control, then perhaps another future generation will. Yet if we remind ourselves of our mission to the world and to ourselves as a people, then with G-D's help the State and its purpose will remain with us for all times.

I am reluctant to spend SCWSC funds for this purpose when YU already has a web server that would fill our need quite well. However, this is not my only objection. The .com seen in so many addresses stands for "commercial," indicating a for-profit site, such as nytimes.com. The Observer is not a commercial paper; it is an integral part of an undergraduate institution, and deserves a domain name with .edu, namely observer.yu.edu.

For student groups, the Internet would be the place to post the latest news on upcoming activities. YU has a large number of undergraduate publications. They should be on the web. Why should the university be willing to allow students expression in print media and yet draw the line when it comes to online media? Student-created pages would be a valuable form of publicity that would be seen by prospective students and by alumni. David Rosen, newly returned as YU's director of Public Relations, should consider this.

observerViews

Prosecuting the Yeshiva Boy and Ourselves



leslie ginsparg
editor-in-chief

It is my understanding that the purpose of a newspaper is to inform the public of what they do not already know. Therefore, I was more than a little disturbed by Daniel Anziska's column, "Defending the Stern Girl," which appeared in the December 9th issue of *The Commentator*.

Anziska comes to the astounding conclusion that "Stern girls," contrary to popular opinion, are indeed intelligent. What's next Mr. Anziska? Are you going to propose that the Earth is round?

I have known for a very long time that SCW students are smart and ambitious. But it is really the sorry state of affairs that "the typical Stern girl" is still perceived as, to quote Mr. Anziska, "a nice little JAP, whose favorite activities include shopping and more shopping, to get her bachelor degree in jewel evaluation?" Unfortunately, yes.

How many times have I heard those jokes about

the "typical Stern girl"? That lame MRS. Degree line has been around for at least twenty years. Allegedly, everyone at Stern is marriage obsessed, silly, vain, loves to shop and is not in the least bit concerned about her education. I rarely ever tell an orthodox person that I go to SCW without receiving a cave man's response. With all the changes in attitude and political correctness of the 90's, why has the perception of the "Stern girl" remained the same?

Mr. Anziska, the answer to this problem is not slamming Barnard women, or in your defense of a term (Stern girl) that belittles the very people you newly revere. I thank you, Mr. Anziska, for your kind thoughts, but I don't need your defense.

I need the defense of my peers.

While I would love to put all the blame for perpetuating the stereotype on students at YC and other colleges, we are much more to blame. Because we are not proud of who we are. How many times have you heard a Stern crack, laughed and agreed to its truth, but protested that it doesn't apply to you. How many times have you said "I'm not a typical Stern girl," because every time you do, you are pushing

along the stereotype. What you are really saying is, "Yes, the stereotype is true. Stern girls are vain, marriage and shopping obsessed, just I am different." Why should anyone respect SCW students, when we don't respect ourselves?

The next time you are in the cafeteria, take a look around you, and try to determine exactly who in that room is the "typical Stern girl"? Try to find anyone who looks alike at all. I don't see anyone who fits into that stereotype, and definitely not a majority.

What I do see when I look around the caf is a group of women, that however diverse in tastes and background, are alike in the respect that they are all intelligent, capable and ambitious. Those are the characteristics of a "typical Stern girl." No, Stern Woman. I am proud to consider myself a typical SCW Woman, and so should you.

We can not expect the world at large to change its perceptions of SCW until each member of the student body makes a commitment to redefine the "typical Stern girl" and herself.

Revisionism Revisited



susan jacobson
executive editor

At *The Observer*, we often get strange mail. Unsolicited advertisements, requests for money and lots of suggestions for stories. Some of the things we get are rather amusing, like the opportunity to enter the Miss Teen All American contest.

Unfortunately, we sometimes get disturbing mail as well.

One such piece came from the Committee for Open Debate on the Holocaust. They sent us an ad they were willing to pay for to have printed. The ad offered \$50,000 to anyone able to have the CODOH's video aired on national prime time television. The ad conveniently didn't mention that the video is a "documentary" about how Holocaust history has been falsified by Jews with ulterior motives.

Our reaction at *The Observer* was to rip the ad to shreds and not give it a second thought. Until now.

The CODOH wasted their postage sending an ad to a student publication of YU, but students in places like the University of New Haven and Rice University weren't as discerning. In the fall semester, both schools, along with about a dozen others, printed the ad.

Don't think that these students are anti-Semitic. The Committee for Open Debate on the Holocaust probably sounds pretty innocuous to American college students who haven't been steeped in Holocaust history their entire lives. Even students with a fairly solid knowledge base about the Holocaust might not catch on from the organization's title, that its sole purpose is to deny the worst calamity to befall the Jews in the modern era. A few years ago, even Brandeis University printed their ad. On the other hand, the same students probably would not have printed an ad from The Committee for Open Debate on Slavery. That is where the problem lies.

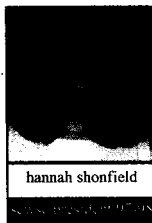
It seems that, despite the proliferation of educational materials on the Holocaust in recent years, many American college students are still grossly

ignorant of what happened to European Jewry during World War II. It's not that they blatantly disregard historical reality and the feelings of Jews. It's just that they haven't been sensitized to the importance of this issue.

The CODOH has been very slick in their advertising campaign. They know how to get past an editor's scrutinizing eye, onto the pages of widely-read campus publications. Organizations like the Anti Defamation League of B'nai B'rith have succeeded in preventing publication of the ad in some campus newspapers by alerting editors of the CODOH's true intentions, but the CODOH has been successful over the years in being published in nearly 80 campus newspapers.

The CODOH's ad was never considered for publication in *The Observer*. We were too smart for them. But many college editors aren't, and right now there are probably a few unsuspecting, uninformed college students checking out the CODOH Website, hoping they will be the lucky recipients of \$50,000.

A Fresh Perspective



hannah shonfield
SCWSC President

Welcome back everyone! I don't know how it happened, but second semester is here. For all returning Stern students, I hope your winter break was full of rest and relaxation. For all new and incoming students, I offer you a warm welcome to Stern College for Women.

The best thing about a college year being divided into two semesters is that halfway through the year, we have the opportunity to start with a clean slate. I mean this in all regards: classes, grades, professors, friendships, opportunities... Finals are a thing of the past, vacation bliss is still upon us - the world is at our fingertips. I'm not necessarily referring to New Year's resolutions, although I am sure some of us did make them. Rather, I'm speaking of that carefree feeling of walking into school the first day of classes without any burdens or commitments, only freshness and potential. It's a time when both

returning and incoming students can see Stern in the same light; a time for taking new perspectives.

The first opportunity to do this is within regards to Schottenstein Residence Hall. For those of you who don't live there, I urge you to visit, and I don't just mean to see friends. I think many of us fail to realize that Schottenstein is an addition to both dorm life and campus life here at Stern. Its facilities and vast amount of space are for all students to utilize. The two spacious lounges, beit midrash, exercise facility, and future caf store are for the shared use of Brookdale and Schottenstein residents alike. So, please, if you haven't already done so, take advantage of this newly available addition to Stern's midtown campus.

Second, I urge everyone to view Stern College for Women Student Council (SCWSC) from a new perspective. The vastness of its influence is often overlooked by the average student. SCWSC is not merely a medium through which student activities are planned, but of equal importance, it is a vehicle through which student need is voiced. In other words, Student Council is here to serve you in any

way possible. With that in mind, I call to order an Open Student Council Meeting for Club Hour of Feb. 4. This will be a chance for all students to share their suggestions, ideas and concerns in an open forum with other students and student council leaders. The only way for SCWSC to ensure proper student representation is to hear from the students directly. Stay tuned for further details.

Finally, I just want to remind everyone that the best way to stay updated with SCWSC happenings is by reading flyers and In Motion (the biweekly SCWSC newsletter). You wouldn't want to miss: the joint SSSBSC and SCWSC Sophomore Class Fashion Show on Feb. 2, the Chabad Club sponsored Piamenta concert on Feb. 5, and other upcoming events.

Good luck on the new semester!

P.S. A special thanks to the Office of the Dean of Students and the Office of Student Services for the doughnuts-a-Chanukah treat and study break in one-and-for sponsoring Spring Orientation's buting to Sony IMAX Theatres. Keep the fun on rolling!

NEWS

Yeshiva University Museum Moves to Midtown

Esther S. Finkle
Observer Staff Writer

The Yeshiva University Museum, established in 1973, will be moving from its location on the Main Campus, to a reconstructed four-story landmark building located at 15 West 16th Street. The move is scheduled for spring 1999, upon the completion of what will be known as the Center for Jewish History.

The YU Museum will join the Leo Baeck Institute, the American Jewish Historical Society and the YIVO Institute for Jewish Research to form the Center for Jewish History. The latter three institutions will attract a scholarly crowd but "the Yeshiva University Museum will attract public attention," says Sylvia Herskowitz, Museum Director.

Upon completing construction, the center will contain over one million artifacts, and will be the biggest collection of Jewish archives outside of Israel.

Herskowitz asserted that YIVO's proposal for the museum to join the Center was, "an opportunity we could not say no to." She explained that moving downtown would attract more visitors, as the Washington Heights location is a deterrent to individual tourists who would not wish to venture to the neighborhood. The museum's new location will make the many artifacts and documents in its collection more accessible to those interested in Jewish

history.

The museum currently occupies the first and fourth floors of the Main Campus library, but the new site will be furnished with four new galleries and access to classrooms, an auditorium and a resource center.

Chana Charpak, SCW '98, stated that she "never bothered to visit the museum Uptown, but now that it's moving closer to SCW, I think its accessibility will be more pleasing to SCW students."

Joseph Glass, YC '98, commented that he thinks "that the move will have both positive and negative results for Yeshiva University. The museum, in its current location, attracts people to the Main Campus, which provides exposure for the university. However, additional space in the library building will be useful as expanded study area."

Herskowitz explained that there will be two benefits to the new location in addition to an increase in public attention. First, the museum will be closer to Cardozo Law School's gallery. Due to the proximity between CLS and the new museum location, docents, who currently guide tours at the Washington Heights location, will be able to conduct tours in both places.

A second advantage in moving the museum would be to develop a program where art students in SCW may have internships at the museum.

According to Herskowitz, after moving, the museum will continue "to maintain a presence in Washington Heights."



Empty Lot

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Opus Dei. "The simple answer [to how long the building will take] is probably about 20 months in total. The exterior of the building will probably be finished sometime around the beginning of early next year."

A construction worker said that the project will take one and a half years at least. However, installing the foundation by chopping rocks, which is what creates all the noise, "will last 2-3 weeks...but possibly more," depending on how difficult the rocks are.

The noise level of the construction is often unbearable and distracting to the classes that take place in the SCW school building, especially in those classrooms that face the lot.

Jeffrey Rosengarten, Director of Supporting Service Administration, commented, "We have been meeting with some of the representatives of the construction firm that is actually going to put the building up. They're good neighbors, and they'll do their best, within reason, to minimize the noise."

