Stern seeks state approval for nursing program

Stern College has sent a proposal for a Nursing program to Albany, which could mean a nursing program will begin at Stern in the Fall of 1979.

If the proposal is approved by the State, (upper division) junior and senior year courses for registered nurses will be offered at Stern. The curriculum includes courses in gerontology and ontology.

Nursing students will obtain clinical experience at New York Health care centers. Both Israel Hospital and the Borough of Public Health have committed themselves to offer their facilities to Stern students.

New York University has made a tentative commitment.

Stern College's Albert Einstein College of Medicine will be available as a resource, but "Stern will try to minimize use of AECOM because of the distance between the two schools."

The nursing homes, day care centers, and in-home nursing care will provide the nursing students with experiences as well.

The curriculum of the program is subject to the approval of the State, which is the State. If the faculty believes any modifications, its suggestions will be forwarded to Albany for evaluation.

Dean Bacon does not anticipate any problems in having the program approved and expects an answer from Albany in mid-March.

The purpose of the program is to train nurses who will be sensitive to the needs of the Jewish patient. One-fifth of the population in New York City is Jewish, and at least one-half of these 1,500,000 individuals are traditionally observant or from traditional backgrounds. A number of these Jews are in Jewish care facilities, and it is important that students and nurses be able to deal with greater integration.

The symposium is part of a series of speaking engagements affecting the goal of these programs and those percentage of the clientele they will serve. In addition, the program should encourage more young nurses with Jewish backgrounds to go into nursing.

Stern anticipates that the nursing program will be well attended when it begins. SCW has received approximately fifty inquiries about the program already.

Symposium scheduled on women in creative arts

The Speech Arts Forum and the Observer of Stern College for Women of Yeshiva University will present a symposium entitled "Women in the Creative Arts" on Tuesday, March 27 at 7 p.m. in the Kool Auditorium.

The purpose of the forum is to discuss writing, fashion design, graphics and illustration, and music composition. The branches of the arts to be discussed will include music, fashion design, graphics and illustration, and music composition. The forum will be an open forum during which the audience will be invited to participate in asking questions.

There will be a reception after the forum. As a follow-up to the symposium, a workshop will be presented on April 25.

The symposium is the fourth in a series of "Women...programs. The other symposia were "Women in Politics," "Women in Communications," and "Women in Business."

"Women in Business" was presented by five women who are leaders in their fields, who were able to provide models of women who have entered certain fields, and to provide a forum for the students to talk about their ideas.

Student coordinators include Sharon Parin, president of the Speech Arts Forum, Sharon Ethrogman, editor-in-chief of the Observer, Marla Silver, Shelley Shulman, Roberta Bornstein, and Sandi Buller.

Interested persons may contact Penninah Schram at (212) 481-0665 or Sandi Buller at (212) 888-7886 for further information. The entire Yeshiva University community, as well as the public, is invited to attend.

Staying for Shabbat? Come to World Jersey Night at 5646-58
T.C. Stern Coleman Club 4-40
Saving Iranian Jewry

The Torah teaches us that we of Israel are responsible for each other. History has also taught us that in times of danger we as Jews must care for our own. The Allies in World War II stood quietly by while our brethren were slaughtered. As Jews we must ensure that this holocaust will never happen again in any part of the world.

American Jewry is not in danger of being physically destroyed. Unfortunately the same cannot be said for Iranian Jewry. During any political upheaval Jews in the country are in constant danger. It is our duty as Jews living in a free country to come to the aid of the Iranian Jews. We are proud of Yeshiva University for working to help these Jews.

Yeshiva University has done a great service by signing blank 1-20 forms which assure Iran that YU will take full responsibility for students released. Rabbi Miller is to be applauded for his efforts on behalf of Iranian Jewry.

Two women were released from Iran on these student visas and are currently enrolled at Stern College. The editorial board of the Observer would like to extend our welcome to these students and wish them b'tzolah rabah!

The Tailor teaches us that saving a life is comparable to saving a world. We hope that we will be able to help many more Iranian Jews emigrate so that they may lead the lives of Torah Jews without danger.

