



Yearbooks and Newsletters

Summer 1998

The Independent Vol. XXVII No. 1

Touro College Manhattan Divisions

Follow this and additional works at: https://touro scholar.touro.edu/archives_books



Part of the [Higher Education Commons](#)

Recommended Citation

Touro College Manhattan Divisions. (1998). The Independent Vol. XXVII No. 1. Retrieved from https://touro scholar.touro.edu/archives_books/76

This Book is brought to you for free and open access by Touro Scholar. It has been accepted for inclusion in Yearbooks and Newsletters by an authorized administrator of Touro Scholar. For more information, please contact Timothy J Valente timothy.valente@touro.edu.

USING COMPUTERS FOR ONLINE RESEARCH

by Malka Honeyman

One often hears adults joking about how children are far more able to adapt to advances in existing technology and particularly to completely new types of technology. That may be partly due to the natural adaptability advantage of children over adults. A corollary of that is the certain lack of intimidation felt by children. This lack of intimidation is more experiential than age-related. When recalling their first exposure to computing, adults think back to room-filling mainframes with the binary punch cards. Children think Nintendo. The two-buttoned plastic box, grey with the sparest red trim, sat quietly on top our generations televisions, providing a most gentle initiation into the world of computers. Unlike the intimidating VCRs, with their perpetually blinking "12:00" and a myriad of cryptic buttons, Nintendo was interactive. Nintendo begot super-Nintendo and Sega Genesis. When Junior said he needed a separate "computer" to run the newest and the shiniest, his parents gladly obliged. I suspect they just wanted their televisions back.

Word processors saved us from endlessly recopying our papers. Spell-check freed us from Merriam-Webster and Thesaurus snubbed Roger's. Still, there were papers accidentally deleted, "serious disk errors" and some questioned the superiority of \$2,500 computers over \$250 word processors. Many had grown weary of computer games (in favor of more angst-mas-

Continued on page 7

How Orthodox Is Therapy?

by Shulamit Weiner

Ten years ago, many Orthodox Jews would have shuddered at the word "therapy." Recently, however, the Jewish community has welcomed it more openly. Not only does the general Jewish populace accept the notion of therapy, but many of the therapist's referrals seem to be coming from the Rabbis and yeshivas found within the Jewish community. Although therapy has become a more widespread phenomenon, there are several issues that may cause tension to arise. There are specific stages of life when religious issues become more central in one's personal life. How can a 21 year old girl growing up in a sheltered environment express her anxieties about Orthodox dating? How could she explain the concept of "shomer negiah" and the fact that she has never gone out with a boy seriously before? When struggling with issues like this, it may be helpful for a Torah Jew to seek help from an Orthodox therapist. Jules Brotsky, Academy certified Social Worker of Coney Island hospital suggests that seeing an Orthodox therapist can be helpful. "We have a mutual understanding of all the culture values of Orthodox Jews. From a practical point of view it means that the client doesn't have to spend a lot of time explaining what the practices are. He can use a Hebrew term, which would be difficult if he were seeing someone not orthodox." Hanna Cohen, a practicing social worker in Lakewood New Jersey points out, "An Orthodox patient may justify a pathological obsession as being a religious requirement. A non-Orthodox therapist may assume this is what the Halacha demands, while the religious therapist will know it is merely a pathology. An obsessive compulsive person may spend six hours Pesach-cleaning one outlet. She will claim that this is what the Torah dictates. The Orthodox therapist knows this is unnecessary."

Continued on page 7

Keeping Good Company: Reflections on Mega-Mergers

by Amber Kissell

A trend of corporate mergers is sweeping through the American defense/aerospace industry. The magnitude of merger agreements, stemming from post-Cold War decreases in arms trade, reflects something beyond trendy. It's an epidemic. Could peace be sneaking in the back door...or is it premature to assume that the market in defense spending is diminishing and that defense contractors are shrinking because the demand for their products is shrinking? Could these mergers reflect the existence of a greater merging process between nations in which territorial borders are becoming blurred in the human consciousness, (or subconscious) and that mankind is reaching ever nearer to the readiness for peace?

The Pentagon, during the Cold War years, adopted a suspicious view of nations, building for this country a formidable protective shield of weaponry with a fervor closely resembling paranoia. Fortunately, the climate of American society today is not so uptight, defensive and jumpy. There are individuals who would argue that increases in the national budget deficit for defense spending coupled with decreases in federal allocations to congress for social welfare programs, labor unions,

Continued on page 7

THE VATICAN BREAKS ITS SILENCE

by Rina Tysler

More than any other Pope in history, Pope John Paul II asked forgiveness for the sins and crimes committed in the name of G-d. He apologized for the persecution of Protestants and the crimes of the Crusades. But, with only two years to the second millennium everyone awaited the Papal apology for violence Jews suffered over the centuries at the hands of the church. Most importantly, they awaited a statement condemning the silence of the Vatican during World War II. The wait is over and the pope has spoken. Though the document was received mostly with relief and praise, others felt the apology unnecessary.

The statement issued by the Vatican, called an "act of repentance" for the failure of Roman Catholics to deter the mass killing of Jews during World War II. The document however, failed to discuss Vatican's long silence during the Nazi reign of terror. They felt the document should have criticized those Catholics who collaborated with Nazis and Pope Pius XII for not protesting the Nazi reign.

The document did say, however, "In the lands where the Nazis undertook mass deportations, the brutality which surrounds these forced movements of helpless people should have led to suspect the worst. Did

Continued on page 8

"Pay Us for Peyos"

The Hollywood Hasidic Connection

By Alisa Septimus

Orthodox Jews oftentimes demand too much of the secular world. They wish people wouldn't stare at their skullcaps, hope people won't snicker at their peyos, and pray others won't be baffled at a group of ten men swaying with their phylacteries in the back of a Tower Air jet. Yet when it comes to dispelling the Jewish myth, not many Jews are willing to come forward.

There are those individuals who are unafraid. Those who believe educating others is the least they can do to untangle unwanted misconceptions. Izzi Lifschutz is not afraid.

Yisrael Lifschutz was approached by a filmmaker in 1977 to make a movie about Jews leaving Judaism. Himself a *baal teshuvah*, Izzi suggested making a movie about people returning. "Someone comes along and he wants to make a film that's negative, so almost in defense you want to make a film that's positive." That suggestion inspired the making of the film *The Return*, which was picked up by PBS in 1979, and won the Red Ribbon at the American Film Festival. A year later, Izzi was hired to be the religious consultant for *The Chosen*. His role as consultant involved bridging the information gap between the film world and the Orthodox world. With little training, he was hired to play the coach of the Hasidic baseball team as well.

Izzi's work on *The Chosen* enabled him to join the Screen Actors Guild, SAG, which has since involved him in thirty television and film productions. Izzi's talents have skimmed the likes of *Unsolved Mysteries*, *NYPD Blue*, *New York Undercover*, and scores of feature films. Recently, he served as Judaic Consultant for the upcoming film, *The Confession*, starring Alec Baldwin. Izzi's tasks include teaching the song of *Shalom Aleichem* used in the opening scene of the movie, and certain blessings, all of which lend to the authenticity of the film. He has the Jewish knowledge and the film know how, making him the perfect candidate for film consultation. Izzi is there with the needed biblical tale to replace the secular tale in *The Confession's* father-son bedtime story scene, which was well received by the writer and producer.

Most recently, Izzi played the *mohel* in the controversial film *A Price Above Rubies* by Israeli director Boaz Yakin. His part was religiously flawed in that he sharpened the knife before circumcision. Though mistakes are brought to the attention of the director, the director's vision of the drama and shot sequence often take precedence. Although Izzi was not consulting on *Rubies*, one of the problems associated with consultation is that veracity often takes second place to cinematic aesthetics.

"I've always had a film ego," admits Izzi. He thrives on learning from directors and actors, the set experience and the \$500 earned for a day job requiring him to be himself. The film world is also the perfect avenue for Izzi to be somewhat of an emissary. "Being in business is nothing more than an excuse to meet people and telling them about Judaism and Torah," says Izzi. Ironically, a film can serve as a religious forum. Actors from all walks of life spotting Izzi with his vast white beard, yarmulke and warm eyes have unleashed their religious curiosity. "Over the years I've seen people who were very belligerent or anti, soften to the point where people become religious." A behind the scenes conversation with a tattooed actress can lead to a religious opportunity that may never have existed.

The film world can also be a test of one's religious stamina. On the set of Sidney Lumet's *A Stranger Among Us*, Izzi and some others made their religious commitment clear. A Hasidic dancing scene was filmed on a Friday. They informed Lumet, "when shabbat comes we're outta here." The filming of the Hasidic dancing scene however, began right before shabbat, and to the surprise of the film crew coincided with Izzi leading his fellow orthodox actors in a religious labor walkout. Although disappointed that he didn't get more acting done, Izzi had succeeded in making a statement; religious commitment is no game.

The Hasidic Actors Guild is the provider and protector of the film *yid*. The guild created by Izzi soon after *The Chosen* exists to give Jews an opportunity to act or serve as extras in feature films. At its inception, HAG ran ads reading, "Have streimel? Willing to act?" Responses came from Hasidim with streimels in reach and other Jews willing to buy the garb to act. Over the years a nucleus of all sorts of Jews developed into the Hasidic Actors Guild, which carries the motto, "pay us for peyos." Throughout the film process, Izzi is there to facilitate the film experience for those religious actors, supplying kosher food, religious support and other needed services. A feature film recording the work and play of HAG in production at the moment, will be opening in Angelica film center this July.

The frenzy surrounding *The Bible Code* by author Michael Drosnin has not wasted its time hitting the big screen. *Pi*, the upcoming movie by director Daron Aaronovsky (winner of best director at Sundance film festival) is the film product of the mathematical-bible fascination. A brilliant mathematician looking for the esoteric meaning of life meets Hasidim in an uncanny swap of knowledge. The mathematician synthesizes

Continued on page 3



Izzi Lifschutz shares more than a Martini at Mendy's East

I N S I D E	
Touro students lobby in Albany see pg. 2	Restaurant: Provi Provi at its best see pg. 3
Book Review: God's Middlemen see pg. 2	A fetish for feathers: Devorah Klahr discovers a Central Park hobby see pg. 3
The battle between faith and free inquiry see pg. 2	Touro visits the Hudson Valley Region see pg. 3

TOURO TAPS ALBANY

Students Lobby For College Funding

by Nava Leider

There is a common misconception that Touro students do not have any need for financial aid, because they have money. This is not only an uninformed statement, it is also a false one. Touro is a relatively new, private, non-profit degree granting college in New York City. Touro has grown in just over twenty years to where it now has over 10,000 students, which places it in the top ten per cent of all colleges in the country. Although Touro is under Jewish sponsorship, it reaches out to serve many minority groups throughout New York City. These groups include: African Americans, Chinese, Koreans, and Latinos, in addition to Jewish students from varied backgrounds. Touro's mission, in a sense is to educate people from disadvantaged who would not otherwise have an opportunity to attend college. Because of this mission Touro relies heavily on federal and state financial aid for its funding.

In the beginning of March, six Touro students from varied divisions, myself included were asked to help Touro out by taking a trip to Albany to participate in Lobby Day. Basically, Lobby Day is when a group of people advocating a cause pick a day to visit legislators to convince them to support their cause. In our case, we lobbied for a TAP increase of \$5,000.

The Tuition Assistance Program, TAP was created in 1974 to award direct grants on the basis of financial need to students who are New York state residents and attend colleges and universities-public and private. Over the course of time, TAP has increased on average every 2-3 years. For the past eight years TAP has not only not increased, it has decreased by \$225, leaving the current TAP award at \$3,900. This has hurt many of the independent colleges considerably because students rely on this

money for their education. Meanwhile, dependent colleges have experienced an increase in their TAP award. New York state used to have the highest TAP award in the country, now we're down to tenth place.

Keeping all of these "facts" in mind we went to Albany to perform our civic duty. We were armed with facts about Touro, independent colleges, TAP etc., but most of all we had our own stories to tell. We had all come from different walks of life to tell our common story. TAP had helped Touro give us our education. All the students that came on this trip were seniors, except for me. They were not doing this for personal gain, but so that other students will have better advantages.

