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President Ephraim Katzir Addresses Y.U. Community

by Amy Herskowitz

President Katzir was visibly moved. The spontaneous ruckus at the conclusion of his address to the YU student body had raised the emotion in Lamport Auditorium to a feverish pitch. It was March 6, the day after the El Fatah raid in Tel Aviv, and pro-Israel sentiment was at a peak. Many of the students wore black armbands to demonstrate their grief and anxiously awaited the President's stated reaction to the tragedy. "Every Jew in this world feels again the brutality of anti-semitism," he began emphatically. "... this reveals the barbaric nature of Arabic terrorists—another reminder to the world of the true nature of the PLO and their true goals."

Much to the chagrin of many of the students, however, President Katzir's address reflected a middle of the road attitude. He suggested no new policies to deal with the current problems of terrorism and inflation in Israel. Rather, his talk centered on the contribution of the Jew, whom he considers the "crown of mankind" in the world today. "If mankind of the 20th century has any hope for survival, certainly the Jews can contribute a lot... the moral values of the Jewish people are important today... without them, we have no hope on this planet." Indicative of this unique role of the Jewish nation, he pointed out, is the statement "Ki mitzion teze Torah" in which the word "Torah has a double meaning—that of knowledge and that of values. Dr. Katzir praised Yeshiva University which dedicates itself to these ends by its

transmission of both secular learning and traditional values. "This gives us the hope that not only we as Jews have a future, but that the whole world can learn from us." As an example of the dangers caused by the misuse of knowledge, the President cited the Nazis who utilized vast technological inventions without their being tempered by the application of moral values and tradition.

President Katzir also reflected on his personal experiences as a biochemist and a politician. He recalled one humorous conversation with Professor Chaim Weizman who had warned him to concentrate on the sciences rather than to mix in politics. "I not only didn't listen," the President chuckled, "but I enjoyed that I didn't listen!" Along the same lines, the President noted that out of Israel's four presidents, two were scientists. He seemed to be warning the numerous science majors at Yeshiva: "If you study chemistry or biochemistry, you too might..."

As was the case with many soldiers who underwent a religious reawakening after witnessing Israel's brilliant victory in the 1967 war, so President Katzir has been spiritually revived during his past years in office. "I was always critical about miracles," he admitted to his audience. "I always tried to explain them in a scientific way. However, after talking to distinguished scientists and immigrants from Russia, I believe again in miracles—that they have happened and that they will continue to happen as long as Jews continue to live in this world."

Israel is a nation of immigrants. Since its inception, Jews throughout the world have sought to realize in Israel the prophet's promise of a *Kibbutz Galuyot*.

Well over 100,000 Soviet Jews have emigrated to Eretz Yisrael since 1968. The Ministry of Absorption has provided all the immigrants with adequate temporary living quarters, and many with permanent dwellings and jobs. Likewise, many individuals and organizations have worked to help these Jews adapt to a free society. Some, like Tchiya, have assumed the additional responsibility of introducing the immigrants to the basic precepts of Judaism.

But another segment of *Olim* has been almost completely forgotten. Since 1948, 621,000 Jewish refugees have poured into Israel from Arab countries. For many of these Sephardic Jews, the absorption process consisted of living in tents, prolonged unemployment, and ultimate settlement in small development towns. Many families experienced profound culture shock in Israel. Young people equated

their traditionally strong family structure and its traditional religious values, with their *Galut* past. Many young people chose to reject this traditional way of life, embracing life styles and values that have produced some of the serious social problems which today constitute perhaps Israeli society's greatest challenge.

This summer, the Lincoln Square Synagogue Community in association with Tchiya volunteers will run a pilot project to assist the forgotten *Olim* of the 50's. Our target is Hatzor, a development town in northern Israel. Hatzor's population is approximately 6,000 mostly Sephardim. The town has many problems including acute unemployment, social stagnation and sub standard educational achievement.

We are looking for 25 talented and dedicated people to run a ten week summer program in Hatzor. The details of the program are as yet undecided. They will depend in large measure on the talents of our volunteers. But initial projects

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Rav Soloveitchik Explores Human Duality: Logos vs. Inner Divine Force

By Ivy Kaufman

On Sunday evening, March 2, Rav Joseph Soloveitchik, *shlit*, delivered his annual *yahrtzeit shiur* in Lamport auditorium. The following is a synopsis of the *shiur*.

