



The Observer

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WCJ Meets; Four From Stern Discourse

by Ashira Rapoport

The World Congress of Jewish Studies met in Jerusalem this past summer from August 13th-21st. The Congress is an independent organization supported by the institutions of higher Jewish learning and by other groups involved in related areas of Jewish studies. Its major emphasis is to coordinate and promote Jewish scholarship through publications.

Dean David Mirsky, Dr. Shlomo Eidelberg, Dr. Morris Epstein, and Dr. Noah Rosenbloom were chosen to share their dissertations with the other delegates. Dean Mirsky's thesis was entitled "The Jew as a Social Being in British Literature." The point of his thesis was that the Jew has served as a convenient literary symbol throughout literature. In early periods, the Jew was portrayed as avaricious, crude, and alien. With the approach of the modern period, Dean Mirsky suggested that the old traditional symbols have been

Eidelberg dealt with Zerach's attitude toward Spain's king and bishop. He also explored new aspects of 14th century Jewish life. Dr. Morris Epstein, chairman of Stern's English department, presented a dissertation entitled "New Light on the Ten Lost Tribes." It examined classical theories on the survival of the Ten Lost Tribes, which disappeared after the destruction of the first Temple.

Dr. Noah Rosenbloom of the Hebrew studies department presented a paper on "Reform and Traditional Judaism as Reflected in the Works of Moses Mendelssohn of Hamburg" (who is not to be confused with Mendelssohn of Dessau). Mendelssohn wrote of the plight of the moderate Maskilim in the 19th century Germany, a group of traditionally observant Jews torn between the extremes of ultra-Orthodoxy and Reform Judaism.



Left to Right: Profs. Epstein, Eidelberg, Mirsky and Rosenbloom.

reshaped to serve modern purposes. For example, when society is unhappy with newcomers such as the "nouveau riche", the Jew becomes the symbol of this newcomer to society. Hence the Jew becomes the negative social symbol.

Dr. Shlomo Eidelberg, Professor of Jewish history at Stern College, received a grant from the Council of Learned Societies of the U.S. to go to Israel for the convention. His paper, titled "Menachem Ben Aharon Ben Zerach," examined the work of that scholar and Posaik of the 14th century Spain. Dr.

Throughout the country and around the world Simchat Torah observances in unity with Soviet Jews will be held on Sunday, October 14th (during Chol HaMoed).

Last Year, for the first time in a decade, the gatherings of Jews outside the main synagogue in Moscow, Leningrad and elsewhere were disrupted. To commemorate this event, an area-wide program will be held in City Hall Park, Park Row and Broadway, beginning at noon.

Senate To Reconvene; Will Discuss Urgent Issues

Among other proposals are the formation of a committee to restudy the issue of auditing procedures; the creation of an introductory science course with labs for non-science majors to satisfy the science requirement. Also intended is the formation of a sub-committee to investigate the possibility and legality according to New York State requirements of a graduate option parallel to the existing professional option as passed by the Faculty Assembly at its meeting on January 10, 1973.

The proposed alteration in the foreign language requirement would have students placed in language 01-02 fulfill the requirement by completing levels 01-02 and 1-2, those placed in language 1-2 would complete levels

1-2 and 3-4, and those placed in language 3-4 would complete that course.

Among the topics recommended for action by this year's Senate are the involvement of students in the preparation of the final examination schedule; the assignment of class rank to all students at the end of each academic year by the Office of the Registrar and the notation of this rank on the student's official transcript; and the introduction of an inter-disciplinary seminar course (one semester duration with no prerequisite) concerning drugs, tobacco and alcohol to be taught in sequence or simultaneously by members of the science, sociology, psychology and religious studies department.

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Beit Midrash L'Bnot: Intensive Learning L'Shma

by Raina Urbaltis

Recently there has been a demand on the part of young orthodox women for an institution that will offer an intensive study program in Halachah and Talmud. In response to the Jewish community's needs, an institution has been established where Jewish women will have the opportunity to study Chumash, Halachah, and Gemara in depth.

Beit Midrash L'Bnot is an independent institution, aided by funds of Stern's Student Council, open to all women who are sincerely interested in learning. The sessions will be held three nights a week in the Stern College Library from 7:30-10:30. A choice of three different study plans will be offered.

