



# THE OBSERVER

THE OFFICIAL NEWSPAPER OF STERN COLLEGE FOR WOMEN

VOL. XXXVII

New York City



March 30, 1977



Rabbi Berman, keynote speaker, stresses the importance of Limud Torah for women, praising Dr. Belkin, Z"l for his efforts on its behalf.

## Stern Pays Tribute to Dr. Belkin Z"l

To begin the series of lectures in memory of Dr. Samuel Belkin, Z"l, at the main center of Yeshiva University was appropriately symbolic of the work of Dr. Belkin, according to Dean David Mirsky. In his tribute to Dr. Belkin, the dean cited the continuing growth and existence of Yeshiva University as living testimony to the ideals and courage of Dr. Belkin.

Ms. Isaacs cited Dr. Belkin's monumental achievements, especially with regard to the development of Stern College.

Rabbi Berman, Chairman of the Judaic Studies department, then delivered the memorial lecture on the topic of "Women and Torah Learning in Halakha." Rabbi Berman spoke of the general assumption in the past that because women have no obligation to learn Torah, they have no right to do so. He cited various references to halachic opinions of women in the Talmud, as evidence that would indicate that many women did, in fact, learn Torah not only superficially but extensively. Rabbi Berman stressed the importance of *Limud Torah* for the sustenance of Judaism, and praised Dr. Belkin for his efforts in the advancement of *Limud Torah*.

At the Belkin Memorial lecture held March 10 in the Koch Auditorium, Dean Mirsky introduced Mrs. Naomi Winter Cohen, an alumna of Central High School and TIW, who spoke of Dr. Belkin's work in establishing TIW for Yeshiva high school graduates. Mrs. Cohen's speech was followed by a speech by Esther Isaacs, the first daughter of a SCW alumna to attend the college.

## Jewish Arts Festival

### Tunes-In to Sephardic Jewry

by Chaya Kleinerman

The two serious young musicians standing stiffly on stage wore conservative dark suits, large velvet *kipot* and looks as if they were about to begin a cantorial chant. Their actual performance proved to be quite different. With the first beat of their drums, the audience was immediately drawn into the haunting world of Syrian *Kadosh* music.

This concert was the first of two evenings of Sephardic music which were part of Stern's Jewish Arts Festival, held from March 7 through March 13. A variety of programs were presented all of which related to the festival's theme of Sephardic culture. The second concert included Ladino music.

The Syrian Music Ensemble is led by Saul Betash, a Sephardi of Syrian origin, who is actively involved in the preservation of his ancestral culture. In addition to being a musician, Mr. Betash is also an expert in Sephardic history. He explained that Jewish Syrian music is patterned after typical Middle Eastern melodies and is adapted to Hebrew words, usually taken from the Liturgy. Mr. Betash plays the oud, an instrument resembling the lute, and molded after a similar instrument used in the Temple.

The music brings to mind visions of 15th century Sephardic Jews, swaying on their rugs in synagogues, caught up in the fervor of the chants (One student, with less of an imagination found it easy to pretend that she was getting a free Feenjon concert).

The reaction of the audience was enthusiastic. Dr. Jablonsky seemed especially entranced, for she clapped

and swayed along with the exotic rhythm. Physics teacher Danny Weil, who is half Sephardic, joined in Dr. Jablonsky's approval of the ensemble. He has taken several Arabic music courses and rated the Betash group as being on par with the best Mid-Eastern music. Several girls were so inspired by the Oriental rhythm that they spontaneously rose to belly dance. Their inhibitions overcame their first impulse, however, and they performed a mezzallu instead.

A few students were not so impressed with the Mid-Eastern melodies. One audience member muttered that when she was in Israel and heard much music on the radio, she would turn the radio off. Other girls complained that the singer was too nasal and could not hold a proper tune.

Mr. Betash concluded his concert by playing several audience requests. His final song was a bride's song, which he felt was appropriate, although he did not explain why.

