



# SHELANU

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State University of New York at Stony Brook

## A Story of Success

by Nadine Goldberg

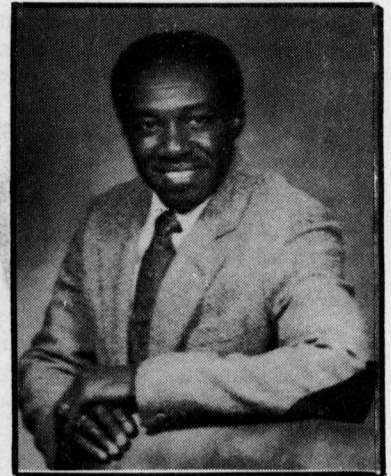
It all started in mid-October when a group of people met in the Union bowling alley for UJA's 2nd Annual Bowl-A-Thon. Students competed for high scores and booby prizes. The second event consisted of Sukkot baskets that were bought by students and delivered by dedicated campaign workers to the purchaser's friends on campus. Here is where the fun begins. The 1st Annual UJA semi-formal held at the University Club proved to

be an exciting and enjoyable evening for all who attended. The most recent event, our very own Purim baskets were sent to students by their parents and other students to help make Purim an enjoyable experience here on campus. All events were extremely successful. The dedicated, behind the scenes work, as well as the participation in all our events is greatly appreciated. Now the big question...**what is the reason behind all these**

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## Dr. Frederick Preston to Speak on Israel

Dr. Frederick R. Preston, Stony Brook's Vice President for Student Affairs, will address a meeting of Hillel and Chevre on Israel: Myth vs. Reality. Dr. Preston's talk will be held on **Wednesday, April 18 at 8:00 pm in the Stony Brook Union room 236.**



Dr. Preston visited Israel this past December as a guest of the American Jewish Committee and the Government of the State of Israel. He will speak of his impressions of the country, as well as his discus-

sions with Israeli leaders on current policy issues.

The public is cordially invited to attend.

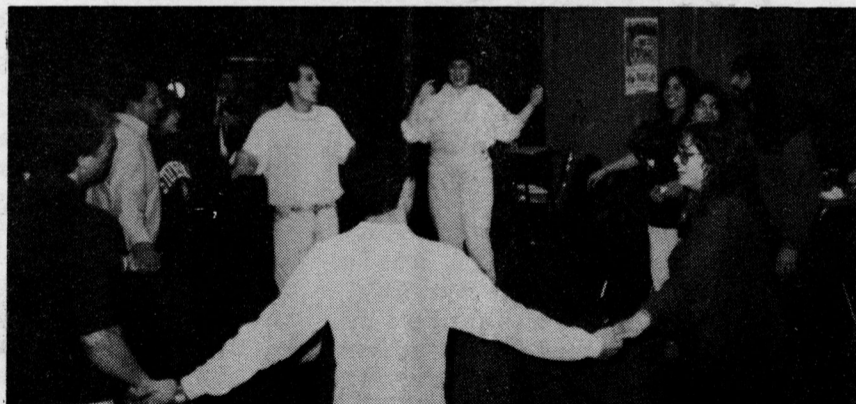
## Israel Independence Day Slated

Israeli Independence Day will be celebrated at Stony Brook this year on **Thursday, April 26 at 8:00 pm in Roth Quad Cafeteria, first floor.**

Live entertainment, as well as Israeli and Sephardic cuisine will be served.

Yom Ha'atzmaut is

always celebrated in grand style at Stony Brook, with dancing, singing, and lots of fun. Join with the entire community and celebrate the 42nd anniversary of the establishment of the State of Israel. Watch your mail for further information.



Students enjoying the last big Israel celebration on campus.

## Mets vs. Yankees Game

originally scheduled for April 1st has been rescheduled for

**SUNDAY APRIL 8th**  
(during Spring Break)

We still have tickets!  
\$11.50 each  
(transportation not provided)

Contact the Hillel Office  
Humanities Bldg. 165  
632-6565

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**B'NAI B'RITH HILLEL FOUNDATION**  
Interfaith Center  
State University of New York at Stony Brook  
Stony Brook, NY 11794-5335

# From the Editor

by Brian Mandel

I have some good news and some bad news. The good news is that the sixth issue of Stony Brook Shelanu is out and hotter than ever. The bad news is that this is the last issue of the paper for this year. But WAIT! It's only April and there are many more events before we must say good-bye and usher in the summer vacation.

Before Passover, Hillel is sponsoring a number of community service events, including bringing Passover packages to the poor and elderly in the community, a trip to a local nursing home, and a model seder. Events will also take place for Yom HaShoah (Holocaust Remembrance Day) and Yom Ha'Atzmaut (Israel Independence Day). A special Sephardic-Israeli Beit Cafe event is being planned in honor of Israel's 42nd anniversary. Near the end of the semester, the annual Hillel banquet will take place. So you see, there is a lot more fun and excitement before the semester ends.

I would like to

devote the rest of my article to thanking everyone who helped make Stony Brook Shelanu such a great success. Danielle Schwager really helped get the paper off the ground and definitely brought some excitement into the opening issue this semester. Isaac Namdar, Hillel Student President, contributed much advice and encouragement and was there when I needed a hand. Nadine Goldberg and David Vilkas wrote all of the UJA updates. The campaign was a huge success this year, no doubt to all the time and effort they both put into it. All those who wrote articles - Heidi Warm, Rich Harris, Ruth Belasco, Lynn Metviner, and Kevin Leopold - deserve our thanks. They all wrote about very insightful and interesting topics. Finally, Joe, Abby, Lauren and Bob, without all the work that you put into Stony Brook Shelanu, the paper would only be a dream.

To all the readers of Stony Brook Shelanu, have a very happy and healthy Pesach. Best of luck on finals. See you in September.

# Interview: Abby Friedland

by Brian Mandel

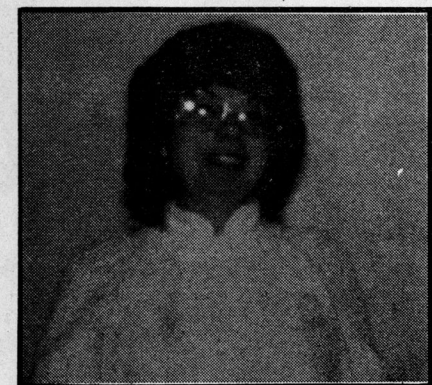
There is one person whose name and face anyone connected with Hillel will tell you they know and love. This person is Abby Friedland. Abby has been the Administrative Assistant for Hillel for four years. Besides doing her job so well and learning how to master Tetris, Abby is always there to talk with, and listen to, the students. For me Abby has become more than just another person on the staff. She has become a friend. This friend can't believe that she herself has a son in college and a daughter in high school, but she does. I recently interviewed Abby and wish to share with you all the neat things I discovered about her.

**SHELANU:** Why did you decide to apply for a job working for Hillel here at Stony Brook?

**AF:** I was interested in working for the Jewish community and what better way than to work with college students who are away from home.

**SHELANU:** What do you like best about your position?

**AF:** The most rewarding part of Hillel work at SB is my interaction with the students. I enjoy working with them and helping in any way that I can. It's rewarding to see them start out as freshmen and mature into adults. I especially enjoy daily visits from students such as Brian, with his bright smile to start off my day, David's croissants on my desk, telling Nadine about Macy's one-day sales, and Isaac who makes sure that my day is filled with "flyers." Of course,



it's always fun to greet new students and welcome them to Hillel.

