Beis Hamedrash
Sessions Restructured

by Beth Dashiell

As a result of demands on the part of Stern students for a more intense Hamedrash program, the Beis Medrash program will assume this semester. The study program will take place on Monday and Wednesday nights in the dormitory from 7:30 to 9:45 P.M.

This year marks the start of a new Shas program, which allows women from other universities to come to Stern College for a full year to devote their time to pursuing intensive Judaic Studies courses. All those participating on the Shas program are required to be part of the Beis Hamedrash program.

Kahane Pleads For Aliyah

by Beth Dashiell

On Wednesday, September 9th, during class hour, SCW was honored by the presence of Rabbi Meir Kahane. He was introduced by Karen Taylor, a graduate of Stern. She began by urging her audience to accept Rabbi Kahane with an open mind. However, as those who attended the lecture will readily admit, her fears were groundless.

Rabbi Kahane spoke forcefully and with great conviction, frequently banging on the lectern for emphasis and raising his clenched fist in the ubiquitous "Never Again" position. Yet, he did not hesitate to use a quick quip when the situation called for one. His manner was more of a light-hearted seriousness that paused the listener so as to let him absorb the truth of the words. Rabbi Kahane's own face mirrored the deep-rooted sorrow that he felt over the condition of today's Jew and the dire need for Aliyah.

Rabbi Kahane stated many valid reasons for American Jews to go to Erez-

Israel, attacking the issue from every standpoint. He began with the widely held concept of "the beginning of the redemption," naming some of the many miracles associated with the rebirth of the State of Israel. He proceeded from there to the phrase, "in its time," which he will interpret for the audience.

Rabbi Kahane explained the obvious contradiction with the traditional response that "if the Jews deserve the redemption, God and hurry it; if not, then He will first bring it in its proper time." The question remains, "What do we, today's Jews, merit?" Furthermore, in what do we own the existence of the State? Rabbi Kahane offered two possibilities. Firstly, the Nenenu Karo response, that we do not deserve Israel, therefore we don't have to obey the rules and regulations of the state. Then he gave us his retort based on Ezekiel. And when they came unto the nations which they came they profaned my holy name." The profanity is not found in the lack of yeshivah or Jewish communities, for there are many throughout the United States. The profanity lies in the persistency of the nations to ask, "Where is G-d?" Ezekeil quotes the nations as saying, "These are the people of G-d and they have been exiled from their land." It follows, therefore, that if the profanity of G-d's name must be the essence of the State, G-d will redeem us, not for our own sake, but rather to glorify His own name. G-d will end the galuth for the sake of His purity and sanctity. What right do we have to remain in galuth and destroy His holy name?

Don't American Jews go to Erez-Israel? Rabbi Kahane quoted a few of the cliched excuses and rapidly pointed their inherent fallacies. For example, there are those who say that the State isn't "black enough," but since when was Erez-Israel the best service on Shabbat? One fact that we must realize is that we are our fathers' children. Just as the generation of the wilderness was willing to forsake their future for the sake of the wells of Egypt, so are we, today, willing to give up mitzvot yeshuv for the materialistic benefits of America. At this point the Rabbi quickly dismissed the importance of Aliyah, mentioning how few Rabbi Kahane cites the cities where there are no enough people to make Aliyah. However, many "Orthodox" Jews are "unshakable" with regard to every effort to make Aliyah. The question remains, "How much more does this problem apply to returning the land to the state?"

In conclusion, the Rabbi made an appeal to all Jews that they should realize that the Arabs want all of Israel at any cost. He urged us to send correspondence to influential people and to attend rallies. His message came across loud and clear.

"The Geulah depends on us."

Rabbi Meir Kahane addresses student body.

Finch Courses Available to SCW Students

The Office of the Dean has finally disclosed the fact that SCW students can now take courses at Finch College as part of their regular programs, and at no additional charge. This program should lessen considerably the financial burden of those who are taking several courses.

Stern students participating in this exchange program are expected to make use of Stern's wide variety of Judaic Studies and Science courses. Listings of Finch courses are available in both the Registrar's and Dean's offices at SCW. The home school reserves the right to deny permission to the student. Registration for this program took place before Yom Kippur, therefore few students will have the opportunity to take advantage of this program this semester. More information is available at the Office of the Registrar.
Biblical Vacuum

Since this is the beginning of both a new Jewish year and a new school year, there are certain resolutions that must be made. It is the overwhelming desire of the student body that more Tanach courses be introduced into the school’s curriculum. This request is all the more urgent due to the increased size of the freshman class, and the fact that one of the Tanach teachers is on sabbatical.

