Analyzing Mental Health Services at SCW

by Rebecca Cansky and Esther Furman

During a student's college career many problems arise. Nightmares, doubts, and confusion can interfere with the student's ability to perform. Problems stem from all areas of a student's life: academic, social, and personal. When these problems become too much to bear, a student may turn to a guidance counselor. Guidance counselors are here to serve as a resource for students in need of counseling. Guidance counselors refer the student to a psychiatrist "on call." 

Dr. Hoffer. There are also other referral services. In the case of an emergency in dormitory, students turn to Paul and Rachel Glazer who either contact Mrs. Berman, Mrs. Abramowitz, or Beth Israel Hospital, depending on the severity of the emergency.

As of this September, the Yeshiva graduate school of psychology will be a grant under the direction of Dr. Perelman. Fourth, fifth, and sixth-year graduate students will give therapy sessions under the supervision of a panel of analysts. Through this system the graduate students will gain experience, and the students in need of counseling can receive it. There will be a minimal fee on the basis of a student's ability to pay. This clinic, explained Dr. Perelman, will run on the school year basis so that a student's insertion will not upset the student or the therapist. More information on this program will be given upon its completion.

While students have some mental health services open to them, there are problems involved. One issue mentioned by Mrs. Berman is the stigma involved in going to seek professional help. Many students choose to seek advice from friends, Rabbi, and teachers, rather than approaching the people who are truly trained to deal with problems. There is a fear of being labeled "sick." As Mrs. Berman explained, uncertainty, doubt, and struggle are natural for a student to experience. One should not be ashamed to seek help, the atmosphere at SCW should be one where seeking professional help would be the accepted thing to do.

There are other grips concerning mental health services. The guidance counselors are only here three times a week, what about the other two days? This would be more hours during which a counselor is available! The guidance counselor is also isolated from the other school programs. It should become more integrated into the system, so that teachers and dormitory staff could meet with the guidance counselors regularly.

A committee has been formed which is presently dealing with these grips. They are attempting to come up with various proposals to improve mental health services. This is the Committee on Guidance Counseling, one of the many subcommittees of the President's Planning Committee. Mrs. Berman and a student, Esther Berman, are members of this committee. One proposal the committee has already raised is the possibility of a Director of Guidance, whose job would be to coordinate all the counseling procedures. The committee in turn two or three more times, so that this proposal, as well as many others, can be developed further. Anyone interested in taking part in these meetings should see Mrs. Berman or Esther Berman.

Summer Sessions Set at YU

During the Summer of 1977 Yeshiva University will offer the following undergraduate courses which will be open to undergraduates in the University and also to Transient students (those coming from other schools):

Physics LR - General Physics
Lectures I - 3 credits

Physics LR - Laboratory I - 1 credit

Lectures and correlated laboratory on statics, kinematics, hydrostatics, heat and sound.

This course will be given in the first session. The class will meet a total of 24 days (4 hours with 15 minutes of lecture and 15 minutes of laboratory, and 10 with 10 minutes of lecture only), on the following dates: June 8, 9, 10, 13, 14, 15, 16, 17, 20, 21, 22, 23, 24, 27, 28, 29, 30, August 25, 26, 29, 30, September 1, 2.

Final examination September 2.

Physics LR - General Physics
Lectures II - 3 credits

Physics LR - Laboratory II - 1 credit

Lectures and correlated laboratory work on electricity, magnetism, light, and principles of modern physics.

This course will meet on a schedule similar to Physics LR II except: July 5, 6, 7, 8, 11, 12, 13, 14, 15, 19, 20, 21, 22, 25, 26, 27, 28, 29, August 1, 2, 3, 4, 5.

Final examination August 5.

Chemistry LR - Inorganic Lectures 3 credits

Chemistry LR - Laboratory 2 credits

Properties of gases, liquids, and solids; thermodynamics, chemical equilibrium, atomic and molecular structure, properties of the elements.

This course will be given on the following dates: June 9, 10, 13, 14, 15, 16, 17, 20, 21, 22, 23, 24, 27, 28, 29, 30, August 25, 26, 29, 30, September 1, 2.

Final examination September 2.

Chemistry LR - Inorganic Lectures 3 credits

Chemistry LR - Laboratory 2 credits

This course will be given on the following dates: June 9, 10, 13, 14, 15, 16, 17, 20, 21, 22, 23, 24, 27, 28, 29, 30, Lectures 9:30 to 12:00 and Laboratory 12:30 - 4:00.

(Prerequisites: Undergraduate only.)

ENGLISH POLITICAL AND LITERATURE 3 credits

An examination of selected literary works that shed light on political processes or on those human characteristics which make certain kinds of politics inevitable.

Among the works to be discussed are Thomas Moore's Utopia, Machiavelli's The Prince, Orwell's 1984, Shakespeare's Julius Caesar, Ibsen's An Enemy of the People, and Glazer's Shakespeare's Sister.

