



Yearbooks and Newsletters

Spring 2013

The Tabula Vol. I No. II

Lander College for Women

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The Tabula

~The official newspaper and literary journal of
Lander College for Women,
The Anna Ruth and Mark Hasten School~

Blank slate no more.

"The mind... is
a *tabula rasa*"

~John Locke

An Essay Concerning
Human Understanding

VOL. I... NO. II

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Spring 2013

227 W. 60th St. New York, NY 10023

\$0.00

Why fear Shakespeare: Why students hate it, and how teach- ers might teach it better



Aliza Ganchrow

The Bard: The beloved of English teachers and bane of students throughout the English-speaking world. Pick a stranger off the street and he may or may not recognize the names Ben Jonson or Christopher Marlowe, but he almost certainly will have heard of Mr. William Shakespeare. Yet when asked why he is so famous, many people just shrug. Does Shakespeare deserve his accolades? If he is indeed so great, then why do students resent him so much? Shakespeare remains fundamental to a general education. Nearly every student in America has read Shakespeare at some point in high school. In fact, in Lander College for Women (LCW), "Shakespeare" is the only mandatory class for an English major among a flexible selection of English elec-

tives. In the United States in 2005, 775,000 copies of Shakespeare books were sold, and his plays constantly reappear not only as modern plays, but also as operas. What makes Shakespeare so unique? Why has he emerged throughout the centuries as the greatest writer of the English language? LCW sophomore Clara Zawadzki's popular blog, www.englishmajorsagainst-Shakespeare.blogspot.com, is founded on this very contention. She comments, "I just don't get why everyone LOVES him so much. I mean, 'the greatest writer of all time'? Now, maybe he's good, or even great, but what makes him the GREAT-EST of ALL TIME?!" Confronted with this question, students are stumped. "That's a really good question," remarks Elianna Routman, a sophomore at LCW majoring in Psychology. Esther Berger, a junior, looks puzzled: "I have no idea. Professors of English and scholars probably have reasons." Upon further reflection, though, Berger concludes: "He clearly had an extraordinary command of the English language." "Shakespeare's use of language is indeed a significant aspect of his merit," confirms Literature professor Dr. Anna Katsnelson, who teaches a Shakespeare course here at LCW. "His puns are on such a high level, so much of what is said has a double entendre—there are not that many other writers who have been able to play with words on



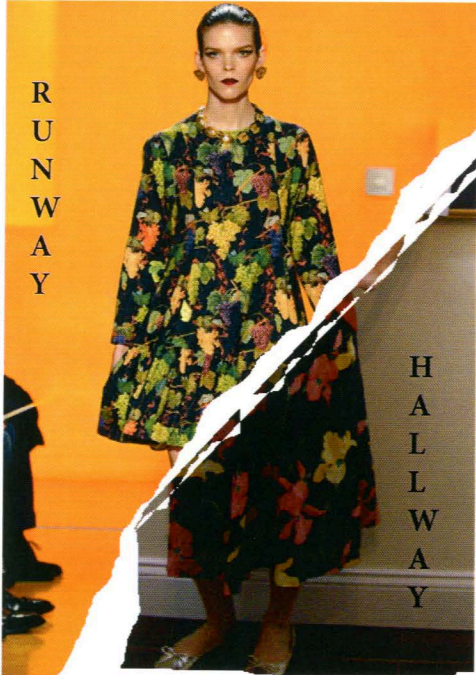
so many different levels, and who have been able to treat effectively as many different subjects and themes that are still relevant to us today." Although almost every student has read at least one Shakespeare play in her high school Literature class, few students remember the works fondly, if at all. "I didn't particularly enjoy Julius Caesar," recalls Routman. "Shakespeare didn't really interest me because of the complicated language." Student Melody Cutler, LCW junior, agrees. "It's just so hard to read. I have to sit there with a dictionary." Even Dr. Katsnelson confesses, "I remember when I

first read Shakespeare, I definitely didn't like him either." Ironically, the same language that makes Shakespeare so notable seems to be precisely what deters students. "There's a lot of arcane or archaic language that uses too many words that we don't use currently," Dr. Katsnelson says, "and people dislike having to refer to notes. Students don't like having to work so hard when they read." Another reason so many students may find Shakespeare dense is because Shakespeare was a playwright, not a nov-

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Runway to Hallway: The Fashion Column

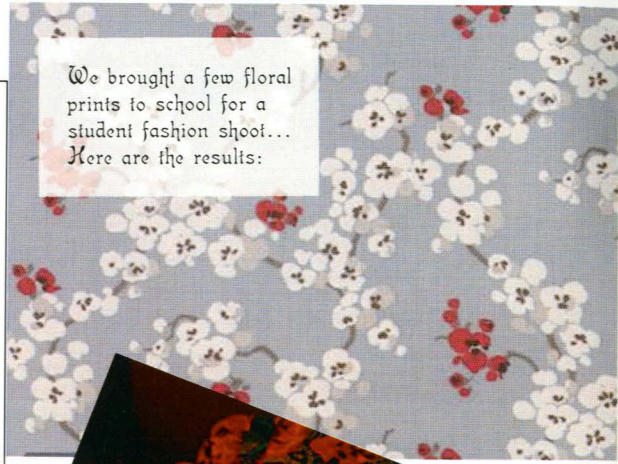


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“Let Fashion Flowers Bloom!!!” Bring a little color into this cold winter, tell the world who you are and what you want them to know about you. Looks can be misleading; yet, as the owner of your own wardrobe you choose the message you project into the world. So break free of convention and choose expression!

