

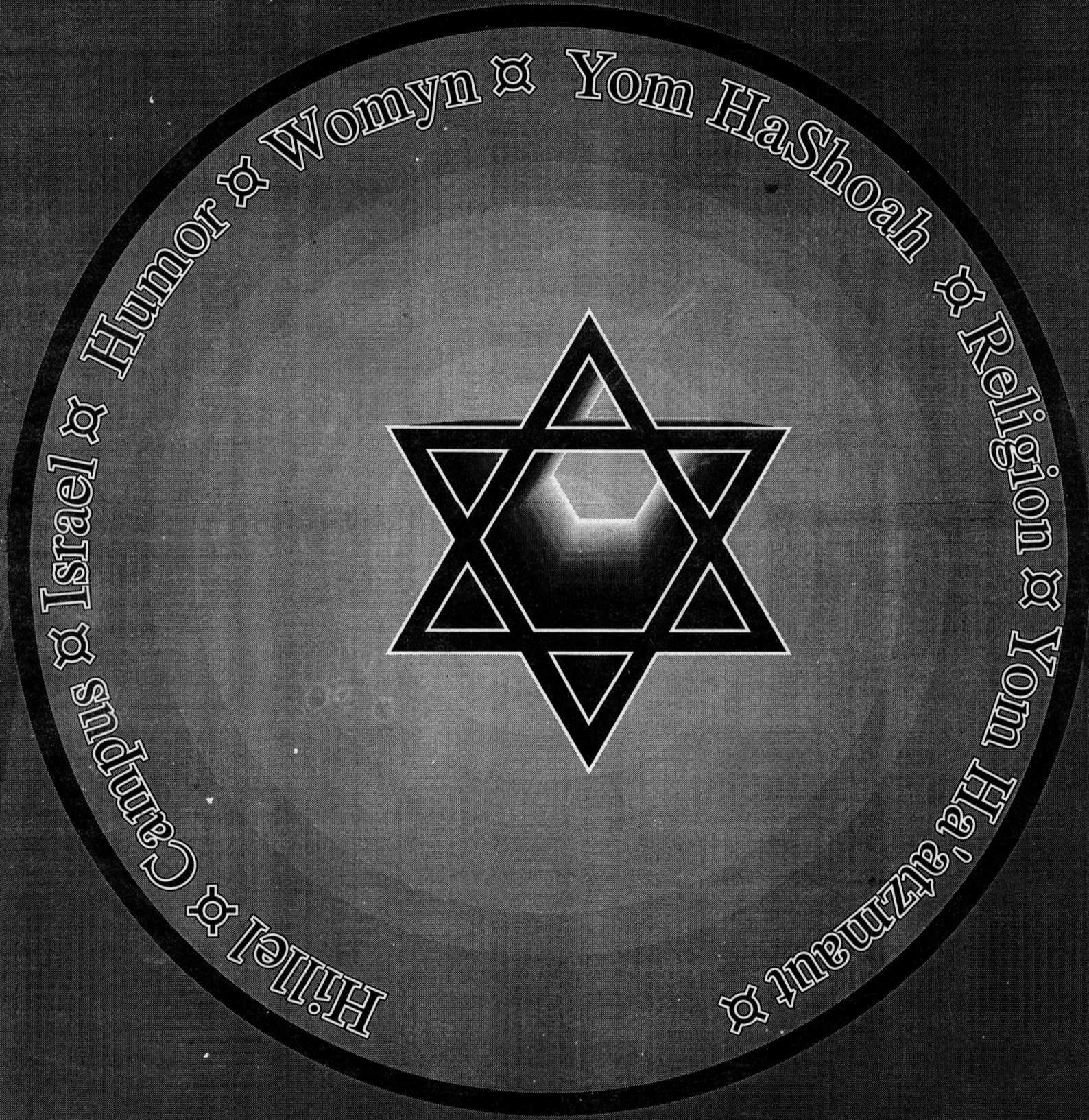


**Stony Brook**

*"God Will Pardon Me.  
It Is His Trade" - Heinrich Heine*

# Shelanu

Covering Stony Brook • The Jewish People • The Middle East  
April-May 1993                      Nissan-Iyar 5753



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 NEWSPAPER**

# The President's "Words"

by Kevin Leopold

Being President of the Hillel Student Club has been very exciting. I have personally grown and benefited a great deal from my experiences and involvement with the Jewish community on campus. Sadly, I must say good-bye, move on and begin the next chapter of my life. Before I do, however, I would like to acknowledge and thank a number of special individuals.

I begin with Isaac Namdar, Hillel President 1989-1990. In addition to being a great President, Isaac became a good friend from whom I learned a great deal.

Abby Friedland was the B'nai B'rith Hillel Foundation's Administrative Assistant until December 1991. Hanging out and chatting with Abby in her office was a highlight of my weekly routine. It is also hard to imagine what Hillel would be like without Carol Feingold, the Administrative Assistant since Abby left. I have also been fortunate in knowing Hal Lyman, a special and dedicated individual.

Joseph "Maddog" Topek and Lauren Garlick are friends and advisors whom I shall miss tremendously. The Jewish community of Stony Brook shall forever be in both your debts.

Keith Babich is my close friend and my roommate. As last years Hillel President Keith showed me what true leadership really means. I'll never forget coming out of my "shell" while bowling, the frisbee breaks at the library, Rocky Horror, Mort and his shirts, Key West, Mario's and proudly standing with you in protest of the Khallid Muhammad fiasco.

I have learned a great deal from each and every board member of the Hillel Student Club's Board of 1992-1993 as well as the Shelanu staff. Together we have established the Hillel Student Club as an organization on campus second to none.

As President I have maintained a high level of interaction with many diverse members of the Hillel Student Club. This has provided me with an invaluable insight toward better understanding the needs of our highly diverse Jewish Student population on campus.

I hope and pray that you and I may meet again ten and twenty years from now in a cafe in Jerusalem.

# Stony Brook SHELANU

The monthly newspaper of the Stony Brook Jewish Community

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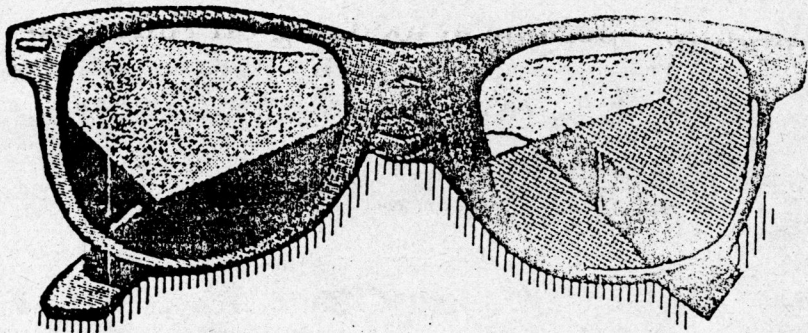
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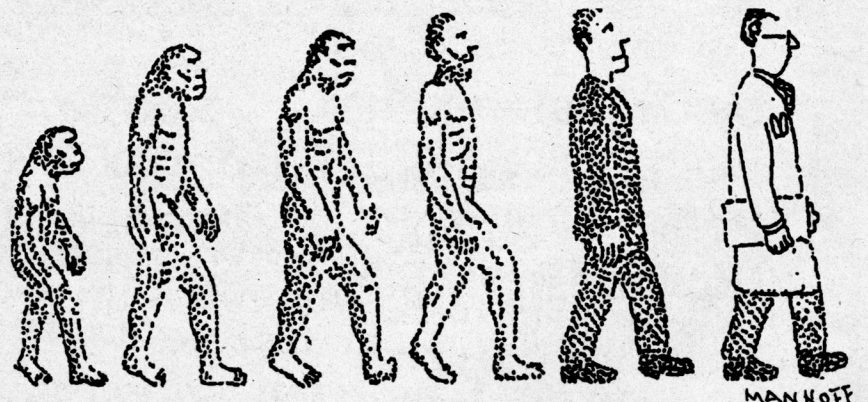
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JEWISH MOTHER'S VIEW OF EVOLUTION

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# Shelanu on Media Referendum

By Lyle Goldstein and Hagai Yardeny

After a meeting with the executive council of Polity, it was decided unanimously that SHELANU will be placed on the Media Referendum. The Media Referendum will be held on April 21, 1993. Shelanu will be one of many items up for vote.

Fears were raised that students will be overwhelmed by the number of clubs asking for funding. According to student Polity treasurer, Corey Williams, the activity fee will not be raised even if all clubs are approved for funding because the current fee will be lowered by \$24. The reason for the re-

duced rate is elimination of the athletic fee from the activity surcharge. Another point of distinction is that unlike the two hundred other clubs that receive Polity funding, the items on Referendum are the only ones that the whole student body has a say in. Students should see this as an important responsibility. A referendum is the only time that students have the power to decide on what they want their resources to fund.

## MULTICULTURAL CAMPUS

The SHELANU would bring more variety to an already multicultural campus which includes three other newspapers; Statesman, a bi-weekly informative, that covers campus events. BLACKWORLD, a bi-monthly cultural periodical,

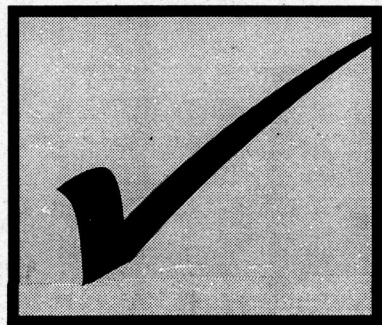
and The PRESS, a bi monthly features newspaper. SHELANU is the only Jewish newspaper on the campus and would appeal to a large segment of the Jewish campus populace.

SHELANU is asking for \$1.50 on the referendum. If passed,

tearing down previously held stereotypes about the Jewish culture and its traditions. Also, by receiving the financial support it needs, SHELANU can become a more inclusive paper by expanding its size and staff. SHELANU has already incorporated a Women's

Page as well as publishing calendars for other ethnic organizations. By becoming a Bi-monthly newspaper, not only would it breakdown stereotypes of the Jewish people, it would also generate information that leads to more sensitivity and knowledge of other cultures.

**Would you like to support Shelanu the campus and Jewish student newspaper for only \$1.50 per academic year?**



# YES

SHELANU will be the first Jewish newspaper funded by Polity in the last ten years. The amount that is being asked for will be a comparatively small amount to each student, considering the positive consequences of the passing of the Media Referendum for SHELANU. By passing Media Referendum, students on this campus would be furthering the causes of a true multicultural campus as well as creating more understanding between different cultures. By having adequate funding, SHELANU hopes to become a Bi-monthly newspaper. In relation to other newspapers on this campus, each other periodical produces at least two issues per month. As a bi-monthly newspaper, SHELANU will be able to inform the campus community about Jewish issues from a variety of sources, thereby

SHELANU has been independent of Hillel since the beginning of last semester. Subsequently, SHELANU has been searching for a reliable source of funding. Previously, SHELANU has had limited student participation and was a periodical focusing on Hillel programs. Since the election of the new editorial board, SHELANU has succeeded in galvanizing student support. The news staff has increased five fold, from five writers to 25. The newspaper has doubled its size and changed considerably its content and appearance. The staff of SHELANU has managed to acquire a computer and office. It is located in space provided by Hillel in Humanities 154. Feel free to stop by and ask any questions you might have or give us a call at 2-6576.

# A History of Afterthoughts

By Suzanne Bojdak

In honor of Women's History Month, Shelanu has decided to dedicate a whole article specifically to the discussion of women. Being an expert in that department, both as a woman and as a person interested in the fact that I and others are women, I have been assigned the task. -Write about women. Carte Blanc.

Women have been around since the sixth day. -In the divine image they were created; male and female. (Genesis 1:27) The interesting thing is that you wouldn't really know it from studying history. When we ponder history we think of Moses, Aristotle, Socrates, Atilla the Hun, the Caesars, DiVinci, Shakespeare, Napoleon, Churchill... Great men who did great things. Oh sure there was Queen Elisabeth...and...Queen Victoria...umm....Joan of Arc? Is she important enough? The most substantial evidence that women have, in fact, existed through history is that these men had to have been born somehow.

If both women and men have been around for an equal amount of time, why is it that we have heard so much about men and so little about women? Perhaps it is because of the popularity of the second creation story over the first. You know, the one that says women were a later addition to our universe. Adam was created, and when God realized Adam didn't get along well with the animals (They weren't-compatible, if you know what I mean.), God decided to make Eve from Adam's rib. (Genesis 2:20-24) The mother of all creation was an afterthought.

That puts women at a distinct historical disadvantage. By the time Eve came on the scene, Adam had already named all the beasts, gotten comfortable in the garden, tailor made the world for himself. Adam had contacts and power. When Eve showed up, Adam named her too and decided how she fit into his universe. It seems to me, women have been playing catch-up ever since.