Torah or Mada

To the Editor:

Stern College women are faced with many requirements: Biology, Western Civilization, Chumash, English Literature, French, Hebrew, Psychology, etc. The structure of our school is such that everything becomes a requirement regardless of whether it is Shakespeare or Hebrew literature that fits neatly into a time slot and tallies up credits. Key is derer ruch b'is yode, ki ba cheshuq, "This Torah is not just a thing for you—this is your life" (Deut. 32:47).

There is a proper method for teaching Torah, a proper method for learning Torah, and what is most important, a proper manner for living Torah.

Stern College was established to perpetuate Torah and provide for quality secular education. Viable solutions must be found to enable the University to live up to its motto, Torah U'Mada sounds good as long as we remember that Torah comes first, Mada must precede everything. Hashem looked at the Torah and from it created the world. We must be aware of what is of primary importance and what is secondary. Baruch hamoed bein Kodesh bein Deva, "Blessed are He who distinguishes between the Holy and secular."

Respectfully,

Menucha Quint Zl and Pessi Kant 79

Letters to the Editor

Promoting about Torah. One cannot be expected to have clear Torah if no such feeling is apparent. Hebrew and Western Civilization are chosen. Choices are not made on the basis of personal priorities, but rather because of time slots, credit value, or whether the course is an easy "A."

How can a student have the proper feeling for Torah when it is equated with Art or Music? Torah should not be a course that fits neatly into a time slot and tallies up credits. Key is derer ruch b'is yode, ki ba cheshuq, "This Torah is not just a thing for you—this is your life" (Deut. 32:47).

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Women's Services

To the Editor:

I am not a "haredik feminist", I have never been to a "woman's service"; and I try to avoid religion and politics. But, after supporting Angela Davis and Richard Nixon, I have developed a tendency to lean towards the unpopular and seemingly un­derhanded side of things. I have no desire to be unpopular, yet the "Coriolanus" of feminism is most definitely not a popular position of Clark Kent. That proud general demeans the voice of "Uber- woman"! No sty, B-rated.

There are seven dirty words which cannot be said on television. When traveling in some Jewish circles, add "feminist" to that list. I am upset by some of the things I am taught about women and must read about women (particularly in the area of prayer). As a young child, I first experienced prayer under the folds of my grand-father's tallis. I was very small and unde­veloped enough to sneak past the Mezuzah. I remember the way the b'dekah swayed and swayed next to me. I stood straight and quiet listening to his words with awe and admiration. I remember feeling close to G-d.

I also remember when prayer stopped being so close to G-d. It happened in a most unlikely place. Like most Jewish mothers and fathers, my parents wanted me to have everything they never had; including an education at the Bais Yeshiva School for Girls. The first morning of class, all the students gathered in the auditorium to daven tkhins. It was a beautiful and touching experience. I was so inspired by it that I immediately began my prayerbook to daven tikkun. I remember feeling close to G-d and praying with kavanah, I guess the Zeide in me came out and I began to shuck and sway. I dis­tinctly remember being tapped on the shoulder by a Rabbi of Hirschian persuasion. He promptly informed me that shuck­ling was nissukh b'midmod, and a woman should take on a less expressive way of praying. He then urged me to calm down and walked out.

I was, in Mick Jagger's words, SHATTERED. I stood there speechless, and in shock, no longer able to go on with my prayers. I felt embarrassed and humiliated in front of G-d. I felt untouched, as if I had done something wrong. I was ashamed and speechless.

Today, Uberwoman is angry and wants to respond. Uberwoman must question that Rabbis' view on "shuckling women." Uberwoman must point out that Chassidim, "who is noted by the Gemarah (Gila) for her private and elevated tefillah" was once mistaken for a shikhar (drunkard) while praying. My Rabbie was always in the kitchen cooking matzah ball soup. Unfortu­nately, I did not inherit this ability, but fortunately, I did not inherit this ability, but that is another story.

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Menucha Quint Zl and Pessi Kant 79
Faculty opinion

World in a Grain of Sand

by Manfred Weidhorn

Students take to a neutralist stand in intramural fight between faculty and administration. They do not realize that in this crusade, the administrators are arrogant and, by no means perfect or innocent, are at least trying to hold on to their traditional mission of running a liberal arts college.

Faculty welfare hinges directly on the outcome of the struggle.