(Continued on Page 4)

## Stern-Columbia Partnered in Business Deal

Under a Combination Plan with the Columbia University Graduate School of Business, a qualified student who attends Yeshiva College or Stern College for Women for three years and receives the recommendation of the University Committee on the Program may be admitted to the School of Business for the two year graduate program. Yeshiva University will confer the Bachelor of Arts degree upon the successful completion of the fourth year of study, and the business school will confer the degree of Master of Business Administration at the close of the program. The following are the details of the program:

(1) An interested student should apply as a lower junior to the University Committee on the BA-MBA Program by filing for Professional Option in the Office of the Registrar; see Form M65 for details. The student is expected to meet all the requirements listed on this form: completion of 94 credits (at least 58 at YU) and a cumulative average of at least 3.40; and in addition should have an average of at least 3.50 in the major.

(2) No specific major is required, nor are any specific courses prerequisites for admission to the graduate program, but a solid preparation in written and spoken English, mathematics, and the social sciences (particularly history and economics) is especially desirable. Experience or interest in business and participation in extra-curricular activities is also desirable.

(3) An applicant must also take the Graduate Management Admission Test, preferably in November of the junior year, and is expected to score at least 600.

(4) Each applicant will be interviewed and evaluated by a University Committee on the Program.

(5) Columbia University will consider only applicants who meet the academic qualifications listed above, and receive favorable recommendations from the University Committee.

(6) A favorable recommendation from the University Committee is not automatic, nor does it guarantee admission to Columbia University.

(7) Students will receive transfer

credit for courses taken at Columbia University, subject to the usual requirement of a minimum grade of C. All courses taken will be acceptable as elective credit, and those pertinent to the major will be accepted toward major requirements.

(8) Students must meet all YU requirements for the BA degree both generally and in their majors except that YC students will be excused from the fourth year requirements in Jewish Studies. Those who wish to take courses at Yeshiva University in the fourth or fifth years will be charged on a per-credit basis.

### REGULATIONS GOVERNING PROFESSIONAL OPTION

A superior student who is admitted to a professional school at the end of his junior year at Yeshiva University will be eligible for a Bachelor's degree from Yeshiva University upon satisfactory completion of the first year of the professional school program, subject to the following regulations:

1—This plan, known as Professional Option, is under the (Continued on Page 4)

## Nine Aspects of Haggadah Outlined by the Rav at Yahrzeit Shiur

by Ivy Kaufman

Rav Joseph B. Soloveitchik delivered a Pesach Yahrzeit Shiur on Wednesday, March 23 in Lampert Auditorium. The following is a synopsis of his lecture.

### Bikurim and Seder Services Compared

The passage of "Arami oved avi," an Aramian sought to destroy my father and he went down into Egypt, is recited as part of the *Bikurim*, (First-fruit), and Seder services. Both observations fulfill the commandment of retelling the story of the Exodus and allow for the experience and expression of gratitude to G-d.

### The Nine Basic Aspects of the Haggadah

I. Reading. The simple recitation of "Arami oved" constitutes the entire obligation of the pilgrim bringing the first fruits. On the other hand, reading is only the first

level of the mitzvah of *Sipur Yetziat Mitzrayim* on Passover.

II. Learning. Each word of the parsha, "An Aramian sought to destroy my father," is analyzed and the semantics are derived by comparative study of related verses in the *Book of Exodus*. The word "Haggadah," telling, is itself used in the context of learning Torah: "Thus shall you say to the House of Jacob and tell ('V'itaged') to the Children of Israel" (re: teaching the Torah to the Jewish people.)

III. Teaching, transmission. The entire Haggadah is addressed not simply to a listener, but to a *pupil*. Preceding the section of the Four Sons, we find the sentence: "Blessed is the all-present G-d, blessed is He." What is the meaning of this passage, and why is it placed here? In essence it is an abbreviation of the Torah blessings which are recited in the morning

and refer not so much to learning but to teaching, especially transmission: "... may all know thy descendants ... may all know thy name and study the Torah for its own sake."