There is a well-known dispute between Rashi and Rabenu Tam regarding the order of the Scriptural passages in the *Tephilin* which are placed on the head. According to Rashi, the paragraphs are written from right to left in the order in which they appear in the Torah:

- 1) "Sanctify unto me all the firstborn" (Ex. 12:2)
- 2) "And it shall be when the Lord shall bring you" (Ex. 13:1)
- 3) *Sh'ma* (Deut. 16:4)
- 4) "V'haya im shamoa" (Deut. 11:13)

According to Rashi, the passages in *Tephilin* are one entity and as such they appear in textual order.

Rabenu Tam arranges the paragraphs differently based on a variant analysis of the Gemara (Menachos 34b). At the extreme right he places "Sanctify..." followed by "And it shall be" and at the extreme left he places *Sh'ma* followed by "V'haya im shamoa." (The order from right to left is Sanctify, And it shall be, V'haya im shamoa, and Sh'ma. Compare to Rashi's arrangement.)

It seems that Rabenu Tam treats the paragraphs as two separate entities, as if they were two different orders of thought and commitment. The first consists of the two passages from Exodus and the second consists of the two passages in Deuteronomy. This duality of content in *Tephilin* emphasized by Rabenu Tam is corroborated by the opinion that there must be two *shins* placed on the outside of the *Tephilin* of the head.

Apparently, Rabenu Tam opts for a conceptual or experiential arrangement rather than a textual one. What then is the underlying basis for Rabenu Tam's arrangement? Before this question can be answered we must first analyze the concept of *Chukah* (statute 6 as expressed in a Medrash found in *Shmot Rabbah*.)

The Medrash begins by quoting a verse from Psalms, "Let my heart be undivided in thy statutes in order that I may not be put to shame." To which statutes do this verse refer? 1) *Chukas Ha-Pesach*, the statute of the Pascal sacrifice and 2) *Chukas Ha-Torah* or *Chukas Porah Adumah*, the statute of the red heifer. Which statute is greater? *Chukas Ha-Torah*, the statute of the red heifer is considered the "mistress" (the greater *Chukah*) since it comes first. (One must purify himself with the ashes of the red heifer before he can partake of the Pascal sacrifice.) The fact that this statute is always accompanied by another statute also adds to its importance, while the *Chukas Ha-Pesach* which is the "maid" (lesser statute) comes second and remains alone after the purification rites are concluded.

But what is this concept of *Chukah*? Toras Cohanim, quoted by a law ordained by G-d which man has no right to criticize or question. It is an absolute norm, an ultimate imperative. There are two basic characteristics of *Chukah* as an absolute norm.

1) Unalterability and universality. The validity of the *Chukah* is independent of all situational factors be they political, economic, or cultural. As the Psalmist states, "Where shall I go from your spirit



Rav J. S. Soloveitchik

and whither shall I flee from You and Your law (Your *Chukah*)... If I ascend to heaven You are there and so is Your command." Interestingly, there is a philosophical reason for this equation of *Chukah* and absolute norm. The verb *Chokek* denotes carving figures or letters on a hard, tough surface. We read in Job, "oh that my word were engraved in rock forever." Script carved into rock persists. So too the *Chukah*, for *Chukah* is legislation which is permanently binding. (It is important to note that *Chukah* as absolute norm applies to the natural as well as the moral order.)

2) Paradoxality. A *Chukah* demands unquestioning commitment often requiring the suspension of human logic. This seems to present us with a problem. Isn't G-d's requiring man to suspend his rationality tantamount to commanding him to surrender his humanity, his *Tzelem Elokim*? Not really, because it is not logos which manifests man's image of G-d. Rather, man's real uniqueness, his Divine spark, stems from his possession of a Sovereign Will. The

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Jay Eisenstadt Paints Art of the T.V. Commercial

by Chaya Kleinerman

Commercial and film producer Jay Eisenstadt lectured on the "Art of the T.V. Commercial" on the evening of March 4. The occasion marked the year's second event of the Ninth Annual Morris Epstein Forum of the Arts.

The speaker was introduced by Dr. Plotkin, chairman of the English Department which sponsored the lecture. He noted Eisenstadt's various producing accomplishments which include commercials for El Al, the United States Army and Maxwell House Coffee. Dr. Plotkin also mentioned his position as President of the Independent Producers of New York.

Beginning his presentation with an explanation concerning his field, Eisenstadt emphasized that a TV commercial's success should be

measured by the sale it promotes, rather than its worth as a film. He mentioned several examples of successful commercials which process little artistic value, such as the commercial for Charmin paper towels.