We arrived in Albany Monday evening. The next day was filled with excitement and anticipation. There were about a hundred students from independent colleges throughout New York State. We were all here to accomplish the same goal. After a brief assembly in the Legislative Office Building we were off to meet with legislators. Our group split up so that we could fit in as many appointments with legislators in the four hours we had. We had a chance to speak with Senator Seymour P. Lachman, who was very gracious and supportive of our cause. We also spoke with Congresswoman Joan Millman, and Senator Guy J. Vallela. In some cases, the Legislators were not in so we spoke with a member of their staff who would relay the message to them, as the case was with Dov Hikind. Almost all of the legislators were polite and understanding, and most of them supported our cause.

At the end of the day we did what we set out to do. We spoke our minds, and we told our stories, we had lobbied. The experience was unforgettable!

Faith and Free Inquiry Compete on Campus

By Sora Finkel

Sound threatening? You bet! Indeed, for secular humanists, like Dr. Paul Kurtz, chair of the Council for Secular Humanism, this is a veritable war cry. Says Dr. Kurtz, "There is now a concerted effort underway to repeal the secular society. The battle between faith and free inquiry was won two generations ago, or so we thought. Unfortunately, there are now shrill voices demanding their desecularization."

Can you picture it? A poor unsuspecting, entering freshman being lured in by these 'superstitious, intellectually regressive "cults", offering mouth-watering "goodies", such as salvation and spiritual fulfillment, possibly on an eternal basis.

Enter a new 'Kiruv' program of sorts. Begun in 1996, the campus Freehold Alliance, the CFA, is a network of college and high school students committed to reason, secular humanism, and science. They are united in their skepticism towards any supernatural explanation of the world, and hence, existence.

To those of you out there who are convinced that this is simply a ploy designed to exempt their adherents from any and all moral obligations, not so! -Or so they say. Actually, they consider themselves the bearers of a newer and truer morality. Although they submit to no God, they do submit to some conscience. "Human beings are responsible for their destinies, individually and socially. We have the opportunity to give life a new meaning without mythological illusions and to achieve a better life here and now."

The council defines free thought as "the application of critical thinking and logic to all areas of human experience, and the rejection of supernatural and authoritarian beliefs". Free thinkers value rational and scientific inquiry, individual freedom and responsibility, and the need for "tolerance and cooperation". Freethinkers include non-theists, humanists, and all other persons "skeptical of paranormal claims".

And so...where does this leave us - "theists", or "paranormalists" if you prefer? The feelings amongst Touro students, for the better or the worse, are rather tempered by apathy. Indeed, no one I spoke with is anxious to campaign the CFA's cause right here in Touro, and yet there is little of that passionate fighting spirit displayed so openly by the secularists. And so what else is left to say, but "No"?

This movement brings an *chabad* song to mind that goes something like this:

*In a small college town
There was a young man feeling down
His future was uncertain
Oh what will become of me.*

*A Habad house is nearby
The young man gives a try
Maybe direction there I can find
And have a piece of mind.*

*He discusses Yiddishkeit
All through the night
But he cries I don't belong
I am too far gone*

*The shliach says not true
Hagam Shechata Yisrael Hu
No matter where you roam
You can always come back home.*

Book Review:

"God's Middlemen"

A Habad Retrospective

REUVEN ALPERT

Introduction by Bezael Naor

by Dan Septimus

1998 marks the three-hundredth birthday of Israel Baal Shem Tov (1698-1760), the patriarch of Hasidism; thus the birthday of Hasidism. In light of such a milestone, comes Reuven Alpert's new book *God's Middlemen*. The book is divided into two sections, the introduction which surveys the history of Habad, and the body gives the author's personal journey through Habad in search for Godliness. In the introduction, Bezael Naor starts with a brief biography of the *Besh*(Baal Shem Tov), and then connects him with the founder of Habad, Schneur Zalman of Liady through Dov Baer of Mezhiresh (the Magid), the prized student of the Besht. As the student of the Magid, Schneur Zalman emerges as the spiritual grandson of the Besht.

Whereas the Besht presented an experiential approach to Hasidism, Schneur Zalman (the Alter Rebbe) sought to develop more of a balance between the rationalism of Maimonides and the spiritualism of the Besht. The term Habad refers to *hokhmah, binah, daat* (wisdom, understanding, knowledge.) It is the motto of the Hasidism founded by Schneur Zalman of Liady. Interestingly, there was always a tension between these two ideas of Hasidism, and in the history of Habad the pendulum shifted from spirituality to intellectualism. For example, the Alter Rebbe emphasized philosophy and *helacha*, while his successor Dov Baer (Mitteler Rebbe) emphasized the experience - emotionalism and love of God expressed mainly through prayer and altruism. Ultimately, later Rebbes like the great Zemech Zedek, famed as a halachist and the Rashab developed the balanced approach of the Alter Rebbe.

Through the scholarly survey of Habad, Bezael Naor notes the other movements that either influenced or opposed Habad. While influenced by Sadyah, Maimonides, Rav Moshe Cordovero and the Ari (Isaac Luria, its clearest adversary were the *Misnagdim*, the Lithuanian movement contemporary with Hasidism founded by the Vilna Gaon. By surveying the intellectual history of Habad, Bezael Naor gives us what few studies on Habad accomplish, an analysis of the philosophy behind the movement rather than the messianic obsession often associated with Habad.

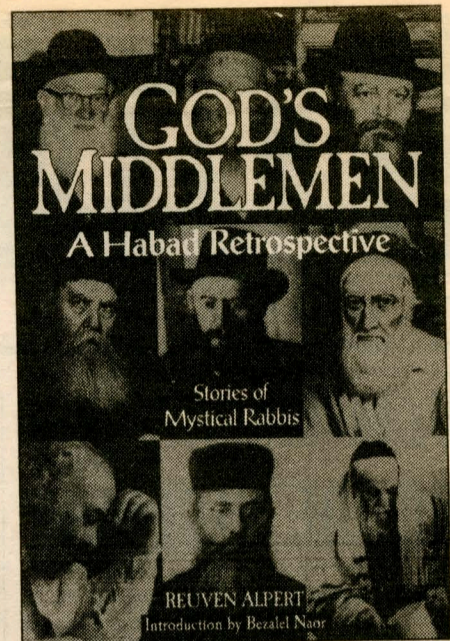
In part one of *God's Middlemen*, Naor offers one definition of God's middlemen - the Rebbes. However, in the second part of the book, we discover the unsung heroes of Habad. Alpert's stories show his interaction with different faces of Habad Hasidim. While these common folk seem marginal by popular standards, they emerge as giants in their devotion and passion for Habad. In his inspiring tales, Alpert reveals both Rebbes and Hassidim as they develop the character of Hasidut.

In Alpert's preface to his tales, the author recounts:

My earliest initiation into Hasidism took place in the Maine woods. Under the spell of a children's biography of the Baal Shem Tov, that sanctuary of nature celebrated by Henry David Thoreau was permeated with the sprites of the Carpathian Mountains. (Preface)

In the tale *Spinoza and the Alter Rebbe*, Alpert dialogues with a colleague who had a vision of the Alter Rebbe's face with the eyes of Spinoza. Another such story depicts Alpert's interaction with an old Conservative Jew who clarified his understanding of *hasgacha protis* (divine supervision).

These stories inspire, intrigue and elucidate man's yearning to be close to God, sometimes expressed through Messianic fervor. The protagonists in these stories, whether *Rav Zvi Yehuda Kook, the RaShaB's basid, the Shofar Blower, or the Master of Prayer* display a melancholic anticipation



for the long-awaited Messiah, something they might never experience.

As an integral part of Habad, messianic leadership is sometimes aspired to while other times avoided. For example, in *The Pretender*, a professor tells Alpert of a young man who claims he was in "psychic communication" with previous Habad Rebbeim, and that the Rebbe at the time stated in various wills that this man would be ordained as his successor.(p.1) In contrast, the late Rebbe himself, Menachem Mendel Schneerson II, as a young man avoided the leadership role, and chose to work as an engineer at the Brooklyn Navy Yard, until his fifties. Only later did his Hasidim learn of his holiness and acknowledge him as a possible candidate for the Messiah.

On this anniversary of the Besht, Habad lies in danger. With no future Rebbe in line since the passing of the late Rebbe, the future of Habad seems bleak to both insiders and outsiders of the movement. This book forces all Jews, habad and others to search for role models in our own lives and history. These Habad masters leave a rich history of their personal lives as well as the practical system they contributed to Hasidism to seek God in our daily lives.

Although Alpert is not a Habad Hasid, his tales express the pain and emptiness hovering over Jews as we wait for the true Messiah. In the profound words of the author:

"There are times in history when the disembodied spirit of Messiah gravitates toward a human being, when the longings of aeons upon aeons begins to concatenate in flesh and blood. The figure casts its net wide, becoming the collective face of a generation, its features reflected in the waves of humanity. And then the body comes to its mortal end, and the Messianic spirit once again becomes precisely that, a spirit, a longing for Messiah. The spirit of King Messiah hovering."



(U)
Glatt

WEST	EAST
208 West 70th Street <small>(bet. Amsterdam & West End)</small>	61 East 34th Street <small>(corner Park Avenue)</small>
212-877-6787	212-576-1010

The Ideal Place to Party

Private Party Rooms for every event are available at either location accommodating 20 to 500 people. Elegant New York style dining at reasonable prices.

On Sundays NFL Games are shown.

FEATURED ON NBC'S SMASH HIT "SEINFELD" AS JERRY'S FAVORITE RESTAURANT

Featuring
THE FINEST SELECTION OF KOSHER STEAKS IN NEW YORK

BAR/BAT MITZVAH • SHEVA BRACHOT
FUND RAISING • WEDDINGS

A Taste of Italy Savory Meals Meet 72nd Street

By Lillian Strauss

Mimi would not stop raving about *Provi-Provi*, the dairy restaurant on 72nd Street. She met the owner of the restaurant about two weeks earlier through a mutual friend. She ended up chatting with Rami the owner, Brooke the headwaitress and Badu the bartender, until way past midnight. I was eventually going to have to see the faces of the names she kept hurling at me. So, one Thursday night we decided to go to Dougie's for dinner and since *Provi-Provi* is only two doors down, I went to see what all the fuss was about.

I was greeted by the hostess and we asked to see the owner. Suddenly, Mimi took my arm, jumped up and down, making crazy high pitched noises. While waving her arms she dragged me to the dessert case. I have never seen kosher cakes look so... not kosher.

While we stood salivating, I took a good look around and noticed that *Provi-Provi* is unlike any restaurant on 72nd Street. The lights are dimmed and classical music hums throughout, offering the place a classy ambience; I felt slightly intimidated. Eventually Mimi and I were seated at the bar where we ordered a drink. We began speaking to the bartender, named Badu. He is tall, broad quiet, sweet and really interesting. He's got samarts too (if I begged long enough he would have taken every one of my Shmidman exams for me).

Rami, the owner joined us at the bar. He offered us a piece of cake from the dessert case and we hesitated for a millisecond before deciding we didn't care how fattening it was. We wanted to sit at a table. The many attractive choices made it hard to pick one. There's *the Cafe*, which has a large window looking out onto 72nd street, the Main Dining Room decorated with tables and booths, and the Upstairs with its charming alcoves. Alcoves are private little areas, perfect for those on a date or for those in need of privacy. Mimi and I chose the Cafe.

Rami received a phone call and Brooke was motioned to seat us. She's about 4'10" with the sweetest disposition. Brooke is called a "triple threat" in the entertainment business. She is an actress, dancer and singer. Customers adore her and frequently ask her to serenade them. If you're there for dinner, you might be lucky enough to catch her singing a song to a table (with people at it). Mimi and I told her that we too love to sing. After she took our order, she grabbed a seat. We sat there for twenty minutes singing all the songs the three of us knew. When Brooke saw Rami coming up the stairs, she quickly got up and pretended to have finished taking our order. Rami looked at his watch, gave Brooke a knowing look and we all just started laughing.

After that night, I decided that I really liked the restaurant and that I wanted a job there. When I asked Rami if they were hiring, he said, "we're looking for someone to be here for the customers. What I mean is that if a customer has a comment, complaint or suggestion for the restaurant we don't want to discourage them from telling the manager or waiter because they might think it is unwelcomed. We need a 'middle-man' (or in this case 'middle-woman')." Within a week I was hired and began working as their hostess. Over the course of the year I worked there, I learned a lot about what makes a restaurant great.

