



**HILLEL**  
The Foundation of the  
Campus Jewish Community

**Stony Brook**

# SHELANU

*Covering Stony Brook, the Jewish Community, and the Middle East*

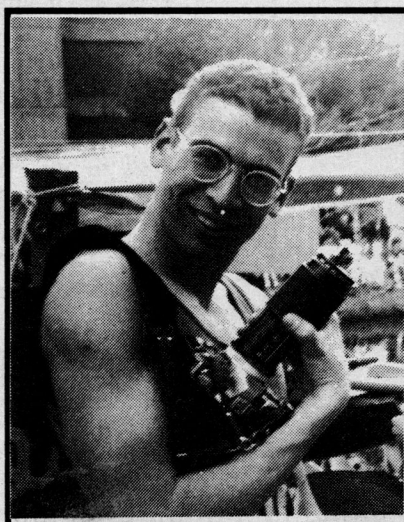
Volume 4; Number 3 November - December, 1992 / Heshvan - Kislev, 5753

Published by the B'nai B'rith Hillel Foundation & the Hillel Student Club  
State University of New York at Stony Brook

## I.D.F. Accident Kills SB Graduate

Recent Stony Brook graduate Eran Weichselbaum was killed last Thursday in an apparent training accident while serving in the Israel Defense Forces. Weichselbaum, who graduated in May, had returned to Israel to complete his military service. He had volunteered to serve in a special unit whose work was classified. Few details are available regarding the accident at this time, but tragically it claimed the lives of five I.D.F. soliders.

Weichselbaum attended Stony Brook from 1988 through 1992, graduating magna cum laude with a B.A. in Physics. In 1988 he co-founded Chevre, the Israeli Student Association, and later served as its president. He also served for three years on the Hillel Student



Board, from 1989 - 1992. Eran was an organizer of many Israel programs on campus, particularly the annual Israel Independence Day Celebration. He also served as a personal host to Israeli Consul General Uriel Savir during his visit to Stony Brook last spring.

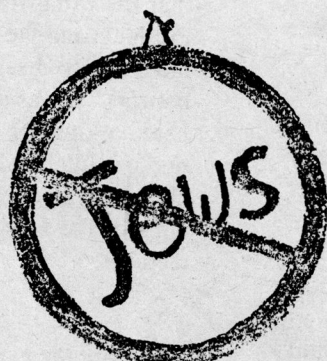
Eran was also a member of the Sigma Beta Honor Society, the Sigma Pi Sigma Physics Honor society, and Phi Beta Kappa. He is survived by his parents, Samuel and Chava Weichselbaum, a brother Yakov, and two sisters, Limor (also a Stony Brook graduate) and Adi. He will be sorely missed by his many friends here at Stony Brook. May his memory be a blessing to us all, and may he rest in eternal peace.

## M. P. B.'s Decision: Unjust

On October 21, the Minority Planning Board voted against allowing Hillel, the Jewish student club, to become a member of M.P.B. The Board decided that Jews were not a minority, but a religion. The discussion included these remarks toward Hillel:

"How do we know that you don't have a hidden agenda?" "You have Rosh Hashanah off while we had to fight to have Martin Luther King, Jr. Day off." "Jews are already over represented on campus." "We don't know anything about them." These sentiments were all voiced at the meeting, and are disturbing, to say the least. The idea of "a hidden agenda" strikes a delicate chord among amongst the Jewish people. Ignorance that leads to such suspicion often leads of extreme violence, as seen in Nazi Germany. There, Jews were accused of having a "hidden agenda" by the Nazi regime. This "hidden agenda" allegedly included an attempt to control Germany through economic destruction. During the difficult economic conditions in Germany in the 1930's, the Nazi regime found the Jewish community to be vulnerable, and an easy scapegoat. As the Jews were accused of having a hidden agenda, Nazi pogroms began to destroy these communities. By convincing the German

MINORITY  
PLANNING  
BOARD.



people that the Jews this "hidden agenda," it legitimized the attacks which were being conducted. This resulted in the decimation of one third of the world's Jewish population. Rosh Hashanah is the Jewish New Year. This is a religious holiday, which is analagous to Christmas on our secular calendar. The decision to cancel classes on the High Holidays in no way determines a minority. The Jewish community makes us less than 20% of the campus population. Roughly 2,500 students are represented by one organization. This cannot be considered over-representation by itself, or by comparison (see listing of M.P.B. clubs). Considering the lack of knowledge as to who Jews are, a responsible student leadership should conduct some research before making a decision based on ignorance.

Hillel was also challenged because of its opposition to a program last year that featured Dr. Khallid Muhammad of the Nation of Islam. The program went forth as planned, and Hillel, along with nine other sponsors, held a peaceful vigil prior to the lecture. A difference of opinion regarding a particular program should not constitute a reason to deny participation in a truly democratic organization.

*continued on page 2*

**Israel Travel & Program  
Information at Hillel  
Humanities 165 \* 632-6565**

**Eran Weichselbaum:  
In Memorium**

**pages 7 - 10**



Stony Brook

**SHELANU**

The monthly newsletter of the Stony Brook Jewish Community

Published by  
The B'nai B'rith Hillel Foundation  
State University of New York at Stony BrookHagai Yardeni  
EditorDavid Drits  
Assistant Editor*Staff Writers*Keith Babich, Kevin Leopold, Amitai Itzhakof, Elysa Sperling,  
Orit Weinreich, Lyle Goldstein, Michael Mor*Contributors*Anna Mizhritzsky, Alex Mendez, Hal Lyman, Frances Singer,  
Michelle Hoffman, Suzanne Bojdak, Nancy Swerdlow, Robert  
Hoberman, Naveh GreenbergCarol Michael  
ArtSpecial thanks to the Office of New Student Programs and Dr.  
Richard Solo as well as the Statesman for their kind assistance.Kevin Leopold  
Hillel Student PresidentRabbi Joseph S. Topek  
Hillel Director & Jewish ChaplainLauren Garlick  
Assistant DirectorRabbi Jonathan Sacks  
Assistant Jewish ChaplainCarol Feingold  
Administrative AssistantHal Lyman  
Outreach CoordinatorDr. Ira Rezak  
President, Friends of Hillel at Stony Brook*Office:*B'nai B'rith Hillel Foundation  
Interfaith Center  
Humanities Building 165  
State University of New York at Stony Brook  
Stony Brook, New York 11794-5335

(516) 632-6565

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constituent of the International B'nai B'rith Hillel Foundations, and a member associa-  
tion of the University Interfaith Center.