Eisenstadt used the remaining time presenting to his audience commercial films, the majority of which he produced, and commenting on them. He explained that commercials fall under various categories. Among the sample commercials he had with him were included humorous and animated films.

The first commercial Eisenstadt showed was one for a xerox corporation. It received laughter and applause from the audience. "The film presents a complicated use of humor," Eisenstadt elucidated

concerning the special effects he used to create the film's superball image. He added that it won last year's best commercial of the year.

The following commercial about a bank which Eisenstadt presented again encouraged laughs from his audience. Actress Sandy Duncan who had a role in it, received her television series as a result, Eisenstadt claimed.

Three of the commercials shown to the audience were produced in Israel, and Eisenstadt was proud to acknowledge this. They were advertisements for Coli 45 Beer and El Al airlines. Eisenstadt concluded the session by entertaining questions from the audience. Many of them were by members of the commercial producing field sitting in the audience, who appreciated his presentation as did the novices in the audience.

No Consolation

Although the recent terrorist raids in Tel Aviv were frightening to us all, experience shows that we are becoming immune to such actions. People are not as stunned as they once were. Oh, another eighteen killed? Attending another rally? Far from callous, we nevertheless seem incapable of shock. It seems the opposite should apply. One's sorrows should increase with the repetition of such atrocities.

Do these incidents affect our lives, or are they but another spoke in the wheel of fortune? Are we any closer to peace? Has anything really changed aside from the few additional bereaved families? Despite the constant threat of war and so many untimely deaths, the bloodshed continues. Why?

Should an editorial be a comment rather than a series of questions? Perhaps. Yet, what consolation can be offered? Only a look at Jewish history and the knowledge that the Jewish people has always survived in spite of all predictions to the contrary can sustain us in these precarious days.

May God hear our prayers and speed the arrival of more peaceful days and Yemot Ha-Mashiach.

Action

This past week two important proposals have been passed by Senate and are now awaiting approval by the faculty assembly.

Students have expressed interest in the institution of minors and Senate has acted on this. *The Observer* praises this action for students would be encouraged to enrich their education and broaden their interests by additional concentration in a field, other than their major.

The method of choosing a valedictorian at Stern College has been to select the girl with the highest

grade point average. The graduating class had nothing to do with the selection of the girl who would represent them and deliver the farewell address on their behalf. Senate has acted to revise this policy. The names of the seniors with the top three grade point averages will be submitted to the graduating class for a vote by a secret ballot. The voters will take into consideration the following criteria: intellectual excellence, and student involvement in extracurricular activities. *The Observer* commends this revised policy, for it takes into consideration the fact that a valedictorian has shown superiority in her academic work, and is someone who actively seeks to benefit Stern and its student body. Furthermore, the valedictorian is now chosen democratically—by the girls whom she represents—*The Observer* urges the faculty to support this proposal.

Play It Again

THE OBSERVER takes this opportunity to congratulate the Speech Arts Forum on the production of *The Women* by Claire Booth Luce. Although this drama was planned and performed in less than a month, it was produced brilliantly. Casting was appropriate; make-up was excellent, and acting was admirable.

Aside from these factors, the play itself was well-chosen. Describing the behavior of married women, the play served to underline many attitudes toward marriage which are perhaps more prevalent today than they were thirty years ago when the drama was written. Seeing the portrayal of a society where marriage is a game and emotions are a toy, was in itself thought-provoking.

The OBSERVER would like to thank those talented students and advisers who took it upon themselves to produce this excellent play on such short notice.

Punch and Judy

Options

by Judy Altshul

Over the past few years, many new, innovative programs have been instituted at Stern. Some have made it easier to complete the undergraduate program in less than four complete years—such as the various BA-MA arrangements. Others make it possible to receive bachelor degrees while pursuing a major where full course offerings are non-existent at Stern. A student may take her Jewish Studies courses here and by the shaped major or arrangement with Finch College, may complete study in her major.

At present, there is a discussion in Senate over the possible institution of minors. There has been interest on the part of the students and the departments have submitted their requirements for such minors. The rationale for minors is for students to specialize in another subject area complementary or supplementary to her major and receive minor credit for it. Objections have been raised that the creation of minors would fragment our educational program. With such requirements as exist at present this specialization would not be beneficial. The institution of minors may result in increased budget tension and limited course offerings.

