Irene Heskes, sociologist and director of the National Jewish Music Council, spoke on the music of Jewish composers at a large, enthusiastic audience. This was the third lecture of the Jewish Philanthropies series, coordinated by Dr. Morris Epstein. Mrs. Heskes pointed out how the music of Jewish composers is heard in Israel, using a tape recorder. She showed how this "wandering melody," as she called it, was also heard in our Spanish-PoLish tradition in the prayer for rain. The melody of Halkkis bears a striking resemblance to a melody in the Hebrew Union Hymnal, originally sung in the 18th century. The Halkkisk is a melody that has been part of Jewish tradition for hundreds of years. Modern Jewish folk music shows influence of classical in its joy, rhythm, and life. It is also influenced by the Near East, as can be seen in its modal quality. The evidence of the music is molded by the sounds of modern Hebrew. Mrs. Heskes pointed out how the music of Jewish composers distinguished between two streams of tradition in Jewish music. The Historical tradition is most conservative musically, very slowly influenced. (Continued on Page 3)

Jewish Hebrew Studies Offer Many Options; Berman Discusses Requirements, Further Study

Rabbi Saul J. Berman, Jewish Studies Chairman by Judy Atchison

On Wednesday, April 4, the specific requirements of the Jewish Studies Major and Hebrew Studies Major were defined by Rabbi Saul Berman, Judaic Studies Department Chairman.

The Jewish Studies Major must include twenty-four credits above the general requirements. These twenty-four credits must be taken in the following six courses of concentration: Hebrew Literature, Jewish History, Philosophy, Haggadah, Talmud, and Judaism and Jewish Life. Twenty of the twenty-four credits must be taken in the advanced level. Two specific areas of concentration are offered in the language for the major of these six courses. The practical distribution of these credits is:

- Four credits in each of the following Areas:
  - Hebrew Literature
  - Jewish History
  - Philosophy
  - Haggadah
  - Talmud
  - Judaism and Jewish Life

The major is open to students in the intermediate and advanced levels. The program requires that twenty-four credits above the general requirements be taken in the advanced level. At least twelve of the twenty-four credits must be taken in the advanced level. The areas of possible concentration of the study for the Jewish Studies Major are Language and Literature (Hebrew courses numbered under 70), Biblical (Hebrew courses over 70), Jewish History, Jewish Philosophy (courses numbered between 21 and 49), Judaism, and Jewish Law and Judaism (courses numbered over 50). Two specific areas of concentration are offered in the language for the major of these six courses.

The practical distribution of these credits is:

- Four credits in each of the following Areas:
  - Hebrew Literature
  - Jewish History
  - Philosophy
  - Haggadah
  - Talmud
  - Judaism and Jewish Life

This major is open to all students on the advanced level. The requirements for the two courses in Hebrew:

- Two years of high school Hebrew.
- One year of college Hebrew.
- Hebrew Grammar through 59.
- Hebrew Language through 99.

By entering Stern College, students have the option of choosing between two streams of tradition in Jewish music. The Historical tradition is most conservative musically, very slowly influenced. (Continued on Page 3)
The Shabbos Spirit

The Observer notes with astonishment the student apathy towards the weekly Shabbos meals that are provided at the school cafeteria. All too often the cafeteria has served the Shabbos meals that are required for graduation, thus causing a minimal financial deficit for the University. An increasingly popular means of yielding money is to cut back on the quantity of food served due to lack of cooperation, the religious nature of which makes it a problem of Stern College will be seriously diminished.

The cafeteria this semester has been the scene of a declarative on an average Shabbos. As an illustration of this condition, it was reported that on the Shabbos of March 10, only 12 girls had signed up for meals, while on the Shabbos of March 20 only 16 girls participated. When compared with the dozens of students to be found in each Shabbos in the dormitory, these statistics are staggeringly low.

Fortunately, one cannot complain about the cafeteria staff, which consistently served rather than dished out cafeteria style, nor about the reasonable price for this service. The fault, if there must be, must lie with the students themselves, largely, it must be admitted, it is not their fault to be setting in their actions a higher example of spiritlessness themselves.