IV. Search. The Haggadah is written as a dialogue; the essence of the text is a response to the Four Questions. Why was this form of narration used? Because G-d reveals Himself to man only if man searches for Him. If one is not inquisitive, he will never discover. The Torah states: And you shall search from there for the Lord your G-d and you will find Him when you search with all your heart and all your soul." On the night of the Seder we try to stimulate the curiosity of the child. The story of the Egypt experience is a story of a long search of many generations for G-d. We want the child to join this march of the covenantal (Continued on Page 4)



Professor Herman Salomon focuses on Chakham Shaul Levi Morteira and the Portuguese Inquisition, at the Forum of the Arts/Jewish Arts Festival lecture, on March 7, in Koch Auditorium.

# Searching For a Say in Dean Hunt

When President Lamn addressed the Stern College Student body at the beginning of the year, he indicated that among the things, he looked forward to a closer working relationship ensuing between students and administration. He also assured us that when the time came, students would be involved in the decision making process of selecting a permanent dean for Stern. We fervently hope that student input will be considered when determining this and other student-related matters. It is also our hope that the students will be consulted well before the end of the semester.



## "Z" Last Word Comparing "Roots"

by Gail Zaret, President of Student Council

A number of weeks ago many of us were preoccupied with two events: The deep freeze that gripped a number of regions throughout the country, and a television show which the ratings' surveys indicated, was a tremendous success. That show of course was "Roots." The production of Alex Haley's best seller gave rise to a great deal of introspection among the American population at large.

For Blacks, "Roots" served as a visualization of their ancestral forbearers. For Americans en masse it was a starkly realistic dramatization of one of the most turbulent and degrading periods of American history. This show focused America's attention on the forced physical and cultural disintegration of a segment of the world's population and the brutality that it entailed. This dramatization caused an upsurge in pride and probably animosity among blacks towards whites. "Roots" certainly was a pedagogical experience for all.

For Jews this show held quite different intonations. If a Jew is interested in his or her "roots" a glance at a Jewish calendar can display our full historical background. The observance of the festivals throughout the year help us realize where we come from and where we are going. We do not require a television show to portray how we became slaves. Our review of the Hagadah every Pesach commands us to become a part of the slave experience. Receiving the law from G-d is celebrated each year on Shavuoth. Even the destruction of our two Temples which took place many centuries later is commemorated each year on the Ninth of Av. We are even capable of recalling the very act of creation through the observance of the Sabbath.

Every Jew is not only required to observe the festivals throughout the year but we are also commanded to remember six things every day of our lives. (The reasons for these things are elaborated upon in the Fall 1975 issue of Tradition. These are,

- 1) The Egyptian Slavery
- 2) The Revelation at Mount Sinai
- 3) The Golden Calf
- 4) Amalek
- 5) The Sabbath
- 6) Miriam speaking evily against Moses.

All of these come to build within us a sense of history and morality that remains with us throughout our lives.

The distinction between the program "Roots" and our "Roots" is apparent. A television program is ephemeral and superficial. The inspiration which both the book and the show provided will slowly dissipate and the ignorance that existed in the past will continue into the future. When a Jew observes the holidays and the mitzvot, not only are we becoming aware of our ethnic heritage, but a new link is forged to strengthen the chain of Jewish living which connects the present with the future. This historical cognizance goes beyond the formal religious ties. When a child is born he or she is named after someone that has passed away. The new child's name is on a time line which is not only linear but also strikingly recurrent. The sense of history becomes personal.

As we move closer to the Passover season, we should all spend some time contemplating and thanking G-d for the Torah which serves as a constant reminder of our heritage. I'm pleased that we'll never need a television show to know where we came from.

# In Memorium

This chol hamoad Pesach, marks the first yahrtzeit of Dr. Samuel Belkin, Z"l, the late Chancellor and second President of Yeshiva University.

Those who knew Dr. Belkin realize how it feels to have a great man, a friend and a rav, missing from one's life. Those who never had the opportunity to be personally associated with Dr. Belkin experience a different kind of loss: not being able to make his memory and his direct influence part of ourselves, to carry through our own lives.

Nonetheless, we, as students of Stern College, have all been deeply affected by Dr. Belkin's life. In the face of great controversy, Dr. Belkin carried out his idea for a college where women could combine liberal arts education with the pursuit of Torah learning. Thus we owe the very existence of our school to his inspired thinking and determined action. Furthermore, through the relationship of many of our faculty with Dr. Belkin, we may rightfully call ourselves *talmidot talmidav*.