**SHELANU:** What are some of your hobbies?

**AF:** I enjoy dabbling in art, and I especially love calligraphy. My second love is the theatre.

**SHELANU:** What's the funniest thing that happened to you when you were in college?

**AF:** I got married!!!

**SHELANU:** What do you enjoy the most in life?

**AF:** Sharing my time with my husband and my children, trying to beat Joe Topek at Tetris, and showing Bob Axel that I am better at solving the New York Times crossword puzzle than he is.

**SHELANU:** Where were you born? What type of Jewish background did you have when you were growing up?

**AF:** I was born in Crown Heights, Brooklyn which was a very colorful, ethnic area. There was a shul on every corner, Yiddish spoken all around me, and at each holiday there was an air of expectancy and joy in my neighborhood. Shops closed, everyone dressed in their finest and paraded up and down Eastern Parkway (a famous boulevard in Brooklyn). It was a wonderful way to grow up and experience Jewish life.

**Stony Brook  
SHELANU**

The monthly newsletter of the Stony Brook  
Jewish Community

Published by  
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State University of New York at Stony Brook

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The views reflected in this paper do not necessarily reflect the views of the B'nai B'rith Hillel Foundation, the State University of New York, B'nai B'rith International, B'nai B'rith Hillel/Jewish Association for College Youth, or the United Jewish Appeal-Federation of Jewish Philanthropies.

The B'nai B'rith Hillel Foundation at SUNY at Stony Brook is an affiliate of B'nai B'rith Hillel/Jewish Association for College Youth; an agency of UJA-Federation and a constituent of the International B'nai B'rith Hillel Foundations.

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Free Loan Organization**

# Words from the Prez.

by Isaac Namdar

When I took the office of President at the end of last year I was hesitant about my ability to assume overall responsibility for the organization. I had limited experience in leadership, and my know-how about Hillel was nothing to brag about. Looking back, I now see that I made a smart decision by taking over the position of President.

Over the past year, we have witnessed the rebuilding of a community in Hillel. Our individual efforts have merged to form a central body of activity and planning. Whereas many activities used to lack large attendance, students now inquire about future programs and often take the initiative to help out. This kind of student involvement is the key factor in the success of the most important project of the year: Chai Week. A national pilot program to create a Jewish week on college campuses, Chai Week was a multitude of programs condensed into one week to provide the community with a diverse array of events. I was glad to see that Stony Brook students cared enough to be pioneers in this field. The reward was self evident when we saw the enthusiasm of new members or witnessed the raised consciousness of the community.

The Hillel Student Board has also taken a new path during this year. Most of the first semester was spent on group workshops. With many new Board members it was necessary to spend some time in order for the Board to get to know each other. During the second semester more outreach programming was undertaken. It was time for Board members to assume their responsibilities as leaders. They branched out and initiated many different lines of activity; so much that many new students demonstrated interest in becoming Board members in order to be part of the leadership



of the organization.

One other aspect of Hillel that was discussed during the last year was the potential for large scale social programming. Such programs as Israeli Cafe and Comedy Night drew unexpectedly large crowds, proving that Hillel members prefer well programmed social events in which they can enjoy some kind of entertainment as well as hang out with friends. The Open House at the beginning of this semester was also very successful, bringing together many students who were interested in attending a social gathering without high expectation for a packed program. Expectation is also high for the Israel Independence Day celebration which will take place on April 26 at 8:00 p.m. in Roth Cafeteria.

Many of the subactivities of Hillel had a most significant year. UJA has so far raised more money than in any recent year, and it's not over yet. Chevre (Israeli group) came around with the help of a new advisor to create better activities designed to address the needs of Israelis at Stony Brook. The brand new Stony Brook Israel Alliance was instrumental in providing many events aimed at educating the public about Israel. The social trend of Hillel has been changed with the effort of a few people to create better activities. The editors of Shelanu have also come a long way in perfecting their task of informing the community about current Jewish issues at Stony Brook and Hillel activities.

Personally, serving as the President of Hillel I found out a great deal about myself. My consciousness about Jewish concerns has increased tremendously, not to mention the great desire to pass on the word to fellow Hillel members. Due to my position I was able to reach out to many people I probably would not have approached otherwise. It has also been a

# Leviticus: A Case Study in Purity

by Ruth Belasco

April and May not only mark the end of this semester but the beginning and end of the weekly reading from the third book in the Torah, Leviticus. The book breaks the pattern of a narrative set in the two earlier books, Genesis and Exodus. Although seemingly filled with a list of Do's and Don't's, Leviticus, otherwise known as Va'Yikrah in Hebrew, develops a theme of spiritual purity.

It opens with a detailed list of sacrifices that may be offered in the Temple and their purposes. The emphasis is clearly placed on the purity of

the offering as well as the offerer. Should one give a sacrifice without having the proper intention, or should an animal be offered without having been checked properly to insure its flawlessness, it would not be accepted. The text is careful in listing the components of each offering in addition to the specific conditions under which they should be given. It is interesting to note that although these commandments cannot be fulfilled until the rebuilding of the Temple, there are groups of Jews in Israel who dedicate their time to

Continued on Page 9

## Jewish Student Lounge

Wednesday, April 4

8 PM - 12 AM

Roth Quad Dining Hall

Kosher Cafeteria

## Movies

8:30 *When Harry Met Sally*

10:00 *Lethal Weapon 2*



## Ping-Pong

Ice cream served between the movies

## Board Games



Movie Trivia Contest: win tickets to the *Mets-Yankees* game.

Refreshments served.

great opportunity for me to get involved socially in the structure of the Jewish community at Stony Brook.

I would like to take this opportunity to thank all the people who made my job possible and enjoyable for me. To the Student Board for assisting in planning and decision making; to the group chairpersons for taking the responsibility of being a true leader; to the many people who were more than willing to help without necessarily seeking a title or a reward; to the students attending the activities and to the new faces by providing us all with an instant reward; and to the

Friends of Hillel for being supportive of student interests. A very special thanks go to the staff of the Hillel Foundation at Stony Brook. To Joe for leading us into a new age of student activism; to Bob for providing us with a most valuable insight into the various aspects of student activity at Stony Brook; to Lauren for bringing a much needed new spirit and enthusiasm into the system; and to Abby for giving students the warmth and the support which kept us all going. I had a great time, I hope you all feel the same.

# Does What You See in Black & White Make You See Red?

by Rich Harris

Anti-Israel propaganda is becoming more and more sophisticated. Maintaining the level of Israel's foreign aid is a serious struggle. Israel's adversaries are thwarting the peace initiative, and Congress and the Administration need to know where you stand. AIPAC members must fight to present a fair picture of the US-Israeli relationship, as anti-Israel resolutions are appearing on ballots at state party conventions, and can have a harmful effect.

AIPAC supporters help Israel maintain her military edge and remain economically strong. Dire consequences would come about if there was a

10-12, 1990 in Washington, D. C. At this year's Policy Conference you can help develop a comprehensive agenda to maintain a strong US-Israel relationship and a secure Israel. Scheduled speakers include Secretary of Defense Cheney, Senate Majority leader George Mitchell, Sen. Bob Packwood, leading members of Congress, Thomas Dine and a major Israeli leader. The Conference will show you how to combat those falsehoods at home and in Washington. AIPAC will show you how to become a more effective lobbyist at the state and local level, and how to train future activists from among our student and young adult population.