Take one seemingly minor but symbolical example: the cost of photocopying in the college's copying department. The cost per copy uptown (and at SCW) rose two years ago from $0.10 to $0.15. Those at Columbia remain at $0.10.

The case is even worse than it would seem. At Lexington and 39th Street stands the Lighting Copy Center. It charges $0.10 per copy. Note the difference: the Lighting Copy Center is profit-making business; (b) stands on expensive real estate and has high overhead; and (c) uses high-quality Xerox copiers. By contrast, uptown YU (a) is a non-profit educational institution (except for the overpaid top administrators); (b) stands on relatively cheap real estate; and (c) uses the ill-smelling, wet, poor-quality Olivetti machine. Yet the bottom line is set at the Lighting C.C. (and at Columbia). We at YU.

Student leaders should be demanding an end to such shaky dealing, and all students can understand from this particular example what the faculty is up against. "To see a world in a grain of sand." of it in order to lay before it the numerous complaints in general.

In more important matters, the administration has done no better. Laughing claims are made in court concerning the faculty's "managerial" attitude, even while new programs such as Nursing are introduced without faculty participation. Consequently, the administration fires tenured professors without following the guidelines set forth in its own handbook. Professors in Judaic Studies—the raison d'être of Y—have long been deprived of promotion, tenure, and meaningful salaries increases. Dr. Pratt is given a Soviet-style treatment. Every proposal affecting student or faculty welfare, or academic standards, is emasculated by the real bosses, Society of Finance and Schutz of the Legal Department. In addition, everyone knows by now that administrative and faculty salaries at YU are like the buckets of a well—one goes up as the other goes down. (To keep this hidden, the administration has even taken to withholding information demanded by the Federal Government!) Student leaders have indeed remarked in recent issues of the Observer, "Crumbling the Manager," and "Hopeless: the blinding neo-falings of the administration.

What can be done? Perhaps if the Talmudists weighed the cost of how much really are, something might move. It beheves the faculty and students to insist that their leaders meet as soon as possible with the entire Board or a select committee of it in order to lay before it the numerous grievances. Nothing may come of such an obvious demand, but for the students and faculty know that they themselves are running YU from going under.

What's Ticking with Tac

by Marsha Wolkowicz and Robin Klein

During the 1960s it was decided that the Jewish woman should have a place where she could have her own identity, but not be restricted to marriage and child rearing. The creation of the College, an academic center, was the beginning of an era in Israel. One would never know that it is a religious atmosphere free of it. Women returning from Israel find few courses to take. The tri-level system of the department is a farce; courses are chosen not because they are on the student's level but because "they fit into my schedule."

Stern College is in desperate need of a full-time chairman of the Judaic Studies department. This person must be able to run the program as well as be a religious figure to whom the women of SCW can turn for guidance.

There is a dire need for full-time faculty members in the department. We need teachers who can be role models and not just professors.

Faculty members must be willing to work with the students outside of the classroom as well as in it.

The quality of religious life at the college is taken for granted. For a whole semester everyone has been up in arms with the problems of religious life on campus. But these complaints never extended themselves to the school building just across the street. While the relationship between the religious life in the dormitory and the religious life in the college as a whole. To walk into the school building one would never know that it is a religious institution and not just a college where Jewish Studies. This religious atmosphere must reflect itself in the way people dress, speak, and act. It should penetrate our entire selves. It should be uniform and homogeneous throughout out lives—whether it be in the dormitory or school building, in secular studies or religious studies, in our daily or Shabbat schedules.

TAC has worked very hard this semester to instill a feeling of Yiddishkeit in the school. Our attempts, however, have been met with minimal support. TAC should not be the source of religious atmosphere in the school. The Judaic Studies department must be an integral part of the religious atmosphere at Stern.

We at Stern College are at a very crucial moment. We are in desperate need of a self-evaluation and self-study in order to determine where the specific problems lie and where the solutions are to be found. It will not be a simple task. We are going to need the support of the entire student body. The problems we are facing must be joined by everyone. We may come to use to live up to the unique goals upon which our college was established.
And Still Another Look at Women's Services

Zamir Chorale Enchants Audiences With Variety of Jewish Melodies

by Abby Fodiman

The Zamir Chorale, "America's Foremost Proponent of Hebrew Choral Music," appeared annually at the Lincoln Center for the Performing Arts. This year, the choir will appear at Alice Tully Hall on April 1.

