



Observer



South Park's Jewish Kid page 16

THE OFFICIAL NEWSPAPER OF STERN COLLEGE FOR WOMEN

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Separate But Equal? The second of a three part series on SCW and its relationship to YU

Aviva Laufer
Observer Staff Writer

When examining the funding Yeshiva University allocates for its undergraduate students' extracurricular needs, it is imperative to look at the different demands of SCW and YC.

The number of student councils in each school depends

on the numbers of schools and students in each undergraduate location. Overall, the uptown campus has more councils, namely YCSC, SOY, SSSBSC, IBCSC and JSSSC, to support the greater number of programs that they have. While SCW has only three council, SCWSC, TAC and SSSBSC, and there are 300 fewer students to represent.

A budget size is set for each student council based on a

standard agreement between student leaders and university administration. Club leaders then put in budget requests and delineate the corresponding programs they wish to fund. Requests are reviewed, and the budgets are set depending on what the Student Council Executive Boards feel are suitable.

While the same formula for setting budgets is used at both YC and at SCW, the money given to

each school is quite different. YC will inevitably have more money to spend because they have a larger student body. As noted by Hannah Shonfeld, SCWSC president, it makes sense for YC to have a larger pool of money to spend, since they must fund a greater number of students. Shonfeld continued to explain however, that while there is a significant difference between the number of students in YC and

SCW, it does not imply that there is any difference in regard to the number of students participating in each school's respective events.

Student activities are funded by a variety of sources including student activity fees, the President's Circle, alumnae associations and other University funds. "At the starting point, all student council budgets are identical in form and content."

see Separate, page 8

Rabbi Lamm Discusses Jewish Identity in Fourth Campus Conversations

Shira Graber
Observer Staff Writer

Intermarriage. Improper conversion. Tensions between Conservative, Reform and Orthodox Jews. These controversial conflicts facing the Jewish world today, were addressed by Rabbi Dr. Norman Lamm, President of Yeshiva University, on Tuesday night, February 3, 1998. The event, known as Campus Conversations, was jointly organized by both SCWSC and TAC.

Jessica Weller, SCW '98, and Micol Rubin, SCW '98, heads of the Campus Conversations subdivision of TAC, coordi-

nated the event. "Uptown they have "Dorm Talks" with Rabbi Lamm - this is the same informal setting to discuss issues with the rabbis," explained Rubin.

The session was titled "Family Ties: Relating to your fellow Jew". Upon arriving, students found sheets of paper with four scenarios, each dealing with a controversial and debatable situation on their chairs. Rabbi Shlomo Hochberg, Mashgiach Ruchani of SCW, introduced Rabbi Lamm and called on student volunteers to read. After a volunteer from the

audience read one of the paragraph sketches, Rabbi Lamm discussed how he would handle each situation.

Rabbi Lamm related personal anecdotes and examples, and cited proofs from contemporary halachic authorities such as Rabbi Joseph B. Soloveichik, as well as the older texts of the Talmud and Maimonides. Rabbi Lamm then opened the floor for discussion, and students voiced their objec-

tions and opinions on Rabbi Lamm's remarks. Rabbi Lamm responded, clarified and settled certain claims.

"We decided on the topic based on what we thought affected the student body," Rubin stated. "We wanted to address things that [students] possibly hadn't thought about, and maybe should have."

This was the fourth Campus

see Campus Conversations, page 5



Rabbi Lamm addresses SCW on controversial Jewish identity issues

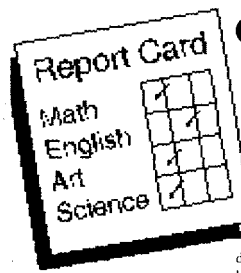
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Grade Inflation at SCW

A Look at Grading Trends in SCW and Other National Universities

Ayelet Grun
News Editor

A student cries to the deans, "I can't have a B+ on my transcript -- it will ruin my chances to get into graduate school!" Another begs a teacher to change her grade from a B+ to an A-

The phenomenon is not

new, and it is not unique to SCW. In fact, faculty members in universities across the country have expressed their concern and dismay at students' expectations to receive higher grades, and the pressure placed upon the teachers to give them those grades.

In 1960, students at Harvard University majoring in the natural sciences, humanities and social sciences expected to receive between a B and a B- in most of their courses. By 1994, humanities majors in Harvard anticipated that their average grade point average (GPA) would

lie in the A- to B+ range. Most students specializing in the social sciences earned a B+ average, while the natural science majors received grades in the B+ to B range.

The statistics were alarming enough for Harvard administrators to tell their faculty members that they should be aware, and beware, of the current trends.

At Georgetown University, in Washington DC, the situation is no different. 42% of the grades given to students in 1994 were A's.

At Duke University, the mean GPA rose from 2.7 in 1969

to 3.3 in 1996.

Even Yale University, recommended to its faculty members in 1993 that the optimal grade spread for a semester would be to award 34% of the students in their class A's and 44% B's. Such a spread, said Michael Bell, chairman of Yale's Williams English department, in an article for the Chronicle of Higher Education, "is a little high."

The problem persists in public universities throughout the country as well. At the University of Washington, 70% of the grades

see Grade Inflation, page 5

VIEWS

Observer

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editorial

A Modest Proposal

At the start of the Sophomore Class Fashion Show, the emcee stated that the purpose of the event was to show SCW students that they could dress fashionably and tzniutly (modestly). In truth there is no contradiction between the two. But like many of the skirts exhibited, the show itself fell short of this goal. The clothing modeled was fashionable, but the vast majority was not modest.

If the organizers of the show had chosen to have a fashion show displaying clothing, that while not completely tzniut, would be of interest to many SCW students, that would be their prerogative. But to outwardly state a purpose of illustrating tzniut dress and then present clothing that for the most part does not conform to halachic standards of tzniut, is an insult to the religious integrity of SCW and its student body.

editorial

Disregarding Jewish Law

Recently a number of SCW students had money taken from their belongings. In response to these incidents, The Department of Safety and Security issued a memo urging students not to leave their coats and school bags unattended, a common practice for SCW students.

In its mission statement, Yeshiva University defines itself as an institution that is "compatible with the ancient traditions of Jewish law and life." What an embarrassment it is, then, that some of the students attending the institution would blatantly violate a fundamental prohibition detailed in the Ten Commandments, "Thou shalt not steal."

When an SCW student takes another's property without the fellow student's knowledge or permission, she defiles the trust and integrity of everyone in the school. We urge all those claiming to be "observant" Jews at SCW to practice the very lessons they are taught everyday and remove any cause for suspicion and apprehension among the student body.

opinion

Coping with Construction

Ayelet Grun
News Editor

I hate to complain, since it is not my nature to do so. But my ears are ringing, my head is throbbing and my food shakes as I try to eat it. I am getting used to popping an Tylenol every day around 3:00 p.m. Like me, everyone in SCW knows when the construction workers next door go for their lunch break, and when they end work every day. The break from the incessant pounding is a relief to all.

I understand that no one in Stern College is responsible, and I know that there is really nothing I could do to change things. We are all suffering together, trying to conduct our lives around a few men with some big machines.

Throughout the past few weeks, I have been amazed at those individuals throughout all

levels of the Stern College hierarchy that make it through the day without grumbling every hour. I do not know what goes on when these people go home, but I do know that, at least when I catch them, they pretend that there is no banging noise, and continue with their daily routine.

While I am looking forward for the banging to end in the next few weeks, I know that building that 18-story building will not be much quieter. I have come to realize that *Crux Dei*, whether I like it or not, has altered my life in some ways. I could blame any added stress on them, attribute a bad day to "the banging noise" and make my longing for green grass (even if it is really an infested weed) due to ripping apart "the lot next door." It would not solve anything, nor make me a better person, but it is one way to cope with the vibrating ride my head gets every day.

The Observer
presents:

*Better Dorms and
Gardens*

The Observer will be featuring well decorated dorm rooms. If you and your roommates have done cool and creative things with your space, contact the Observer at 683-4943

Correction:

The article "Defending the Stern Girl" published on the January 10th issue of the Observer was written by Danni Ginzburg.

observerViews

Swingers



leslie ginsparg
editor-in-chief

While exciting events in life might be the most memorable, it's the simple everyday moments that really make you happy.

Take my visit to the park for example. A few weeks ago, I was walking with my roommates when one of us noticed a little park with a swing-set.

I was in a rush. I was under a lot of pressure that week and I had a lot of things that I needed to get done. But it was such a beautiful day, so unusually warm and sunny that I couldn't resist.

I bounded down into the park and hopped onto a

swing. It's hard to start pumping when your feet reach the ground. But it's pretty easy to get the hang of it and before long you are flying through the air and it doesn't matter if you're in 2nd grade or a senior in college.

On the count of three I kicked my shoes off. I could almost see them hit the side of my garage, where they used to land on warm summer days a long time ago, when I spent every afternoon swinging with my brother. When my plans for life didn't need to extend past tomorrow and a little orange metal swing was all I needed to carry me to the top of the world.

For better or worse, growing up brings with it knowledge and responsibility. In the words of author Maya Angelou, "I gave up some youth for knowledge." I know now that a swing is not going to take me to the top of the world. I have to think about my future and make

plans for my life. But I am so thankful that I have maintained enough youth that a trip on a swing can still make me feel like everything will be OK.

For ten minutes that afternoon, the sky was mine again. But I couldn't stay swinging forever. So I dragged my feet in the sand and came down to earth, relaxed.

It's amazing how simple, wonderfully, simple life can be sometimes. Swinging that afternoon was one of those moments. Those perfect life moments that make you happy, even though nothing amazing has transpired. We get so caught up in life's everyday difficulties, that we let these moments pass by.

The next time life seems too complicated, I know where to go.

In Defense of Orthodoxy



susan jacobs
executive editor

I was among the approximately 2,000 participants at the second annual International Conference on Feminism and Orthodoxy. Although I was a bit apprehensive about attending the conference, I found that many of the opinions voiced were really rather moderate, and that a large number of the conference participants were there because of legitimate personal struggles with halacha.

They came to the conference because they care about the integrity of halacha, and they want to reconcile their modern notions with a religious system that is remarkably reasonable, except, in their perception, in certain critical areas of concern.

On the other hand, the conference presented some troublesome approaches to halacha. Several speakers spoke about the failure of Orthodoxy to respond compas-

sionately to human needs. They stressed the importance of molding halacha to fulfill those needs. They criticized traditional texts and the existing rabbinate for being obstinate in opposing women's rights. More than one speaker criticized the Rambam for harboring opinions that are demeaning to women.

I found this criticism troublesome. The Rambam was extremely insightful, but he lived at a particular point in history, and that era certainly did not conform to any feminist ideal. Do such critics really expect the Rambam to be a 1990s feminist in the thirteenth century in Cairo?

These critics fail to recognize that there are plenty of other attitudes and customs of historical Judaism that don't jive with our modern attitudes. So what? If one is committed to Orthodox Judaism, and to observing halacha authentically, then one must recognize that he/she will have to subordinate his/her own opinions every once in a while to preserve the primacy of the religious code.

The way Jewish practice has been determined for years is by looking for truth within the halachic system, not by imposing outside truths on the system. We may

agree more with secular ideas, but that doesn't give us the right to impose them on traditional Judaism.

I agree with and support movements to give women halachically acceptable roles in Jewish communal life. But I disagree with shaping our religious practice to fit secular notions of what is good and bad.

Orthodox Judaism necessitates that we recognize that there are certain boundaries imposed upon us. We can view these boundaries as limiting, and attempt to eliminate them. Or we can try to understand the reasons for the boundaries, and to extract meaning from them.

For more than two thousand years, the halachic process has been at the center of all Jewish evolution. If we make the mistake of believing that we can somehow transcend that process, then we are fooling ourselves. We should not look at Judaism, searching for its weaknesses, and trying to compensate for them. We should be concerned about promoting the strengths of traditional Judaism, and preserving our tradition. We can't make our acceptance of Orthodoxy contingent upon its conforming to our secular desires.

Yeshiva University

Office of the Dean of Students

Dear Students,

On behalf of the Office of the Dean of Students, and student services, we would like to take this opportunity to welcome our returning and new students for the Spring 1998 semester.

Adjusting to college life can be both exciting and challenging. The staff of the Office of Student Services is committed to helping you through these challenging times. If you are in need of counseling or even a reassuring hand, we encourage you to meet with our caring staff to discuss your needs and concerns. Check our student services source book which provides you with useful information.

Midterms is often a time of stress and strain. Please turn to us before the midterm pressures become overwhelming. We may not have all the answers but, at the very least, we will try our best to guide and help you.

TAKE ADVANTAGE OF OUR EXPERTISE. DO NOT WAIT UNTIL YOU FEEL FRUSTRATED AND OVERWHELMED. We encourage you to use our services so that your college years can be most productive and rewarding.

Hatzlachah Rabbah,

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University Dean of Students
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CAMPUS NEWS

McBride, Kincaid Speak for Authors-in-Residence Series

Michelle Muller
Observer Staff Writer

In its second year, the Gottesman lecture series, part of the Gottesman Program for Academic Excellence in Undergraduate Education, has attracted large audiences for its first two lectures.

The remaining speakers for this year's series are Mary Gordon, Tillie Olsen, William Joseph Kennedy and Arthur Miller.

The authors are brought to YU by Dr. Joanne Jacobson, as part of the English Department's Contemporary Literature course. In Jacobson's course, the students study works by authors who subsequently come to SCW to lecture publicly, and then speak privately with the class.

James McBride

Close to five hundred people flocked to SCW's Midtown Center on Sunday, February 1, to hear author James McBride, whose book "The Color of Water: A Tribute to My White Mother" has been on the New York Times Bestseller's List for 53 weeks. The audience filled Koch Auditorium to capacity and flowed into classrooms on the fourth and fifth floors where the audiences viewed the speaker on screens, via closed-circuit television. The audience was comprised mainly of alumni and visitors. Overflow crowds, including YU students were asked to sit upstairs in classrooms to watch McBride's presentation on closed-circuit television.

"The Color of Water" discusses McBride's mother's life and his own, in alternating chapters. McBride wrote that his mother was the daughter of an Orthodox Rabbi who brought his family to the United States from Poland in the 1920s. Her father was an unfeeling and sexually abusive man, whose primary concern was money. Her unhappy youth as a Jew led her to run away to Harlem at the age of 19, and eventually marry a black man (who subsequently became a Baptist minister), and convert to Christianity.

Despite being incredibly poor, as well as the only white woman in an all black neighborhood housing project, Mrs. Ruth McBride Jordan was very happy.



James McBride

She had twelve children from two husbands and raised them according to strict ideals. She engrained in her children the necessity of education, and the love of G-D. All twelve of her children went to college, and, according to McBride, are all very successful. McBride attributes his success, and that of his siblings, to both his mother and "two very good black men," his father and stepfather.

McBride read excerpts from his book, and spoke about his life growing up and the ramifications of "The Color of Water." Nikki Paley, SCW '99, felt that "his story needs to be heard because there are a lot of students in Stern who need people like him and books like his to see that everybody has a story and a history."

Other students had similar reactions. According to Celia Sporer, SCW '01, a student in the Contemporary Author's course, "I was a little nervous because I was afraid that I wouldn't be able to think of it objectively... but because I read the book [I saw that] it wasn't so much a religious issue, it was more one person's story."

McBride is now writing Quincy Jones' autobiography. He is also doing a short animated feature for Disney and writing the script for Quincy Jones's new movie. Jones is an accomplished musical composer and wrote a Broadway musical entitled *Boyz*.

Jamaica Kincaid

Jamaica Kincaid spoke in Koch Auditorium as the second author in the Gottesman lecture series on Sunday evening, February 9. To remedy the lack



Jamaica Kincaid

of seats for students from the McBride's speech, forty seats were reserved specifically for students in the first few rows in Koch Auditorium. The audience for Kincaid's lecture partially filled Koch Auditorium and was comprised mostly of non-students.

Kincaid, who is the recipient of numerous literary awards, read from and answered questions about her most recent book, "My Brother," which has been nominated for the National Book Award. The book tells of the ordeal of her brother, who was gay, dying of AIDS. In her introduction, Dr. Joanne Jacobson called Kincaid's book, "work that asks of both language and literature such great questions."

Kincaid read about how her brother never had an opportunity to express who he was because homosexuality was not accepted in her native home of Antigua. She writes that "In his life there had been no flowering... His life was like the bud that sets, but instead of turning into a flower, falls off and turns brown." In her soft spoken manner, Kincaid presented her brother's suffering as well as her own. She said that she preferred to read excerpts where she had written about a period when her brother was already dead because it is easier than reading about a time when he was in the process of dying.

Kincaid's book and speech appealed directly to the hearts of the audience. Rachel Leiser, SCW '98, noted that "her warmth encompassed the audience. It was obvious that she cared very much about what she wrote and about conveying it to the audience."

club beat

Gila Rosenthal
Observer Staff Writer

On Wednesday, January 28, Adopt-A-Bubbie ran a chagiga through Project Ezra for elderly residents of the Lower East Side. The chagiga took place during club hour and was well-attended by both the elderly and the students of SCW.

The Belles, SCW's a capella group, held tryouts for new members on Tuesday, February 3.

Anyone interested in contributing to *Besamim*, SCW's art and literary journal, should contact Chaya Badrian. The journal is accepting submissions of poetry, prose, artwork and photography.