Rosengarten confirmed that he had attended a community meeting held before Thanksgiving, in regard to this new addition. "People are happy that it will be a nice organization and won't detract from the neighborhood. We prefer not to go through the period of construction, but hope-

fully in the end, it will strengthen the community," replied Rosengarten.

Extra measures are being taken in order to alleviate the level of noise during the construction. These efforts include the placement of microphones in classrooms and the sealing of



Dr. Silver uses one of the new microphones, recently installed in every classroom to compete with construction noise

windows that are directly exposed to the construction site. It is uncertain what will become of the windows on the side of SCW that will potentially be blocked by the new building.

Rosengarten mentioned an early January meeting with the Deans and the faculty to "talk

about the logistics of the situation."

Most students find that they desire two apirin and quiet by the end of the day. "It's annoying; you can't concentrate in class; can't hear the teachers. We're not paying all this money to hear construction noise all day," said Sima Solaimanzadeh, SCW '2000. Other students looked at it from the "it-could-always-be-worse" perspective, and even had positive associations with the noise.

"In Israel, the construction used to wake us every morning at 7am," said Shoshana Spector, SCW '99. "The shaking was the same on the inside as it was outside; you could feel it in bed." Some students even viewed all the banging and clanging in a humorous light. "Maybe this is just a ploy by the psych department to have an in-house experiment...a study on how noise affects sanity," said Shira Markowitz, SCW '98.

However, the question still remains as to why YU did not purchase this piece of property. Rosengarten stated that it was "a question of money and what you have to spend at the time. Years before Opus Dei bought it, it was available to anyone who could shell out the money. The reason they got it was because they were willing to pay a high amount of money, quickly."

club beat

Gila Rosenthal
Observer Staff Writer

Besamim, SCW's arts and literature journal, is looking for contributors. Anyone interested should contact Chaya Badrian. The club hosted a Shabbaton on the weekend of December 13, together with the Fine Arts Society.

Bina Yeteira, SCW's weekly parsha publication, put out a special Chanukah edition.

The YCSC/SCWSC Chanukah concert, featuring Dedi and Mordechai Ben David, took place on Thursday, December 11.

The second **Blood Drive** of the year was held on Thursday, December 18, in Koch Auditorium.

The **TAC-sponsored Chanukah Chagiga** took place on Wednesday night, December 10. The theme was Dunkin' Donuts. The chagiga featured

performances by the Belles, SCW's a capella group, and the premiere of the newly-formed Dance Club.

The **Shiurim Committee** sponsored a round of shiurim in the past few weeks, including a Chanukah shiur by Rabbi Kanarek, a speech by Chava Willig Levy and a lecture by Rabbi Hanoach Teller.

The annual joint **SOY-TAC Chanukah Shiur**, given this year by Rabbi Aharon Kahn, took place on Monday, December 22 in Belfer Hall.

The **Speech Pathology and Audiology Club** sponsored a concert on Tuesday, December 17. Pearl Schmutter, a woman whose cerebral palsy had impaired her speaking abilities until she began working with a speech therapist a few years ago, recounted her story.

The **Tzedakah Committee** sold Chanukah menorahs in the weeks preceding Chanukah.

Female Synagogue Interns Explain Positions are not Rabbinic

Susan Jacobs
Executive Editor

Julie Stern Joseph is adamant that her new teaching and counseling position at Lincoln Square Synagogue is a unique way for women to participate in synagogue life and is not designed to be a stepping stone to having women in the Orthodox rabbinate. Press coverage, beginning a month before Stern Joseph assumed the position, has cast her role as a revolutionary step in an arena always closed to women.

"The services I will be providing have always been available," she said. "The only thing that is significant is that now they are formalized in one position and receiving a salary."

Critics on the left, who advocate having women in the rabbinate, and on the right, who see any official synagogue position given to a woman as a step away from tradition, have raised controversy about the role.

Stern Joseph's job will involve teaching a weekly class, holding weekly office hours when congregants can consult her, visiting female hospital patients and spending one Shabbat a month at Lincoln Square Synagogue. The position is designed to serve the needs of women who may be uncomfortable approaching a rabbi about personal issues. Sometimes women have personal marital questions or are more comfortable asking questions one-on-one rather than in a large class, said

Stern Joseph. She will be a friendly, approachable person to consult.

"I feel it's very important that rabbis remain rabbis," she said. Her position creates a uniquely female role - one that will complement but not imitate the rabbinic role. "I'm *davka* (specifically) making a women's role," she said. "If in any way this position was pushing the boundaries of halacha, I wouldn't do it."

Stern Joseph has not sought out media attention. News of the position led reporters to her-not the other way around. "I just want to do my job," she said.

If the name Stern rings a bell, it's no coincidence. Stern Joseph's grandfather, the late Max Stern, founded SCW back in 1954. "It has always been inspiring for me that my grandfather pioneered higher learning for Jewish women," she said. While Stern Joseph did not attend SCW-she went to Midreshet Lindenbaum and then Barnard College-her position may serve as a role model for SCW students and other young women who would like to pursue careers in Jewish communal service.

Stern Joseph noted that friends of hers who wanted to be involved in Jewish communal life have instead sought careers in other fields. She hopes her position and others like it will provide avenues for women committed to teaching Torah.

She sees her role as "an

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campusNews

Female Interns Explain Synagogue Positions

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opportunity to teach the community Torah and not a formal role of leadership."

Stern Joseph is currently a member of the Drisha Institute's Scholars Circle. The intense program concentrates on gemara in the morning and halacha (Jewish law) in the afternoon. She is also working towards a Ph.D. in Medieval Jewish History from BRGS. She was recently selected to receive the Wexner Foundation Graduate Fellowship. The fellowship is awarded to students pursuing full-time graduate studies leading to careers in professional Jewish leadership.

Sharon Margolin Halickman, SCW '95, recently assumed a similar role at the Hebrew Institute of Riverdale, where Rabbi Avi Weiss officiates.

"Women can do a lot of things rabbis do without being a rabbi," said Halickman. Her responsibilities include teaching a seven-week basic Judaism course, delivering a

weekly parsha shiur, visiting patients in nearby Moneville Hospital and residents of the Hebrew Home for the Aged and providing counseling and moral support for congregants, usually women, who have various concerns related to Judaism and Jewish practice.

Her role is different from Stern Joseph's in that she will also introduce the weekly Torah portion from the Hebrew Institute's pulpit, which is in a neutral area of the sanctuary, not the men's section. She will also periodically deliver sermons from the pulpit area.

Halickman is a participant in Torat Miriam, a program run by Rabbi Weiss and Rabbi Saul Berman, promoting Modern Orthodoxy. Torat Miriam is a group of ten women, most of whom work in the Jewish community or are graduate students of Judaic Studies, that meets weekly and invites guest speakers to address issues in Modern Orthodoxy. Every six weeks, the group discusses options for female involvement in

Jewish communal service. She is also completing a master's degree in Jewish Education from AGS.

Previously, she spent a year and a half studying at Machon Gold in Israel before attending SCW.

Halickman taught briefly at two elementary schools, but "I felt my talents weren't being maximized as much as they could be," she said. In addition to her new role at the Hebrew Institute, Halickman has also had the opportunity to work as a Judaica coordinator for the Hebrew Home for the Aged. This is the sort of position only recently made available to Orthodox women.

Since she accepted the Hebrew Institute position, "There has been a very good response. People feel comfortable coming up to me because they know I'm not a rabbi," she said.

New Student Directory Sparks Dispute

Leslie Ginsparg

Editor-in-Chief

A new student directory, recently distributed to RIETS students, has sparked a controversy among three student councils.

Leaders of both SCWSC and YCSC are disturbed by SOY's distribution of a student directory to RIETS students. The 15 page directory is composed of a condensed form of the phone lists from the SCWSC/YCSC funded *Guide to the Perplexed*. The *Guide* lists information for any member of the YU community who fills out the appropriate form, including a RIETS student.

In past years, complimentary copies of the *Guide* were distributed to RIETS students along with undergraduates. This year however, SCWSC and YCSC determined that SCW and YC student activities fees should not pay for the extra printing costs required to supply approximately 200 RIETS students with *Guides*. RIETS student activities fees are controlled by SOY. The undergraduate student

councils gave SOY the option of contributing funds to print copies for RIETS students, but SOY declined.

YCSC had extra copies of the *Guide* and were planning on selling those copies to RIETS students. But SOY obtained the disk with the *Guide's* directory information and made up their own list, which they distributed to the RIETS population free of charge. Although it is not certain how SOY came into possession of the disk, both sides agree that SOY gained access through legal means. SOY used only the directory information, not the sections on campus and New York City life, which are also included in the *Guide*.

It is not lost sales money at the point of this dispute. "The issue came down to a fact of method and the way it seems," said Shuli Tannenbaum, YCSC President.

Tannenbaum stressed that YCSC had asked SOY to become involved in the *Guide's* production. This was not a situation where "YCSC was holding back the *Guide* and SOY came to the rescue."

YCSC and SCW had no problem with

SOY making their own copies of the *Guide*, they were concerned that they were not asked for permission. The two councils felt that as they were responsible for compiling the student directory, SOY should have asked their permission to reprint the information contained in the *Guide's* database.

"It's one thing to get a job done, it's another thing to do it in a backhanded hush hush way," said Hannah Shonfield, SCWSC President. "It took away the team aspect that goes across the lines of the different student councils."

SOY does not feel they acted in a surreptitious manner. "My intention was to improve campus life for 200 students," said Menachem Luftglass, SOY President. Without the *Guide*, RIETS students were unable to contact their peers. SOY supplied them with phone numbers. "If it's my fault that I made life easier for 200 guys, that should be my worst problem, my worst fault as an organizational leader," said Luftglass.



Campus News from around the country

(U-Wire)

Harvard undergraduate students voted to reinstate grapes as part of their fruit choice in the Harvard dining rooms. The Harvard Dining Services had boycotted selling grapes on campus to protest the treatment Latino farm workers have been receiving. Incidentally, seven percent more undergraduate students voted in the grape referendum than for last year's Undergraduate Council presidential elections.

Harvard Crimson, Harvard University

Identification numbers for students studying in Wake Forest University were accidentally released over the Internet for an unknown amount of time. The identification numbers are used to keep track of the expense account and meal plan of every student at the university. The glitch has since been remedied.

Old Gold and Black, Wake Forest University

Residents of the University of Connecticut's Alumni Quadrangle discovered that intercoms containing a listening feature were placed in the various dormitory hallway ceilings. The intercom can pick up regular conversations as well as any music playing on the floor. The intercoms are used to announce blocked cars, program and emergency announcements and for R.A.'s wishing to inspect the goings and comings of a particular room. The university claims that the intercoms "are necessary for safety precautions."

The Daily Campus, University of Connecticut

A freshman from the University of Wisconsin, thrown from the ninth floor down a garbage shoot as part of a Halloween prank, is expected to recover and return to the university. The eighteen year old boy broke several bones and was in a coma until the last week of November. University police are still baffled by the incident.