## WHAT IS KRISTALLNACHT?

by Keith Babich

The term "Kristallnacht" ("Night of Broken Glass") refers to the organized anti-Jewish riots in Germany and Austria on November 9 - 10, 1938. These riots marked a major transition in Nazi policy, and were, in many ways, a harbinger of the "Final Solution."

Nazi anti-Semitic policy began with the systematic legal, economic, and social disenfranchisement of the Jews. This was accomplished in various stages (e.g., The Nuremberg Laws of 1935, which, among other things, stripped German Jews of their citizenship.). One of these steps

involved the deportation of Polish Jews who were residing in Germany (est. 56,500). On the night of October 27, 1938, 18,000 Polish Jews were deported, but were initially refused entry into Poland by the Polish authorities. Caught in between, the Jews were forced to camp out in makeshift shelters.

Kristallnacht was the first sign that the Nazis intended to take violent action against Jews, and indeed was the beginning of the Holocaust, an event unique for its systematic destruction of a Jewish community that had been present in Europe for many centuries.

## Words From the President

by Kevin Leopold

Before coming to Stony Brook I had spent my entire life in Yeshiva. It was in Yeshiva where I developed an understanding and appreciation of our Jewish tradition. It was not until after I left Yeshiva and came to Stony Brook that I saw most Jews take Judaism for granted. I see this but I do not now, and never will, accept it.

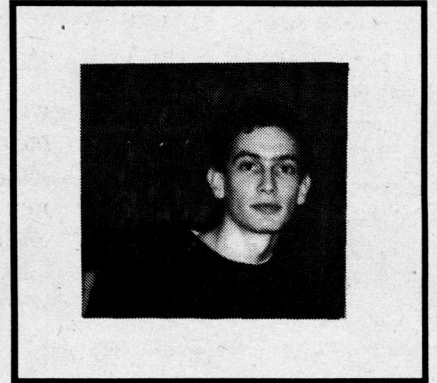
I have served as Hillel board member, treasurer and vice-president. Now I am the Hillel President, my picture is in the paper and my name is on the stationery. Throughout, I have never forced, only encouraged, participation and attendance in religious services.

There is only one thing I demand, however. I insist that people give our tradition and religion the respect and honor they deserve.

For tens of centuries Jewish people have been persecuted by scores of enemies because of their Jewish identity. The world's greatest powers have tried and failed to end our existence but our ancestors defeated them all. The reason for our survival is a simple one. It is the stability of our religion, traditions, and of Judaism itself which has defeated and frustrated the efforts of those who have sought our destruction; from the Babylonians to the Christian and Muslim fundamentalists of today.

In recent years, however, the stability of Judaism has been tested not externally, but internally. Today there is a growth in movements within Judaism to change and "modernize" and rewrite Jewish laws simply out of convenience. Even worse than being wrong it is self-destructive and does to Judaism what the Crusaders and Nazis could not. When discussing Jewish tradition I cannot help but think of our ancestors who suffered. I also cannot help myself from wondering what they would say if they saw how our generation gives up with ease that which they gave their life for.

So the next time you go to Friday night dinner in the kosher cafeteria it would be proper to not strategically plan your evening to walk into dinner in the middle of kiddush. Come to services, honor Shabbos and our tradition. It is not right for people to wait for a half hour to begin services because we try and have a minyan. There is no excuse for us not starting on time and without a minyan. Do not wait in the main cafeteria until dinner begins. Come to services at 5:00 p.m. downstairs in Roth Cafeteria. Honor tradition and help turn our Friday Night Into Shabbos.



### M.P.B. Decision, continued from page 1

*This was the petition for membership on the Minority Planning Board that was submitted by the Hillel Student Club:*

The Hillel Student club seeks to become a recognized member of the Minority Planning Board. Hillel is a student organization. We are given the status of a Cultural and Special Interest club by Polity.

Hillel, as a student club, has as its aim to serve the student body and provide students with the opportunity to learn and experience Jewish culture. Hillel, as the Jewish student club, is an intricate microcosm in the multicultural aims of the University. It is because of Polity's dedication to multiculturalism that the Minority Planning Board was created. This year, the Hillel student President and the Student Board are dedicated to ensuring that Hillel becomes a more involved segment of the multicultural integrity of the student organization network. It was a decision of Hillel to offer a proposal to the Minority Planning board asking for acceptance of our organization. We offer the entire cooperation of Hillel and are dedicated to educating and working on issues of tension either real or perceived. We believe that our aims are in congruence with the aims of the Minority Planning Board, and are eager to become an accepted member.

*These are the current member organizations of the Minority Planning Board:*Black World  
UNITI Cultural Center  
African-American Student Organization  
African Student Union  
Gospel Choir  
Club India  
Lesbian, Gay, Bisexual Alliance  
Haitian Student Organization  
Latina American Student OrganizationMinorities in Engineering and  
Applied Sciences  
Asian Student Organization  
Minorities in Medicine



# D'var Torah

by Hal Lyman

This week's parsha is sidrah Noach. It tells the story of the wickedness that had overcome the world, and G-d's decision to purge the world of this evil by means of a great flood.

G-d chose Noah to be responsible for the continuity of life after the great flood. Noah was said to be a 'righteous person in his generation', the implication being that had he lived in an era where wickedness was not as prominent, he would not be considered as righteous as some other characters in Biblical history have proven themselves to be. This flaw in his character is evident when he questions G-d's judgment after mass destruction has already been wreaked upon the earth. Had Noah been of stronger character he would have challenged G-d's decision before the flood.