The administration had already taken steps in improving many areas in both secular and Jewish studies. We urge them to continue this policy with regard to the Tanach department. We are convinced that our request will not go unanswered.

Welcome!!!

Now that the class of ’78 has settled in from the first few hectic days, we would like to officially welcome you to Stern College for Women. The road ahead remains much. You will find it to be a unique experience encompassing responsibility, learning, friendship, and growth. As the largest freshman class of over two hundred students, we hope that you will take advantage of the best that Stern College has to offer. While you are here, we wish you hatzalah in your studies and extra-curricular activities.

Kol Hakavod!

The horrifying experiences which are so often connected with freshman registration were noticeably absent this year. We would like to take this opportunity, to wish you a happy ‘Yashar Kochav’ for the fine work she did while she was a member of the Tanach faculty, and to thank her for being there when we needed her. At the same time, we’d like to wish Mrs. Ezra Zoor, former placement co-coordinator, “Hatzalas Rabbi” as she replaces Mrs. Shiff, and the same to Mrs. Winter as she fills in for Mrs. Zoor.

A Missing Link

By our senior year at Stern, most of us have chosen a major area of study. At this time, we would hope for the opportunity to have a voice in the planning of courses within various departments.

In the past, the English Department has had a student representative participate in its departmental meetings. This representative is chosen by the English majors and acts as a liaison between the students and the faculty of the Department. She is in a position to communicate the thoughts of the students to the faculty, and with them, can help develop the goals and courses in the major.

We believe that a student representative to the department is a valuable and constructive role which should be extended to each department in the college.

All girls in a major can elect a representative to act as their liaison between the teachers and the students. In that way, the system will create efficient communication that will lead to the development of more cohesive and fulfilling areas of major study.

A Need For Teshuva

It has always been Stern’s responsibility to promote a warm Shabbat atmosphere. This usually includes importing a minyan for services held in the auditorium, organizing group discussions or lectures on Teshuva, Hashavas, or related topics, and providing the availability of a place to eat, sing and share together in the joy of Shabbat. The latter component has, for many years, been found in the cafeteria. A system has evolved of reserving meals for Shabbat, and unless the cafeteria is open, there is no organized minyan. Thus, a proper Shabbat atmosphere at Stern, in a collective sense, is dependent upon the cafeteria’s being open.

It is unfortunate that the first Shabbat of the new year has become a bad memory for many Stern girls. Numerous girls had returned from Rosh Hashanah vacation the day before classes began. The Reserving System on the cafeteria, closed for Shabbat. The fact that it was Shabbat Shuvah intensified the unfortunate situation. A new Shabbat which should have been especially meaningful at Stern was, in fact, characterized by confusion, disappointment and isolation for many.

Had there been some foresight and general cooperation, perhaps this predicament might never have occurred.

The basic problem in this case was simply a lack of coordination between the cafeteria and the dorm. Most girls waited until Friday, September 20, the first day of classes, after Rosh Hashanah vacation, to purchase their mid-tickets. The cafeteria had not officially determined on their calendar or verbally whether or not the cafeteria would remain open, until Friday morning. The result was total confusion and frustration for everyone concerned.

The cafeteria quickly ran out of chicken for take-out orders, thus making accessibility of food for Shabbat an additional problem. Likewise, work-study girls who had planned to be waitresses were unable to serve.

A request has been made for an official statement concerning the cafeteria’s Shabbat schedule. We urge immediate action on this important issue. Students must be informed of the cafeteria’s schedule in ample time to make alternate plans. Likewise, greater consideration should be applied in determining whether or not the cafeteria should remain open. In the case of the closing of the cafeteria, it was unfair to girls who were locked out for three days of classes when not have been suddenly deprived of their Shabbat meals as well as of a Shabbat atmosphere. It is hoped that certain people in the administration for free tishuva for last Shabbat Shuvah, and that a sense of cooperation and coordination will characterize upcoming events.

Stem College for Women is a pluralistic community in a Hachak and sociological sense. Its faculty as well as its student body is committed to different Hachakach authorities and come from a broad variety of social and cultural backgrounds.