Badger Herald, University of Wisconsin

Students Present During Armed Robbery

continued from page 1

resume. They were on their way out when the three robbers entered the store. Ochs attests that the moment she saw the men, she knew something was wrong. But Ochs and Strauss were unable to exit before the men had surrounded the store, pulled out guns and motioned for everyone to get down onto the floor.

The robbers gathered all the customers into one area and had them lay down facing the floor. They distributed handcuffs and had the customers attach themselves to each other, forming a line. They did not bring enough handcuffs for everyone present. Ochs and Strauss, along with one other customer, remained without handcuffs.

The men asked customers to give them their belongings. Ochs lost two gold rings and a wallet. The wallet contained few dollars, but held Ochs's credit cards and her student ID, which has her social security number displayed on the front. They asked Strauss for her student ID as well, telling her they wanted to know who she was and be able to track her down.

After taking their belongings, the robbers moved the customers and employees into different locations, none of which would have a clear view of the door. The handcuffed customers were placed in a bathroom toward

tioned everyone present and compiled a list of what was missing. The total amount stolen was \$2000, including money from the cash registers, the store safe and customer's belongings. Police were unable to lift any finger-



the back of the store. The three remaining customers, Ochs and Strauss included, were led to the basement. They were told to lie down on the floor and not to move. The robbers placed objects on top of them, so they would hear noise should any one of them try to stand.

Ochs and Strauss remained in that position for an undetermined amount of time, before an employee informed them it was safe to get up.

The phone line had been cut, but an employee was able to call the police from the payphone in the store. The police ques-

prints from the crime scene and have not made any arrests. 17th Precinct Detective Foley, the officer in charge of the case, stated that the investigation is still active and that he has no comment on the status of the case at this time.

In terms of security, Kinko's was ill equipped to handle such a situation. At the time of the robbery, there were no cameras or alarms in place. Within a week, a new security system was installed in this branch, and similar systems will be in place at every Kinko's in the New York area by early February.

The new system includes 16 surveillance cameras and a panic alarm system. In addition, after 7PM, a door enunciator, which informs employees whenever someone enters the store, is activated. After 11PM, the front door is magnetically locked. Employees will be able to evaluate people at the door before allowing them to enter.

"This was the first such incident, I think, in the history of Kinko's," said store General Manager, John Crant, "that's why they [Kinko's corporation] reacted so strongly and got us connected within a week."

Ochs and Strauss have given up any hope of seeing their belongings again. Instead they are concentrating on putting the event out of their minds, and getting their lives back to normal. "I have been working hard to make sure it doesn't affect my daily life," said Ochs. "but I find myself looking over my shoulder and I won't go to a store late at night. You don't have a sense of security anymore and the fact that they are out there doesn't help any."

Dangerous Dieting

Rachel Linsider

Features Editor

***Fact #1:** Young girls are more afraid of becoming fat than they are of nuclear war, cancer, or losing their parents.

***Fact #2:** Anorexia has the highest mortality rate of any psychiatric diagnosis.

***Fact #3:** Girls develop eating and self-image problems before drug or alcohol problems; there are drug and alcohol programs in almost every school, but no eating disorder programs.

Why is this clearly detrimental problem not taken as seriously as drugs or alcohol? Perhaps it is because diet and weight loss and the idea of the "perfect image" has become so accepted in our Western Culture. Just walk through the checkout aisle at any local supermarket. The cover of January's Reader's Digest, one of the most frequently read magazines in the United States, declares, "New Secrets: The Winning Dieters." Or, take a look at Woman's Day, another magazine obviously frequented by women. Its cover shouts, "Lose Weight! Five, Ten, Twenty Five Pounds! Our Easiest Diet Ever!" Just about every single magazine, that caters to the spectrum of female readers, from early adolescent girls to middle aged women, claims that they have found the ultimate diet. This all stems from the reality that the media has placed a picture of the perfect body in the minds of American women. Anything less is unacceptable. Everyone wants to look like Cindy Crawford and many will take whatever measures necessary to achieve this "perfection." Hence, the diet craze.

Dieting at SCW

Students at SCW know this craze very well, and only some have realized that it can get out of hand. Diets, such as the Atkin Diet - consumption of only protein, or the Hollywood Diet - consumption of only one food group per day, can result in a lack of necessary nutrition that enables one to properly function. However, to many, this does not matter. The pressure to be thin is so strong that many lose sight of the importance of nutrition. The conversations that take place in the cafeteria are proof of this obsession. "Since I had cereal this morning, I can only eat salad for the rest of the day," proclaimed one student. Another anonymous student admitted, "I

know sometimes I don't get enough nutrition. But sometimes, you just have to do it."

Sara Samber, SCW '99, stated, "Most of my friends eat, yet we always talk about dieting. Even the people who eat normally feel guilty."

But the problem doesn't just lie in an occasional diet. Many of these students could be diagnosed as having some type of eating disorder.

Sometimes the problem can get so out of hand, that the desire to be thin can result in anorexia. Jessica Weller, SCW '98, stated, "I have a friend who is borderline anorexic. The problem is that people don't eat properly. Diets where you only eat one food group, are dangerous."

Anorexia Nervosa and Its Consequences

Anorexia Nervosa, the clinical term for denying oneself adequate food, is a

least three menstrual cycles, can occur long term and terminal effects include damage to vital organs, such as the heart and brain. Anorexia kills up to six percent of its victims.

Jennifer Hindman, Program Administrator at the Center for the Study of Anorexia and Bulimia, states that there are other factors, in addition to the influence of our Western Culture which posits that being slim is a must. "The origin [of anorexia], which starts from early to mid-dle adolescence, tends to be based on underlying issues - substance abuse, physical abuse, alcoholism, or trauma that manifests itself later on." The center where Hindman works is available to the public. "Anyone can come in and set up an appointment for intake, where we find out what their issues are. This is an out-patient clinic. If they need to be hospitalized, we recommend an in-patient facility where there are doctors on hand all the time. But here, we cater to people who are at a point where they can come in once or twice a week for therapy."

There are other programs and associations, such as The American Anorexia and Bulimia Associations or The Eating Disorder Resource Center, that deal specifically with anorexia.

Since eating disorders are so common among women, it is only natural that SCW face these issues as well. It is important that students become more aware of the risks they face. The week of February 23, is National Eating Disorders Awareness Week. The possibility of SCW becoming involved is presently being discussed. An anonymous student stated, "I never realized how unhealthy I was, until I got help. It is an important issue that everyone should know about. I don't even want to think about what could have happened had my situation gotten worse."

Numbers to Call:

American Anorexia and Bulimia Association 212-891-8686

Center for the study of Anorexia and Bulimia 212-595-3449

National Association of Anorexia Nervosa and Associated Disorders 1800-950-NAMI

Eating Disorder Resource Center 212-989-3987

*1996 Council on Size & Weight Discrimination, Inc., PO Box 305, Mt. Marion, NY 12456, 914-679-120

More Facts and Figures

-The Average American woman is 5'4", weighs 140 lbs., and wears a size 14 dress.

-The "ideal woman" - portrayed by models, Miss America, Barbie dolls, and screen actresses - is 5'7", weighs 100 lbs., and wears a size 8.

-75% of American women are dissatisfied with their appearance.

-50% of American women are on a diet at any one time.

-Two-thirds of dieters regain the weight within one year. Virtually all regain it within five years.

-90% of high school junior and senior women diet regularly, even though only between 10% and 15% are over the weight recommended by the standard height-weight charts.

-1% of teenage girls and 5% of college-age women become anorexic or bulimic.

Yael Berger, SCW '99, commented, "I know people who have had problems with eating disorders. We should have a nutritionist on campus. This problem needs to be dealt with."

Some students have taken the matter seriously, and visit a nutritionist regularly. Park Avenue Medical and Nutrition, located on Park Avenue, near SCW, is a popular choice among students. To set up an appointment, call Kim at 686-0901.

The SCW nurse, Leslie Berger, also acknowledges the pressures and the dangers students face in regard to their weight. "Everything on TV is weight loss. We are all consumed with weight. Especially at this age, where self image is very important, people on a whole don't eat well balanced meals."

refusal to maintain body weight within fifteen percent of an individual's minimal normal weight. While the actual word means loss of appetite, this is not always the case. Anorexia can also mean that a person is hungry, yet will control his or her eating patterns. For example, one might pour a bowl of cereal and milk, but take such small bites that it will take a few hours to finish. This way, they will draw out the eating process without consuming substantial amounts of food. Another common practice, among anorexics, is to binge and then purge. Or sometimes, they will just starve themselves to the limit.

Common signs of anorexia include brittle hair and nails, dry and yellow skin, depression, and a constant chill. Among women, amenorrhea, the absence of at

Slur Against Rabbi Lamm Provokes Response

Susan Jacobs

Executive Editor

The harsh criticism hurled at Rabbi Dr. Norman Lamm at the Agudath Israel's annual convention has sparked controversy and condemnation in the YU community. Rabbi Elya Svei, Rosh Yeshiva of the Yeshiva of Philadelphia, called Rabbi Lamm a "Soneh Hashem," a G-D-hater, in an address at the convention in November.

"I think that people should write to Rabbi Svei and the Agudath, indicating that it is a chidul Hashem to speak like that about a Rav and talmud chacham," said Rabbi Saul Berman. "It's unacceptable. There should be an apology."

"People are operating on perceived notions of what is

appropriate to hate," said Rabbi Shlomo Hochberg, Mashgiach Ruchani of SCW. "Our focus should be on loving Jews. Period."

According to an account in the December 5, 1997 issue of Yated Ne'eman, the insult was delivered in the context of a quote from Rabbeinu Yona (Shaarei Teshuva 3:160) that says that those who oppose Torah scholars hate G-D. Members of Agudath Israel, who would not go on record, asserted that the statement was not meant to be a personal assault, but a criticism of Rabbi Lamm's beliefs and actions.

The actions in question are Rabbi Lamm's support of a Conversion bill drafted by a group of rabbis, including representatives from the Conservative and Reform movements, in a

committee headed by Israeli Finance Minister Ya'acov Ne'eman.

Agudath Israel opposes cooperation with Conservative and Reform leaders that could be misconstrued as validation of their beliefs.

The actual conversion bill, referred to as the "Compromise Plan," would require a two-step process for conversion applicants. First, applicants would appear before a screening committee composed of rabbis from Orthodox, Conservative and Reform Judaism, under the auspices of the Jewish Agency for Israel. The rabbis would decide if the applicants should be approved for conversion. If approved, candidates would undergo conversion according to the dictates of halacha, performed by Orthodox

rabbis.

Rabbi Lamm supported a similar plan several years ago. He views the "compromise" as a political statement rather than a religious one. The conversion bill "involves absolutely maintaining the standards of halacha," said Rabbi Berman. "The language used suggests a halachic compromise. There is no halachic compromise. Rav J.B. Soloveitchik said it is appropriate to engage in projects [with Reform and Conservative leaders] for the benefit of the people."