Around school we found a few girls who modeled this very message. This season, choose your fashion identity. We dare you all to speak...not with words but with choices: choices from your wardrobe that are a little bold, less binding, and perhaps make you feel free! Access your inner “flower” and let your fashion identity bloom!...



We brought a few floral prints to school for a student fashion shoot... Here are the results:



This Romantic braid is really easy: Your hair is French braided, tucked under, and then pinned in place. Add a flower for a finishing touch!



Runway to Hallway:

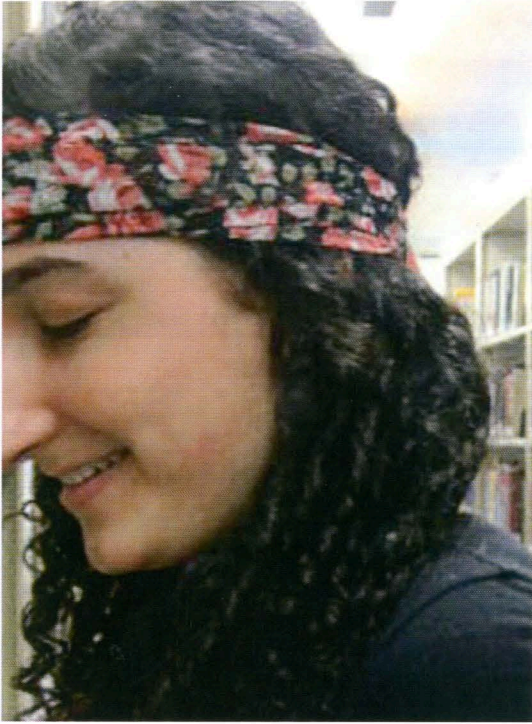
Fashion Advice from Layah Schreiber and Chani Bernstein

WHEN NO WORDS ARE SPOKEN, ONE LANGUAGE IS STILL HEARD LOUD AND CLEAR: FASHION. WHAT DO YOUR CLOTHING CHOICES SAY ABOUT YOU? WHEN THERE IS NO VERBAL COMMUNICATION BETWEEN YOU AND THE STRANGER WALKING DOWN WEST 60TH ON YOUR WAY TO LCW, YOUR CLOTHING IS WHAT SPEAKS TO OTHERS. GET CLUED IN ON THE CURRENT FASHION TRENDS WITH ADVICE FROM LAYAH AND CHANI!

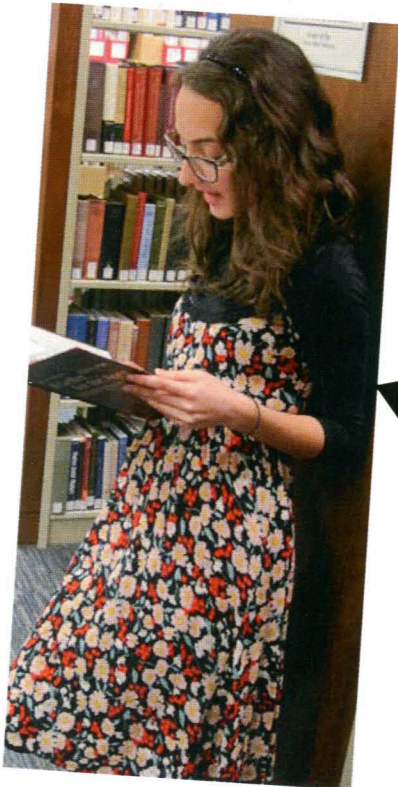


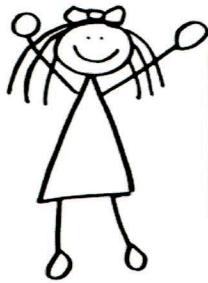
Runway to Hallway: The Fashion Column

Flowers give off a delicate female impression when printed on silk fabrics or placed in hair. However, they can also be bold when printed in a modern shape or in bright neon colors contrasting a black background.



*Access your
inner
"flower" and let
your fashion
identity
bloom!*





News

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elist. "That's the thing—it's not a novel, it's a play. It's just different—it's a different reading experience. That's why people have a harder time reading Shakespeare," says Dr. Katsnelson. She explains that we need to understand "that this wasn't meant to be read. It's meant to be seen as a performance. You miss so much from reading it that you don't understand until you actually see it performed."

So what can professors do to make Shakespeare more accessible? Professor Katsnelson responds decisively: "Take students to performances. There's such immediacy when you see something in the theater. A lot really opens up to you when you see it played." And on a smaller scale, "it's much easier to understand it when you read it out loud." Students also agree that Shakespeare becomes easier through exposure. "As we went on, we understand it more, because you get more used to the language," says Berger. Professor Katsnelson believes that "once people really discuss it and see the greater meaning and greater themes, I rarely hear people who still say they hate it." She concludes, "I think Shakespeare is an acquired taste, like olives and wine." When asked if it's a taste worth acquiring, she answers emphatically, "Absolutely! I don't think you come to it easily, but the more you read, the more you fall in love with it, and the more you talk about it, the more you get out of it."