The choir is currently composed of fifty college students and young adults from the New York Metropolitan area. Under the direction of Dr. David Berger, who has written several original songs which the choir performs.

Fantasy, Handel's Saul and Jephtha, and most recently, the magnificent performance of Verdi's opera Aida. The choirs and the Israel Philharmonic Orchestra were conducted in this opera by the internationally renowned conductor, Zuhair Mehta.

Those members who were in Israel for the 1967 Zionyde were able to stand on top of the Tomb. I was dazed by the use of such sixty-four dollar words as dorothy sheldakshen, hashem hatzhe, and Brit Shein. Indeed, the Zionyde was taught her honor of the daughter of a king is a personal and private one—it contains an image of a woman who is timid, and who never asserts herself. This is certainly a negative portrayal of a woman, our Rabbis, however, have explained the woman in a completely different manner.

The woman was created with higher capacity for Tzaddik—modesty and humility—and it is this word that she can attain higher levels of kedushah. The woman is created with higher lightness and capabilities. The environment. The time allowed is an area that is generally considered holy, and it is an area that is located beneath the skin.

As a matter of fact, the concept of tzaddik is not just limited to women. The most elevated moments in the lives of many of our ancestors occurred when they were hidden from public view. The Akedah, the moment when Avraham and Yitzchok showed their complete devotion to Hashem, was not performed in front of an audience, but it was done before Hashem. Avraham, in fact, told Yitzchok and himself, not to go with them up the mountain. Similarly, the woman's role is not to know her life's fullness until she has completed the task of mimei shelot ha'arevah that she is responsible for.

In a similar vein, the Rambam performed the most awesome service in the privacy of the Kotel on Yom Kippur. Yet, if the woman has this quality of tzaddik, then how is it manifested itself in her daily observances?

The point upon which most of the feminists base their complaints against Orthodox Judaism, is the fact that women are exempt from Mitzvot Asur HaShe'eitun genom—those Mitzvot which have a particular time restriction. In citing the Aruch ha'Ara, purposefully or not, these feminists claim that the reason that women are exempt is due to the fact that they have other obligations, i.e. "mandane house cleaning chores, and responsibility of raising children." However, before women began to complain about their "degraded role in Yelohol," they should realize that the Aruch ha'Ara is the only Meforosha who has explicitly stated this.

Another Mythology believe that women are exempt from Mitzvot because of the greater ease with which they can attain spiritual perfection. In defining this view, the Modernist from Prague states that the exemption from Mitzvot is attributable and refined of a woman's personal nature. (Shall we say the modest nature?) He writes that performance of Mitzvot is designed to enable humans to achieve spiritual perfection. Man's inherent characteristic of aggression is a detrimen to, and therefore he needs extra religious tasks. A woman, on the other hand, is not by nature a more moral creation than a man. (Gloria Steinem certainly cannot complain about the Jewish man who doesn't even open "spiritual doors" for her women.) Furthermore, it is not for "the honor of the community" if the woman (even in the absence of men) "goes up" by herself, because she's not really going anywhere and pretending to do so only causes confusion with the forbidden. Woman is not in the kitchen but up there, she is in the "public" parlor changing her clothes. Nor is, choldet, and babies are just as much. I am to be content, fulfilled and spiritually uplifted by playing with dolls as I am to be content playing with the Torah scroll! I also want to dance!

Is that an immoral proposal? Is it really so undemocratic? In The Jewish Perspective: Essays on Identity and History, Dr. David Berger wrote during a Reconstructionist service on Simchah Tov: "Watching these women embrace the Torah, I found myself seized by wide-eyed and wondrous thoughts. Wicked! How ineradicable was this movement to the festival's symoblob, to its music and poetry. Perverse: How only could transvestitism appear an innocent face.

To kiss the Tomb is a beautiful thing; to see and touch is glorious; to dance with the Tomb is a joy I cannot even imagine. I believe this experience could only bring a woman closer to her identity and to equate that yearning with those of a man. Zamir Chorale work extremely hard to fulfill the academic year. The choir meets every Sunday night for a minimum of three hours of rehearsal, and several extra rehearsals are held during the week preceding the performance at Lincoln Center.