This course will be given Monday through Thursday from 3:30 to 6:30 at Brookdale Center, 55 Fifth Avenue June 20 through July 14.

(Prerequisites: Junior year and majoring in psychology, or permission of instructor.)

Dean Lloyd B. Silverstein, of the Warfield School of Social Work, is Chairman of the YU Advisory Committee, and Dr. Celia E. Wellman is Director of Program Planning and Development. Members of the Advisory Committee include representatives from Rabbi Isaac Elchanan Theological Seminary, Bernard M. Berenson School of Social Work and Albert Einstein College of Medicine. This committee is in the process of expanding to allow for more representation from the University and from community.

Making Headlines: New Editor-in-Chief Announced

The editorial board of the Observer announces the appointment of Debbie Silverstein as editor-in-chief for the 1977-78 academic year.

Debbie, who is in her junior year and majoring in psychology, presently holds the position of news editor. She also serves as dorm counselor for the fourth floor and is the former chairman of the Arts Forum.

Asked what her plans for the Observer are, Debbie said: She looks forward to the position and hopes to implement certain changes in order to alleviate some of the present problems which face Observer staff. She would like to see students take advantage of the Observer as a tool of expression by contributing more to its production.

Positions are still open for next year's editorial board; anyone interested should see Debbie, in 108.

Observer 77-78 has a [Debbie Silverstein]
The legalization of abortion, the Olof Palme suicide, the Yiddish bribery scandal, and the most recent Rabbinical account affair are all outward manifestations of a "devolating" state-of-affairs that revolve around the notion that Israel, after all, is like any other country. But at least those of us in the religious community should not be passivated with such jargon. Our "national" appeal for Israel is like an "Oho! Goyim!" a beacon to the nations, because Israel, in fact, is not like any other nation, nor should it be so. We of the Orthodox community must be the first to understand the significance of this, and the first to ensure that the ideal is maintained.

Perhaps part of the problem lies in the fact that the religious establishment in the 20's and 30's missed their chance, leaving Zionism to the Chalutzim who were young, idealistic, and very often religious, if not antimasonic. Consequently, many of them constitute the "ruling class" in Israel today.

When it does not pay to "cry over spilt milk and honey," it is worthwhile to learn from our mistakes and try to rectify them for the future.

As many of the problems in the secular Zionist society emerge, and as the Conservative movement increases its rank and influence in Israel (impressing some of the religious individuals who look to them with hope), it becomes all the more important for the religious community to make its presence felt.

The Observer sees the same thing living, in part, with Yeshiva University, as it is a central institution in the Orthodox community. While the University can pride itself on a number of alumnus who have made valuable contributions in various walks of Israeli life, the percentage is not sufficient for a religious institution that is supposedly a leader in the Jewish community. Our hope lies with the individual integrated with the values of Torah and Madar, who will institutionalize proper values and goals, who will concern himself with the area of kius and who will work for the general revitalization of religious life in Israel.

We believe that within the University there is great need for more large-scale encouragement of Aliyah emanating from, particularly from the religious instructors, and from the upper echelons of the University as well. Encouragement should entail stressing the importance of Mitzvah Tikkun Yisroel (the mitzvah of settling the Land of Israel) as well as facilitating arrangements for study in Israel and innovative alternative programs.

We hope that Yeshiva University will not leave its task to non-Orthodox institutions such as the Jewish Theological Seminary which has already set up a center in Jerusalem for its students from abroad that has recently required all of its rabbinical student to spend a year in Israel.

We of an important religious community cannot afford to pass by. If Israel is not presently religious then we have we got to take the initiative and make it so. In the 29th year of the reestablishment of the State of Israel, and in the year of the reunification of Jerusalem, it is about time to reevaluate and redirect our thinking.

For Yellin 'Out Loud and Just How Conservative is Conservative Judaism?'

by Sharon Yellin

"Conservatism" generally implies a tendency to preserve established institutions, opposition to change, and a certain sense of moderation. But when it comes to religion, and to Judaism in particular, we must be wary of this term, that in actuality, is a misnomer when applied to qualify a type of Judaism. Yitzhak Rabin may be classified as a "moderate" in comparison to more uncompromising terrorics like George Habash, but seeming you have some of absolute values, you will undoubtedly agree that this still does not mark him as one who avoids the extremes, and acts within reasonable limits. Conservatism, by the same token, may be more conservative than Reform, but when the Torah is your guideline, you are either Observant or Non-Observant. In any case, I will stay with the term "Conservative Judaism", for the time being, much as I have already declared it a misnomer.

What in essence, is Conservative Judaism? To some of its adherents it connotes "eating kosher in, but eating ifre out"; to others, "having a strong Jewish feeling" is the determining quality. Then, there are those who see it as a compromise between Orthodoxy and Reform; "a type of Judaism which, while not Orthodox, derives from traditional powers; while not completely Radical, it is sufficiently advanced as to be 'modem'.' A traditional minded rabbi explains that "...in the eyes of the layman, Conservative Judaism stands for the rights of every person to be self-made and to use tashkhit and no tashkhit...When I tell them that Conservative Judaism believes in Shmirat Shabbat and in Kashrut, they think that I am not consistent." Some take this view further, showing that Conservatism provides its followers with an out, legitimizing their nonobservance and allowing them to deny that they are in fact violating basic principles of the Torah.