Following the flood, Noah and his family were responsible for repopulating the land with people. Noah feared that his descendants would again commit wrongdoings and incur another flood upon themselves. It was then that G-d entered into a covenant or contract that he would never again destroy all life on the planet.

However like all contracts there were terms that had to be satisfied for the contract to be upheld. The most prominent of these terms is the prohibition against the destruction of human life.

Although the idea of a flood that could destroy all life on the planet may to some seem farfetched or even fanciful, the threat of environmental disaster on a global scale is a possibility that only the most narrow minded of thinkers could dismiss. As members of an industrial society we have witnessed environmental destruction on a mass scale. This destruction will ultimately translate into a world that is unsuitable for human life if it goes unchecked. If we are to learn from the character flaw of Noah, and speak out before the deluge rather than after, has yet to be seen. On November third, the American people had the opportunity to speak and be heard. Regardless of your political affiliation and beliefs it was your responsibility to exercise your voice. The only wasted vote was a vote not cast. Shavuah tov!

*Editor's Note: The Torah portion Noah was read on the Shabbat of October 31, 1992.*

## Mazal Tov to...

Dean Paul and Leta Edelson on the bat-mitzvah of their daughter Shari.

Drs. David and Barbara Ebin on the bar-mitzvah of their son Yasha.

William and Laurie DeVore on the bat-mitzvah of their daughter Rochelle.

# What Being Jewish Means to Me

by Elysa Sperling

I was brought up with strong morals and values. I went to Yeshivah through the eighth grade. It was there that I learned what it means to be Jewish. For me, being Jewish means a lot. It means coming together as a family on Shabbat and for holidays; knowing that Jews all over the world, both religious and non-religious will be coming together as well.

Judaism has been a large part of my family life. I remember helping my mother prepare for Shabbat and holidays, eating apples dipped in honey, preparing for Passover, lighting the Chanukah candles, playing dreidel, etc. There are customs and traditions that only Jews know about and understand. Whenever I share these times with friends and family, a warm feeling glows within my heart; I really miss doing a lot of them now that I am away at college.

I find it quite shocking that more and more Jews don't care about their religion. I just cannot comprehend how they wouldn't care if they married a non-Jew. Being Jewish has been so much a part of my family life that I can't see living without that

sense of tradition, or giving it up entirely. I am not saying that what I feel is right, this is just the way I was brought up.

I feel that more and more parents should instill a sense of tradition into their family. Every day a Jew is supposed to pray, and every day he/she says the "Shemah." In this prayer it says "Ve-shinantam Levanecha," which means "Thou shalt teach them (the commandments) diligently unto thy children." We are supposed to teach our children all the time so that they learn and know until it comes out of their ears. Getting to understand and appreciate the reason for these traditions, however, is not always an easy task, especially for today's parents who were raised without the strong convictions of the older generation. It is often strange to me that people who have strong feelings about so many issues such as abortion and the environment, instill these ideas and convictions in their children, but they absolutely do not care about religion. Being Jewish makes me feel that at least I have something in common with a person. Judaism to me, is not only a religion, but a way of life.

# Letter to the Editor

I have been at Stony Brook for over a month and a half, and the first impression this university made is a strange one. The people here are remarkable, quite a variety of faces and personalities, yet all but a few, seem to suffer. You may ask what ails them - fear. It's funny how first impressions can create an illusion of either good or bad. I believe the people of Stony Brook are good. In Franklin D. Roosevelt's words "There is nothing to fear but fear itself." Do not fear the unknown, strive to understand and appreciate the different nuances each culture has to offer.

I transferred from Monroe College in the Bronx, to Stony Brook. At the interracial college there were West Indians, and Indians from India, basically a good blend. I studied there for one year, and at that time I met a number of people who faced unbearable obstacles just to further their education. I was seventeen and truthfully rather distrustful of others. That word burns under my skin as it should yours. There are no "others," there is only "us." Us, the people. Don't take my grammar to heart, New York City schools aren't exactly the greatest source of inspiration for the English language. I met a cocaine addict who was going to rehab and working to pay

for his children and finding time to study. He maintained a 3.0 and was put on the Dean's list. This is of course a striking example of the unique kind of friendships I have made in the past. As I put down these words on paper, I just smile and picture all the students and professors that in some way have changed my life. As I hope Stony Brook will too. You see, we can't fear each other, distrust only leads to anger.

As I'm writing this, *Shelanu* is putting in a feature story on the Minority Planning Board's decision not to accept Hillel's petition to be accepted onto its board. I just hope that students at Stony Brook will understand that Jews are a minority and that we deserve recognition as such. At Monroe College there wasn't any M.P.B. board, because there wasn't a need for one. I was a Jew and a human being whose rights weren't abolished because I was white. Show compassion to your fellow human, for I will show you mine. It reminds me of "Show and Tell". We all have something to say and to understand. Give us the chance to help ourselves and others. Next time vote YES for Hillel.

David Drits

R

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Natalie Harris

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# Hillel Statement on Mandatory Student Activity Fee

by The Hillel Student Board

Hillel is the only Polity recognized Jewish student organization on the Stony Brook campus. Recently propagandist material has been printed bearing the name of the Jewish Student Organization. To our knowledge and according to Polity records, such an organization does not exist. This literature urged Jewish students to vote against the mandatory student fee and against NYPIRG funding. The Hillel Student Board wishes to make it known that the Hillel student club do not support these views. If the

mandatory student fee is voted down, we stand to lose our entire operating budget.

We believe that the propagators of this material seek to further their own causes through the manipulation of the Jewish community. Even if the propagators themselves are Jewish, they do not represent the Jewish community as a whole. We are opposed to individuals who employ potential harmful tactics to further their own causes and endanger relations between Hillel, Jewish students and other Polity funded organizations.



# What Gives With Who Gives

by Michael Mor

The point of this article is not to justify Israel's actions toward the Palestinian people and other Arab countries, but to address a problem that everybody seems to have an opinion about. What Israel has to do for the Palestinian people and its other Arab neighbors. The fact is that Palestinians have been pushed out of the other countries in the region. The bone they have to pick is not just with Israel.