Writers are being sought for *Bina Veteira*, the weekly Parsha publication. Anyone interested should sign up in the school Beit Midrash, or contact Gila Rosenthal. To sponsor an issue, call Ayelet Grun.

The Biomedical Journal Club held an organizational meeting on Thursday, February 5.

The second Campus Conversations of the year took place on Tuesday evening, February 3, in Koch Auditorium. Rabbi Dr. Norman Lamm spoke and answered questions on the topic of *Ahavat Yisrael*, and how one should relate to less observant Jews.

On Thursday, February 5, the English Honor Society coordinated a trip to Broadway to see 1776, one of the newest shows playing.

The Fine Arts Society is starting to plan the second annual Sternbucks, an evening of cultural arts presentations in a coffeehouse atmosphere. They need people to contribute. If anyone has poetry, music, drama, or artwork they would like to display, contact Rachel Graber, Batsheva Elbaz or Rivki Rogin.

The Israel Club hosted a Shabbaton on February 7, Parshat Beshalach.

The Junior Class Student Council is sponsoring a series of Aerobics classes held on Wednesday nights, 8:40-9:40, on the eleventh floor gym in the school building. Everyone is invited.

IN THE NEWS

In an effort to curb jay walking, Mayor Guiliani raised the penalty from \$2 to \$50. The first person ticketed was Brenda Barnes, a student at Cardozo Law school. She does not want to pay the fee, claiming she waited until the light was green. Barnes has 13 or so lawyers working for her.

The announcement by the Clinton Administration of possible air strikes against Iraq

Kol Shira, SCW's newest a capella group, held auditions for new members on Wednesday, January 28.

The Political Science Club held interviews on Wednesday, February 4 to choose members to participate in the Yale Model Israeli Knesset, scheduled for February 19-22.

The Russian Club hosted an ice skating outing on Thursday, February 5, in Chelsea Piers.

SAGA, SCW's environmental club, coordinated a Tu B'Shvat seder on Wednesday, February 11, during club hour. In honor of the holiday, students were able to purchase a tree in Israel.

The Stern College Dramatics Society will soon be staging a play, "Monkey, Monkey Bottle of Beer, How Many Monkeys Have We Here." The play is scheduled for February 22-26, in Koch auditorium. Doors open at 7:30, and the show begins at 8:00. People are requested to use the 35th Street entrance to Koch, as the inside entrance will be blocked. Tickets cost \$7, prepaid, and \$8 at the door. To purchase tickets, contact Devorah Cenko at SCW or Ben Resnick at YC.

The Shiurim Committee will be sponsoring a shiur by Midreshet Moriah's Rabbi Aberman, on Tuesday night, February 17, and on Wednesday, February 18, during club hour. He will also be the guest speaker at a TAC-sponsored Shabbaton that weekend.

The Sophomore Class Student Council ran a fashion show on Monday night, February 2, in Koch Auditorium. Elie Tahari was the guest speaker, and was one of the many designers represented in the show. SCW students modeled the clothing. All proceeds went to tzedakah.

The Tzedakah Committee started off the semester with its notebook sales. The Zachor Club will be hosting a Shabbaton the week of February 28, and will be sponsoring a trip to the Holocaust Museum on March 8.

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prompted public reaction. At a televised "town" meeting of 6,000 people in Columbus, Ohio, protesters heckled Secretary of State Madeleine Albright and other cabinet members as they attempted to explain the president's policy.

Announcements by an official in the Israeli government, urging citizens to obtain gas masks, prompted Israelis to begin lining up for the masks in droves. Residents of Tel Aviv swarmed hardware stores to buy sheets of plastic and tape to seal off rooms in the event of chemical warfare.

campusNews

Campus Conversations

continued from page 1

Conversations of this kind. Last year Rabbi Lamm addressed issues related to dating and marriage and Rabbi Moshe Tendler spoke about cloning. Dr. Karen Bacon, Dean of SCW, spoke about Tolerance during the fall semester. "We have every intention to make the Campus Conversations an annual event. The topic with Dr. Lamm last year was dating, and Dean Bacon spoke on tolerance. It was presented in the same manner with scenarios and discussion," said Rubin.

Rubin explained that Campus Conversations "is a good way to deal with the heads of the school. It's more informal than a *shur* or lecture, and a more relaxed setting to discuss these issues with them. We chose this topic based on what we thought was relevant to the lives of young Jewish women as future leaders in the Jewish community, and things that come up in our day to day lives. These situations come up and we must have a perspective on how to deal with these issues as observant young women."

The first scenario raised the issue of possible tensions between Orthodox and Conservative Jews who become involved in a relationship as a result of *kiruv*. Rabbi Lamm stated that real *kiruv* is done mostly by example, but it is nonetheless crucial to feel concern for other Jews, and to try to help them. In the situation of a marriage between Orthodox and Conservative Jews, Rabbi Lamm pointed out that one must have a lot of flexibility and be willing to live with

constant conflict.

The second sketch dealt with the steadily increasing problem of intermarriage. In this case, the dilemma was whether an Orthodox

"We are all Jews and the Torah unites us."

- Rabbi Dr. Norman Lamm

woman should attend the wedding of her Jewish cousin who was marrying a Christian. Rabbi Lamm felt that by going, the Orthodox woman was showing acceptance of, and legitimizing, the wedding. Rabbi Lamm stated

"These situations come up and we must have a perspective on how to deal with these issues as observant young women."

- Micol Rubin, SCW '98

strongly that no matter how much it would upset the family, one should not compromise their principles and attend the wedding. However, Rabbi Lamm did add that after the wedding, one should befriend the couple, so as to try not completely estrange them from

Judaism. He concluded by saying that if one is too tolerant, one might abandon all of one's principles.

The third situation dealt with a young girl who grew up as a Jew, and recently found that she had not been properly converted to Judaism. Upon realizing the truth, she immediately had a proper conversion, but is worried what her friends will think. Rabbi Lamm affirmed that once she has the proper conversion she is a Jew and is the same as anyone who is born Jewish. He did not feel that she should disclose the information to her friends, but that it was important to tell someone she was seriously dating, since one's spouse has a right to know everything about the other.

The fourth case described a scene where all the local synagogues in a community, Orthodox, Reform and Conservative, have planned a joint *hakafot* together on Simchat Torah. The quandary was whether one should participate. Rabbi Lamm maintained that one should not refuse to participate. By showing less religious Jews how much the more committed Jews love the Torah, perhaps they will see and also learn to love the Torah. He concluded that "We are all Jews and the Torah unites us."

"He was very sincere and honest," commented Weller. "It was interesting and enlightening to hear his view on pressing problems in the Jewish community."

Grade Inflation

continued from page 1

given in 1993 were A or B grades. Ten years earlier, only 62% of students received such grades. Students at the University of California at Berkeley looked at a 3.10 mean GPA in 1996, up from 2.95 in 1986.

Measuring Up to the National Trend

How does SCW compare to the rest of the country? Not different at all, says Dean Ethel Orlan. "Even though we are small, we really reflect what is happening nationwide."

In SCW, a student must earn a 3.5 GPA for two consecutive semesters and must have taken at least 12 credits per semester to earn the honor of being placed on the Dean's List. In the 1996-7 academic year, the Office of the Dean estimated that 300 students received letters informing them of their Dean's List placement. In 1985, the mean GPA at SCW was 3.2. This number rose to 3.3 five years later. By 1995, the mean GPA was 3.4. Last year, there were approximately 800 students in the school, 20 of whom had a 4.0 average for the Spring '97 semester. Statistics at YC follow a similar pattern.

Lowering Standards

The results of giving students higher grades, say faculty members, is a general "lowering of standards" and "diluting" what a "real A" means.

"The gentileperson's C is now a B- or a B," said Dr. Carole Silver, SCW Professor of English. "A 'C' today," she continued, is perceived by students as "a failing grade."

Peninnah Schram, Associate Professor of Speech and Drama, agreed. For her, a C means "average work," while a B grade "adds dimension to the assignment." The A grades in her classes are reserved for "superior work" that "demonstrates skill, establishes a rapport of high order and constitutes a genuine contribution" to the class.

Schram feels that while the grades she gives have gone up, the quality of the work she receives have gone down. The papers students hand her "do not have the kind of attention and depth" that students used to submit in years past. Schram has since reduced the number of assignments she demands from her students because she "was so dissatisfied with the work coming through."

"Everyone should want to get an A," said Dean Orlan, but recognize "that not only an A is a good grade." She added that, "getting a B+ is an accomplishment," and should be perceived by students as such.

So why are teachers inflating the students' grades? The answer is not clear, and requires taking many factors into consideration.

As the mean "good" grade rises in other institutions throughout the country, colleges must adjust their standard of grading to the rest of the country. SCW students, says Dean Bacon, are "very hard working and talented." In order to "evaluate the students properly," she added, a college must show their students' "intellectual achievements" on a scale that the rest of the country will appreciate.

"There are a lot of pulls on our students," said Schram, "and only so much you can really expect from them."

Student Pressure

The students themselves are under pressure to achieve high grades. "These girls come from schools where they are used to working very hard and doing very well," said one SCW parent. Dean Orlan added that there is pressure from the student herself to get A's, as well as pressure from her friends and family.

Susan Ostreicher, the Academic Advisor in her alma mater, SCW, says that "students are more serious today than they were in my day" and that they are "more career oriented" than "taking the courses they enjoy." The result is that students may take "easy A" classes over classes they enjoy (and do not do as well in), to ensure their high GPA's.

These are the years to get an education, states Dean Orlan, and "people should take advan-

tage of what the University has to offer," rather than be concerned only with grades.

The problem, and much of the pressure, emanates from student demands to get into the graduate schools of their choice. Professors, especially junior professors, may succumb to those students' pleas to absolve themselves from the guilt of "ruining a student's life." Dean Orlan, however, was quick to point out that "B's are not going to prevent someone from getting into a professional school." The schools, she said, "look at a whole person" -- GRE, essays, experience, and personality in addition to GPA. "Grades aren't the whole picture."

Faculty Pressure

Junior professors, looking to keep their enrollment numbers high, may be more inclined to give students higher grades than tenured professors. "They are in a weaker position than someone who has tenure," said Dr. Ellen Schrecker, Associate Professor of History. "Popularity is a factor for the teachers," added Silver.

While everyone agrees that grade inflation is a problem, no one is sure how to handle the problem, or if the problem can be handled at all. Reversing the trend would have to be a national effort, one that established specific grading criteria for all schools throughout the country.



Campus News from around the Country

(u-wire)

Pennsylvania State University's chemistry professor, Julian Hecklen, smoked marijuana at University Gates, a public area on the University's campus. Hecklen said he was tired of paying taxes for others who smoked marijuana and were arrested and wanted both University students and the public to pay him for a change. He also said that the government is too powerful. Hecklen was not arrested for smoking the joint. The police claimed that there was lack of sufficient evidence at the scene when police arrived.

Incidentally, Hecklen decided to repeat his public political statement again at the end of January.

- Daily Collegian, Pennsylvania State University

An unattended candle in University of California at Berkeley's Cheney Hall dorm kindled a two-alarm fire that forced 200 students to evacuate the building. There was an estimated amount of \$15,000 in damages. At the time of the fire, students could find no Resident Assistant in the building, even though one was supposed to be on duty. The Resident Assistants were having a meeting in another building.

- Daily Californian, University of California at Berkeley

(Last semester a fire in SCW's Schottenstein Residence Hall was started in the same fashion. The fire was noticed immediately by a security guard and extinguished before any significant damage was done. An SCW Resident Assistant was on duty and in the building at the time.)

Trying to eliminate their stereotype as a party school made popular by the 1978 movie, Animal House, fraternities at the University of Oklahoma are pledging to be alcohol-free by the year 2000.

- Oklahoma Daily, University of Oklahoma

campusNews

New Health Care System

Shira Greenland
Observer Staff Writer

On January 5, 1998, YU initiated a new student health program on the Main Campus and the Midtown Center. The new program, associated with the Beth Israel Health Care System, began upon retirement of the University's previous medical director of over 35 years, Dr. Eli Sar. At the Midtown Center, this system replaced an on-campus nurse with a Physician's Assistant, who is qualified to diagnose students and prescribe medication.

This system provides the students

with priority access to high quality services through the Beth Israel Health Care System, at any one of their various sites. Students will generally be directed to Beth Israel North, the facility with the quickest emergency care. Security will arrange transportation for students in non-emergency situations. A female ob-gyn will be available upon request.

In the new system, as with the old one, a doctor is available twice a week for a couple of hours to meet with students referred to him by the physician's assistant, and to go over any questions they may have.

The current physician's assistant,

Jennifer Bilka, has been in the health care system for a few years, and has previously done similar work to that which she is currently doing at SCW. Bilka sees students for consultations, immunizations, information and treatment of illness and injury. She views the new system as being unique in that it is connected with Beth Israel, Hatzaiah, and campus security. In this way, the students have an entire network working to provide them with the medical treatment they need.

The new program allows the former nurse's office to serve more as a clinic, in which students can receive throat cultures and blood work. Currently, those tests are sent to Beth Israel for evaluation, but Bilka hopes to eventually get a lab in the office, so that these evaluations can be done on

site. After treatment, or a hospital visit, Bilka follows up with the students, giving them a phone call to check on how they are doing, and assess the quality of their treatment. She is open to student feedback, and is particularly interested in finding out which hours are best for students, and whether they would rather she came in on Sundays, as opposed to Fridays as she currently does.

The students who have used the new system seem pleased with it, as do the administration and Bilka, though the latter added that it may be somewhat premature to make such assessments. They are optimistic about the future of the program, and its development over time.

Conference on Feminism and Orthodoxy

Susan Jacobs
Executive Editor

Participants in the second annual International Conference on Feminism and Orthodoxy were an eclectic blend of individuals. Women came in pants with uncovered hair. Women came in long skirts with covered hair. Some wore pants and covered their hair. Some wore skirts, but did not cover their hair. In addition, there was a sizable male contingent.

"50% of my experience is what I'm seeing and learning, and 50% is seeing that men and women are both here," said Rachel Milner, SCW '98. "These topics should not be limited to the ears of women."

While the issues the program presented were largely the same as last year's convention, twice the number of delegates turned out, numbering somewhere between 1,600 and 2,000. In her opening remarks, Blu Greenberg, the conference organizer, quipped, "This year the Grand Hyatt, next year Madison Square Garden." She exhorted

the convention's participants to "add the power of Orthodox women to the task of *nikkun olam*."

Despite attempts to accommodate all the participants, latecomers resorted to sitting on the floor in the back of the main conference room.

The age of participants also ranged from babies in their mothers' arms to older women who reached maturity years before the Feminist Revolution. A strong contingent of college-aged students, many of them from SCW, was present.

Harvard, Penn, Columbia and YU were the most visibly represented, but delegations from other northeastern universities were also present.

Bracha Rutner, SCW '98 spoke about her experience as a Judaic studies major at SCW in a session about issues on the college campus. "It helped me find my *derech* in Judaism," she said of her studies at SCW. "I was never looked down upon. I could go as far as I wanted and remain in a *halachic* realm." Rutner explained that she was appre-



hensive about attending SCW because of misconceptions about the nature of Jewish scholarship. As she nears completion of her studies, she is satisfied with the level of seriousness placed on the study of Jewish texts by the Judaic studies department.

Jewish scholarship for women, once a huge issue in Orthodox circles, is no longer a contentious issue in Modern Orthodox Judaism. The conference was much more concerned with issues like women's Tefillah groups, women's Megillah readings and expanding leadership roles for women in the synagogue.

Attitudes ranged from those willing to make drastic changes to existing practices, to those who defended halachic institutions, explaining the reasoning behind practices that can not change.

While Greenberg said, "Those who hold

see *Feminism*, page 7

SCWSC

Closes Old

Business &

Opens Anew

Ayelet Grun

News Editor

Marking the beginning of a new semester,

Hannah Shonfield, President of SCWSC, invited the entire SCW student population to an open forum meeting during Club Hour on February 4, 1998. Approximately 33 students, mostly SCWSC board members and club leaders, came to the meeting.

Shonfield congratulated five academic clubs and seven social clubs for fulfilling their requirement of two activities for the Fall '97 semester and for "serving the needs of the students" with activities that "attract and cater to a wide variety of Stern students."

These clubs, along with others, were given awards in recognition for their hard work.

April Simon, President of the Sophomore Class, and her board were singled out for "typifying what Student Council should be." Their work on the apple and honey Rosh Hashanah-grams, class Shabbaton, ice skating with the Freshman class, the book-selling list and fashion show was noted with much applause.

Shira Hecht, SCWSC Vice-President, announced forthcoming events for the Spring '98 semester and encouraged students to attend and show their support.

The meeting ended with open discussion, whereupon students proposed new ideas and suggestions for Student Council. Some of the suggestions included an 80's dance party in the art studio and individual web pages for each SCWSC club.

Stephanie Ives, SCW '98, noted that "a lot happens here [in SCW]...even though we are a small college," and added the importance of taking advantage of the numerous activities.

Liberal Arts Majors Voice Complaints About OPCS

Esther S. Finkle
Observer Staff Writer

Liberal arts majors have long complained that career services available to non-business majors in YU are sorely lacking. Until five years ago, Career Services in the Midtown Center were divided into two offices: one for business employment, headed by SSSB Dean Ira Jaskoll, and one for general employment in other sectors. Following a decline in student interest in the general employment office, the two offices merged to form the Office of Placement and Career Service (OPCS).