On the other hand, minors could serve as a method of strengthening the individual departments. Advanced courses would have higher registration. The level of all courses would be elevated by the presence of interested students. In order to complete her minor, a student may have to remain a full four years, in order to complete all her requirements. This would mean more money for the university. More students would be in attendance and available to participate in various student activities. It could con-

ceivably lead to the development of a full art department and an art major at Stern. As proven by the students, there is a great demand for such a project. The establishment of Judaic and Hebrew studies minors indeed would be in keeping with the ideals and values of the school—to enrich an individual's Torah education.

One must keep in mind that when discussing minors—it means the option to pursue such an outline of study and receive minor credit on her transcript. The emphasis is on option. In reality, at present, we are referring to what would affect a very small number of students who choose, of their own volition to take a minor. This measure, if passed, would not require students to take minors; yet for those who do take minors, they would be allowed to enter the minor on the transcript.

Letters

To Whom It May Concern:

I feel that the library in Stern College is not one for studying but one for making conversation. It is not fair to the students who really want to do some work. One must constantly tell the girls at her table who are making noise to be quiet. In reply she gets a dirty look, and of course no cooperation. The table which I sat at today was exactly what I have just described. I am not sure if the girls are co-op students or F.L., but they were extremely uncooperative. The Stern girls are also to blame, but with these added girls, things become very much out of hand. I am not saying to kick anyone out, but what I am saying is that these students are present and should be quieter.

The President Speaks

by Jennifer Rudin

I have observed an amazing thing about Stern College recently—its continued strength and stamina to sponsor poorly attended events. Our highly respected Forum of the Arts with its stimulating programs have either been poorly attended or attended by "outsiders". When we lose money at an event created to make money for Tzedaka, we know "something" is very wrong. When TAC lectures consist of the TAC president and her officers, we know "something" is very wrong. When students have to ask who is President Katzir, we know "something" is wrong. When 500 questionnaires are handed out to students and 40 are returned, we know "something" is definitely wrong.

Not that I think we should discontinue such programming, but

being human I must share with you some of my feelings of disappointment. I am willing to shut down shop and run a purely academic program here, but would someone tell me what the student body wants?? Changes have taken place—a vocational guidance counselor, additional library hours, extended late night visiting hours in the dorm, career day programs, special lectures—but honestly I don't know if any people have noticed. Publicity may be our problem but with so many fliers announcing openings of new cafes, dances, and other assorted graffiti, one becomes immune to fliers and posters announcing special Shabbos programs, the weekly Parsha and special interest lectures. Everyone knows where to get movie discount tickets and play "two-fers"; very few know where to find information about volunteer work and academic tutoring (Mrs. Zuroff, for those interested).

Our problem really consists of three parts—one third is defining the problem, another third is realizing who is affected, and the last third is solving the problem. To define the problem is simple—our lack of responsibility to school-sponsored projects. To realize that I am talking to All of us, for all of us are "guilty" in one way or another is a bit more difficult. Solving the problem is really our most difficult part—for how does one instill the "oomph" and motivation to attend special programs and sessions? Would door to door transportation solve it? Would personal contact eliminate the embarrassment we feel when eight people show up for a TAC lecture? Or does one simply nag and nag until dorm dues are paid and stolen furniture returned? Things have begun to take their toll

A Distressed Student

Mrs. Lubetski adds:

Those who wish to work together and talk can use the Periodical Room, the lounge outside the Periodical Room, and Room 319. The library is always open to suggestions, but is particularly interested in comments concerning the problem of decorum.

The Observer

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on our most active workers and participants—how about helping us out—or else I might be forced to rent out the auditorium to pay for fliers!

Open Letter to Co-op Students

Dear Co-op Students,

Since September, 1974, Stern College has made a co-op program available to high school students. During the past year we have had the opportunity of meeting you and becoming friendly with many of you.

The administration has made special efforts to open new courses for you and to give you as much consideration as possible in the planning of courses.

Now that you are fully integrated into college life we would like to point out to you several things which are improper in a university atmosphere.

1. Our teachers at Stern are learned and highly educated in their profession. They deserve all respect, even though sometimes you may feel you are better acquainted with the subject material than they are. The teachers know the material they are teaching and do not have to be enlightened by their students' knowledge from high school and Talmud Torah. Teachers should not be interrupted by this effect.

2. There is no one forcing you to come to college and if you do decide to attend, that means you want to learn something. This is the difference between high school and college. Talking and cracking gum are impolite and offensive to your teachers and co-students. If you don't think you can benefit from the class, don't show up!