It seems that special class or school Shabbatons at Stern are the most effective means of popularizing the cafeteria meals. At the same time, why were the senior class and Student Council Shabbatons last semester not all of their kind planned for this semester? Hopefully next term with the establishment of the Board of Student Union, there will be a scheduling of graduation requirements or have them taken in summer school. Now, I have no comments about the lack of requests for refund. It seems that the newly adopted schedule was released prematurely. The many scheduling problems students must now cope with attest to this.

It would appear that the cafeteria staff, although ready to fulfill the logistical needs of new scheduling plans, have more reason than those who still in the past would have been satisfied with the meals. Indeed, students generally prefer the cafeteria schedule to the proposed one for the upcoming year instead of eliminating conflicts, overscheduled days, and the need to attend "summer school" the new schedule will allow them to avoid these problems. Each student has spoken of the cafeteria meals as their only weekly escape from the realities of life. Awaiting their classes from 8:30 a.m. to 11 p.m. on Mondays, Tuesdays, Wednesdays, and 6 p.m. to 10 p.m. on Thursdays, they must eat at the cafeteria. As a result, they can spend their time on their own and independent activities rather than sitting in the cafeteria. The proposed schedule and the dangers of not having it changed make it more than just a luxury.

The Reviewing Stand

By Aline Fisch

The Jerusalem Post

April 1, 1973

A Call To Arms

By Anna Gittleman, Israeli Correspondent

Israel March 14. Recent Middle East history has been written itself full of disastrous events. According to the latest report in The Jerusalem Post, Israel has attacked the Jordanian Embassy in West Germany. In fact, it was reported that Cairo offered to mediate between parents and son. In regard to this, Kishor Lee strongly identifies with his Chassidic culture, yet drifts into the outside world because he can develop his talent. Even so, he cannot make a clean break with his past, retaining his Chassidic dress and keeping a beard in his neighborhood. His activism here is mystifying and is never examined. Exactly what are his inspirations, his Chassidim? There seems to be a lack of firm standards or rules that govern the Chassidim in foreign countries, as does the movement itself. In fact, in The Jerusalem Post, the issue was whether Kishor Lee was in danger. In my Name in Ashkenaz, I feel a profound sense of identification with Kishor Lee's viewpoint. The conflict is between the old and the new. This conflict is not only a cultural one.
Lillian Hellman’s “Children’s Hour” Falls Short Of Expectations

by Deborah Kamrows

May 4, 1973

In the mode of a week filled with the mundane chores such as meetings that it was called a “redit” to be presented with Lillian Hellman’s “The Children’s Hour” by the Shona College Speech Arts Council. That much thought and effort was expended was obvious down to the smallest detail of the program. But in spite of all the work, the result was not always as it was probably anticipated by the cast. In other words, the play just didn’t seem to come off. Too much shouting and at times hysteria tended to weaken the intent and run the subtlety that should have been evident. Of especial dismay was the “love scene” in Act II between Dr. Joseph Cardin, played by Faith Olson, and most of the staff of the White House Press Secretariat. Whereas the majority of the scenes were well written and acted, the scene between Dr. Joseph Cardin, played by Faith Olson, and most of the staff of the White House Press Secretariat was a certain soft naturalness which was saved by Chana Butler, played by Faith Olson. As for the order of her coplayers to follow the scene, most of the scenes were well written and acted. Thus, it was saved by Chana Butler, played by Faith Olson. The audience was bewitched so completely mesmerizing and the Martha shot herself thus ending the scenes.

The Sephardic Jewish community had achieved the honors of Moses D. Greenberg and Dr. Ervin Cassin at the Sephardic Heritage Convocation and Dinner on April 11 at the Plaza Hotel Yeshiva University President, Dr. Samuel Belkin, conferred the honorary degrees of Doctor of Human Letters and Doctor of Law respectively.

Moses D. Greenberg, President of the World Sephardic Federation, also serves as President of the Jewish Community of Geneva, Switzerland. He was the recipient of the honorary degree in recognition of his efforts to bring aid to Jews in Turkey, Iran, and the Sudan realization of their dream of aliyah as well as contributing substantially to the general United Jewish Appeal. The Nobel Peace Prize Winner Dr. Elie Wiesel, has left his mark on Sephardic Jewish life in his various capacities, including Director of the Sephardic Federation for the last several years. Dr. Wiesel was a guest at the Sephardic Heritage Convocation and Dinner on April 11 at the Plaza Hotel Yeshiva University.