OPCS is meant to function as a center for students seeking employment, graduate school placement, internship opportunities, and career counseling.

In its current capacity, OPCS administrators to all fields, excluding pre-law and pre-health. Students seeking advice regarding those professions must consult the respective faculty advisors to obtain specialized information.

As graduating seniors look for employment this semester, many have voiced their opinion that the OPCS is not accommo-

dating to women who desire employment outside the business field. Rachel Leiser, SCW '98, an English literature major, said, "the only people who benefit from the OPCS are the SSSB students. Although I have been there several times this year, I feel that I was under-informed about

ingness to accommodate liberal arts majors. However, because demand for employment is stronger in the business field, it is perceived that the OPCS focuses greater effort there.

Professor Ira Jaskoll, Associate Dean of SSSB and director of the OPCS, explained

“Although they expressed a willingness to help, I left the OPCS feeling very much on my own.”
-Rachel Zahltz, SCW '98

career programs." Orly Goldenthal, SCW '98, stated that, "the OPCS has the potential to help many people." However, they seem to focus too much on business students and in other fields there are very few options and little guidance."

Rachel Zahltz, SCW '98, said, "when I went to the OPCS, they had little information to offer me regarding my major in computer graphics. Although they expressed a willingness to help, I left the OPCS feeling very much on my own." Another student commented that it is almost impossible to even get an appointment.

The OPCS asserted that it has both the resources and will-

ingness to accommodate liberal arts majors. However, because demand for employment is stronger in the business field, it is perceived that the OPCS focuses greater effort there.

Naomi Kapp, Associate Director of the OPCS, suggested that, based on the hiring needs of large business firms, on-campus recruiting and placement for most business positions begins early in the year, whereas many non-business institutions do not sponsor on-campus recruitment, nor begin recruitment until second semester. Additionally, less information exists about fields

where there is little demand for placement. Consequently, this promulgates the notion that the OPCS is discriminatory to liberal arts majors.

Kapp commented that "students in non-business majors often do not come to the OPCS because of this mis-impression." She emphasized that the OPCS is open to anyone, and will strive to meet specialized needs.

Aviva Katz, SCW '98, majoring in speech pathology, said that, "when I was applying to graduate school, I brought in an essay to the OPCS last-minute, and they responded with immediate assistance." In the last career fair, the OPCS made a point to entertain graduate schools and non-business oriented companies. However, several students said that despite the effort the OPCS made, the Career Fair was a waste of time for non-business majors.

The OPCS maintains that employment literature, and up-to-date job books exist that students may utilize. Additionally, the OPCS offers students the opportunity to discuss their concerns regarding its performance. Kapp encourages all students to avail themselves of the services offered by the OPCS.

Tay Sachs Testing to be Available in Two Forms

Susan Jacobs
Executive Editor

The Jewish Genetic Disease Screening Committee will offer two forms of testing to students this spring. Students can choose to be tested by Dor Yeshorim, an Orthodox organization that will not release results directly to individuals who are tested, or by the National Tay Sachs and Allied Disease Association of New York.

Dor Yeshorim gives results "only in terms of compatibility," said Mrs. Frances Berkwits, a genetic counselor who advises people tested by both organizations. When patients are tested, they are assigned an access number, and their results are stored in a data base.

If two people who have both been tested by Dor Yeshorim want to find out if they are a compatible match, they can call up the database and enter both of their access numbers. If both are carriers, Dor Yeshorim will inform them that they are not a compatible match. If only one is a carrier, the system will not indicate this fact, because if only one partner is a carrier, there is no danger of having a child with the disease.

Dor Yeshorim developed in response to stigmas associated with being a carrier of a genetic disease. Even though Tay Sachs is recessive, and is only expressed when an embryo receives the gene from both parents, in some communities, fear of the disease promoted extra concerns about carriers. "Before the program was available, it was very hard for healthy siblings [of Tay Sachs children] to seek marriage arrangements," said Berkwits.

Dor Yeshorim also tests for three other recessive genetic diseases common among Jewish people: Cystic Fibrosis, Fanconi anemia and Canavan Disease. The system also provides testing for Gaucher's Disease upon request. While Tay Sachs is the most frequently-occurring of the diseases, in cases where both parents are carriers for any one of these diseases, there is a 25 percent chance with each pregnancy that a child will be born with the disease.

Dor Yeshorim will only test unmarried individuals who have

not been previously tested by another organization. Couples identified as incompatible usually choose not to marry each other. "We are aware that a number of persons informed of incompatible mates went on to find another mate," said Berkwits.

According to Berkwits, individuals who are tested by more conventional means are usually married couples who are thinking of having children, although this type of testing is also available to unmarried individuals. If a husband and wife are both identified as carriers, and then decide to have children, there are prenatal tests available to determine if a fetus has Tay Sachs.

One test can be administered in the 49th or 50th day of pregnancy. The other test is part of the amniocentesis during the 14th week of pregnancy. If a fetus tests positive for Tay Sachs, the parents must decide if they should abort the fetus.

"Halacha (Jewish law) allows interruption in the first 40 days of pregnancy," said Berkwits.

The debilitating nature of the disease makes parents reluctant to allow a fetus with Tay Sachs grow to full term. Tay Sachs children experience seemingly normal infancy, but at about the age of one year, develop blindness and paralysis and don't live past the age of three. When the parents know they are both carriers, and have the prenatal tests run, "the intent of the married couple would be to interrupt the pregnancy" if the fetus tested positive, said Berkwits.

Berkwits has been involved with Tay Sachs testing since it became available 25 years ago. In that time, she has seen a dramatic decrease in instances of the disease. She worked at Kingsbrook Jewish Medical Center in Brooklyn for several years. The facility has 16 beds available to care for Tay Sachs children. In previous years, all the beds were filled, and there was a waiting list of patients that wanted to be admitted. Now, there is only one patient in the facility, evidence that Tay Sachs testing programs have been successful. "I have seen an absolute miracle occur, only because of carrier testing," she said.

Feminism and Orthodoxy

continued from page 6

the interpretive keys in their hands have allowed halacha to fail its purpose," other voices were much more moderate.

In a plenary session discussing possible resolutions to the problem of *agnot* -- women who are effectively "chained" to their husbands who will not grant them Jewish divorces -- Rabbi Shlomo Riskin defended the traditional approach to marriages. "There must be ways of solution that do not nullify the entire institution of marriage," he said in response to the recommendation by Rabbi Emanuel Rackman that all marriages be performed on the rabbinic level. That change would leave the possibility that marriages later be annulled if a husband refuses to grant a get.

"I don't believe if all marriages become rabbinic we will gain what we really want to gain," said Rabbi Riskin. "It's throwing the baby out with the bath water."

Rabbi Riskin also defended the Rambam, a figure criticized several times during the convention for supporting spousal abuse and other anti-woman attitudes. "Our wives are never to be seen as captive women," he said, attributing the sentiment to the Rambam.

Rabbi Saul Berman also addressed the issue of *agnot*. He spoke of the importance of listening to opinions that contradict the ideas widely held by the convention's participants. "We must avoid demonizing contrary voices," he said. He also urged patience to those demanding innovations in the marriage contract. "We need to understand that the process is critical if we want to achieve our goals," he said.

In a session called "New Religious Leadership Roles for Women," Rabbanit Chana Henkin spoke about Devorah, the Biblical prophetess and judge. Rabbanit Henkin provided the opinions of several *rishonim* that said that Devorah made *halachic* decisions for the people she judged. Rabbanit Henkin cited the *Sefer HaChinuch* as having no objections to a learned woman making *halachic* decisions. "There is no *halachic* opposition to a woman issuing a *halachic* ruling," she said.

Rabbanit Henkin suggested that it is halachically possible for women to be *posket* (*halachic* deciders). However, she stressed that there are not yet women learned enough to fill this capacity. She also made a distinction between women who are learned

in a particular area of *halacha* and are capable of answering other women's questions, particularly in the area of family purity, and those who make original *halachic* decisions. The former role is one that students in Nishmat, Rabbanit Henkin's seminary, are being trained to fill. The latter is not yet a possibility.

"Stop using the term *poseket*," said Rabbanit Henkin. "Changes will not be made in the glare of the spotlight. Let our one and only concern be the *halacha*."

While some SCW students expressed mixed feelings about the approaches of various speakers towards Jewish tradition and or feminism, most students came away with positive feelings about the conference.

Stephanie Ives, SCW '98, attended the conference last year and this year. Last year's conference she felt was more focused on feminism itself, while this year's conference was more geared towards *halachic* issues. "I felt like we had a Modern Orthodox conference that was dealing with feminist issues," she said.

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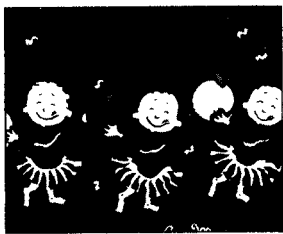
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features



Brooke Klein
Observer Staff Writer

Shake It Up, Baby

products and see how something works and if the company supports it," he said. "We want the students to be happy. Each year there are new products brought in, like the tuna wraps."

Photosynthesis getting you down? Try a Shot of Chlorophyll.

"Fresh Samanthas" contain an assortment of fresh fruit juices. Mango, papaya, orange, apple, pineapple and banana are on the conservative side. In "Desperately Seeking C," rosehips and betacarotene are part of the blend. In "The Big Bang," wild Maine blueberries, wheat grass, chlorella algae, wheat sprouts and bee pollen are all included and are supposed to give you that extra boost needed to get through a long hard day. Whenever one feels a lack of sunshine in her life, she can try the "Spirulina Fruit Blend," with chlorophyll. "The story behind "Fresh Samantha" is written in pamphlets displayed next to the juices in the Midtown Center cafeteria. Seventeen years ago a couple started growing sprouts in their basement and distributed them to a food co-op. They were successful, and the venture became a family business.

"The juice is more like a produce item and there is a totally different way of handling it," said Doug Levin, the company CEO, son of the family that started the business and father of Samantha, the product's namesake. "All the distribution has to be refrigerated, it is taken from Maine to as far as New York city and Washington, D.C. by staff employees," he said. The family got involved in juice because they wanted to be distributors for a man in

What's the newest craze to appear in the SCW cafeteria? Well, it's a fresh and healthy fruit drink, appropriately named, "Fresh Samantha." The line of fruit drinks is loaded with vitamins and minerals, not to mention strange ingredients.

"Fresh Samantha" first appeared at YC and was brought there by Jacob Lieberman, Associate Director of Food Services. "Lots of changes go on during the year," he said in reference to the introduction of new products in the cafeteria. "There is a process involved in the food industry. I'm a member of different organizations, I read about the products, attend conferences about food, learn about products from trade magazines," said Lieberman.

Before bringing in a new product, several steps must be taken. First, the supervision of the product has to be approved by the Orthodox Union. Then the product must be investigated to see how students react and how the company works with the university.

"The response was very positive," said Lieberman. "Over the years you watch



Fresh Samathas are the latest rage in the SCW caf

Portland whom they heard was making carrot juice. The man was not interested, but a few years later his lawyer called Levin to say that the man had stopped producing carrot juice and they could now take over the business.

After its first year of production, the company realized the juice would be good for college students. "Even though it's expensive, we realized that college students are more in tune with their health than the older crowd," said Levin. "Our first account was Tufts University and the product took off in the college market"

"The idea to make the drink kosher arose for two reasons. From a business standpoint, the high standards that we have for our juice are compatible with the high kosher standards. From a religious standpoint, we realized that without the kosher

certification, many people wouldn't be able to enjoy our juice," said Levin.

"The drink itself is much more like the product of a regional dairy or yogurt company. The juice has a very short shelf life because it is made fresh every day," Levin stated. "I'd love if "Fresh Samantha" to be as big as Snapple but because it's perishable it just can't be on the shelf that long." The marketing strategy, Levin said, is to start in the urban areas and gradually move out in to the suburbs. "Fresh Samantha" has been in New York for the last five months, and the company itself is only five years old.

Lieberman said, "we have to instill excitement with the students who are in school day in and day out. As long as the product moves and the supervision is good, we'll keep it."

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Who are the People in Your Neighborhood?

Gila Rosenthal
Observer Staff Writer

Jessie:

She wraps our tuna wraps, heats up our pizzas and dishes out our food. She scrambles behind the counter, rushing to fill the orders of students who are trying to grab a quick bite before, or during, class -- and always with a broad smile on her face.

Born in Manhattan's Lower East Side, Jessie was bred in the culinary arts from the time she was young. She credits her love of cooking to her grandmother, who lived with her family for a short time and was a copious baker. She remembers spending many Sunday afternoons creating little pastries with her grandmother when she was as young as seven years old.

The decision to choose the field of food service as her career was not made until her senior year of high school. Ruminating on her future, she tried to picture herself sitting in an office - and couldn't. "Even though I like accounting and computers, I'm much more down to earth. I need to work with people. I liked the food service - I'd always done it anyway. My mother worked full time when I was in high school, and I was responsible for making

dinner for me and my brother."

She graduated from high school in 1992 and then attended the culinary school at Johnson and Wales University in Providence, Rhode Island. However, she was forced to leave after a year due to financial constraints and got her first job

by again."

She subsequently worked at bakeries and volunteered in soup kitchens. She was employed at Taylor's Bakery on Hudson Street for about a year, and then at Burke and Burke, a gourmet food store. When asked to recall her funniest experience, she

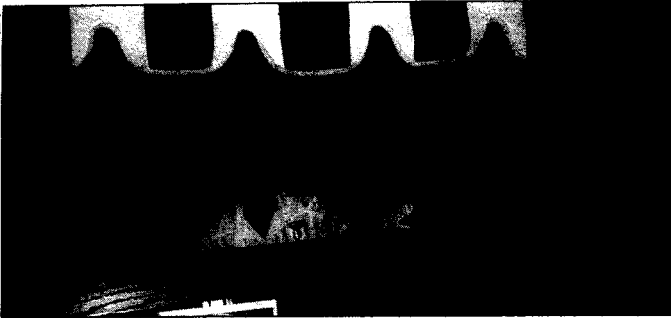
like, "Nooooo!" All the women were standing around watching, in awe. As soon as he left, they all jumped on me, asking if I had gotten his phone number!"

Jessie came to SCW at the beginning of November. Growing up in the Lower East Side, she was exposed to a lot of kosher food. "Ratner's was the best!" she exclaims about the long-standing restaurant.

She is very enthusiastic about the students at SCW. "All the girls are great - really respectful and polite. They say hello, thank you; not just, 'can I have...?' Working at so many places, you see really rude people, people who just throw you the money." She also appreciates the fact that her co-workers are so nice, which she is most apprehensive about when starting a new job.

What are her plans for the future? She hopes one day to run her own catering business. "I don't see myself working in a kitchen for the next ten years." She also dreams of teaching children about food and cooking. "I love children. Eventually, I see myself working with kids." She might even go back to school to become a nutritionist.

But for now, her business is still in tuna wraps and smiles.



Jessie greets us with smiles, makes our tuna wraps, and she's met JFK Jr.!

working at the Seaport Paris Cafe as a short-order line cook. "I'll never forget that!" she says about her experience working in the small, hot kitchen. "We were all buddies, but being cramped in such a small area, we would argue a lot. As soon as the day was over, though, we would be friend-

was at first at a loss as to where to begin. "There are so many!" she laughs. "The food service is all fun and games - you get to eat while you work!" She remembers the time JFK, Jr. came in to place an order at Burke and Burke. "I said, 'That will be \$8.50 - do you have fifty cents?' He was

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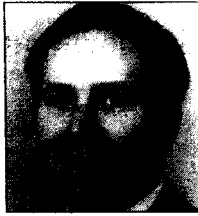
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features

To Learn To Teach



Rabbi Mordechai Cohen

Rena Krakowski
Observer Staff Writer

As any SCW student on the advanced Judaic Studies track will tell you, Rabbi Mordechai Cohen is on the A-list of teachers to take. Although students might initially be intimidated by Rabbi Cohen's exacting policies and the amount of work required for his courses, Rabbi Cohen's classes always seem to be filled to capacity.

Students quickly learn that any of the demands and responsibilities related to the courses pale significantly in comparison to everything they learn from him. He imparts more than just knowledge of the material. Rabbi Cohen teaches a discipline - a way of thinking and learning. His attitude towards learning draws students who absorb his enthusiasm and desire to think seriously about Torah.

Rabbi Cohen has been teaching in SCW since 1992 and in YC since 1988, in addition to his current teaching position at Bernard Revel Graduate School. After attending YC, RIETS, BRGS (where he received his Ph.D. in Bible), as well as two Israeli Yeshivot, Yeshivat Kerem B'Yavneh and Yeshivat Har Etzion, Rabbi Cohen considered himself an insider to the YU scene when he began teaching. Because he knew the tricks and shortcuts students commonly take in their education, he was successful in getting them to perform at full capacity. His marriage to Suzanne Rapaport, a former SCW student, in 1990 gave him more of a connection to the SCW setting as well.

Elisheva Ginsburg, SCW '99, was struck by Rabbi Cohen's significant efforts to get to know each of his students right at the beginning of the course. "I really saw that he was sincere in wanting to get to know us through the Chanukah Chagiga he hosted in his house - which no other teacher here has done, as far as I know." She explained that while the course is very structured, and Rabbi Cohen is serious about his expectations of the students, he designs his classes with the interest of the students in mind - that they should be able to sharpen their Torah learning skills despite their hectic schedules.