3. If your teacher gives you an assignment, don't go into hysterics. College is for mature individuals who put effort into their work, and therefore, don't expect high grades for not doing any work. If you do not feel like studying, do not be surprised if the teacher gives you a low grade. It is the teacher's right to expect a certain amount of work from you, and if you cannot comply, you must accept the consequences.

We would like to improve the relationship between the staff, the Stern College student body, and to co-op students. Following these points will hopefully help.

Names Withheld

Senate Proposals Outlined

Debated at the March 12 meeting of Senate were the issues of the institution of minors and an alternative method in selecting valedictorian.

The discussion on the minors question primarily centered around determination of which minors would be offered and the specific credit requirements that a student must fulfill to have a minor area of concentration noted on her transcript. The proposal presented by Senator Debby Herman provided for the institution of minors in art and all areas where majors presently exist, excluding education. Senate chairman, Judy Paikin questioned whether speech and music should be offered as minors. Because of inadequate demonstration of interest, the Senate decided to eliminate these areas from the proposal. A majority of senators felt that students could not have sufficient enrollment in new courses offered in these areas to justify the additional budgetary demand. Art courses, on the other hand, have had a consistently high enrollment illustrating that there is enough student interest. After extended discussion the proposal was voted on and passed by Senate with no dissenting votes.

On the second issue, Gery Lasky, reporting for the committee dealing with selection of valedictorian, presented her proposal. Her motion provided for a vote by the senior class on the individual who would serve as valedictorian. The choices for consideration would be those students with the top three grade point averages. A senior was defined as anyone graduating in January, June, or September after that June graduation. This was a key point as it determines who is eligible to vote and who is eligible to be elected. Senator Alter Metzger objected to the emphasis being placed on extra curricular activities at the expense of intellectual concerns for the criteria of selections of valedictorians. In response to this Senator Penninah Schram argued that the difference in the top grade point averages may be a hundredth of a point, and this is not a significant difference to illustrate superior scholarship. The motion

finally passed was modified to include intellectual excellence, originality, creativity, and community concern and service as criteria for selections.

The proposals will be forwarded to the Faculty Assembly for vote at their meeting on March 18.

The following proposals were recently passed by senate and are to be voted upon by faculty assembly. The text of these proposals:

Proposal for Exemption of Seniors from Final Examinations.

1. With the approval of her instructor, an upper senior with an average of B or better in a given subject may be exempted from a final examination in courses not required by the University for graduation and in advanced courses within her major.

2. The method of evaluation of the student is to be determined by the instructor.

3. This proposal should be considered experimental and should be evaluated within a year of its inception.

Revision of Current Method of Choosing Valedictorian. The current policy of choosing a valedictorian should be revised, shifting the faculty assembly vote of one person to a senior class vote in the following manner:

1. The top three grade point averages should be submitted to the seniors for a vote by secret ballot by the first week in May.

2. Those eligible to be voted upon for valedictorian are those who graduate in January, June, or September after that June graduation. All those graduating in January, June, or September may vote.

3. The balloting should be done through the Office of Student Services to allow for maximum secrecy and efficiency.

4. The voter should take into consideration the following criteria: Intellectual excellence, originality and creativity and extra-curricular activities, student involvement and student services.

Institution of Minors

Students may elect to fulfill all the minor requirements as determined by the department. This would then be indicated on their official transcript.

2. A minimum of 12 credits must be taken at Stern or its affiliates.

3. Minors should be established in the following areas with requirements as indicated:

Art—14 credits—1.1 plus 12 additional credits.

Biology—20 credits—1-2 plus 12 credits, 8 of which must be lab courses.

Chemistry—20 credits—1-2 or 1.1-2.1 plus 12 credits.

English—18 credits—1.1, 3.4 and 9 additional credits.

French—15 credits—1-2 and 9 additional credits.

Math—17 credits—3, 4, 13, plus 6 additional credits.

Philosophy—18 credits—1.5, or 11, 12, 31-32.1) plus 6 additional credits.

Political science—15 credits, which must include 2.1 or 21, 42.1, 31 or 33.

Psychology—15 credits—1.2 plus 9 additional credits.

Sociology—15 credits—1.2, 14 plus 6 additional credits.

Judaic and Hebraic studies:

a. 15 credits beyond the 20 course BA requirement.

b. All 15 credits must be concentrated in no more than two of the five areas of Jewish and Hebraic studies. (i.e. Bible, Hebrew language and literature, Jewish history, Jewish philosophy, Jewish law.)

c. At least 8 of the 15 credits must be taken in courses at the advanced level.

d. Determination as to Hebraic or Judaic studies is to be dependent on the same criteria as applicable to the major.