Dr. Samuel Belkin was a man of great accomplishments in terms of his own scholarship and character as well as his leadership. His affect on other people, and on the Jewish community as a whole, will be felt for a long time and in more ways than can be measured.



## For Yellin Out Loud Terror and the Network

by Sharon Yellin

"Congress shall make no law abridging the freedom of the press," so states the First Amendment to the Constitution of the United States, ratified on December 15, 1791.

Now in March 1977, nearly a bicentennial later, and after a rash of acts of terrorism within the space of one month, there is an upsurge of questioning with regard to the inviolability of the press.

Newsweek, in an article entitled "The Delicate Art of Handling Terrorists," (March 21) popped the question in a rather succinct fashion: "Have the mass media allowed themselves to be held hostage by terrorists — and do they in the process contribute to the plagues rather than the cure?"

Those who answer in the affirmative see the media as an object of, and the incitement for acts of terror. The coverage allotted to the Washington incident, for example, would tend to encourage more acts of that kind. Indeed, terrorism appears to be an effective mode of Public Relations/attention. How else is one to earn banner headlines, become a sensation (through sensationalism) and a cause célèbre in a few hours? How many people, for instance, ever heard of the Hanafi sect before March 9?

One letter-to-the-editor printed in the March 17 issue of the *New York Times* decried the "instant stardom" acquired by the terrorist and added that "television is not covering the event; its presence with the gunman creates the event."

Ambassador Andrew Young has spoken out on the contagious effect of news coverage which he feels is tantamount to "advertising to neurotic people" who are inspired to attempt "suicidal and ridiculous" acts. He maintains that it is necessary to restrict the press by law, and in its coverage of violent crimes.

According to a Beverly Hills psychiatrist and student of terrorism, Dr. Frederick J. Hacker "violence is contagious. Why would it be less true of violence, once advertised, than of breakfast cereal or deodorants?"

On the other hand, a democracy such as the United States, has always prided itself on its constitutional guarantees, such as the freedom of the press. There are those who are fearful that once censorship is introduced, albeit only in extreme cases, there is no telling to what extent it will reach. Terms are, somehow, subjected to a multiplicity of definitions, depending on one's perspective. Words such as "terrorism," and "national security" have a variety of meanings as can be seen throughout the world today.

The *New York Times*, in a March 15 editorial, "Terrorism and Fit News," questions how one is to insure that Andrew Young's "censorship net for violent crimes would catch only terrorist fish?" The editorial points out the number of civil rights workers who were thrown into Southern jails on trumped-up charges of "contagious" crimes. "Discretion would be necessary to determine when

# the observer

Published by Stern College, an undergraduate division of Yeshiva University  
First Class Rating, Printed by KC Automated Printing Systems, Inc.  
Published every two weeks — Subscription \$3.50 per year.

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editorial board would be required." Also quoted in the article, is a comment made by a Los Angeles police official after the 1965 Watts riot: "It is better to tell the truth. Even if the truth is not good, it's better than the rumors, which are generally horrible." I now turn to the reader, to consider the following incidents in light of the preceding points.