Ginsburg believes that Rabbi Cohen's teaching philosophy - which he describes as enabling students to maximize their potential in learning by "harnessing their thirst for knowledge" and channeling it through structured coursework - is successfully implemented. She was impressed with Rabbi Cohen's visible concern for his students and his genuine offers to help them.

Shoshana Klein, SCW '99, admired Rabbi Cohen's personal humility. She thanked him once for something he mentioned in class that she particularly appreciated, and he responded by deflecting the complement and focusing on the good of the class. He wanted to know what exactly it was she benefited from so he could incorporate it more in his classes. Characteristically, Rabbi Cohen considers "any measure of success a result of the quality of the students and their motivation."

Concerning the interplay between students' common experience of attending YU after studying in Israel, Rabbi Cohen explained that because he and his wife "still have a strong foothold in the spirit [of the Israel experience] we can help our students keep that flame alive back in America. Students should not feel despair upon returning to America. There is much to gain from learning Torah here - and from Madda as well."

Rabbi Cohen considers his wife a vital contributor to his teaching. The Cohens open their

home to students and feel this enriches their teaching role.

Klein described a meeting she had with Rabbi Cohen regarding some questions she had about the contrast between the philosophy she absorbed in Israel and the one of YU. The resolution? "[Rabbi Cohen] bridged the world of Israel and Stern for me."

Rabbi Cohen feels that his years as a student of Rav Aharon Lichtenstein at Yeshivat Har Etzion prior to his attendance at YC allowed him to understand and appreciate the "Torah U'Madda" philosophy. "Madda enhances the primary [focus of] Torah and...help[s] one appreciate the more subtle elements the world has to offer."

He emphasizes that students must take full advantage of the educational opportunities at YU, both in the Judaic studies department as well as in the secular departments. Rabbi Cohen double majored in mathematics to work on fundamental questions that had always interested him, and because he wanted his belief in Judaism "to be based on a solid foundation - not because I had not taken time to think about it."

In addition to Rabbi Herschel Schachter, his Rabbi at RIETS, Rabbi Cohen found mentors at YC whose goals were similar to his own, including Dr. Arthur Hyman, Dr. David Shatz and Rabbi Sol Roth, who guided him in his examination of "the Torah angle of philosophy." Rabbi Cohen was profoundly influenced by Dr. Lee, his English professor, who introduced him to a type of modern literary theory that added a new dimension and perspective to Rabbi Cohen's analysis of Tanach. During his post-college studies in Israel, Rabbi Cohen met with two authors, Amos Chakham and Nechama Leibowitz, whose works he had studied extensively and who had influenced his learning style.

Rabbi Cohen's seven undergraduate course repertoire includes Psalms, Biblical Exegesis, Job, Minor Prophets, Exodus, Ramban Al HaTorah and The Five Megillot, in addition to his BRGS courses. Choosing to teach each course involved careful deliberation. Commenting on his Psalms course, Rabbi Cohen explained, "the book of Psalms is one I particularly love because it really speaks to every individual's feelings and thoughts...about Hashem and Emanah. Extracting the feelings of David in Psalms from the [actual] words is exciting...it makes it more meaningful. [The book of] Psalms is so interesting [in part] because it deals with thoughts we all have every day."

Rabbi Cohen enjoys teaching Job and relating its "profound message of how to deal with one's own suffering, and [moreover] the suffering of others, as well as how to be a good friend. It is a hard sefer, but rewarding to learn." Students have told him his course "enriches their religious experience."

Rabbi Cohen appreciates teaching the YU population of serious students who study Torah not just academically, but religiously. He enjoys students' fresh perspectives and insights that make teaching the same course, even the tenth time, an interesting experience. However, one of the most rewarding experiences, explained Rabbi Cohen, is following the personal and intellectual growth of students who continue on in his courses, sometimes even through the graduate school level. He derives satisfaction from students who return to him and report that because of his course, they are now much more sensitive in their reading of Tanach and more sophisticated in their Torah learning.

BARON'S REVIEW

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

Save the World

Sounds like a tough mission, doesn't it? Throughout the millennia, man has been struggling to resolve these basic world problems. The amount of brainpower devoted to the pondering of these issues is immeasurable. Many attempts have been made but all have resulted in failure. And thus the world remains in the sad state it is today.

But this column is not here to depress you. In fact, I've come to uplift your spirits. Little me, with the inspiration of Yeshiva University behind me, has finally solved all the world's problems. The pain and suffering of all mankind will finally come to an end! How, you ask? Simple...with the invention of the multi-purpose, multi-faceted, Yeshiva University Student I.D. card!!!!!!

DEPRESSION - You see, ever since I received my very own ID card on that fateful day in late August, my whole life has completely turned around. I had spent the first 18 years of my life with no true identity. Sure, I had filled out the little identification card that came with my wallet. And every article of clothing I own has my name sewn into it (my mother's a little overprotective). But still, something was lacking in my identity. I just wasn't sure who I was supposed to be. What role was I expected to play in this world? What was my mission in life? So many unanswered questions.....but then, I received an ID card...I finally knew who I was!! (What a relief!!)

And that's not all the card did for my self-esteem. Ah, how sophisticated do I feel as I confidently march into the school building, smoothly flashing my ID card at the guards, nose in the air, with a nonchalant nod of the head. No longer does that library card take a prominent place in my wallet. I've moved on to bigger and better things - a license, a credit card, business cards, and now an official ID card. Just call me Miss Cool. If only the rest of the world could own their own cards, no one would ever have a low self-esteem.

FAMINE - It's 2:30 in the afternoon and I haven't eaten all day! I am absolutely starving! The only thing I can think about is a nice, hot meal. The second class is over, I rush downstairs to the caf. where the flash of my card once again is my salvation - food at last! If only the malnourished children of Bosnia could be privy to ID cards of their own, starvation throughout the world could be eradicated.

IGNORANCE - Not only does the card provide emotional and physical assistance, the academic benefit of the card is immeasurable. Admittance into the Stern College building requires only a card and a smile. Not only that, if one would like to check out books on any topic, she simply needs to present her card to the librarian. The U.S. government is constantly debating how to improve the country's education, why don't they look into the educational advantages of a YU card.

DISEASE - I recently discovered the newest benefit of my ID card. It was Tu B'Shvat and my roommates and I were looking for a way to make the day more meaningful. We were already dressed up as trees (Okay, so we are a little nerdy but at least we made an effort to remind the student body what day it was. We're all in the same 1st period class so we figured if we all showed up in green shirts and brown skirts, trees painted on our faces, and bows in our hair, it wouldn't be too humiliating. Just our luck - the teacher decided not to show up so we didn't get to make a group appearance.) but we wanted more. So we decided - wouldn't it be the perfect time to try out the new Samantha fruit juices which were quickly becoming the most popular purchase at the Stern caf? They looked innocent enough - cute little bottles of freshly squeezed orange juice, grapefruit juice, etc. It was a little odd that each little bottle cost \$2.30 but that's not so strange for the caf. I didn't want to try anything too boring but I decided to steer clear of the Spirulina Fruit Blend and the Protein Blast. After slight hesitation, I chose the Big Bang, a blueberry drink. As I took my first sip, I wondered why it was so thick and what that weird taste was. It tasted pretty bad but I had to finish it - after all, it was \$2.30. But then I turned to check out the ingredients and I was in for the shock of a lifetime - I had just consumed lecithin, wheat grass, chlorella algae, quinoa, wheat sprouts, bee pollen, spirulina, royal jelly, and dandelion root!!!!!! At first, I was slightly grossed out but then it occurred to me - this stuff was probably really healthy. I'll probably never get sick again! With all that algae and spirulina on my side, what bacteria would dare attack??? So world disease can be solved by an ID card's purchase of a shot of dandelion root.

If only the card could make the elevator arrive on demand, wouldn't the world would be a perfect place????

student VOICES



MY **TURN**
Rachel Linsider, features editor

A Stern Education

At the end of last semester, when the registrar finally handed out the course books, I had a nervous breakdown. It finally hit me that I am a second semester senior. The implications of this are frightening. Not only does it mean that I have to write my senior thesis, but when I graduate in May, a huge part of my life will be over.

I try to be an optimist, so I am also aware that a huge part of my life is about to begin. Yet it still is a little unsettling. It's unsettling that instead of just paying a set tuition that includes room and board, I now have to go out into the "real" world and figure all of that stuff out for myself. No more Stern security blanket.

As if that weren't enough to worry about, as I was deciding which courses I wanted to take during my last semester, it dawned on me that I may never again have the opportunity or time to take whatever classes I want (especially under the sponsorship of my parents). I suddenly felt the urge to sign up for every single teacher and class that I had ever wanted to take. Once I realized that I was not Superwoman, I narrowed it down to a reasonable work-load, and was satisfied.

My friends at other colleges often ask me if I feel I acquired a good education at SCW. They say this because there is a common misconception that the academic education at SCW is a joke. As I signed up for my last semester, I became confident that this is indeed a misconception. Looking back on my years at SCW, I can now firmly respond to my friends, "Yes, I did receive a good education."

In fact, although many may disagree, I truly believe that SCW offers a great education. However, it is understandable that this misconception was brought into existence because not everyone takes advantage of the courses offered. Not everyone believes that in the long run, an easy "A" is not as beneficial as a hard-earned "B." That is not to say that everyone should take only the hardest classes and the most demanding teachers. I have also taken my share of easy "A's." But for many, there is no desire to gain more.

I could use the argument that for twenty thousand dollars a year, students at least owe it to their parents to get the most out of college, but that is not my point. It seems to me that it should be a goal intrinsic to everyone. I realize that not everyone is interested in learning on how Descartes proves the existence of God or why Milton's Paradise Lost was one of the greatest influences of the Seventeenth Century. (I personally have little interest in what function mitochondria have in paramecia.) But I believe if given the opportunity, one should explore and pursue their interests to the fullest extent possible. And yes. One can do that at Stern. But only if one tries.

letter to the editor

First Class Citizen

Regarding "Second Class Citizens" in the last issue of The Observer: I have been concerned over the equality of educational opportunities offered in Yeshiva College and Stern College since I began as a student here in 1995. After a recent discussion with a professor of mine (who shall remain nameless), I began to consider the perspective that Ms. Laufer's article only briefly mentioned: SCW and YC are different institutions with different student bodies that have different needs, and thus should not be compared.

It seems to me (and my "nameless" professor agrees) that comparison can be constructive only to the extent that it will improve one's own chances of achieving one's own goals. So, in our case, any comparison between SCW and YC cannot be constructive until the students here first reevaluate and clarify what their goals in coming to this institution are.

To quote my "nameless" professor, Stern College (through its students) "has a lot of potential." Stern already offers many top-quality courses and enrolls many enthusiastic learners. (It is unfortunate that Ms. Laufer's article does not cite these aspects as some of our greatest strengths

at SCW.) Our goal as an educational institution should be to give each student the opportunity to become an educated, mature individual, who can be self-confident in whichever direction she chooses to go after she graduates. (Unfortunately, this goal may not be stressed enough to students here [and in other colleges as well]. It is often seen as secondary or unimportant compared to "getting the degree." We all fall into this trap at times: "Get the BA. Who cares if we sleep through it?")

Seen in this light, having our own pool or extra course offerings may not be as significant as they may seem. What is significant is that women's minds -- women themselves -- can flourish here. Thus, comparison between SCW and YC is obsolete to the extent that we want what they have, but not what we truly need (don't get me wrong - a pool would be nice - but how important is it?)

If we feel that courses or professors that students have Uptown are something that we need here *not* because we don't have them, but because we need them to foster our own growth, that is a significant concern.

Another significant concern is that we can live here comfortably (which, in turn, helps us

to learn - and function - better.) YC has the advantage of space that we do not. But the purchase and renovation of Schottenstein Residence Hall was a step in the right direction to help women here reach their educational goals. Hooking up all of Stern's computers to the Internet (something previously available to YC students) was another such step. We need more initiatives such as these not necessarily to "be as good as YC" but to be a good school FOR US.

Openness to taking our own initiatives for improvement without a thought to what may or may not be going on Uptown would be a useful attitude to develop here. There is some of this movement here, but it is never enough. For example, I hope that in future articles regarding SCW's "status" the writer mentions the advantages students here have for enjoying what our vicinity and city has to offer educationally, culturally, etc. We are minutes away from some of the world's greatest libraries and museums.

We should pat ourselves on the back and keep looking forward. We're doing well here. But let's not limit ourselves.

Deborah S. Roth, SCW '98

Deborah is an SCW senior majoring in psychology.



YOUR **TURN**
Deborah S. Roth

Dispelling Stereotypes

The "typical Stern girl": an immature, unintelligent, marriage and clothing obsessed "girl."

Let's try some other stereotypes:

The "typical" Harvard student: brainiac, always in the books, pocket-protecting, glasses-wearing, astrophysicist nerd male.

The "typical" Ohio-State student: football player/cheerleader, beer guzzler.

The "typical" SUNY Geneseo student: party animal, cow tipper.

The "typical" Barnard student: liberal feminist who preaches an open mind but dare I say *snob*? (Remember, it's only a stereotype!)

Some of these stereotypes I have heard from friends, some are around from society, and some are just sort of there. So I wonder what I would think if I were to bump into an intellectual, quiet natured, animal rights activist who goes to SUNY Geneseo? I would think, well, that's certainly an exception to the rule. And what a mystery.

Funny that that hypothetical reaction of mine sounds so familiar. It reminds me of two years ago -- my first year at Stern. When I started meeting people who didn't fit the stereotype that was implanted in my head. Well, most students are like *that*, but *she's* different. Or even: she dresses so "typical," but *she's* smart -- and not self-defeating in her manner! Or: She's engaged/married *and* has personal goals! Or: the way she acts you would think that she had *always* been in yeshiva/public school/from the States, Israel, the East, West!

But I have to admit that it took me until *this year* (and I still struggle with this) to realize that so many women here who I've been able to speak to for more than a minute or two (that's often how short a time it takes to move someone across the dividing line between "typical" and "exceptional") do not fit the stereotype! Then I began to wonder, *where* is the typical Stern girl?

I would say that if you think you know a "typical Stern girl" -- even if you've spoken to her for an hour or befriended her for a week or a year -- you're wrong. You probably don't know her very well -- well enough to decide that she's a lot more LIKE YOU -- human, and therefore unique -- than you think.

Back to stereotypes. Every school has negative ones, as we've gotten a taste of above. So why does our stereotype make print news? Because many of the students here *believe* it, and somewhere inside they are distressed -- and not so much because the stereotype may give some YC or Barnard student something to laugh about.

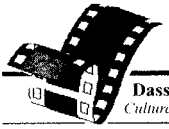
We came to this school to build our futures and ourselves. Automatically, we are associated with the stereotype of an institution full of "girls" who have few visions for themselves. None of us want to be associated with that -- no matter how close to the stereotype one may *supposedly* fall. It grates on all of our self-images as women and people worthy of respect. It even grates on the self-images of those students who consider themselves completely exceptional, and make every effort to disassociate themselves with the stereotype.

Perhaps the stereotype will always be around -- though I certainly hope not. But we can change its intensity and the power it has over us. The way to do that is not to ignore it and say "I'm not typical," but to attempt to change how we view each other. If each of us could see a little more clearly how every student we pass in the halls deviates from the stereotype at least a little, then the stereotype can be dispelled.

If more of us could get up the guts to challenge the stereotype when we hear it, from a Stern student or someone else, then we might reap the rewards of feeling so much better about ourselves and Stern College. This is all easier said than done, I admit. But we owe it to ourselves -- and to our daughters -- to try.



ARTS



"Deep Rising": Mission to Stay Afloat

Dassi Zeidel
Cultural Arts Editor



Hollywood Pictures' new release, "Deep Rising," is a sci-fi, action thriller with lots of gore and little substance. Treat Williams stars as Finnegan, an adventure-seeking captain who thinks he is prepared for any challenge the sea throws his way. His motto -- "If the cash is there, we don't care," -- says it all and it's not until halfway through the movie that he and the audience learn the purpose of his mysterious journey to the South China Sea. Traveling the same waters is the grand cruise ship, the Argonautica, complete with a casino and the latest in technology. Embarking on the ship's maiden voyage, the inhabitants are all out for a good time, partying the night away. Then, disaster strikes.

Finnegan and his crew (which includes a handful of thugs) encounter the large cruise ship, and after some exploring they discover it to be infested with monstrous sea creatures that have taken over and devoured everyone in their way. The few survivors include Trillian (Famke Janssen), the beautiful jewel thief, the captain (Derrick O'Connor) and the ship's exiled and shallow owner, Canton (Anthony Heald). When the crew discovers the ballroom floor covered with bloody skeletons,



Gruesome amphibious creatures stalk the last surviving passengers on a sinking luxury cruise liner

they realize the danger they are in, and the run for their lives begins.

Although it's exciting, the film's plot is contrived, the characters underdeveloped, and nothing much happens. The suspense is expected and the dialogue is cliched. However, the movie is entertaining and the characters mesh well together. In a typical good-guys-always-win-bad-guys-get-theirs flick, Finnegan and his pal Joey Pantucci (Kevin J. O'Connor) run through the ship dodging the gruesome sea creatures while the bad guys bumble along bickering with each other and scheming all

the way.