We are making gains. Some fifteen years ago women only had a day (International Women's Day, March 8th). Now, we have a whole month! And think of what you can do in a month. Explore Black women's culture, Lesbian women, Latino women, Jewish women, Asian women, rich women, poor women, American women and international women, women in the Arts, in the Sciences, in politics, in academia, violence against women, breast cancer, women and AIDS, women's reproductive rights, childbirth, menstruation, menopause. WOW! Think of what would happen if

women had a whole year!

The frustrating part is that women are black, lesbian, Latino, Jewish, Asian, European, politicians, academics, auto mechanics, mothers, daughters, bleeding, giving birth, getting abortions, having mastectomies, contracting HIV, being raped, battered, and murdered 365 days a year. Odd that we can remember it and them and discuss it and them only thirty-one of those days.

Am I critiquing Women's History Month? No. I am critiquing the society which makes it necessary for women to get excited about a day, a month, or the occasional United Nations Women's Years during which we and our issues can be addressed or, more often, simply noticed. It is a society which offers us the spotlight for a month, and then complains about "those demanding women, and having to talk about women all the time, and what do those women want anyway??" Well, this woman wants it to be known that she will not be appeased by a day or a month or even a year now and again. She intends to let it be known that women are women every day of their lives and that they matter each and every one of those days. Women matter.

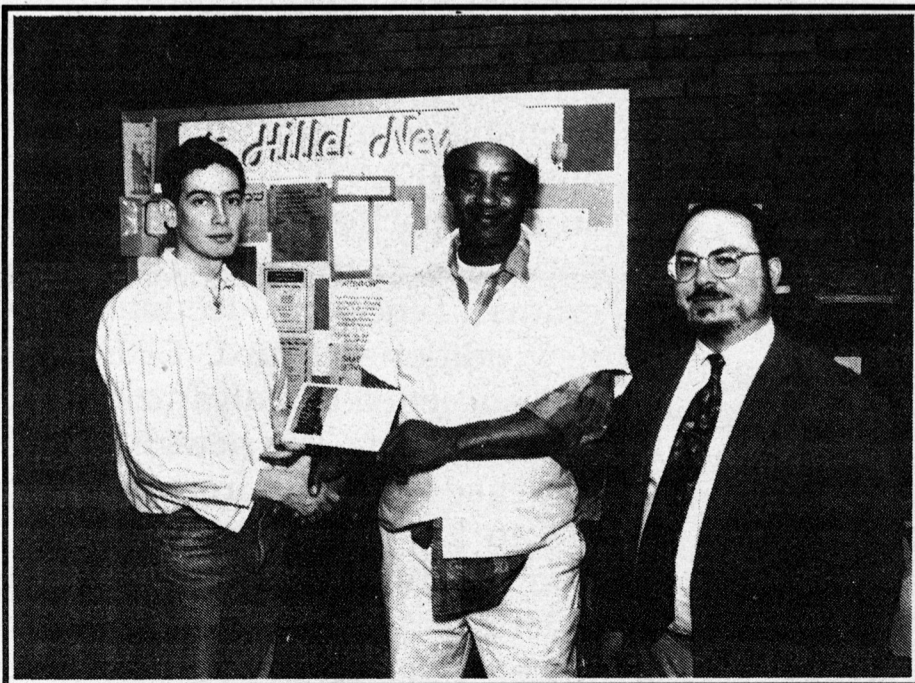
It matters that breast cancer is epidemic in this country with one out of nine women contracting breast cancer in her lifetime. It matters that more women die from heart disease than men, and only a fraction of the research is dedicated to women, because we all know heart disease is "a male thing, don't we?" It matters that one in four college women are raped during their college careers. It matters that on average women make less than seventy cents for each man's dollar. It matters that the vast majority of Americans living below the poverty level are women and their children. And it matters all of the time.

Millennia later, we are still trying to make up for being late to the garden. We are still trying to fit into Adam's world. We are still an afterthought requiring a special month during which to be acknowledged or we risk not being acknowledged at all.

*Sue Bojdak is a SHELANU staff writer. Unfortunately for us, Sue is graduating in May. Fortunately for her, Sue has been accepted to HARVARD DIVINITY SCHOOL.*

*SHELANU would like to offer our WARM CONGRATULATIONS on her achievement. GOOD LUCK!*

## Plants Tree in Martin Luther King Forest



Joseph Hazel, who works in the Roth Quad Cafeteria, being presented with a certificate from the Jewish National Fund. Mr. Hazel donated funds to plant a tree in the Dr. Martin Luther King, Jr. Memorial Forest in Israel during Black History Month. Pictured are (from left) Kevin Leopold, Hillel President, Mr. Hazel, and Rabbi Joseph Topek, Hillel Foundation Director.

## The Donahue Sisters

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# What does it mean to have the Right of Return?

By Suzanne Bojdak

It means to have a homeland. It means to have a place on earth where it is o.k. to be a Jew, where it is safe, where there is community. To have the Right of Return is to have a Jewish home, where people celebrate High Holy Days, Passover really lasts two weeks, everyone remembers the Holocaust and no one disputes it.

I know a lesbian who moved to Israel from San Francisco in the early 80's, when it was still illegal to be a queer immigrant. A lot of people have asked her, myself included, what on earth possessed her to move from a gay/lesbian mecca to the gay ghetto of Israel. She explained that in America, she was always a Jew, the Jew. She wanted to be more than a Jew. She wanted to be Nicole, a woman, a lesbian, an activist, an administrator, a swimmer. Just Nicole. In Israel, you live and breathe Judaism 24 hours a day. You are always Jewish, and you are so much more.

What does it mean to be denied the Right of Return? It means you are not a Jew. It means your father is Jewish but your mother is not. It means you were converted by a Reform or Conservative rabbi. Until a few years ago it may have meant that you were openly gay or lesbian. Now it means that you're HIV positive, and you may have AIDS. In November of 1992, the Israeli government announced that Israel's embassies and consulates would be screening potential immigrants for HIV. Applicants testing positive for the virus are denied entrance into the country. Foreign workers currently in Israel and applying to extend their stay beyond three months will also be required to take a test for the AIDS virus and if they test positive will be expelled. -Israel is obligated to defend its population, so that the citizens of Israel remain at one of the lowest levels of incidence [of AIDS] in the world, said the director general of the Ministry of Health. (NY Times Nov. 19, 1992)

Since 1985, the Ministry of Health has recorded 223 cases of AIDS in Israel. 963 other Israelis have tested positive for HIV. AIDS activists guesstimate between 5,000 to 10,000 citizens are carrying the virus. In Israel there is no anonymous testing. To be -anonymous is to lie about your name and ID number at a test site. As a result, Israelis don't get tested for HIV once they are out of the army. There is no AIDS education in schools or universities. There is no safer sex education...anywhere. Because people know so little about the disease, those that have it are targets of extreme discrimination and prejudice. If you have AIDS or are HIV positive, no one wants to know you. Now they don't even want to let you in.

Now, you can be an HIV positive Jew

everywhere in the world except Israel. The way to get rid of the disease, the Israeli government has decided, is to purge yourself of it. So they will kick the infected family members out of the family. If you are HIV positive, you are not a Jew. If your immune system is failing you, you are not a Jew. If you are counting your T-cells, searching every day for lesions, waiting for pneumonia to kill you, watching your body waste away before your eyes, desperately trying to stay alive and to not impoverish yourself in the process, losing your friends, your job, your family, and you're 23/28/32 years old, you are not a Jew. You are not welcome. Israel does not want you. You are a danger to the public at large.

The great irony is that Israel is already infected. And as Israel continues to deny its infection, continues to ignore education and research and health care and people with

AIDS, she will get sicker, and in due time she too will be part of the world-wide epidemic of AIDS.

If you oppose the Israeli policy denying the Right of Return to Jews with HIV or AIDS, please write to: Honorable Zalman Shoval, Ambassador, Israel Embassy, 3514 International Drive N.W., Washington DC 20008.

Reprinted due to printer's error from the March 1993 issue of Shelanu

The Interfaith Center recently was awarded the Committee to Celebrate Diversity Award for December. The award was shared with the Child and Family Studies Department for the program: "Windows onto Rituals: Welcoming Children into Religious Communities." Congratulations!

## OPINION: ABORTION - CHOOSE A BETTER LIFE

By Orit Weinreich

Imagine what a terrifying experience it is for a teenager to find out she is pregnant. How can a child raise a child (the most famous question asked)? What about school, career, finding a mate and enjoying life before it is too late. A child is a responsibility for the rest of one's life. One must either commit to it or not get into it at all. There is a time and a place for everything and human beings do make mistakes. Wait until the time is right to become a mother. Make a safe, loving home for your child. Do not force a child to grow up with confused, scared, immature and most of the time financially insecure parents.

I am talking about giving women a chance to choose. Do not limit us to one solution when there are others to consider, I do not condemn advertisements for "Pro-Life" in general. As a matter of fact, I think that a college newspaper should have information for students about how to get help and what their options are. Knowing myself, if I got pregnant, I would consider keeping the baby but I would like to be able to make a choice; One that would affect the rest of my life. This is why I am not here to promote abortions. I am promoting the freedom of choice.

I wish there was an easy solution. I wish there was an off/on button we could just push but this is reality and the world is not a better place. We cannot save everybody and we cannot preach to a sixteen year old that she can raise a child by herself.

What about the kids who are already alive? The ones who starve to death, or are being abused and neglected. Put your concern towards those who are crying at night and beg for mercy, before you tell women how to run their own lives.

Do not make us feel ashamed of our decision because we are already broken up inside. Face it, abortions will happen whether it is legal or not! Do not force us to break the law and risk our lives to unprofessional abortion doctors.

Having an abortion is a big decision. Not one that is easily made. The issue is over our bodies and a human beings life. There is no right decision other than the right one for you.

The option of abortion will not be abused. Women will not become "easier" or heartless just because there is a solution for unwanted pregnancies.

Having an abortion is a hard and painful act to go through. It is something that can follow one for the rest of her life. The same though, is an unwanted child that is being born, or a child that was adopted and his mother being left with the void of the baby she carried with her for nine months.

Sisters, raise your voices, it is louder than ever. Tell the world how you feel. Do not allow yourself to be pushed back to the time when we had no power and our bodies and minds were controlled by others.

Please practice safe sex, and remember that you are not alone. In this day and age, We Still Have a Choice. Let's keep it this way.

# Pro-Life or Pro-Choice?

By Vicki Eaton

The Interfaith Center celebrated Women's History Month by sponsoring "Women in the Clergy: Denominational Approaches to Pro-Life and Pro-choice," a program with women panelists discussing their respective denominations' official position on abortion and their own personal views.

The panelists represented each denomination that is a part of Interfaith Center. Each gave her own true and personal experiences with the issue, and after all had spoken, questions were asked by the largely female audience.

Cantor Debra Stein-Davidson represented Reform Judaism's view. She stated that the Reform view was pro-choice. A rabbi or a cantor is someone who gives guidance on the subject and cannot tell someone what is right or wrong on the matter, but the Orthodox are not so open on the subject. All branches of Judaism believe that the fetus is not living until the fortieth day and on the fortieth day the fetus is a "limb" of it's mother. According to the secular Jew the right to have an abortion is a civil liberty. All the branches of Judaism do not condone abortion as a means of birth control.

Cantor Stein-Davidson gave a heart wrenching story about her problems having a child. She was finally able to adopt. Cantor Stein-Davidson said there is no difference in the love that one has for a child when it comes to giving birth or adopting. Regardless of her own personal experiences, she still believes whole-heartedly that women have a right to choose.

Sister Christine Mulready, CSJ, was representing the Roman Catholic view point. She stated that according to the Catholic Church unless the mother's life is in danger, an abortion should not be performed. If a member of the Catholic Church receives an abortion and realizes that it is a sin she can be excommunicated. She explained that a sin is only a sin if she chooses the action freely, it is a serious matter, and has sufficient time for reflection.

Sister Mulready's personal view was that it is a private matter. She believes that a women must look at all of the alternatives before she makes her decision. The Catholic Church states that "life should be protected from the womb to the tomb" and she states that wars were fought for religious purposes and that the church doesn't do enough to protect the life of the living. The voices of women are not being heard because of the dominance of men in the clergy.

Rev. Katherine Lehman represented both the Unitarian Universalist and the Protestant view because Rev. Evelyn Newman was regrettably unable to attend. Rev. Newman left a statement for Rev. Lehman to read which stated that all the denominations agree with the right to choose (some

more reluctantly than others), and they all agree that a women should get as much advice and counseling as possible before making her decision.

The Unitarian approach is pro-choice. The Unitarian Universalists passed ten statements that allows women the right to privacy, and choice. Their stand is based on belief in the dignity and worth of all people, their ability to make decisions affecting the quality of life.

Sister Sana Nadim represented the Muslim view point. The Muslim law states that unless a women is raped or the mother's life is in danger a women should not have an abortion. A woman should not have an

abortion because of money or the lack of. According to the Muslim belief the child and the family would be provided for by Allah.

Sister Nadim would not be able to have an abortion, even if there was a possibility that her unborn child had a genetic disease. She believes that giving birth to a child is a beautiful gift from G-d and shouldn't be tampered with. She does not condone abortions but at the same time doesn't condemn them.