The conservatives feel that in order to perpetuate the continued observance of Judaism, it is incumbent to take a "slight" approach to the "modern" approach. They say that it is possible to call for change in halakha, while still remaining loyal to it. Those models that are viewed as outdated or "offensive to the modern spirit," and those small particulars of the laws, can/should be cast aside.

Innovation and beautification are two additional tenets of the movement; innovation, being the inclusion of new observance, or practices, when the need arises for substitution, modification, or the requirement of performing the mitzvah in as aesthetic a way as possible. However, it is worthwhile to note, that often the halachic process is stretched beyond recognition in order to achieve the desired result.

When calling for the observance of the holidays, Conservatism speaks in terms of social utility, as opposed to emphasizing divine origin, pointing out for example, that Shavuot marks the giving of the Torah, the zionistic spiritual freedom. Our sages, say that Shavuot marks the completion of a cycle which commences with Passover, and is linked by this period of mourning to the ultimate spiritual elevation. The lesson that we Jews can draw from this cycle, takes on special significance in view of the approach of the annual Solidarity Sunday event on behalf of Soviet Jewry. Our ancestors gained their freedom to receive the Torah. The students of Rabbi Akiva died because they forgot the moral dictum of this same Torah. With the approach of this day we Jews must consider the message of freedom and the absent-mindedness of Rabbi Akiva's students and not let ourselves be guilty of the same moral pitfalls, so that we do not die a sort of moral death. We must fight for Soviet Jewish freedom so that when the cycle is completed, it will be able to say we as Jews lived up to these moral teachings which the giving of the Torah and Shavuot symbolize.

President Carter has attempted to create a new moral atmosphere in the realm of human rights. We Jews have a heritage of freedom which precedes America's defense of human dignity. As Solidarity Sunday approaches we must have lessons of our heritage and in the spirit of this new moral atmosphere re-double our efforts on behalf of our Russian brethren so they too will know our heritage of freedom and so the world will never forget them.

(Continued on Page 3)
Editorial: Upstaging Us Uptown

It has been a tradition at Yeshiva University to celebrate the night of Yom Haatzmaut at Stern and to continue the festivities the following day at the Main Center. Assuming that this year would be no different, those in charge at Stern with the support of the VC Student Council planned an appropriate program for the evening which of course included the special mainai davening for Yom Haatzmaut. Who would ever have believed that we would have trouble getting a minyan together? Apparently it seems that a certain group uptown did not think that Stern College was the proper place to celebrate this great event in contemporary Jewish life. Thus simply assumed that the evening would be just another social-mixer and thus they went about planning and publicizing their own program for the evening. They undoubtedly were suffering from an acute case of amnesia. The Yom Haatzmaut celebration has never been a purely social event but rather a forum where a full-fledged wide celebration of Israel’s independence. It is unfortunate that when Jews, world over, are unified in their celebration of the day, we at Yeshiva University are unable to do the same. The Staff of the Observer strongly hopes that we will not have a repeat of this year’s fiasco. Isn’t it about time that Stern College is accepted as an integral part of the University?

Conservative Judaism — continued

Orthodoxy is also viewed as being a “relief of the past.” Cohen spoke of “the nostalgic appeal of the shetel,” the assertion of self by symbols that reassert Jewish pride, whether it be the small cap or even an inscription in voice, or any other symbol which asserts identity proudly and aggressively...the young today often want to defy Western ways, and express their defiance through an assertion of what they know are basically religious symbols not which they really appropriate as a form of aggressive assertion of the ethnomessian. In an open question-and-answer period following the speech, the JTS Chancellor noted that when he spoke of neo-Orthodox institutions, he was referring to Yeshiva University as being symbolic of anti-Orthodoxy.

The Simanim

In recent years, the Conservatives have been re-evaluating the woman’s role. The United Synagogue of America under three years ago, that hosttry, Thus opened their doors to women. A decision was reached by official vote of the congregations, to grant to women all the religious rights herebefore, reserved for men, including aliyot and the responsibility for leading services.

Lately, there has been speculation that the Jewish Theological Seminary will soon open their doors to women. A decision was reached by official vote of the congregations, to grant to women all the religious rights herebefore, reserved for men, including aliyot and the responsibility for leading services.

In their collective wisdom, they then deem their qualified, they would bestow upon her the title of rabbi, with all the authority, privileges, etc. theretoe appertaining.

A new minyan was formed recently at the Seminary in which women are granted a more prominent role. There is mixed seating, and while women are not counted for the minyan, they are given aliya.