King Hussein of Jordan doesn't want to care for them. With a Palestinian population holding a majority there, once King Hussein is out of the picture, a Palestinian state in Jordan is not unthinkable. Jordan has plenty of incidences in which it crushed the idea of a Palestinian stronghold within its borders, such as Black September in 1971 in which the

Jordanian army rolled in with tanks and killed entire villages of Palestinian refugees for fear of a P.L.O. capital there. They thus pushed the P.L.O. into Lebanon, a place in which they established a stronghold. "Lebanon" was another situation which led to Israel, the U.S. and Syria entering Lebanon to usher out the P.L.O. stronghold from Beirut.

The West Bank belonged to Jordan, and should only be returned to Jordan. Yet that is impossible since Jordan forsook its claim to the West Bank in 1987, right about the same time the Intifada started. The Jordanians explicitly said at Madrid, "If you're thinking of a Palestinian homeland in Jordan, forget it. It's not happening, we don't want the West Bank."

Most Israelis would give up the Gaza Strip in a second. It's just a thorn in Israel's side and only a little

strip of beach, after all. The Egyptians don't want it for the reason Jordan doesn't want the West Bank. They don't need the excess population. Especially not now while Egypt is suffering from a huge homeless population. Geographically the territories don't move Jordan or Egypt much. So with this in mind it's a little, if not extremely difficult, to fathom two halves of a Palestinian state inside Israel, which is quite insignificant geographically as it is.

Why is it that the media fails to mention the treatment of Palestinians under Arab rule, and there is constant attention to any events in the territories involving Israel? Why is it that prior to 1967, 20 years after the problem started, only then did the media shine its mighty lantern on the P.L.O. and the Palestinian people? All this goes to show that opinions and biases in the media and the western

world blow with the wind. Israel is judged by the standards of a western country at peace, when it's really a third world country at war. The west shouldn't judge the situation, given its treatment of native populations everywhere that was colonized. Everybody can analyze and pontificate on the situation till the earth turns flat, but if you're not from the region, you can't really understand the situation. The point is that the agenda for the region varies. Water rights and distributions weigh heavily, especially for Syria and Israel.

War and militarization don't pay and aren't affordable any more, especially with the advent of political bi-polarism. Once the geography of the situation is resolved with compromises on both sides, the countries involved will have to sit and talk about trade and economic issues.

## Problems Within The Solution

by Orit Weinreich

While approaching the 21st century, people understand that the world should and can be a better place and that there are ways to make it happen. As an Israeli citizen, my first priority is to understand and truly look for the best way to solve the problem between the Palestinians and Israelis. Things do seem to be getting better. There is the process of the peace talks; even the extreme parties appear to have cooled off and started to listen to one another. But, things are not that simple and sometimes with the willingness to satisfy both parties, reality is disregarded. People do not look at the dangerous long-term effects behind the pretty words we all like to hold on to.

A simple solution for the problem might be to give the Palestinians the occupied territories so they would have independence in their own land. This kind of solution, however, combined with the current situation is like a time bomb ready to go off and things will only become worse. Every new country has its share of pros and cons. If I were to make a list of these it would include the following:

CONS: 1. very small territory with no land to develop. 2. no infrastructure. 3. a population that has a high growth percentage. 4. no organized economic system. 5. no industrial structure. 6. poor agriculture area. 7. no modern technological development - decades behind the western world. 8. no organized political system - different groups control different parts (of all the Palestinians that were killed, 70% were killed by their own people.) 9. extreme religious parties that have control over the people. 10. no natural resources (i.e.: oil, gold, coal). 11. and poverty.

PROS: 1. the short term satisfaction of achieving recognition

from the rest of the world.

With these facts, it is clear that there is no future for this kind of situation. Looking into the future, a Palestinian country would be poor, over populated by people full of frustration, anger and hostility. These people would have to live this kind of life while only ten miles away they would see Israelis living in luxury in one of the most developed cities in Israel - Tel Aviv. It would only be a matter of time before they replace their frustration with violence towards the Jewish people and once again Israelis would have to live in constant fear in their own homes. The Palestinians will be trapped in a "cage" they wanted and fought for.

I do not think that a Palestinian country is a good solution, but I am also against the kind of life the Palestinians live today, and therefore the only solution to this problem is Jordan's involvement. If Jordan would open its borders and let the Palestinians in, the problem with the occupied territories would be solved. This solution is not that of "transfer" because people would stay in their own land but also be a part of another country - a country that they came from as refugees anyway; a country that shares the same culture, religion and language as they do and a country of which 75% of its citizens declare themselves Palestinians.

The only problem with this is that the Arab countries do not want to have the Palestinians in their midst. A good example of the boycott against the Palestinians is the fact that Egypt did not want to place the Gaza Strip under its jurisdiction in the peace agreement of 1978. Everyone has to give up something. If Israel can consider giving up a precious part of its country, so can the Jordanians. It is time for them to contribute to the peace talks and give their Arab brothers a chance.

## Peace at Last!?

by Amitai Itzhakof

After almost 45 years of war, Israel is now faced with the possibility of peace. Through diplomatic contacts of the Bush Administration and the Persian Gulf war, the time is ripe for Israel and its surrounding Arab neighbors to sit and seriously discuss a peace plan that can change the whole Middle East. Along with discussions of peace, there are other discussions, such as Palestinian autonomy, return of territories by Israel to the neighboring countries, seized during wars for security reasons, and hopeful information as to the whereabouts of P.O.W.'s and M.I.A.'s. It is truly a promising time that can benefit the region as a whole.

In recent news, Israel has experienced a spate of murders of both Jews and Palestinians, by hostile intrinsic forces, namely radical Palestinian terrorists such as Hamas, who are becoming better organized and equipped. These actions of terror occur at a time when Israel's new left wing government has decided to take a more lenient stance on Palestinian militants as a gesture of goodwill towards the peace talks. These gestures included the cancellation of expulsion orders, release of 700 Palestinians held in prisons for various crimes nearing the end of their sentences, suspension of settlement building in the territories, and milder approaches to terrorist activities within Israel and its territories. In return, within a week:

A 34 year old farmer was stabbed 15 times before dying.