Plan A is the full program which will meet all three nights. Monday will be entirely devoted to learning with a Chevrusa (every student will be expected to choose a Chevrusa) in preparation for Wednesday's night Shiur. The Beit Midrash will be supervised by Yeshiva University Kollel students to assist girls in the library with any difficulties and to answer questions pertaining to the material being studied. Tuesday night a shiur will be given in Chumash by Rav Yaakov Steinhorn. Rabbi Steinhorn received Semicha from Yeshiva University. He was an acting rabbi in Oakland, California, Denver Colorado, and most recently in Montreal, Canada. He presently leads the students activities of UJA. For the first hour each



Kollel Committee enumerates plans to Stern Students.

student will prepare for the Shiur with her Chevrusa. During the remaining time, Rabbi Steinhorn will give Shiur. The theme of the entire program is halachic authority. The Chumash Shiur will deal with this by studying three Torah personalities; Moses as a Religio-Political leader, Yoseph as a political leader, and Aharon as a religious leader. Wednesday night will further develop the theme by exploring the concept of "Minhag", Gemara as well as other halachic texts will be used. Rabbi Saul Berman, the head of the Jewish Studies Department at Stern College will be giving this Shiur.

Plan B will meet on Tuesday nights and Plan C will meet Monday and Wednesday. In addition to the three plans available,

girls of any level or background are invited to come learn any Sefer of their choice in the Beit Midrash on Monday nights. Aid from the Kollel students will be available for all. A minimal fee will be charged for each plan in order to cover administrative costs.

The Beit Midrash L'Bnot is primarily designed for women who have had a strong background in Judaic studies. Consequently it will be conducted on an advanced level. One does not need to have had previous background in Gemara, nor does one need to be fluent in Hebrew since Shiurim will be given in English. However the students are all expected to be familiar with all able to handle basic texts such as Chumash with the M'forshim and Sefer Mishnah Torah.

The success of Beit Midrash (continued on page 4)

Techiya Aids Russian Religious Revival

by Judy Atshul

Russian Jews emigrating to Israel are confronted with a series of social anomalies, which pose a threat to their resettlement. Coming from an atheistic country, they are ignorant concerning religious Jews of today. Techiya is an apolitical organization whose aim is to show Russian Olim that Orthodoxy is a positive, beautiful way of life. Chana Butler, Mindy Ganz, Yehudis Haas, Nomi Poplak, Debbie Sternberg, and Karen

Taylor were among the participants in Techiya's summer program. During the short period of two months, they attempted to bring a taste of Yiddishkeit to the new Olim.

In Haifa, Jerusalem, and Natanya, they visited neighborhoods of Olim, knocked on doors and tried to be of help. They organized a religious ulpan, a summer camp, and they set up public activities such as a Kumsitz and Melava Malka, to enable the

Olim to participate in a religious experience.

In addition to their religious ignorance, many Olim were unfamiliar with the basics of Israeli life. Yehudis met a new Olim who would go into a store, pick out a few items, and hand the storekeeper money hoping that he was honest. Yehudis tried to teach this Russian Jew some basic Hebrew words.

The new immigrants are not aware of all the services and privileges (Z'chuyot) that are available to them. Some are dissatisfied, but if they find work they feel more independent and happy. However, this is an Allyah of professionals in a land that has more scientists than needed. For many of the older professionals, there is no market for their skills, and it is difficult for them to learn a new trade. Even those skilled workers for whom there is marketing learn that technology in Russia is less advanced, and they have to be retrained.

Yet, some Olim retain a positive attitude, despite the problems. Chana met an engineer who lost his job in Russia at the age of 37 and went to learn in the Yeshiva in Moscow. At his arrival, he said he was willing to go anywhere there was work available.

(Continued on Page 4)



Children of Russian Olim learn from the Techiya volunteers.

News Briefs

Alumni — The SCW Alumnae College Program will be continued this year as a result of the enthusiasm exhibited by the former students. The purpose of this program is to permit former students of Stern College to enroll in current courses offered at the college. Among the many new courses introduced since 1969 are those in the Social Sciences, Philosophy, and Judaic Studies. The cost of the courses is as follows: Auditors - \$25.00 registration fee. Credit Students - \$75.00 per credit; \$25.00 registration fee. Registration for the fall semester ends September 24, 1973. Time schedules are available in the Office of the Registrar.