1. On Saturday, March 26, Luqman Abdush Shahid, a Sunni Muslim, held four hostages for close to six hours, following a meeting in the City's Housing Development Agency. A breakthrough in negotiations came when Shahid asked for a radio. "I want to hear the complete news, the complete cycle. I'll say a prayer in Arabic — we'll walk out."
2. An ex-addict, Charles Butts who was upset about poor living conditions, and the removal of his five-year-old daughter by welfare officers, turned gunman on March 17. He held a 15-year-old boy and a reporter hostage in an East Harlem Church for almost two hours. He told reporters that he had gone to every city agency he could think of for help, and when he had called the emergency number 911, the operator had listened to him, said she was sorry and had hung up. Father Lodwick, priest of the church, remarked that "he didn't seem like he wanted to hurt someone. It seemed what he really wanted was some attention." Mr. Butts, upon entering the Church, had ordered Father Lodwick, at gunpoint to telephone the Police and John Johnson, a reporter for WABC-TV. When Mr. Johnson arrived, instead of acting as an intermediary, he became a hostage.
3. Twelve Hanafi Muslims took over three buildings in downtown Washington, D.C. on March 9, holding 134 people hostage, killing a radio reporter, and wounding several others in a siege that lasted nearly two days. Within a few hours, WTOP-TV had been telephoned by the group, and Reporter Max Robinson who had covered the 1973 mass murder at Hanafi headquarters, met with Abdul Aziz, and then spoke with his father-in-law, Hamaas Abdul Khaalis, leader of the Hanafi sect. On Radio WTOP, he outlined the group's demands. "They killed my babies and shot my woman. Now they will listen to us — or heads will roll," said Khaalis. Robinson was also told to contact Secretary of State Cyrus Vance "because we are going to kill foreign Muslims at the Islamic Center (and) create an international incident."
4. About two days prior to the Hanafi incident, Cory C. Moore released the hostage he had been holding and surrendered peacefully, upon hearing President Carter announce at a nationally televised news conference in Washington, that he would talk personally with Mr. Moore.



NSW

## Senate Seeking Satisfactory '77-'78 Semesters

The school calendar was one of the topics discussed at the March 2 meeting of Senate. A proposal was made to change the first day of school from October 11 to October 10. Should this proposal go through, orientation would begin during *Chol Hamoed Succot* and new students would spend Simchat Torah at Stern. Registration would be Thursday or Friday, October 6 to 7.

Starting school one day earlier than originally planned would make it possible to end one day earlier as well. Thus, the last final could be on a Thursday instead of Friday, enabling out-of-town students to return home before Shabbat.

Another problem raised at the meeting concerned students who wait until the last moment to change courses. Dean Jablonsky

attested to the fact that a great many students added courses on the last day possible to do so, which was three weeks after the semester had started. Having students begin a course that late in the semester loses a great strain for many teachers, who then have to see to it that the students makes up all the work she has missed. A motion was made to change the last day to add a course from three week into the semester to ten days into the semester. The motion was defeated.

Another proposal made to help solve this problem was to have a "free-drop-add day" earlier in the semester. This would be one day in which students could drop or add a course without the \$5.00 fee.

Senate convened on March 9 to clarify which issues need to be investigated by senate during the spring 1977 semester.

### MBA Program

Exciting news for Stern College!! Students who are interested in business as a career now have the opportunity of studying under a Professional Option program for a Masters of Business Administration degree at Columbia University. Professional Option programs permit students to enter graduate school after their junior year. The first year of graduate study is applied to the Bachelors degree program, so that a student receives her Bachelors degree at the end of four years. She then goes on to her second year of graduate study and completes a six year program in five years. Details of the program are outlined in this issue, on page one.

### New Options

As a result of a recommendation to the faculty by the Stern College Faculty Curriculum Committee, several new options are being offered to students. The input of two students *Dina Roemer* and *Rachel Klavan*, was most helpful in bringing about this reform in requirements. The modifications, to become effective September 1, 1977, are itemized below. Students who desire to use this option prior to September 1977 may file a request form to that effect.

The ENGLISH 3-4 requirement has been expanded to a selection of

any two of the three courses, English 3, 4 or 5.

### FOREIGN LANGUAGE

While the requirements remain the same, foreign language 3-4 has been changed to 3,4 (note comma rather than hyphen). This means that while both courses must be taken to satisfy the requirement and the sequence should be followed, separate credit is granted for each course.

### CHEMISTRY

courses 1-2, 1.1-2.1, 13-14, 15-16 and 15L-16L — the hyphons are all replaced by commas. This means that while the first semester remains a prerequisite for the second semester, students may receive credit for each course independently. In addition, Chemistry 9-10 will be changed to two separate courses with 9 no longer being a prerequisite for 10.

In the BIOLOGY department, Biology 1-2 has been changed to 1,2.

In the PHILOSOPHY department, Philo 25, Political and Social Philosophy, has been added to the four courses which are already listed as fulfilling the school's requirement for a one semester course in Philosophy.