A 57 year old woman was killed and all the passengers in her van were injured when a bomb set to explode when a vehicle passed it was detonated.

Another farmer was brutally killed while tending to his field.

At least five Palestinians were killed by Palestinian extremists for supposedly being "collaborators."

Another eight Palestinians died during escalated clashes with Israeli troops.

Why all this violence now at a time of discussions for peace? Are the Palestinians not interested in peace for the region and autonomy for their people?

Radical Palestinians have the primitive mentality that "the existence of Israel is an error which must be rectified," with their goal being "to wipe Israel off the map," as Abdel Rahman Aref, then President of Iraq, stated in 1967. It is the unchanged stance of the Palestinians as cited in the Palestinian National Covenant, article 9, that "Armed struggle is the only way to liberate Palestine. Thus it is on the overall strategy, not merely a tactical phase." Article 15 states that "the liberation of Palestine, from the Arab viewpoint, is a natural duty, and it attempts to repel the

Zionist and imperialist aggression against the Arab homeland, and aims at the elimination of Zionism in Palestine". This is the Radical Palestinian stance, which is unfortunate, but a reality. This attitude accomplishes nothing, but embitters the lives of the people on both sides. It should be understood by the Palestinian militants that NO MILITARY ACTION CAN DEFEAT THE NATION OF ISRAEL (as evident by countless previous wars). The key, and only way, of establishing a Palestinian Nation is by dealing with Israel (and Jordan) diplomatically and directly, not militarily and not by third party negotiations. Israel is a reality and is something the Middle East must learn to accept in order for peace and economic improvement to become a reality.



# Anti-Semitism in the Church

by Suzanne Boj dak

What is it exactly that divides Christians and Jews? Not an easy question to answer in an hour's time, but Monsignor Don Beckman and a handful of both Jews and Catholics made an effort at the Catholic Campus Ministry's October 21st program. "From the Crucifix to the State of Israel: Confronting anti-Semitism in the Church."

Msgr. Beckman, of the Rockville Centre Diocese's Office of Ecumenical and Interreligious Affairs, identified five areas of debate or concern which he finds serve as the major stumbling blocks to Jewish-Christian relations: the Holocaust, Israel, Interfaith marriage, Jewish-African-American Relations, and the theological background of anti-Semitism.

From "Why can't they just get over the Holocaust and move on already?" to the extremist arguments that the Holocaust never happened, the Christian population often fails to appreciate the significance of the Holocaust to the Jewish people and the importance of remembering. The Christian community must acknowledge the full horror that was the Holocaust and recognize its "uniquely Jewish character" as well as its impact on all Jews. For their part Jews must not deny that the Holocaust extended beyond purely Jewish parameters to include Gypsies, Homosexuals, and Poles. As perhaps the key shaper of modern Jewish identity, without an understanding of the Holocaust, there can be no understanding.

Msgr. Beckman sees himself as having had the unique opportunity to have been the only non-Jew participating in a discussion of Israel and to realize that no two Jewish opinions of

Israel are alike. The common Christian misconception is that every Jew supports every Israeli policy without question. The reality is that political debates on Israel are an "in-house" issue and the Jewish community's unwillingness or inability to present anything but a united front on Israel is a fundamental barrier to interreligious understanding.

Christians don't understand what the big deal is about interfaith marriage. How could you when you form 95% of the population? Beckman asserts that interfaith marriage is not the ideal for either tradition and must be approached with delicacy and mutual respect.

Relative to Jewish-African-American relations, Beckman, a Euro-American, had little to say. He said only that the tensions are difficult and complex and frustrate areas of Christian-Jewish dialogue.

Finally, what is the official Church position on Judaism? The Roman Catholic Church did make great strides to rectify its anti-Semitic overtones at the Second Vatican Council in 1962-65. At this time, the Church leaders struck the remaining anti-Semitic remark from Catholic liturgy and sought to make overtures of friendship to the Jewish community. While the Church has reversed many of its positions of intolerance which created the Inquisition, it has yet to fully embrace its culpability for evils of the past and still struggles to uncover a theology which proclaims Jesus as the Savior of the world, the Redeemer, and simultaneously allows for a doctrine of pluralism.

Evidently, the discussion is far from over.

Word finally came from the Office of Student Affairs that the perpetrator would be temporarily assigned to another room until a hearing could take place. Once he was informed of this, the perpetrator immediately came looking for me. It was 11:00 p.m. and I had just returned to my room after celebrating Shemini Atzeret. I heard loud knocking on my door and when I opened it I saw it was the perpetrator. My first thought was I did not want to talk to him. After all, I thought, he was someone who committed a terrible, inexcusable and horrendous crime and displayed no remorse, only indifference. Also he himself is a physically imposing individual who is considerably bigger than me. Nevertheless I allowed him to speak because I needed to hear for myself what he was going to say.

Excitedly he pointed at me and said, "You, you, you're the one. The President of Hillel." I nodded and asked him what he wanted. He said his "sources" told him that Hillel, as a Jewish student club, and I, as Hillel President, pressured the university into relocating him and he demanded to know why we had done this. I explained to him that this was untrue and no one but he was responsible for whatever was done to him. I told him he must face the consequences of his actions. I also said that coming to talk to me like he did proved he still felt no remorse or fully understood the seriousness of his actions.

As he repeated his earlier demand to know why I, as Hillel President, pressured the University into taking action against him his voice became very loud. My suitemate heard yelling and came out and witnessed the rest of the confrontation.

As we spoke we slowly moved closer to each other. He became frustrated and started pointing his finger in my face. I concluded, and later my suitemate agreed, that he was on the verge of becoming violent. Not waiting any longer, I took a half step backwards and demanded that he leave my suite. He began walking out with me and my suitemate following him to the door. As he was walking he slowed down, stopped, looked and pointed at me and said, "I'll threaten you, then." He cursed at me several times and then added, "I'll get your ass."