Goldie’s Korner - Bureaucratic Blunders

by Helen Goldman

It is amazing to discover, in a college so small, the existence of a bureaucracy of such great magnitude. Unfortunately, however, that is the situation in Stern College. No official policy exists concerning many significant issues affecting the academic careers of its students. If and when such policies are present, they are often hard to find. Upon speaking to department chairmen, the Office of the Registrar and the Office of the Dean, one is likely to be informed that waging battles with them is mainly for the same query as the number of people she has questioned.

One has certainly been adversely affected by this lack of uniform school policy. I am graduating this June with a Bachelor of Arts in English. Had all gone well, I would have graduated with a Jewish Studies Certificate (Jewish psychology) as well.

Concerning the Jewish Studies Certificate, I was told by the head of the Jewish studies department that courses beyond the twenty credits required by the school, i.e. the four additional courses for the certificate, could be taken Pass/Fail. With this knowledge, I took a course Pass/Fail only to find out later, in the Office of the Registrar, that Pass/Fail grades are not acceptable in courses in fulfillment of the Jewish Studies Certificate.

My supposed minor in psychology, was surrounded by a milieu of misunderstandings, as well. Upon speaking to the chairman of the psychology department, I was told that I could minor in psychology by obtaining eighteen credits in the field. Since I was applying for graduate work in psychology, it was clearly advantageous for me to declare a minor. Being a transfer student, I asked him if there was a minimum of courses which had to be taken at Stern in order to qualify. He knew of none. To double check, however, I went to the Office of the Registrar to see if they were of the same opinion. There I was met with a blank look to my bewilderment, that not only did a portion of the eighteen credits have to be taken at Stern, but all of them had to be taken at the same time! Faced with two diametrically opposed policies, I thought a third opinion—that of the Office of the Dean. There, Mrs. Resch pulled out an official looking type written sheet of paper which stated that at least fifty percent of the courses in one’s minor must be completed at Stern. Enthusiastically I registered for the two psychology courses, which I needed to qualify for the minor, and filed it. Seven weeks into the spring semester I received a notice from the Office of the Registrar informing me that I had completed the minor at Stern; the one year of psychology was concluded at Stern College with Marvin Gold in Israel, no longer exists.

The attitude of Stern College concerning school policy must change from the personal whim of that individual with whom you are speaking, at the time, to a uniform school policy which will issue the same answers to all, regardless of who is imparting the specific information to you. Unless something is done about this predilection, the school is i a very sad state of affairs.

In the past few years there has been an increasing number of Reform rabbis who have taken on Conservative amongst Conservative Jewry. The younger new settings.

Concluding Notes

In recent years, there has been a decline in observance amongst Conservative Jewry. The younger generation has become alienated from the movement, which had relied heavily on “liberalization” to counteract the trend. It has also become evident that Conservative Jews have broken into distinct sub-systems. Still, there are those like Dr. Shahe Cohen, assistant professor of Talmudic history at the Seminary, who express, “cautious optimism” that American Jewry will maintain their identity despite intermarriage and assimilation. “Perhaps, we need to create our own Talmud today,” he said, noting that contemporary Jewish issues require experts in a wide variety of fields.

The Conservative movement, from its inception at the end of the 19th century, rose to be the popular movement amongst American Jewry in the two decades following World War II. Today it is accepted as a legitimate form of Conservative Jewry. The younger generation has become alienated from the movement, which had relied heavily on “liberalization” to counteract the trend. It has also become evident that Conservative Jews have broken into distinct sub-systems. Still, there are those like Dr. Shahe Cohen, assistant professor of Talmudic history at the Seminary, who express, “cautious optimism” that American Jewry will maintain their identity despite intermarriage and assimilation. “Perhaps, we need to create our own Talmud today,” he said, noting that contemporary Jewish issues require experts in a wide variety of fields.

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Rabin Resigns
by Leok Kato

Yitzhak Rabin announced recently that he would not seek re-nomination in the May 11 election, and that he wanted to resign immediately. This announcement was prompted by the scandals revolving around an alleged government decision to have the Russians halt their attacks on the Egyptians."

I have decided not to seek re-nomination in the May 11 election, and that I want to resign immediately," the Prime Minister said in a statement to his cabinet, without designating a future date for his departure."

Rabin has served as Israel's Prime Minister since 1974, and has been a central figure in Israeli politics for the past 45 years. His resignation comes amid a series of scandals and controversies, including allegations of corruption and mishandling of the country's military and defense affairs.

Yad Vashem's Page of Testimony

Yad Vashem is the World Holocaust Remembrance Center, founded in 1953 by Then-President David Ben-Gurion. It is tasked with keeping the memory of the Holocaust alive for future generations. The organization's work is centered on collecting, preserving, and disseminating documents, testimony, and artifacts related to the Holocaust.

Yad Vashem's Page of Testimony consists of a large beige sheet that is held up by a Special Stand. The sheet bears the text of a testimony, with a black and white image of the person who gave the testimony usually placed above the text. The page is hung in the Hall of Names, which is dedicated to the victims of the Holocaust.