Certain standards must be maintained to give positive expression to our concern for the religious quality of the academic experience as a whole, as well as to avoid possible violations of Hachakah and offense to the religious sensitivities of other members of our community.

The dress code outlined below is intended as a guide to this dress.

1. The dress code outlined below as to proper dress within the academic center is guided by the following two principles. Firstly, the Hachakah requirement of modesty in dress is not only a factor in shaping the religious personality of the student, but also a means of creating the religious environment necessary for the total learning experience. Secondly, the Hachakah prohibition against the wearing of men’s garments by women may be evaluated in the perspective of accepted modes of dress.

2. In the light of the above, students may:

1. Not wear sleeveless clothing.

2. Not wear shorts or other garb of immodest length.

3. Not wear clothes that by color and design were intended to be work clothes.

Moreover, since part of the po-lace educational experience at our institution is in the interpretation and expression within the structure of Hachakah, the students have expressed their willingness to follow the individual preferences of their instructors with regard to dress.
Roots of Yom Kippur Ritual Examined

by Iyyi Kaufman

One of the most fascinating customs we observe during the year is the Kapparot ritual. In its present form, this custom is observed by most Jews on every Yom Kippur. It involves the taking of either a fowl or its monetary value equivalent, reciting several verses from the Scriptures (Psalms 103:10, 14, 17-21 and Job 33:24), and then swallowing the food around the head while pronouncing: "This is my change, this is my redemption. This reason is going to be killed, and I shall be admitted and allowed to live a long, happy and peaceful life.

Some suggest that there is a direct reference to Kapparot in the Gemara. (1) The first explicit mention of the custom, however, is in the literature of the 13th century. One source quoted by the RASHI, the TUR, and other scholars is a responsa by Rav Hai Gaon (Shabbath 299). In it, Rav Hai Gaon establishes that there is a custom of Kapparot which is observed on Yom Kippur. He then discusses the purpose of the custom and the proper animal to be used (fowl vs. rams and the like) in addition to an explanation of a persecuted procedure: the swinging of the chicken, the recitation of the proper formula, the laying of hands, and the slaughter of the animal.

Rashi quotes another Gemara source which refers to the custom of Kapparot. The Gemara (Shabbath 81b) discusses the question of what constitutes uprooting Shabbath. One of the objections which is put forward is "Peruthah." Rashi defines "Peruthah" as a practice of putting out of "Purpeh" on a Gemara responsa be found. Unfortunately, Rashi does not list subsequent authorities who quote him in connection. Apparently, there was a practice of some kind, specially popularized "Peruthah" on Erev Rosh Hashanah, swinging around the head several times while reciting: "This is my change, this is my redemption, and subsequently throwing it into a river.

There are then the two stories which discuss the custom of Kapparot. The custom seems to have originated as a model of or a substitute for the sacrificed ritual which took place on Yom Kippur during the time of the Mishkan and the Beit HaMikdash. (2) Upon analysis of the description of the sacrificial ritual in Vayikrah 16, it is apparent that there are similarities between this sacrifice and Kapparot. As the literature, this practice, the Kapparot ritual described by Rav Hai Gaon. The similarities are found in the laying of the hands, the confessional prayers, and the corresponding roles of the High Priest and the Shablahi Tzibur, as well as in the underlying metaphor of atonement and in the ritual of punishment. Rashi cites another variation of this practice observed on Erev Rosh Hashanah, using plants which are afterwards thrown into a river. There is enough of a resemblance between the custom of Rashi and that of Rav Hai Gaon and that of Rashi to conclude that they are not two separate customs but that they are somehow related. Just how similar they are, however, is unclear.

Based on the halachic sources which make reference to the Kapparot ritual, it is possible to determine the following hypotheses:

Kapparot originated from the sacrificial sacrifice sometime after the destruction of the Beit HaMikdash. Its original form was that recorded by Rav Hai Gaon. There then arose a group who felt that Kapparot should not resemble the original sacrificial sacrifice as closely since a model of or a remembrance of a sacrifice should never come to be conflated with the original. They therefore made great changes in the original form of the custom: a switch to Erev Rosh Hashanah and the use of plants to make the two major changes. (This is compatible to the conflicting customs of eating versus not eating and the proper animal to be used (Seidets).) The only missing piece of information is the source of the custom of Kapparot which Rashi cites. It is possible that the variation mentioned there pre-dated Rav Hai Gaon's. While this theory, if true, would destroy the analysis of the Custom, the distinction between the two philosophies behind the variations and the subsequent rise created in later forms of Kapparot would still remain.