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Broadening But Not Fattening

Living in the City of New York should be more of an experience to some of you than frequenting Cafe Yafa, Sky Rink, Levante or the Murray Hill Movie Theater. Are you rebellious? Looking for a "non-committal" romance? Then surely you can relate to Deuce Coup II (music by the Beach Boys) and New York Export, just two of the spirited programs featured by the City Center Joffrey Ballet. Student Rush tickets are available for \$2.50 one half hour before performance, Tuesday-Saturday evenings at 8:00, Sundays at 2:00 and 7:30. The Joffrey will be performing until March 23 and I know you'll find this too great of an experience to miss.

Tired of weaving in and out of daily drudgery? Then the Contemporary Tapestry exhibit at the Jewish Museum, 5th Avenue at 92nd Street is for you. Over thirty original tapestries from the Israeli Crafts center at Ein Hod are in the spotlight at this display. This showing includes Sunday programs of weaving demonstrations and information about the workshop's innovative techniques. The continuing exhibition at the Jewish Museum includes traditional and contemporary art, archaeology of ancient Israel, a slide presentation about the world of the *stetl* and Eastern European Jewry before World War II and a coin and medal collection. The tapestry exhibition will run until April 27.

There are special presentations in celebration of our bicentennial at the New York Historical Society, Central Park West at 77th Street. A concert series on Sunday begins at 2:30 P.M. and admission to the museum is free of charge. The annual meeting of the Jewish Historical Society will be held at 8 West 70th Street on Thursday April

10 at 8:00 P.M. Dr. Malcolm Stern will speak on "A New Look at New York's Colonial Jewry."

For those interested in painting and design, the Museum of Modern Art at 11 West 53 Street is currently showing thirty-five untitled drawings by Lucas Samaras and architectural studies and project recent works by Ger Van Eck. Along with these acquisitions, MOMA also has compositions by Edward Weston, and Lazzuno. Works in the areas of Cubism, Expressionism, Futurism, Surrealism and Abstract Expression. And if you have been booked up lately, you can get away from it all at the Donnell Library Center at 20 West 53 Street. The Donnell contains an adult lending library, art and reference library, foreign language collection, film and record library, and an auditorium.

The possibilities for an inexpensive entertaining afternoon or evening out are limitless. There is Broadway (Twoers and student discount tickets) the Village Coffeehouses, Town Hall 545 Interludes, Avery Fisher Hall (New York and Boston Philharmonic Symphonies), Vivian Beaumont Theater, Mitzi E. Newhouse Theater (Midsummer Night's Dream until March 16 and Previews of Julius Caesar begin March 22), Alice Tully Hall, and Carnegie Hall. At the Auditorium of the Museum of Performing Arts at Lincoln Center you can hear lectures, symphonies, concerts, poetry readings and see plays free of charge (a limited number of seats are available before 4:00 P.M. on the day of the performance.) Take advantage of these events—do not just settle for ice skating when you can really have a hot night out on the town.

Forum Opens With Israel Horowitz

By Beth Dauber

The Ninth Annual Morris Epstein Forum of the Arts began with a literary flourish on Thursday, February 20th with guest speaker Israel Horowitz. An appreciative audience from both the neighborhood and the university attended the lecture, entitled "Spider Poems and Other Writings."

Dean David Mirsky opened with a brief history of the Forum of the Arts, explaining that it was originally developed by Dr. Epstein to culturally enhance college life for Stern students. It has since become a memorial to his activities and goals.

Dr. Fredrick Plotkin, chairman of Stern's English Department, then introduced Israel Horowitz, touching on the highlights of the speaker's career. Mr. Horowitz began writing plays and producing them on stage at age seventeen. During the next ten years, he gained

International Acclaim for works such as *Rats* and *The Indian Wants the Bronx*. He also authored a number of films, including the *Strawberry Statement*, for which he won the Prix de Jury at the 1970 Cannes Film Festival. Mr. Horowitz now teaches playwrighting at Brandeis and New York University. He is presently making a film by Simon Wiesenthal based on the book—*The Murderers Among Us*.

Mr. Horowitz at once set a light and humorous tone by being very candid about his planning of the program for the evening. He had decided to read selections from his poems—"some good and some not so good" in his own words; all definitely enjoyable for us. Most of the selections came from his new book "Spider Poems and Other Writings" as well as from some of his earlier works.