Congress and the



# AIPAC

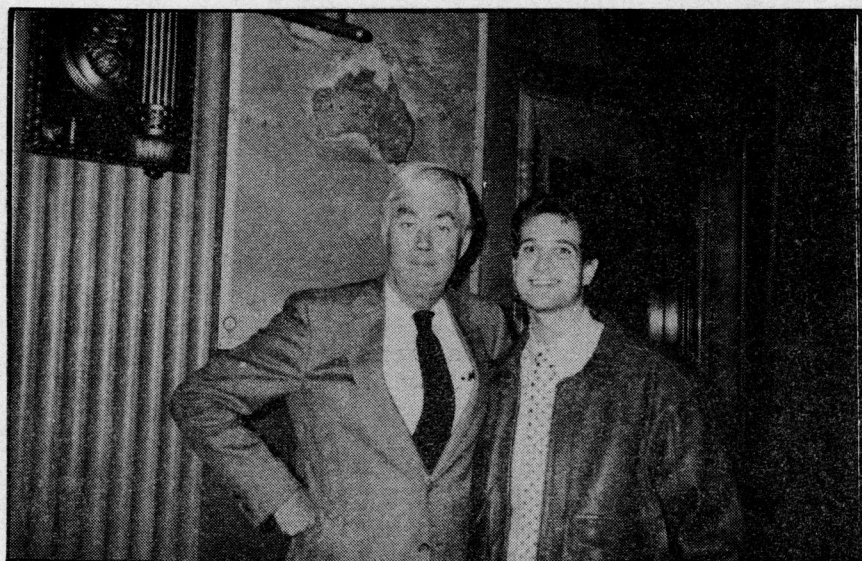
THE AMERICAN ISRAEL PUBLIC AFFAIRS COMMITTEE

reduction in US military assistance to Israel. Israel's qualitative edge is eroding, especially in the face of a well-financed Arab military buildup coupled with increasingly sophisticated weapons - including ballistic missiles and chemical weapons. Pro-Israel students must fight anti-Israel activities and distorted media coverage in the Middle East. Organizations committed to driving a wedge between the United States and Israel have redoubled their efforts, and are increasingly confident that they are making inroads to erode support for Israel.

Make your voice heard by attending AIPAC's 31st annual Policy Conference June

Administration need to know where you stand. Attend the conference and lobby your Senators and Representatives, demonstrating the vigor of the pro-Israel community and enhancing the cooperation between the United States and Israel.

For anyone interested in attending the conference, contact me at my UJA office: 677-1894 (MWF only) or Lauren at the Hillel office. Subsidies are available to help you with the cost of the conference, which is \$200. I would like to lead a delegation of Stony Brook students - together we can demonstrate that the issues fundamental to the well being of Israel are of vital importance to the United States as well.



Richard Harris pictured with United States Senator Daniel Patrick Moynihan (D-NY)

# Students Speak: Interdating & Marriage

by Lynne Metviner

Interdating and intermarriage is an issue facing the Jewish community, and Jewish college students in particular. Stony Brook Shelanu reporter Lynne Metviner posed the following question to a number of our students:

**"WHAT ARE YOUR VIEWS ON INTERDATING AND INTERMARRIAGE BETWEEN JEWS AND NON-JEWS?"**

**Merev Dekel**  
Sophomore, French/SSI  
Irving College

"In America there are so many different cultures, religions, and races, that it's hard to avoid integration. It's simply predictable and not surprising at all. The ones who don't favor inter-relationships and are very concerned with this factual situation have the choice of living and raising a family in a Jewish country, Israel, where they will be less likely to integrate and obviously more likely to meet Jewish people."

**Michael Fried**  
Junior, Political Science  
Toscanini College

"I was brought up to believe that intermarriage is something which just doesn't happen. I once went out with a non-Jewish girl in high school, and my parents were not happy. It all depends on what your parents tell you when you are young. I would never think of intermarriage."

**Gilad Pinto**  
Junior, Mechanical Engineering  
Mount College

"I feel that it's the individual's choice whether they want to date or marry outside of their religion. Although, if culture or religion play any part in the individual's life, it may lead to conflicts in their married life, since many compromises must be made. Some may be con-

cerned with preserving the Jewish culture and religion and therefore oppose interfaith marriage. I can understand their point of view since interfaith marriage dilutes the strength of the cultural identity of further generations and actually decreases their number."

**Seth Cohen**  
Senior, History  
Cardozo College

"Love should be the reason for members of the opposite sex to date and marry and subsequently procreate. There should be no question of religion. However, I feel there are religious pressures to date and marry someone of the same religion."

**Alexandra Pomerantz**  
Junior, Liberal Studies  
Cardozo College

"I think it depends on the couple, if they both come from families of different faiths who observe all the customs and traditions and they decide to have children then they may have trouble choosing a faith for the child. If one is more religious than the other and doesn't have any problems adhering to the other person's religious customs then there is no real problem. For me I don't think it is a problem, it would be nice to meet someone of the same faith but it is not a top priority. A relationship should be based on love, trust, communication and understanding."

**Isaac Namdar**  
Senior, Biochemistry  
Cardozo College

"I feel that people of all different backgrounds need to interact to learn more about each other in a setting which provides for mutual respect. However when it come to interdating, I think that people should try to find companions within their own faith and ethnicity in order to preserve the culture."

ALL-IN-1 USERS!

You can get the latest update on Hillel programs on our electronic bulletin board under the Interfaith Center listing. Type BB IC HF.

## WHEN IS THE LAST TIME YOU FELT GOOD ABOUT DOING SOMETHING?

COME PARTICIPATE IN:

### ▷ OPERATION MATZA

Deliver Passover packages to the elderly and the poor in the community.  
Sunday, April 1  
Call 632-6565 to volunteer.



### ▷ VISIT TO A NURSING HOME



Visit with the Jewish elderly in a local nursing home.  
Wednesday, April 4, late afternoon

### ▷ MODEL SEDER

Experience a mock Passover Seder with friends.  
Tuesday, April 3, 5:30 PM, Roth Cafeteria  
Call for reservations if you are not on the kosher meal plan.



For more information call 632-6565 or stop by the Hillel office in Humanities 165

## Chai Week a Great Success

by David Vilkas

Well, it's all over now, but what a week it was. That's right, I'm talking about CHAI WEEK. You know, the one with all the buttons, fliers, fun and hoopla. Ah, the memories that I have of that week. Like when twenty-five people come to break bread and enjoy the words of wisdom of Professor Robert Goldenberg. Or when we heard the hearttouching stories of fellow Jewish students who had gone through much tzuras to leave the oppression of the land of their birth. Who could forget that day when representatives from countless universities, kibbutzim, and other organizations with programs for work, study and travel in Israel came to Stony Brook. It actually felt like Stony Brook went to Israel. And then there were the Late Summer Blues. That was one tearjerker enjoyed by all. This feeling of being in Israel was only strengthened when on Thursday, March 8th, Jewish Cultural Arts were displayed in the Fireside Lounge. It was just like being in Jaffa. Unfortunately, like all good things, Chai Week too had to come to an end. But it did not end quietly.

It went out with a bang and a big one at that. After speaking with representatives from both the Orthodox and Reform Jewish movements, the fun went into overdrive! Those participating had the time of their life during the Stony Brook official Megillah reading, followed by the bash of the year, "DAYTONA COMES TO STONY BROOK." Wow, all that excitement in one week. How did they do it? Who is "they" you ask? Well, this entire week of activities could not have taken place without the help of Susannah Blum, Rich Harris, Richard Hurwitz, Daniel Khodadadian, Kevin Leopold, Brian Mandel, Merav Minkin, Fred Namdar, Isaac Namdar, Danielle Schwager, Alan Toor, David Vilkas, Heidi Warm, Eran Weichselbaum, and of course, Lauren Garlick, Bob Axel, Abby Friedland and Joseph Topek. Those guys sure did a good job in putting this together. There's only one problem, the list is too short. Add your name to this list. It's not that hard to do. Just call the Hillel office at 2-6565 and tell them that you want to work on the next Hillel event. Trust me...it's worth it.