Freshmen — Elections for the freshman class officers and freshman Senator will be held in September 24. The deadline to sign up for any office is Friday, September 21.

Grad. School — Many graduate and professional schools require transcripts of scores on certain national examinations as a prerequisite for admission. The following is a pertinent list for Sabbath observers:

BUSINESS - The tests for admission to graduate school will be given on the following Mondays: November 5, 1973; January 28, April 1, and July 15, 1974. The test center number for Yeshiva University is 3609. Application blanks for this test may be obtained from the Educational Testing Service, Box 966, Princeton, New Jersey 08540.

TEACHING - The National Teaching examinations will be given on the following Mondays: November 12, 1973; January 28, April 8, and July 22, 1974. The test center number for Yeshiva University is 3695. Applications are to be secured from the Educational Testing Service, Box 922, as above.

LAW - The Law School Admissions Test will be given on the following Mondays: October 22, December 17, 1973; February 11, April 22 and July 29, 1974. The test center number for Yeshiva University is 3650. Applications may be secured at the above address, Box 944.

MEDICINE - The Medical College Admissions Test will be given on the following Sundays: September 30, 1973; May 5, and September 29, 1974. Applications for this exam may be secured from Dr. Saul Wischnitzer, Room 485, Riets Hall, Main Center, or from the American College Testing Program, P.O. Box 414, Iowa City, Iowa 52240.

Before returning the application form, secure a copy of form M45 in the Office of the Registrar certifying that your religion does not permit you to take a test on Saturday.

DENTISTRY - The Dental Aptitude Test will be given on Sunday, October 14, 1973; and on the following Mondays: January 14, and April 22, 1974. Applications for this exam may be obtained from the Division of Educational Measurements, American Dental Association, 211 East Chicago Avenue, Chicago, Illinois 60611.

SAT — Dr. Michael Hecht, pre-law adviser, has announced that a practice law school admissions exam will be given on Sunday, September 23, at 12:00 P.M. The first test in the Arco LSA7 book will be taken under test conditions, followed by a discussion of the questions.

Library — Professor Peretz Tishby, director of libraries of Yeshiva University, has announced the appointment of Mrs. Edith Lubetski as librarian of the University's Midtown Center. Mrs. Lubetski, who has been with the University since 1965, received a B.A. from Brooklyn College and an M.A. in Jewish History from Bernard Revel Graduate School. In 1970 he compiled Writings on Jewish History: An Annotated Bibliography, published by the American Jewish Congress. Mrs. Lubetski is listed in Who's Who in Library Service.

New Program — Fifty high school seniors are attending classes at Stern this year. These girls from Yeshivot Central Manhattan and Central Brooklyn are participating in a special experimental program which will give them both high school and college credit. They must attend courses in English composition, speech, and American and Jewish history. Hopefully they will return to Stern next fall as full-fledged college students and will then receive credit for the courses they have completed.

The Administration has stressed that if anyone feels that she has been closed out of a course because of the high school students, she should inform the Dean's office. This new program is certainly not meant to displace any full-time Stern student from a desired course.

Chag S'mayach

The administration has unfairly decided to close the dormitory for the duration of the Yom Tovim, October 5-22. This puts all out of town students in the position of either going home, after having been at school only a month, or finding someone hospitable enough to board them for over two weeks. Many girls cannot afford to make the trip home, so they must seek home hospitality.

It is very disturbing to have to spend the Yom Tovim in a strange person's home. While many girls get homesick they also worry that they are too much of an imposition on their host. Even between Yom Kippur and Succot, the girls are forced to remain with their hosts.

Stern College can alleviate this embarrassing situation by adopting the same policy as Yeshiva College and leaving the dormitory open. This would allow girls to have a home base for the two weeks. They would not have to worry about finding a long-term host or being rootless for two weeks.

If the dorm would remain open, it would make the Yom Tovim more comfortable and pleasant for many girls.