There are three owners of *Provi-Provi*. Rami hailing from Tunisia, travels all over the world, speaks about a half a dozen languages and is a practicing lawyer. The second owner is David, the owner of *Deli Kasbah* as well and the third is David's brother, Michelle. Michelle visits the restaurant every few months from his home in Holland where he owns other restaurants. Interestingly, he owns two Italian restaurants in Italy. He brings the Italian ambience, recipes and flavor direct from Italy. The chef, Cosmo Nero, a world renowned Italian chef bakes all the bread and creates other delicacies. This brings us to the best part of the restaurant (and I guess the best part of every restaurant), the food

Continued on page 8

FRIENDSHIPS DEVELOP AS NATURE COMES TO THE CITY

By Devorah Klahr

In a city as busy and frenetic as New York, it is comforting to know about "The Hawk Watchers." Off Fifth Avenue, in the middle of Central park, the group meets to observe birds. They "ooh" and "ahh" over the simplest things in life: nature.

A few months ago, red tail hawks nested in a building on Fifth Avenue. This was a surprise; something wild, and natural, merged with the utmost urban: the apartment building next to Woody Allen's. According to Marie Winn, a Hawk Watcher, and author of the upcoming book, *Red Tails In Love*, "There's something very moving about the idea that here in the city, wild things can still come and still can lead their mysterious lives. And we can still come and see them. We don't have to be rich, we can just saunter over to Central Park, and see these wonderful things." Along the avenue right near Central Park, she and the rest of the Hawk Watchers set up shop. With binoculars, telescopes and cameras, they came to watch the birds. Although, at first, not everyone appreciated what they were doing. Since the birds nested near the buildings of famous people, they were forced to aim their binoculars at ambiguous targets. "People got suspicious," says Winn, "as if we are spying, as if we're voyeurs. And some would say in this scolding way, 'no, you shouldn't do that.' So one of the Hawk watchers put up a sign by his telescope that said: 'No, we are not voyeurs, We are watching the tail hawks.'" After a while, The watchers began to identify the birds, name them, and care about them.

Somewhere along the way, they also got to know one another, and the bird watchers became friends. They would share their experiences, filling the others in on sights they might have missed. And when the birds fledged, the watchers threw a party. Janice, an art historian, is a bird watcher, and although she isn't as avid as the rest of the group, she appreciates them. "One of the things that is striking about that group," she says, "is their interest in sharing. They were very friendly by sharing binoculars, and allowing us to use their field scopes. They really want to educate you and share their information. That's what got me into this — it's their openness."

After the birds fledged, the Hawk Watchers kept to their mission; they simply changed stations. Now they operate from Central Park. A little past the boat house, the whole group comes throughout the day to check on the birds. Some watchers spend a good part of the day at the park, watching

the birds. One watcher, a school teacher, sat on a park bench, and simply looked peaceful, as she listened to the sounds of the birds crying and screaming. Next to her sat an older woman who not only watches the birds, but writes poetry about them. But not all the watchers take such a calm approach to the hawks. Leslie is another watcher, and with a heavy accent, he animatedly tells how he saw one of the birds kill a robin for food. His face lights up as he talks about it; it is exciting. But his wife isn't as energized from watching the event. "The papa hawk caught my little baby robin. And I was upset because why can't he pick on bigger prey, then to pick on babies?" Her husband is still laughing.

Another watcher takes pictures of the birds. "It kind of makes your mouth drop a little," he says of one picture of the hawks. Many of the watchers are creative when it comes to the hawks; one had an exhibit at the Guggenheim featuring the red-tails. They will gladly show you pictures of the hawks, lend you their binoculars, and help you locate the birds. "Anyone who has an interest in the Hawks," one said of another watcher, "is his friend."

And there is drama. According to Annie, another watcher, whose boyfriend introduced her to the sight, legend has it that the female bird, who they call Old Flame, had to leave her mate, Pale Male, after she hurt her wing by flying into a building. Pale Male met another female bird, who later got hit by a car. Soon after, Old Flame returned, and the two reunited.

"That's Pale Male," Annie cried as one of the hawks soared off the building and above their heads, showing off its beautiful wings. Leslie thought the bird was the baby, Buffy. "Of course, that is not the baby," Annie told him. But, everyone had their opinion. Soon, more watchers, and newcomers, gathered, trying to steal a glance at the Hawk. Leslie offered his binoculars to a newcomer, while the rest of the group looked up at the sky, watching. "Aesthetically, they are beautiful creatures," Winn says, "They are magnificent birds. There is something noble and majestic about them."

"I've made a lot of good friends here," Annie says. "And this is actually my life. These are the people I spend my time with. We worry about the birds when we are home. These are my friends in New York." She points her finger at me and says, "Now, you're my friend." Friendship never had it so easy, or so good.

"PAY US FOR PEYOS" THE HOLLYWOOD HASIDIC CONNECTION

Continued from page 1

Torah codes and the Wall Street Journal "to make order out of chaos" in his search. Working with Torah codes his investment strategies consistently outperform the market, which has Wall Street beating down his door. His unique religious and monetary discovery is the director's depiction of the body - soul struggle. Izzi is an actor, religious consultant, producer and investor for this film. As religious consultant, he proposed a *gematria* (numerical equivalent) more suitable for audiences, to replace an obscure one written into the script.

Hasidic Jews will always be an attractive film idea for directors and writers. As one of the few closed societies left in the world, they remain a powerful enigma. Though much of the film world is dominated by Jews, it is notoriously crowded with religious ignorance.

In the early half of this century Jewish film makers perpetuated minority stereotypes of all races including their own. To satisfy the American public and generate the most cash, faces like James Dean, Clark Gable, Montgomery Clift, Eva Gardner and Grace Kelly were used to light up the screen. Of course many films had a token stout Jew, usually chewing on a pickle and rattling senselessly about some money making adventure or a black man mouthing off something about Mama's cornbread. They were used for laughs and contrasts in films which projected the wholesome white image of America. The success of shows like *Leave it To Beaver* and *The Brady Bunch* far surpassed that of *The Goldbergs*. Little Beaver Cleaver and Marsha Brady spilled over with the sappy values Americans loved to watch with milk and cookies.

Rigid stereotypes still exist in the archives of the Museum of Television and Radio. But, as America has been swept with ideas of racial acceptance, faces like Jerry Seinfeld, Woody Allen, Martin Lawrence, and Tracy Ullman have surfaced, winning household acceptance. Racial and religious minorities permeate film both in acting and subject matter. The Jewish jester of the fifties is gone. Now that the Jew has stepped out of his stereotype he emerges a great film subject.

The Jew exposed in the film world is at times vulnerable. For certain individuals like Izzi, there is an inherent need to protect the Jewish image. With four films expected at Cannes Film Festival, Izzi "hopes to expand the concept of making more positive Jewish films." For Izzi, control of the moving image means advancing the truth.

BIOLOGY STUDENTS STUDY ECOLOGY OF THE HUDSON VALLEY

Howard R. Feldman, Professor
Biology Department

Biology, the study of living organisms, becomes especially interesting when studied in the field. With this in mind I accompanied my class on a day-long trip to the mid-Hudson Valley to study the ecology of the area between Kingston and New Paltz, New York. Along the way we stopped at various points to observe and collect specimens and, of course, have a picnic lunch.

At our first stop we found an extremely large *Lumbricus terrestris* (earthworm) and saw, with a 10X magnifier, the setae, or bristles the worm uses to move through the soil. Earthworms are important ecologically because they aerate the soil with their burrows and fertilize it with their castings.

On the side of the road, not far from the Hudson River, we noticed a large female *Chelydra serpentina* (common snapping turtle) that had, unfortunately, been run over by a car. However, we were able to see its internal anatomy quite clearly. The turtle was about 18 inches long and was probably seeking a site for a nest in which to lay her eggs. During this egg-laying period the females leave the water and become quite aggressive. The head and limbs of a snapping turtle are so large and its plastron (lower shell) so small that it is unable to retract into the shell. Snappers are omnivores, that is, they eat a wide variety of food including aquatic animals and plants.

One of the most beautiful sights was a *Buteo jamaicensis* (red-tailed hawk) seen circling near our bus hunting for rodents. These birds hunt from the air and from exposed perches, such as telephone poles. Their main food supply consists of small mammals that are grasped and killed by the talons. This specimen had a bright tail, white throat and underbelly, and a dark belly band. A picnic lunch was enjoyed by all along the Esopus Creek, next to small but powerful waterfall. Elisheva Kurzman baked a surprise birthday cake (all chocolate) for Elana Krupp.

During our exploration of the area near New Paltz, New York, we found man-made caves. The caves were excavated by workers in the cement industry during the early part of the nineteenth century. At that time, the Hudson Valley was discovered to have certain limestones used in an excellent Portland cement. Irish workers who migrated south after completing the Erie Canal worked in the local cement industry. They mined specific strata in the limestone formations that were repeated over the countryside due to thrust faulting. Horizontal slices of limestones and dolostones, about 50-75 feet thick, were pushed over one another enabling the miners to work at numerous locations throughout the Rosendale area. Trial-and-error determined pillar spacing in the resultant caves (the pillars supported the cave ceilings) most of which dipped steeply into the earth's crust.

Excavation was accomplished by teams of "holders" (usually a young boy who held a star drill) and "hitters who pounded the end of the drill with a heavy sledge hammer.

Continued on page 8



Dr. Feldman's class enjoying a picnic lunch in the Hudson Valley. Esopus Creek is in the background



A STRANGER IN A STRANGE LAND?

In Parshat Va'yigash (Genesis), Ya'acov faces leaving Israel for the second time. The promise God gives him the night before leaving seems strange. God tells him he should not fear going to Egypt as God will be there with him. This is repeated twice. Why? This is not the first time Ya'acov is leaving Israel. He knows what is out there. He also knows thatchutz la'aretz (land outside of Israel) is a place to be feared. So God gives him that extra encouragement that He will stay with him and eventually bring him back to Israel.

This was part of a dvar (word of) Torah that I gave at my farewell party, when I decided to leave my homeland, Israel, for my place of birth, America, in order to finish my college degree. Like Ya'acov, I knew what I was coming to and I was afraid. I had never lived in New York before, which added to my general anxiety. However, knowing that New York was heavily populated with Jews, I surmised that religiously I would not be alone. I consoled myself in that I would not have to be exposed to disturbing elements unless I chose to be.

This fragile comfort all came to an halt one day when I glanced at the tack board right outside of the elevator at the Women's division. The comic above was hanging there and I felt a dagger go through my heart. I have to explain the comic in order for readers to fully understand my pain. It

depicts an NRP (National Religious Party) member with his back to the important religious problems in Israel today, such as the transgression of Shabbat and other atrocities. What he is facing is the seemingly small problem of giving up yet another 2% of our precious blood soaked land. I will admit that to a NRP member every grain of sand in Israel is of the utmost importance, however, he/she in no way shape or form turns his/her back on the religiosity of Israel. How could one honestly promote such ideas when it is the NRP sons who not only give 3 but 5 years to the country in the form of Yeshiva and army, and the girls who give 2 to 5 years in sherut leumi, army and Yeshiva!

Maybe, the person who posted the comic thought it was cute. After all, it is written with a big Yiddish word and drawn in a comical fashion. Think again! The party insulted represents a huge number of Jews who are fighting every day to keep our country alive! Try and remember that although Touro has its own hashkafa (ideals), many people attend it and have different ideas as to how our lives and country should be run. Please, let us try to remember this and maybe it will lead to achdut (unity) not only in the school but in our everyday lives.

May we all be zoche (worthy) to see the nation of Israel in Eretz Yisroel al pi Torat Yisroel (according to the Torah of Israel).

FOCUSING ON : CHILDREN'S HEALTH

by Chad S. Freeman

In today's world, one of the most talked about health issues is childhood health care. Unfortunately, most children still suffer from the same problems now as they were ten to twenty years ago. For example, childhood ear infections, according to a 1994 Journal of the American Medical Association report, are no longer successfully treated with antibiotics. Other child threatening conditions are too common nowadays. In 1975, B.F. Feingold estimated that five million American children suffer from ADD or ADHD related disorders. Approximately one million children take the controversial drug Ritalin. Among the many "illnesses" that children suffer, there has been very little literature on how, where, and when these illnesses begin. Communities worldwide are asking themselves, "How can we provide a healthier future for our children?"