Pantucci, the George Costanza-like sidekick, provides the movie's humor with his observations and questions, and he does it with flair. Heald manages to bring charisma to a character that is more than just a villain, and he gives Canton a mad scientist quality. The actors manage to convince the audience, that the creatures are real; their fright is genuine and the creatures truly look enormous and overpowering.

Perhaps "Deep Rising" was released too close to "Titanic" but the similarities

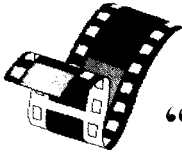
here do not measure up. Both occur on the maiden voyage of a luxury liner that is destroyed by the end of the movie. The Argonautica is definitely decadent but there is no sense of grandeur or civility. The shift from party-boat to bloodbath is sudden, and the transition takes some getting used to. Stephen Sommers' "Deep Rising" has some amazing special effects, but the story line could use some work. The movie is exciting but the only depth is in the water.



Trillian (Famke Janssen) and Finnegan (Trent Williams) race against time to escape certain death at the hands of sea creatures

A heartfelt thank you from the Student Body to the Office of the Dean of Students and the Office of Student Services for their generous support of the "Diary of Anne Frank" tickets.

culturalArts



Oscar Snub "Eve's Bayou"

Dassi Zeidel
Cultural Arts Editor

As the time of the Academy Awards nears, there is much speculation as to which movies will be selected for the coveted honors of best picture, director, actor, actress and the like. The films contending for best picture range from James Cameron's big budget, action-packed romantic epic "Titanic," to the independently produced "Good Will Hunting."

"L.A. Confidential" is also in the running, with the debut of promising new actors set in an intriguing mystery, but Steven Spielberg's powerfully evocative "Amistad" failed to garner a best picture nomination.

One movie that seems to have slipped through the cracks is Kasi Lemons' "Eve's Bayou," starring Samuel L. Jackson, Jurnee Smollett, Lynn Whitfield and Debbi Morgan. Set in Louisiana's bayou country circa 1962, the film focuses on the Batistes, a prosperous black family, descendants of the town's original inter-racial settlers.

The action stems from the events of one summer night during a party at the Batistes when 10-year-old Eve (Jurnee Smollett) witnesses the philandering of the father whom she adores. As she deals with her feelings and memories, Eve is confronted by confusion, guilt and rage and she derives an irreversible scheme with the innocence and naivete of a girl her age.

Eve's Aunt Mozelle, portrayed by soap opera star Debbi Morgan, is a thrice-widowed fortune-teller whose predictions serve as a guide and reference to those close to her. She explains her powers as "the gift of sight," a "gift" that Eve too possesses. Afternoons spent with her aunt, as well as her own intuition, lead Eve in her decision-making. The threat of an eccentric old fortune-teller, played by Diahann Carroll, scares most people, however Eve is intrigued. Her visions contradict those of Mozelle and at this point Eve finds

herself on the brink of self-discovery that will change her life forever.

Although the movie begins with Eve's voice-over confession - "The summer I killed my father I was 10 years old" - the outcome is neither obvious nor expected. The subject of memory as well as family dynamics plays a crucial role in the unraveling of events as seen through Eve's 10-year-old eyes. Certain relationships crumble while others, particularly these between the women in the family, become stronger.

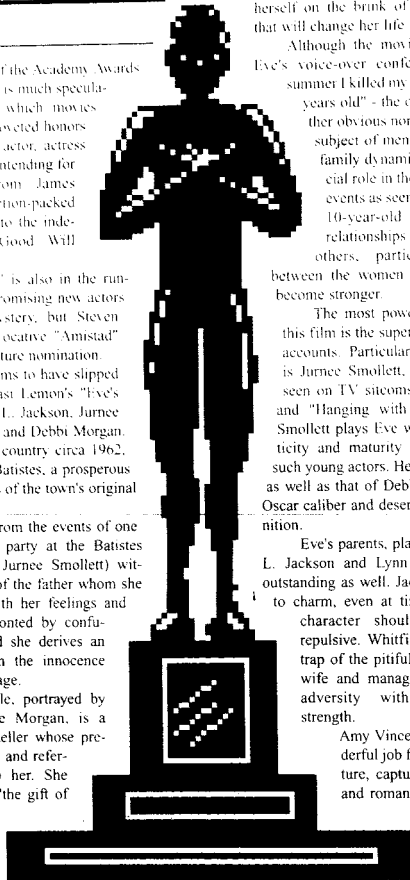
The most powerful aspect of this film is the superb acting on all accounts. Particularly outstanding is Jurnee Smollett, who has been seen on TV sitcoms "Full House" and "Hanging with Mr. Cooper." Smollett plays Eve with an authenticity and maturity rarely seen in such young actors. Her performance, as well as that of Debbi Morgan, are Oscar caliber and deserve such recognition.

Eve's parents, played by Samuel L. Jackson and Lynn Whitfield are outstanding as well. Jackson manages to charm, even at times where his character should have been repulsive. Whitfield dodges the trap of the pitiful and neglected wife and manages to face her adversity with grace and strength.

Amy Vincent does a wonderful job filming this picture, capturing the charm and romance of the Deep South.

The screenplay by Kasi Lemons depicts a people who trust and hold on to their culture and at the same time struggle with its enigma.

It's a shame that it has not been recognized by the Academy.



Chekhov's Three Sisters

Sarah Cate
Observer Staff Writer



The Cannon Theatre Company is currently performing Three Sisters, by Anton Chekhov. The production is a well-rounded, sound one, although the modern juxtaposition of an enormous television screen spanning the entire stage is pointless and distracting. As the play begins, an image of three women in their late fifties appears. They are sitting on a bench along the beach and as they begin to speak in Russian, the voices of the three title actors emanate from the rear of the theatre, as they translate the words of the screen characters into English. The speech of the screen characters and the actors is awkward and poorly timed, as the actors never could quite speak at the same time as their screen components. Director Richard Kimmel's attempt to invoke a sense of modernism fails miserably.

The play is set in rural pre-Revolutionary Russia. It is the story of three sisters and their brother, who dream of moving to Moscow, their birthplace. Typical of a Chekhov drama, the sisters, Olga, Masha and Irina, are all fixated on the concept that their lives will instantly improve when they return to Moscow. The Prozorov family is of the privileged upper class, supported by their inheritance from their father, who was a general in the Russian army.

Chekhov also explores the concept of work, through the Prozorov family's desire to fill their idle lives. The Prozorov sisters feel that their ennui and dissatisfaction with their lives will immediately disappear when they begin to work. As the play progresses, the sisters are seen after a full day of work, exhausted and irritable. They anticipate their vacations eagerly, as the times when they will be carefree once



again

Cynthia

Boortjy, who portrays Irina, the youngest Prozorov sister, summarizes her discontent when she lies on the sofa, during a moment of despair and sobs in perfect heart-wrenching exhaustion. Chekhov poignantly shows the extent of human dissatisfaction with the status quo.

The Cannon Theatre Company is composed of a group of young, vibrant, talented actors. The eldest sister, Olga Prozorov, played by Nitza Wilson, perfectly portrays the woman hardened by the internal bitterness of the burden of her two younger sisters. As the eldest sister, she assumed the burden of family responsibility that would have fallen on her older brother, Andrei, who is pre-occupied with his studies to become a professor. In her very facial expressions, Wilson radiates the image of a woman toughened through the dire necessity of her situation.

Rachel Fowler plays the impassioned Masha, the second Prozorov sister. She is imprisoned in a stifling marriage to Kulygin, a self-important high school teacher. Her husband, who considers himself a great intellectual, stifles her passionate nature. Masha herself is a well-read woman and can speak three languages. Fowler gives Masha's antipathy a biting edge, tangible to everyone but Kulygin.

Boortjy gives Irina's character the youthful tenderness of a young idealist. She portrays Irina as the perfect ingenue, with high ideals that predestined to be lowered in the harsh climate of the uneasy Russian society.

Dan Cohen, as Andrei Prozorov, and Jonathan Davis, as Baron Tuzenbach, give excellent performances. Cohen perfectly conveys the sense of Prozorov's dissatisfied and despondent soul. Davis lends Tuzenbach's character some comic moments, as he and his friend Solony banter back and forth over philosophy.

THE Observer ARCHIVES

28 years ago in the observer...

Sarah Cate
Observer Staff Writer

Although in many ways the students of the 90's are different from the students of the early 1970's, some things never change. In an issue of the Observer from 1970, an article

decried the lack of attendance at lecture series and special events. The article accused the students of having an apathetic view of the renowned and intelligent speakers.

Similarly, SCWSC faces the same challenges today. Lectures and special events are poorly attended, whether it is

from poor scheduling on the part of the student council, or simply a lack of interest on the part of the students. One of the suggestions found in the article from the 1970 issue of the Observer suggested stopping the lecture series entirely. The article urged the students to patronize the events, pressuring them into attending by accusing them of being uninformed and disinterested. Apparently, this approach did not threaten the students.

The present approach to the lecture series and their poor attendance rates is widely varied. The truly pathetic issue is that no one even cares about the limited attendance rate today. At least people worried about it twenty years ago.



worth missing ER



worth missing Party of Five



worth missing reruns of Full House



watch the WB network instead

culturalArts

FASHION SHOW

TRANSFORMS KOCH AUDITORIUM

Dina Gielchinsky
Associate Cultural Arts Editor

Koch Auditorium more closely resembled a club dance floor on the evening of February 2. The room was darkened. Red strobe lights illuminated a center aisle stage, adorned with twinkling lights. A techno beat blared over the speakers and out strode Gina Elkou, SSSB '98, down the runway, sporting a Brooks Brothers ensemble consisting of a white button down shirt paired over a navy floral ankle length skirt. "Cute," commented Tamar Eckstien, SCW '99. "I would wear that."

Planning for the fashion show started last spring, when two separate groups of SCW students came up with the same idea as a school project. They collaborated soon after and contacted various designers and stores, requesting clothing samples for display during the show.

"I told them we were an all-girls school in mid-Manhattan, and that was enough," relays Dayna Engel, SSSB '98, one of the organizers of the fashion show. The manufacturers

readily agreed, and engineering for the show was underway.

April Simon, president of the SCW sophomore class and a second collaborator for the show, stationed herself at the midtown center's entrance selling tickets for the fashion show, which ran for five dollars apiece, with proceeds going to charity. The show also featured a raffle, with prizes ranging from Tahari gift certificates to a kosher cookbook.

The show was comprised of four scenes, each representing different activity-appropriate ensembles. The first, described by announcer Adina Adamit, SCW '98, portrayed "style, yet comfort." The clothing greatly resembled what most of the audience already had in their closets with the exception of a few outfits that met with audible murmurs of approval.

Sarah Bensimon, along with Jennie Weiss, SSSB '99, were responsible for the models' makeup and hair. Thanks to them, brown hair became streaked chignon dos and eyelids became silver and glittery.

There was a hiatus between scenes, long

enough for CEO and President of Tahari, Elie Tahari to deliver a brief rendition of the experience that led him to become a top designer.

Unbeknownst to most of the audience, Tahari began his career in fashion as an electrician in the garment district. "But I was bored by that and found fashion more exciting," reminisced Tahari. From that enthusiasm, a clothing line was created. Tahari stressed that amidst all of his success, he recognizes his own humility and donates much of his proceeds to charity. He admires SCW students because of their "neshama," and currently has two SCW women on staff as his personal assistants. Tahari also emphasized that it is important to feel comfortable with an outfit. "If you feel good, you look good," he stated.

The event was a major success, as proved by the excited buzzing and commenting heard in the auditorium long after the show. "I am so happy with the outcome," said a relieved April Simon. "I couldn't be more excited."

The final scene consisted of wedding outfits, from bridesmaid dresses to bridal gowns. Although most of the dresses were far too dated to wear to an affair, audience members enjoyed the Enya strains complimenting the scene, and a "My Fair Lady" style wedding dress worn by Janet Rouzenrouch, SSSB '99', complete with a frilly parasol.



Photos by Shari Schwartz



Above, Rebecca Belgrade, SCW 2000, and Michal Greenwald, SCW '98, model Tahari.



Above, the third scene was the least favorite among the audience members, comprised of suits and dressy clothing. "Nothing really fit properly," commented Rebecca Samson, SCW '99. The suits were awkward, either in length or style.



Right, Elie Tahari, CEO and President of Tahari, speaks to SCW about his experiences leading to his position as a top designer.

CULTURE

Who is Kyle Broslofski? South Park's Jewish Kid Hits the Big Time

Rebecca Rafael

reprinted from *New Voices Magazine*

As Seinfeld says his goodbyes to "Must See TV", a foul-mouthed eight-year-old is crafting his take-over of the small screen. Though he may not have Jerry's comic genius, receding hair line, or outrageous salary, he's got the word "Jewish" stamped across his resume and he's ready to make it big. Nestled in the Colorado Rockies, South Park is home to Kyle, Kenny, Cartman, and Stan, four potty-mouthed third graders for whom the supernatural, extraordinary, unusual and insane are just part of growing up.

A backlash against political correctness, South Park is what can be called an equal opportunity offender. Between Kyle (the smart kid who's easily persuaded), Cartman (the fat kid who insists he's just "big-boned"), Stan (the leader of the group), and Kenny (the poor kid who dies in nearly every episode), everyone and every-

thing is a target for mockery. When not ripping on each other and those who cross their paths, the rascals are forced to deal with some real-life issues like euthanasia, environmental concerns, world hunger, American gluttony, and homophobia. But on a typical day in South Park, they spend time with each other and interact with maladjusted adults including Mr. Garrison, their mentally unbalanced teacher who speaks through a hand puppet called Mr. Hat; Chef, (voiced by Isaac Hayes) the lovable cafeteria worker and UFO fanatic who breaks into songs with nearly pornographic lyrics at every opportunity; and their parents, each of whom is ineffective, neurotic, and warped.

Their boyhood exploits have created a national phenomenon and earned instant cult status for South Park, particularly on college campuses. With 4.5 million viewers tuning in each week, South Park is the most popular series in the history of Comedy Central, the only all-comedy cable network.

While the third-grade characters harass each other for practically any reason at all, Kyle is the only one whose ethnic background is not only defined but is also the source of ridicule. Despite his father who wears a kippah, and his pushy mother who calls him "bubbe," Kyle is not totally in touch with his Jewishness. In fact, he's not really sure what being Jewish even means. When his friends ask him, "Aren't you Jewish Kyle?" he responds, "Yeah, I think so." And when a school counselor says, "I understand you're Jewish," he answers, "Not on purpose!" As far as Kyle knows, being a Jew is simply grounds for mockery, a trait that sets him apart from his friends. Though eight nights of presents during Hanukkah is appealing, Kyle feels particularly like an outcast during the holiday season. The South Park Christmas Special,

which was the fourth highest rated cable program of the year, takes a closer look at the real-life issues he confronts as the only Jewish kid at South Park Elementary School.

Kyle's embarrassment and isolation begin when his mother raises a raucous about his role in the school Christmas play's nativity scene. Kyle's mother is outraged that her son is playing Joseph of Arimatheus. "My family doesn't celebrate Christmas. We're Jewish," she shouts in front of Kyle's entire class, leaving him mortified by her embarrassing outburst. When he can't go to the mall to see Santa and he's deprived of the small pleasure of catching snowflakes on his tongue (the local cop confirms that he cannot catch "Christmas" snowflakes because he's Jewish), the loneliness becomes unbearable.

The bitter holiday stand-off sparked by Kyle's mother results in a town-wide effort to make Christmas non-offensive to any religious or minority group. Half an hour and a stomach-ache of laughs later, the boys learn that "Jewish people are okay and that Hanukkah can be cool

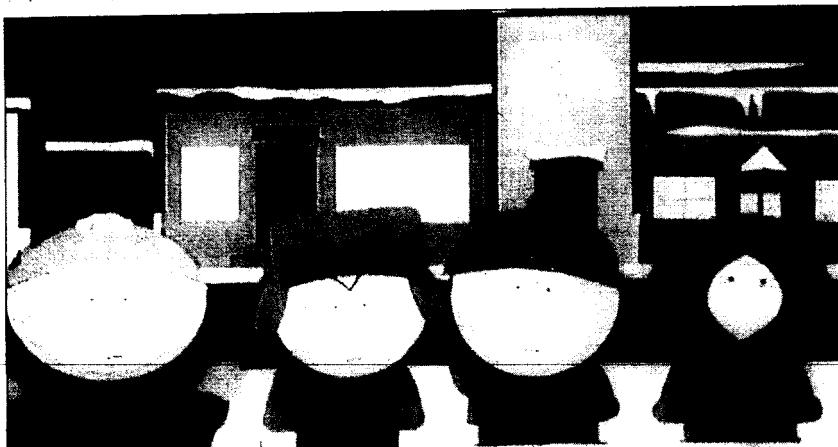
and is responsible for his personal profile. Though Stone did not grow up wearing a green cap with earflaps, he knows exactly where Kyle is coming from. "We're both reactionary, short-tempered, and impatient," Stone told *New Voices*. But the similarities don't stop there. Born in Houston and raised in the suburbs of Denver, Stone's mother is Jewish, his father Irish, and he, like Kyle, considers himself "ethnically Jewish, but that's about all. My mom is very Jewish." Stone told *New Voices*. "Not really a practicing Jew, but she's still really Jewish." His father, who is not Jewish, "is nothing like Kyle's [father]." It was his own annual experience during the holiday season that gave him the idea for the South Park Christmas Special. "On Christmas Day for my entire life I've had nothing to do." And Kyle would definitely agree with his creator that "It sucked."