Priorities

The Editorial Board of the Observer found it shocking that Stern's administration registered the new high school senior girls from Yeshivot Central Manhattan and

Central Brooklyn for required courses before the Stern freshmen were permitted to register. As a result of this mistake, several freshmen were closed-out of their necessary courses. We acknowledge the administration's cooperation in rectifying their error by opening new sections of the necessary courses. However, this is no way of assurance that a similar incident will not occur in the future.

The Editorial Board considers this incident indicative of the administration's usual treatment of the Stern student. Strangely enough, the administration neglects to consult its students on matters which will greatly effect them. Hence, the students have no immediate means of protecting their interests.

The Editorial Board requests that the administration discuss with the Student Council all future plans that will affect the students themselves. The students have the right to participate in all matters affecting their education.

—Letter—

An open letter to all students:

Many faculty members have found that their names have been used for references without their prior approval. Though tolerable in some situations, it is in general most discourteous. Further, faculty members caught unprepared for references from employers or institutions may refuse to give any or give negative ones. It is, therefore, incumbent on anyone seeking a name for reference to request permission to use said name.

A Faculty Member

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World-Wide

Jewish News

Rome - Arab Guerillas rented 2 Soviet made Ground-To-Air missiles - apparently to be used for sabotage of an El-Al airplane. This was made public by Italian securitymen who aborted the attempt before it was ever carried out. The Italian government did not condemn the action of the Guerillas. In Israel, speaking at the meeting of the Israeli cabinet, Foreign Minister Abba Eban announced that he advised Israeli representatives located in capitals abroad the world to request of the governments the condemnation of Italy's neutrality on the issue.

Israel - In the first 7 months of 1973, 18,000 Jews arrived in Israel. An approximated 30,000 will have arrived in Israel by the end of the year. Golda Meir has warned American and Jewish communities that without financial support Israel will have problems absorbing all the new immigrants.

S.S.S.J. reports that 11 of the 12 "Sifrei Torah" in the Leningrad synagogue have been stolen and the twelfth desecrated. The "Aron Hakodesh" was also vandalized. It is reported also by S.S.S.J. that 24 year old astrophysicist activist Eugeny Leuch was kidnapped from a Moscow street May 16th to a Siberian Army Post 300 miles north of the Arctic Circle. He was admitted to the hospital army base, but was denied care for his broken health.

Cairo - Three Arab heads of state have been participating in conferences aimed at ending Jordan's isolation within the Arab world. The three heads of State, King Hussein of Jordan, Presidents Anwar el-Sadat of Egypt and Hafez al-Assad of Syria, also discussed the possibility of reopening the Eastern Front (consisting of Jordanian, Syrian and Iraqi forces) against Israel. The front has been closed since the Arab Guerillas were chased out in 1971.

— EDITORIALS —

Body and Soul

The official dress code of Stern College as adopted in the Spring of 1972 states as follows: Stern College for women is a pluralistic community in a Halachic and sociological sense. Its faculty as well as its student body are committed to different Halachic 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 Halacha and offense to the religious sensitivities of members of our community.

The dress code outlined below as to proper dress within the academic center (the school building) is guided by the following two principles. Firstly, the Halachic requirement of modesty in dress is not only a factor in shaping the religious personality, but is also a means of creating the religious environment necessary for the total learning experience. Secondly, the Halachic prohibition against the wearing of men's garb by women may be evaluated in the perspective of accepted mores of dress.

In 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. (The Editorial Board interprets this to mean jeans.)
4. Not wear pyjamas on the first floor of the dormitory.

Moreover, since part of the positive educational experience at our institution is the variety of interpretation and expression within the structure of Halacha, the students have expressed their willingness to adhere to the individual preferences of their instructors with regard to dress.

A member in good standing of any society or organization is entitled to the privileges awarded by that group and is in turn responsible for abiding by its laws. The laws pertaining to modesty in dress as outlined above are intended to be an integral part of life in the Stern College community. As members of this community, we all have the responsibility to follow them.

The Editorial Board of the Observer urges all students who have elected to take advantage of the unique religious opportunities at this school to remember the responsibilities entailed in their choice.

The Editor-in-Chief and the Governing Board of The Observer wish a hearty "Mazel Tov" to former Business Manager Chani Haberkorn '74 on her engagement to Barry Reichman '71.

WELCOME FRESHMEN!