This program took place in Roth Cafeteria on March 24, and the discussion was in good taste. The religions may disagree on many of the issues concerning abortion but all agree that education on the subject is very important. The women believe this topic extends to more than a woman's right to choose but to many topics concerning women.

Not in time for the Purim edition...

In case you were wondering:

## Why G-d Never Received Tenure at a University:

1. Because He had only one major publication.
2. And it was in Hebrew.
3. And it had no references.
4. And it wasn't published in a refereed journal.
5. And some even doubt that He wrote it Himself.
6. It may be true that He created the world, but what has He published/done since?
7. His cooperative efforts have been quite limited.
8. The scientific community has had a very rough time trying to replicate His results.

-----Byeonggile Ahn

Submitted by William R. Wiesner

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# Peace in Israel?

by Amitai Itzhakof

In the past few months I have been following the events in Israel from the vantage point both of an American and an Israeli. Quite frankly, I have been very disturbed with the developments there and the unjustifiably negative public opinion Israel has been receiving by the media, in the wake of the increasing Palestinian violence against Israeli civilians and military.

The Middle East, after 40+ years of war, is finally blessed with a possibility for a peaceful resolution of the Arab-Israeli conflict. It is during this time that Hamas, the Islamic Jihad, and other fundamental Muslim organizations have decided to increase their campaign of violence within Israel, in the territories and abroad (such as the **World Trade Center** bombing) in order to uproot the peace process. These organizations wish to dismantle the Jewish government and majority within Israel and to impose a fundamentalist Muslim regime (as in Iran). In their eyes Israel has no validity and any land for peace solution (including a Palestinian state within the West Bank and Gaza) is insufficient. They desire no less than Haifa, Tel-Aviv, Jerusalem, or in other words, all of modern Israel. Terrorist activity within Israel has claimed more than 10 Israeli lives within the last month and countless more were injured in incidents of stone-throwing, stabbing, shootings, kidnap and murder, all mostly unreported by the American media, except when the victim is a Palestinian. Palestinian moderates also suffer from the maniacal actions of these militant fundamentalists (many Palestinians have been killed by other Palestinians for the crime of suspected collaboration with Israelis).

The Israeli population is again in fear for their lives within their own borders. Such a lifestyle is obviously unbearable, therefore, it is the government's responsibility to bring peace to the civilian population. It was rightfully decided by the Rabin government to temporarily relocate (a temporary relocation was the correct definition of the event; it was not a deportation as the Palestinian community would have liked the world to believe) the 400+ Palestinian leaders of the aforementioned terrorist organizations to southern Lebanon for a total of two years. This move was a crippling blow to the structure of these criminal organizations. Following the relocations, the P.L.O., which was itself threatened by Hamas, quickly pressed the U.N. to condemn Israel for their defensive maneuver. The P.L.O. cited decisions of the Geneva Convention of 1948 as a diplomatic dagger to push through the condemnation. The Geneva Convention of 1948 stated that no occupied people should be deported from their territories. Here is where clarification is necessary. The deportations, referred to by the Geneva Convention, is a permanent exile of a person or people in attempt to ethnically cleanse an area for

resettlement by the conquering power. This is not what happened in Israel. The 400 Hamas leader were temporarily relocated as punishment for the crime of leading notorious terrorist organizations responsible for murdering Israeli civilians and patrolmen. Therefore, how could any temporary relocation such as the one enforced upon those 400+ terrorists by Israel be defined as a deportation? Therefore, the Geneva Convention and U.N. condemnation do not apply. The U.N. condemnation pushed by the P.L.O. was done in such haste that the facts weren't properly analyzed. The condemnation itself is anti-Israel in nature because it denies Israel the power to protect its people from the murderous ravings of terrorists. Ironically, Palestinians, such as Hanana Ashrawi, claim that the U.N. applies a double standard in favor of Israel when dealing with the Middle East. How can the Palestinian claim of a double standard favoring Israel exist when no condemnation is issued against the Arab countries for financing, supporting, and training terrorist organizations active against Israel, and violating the human rights of their own civilians within their own borders. Ironically, Israel is condemned for defending its citizens against the mad butchering of Israelis by the same fanatical militant Palestinians as those relocated to Lebanon? I, therefore, fail to see the logic of such unbased claims.

The situation in Israel has become so bad that the police commissioner advised Israeli civilians to carry arms. No place is safe; a Jerusalem high-school was recently invaded by a lone terrorist wielding a kitchen knife; five students and the school's principle were stabbed. This incident triggered riots throughout Jerusalem. In addition, a Palestinian wielding a knife and a hand grenade, entered a Jewish settlement and stabbed an Israeli. He was finally overpowered, beaten and shot dead by a Jewish settler. The Islamic Jihad and Hamas have vowed to step up terrorist activity in Israel. In order to complete the moribund peace-talks, it might therefore be necessary for Israel to temporarily close off the territories, speed up the peace process and come to a peaceful solution to the Arab-Israeli conflict with their surrounding countries. In addition Israel would be able to negotiate with the Palestinians the issue of autonomy without prejudice because of the actions of the militants. To use Rabin's motto "we'll deal with terrorism like there are no peace talks, and we'll deal with the peace talks like there is no terrorism." This action will save lives of both Israelis and Palestinians.

## Scholarship Available

### ROSE BILLER ENDOWMENT FUND

The Rose Biller Endowment Fund was established at UJA -Federation to provide scholarships to Jewish students in need of financial assistance to attend college or graduate school in the New York metropolitan area. It was created by a loving son to honor the memory of his mother. The fund is administered by the Hebrew Free Loan Society.

Applications for the 1993-94 year are available from the B'nai B'rith Hillel Foundation. If you wish to apply, please obtain the form from the Hillel office, Humanities 165. Hillel will then forward your application to the Hebrew Free Loan Society. The applications must be received by the Hebrew Free Loan Society no later than May 15th, and awards will be announced by June 15th.

If you have questions about this scholarship program, you can call Arnold Teitelbaum at the Hebrew Free Loan Society at (212) 687-0188.

## Peace Process Will Provide New Markets

from "Israel Business Today"

The Israeli computer industry hopes that the peace process will lead to the opening of new markets. The country's high security needs, and the challenges posed by a small yet highly complex economy, have given the computer industry an edge in the local market. Now is the time to use the industry's know-how and experience to increase cooperation in the civilian sector, with greater effect than in the past. Capturing steadily growing international recognition, Israel's high-tech industry is a diverse and dynamic industry offering a rare combination of advantages: original design and development of software and hardware by Israeli companies; subcontracting of software and hardware design and development; system integration; and integration of computing with other advanced technologies and manufacturing facilities.

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# בריאת העולם

איד שהזמן עובר. איד שהזמן סביבנו חג וראש חודש רודף ראש חודש, ושבת וחול המועד וחג • ולוח השנה של עם ישראל, במלוא אונו הוא, וכחו לא פג • ויהא כל העולם נוהג כמנהגו ואנחנו כמנהגיו ננהג • הנה הביטוי: איד הכנסנו ששים וחמש מליון שנים, לתוך חמשת אלפים שנות תש"ג • ולהוי ידוע לכל הממחים והפרופסורים והיאולוגים וכל היתר • שאם כתוב "וישרצו המיח שרץ", זה גם לטאות של עשרה מטר • ונוסע על כף, ההיסטוריה מוכיחה שאנחנו עם ול זרזים וחכמים • עבדה: את כל מאות מיליני השנים של דאריון, עשינו בששה ימים • נון, זה היה קצת מעיף ואפלו בשביל אלהים והלא מעט • אם כי יש עוד כאלה בינינו, הנוכנים להזיו סלעים ואבנים בשבת • אבל, עם עבודת קשה להתנפת, כך כתוב. וספר בראשית מדבר • ומה שעוד חסר, הוא פסק הלכה - הדינוזאור, האם טרף הוא או כשר? • האם אכלו מבשרו גם הפנצנים והיבוסים והעמלקים והחתיים והכנעניים • או שמא בשר מבשרנו הוא, כי הרי אנחנו הדינוזאורים האמתיים? • ואמנם פעת, אנו מבינים, למה אתרא קדישא קבלו סמכות ולא בכדי • לברק את קברו של כל דינוזאור ולדא אם הוא אמנם יהודי • ואכן כן, ולפיכך יבואו על הברכה כל צאצאיו של הרב עוד והרב יוסף וכל גדולי החכמים והרבנים • המלמודים אותנו פבר שנים על שנים שגם הם דינוזאורים לא קטנים ••

# אללה באמת אכבר

את הגלגלת, או שיש להם כפות על הראש • וזה אותו הרצח בעינים, אותה הטפה, אותו הרצל • בין אם הם פונדמנטליסטים של האיסלאם, או פונדמנטליסטים של "אף שעל" • והלאו שאלה ישלטו בישראל, כי אז - אני לא קונה את המדינה שלהם בשורה נעל ••

אבל, בכל זאת אני מפתח. היהודים האלה בני שטן • אני מפתח שהם יתאוששו לאט לאט ויתגברו עם הזמן • ובמקום אחינו אתמר, שקוטף בחממות ומסתיר שבריה • יבואו לשם איזה שמוליק או ליאור ויגלו את הטוריה • ו"לעונה בוערת" בחקלאות יתגיסו תיכונסטים, גם בנים גם בנות • ואותנו יורידו אפלו מהפגומים ויהודים יעלו לבנות • והם ידברו שוב בהערצה ובהתפעלות על עבודת כפים • ולא יתבישו יותר ביפלות ובשחור שמתחת לצפרנים • יה אלה, זאת יכולה להיות לנו תקופה קשה, אפלו אכורית • אם פתאום, אחד האידיאלים שלהם יחוד ויהיה "עבודה עברית" • וערכים לא ישפטו יותר כלים במטערות ולא יהיו גרוניקים במוסף • והציונות, שאנחנו כבר רואים אותה נובלת, שוב תחזור אל שרשיה ותפרח • אבל זה לא יקרה יה אחי, לא יקרה ואל תדאג • כי אצלנו כל יום - זה יום עבודה, ואצלם כל יום - יום חג ••

ועוד אני מפתח. ולא מהסגר ולא מהאקדח • אני רועד מאותו מוט ברזל, שבו השכיב את אחינו, אותו אורח • תאר לך שבכל חנות, או קיוסק יהודי, שם, אצלם בישראל • יהיו יהודים אלה כבדה, ירית של טוריה, או אותו מוט ברזל • הלא ישברו את הראש והידיים לכל שולף סכין, לעזאולו • הלא הפניקה תברח מהם, אלינו ולהיסטוריה יעני הקץ בא • בשכל יהודי ויהודיה יראו לנו, שלא עשו אותם באצבעו • אבל, אני לא מאמין. תראו אותם - מיללים וגונחים כל העת • איד הם אוקריים? "וישמון ישורון" - אבל ישורון לא בועט • ולכן, בינתיים אלה הוא אכבר. כן, אלה הוא אכבר, באמת ••

ולה, מה אני אגיד לכם, עכשו אני באמת מבסוט • עד היום, תאמינו לי, תייתי, ככה, בטעות • עד עכשו, אני אומר לכם, הם עברו עלינו בעינים • ואיד פחדנו פשנצחו את סוריה, את ירדן ואת מצרים • אפלו השיך שלנו אמר, שיש להם פרוטקציה בשמים • כי אם לא, אז איד עמדו על יד קהיר ודמשק תוך שבועים • וכמה היה חסר, תגידו לי, שנוריד להם על הראש אסון ומפלה? • הלא אנחנו הפתענו אותם בגולן, הלא אנחנו דפקנו אותם בתעלה • וכמה טנקים וכמה פגזים עליהם שם שפכנו • ובסוף, מה ראינו איפה הם ואיפה אנחנו • והלא היו לנו מחסנים של נשק ומליונים של חילים, ממש אימפריה • ומה קרה זה אנחנו ברחנו מהם בפניקה ובהיסטוריה • אבל היום - יה ג'מעת אל-חיר - הפניקה וההיסטוריה אצלם, ואני לא מבין • איד הם לא מפתחים מדיניות, אבל משקשים מגרון וסכיון ••

אני רואה אותם בטלויזיה, אני שומע אותם בחדשות • אני מבט בפפגינים ובנואמים - יה אלה, איזה בושותו • אני אומר לכם, יה ג'מעיה, לא להפיר את היהוד • תראו את העבדאית של המונחלים, תשמעו את הג'אברים של הלכוד • איד אחרי כל סכין הם בוכים וצורחים שישאל הולכת לאבורו • איד הם האמינים, על הממשלה שלהם, במרד, בפרישה, במרי • כי אצלם - מה יותר ימני, מה יותר היסטרו • טיב, הרגנו אחרים בעזה, בתל-אביב, דקרנו עוד אחד בעפולה • ותכף, כל רב שלהם מן השטחים, נהיה איטולה • תכף להרג, תכף לפוצץ, תכף לטלק • ותכף, כל ערבי שהם רואים, נהיה להם עמלק • ותכף הם עושים להם הפגנה ומתחילים צמיגים להבעיר • והולכים מכות עם השוטרים, וסותמים את כל העיר • בחיאת אלה, חשבתו שזה קרה או בטהרון, או בסידון, או באלג'יר • כי אצל קיצונים והאמנים ההסתה לפניקה, היא כמעט דבר קרוש • ולא משנה אם הם גלחו.