Now keep in mind he came looking for me and threatened me, not because of anything I did, but because of my role as Hillel President. One might think that the university would have taken immediate action. Sadly, again this was not the case.

The next day I decided to start at the top in the Office of Student Affairs in Administration. Student Affairs told me to go to Campus Residences in G-Quad. There I was told by a staff member, who of her own admission was inexperienced, to

go to my Quad Office in Tabler, which I immediately did. I filled out an Incident Communication Form (I.C.F.), left a message asking the Quad Director to call me back so we may discuss the situation, and I



returned to Student Affairs. There I was told that the hearing process would take place as soon as possible (within a few weeks). From there I went back to the Tabler Quad Office to speak with the Quad Director. I waited for over thirty minutes in the office because he was on the phone. Finally he sent an office assistant a note that read: "Tell Kevin to speak to his R.H.D." My R.H.D. had cancelled her office hours for the day.

Have staff members become so used to such incidents that they are desensitized? Or is it that they simply have never been threatened before and have no concept of the feeling of vulnerability?

The bottom line remains quite simple. The university did not take the bias harassment seriously enough in the beginning. The University should know that they handled the situation without sufficient speed or professionalism. As if things were not bad enough, a Student Affairs staff member told my friend he should seek counseling. If my friend does so, the University could claim that he caused the entire problem to happen in the first place, and the University would be taken off the hook for their many failures. I'm sorry, but my friend does not now and will never apologize for being Jewish.

In addition, an R.H.D. tried to explain and justify the incident of bias harassment. Again, one can never justify the actions of such a person.

Still frustrated and angry, I only hope this situation is resolved as quickly and effectively as possible. I also wish such ignorance (yes, it can even happen here), present in college students, is not repeated, ever. The story would be incomplete if I did not mention the courage it took for my friend, who could have given in to the perpetrator and moved, but did not and stood up to him. I cannot wait to graduate in May and get as far away from Stony Brook as possible

# Anti-Semitism Plagues Stony Brook

by Kevin Leopold

Anti-Semitism and racism are the ugliest crimes of hate and ignorance one may inflict on another. The times and places when anti-Semitism occurs, such as Czarist Russia, Communist Russia, Nazi Germany, or Stony Brook, become irrelevant. Whenever and wherever racism is concerned it must be dealt with immediately and with the severity such a serious crime demands.

Shortly after Yom Kippur last month, a friend of mine who is Jewish, moved into a new room. On the second day in his new room, he returned to find his roommate had put up two swastikas. One of these symbols, epitomizing anti-Semitism, hate and total ignorance, was drawn in a black marker on an 8 x 11 piece of white paper and hung up on the wall. The other one was drawn on the cover of the last issue of *Shelanu* (see

photo). As a friend and as a Jew I felt only anger and outrage.

I then thought the situation would have been resolved as soon as possible. Sadly this was not the case. For two weeks my friend was forced to sleep in another friend's room, he missed classes and exams because he needed to attend meetings in Quad Offices, Campus Residences, and Student Affairs and he maintained a low profile because he constantly felt threatened. Immediately following the initial incident of bias harassment, he also received prank phone calls threatening his life. Meanwhile, people within the University were preoccupied with "passing the buck" and the situation was allowed to worsen.

Although I am the Hillel President, I and Hillel itself was not involved in the handling of the situation (but we closely monitored events as they developed). My position as a "spectator" soon changed, however.



# U.J.A.

by Frances H. Singer and Michele Hoffman

Tzedakah: our responsibility to fellow Jews in need.

As Jews it is our responsibility to make a significant difference in the lives of fellow Jews. Getting involved will create a sense of Jewish community on our campus and bring together other Jewish students. This will help Jews understand the vital importance of Tzedakah.

In the past, the Stony Brook campus campaign has focused on Project Exodus - the campaign to raise money for Russian Jews resettling in the land of Israel. Although Project Exodus is a vital cause, this year we decided that focus needs to be placed on our own communities in New York.

We have given much consideration to and have decided to focus on J.A.S.A. - the Jewish Association for Services to the Aged. J.A.S.A. provides 50,000 persons over 60 years old with social services, senior centers

and housing and other programs. We have both seen J.A.S.A.'s immediate effects and have full confidence in the program.

In conclusion, we would like to talk about the Student vs. Faculty softball game held on October 10th. The game was a true "hit," (if you look at it from the faculty's point of view.) We raised an amazing \$100.00 towards Project Exodus. The attendance of the students and faculty was appreciated as much as their contribution.

Softball notables: Dr. Steven Schwartz extended his hitting streak to two games...the streak goes back to 1974. Dr. Ed Schlissel lost his shutout when he was relieved by Dr. Randy Sussman in the last inning. Schlissel's solid outing lowered his E.R.A. to 47.07. Dr. Jonathan Garlick entered the record books by hitting a homerun and becoming the first ever nonprofessional softball player to hit homeruns in four different decades!!

L'Shanah Tovah!



# Judaic Studies Program Offers Many Study Options

by Robert Hoberman

The Judaic Studies Program at Stony Brook, which was founded in 1970, offers students an opportunity to study selected areas of Jewish history, culture, literature, or religion and the Hebrew language for academic credit. With a faculty of two full-time and two part-time professors, a large number of courses are offered on a rotating basis, so that in most semesters there is a selection of basic and advanced courses.

Topics include Women in Judaism, the American Jewish experience in Fiction, Topics in Biblical Interpretation, Hebrew literature, the History of the Hebrew Language, the Rabbinic Tradition, the Holocaust, and Judaic Responses to Catastrophe. Many of our students have said that the Judaic Studies courses they take are the ones they enjoy the most, because these courses relate to their personal lives, and contribute to their own thinking, and not just to their career plans. Classes range in size from fairly large lectures to small, almost intimate seminars.