The page of testimony you are referring to is from a person named Narkis. The text on the page reads:

"Narkis says to fire them, their spouses, and their children from any jobs they hold with the department abroad. Similarly, the Israeli Consulate refused to give its list of registered Israelis abroad to "The Israeli Express."" Un Ben-Ari, Israel's Consul General in New York, however, said that Israel is adamantly opposed to the suggestion that Yad Vashem might fund the United Jewish Appeal and Israel Bonds. In an interview with The New York Times, Ben-Ari said, "We didn't want to encourage them to get involved in the UIA of Israel Bonds because that would they will return home. Therefore, especially those Yad Vashem who have had financial success, have "guilt feelings," this accounts for the encouraging fact that some Yad Vashem members have done so."

According to Yad Vashem's Remembrance Law, Yad Vashem is to "commemorate the six million members of the Jewish people who died a martyr's death as the hands of the Nazis and their collaborators... to gather in to the homeland material regarding all those members of the Jewish people who have died..." in their memory.

The project to collect "pages of testimony" is still in progress, and will probably take another five years. The information collected by Yad Vashem will be used to create a digital archive of the testimonies, allowing researchers and historians to access the stories of the survivors and victims of the Holocaust.
The Gush Emunim movement which came into existence during the summer of 1965 has been the subject of much criticism and discussion, especially within the framework of the Israeli-Palestinian conflict.

Opponents of Gush Emunim have invariably dwelt upon the fact that the movement was founded by a group of Israeli settlers who refused to accept the status quo of the West Bank. To many, Gush Emunim is nothing but a group of extreme right-wing ideologues who are determined to create a Jewish homeland in the West Bank and East Jerusalem.

However, the leaders of Gush Emunim argue that their movement is not a group of extremists, but rather a group of moderate Israelis who are committed to creating a just and peaceful solution to the Israeli-Palestinian conflict. They believe that the only way to achieve this is through direct negotiations between the Israelis and Palestinians, and that the settlements in the West Bank and East Jerusalem are not a hindrance to peace, but rather a step towards it.

The leaders of Gush Emunim also argue that the movement is not a threat to the security of Israel, but rather a source of strength. They believe that the presence of Jewish settlements in the West Bank and East Jerusalem is a symbol of the Jewish people's right to self-determination and their commitment to building a just and peaceful society.

In conclusion, Gush Emunim is not the radical and ignorant group that its opponents would have us believe. It is a movement that is committed to creating a just and peaceful solution to the Israeli-Palestinian conflict, and is made up of moderate Israelis who believe in the importance of direct negotiations and the right of the Jewish people to self-determination.
Israel Absorption Process in Need of Reform

A call for the creation of independent, volunteer committees as top leadership commissions for the absorption of Soviet Jews in Israel has emerged from an extraordinary three-day conference on problems of absorption of Soviet Jews held at the Jewish Agency in Jerusalem. The conference, which dealt “on the spot” with absorption problems of Russian immigrants, Diaspora Jews, and Jewish materialists, declared that its recommendations will serve as a basis for creating a special program of absorption. The main recommendations include:

1. Designate a group of Jewish leaders to prepare a draft absorption program to be adopted by both the Soviet and Israeli governments.
2. Establish a government commission to plan and implement the absorption program.
3. Provide financial support for absorption programs.

The full text of the吸收过程需要改革的呼吁 is as follows:

A major need in Jewish education in Israel promises to be filled this fall, with the opening of The New School For Women in Jerusalem under the guidance of Rabbi I. A. Sherman.

The school, described for both of these girls as an independent Jewish Studies background, who seek to strengthen their knowledge and improve their skills and for those girls with little background, who wish to spend a year making up lost time.

The full text of the absorption program is as follows:

The comprehensive program will be divided into format classes, individual work, and independent study.

There will also be regular groups, throughout Israel, Shabbatons and other recreational activities.

Enrollment will be limited to 30 girls. Interviews will be conducted by Rabbi Sherman, who is in the United States for a brief visit. For further information and interview schedule, call 377-4465 or 460-4900.

Gush Emunim

(Continued from Page 1)

The land will serve as a remedy to many of the ills that exist in Israeli society.

Mossi Betzer, a socialist Kibbutznik, is of the opinion that this "does not have to do only with religion. All of Zionism is based on Zionism and its elements.

A prominent Jewish leader and Gush leader, Avner Benjamin, explained: "I see the Gush as a dynamic organization.

And a new generation of Jews is now being trained in the Gush to carry on the work of the leaders who are now passing on to the next generation.

This Summer in Israel!

The following is a list of summer programs options in Israel:

Kfar Kishibuthe:
April 15 - 28:
Departure: June 6 for 8/10 weeks.
Contact: Kibbutz Kishibuthe

Jewish Religious Summer Program:
July 5 - August 16:
Includes 3 credits in Jewish History plus 6 extensive credits.
Contact: Noam Tour - 165 Ave., N.Y., N.Y. 10010 (689-1040)

Yavneh:
College-age touring.
July 4 - August 17:
$1200 includes 1 college credit in Jewish History plus 6 extensive credits.
Contact: Yavneh - 135 Ave., N.Y., N.Y. 10010 (94-4645)

Noam Tour and Study:
College and post-college age.
July 5 - August 24:
$1145 includes a maximum of 6 credits at Bar-Ilan in social sciences, Judeo studies, and Hebrew, touring for the creation of a parliamentary aliya and absorption committee in the Knesset.