With few Jewish experiences of his own to draw on, Stone's grandparents, who are from what he calls the "Old Country", are responsible for some of the Jewish content of the show. It was from them that he learned words like "bubbe," knows about some of the holidays, and can do a shtick on typical Jewish idiosyncrasies. Though neither his parents nor grandparents are as religious as Kyle's father, Stone made a conscious decision to portray him with a beard, kippah and the recognizably Jewish last name Broslofski. "It just creates more opportunity for comedy," he told *New Voices*. "It gives us more things to make fun of and we just think it's funny."

Co-creator Trey Parker identifies most

closely with Stan, but he draws on his own experiences to create Kyle's character as well. Though he is not Jewish, Parker's upbringing provided a perspective clearly visible in the Christmas special. He was raised in the town of Conifer, located in the real county of South Park, an isolated part of Colorado that boasts the highest number of UFO sightings. "There was one Jewish person in my whole town and while the rest of us did Christmas stuff, she had to come out and do a Hanukkah song. She was totally just like the token Jewish person. I did not want to be her. Everyone fainted her out and stuff," Parker says.

As for criticism of their offensive humor, Parker says, "We're not in the business of offending people—we're in the business of making people laugh." Stone adds, "We've gotten lots of letters but no organizations have lobbied," he laughs. One South Park addicts sums it up. "It's equally offensive to different races, religions, classes, everything. I can't get mad at the show because it's just funny. Even when I'm offended I still think it's hysterical." Besides, when all is said and done, Stone adds, "all the kids are good friends. Nobody is fat, Jewish, lonely, whatever—they're just all friends."



Souths Park's foul-mouth foursome: Cartman, Kyle, Stan and Kenny

too."

Out of the episodes that have aired so far, the Christmas Special is alone in its extensive exploration of Kyle's Jewish identity. But references to Kyle's Jewishness have been plentiful in other episodes. Most characters latch on to the fact that Kyle is Jewish; it is the trait that defines his character. Kyle is the Jewish kid in the same way that Cartman is the fat kid or Kenny is the poor kid. So when Cartman tells Kyle to "Go back to San Francisco with the rest of the Jews," the insult is as non-sensical as Kyle's response: "You idiot! There are no Jews in San Francisco." In episode 104, the announcer at the football game makes offensive comments about anyone and everyone. Kyle is no exception, who scores the team's only touchdown while the announcer remarks, "I haven't seen a Jew run that fast since Poland, 1938."

The situations Kyle faces may be outrageous and unbelievable, yet viewers can, and do, relate to him. Ironically, an animated figure who was created out of construction paper, Elmer's and a pair of scissors, is accessible to all viewers because he's real. "I can totally sympathize with Kyle," explains co-creator Matt Stone. "I mean I'm pretty much him." Stone not only does the voice-overs for Kyle, but he also chooses his story line, adventures,

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ARTS



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THE TIME HAD COME. I've been at Stern for a semester and a half. By now, I've gone through three and a half roommates (three married, one engaged) and I'm starting to think- when is the seven o'clock van going to be bringing someone for me? So- a few weeks ago when I was at the Seferim sale, I saw it. A bible, a testament, a guidebook from above to help me in my hour of need. Daring past the table with the chumashim, I seized my very own copy of *The Survival Guide to Shidduchim*. Friendly yellow cover, great big picture of a HUGE diamond ring- bochrim, here I come!

Fervently I started studying up. Well, everyone knows that before you start dating, you have to analyze yourself, right? So- who am I, right? Well, on page 105, THE BOOK says "only when you have felt the internal pressure building up are you ready to get married." Meaning, only when I'm ready to sacrifice, work hard, and still feel like I want to get married. Well, hard work I know from college, right? I can do that! And as for pressure like I want to get married- no trouble there!! Forget want, I NEEDED to get married!! So- I'm on my way...

Now, you have to be special to get a good guy, right? After all, THE BOOK says on page 52 that "a girl just has to go to one of four high schools, attend one of six seminars, choose one of four professions (occupational therapy, physical therapy, speech therapy, or teaching)," to be a "good girl." And the good girls get the good boys. So- I called my mother to review myself. We deduced that since I had indeed gone to one of the four public high schools in my native Teaneck, fine on that point, and as for seminary, not only had I been to one, but two over the course of my year! Actually, I had really only stayed a month, but I did go to two schools. (Fortunately, I had been advised to go to Israel because, like THE BOOK says (page 55), "a girl who goes to seminary in Israel is... more marketable.") Anyway, the only hitch was my major, Biology. I'd never get a man that way! So I dropped all my science classes and loaded up on BIBS and JUDS until I could decide which therapy was for me.

Next- getting the guy. Well, THE BOOK says on page 19, "If you start to feel discouraged that the wheels aren't turning fast enough and the dates have been barely trickling in, don't be embarrassed to call up a married friend and say, "I remember you said that your husband has a very fine brother. I might be interested in going out with him." Alrighty then! So I called up Shandy (roommate number 2) and asked her about Shmuel's (husband of r.m. #2) brother Yankey (potential bestest number 1). She said it didn't sound so shiyach. In a near panic, I ran to THE BOOK to see what it would say... "shadchanim... look carefully at the people they are setting up, both internally and externally..." (page 102). So, I asked her how tall Yankey was- 6'2. Perfect! I'm 5'3! And as for internals, thanks to that bio class I dropped, I know all us pigs have the same guts inside, and as for any other particulars, well I know marriage means sacrifice.

So, how important can my personality be anyway? So I convinced Shandy that Yankey was perfect for me, and she said he'd call next Wednesday, 8 PM.

AHHHH!! Not the (da dum!) PHONE CALL!!!! Lucky for me, THE BOOK has a chapter devoted to it. Page 94, I reviewed the checklist, and waited for the call. 8:02:34, it rang. Hmm... bad middos, he's not punctual. But anyway... THE BOOK said be succinct ("Hi Yankey, Baruch Hashem I'm good, nice weather, so when will we go out?") THE BOOK said be friendly, light and easy going. ("Yeah, sure Yankey, I think your work with learning-disabled children is great, you're such

see), and of course, I wore shoes in accordance with his height. He's 6'2, so I figured he'd like me in six inch stilettos, right? I did resist the urge to carry THE BOOK with me- entirely, that is. Of course I photocopied the chapter called "Men are from Boro Park; Women are from Flatbush," to read when he wasn't looking.

He pulls up, in his suit and hat, right on time. I could tell that he brushed his Borsalino, number one on the preparation list for bochrim (page 88). I was surprised to notice that he looked as if he had taken a shower, that wasn't on the guys' prep list!! I wait five minutes before going outside, because I do not want him to think

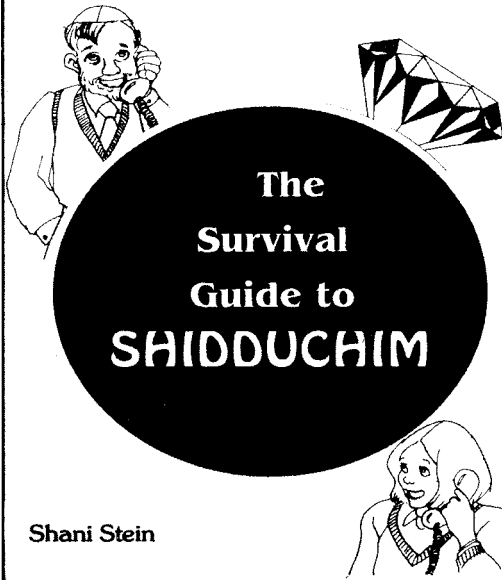
ble- after all, he hadn't given me any of the "bad signs"; he hadn't blown his nose on his napkin, asked to finish my food, or ended the date after 16 minutes. By the time the check came, I was ready for page 118- how to know when it's serious- "When you see that your dating experience with a certain individual has moved from artificial and strained- to a more open, sharing style of communication, you can assume your relationship has become more meaningful." I thought it was going well, so I took pains to be as non-artificial as possible. THE BOOK said to be myself... whatever. I think he liked me. And as we left, like it says on page 78 under "good signs," "The guy tips waiters and coat attendants as appropriate." Wow, he was so generous, it was like he was just giving them whatever was in his wallet, almost like he didn't want to waste time away from me, just wanted to get back to the car. Can you imagine??

On page 121 of THE BOOK it said it was time to end the date by 12:30 AM, no matter what. Well, he had picked me up at 8, we had finished dinner by 9:30- I thought there was plenty of time. But of course, THE BOOK said (page 94) "the boy might have to catch a minyan," so when he started circling the block Brookdale was on, I started telling him thank you (page 98), and made sure to tell him that I had a nice time, because I wanted to make sure he knew I wanted to go our again. He screamed to a stop in front of the dorm (show-off! He knew I wanted everyone to see what a great guy I'd snatched). I ran upstairs, hard to do in heels but I couldn't wait for the elevator! I had to call the shadchan right away! After all, page 93 instructs the boy to "let the shadchan know as soon as possible whether or not you would like to go out with this girl or not." I knew such a mench wouldn't go against THE BOOK!! So I gave her a call, and even though Yankey had only driven off a couple minutes before, what do you know? He had already called!! I knew he would... "Yeah Shandy, we had a great time, I really think he likes me... What? You're kidding! Why? Artificial? Shallow? Can't think for myself?... Whatever- I'll be fine... I'll get past it..."

Wow. He said no. After all that, I even wore six-inch heels for him!! I turned to THE BOOK for solace. Page 68, in the middle of the chapter called "When Desperation Sets In," it says how to cheer up. It even has a recipe!!!!, which I'll share with you now- "Make a cup of hot chocolate. Add two scoops of chocolate ice cream, lots of whipped cream, and a sprinkle of cinnamon." Once again, THE BOOK came through for me in my hour of need.

And my recommendation for all of you potential daters out there? Get THE BOOK. You know as well as I none of us can get along without it. What on earth did our parents do without THE BOOK?? So my parents met on an NCSY shabbaton (he was an advisor, she was a Jumor NCSYer- isn't it cute?), but that can't work for all of us! You girls can do it like I did! But your Yankey won't say no! And so I give you my bracha, girls, that we should all snag our shidduch very soon, birneyra biyameinu, Amen- selah- can'tribu!!!

Everything you need to know about Jewish dating



a great guy, so did you hear the one about the dyslexic dog?" THE BOOK said if I'm tired, let him know. ("No really, it's almost 8:15- I've got to get some zzzz's.") THE BOOK said if I have a preference where I should go, to tell him. ("Actually Yankey, I think Tevere 84 is a nice place for a first date.") I was perfect!! That night I fell asleep with THE BOOK beneath my pillow, and dreamt sweet dreams about our children...

So- Yankey and I were going out that Sunday night. Motzei shabbos I started getting ready, because (page 96) I didn't want to "appear hurried or rushed when he shows up." I followed the checklist to the letter- I showered, "did" my hair, applied make-up where necessary, listened to the weather report (okay, so it would rain on my new suit, but what's a dry cleaning bill when we're talking yeshiva boy on the hoof?!), prepared my pocketbook with the necessary items (at least \$5, a quarter, and a camera to take pictures for my friends to

I'm desperate. I go, he opens the car door for me, I don't unlock his door because (page 91), "this is a stupid test which does not reveal anything about the girl." It takes him a couple minutes to get in cause it's raining so hard (B?H his umbrella had covered my suit), and away we go.

THE BOOK said that there are all these bad signs and good signs (pages 77-80). So I was careful to comply. I looked into his eyes when we were talking (although he kept looking away, especially when he drove through an intersection- I thought that was rude). I was careful to laugh at his jokes and never to interrupt him. THE BOOK said it's a good sign when "you feel comfortable telling each other that you are tired, hungry or enjoying yourself." I did all three! It also says it's good when "you feel comfortable crying in front of each other." So when they didn't have the salad dressing I wanted, I started bawling. I really wanted to make sure he saw as many of these good signs as possi-

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The Opus Deily is published annually. This is our magnum opus. We hope you enjoy it.

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Don't Let Men in the Door

When we at Opus Dei were astonished to discover that YU allows men and women to enter its buildings through the same door. This allows far too much engagement, er, interaction, between the sexes. The mere sight of members of the opposite sex breeds evil thoughts, and the administration of Opus Dei cannot establish a school next to an institution that perpetuates such immorality.

The new OD seminary will be frum in the most stringent sense of the word. Our institution has separate entrances for men and women. We also hold separate masses for male and female clerics. But our religious atmosphere will be severely diminished if the institution next door to us does not meet our religious standards. We demand that you construct a separate entrance for men, or bar them from the building entirely. YU is operating against the religious ideals it

espouses. OD has come to shine a light on these indiscretions and to improve and resurrect the religious situation for your young women.

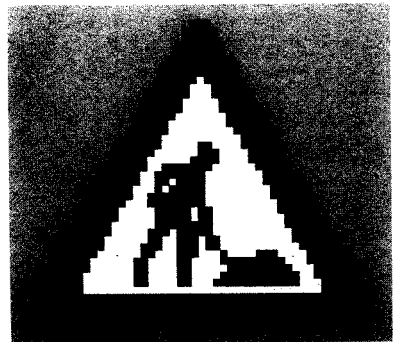
We have additional recommendations for your students. At OD, students who converse too much with the opposite sex will be required to take a vow of silence for the minimum period of a week. We find frivolous flirtation with the opposite sex to be impious fraternization. And of course, we still hold by the Catholic vow of celibacy. And you thought shomer negiah was a challenge!

OD extends a warm welcome to SCW students, to come in our womens' entrance, and to open your minds to the illumination we can provide you. We are praying for your salvation.

Algae and Slime

There have been a lot of complaints about the new drinks in the cafeteria, Fresh Samanthas. Many SCW students are disgusted by the ingredients in these healthful fruit beverages. They refuse to drink mold, algae or slime. But we at the Opus Deily feel that this complaint is out of hand.

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Session #005 3:10 - 4:00 MRS. NAOMI GRUNHAUS The Exodus as Nexus of Jewish Faith and Practice.	Session #006 4:10 - 5:00 RABBI YAAKOV HABER התקוממות בני ישראל A Cornerstone of Prayer.
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OPUS DAILY NEWS

Catholics and Orthodox Jews to Hold Joint Conversion Ceremony

Polly Sy

Ministering Angel

In response to the brouhaha surrounding the Conversion Bill in Israel, the joint administrations of Yeshiva University and Opus Dei have announced a conversion proposal sure to raise eyebrows in almost every religious denomination in the United States. The joint administrations will hold a conversion ceremony expected to attract thousands of eager participants.

Feminists Support Goat

The plan developed in response to a slur directed at Opus Dei President, Dr. Billy Goat.

Considered a moderate in Catholic circles, Goat was attacked by Father Guido Sarducci of the more fundamentalist Fascist Faction of the We're the Real Catholics division of Opus Dei. While the followers of the Fascist Faction support Father Guido Sarducci's remark, the organizers of the Conference on Feminism and Fundamentalism have issued a statement in support of Goat's opinions.

Goat had expressed support for a bill that would confer both Catholic and Orthodox Jewish recognition on the leadership of the Protestant, Conservative and Reform movements. The bill

would allow a panel of religious leaders, which would include Catholics, Methodists, Presbyterians, Baptists and Jews of every stripe to instruct potential converts about fundamentals of Jewish and Christian faith and practice.

Until now, all religious ceremonies have been under the jurisdiction of the Catholic

Reform and Conservative movements. Under the joint conversion plan, apostates can be converted to Christianity, Judaism, or both, for the price of one. The actual baptism mikveh immersion will be conducted by a panel of priests approved by the Vatican and by Orthodox rabbis, Yeshiva University's Facilities Management has agreed to open

the Max Stern Athletic Center swimming pool on the Main Campus for a mixed coed conversion ceremony to be held on Good Friday after Mincha, but well before candle-lighting and Kabbalat Shabbat.

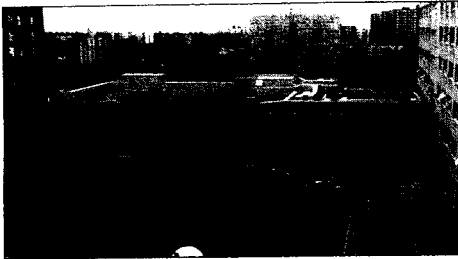
The Conference on Feminism and Fundamentalism also invoked the Nicene creed, blasting its lack of compassion and forward thought to those unwilling to take the leap of faith such a creed required. The conference organizers emphasized a more inclusive, compassionate approach.

They also dismissed the seriousness of the debate engaged by Goat, instead emphasizing the importance of ordaining female priests, and of abolishing the vow of celibacy imposed on all Catholic clerics.

Church or the Orthodox Rabbinate, respectively. Both fundamentalist camps realized that they would have to bend to the demands of their more liberal counterparts. Wanting to be as pluralistic as possible, they decided to convene a joint conversion committee.

YU Pool to be Site of Mass Coed Conversion

The Holy See is concerned that any recognition of Protestant leadership would be tantamount to conferring legitimization to a cause they see as antithetical to fundamental religious policies. The Orthodox Rabbinate has similar feelings towards the



SCW students can finally use the Max Stern Athletic Center Pool

the Max Stern Athletic Center swimming pool on the Main Campus for a mixed coed conversion ceremony to be held on Good Friday after Mincha, but well before candle-lighting and Kabbalat

clubbing.