Judaic Studies can satisfy formal requirements in three ways: 1. Most of the D.E.C. requirements in the Humanities and Social Sciences can be satisfied by Judaic Studies courses. A year of Hebrew satisfies the Foreign Languages Proficiency Requirement. By taking Judaic Studies courses to satisfy requirements, students can organize a sizeable number of their courses around a coherent theme and avoid the feeling of selecting randomly just to satisfy an arbitrary set of rules. 2. A student can

minor in Judaic Studies. The minor requires one year of Hebrew language, two of the three basic courses (JDS 225 The Formation of the Judaic Heritage, JDS 226 The Shaping of Modern Judaism, JDH 230 Judaism), and three upper-division courses. The upper-division courses may be selected from the offerings of the Program itself, or (with the approval of an advisor in the Judaic Studies Program) from a large number of relevant courses in other departments. Students minoring in Judaic Studies have included courses in Anthropology, Political Science, Religious Studies, and English. Students minoring in Judaic Studies are welcome to take a minor in Middle East Studies as well, and are especially encouraged to study at an Israeli university for a semester or a year. 3. A student can major in Religious Studies with a concentration on Judaism.

This year the Judaic Studies Program is offering fewer than the usual number of courses, because both Professor Goldenberg and Professor Rashkow are on leave. Next fall we expect to be back to full strength. This coming spring we are offering the following courses: JDH 261 Biblical Literature. Professor Kessner. Tu Th 1:40-3:00. HBW 112 Elementary Hebrew II. Professor Hoberman. Tu Th 10:00-11:20. HBW 192 Intermediate Hebrew II. Professor Hoberman. Tu Th 3:10-4:30. (HBW 447, JDH 447, and JDS 447 are individually-planned courses for students with special, advanced interests, and can be taken only with permission of the instructor.)

# OXFAM

by Alex Mendez, Chair

This month on Thursday, November 19th, there will be a campus-wide program sponsored by Oxfam America and Catholic Campus Ministry. Oxfam America is a non-profit, international agency that funds self-help development projects and disaster relief in poor underdeveloped countries, and also prepares and distributes educational materials for Americans on issues of development and hunger. Oxfam's money supports small projects that reach into village & rural areas where local grassroots groups are working to increase their own food production & economic self-reliance.

On campus we are asking students to sacrifice one or more of their meal plan meals on the date of the 19th. The cost of the food for that meal will be collected & sent to Oxfam. Even if one regularly eats three meals a day, fasting for at least one of them is a small sacrifice that would truly help people in need.

Starting November 3rd we will be signing people up in cafeterias around campus. The dates are November 3, 4, 5, 10, 11, & 12. Also, on Wednesday, Nov. 11th we will have an Oxfam Information Table in the Union from 12:30 - 2:30 pm (Campus Life Time). Students will also be able to register to fast. Last year \$1755.00 was raised. Please help this year's fast be as successful. For more info (e.g., to fast, volunteer, etc.) contact Alex at 2-3909 or the office of Catholic Campus Ministries at 632-6562. Thank you!

## יְטַח אֶזְרוֹ

# לְטַלְטֵל אֶת צֵה"ל מִלְמַעְלָה

שוב תאונת אימונים. שוב צאלים. שוב המישה חיילים שנהרגו. אותו איזור, אותו שטח אימונים, אותה סגרדיה. כמו לפני שנתיים. ושוב התמונות האלו בעיתונים, תמונותיהם של צעירים, שמרצט כבר לא ישתנה לעולם. צעירים שהם קרבנות חינוך, שאפשר וצריך היה למנוע את מותם. במיוחד בתקופה של רגיעה. איז היום מלחמת כוללת ואין מלחמת התשה.

ההכרח המקודש לשמור על חיי אדם הוא ערך עליון. זה לא אמצעי, זו מנרה. ולכן, הצורך להקפיד על ביצוע הוראות בטיחות, להימנע מרשלנות, לדבוק בתיכונן, הם תנאי ראשון לתירגול, לאימון ולפעילות מבצעית.

יותר מדי צעירים משלמים בחייהם על מחדלים. כל כמה שבועות מכה המולך הזה של תאונות אימונים בצה"ל במשפחות נוספות, ומסיל אותן למעמקי השכול והיגון. ואחרי ימים אחרים של הלם, חוזרים החיים לשיגרתם. הצעירים נופלים במילוי תפקידם, והמשפחות מתמודדות לבדן במציאות חדשה ונוראה. וכאשר אמא של חלל יוצאת לנהל מלחמת חורמה ברשלנות, היא נראית לרבים כחריג רותקיסטי.

אתמול נפלו המישה מהטובים ביותר. ואם מוצו כל האמצעים ונעשו כל צעדי המנע, נותר רק פתרון אחר, פתרון שהוא קשה ואכזר, אבל הרבה פחות קשה ואכזר ממותם לחינם של היילים. כדי לעצור את האסונות הללו, כדי להמחיש את הועם, את המצוקה ואת ההחלטה העיקשת להפסיק אחת ולתמיד את התאונות המיותרות האלו - מישהו צריך לטלטל את צה"ל.

וטלטה גדולה אפשר לעשות רק כאשר המטולטלת מתהילה לנוע מלמעלה. כי רק אז התנודות למטה הרבה יותר גדולות, מוחשיות, נמרצות. רק בדרך של מיצוי הרצון לא עם הש"ג, לא עם קצין עזרי האימון, אלא עם אלופים - ניתן יהיה להמחיש את הרצינות שבה הרמטכ"ל ושר הבטחון מתייחסים לנגע הנורא. רק אז נוכל להרגיש שנעשה הכל כדי למנוע מוות חינם.

Reprinted with permission from Ma'ariv, Nov. 6, 1992



כעס  
מא'מני



השטן החזיקו היצורים, צדק  
שטחניו ההוא דמיון  
היפוקו שלק תיהי חטרה  
אינו לא גישה יתר מיסיהם למחורה  
היה ולא יום וחרף-תמיד רצ'י סכיל  
לצא ופסלות  
ומוצאת ציונה אעלים בהם המיקצלות  
אהבת אל ארצנו  
אל יולטם, תם-אביה אלת והכינייה  
ולקם חכיתה עם התלום עליות בצבל  
האסין נבלתה, וחום הקוורק שלק יהיה חסר  
אלה חילק עם פננו יעלה שהסרן ביצכו.  
טייון

ניצבור

ביצבור את עין לעולם ועד  
את הראש את הקדמה ואת תפיש  
לשאלתם לא נטבו את הקלטים ששטנו ביוז  
וגם הכשיות עם החברה.