Rav Kook's 'In The Light Of Repentance'

Rabbi Kook was descended on his father's side from a long line of *Mithnagdim* and great Talmudic scholars. On the other hand, his maternal ancestors were devoted adherents of the teachings of *Chabad Chassiduth*. Undoubtedly, the intellectual formulations of Jewish mysticism provided by *Chabad Chassiduth* exerted great influence upon him as a child.

REPENTANCE: Natural, Faithful, and Intellectual

Repentance may be divided into three categories: Natural, Faithful, and Intellectual.

Natural repentance possesses physical and spiritual aspects.

Bodily repentance encompasses all transgressions against the laws of nature, as well as against ethic and Torah, which are united with the laws of nature. The result of all evil conduct is sickness and pain, and individual man as well as collective man suffers greatly from this. After the matter has become clarified unto man, namely that he himself, by means of his evil conduct, is guilty of the entire weakening of life-strength which has befallen him he consequently concerns himself with the rectification of the situation, to return to the laws of life, to heed the laws of nature, ethic and Torah, so that he may return and live and so that life may be restored to him in all its vigor. Medicine actually preoccupies itself a great deal with this matter, but apparently this great field of endeavor has not been brought to completion. As yet there has not been found the proper solution to all the problems of bodily restoration; medical science has not yet learned to what extent there is within the realm of life, the possibility of restoring all that has been lost as a result of the sins which have weakened the body and its powers. Apparently, this area of repentance is dependent upon and strongly connected to the other parts of spiritual repentance — natural, faithful, and intellectual.

More inward is the natural repentance of soul and spirit. It is that which is called "the ethic of the inner organs." It

change for the good. This comes about by means of a manifestation from an inner spiritual quality by means of a great soulful influence whose paths are worthy of scrutinizing in the depths of their concealment.

As for the gradual repentant, no flash has gleamed within him to transform from the depth of evil to virtue. Rather he feels that he must go forward and improve the paths and ways of his life, his will, and manner of thought. In this way, he advances and gradually acquires for himself paths of uprightness.

PARTICULAR and GENERAL REPENTANCE

There is repentance corresponding to a specific sin as well as to many sins. Man places his sin "before his face," and is remorseful for it. He is also pained because of his having been caught in the snare of sin. His soul climbs and ascends till he is completely freed of bondage to sin. He

Translated by Rabbi Alter Metzger

senses within himself the sacred freedom, so pleasant to his weary soul, and is progressively cured. And the radiant lights of the sun of mercy, transcendental mercy, cast their rays upon him and he becomes joyful; becomes filled with inner pleasure and delight though simultaneously enduring a broken heart as well as a humbled and contrite soul — for he senses within himself that this very feeling, appropriate to him according to his present state, increases his inner spiritual pleasure and aids him toward true perfection. He constantly senses that he is coming ever closer to the source of life, to the Living G-d from Whom he was but a short while ago so remote....

Of another kind again is the elemental, general repentance. This comes to one who, though no specific sin or sins of the past come to his mind, in general senses within himself that he is greatly pained, that he is filled with iniquity, and that the light of G-d does not illumine upon him. There is no "willing spirit" within him, his heart is calloused; his soul's qualities and characteristics do not proceed along the straight and desired way, conducive to fulfillment of life appropriate unto a pure soul; his conceptions are coarse and his emotions are a confusion of darkness and lust which causes him spiritual revulsion. He is ashamed of himself and he is aware that G-d is not within him, and this is his greatest anguish, his most frightful sin. He is embittered of himself and finds no escape from the snare of his pursuers, which has no specific nature, but he is as one taken completely captive. From amidst this spiritual bitterness, repentance emerges as healing by means of a skillful physician. The sensing of repentance and a profound knowledge thereof — of its great affinity to the depth of the soul, to the mysteries of nature and all inner recesses of Torah faith and tradition — repentance with its full strength comes and streams into the soul. Intensive faith in the healing, and in the all embracing renaissance which repentance extends to all that cleave to it shall cause a spirit of "favor and grace" to pass over him:

As one whom his mother comforteth,
So will I comfort Isaiah 66:13)

He feels with the advance of each day to be in greater harmony with the general upper repentance. This feeling becomes more assured; clarified to a greater extent; increasingly illumined by the light of intellect, and increasingly elucidated in accordance with the laws of the Torah. His face beams, the visage of wrath passes, the light of acceptance casts its brightness, he abounds with strength, his eyes are filled with sacred light, his heart is immersed in "streams of pleasure," sanctity and purity hover above him. His spirit is filled with infinite love, his soul thirsts for G-d and his soul is satiated "as with marrow and fatness" from this very longing.