The first poems read were constructed from distorted newspaper

files on crime. Their purpose was to set a "jolly mood before getting serious." Unbelievably, violence became amusing. The next few pieces included a *Poem de Terre* (that's a pun—for the French majors). In *The Monkey House* and *Spider I and II* to name a few, all equally entertaining.

The second half of the evening consisted of an enlightening and enjoyable question-answer period. The answers ranged from serious to humorous. When questioned as to the significance of spiders in his writings, Mr. Horowitz replied simply—"rooting for the underbug!" Perhaps the most favorably received answer was to whether or not he would read some more of his poems. Mr. Horowitz conceded and received a hearty round of applause.

The evening was delightfully spent in a potpourri of poetry and criticism marking a bright new beginning for the Ninth Annual Forum for the Arts.

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Rav Soloveitchik Delivers Annual Yahrzeit Shiur

(Continued from Page 1)

Sovereign Will is above man's intellect. In Kabbalistic literature the Sovereign Will is seen as emanating from the Divine Crown. Just as the crown rests on the head, the Sovereign which flows from the Sovereign crown towers above the intellectually motivated will.

Our most basic and crucial decisions are made spontaneously and intuitively. This impetus derives from a mysterious inexplicable inner force, the Sovereign Will. Only minor decisions are made after long consultation with the intellect. The intellect is sedate, slow, and calculating; it analyzes things in terms of loss and profit. On the other hand, the Sovereign Will is dynamic, passionate, and aggressive. It acts quickly and does not choose between alternatives; there is only one possible path the Sovereign Will can take. Thus, the decisions of the Sovereign Will are by definition radical, but they are not irrational. They are super-rational.

In G-d the two wills merge into one, but in man the Sovereign Will and the pragmatic intellectually-motivated will are often in conflict. This split in man is echoed in *Halacha*. For example, the whole concept of repentance is based on the notion that man's real personality, his Sovereign Will, was not involved in transgression. It was only the pragmatic will, where decisions are based on profit and loss, that consented to the forbidden act. Otherwise, how can man be forgiven for a pre-meditated act committed with seemingly full awareness? Judaism understands that an individual's real intentions are often hidden and unknown even to himself.

Thus, man's greatness lies in his possession of a Sovereign Will. In his adherence to *Chukah*, man is following the dictates of this super-rational inner force.

Actually, the entire Torah can be classified as *Chukah* in terms of the requirement of total, unquestioning commitment. Regarding any piece of Torah legislation, action must come before understanding (*Na'aseh V'nishmah*). The Torah itself makes no distinction between *Chukah* and *Mishpat* (social or rational law) to the extent that both types of law are intermingled in the text (See, for example, *Parsha Kedoshim*).

Independence Day

Israeli Independence Day, the 5th of Iyar, falls this year on April 16th. The day before *Yom Haatzmaut* is *Yom Hazikaron*, the day on which we remember those who fell in the wars for Israel.

Yaschiv will be undertaking a project, whereby each one of its members will be studying a chapter of the Mishnah between now and *Yom Haatzmaut*. Below the *Mitzvos* services begin for *Yom Haatzmaut* at 8:00 p.m. at the new *Mishnah Center*, 100 West 11th Street, New York, N.Y. 10011.

For more information, contact Yaschiv, 100 West 11th Street, New York, N.Y. 10011. Telephone: (212) 625-1111.

No civilized society can exist without *Chukah*. If logos is all powerful, if it is given the authority to determine good and bad, then it can veto or introduce moral legislation. The points of departure are the "border cases," the cases where the logos or the conscience is not sure whether moral law is applicable or not. Since the reaction of the logos is slow, man tends to nibble at the mishpat on its periphery until gradually the core of the law is compromised. (Apply to the clear moral prohibition of murder and the borderline cases of euthanasia and abortion.)

If *Mishpat* is not accepted as *Chukah*, then chaos replaces moral order. "And you shall guard my *Chukim* and my *Mishpatim* which if a man does, he shall live thereby," (Lev. 18:5). If man wants to keep *Mishpatim* properly, he must learn how to keep *Chukim*. Total commitment to all types of religious law requires that man suspend his intellect and surrender to his Sovereign Will.