Dolly Llama

Devil's Advocate

Adopt-a-Bubbie, playing off the success of last year's thermal underwear giveaway, is offering free Bubbies to the entire student population of SCW. Go to the Office of Student Services to pick yours up.

Besamim, the YC musical group, is holding auditions for new members and is inviting the SCW community to try out. They will be renaming their group Kol Shvilsha.

Bina Yeteira, the weekly Parsha publication, is tired of looking for writers. It is now looking for new editors.

Campus Conversations invites you to join Rabbi Doctor President Lamm in a discussion on the psychological implications of possessing three titles. Discussed also will be the issue of whether or not it is appropriate to marry someone with three titles. What does one call him, and when?

The **Chabad Club** has sent an invitation to the Lubavitcher Rebbe to address the students of SCW. They are putting all other plans on hold until they receive a response.

The **Committee to Find Mrs. Braun a New Secretary** has been very active. Just yesterday they found ten!

Elevate Yourself has founded a sister committee, **Depress Yourself**. Next to the elevators in the dorms they will be posting signs relating stories of elevator fatalities.

The **European Club** and the **Russian Club** are merging to become the **Country Club**. Members are requested to bring their own tennis rackets and golf clubs.

The **Fun Club** is sponsoring a 60's bake night next Friday at 4:20. Bring your own Pot and pan.

The **Fine Arts Society** is proposing a merger with the **Fun Club**, to become the **Fun Arts Society**. Planned activities include finger-painting murals on the walls of the caf using paints made from Fresh Samantha ingredients.

The **Freshman Class Student Council** is having problems maintaining its board, as there are only three freshmen in the school.

There will be a new **Intramural Track Club** starting next semester. Only experienced runners, i.e. people who live in Schottenstein or frequent the art annex, should apply.

The **Hair Club for Men** will join the **Cover Your Hair Club** for women on a field trip to the shaitel macher. Concerned parties at YU have given their haskamah to the event, which will hopefully facilitate greater integration between the two clubs.

Kochavia '83 has just arrived. Pick up your copy in the Office of Student Services. Congratulations to the class of '83.

The **J.P. Dunner Political Science Club**, in conjunction with the Authors in Residence program, will be featuring guest speaker Monica Lewinsky, to discuss the difficulties she's encountered as a Jewish girl in the political world.

In an effort to provide equal services to the midtown campus, and in light of the upcoming **RIETS chag hasemicha Shabbaton**, SCW will be sponsoring its very own **chag hasemicha Shabbaton**. Guest speaker will be Rabbi Will Rabbinc.

The **Russian Club** recently sponsored a movie night, and is planning to do so again.

When someone calls your name in the hall, do three people turn around? Do you get everyone's email but your own? If so, you should join the **Shira Club!** For more information, call Shira, or Shira, or Shira.

The **Sociology Club**, whose membership criteria requires one to be a living member of the human race, has enlisted the help of the **Blood Drive Committee** to crack down on imposters.

Do you eat more than six packs a day? Do you feel deprived when you haven't had your daily fix? Does your mouth constantly burn? If so, join **Sourstick Addicts Anonymous** for its first meeting, to be held in the back of Milner's.

The **Spare Time Committee** is having trouble finding any.

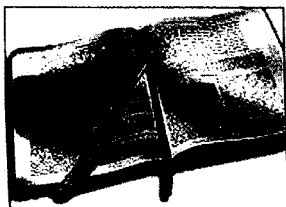
The **Speech Pathology and Audiology Club** is planning a sit-in on the construction site next door. Free hearing tests will be offered to the SCW population.

The **SSSB Max Investment Club** has tried its hands in investing. They are now gratefully accepting donations from the **Tzedakah Committee**.

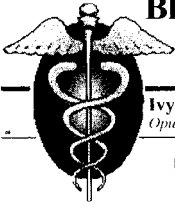
W.H.O. is suffering from a temporary case of amnesia. The **Zachor Club** is trying to help it remember.

The Modi'an Press presents:

THE STONED EDITION
THE CHUMASH



For those Yidden
who like to inhale
Torah



Blood Center Seeks to End Fainting at SCW Blood Drives

Ivy Needle
Opus Dei Staff Writer


The New York Blood Center has announced modifications to the questionnaire that blood donors must complete before donating blood. While blood donors at other locations will still have to answer the traditional questions, students at SCW will have the opportunity to answer an alternative survey of their personal habits. The traditional survey has long been offensive to the women of SCW because of its explicit questions about sexual behavior and drug use. A sampling of the contents of the alternative survey follows:

- Answer yes or no to the following questions:
- Have you ever touched a boy?
 - Have you ever thought about touching a boy?
 - Was he cute?
 - If he was better looking, would you then have touched him?
 - Have you spoken to a male (non-relative) between the ages of 18 and 25 in the last six months?
 - Was it for tachlis purposes?
 - Have you ever spoken to a boy who did not attend yeshiva?
 - Was he cute?
 - Then why did you bother talking to him, seeing as he could not be a marriage possibility?
 - Do you attend coed "kiruv" activities?
 - Have you taken the Uptown van in the past four weeks?
 - Was it to "do research in the library?"
 - Did you attend the Seforim Sale?
 - Did you flirt at the Seforim Sale?
 - Did you ask for unnecessary help finding the new Besamim tape at the Seforim Sale?
 - Why not?
 - Have you consumed more than three bottles of Snapple in the past week?
 - Did you then consume a Fresh Samantha Colossal C or Protein Blast?
 - Have you ever eaten more than three packages of sour sticks in one sitting?
 - How did your tongue feel afterwards?
 - Did you regret it, or did you just crave more?
 - Mah Inyan Shmitah Atzel Har Sinai?

Coming to bookstores soon:

#1 SCW Observer
BESTSELLING AUTHORS
Jack Cantor
Wolf Viktor Haimon
Patty Achery & Nancy Mitchell, Eds.

Chicken
Soup
Stern
Neshama

613 stories to warm
your dorm and tickle
your taste buds. 

YC Students to Work at SCW

Ella Mentry
Angel of Mercy

In response to a short-
age of Burnt Security
Guards, and a multi-
tude of escort requests from
SCW students who feel unsafe on
the streets of Manhattan, Security
will be supplementing their staff
with YC students. Shifts of
undergraduates will be present
on the Midtown Campus at all
times to accompany girls when
there is no van service, or the van
is tied up in traffic, or the driver
is taking a break.

"We are always working to
find new ways for YC and SCW
students to meet," said Dr. Karen
Sausage, Dean of Rigid College
for Women. "Otherwise, there
might be too many students
demanding refunds."

The decision provoked
mixed responses from SCW
undergraduates. "It sounds like
there will be a large number of
YC students participating in the
program. That can't be all that
bad," said Patty Cake, SCW '98.

Other students are less
optimistic. "The good guys are
not going to apply. None of these
guys are going to be frum enough
for me. This type of YU socializ-
ing is exactly what I was warned
about in Israel," said Shana
Better, SCW '99. Allie Katz, SCW
'01 is equally pessimistic. "I bet
they are all going to be the guys

who couldn't get dates anywhere
else."

Other students think that
expanded van service would be a
much better solution to this prob-
lem. "Absolutely not," said
Unsupporting Services director
Jeff Thorpatch. "All our vans
are in use uptown and we are not
getting any new vans or having
local van service during the day.
Anyway, walking is good exercise
and very necessary after
what is served in the caf."

YU is considering expand-
ing the role of YC students in the
midtown campus. YC students
were complaining that they were
"second class" because they do
not have the privilege of door
men or elevator operators.
Consequently, they felt they were
not learning the proper etiquette
of holding doors and elevators
for women. If the escort program
is successful, starting next
semester, YC students will act as
elevator operator and doormen as
well.

Requests have already
began piling in from YC students
who wish to fill these work-study
positions, in the hopes of learn-
ing the etiquette and manners that
have the potential to sweep SCW
students right off their feet.
Positions are limited - there are
only so many doors to open and
elevators to control. Applications
will be available soon.

Burns Security Escort Service

SCW Students-do you ever go out late
at night and not want to go alone?

Then we have the
answer for you.

Call Burns Security Escort Service and we will
supply you with a man in full uniform, who will
escort you wherever you need to go.

Call: 1-(800)
YU-ESCRT

Purim Shpiel '98

The following is a transcript of the shpiel performed at the TAC Chanukah Chagiga on Monday, March 2nd.

Written by: Alison Bogin, Joelle Bollag, Rebecca Feldman, Leslie Ginsparg, Stephanie Ives, Rachel Milner, Heather Oppenheim, Rivka Ross, Tzivi Ross, Molly Saiger, Pasha Secunda, Jessica Weller, Michal Werblowsky and Michelle Zigelman

Welcome to the first SCW/Opus Dei joint activity. We will be presenting a concert and show to welcome the new Christian boys. This event is sponsored by the Christian Club, a sub-division of the Fun Club and by Fresh Samantha, who will be announcing new flavors throughout the show.

If You Wannabe my Choson

(To the tune of If You Wannabe My Lover)

Now here's the story from A to Z
You want to get with me you gotta research carefully.
(2X) There are shadchans all around. Your shudduch can be found

Refrain: (2X)
If you wannabe my choson
You got to go through my friends
The stats are in the guide
The list never ends

AYDEL SPICE:
I wear a headband
A sweater set
I know my shidduch will be ret
Need a heter to date tachlis
Ask Rabbi Shechter, Bronspegel, or Parness

I want Smicha, no Ph.D.
Meet me at 2:30, Marriot Marquis
So don't go wasting my precious time
Order us two cokes, 'cuz we're too young for wine

IN BETWEEN EACH VERSE:
Besamim Spice Boys: We're what you want what you really really want
Stern Spice Girls: I'm what you want, what you really really want
No, I'm what you want what you really really want
REFRAIN

LIBERAL SPICE:
I love my stigma
Wear the proverbial pants
NCSY Kollel, you ain't got a chance
I hold by Rabbi Berman and Rabbi Weiss
I don't believe in Daas Torah, but they give great advice

I'm looking for a Chavruta but no last name
They'll call us Rabbi and Rabbi of Gush fame
So don't go wasting my precious time

In our house on Shabbos, I will bless the wine

SY SYMS SPICE:
If you got money, then I'm for you
I pretend to dress for an interview
At Friday class, we will meet
Let's take advantage, save me a seat

In that attache' case, what's for me?
I want the big six, carats and salary
So don't go wasting my precious time
If you got the dough, show me where to sign

UNOFFICIALLY ENGAGED SPICE:
It's all a secret, the jokes on me
Wonder when the engagement will finally be
I ordered everything from dress to hand
Just waiting to get the technicality on my hand

I know it's coming, some time today
But my friends been planning since last May
So don't go wasting my precious time
For vort info, call bridesmaids 1 through 9.

MARRIED SPICE:
I cover my hair, but you wouldn't know
The full college experience, I forgo
So stop looking, with that jealous stare
I've got to pick up my baby from an immigrant au-pair

I found my choson, way before you
I may be frummer, but do things you can't do
So don't go wasting my precious time
Get money from your parents and you'll be just fine.

Refrain: (2X)
If you wannabe my choson
You got to go through my friends
The stats are in the guide
The list never ends

Now that you've checked me out from A to Z
Why don't you call back in a few weeks, cause I'm busy.

New Flavors from Fresh Samantha

SUPER STARVATION SUPPLEMENT

Specially formulated for anorexics, gives them all their daily nutrients

TENSION TAMER

With vitamin A, E and I-buprofen. Helps relieve stress of constant banging outside

ELEVATOR MADNESS

For the stop and go lifestyle
With b3, b5, b7, b9. Absolute no b6. Not under any circumstances. No even for \$20 when the entire elevator is going to six.

NESHAMA ZOOM JUICE

Specially formulated by Naomi Kapp. With sweets, honey, and other mamesh good things.

MILDEW MADNESS

Contains real mold from Brookdale Hall bathrooms.

SHOCKENSTEIN IT UP, BABY

With extra bd6, bd1 and bd3

YESHIVA BOY PREJUICE

Includes a variety of ingredients, but absolutely no dates.

Now we will be having a performance of the new SCWSC/YC cheerleading club.

Stern College, small school
Stern College, small school

Stern College, small school
Stern College, small school

My name is Shoshana
The boys say they care
But I don't kiss them
Because I'm shomer

My name is Chaim
I sleep all day
But everyone will tell you
I'm a great guy anyway

Stern college, small school
Stern college, small school

Announcements:

The Shabbos Enhancement Program with yet another attempt to convince students to stay in for Shabbos will be presenting the shabbaton sponsored by three completely unrelated clubs.

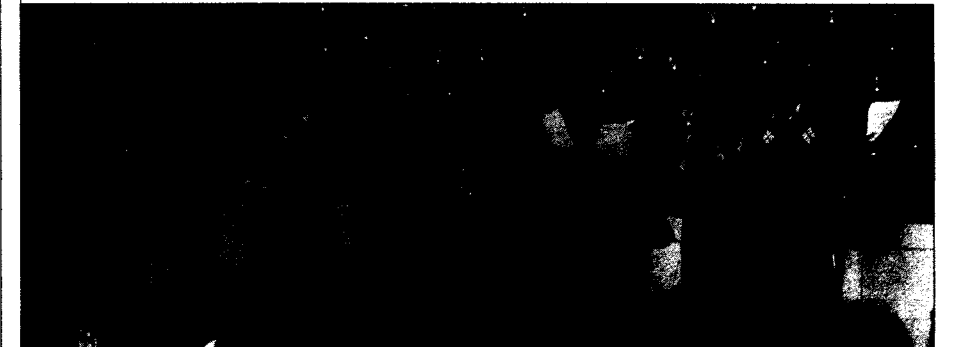
- The Sephardi Kitchen Staff Union
- The New Yorkers Club
- And as usual, the Random Guys club

Also the Shabbos Entrancement committee is sponsoring a Saturday night activity. A hypnotist will be speaking on why you will be attending every Shabbaton for the rest of the year. The price is 56 cents.

There is a great richuk opportunity sponsored by ATAC (Antithetical Torah Activities Council). Meet in the Beis Medresh Uptown.

SHABBOS QUEEN

(to the tune of Dancing Queen)



You can dress
You can dress
For shabbos everyday of the week.
See that girl
Not in jean
She's a Shabbos queen

In the caf and you look around
Dark blue shirts and black skirts around
Makeup that is caked on thick
High heeled shoes
And headbands too

You're all dressed up with no place to go
You think that school's a fashion show
Gold chokers and earrings too
Black bag in tow
Baby-you're in the know

And when you have the time
You are a Manicure Queen
Wearing brown and green
Every color in between

Shabbos Queen
You can't be seen
Wearing the same thing

You can dress
You can dress
For Shabbos everyday of the week.
See that girl
Not in jean
She's a Shabbos Queen

Unique Clothing Modeled at Second Fashion Show

We also held the second ever Stern College for Women Fashion Show. It was hosted by SCW students Elsa Mensch and Yenta Klensch. There were three scenes: clothing for everyday, date-wear and Shabbos clothes. The blue shirts and black skirts exhibited in each of these scenes were supplied by Tahari, Brooks Brothers, K-Mart, DKNY and Conway. After all, who says black and blue don't match? It's been working on bruises for years.

The hosts raffled off prizes to the ladies. All of the prizes were black bags. All of the prizes were won by the same student, Jessica Weller.

There was a mild ruckus during the show, when a report came in that there were 5 black a-line doo-dee length skirts at the 34th street Gap on sale for \$19.99. Quite a few ladies exited in a hurry. The hosts also reminded the ladies of next week's speaker, Tommy Hilffiger. He will be speaking on existentialism in Judaism as found in Sefer Shmos.



Blue shirts are appropriate for any time and place, not to mention how they complement your veins and diamonds

Where have all the New Yorkers gone?

(To the tune of Where have all the Cowboys Gone)

It's 1:15 on Thursday
The bus will leave at 2:00
You see a wheely suitcase
It's coming after you

There is no line to wait on
Chicken sandwiches galore
They're usually out by 5:00
And gone by 5:04

I will spend your caf card,
You can pay my meals...

Where have my roommates gone?
Finally I'll get work done
Just tell me why they d&f-m
WHERE HAVE THE NEW YORKERS GONE??
Doo doo doo...
Ba da, ba da da da
Monday, Monday...



That was so beautiful. I am so faklemp. Talk amongst yourselves. I'll give you a topic. Yeshiva University is neither a yeshiva nor a university. Discuss.



SCW Clones Humans

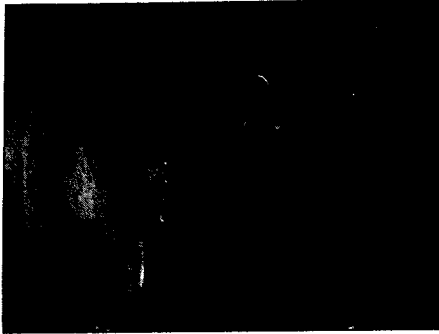
Adi Loyadah
Back in the Habit

SCW biology students, under the guidance of Bio major guru, Dr. Harry Raddish, have reached a scientific breakthrough. Last Thursday night, at 7:34 PM, scientists successfully cloned the first human. The scientists at first had wanted to clone the typical Stern girl. But upon realizing that that being had become extinct, they settled for SCW junior Frummie R. Thanthou. The new female, named Holly, is said to be feeling fine and resting comfortably.