The conversion bill became an issue last year when Conservative and Reform leaders lobbied in Knesset for legal recognition of non-Orthodox conversions. While no previous law had assigned conversion specifically to the Orthodox rab-

binate, the status quo had been that all religious affairs were under the jurisdiction of the Orthodox rabbinate. The action by the Conservative and Reform came as Orthodox leaders asked that the status quo be made into law, effectively banning non-Orthodox conversions in Israel.

Currently, as in previous years, Jews converted by Conservative or Reform rabbis in the Diaspora are allowed to enter Israel with the support of the Law of Return.

The recent controversy spawned campaigns by Conservative and Reform Jews in support of religious pluralism in Israel. Secular media in the United States vilified the Israeli Orthodox rabbinate for not cooperating with non-Orthodox leaders, and for being intolerant.

To Learn & To Teach

Rena Krakowski

Observer Staff Writer

When Mrs. Judy Bamberger hurried into the fourth floor classroom halfway through a final examination to answer students' questions concerning her test, it didn't occur to her to introduce herself to the proctor who had been administering the exam. She walked up and down the aisles, whispering to students bent over exams. The proctor quickly approached her and admonished her for the serious infraction of cheating - how dare she walk around and give out answers during a final exam?

Even with being mistaken for a student, Bamberger enriches the SCW staff. She brings with her a sense of well-roundedness: now in her fifth year of teaching at SCW, she teaches a course in Tanach and a course in neuropsychology. She holds a BS in pre-med from SCW, an MA in Tanach from Revel, and is now in her third year of a PsyD program in clinical neuropsychology at Ferkauf Graduate School. In addition, she spent a year studying in Israel at Michlelet Orot and also benefited from learning under Nechama Leibowitz for half a year in Israel and during several other extended visits to Israel.

Bamberger's education has been well assimilated, demonstrably affecting her teaching. Stop one of her students in the hall and among the first adjectives she'll use to describe her are "intelligent" and "knowledgeable," as did Shelly Lieberman, SCW '99, and Ilanit Benjamin, SCW '98. But it is also apparent to the class that the knowledge Bamberger imparts to students is a meaningful part of her, not merely irrelevant information. Regarding a course on Women in Tanach, one student explained, "It's obvious to the whole class how interested [Mrs. Bamberger] is in the learning of Tanach on a deep level. You can see that she [teaches] because she loves it." Commenting on Mrs. Bamberger's lively teaching style, Lieberman remarked, "There's a lot

of participation - [Mrs. Bamberger's] sharp and analytical approach keeps people interested in the subject matter."

It is no accident that she is so successful. She is no stranger to teaching, having taught throughout the past ten years at Bruriah and Central High Schools and having served as assistant principal in Bruriah. Of all her teaching experiences, however, she enjoys SCW the most. She particularly relishes encountering her previous teachers and educators, such as Dr. Blau, Dean Bacon, Dean Orlian, Dr. Dobin and Rabbi Kanarfogel. She cherishes her SCW students because they are intelligent and eager to learn.

The feeling is mutual: Bamberger's students are a receptive audience for whom her enthusiasm does not go unnoticed. Bamberger explained that she finds the Nevi'im Rishonim (early prophets), for example, "exciting and compelling," so it is no surprise that students glean from her classes an excitement for Torah. Bamberger puts forth incredible effort to come to SCW; she has found valuable time from among her many responsibilities to teach here, even to the extent that she took off two mornings a week while serving as assistant principal at Bruriah. Explained Bamberger, "I'm the happiest person to teach at Stern - I love it, and I wouldn't give it up!"

It was during her years at SCW that Bamberger discovered her passion for working with people in the role of educator. Through kiruv (outreach) and leadership programs such as the Yeshiva University Seminars, NCSY, and B'nei Akiva, Bamberger found that she truly enjoyed teaching. Benjamin, who took one of Bamberger's first Judaic courses, Genesis, commented that she thought she "definitely encourages beginner students to look into Judaism." Concerning Bamberger's Women in Bible course, in which Benjamin is currently enrolled, Benjamin believes, "Everyone should take it - it's a great class. The class is appropriate for Stern, and Mrs. Bamberger is the perfect person for the course."

The Male, The Female, The Email

Miriam Rosenblatt

Observer Staff Writer

Welcome to the digital age they are always talking about on TV. 'Welcome' - We have music on the computer, books on the computer, and of course, the computer is fast becoming our main means of communication with people as far away as Mongolia and as close to home as our own roommate. It is obvious that email and on-line 'chatting' are dramatically changing the way we interact with one another. They especially seem to be changing our cross-gender relationships. But are those changes for the good or for the bad?

Click here to see the 'pro' side. <click>

No one can deny that email is an easy and convenient way for two people to relay information. How else can you get past busy signals and high local phone charges? Just keep checking your email between each class, and you can stay on top of things. If I think of something to say to you at 3am, I can email you. If you are there, you will email back and tell me what you think. If you're not, my message will be quietly waiting when you log on for the first time that day, somewhere right after negel vasser <giggle>

Email features a very succinct style of communication. Phone calls require the niceties of conversation. But when all you really need is a "Jimmy, 8PM van - Regina," you don't want to be making small talk. People have become used to the grammatically incorrect, shortened jargon of email; it becomes even more convenient for those of us who can NEVER figure out what to say on

answering machine messages.

Also, the beauty of typing instead of talking is that external characteristics are not distracting. He won't notice your stutter because you don't type that way. She won't see that he's nervous because she can't see him, period. Awkwardness is reduced drastically by emailing or "instant messaging." There are simply some men and women who are not accustomed to speaking with those of the opposite sex, and using email communication can help them overcome this problem. And on email, there is never any fear of having something stuck in between your teeth.

Follow this link for the down side <click>

To say the least, using a modem as your prime vehicle of communication hardly has that personal touch. Not to use a dirty word, but it sort of takes the romance out of things. No skewed handwriting in a torrid paragraph, no emotion in the tone of voice. I could type the words, "I could die!" and you wouldn't know if I meant it in a 'like, for sure' way or if it was a reference to my current physical state. <g> Thus too, email is easily misinterpreted. Because of the succinct style mentioned above, people may write too little or in a way that doesn't fully express the desired idea. Hurdled scribble the wrong thing, and much damage can result. Sure, he spelled your name wrong - but was it because he was in a hurry or because he really doesn't care? A relationship is hard enough as it is.

Email is an addictive medium as well. You might stay up on the phone one night out of six till all hours with a good friend, but how much time do we squander

see **Email Dating**, page 9

Second Class Citizens

continued from page 1

puts them at a greater advantage. Perhaps a SCW student would be closed out of a class sooner than a student at YC would be closed out of a similar one.

At SCW, 19 classrooms hold between 30 and 45 students, one holds a maximum of 50 and three hold a maximum of 60 students. In YC, 32 classrooms hold between 30 and 45 students, about 14 of them hold under 30 and nine can hold over 45 students. Relative to the size of each student body, classroom size seems to be consistent in both YC and SCW. For this reason, it is hard to attribute a greater number and variety of courses to simply having more square feet available. In fact, it is often the case that while actual room size can accommodate a set maximum number of students, professors might limit the number of students accepted in to their class for other reasons. Limitations of this kind would be consistent in both schools. Still, as explained by Jesse Schuder, SCW '2000, "students often face frustrations of being closed out of classes too quickly because of limited space."

One must note though, that a solid and conclusive comparison between facilities and the availability of courses at SCW and at YC is hard to draw. Certain course requirements such as English composition must be taken for two semesters by a YC

student, while it need only be taken for one semester by a student at SCW. Credit values for certain courses also varies between those offered in YC and those offered at SCW. For example, certain art and speech courses which are worth three credits in SCW are worth only two credits in YC.

As explained by Dean Ethel Orlian, Assistant Dean, SCW, the number and variety of courses offered is based largely on the needs and requests of the students and attempts at a comparison between those in YC and those in SCW would be of little meaning. She stated that "We have to look at who we are, see what it is that we need, what will enhance our programs and achieve our goals." As noted by Jenny Breitbart, a SCW '2000, if a SCW student should feel at a disadvantage in any area, she should pinpoint the area of concern. Efforts to improve the specific concern should be made independent of a comparison to YC.

Attempts to accommodate the academic requirements of all SCW students reach beyond the actual course listing, Dean Orlian explained. For example, SCW is willing to pay for students to take up to 12 credits for certain shaped majors at other institutions such as FIT.

Another important issue which pertains to student's academic opportunities is

that of library facilities. The library provides students with resource materials as well as study areas. The Hedi Steinberg Library at SCW contains three study rooms, about 45 empty study carrels and 59 additional seats. Uptown, while there are no study rooms, there are 134 empty study carrels and 220 additional seats between both the Pollack and Gottessman libraries. But these libraries are used by graduate as well as YC students.

Partly due to the vast difference in size between these libraries, there is also a significant difference in the number of books and resources that each contains. SCW students however, are offered full access to the YC libraries, as noted by Dean Pearl Berger, Dean of Libraries. She explained that SCW students for example, have the option of having books ordered for them from the YC library. Transportation is also provided to take SCW and YC back and forth to their respective campuses. This too enables students of each school to benefit from each other's library assets.

While these options are available to SCW students, they tend to be inconvenient. It usually takes between two and three days to have a book delivered from uptown. In addition, while the first van leaves from YC to SCW at 4:15pm, the

first van from SCW to YC does not leave until 7:00pm.

Edith Lubetski, Head librarian at SCW, explained that certain book collections exist at each of the libraries with a "focus on different clientele." For example, Lubetski has developed a women's studies collection, particularly Jewish women's studies. (YC students also have access to these books).

Librarians at the SCW library have noted that overcrowding in the libraries, especially during finals time, has been a significant issue of concern for quite a while. In an attempt to accommodate the students, classrooms have been made available for students to study in at this time. As noted by Dean Pearl Berger, the YC library does not tend to be overcrowded.

In noting various facets of SCW and YC, each school clearly has its individual advantages. As emphasized by Dean Orlian however, a SCW student feeling like a "second class citizen", relative to a YC student, should focus on improving the specific issue of concern and bring it to the attention of an appropriate faculty member, to handle it. If issues of concern are raised in a constructive manner, then they will be resolved more efficiently.

Who are the People in Your Neighborhood?

Gila Rosenthal
Observer Staff Writer

Ricardo Hernandez:

The meeting point of the neural pathways in SCW is, without a doubt, the caf. At any time of the day, girls can be seen flooding its tables, eating frozen yogurt and drinking coffee. At the center of this operation stands Ricardo, serving us our lasagna, and later our chicken. Without him and his co-workers, SCW would probably have to close up shop.

Ricardo was born in Mexico and came to America twenty-five years ago; he set up house in Brooklyn and has been residing there ever since. Ricardo quickly got involved in the kosher food industry. His first job was in Brighton Beach. He worked for fourteen years in a kosher restaurant. After the owner's death, Ricardo was employed in various other kosher establishments until he came to SCW three years ago.