Further liberalization of programs may follow, as other departments are still considering the nature of their basic requirements.

## Council Regrets Dr. Shores' Dismissal

by Alice Cohen  
The proposed dismissal of Dr. Doris Shores was cited as inevitably detrimental to the SCW English department, especially in light of the department's new communication major which has attracted many students, and therefore is entitled to consideration. At the tenth Student Council meeting on March 7, students in attendance voted to take action against Dr. Shores' dismissal. "Every time this college builds up a department it seems to break it down," declared one student.

Three semesters of English are required at Stern. Required courses always have very large classes. With the dismissal of Dr. Shores, the problem increases. One of the advantages of a small college should be small classes. A letter expressing these feelings is being sent to the Dean's office.

After Pesach, a week will be set aside in memory of Rabbi Pinchas Bak Z"l. During this week each class will be committed to the sale of one item. The money raised will be given to Rabbi Bak's family.

Student Council is very pleased to have been able to honor Mrs. Esther Zaroff at the Student Council-Senate-Observer Shabbat. Student Council is also pleased with the great success of the TAC Shurim series, and the chartering of the Jogging Club on March 21.



Rabbi Yankov Lifshitz (l.) and Rabbi Michael Sanders (r.), associate rabbinic administrators of the UOJCA, discuss Kashrut and Pesach as Mr. Paul Glazer digests the subject matter at the third of the Pesach Shbirim lectures.

## Letter to the Editor

### Jewish Arts Festival Attendance

To the Editor,  
It is great disappointment in the Women of Stern College that necessitates the writing of this letter.

During the week of March 7-12 the annual Jewish Arts Festival took place. It was with much excitement and anticipation that a program was planned around the theme of Sephardic culture. The program consisted of a whole spectrum of events including speakers, an evening of Syrian music, an evening of Ladino ballads played by a five piece ensemble, films, and even Sephardic cuisine served in the cafeteria. The festival promised to be an enlightening and very enjoyable experience.

The festival was both enlightening and enjoyable for the few who had the energy to walk a block and a half to the school building and attend. Less than 10% of the residents in the dormitory took advantage of the program. That was a good turnout! One evening there was less than 2% representation from the student body.

If it was just this way for the Jewish Arts Festival then perhaps the committee could find a rationalization for the poor attendance. However, this is a typical occurrence at this liberal arts college. Is it apathy? Is it immaturity? Where is the intellectual curiosity of the student body?

It is with great frustration and disappointment that I write this letter. It is with even greater pain

that I return to the dormitory after a stimulating program and know that only thirty out of four hundred and fifty dorm residents had enough intellectual curiosity to take a five minute walk in order to learn something about their heritage!

*"Im chokhamta chakhomta lokh, ve'latzia levadkha tisa"* (Mishlei 9:12)

If you shall be wise, then you shall be wise for yourself, and if you make light of it then you shall feel the lack."

Shelly Winter,  
Coordinator-Jewish Arts Festival

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# The Jewish Poor and Aged Today

by Sharon Frager.

David Reiter, a representative from the Council for the Jewish Poor, explained during club hour on March 16 that the Council is a six year old non-profit service agency with centers in slum areas such as the South Bronx and Brownville. At present the council has twenty volunteers. Research is done to locate the Jewish Aged and poor so that medicaid, food stamps, social security, welfare, and supplementary salaries may be made available to them. There is also free food distribution service at the main slum centers, and occasional recreational activities are held as well. Through the use of such methods, the Council tries to contact needy elderly people, and make their lives as comfortable as possible.

However, several problems hinder the Council's present

beneficial activities. First, the Council is supported solely by private contributions, receiving no money from the federation. Second, the Council lacks the manpower necessary to reach many of the poor and aged who require immediate attention and direct aid. Third, the Council receives a minimal amount of family co-operation. Finally, much time is spent pressuring the Federation and other Jewish Agencies to respond to the needs of these Jews. Unfortunately, there is little co-operation among those agencies which should be responsible for quick contact and aid.