THE BIRTH PROCESS

One of the most overlooked areas in childhood health care is childhood spinal care. While in the womb, the very first organ formed is the spinal cord. It is the primary component of the central nervous system, and the communication line between the brain and body. During the birth process, an alarming rate of infants experience what is called "Traumatic Birth Syndrome". This term is used to describe a process whereby the spine and the spinal cord are injured in a newborn baby. Dr. Godfrey Gutmann, A German medical researcher discovered that approximately 80% of the infants he examined shortly after birth suffered from injuries to the cervical (neck) spine, resulting in all types of health problems. Dr. Abraham Towbin, of the Harvard Medical School's pathology department, stated in a research paper that "The birth process, even under optimal conditions, is potentially a traumatic, crippling event for the fetus." He continued, "Spinal cord and brain stem injuries occur often during the process of birth but frequently escape diagnosis. Infants who survive the initial effects, may be left with severe nervous system defects."

NECK INJURIES

Parents should ask themselves, "What possible effects could the birth process have

had on my child?; Does my child have any health problems now that could be related to his/her birth?; Will my child have any health problems in the future?." Christopher Reeve is one such individual who experienced a traumatic injury to the spine, breaking a vertebra (spinal bone) in the neck. Fortunately, he survived. However, as he injured such a vital area in the spine, he was left unable to breathe on his own and without the ability to control his elimination system. One may ask, "But, he didn't injure his lungs or his bowels?" In light of the fact that the brain and spinal cord control all other systems, any injury to the spine, small or large, affects the entire body. The central nervous system also regulates the normal response of the immune system. In children, this is especially important since they frequently come into contact with germs and other children.

LONG TERM EFFECTS

A healthy spine is one of your child's best natural defenses against illness and common childhood health problems. Traumatic birth syndrome, whether it causes symptoms immediately, or diminishes health over a lifetime, must be considered by parents and health professionals to be of extreme importance. All children should be examined by a chiropractor, preferably immediately after birth, so that spinal disorders caused by traumatic birth syndrome can be detected and corrected as quickly as possible. Essential spinal care strengthens the immune system, helps to build healthy bones during development, protects against injury, and improves proper mobility and alignment. Along with balanced nutrition, positive reinforcement, and healthy childhood activity, preventive spinal care dramatically improves the overall health of any child.

About the author: Chad S. Freeman, DC, is a 1997 graduate of Life University. He formerly practiced on Park Avenue and 85th Street in NYC, is the designer of the "Baal Teshuvah for Health Program", and the author of "The Comprehensive Guide to Headaches". Inquiries should be directed to him at 201-796-6919 or via e-mail at Axis2atlas@aol.com.

"Buns of Steel"

by Nafstalee Zomberg

I know that most of you are getting a little uncomfortable just from the title of this article. And I understand your fears, since my writing usually warrants it. However, this is the kind of article that needs to be written, if only to discuss the inaccuracies of certain male stereotypes. When I was young, my mother insisted that my brother and I learn skills that were previously perceived as "things only females need to know." (Of course, that kind of comment today will earn you a severe beating at the hands of "women's libbers", so you'd best not say it too loudly, even in jest.)

But I digress...

I had a very traumatic experience recently. (Since you've already read this far, and it doesn't really pay to just stop now, you're going to hear all about it.) See, I consider myself a very good cook. It's something I can take pride in without feeling guilty or apologetic. Usually for most men, being a man means you take pride in your family, girlfriends, and how many beers you can drink without vomiting.

Anywhom, we were discussing my traumatic experience. Because of my mother, I've always had a strong interest in baking and cooking. Over the years, I've really found my niche in the kitchen. I can "do" dinner. More specifically, I cook main courses that makes you beg for more. I love making overpowering things like eggplant parmesan, and marinated broccoli and mushrooms that are so full of garlic, vinegar, and onions they almost hurt. And it bothers me that there's a belief that men are hopeless in the kitchen.

I learned my baking and cooking skills beginning at age fourteen. My friend Jeff and I got home from day camp one day, had a hankering for a sweet, and we decided that we really wanted to make an Angel Food Cake. No Duncan Hines mix for us; that was the wimpy way to go (and besides, who wanted to waste all that rich frosting when you could lick it out of the can?) No, we HAD to make it from scratch, even though we had the baking skills of ducks. (Not to say that there's anything wrong with ducks.) But what did you expect; we were having the same delusions of grandeur that all hormonally affected teenagers who can't get a date seem to have.

Uh, there was one small problem: we didn't know an oven from a blender. ("Pur'eed steak, anyone?") We were using measuring spoons to mix the batter, and pie tins to make the 3 layers for our cake. If you don't bake at all, believe me this is the worst way to go. The beautiful gentle slope of the tin that makes a pie look heavenly also makes cake layers slip and slide everywhere - basically creating a miniature Mount St. Helens. It's ugly, messy, and pretty much destroys everything in its path.

Oh, wait, that's the Ebola virus. But I digress...

Anywhom, we were doing our best to go through the recipe, with our limited knowledge and poor substitution skills. We substituted baking powder for baking soda, salt for sugar, and increased our cooking speed by doubling the suggested temperature. Then, I overheard my mother talking on the phone to her friend...

Mom: "It's so frightening. I don't know what to do. I feel so violated." I could hear the not-too-distant tone of hysteria in her voice.

Shana: "You mean they're still in the kitchen? Oh my gosh! Are you going to be alright?"

Mom: "I don't know. I looked at the cake, and it frightens me. I've never been afraid of food before."

Shana: "Don't panic, that's the most important thing!"

I was a little insulted. At least I was trying! After all, this was my first venture into the kitchen for something more than a Kit Kat. And I was scared away from baking and cooking for a couple of years. I only started again because a friend challenged me. Good old Josh! For those of you who don't know Josh or his tremendous need for an asbestos jacket, he can just about burn water. I don't mean he simply boils all of the water out of the pot; I mean he's so inept, the pot of water will burst into flames out of self-defense. Three pans have already committed suicide rather than be left at Josh's mercy. But I must admit, he has some baking skills.

Which finally, after many many digressions, brings us to my recent traumatic experience. See, Josh has no culinary skills whatsoever, and yet he can bake the best cinnamon buns I've ever had. I was amazed. I guess Josh is proof that if you follow a recipe religiously, things will probably work. Unlike us creative types who take recipes "under advisement," Josh's pastry was TERRIFIC. The outside was a sweet golden brown, and the middle was well done with enough light air bubbles to make it fluffy and aromatic. I was proud of him, but inwardly, I knew it was a fluke. Then he did it again. And again.

I was super depressed. This was a personal challenge. Hey, if Josh can do it, surely I could? So I mixed, beat, spooned, kneaded, and tossed it around. The dough didn't seem to rise but I wasn't worried. After all, it wasn't bread. Maybe they were distant cousins but not really related (kinda like that "uncle" you have who isn't really your uncle.) So how much would it have to rise? I rolled the dough and cut it into little buns. The recipe mentioned 24-30 buns and I ended up with 8. But I figured it was like my pancake recipes: "serves 8-10" means "I hope you live alone."

I slipped into the oven and enjoyed the smell. I was sooo proud. When they were finally done, I pulled them out of the oven, and to my dismay, they were exactly the same size as when I'd put them in. Granted, they were gorgeous but they didn't exactly puff up like the picture in the book. By the way, don't you just hate that? I think it's just the book's way of making all of us feel stupid...

Author: "Can't you follow a stupid recipe? Do I have to personally come over there and cook it for you? Close my book and get away from the kitchen! You make me sick!!"

But I digress...

I was talking about my cinnamon buns. They weighed about 5 pounds each. I tried to bite into one. I say I tried because it was hard as a rock. I hadn't made pastries, I'd made pottery! I was crushed. I decided to give up when my mom came home. Remembering her previous insensitivity, I grabbed my jacket and tried to leave the house. But she made me stop...

Mom: "Wow, this smells great; you did it!!"

Okay, so there was no way for her to know. It sure wasn't her fault. So I just shook my head, and muttered something about dental fillings and ungodly density. She thought that was so funny, she picked one up and tossed it at me. I saw it coming, though, and using my deft ability and cat-like moves, I managed to take it flush in the forehead. I've got a huge bump now.

Struck down like Goliath, with my own cinnamon bun.

Talk about adding injury to insult!

A Visit To Bremen

by Rivka Weiner

After I returned from my week's stay in Bremen, Germany, many people had lots of questions for me. They wanted to know why I went, how I could go, what I did there, etc. . . . I decided to record a few of my impressions and I'd like to share them with you. Firstly, I went to accompany my grandfather, and we were part of a group of people who, like my grandfather, lived in this city of Bremen before the war. Bremen is a medium sized town that housed many Jews prior to World War Two, most of them not religious. There were families like my grandfather's who were frum and attended synagogue, and kept kosher yet they were in



Aliza Weiner & Grandfather Dr. Jacob Gerd Weiner in Bremen. The Monument behind commemorates five Jewish Martyrs on Kristallnacht

Continued on page 8

ISRAEL

No One Belongs Here More Than You

by Rivka Lichtenstein

Perhaps Rochel Miller put it best in her song titled "Yerushalayim". The song opens with the following words: "How can I write of the things that I think if you can't understand what I mean? And how can I sing the words that I feel if you haven't been there you cannot believe it's real."

So how does one begin telling of a place that is close to his/her heart, yet distant and foreign to another? It's a feat that is just about impossible, and so, I will not attempt to tell you what I think or feel, but rather, what I know. So on to bigger and better stuff, like what there is to do in Israel.

The number one stop would have to be the Kotel, the Western Wall. A Jew cannot go to Israel without seeing the Kotel, and so this is bound to be your first stop. I can't and won't tell you how you should or will feel - each person has his/her own experiences and emotional feelings, so just head on over there and experience it for yourself.

After a good prayer at the Kotel, you can head on over to the outskirts of the Muslim Quarter and register for the *Ateret Kohanim* tour. This tour takes you through the four quarters of the Old City: the Muslim Quarter, the Armenian Quarter, the Christian Quarter, and the Jewish Quarter. The main highlight of this tour is the Tunnel Tour, which is a tour of the underground tunnels and excavations of the Kotel. Until nearly two years ago, this tour started and ended at the same point, until the "light at the end of the tunnel" was discovered, when the Israeli government allowed for the opening of this tunnel on the other side, which just so happened to have been the Muslim Quarter and naturally created a bit of chaos for a short while. These tunnels are called "Minharot HaKotel HaMa'aravi".

By the time this tour is over, you're bound to be famished, but never fear - Bonker's is always near. Bonker's is the famous bagel shop that has attracted every American tourist, giving them a taste of what they are used to. Bonker's keeps popping up in various locations. At present, they can be found in the Old City, Meah She'arim, Har Nof, three of them conveniently located in town, and the baking factory Talpiot. Bonker's has a variety of bagels and spreads and not to mention an entire selection of baked goods.

Now if you're already in the Jerusalem area, you might want to check out some of the local spots. Let's begin with the Old City. Located right at the Jaffa Gate is the Tower of David Museum, or *Migdal David*. On Saturday nights, they even have a special light show which you can see. In addition, just outside of the Zion Gate, on Mt. Zion, where the Diaspora Yeshiva is located, nearly out of view is the Diaspora Museum which commemorates the various persecutions of the Jew's have experienced outside of Israel. Some remnants of books are displayed and many plaques with names of families and towns that perished in these persecutions are also displayed. There are a variety of other sights to see in the Old City, if you walk around, you'll see many of them such as the remnants of the Churva Synagogue, the city walls of the first Temple period, the Heritage House, the Aish HaTorah building (the Kotel Camera and all) and many other sights of interest, and not to mention many shopping sights of interest.

One of the most famous, or rather, infamous places which are a must to see in Jerusalem is the Holocaust Museum, otherwise known as *Yad VaShem*. This museum features exactly what it sounds like it would, but more. In addition to the facts, details, pictures, objects and videos that are typically shown and displayed at most memorial museums, this museum features something else. In a building on the side there is an entrance, this entrance leads to a dark maze through the building. The building is completely dark, except for one soul candle in the middle of the room. The room was designed by hundreds of mirrors, which are positioned in a specific way that that one lit candle is reflected by the mirrors one-and-a-half million times, in memory of the million-and-a-half children that perished in the Holocaust. As one walks through this eerie maze, a recording lists the names of those children who perished, their ages, and where they died. Words cannot convey such a feeling and emotion.