"This institution is very good," he says about the college. "It's not easy to find this kind of

job in New York, where the girls are from nice families and well-educated."

His own family still lives in Mexico. He has four children, ages 17, 16, 15 and 14, who attend school there. He has tried to convince them to come to America, but they refuse. "They like it in Mexico. Everyone speaks their language. Here it would be too difficult - they don't understand English." So he sends them money and waits. Meanwhile, he says, he enjoys living on his own in Brooklyn.

When asked about his favorite part of his job, he immediately says, "the people." He likes being able to deal with so many students. Interestingly, this is also the most challenging aspect of his work. "It's not easy working with 800 women! You have to please everyone. But I like being sociable, and here I have the opportunity to deal with so many people."

So, how does the food here compare to the food in the other places he's worked at? "Kosher is kosher," he shrugs. But, he says, the food here is very enjoyable. So is his service.



He always asks what else we want. Read about the things Ricardo wants.

... כה תאמר כה TORAH SEMINAR FOR WOMEN

FEBRUARY 1
through
MAY 3, 1998

CLASSES HELD AT:
**WEST SIDE
INSTITUTIONAL
SYNAGOGUE**
120 West 70th Street
(between 6th and Columbus)

TIME	LECTURER	TOPIC
Course #001 9:45-10:30	Rabbi Yosef Blei Rabbi Yaacov Neuburger Rabbi Michael Rosenzweig Rabbi Yonason Sacks Rabbi Hershel Schachter Rabbi Mordechai Willig	Topics Relating to the Jewish Woman A survey of halakic and hashkafic issues relating to the Jewish woman. This course will provide a unique opportunity to listen to, and ask questions of, some of the leading Torah scholars of our day. Each lecturer will deliver a unit of two classes.
Course #002 10:35-11:20	Rabbi David Pahmer	Bazor B'Chalav: A Study of Principles and Applications An advanced text based course tracing the development of topics, including a'am k'ikar and ze'ah, from the gemara to the contemporary poskim. Practical issues relating to kashering, microwaves and dishwashers will be addressed.
Course #003 10:35-11:20	Rabbi Etan Orlan	Tehilim and Tefilla: Poetry in Prayer An analysis based on talmudic, medieval and contemporary sources of selected mizmorim and their role in Jewish history from the time of David Hamelech to the present day. Participants are encouraged to bring a complete Tanach to each session.
Course #004 11:25-12:10	Rabbi Zvi Sobolofsky	Halakhas of Food Preparation for Shabbas A thorough presentation of the issues relating to the preparation of food on Shabbos, including heating, grinding, and chopping, and opening packages. The class will focus on the underlying halakic principals and their practical application.



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Authors-in-Residence Program Returns

Leah Lubetski
Observer Staff Writer

The Contemporary Literature Class, taught by Dr. Joanne Jacobson, is returning this semester. The class will feature "authors in residence," modern authors who will visit SCW and YC to teach classes.

This year, the authors chosen by the English Department to interact with students are James McBride, Jamaica Kincaid, Mary Gordon, Tillie Olsen and William Joseph Kennedy and Arthur Miller.

James McBride, a journalist and freelance writer, is famous for his memoir, *The Color of Water: A Black Man's Tribute to His White Mother*. His mother, born to Orthodox Jewish parents, ran away from home and married an African American.

Jamaica Kincaid has written three autobiographical books of fiction: *At the Bottom of the River*, *Annie John* and *Lucy*.

Mary Gordon novels include *Final Payment* and *The Company of Women*. She also writes short stories and critical essays.

Tillie Olsen has written *Yonnondio* and *Silences*.

William Joseph Kennedy won the Pulitzer Prize for his novel, *Ironweed*.

Arthur Miller is the famed playwright of *Death of a Salesman*, *The Crucible*, and *All My Sons*.

This program, sponsored by the Gottesman family, was a great success last year. Notable authors that came to SCW were Cynthia Ozick, Grace Paley, Jane Smiley, Jonathan and Faye Kellerman and Richard Rodriguez.

Within a two-month time frame, a different author came for a week to teach the class. The students read a selection from the respective author, and then discussed the material in class. In addition, students were able to interact informally with the authors over dinner.

The authors-in-residence gave lectures that were open to all YC and SCW students. Handouts accompanied the lectures.

To enroll in the program further, works by and about these authors will be available in the libraries on both campuses.

Email Dating

continued from page 7

on email filling in half-friends with so many details of our lives? It's nice to keep in touch, yes, but not at the expense of everything else. Classic example: A boy goes to Israel for a visit, and spends a few hours every night writing back to the states what he did that day. He didn't see Israel - he saw his computer screen! People can substitute the computer for real life. While email can be useful for your self-esteem or comfort level, when you come down to it, you're hiding behind a big metal and plastic box. It becomes easy to manipulate the truth when no one can look into your eyes to see you squirm. And of course, your real self may not necessarily be represented by the lines you type.

Click next for more information. <click>

There is a concept within Orthodox Judaism of putting limits on the amount of interaction single men and women should have. Therefore, there are many people who will proclaim that they "do not talk to boys" or "will not be friends with a girl." Not judging the implications or motivations of that decision, what's right and wrong in terms of email seems to be a very gray area. SCWstudent7465@anonymous.y

nedu said, "I can't understand it. There are a bunch of fakers out there who think it's not all right to talk to girls, but then they'll split-screen message her or email her [and build a relationship]." It's a matter of hypocrisy to use this form of communication and think it's not really talking to someone. As mentioned above, yes - there is less physicality involved, and yes - it's more black and white, non-emotional, but it is still part of a relationship process. Another SCW student said, "If you're emailing a person because you need information, that's one thing; but if you're emailing a person continuously and you're having this relationship, it's just a rationalization of something you think is wrong." Often you'll hear stories of guys and girls who ordinarily won't talk, but if they're on-line at the same time, hey - it's rude not to at least say hi; four hours later - they're still there. "It's a real problem," another SCW student said, "I mean, it's so easy just to get sucked into the whole instant messaging thing. Your mind slows down, you're pecking away at the keyboard, you don't pay attention to what you're saying, and BOOM - next thing you know, as soon as anything happens in your life, you just HAVE to get on the computer and tell him all about it. All when you don't even talk to boys.

It's a really big problem."

Of course, there are many who told me they have no problem with this issue. It's the ultimate "frum" way to talk to the opposite gender, they say, very handy, and even *tznius* (modest). For casual relationships, it's very uncomplicated and safe. For long term relationships, there are hundreds of "success stories" - people who started dating or really became closer to someone through email.

SternKallah@aol.com told me, "You get to know someone without the whole facade of the dating world. It's so much easier, and it works a lot of the time... By now, I don't know how anyone got along without it."

Unfortunately, there are lots of stories of relationships built on email that ended painfully, even disastrously. "I had a roommate who thought she was going to marry some guy she found online. She found out all he told her was a lie, and she was crushed. It took her months to get over it." It's a two-sided coin, this medium of email.

Like most things, these forms of fast communication seem to be really beneficial, but only if used responsibly. Email can be wonderful and convenient, inexpensive and even sweet, like when you get a one line email in

see **Email Dating**, page 10



Once again, Yeshiva University's classrooms have the "write stuff."

For the second consecutive year, the Gottesman Program for Excellence in Undergraduate Education features premier literary luminaries as the "Authors-in-Residence" at Yeshiva University. Starting February 1, 1998 the series will bring some of America's most intriguing and lauded

writers to our Manhattan campuses. Collectively, they are recipients of some of literature's and drama's most prestigious prizes. Each of these guest faculty members will offer a lecture, open to the public at no charge, on the date listed below.

FOR MORE INFORMATION, CONTACT THE OFFICE OF ACADEMIC AFFAIRS 212-960-5217.

James McBride

Author of *The New York Times*' #1 best-seller, *The Color of Water*, *A Black Man's Tribute to His Jewish Mother*

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Mary Gordon

Author of *Final Payment*, *The Company of Women*, and *The Rest of Life*, and a Kafka Prize winner

FEB. 22 • 5PM • CARDOZO SCHOOL OF LAW

William Joseph Kennedy

Pulitzer Prize and National Book Critics Award winner for *Ironweed*

APRIL 5 • 5PM • MIDTOWN CENTER

Jamaica Kincaid

Author of *My Brother, At the Bottom of the River*, and *Annie John*, and Anisfeld Wolf Book Award recipient

FEBRUARY 8 • 5PM • MIDTOWN CENTER

Tillie Olsen

O'Henry Award winner for *Tell Me a Riddle*, and author of *The World Made Flesh*

MARCH 22 • 5PM • MIDTOWN CENTER

Arthur Miller

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OPCS Hires Two Advisors

Sarah Balch
Observer Staff Writer

Following the resignation of its former career counselors, the Office of Placement and Career Services (OPCS) hired two new employees to work as Assistant Directors in OPCS.

Jennifer Berman, a graduate of Syracuse University, comes to YU with experience in screening and employee evaluations from her job in the Human Resources Department for J. Crew and as a recruiter for restaurant company in New York. She started working in the Midtown Center during the third week of December.

Bob Bornersbach, a Columbia graduate and a Doctor of Jurisprudence from Rutgers school of Law, started to work at YU's Main Campus the same time as Berman began in

Midtown. Before coming to YU, Bornersbach worked as a Legal Recruiter in a Midtown legal recruiter firm for three years.

He is "very excited about YU" and claims that his mission is to "guarantee graduates the best possible preparation... and the most extensive array of professional opportunities and contacts." He asserts that in the course of his job, he must "preserve [the students'] identity and traditions along with guaranteeing full competitiveness in today's job market."

Both Berman and Bornersbach are happy at YU and are "impressed by the YU students." Berman noted that she noticed that YU students have a "very demanding schedule," yet are still dedicated to find internship positions. Bornersbach added that the students at YU "are bright, articulate... and well motivated."

Email Dating

continued from page 9

the middle of the day just because someone was thinking of you. All in all, it seems to come down to this: If you're going to reach out and touch someone, just do it; and relish the centuries old art of conversation. If you don't have anything to say, if you don't want to talk to them, turn

off this new idiot box and get on with your life! It's a matter of balancing the real world and this brave new world of relationships on-line.

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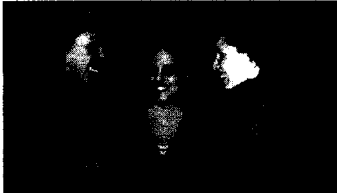
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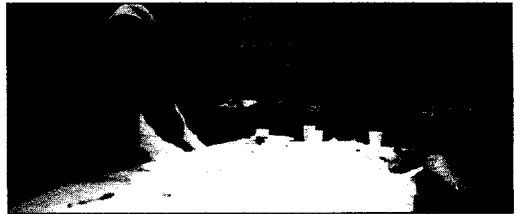
Spring Orientation

For the first time, Spring Semester Orientation was held over two days, January 18 and 19, not to mention a bonus Dougie's Night. Here are the highlights:

Above and bottom left: Welcome Back Extravaganza held in Koch Auditorium on January 27.