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The News In Brief

Greenberg Highlights Assembly
On Sunday, April 30th, twentieth-anniversary of Nissani, Yeshiva University sponsored a Holocaust Memorial Day Observation. The guest speaker was Professor Greenberg, Chairman of the Department of Jewish Studies at City College of New York. Professor Greenberg noted that despite all the Jews have gone through, they have still maintained their identity.

Tzedakah Drive- Aids 11 Charities
(Continued from Page 3)
Stern College. The funds have been divided so that half are designated for Bruriah High School in Elizabeth, N.J., from which she graduated, while the remaining half are intended for the purchase of student dorm counselors and dorm regulations will remain virtually the same.

Potok's Pretension's Weaken Impact Of "Asher Lev"
(Continued From Page 2)
One of appearances, which weaken the plot and lessen its importance.

The conflict between parents and concerns. Asher Lev, by pursuing art, has disappointed his father, a professor who works behind the scenes to free Soviet Jews. Asher Lev is caught between his demands, severe father and his long suffering mother. His mother has been suffering silently for over his brother's death when Asher Lev was a child—but is that enough to justify her stubbornly clinging to life for the next twenty years? Much is made of her supposed "crucifixion," and she is the subject of much dramatic praise. However, as a person, she is left unexplained and vitally unimportant. She is a symbol of suffering, but in his suffering, he becomes more conscious. Because the reader is never satisfactorily explained, descriptions of her suffering seem, rather than empathy, a tired interrogation.

The same seems to be the portrayal of Asher Lev himself. In clear, is that he is a great talent, and the description of his preoccupation with artistic output is not that great. However, as a person he is a shadow, a rough sketch drawn in charcoal strokes. It is almost as if the mother stood in awe of his character, and not to make him flash and

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Observe
Half A Million Will Salute Israel
At Her 25th Anniversary Parade June 10

The Greater New York Conference on Soviet Jewry is organizing a march down New York's Fifth Avenue on May 6, which has been designated "Solidarity Sunday." The general public has been asked to assemble at 7th Street and Fifth Avenue at noon for the march to the U.N.'s Dag Hammarskjold Plaza. The march is being held as a sign of solidarity for the three million Jews now living in Russia.

Yom Haatzmaut At SCW-YU
A Yom Haatzmaut celebration will take place at Stern and Yeshiva University on Sunday, May 6 and Monday, May 7. On Sunday night the festivities will be at Stern. The movie Lapos will be shown, and a brief will entertain. An all-day celebration will take place on Monday at Yeshiva College.

The Ninth Annual Salute to Israel Parade, up New York City's Fifth Avenue, will be a gala celebration of Israel's 25th Anniversary on Sunday, June 10, 1973. More than half a million spectators and over 75,000 youthful marchers in paying tribute to the Jewish State in the year's Parade theme highlights their excitement about Israel's 25th years. The "Promise-The Future." Participants will be drawn from more than 500 schools and Jewish youth organizations in the New York, New Jersey and Connecticut area.

A project of the American Zinman Youth Foundations, the Salute to Israel Parade has become a new tradition. It serves as a focal point drawing thousands of youngsters into the celebration of the newest Jewish festival: Yom Haatzmaut-Israel Independence Day.

As the Salute to Israel Parade has grown into an annual celebration, youth groups, Hebrew and Sunday school classes as well as local community centers launch Parade preparations months in advance. The group's theme forms the springboard of all its Parade preparations—from picking out songs to making and designing costumes and props, or even a float. But, moreover, the choosing and developing of a theme itself serves as a launching pad for an worthwhile educational program. A theme generally grows out of a study of some aspect of Jewish tradition, history or modern Israel. For example, a study of the story of Joseph and the Pharaoh might spur a group to prepare a presentation of one of Joseph's dreams, or a discussion of Moses might inspire a portrayal of the Jews' final stand against the Egyptians.

A theme has been chosen, the thrill of activities begins building costumes, props and banners, rehearsing Israeli songs or reinterpreting the work of art. In the wind, wearing colorful costumes and carrying, striking groups, the youngsters set out to make up

Toby Rosenberg
Chairman

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