Back in the outdoors, there is plenty of shopping to do. You can start out in the shuk or *Machane Yehuda*, if you'd like, with an entire array of fresh fruits and vegetables - and don't forget your bargaining skills, remember, "he who spent a penny less is the winner". Than of course there is Ben Yehuda which has an entire bazaar every evening, just ask anyone for "the pit". In addition, Ben Yehuda has an entire selection of stores to meet your interests, be it tee shirts, personalized towels, ideal gifts for family and friends personalized with a picture, and much, much more. Now if you're relay looking for some action, check out Geulah and Meah She'arim on a Friday, see how the entire Jewish community is bustling around getting last minute things done before Shabbos. Friday is not the most ideal time to go gift shopping, unless you are desperate, the people congestion can relay get you into a jam. However, if you are already in that neck of the woods, let me highly recommend the Brooklyn Bakery Challah and famous Black and White cake; you can find the Brooklyn Bakery in Geulah. Oh yeah, and if you're in Geulah any time around Chanukah, make sure to stop in at Uri's Pizza and treat yourself to Uri's specialty: *Caramel Sufganiot*, or Caramel donuts, mmmmmmm.

On the topic of food, let me just give you a whole bunch of pointers. For starters, one does not go to Israel and not have both a *falafel* (a fried chickpea Middle Eastern delicacy served in a pita pocket bread) and an *Aish Tanur* (an oversized pita without a pocket, which is rolled up) with *shwarma* (meat or poultry grilled on a spit and chopped into pieces) from Massive. This is just standard - if you haven't had it, you just haven't been there. In addition, what most tourists enjoy most is the ability to eat at all of these "cool" places which they would never dare to go near back in the states. The fact that McDonalds, Burger Ranch, Pizza Hut, Sbarro and Kentucky Fried Chicken (KFC, if you will) can be found to be kosher in various different areas around Israel makes me think more and more of how we are most definitely assimilating. Gosh, and people called it "assimilation" when Oreo's became kosher here in the states!

Enough with the food bit - although it's enough to send anyone on the next flight leaving to Israel. On to holier things...like one of my favorite places in Israel: Hebron, the city of our fathers. There are various tours every week leaving from Jerusalem going to both Rachel's Tomb, Kever Rachel, and to *Me'arat Hamachpelah*, the Tomb of the Patriarchs. Rachel's Tomb is on the way to Hebron, and let me just warn you, if you've been there before, but not recently, you'll barely even recognize it.

In addition to tours to Hebron, there are occasional tours, for example on the day before the new Jewish month, *Erev Rosh Chodesh* up North to the graves of some great Jewish leaders. If you don't catch one of these tours, there is a more detailed tour of some synagogues too done by various different tour groups such as Pesach Levy, Gershon Kaufman and Hoffman tours. These tours basically include places such as Tiberias (Teverya), Meron, Safed (Tzfat) and sometimes a breathtaking short hike, or Massada, Ein Gedi, and the Dead Sea (Yam Hamelach). In addition to these tours, there are also tours of Rachel's Tomb and of Hebron with a detailed tour - guide and "chayal" (Israeli soldier) included - of the ancient city of Hebron.

Now if you're one of those who relay enjoy doing the hiking bit, let me share with you some of my favorite hikes. My all time favorite one which I do not recommend to anyone who might have a fear of heights is called Har Arbel, or Arbel Mountain. This is located up North in the Golan. The view is breathtaking and the hike is relay awesome, that's if you enjoy having a sense of fear that the next step you take might be your last. Next on the top of my list is the Red Canyon. Now if you are one to appreciate the wonders and beauty of G-D's creations and marvel at it all, than this one is a must for you. The Red Canyon, located down south on the way to Eilat, just as it sounds, indeed is a canyon which funny enough, happens to be red. Just looking at the canyon itself is enough to put anyone in a state of awe. The colors, designs and shapes of what you are climbing are simply beautiful, one simply wonders how G-D created such a marvelous thing. And finally, the other adventurous hike that made it to the top of my list are the Bar Kochva caves. These are dark caves out in the Judain Dessert right near the new city of Modi'im, or Moshav Matityahu, Kiryat Sefer and *Chashmonaim*, if you will. These dark caves and tunnels seem like innocent little holes in the ground or on a rock or mountain. However, upon entering these openings, one will find themselves within a maze of adventure. There are underground paths which one must crawl through sometimes on hands and knees - or sometimes even flat on the stomach. The best of these caves is one in which you come across a small opening in a wall which you must push yourself through to the other side. After quite a bit of effort, everyone eventually makes it through - even the rather plumper ones. This is where the most awesome part comes in. After squeezing through this seemingly innocent hole in the wall and coming out of the other side, most people tend to go into shock (I love being the first to come out just to see everyone else's reaction as they come out) upon seeing the size of the hole they have just emerged from. Now when I tell you the hole is the size of an average human head, I'm over exaggerate - it's smaller than that! You don't have to take my word for it - go experience it and see it for yourself!

Now I'll conclude with not an actual specific place in Israel, but rather a sight you must see. Where you go to see this is not of importance, although the higher up you are and the clearer the area, the more beautiful and awesome the sight. I am talking about viewing the sunset in the holiest country in the entire world. If you have not seen a sunset in Israel, than you've never seen true beauty at it's best. I can't begin to describe it, and there are no words that adequately depict such a scene - yet the memory of it is painted vividly in my mind. With that thought in mind, I leave you with two simple words: "JUST GO!"

New York City 101

by Rivka Lichtenstein

6:45AM - ah, the sun is shining leaving a funnel of dust in it's spotlight, the birds are singing their early morning hymns there is a slight and pleasant breeze playing with the curtain and the smell of fresh roses is tickling your nostrils....you roll over to catch an extra couple of minutes of sleep - when suddenly.....

....Bzzzzzz.....screech.....thump.... "falling rocks close off most of West Side Highway for greater part of the morning"....slam....bang.... drip-drop, drip-drop....honk honk honk honk.... "thunder showers for the greater part of the day"....crash....bam....thump.... "power failures affecting most of the trains in the Manhattan area".... "Hillary Clinton will be having tea in New York this afternoon, so the FDR Drive will be closed to all traffic for the morning and early part of the afternoon".... GOOD TYPICAL WEEKDAY MORNING NEW YORK CITY!!! So you come to New York - you know, the place of opportunity, the city which is paved with dollar bills soaked with booze and other junkie remnants, and you come here seeking what we all seek and desire: peace of mind from our parents. And what do you get? A city controlled by lunatics far worse than your mother! Well, I guess it's high time we sent those "Parent Appreciation Day" cards out, after all, if Hallmark creates a new holiday - you must support them by buying their cards! So you're in New York, and you're struggling to make ends meet, after all, you rented the most expensive apartment in Midtown Manhattan, not wanting to miss even a second of the action. The mere three-and-a-half grand a month rent for your studio apartment seemed insignificant in comparison to the income you hoped to be making once you found a job in NYC. So your ideal reality was ruffled a bit, and you found yourself a roommate who was willing to shell out an eighth of the rent - and who knew how to cook. Things were looking good. In addition to that, you have an interview tomorrow at the Nanny Agency, never mind the fact that you're a CPA, plus you have computer training and experience - hey, you've gotta start somewhere for people to see your true potential. So, you finally got a decent job in a law firm - they thought you lied so well on your resume that they grabbed you and stuck you into a plush carpeted office with leather couches, a leather swivel chair - and not to mention the Rolls Royce you'd later find parked in the garage. Your work day starts at 9:00AM and end at 5:00PM with an hour off for lunch. Hey, not bad, wait until your friends back at home hear about this - oh, and not to mention mom and dad too.

Quit dreaming - this is New York City! The city where all of your dreams become nightmares. Let's just view a typical day in "the city that never sleeps". Which reminds me, have you ever wondered why this city never sleeps? Well, perhaps some of these may serve as good reasons. For starters, perhaps everyone is too worried about the stock market crashing the next morning - that would affect millions of peoples incomes, and not to mention dreams. Now that would be a nightmare, something New York would most definitely like to avoid, and if New York won't stay up all night worrying about it, than who will? A second reason why the city never sleeps is perhaps due to it's inhabitants fear of being robbed. It's no secret that New York City ranks as one of the highest crime cities in the U.S., and so, either the people are awake all night to prevent this nightmare from occurring - or, of course, they are the one's planning this very "dream". Well, if you've been robbed, the good news is that if you really do miss your boom box or Timex watch, you might be able to find it on sale on the street corner right around Macy's Herald Square - and for far cheaper than what you paid for it the first time you bought it! Now that's what a true yid would call a "metzia" indeed. A third reason why the city never sleeps is simply because it has a great fear of Mayor Guiliani not waking up the next morning and suddenly finding the Reverend Al Sharpton as the mayor of New York City. Now there are nightmares - and then there are nightmares which are better defined by four lettered words which a good Touro girl would never even dream of using. The idea of, G-D forbid, "Mayor Sharpton" falls within the latter category. New York City has enough nightmares to keep us up all night - we sure don't need one that will keep us six feet under all night long.

So New York has it's reasons for being insomniac-like. But what is it that really makes New York City rock? Here's what some Touro staff and students had to offer:(The following are real interviews by real live Touro people, but distorted by the author:) "Well, New York is just a very happening place, there are more kosher restaurants than Jewish people, and it's just a real nice place to visit. There are tourist attractions such as the Empire State Building where you can see some real action such as a man opening fire on the observatory deck. There is also Central Park where if you get out early enough you might get the first glimpse of a dead body in the lake. Now of course, what would New York be like without the trains? How else would we know what the latest imitation Tommy Hilfiger perfumes and colognes smell like? And where else would we hear the musicians of the future perform if not Columbus Circle or Times Square? New Yorkers most definitely get their dollar fifty's worth."

"Ah, New York, you've got to love it - the diversity of people all doing there own thing, committing their own crimes - yet nonetheless, still fitting in. You can see the beauty of the American youth and the African American youth both hanging out side by side exchanging some bags of white powder and drags of cigarettes. Where else can you find the most latest styles and fashion of lingerie and other intimate apparel displayed and modeled out on the streets? Such a diversity of people that nobody ever stops to think where they actually do belong - and if they did, then there would be chaos just like there is everywhere else in the world. This is what makes New York so 'cool'."

"New York, boy am I glad and proud to be a part of it. The most awesome part about New York is the fact that you can get an entire education from just riding the trains. For starters, you'll want to make sure you are getting your money's worth on your metro card - that extra ten percent on every dollar, so you'll get your math lesson in there. Next, you'll have to learn how to read those maps which probably have more colors than Benetton claims to have. By the time you've figured out how to read the map, with the help of the homeless guy you woke up as you were leaning over him to try to see the map, you've missed your stop, and so much for your history lesson. You finally find a stop that will enable you to catch a train going in the direction you just came from - but the train is delayed. While you sit there waiting for your train, you nearly master the language that is being spoken, although you're not quite exactly sure what it's p.c. name is, but you call it "NYC Street Slang". Your train finally comes, and oh, this is my favorite part, where else in this world can you read Shakespeare and other great literary works while traveling on the train? Why of course only in New York City where your local Barnes and Nobles actually puts out something called "Poetry in Motion", they even have some verses from the St. James Bible. Wow, now all we need is some Danielle Steele, and then we'll have it all."

"Now what would New York City be like without Touro College? I'm talking about that massive building which takes up nearly an entire block on twenty-third street, yet which everyone always happens to walk by and miss anyway. Then there's also that building on Lexington Avenue which must have either a home economics class, or a caterer somewhere in the building because that place constantly smells like a Japanese restaurant, and in addition to that, those girls are forever having luncheons. Now the best part about Touro and Manhattan is getting there. Now those people who ride the trains are surely missing out on one of the most thrilling experiences in New York City. Why I mean the traffic, of course. There is nothing at all like running late for work one day and sitting on the FDR Drive for close to an hour when the weather is a beautiful sixty-three degrees Fahrenheit. Ahh, the joy of it, listening to News Radio 88 blaring on your radio just as chopper 88 flies overhead waving down at you reporting the accident they have just caused as they flew by to report the traffic and weather report. Now that is the true New York City that I know." Thus, I hand you New York City on a silver platter. Take it if you'll dare, and if you will. So have you ever wondered why everyone's always trying to sell the Brooklyn Bridge? Me neither, and besides, who cares - we've got enough sleepless nights as it is. So how are the Yankees doing this season anyway.....?