## Editorial:

by Joseph S. Topek

The frontpage story in the Jan./Feb. issue of Stony Brook Shelanu had a headline that was most likely meant to grab the reader's attention. In that regard, it seems to have succeeded, given the number of letters to the editor and individual conversations that have been generated because of it. Since it appeared in a Hillel paper, however, some of the issues that it raises deserve clarification.

The article does accuse some Jewish students of being "imposters," primarily based on their level of religious observance. Clearly this is a tongue-in-cheek accusation, as the very next paragraph begins with "If you express some or all of these traits don't be alarmed, you are not a fraud or an imposter." What concerns me, however, are the categories that the article implies are a definition of Jewish identity. These are: knowledge of Jewish history, culture, or religion; observance of Shabbat; the ability to speak, read, or write Hebrew; and observance of kashrut (keeping kosher). Certainly many American Jews are lacking in at least one of these categories, even the most active and observant among us. In fact, one can easily argue that the absence of any one, or even more than one, of these traits does not necessarily result in a diminution of Jewish identity. Liberal Judaism can claim that observance of certain of the commandments, such as kashrut and Shabbat, are in no way indicative of commitment to Judaism or to a

Jewish way of life that is rich in culture and ethical behavior. The critics of the liberal movements in Judaism often claim that their focus on the ethical commandments, rather than on the ritual ones, means that their Jewish identity and commitment falls short of what it should be. Moreover, there is an implied claim to authenticity from the more ritually observant community over the liberal approach. This has resulted in some adherents of the liberal movements doubting their own levels of Jewish identity and feeling "less authentic" when associating with more "traditional" Jews.

Recently, the magazine *Reform Judaism* published a "Myths and Facts" page about the Reform Movement. I think it is a very important document, and it addresses some of the very issues raised by the "Scandal" article and its critics. I have included some excerpts from the Myths and Facts page that speak to some of these questions of observance of ritual and Jewish identity. Let us also keep in mind the latter part of the "Scandal" article, which went to great lengths to state that the Jewish community on this campus does **NOT** have any criteria of Jewish knowledge or observance in order for all Jews to feel a part of it. For those who want to learn more about Judaism, we hold many classes and study groups. For those who are not particularly interested in that aspect of Jewish life, there are myriad other activities to participate in. In

Continued on Page 10

## Letters to the Editor

To the Editor:

I found your front-page article from the Jan./Feb 1990 edition describing Jews who "don't observe the Sabbath" and who "do not read, write or speak Hebrew" and who "do not observe kashrut" as frauds or imposters insulting. I am a reform (sic) Jew who does not believe in any of the practices

outlined in your article. How dare you claim your "flavor" of Judaism is better than mine or that my Judaism is not "good" Judaism. Let us not foster divisiveness within the Jewish community, but work to respect and acknowledge our rich diversity.

Sincerely,  
Nancy Sacks Rothman  
Graduate Student

# Guide to

# Passover

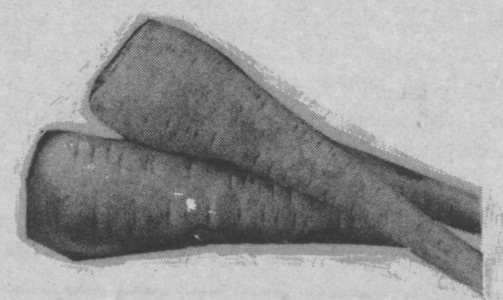
## The Season of Freedom

The Exodus from Egypt is one of the central events in Jewish history. It marks the first homecoming of the Jewish people to the land that they had been separated from. Throughout the year, the Jew is commanded to remind him/herself of the slavery and exodus; on Pesach he/she is to relive this experience. The Bible ordains Passover as an eight day festival marking the birth of the Jews as a people and their emergence as a unique nation in history. It celebrates the liberation of the Children of Israel from slavery in Egypt over 3,000 years ago under the leadership of Moses. The Haggadah, which is the text used at the seder meal, states "In each generation one ought to regard himself as though he had personally come out of Egypt."

The Festival of Passover begins on the fifteenth day of the month of Nisan. This year the English date is **Tuesday, April 10, 1990**. Like all Jewish holidays, Passover actually begins the evening before the first day, so the first night is Monday, April 9. That is the night that we celebrate the first Seder meal.

## The Freedom Banquet

The Passover Seder is a ritual banquet which re-enacts the Exodus. It is conducted on both the first and second evenings of Passover (April 9 and 10, 1990). Its major feature is the reading of the **Haggadah**, which relates in detail the events of the Exodus of the Jewish people from ancient Egypt, complete with symbolic re-enactments using kosher wine, specially prepared **matzah**, and bitter herbs. The matzah, or unleavened bread, is prepared according to strict regulations to insure against it becoming leavened in the process. This is the "bread of affliction" that the Bible describes as resulting from the hasty departure from Egypt. The bitter herbs commemorate the harsh conditions of slavery in ancient Egypt. Four cups of wine are consumed during the Seder to commemorate the redemption of the Jewish people, the sanctity of the holiday, and events related in the Haggadah. The Seder is rich in colorful ritual events designed to stimulate the interest of children in the Passover heritage. It is also an important occasion for most Jewish families to come together and reinforce their ties to the Jewish tradition.

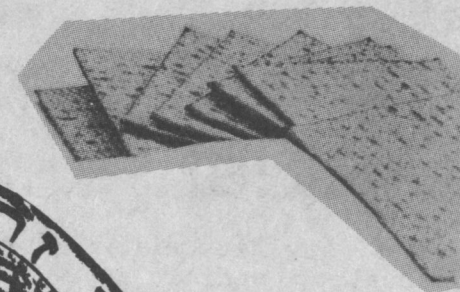
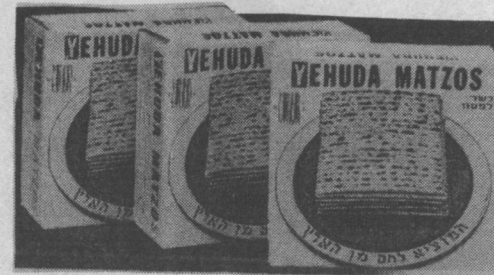


## Preparing to Celebrate

We are commanded in the Bible to eat the matzah mentioned above, and also to dispose ourselves of any leavened products, which are called **chametz**. In order to accomplish this we thoroughly clean our homes of all chametz before Passover. All cooking utensils used during the rest of the year are stored away during Passover and special utensils that are not contaminated with chametz are used. On the night before the eve of Passover, a ritual search is conducted for any remaining chametz in the home, and that is burned the next morning. The day before Passover is a fast day for first-born Jewish males. This is in commemoration of the tenth plague, the slaying of the first-born males of Egypt, which immediately resulted in the Exodus.