Bottom right: Dinner for new students following a shiur given by Rabbi Hochberg on the second night of Orientation.

Immediate left: New Students socialize outside Sony Imax Theatre, awaiting the movie event.



Events were sponsored by the Office of the Dean of Students and the Office of Student Services, in conjunction with SCWSC, TAC and SSSBSC.

Orientation '98 was a blast!
Dougies night was delicious!

The student body thanks the Office of the Dean of Students and the Office of Student Services for their continuing support.

Keep the fun coming!

VOICES

Appreciation for a Good Learning Experience

On behalf of the J.P. Dunner Political Science Society and the eight students who represented SCW on the University of Pennsylvania Model United Nations Conference (UPMUNC), I would like to extend thanks to the Office of Student Services. Without its very generous contribution this event would not have been possible. The funding alleviated a great deal of the financial burden that a conference of this magnitude entails.

On UPMUNC, we represented the country of Luxembourg. Delegates from SCW worked on the following United Nations Committees: Special Political, Disarmament, World Health Organization, Crime Prevention, Organization for Security and Cooperation in Europe, Human Rights, Restructuring the UN, and Legal. Through debate and diplomacy,

we represented Luxembourg's interests in many areas of concern. In doing so, we were able to improve our communication skills, learn about global issues and meet college students from all over the United States.

The learning experience was one that can not be matched in a classroom. Most importantly, however, I am proud that SCW was well represented at this intercollegiate event. Our delegates conveyed superb knowledge and debating skills, while conducting themselves in a manner befitting SCW students. It was a true kidush Hashem. We feel a great deal of gratitude to Student Services for providing the opportunity to participate in such an outstanding program.

Leebie Mallin, SCW '98
President, J.P. Dunner
Political Science Society

letter to the editor

The Best Possible Jew

If someone slapped a member of the opposite sex across the face, would that be a halachic problem? As good, from Orthodox Jews we should know the answer to that question. It must be wrong. Right? Touching is forbidden. Question answered.

What about another type of slap across the face, not one that would inflict any physical pain, but maybe one that could still hurt. Ioshon hara, or even an "obnoxious" stare are also painful slaps whose sting can sometimes last much longer.

I came to Stern, and found some great role models, people that I can really look up to. I hope that maybe by the time I leave Stern, I can be as good a Jew as they are.

I still have my role models, but at the same time I learned that what you see is not always what you get.

Undergraduates at Yeshiva University are currently building two resumes-one for their job and one for their bashert. Students are always trying to look their best. Well, girls, the long skirts do the job and boys, the velvet yarmulkes tell all.

A young woman, who wears long sleeves in the heat of the summer, told a boy, from a non-Orthodox background, who was spending Shabbat at Stern that he was not dressed nicely enough; that he didn't even look Jewish. A young man, who lets his tzitzit stick out of his Hatzolah jacket, is spreading Ioshon hara about people he hardly knows. SOY made bootleg copies of the Guide! Correct me

if I'm wrong, but isn't that stealing? It is not one of the Ten Commandments? Students of Yeshiva- I'm shocked.

A chulid Hashem can do more harm than causing a non-Jew to look down on us Jews. It can turn a fellow Jew away. That boy who came for Shabbat, who had never been in a Jewish school before, now is seriously considering leaving YU. Those rumors that the young man spread have caused others to seriously reconsider who their role models really should be.

Of course the problem goes beyond the institution we attend. It exists among the politics and problems going on in Israel. It exists at major Jewish conferences, such as the Agudath Israel, where a rabbi accused a fellow Jew, Rabbi Lamm, of being a Sonah Hashem, a G-d hater. One would think that a leader in the ultra-Orthodox community should know how to be the best Jew possible, a true tzaddik. Well, at least that is what I would think. I don't know. It makes me wonder who should be the role models for what Judaism is really all about.

Fortunately, I've learned a major lesson from all this. Everyone tries to be the best possible Jew. However, that attempt in some cases has been misguided. It's not the external appearances that have to be worked on; it's what is on the inside that really matters. After all, it is the essence of a person that is the true mark one leaves behind.

Jennie Weiss, SCW '99

Finding Quality Child Care

This is in response to an article by Susan Jacobs, in the November 19, 1997 issue of The Observer, which I first had the opportunity to read this past Shabbos. I am responding to this article as the President of America's Nannies, but more importantly as the President of the Council of Professional Nanny Placement Agencies. I am also volunteering my time to make a presentation to Stern College students and graduates on the subject of how to find quality child care. Sadly, I would expect little return for my business from such a presentation, for reasons that are explained below. However, it is more important that people be made aware of the right way, before they automatically fall into the traps of the wrong one.

In her article, Ms. Jacobs questions the harsh criticism heaped upon Deborah Eappen by the public. Unfortunately, Ms. Jacobs is aware of the criticism, but fails to understand the basic nature of the criticism. Ms. Jacobs feels that the criticism is directed against Deborah Eappen because she chose to continue working instead of staying home with her children. This is only partially true. The major problem with Deborah Eappen is not that she chose to continue working, but the avenue that she chose to fill her child care requirements.

Both Deborah Eappen and her husband are medical doctors and could well have afforded to hire properly referenced, screened and even experienced child care. Instead, she chose to hire European au pairs that are here in this country on an educational and cultural exchange program. True as it is that this is a fiction and even admitted as such by the au pair agencies that place these au pairs, this is still no reason to have hired this type of help. Instead of hiring quality childcare, Deborah Eappen chose to hire help because it was CHEAP rather than because it was good. Au pairs in general and from EF AuPair in particular have had many problems and the screening is admittedly far from thorough.

The au pair from Switzerland, who was charged with burning a baby to death was later found to have sent in all phony references which were never checked or verified by the au pair agency. It is too late to wonder why things happen after they happen.

It is incumbent upon parents who claim that their children are their most precious possessions to properly select their childcare from quality sources and to make sure that the people so employed are mentally prepared and able to spend full days as a caregiver.

Au pairs are recruited in Europe and told that they will be doing "some" minor childcare in exchange for room, board and some educational and cultural opportunities. They are legally allowed to work 45 hours, but most, such as Louise Woodward, are worked like slaves as many as 80 hours per week. They are not supposed to do housekeeping, cooking, scrubbing and be denied access to a car for their use in their off hours.

There is an old expression that says "Talk is

Cheap." It is very easy for people to say that their children are their most important possessions. Unfortunately, nothing is further from the truth. People want to drive the best cars, live in the nicest homes and neighborhoods, send their children to the best of schools, but regularly deny themselves the best of care available for in-home care of their children. When you hire a Hyundai to care for your children instead of a Mercedes, the old adage that you get what you pay for still applies.

The final comments about Stern College graduates differing in this area of concern is also a very sad misconception; not only regarding Stern graduates, but for the entire Orthodox Jewish community. Jews, and Orthodox Jewish in particular have the worst possible reputation for the way they treat their caregivers. As a professional in this business, I can tell you some very sad tales. I have to spend a substantial amount of time explaining to the women who request "not to be placed with a Jewish family," that not all Jews are bad people.

All too often it is the shomer Shabbat family that calls our agency thinking that the most important ingredient in selecting a caregiver for their children is how well they clean, how long they will work daily, and will they work six days instead of five. Of course, the salary is usually on the low side as well. Are there exceptions? Of course there are, but I am speaking of the long overdue need to address this serious problem in the Jewish community. For years, I have wished to write letters to the Jewish Week, Jewish Standard, Baltimore Jewish Times, etc. However, I am afraid that some anti-Semite would pick up the material and make real hay with it. I am less afraid in your newsletter, but perhaps it will do some good if people see it.

As Jews, we all too often violate the laws about how to treat our servants and employees when dealing with domestics of any kind. Jews of course are no alone, however, it is wrong to think that this is not an issue for Jewish families in today's world. Let's not bury this issue under the same blanket that for so long covered up the existence of domestic violence and other problems in Jewish homes.

As a Yeshiva College graduate, I am often ashamed of the calls I get in my office from fellow graduates describing jobs which border on indentured servitude. People get the type of child care they deserve, based on the priority they place on that care and the quality that they are willing to pay for and sometimes sacrifice for as well. I strongly encourage you to address this very important issue, because the fact is that the vast majority of Stern College graduates will be in positions which will require them to find quality care for their children. As Hillel put it: Im lo achshav ematai - If not now, when?

Very truly yours,
Robert L. Mark, YC '67
President, Council of Professional Nanny
Placement Agencies

IN THE NEWS

Israel is concerned at prospect of Iraqi chemical warfare. Iraq has enough chemical weapons to kill

the entire population of Tel-Aviv.

Pope John Paul

II calls for more freedom in Cuba.

State of the Union Address focuses

on domestic policy. President Clinton makes no reference to recent sexual allegations.

Recently released Tobacco Industry documents reveal a marketing campaign directed at teens.

Student Voices



TURN

Kayla Pliskin, Associate Features Editor

Geography Lessons

I come from Rhode Island. Sometimes people ask me if that's in Long Island. It's not. It's not even in New York. Rhode Island is its very own state. Small - but one of America's 50 nonetheless. We don't have towering buildings reaching to the sky, or yellow cabs swarming the streets, or clockwork subways under the roads breathing smoke through grates.

We do have yards around houses with swing sets and sand boxes on green grass. We have pine trees and maple trees and oak trees and dogwood trees. There are flowers, blues skies, and fresh air. We have patient drivers who wait a full moment after the light turns green before contemplating irritation. We have streets named Elmgrove and Hope; and gas attendants named Ray who know the neighborhood gossip. Our highway mascot is the Big Blue Bug who is dressed by the local pest control company with sunglasses and lemons in the summer and a scarf and red nose in the winter. The cows, however, we leave to Connecticut.

The name of my town is Pawtucket. You can tell a foreigner by his emphasis on the "Paw." Natives know it is pronounced "P'tucket."

The city next to mine has one Conservative and three Orthodox shuls. My town has one shul. Everyone goes there. Men, who may not see Shabbos as anything more than group meal-time, come to minyan everyday and have been doing so for years; they know the prayers by heart.

Everyone participates. We don't have a separate youth minyan from the regular one. The gabbai of the only minyan is my 13-year-old brother. The under Bar-Mitzvah clan makes its appearance after mussaf shemoneh esrei on Shabbos to sing Ein K'elokemu and Adon Olam. The more experienced boys help the littler ones by teaching them the words or by a gentle hand around a nervous shoulder. The women prepare the weekly kiddush together. If there is a luncheon, everyone helps to serve and clean-up.

Children are asked to join the ba'al tokef'a when he blows the shofar on Rosh Hashanah and Yom Kippur - to see if his face gets red and to count how long he can hold the tek'ah gedolah. On Simchas Torah, the younger children are taught simple dances or carried within the big circle.

Any unknown face is immediately invited for a Shabbos meal. It's Rhode Island. It's small. We like it that way.