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5 "טנקי המצות" של תנועת חב"ד יוצאים בימים הקרובים לסיבוב מחוץ אל חוף בארצות-הברית, כדי להביא את בשרת הגאולה ליהודי חובשת. "הטנקים" שייצאו בימים הקרובים, יקמו את כל המדינות וישונו לנו-יורק לקראת י"א בניסן, יום הולדתו של הרבי מלובניץ. בתמונת: מסלול הנסיעה של "טנקי המצות" של חב"ד.

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EAT MORE HUMUS!

ואיקו . ונה



# ערן ויכסלבאום, בן 22 היה בנופלו

יום אחרי שקברו את ערן ויכסלבאום בחלקה הצבאית בקריית שאול, היה צריך סמי, אבא שלו, להגיע ארצה ממקום מושב המשפחה בלונג-איילנד. על-פי התיכנון, הוא היה אמור לראות את ערן, השלישי מארבעת ילדיו, לובש מדים ופניו קורנות מאושר, על השירות הצבאי המופלא שעלה בידי להשתלב בו, בכוח כשרונו ואופיו.

אלא שמסמך עם חוזה ועם עדי, האחות הקטנה של ערן ולימור וגיקי, הגיעו ארצה היום לפני שבוע, בשעות הצהריים, בטיסת אל-על מניו-יורק, שארכה לא שעות אלא נצח, ואשר ממנה הוכלו היישר לפגישה אחרונה עם ערן, טמון בארון עץ, מובל על-גבי קומנדוקר לחלקה הצבאית בקריית-שאול.

ואין ניהומים. גם לא בסיפור חייו הקצרים הורועים כתמים של צבע, של שמחה, של חממה והישגים: אפילו לא בליכודה של משפחה שידעה ליהנות מכל רגע משותף ולהתגעגע בחום לעת פרידות זמניות, אף לא באהבה הגדולה שרחשה בין ארבעת הילדים ובמטען השופע של זכרונות מתיכיים.

ערן ויכסלבאום היה בן 22 שנה בנופלו. הוא נהרג במהלך אימון מבצעי של יחידה מובחרת, עקב תקלה שמקורה אולי טעות אנוש, אולי כשל טכני, ואם לא אחזה בו פלצות בשניות הספורות בטרם פגע בו המוות, אף ככל הנראה, ערן ויכסלבאום מת מאוד מאושר. גם בזה אין ניהומים, יאמרו חוה וסמי, אבל יש בכך הקלה מסוימת וידיעה, שערן שלהם לא מת, מבחינתו, לשוא.

כבר שבוע וחצי שנים חיה משפחת ויכסלבאום בניו-יורק. משפחה ישראלית יפה, שורשית, הישגית מאוד, אשר בשל נסיבות חיים מסוימות, בחרה להתיק את עסקיה לניו-יורק. סיפור כמעט בנאלי על משפחה שדבק בה הכינוי "יורדים". כשהויכסלבאום ארוז ונסעו הלאה, הם השאירו בתל-אביב את ההורים של חוה, משפחה חמה מאוד של אח ואחיות, ואת גיקי בכרם שהיה עתודאי בצה"ל ולימור שהיה עליה לגמור את השמינית. ערן ועדי נסעו עם ההורים. ערן, ילד בן 15, ספורטאי ותלמיד מצטיין, טיפוס של מנצח, כאב מאוד את הפרידה, אבל אחרי שנה של חיבובי קליטה שם, התרגל, התעשה, המשיך להצטיין בלימודים, חברה וספורט, ולא הפסיק לחלום על חזרה לארץ, לצבא. סיפור רגיל לגמרי, שגורתי ואופייני, על ילד יפה תלתיים ועיניים, שהיה רזה ונמוך, ששפס בגיל ההתבגרות את הגובה של אבא שלו ונשאר מאוד רזה, שעבד באופן כפייני כמעט על הכושר שלו, ושאף להתקבל ליחידה מובחרת, למובחרת מכולן. סיפור ככל הסיפורים בארץ המזרחית שלנו האוכלת את בניה הטובים. ועל אף שזה מקרה רגיל בעצם, יש בו גם היבט נוסף של הטרדיה הישראלית. משפחה נסעה כדי לעשות לעצמה חיים קצת אחרים, נוחים יותר, אולי יותר בטוחים, והגורל הישראלי, חזק מכל אלפי הקילומטרים, החזיר אותה אל לב ההווה הישראלית, שכ וחיבר אותה, או הוכיח, שלמעשה מעולם לא התנתקה מהשבטיות המקומית.

חוה אומרת שכל מה שנכתב בעיתוני השבוע האחרון בהספדים לחבריו שנהרגו איתו בתאונה, יכול היה, בהחלפת השם, להיכתב על הכן שלה, הכל ואולי גם עוד קצת. זו כרוה יפה של ילדים נהדרים, זכי מבט, שתכונותם וחכיבותם נשקפות אפילו מתמונות הפספורט שהודפסו בעיתוני הבוקר שאחרי המוות, צולחות את הניכור שמשרה נייר עיתון.

ערן העיד על עצמו תמיד שהוא אינו אמריקני. ישראלי מושלם, אמר, לא יוכל להיות אם לא ישרת בצה"ל. אחרי שסיים בהצטיינות את לימודי המתמטיקה והפיסיקה באוניברסיטה מהטובות בארה"ב, ולפני שיישאב אל העולם האקדמי הגבוה במסלול מקוצר לקריירה מוהירה של מדען בכיר, רצה ערן לחזור לארץ, לעשות צבא, ואחר-כך להחליט בדבר העתיד. הוא רצה ראשית לכל להגשים את הישראליות ששמר עליה בקנאות בשנותיו בניו-יורק. תמונתו, בשורה אחת עם קורבנות התאונה האחרים, ילדי הקיבוצים והמושבים, החזירה את ערן, סופית, הביתה.

לימור וגיקי, אחיו שחיו איתו בבית בתל-אביב מאז חזר ארצה לפני ארבעה חודשים, אומרים שמעולם לא נראה מאושר יותר מאשר כשהגיע ליחידה. לימור אומרת שאף כי לא ידעה דבר ממה שעשה שם, הרגישה שבשעות האחרונות שערן מצא את עצמו בדיוק במקום שבו רצה להיות.

מה אומרים על איש צעיר, עלם בן 22, שהעולם ישב בכף ידו, שתיאבדו בלבוש את החיים היה גדול כמו התיאבון בארוחת שבת האחרונה אצל הסבתא, לנוכח עיניהם המשתאות של שאר הנוכחים: מה אומרים על בן ואח מלא הומור, שמחת חיים, צניעות אמיתית, רגישות לא מוסרית, תבונה וסקרנות, תושיה ומוטיבציה, שנטמן באדמה אחרי שאמר לאבא ואמא שלו בטלפון לונג-דיסטנס, "אני ממש בעניינים!" איך מסכמים וכיצד מנציחים 22 שנים של נחת ואושר, ובאיוה אופן מסבירים כי למות בגיל 22, זה מעט מדי, קצר מדי, מוקדם מדי, שאפשר וצריך היה לתת לו ולקבל ממנו עוד?

שבוע אחרי שמת, עוד לא מסכימים, לא מסבירים. עדיין קולטים, מחפשים הסברים, מגשימים לפתח מינהרה ארוכה וכואבת של צער וגעגועים. חוה אומרת שהיא לא מאמינה שהוא מת. לימור (בת 24) אומרת שהיא עוד לא תופסת, עדי (17) וגיקי (27) והאבא סמי, כולם לא מסוגלים להאמין. במשפחה הזאת, חיי האחים היו שלובים אלה באלה. מבליס יחד, נטיילים יחד, חיים כמו זכרים, נאלצים להיפרד למרחקים, ושוב מתחברים. "יקשה לי לדבר", אומר האבא, מתייפה לרגעים. "יקשה לי כי עדיין קשה לי להאמין שזה קרה ואני עדיין חושב שמחר-מחרתיים, בשלב מסוים, אני שוב אחבק אותו ואוכה לראות אותו." יש משהו בלת-נסבל לחלוטין במראה הכאב של אב הבוכה על בנו. חוה לא בוכה, משהו בה כמו סהרורי.

לימור אומרת שעכשיו התייבשו לה הדמעות ובחזה שלה עומד גוש חונק של צער, ושל תדהמה. גיקי, הבכור, כמו אחיותיו, איבד את החבר הכי הטוב שלו, אבל כמי שתיפקד זמנית כאבא לאחים בארץ, הוא נוהג עכשיו, עדיין, כמו מפקד להיילי, מתפקד, מארגן, שומר על המטגרת. עדי, הצעירה, מתגעגעת. מתגעגעת כל הזמן, מתגעגעת מאז ערן, האח האהוב עליה ביותר, הקרוב לה ביותר, שאיתו עשתה חיים וכיף ואיתו גם התקוטטה והתחננה שישלח לה כשהוא היה אדם. עדי נפרדה ממנו כשחזר לארץ, ישבה עם האלכוהול ונוכרה בריסטי חיים משותפים והחברות שלה בלונג-איילנד אמרו לה, שהיא כאילו מספידה את שבסך-הכל נסע לישראל. כולם מספרים שאבא סמי לא ככה מאז מות אמו, כמו שמורר בבכי כשנפרד מערן בדרך לגיוס בישראל. תחושה מוקדמת! פכים ישראלים אופייניים! גורל מוכתב מראש.

על המדף של ערן בלונג-איילנד, מונה ספר חילופי המכתבים של יוני נתניהו ו"ל. סיפור חיים דומה אולי, של משפחה הנוסעת מהארץ, של קשר חזק לכאן תוך כדי חיים והצטיינות שם, של חזרה הביתה, לנצח. חוה אומרת שמאז חזר ערן ארצה וכתב לה מכתבים, היא שמה אותם בצד, שמרה אותם, מתוך מחשבה שפעם תצטרך גם היא לכנס אותם בספר. "אבל לא חשבתי שזה יהיה כל-כך קצר". היא, כמו כל אמא של חייל, גם אם יושבת בלונג-איילנד, דמינה לעצמה פעם ועוד פעם איך יהיה כשיבואו להודיע לה, מה תעשה. בחיים זה לא דומה לסייטס. כשכאן, היתה השעה שמונה וחצי בבוקר יום חמישי, שלוש וחצי בצהריים שערן ישראלי. ערן וחבריו כבר היו מתים מזה תשע שעות.

בארץ גיקי קיבל את ההודעה ממפקדו הישיר, רץ למצוא את אחותם לימור, שהגיעה כשעת צהריים מוקדמת מלימודיה באוניברסיטה למקום עבודתה. הבעת פניו כשעמד מולה ענתה בו את אשר בא לומר, ויחד חזרו לבית שבו ראו רק יממה וחצי קודם את ערן בפעם האחרונה, להודיע, להתארגן, לחכות להורים. אצל חוה וסמי היתה כאמור שעת בוקר, וכדלת עמזו נורית, אחותה שגרה בסמוך לו, ובועז הגיס יחד עם אשה זרה, קונסולית מהקונסוליה בניו-יורק, שלמגינת לב המשפחה באה ללא ליווי של רופא וכאופן שלדעתם אינו הולם את המצב. "מי מהם?" שאלה חוה. רק "מי מהם?" היא שאלה, אמא שלושה ילדיה נמצאים בארץ. "ערן?" ענה לה בועז, וחיה התמוטטו עליה כאותה עשירית שניה שבין השאלה לתשובה.

והיא שנתנה לו ללכת, כשביקש לחזור להתגייס אחרי התואר הראשון. ערן הרי יכול היה לבחור אחרת, להמשיך בלימודים גבוהים, לעשות צבא בשלב כלשהו, אם בכלל, למשך שנה אחת בלבד. אבל חוה אומרת, וסמי מסכים איתה, שאת ערן לא היה אפשר לעצור, שהוא ידע מה הוא רוצה ושהם, ההורים שלו, תמיד נהגו לו, כמו לילדים האחרים, לעשות לבד את הכחירה, להחליט על דרך, ולקבל מהם את כל הגיבוי. מבחינתם, תמיד, מה שטוב לילדים טוב גם בשבילם.