Whatever makes Shakespeare great, he continues to captivate audiences today as much as he did in Elizabethan England. As Katsnelson adds, "We still read Shakespeare because so few writers have addressed so many subjects that are important to us. There are so many things we can read into Shakespearean play: Racism, and ethnocentrism or the criticism of these things, misogyny or the criticism of it, anti-Semitism or the criticism of it..." Judging by the crowds who flock to Shakespeare plays and movies, whether in theaters or in Central Park, the Bard's popularity is alive and well. Mr. Shakespeare, it seems, will continue to reside in classrooms throughout the world.

Career Fair: Spring 2012



Sarah Bart

Last semester, you might have wondered why many of your friends at LCW were dressed in professional blazers and pencil skirts, clutching portfolios. The answer? Touro College hosted one of its many career fairs for students and alumnae on our LCW campus. 135 students and alumni came to meet 35 employers and their companies downstairs in the gymnasium.

The Tabula was curious as to what LCW students expected to glean from



attending the career fair. When one woman from the Flatbush campus was asked why she came to LCW for the fair, she responded that she was here to be interviewed for a job position. Senior Miriam Leah Silver, majoring in psychology, came with the hopes of landing a summer psychology internship. She said that the career fair offered prospects for such an internship, especially in the non-profit sector. But it turns out that snagging an internship or job is only one of many reasons that students decide to attend; many students seemed to be there just for the experience.

Ilyssa Moskowitz, a junior at LCW majoring in marketing, reported that she attended the career fair primarily to "...practice [my] interview skills and get a feel for what professional bosses are looking for." Although Moskowitz interviewed with a few companies, and mentioned she would like to get an interview call-back, she considered interviews and job prospects only a secondary benefit of the fair. Another junior, majoring in accounting, said she wanted to "...get a taste of what different firms were like," and said she did not expect to land a job from this experience. "Perhaps I'll really start looking for a job at the next career fair," she said.

LCW career counselor, Sarri Singer, is one of the main coordinators of the career fair. She clearly outlines the professional benefits for students who participate in the career fair: "You get a chance to practice your interviewing skills, meet potential employers face to face, network, and familiarize yourself with the business world. And, of course, you might land a job or internship."

According to Ms. Singer, internships are extremely crucial. She claims that every student should complete one or more internship programs by the time she graduates. Ms. Singer also explains that many internships turn into full time positions, "...if [the company] sees you as valuable."

But Singer tells all her students they need to prepare for the fair beforehand. She runs workshops for weeks leading up to the career fair, leading students like Moskowitz to confidently report that they "...had no surprises; Sarri prepped us well!" One student summed the Spring Career Fair as a "...well-run, professional experience." Moskowitz said, "I would highly recommend the experience to other students— even just to get practice dealing with your nerves when you're placed in a business setting. By the time I sat down with potential employer number three, my nerves were completely gone!"

Contact Sarri Singer, career counselor, for more information about the upcoming Career Fair. You can contact Sarri Singer by e-mailing her at sarri.singer@touro.edu.



Op-Ed

The Holocaust as our Jewish identity:

Using our memory of the past to change the future



Adina Schectman

This article is written in response to an article that appeared in Yeshiva University's online student newspaper The Beacon.

Note: Though the reviewed article was written in February 2012, I thought it appropriate to address the grievances of this article in honor of Holocaust Remembrance Day.

A Yeshiva University student published a controversial article on February 20, 2012. His article, "Why it's Time for Jews to Get Over the Holocaust," earned its author snubs and stigma, which were—to an extent—understandable. After all, he used very offensive language and made some fallacious statements. However, his overall point was well-voiced. While it is not time for Jews to "get over the Holocaust," it may be time for us to stop defining ourselves by it.

Before tackling the issues discussed in the article, the judicious reader needs to get past its unfortunate use of provocative language. The author says the Holocaust will eventually fade into the backdrop of history like so many other cataclysmic events. However, at this point, its wounds are still festering and painful. To many survivors—they should remain healthy and strong—and their children, who grew up in the looming shadow of the Holocaust, it is completely and acutely offensive to insist they should just "get over it." An issue this emotional needs to be treated with extreme delicacy.

We should take into consideration the fact that the author did write a follow-up in which he retracted some of his more insensitive and acerbic phrases, such as "fetishization of the Holocaust," comparisons of the Holocaust to events like July 4th, and equating its denial with Flat Earthism. Still, as the grandson of Holocaust survivors, he should have considered the implications of using such insensitive diction.