This Summer in Israel!
A Brief History of Jerusalem

by Laurie Rosenstock

164 B.C.E. — Rebuilding of Beth Haddaklah by the Hasmoneans.

161 B.C.E. — Judas becomes a Roman Province.

70 C.E. — Destruction of Bayit Shemsh.

315 B.C.E. — Completion of Bayit Shemsh.

1917 — Jerusalem captured by enthusiastic tourists; view of Ashkelon's Tomb and Church.

The Conservative Movement in Israel:
A Potential Threat?

When former Prime Minister Yitzak Rabin was asked when the Conservative movement in Israel would be recognized by the Israeli government, she is reported to have replied, "Within 100,000 Conservative Jews come to Alonim." In fact, in 1977, there are over a hundred Conservative Synagogues from the Conservative movements, called "Conservative Groups" (the Traditional Movement), living in Israel and actively involved in various sectors of the country's religious, cultural, political, and economic life. There are 24 conservative groups, but the number has grown to over 2,000 families. "Traditional" elementary school was established last fall in the Ramat Eshkol. This all Jewish section of the community has been divided under Jewish and Arab conscription.

The Conservative Movement: Its Activities as Viewed from the U.S.

In an attempt to ascertain the reasons for the establishment of this new religious establishment here in the States, the Conservative Movement's growing presence in Israel, the Observer undertook to contact a number of leaders in the Orthodox community for their comments on the subject.

Rabbi Fabian Schoenfeld, leader of the newly-formed Emergence movement, and former President of the Rabbinical Council of America (RCA), explains that the Conservatives are preparing because they are meeting a need in Israel. "The Conservative movement is a reaction to the inadequate situation in Israel. There are very few synagogues in Israel that meet the needs of the community."

Rabbi Schoenfeld relates how Rabbi Shlomo Gorelick told several Conservative leaders that as a rabbi he can only say that those who believe in Torah Mitzvah are rabbis. Concerning the Conservative school that was to be built, Rav Gorelick had noted that if they (the Conservatives) had gone ahead and executed it without the fanfare, i.e. press and media coverage, and without using it as a challenge to the Orthodox Jewish community, they would have fought a far greater battle.

Rabbi Schoenfeld's views are in the form of the synagogues of musrabiim, but as far as Orthodox Jewish society and leaders are concerned, they do not see anything that we do as actually stopping them. They do not see that one person's act is the situation of "doing nothing." They need more religious Ashkenazim, and a brand of Rabbis who like many of the younger generation today, teach in Hebrew and drink wine."

Rabbi Louis Gernstein, President of the Union of Orthodox Jewish Congregations of America, views the growing presence of the Conservatives in Israel as a serious threat to Orthodoxy "which will in the short run continue to make inroads but in the long run prove to be a failure as in the United States." He attributes its current success to its general, the massive movement of Orthodoxy by the Conservative movement, and the unbelievable divisiveness and weakness of the rabbinate who are so absorbed in their own petty squabbles that they fail to consider the "challenge seriously." He adds, "We do not know much, if anything, about the Conservative movement. Some see it as an alternative to a rabbinic threat on self-destruction and to religious Orthodoxy, and some see it as an alternative to a rabbinic threat on self-destruction and to religious Orthodoxy."

The Conservative Movement is bringing to bear every possible pressure on the Israeli government and the Zionist movement for recognition. They are being aided by the anti-religious forces in Israel such as Mapam and the Independent Liberals who would see a greater blessings in their synagogues as a move. They have succeeded in convincing many people that we are legitimate halakhic movement and this is the reason for the danger.

According to the 11th hour leaders, there is no change of facts that they will not go on the line of day, let alone with each other.

The Conservatives are bringing to bear every possible pressure on the Israeli government and the Zionist movement for recognition. They are being aided by the anti-religious forces in Israel such as Mapam and the Independent Liberals who would see a greater blessing in their congregations as a move. They have succeeded in convincing many people that we are legitimate halakhic movement and this in the reason for the danger.

The American newspapers tend to overlook the fact that this is an Israeli issue, that Israel is a

Continued on Page 10

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1306 Broadway, 11th Ave 494-0821
Near the Hardwick of Fatback
When in Brooklyn

These Are Our Days

Anonymous

The ages of dusk
When darkness prevails
The slums in the ghettos
Bread small children's walls
The old and the young
All sick with disease
Like cattle were slaughtered
Despite all their pleas
And there in the camp
A child tried to dream
His visions were shattered
By yells and by screams

But over the wire
A butterfly flew
A free of a home land
Icarded to you
Your mountains and valleys
Your daughters and sons
We all sing in praise
To the land we have won
You othen won't tume
Your breath will be free
For we have been humbled
Now these are our days

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Lending an Ear to Speech

by Dr. Marilyn Silver

If your grandmother ever says you want to cut dead on talking because your "predominant" speech and enrollment might run out? That's just what words aren't professional — but, have you ever wondered what causes words to escape from your lips and what is the common phrase, imitating the sounds that they bear? It was easy for us to develop speech, and we often take speech for granted. There are many people who cannot speak, and for them, communication with others is very difficult.