## A Crispy Bread?

Matzah has a very special significance on Passover. It is a flat, crisp, unleavened bread made of flour and water only. It is baked very soon after the ingredients are mixed, to prevent any leavening from taking place. This recalls the Biblical account of how the Jews' bread had no time to rise when they left Egypt in haste. The haggadah also refers to matzah as the "bread of affliction which our forefathers ate in the land of Egypt." It goes on say, "All who are hungry, let them come and eat. All who are needy, let them come and celebrate the Passover with us. Now we are here; next year may we be in the Land of Israel. Now we are slaves; next year may we be free men." The matzah can also be interpreted as God's commandments, while the chametz represents sin. Another symbolism could be the juxtaposition of slavery and freedom. The same ingredients that can be chametz (slavery) can also be matzah (freedom).



## Is it Kosher for Passover?

During Passover Jewish law forbids the consumption or possession by Jews of all edible fermented grain products or related foods. Therefore, many household products and foods that may be perfectly kosher the rest of the year are nonetheless not acceptable on Passover. Many processed foods are available for Passover, and are produced under rabbinic supervision with ingredients that are permitted. Most supermarkets in our area have special Passover food sections with an assortment of products. A Passover Directory listing many of these products is published by the Union of Orthodox Jewish Congregations of America, and is available free from the Hillel Office. (There are also many kosher-for-Passover products not listed in the directory and not supervised by the O.U. Hillel does not endorse the O.U. or any other kashrut certification, but distributes the directories as a courtesy to the community.)

## Celebrating the Festival

On the first two (April 10 and 11, 1990) and last two (April 16 and 17, 1990) days of Passover we are commanded to refrain from the work that we would normally perform. These are days of rest like the Sabbath, with the exception of carrying and the use of fire for cooking being permitted. On the intermediate days, called **Chol Hamoed** (April 12-15, 1990), most regular activities are permitted, with the exception of the intermediate Sabbath (April 14).

Passover is  
April 10 - 17, 1990

## Community Seder:

A Community Seder will be held on campus the first night of Passover, April 9 at 7:15 pm in the Roth Quad Dining Hall, second floor. It is open to everyone, but tickets **MUST** be acquired in advance with the form provided below. The Seder is **FREE** for Stony Brook students, \$10 per person for non-students.

## Services:

Morning services during Passover will be held at the Roth Quad Dining hall lower level at 9:30 am on the following days: Tuesday, April 10; Wednesday, April 11; Saturday, April 14; Monday, April 16; Tuesday, April 17.

## Kosher for Passover Meals During Pesach:

A limited number of additional people can be accommodated for the duration of Pesach at the

Kosher Dining Room in Roth Quad Cafeteria. All meals **MUST** be reserved in advance and prepayment is required. Tickets will be issued for all meals and must be presented (with a meal card, if applicable) at the door. Due to Spring Break, this year we will only offer meals on the last two days of Passover. You must order meals before Spring Break, as the office will be closed on April 16 & 17 for the last two days.

## Dinner:

Monday, April 16; Tuesday, April 17  
Cost: \$2.00 w/ meal card, \$8.00 without meal card (No additional charge for Kosher Meal Plan participants, no reservation necessary.)

## Lunch:

Monday, April 16; Tuesday, April 17  
Cost: \$2.00 w/ meal card, \$6.00 without meal card  
**Tickets required for all lunches.**

**RESERVE NOW!!!**

Reservation deadline: April 6

RESERVATION FORM				
	meal card	no meal card	meal card	no meal card
April 9			Seder	
April 16	Lunch \$2.00	\$6.00	Dinner \$2.00	\$8.00
April 17	Lunch \$2.00	\$6.00	Dinner \$2.00	\$8.00
Name _____		Telephone _____		
Address _____				
I am on the _____ kosher meal plan _____ regular meal plan. Card # _____				
Enclosed \$ _____				
Please make all checks payable to B'nai B'rith Hillel Foundation				
Return this form to the Hillel Office, Humanities Building 165, SUNY at Stony Brook, Stony Brook, NY 11794-5335 (516) 632-6565				

# Model Seder

## Experience a mock Passover Seder!

## Traditional food, short Seder service, and informative explanations!

Tues. April 3, 5:00 pm

Roth Quad Cafeteria

Those wishing to sell their chametz through an agent may do so by filling out the form below. It must be returned to the Hillel Office no later than Friday, April 6.

## FORM FOR SALE OF CHAMETZ

I \_\_\_\_\_ do hereby authorize Rabbi Jonathan Sacks to sell, transfer, and assign all chametz of whatever kind and nature, of which I am possessed and seized, or in which I may have an interest, wheresoever situated, in my residence at (address) \_\_\_\_\_

or in my place of business, or in any other place, without reservation and limitation. I give the right to the rabbi to be my agent and to appoint other rabbis to sell chametz. In witness thereof I have hereunto set my hand and seal this \_\_\_\_\_ day of \_\_\_\_\_, 1990.

Signature \_\_\_\_\_

# Disunity in Judaism

by Kevin Leopold

Today there is disunity and even disension present in Judaism and among Jews in general. There is growing resentment between different sects of Judaism, perhaps stemming from jealousy, fear, or simple prejudices. Perhaps by looking at Jewish history we can learn something or see which direction we might be headed in.

For our purposes, let us trace our history back a few thousand years to the point where Jews had spent several generations in Israel under the rule of the Judges and Prophets. The people wanted to be like other nations so they insisted on having a king. The kingship went from David to Solomon and then to Rehav'am. Rehav'am was a very weak ruler and when he raised taxes

Tribes visited Judea on festivals like Succot, Passover, and Shavout, however.

Yarov'am, the ruler of the north, resented this so he quickly barred them from going to Jerusalem and he built many idols. Within a short period of time the two nations lost all connection with each other. The Southern Kingdom followed the laws given by G-d through Moshe, whereas the Northern Kingdom abandoned Jewish laws and customs.

With Jews representing less than one percent of the world population, Jews cannot afford to quickly and adamantly combat each other.

With the Kingdom of David severed, the Assyrians overwhelmed the Northern Tribes and scattered them, and Judea was easily conquered several generations later by the Babylonians. In the year 586 B.C.E. Jews were exiled to the Diaspora forever becoming strangers in strange lands.

This is an event which occurred a long time ago and in a different world. This scenario is obviously extremely horrid and I am not saying this is what awaits us now. However, it is a possibility with all the bitterness currently present, and nothing positive can ever come from hatred.



the ten tribes in the north refused to follow him and revolted. As a result, the Kingdom of David was separated into two kingdoms, the Northern Kingdom of Israel and the Southern Kingdom of Judea. The people in the Northern

# Lag B'omer

The counting of the days and weeks between Passover and Shavout is known as the Omer. During this period, tradition mandates the observing of mourning customs. It is forbidden to marry, have your hair cut, or attend concerts, and some people don't even shave. The reasons for this mourning are very obscure but have been reinforced by the persecutions and massacres of Jews in Europe during the Crusades and the massacre of Ukrainian Jewry in 1648, which took place during the Omer period.

On the 33rd day of the counting of the Omer (Iyyar 18), the minor festival of Lag B'Omer is celebrated on this day, usually by

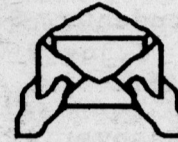
picnics and other outings, mourning practices are lifted. Some Jews resume the mourning practices after Lag B'Omer while others stop observing them.

Many authorities believe that Lag B'Omer marks the day that either suspended or ended the killing of Rabbi Akiva's students during the revolt of Bar Kochba in A.D. 132-35. The custom of playing with bows and arrows on Lag B'Omer fits with this theory. Other scholars suggest that the story refers to the persecution of Emperor Hadrian during which Rabbi Akiva and other sages were martyred.