The spirit of holiness reverberates about him like a bell and he is informed that all of his transgressions are effaced, those known to him as well as those of which he is unaware, for he is created anew as a new creature, for the entire world and all worlds are renewed with him, all things sing praise to G-d; G-dly gladness pervades all creation. Great is the power of repentance for it brings healing to the world and even if one individual repents, both he and the entire world are forgiven."

It is the nature of repentance to give unto man peace and seriousness of mind simultaneously. Man is consoled with even the slightest thought of repentance, within one small point of its great light there rests already the lofty and exalted happiness of an entire universe. At the same time, it constantly places before the eyes of his spirit the obligations of fulfillment which save him from arrogance and cast upon him a sweet light, giving great and constant value to his life....

Baal Ha Tanya

I hereby perceive the iniquities standing as a barrier before the clear G-dly light which radiates with great radiance upon every soul and the iniquities cast darkness and gloom upon the soul. Actually, even the slightest thought of repentance effects great salvation. However, the soul can come unto complete redemption only by means of bringing to actuality the repentance which is potential within it. Nevertheless, since the thought is bound with sanctity and with the desire for repentance, there is nothing to fear. Most assuredly, G-d, blessed be He, will provide all the ways whereby perfect repentance, which illumines all the dark realms with the light of its life, can be achieved....

There must be pondering with great depth upon faith in repentance and there must be assurance that even with the slightest thought of repentance there is great rectification of self and the world. It is inevitable that after every slight thought of repentance, man shall be more happy and content with his soul than he was at the onset. This is even more so when the slight thought has already come unto man's acceptance of repentance, and the thought is joined with Torah wisdom and fear of Heaven....

The currents of individual and general repentance are sweeping forward. They are comparable to the waves of flames upon the surface of the sun which, in infinite battle leap forth and ascend. They give life to a multitude of worlds and to creations beyond number. No power can encompass the great multitude of varying colors which emanate from this great sun, the sun of repentance that illumines unto all worlds. This cannot be done because of their rapid flowing and great profusion; because of their wondrous speed; because they themselves come from the source of life wherein even time is only one of many concentrated forms. The individual and collective soul of the universe and the infinite, cries out as an awesome lion in its pangs of suffering for complete rectification, for the ideal existence, and we sense the pains and they cleanse us, as the salt which sweetens meat, they sweeten all our embitterment. It is impossible to express in words this thought which is as the vastness of the heavens. We unite unities, we meditate upon the names of G-d: A dot — new heavens and earth in their entirety are concealed therein, a letter — and worlds are revealed, words — and tens of thousands of infinite worlds and multitudes of creations, tranquil and rejoicing, abounding with the gladness of the Almighty, abounding with Peace and



is the nature of the human soul to proceed upon an upright way. When a person strays from this way, and has fallen because of sin, if his soul is not as of yet completely corrupted, then this sense of uprightness pains his heart and causes him to waste away from great anguish, and he hastens to return so as to adjust that which is perverted until he senses that his sin is erased....

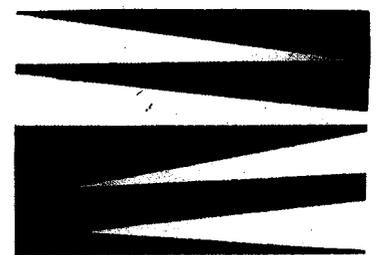
Consequent upon natural repentance, there occurs faithful repentance, with its source in tradition and doctrine, which concern themselves greatly with repentance. The Torah assures forgiveness to those that return from transgression. The sins of the individual and of the community are erased by means of repentance. In general, the entire significance of the Torah remonstrance is based upon faithful repentance. In its depths there are details beyond inquiry, and even their basic principles require extensive clarification and much exploration.