ICEBERG AHEAD

by Esther Goodman

Recently, I was speaking with a girl from the dorm. We decided that there was a need to form a support group for the Titanic-obsessed. Five months after the film's original release, as the hype is beginning to wane, for some, the obsession is still going strong. Titanic remains the favored topic of conversation, but the body of sympathizers is dwindling.

Perhaps you count yourself among those who have entered the post-Titanic era. Even so, I ask you to remember your Titanicized brethren. Titanic crazed fans (of whom I count myself) take comfort in knowing that we are not alone. There are still some whose heart rate increase at the mere mention of the names Jack or Rose, and those who lie down at night and rise up in the morning with James Horner's glorious lyrics on our lips and soundtrack in our stereo's.

Loyally, some of us have watched the Oscars despite the indignity done to Leonardo DiCaprio, our beloved Jack Dawson (he was not even nominated), cheering raucously every time Titanic won an Oscar.

Titanic has maintained its number one position for over four months. This phenomenon can be explained in several ways. Many Titanimaniacs are into the repeat viewing thing. Additionally, the myriad of Titanic-related literature, both historical and that which relates specifically to "the story", has helped fueled Titanic fever. Web sites, a fairly new medium, have popped up all over the Internet and Titanic chat rooms are all the rage. I feel the sound track is the greatest addition to the Titanic collage. The hauntingly beautiful songs are the only thing that will soothe my six-month-old nephew to sleep. My sister and I even made up this cute little game called "who can recite lines from Titanic and not cry?"

Before I saw the movie, I questioned James Cameron's choice for the leading male. However I feel that no other actor could have been Jack Dawson with the same

subtly and nuance as Leonardo DiCaprio. Apparently Kate Winslet felt the same way—she would not play "Rose" to any other "Jack". In Kate's words, "Leonardo is a brilliant actor". He refused the role at first because he felt uncomfortable with the size, but obviously Kate Winslet convinced him. Originally James Cameron wanted to cast Gwyneth Paltrow as Rose but she refused. Upon reading the script, Kate Winslet was so moved that after she cried for an hour she called James Cameron on his cellular phone after her agent could not contact him, and begged for a chance. When he hesitated she sent him a note and a rose, and signed it "your Rose". They went on to assume their respective roles to great success.

As Titanic sank, we watched a young mother put her two little children to sleep with a bedtime story of eternal youth on her lips. We witnessed an elderly couple hold each other as water began to fill their room, and a young woman holding her baby in terror and confusion. Not only did we feel the pain of two star-crossed young lovers, but that of everyone who has lived and loved and hoped on that ill-fated ship.

Jack makes the biggest sacrifice of all. He gave his life so that Rose could live, and he does this with great happiness. Until the end, he does not regret winning his ticket on the Titanic, since it brought him to his beloved Rose. At the end of the movie, Rose, as an old woman, climbs the railing and drops the heart of the ocean. It is then that her love and loyalty for Jack is reaffirmed, and we know she is ready to be with him again. She returns to the very place where she was saved twice by Jack Dawson. The message at the end of this movie is clear. True love never dies. Bodies may die and go away, but souls never lose each other.

I have seen this movie 6.5 times. Each time, I gain some greater insight into cold water. And for those of you who still find beauty in classic pure love stories, and human emotion I cant wait to see you at the theater!

Fred Aquilino Photography

212.724.2596



Innovative and Unique
Photography and Portraits

A Tribute to Rabbi Meir Stimler z"l

by Yosepha B. Weissman

It is hard to believe that a year has passed since I last sat down to put my thoughts to paper about Rabbi Stimler z"l. It was hard for me at the time to prepare a speech that was to be delivered in front of the Touro Student Body describing who Rabbi Stimler was. To tell you the truth, it is even harder for me today to recount what it was that I actually said then. The following is an excerpt from the speech that I gave at the Hazkara after Rabbi Stimler's untimely death.

It was just a short time ago on Erev Shabbos Chol Hamoed that the sun set, and our souls were dimmed with the passing of R' Meir Zev Gavriel ben Menachem Mendel, our beloved teacher and spiritual leader. Those who were present at the *lev-aya* (funeral) know that Rabbi Stimler z"l was eulogized by distinguished Rabbonim with passages from Shir Hashirim. I too would like to quote Shir Hashirim, for there are many instances that can be found within the is Megillah, that was read on Shabbos Chol Hamoed that can properly describe who Rabbi Stimler was.

In Shir Hashirim, chapter six verse two it says: "*Dodi Yarad L'gano L'arugas Habosem, L'rose Baganim, V'lilkote Shoshanim*" - Hashem went down to His garden to where the flower bed lay, to shepherd in the garden, and to collect the roses. This verse, as all verses in Shir Hashirim is to be understood in a metaphorical sense. "*Dodi Yarad L'gano*" - Hashem went down to His garden "*Lilkote Shoshanim*" - to collect the roses. According to the Commentaries, *Shoshanim* (roses) are compared to *Tzadikim* (the Righteous). When it says in the verse that Hashem went down to His garden to collect the roses, it means that Hashem came down to earth to collect the *Tzadikim* (the Righteous). Reading further one might find the reason why *Tzadikim* (the Righteous) are compared to roses. The Yalkut Shimonie explains that just like a rose has many layers that can be found among its petals, so too our beloved

teacher had many attributes that we were witness to. Just like a rose gives off a pleasant fragrance, so too our teacher enhanced our lives with his spiritual aroma. We basked in his light of Torah and Masim Tovim (good deeds), in ways that we only now realize. In Sanhedrin 19 it says: "*Kol Hamilamade Es Ben Chaveyro Torah, Kielu Yaldoh*" - Anyone who teaches his friend's child Torah, it is as if he gave birth to him. Therefore, we, as Rabbi Stimler's spiritual children were gravely impacted by his passing. Furthermore, in Sanhedrin 99 it says: "*Kol Hamilamade Es Ben Chaveyro Torah, Kielu Osa*" - Anyone who teaches his friend's child Torah, it is if he made him. A teacher has a tremendous responsibility to his students. He was seen as a father, a mother and a mentor. Rabbi Stimler all of these. So much so, that his passing felt as if someone had struck us across the face and a stinging sensation was all that remained. "*Dodi Yarad L'gano ... Lilkote Shoshanim*" - Hashem went down to His garden and collected a rose! With all its layers and all its attributes, exposed and hidden, Hashem came and took away His rose!

In Ethics of Our Fathers chapter six verse six it says: "*HaTorah Niknis B'mem Ches Devarim*." The verse lists the forty eight ways that a person must improve himself in order to gain Torah knowledge. The *gematria* (numerical value) of forty eight is *Moach* - intellect. Through Rabbi Stimler's many teachings, we his students came in contact with his intellect and his heart. If one were to look at this verse, as well as verse one in chapter six, one would quickly realize how many of these attributes applied to Rabbi Stimler. As verse six is very long, I will only use a few examples from it. In order to gain Torah knowledge, a person must improve himself in the way of *Simcha* - joy. Anyone who knew Rabbi Stimler, knew he was a man of joy. Just by looking at him one could see his joy. When one spoke to him a smile was guaranteed. The feeling that

one would receive from what we could consider an unimportant attribute, would linger for sometime afterward. In order to gain Torah knowledge a person must improve himself in ways of "*pilpul talmidim*" - discussion with students, "*byishuv*" - with calmness, "*b'mikra*" - with knowledge of Tanach, "*b'mishna*" - with knowledge of the Mishna. Rabbi Stimler z"l had a way with words. Anyone who heard him speak, be it a student, congregant, or colleague was mesmerized. He could get his point across so that anyone who was listening to him could understand what he was saying. He did it with patience and with a sense of calmness that put everyone at ease. His knowledge of Torah, and the ability to quote from anywhere was amazing. There was a special connection that existed between him and his students. He quenched their thirst for Torah knowledge with honesty and a great intellectual mind. If a student had a question, Rabbi Stimler would try to answer it. Just like a rose has many layers and as it blossoms it spreads its fragrance far and wide, the same can be said of Rabbi Stimler z"l and his attributes.

In Shir Hashirim chapter six verse eleven it says: "*El Ginas Egoze Yaraditee*" - To the garden of nuts I went down. The Commentaries explain on this verse that a nut is compared to a scholar, because when a nut falls from a tree it makes a loud noise on the ground. However, when a blossom falls from a tree it floats around in the air and gently touches the ground like a feather. The blossom does not leave an impression, or a mark, it does not even make a sound. When a nut falls from a tree, it falls with a thud, leaving an impression - an imprint on the ground. So too, when a person of great stature leaves this world it makes a thunderous sound. It unnerves us, it shakes us, it sends a chill up and down every bone in our body. Rabbi Stimler's death did that. It made a thunderous crash to mark the passing of an *Ish Emes* (a man

of honesty), *Ish Elokim* (a man of G-D), and above all else a *Rebbe* (a teacher).

In Psalms chapter 121 it says: "*Esah Einai El Heharim*" - Lift up your eyes onto the mountains. The Yalkut Shimonie comments on this verse and says: "*Al Tikra Harim Ela Horim*" - Don't read it as *mountains*, but rather as *parents*. If one stands close to a mountain one can not see all the grandeur and strength that it contains. It is only when one steps further away that greatness is perceived. Such was the case with Rabbi Stimler z"l. It is only now that we realize who it was that we were so privileged to stand next to.

I recently got married and as I was moving my things to my new apartment I came across a picture that someone had taken at a Yeshiva Purim party last year. The picture was a source of pain and joy. There, before my eyes sat my father in a sombrero wrapped in Rabbi Stimler's arm. They both shared a unique smile that captured each of their personalities. As my eyes critiqued the picture, they came across Rabbi Stimler's wheelchair and a bittersweet sensation overcame me. Rabbi Stimler was looking at me with his gracious and knowing smile even though as I remember he was in some pain. How I wish that I could still see that smile, hear his encouraging words that had helped me in so many ways since the age of five.

A year has passed and time allows life to move on. I have seen much joy in the past year, yet I wish he and Rebbitzin Stimler could have been there to share them with me. The passing of this tremendous person has left an emptiness within us that will remain for many years to come. Those who were able to catch a glimpse of his greatness admired him immensely. Their sorrow as well as ours will not easily fade. Yet we have a responsibility to ourselves as well as the memory of this great person to continue in the ways of his teachings. May Hashem grant much *mazal* and *bracha* to his family and may they have only *simchas* to share with one and other.

USING COMPUTERS FOR ONLINE RESEARCH

Continued from page 1

saging activities). Then came the Internet. This two-headed-monster can be a time-saver or a time-waster. Online research can be the fountain of lost time for compulsive emailers.

The World Wide Web is a global information repository. It is composed of hypertext "pages". Clicking certain words brings one to tangentially related pages. This is really far simpler than it sounds. As one almost-Touro-Professor pointed out, "the gemara is the worlds first hypertext". The main Internet-based research tool is the Web Browser. The browser we use at Touro is Netscape. Browsers mostly access the web, but also several other publicly available services such as FTP and GOPHER. It is not important what these acronyms stand for, certainly not the internals of how they work. The important thing is that you can recognize them as non-threatening, but subtly different than regular Web pages when you see them. This way you can choose to ignore them. Most of these services are being replaced by, or transferred to, the Web.

The most important thing to remember when doing online research is critical thinking—even more so than when dealing with print media. Investigate the organization and author responsible for the information. Always cite your sources. Firstly, with all the search functions available on the Internet, you will definitely get caught. Secondly, you don't want to be responsible for other people's mistakes. Web publishing is cheap, and there is simply not the same level of accountability. For your own benefit, read the web citation guide in the newest MLA Style guide, or look for information online (where else?).

There are two major ways to find specific information online: search engines and catalogues. Search engines sift through collections of data by keyword. There are many different engines available, and their result vary slightly. There are web pages which search multiple engines and collate the results. Experiment with the various search engines and familiarize yourself with their searching options. Evaluate your results from different search engines. Broaden and narrow your search terms until an approachable, yet thorough, number of hits are suggested. As you develop a personal searching style, your research will become less time consuming and aggravating. Remember, the objective is to save time.