ילד מנובש, ערן, עם השקפת עולם ודרך. חכריו בארץ, איתם שמר על הקשר בשנים בהייל, כתבו לערן אחרי מותו את המכתב הזה: "...בעולם מלא חומרות וחיצוניות, הופעת בעינינו כאדם אמיתי, כאי של אמת וחיפוש אחר אמיתות של החיים... ותמיד עם חיוך מעודד ותמיד תמיד צנוע... אתה חי בתוכנו כל הזמן, באהבה... האמת והאופטימיות שלך יתנו לנו את הכוח להמשיך. אוהבים ותמיד - חבריך". הצניעות של ערן, הקלילות יחד עם פרפקציוניזם, וההומור ומשא האחריות, השקדנות וההילדותיות המשתוללת, תכונות שעולות שוב ושוב בשיחה על ערן. פסיפס של זכרונות וחוויות, ונטען כבד, כמו יוואה, של חוכמת חיים שהשאיר מאחוריו.

ערן קרא נדקדקנות את "האדם מהפשי" נשמעתי, סימן קטעים, אימץ לעצמו את המוטו: "אם אין משמעות לחיים, אינו חשוב", ללימור השאיר בתוך ארון הבגדים שלה פתקאות עם ציטטות כאלה, עם "האני מאמין" שלו, ביקש לשנות בה את מנהגי הכובד, הנטיה לקפדנות והכעס על שטות. "הפסיקי לדאוג, התחילי לחיות", שירבט לה, והארץ כהסבר הפילוסופיה שלו, על-פי חמש פתקאות קטנות. "צוואה הוא שאיר לי", היא אומרת, וכמו האחרים בבית, אומרת שמול גדול הוא איך הצליחו ליהנות ממנו בצורה כל-כך רבה.

ונחמה גדולה היא שלפחות הם בטוחים כי את החיים שערן חי, 22 שנים, הוא חי במלוא ההנאה. ביום רביעי בבוקר, יצאו לימור וגיקי מוקדם מאוד לירוחם, לביקור במפעל במסגרת קורס שלוקחים שניהם בלימודי התואר השני במינהל עסקים. לימור כיוונה לערן לבקשתו שערן לרבע לשש, נגשה אליו למורן עליו שכב באחד החדרים בבית, שהיה בית-ילדים שלהם, אמרה לו בשנתו "ביי, נושי" ונעלה אחריהם את הדלת. ביום רביעי בערב שמעו לימור וגיקי על המכונה הודיעה ממנו: "יהי חברה, אל תדאגו לי, נראה אתכם אצל סבתאי", ואחר-כך שמעו עליו ביום חמישי בשעות הצהריים המוקדמות. שמעו שהוא נהרג. עכשיו לימור מראה לי פתק בכתב ידו על לוח המודעות בחדרה, ובו שם של ספר, "פשר החלומות" של פרויד. ערן ביקש אותה לפני שבועיים שתוציא לו את הספר מנהאוניברסיטתו. הוא מוכח לקרוא שם משהו שיבאר לו אולי חלום, שחזר אצלו לילה לילה בזמן האחרון. לימור לא שאלה מה החלום, לא הספיקה להביא לו את הספר, וערן, ספר פתוח כשלעצמו, נהרג והסוד הזה איתו. אולי חלם את מותו?

שבוע אחרי התאונה, משפחת ויכסלבאום אוספת את עצמה אל תוכה, מגששת דרך באפילה החדשה. שוקלים לשוכ ארצה, להיות קרוב אל קבר בנם, להיצמד יחד עם הילדים שבחרו לחיות פה. לימור חושבת שאולי דווקא תרצה לחזור להורים לשם, לברוח לזמן-מה ממראה הכומות האדומות שיוכרו לה את מותו של ערן. עדי לא יודעת מה תעשה אחרי שתסיים את השמינית. יתכן שתבקש להתגייס לצה"ל. הכל פתוח עדיין, והכל סגור ומסוגר ללא מוצא. על המחשב החדש שערן הכניס לאבא שלו למשרד בניו-יורק ושילד אותו להתחיל לעבוד עליו בלי לפחד מהקידמה, מוכנסת עדיין בתוכנת ההמתנה בין פעולות ההודעה שהשאיר ערן כתעלול, במקום תמונה: "ערן יצא לאכול צהריים", הוא כתב. יצא ולא חזר.

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## אל תתנו להם רובים

בואי נא אחות ושבי לך כאן כמה, מן אהל לנישום ואת גם לא תדעי, פה בבית הזה, מתים כל-כך בשקט... קר לי לבדי	הייתי הלא ידעת דאן, הגדי למה התגלים נראים קטנים כל-כך ואני הלא אדם-חייל הייתי, הן דיברתי פה אל פה עם כלי הנחם	הבהרים הלט סאמוי סתוהרת, נרדי בת-ספר שקיבוץ זיס וג, חילוס וקום התירו הפטרות, הריחו יחד שסס וטבק	עד אוכד ארות פתאים... פתאים למרע, באה האופה ידעו את ויהי, אבא צעקה - מדת התרבת, לכה זה ידעי לבשת מסיכה !!	עוד אוכד ארות-כי לא צריך לשכות- הם היו כמתי הם היו טובים, רק אסור היה אותם לקרב לשלוח, רק היה אסור היה לתת להם רובים	עוד דול הלילה, המורה צהבהבת, את עצי הגן הרוח מגיעה, עד שבאת הלום ישבה כאן השחפת, היא טובה כמך ארות רחמייה	זה היה מכבר העת אמנס הרבת, את בגדי השרד אתי לובש מאז, לי השאירו רק מדליה ושחפת... את יודעת מה זאת התקפה על נו	עוד אוכד ארות - שמיים לא שמיים... רוח מתגלגלת על שמייה קמה, חדש מאי היה נאה מכל הפאייס, ילדה אי-פעם אמא אדמה	עוד אוכד ארות- כי לא שמיים... רוח מתגלגלת על שמייה קמה, חדש מאי היה נאה מכל הפאייס, ילדה אי-פעם אמא אדמה	עוד אוכד ארות- כי לא שמיים... רוח מתגלגלת על שמייה קמה, חדש מאי היה נאה מכל הפאייס, ילדה אי-פעם אמא אדמה	עוד אוכד ארות- כי לא שמיים... רוח מתגלגלת על שמייה קמה, חדש מאי היה נאה מכל הפאייס, ילדה אי-פעם אמא אדמה	עוד אוכד ארות- כי לא שמיים... רוח מתגלגלת על שמייה קמה, חדש מאי היה נאה מכל הפאייס, ילדה אי-פעם אמא אדמה
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הכל נשכח ומה תמים בשקט, והמות פה צניע ומסתם, רק אני ידע - ראיתי יורקת, עוד את הששטה, הרצח והגו

# Those who forget history are condemned to repeat it.....

By Cindy Spungin

April 19, 1993 is the day the world has set aside to remember the Nazi Holocaust of World War II. This year, April 19 has extra significance. On this date in 1943, the Jews of the Warsaw Ghetto banded together to fight the Germans and to delay the deportations to the death camps. April 19, 1993 marks the 50th anniversary of the Warsaw Ghetto uprising and is also the date when the Stony Brook campus will commemorate the Holocaust.

On April 19 at Stony Brook the Hillel Student Club will commemorate this day with a memorial service as well as a talk by John Ranz, a Holocaust survivor. Although not involved in the Warsaw Ghetto Uprising itself, Mr. Ranz had close ties to Mordecai Anilewicz, the leader of the Warsaw Ghetto Uprising. Mr. Ranz was one of the leaders who helped rescue Jews who were scheduled for deportation from the Bendzin Ghetto. One of his many acts of heroism during his time in the ghetto occurred in August 1942. Mr. Ranz and his "Suicide Squad," wearing fake Nazi armbands, pushed as many people as possible from the group selected to go to Auschwitz into the group selected to remain "free." The following August, Mr. Ranz was caught by a German patrol, his papers found to be false, and he was taken to Auschwitz. He escaped and rejoined the "Suicide Squad," but again was caught and returned to Auschwitz. He was later moved to Buchenwald from which he was liberated on April 11, 1945.

Since the Holocaust, Mr. Ranz has dedicated his life to social change and human rights. He has served as President of the Holocaust Survivors Association of New York, Chair of the Bronx Human Rights

Committee, and Executive Secretary of The Generation After. He has led demonstrations against anti-Semitism and neo-Nazism in the United States. Mr. Ranz has also been presented with the Humanitarians Award by the New York Society of Clinical Psychologists and honored by Kings County District Attorney Elizabeth Holtzman and the State Legislature of New York for his dedication to human rights. His activities have included demonstrations against (former) President Reagan's visit to the Bitburg Military Cemetery where 47 SS soldiers are buried and the (former) West German Statute of Limitations for War Crimes. Mr. Ranz is the author of three books including a first hand account of the Holocaust.

Mr. Ranz has also served as the editor of a Jewish newspaper and a teacher of history at Columbia, New York, and Yeshiva Universities and Lehman College. In his lectures and speeches Mr. Ranz ties together his experience in the Holocaust to the impact and effects of modern hate groups like the Ku Klux Klan and the Skinheads. Students who have attended his lectures hear his intense commitment to ensure that such atrocities never happen again.

**John Ranz will be speaking on Monday April 19 at 7:00 pm in SB Union room 236. His lecture will be preceded by a brief memorial service honoring the victims of the Holocaust.**

**Lisa Hauser, a USB Senior, will present a talk and slide show on her trip to Poland and the concentration camps as part of March of the Living. The program will take place at 1:30 pm in Stony Brook Union, Room 236.**

## After Ramadan, Passover, and Easter

By Fr. J.J. Denniston

Does the world have a future? Is history going anywhere? In optimistic moments we might look at technological progress, at economic and political systems which probably work better than most of those in ages past, at educational and humanitarian programs on unprecedented scales, and we imagine that there will be still better things in the future.

But some people are less likely to take comfort in this nowadays than they were a few years ago. Some wonder whether we have really come so far after all. Haven't we used our technology for destruction as often as for good? And is there really any less cruelty, callous indifference or exploita-

tion of the weak now than in earlier times? Frankly, it seems the tide of civilization can ebb as well as flow; who can say what lies ahead? In the end, the possibility of planet pollution seems to have reduced any naive faith in human progress to an all time low.

In the ancient world, out of which grew three historical religions, there was no concept of progress. Whatever hope people could muster had to be content with a brief rise and fall on the great ferris wheel of existence, which turned round and round but went nowhere. As gods, people chose to worship various powers of magic or sex or whatever else seemed to make life briefly worthwhile.

It was out of a life like this, in northwestern Mesopotamia eighteen centuries before Jesus of Nazareth, that our ancestor Abraham heard himself called by a new G-d: "Leave your father's house and gods. Follow me. I will lead you to a new place and make you the father of a mighty nation; a blessing for the whole world." It was the promise of a future. Abraham trusted, and set out.

But the outcome was inconclusive. Abraham enjoyed a measure of prosperity, but not enough to leave his mark in any of the ancient records dug up by archaeologists. He could easily have been forgotten altogether, except that a few centuries later his descendants heard again the same call. They were now enslaved in Egypt, finding the meaning of their lives in the simple pleasures and securities of Egyptian society; again came the promise of a future as the G-d of Abraham spoke to them through Moses: "Leave the Pharaoh's house and gods; follow me."

With a good deal of hesitation they

### INTRAMURAL SOFTBALL SCHEDULE

DAY	DATE	TIME	FIELD #	OPPOSING TEAM
Mon.	3/29	3 pm	1	Carpet baggers
Thurs.	4/1	3 pm	2	Flying sharks
Tues.	4/13	3 pm	2	On tap
Tues.	4/20	3 pm	2	James College
Wed.	4/21	3 pm	3	Eisenhower
Tues.	4/27	4 pm	1	Benchwarmers
Wed.	4/28	4 pm	1	Hendrix

All those who have signed up to play, please call to say whether you'll be able to make the games.

Aliza: 2-1654  
Kevin: 2-3159

If anyone is interested in playing on Hillel's intramural team please let us know. Thank you.

Aliza Aaronson

# Deep Thoughts with Lyle

## On campus issues:

New TV shows: "I am Homophobe, you're a Homophobe" starring Adam Kaminsky with Guest appearance by Ary Rosenbaum.

Two words: Marburger Mania.

David Greene goes to visit monastery and gets 3 monks to violate their vow of silence by them telling him to "please, for God's sake stop talking."

Statesmen runs usual exciting headline: Broomstick missing from ARA.

University, in an effort to be more sensitive to the financial concerns of students, allows the payment of small children instead of cash.

Fraternity offers new special: Buy a friend, get one free.

Pretzel guy on campus goes nuts: Tries to crash Administration with his cart.

Pretzel guy on campus starts selling Human heads to increase business.

Pretzel guy fails at attempt to sell new lima bean pretzel.

In effort to promote safe sex, along with food, Itsa Pizza opens up new subsidiary, ITSA RUBBA.

University honors Public safety today by dedicating a 25 foot high bronze monument of a parking summons.

## On Jewish issues:

Guest speaker at Chabad House: Louis Farrakhan.

Seminar at Stony Brook. "Amy Fisher: Why didn't she just go shopping?"

Co-sponser programs with the "We're Swedish and very easy" club.

Hold Miss Zionist Conspiracy Pageant.

Lithium and Prozac on hand daily.

For Israeli Members: Multiple cold cuts and cash.

New mitzvah: Going Topless.