Dr. Marilyn Silver, the New Speech and Audiology teacher at Stern, feels that the field of speech disorders is exciting and richly rewarding. A career in speech can lead to many fields: speech pathology and/or development, acoustical aspects of normal speech, speech audiology, psychoacoustics, or clinical work.

Speech pathology is the diagnosis of language, speech and voice disorders.

Acoustical aspects of normal speech — in order to understand the abnormal, you must learn first what is considered normal.

Speech audiometry is a direct analysis of hearing, perhaps through the use of a sound spectrometer, or indirectly reproducing a person's speech.

Dr. Silver supervises clinical work and finds this to be the most exciting area of all. In this field, one works with speech and hearing-impaired people — children who are born deaf and will not acquire normal speech on their own, or elderly people who suffer strokes and become aphasic. Aphasia is a loss of normal language, the result of stroke that affects areas of the brain concerning comprehension and hearing. Dr. Silver stressed that the patient's speech or hearing problem must not be separated from the fact that he/she is a human being. A patient seeking treatment has to be approached as a human being and as a person trying to help.

Dr. Silver feels that students should be exposed to people in wheelchairs, and should learn not to be afraid of them. Indeed, Dr. Silver is a delightful woman who makes one feel very comfortable. She is one of the faculty of Albert Einstein College of Medicine at Yeshiva University, and she has been involved in Yeshiva's Language School, which offers special training to children who are hearing impaired.

Speech pathology is the field of speech disorders which have a direct bearing on speech and hearing impairment.

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What's So Jewish about Jewish Philo.

by Brachy Shein

If someone pointed to a student passing you in the hall and said, "she speaks with her hands," what would you react? Chances are you would think that this is a graduate student or maidentrailer who is in the same gesture for father, on the lower cheek. All male signs are at least used, and females are at least used at the mouth. A "W" with two fingers on the throat is "wot".

Jewish Philosopher

"The" Jewish Philosopher by the Islamic philosopher, is that it is no foreign language, but rather a spoken language communicating with the hands. Americans, like English, vary from one region to another in sign language for deaf people originated in France, and was brought over to a school for the deaf in Connecticut, where modern American evolved.

In American, hand symbols represents letters, words, or terms. The meaning of a sign is dependent on the position of the hand or hands, and its location on the body. A palm faced out on the forehead means "forget". While a palm face out on the forehead means "feel". Dr. H. Liebenau, a sign language teacher, has been a researches and speakers, and for a while she accomplished the word out in the front speaking alphabet. If they really knows that a change in sign language is confusing. Between mistakes in sign and crazy expressions, the situation often gets very comic, and the atmosphere is very relaxed. But, while all enjoy the class, all have learned, after two lessons, to hold several simple conversations. Is sign language a practical skill to know? If one wants to associate with any deaf people, one may want to use it absolutely. And, as many people who have spoken English translated signs, especially as a very new language with sign language, has become fascinating.

Conservatives in Israel

(Chairman of the Islamic studies department of B.C.W) CHOOSE NOT TO COMMENT ON THE MOVEMENT AT THIS TIME. Rabbi Emanuel Rackman of the Fifth Abenur Synagogue, and future president of the B.C.W, declined comment on the grounds that the term "movement" has no significance to him in either legal or halachic terms. "Israel does not recognize either legally or halachically any orthodox movements." The Rabbinical Council of America is not recognized as such nor is the Union of Orthodox Jewish Congregations of America recognized.

"The Conservative Movement" is a conglomerate of people who are as orthodox as orthodox and as reform as the most reforms. Therefore, the entire issue may be best discussed with the specific situations and specific personalities and not broad generalizations.

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May 2, 1977

In Reference to a Library Course

by Laurie Rosenstock

The course will study basic reference sources: indexes, bibliographical works, abstracts of journals and periodicals, and encyclopedias of particular subject areas. The subject is to be examined as well, so will methods of information retrieval such as microfilm.

Familiarity with these reference sources will facilitate the student's search for information. Once able to use cross-references, the student will discover sources that she would otherwise never have thought of.

Another problem in research, especially in the physical and social sciences, is the avoidance of outdated information. The student who is acquainted with the many abstracts and periodical indices that are available has at her disposal reports of the latest developments in her field.

The independent student, dilettante or scholar, delving into a new subject for the first time, will know how to go about finding the books she needs. Specialized encyclopedias and dictionaries can help her to understand the basic ideas in the subject, helping to remove the overwhelming, lost feeling.