A second popular way to find information is through online hypertext "catalogues" or collections of "links". These are superior for larger topic, when you are looking for a specific "angle". Don't be afraid to

hit that "back" button if you have landed on an undesirable page. Also, the "find" button is great for finding key-words with the page you are currently viewing. This is great if you find yourself staring at an endless page of marginally related links. Often, commercial sites' personal "links" pages prove very efficient, though not comprehensive, mini-catalogues.

If objectivity isn't an issue, there is an area of the Internet called "Usenet" or more colloquially 'news'. Usenet has all but replaced the old bulletin board systems, but operates on the same premise. Much of what is posted is anonymous, and some is factually deficient. This is really interactive Internet—there is no better place to ask publicly ask a question or debate someone's answer. This is where you find people willing to share their experiences and opinions. While there are several stand-alone (non-browser) applications to Usenet postings, and also an attachment on the the latest version of Netscape, the best way to read and post news is DejaNews (see box). DejaNews also has huge archive of Usenet postings, sure to keep you occupied. Remember to check all the elements of your search terms.

Take frequent breaks to avoid wrist pain and eye strain (as well as information overload) and constantly restate (and if necessary, redefine) your thesis to avoid getting distracted. Experiment when you have down time, and become very comfortable with your browser, and when you need it most, the Internet will deliver.

RESOURCES:

SEARCH ENGINES

1. [Altavista.digital.com](http://altavista.digital.com)
2. www.excite.com
3. www.lycos.com
4. www.webcrawler.com
5. www.yahoo.com
6. www.infoseek.com

PAGE THAT SEARCH MULTIPLE ENGINES

www.metacrawler.com
www.highway61.com

CATALOGUES

www.yahoo.com
www.gee-wiz.com
uz.zarcrom.com/linkzone
www.december.com/cmc/info/index.html
Net Directory at the top of the screen

NEWS GROUPS -- USENET

www.dejanews.com
www.cis.ohio-state.edu/htbin/search-usenet-faqs/form

GOPHER

gopher://liberty.uc.wlu.edu:3002/7
gopher://veronica.scs.unr.edu/11/veronica

Continued from page 1

Although it may prove helpful to see an orthodox therapist, there is a general consensus among mental health professions that while religiosity may be one factor, competency and skill are top priority. Religious issues may surface along the way, but the central focus of therapy is not usually religion. Because of the increase in Orthodox therapist and client relationships, there is also a natural increase in situational meetings outside of therapy. The therapist and client may bump into each other on the street, or they may even have children attending the same schools. This situation may prove awkward for the patient, and sometimes equally uncomfortable for the counselor, increasing the chances of countertransference within therapy. How does the therapists handle it? In general the therapist may nod and smile a friendly hello, as they would to any neighbor or acquaintance. Others take the cue from the patient and respond accordingly. As a result of this issue Brotsky will not treat anyone he comes into contact with regularly. "I wouldn't see anyone for therapy that I know well. For instance I wouldn't see someone for therapy who attends the same Shul as me." an Observant person does come in for therapy there are two distinct attitudes. to Hannah Parnes, of Brooklyn NY, a practicing social worker for 25 years, the client may feel a sense of failure that he cannot seem to cope with his problems alone. There are also those who exhibit a sense of strength. The client is able to take pride in himself that he is able to recognize his need for help and respond accordingly.

With all the progress of therapy within the Jewish community, is there still a stigma? Yes, according to Parnes, amongst the more right wing communities. Modern communities, in general seem more accepting. Cohen feels, "There's more of a stigma for mental health issues, such as clinical depression. Specific issues are more accepted. Nowadays speeches on how to be a more affective parent are lauded. People are much more focused on self-improvement than in the past."

A recent article in *Jewish Action* magazine seems to support this notion. In an article titled "A Forced Anonymity", a woman suffering from manic depression writes, "As an unmarried woman in the observant community, the stigma of my illness weighs heavily on me...I've always found it disconcerting that people pass moral judgements on those with...emotional disorders (which are often physiologically based)...when I am ill, I feel I have to go into hiding, and the community's view of me becomes a stumbling block to my recovery."

In addition, to mental health issues, several other problems within the Jewish

HOW ORTHODOX IS THERAPY?

Community, such as drug and alcohol abuse as well as wife abuse seem to be coming to the forum more recently. Years ago, many people preferred to deny the existence of drug and alcohol abuse among the Jewish Community. In a recent article Rabbi Avraham J. Twerski relates, "A number of years ago, I began to awaken the Jewish Community to the fact that 'shikker is a goy' is a myth, and that the problems of alcoholism and drug abuse have infiltrated the most respectable families." More recently, Orthodox Rabbis and mental health care professionals are bringing awareness and responsibility to the communities and Yeshivot through articles and lectures. In a recent issue of *Journal of Psychology and Judaism*, a study was taken of wife abuse found within the Orthodox, Conservative, and Reform communities. They concluded that the problem does exist and in order to alleviate the situation all Rabbis should be properly trained to handle such matters. This training includes workshops, discussion with other Rabbis, and articles dealing with the issue. Openness breeds awareness and responsibility.

In conclusion it would seem that while there is a lot of progress made dealing with the issue of therapy in the Orthodox Community, there is still ways to go, but we're getting there albeit slowly. As they say, "Rome wasn't built in a day."

What do the therapists suggest? and Brotsky urge people to seek therapy before the problem gets out of hand. It is best to nip the problem in the bud. In addressing those who choose to go for therapy voluntarily, Brotsky states, "I commend them tremendously for having the wisdom to decide to seek therapy and try to work out problems rather than trying to ignore them, deny them, and let them get worse." Cohen suggests, "Being Jewish is a tremendous responsibility. It's important not to feel guilty because of stress, rather realize that we all get overwhelmed. No one is alone, but should utilize their friends and environment to help them and give them support."

This publication is dedicated to the memory of **Rachel Goldwasser** for she exuded the aura of our matriarch in exemplary chesed, grace, strength, authenticity and dignity. It is in praising her that King Solomon decreed, "Many daughters have done virtuously but thou excelled them all" (Proverbs 31:29). May God in his infinite mercy comfort all her loved ones and may she remain forever a pillar of spiritual strength for all those she touched.

KEEPING GOOD COMPANY: REFLECTIONS ON MEGA-MERGERS

Continued from page 1

health care, employment programs, and environmental programs are a necessary compromise in order to maintain America's security and facilitate economic prosperity. Others might respond the United States has as much security as national defense can provide and what goes beyond this is merely designed not to protect Americans but to protect a self-serving political agenda.

The recent merger agreement between Lockheed-Martin and Northrop-Grumman began as just another natural by-product of an intriguing phenomenon of corporate consolidation. Suddenly, this seemingly benign business venture turned into a focal point, involving dynamics as complex and intense as a gripping mellow-drama. The prospect of this dynamic merger has become the tipping factor on a scale weighing corporate consolidation against fragmentation. Defense Secretary, William Cohen, reports that, "no other merger has raised so many interrelated problems across so many markets" and antitrust officials have determined that "the post-Cold War consolidation of United States contractors has gone too far."

Boeing and McDonnell Douglas merged in 1997 to form a larger Boeing corporation; Martin merged with Lockheed to form Lockheed-Martin; Grumman merged with Northrop and acquired Westinghouse to form Northrop-Grumman and now Northrop-Grumman is merging with Lockheed-Martin. Lockheed-Martin operates on about \$27 billion in sales annually and specializes in B-2 bombers, F-16 and F-22 fighters, the F-17 "Stealth" fighter/bombers, anti-submarine aircraft, and an array of sophisticated tracking, control and firing systems.

Recent figures show Lockheed ranks as the Pentagon's largest military contractor with a total of \$13 billion in Pentagon contracts; Boeing-McDonnell Douglas is second

with \$11 billion in Pentagon contracts; Grumman ranks third with \$8 billion; General Motors is fourth with \$3.2 billion in tanks sales, and Raytheon is fifth with \$3 billion. These companies manufacture products that are designed to destroy large segments of life on the planet, yet the Lockheed-Martin and Boeing CEOs, Norman Augustine and Philip Condit, respectively, are living comfortably and appear well adjusted to this state of affairs. Some would say that the extent of destructiveness at their disposal should be less frightening for them since they have influence over it. Others might interpret the responsibility of holding this precarious threat to mankind as far more frightening than having the luxury of leaving these decisions to others.

The electrical power systems residing with Northrop are seeking a new home. Determining with whom these electrical power systems should reside is the substantive issue. Selective sensors and electronic systems are what Lockheed is lacking and this weakness creates a detour in what would otherwise be a completely self-sufficient aircraft production operation at Lockheed. These isolated electronic systems are what Northrop wants to pass on in the merger with Lockheed, something that would also infuse Northrop with Lockheed's strength. Northrop never competed with Lockheed in the area of aircraft production but a merger could provide Northrop with the wings essential for it to fly freely above the burden of its detached and unfruitful electro-optics concentrations. The Pentagon would like the electronics systems dispersed to several companies.

Central to the legitimacy of this merger is the passing on of what would be better suited to a large and flourishing company while providing a less able company with the chance to share in the enhanced productivity. Representatives for both compa-

nies maintain that the merger "does not seek to avoid competition between them, but will strengthen American companies in areas important to the United States."

Spurred by the Pentagon, the Justice Department has sued Lockheed to block the merger, claiming that "it would be an unprecedented concentration in the defense industry". On March 6, antitrust chief, Joel I. Klein and Defense Department acquisitions head, Jacques Gansler, told the companies in a meeting, that there were "serious problems with the merger". Northrop's Logistical division helps the Pentagon manage and evaluate some Lockheed-Martin contracts, like the Aegis weapon system. There is concern that this merger would alter Northrop's advisory relationship with the Pentagon and these developments would significantly limit the Pentagon's capacities in the private enterprise of defense production.

Led by Attorney General, Janet Reno, Justice Department officials allege that a combined Lockheed-Northrop would monopolize nine defense areas, particularly the early warning radar, electro-optical missile warning systems, and anti-submarine warfare combat systems. On the other hand, Lockheed and Boeing are the prime producers of aircrafts and the merger would enhance competition between these two aircraft manufacturers.

In a continued effort to have the Northrop holdings dispersed to several competitors, the Defense Department is demanding, as a pre-condition to the merger, that a consolidated Northrop-Lockheed company sell about \$4 billion of its business holdings in electronics so that competition in that area is maintained. The company officials have offered to sell no more than \$1 billion. The \$3 billion discrepancy in these holdings constitutes a meaningful power-play as distribution of them over several contractors may better serve the country's defense pro-

gram, while a complete maintenance by a Lockheed-Northrop duo would better serve the company. One would think that the Pentagon should be expert in the art of diplomatic compromise; however the Department of Justice has sued Lockheed and the prospect of an out of court settlement appears remote. If the matter is significant enough to necessitate the settling of the it before the courts, a trial date would be expected for early July, 1998.

Regardless of the Pentagon's concerns and market factors of the defense industry, the concept of man's propensity to destroy beyond recovery is dismal and final. It also illuminates the reality that people and nations cannot be insulated to the point of being untouchable, as weapons are inherently offensive as well as defensive. It illustrates what and who the true monsters are. How can the channeling of massive amounts of the Federal budget for defense be justified now? Clearly, there is no excuse. The anxiety of the Cold War years had a positive impact on the consciousness of the world. People are more fearful not of the enemy per se but of the weaponry.

The monster in our minds, the crazed intruder, is not the other superpower nation but the abyss of arms race politics, a vacuum bent on swallowing-up the vitality of optimism. Expectations turn to disillusionment in what would be nothing more than a military charade, flourishing insidiously through an atmosphere of espionage and clandestineness. It is widely accepted that this ambiance has dissipated and the air of thick tension has lifted. Environmental awareness has made us appreciate the concerns we all share as inhabitants of this inspiring world. The mystical calling from the crevices of nature that subsists in the potential state of all mankind is leading to a spiritual longing connected to the earth as a whole.

THE VATICAN BREAKS ITS SILENCE

Continued from page 1

Christians give every possible assistance to those being persecuted, and in particular to the persecuted Jews? Many did but others did not."