Vote Khalid Muhammed B'nai B'rith Man of the Year.

Watch and assist your favorite public safety officer get his wisdom teeth pulled out.

Cryogenically freeze Ary Rosenbaum's hat.

## Religion-Based Ethics in Contemporary Medicine

Sunday, April 25, 1993

2:00 - 7:00 pm

Health Sciences Center  
SUNY at Stony Brook

A seminar dealing with ethical issues in health care as they relate to religion. Sessions will include "Methodologies of Medical Decisions," "Understanding the Religious Beliefs of Patients," and "Confronting Life and Death."

Scholars in Residence:  
Rabbi Tsvi Blanchard  
Monsignor Dennis Regan

To register call 632-6565

Made possible by a grant from the Jacob Burns Endowment in Ethics of the B'nai B'rith Hillel Foundations.

Sponsored by the B'nai B'rith Hillel Foundation and the Institute for Medicine and Contemporary Society at SUNY at Stony Brook

## Israel Remembrance Day Yom Hazikaron

Sunday, April 25  
4:30 pm

Roth Cafeteria, first floor

*Please join us as we honor*

*Rabbi Joe Topek*

*with a testimonial roast in belated celebration of his "bar-mitzvah" year in Hillel and the completion of his rabbinical studies.*

*Monday, April 26, 1993*

*7:00 - 9:00 pm*

*Stony Brook Union Ballroom*

*Desserts and light refreshments  
will be served*

*Suggested donation to Friends of Hillel - \$25  
Suggested student donation - \$5  
All proceeds to Friends of Hillel at Stony Brook*

*Our Israel Independence Day Party  
will follow.*

*RSVP: (516) 632-6565  
by April 9*

*Friends of Hillel and students at the  
University at Stony Brook*

# The Warsaw Ghetto Uprising

By Lisa Hauser

After the German invasion of Poland seventeen days earlier, the Polish Government dissolved in 1939 by fleeing to Rumania in response to the Soviet invasion from the East. All people in Warsaw suffered from the war, but it was the Jews of that region who became special targets. Hitler's violence and hatred against the Jews that began in 1933 was then expanded by the Nazis. The Chief of the Germany Security Police instructed the Nazis to round up Jews to be isolated in closed ghettos. The gates to the Warsaw Ghetto were closed one month after its creation on October 16, 1940.

Half a million Jews, refugees from outlying Polish cities as well as Warsaw, were compacted into an area of only one thousand acres. With no access to weapons, transportation or medication, the Jews of the Warsaw Ghetto were forced to endure random beatings, psychological torture, food shortages, overcrowding, disease, and poor sanitation. Any semblance or sign of resistance was met with a bullet to the head by a Nazi officer. For this very reason, resistance was redefined by the Jews of the Warsaw Ghetto to mean anything that provided a glimmer of hope or possibility of salvation of Life.

In order to perpetuate hope, the Jews of the Ghetto organized cultural events; theater, concerts, lectures, and ballet. But hope soon waned as optimism was met with a typhus epidemic killing thousands and starvation which killed 11,000 more. Any hope that still existed by this time in 1941 was challenged by reports of mass killings and atrocities by the Nazis. The Jews of the Ghetto did not know what to believe or if hope still existed. In July of 1942, a Jew who escaped from the Treblinka death camp confirmed the worst suspicions of the Ghetto Jews about the mass killings of Jews transported for "resettlement in the East." Any remaining hope was stripped away as 83% of the Ghetto population was then transported to their deaths via the Treblinka death camp. 83% equaled 300,000.

Among the various Jewish underground groups there was divided opinion as to the benefit of an active resistance. But even before any formalized resistance was

undertaken, there were several manifestations of resistance efforts. Mere survival was a form of resistance. To retain dignity in the face of humiliation, to persevere in the face of violence, to be optimistic in the face



The Warsaw Ghetto burning, taken by General Jurgen Stroop, who proclaimed in a message to Hitler: "There is no Jewish Quarter in Warsaw anymore!" Stroop was an SS Oberfuhrer who was dispatched to Warsaw in April 1943. He ordered his troops to kill without restraint in the liquidation of the Ghetto. Stroop was sentenced to death by a US military court in Dachau in 1947. He was later extradited to Poland and hanged in 1951 for his crimes in the Warsaw Ghetto.

of hopelessness; these were all resistance efforts. The establishment of cultural events and underground schools and perpetuation of religious observance; the Jews of the Warsaw Ghetto resisted. But on July 28, 1942 the various underground groups merged to form the Jewish Fighting Organization, the ZOB. The Jews would stand on the ruins and fight.

By the end of 1942 the ZOB built underground hideouts and bunkers; an elaborate sewage and ventilation system under the 100 block area with running water, radios, and electricity that allowed for passage without coming above ground. After a four day battle with the Nazis, the young group of Jewish fighters had killed 20 Germans and wounded 30 more. Five to six thousand Jews were killed in the battle.

Inspired by the efforts of the small resistance band, the 60,000 Jews left in the Ghetto were eager to join the uprising. So a battle plan was made camouflaging mines in the streets, dividing the Ghetto into fighting sectors, and equipping bunkers. Fearing that a Warsaw Ghetto uprising would encourage resistance in other ghettos, the Germans planned to liquidate the Ghetto in a mass round-

up.

Fifteen minutes after the Nazis surrounded the Ghetto on April 19, 1943, the 17 day Uprising had begun. 500 Jewish resistors attacked the 2,000 approaching German soldiers, blew up tanks, and prevented relief troops from entering. Having lost 200 soldiers, the Germans withdrew from the Ghetto. Three days later the Germans returned to commence a block by block burning of the Ghetto. Having no defense against fire, thousands of Jews died in the flames. Shelters were exploded by flamethrowers, and emerging Jews were led to the trains. Supplies were burned and the underground passageways raged with fire. On May 8, the ZOB command center at 18 Mila Street was attacked by the Germans. On May 16, the uprising had ended.

Hundreds of Jews still remained in the smoldering buildings, searching for food, water, and one another. Any remaining Jews at Mila 18 were smuggled out through the sewage system, and any remaining Jews in the bunkers were smuggled out by the Polish underground. The Uprising inspired other ghettos to revolt, and partisans in the forest to continue struggling. The martyrdom of the Jews of the Warsaw Ghetto should and will be remembered for generations to come as a model of strength and determination.

On the first night of Pesach, in April 1943, the Jews of the Warsaw Ghetto fought back. Not for victory, but for honor. Posted on the walls of the Ghetto was the eleventh commandment, "Thou shalt not despair." In remembrance of the fighters who fell in the uprising, at the fiftieth anniversary of an event in the history of the Jewish people that cannot be forgotten, tell the world what has happened. And tell the world that we fought back.

## Save The Dates

for  
The University Student Department of the  
American Zionist Youth Foundation - The Israel Action Center's  
1993 Conferences for Israel Activists on Campus

East Coast Orientation and Training Conference  
August 15 - 17, 1993  
New York City

West Coast Orientation and Training Conference  
October 22 - 24, 1993  
San Francisco

National Hasbara Conference  
in conjunction with the American Zionist Movement  
November 7 - 9, 1993  
Washington, D.C.

Midyear Conference  
December 26 - 30, 1993  
Jerusalem



### Conference highlights will include:

- Top-notch speakers on current issues facing Israel
- Exciting debates with experts on Israel and the Middle East
- Helpful discussions with trained staff about campus issues
- Effective workshops on presenting Israel on campus
- Networking with student activists from across the United States



For More Information, Contact:  
USD/AZYF - The Israel Action Center  
110 E. 59th Street, 3rd Floor, NY, NY 10022  
212-339-6941 or  
1-800-27-ISRAEL(L)



# Hillel Elections

**Elections will be held on Monday, April 26 for the Hillel Student Club Board for 1993-94. Open positions include President, Vice President, Treasurer, and Secretary, plus four at-large board positions. The filing deadline is Monday, April 19 for any of these positions. Candidates for executive positions must have previously served on the Board. All candidates must submit a brief written platform stating their qualifications and reasons for seeking office. These platforms will be available for all voters to examine at all times prior to and during the elections.**

**Polling on April 26 will take place at the Hillel office, in the Union, and during the Israel Independence Day Celebration that evening. Following elections an additional four at-large board positions are appointed by the new and outgoing board. For more information call outgoing President Kevin Leopold at 2-3159.**

## After Ramadan, Passover, & Easter

*continued from page 12*

trusted and followed, and the nation of Israel was launched. What sustained them, I think, was the hope of a future--a land of their own, blessings (somehow) for the whole world. They crossed a desert, conquered a land, fought off invaders and set up a kingdom. They were so successful that they forgot about any future. Turning away from the G-d of the promised future, they began again to worship fertility, success and wealth.

We read in their sacred writings that G-d raised up prophets, through whom he began to articulate new dreams. Even today we look to the words of these prophets for a vision of G-d's promised future. They speak of a renewed earth where all wrongdoing will cease, all suffering will end, all evil forgiven. The last and most daring of them promised that even death could be overcome in a transformed world where G-d dwells intimately joined to his creation. If we could trust him and seek his wisdom, we could know a glory beyond telling.

But this may be too much. Who is this G-d who keeps calling or beckoning us further, promising us more? Why should we trust such exalted promises, when human efforts over the centuries have produced such ambiguous results?

The painful ambiguities of history must still be faced; we cannot set up tents and dwell on the mountaintop. But we all have been given a moments glimpse of the future, the blessing promised to the world in the religious festivals we celebrate in the springtime of each year. If we believe, could we give flesh to those beliefs with hope renewed in the G-d given, human capacities to co-create a world with a future.

*Fr. Denniston is a chaplain with the Roman Catholic Campus Ministry in the University Interfaith Center*

# Jay Needs You!

*By Carol Feingold*

At 24, Jay Feinberg is fighting for his life instead of having the time of his life. He has CML (a chronic form of leukemia) and needs a life saving bone marrow transplant. He needs people of Jewish origin to be tested immediately to find someone with his rare type of Human Leukocyte Antigen. A simple blood test is all it takes to see if you can save a life. (Jay's or maybe someone else that you might match.)

If Jay can find a distant (maybe unknown) relative his chances of a successful transplant increase. (All of his immediate family members were tested and were not compatible.) Jay's father's side from Sopotskin near Grodno in Belarus, Feinberg, Plaskoff and Tuchband; Grossman and Richman families from Warsaw; on his mother's, Cohen, Gietter, Gold and Gersten from Zolkiew near Lvov.

Each day that passes without a "match" decreases his odds of winning this battle. Time is his most important "friend" - but also his worst "enemy". Jay can only hope that his successful match was already tested and the news is on the way to him. Blood drives are still desperately needed and money has to be raised to help the Feinbergs defray the

tremendous costs so they can again run other drives and give their son a chance for a happy future. They have gone through enormous amounts of money - both their own and money raised through fund raising efforts and contributions.

So far Jay has not found his match, but, others have through the many drives that were sponsored by the Friends of Jay Feinberg. To make a tax deductible contribution, organize a drive or learn more about Jay, contact The Gift of Life Foundation, 1-800-9-MARROW, or write to: Friends of Jay Feinberg, P.O. Box 326, West Orange, N.J. 07052.

At the time this is being written, Jay is in a Boston hospital undergoing another round of chemotherapy. Jay, we are thinking of you!

Each day that passes without a "match" decreases his odds of winning this battle. Time is his most important "friend" - but also his worst "enemy". Jay can only hope that his successful match was already tested and the news is on the way to him. Blood drives are still desperately needed and money has to be raised to help the Feinbergs defray the

The University Student Department of the American Zionist Youth Foundation cordially invites college students to commemorate the 50th Anniversary of the Warsaw Ghetto Uprising 1943-1993



## From Resistance... ...to Independence

Prague, Czech Republic  
Warsaw, Poland  
Jerusalem, Israel

July 18 - August 3, 1993

Cost: \$2,500

Limited subsidies are available

This educational trip will begin in Prague, a city which, for centuries, was home to one of the most vibrant and cultured Jewish communities in the world. It will proceed to Warsaw to study the Warsaw Ghetto Uprising and commemorate the brave Jews who engaged the Nazis in combat. It will conclude in Israel, tracing modern Jewry's movement toward independence and allowing participants to experience the vitality of the Jewish homeland.



For information about all programs in Israel for college students contact: USD/AZYF-Israel Action Center  
110 E. 59th Street, 3rd floor  
New York, NY 10022  
1-800-27-ISRAEL(L) or 212-339-6941

# '93 Hillel

## Executive Positions

### Lyle for President

My name is Lyle Goldstein. I am a senior majoring in Political Science and History. I have been a member since freshman year. I have served as board member for a year.

#### Accomplishments:

1. Chairman of Meal Plan Committee in charge of revising current meal plan.
2. I have been features editor of the newly revised newspaper, SHELANU.
3. Worked on many social programs such as the successful Beit Cafe.
4. Captain of Hillel Intramural Basketball team
5. Chaired and moderated programs during Chai week.
6. Representative & Spokesman for Hillel for their Budget next year.
7. Nominee For outstanding Junior Award.
8. I'm a member of Golden Key, Pi Sigma Alpha, and Sigma Beta honor societies.
9. Member of the Student Judiciary Board
10. Recieved Excellence in Undergraduate activity award for Community Service.