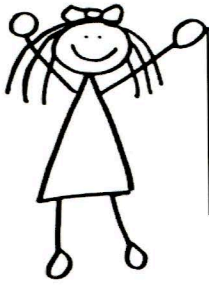
However, his opinion needs to be taken seriously, even if not for the reasons he believes. From a sociological, historical and religious point of view, he is right that we may need to shift our focus. Of course, I don't consider Holocaust studies unimportant. There are unquestionably obvious reasons why it is important to perpetuate the memory of the Holocaust. Nevertheless, I do want to argue that the Holocaust, or any other explosion of anti-Semitism, should never be the defining feature of Jewish identity.

As a nation, we shouldn't strive to associate ourselves predominantly with our own destruction. There are so many positive qualities that we have as a people: our contribution to arts, sciences, literature, academia; the moral influences that stem from Jewish teachings; the fact that Israel is virtually the only democracy in its part of the world. I think the author implies this point in his piece when he makes the claim that, as a whole, the Jewish world makes too much of a "big deal" about the Holocaust. Not that the Holocaust is not a "big deal"; it just might be beneficial to see that it is not the only "big deal" we have.

A reader must also consider the concentrated amount of isolated historical attention given to the Holocaust might be impractical. Humanity has an extremely poor track record in terms of our historical memory. This is why the classical American philosopher George Santayana reminds us, "Those who cannot learn from history are doomed to repeat

it." And history proves time and time again that we have not learned to even remember this principle. Mistakes stemming from totalitarianism, hatred, and of course, intolerance, have unfortunately occurred in every generation since the creation of the world, and they continue to be perpetuated. The author, Benyamin Weinreich, does not want the Holocaust to be forgotten. However, he realizes that in order for its sting to retain its freshness, the Holocaust cannot be viewed in isolation. Insulated historical events fade very quickly from civilization's collective memory. For this reason, the author pleads that the Holocaust be studied in its moral perspective, in the context of other historical and current genocides.

The article clearly states: "Doesn't the Holocaust lose some of its meaning if its significance is magnified to the point where it can no longer be considered in context?" And while he may have a point, he must also consider the many studies that have emerged which are centered on the moral implications of the Holocaust in context. After this catastrophe, studies have proliferated on altruism, obedience, and intolerance that affect today's political and psychological spheres. Schools, communities and countries alike have been altered by Holocaust study. To point to some well-known examples: The small town of Whitwell, with its celebrated Paper Clip Project, has been transformed by Holocaust studies. Governmental policy in Europe definitely has strong roots in the fallout from World War II and



Op-Ed

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the Holocaust. So perpetuation of the Holocaust for its own sake, although valuable and certainly therapeutic, may be historically unfeasible; however, an in-context view will allow its memory to remain eternal in psychological, ethical, and political learning. So even if we only allow the Holocaust two pages in a history textbook, it will still claim whole chapters in the studies of philosophy and psychology.

The author cites religious proofs for reasons to “get over the Holocaust,” beginning his article by satirically invoking a Biblical verse and substituting the last word (“Amalek”) with “Hitler”: “Zachor Es Asher Asah L’cha Hitler (remember that which Hitler did to you).” He uses this misquotation to argue the fact that although we have no such commandment to remember the Holocaust, certain left-wing sects he implies, have so enthusiastically devoted themselves to memorializing the Holocaust that it is as if they have created a separate commandment of doing so. But at the other end of the spectrum is the Jewish right-wing groups’ refusal to refer to the exploitation of the 1940’s as a Holocaust: They prefer instead to call it “Churban Europa”—the destruction in Europe—which connotes a connection to the original Churban; the destruction of the Temple two thousand

years ago. The Holocaust is but one of many conflagrations of anti-Semitism that has occurred since the birth of the nation. Although the Holocaust may be the most organized and recent example, it is still simply the outcome of the Diaspora that began with the Temple’s destruction. The Torah hints several times that Galus (exile) is not a comfortable state for the Jewish people to be in. Indeed, the current Galus has been fraught with innumerable slaughters and genocide attempts. This is why the more Charedi (right-wing) groups commemorate the Holocaust not on Yom HaShoah, but rather on Tisha B’av, the day traditionally set aside for national lamentation.

However, we actually have been given some sort of directive to remember the Holocaust. Soon, we will sit down at our Passover seder and remember that in every generation there are those who, like Amalek, seek to destroy the Jewish people. There is no question that the Nazis were the Amalek of the last era - about whom we, as a people, are commanded to “Zachor” (Remember)!

Furthermore, the author does not seem to see Holocaust denial as a destructive force against Jewish identity and justice. Nor does he recognize that perhaps much of the blood, sweat, tears and dollars that have been poured into Holocaust memorials and memoirs are a direct reaction and counteraction to those who deny it. We must

keep the words of George Santayana in mind, keep remembering it and realize that it is a vital element of our national collective memory, as long as it remains only one element of the greater picture of Jewish identity and focus.

**“The
Holocaust
occurred
merely sev-
enty years
ago; many
survivors still
remain.”**

There is still significant reason to proscribe Holocaust denial. Holocaust denial is not another benign conspiracy theory, but rather a decisive version of anti-Semitism and de-legitimization. Just like scrawling swastikas and other Nazi imagery on the side of shuls, cars and walls is unacceptable, denying that these symbols thus far have any meaning is equally offensive. When people like Ahmadinejad (Y”M) claim that Jews have fabricated

the Holocaust, not only is it as inexcusable a lie as “The Protocols of the Elders of Zion,” they often mean it to reject the modern state of Israel. There is obvious political meaning in this denial, especially that of influential legislators and world leaders. The Holocaust occurred merely seventy years ago; many survivors still remain. Does anybody try to deny the nuclear bombs that America dropped on Japan around the same time, or the mass slaughters Stalin executed against his own people?