One custom that is widely observed during the Omer period is the

# ★ Vote 90 ★ UPDATE

Elections for Hillel Student Board will take place on Thursday, April 26. The Hillel office in Humanities 165 will serve as the poll area between 9:00 AM and 4:00 PM. The elections will then continue in the Israeli Independence Day celebration which will take place at 8:00 PM in Roth Cafeteria. All students currently on the Hillel mailing list are eligible to vote.



Applications will be accepted for all positions until Monday, April 23. Available positions are:

- ✓ President
- ✓ Vice-President
- ✓ Secretary
- ✓ Treasurer
- ✓ Board member (4)

In order to run for a Hillel Board position, the candidate must have been on the Hillel mailing list for at least five weeks. Applicants must submit a written proposal of their platform to the Hillel office by April 23rd. For further information call 632-6565 or stop by the office in Humanities 165.



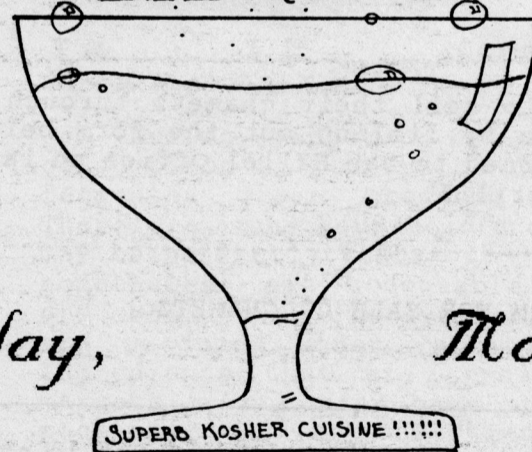
# Hillel Final Banquet

As the semester begins to wind down, Hillel is preparing for its annual grand finale banquet. The banquet will take place on Friday evening, May 4th, in the Roth Quad Dining Hall. Services begin at 7:30 p.m. - the banquet follows.

Come celebrate the accomplishments of the

past year, say farewell to graduating seniors, and install new officers and board members. The evening will consist of superb kosher cuisine and lots of great conversation. An Oneg Shabbat will follow. Don't miss out on this terrific event. Bring your friends!

# GRAND FINALE BANQUET



Friday,

May 4

SUPERB KOSHER CUISINE !!!!!

7:30 pm

Roth Quad Cafeteria

study of Pirkei Avot - Ethics of the Fathers. One chapter is studied after the minchah, or afternoon, service on Shabbat afternoons. The sixth chapter is about Torah, and is therefore an appropriate prelude to

Shavuot, which commemorates the giving of the Torah to the Jews at Mt. Sinai.

Source: The Jewish Holidays: A Guide and Commentary, by Michael Strassfeld.

**Story of Success  
Continued from Page 1**

events? Well, if you were one of the many who participated in these events the answer would be crystal clear: Stony Brook's UJA Campus Campaign!! UJA, a social service organization established to help the needs of Jews all over the world has a campaign right here at Stony Brook. Yes, an international organization has found our campus to be a place of success. Our commitment in the Jewish community by being a participant in our campus campaign is the responsibility of every Jew. The rewards reaped by such a commitment are endless. The number of services being offered because of the commitment of Stony Brook students is immense.

If you feel you've been left out of the "in" crowd because you have yet to participate in a UJA event, IT'S NOT TOO LATE!!! We haven't wrapped up our campaign for this year. We have still two crucial events to come. Our Annual Phon-A-Thon will be held on Tuesday, April 3rd at 9 pm in the Interfaith Center. This event is the most crucial of the year. We will be call-

ing students to ask for a commitment to UJA Campus Campaign. As I said earlier, as a Jew on this campus, you are responsible for helping the survival of the Jewish people. Our Phon-A-Thon needs dedicated, sensitive people who are willing to share the importance of UJA with other students. If you feel you are such an individual, please contact the Hillel office at 632-6565 and we will get you involved.

Our final event of the semester, back by popular demand, another Bowl-A-Thon, date to be announced. So start practicing!!!

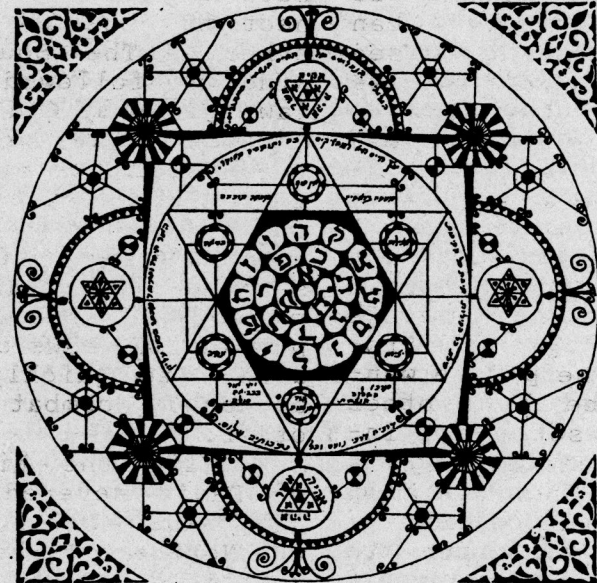
As a closing note, thanks again to all who have made the campaign such a success. We couldn't have done it without you. All your efforts have truly made an impact on the Jewish community.

P.S. Start thinking about next semester. We are starting a Board of Directors for UJA Campus Campaign. So think about becoming an officer. It is a most rewarding job. We invite new ideas and critiques to help continue the success story of Stony Brook's UJA Campus Campaign.

**Leviticus  
Continued from Page 3**

learning these laws in depth. Their philosophy is that even though the laws are not applicable today, it is possible that they will be forgotten before the time of the Messiah and the rededication of the Temple. Thus, their efforts insure a proper understanding of the commandments should the need arise.

engaging in any form of intimacy with her husband. The reasons for this have been discussed at length, but inconclusively. The obvious, but not necessarily the most satisfying, answer is that we are commanded to do so. However, in the effort to provide a more tangible reason I offer this hypothesis to you. It has been thought that the blood



The text continues with a discussion of the laws of Kashrut. It describes the specific characteristics that one should look for in an animal to discern whether or not it can be kosher. For fowl, the restriction is on birds that eat flesh. For beasts, it states that they must chew their cud and have split hooves, and with fish the only requirement is that they must have fins and scales. The exact method of how one kills a fowl or beast is not specifically mentioned in this book, but is elaborated upon in the Talmud. There are no restrictions on killing fish other than the law applicable to all animals prohibiting senseless torture.

emanating from a female body always represents the possible loss of life. Should the case be menstruation, it may be said that it represents the loss of a potential life. After the birth of a child it could represent the danger to the child and mother of losing their lives, again introducing the concept of death. Therefore it may be said that spiritual impurity comes about in the above mentioned cases just as it does when one dies.

The next topic discussed is one that distinguishes Judaism from other religions that have dietary laws and sacrifices. The concept of Nidah, or spiritual impurity, is a vast and complicated one. Although much of it is expanded upon in latter texts, such as the Mishnah and Talmud, the concept of Nidah is first introduced here. What is actually specified in this text is that a woman is considered "impure" after she gives birth or menstruates and thereby must wait a determined amount of time before she may repurify herself in a spiritual bath. During that time she must refrain from

The last aspect of the book is that I will point out is that of the list of forbidden marriages found toward the middle. It again stresses the importance of purity. The Hebrew word for purity, Tahor, is mentioned more often in this book than in any other. Thus, it is not surprising that we find the discussion of the events of Yom Kippur, or the Day of Atonement, toward the end of the book. It would seem only natural that at the end of a listing of possible impurities in our lives, we are shown a means of correcting them.