Who is a junior at SCW majoring in Biology? Pre-health sciences



TURN

Alla Belilovskaya

Change the Approach to Judaic Studies

Why does everyone close her/his eyes when the issue seems to revolve around the main idea of this institution known as Yeshiva University? Torah Umadna is a beautiful and wonderful principle, a slogan, a lifestyle, and something that YU stands for. It combines two different worlds, two kinds of education... Very nice. On the surface, everyone is happy. However, students come to this unique institution from all over the United States, Canada, and Israel, and some students are from other countries. It seems to be great. What's wrong with that? The fact that students in YU are from all over the world makes it even more popular.

BUT let's face it. Approximately 15% of the students are originally from the former Soviet Union, where they have been raised according to atheism; some are from Iran, where fundamental Islam predominates; and others are from Poland, Hungary, Ethiopia, Syria, Lebanon, and so on. Most of these people come to YU with very little or no Jewish background, who hope to get acquainted with Jewish customs and traditions, to reveal their Jewish identity, or, at least, to understand what it means to be Jewish. Due to their upbringing, they have a different set of mind than the American Orthodox Jews who have spent twelve years in yeshiva and were brought up in religious families. This is a key point: a different set of mind, a different mentality, different set of values.

Even though we are all Jews and we are all students of this Jewish Orthodox institution, we are all different and are on different levels in terms of our background in Jewish learning. For some of us, for example, it's not comprehensible why we need to follow all the details of Halakha, some of which seem to be "weird". Why does everybody close his/her eyes on this matter and not want to accept that approximately 30% of Stern students feel this way? Don't scream at me and say that I am wrong. Why don't we face the issue instead of avoiding it and pretending that everything is fine?

I think that the idea behind the Jewish education should be a spiritual growth of a person and his/her growth as an individual. What happens in Stern with the students who come here without prior introduction to Judaism, in my opinion, is that they take Jewish classes just to fulfill the requirements and do not grow spiritually from the experience. When the students come to Stern, it's taken for granted that they want to learn Torah since they are committed to Judaism. Otherwise, why would they come here? Right? What if some of them are not sure at what level and where they are, in terms of religion, and come here to discover more about their Jewish identity and about Jewish traditions and customs so that they can find their place in the Jewish community and in the world, in general? What if, by making decision to study at Stern College, they attempt to determine for themselves what role Judaism will play in their future lives? And what do they find here? A variety of Jewish courses on the advanced level, which they are not able to take due to lack of knowledge in the area, and very few courses on the beginning and elementary levels. Very good professors but who teach (even on the elementary level), assuming that everybody in the class is committed to Torah, follows it accordingly, and knows well its value.

Well, my question is: Isn't SCW supposed to, not only welcome all the freshmen, but also try to attract them to Judaism by showing its beautiful values and principles and help them to develop a sense of pride about their Jewish identity? Not by way of mandatory speeches, but by opening their eyes to a world full of beautiful values and traditions and inspiring them to learn more in order to promote their spiritual growth? Isn't it the purpose of the Jewish education offered in Stern?

In reality, what happens is that a lot of those who come to Stern being unsure of what Judaism is about gradually become totally indifferent to it, or even worse, develop a negative attitude toward some of its aspects, without fully comprehending them. I think that, if you depict Judaism as the way of life full of numerous responsibilities and obligations, which don't make a lot of sense to people brought up in the atheistic society or assimilated culture, the phenomenon that I've just described is not surprising.

A different APPROACH is needed toward those who come to YU with little or no background in Judaism. Furthermore, a variety of courses should be offered on the beginning, elementary, and lower intermediate levels so that these students could appreciate the world of Torah from different perspectives and see how broad it is.

I also think that a change in the system of Jewish education should be made. It would be better to have less Jewish requirements but have an option to take some Jewish courses outside of the requirements if they wish to do so. Psychologically, when one knows that something is a requirement, one often feels that it is a burden. But when there is no such a requirement, and one is free to take something one is interested in, one feels more freedom of choice and enjoys the courses more. Enjoying the Jewish classes can promote the spiritual growth of a person.

journalism and payrush when he writes, "the traditional Jewish stricture against intermarriage grew out of the experience of the Diaspora," thereby ignoring the Torah's warning against intermarriage with the Canaanites.

"Netanyahu Reasserts Israeli Claim to the West Bank," said a New York Times article on December 22. The Prime Minister's claim was described as "a salvo in the war of words." One wonders why the Palestinian's claim of part of Jerusalem as their own capital, although the united city has been Israel's capital for thirty years, is relegated to the last paragraph, instead of being headline material. Arafat was quoted as "determined to free the West Bank from the claws of Israeli occupation."

Michalajah's Rabbi Copperman likes to distinguish between direct and indirect speech in Chumash. A direct quote- Lavan's words to Jacob,

for example- is not necessarily a true statement. This is certainly the case when reading The Jewish Week, which regularly allows inaccurate statements by those interviewed to go unchallenged. For example, the December 5 issue included an article on the reaction of Conservative and Reform leaders to the proposals of Israel's Ne'eman Committee concerning marriages and conversions. Rabbi Joel Meyers of the Conservative movement opposed the compromise plan, which would allow non-Orthodox rabbis to perform marriages in Israel if two witnesses from the Rabbinat attended. He said that "we do it halachically and having someone observe us is embarrassing." In fact, the representatives are not there as mere observers, but as adim to the marriage itself, which must be witnessed by two observant Jews. Of course, this interpretation might not be any more pleasing to the Conservative movement...

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MEDIA

W E A T C H

Julie Stampnitzky
Editorial Director

It's fairly common, this time of year, to see articles in Jewish newspapers and magazines on "The December Dilemma." Now, Newsweek has joined the debate with a cover story entitled, "Whose Faith for the Kids? Mixed Marriages, Holidays, and

Hard Choices" (December 15, 1997). The article looks at a variety of mixed marriages. The magazine points out that this year Jews, Buddhists, and Muslims all have religious observances in the same month as Christianity's biggest holiday. However, the author crosses the line between

ARTS

The Diary of Anne Frank



Dina Giechinsky
Associate Cultural Arts
Editor

There is something profound about Anne Frank's voice still echoing five decades later on the stage of Broadway. Each audience member is a testament to the memory of the Holocaust victims; a protest against the ignorance that generated the hatred.

Anne Frank received a small red-and-white plaid diary as a gift from her parents on her thirteenth birthday. Her family had moved to Amsterdam already to escape Nazi persecution. Less than a month later, Anne's family went into hiding in the back of a warehouse where Otto Frank worked. Only allowed to keep a few possessions, Anne took her diary along and promptly started describing what she called the "Secret Annex" and life with the other seven people in hiding with her.

Anne kept her diary private until one day in 1944, when she heard a BBC radio broadcast about diaries. Gerrit Bolkestein, a member of the Dutch government in exile, announced that he hoped to collect letters, diaries and other eyewitness accounts of the Dutch people under Nazi occupation to make public after the war. Anne decided that she would one day publish a book based on her diary. She began reediting her diary, omitting passages that she didn't think would be interesting to the public, and adding new paragraphs from memory. The first, unedited diary is referred to as version a, to distinguish it from her second, edited diary, version b.

Three days after Anne's last diary entry, the eight people in the Secret Annex were arrested. Miep Gies and Bep Voskuijl, the two secretaries who worked in the building, found Anne's diaries and kept them for safekeeping during the war.

After the liberation, when the news of Anne's death was confirmed, Miep gave the diaries to Otto Frank, the sole survivor of the group that had hidden together for over eight years. Otto Frank combined the two versions of the diaries and came up with a new version c, to be published. Since this original publication there have been numerous, expanded and altered versions of the book, all to the affect of the world's most influential testimony by a young girl on the nightmare of prejudice, tyranny and war. Translated into 55 languages, the play offers individuals worldwide the opportunity to discover the complexity and sensitivity of the story of Anne Frank, an adolescent struggling to find her own identity in a turbulent and adolescent world.

Natalie Portman, 16, who makes her Broadway debut in the role of Anne Frank, is familiar with The Diary of Anne Frank. According to The New York Times, Portman had read the book at the insistence of her father during breaks in the filming of "The Professional." "It is not a sad book, although the end is tragic," she said. "It's funny, it's hopeful and she's a happy person. I loved it so much that I began keeping diaries."

Portman's own great-grandparents and great uncle were killed in the Holocaust, along with other distant relatives. According to The Boston Sunday Globe, Portman was determined to convey to the audience the reality of the play. "I want the audience to understand the story as a



Natalie Portman and George Hearn star in the Broadway production of *The Diary of Anne Frank*

real story," she said. "This isn't something some playwright made up. This really happened, and it's important never to let it happen again." Portman was so determined to retell Anne Frank's story authentically, she even taught the other actors the Hebrew songs that are sung in the play, including Ma'oz Tzur. Portman was born in Jerusalem and Hebrew is her first language.

Portman exudes energy as Anne Frank, alias "Ms. Chatterbox." She easily and unpretentiously portrays the life-loving, mischievous qualities of Anne Frank, through her quarrels with her mother, adoration of her father and infatuation with her first love, Peter Van Daan. The audience experiences, along with Portman, the terror felt at the sounds of the screaming air raids, Gestapo sirens and rattling doorknobs to their Secret Annex. But the audience also experiences the joy of giving hand-crafted Chanukah presents to the members of the Secret Annex, the delight in creating fantasies amidst darkness and the innocence of a first kiss.

Mr. Frank, played by two-time Tony and Emmy award winner George Hearn is the backbone of the Secret Annex, with his rational, calming effect on all of its residents. He acts as the father of the entire group, and his authority is final, as he resolves to maintain the humanity of the group. He accepts another member into hiding, insisting that any measure must be taken to save a life. Although Anne adores him completely, she feels frustrated with her mother, played by Tony Award nominee Sophie Hayden, who seems to constantly compare her with her perfect sister Margot, played by Rachel Miller. Mrs. Frank struggles with Anne's moodiness and seeming disregard for her, coupled with her eventual frustration at the lack of privacy and respect displayed by the other members of the Secret Annex.

Mr. and Mrs. Van Daan, played by Harris Yulin and Tony, Emmy and Golden Globe award winner Linda Lavin, are the perfect portrait of the self-obsessed, melodramatic couple that Anne finds both hilarious and infuriating. As Mrs. Van Daan warily eyes Anne traipsing around in her own fur coat, she offers a retort for Anne to use when the boys get fresh: "Remember Mr. So-and-so, remember - I'm a lady." This play's rendition offers a new sympathetic side to the Van Daans that is different from the original play. Here, they are also lonely and love-



starved individuals, yelling at each other to ease their frustration. Peter, their son, is played by Tony Award nominee Jonathan Kaplan. He is the shy teenage boy, embarrassed by his parents' outbursts, his adolescent awkwardness and, mostly his feelings for Anne. In Anne, he finds a companion to talk to about his fears and hopes, a much-needed relationship that he has never before experienced.