Chukas Ha-Torah, the statute of the red heifer, is the symbol of this total commitment. In actuality, *Chukas Ha-Torah* encompasses everything (i.e. both *Chukah* and *Mishpat*) regarding individual man. There is another *Chukah*, however, the statute of the Pascal sacrifice. This *Chukah* is directed towards the community of man. Torah requires not only the commitment of the individual in his private life, but of the entire community in its historical experience as a nation.

The unique and central feature of the Jewish nation is the "dialectical emergence of its historical destiny," or in simpler terms the zig-zag pattern of its history. At times, we seem to be making progress toward reaching our goal when suddenly we are thrust aside or even pushed in the opposite direction by a mysterious force. The events which transpired between G-d's promise that Abraham would possess the land of Canaan and fulfillment of that promise hundreds of years later is prototypical. Why must Jewish history consist of dialectic of accomplishments and reversals? Why can't our promises be fulfilled immediately? Because, our historical experience is in the realm of mystery, of *Chukah*. Other

nations are guided by the pragmatic will. The Jew is guided by the Sovereign Will and he therefore has the capacity to wait, to survive until the promise is fulfilled. It is only our commitment to the historical *Chukah* that has kept us alive. The symbol of the Jew's commitment to his historical destiny is *Chukas Ha-Pesach*. (The word *Pesach* connotes jumping, escaping, skipping.)

"Let my heart be undivided in thy statutes - that is the statute of the red heifer and the statute of the Pascal sacrifice." The Jew as a complete personality is committed to two *Chukos*—*Chukos Ha-Torah* and *Chukos Ha-Pesach*. Both the Jew as an individual and the Jew as a community must surrender his logos and live according to his Sovereign Will. Which of these commitments is more significant? Which reigns supreme, the Sovereign historical will or the private Sovereign will? The *Midrash* provides us with the answer. *Chukos Ha-Torah* comes first. Man must commit himself to live heroically according to the Sovereign Will as a private individual before he can commit himself to the historical destiny of the Jewish nation. Why? Man is basically selfish, pleasure-hunting, and power oriented. Historical experience cannot redeem him. It may inspire and elevate but it cannot cleanse. Only when individual man has been redeemed through the *mitzvos* (*Chukos Ha-Torah*) can the collective experience (*Chukos Ha Pesach*) elevate him.

What does all of this have to do with *Rabenu Tam's* arrangement of the *Parshios* in the *Tephilin*? *Rabenu Tam* conceived of the *Parshios* as two separate and distinct entities. The first consists of two passages from *Exodus* which correspond to *Chukas Ha-Pesach*—the commitment to live history heroically. The second entity is from *Deuteronomy* and corresponds to *Chukas Ha-Torah*. *Sh'ma* is a private dialogue expressing the love between individual man and G-d. It reflects the commitment to be a hero in one's individual life. *Rabenu Tam's Tephilin shel rosh* portray a drama acted out in private life and in collective history. They tell the beautiful story of a dual love and commitment to *Hashem* and to His Torah.

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The Editor-in-Chief and Governing Board of **The Observer** would like to wish a hearty *Mazel-tov* to Rabbi and Mrs. Eliezer Finkleman on the birth of a son Chaim, welcome to 34th Street!

The Editor-in-Chief and Governing Board of **The Observer** express their hopes for a *refuah shelamah* to Mrs. Frederick Plotkin and son.

Erratum
 In the February 26th issue of **The Observer**, we incorrectly indicated that plans for a summer school program at *Ferkauf* had been finalized, and that the regular \$75.00 per credit tuition would be charged. The arrangements, however, have not as yet been completed, and the projected tuition is \$80.00 per credit. Students are advised not to make any definite plans until more information is disclosed.

Special Program for YOM HAZIKARON
 April 7—8:30 p.m.—Lampert Auditorium
 Featured Speaker is AMBASSADOR KATRIEL KATZ, who served as Ambassador to the Soviet Union/ Consul General and was former director of *Yad V'Shem*.

(Continued from Page 1) should include a day camp for younger children, remedial education programs (including the teaching of English), sports programs for teens and various Shabbat programs.

Volunteers must be able to manage a Hebrew conversation. The cost (for plane fare only) will be announced shortly. Limited partial scholarships will be available. All members of the Synagogue, the Shapiro Institute and members of the community, married and single, are invited to apply.

For applications and information please contact:
 T'Chiya
 2475 Amsterdam Ave.
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 Room 228

The Editor and Governing Board of **The Observer** expresses sincere condolences to Cheryl Merzel on the loss of her brother. May you be comforted among the mourners of Zion.

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