I am running for president because I can make a signifigant impact on Jewish life on campus. I hope to institute the following goals:

1. Rather than serving the few, Hillel should be the home for every Jew on campus.
2. I believe that the Hillel Student Club should reach a balance between cultural actiivities and social activities.
3. The Hillel Student Club should form a comprehensive plan to foster greater understanding of cultural groups on campus.
4. I plan to strengthen Hillel status on campus. While we should work to achieve better relations with every community on campus, we should work equally hard to eliminate anti-Semitism and racism.

If you have any questions, please call me at either 2-2886 or 2-6576.

### Jessica for President

Hi. My name is Jessica Blumenfeld and I am currently Vice-President of the Hillel Student Club. I am running for the position of President next year. I have been actively involved in Hillel for the past two years since I was a freshman at Stony Brook. Last year I served as Community Service Chairperson. I coordinated programs such as Project H.O.P.E. which gives out packages of food to the sick and elderly. I created programming in which members of Hillel visited the sick and elderly at University Hospital. I was a member of the U.J.A. committee last year and have been active in both on and of campus phonathons last year and this year. I planned last years Chanukkah party, and sold raffles and posted flyers for that party and many other parties. This year I helped buy and create the supplies for the U.J.A./Hillel Purim baskets in which the money we raised was phenomenal. As Vice-President this year, I have attended two National Hillel conferences. I attended the General Assembly in New York City, and the Spitzer Forum on Public Policy in Los Angeles. At these conferences I picked up many ideas for better ethnic and racial relations which I have used as Vice-President and plan to use if elected President. This past summer I was awarded a Hillel sponsored internship at Jewish Home and Hospital for the Aged. I have been instrumental in creating kosher meals on weekends and as well as attending meetings have spent hours in the kosher kitchen to make these meals possible.

The membership of Hillel has greatly increased in the past year because of the outreach that we have implemented. I feel that we still need to strengthen our outreach and using my experience gained as Hillel Vice President I will continue to make outreach a key part of our agenda. I also plan to develop already existing committees which are devoted to improving ethnic and racial relations on campus. This year I helped plan and create some of the most successful Hillel parties and coffeehouses and will continue to plan social events.

If elected President, I plan to use my experience for all parts of the Hillel Student Club's agenda. I have had experience in cultural, social and educational programming. I have had experience dealing with the Jewish community and Jewish life on and off campus. If elected, I can assure that I have only the best interests of the Jewish Student population in mind. I intend to put forth all of my time and attention throughout the entire year of office. As your Hillel President, I will work further to ensure the continued success and development of the Hillel Student Club and Jewish Life on campus.

# Elections

## Executive Positions

### Marc for Vice President

I'm a Junior and majoring in multi-disciplinary studies. In one semester on the Hillel board, I have achieved some important results in the Hillel Student Club. Some are:

I advised and helped the chairman of the kosher meal plan committee.

I expanded Hillel membership on campus to Jewish commuters in order to make Hillel a more rounded organization.

I was the student coordinator of Project H.O.P.E. which provides food packages to those in need.

Outside Hillel, my experiences with campus organizations such as the Law Fraternity will help give me the knowledge and skills to coordinate activities more broadly and efficiently. It also gives me the opportunity to use my ties to other organizations to make Hillel more inclusive. I will help make Hillel a stronger and a more appealing organization on campus as Vice President.

### Ariel for Treasurer

I have been involved in Hillel since my arrival on campus my freshman year.

As of the beginning of the fall semester of this year, I was elected on to the Hillel Board.

I am in charge of the Hillel publicity committee advertising publicity

I coordinated Culture Fest for Hillel which entailed communicating with other campus organizations.

I was a representative of Hillel in the Stony Brook Union many days a week in an effort to promote outreach to other Jewish students campus.

I have helped out with organizing several social events.

If elected with your help to the position of treasurer, I will make every effort to advocate Jewish needs on campus.

### Frances for Vice President

As your Hillel board member and U.J.A. campus campaign chairwoman, I have gained invaluable experience which qualifies me to serve as your Hillel Vice President.

Last year I was a member of the U.J.A. campus campaign committee. This year I am the U.J.A. chairwoman of the campus campaign. I have successfully organized the following events creating a nice mixture of both social and educational programs.

- Student/Faculty Softball and Basketball
- Dance Party with D.J. (and 300 people)
- Chanukkah grams
- Purim Baskets
- Raffle (Persian rug, guitar, heater)
- National U.J.A. Super Sunday

During my two years at Stony Brook, I have worked, both as a general member and current Board member towards developing Jewish life on campus. My achievements include:

- Open House (student outreach)
- Project Hope (I delivered Passover packages to needy and/or elderly)
- The Kosher Meal Plan (I have had "hands-on" experience in serving and preparing weekend meals)
- Purim Party (co-chairperson)
- Coffee House

As your Hillel Vice President I will use my experience in making the Hillel Student Club a student group on campus that is "second to none."

This does not necessarily represent the platforms of all candidates for executive positions. In addition, there are several candidates for the four at-large Board positions. Elections for the Hillel Board and Officers will be held on Monday, April 26 (see page 13). The Shelanu staff urges all Hillel members to vote for the candidates of their choice. Let your voice be heard and take an active role in determining the future of your Jewish student community!

### Middle East Dialogue

Wednesday, April 28

7:00 pm

Keller College Main Lounge

Part of Middle Eastern Cultures Month

# Israel in the Media

By David Drits

On March 9 in the Student Bi-level at 8:00 p.m., Sam Bahn a media watch dog, addressed the growing bias in reporting events relating to Israel. The program "Israel in the Media" was sponsored by Hillel and Chevre.

Sam Bahn is the director of the Middle East News Watch, which monitors media coverage of Israel and the Middle East. Mr. Bahn opened his presentation by attacking a *NY Times* editorial, stating that it was filled with misinformation of the Hamas terrorists exiled into Lebanon. Mr. Bahn built his argument in a step by step fashion. He showed a variety of slides containing headlines of events occurring in Israel and occupied territories. As was his understanding, Israel was unfairly portrayed in the media as a nation that bulldozed over the Palestinians' civil rights. As testimony in his case he showed two articles: One displaying a Palestinian killed by the IDF, and the second, three Israelis butchered. The headlines specifically portrayed Israel as the oppressor while in the second article neither name nor organization was mentioned. These subtle ways of bending the light against Israel were being used and he warned the audience to be perceptive towards them.

One of the questions asked at the program was, "Aren't underdogs usually favored in the US? An example is the terrorist activity of Palestinian Jews under the British Mandate which was viewed favorably in America. Another question asked was, "after the victory of the Six Day War (1967) didn't the focus change from little Israel (David) against the awesome power of the Arab world, to Israel the military power (Goliath) oppressing the Palestinians (David)?"

Mr. Bahn's response to these questions was one of consternation and ambiguity. He stated that although the *New*

*York Times* did favor the Palestinian Jews during the British Mandate, he did not know enough about the period to answer the question fully. He said that it did indeed validate his hypothesis that the political underdog is always treated more tenderly than the "oppressor." Answering the latter question, he thoroughly agreed with the question of how Israel's role is perceived from victim to despot in the media.

Afterwards, a panel consisting of Hagai Yardeny (Editor in Chief of SB Shelanu) and Andrea Rubin (Asst. News Editor for Statesman) were invited up to the podium. Then Lyle Goldstein, Features Editor of Shelanu, the moderator, asked them the following questions:

To Hagai: "What do you think as a Jewish journalist, and editor of a Jewish publication, is your role in the treatment of Israel in your paper?"

Hagai's response was, "I am objective and I will have no problem printing an article which may show Israel in a bad light."

To Andrea: "You are working for an objective newspaper and do you think you can be objective being a Jewish journalist?"

Andrea responded that she would be objective and honest. Her priority first would be as a reporter following journalistic and pro-

fessional standards and second as a Jew whose ties to Israel are emotional and cultural.

Mr. Bahn finished his presentation by encouraging the Jews of this generation to exert pressure onto the media, so that its reporting would be unbiased. He stressed that point avidly because of the danger of leaving the media unchecked.

As I'm writing this article, I received a fax of another article written in the *NY Times*, dated March 23, 1993. The headline reads, **Arab Stabs Six in Jewish Schoolyard, Stirring Reprisals**. As I read the article, and examined the photographs and captions, I lost my skepticism of what Mr. Bahn had been saying all along. The description of the article ensues below. In the top right corner, you see high school students chanting "Kill the Arabs!" Below there is a photograph of the assailant, on the ground, handcuffed and immobile. This article doesn't show the victims, but instead uses this gut-sickening occurrence as a means to convey a political statement.

In response, Hagai Yardeny is writing a letter to the *NY Times*. We hope you will look up this article and make your own determination of the writer's validity.

## *Mountains Round About: Jerusalem in Israeli Printmaking from the 70's and 80's*

*In celebration of Middle East Culture Month  
Monday, April 19 - Friday, April 30, 1993  
Stony Brook Union Art Gallery, 2nd floor  
12:00 - 4:00 pm*

*Opening:  
Wednesday, April 21  
7:00 pm, Opening Reception  
8:00 pm, Slide Show and Talk by Ami Steinitz on  
"Meaning of Cultural Diversity and Contemporary Israeli Art  
in the Middle Eastern Reality"  
Stony Brook Union room 236*

*Sponsored by the Department of Student Union and Activities, the B'nai B'rith Hillel Foundation,  
and the Israeli Consulate*



## Celebrate Israel Independence Day

### Yom Ha'atzmaut

Join in the celebration of Israel's 45th birthday  
1948 - 1993



In concert:

*Amir and Ron*

Israeli foods



*Monday, April 26th*

*9:00 pm*

*Stony Brook Union Ballroom*

*(Polling for Hillel elections will be available during the program.)*

## Hillel Final Banquet

Friday, May 7

Services, 6:00 pm

Dinner and banquet follows

*Roth Quad Cafeteria - Kosher Dining Room*

*Come celebrate this year's achievements!*

## A Day In The Life

by John M. Christiansen

One early summer morning in 1988, I heard the wailing sirens of fire engines as they sped past my house. I noticed to my surprise, large plumes of smoke rising above the trees. Out of curiosity, I jogged four blocks to the scene, to find a once beautiful home encompassed by smoke and flames.

On the lawn of a neighbor's property sat a family of four, still dressed in their bed clothes. The two young children cried in their parents' arms, and the mother was horrified, screaming, "My

baby's still inside!" over and over. Tears streamed down her face. One of the paramedics tending to the family relayed this to the fire chief.

The fire chief was asking for a volunteer to go into the house after the child when a young fireman darted towards the front door. "Cover him!" ordered the chief, and all hoses were directed to the front of the house. The sounds of collapsing ceilings inside the house were heard from the street. Gathering crowds of people were saying prayers to themselves, and the family still wept.

After about a minute of endless waiting, the young man emerged from the house sheltering the baby with his own body. The back of his jacket carried intense flames as he staggered towards the other men. One of the paramedics took the baby from his arms and he collapsed to his knees. Two other firemen tackled him with a heavy blanket and sprayed a CO2 extinguisher over his body.

His face was pitch black with soot, and some of his hair had been singed. The two other men assisted him to an ambulance where he was given oxygen. The paramedic tending to the baby announced, "He'll be just fine." The child's mother was ecstatic with joy and she cried some more. The young fireman, to whom the family owed the life of their youngest child, just sat there and smiled.

The house burned to the ground, save the chimney, and the family moved away. They will forever be indebted to that young fireman for saving their baby.

His heroic actions left a deep and unforgettable impression upon me and the others who witnessed the event. I realize now, that however great or small the deed, a hero can be made out of the courage that lives in all of our hearts and souls. His greatest attribute was that he knew exactly what he did, and he did not say a word, nor did he have to. He never asked for their thanks or for recognition, he just sat there and smiled. This is true heroism, and I will never forget that day, the family, or the young fireman.

# YOM HASHOAH HOLOCAUST MEMORIAL DAY

**Programs on Mon. April 19, 1993**

1:30 - 2:30 pm

Stony Brook Union Rm. 236

Talk and Slide Show

on her trip to Poland and the concentration camps  
presented by Lisa Hauser, USB Senior

7:00 pm

Stony Brook Union Rm. 236

Holocaust Memorial Service

and a talk by John Ranz

survivor of the Bendzin Ghetto, Auschwitz and Buchenwald  
concentration camps.

# NEVER FORGET

Sponsored by Hillel

# SCHWA

## News flashes and commentary.

### A Proliferation Of Swastikas.

In a new development, swastikas have been popping out around campus. Partial listing of the Academic buildings infected with the disease are Psych. A and especially SBS. This has caused reactions ranging from amazement to anger. Bearing in mind that the graffiti is probably executed by a disgruntled, pseudo hermaphrodite. Obviously, a confused individual.