In conclusion, it is apparent that the importance of the Book of Leviticus is in providing a detailed list of what can cause impurities and how one would go about correcting them. This concept is essential to the reader in order that he

**Continued on Page 10**

**Poetry Corner**

**LOOK BEYOND**  
by Danielle Schwager

Bring me, Take me, Buy me...  
I Want, I Need...  
Now!!  
I have so many Problems...  
Friends, Family, Financial Aid,  
Registration, Exams, LSAT's, MCAT's,  
GRE's. Too much to do, not enough  
time.  
Depression...  
Boyfriend/Girlfriend, feelings  
aren't mutual. I was Dumped, Failed  
an exam, got a "C" on a paper, and  
I'm ill.  
LOOK BEYOND...  
Starvation, Revolution, Homelessness,  
Unemployment.  
Abuse...  
Physical, Mental, Emotional,  
Environmental, Atmospherical.  
Inequality...  
Prejudice, Bias, Discrimination.  
War...  
Death/Murder  
LOOK BEYOND...  
YOU...  
An Individual, the  
Power, the Difference.  
Make it, Do it.  
NOW!!!  
BUT WHY?  
Before it's too late.....  
REMEMBER HISTORY.....



## Jewish Women's Empowerment Conf

"Jewish women have come a long way towards greater equality" stated Carole Berlin, President of the Long Island Region American Jewish Congress, "but we have a greater distance to go for real empowerment in political life, as well as the Jewish communal and religious worlds." With this statement, Berlin announced the call to the American Jewish Congress day-long conference, "The Empowerment of Jewish Women" to be held on Sunday, April 29, 1990, 9:00 AM to 4:00 PM at SUNY College at Old Westbury.

"We are preparing a special outreach to women on the campuses of Long Island colleges," noted Amy Levine, AJCongress Director, "because they will need the support, the networks and coalitions we Jewish women are helping to build." The linkage of young women at college and at work with a community organization, e.g. the AJCongress, offers a wonderful opportunity for growth and development in new areas. "Together," said Levine, "we can reach the top."

Berlin underscored the importance of the gathering to present a realistic appraisal of the barriers to success and strategies for overcoming the difficulties women confront in their climb to higher levels of power.

Ann Lewis, a prominent political leader, who heads the AJCongress' National Commission for Women's Equality, and a former member of the Democratic National Committee,

will deliver the Key-note Address to set the theme for the day.

Subjects to be addressed during the day-long program include Non-Traditional Careers for Women, Women in Religious Life, Skill Training for Empowerment in Civic and Political life, How to Package Your Candidacy for Political Office, the Media, the Changing Family Structure, and Lobbying for Women's Issues.

Speakers include prominent women from Long Island and the region who have made important advances towards empowerment and who will share their experiences. Among the participants are: Marilyn Goldstein, Newsday; Jane Gitlin, Women's Record; Ellen Mitchell, WCBS News, Radio; Arlene Seigelwaks, Assistant Director of the Family Service Association of Nassau County; Hon. Susan Alter, Member of the New York City Council; and Hon. Maxine Postal, a member of the Suffolk County Legislature.

A Committee of 100 Jewish Feminists is currently being formed - over half have already come forward - to join in urging Jewish women to begin the next phase of our upward climb to full empowerment. In addition, the AJCongress has called for other Jewish women's groups to co-sponsor this important conference, a first for Long Island.

For further information please call Amy Levine at (516)466-4650, Monday - Friday, 9:00 a.m. - 4:00 p.m.



Past and current Hillel Board members enjoying a Chanukah celebration. Pictured: (rear, l-r) Joseph Topek, Hillel Director, Eran Weichselbaum, Steve Kurlander, Kara Koppeil, David Vilkas; (front, l-r) Gilad Pinto, Mitchell Solovay, Heidi Warm, Nadine Goldberg, Isaac Namdar; (reclining) Bob Axel, Assistant Hillel Director

## Gallery Judaica

Powerful wood sculpture, large and small carvings by Ken Sherrin, will be on display at the Gallery Judaica from April 19 through May 30. Mr. Sherrin is a retired mechanical engineer, math/science/industrial arts teacher. He states that throughout his life he has always been fascinated by wood, its properties and characteristics.

After he retired, he began to carve large reliefs of poplar and bass with Judaic and Holocaust themes. The Gallery Judaica is located in the North Shore Jewish Center, Old Town Road at Norwood Avenue, Port Jefferson Station, 928-3737. Hours: Mondays-Thursdays 10-5, Friday and Sundays 10-2. Please call for additional information.

### "Scandal" Editorial Continued from Page 5

that sense, Hillel occupies a unique place in the American Jewish community. It is pluralistic in its acceptance and validation of all Jews and of all legitimate forms of Jewish observance and activity. All religious services and other Jewish activities on campus are designed to meet the articulated desires of the community, and do not emanate from a standard

imposed from the agency. In other words: it's your community, and we are here to serve you. I believe that this was the real point of the "Scandal" article, and not to criticize any individual's Jewish observance or identity. In the sense that it has generated dialogue amongst Jews who need to discuss these issues, it has succeeded, and I hope that this dialogue will continue in this paper and in other campus forums.

## Reform "Myths & Facts"

### Reform is a lazy person's Judaism.

Reform Judaism is not an easy way out of Judaism but a difficult way in. The Jew who is not bound by *halachah* (Jewish law) must struggle to define his or her own Jewishness. Orthodoxy can be easy if one blindly follows the prescriptions of Judaism without question. Reform, on the other hand, gives the individual the responsibility of choice among a variety of options. The informed Reform Jew does not sanctify the past merely because it is the past but tries to make the tradition meaningful in today's world. However, for the uneducated Reform Jew who makes choices based on ignorance, Reform Judaism can indeed become a religion of convenience.

### Reform Jews are less religious than traditional Jews.

A person who makes this kind of statement equates religion with personal observance. One can be religious or pious without being outwardly observant and vice versa. Reform Jews do not view ritual as an end but as a means to help them understand, observe, and identify with their Judaism.

### Reform Jews do not observe Shabbat.

Although the thirty-nine halachic prohibitions against work are not binding on Reform Jews, the Sabbath is observed in Reform households by blessing candles, saying the *Kiddush*,

serving challah, enjoying a special meal, and attending Friday night and/or Saturday services.

### Reform Judaism is not authentic Judaism.

Many people assume that the Orthodox own the word "Jewish." The Orthodox may claim that their Judaism is Torah—true Judaism—but actually there is no such thing. No form of Judaism today follows precisely the laws as set forth in the Torah. The Orthodox interpret Judaism in one way; Reform amplifies the Torah tradition in another way. Unfortunately, many Reform Jews have allowed themselves to be defined by more traditional Jews. In the process, they have developed an inferiority complex and a defensive posture. Reform Jews are full partners in the development and growth of Judaism.

### Reform Jews do not observe kashrut.

Early Reform Judaism rejected the need for *kashrut* because the dietary laws had originated at a time and under the influence of ideas foreign to our present mental and spiritual state. However, today one finds an increasing number of Reform Jews observing *kashrut* for reasons of identification with the Jewish past. But this is a personal choice, not one imposed by the movement.

### Leviticus Continued from Page 9

understand the remaining two books in the Torah. One of these, *Bamidbar* or Numbers, returns to the narrative of the Israelites' travels through the desert. The last book,

*Devarim* or Deuteronomy, recaps the commandments found in the first four books with some narratives as well. Thus, Leviticus provides a uniquely concrete history of purity as seen through the eyes of the Torah.