Intellectual repentance can be achieved after natural and faithful repentance have been undergone. It is ascent to the highest level. Bodily pain or spiritual anguish, the influence of heritage and tradition whether through fear of punishment or from the effect of law and stature — none of these in themselves causes intellectual repentance. It is caused by a clear awareness that emerges from a complete perceiving of life and the world — an awareness which has ascended to its level after the natural and faithful tasks have effectively exerted their impressions.

Embracing the preceding stages, intellectual repentance is pervaded with infinite happiness. It transforms all sinful acts into acts of merit. From all errors, it derives lofty teachings and from all degradations, glorious exaltation. This is the repentance toward which the eyes of all are uplifted and which inevitably must occur and ultimately shall occur.

SUDDEN and GRADUAL REPENTANCE

Sudden repentance occurs from a spiritual flash entering the soul. All at once the individual recognizes the evil and ugliness of sin and is transformed into another person. He already feels within his heart a complete



Truth. And the soul proceeds and is rectified.

By means of repentance all things return to G-dliness; by means of the existence of repentance's power, which prevails in all the worlds, all things return and are united with the perfect G-dly existence — by means of the conceptions of repentance, its attitudes and emotions all thoughts, conceptions and attitudes and wills are transformed and return to be established in the essence of their character in a content of G-dly sanctity.

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After Exodus

By Karen Taylor



Problems of Russian Olim

The struggles of Soviet Jews to reach Israel are well known, but the question of what happens to them after they arrive is seldom reported in the world press. Scattered statistics, of which their validity may be questioned, occasionally appear dealing with dissatisfied Russian immigrants.

Russian Jews now living in Israel are not as homogeneous a group as we might imagine. Even among a small group of immigrants who arrived in Israel between twelve and eighteen months ago, opinions about their new homes were as diverse as their backgrounds. The Russian Jews ranged from those who were strongly religious, those who were slightly traditional, all the way to what might be termed atheistic nationalism. The Zionist spirit of some had worn thin; others had retained a love for Israel as fierce as the day they first stepped off the plane at Lod and kissed the ground.

There was a family of Georgians, three of whose members had been forced to pay the academic tax. They ate from a tiny table. Their living room was bare. They could not find work in their professional fields of training. The husband, a former math professor, helped lead a day camp this summer. He was struck by the contrast between the frivolousness of the young Israelis and the firm Russian discipline to which he was accustomed.

Distrust of the government is widespread and many voice the opinion that the Memshalah might be disrupting families intentionally. This also was suspected in the case of the large Moroccan Aliyah of the 50's. For example, empty apartments exist in the Russian-Moroccan settlement, Azorim, which is outside of Netanya, yet the twenty-four year old son of a religious Russian family was given an apartment in Nazareth. Consequently he can see his family only once a week on Shabbat.

Many Olim appear to have heard the often quoted Israeli government figures of \$36,000 for the settlement of one Russian family, and they express little disbelief that money collected for this express purpose is actually benefiting them directly or indirectly. Most seem to feel that the funds perhaps are being funneled into defense without public

knowledge. Their suspicions become very understandable in view of the fact that the Olim in Azorim must somehow pay 100,000 I.L. (about \$25,000) over a period of fifteen years for a mere two-bedroom apartment, out of a yearly salary for the average factory worker of 5,000 I.L. Added to the housing problem is the government's confused handling of job placement.

Feelings of resentment toward the government also are elicited by the intense party politics which are prevalent in Israel. One may see that with elections approaching, the Russian Olim are being used as pawns. Each political party is producing staggering amount of specially-prepared Russian campaign literature accompanied by travelling Russian speakers.

The government has perhaps been most successful in promoting among the Russian Olim the secular Mamlahti as opposed to the religious Mamtahti Dati school system. In fact, most Russians are unfamiliar with the concept of a parochial school since

Russia issued 31,700 Exit Visas in 1972.

As of June 1973, more than 100,000 are still awaiting exit visas. During the period from January through August, 1973, approximately 19,252 Russian Jews emigrated to Israel.