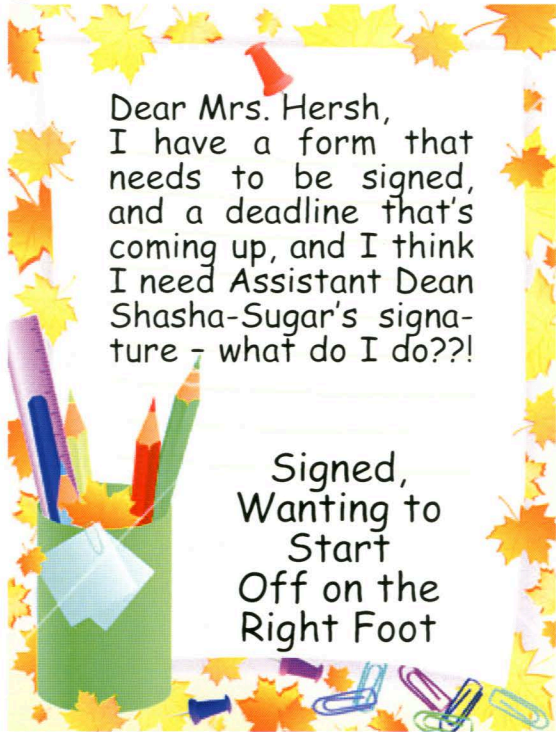
We should remember the Holocaust, but again we should do so with perspective—in the context of all the other tragedies in Jewish history. While we certainly have a mitzvah to remember the Holocaust in thought and action, this command is no more incumbent on us than the command to remember any of the other historical tragedies. **Jewish identity is supposed to transcend time - with remembrance of the past, action in the present, and using this memory to change our actions we can thereby change the future.**

The original article can be found at: <http://thebeaconmag.com/2012/02/opinions/why-its-time-for-jews-to-get-over-the-holocaust/>

The author’s follow-up appears at: <http://thebeaconmag.com/2012/02/letters-to-the-editor/apologies-and-explanations-the-holocaust-article-follow-up/>



Ask Mrs. Hersh



Dear Mrs. Hersh,
I have a form that needs to be signed, and a deadline that's coming up, and I think I need Assistant Dean Shasha-Sugar's signature - what do I do??!

Signed,
Wanting to Start
Off on the
Right Foot

Dear Wanting to Start Off on the Right Foot: Technology is a marvelous thing. We can shoot messages into cyberspace and know that they will hit their target. However, your target may not be there when your arrow lands. (And she is safer that way.) The key is to give your recipient TIME. Professor Simi Shasha-Sugar is our new Assistant Dean of Lander College for Women. Her time is not spent only at her desk reading emails and answering

phones. She brings students' issues to Dean Stoltz-Loike and does myriad other activities to make your life at LCW better. On any given day, students should give Professor Shasha-Sugar at least 24-48 hours to respond to an email or phone message. Sometimes inquiries need to be investigated before she can respond. I'm sure you would rather have her call with an answer instead of taking her precious time to leave you a message saying that she will

get back to you. Give her a chance to do her job and help you. Also, don't wait for the week of your deadline. As soon as you know you need something, ask Professor Shasha-Sugar for her part in whatever you need. Waiting for the week that something is due is not a great idea and Professor Shasha-Sugar will not like being in a position to tell a student that she can't help her before the deadline. This also goes for registration and adding/ dropping classes. If you know that you need to drop a course, or whatever, do it at the beginning of the week, and don't put it off for the deadline date. Do you need a letter of recommendation? Please give her 4-6 weeks to complete it, so that she can give it the attention you want from her. Actually, as far as letters of recommendation are concerned, please give any professor at least a month. They all are busy and want to do their best for you.

Also, please note that in order to process paperwork or to arrange to see Professor Shasha-Sugar, you must speak to Chaya Klugmann in room 202, and she will make an appointment for you or process your request in a timely fashion. Best of luck to you and just remember to be patient with Professor Shasha-Sugar. She is being patient with you.
Sincerely,
Mrs. Hersh

Do you have a question, complaint, request, or concern about any aspect of LCW?

Do you think other students can benefit from your question's response?

Now is your chance to Ask Mrs. Hersh! Without waiting in any lines, you can shoot us an email at tourotabula@gmail.com. We will choose one question/answer to publish per issue.



Features

Eating healthfully as a college student:

Finding the balance between quality and cost



Elisheva Swartz

Dr. Jean Wells, Professor of Nutrition at Lander College for Women, says that "Eating healthy food (preferably organic) is like health insurance, because you're getting the vitamins and nutrients that you need for your immune system. The benefit is your long-term health."