Zamir also holds two weekend conclaves during which its repertoire is intensely studied under the direction of Mati Lazar, who has been the director of Zamir since the 1960's. Mr. Lazar received his Master's degree in piano from Indiana University, and his Master's degree in musicology—theory from Queens College. He has distinguished himself as a pianist in his field and is on the joint faculty staff of Columbia University and the Jewish Theological Seminary.

Sincerely,

Leen N. Rosen
Good Sense is Best Defense Against Rape

by Rachel Kataman

"Women have got to start being realistic and face the fact that they are always potential rape victims, he is fair or not," said Katie Taylor, a counselor for New York Women Against Rape. This is valuable advice for Stern College students, for much of the fact that Brookdale Manhattan, Women, she said, have been brought up to and are aware that she is a potential target. The second stage of the rape is the "testing stage," during which time the crowded street in daylight than on a deserted street after dark. The woman is in much less danger if she appears in control of the situation and does not leave the rapist a chance to get close to her, Ms. Taylor advised. The rapist is looking to see whether she can be intimidated, if she is in need, and if she can be conned. She must therefore keep her distance.

Mr. Taylor explained that it is crucial for the woman, once out of the security of the dormitory, to be constantly suspicious and aware that she is a potential target. Women, she said, have been brought up to and are aware that she is a potential target. The second stage of the rape is the "testing stage," during which time the woman is in much less danger if she appears in control of the situation and does not leave the rapist a chance to get close to her, Ms. Taylor advised. The rapist is looking to see whether she can be intimidated, if she is in need, and if she can be conned. She must therefore keep her distance.

There are different stages of interaction between the potential rapist and the victim. The first is what has been termed "target selection." At this time, the would-be rapist looks for such vulnerability factors as isolation of the area, no direct means of escape, poor lighting, and accessibility of the victim. As this is the initial stage of the rape, it is usually the easiest time for women to prevent anything from happening. She should not be alone on a deserted street, especially at night. She must not let herself be accessible by not letting anyone invade her space (i.e., not allowing anyone to walk too closely to her).

A problem facing Stern women is that many times it is necessary to travel after dark, and they may feel the safest method of transportation is a taxi. However, statistics show that rapes in cabs occur relatively frequently. Ms. Taylor advised that if a woman must ride in a cab, especially after dark, she should immediately memorize the name and driver's identification number, and if at all possible, travel with someone else. Licensed cabs are generally safer than gypsy cabs, she explained, because the license costs the driver a good amount of money, and he will not be as willing to jeopardize it.

"This is not to say that a subway is safer," Ms. Taylor warned. "It depends a lot on the situation. Plenty of rapes also occur in subways, especially less crowded ones. If a woman finds herself in a sparsely populated station, if she must walk through a dark corridor or around a secluded corner, she should wait for someone else, or a group of people, and walk through with them. Every situation is different and the woman must weigh different factors, such as time of day, neighborhood, etc., and decide which method is safest in her case."

An important factor in a woman's safety is the way she dresses. Although most women dress for utility— to wear shoes which allow her to run, and clothes which cover her freedom of movement. It is also not a good idea to have clothing dangling, such as a scarf, which can be latched onto to prevent an escape.

A woman should be just as vulnerable wearing outer layers of sweaters as wearing a short skirt, if the rapist thinks she is. It is not a matter of attraction, but of convenience. "This is characteristic of the rapist," said Ms. Taylor. "If he thinks you are a target, then you are."

Statistics show that one out of every three women in New York who are raped during her lifetime, taking a total of 5000 to 6000 reported rapes per year. According to the FBI, reported rapes indicate only between one fifth to one twentieth of actual rapes. That means within a given year, an average of 50,000 women will be raped.
Therapy Interns Gain Experience

By Haddass Klayman and Tova Wool

"In many communication disorders programs, clinical observation reinforces the theoretical material learned in the classroom. This was missing from our program here at Stern," claims Dr. Marilyn Silver of the Speech Department. This was the reason behind the new communication disorders internship which was launched this past semester. It is part of a joint venture between Stern College for Women and the Department of Otology and Otorhinolaryngology of Albert Einstein College of Medicine.