### A Burglar Attempt.

On March 26, SHELANU office was broken into. The newly acquired computer was removed out to the back part of the Humanities building through the window. It was placed carefully on the damp pavement. It is unclear why the computer was

not stolen after the burglars succeeded in breaking in. According to an unidentified source, the burglars were chased by the apparition of Moses. Following the event, a new alarm system has been installed. But we still let Moses hang around.

### Hillel Elections

A strange mood has fallen over the Hillel student board members. They are no longer that perky clique they once were. Members can no longer be seen hiding in dark corners plotting political strategy. So far, it is only partly clear who exactly is running for a position. Although SHELANU has managed to obtain some proposals for the candidates, (pages 14,15) other candidates remain opaque. SHELANU staff is trying to find out why ambiguity is a strategy for elections. I guess a new strategy has been devised: "If we don't tell, they will vote us in." It seems like Ross Perot's lesson has been in vain.

### SHELANU Editors Recognized.

On April 13, Hagai Yardeny and Lyle Goldstein received the Undergraduate Excellence award. GO US!

### Arming Campus Security.

After the Shelanu burglary attempt, We got a chance to talk to a public safety officer whose name will not be mentioned because we can't recall it. The topic of arming public safety came up in the conversation. In a candid response, the officer admitted that he cares more about his pension than if he gets a gun or not. The decision whether or not to arm public safety has been postponed by President Marburger twice. President Marburger is setting an example for the students: Procrastination is key. We can imagine teacher's responses when students who don't submit assignments, exclaim "I will hand in the assignment after you leave for break."

# The President's Legacy

by Kevin Leopold

### Hillel Student Board

Kevin Leopold  
Jessica Blumenfeld  
Aliza Aaronson  
Gerald Katz

Ariel Geker  
Keith Babich

Steve Davidi  
Frances Singer  
Lyle Goldstein  
Marc Weinrich  
Tamila Mishiev  
Amitai Itzhakof

### Flicks

*Lord Of The Flies*  
*Single White Female*  
*House Party*  
*Weird Science*

*Look Who's Talking 1*  
*Amadeus*  
(or any Steven Segal movie) your choice  
*Coming To America*  
*Honey, I Blew Up The Kids*  
*Look Who's Talking 2*  
*Opportunity Knocks*  
*From Russia With Love*  
*Soul Man*

### Last Will And Testament

A good night's sleep and another 30 pounds  
Leading Broadway role in a musical and passing DMV score  
Mets season tickets  
Guest appearance as head polisher for Capt. Picard on an upcoming episode of Star Trek: The Next Generation  
Cocktails and dinner date with Dr. Ruth  
A trip around the World with a harem of women of your choice  
Enough respect to satiate your ego  
A trip to Israel and a new facial expression  
A copy of "Steven's Love Me or Leave" video  
A certificate to sell used cars  
Matching Mickey Mouse watches for you and Daryl  
After being denied eligibility into the Israeli military due to being unable to convince anyone you are not an Arab, you mysteriously end up in California where you and your side burns some how end up in a movie officially becoming the first ever cool Israeli

**For all of the egos listed above I also leave a life time supply of humble pie!!**

### B'nai B'rith Hillel Foundation Staff

Rabbi Joseph "Maddog" Topek  
Carol Feingold  
Lauren Garlick  
Sister Margaret Ann Landry  
Hal Lyman

Chief Advisor and Resident Story Teller.....The Frisco Kid  
Administrative Assistant.....Working Girl  
Assistant Director and Chief Worrier...Shaka Zulu ....Out Of Africa  
Official Hillel Nun....The Color Purple  
Outreach Coordinator....An Officer And A Gentleman

### **Shelanu Staff Convicts**

<u>Staff</u>	<u>Crime</u>	<u>Sentence</u>
Hagai Yardeny Lyle Goldstein	Public Nuisance Excessive Talking	One year without coffee To be locked alone in a room for twelve hours with Ary "I Am Not Paranoid" Rosenbaum, Richard Cole, Adam Kaminsky, and Vinny Bruzzeze
David Drits Dmitry Krosh	Arson DWI and impersonating an older person	To bring Hagai coffee whenever he wants for one year Permanent room assignment to the basement of Keller International College

## Reform Jews aren't Real Jews!

By Vicki Eaton

*"I regret to inform all the Reform Jews, including the scholars at Hebrew Union College to the poorest student at the local Hebrew School, that we are not real Jews. Thus going to a Shabbat Service at a Reform Synagogue is the same thing as going to Sunday Mass at Church. We are only Jews out of convenience. Being a Reform Jew is not being the best Jew you could be."*

The "mighty Talmudic scholars" of the kosher cafeteria "coffee klatch" wholeheartedly believe this is true. Those more chosen people think they know more than the scholars at Yeshiva and Hebrew Union put together. Those chosen believe that Reform Jews don't care, and just call themselves Jews to get Chanukah gifts.

It is my belief that those people are not hateful but ignorant. So, I wrote this article; to inform those mighty scholars on what Reform Judaism is, even though I wasn't asked, but come to think of it, neither were their opinions.

I am a Reform Jew. My Rabbi has the strongest impact on my life, and because of his influence I want to become a rabbi. I became a Bat Mitzvah when I was thirteen. I went to Hebrew school for eight years. As a college freshman I am active in Hillel. I also lead Shabbat Services for the Reform community every Friday night.

Judaism is a culture and, like every culture, there is evolution or change. Judaism is not excluded from this change. We Jews do not exclusively follow the traditions of our predecessors. After the exile, our

culture changed and we survived. Throughout our history transformation has always taken place and we survived.

The emergence of Reform Judaism was after one of these transformations. This transformation was internal as well as external but we survived. A Reform Jew is a Jew that takes into consideration their individuality when they explore their religion. A Reform Jew is obligated to know and understand Judaic law. The responsibility of being a Reform Jew is immense, for they must decide for themselves what is right and what is wrong.

In Reform Judaism the individual has a close relationship with G-d and the religion. The individual chooses how to practice the commandments that G-d has given us. The one restriction that Reform Judaism has is that no one can impose their ideologies on another. Maybe the mighty scholars can learn something from the Reform Jew.

Before I came to Stony Brook, I never met a mighty scholar. I had never been accused of throwing my heritage away or disrespecting the covenant. Those who know me know how much I care about my religion and the respect that I have for my Jewish ancestry. The mighty scholars that I have come in contact with do not follow kashrut nor do they go to services on the Sabbath.

Most of these hypocrites (I mean mighty scholars) have never seen a Reform Service or have any experience with Reform Judaism. So, I ask them, "How do you know if blue is your favorite color if you never saw any other color of the rainbow?"

## Demythologizing Blacks and Jews

An interdisciplinary conference presented by Judaic Studies and Africana Studies.

**April 25-26, 1993**

Sessions include:

"Historical Roots of the Relationship: The Early Years of Interaction"

"The Current Situation and its Background"

"Three Artistic Gestures of Friendship; Did They Succeed? Driving Miss Daisy; The Liberators; and The New Yorker Cover by Art Spiegelman"

"The City and the Campus"

"Prophetic Politics"

Speakers include: Clement Alexander Price, Deborah Dash Moore, Michael Meyers, Leonard Fein, Michael Medved, Basil Wilson, Nat Hentoff, Arnold Eisen, Laurence Thomas, and others.

**All sessions in the SB Union Auditorium. Students are invited to all sessions free of charge.**

**More information call 632-6320**

Sponsors include: Undergraduate Studies, Comparative Studies, Deans of Humanities & Fine Arts & Social & Behavioral Sciences, B'nai B'rith Hillel Foundation, Judaic Studies, Africana Studies.

## Grand Central Partnership

By Frances Singer

On Sunday, the 28th of March, a small group of students from the tri-state area congregated in Manhattan. This congregation was not a party, we were there to do something that had to be done. We helped to feed the hungry. During a brief introduction to the day, a student told a story that affected her, and consequently the rest of us. This student attended Columbia University. Her story went like this:

"I was walking down the same street I always walk down. I was *not* noticing the same things that I had become immune to. I am speaking of the poor people roaming

the streets, the kind that ask you for change or lie there sadly. Then eventually something had clicked. I was so angry at myself. How could I not be affected by what I see around me? And eventually I became aware, and as I looked down in pity, I noticed something even more pitiful. Right at my feet, there were small cardboard boxes set up as homes. But, the one right at my feet had something hanging on its right, that something was a mezuzah."

Constantly, we tell ourselves that nothing like that will ever happen to us, well we are wrong. We think that because we are college educated, that we will always be employed. Once again, we are wrong. The

problem of homelessness is very close to home. Although I don't know figures, there is a significant Jewish homeless population.

The shelter we visited was called the **Grand Central Partnership**. It was the product of a concerned business population in the Grand Central area that pooled their money, to create a shelter that feeds over one thousand people a day. Most of the people that work there are homeless, or were at one point. The shelter provides counseling, food, and a roof over the head. The "clients," as they were referred to, are always accepted, "they just need to say 'I need.'"

When our group visited the shelter, we helped to paint, and serve in the kitchen. Those of us who worked in the kitchen, had the opportunity to work directly with the homeless. The man that I worked with, Dwayne, attended SUNY New Paltz. He was college educated, but he was homeless. We had a chance to learn and to see so much. We also had a chance to be affected.

SUNY Stony Brook, had the largest attendance. Those who attended were, Kevin Leopold, Jessica Blumenfeld, Aliza Aaronson, David Gidalowitz, Victoria Eaton and myself.

## Salute to Israel Parade

Sunday, May 9, 1993

12:00 noon

Fifth Avenue

New York City

# Jewish Community Calendar

## April/May, 1993 / Nissan/Iyar, 5753

April:

Monday 12	9:30 am	Passover Services Roth Cafeteria		4:30 pm	Israeli Remembrance Day Service (Yom Hazikaron) Roth Cafeteria (first floor)
Tuesday 13	9:30 am	Passover Services Roth Cafeteria	Sunday and Monday	12:00 pm	Conference: "Demythologizing Black and Jews" sponsored by Judaic Studies and Africana Studies
Wed. 14	9:30 pm	Hillel Board meeting Humanities 157			Sessions from 1:00 - 4:30 pm Sunday & 9:30 am - 4:00 pm Monday
Thursday 15	7:00 pm	Discover Judaism Humanities 305	Monday 26	All day	Hillel Board elections
	7:00 pm	Israeli Dancing Roth Cafeteria (first floor)		7:00 - 9:00 pm	Celebration and testimonial roast for Rabbi Joe Topek Union Ballroom
Friday 16	6:00 pm	Shabbat Services Roth Cafeteria Shabbat Dinner follows service		9:00 pm	Israel Independence Day Celebration Union Ballroom
Chevre Shabbaton - For more information contact Steve at 632-2888					
Saturday 17	9:30 am	Shabbat Services Roth Cafeteria	Wednesday 28	7:00 pm	Middle East Dialogue Keller College Lounge
Sunday 18	10:30 am	Board Institute Director's Residence 75 Sheep Pasture Rd. (opp. north entrance)	Thursday 20	7:00 pm	Discover Judaism Humanities 305
Monday 19	12:00 - 4:00 pm	"Mountains Round About" Union Art Gallery (until April 30)		7:00 pm	Israeli Dancing Roth Cafeteria
	1:30 pm	Lisa Hauser's slide show and talk on "March of the Living" Union Room 236	Friday 30	6:00 pm	Shabbat Services Roth Cafeteria Shabbat dinner follows service
	7:00 pm	Holocaust Memorial Service Talk by Holocaust Survivor John Ranz Union Room 236	<u>May:</u>		
Tuesday 20	7:00 pm	UJA Phone-a-thon Humanities 165	Saturday 1	9:30 am	Shabbat Services Roth Cafeteria
Wednesday 21	7:00 pm	Opening Reception Mountains Round About Union Art Gallery	Sunday 2	2:00 pm	UJA Softball game Field one behind the gym
	8:00 pm	Slides/talk by Ami Steinitz "Meaning of Cultural Diversity & Contemporary Israeli Art in the Middle Eastern Reality" Union Room 236	Tuesday 4	7:00 pm	Karate
Thursday 22	7:00 pm	Discover Judaism Humanities 305	Wednesday 5	7:00 pm	Karate
Friday 23	6:00 pm	Shabbat Services Roth Cafeteria Shabbat Dinner follows service	Thursday 6	7:00 pm	Discover Judaism Humanities 305
Sunday 25	2:00 - 7:00 pm	"Religion Based Ethics in Contemporary Medicine" HSC - fourth floor	Friday 7	6:00 pm	Shabbat Services Roth Cafeteria Hillel Final Banquet follows services
			Saturday 8	9:30 am	Shabbat Services Roth Cafeteria
			Sunday 9		Salute to Israel Parade Fifth Avenue, NYC
			Thursday 13	7:00 pm	Israeli Dancing Roth Cafeteria

Hillel wishes everyone the best of luck on their final exams