In my previous article (The Tabula Ed. 1), I wrote about the marked differences between grocery shopping patterns between students here at LCW. In this article, I will discuss why it's important and how it's possible to make healthy decisions regarding groceries. I spoke with Dr. Jean Wells, who offered some helpful advice regarding healthy food shopping.

She noted that if freshness is your greatest concern, then the top spots for quality produce in New York City are farmers' markets, like the network operated by "Greenmarket NYC." The largest such market is in Union Square, but even our own Upper West Side has a mini-market in Tucker Square every Thursday. The next best choice for freshness, continues Dr. Wells, is Whole Foods, followed by other well-known stores like Trader Joe's.

Some might regard these health-food stores as considerably more expensive. But worry not—there are many easy steps to healthier habits that can be implemented without depleting your spending money. Here are some other suggestions:

Learn the prices at "local" grocery stores. There can be great differences between the prices of the

produce of, say, Trader Joe's and Fairway. For example, a little sleuthing revealed that a one-pound bag of baby carrots costs \$1.69 at Trader Joe's, \$1.50 at Fairway, or just \$1.00 at a vegetable stand! Which brings us to the next point...

Buy from street stands. Consider purchasing bargain-priced produce from the vegetable stands that seem to be on every street corner. Yet, shop with caution. Always carefully check each fruit and vegetable for quality and freshness before agreeing to buy it.

Buy frozen veggies. Shop for vegetables in alternate forms. Though canned vegetables are not the best option, since many nutrients are destroyed by the canning process, frozen vegetables are still fine choices. This is good news, since frozen produce can sometimes be cheaper than fresh. For example, while a

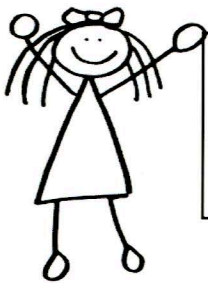
one-pound bag of fresh green beans sells for \$3.99 in Fairway's vegetable aisle, a two-pound bag of frozen green beans sells for just \$2.59 in the same store's frozen section.

Buy generic. Try to purchase generic items instead of brand-name ones. For instance, while "Imagine" is a healthy soup brand recognized by many consumers, equally nutritious and delicious store brands are available for just over half of Imagine's cost.

To be honest, I was initially shocked by NYC's all-around price markups when I moved here. I shortsightedly expected that eating healthfully would quickly become a lost cause. Yet, as you can see, it is not an impossible goal.

Does it require a bit more thought and effort? Yes. But do the short and long term benefits make it worthwhile? Absolutely.





פיה פתחה בחכמה

“Her mouth opens in wisdom”

On No Condition...



Leia Wachsstock

In the twentieth century, a theory of psychology developed that has changed the way that society views relationships and human development. Although one might think that the best way to encourage the growth of a child is constantly to critique his actions until he behaves properly, research has shown otherwise.

Psychologist Carl Rogers concluded that having “unconditional positive regard” for children was essential for their development. This means “children should feel that they will always be loved and approved of, in spite of their mistakes and misbehavior—that they do not have to earn their parents’ love.” Children, and in fact all people, need to know that the love that their close family and friends feel toward them is not dependent on their actions. Only within this awareness can they begin to improve themselves.

The concept of unconditional love has existed in Torah literature long before modern psychology came into the picture. In fact, the Sages included a daily reminder of the importance of unconditional love in the

beginning of the Shemona Esrei prayer. The first blessing of the Shemona Esrei, as explained by R’ Chaim Friedlander, includes the following praise of G-d: “...Zohcheir chasdei avos umeivi goel l’nei vneyhem l’maan shemo b’ahava—G-d remembers the kindness of the forefathers and brings a redeemer to their children’s children for the sake of His Name with love.” This phrase is unclear—does G-d bring a redeemer to the Jewish people because of the merit of the forefathers or “for the sake of His Name?” In other words, is our salvation dependent on our own merit, or will G-d redeem us regardless of merit, for the sake of Sanctifying His Name? According to the Avudraham, these two possibilities actually work together. Ideally, G-d will bring the redemption because of our merits and the merit of our forefathers. However, if the merit of the forefather’s runs out then Hashem will redeem us “L’maan Shemo,” for the sake of His Name, in His infinite kindness, although we are underserving.

Now, one might think that if G-d acts “L’maan Shemo,” the redemption will lack the loving nature that one born of merits would have. We might think that since we did not meet G-d’s expectation that we be involved in our own redemption, there would be a certain negative flavor about it. And so Anshei Knesses Hagedola, the composers of Shemona Esrei, added an important qualifier: “B’ahava.” Even when Hashem redeems us “L’maan Shemo,” He does so with Ahava—love.

As the ultimate

giver, G-d wants us to have the best possible good. This attribute is so strong that He continues to treat us with kindness even when we have lost the merits that make us “worthy” of redemption. The Ahava with which Hashem relates to us is more popularly known as “unconditional love,” and it applies at all times—not just at the time of redemption. As the Avudraham explains in his commentary on Ahavas Olam (the blessing proceeding the evening Shema), it is because of G-d’s love for us that He gives us the ability to keep the Torah and do the Mitzvos.