There were then another group who declared that the custom of Kapparot should be abolished altogether since it had originated as or had degenerated to Dorkat Emor (pagan practice). Apparently, with ideas based on the Kabbalistic view of Kapparot, it is people unable to believe that the performance of the Kapparot ritual itself, without any acknowledgment of the representation, a kind of mystical transcendence of guilt and punishment. This view of Chaiul's origin is, a pagan ritual notion and is (Continued on Page 11)

Ritual Examined

Australian Seminar Highlights American's Awareness

by Rachael Robbins

Upon returning from a fulfilling and most profitable summer in the United States, my most pressing question was: What does American society actually think of Jewish culture? The only missing piece of information is the source of the customs of Kapparot which Rashi cites. It is possible that the variation mentioned there pre-dated Rav Hai Gaon's. While this theory, if true, would destroy the analysis of the Custom, the distinction between the two philosophies behind the variations and the subsequent rise created in later forms of Kapparot would still remain.

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Having stayed two months, Alla’s family left America. As the plane landed, the Avrutin family, along with other Russian Jews, could not extricate themselves from choking loudness, as a sign of relief and happiness. When they entered with other families, the Avrutins were taken to a welfare hotel in Manhattan. Alla explained that conditions were not the best, but they eventually moved into an apartment.

Through various resources, Alla is presently a student at the university and would like to pursue further in the field of engineering. Alla was attending the Institute of Engineering Sciences before she left Russia. Her father would like to impress his English before entering the field of producing films. Alla’s brother attends Ramaz High School and some other animals City College.

Kapparat

Continued from Page 3

Absolutely correctly to Jewish thought, actually, the roots of this third group can be found in the Gaonic period. The RABIC (D.H.) who had to be performed by Lev Yem Kipper caused a great laxisy in the observance of the laws of animal sacrifice. They tangentially mention a cautionary note that the public has come to value the custom of Kapparat and its observance to this last detail too highly.

Even among those who accepted Kapparat as a valid custom, there are many significant differences in the variation they accept. As we mentioned previously, some leaned toward a custom closely resembling the appropriate sacrifice, and others wished to make the differentiation between the two rituals clearer. The result was a series of changes which we examined with Kapparat in its present form, with a kind of compromise between the two original versions, which represents a modernization of the approval of over 1,000 years of Rabbinical thought.

FOOTNOTES

(1) See Chullin, 93, 95, 110. Ketubot 5. Also R. S. Yoma 8; 22 and HaTMidrashim 373, Siddur Kevai Yavni.

(2) See the ART in Siddur Kevai Yavni.

(3) See Sefer haShabbos as quoted by Ma’arshah 339, Minhag Breisch 605.

(4) Menahem, Talmid, ShilKH, Njd’l OMahaz, Minhag Breisch, Knfl Rinnakh.

(5) See RaSHBA Responsum No. 195, Sefer Nahor Mitznef, and ShilKH.

(6) See Shlomi Cemuel 353, Arukh, and Chenz Adam.

**FOOTNOTES END**

No more equivalents are given in this study.

Every Monday and Wednesday 3:45-15 and Tuesday and Thursday 1:15-15 Mishna services are taking place at the Beth Hamidrash. Come to daven with us.

The thrill and exhilaration of the whole summer is slightly tempered for me by the negative side of Judaism — the beauty of our practices and traditions, and the awareness that a Jew involves more than a love for Israel and a feeling of Jewish pride. All this was achieved by a group of people who for one summer dedicated themselves and concentrated their efforts towards the goal of sharing their beliefs and practices with a group of people who do not know God as themselves. The beauty and power of Jewish tradition, presented for the first time in a manner befitting its very essence with no, in actuality, that we do not have the commentaries around. The realization for me personally was that it does not necessarily take great efforts to favorably present Judaism in a fun and enriching way of life. One must additionally compromise the will to work hard, toil, and sharing in order to carry the total Jewish experience.

The problems we faced in Australia are not unique to that country. While quite at a glance it seems that we are “down under,” the same type of undertakings are urgently required here, in the United States. No Jew should ever feel too proscribed or unqualified to be useful in educating someone else, since everyone has something to offer.

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