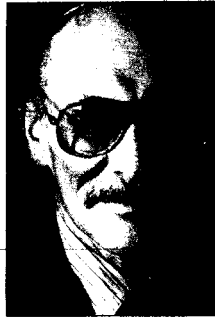
Frummie was at first reluctant to participate. She was concerned that her new identical "sister," would not live up to her religious standards and would be a boosha to herself and the family. "I didn't want to run the risk of Holly dressing inappropriately, an obvious sign of bad character, and having someone mistake her for me," said Frummie.

Frummie was also concerned about her sense of individuality. "I am an individual. I think for myself. I have my own distinct style," she said, smoothing her dark blue shirt and black skirt. "I didn't want to walk around school feeling like I was looking in a mirror everywhere I turned." But once the Bio department offered to pay for her frozen yogurt for the rest of the year, Frummie agreed.

Frummie was greatly relieved to find her clone very much like her in demeanor. In fact, doctors state that Holly R. Thanthou's first words were "Oh my gosh! I can't believe you cloned somebody. Don't you know that it is assur gamur? What kind of people are you?"



The new identical sisters, here in dark blue shirts and black skirts, are mirror images of each other.



An earlier attempt to clone actor Patrick Stewart resulted in Dr. Weidhorn

Frummie was not at all surprised by the students' experiment. She said, "I don't expect more from girls who didn't go to Israel for the year."

Holly responded that "there is no Torah at Stern," and she "clearly has nothing in common with Stern Girls." She is planning to take the next semester off to go isolate herself in Israel.

This was not the first time

cloning was attempted at SCW. A failed attempt at cloning actor Patrick Stewart resulted in SCW's own Professor of English, Dr. Manfred Wiedhorn.

The details of the experiment were displayed on an award-winning poster. A lengthier version will appear in Derech Ha'Teva.

YU Commentator Recruitment Meeting

We're looking for a few good men...

Well, actually a couple of YC boys will do.

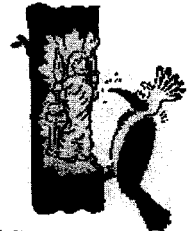
Twisted sense of humor, a thesaurus a must. Misogyny a plus.

Must be able to maintain demanding schedule because as of March, we will be coming out daily.

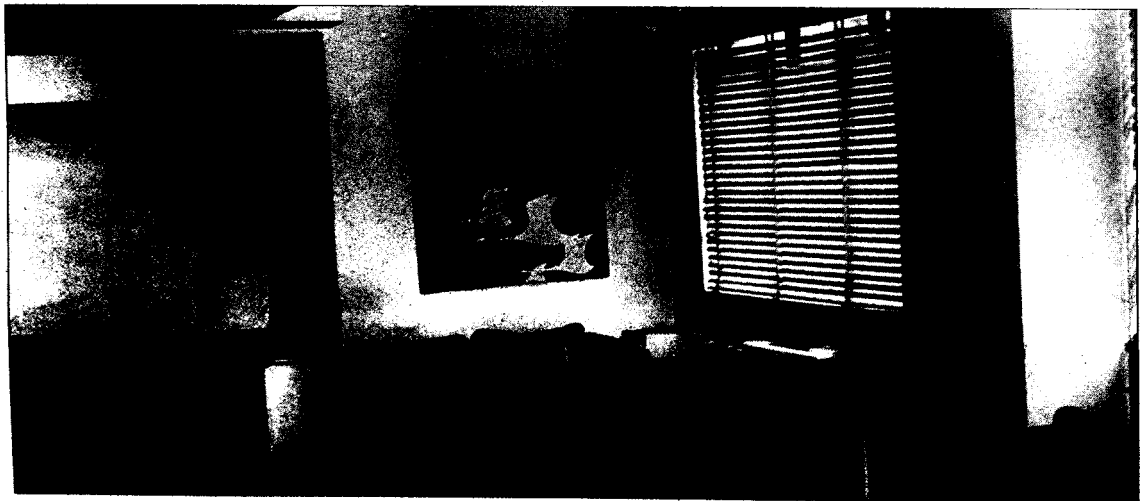
We have also taken strides to ensure that our articles will never be cut off mid-sent

Being in the Stern School Building is like:

- *being in a washing machine on spin cycle
- *being in a house attacked by woodpeckers
- * being in a boat with a very powerful rudder (Titanic?)
- *being inside a star-fleet ship under kligon attack



Does this room look familiar?



opus daily

Illiteracy in YC

Mary Jane Reifer
Angel of Mercy

"H"ooked on Phonics, worked for me!"
This is a phrase that we can soon expect to be issued forth from the mouths of YC students.

While YC students were running programs to reverse illiteracy in nearby public schools, it became embarrassingly obvious that illiteracy was a problem at home. Illiteracy at the college was first recognized when a SSSB student, hoping to obtain an interest bearing document from a fellow SSSB student, requested a "bond" - but replaced the letter "d" with a "g." The witnessing professor took immediate action and contacted an English-teaching offer displayed on a nearby bodega.

"It doesn't really affect me," says Noam Rites, YC '2015. "I mean, none of my everyday tasks and extracurricular activities require me to be able to read and write. When my Sports Illustrated comes, I just look at the 'pictures.'" "Totally," agreed Avi Kaut, YC '2052. "But I really do like my tutor. He's sparked something in me that I never even knew I had."

It will take an estimated year to get these students back on the educational track. But the question remains-how did these men get into college in

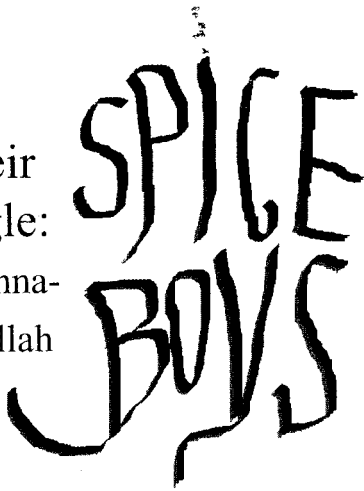
the first place? "The raging forces of theological elitism appear never to have occasion for lull from their pyrotechnic displays of intransigence," offers Saddam Moses, YC '2098. Fellow student Morfy Fish, YC '2076, gave his own reason. "Berserko Bob helped me. I like Berserko Bob."

Not all students are as ambivalent about their illiteracy problem. "When I'm out with a Barnard girl," laments Davie Sanziska, YC '3009, "I'm afraid of embarrassing myself, so I always order the same thing from Dougie's because I can't read the rest of the menu. G-d help me if she ever wanted to go to another restaurant." David Report, YC '3015, also feels at a loss with his problem. "I just want to be able to understand Cypress Hill in the best way I possibly can. Late at night, when my roommate's sleeping and I can't listen to Cypress Hill, I just want to read the words and appreciate what they have to say. And I can't do that."

Luckily, in a short matter of time, Report will be able to read his Cypress Hill CDs and Sanziska will be able to impress his pseudo-Ivy League date. The tutors have pronounced the students to be quick and able learners. "We teach them slowly," says Carlos Santiago, one of the tutors instructing the students. "Es o sa, que es."

Now available on CD and Cassette:

With their Hit Single:
If You Wanna-be My Kallah



1998 YASMELT IT VA DEALT IT PRODUCTIONS

Get a whiff of YU's latest singing sensations!

Now on sale at the TOFU Seforim Sale.

The Spice Boys will soon be starring in their own movie, "Havdala World."

Real Teacher Quotes

Why bother making up faculty quotes when real ones are so good?

- World War I occurred as a result of World War II
- I sort of don't trust the infrastructure at YU.
- Don't tell me male chauvinism is dead. Just go to Yeshiva College.
- Just because you are paranoid, doesn't mean people really aren't after you.
- If you hit a roadblock in life, pick yourself off the floor, close the windows and decide what you're going to do for the rest of your life.
- On YU's tendency to obsessively repaint:
You may be living ten to a room, but the walls are clean.
- On YU's financial situation:
They're rolling in it.
- The 1917 revolution was the cause of the 1914 revolution.
- What's everyone's favorite radio station? WIFM-
What's in it for me?
- Whatever field you go into, find people well connected and get close to them.
- There are much worse professor than me. Mean, boring and they don't let you take over the class.

Megillah To Be Read At SCW

Cole Isha
Mother Superior

Depending on the context of the situation, women's megillah reading is not asur, but not not good in the negative prohibitive sense. But in the general sense, unless it's a specific instance where the general principle would not hold, it is permissible with the exception of those who believe it is not permissible.

Green Means Go

During Megillah reading, one person (although it is preferable to have two people) should hold up two large signs. The first sign should be green and say GO. The second sign should be red and say STOP. When the green sign is held up, the congregants must make noise, and when the red sign is held up, they should not make noise. However, if there is confusion, during the transition period between the two signs, as to which sign is shown, then R' Eli Tahari says as long as the red sign

is one tenth of the size of a Gap skirt size zero higher, then one must follow the red sign. The question is asked, "What if the signs are at an equal level?" There is a machloket Rishonim where R' A.P. Korais says you should keep making noise since people will talk no matter what, as is nohag in most shuls today. Rabbi A. Pincott says, however, that you should stop so you can finish faster so that the hamentashen don't get stale. But, he adds, if the hamentashen are prune, the rule does not apply.

This year, since Purim falls out on a Thursday, Stern women should remember, when dressing up, that it still is a Thursday and should have the same amount of kavod as any other date night. Furthermore, it is important to remember that all Rabbs agree that jean skirts and sweatshirts are completely asur any day of the week. Davka on date night - even if it was just Purim. There are no other opinions on this matter that matter.

UNDER CONSTRUCTION

THE Opus Dei REVELATIONS 20 years from now in the opus delly

R. Kive

Opus Dei Staff Writer

On January 1, 2018, the chancellor of the Opus Dei seminary will issue an open letter to the administration of Stern College for Women, inviting the student body to join the burgeoning ranks of the Catholic seminary. The text of the letter follows.

Notwithstanding certain fascist leanings in our early years, Opus Dei has long had cordial relations with the Jewish community. Yeshiva University in particular has generously supported our endeavors. We will never forget the patience with which your young women tolerated the construction of our imposing edifice on the desolate property that had previously served as sanctuary for wayward pigeons.

With gratitude for such magnanimous sufferance, we extend to you a warm welcome to finally join the ranks of the Catholic Church. Now that all hope of seeing sunlight through the windows of your building has been dashed, we hope that you will see the light of our doctrine and join your noble tradition to ours.

We assure you that all of your religious needs will be met by the seminary. We have separate entrances for men and women. The students of Stern College for Women can continue to enjoy single sex education in the pristine modern facilities of our abbey. Kosher food will pose little concern during Lent. On Fridays we always have a selection of kosher fish to choose from.

Dating will no longer be a concern, as Opus Dei has hundreds of male clerics in training right on sight. For those traditionalists concerned about the temptations of intermarriage, fear not, all of our male students take a vow of celibacy before entering the convent.

We are certain that your students will find the monastic lifestyle attractive, and they will feel right at home in Manhattan, right next door to Stern College for Women.

We anticipate a response from you in the coming days. Best wishes and remember: Semper ubi sub ubi.

Sincerely,

Father Luke Warm

letter to the editor

The Dumbing Down of the Guide

Hello. My name is Ilana Beth Student. I live in BH 2A. My phone number is 976-2223.

All information regarding me in the Guide to the Incorrect is wrong and all attempts I have made to change my information for the Guide Part 2-for even dumber people, have been foiled. In any

case, I will surely have graduated before the guide part two comes out. Please stop calling the number listed in the Guide, as the possessor of that phone number, enraged by a large number of late night calls, has threatened my life.

Ilana Beth Student

SCSB '0000

letter to the editor

Senior Citizen Packets

I was very disturbed by a letter I received in the mail yesterday. It was a packet from the OPCS, informing me of ways they could help me apply to graduate school and find employment after I graduate. But I graduated years ago! I certainly would have appreciated this information before graduate school deadlines my senior year, or even

before I was eligible for Senior Citizen benefits. Even the news in the Commentator is more timely. I must commend OPCS for their truthfulness. Although late, my OPCS letter was actual-dated the day it was sent out and not two weeks earlier.

Y. Knott

SCW '43

**Looking for some fun in your spare time?
Interested in meeting young men who are religiously
committed?**

**Come to the SCW/Opus Dei Mixer on Friday, the
13th at 8:00pm in Koch Auditorium.**

Fun, Refreshments, Ice Breakers, Catechisms

An evening you'll never forget.

SCW Science Department Reinvestigates the Big Bang



Physics students study the Big Bang



Bio students study the Big Bang

Personals:

Good Frum YU Women seeking Men in Black. Must have brushed hat.

Send response to
AdelMaidels@ymail.yu.edu

Liberal Minded Brovenders girl seeking closed minded KBY guy for life of discord.

Send response to
Poseket@ymail.yu.edu

SCW student without haskafa seeking guy equally mixed up. Torah U'Maddah ok.

Send response to
Sheep@ymail.yu.edu

OPCS Presents:

White House Internship Program

To apply, submit resume, cover letter, dimensions and head shot.



In an effort to accommodate "Liberal" Arts students, the Office of Promiscuous College Students will be sponsoring workshops for applicants, including:

- * How to dress for the job
- * How to get your boss's attention
- * Avoiding Tripp ups and watching out for shooting Starrs

This sign is approved by SCWSC

Ben Clinton





Opus Deily



Mass wedding in Koch Auditorium
page 18

Reductio Ad Absurdum

THE OFFICIAL NEWSPAPER OF OPUS DEI CATHOLIC SEMINARY

Yesterday, 1998

CORINTHIANS CHAPTER XXL VERSE 666

Purim, 5758

YU Purchases Ten New Buildings for SCW



One of the ten new buildings purchased by YU; this one is in better condition than most

Sho Methemoney *Devil's Advocate*

Yeshiva University received an anonymous donation two weeks ago to increase the space available for SCW students. The donor, rumored to be an SCW parent, gave the money on the condition that every penny be used to "better the lives of our Jewish daughters in their college years." Last week, the Bored bought ten buildings around Midtown Manhattan with the donation money.

The buildings are located between 9th Ave and 56th Street and 1st Avenue and 7th Street. Each building is of varying height, although the space capacity within the buildings is large enough to accommodate a Conway store.

Originally, YU's Bored of Administration planned to allocate the money to their lawyers, claiming that they were the most experienced University members to handle such a situation. These lawyers, namely Baruch Sheptarani and Harry Scheck, were responsible for disseminating the scholarship funds from Anne Schreiber's donation two years ago. Under their capable leadership, every student at SCW could clearly see how the money was put to such good use.

Returning from their trip to the River Jordan, the Student Strife Committee appealed to the Bored, and requested that the money be used to enhance the galleries in the new Schottenstein dorm. They stepped down, however, when discovering that Sheptarani and the Office of Facilities Damagement struck a deal that they would invest the

money in buying buildings in Midtown.

Originally, all ten buildings were to become part of the Midtown Campus. But University officials became concerned that they were spending money on SCW and YCSC complained that they needed another building to house another big screen TV, so no student should be more than ten feet away from Monday Night Football. So the decision was made to move one of the buildings, an old theater, Uptown. The building will be situated next to the Morgue.

"We were really hoping to get an ID scanner for the Schottenstein vending machines and an elevator operator, but I guess we will have to wait," said Sara Blondinit, chairman of the Student Strife Committee.

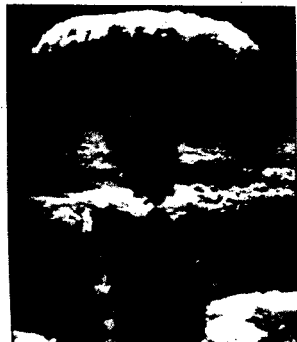
Jeff Loco, Director of the Office of Facilities Damagement has no idea what the buildings will be used for and when they will be operational for student use. He also does not know who will give the University money to renovate the buildings. "I don't know why you care," said Loco. "It's not like any of you will actually be attending the school when the buildings are opened."

Loco does promise that they will be opened by the millennium after next, or at least before the next issue of The Commentator is published.

"One thing is for sure," said Loco. "The University's name will be more prevalent and outstanding within the great city of New York and the great magazine of US News and World Report."

University officials hope that this donation will keep YU in the top tier for another year.

Midtown Center Collapses, Hatvary and Neaman's Classes Saved



Fallout from the Midtown Center collapse

Demi Lition *Back in the Habit*

On March 2nd, the ropes supporting the SCW Midtown Center snapped, resulting in the collapse of the right side of the building. The ropes were a preventative measure as incessant drilling weakened the building's foundation. The contractor for the Arch Diocese commented, "At no time was the situation beyond our control. Even the students hanging from the side of the building were completely safe." Fortunately, the swamp next door broke the fall of some of Stern's finest students. Xena Warrior Princess, SCW '01, commented, "We needed a swimming pool anyway, maybe when YU wins the law suit

they'll finally spend some money on Stern."

Among the survivors were students of Dr. Neaman and Professor Hatvary. Fortunately the students had been relocated to the art annex on 29th street due to the construction noise. Buffy the Vampire Slayer, an SCW senior majoring in art said, "I wouldn't know what to do with myself if the annex had been destroyed. I moved in two weeks ago, because I was spending every night there anyway." Classes are scheduled to resume in a month. Unfortunately all the microphones were destroyed. Students will have to continue to scream as the reconstruction progresses. The Building Committee promises that the construction will be completed by the millennium, give or take a few years.

Opus Deily
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