However, G-d’s unconditional love for us cannot be the sole factor in our relationship with G-d. As much as G-d relates to us unconditionally, we must reciprocate with unconditional love for G-d. Yes, G-d gives us room to make “complaints” and ask why we must struggle; He allows us to make requests in prayer. G-d even enables us to strengthen our belief in Him through questioning and discovery. But all this must be within the context of a loving relationship, in which we accept G-d unconditionally. Ein K’Elokeinu expresses this point beautifully. In this prayer sung at the conclusion of the Shabbos prayers we first declare “Ein K’Elokeinu—There is none like G-d,” and then ask “Mi K’Elokeinu—Who is like G-d?” We would logically assume that the question “Who is like G-d?” should come first, and then the declaration “There is none like G-d!” The reversed order teaches us that even our asking must come within the context of an unconditional awareness that

“There is none like G-d!” (I heard this in a speech by R’ Moshe Shulman, Young Israel of St. Louis).

Unconditional love also applies to human relationships. The Mishna in Pirkei Avos states: “Love that is dependent on something external will fade as soon as that thing is removed, while love that is not dependent on anything will last forever.” In Tanach, the paradigm of the former is the love between Amnon and Tamar. Amnon loved Tamar because of her beauty, and so once she was no longer beautiful in his eyes, the Torah attests that he “despised her.” In contrast, the love between David and Yehonatan was so strong, it lasted despite external factors that could have prevented it.

Our actions are significant. They have the potential to impact our relationships—for the good and for the bad. The problem is that when we assess our relationship with G-d and with other people solely in terms of merits and demerits, we end up losing out on the overall relationship. Relationships must be founded on unconditional love. Within that relationship, there is a place for growth which involves acting in a way that will strengthen the relationship and avoiding that which will weaken it. But it starts and ends with unconditional love, expressed both verbally and physically—not merely assumed to be known. Only within such a relationship can the personal development of each member take place. May G-d enable all of us to be both the benefactors and recipients of this precious ahava!



Food for Thought

Tasty Recipes to Try in the Dorm

Kreplach

By Ahuva Green

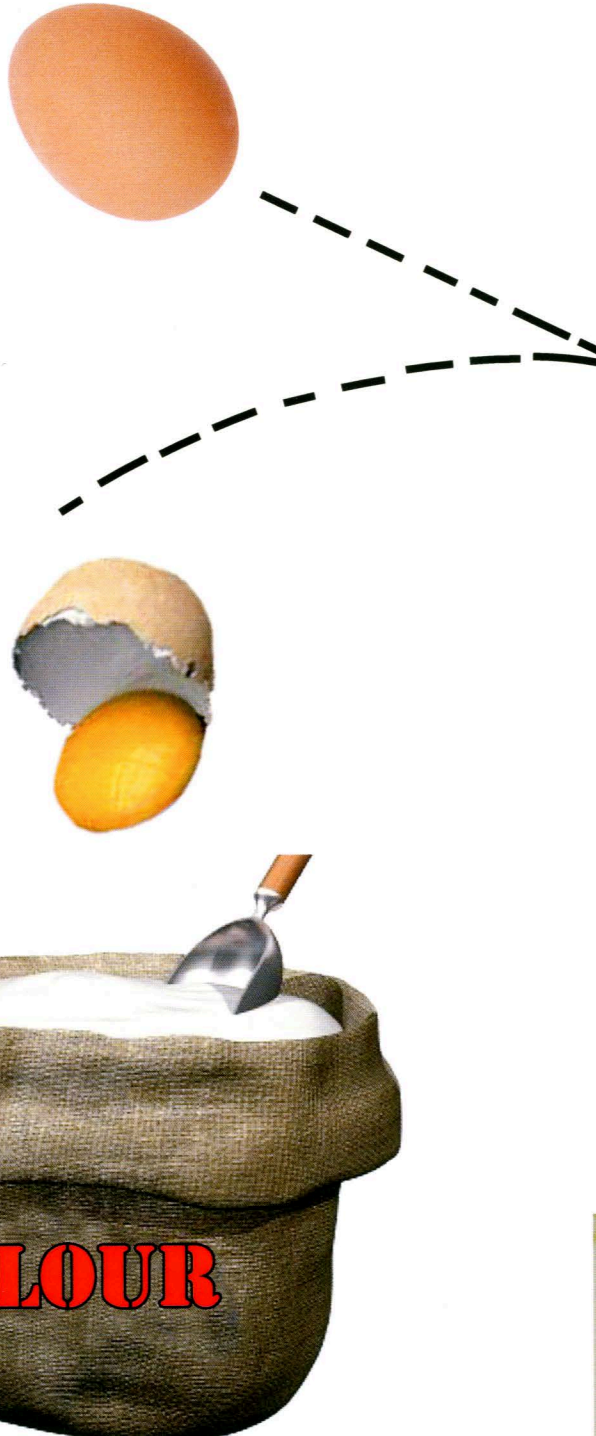
Kreplach are small dumplings. Similar to Italian tortellini or Chinese wontons, these dumplings are usually filled with ground meat or mashed potatoes, and are considered a traditional Purim delicacy because the “hidden” surprise filling corresponds to the “hidden” revelation of the Purim story.