Dr. Silver further noted that having the advantage of being able to utilize clinical facilities of Yeshiva University's medical school enabled her to "control the program and revise it if necessary to meet the students' needs."

The two clinical facilities where junior Haddass Klayman and Tova Wool intern are Jacobs Hospital and the Row E. Kennedy Center for Research in Mental Retardation and Human Development. The students this term have actively participated in the speech and language evaluation of children by interviewing parents for case histories. The case history consists of obtaining information about the child's developmental stages, medical history, and family. This material is given to the speech and language pathologist who is involved with evaluating the communication problems of the particular child. Whenever possible, the intern observed the evaluation. Thus, she is involved in the entire process which begins with the history and ends with the formulation of the recommendations for speech and language theory, other evaluations, and therapy.

If a patient does not keep his appointments, the intern may watch the therapist working with other people. The observations are useful learning experiences. The students reviewed the background information about the patient before his arrival. While the patient's case is given step by step explanations about the diagnosis or therapy techniques being used.

The internship has been a rewarding experience for everyone. One realizes how much can be learned through exposure to the professional world. Classroom knowledge is reinforced when one has the opportunity to relate it to real patients in a clinical setting.

Dr. Silver has spent much time organizing the schedule so that interns are available to supervise the student while she is in the clinic. Her guidance has been very helpful in integrating the students in the routine of clinic life.

The Outside Observer

Ethiopians Face Holocaust

By Jill Stamler

As the media, Jewish agencies and rabbis focus on the oppression of Soviet Jews, there is another group facing its own Holocaust. These are the Jews of Ethiopia, who are on the verge of becoming extinct because of mass enslavement and starvation. Not many people know about these black Ethiopian Jews who call themselves Beta Israel and who are referred to as Falashas, meaning "strangers in their own land."

The origin of the Falashas is uncertain. Some historians suspect that the Falashas are a sect that separated from the main stream of Judaism at about the time of the destruction of the First Temple. Another theory states that the first Jews in Ethiopia were refugees from Roman persecution in the period following the destruction of the Second Temple. Whatever the theory of origin of the Falashas, there can be no doubt as to their Jewish identity.

Our fellow Jews are being robbed of their Jewish identity but with our help Israel today can help save these Ethiopian Jews.

It is up to us, the Jews of America, to give Begin the support necessary to stand up to these bigots in order to save the lives of our fellow Ethiopian Jews. The State of Israel was not in existence to save the six million Jews who perished in the Holocaust, but with our help Israel today can save the 28,000 Ethiopian Jews before another genocide occurs.

Volunteers to Reach Public High School Students

The third annual Hebrew Language Week in the New York City public schools will be held during the week of March 12-19, co-sponsored by the Center for the Humanities and Arts of the Board of Jewish Education and the Board of Jewish Education of Greater New York. The Hebrew Language Week program is designed to enhance and encourage the study of Hebrew as a foreign language in the public schools.

In commenting on the importance of Hebrew Language Week, Citywide Coordinator Joel Schwartz stated that "through contact with other students and heightening the awareness of the availability of Hebrew studies in high school and beyond, we are making efforts to motivate students to study Hebrew." Mr. Schwartz noted that the Hebrew Language Week program is interested in attracting Yeshiva students for visits to public school classes. These volunteers would talk with high school students about such topics as: Hebrew language, Hebrew and Jewish education on the college level; personal experiences in Israel and Hebrew-speaking youth groups and summer camps.

The program will attempt to place volunteers in schools which are in close proximity to their homes. All volunteers will receive a letter of recommendation from the Board of Jewish Education, which will be placed in their student files. Students who are interested in further information or volunteering their time during Hebrew Language Week, should contact Joel Schwartz at the Board of Jewish Education, 435 W. 56th Street, New York, 10019, or 212-545-8200 Ext. 328 or 307.
The Miller's Tale

cont. from p. 4
council requires funds to operate. By this constant delay in payment of funds the Office of Student Finances is financially strangling us causing the Student Council to be remiss in its duties, thereby destroying our credit.

During my last conversation with the Office of Student Finances on February 14th, I also inquired as to how the additional $4,000 collected on the second semester tuition bill would be allotted to us, and I was told: "You be lucky if you see it!"