An uncertain number (once estimated at 20% left Israel for return to Russia) they came from an atheistic state, and the Israel government does nothing to enlighten them. In addition, the Mapai party sends officials to Vienna early, with the ostensible aim of saving the Russians the bother of registering their children in schools upon arrival in Israel. This means that the students are registered in secular schools before their parents even learn about the available alternative. Many Russians, after over a year in Azorim, are still either unaware of the difference in the quantity of Torah content in the two school systems (they are impressed that even these so-called secular schools teach some Torah) or they have absorbed the notion that the religious schools are too difficult or have deficient academic standards.

While both school systems are prohibited by law from trying to recruit pupils, a Russian-speaking teacher at the secular school in the area goes from house to house each year to attract new students. Strangely enough, the local religious school cannot build a truly firm atmosphere because non-religious students have been sent there by parents who didn't know the difference, while many children from religious homes are sent to secular schools for the same reason.

In conclusion, relations between the government and the Russian Olim, already soured due to the tangled web of bureaucratic deception and resultant distrust do not appear to be improving. (Next Issue: Russian Relations with the Rest of the Community)

Senate Reconvenes

(continued from page 1)

Representing the administration on this year's Senate will be Dean Mirsky, Mrs. Reich, Mrs. Silver and one alumna. The Faculty Senators will be Mrs. Schram (chairman), Dr. Rosoff, Dr. Perlman, 'bbi Berman, Dr. Silver, plus one more Student senators will be seniors Frayda Waltuch (secretary) and Tammy Fredman, juniors Mindy Ganz and Susan Metzger, sophomore Sharon Krug, and a freshman yet to be elected. Serving on the Agenda Committee are Mrs. Schram, Dr. Silver, Frayda Waltuch and Mindy Ganz.

All students are urged to air any grievances they may have to their representatives. The meetings, which are held Wednesday during Club Hour are open to any student wishing to attend.

Mitzvat Mezuzah At Our Door

On Tuesday, October 2 at 7:30 P.M. in the Orange Lounge, the Stern College Torah Activities Committee (TAC) will inaugurate its new year of activities by inviting all Stern students, and dormitory residents in particular, to participate in the mitzvah of Mezuzah. An interesting and in formative program has been planned, including a visit from a Sofer and an opportunity to see him write a K'fat (par. chment); Shuirim on the hashkafa and

Techiya And Olim

(continued from page 1)

The most important responsibility of the volunteers was to serve as an example of living Judaism and to let the Olim know that somebody cared. The immigrants have distorted impressions of religious people and they do not feel there can be a mixture of religion and modernity. They know little about Yehadut. The Georgians consider themselves religious, but their religion is very Masoratik (traditional). Through a Seudah Shlishit, shiur, or mitzva workshop, the girls tried to enlighten the people. More importantly, the girls told the parents about the Beit Sefer Dati, the religious school system, and tried to persuade them to register their children there. Debbie emigrated there, in Russia, these people felt Jewish, yet when they came to Israel they keenly felt more Russian.

There is an immense job to be done, and financial support is vital to the continued work of Techiya programs. The girls feel that Stern must support such attempts to build Israel. As Chana said, "Israel deserves understanding and cooperation for their treatment of the whole immigration problem. They have such tremendous job, to mold their society."

halachot of Mezuzah: and, of course, the actual Mezuzah-hanging itself. Several hundred mezuzot will be purchased, and will be available throughout the evening at the Orange Lounge, and from all dorm counselors. In the near future, the counselors will be checking all rooms on their floors to determine exactly how many mezuzot are needed in each case. It is hoped that each room will pool its resources to pay for the number of mezuzot required. The support of each and every dormitory resident is necessary in order for us to fulfill this very beautiful mitzvat together.

Rings and Things

Engaged

Leah Hendlich to George Sokolowski '73

Mindy Storch '76 to Shlomo Spetner

Janis Gutman '74 to Marc Schronbrom '72

Karen Ulevitch '73 to Shlomo Hockberg '70

Lily Spiro '75 to Sandy Shapiro '75
Reggie Taube '75 to Mark Berger

Stern Kollel

(continued from page 1)

L'Not is dependent on the sincerity and dedication of all the girls involved. Any girl interested in the program must realize that she has an obligation both to the rabbanim who have spent long hours preparing the program as well as her Chevrusa. Regular attendance and thorough preparation for all Shiurim will be expected.

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