(from Reform Judaism, Spring 1990, UAHC)

# Student Travel Guide to Israel

## INTERESTED IN GOING TO ISRAEL?

If you are interested in spending time in Israel, these are the names, addresses, and telephone numbers of agencies and organizations that sponsor programs in Israel for college students, as well as Israeli universities with study programs for American students.

If you would like information about scholarship assistance, please contact a member of the Hillel staff.

### **B'nai B'rith Hillel Foundations**

1640 Rhode Island Avenue, N.W.  
Washington, DC 20036  
(202) 857-6560

[Summer programs, tours, work/study, specialized trips for law students, etc.]

### **B'nai B'rith Hillel/Jewish Association for College Youth**

95 Madison Avenue Suite 401  
New York, NY 10016  
(212) 696-1590

[Winter & summer trips, Project Otzma, internships, tours.]

### **American Zionist Youth Foundation**

University Service Department  
515 Park Avenue  
New York, NY 10022  
(212) 751-6070

[Winter & summer trips, info on study in Israel.]

### **Kibbutz Aliya Desk**

27 West 20th Street  
New York, NY 10011  
(212) 255-1338

[Info on all Kibbutz programs in Israel.]

### **Volunteers for Israel**

330 West 42nd Street Suite 1318  
New York, NY 10036-6092  
(212) 643-4848

[Three week volunteer programs.]

### **North American Aliyah Movement**

515 Park Avenue  
New York, NY 10022  
(212) 752-0600

### **Masada of ZOA**

381 Sunrise Highway  
Lynbrook, NY 11563  
(516) 593-9222

### **Tagar/Betar**

38 East 23rd Street  
New York, NY 10010  
(212) 353-9552

## RELIGIOUS INSTITUTIONS WITH PROGRAMS IN ISRAEL:

### **Union of American Hebrew Congregations**

College Education Department  
838 Fifth Avenue  
New York, NY 10021  
(212) 249-0100

### **Hebrew Union College/Jewish Institute of Religion**

1 West 4th Street  
New York, NY 10012  
(212) 674-5300

### **Jewish Theological Seminary of America**

3080 Broadway  
New York, NY 10027  
(212) 678-8800

### **Pardes Institute of Jewish Studies**

2408 North Third Street  
Arlington, VA 22201  
(703) 527-9246

### **Jewish Learning Exchange/Ohr Sameach Yeshiva**

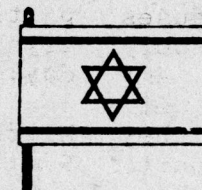
39 Broadway  
New York, NY 10006  
(212) 344-2000

### **National Council of Young Israel**

3 West 16th Street  
New York, NY 10011  
(212) 929-1525

### **United Synagogue of America**

155 Fifth Avenue  
New York, NY 10010  
(212) 533-7800



## STUDY IN ISRAEL

### Offices of Israeli Universities:

#### **Ben-Gurion University of the Negev**

342 Madison Avenue  
New York, NY 10017  
(212) 687-7721

#### **Weizmann Institute of Science**

515 Park Avenue  
New York, NY 10022  
(212) 752-1300

#### **Haifa University**

41 East 42nd Street Room 828  
New York, NY 10017  
(212) 818-9050

#### **Hebrew University**

11 East 69th Street  
New York, NY 10021  
(212) 472-2288

#### **Tel Aviv University**

360 Lexington Avenue  
New York, NY 10017  
(212) 687-5651

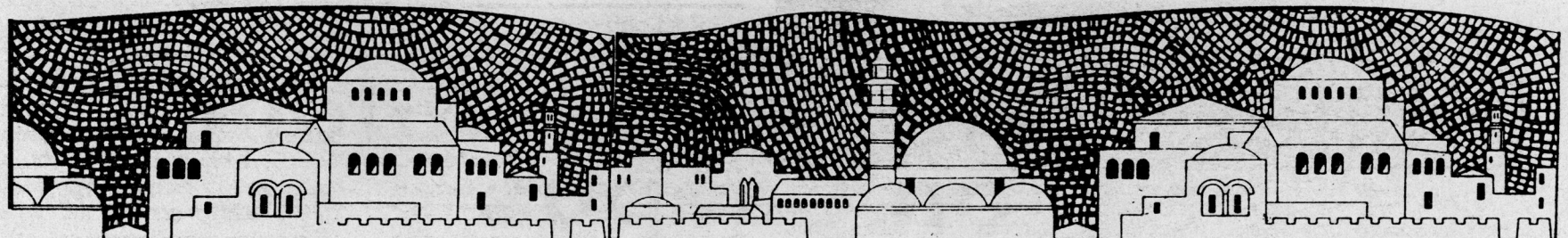
#### **Bar-Ilan University**

853 Seventh Avenue  
New York, NY 10019  
(212) 315-1990

### State University of New York Program in Israel:


Professor Howard Harrison  
Department of English  
State University College at Oneonta  
Oneonta, NY 13820

[Study at any Israeli university as a SUNY student. Also see Office of International Programs, Central Hall 101, 632-7030.]



# Jewish Community Calendar

## April, 1990

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 Operation Matzah deliveries to poor & elderly 12:00 pm	2 Basic Judaism class 8:00 pm Hum. 157	3 Model Seder 5:30 pm Roth Cafe. Hebrew Reading class 7:00 pm Hum. 157	4 Nursing Home Visit 4:00 pm Hillel Lounge 8:00 pm Roth Cafe.	5 Reserve meals for Passover!	6 Spring Break Begins!	7 Shabbat Services 9:30 am Conservative Roth Cafe. Orthodox Math S-235
8  Mets-Yankees Game Tickets from Hillel office	9 Community Passover Seder Reservations required!	10 1st Day of Passover Services 9:30 am Roth Cafe.	11 2nd Day of Passover Services 9:30 am Roth Cafe.	12 Chol Hamoed Pesach	13 Chol Hamoed Pesach	14 Shabbat Pesach Services 9:30 am Roth Cafe.
15 Chol Hamoed Pesach	16 7th Day of Pesach Services 9:30 am Roth Cafe.	17 8th Day of Passover Services 9:30 am Roth Cafe.	18 Dr. Preston on Israel 8:00 pm Union 236 Chevre 9:30 pm Union 236	19 Israel Independence Day Party is one week away!	20 Shabbat Services 7:15 pm Roth Cafe.	21 Shabbat Services 9:30 am Conservative Roth Cafe. Orthodox Math S-235
22 Yom Hashoa	23 Basic Judaism class 7:00 pm Hum. 157	24 Yom Hashoa Program TBA	25 Vote tomorrow in the Hillel Elections!	26 Hillel Election Israel Independence Day Party 8:00 pm Roth Cafe.	27 Shabbat Services 7:30 pm Roth Cafe.	28 Shabbat Services 9:30 am Conservative Roth Cafe. Orthodox Math S-235
29 Hillel Board Institute 11 am - 3 pm	30 Yom Ha'atzmaut					

## May, 1990

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1	2 Chevre 9:00 pm Union 223	3	4 Hillel Final Banquet 7:30 pm Roth Cafe.	5 Shabbat Services 9:30 am Conservative Roth Cafe. Orthodox Math S-235
6	7 Last week of classes!	8	9	10	11 Last day of classes! Shabbat Services 7:30 pm Roth Cafe.	12 Shabbat Services 9:30 am Conservative Roth Cafe. Orthodox Math S-235

# Hillel - The Jewish Address on Campus