The Zamir Chorale

cont. from p. 4
This year the choir's repertoire ranges from several Israeli tunes to a selection from the liturgy service by the sixteenth century Italian composer, Salomone Rossi. Also included in the concert will be a German selection by Johannes Brahms to the text of Psalm 115 (1 Cor: 10:4).

The Zamir Chorale will appear at Alice Tully Hall on Sunday evening, April 1. Tickets are available through Abby Fodi-man or Barbara Michael in room 821.

Notes on Dendur

By David Katzenstein

Seeing the Temple of Dendur exhibit at the Metropolitan Museum of Art proved to be a very revealing experience for me. Contrasting this monument was a shock. While history is my undergraduate major, I have never actually seen any of the places or documents that I have studied about. Although I was fully aware that I was not in the temple's historical context (I did not feel magically transported to the banks of the Nile River), I did feel somewhat awed at being close enough to touch and walk around a temple Egyptians worshipped in three thousand years earlier.

The temple's history pointed out that the Egyptians were not the only ones who visited the temple site, as evidenced by some later Coptic inscriptions which indicated that the temple had been dedicated as a church in 300 A.D., and some American graffiti circa 1882. It seemed to me that these later inscriptions were desecrations of the Egyptian temple. As I looked over the various hieroglyphics and the graffiti, I began to ponder the transience of religion, and the relative delusions of grandeur from which men suffer.

I imagined a whole bustling culture of men who believed in the gods and spirits of their ancestors, and then saw it all disappear when the empire fell. It struck me that we are no different than them -- the temple was built in a day, and it fell in a generation.

Thursday Night is College Night

... Ice Skating at Sky Rink

Thursday night has become college night at Sky Rink. We don't know why, but it's happened, we're happy to have it going. Plenty of room for all student bodies on our Olympic-size rink.

For more information see your travel agent, Or write Dept. B, Icelandic Airlines, P.O. Box 1555, West Hempstead, NY 11552. Or call toll-free, in New York City, 757-1080; in New York State, 1-800-425-9695 or elsewhere, 1-800-525-7689.
Women Make Striking Addition to Bowling Team

by Amy Schwartz

One of the more recent Yeshiva College-Stern College extracurricular activities to become incorporated into the team was the bowling team. This team originated in the 1980s at Y.C. and just last year began accepting Stern students. This year’s team includes two women, Annette Weisman and Sheila Papes образования.

When asked how the men feel about having women on the team, team captain Norman Shapiro explained that the women are doing very well and are equal to the men in skill. Sheila Papes is in the top 5th place as a starter. Annette Weisman is in the 2nd string, the top 10.

The team competes against other colleges involved with the Eastern Intercollegiate Bowling Conference, which consists of approximately sixteen colleges. According to Mr. Shapiro, the team is as a whole ranks in last place. The average in the top 12 teams is about 175 and the Y.U. team average is about 155. Limited practice time is a major reason for the team’s low average. The captain noted that in the past years the team has been improving. Captain Shapiro said that in the captain’s history only Marc Breslow could compete well, averaging over 150. Now the highest average on the team is Bill Shurman with 165.

A major problem the team faces is practicing in the neighborhood at night. At Stern, the area is much better, and the women can go to Madison Square Garden during the week when they need practice. The team practices as a group about twice a month.

When asked to describe their feelings about bowling on a previously all-male team, Annette and Sheila said that being womand on a men’s team causes them to get teased quite a bit, but they enjoy the team just the same. Being treated “like one of the guys” has its drawbacks, especially where “friendly little wagers” are concerned. After the five members bowl with a high scoring frame, the lowest scorer has to buy each team member a soda. A couple of times, the women have had to pay the bill just like “one of the guys.”

An arrangement for academic credit has been made with the physical education department in both Yeshiva and Stern Colleges. All team members get one full credit for participating in the team, based on attendance.

To recruit more team members, Yeshiva and Stern Colleges held bowling parties at Madison Square Garden earlier this year. At the first party, there were approximately 140 students, and approximately 90 students attended the second party.

Anyone wishing to see the bowling team in action is invited to come to Bowmor at 110 University Place. The team meets at 1:00 p.m. every Sunday afternoon.