Cardinal Edward Cassidy, the Australian head of the Vatican Commission on Religious Relations with the Jews, commented that this statement represented "more than an apology" - it is a teaching document for the worldwide church. Many shared the sentiment that the document is not merely a statement which examines the "catastrophe" of the Holocaust when the Jews were persecuted "for the sole reason that they were Jews but it also examines the tormented history of the Christian-Jewish relations, worshipped by erroneous and unjust interpretations of the New Testament."

To the dismay of some Jewish commentators, the document makes a reference to the church edging on religious prejudice against the Jews, but takes no responsibility for the racial theories that guided Nazism. The document said "We cannot ignore the difference which exists between anti-Semitism, based on theories contrary to the constant teaching of the Church on the unity on the human race and on the equal dignity of all races and peoples, and the long standing sentiments of mistrust and hostility that we call anti-Judaism, of which unfortunately, Christians also have been guilty."

In 1995, a Holocaust statement was issued in which the Roman Catholic bishops of Germany admitted that that church had a "co-responsibility" for the tragedy. This was echoed by the Protestant Church of Rhineland in 1980. The French Bishops Conference of 1997 asked the Jewish people forgiveness for Church failure to defend the Jews during the Nazis occupation of France.

Many Jewish commentators criticized the recent Vatican document for the exclusion of a similar statement and for defending Pope Pius XII. The document attempted to show that Nazi atrocities affected Christians, saying, "We cannot know how many Christians in countries occupied or ruled by the Nazi powers or their allies were horrified at the disappearance of their Jewish neighbors and yet were not strong enough to raise their voices in protest. For Christians, this heavy burden of conscience of their brothers and sisters during the second World War must be a call to penitence. We deeply regret the errors and failures of those sons and daughters of the church."

Elan Steinberg, executive director of the World Jewish Congress said there were "positive elements to the documents." He added however, "there are also problems - the gratuitous defense of the silence of Pius XII, and the failure to discuss the role of the church as an institution. It could have been a great leap forward. Instead it was a holding action." Rabbi Blau, a leading Israeli

rabbi and Holocaust survivor described the document as, "too little too late." Rabbi Leon Klenicki, who supervises inter religious affairs for the anti-defamation league of b'nei B'rith called the document "a salad and not a harmonious one." Unfortunately "the church missed the opportunity for a reckoning of the soul", lamented Klenicki. He did however, find the document important in its description of the Holocaust and its demands that it must never be forgotten. "The deniers of the Holocaust in Europe now have to deal with the Vatican", Klenicki said.

In Kenneth L. Woodward's Newsweek article titled *In Defense of Pius XII* (Newsweek 5/30/1998, p.35), the author discusses the notion that Pope Pius XII was thanked for saving hundreds and thousands of Jews is now considered irrelevant. In fact, Pope Pius XII was neither silent nor inactive. As the Vatican's secretary of State in 1937 he drafted a document for Pope Pius XI condemning Nazism as un-Christian. The document was then smuggled into Germany, secretly printed in German and read from the Roman Catholic pulpits. The Nazis responded by taking the presses and arresting Catholics. In his 1942 Christmas message, the Pope became the first figure of international stature to condemn what was turning into the Holocaust. The Nazis viewed the Pope as speaking on behalf of the Jews. In February 1942, Protestant and

Catholic leaders of Nazi occupied Holland prepared a letter condemning the deportation of Jews to death camps in "the East." Only the Catholic bishops read the letters aloud from the pulpit. As a result, occupation forces swept Holland's Catholic convents, monasteries and schools deporting all Jews who had been converted to Christianity. Once informed of this the Pope prepared a four page protest, but "Jewish as well as Christian groups pleaded with the Pope not to make a public protest because it would only intensify the Nazi persecution."

The Newsweek article continues, "The Pope's crime - if that is what it is - is that he chose the role of diplomatic peacemaker rather than martyr for the cause...No one person, Hitler excepted, was responsible for the Holocaust. And no one person, Pius XII included, could have prevented it. In choosing diplomacy over the protest Pius XII had his priorities straight. It is time to lay off this Pope."

"The test of this document is whether it will have a life of its own - what impact it will have on local churches, what in its self life," said Rabbi A. James Rudin, inter religious affairs director for the American Jewish Committee. Many people believe that "nothing is closed with this document." There are many commentaries and questions still unasked but for now this statement was a step forward for the Pope.

A TASTE OF ITALY SAVORY MEALS MEET 72ND STREET

Continued from page 3

The menu begins with a salad section with my favorite, *the Mista*, which is Provi Provi's amazing green sauce vinaigrette. One of their appetizers is *Portobello alla Griglia*, which is grilled portobello mushrooms with spinach and a hot four cheese sauce. Their *Penne alla Vodka* is one of the pasta dishes I can't stay away from. It is Penne noodles with a combination of a cream and marinara sauce made with vodka that has been spiced with dried hot peppers. My favorite fish is the salmon that can be sautéed or broiled in a champaign sauce. (The price of the pasta dishes range from \$14.50 to \$19.50 and fish dishes from \$22.95 to \$25.95. For lunch all their prices are lower). The dessert that makes my knees weak is their *tiramisu*. All of the desserts are made by the baker who worked at the White House in Washington. But this luscious dessert, the *tiramisu* is made by Cosmo Nero the chef. It is individual cups of liquor soaked lady fingers surrounded by what I call a cream cheese mousse. It's enough to knock you off your chair.

The restaurant also has many different kinds of specials. They have a prefix special on Monday, Tuesday, and Wednesday nights which offers a whole meal for either \$22.95 or \$26.95. The meal includes a salad, a main dish (either pasta - \$22.95 or fish - \$25.95), dessert and then tea or coffee. They also have special menus and prices for those who come in with a large group.

Provi Provi is one of my favorite restaurants in the city and although I was intimidated when I first walked in, I was quickly made to feel at home by all the sweet and welcoming people there, especially, the waiters and waitresses who each have distinctively outrageous and hilarious personalities. If you have never been to Provi Provi before, I highly urge you to give it a try and for those who have been there before, I hope that this review helps you to take a new look at all the wonderful things the restaurant has to offer.

A VISIT TO BREMEN

Continued from page 4

the minority. All Jewish life was shattered and destroyed come Hitler and the Nazis. On the night of Kristallnacht (literally: "broken glass"), five people were killed in Bremen and many others were arrested. Many shuls were burnt and Jewish stores were robbed and looted. It was at this point, my grandfather says, that most Jews realized that the Hitler and Nazi behavior was a real threat, and not just "a passing phase." Among the five people that were killed was my great-grandmother, the mother of my grandfather that I accompanied. The Nazis were actually looking for his father who owned a bicycle shop, but he had climbed up to the roof and escaped over the rooftops. When my great-grandmother said that she did not know where her husband was, they shot her instead. Imagine the audacity of those who issued a death certificate for her and wrote that she was "found dead." One of her sons actually saw the one who shot her, but what was justice in Germany of 1938? A couple of years ago, the government of the city of Bremen put up a monument remembering the five people who were killed there on Kristallnacht. The government also published two books on the lives of the of those five people and their families.

In 1938, Bremen had about 1500 Jews. Approximately, 500 escaped shortly after Kristallnacht. Now, in the Jewish cemetery of Bremen there is a monument for the 915 remaining Jews who were eventually sent to concentration camps and killed by Hitler.

Today, there are about 800 Jews in Bremen, 700 of whom are recent Russian immigrants. Unfortunately, their knowledge of Judaism is very limited, though they try to observe the little they know. The government invited former citizens of Bremen (as of other German cities) to return to visit their place of birth as a way to "make up" for the atrocities the Germans committed. While many Jews feel that they can never return to a land so soaked with Jewish blood (and indeed my grandmother couldn't bring herself to take this trip), my grandfather finally agreed to make the trip, after several invitations. He had personal reasons for visiting, one of them being his mother's grave. I did not feel comfortable being in Germany, despite royal treatment by officials of the local government, but my uneasiness was not as great as that of those who actually experienced very different treatment at the hands of the Germans not so long ago. Although I did not see blatant anti-Semitism, at times I sensed that it was still there beneath the surface. During our week there, my grandfather was interviewed many times and gave a few speeches, including one to seventh grade children, to educate the people of Bremen about what had happened in this very city. He was asked more than once whether he could forgive the Germans for what they had done. His response was "Only G-d can forgive." I gained many insights from this trip which will remain with me for a long time. Being one of the only two from Jews in a society devoid of Judaism, even for one week, made me very much aware of the important role the Torah plays in my life. Praying, keeping kosher, learning Torah and observing Shabbat made me feel secure in this strange environment. I knew I had something familiar to hold onto even so far away from home.

BIOLOGY STUDENTS STUDY ECOLOGY OF THE HUDSON VALLEY

Continued from page 3

The rule was: "he who missed, held!" On a good day the team drilled about 10-12 feet into the bedrock. The hole was then filled with black powder (dynamite was not invented by Nobel yet) and a chunk of rock was blown off. The boulders were crushed with sledge hammers into hand-size pieces and transported to kilns for processing.

Near the caves we observed the kilns that were used to burn the limestone. Wood was placed at the bottom of the kiln and used as a "starter." Then charcoal was placed over the wood, next a layer of coal and finally the ore (limestone) was put on top of the pile. After the limestone was burned, the resulting cement was put in waterproof barrels and sent down the Hudson River in barges for sale in New York City.

Smaller kilns scattered across the landscape were used for "quicklime" (calcium oxide). When water was added there was an exothermic reaction (heat was given off), and quicklime was slaked (=hydrated). Quicklime is used for plaster (white wash) for barns, picket fences etc.

In addition to mining, hemlock bark was stripped from trees for use in the tanning industry. Other wood was used for charcoal. The entire region was covered by a fine layer of dust; it was an ecological wasteland.

After the mining industry came to an end, some industrious people grew mushrooms in the caves. Since the temperature year round was about 55(F the environment seemed perfect for growing this fungus. In order to provide sterilized soil for the mushrooms, steam pipes were built along the cave walls. However, as the hot steam came into contact with the cold rock, joints, or cracks in the rock widened and large blocks of roof rock began to fall. Soon thereafter the mushroom industry ceased to exist; it was simply too dangerous.

The following students participated in this adventure: Eti Adler, Esther Berger,

Mariya Fuzaylova, Danya Goodman, Jen Kehoe, Shira Kramer, Elana Krupp, Elisheva Kurzmann, Ariela Levi, Miriam Presworsky, Sigi Sharabi, Anna Weinstein and Maya Zeltser. Some of their thoughts and reactions follow:

"The trip was fantastic for several reasons. You never get to know the girls in your class outside of the classroom. But this trip allowed us to spend time together and at the same time learn about science. You learn the most by hands-on learning."

"I found this trip to be helpful in visualizing what we've been learning in class the past few months."

"Biology is the study of life. Many people think that this study consists of boring memorization of body parts. Dr. Feldman's trip brought biology to 'life.' It showed us insights about the flora and fauna of an area."

"What better way is there to study life than to get down and dirty in nature's habitat. That's what we did on April 22, 1998."

"Did you ever stop and take a good look at the environment around you? As we drove toward Kingston we saw and collected salamanders, earthworms, and turtles, all in their natural habitat. The most exciting part was finding fossils on your own, identifying them and keeping them as souvenirs of the trip. We took a part of our trip home! It was a trip to remember!"

"We observed and learned about different species, experienced climbing mountains and even walking through caves. Our lunch stop was located right at the cascades of waterfalls surrounded by beautiful scenery. We enjoyed nature in all its glory. As one of the students I can truly say that the trip was a great success not only because of a tremendous learning experience and an exciting adventure, but also because it gave me an opportunity to see 'theory in practice' and to be part of a real scientific exploration."

Hopefully, we will be able to take this trip each year and add to our permanent collection of fascinating specimens on display in the biology laboratory on the third floor.

THE INDEPENDENT

Alisa Septimus	Editor in Chief
Naftalee Zomberg	Assistant Editor
Malka Honeyman	General Editor
Amber Kissell	Senior Writer
Shulamit Weiner	Senior Writer
Sora Finkel	Senior Writer
Rina Tyszler	Senior Writer
Alisa Septimus	Photographer
Toby Metzger	Staff Typist
Lilian Strauss	Advertising Executives
Nechama Weiner	Advertising Executives