However, you can also substitute a cheese filling for the dairy meals on Chanukah. These Kreplach will be a delicious treat for your dairy table!

INGREDIENTS

Dough:

- 1 ¾ cups flour
- 2 eggs
- ½ tsp. salt
- 3 tbsp. oil



Filling:

- 1 cup cooked ground beef or chicken
- 1 small onion, grated (I just chopped mine into small-ish pieces.)
- 1 tsp. salt
- OR: fill with cheese instead

Directions:

Knead the dough together. Then, roll it out and cut into 3-inch squares or circles. Mix up the filling and put some in the middle of each dough square/circle. Take the squares by their corners, and close them up with the meat inside. Put them in a covered pot of slightly salted water. Boil until the Kreplach rise to the top of the pot, and the meat is not pink anymore. Enjoy!





Tabula Tales...

The Literary Journal

If These Could Talk

Bracha Sharp

If these plants
Could say hello,
Do you think
That they would
Care to
Talk
With me?

Would they nod
In recognition,
Genuflect
As I fill
Their green hearts
With water?

Would they sigh
Softly as I sprinkle
Crystalized food
Down into a hollow
Channel of life?

Would they hum
Sleepily as
The greenhouse
Is filled with the buzz
Of flies,
The haze of steam,
The gurgle of the fish
In their cool glass
Tanks?

If these plants
Could say
Hello,
Under the cool dome
Of the greenhouse,

Then I would reply
In kind,
And caress their hands
As they offered their
Shadowed faces to me,
And I would smile in
Recognition.

Like Father, Like Son



Layah Schreiber

Ten little fingers,
Ten little toes,
Soft cheeks, fuzzy hair,
A cute button nose.

A new baby boy,
Looks just like his brother,
Both of whom are
The image of their mother.

The parents rejoice over
This new addition,
But as for their father, my
brother--
He sets out on a mission.

Though ecstatic about a
second boy
He shouts, "They look just
like her!
There's gotta be one thing
That marks them a 'Sch-
reiber'!"

At this point it is imperative
And very apropos,
To tell the reader of a detail
That he or she must know.

My grandfather had three
children
To whom he passed a gene.
This gene, quite extraordi-
nary
To them became routine.

One son of his, my father
So selflessly did give,
This gene to me and to my
brother,
With which we continue to
live.

We are all linked by this one
trait,
And excuse me for my
reprise,
But the time has come to say
it straight:
It is the pattern by which we
sneeze.

Not once, not twice, not
thrice, but more
Repeated sneezes we sneeze
in a row,

Our record high, in the
double digits,
Was set not long ago.

My family is stamped
With this quality, quite
unique,
I'd love to teach it to others,
But it requires innate tech-
nique.

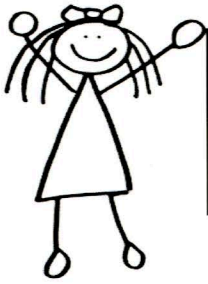
And so my brother tried to
find
This baby's "Schreiber" at-
tribute,
But sadly his mission proved to be
An unsuccessful, long
pursuit.

Until recently my brother
made mention
Of his un-Schreiber-like two
little boys,
When all of a sudden we
turned around,
For we had heard a small
noise.

We exchanged surprised
expressions,
But still all of us knew,
That the sound we had just
heard,
Was an unmistakable HA-
CHOO!

Not once, not twice, not
thrice, but more
Repeated sneezes he sneezed
in a row,
The proud father went to
embrace his son,
With his face all aglow.





Tabula Tales...

The Literary Journal

Heart to Bear



Atara Gedalowitz

It isn't often that I take the chance
And dare my heart to bare,
To ask someone, if per-
chance,
They would possibly have
a care,
To walk with me beneath the
sky,
Beneath the sparkling sun,
And think and speak and
wonder,
Or, perhaps to have some fun
To ponder life's details,
Its laughs and its mishaps,
Deliberate, maybe debate,
Fill in our missing gaps

This act of trading back and
forth,
This sharing that brings
light,
I relish each and every step,
My soul simply takes flight

And yet I stop, I hesitate,
I'm scared each time anew,
What if I'm just not enough?
What else am I to do?

And so, I don't, I don't reach
out
Don't ask for someone's
hand
I am often not brave enough
To try for something grand,
But when I do I'm always
glad
I've faced my fear once
more
For friendship is a brilliant
bond
Worth taking chances for.

Night and Sin

Anonymous

Hush, whisper.
'Tis the time of Night and
Sin
The time for spilling secrets,
Let the devil's game begin.
We know the moon glows
bright
With one thousand cosmic
tears
Every month renewed
So to last throughout the
years.

When hushed whispers
reveal
The darkened lies they hid--
The moon is there to soak up
The stars and what they did.

So hush yourself and do take
heed:
The stars and moon do tell
The secrets of the universe
To those who listen well.

Ode to Rationality



Layah Schreiber

Dear logic, hear this:
Maybe the hokey-pokey
is really what it's all about
and maybe we'll come to
better, or righter, or gooder
answers
if we dance in the shadow of
doubt ...
And besides, dear logic,
who says you're always
right?
If you were, I wouldn't be
awake at this time of night

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