Mr. Reiter went on to emphasize the necessity for immediate action. Many elderly Jews have barely enough to eat because they lack money, and many are simply unaware of the benefits available to them through various programs;

therefore, contacting these individuals and informing them of such opportunities is primary importance.

Stern College students are urged to volunteer their services for varied work, such as research and office work, within the Agency. Volunteers are also needed for demonstrations held by the Council to pressure other agencies into further action concerning the Jewish poor and aged. Mr. Reiter also suggested that a committee functioning as a chapter of the Council be formed at Stern for the purpose of raising funds, meeting and discussing relevant issues, and receiving suggestions in general.

Any interest in donating your efforts towards this cause would be greatly appreciated; for further information contact: COUNCIL for the JEWISH POOR, 141 E. 44th Street.

# Jewish Arts Festival

(Continued from Page 1)

The following evening, the Ladino concert introduced a completely different style of Sephardic music. Ladino, or Judeo-Spanish is the written Hispanic language of Jews of Spanish descent.

The ensemble is composed of four musicians playing the guitar, drum, clarinet and aud. The leader, and vocalist of the group is Joseph Elias, a Sephardi whose ancestors lived in Spain. He believes in perpetuating the Ladino tradition. Appropriately Mr. Elias' teenage is one of the ensemble members.

Although Ladino is written with Hebrew letters, it contains a few Hebrew words; there is little proof that Ladino originated as a specifically Jewish language. It was only after the Spanish expulsion of 1492 that Ladino was adopted as an official Jewish language. The exiled Jews preserved this native 15th century Spanish dialect long after the

language had already changed. Mr. Elias briefly introduced and explained each of his musical selections. The Spanish beat was not inspiring enough to entice anyone to dance (as was the Syrian music of the preceding evening). Nevertheless, listening to Mr. Elias' unusually sweet and clear alto voice was refreshing. He demonstrated a keep knowledge of many traditional Ladino ballads. At least one student was disappointed however, when he refuses to sing her request of "Avraham Avinu" recorded by Yehoram Gaon.

Most of the selections performed were love ballads. Mr. Elias concluded the concert by asking if anyone from the audience was impressed enough to become Ladino. Perhaps the repetition of the love theme, accompanied by the enchanting melodies, is what inspired one student to reply — yes, by marriage!

## Yahrzeit Shiur

(Continued from Page 1)

community, and how can the child join if not by asking questions?

V. Eating. The framework around which the mitzvah of telling the story of the Exodus is structured is a Yom Tov meal. The first act of the Seder and an integral part of the story-telling, is Kiddush. The purpose of the Exodus as stated in the Kiddush "Who has chosen us from among the nations," serves as an introduction to the story. There are two media of *shpur* which are inextricably bound — the spoken word and the act of eating. Eating and explaining the significance of the Pascal Sacrifice, Matzah and Maror, fulfill both the active mitzvah of eating these specific foods on the night of the Seder and the mitzvah of telling the story of the Exodus. Thus, eating, an activity motivated by biological pressure, is raised to great spiritual heights by being combined with the spoken word, Torah debate.

VI. Song. As was mentioned before, the reading of *Bikurim* is "Shewach," gratitude, which is fulfilled indirectly by simply telling the story, describing the facts. There are no explicit words of praise. Why on Passover do we not only narrate the story, but add Hallel, a spontaneous song of praise? G-d does not need our explicit praise but on Pesach we do not ask whether our words are necessary. Passover is a night of ecstasy when the Jew is not only grateful, but overflowing with joy. We are G-d intoxicated by the initiation of the romance between G-d and the community of Israel. It is this inability to suppress our longing for G-d which constitutes our only license to praise Him, an act which is philosophically absurd.

VII. Eternal Destiny. Not only is the Exodus from Egypt relevant to us ("Had G-d not taken us out of Egypt we . . . would still be slaves to Pharaoh") and not only is it part of our historical experience ("In every generation one must see himself as if he were liberated from Egypt.") but also of relevance is the eternal presence of Amalek whose defeat will usher in the eschatological era: "In every generation they rise up to destroy us and G-d delivers us from their hands." Pesach is an eternal drama; the story of the Exodus is a

story of Jewish destiny.