In short, a study of Basic Bibliographic Methods may prove to be an excellent investment of your time.

The Torah Activities Committee announces that it has purchased an Encyclopedia Judaica for the Beth Midrash in 21D.

Thanks are extended to Mr. Lewis LAMI, Rabbi and Mrs. Barry Naunbaum, Mr. and Mrs. Jack Naunbaum, Mr. Leonard Saar, and Kobah Shearit Yisrael (the Spanish Portuguese Synagogue) for their generous donations which enabled the purchase of the volume.

Shabbat Shalom!

Rabbi Sholom Kasten

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Professional Women Topic of YAVNEH Seminar

by Polly Rosenfeld

The NYU Law School lounge was the site of the fourth of Yavneh's series of professional seminars this year. The topic for this seminar, held on April 17, was "Professional Women and the Jewish Family.

First, Mrs. Alfrede Nusback, an M.A., M.S.W., Ph.D. candidate at NYU spoke about a study she has conducted with Orthodox Jewish women who have professional careers as well as families. Mrs. Nusback is examining the conflicts which these women must deal with. Her research was done with well-educated, religious, married women who have children, professional husbands, foreign born partners, and who are between the ages of twenty-six and thirty-six. She found that the trend towards more women working in this country has affected Orthodoxy Jews. Women whose husbands encourage them to reach their full potential are especially prone to having a professional career and a family. Mrs. Nusback's study focused on women who were oriented and who do not work only to supplement their husband's income.

Examining the halachic view by working mothers, Mrs. Nusback's article in Tradition, Fall 1973, and the 1975 reply to this article written by Moshe Melamed, Mrs. Nusback seemed to agree that because women were exempted from Torah study, they are more apt to study secular subjects and a lot of talent is thereby wasted. With the Yeshiva movement, women have been given a new outlook on the attitudes of the Chasidic/Jewish woman.

Professional women face a conflict when they have children. Some women cope with the problem better than others. Or, conducting a fundraising dinner in a sense of guilt because of the high value Judaism places on a mother's role in raising her children properly.

However, times which the family together, such as Shabbat and Yom Tov, take on an added dimension when the mother is not normally home. Her husband's attitude is also extremely important to the success of the professional woman. Without his encouragement and cooperation, no woman can feel confident about her career.

Mrs. Nusback also pointed out that we do not know how these children raised mostly by someone other than their parents (because both parents are professionally will turn out. We should look at these changing values democratically until we can study the effect on the children.

In closing, Mrs. Nusback said that she feels that there is room for more Orthodox professional women.

Following her speech, members of the audience participated in one of three workshops on Family Planning, Durting and Marriage Ethics, or Marriage and Divorce as Contractual Agreements.

The gratification a woman feels in fulfilling roles (mother and career woman) outweighs the conflicts. The woman who is happy with her career will improve the quality of time she spends at work. She will be happier than the unhappy a woman who stays home with her family but yearns to have a career.

SCW-SC Alloc$ a Lot

by Alice Cohen

At the time when many people are suffering from the lethargy of spring fever, student council is still going strong. At the 12th meeting of this year, it was announced that $100 will be given to each class with which to begin the fall '77 semester. Council is also donating up to $1000 to various charities. Mrs. Paul Germer, head of programming at Brookdale Hall, was on hand to present the idea of a Shavout program at SCW.

Also discussed at the meeting was a petition requesting that Mrs. Sharon Schwartz, herself an alumn of Stern College, precept Prof. Isabel Berk in the fall. Mrs. Schwartz is on Sabbatical next year, and the fact the fake currency ads been used in the machines in the canteen was noted that if this action persists, the machines will have to be removed.

May 7 is designated as Sophomore Shabbat with special guest Dean Jablonsky. May 5 will be executive and Senate elections and May 12 is slated for class officers elections. Propective candidates must obtained signatures to be eligible for nomination. May 18 will be the induction dinner for next year's officers.

In Brief: The junior class will be hosting a fundraising dinner in memory of Rabbi Pinchas Bal, on April 28. Students are urged to attend the March for Solidarity on Sunday, May 1... May 7 is designated as Sophomore Sophomore Shabbat... Executive and Senate Elections... and the Calendar for the year is to be held on May 5, while class officers will be voted for on May 12. Propective candidates must obtained 20 signatures to be eligible for nomination. Induction Dinner for next year's officers is slated for May 18.

With Gratitude

I want to thank Gail Zaref, all of Student Council, Observer, TAC, Sally Reiss and the Speech Arts Forum, for a most memorable Shabbat.

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Celebrating Your Hazzanout with all the topplings... of an ice-cream social. Shown from left to right are SCWSC Treasurer Ariva Bridges, President Gail Zaref and Senator Class President Caroline Siem.

The Observer extends hearty congratulations to the recipients of "76-77. Typing Editor Shapiro Wein to J.D. Gross and to '74-75 Observer editor Judy Abell to Rabbi Gary Newman.

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