The last member of the Secret Annex is Mr. Dussel, played by noted stage and film actor Austin Pendleton. He was forced to leave behind his non-Jewish girlfriend in order to go into hiding, and longs for just one more glance at her. He shares a room with Anne and learns to deal with an adolescent girl's need for privacy and attention, and most of all, nightmares. Being a dentist, he becomes the doctor of the group, providing the audience with the comical scene of attempting to pull out a tooth of Mrs. Van Daan's as she flails her arms and screams as if she's being murdered, only to cause the instrument to be stuck in her tooth.

The ending of this play differs from the original book and films, which close with the unforgettable line of Anne Frank: "In spite of everything, I still believe that people are really good at heart." This play adds a quote from the diary about blind faith being shattered, as well as Otto Frank's postscript, telling the fate of each member of the Secret Annex, all killed before the end of the war. The new ending is not as idealistic but its point is clear. The tragedy occurred and we cannot forget.

The audience is filled not only with tears and emotions, but with the sense of continuity, as the set dissolves into an image of a page from Anne's diary, resounding across the generations. Through her diary, Anne Frank managed to live as a voice of legacy, encouraging all who hear it to always remember the life, dreams and tragic death of a young girl.

The performance schedule for The Diary of Anne Frank is Tuesday through Saturday evenings at 8 p.m. Matinees are Wednesday and Saturday at 2 p.m. and Sunday at 3 p.m. at the Music Box Theatre (239 W. 45th Street). Tickets are \$40-\$60. Call Tele-charge at (212) 239-6200 or (800) 432-7250. The official web site for The Diary of Anne Frank is at www.annefrankonbroadway.com.

WHY YOU?

Elena Steiner



"Some people have a hard time getting back into the swing of things 2nd semester."



"I think I'm adjusting pretty well."

culturalArts

BARON'S REVIEW

not guaranteed to improve GRE scores, grades or much of anything.

The Gap Between the Ideal and the Real

READING WEEK (ideally). A week of pure intellectual bliss. What could be more rewarding than an entire week devoted to the deeper exploration of areas of intrigue? The biology student is given the opportunity to ponder the mysteries of life. The history student, through careful research and analysis, investigates the secrets of the past. The philosopher leisurely sifts through the diverse theories of the great thinkers. Seven whole days to peruse through all facets of study. Sounds like heaven for your typical intellectual, doesn't it?

READING WEEK (realistically). A hectic week of loads of work. A time designated for you to finally sit down and write the three and a half research papers you've been pushing off all semester. It's the week for teachers to make up all the classes they missed, on your time. It has also become the tradition for biology lab finals to be given during this week. If you're school-oriented, perhaps you'll start preparing for finals and actually catch up on some reading. If you're family-oriented, maybe you'll go home for a few days to celebrate Chanukah. If you're just plain tired, you'll probably use the time to catch up on sleep.

READING WEEK (Zemiratically). An eternal week of monotony. Hour after hour, I sit there, chipping away at a piece of plaster. Chip after chip, I patiently wait to see some dent being made, some sign that progress has been made. But alas, my prayers are not answered. The original hunk of plaster remains in its original state, as it stubbornly refuses to transform into a work of art.

You may wonder what kind of illness has overcome me - what could possibly make an otherwise sane, logical human being (relatively speaking) go to war against an inanimate white hardware material????? It is a little strange, I suppose. You might expect some kind of breakdown due to the abrupt change in living conditions (different country, different roommates, etc.) but isn't this a little bit extreme????

The truth is, last month in my Studio Experience class, we began to study a new medium. We were given the assignment to create an "abstract organic sculpture." What this means, I'm not quite sure. First, we had to make the mold. Simple, right? All we had to do was mix plaster and water and then pour it into an empty orange juice container. Being a non-conformist, I insisted on keeping my mold in the plaster container. For no particular reason, I decided that my mold should start off circular instead of rectangular. The only problem was when the time came to remove the mold from the container to let it cure over the weekend. The container refused to budge.

I pulled and pushed, I banged and tugged, but it was all to no avail. It just wouldn't come off. So I tried cutting it off but the plaster container was made of such strong plastic that I just couldn't cut through. And so began my

struggle....Zemira vs. The Plaster.

After returning from the weekend and then spending hours of torturous cutting and ripping, my mold finally emerged. Problem - I had no idea what to do with it. I slowly began shaving away with the knife. I had no clue where I was going with it! The professor had suggested making a clay model before starting, but I didn't see the point. She didn't want us to make a real object - it had to be abstract (a concept, I personally, could never understand. Why would I want to spend hours on something that wasn't even supposed to look like anything when it was finished????). If I made the model, I would have to spend extra time making it, and then I would drive myself crazy trying to replicate it. Without a model, I could be nonchalant and carefree - whatever would be, would be!

So I began shaving away but after two hours, I began to get bored. It looked like I hadn't even touched it!!! So I decided to develop my own sculpting methods. I took the block and in one quick plunge, fiercely threw it to the floor. Wow - art could be fun!!!! I did it over and over again, watching as pieces of the block broke off, finally transforming from its original state. I was ecstatic! But my roommates were going to kill me - there were plaster chips all over the room!!! So I went out to the hall to get the broom (I thought I remembered once hearing that that's where it was kept), and to my surprise, there was a whole crowd of people gathered. The R.A. was on the phone, frantically calling down to security about the weird noises coming from the 11th floor. Oh well, that was the end of that method - I was back to the shaving.

At our next class, much to my dismay, I realized that, as usual, I was behind. Somehow, everyone else had figured out what to do. We were all creating abstract sculptures, but for some reason, theirs all looked good while mine looked like...nothing. And so, I've been chipping away ever since. Everywhere I go, The Plaster comes with me. I chip in my room, in the hall, in the art loft, at home...anywhere. Listening to music or Torah tapes as I chip makes the process a little more entertaining. But still, on a list of priorities, this would come in as a close second to moving a pile of sand with an eyedropper.

Not only is it boring, the chipping is tough, strenuous labor. I discovered that the only way to make any progress is by putting all my strength into it. People walk into my room to find me dripping with sweat, my face a radioactive shade of red, and my clothes and hair completely white from the dust. My roommate can no longer breathe and has a bad cough due to the dust. And my mother is having nightmares about me accidentally stabbing myself with the knife. I'm-REALLY trying to develop an appreciation for art but let me tell you, it's not working so well.

And so, I sit there during reading week, chipping away...chip...chip...chip!!

Scandal, Gossip, Hearsay and More

Dina Gielchinsky

Associate Cultural Arts Editor

In this gossip arena, a little tongue wagging is just as harmless and recreational as a game of golf. Scathingly satirical and surprisingly apt, this riotous 18th century comedy - in the capable hands of The Pearl Theatre's resident acting company - introduces an uproarious list of gossiping characters with tell-tale names. Lady Sneerwell, Snake, Mrs. Candor and Sir Benjamin Backbite, to name a few, are Sheridan's 18th century Joan Rivers, Julie Brown and National Enquirer staff. As much as the hearer pretends to dismiss their reports, he cannot help but keep a close ear to the buzzing grapevine - even if he knows that he himself may be their next subject.

The play, however, is not all tattling and hearsay. The audience meets a pair of brothers dueling for the lovely Maria's affections as well as their rich uncle's fortune. The uncle, Sir Oliver, decides to approach each brother in disguise to decide which

one is truly worthy to be his heir. Joseph Surface lives up to his name as he courts several ladies at once and dismisses his disguised uncle's request for charity. Sir Oliver immediately eliminates him from his list of heirs.

Charles Surface wins his uncle over when, in a particularly humorous scene, he sells all of his ancestor's portraits except that of his uncle's, claiming that he had always especially favored that painting. Charles also wins Maria's heart, proving that nice guys don't always finish last.

Although the end of the play provides the gossips with a large dose of their own medicine, gossip as a sport is by no means meant to be viewed as bad or sinful. Rather, the gossips have learned their lesson wisely - stick to the more innocuous gossiping. But by all means, gossip.

The Pearl Theatre presents various satires and comedies throughout the year. The theatre is located at 80 Saint Mark's Place. For more information contact the box office at (212) 598-9802.

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Dassi Zeidel
Cultural Arts Editor

YU Musical Group Opens Chanukah Concert Extravaganza

December 11th marked the annual YU Chanukah Concert Extravaganza in Lampert Auditorium. As usual, it can only be described as a truly amazing and wildly fun experience. Dedi, the consummate performer, engaged the audience with favorites both new and old. He wore his standard "Dedi" T-shirt because, as he explained, he was performing for friends. Dedi displayed his abilities to directly involve the audience to the point where we were singing, clapping and dancing along with him. He even handed out a Chanukah present of \$100 to a young audience member.

The other main performer of the evening was Mordechai Ben David, who started out with some of our favorite slow songs before moving on to the faster, more exciting ones. The crowning moment of his performance was when he brought seventh grader, Yosef Wartelsky, onstage to sing Al Tisya'ash with him. Wartelsky has a great voice and a wonderful stage pres-

ence.

The show's opening event was YU's own B'samim headed up by YC alumnus Shmuel Bodenheimer. YC students Elisha Mayer, Avi Moche and Ephraim Yablok

sang three songs accompanied by Bodenheimer on keyboard. The harmony was well coordinated and they performed with natural ease. Bodenheimer displayed true talent and sincerity with his keyboard, rendition and singing. They opened with Henay MaTov, a song written during a series of suicide bombings in Israel. "The song was a calling for Achdus within Klal Yisroel through difficult times," said Bodenheimer. B'samim has a professional sound and it was a shame that they couldn't be better heard over the too

loud Neginah Orchestra.

Bodenheimer sings, plays keyboard and manages B'samim. He has a background filled with musical experience; he worked as an assistant music director at

Morasha and with Tzfil Vezemer.

Bodenheimer spends his mornings learning at YU; he also attends Juilliard and Columbia's School of International Affairs and is applying to law school for next year. He is currently

involved with the production of the band's first album, spending two to three nights a week working with Rami Yadid, in his studio, "Yadid It Productions." Yadid is a sound engineer who also plays guitar on the album.

Along with Bodenheimer and the

others who sang at the concert, YC student Jon Morgenstern as well as graduates, Elie Borger and Bennet Schächter, also sing on the album. Bodenheimer describes the bunch as "gifted and great guys. It's not only that they have great voices, but character and presence." Bodenheimer and Yablok play at simchot under the name B'samim.

In addition to Henay MaTov, they played Hu Yiftach and Eshes Chayil, three of the songs on their upcoming album. Bodenheimer dedicated the performance to Refael Shmuel Avraham ben Rachel Leah a four-year-old boy afflicted with cancer. "We ask that everyone has him in mind in their Tefilot and learning," he emphasized after his performance.

For Bodenheimer music is not only a business endeavor. "More than entertaining, I want my music to provoke conscious thought about what it means to be a Jew today. Hopefully, this music will arouse both emotion and intellect, serving as an instrument to better our Avodas Hashem," he remarks. As for the album, Bodenheimer is aiming to release it in time for the annual YU Sefarim sale.



YU's own B'samim open the Chanukah Concert

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