VIII. Goal. The Mishna states: "One must learn through "Arami Oved" until he finishes the entire parsha. In fact we do not, for we omit the last verse and a half which refer to G-d's bringing us to the Land of Israel and the site of the Temple. (Furthermore, the last stage of redemption "And I will bring you to the Land" is not included in the four phrases of redemption in the Haggadah.) Why not? The simple answer is that while the entire parsha of "Arami oved" was recited when the Temple was standing and Israel was in Jewish hands, once exiled, we stopped saying the verses which made reference to our settlement in Israel.

A second, somewhat deeper solution, is offered. The purpose of the Exodus was not entry into Israel. The climax of the Egypt experience was rather the fourth level of redemption "And I shall take you unto me as a people," through revelation. Thus G-d says to Moshe, this will serve as a sign — when you leave Egypt you will serve Hashem on this mountain. The Land of Israel may have been the Jews' destination, but Torah was their destiny.

IX. Universality. Since the Fifteenth of Nisan is a night of ecstasy, we thank G-d not only for the *chesed* he bestowed on us in Egypt, but also for the creation and sustenance of man as a whole and of the entire universe. Where in the Haggadah do we find this? *Birkat Ha-Mazon*. He never allows us to be without food . . . and he gives bread to all flesh for His *chesed* is eternal . . . the Provider of All." Finally, our words of song and praise reach out beyond the past and present into the future, that great hope of our ultimate redemption with the coming of the *Mashiach*, speedily in our days. "Just as we have had the privilege to celebrate it [Pesach] tonight, may we merit to celebrate it in the future . . . O pure one, raise up the gathering of thy innumerable people! Soon, lead them, the plants of Thy vine, as free ones to Zion with joyous song."

L'SHANAH HABA'AH B'YERUSHALAYIM!

## Business

(Continued from Page 1)

general supervision of a committee of the faculty at each school. A student who wishes to take advantage of the plan must apply to this committee, before entering the professional school.

2—The student must have completed 94 credits of college work, at least 58 of which must have been completed at Yeshiva University.

3—The student is expected to have a cumulative average of at least 3.400.

4—The professional school the student wants to enter must be fully accredited by the appropriate American accrediting agency in that profession.

5—Professional Option is allowed only in medicine, dentistry, and law, unless an exception is made by the Committee\*.

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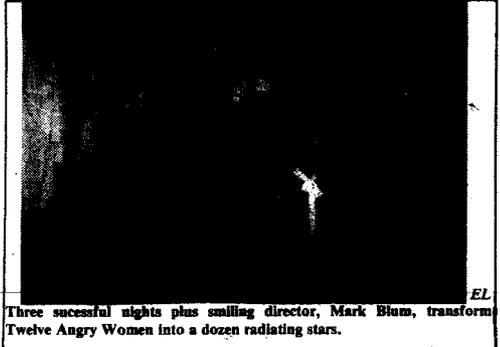
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6—The student, after receiving approval of the Committee\*, must file Form M12 (for leave of absence during his senior year) before beginning course work at the professional school.

7—Full credit will be allowed on transfer for the professional school courses, subject only to the same regulations that apply to transfer credit from all other institutions. Such courses may be used to fulfill both general graduation requirements and requirements in the student's major. A transcript must be sent from the professional school to the Registrar at Yeshiva University as soon as the first year courses are completed.

8—Including such transfer credit the student must complete all requirements for graduation, both general and in his major, including comprehensive examinations where required, except that he is excused

from the Jewish Studies requirements of the senior year.

9—Students who have completed at least 94 credits at Yeshiva University are eligible for their degree with the usual honors.

10—The professional school will be informed that the student has received undergraduate credit for his first year course work.

11—The student must file the usual application for Graduation and pay his graduation fee not later than the beginning of the Spring Semester.

12—After meeting all requirements and receiving the approval of the Committee\* and the Faculty Assembly, the student will receive the B.A. degree.

\*The Scholastic Standing Committee at Yeshiva College, and the Committee on Academic Standards at Stern College.

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