אכילס איך מקדמים בשורות כאלו  
ואיך אפשר להמשיך את השבוע כשהטרום  
והאקטוריות גמסים השטלת  
עין בהרש לנגן קיינה של המועה  
ואת באתם לא נטבו  
אין חיל"ם מאכרוח'ם להמשיך.  
חברק, נדב

Dear Eran,

I first met you three years ago, remember? You lived down the hall from me in Hamilton College in Kelly Quad. When you found out I was born in Israel there was an immediate friendship that was formed.

The following year we both moved to Roth Quad; you to Hendrix, I to Whitman. You always hung around with the other Israeli students on campus. I felt uncomfortable joining them for I felt my Hebrew wasn't good enough and that they would not consider me a true Israeli since I was raised here in America. You showed me that that was not the case. You accepted me for who I was. To you it didn't matter where I was raised, so long as I was proud of my heritage. You always encouraged me to join the other Israelis in their formal and informal gatherings. It wasn't until my senior year at Stony Brook that I took you up on your offer of congregating with the Israelis.

From that time on, you made sure that I never felt alone or uncomfortable. You made me feel accepted at all times. For that, I thank you. I also thank you for making me laugh. For making me laugh so hard I thought my sides would crack.

I remember going to Connecticut during spring break with you and some of the other Israelis. You had us laughing the entire time. I especially remember when we all went to the beach to take pictures. You were carrying on that we were ruining the picture by moving the sand. I laughed so hard that I had tears rolling down my face.

I remember going to the Pancake Cottage with you and some of the other Israelis. It was the day before graduation. You asked the waitress if there was a discount for seniors. We all thought that it was the funniest remark. The strange thing is, I thought you might be able to get the discount.

I last saw you this summer in Israel. You lived five minutes away from where I was staying, so I was able to see you quite often. I remember going to Yaffo and sharing an ice cream sundae with you, remember? I remember when you were determined to get a grilled cheese sandwich at midnight. We drove to Yaffo so that you could get your sandwich.

You graduated magna cum laude from the Physics department this past May. I remember asking you how come someone with your stamina, dedication and grades was not going to medical school. To me it seemed like medical was the natural thing to do. You insisted that you wanted to go to the army. You told me that you felt that you had to serve your country.

Well Eran, it's not everyday that someone gets to meet someone like you. Thank you for the laughs, the joy, the jokes and the fourth of July BBQ at your house. You will never be forgotten. You will always be admired. Thank you for the great memories. Thank you for making me feel accepted among my peers. I will miss you.

Take care,  
Your friend,  
Ruthie Ginsburg

כי עם הזמן זה דעך  
הכאב שכך  
לפעמים גם פצע ישן  
שב ונפתח  
יורם תגיד לי אתה  
מה עושים עם  
חבר שכמותך  
מה עושים עם מותך  
עם זכרון היותך  
עם חבר שכמותך  
שנשאר בן עשרים

מילים: עלי מוהר

מה לניגוק לך לא יודע  
בימים טובים היו לנו ביחד  
המסיבות, בבישות המברה, יחוד.  
נצבנה אותך תמיד אפילו  
שלא תהיה איתנו.  
חברק,  
חיימק

רק אהודת אלמתי עכתי לך מכתב  
אלו לא יוצר אתמול וזו שאל יחוד  
כדי להביא לך אלמתי.  
יחודת יפוא לך אלמתי בשקול הקול  
למתי חיימק יחודת לא יוצר אתמול לך  
שקולת לך שאל

אלה יפוי אקטור  
לה

כעסן אוהד  
אותך ואוהבך  
אותך סכיל  
צ'י

יורם  
הוא נשאר בן עשרים  
והזמן חלף  
זמן שלא נגע בפניו  
זמן בלעדיו  
הוא אבד בחולות  
עד היום לא שב  
רק עכשיו אפשר לדבר  
רגע אליו  
יורם תגיד לי אתה  
מה עושים עם חבר שכמותך  
שלא שם ולא פה  
שהיה ואינו  
ובכל זאת ישנו  
אז כתבת יומן  
ונשאר מכתב  
ואתה צוחק מן הדף  
על המדף  
יורם תגיד לי אתה  
מה עושים עם חבר שכמותך  
מה עושים עם מותך  
עם זכרון היותך  
ועם השכחה

I knew ERAN for only a few months.  
He was my first connection to home,  
the first and only Israeli I knew in college.  
It was hard to keep in touch because of the  
short time and all the work we had.  
We used to talk about going back home,  
about friends, family and all the hard times  
we had to get through as foreigners.  
He used to tell me how he wanted to serve  
in the army, and was looking forward to it.  
We used to joke about him being my commander.  
I'm glad to know he followed his dream.  
It makes me sad to know he died while  
he was doing it.  
I'll miss him!

Crit Weinreich.

### A Sunset I Can Never Forget For My Friend-Eran

May my respect and friendship never die.  
Today I watched the most beautiful sunset. The passionate red was brilliant and bright, full of life. The colors faded into each other just so. A friendship developed as I watched it, enjoyed it. It was never endless as I stood there. Perhaps I thought it would always be that way. But then just like that the sunset disappeared. I was still there staring into nothingness as if it was standing there or could somehow still be there. Telling myself it could return I fought the tears which told me that could never be. No two sunsets are ever the same I am told. Those colors could never be duplicated just so. There could never be another you. To say good-bye - I just can't. For just as there was a little red left from the sunset, the passion of your life is still alive in me. As long as I can remember that passion, your stories, our conversations, your ideas, the passion in you to live life on your terms - you are still here. In me. In anyone and everyone you touched. Those pieces of you have influenced others and are still here and never will they disappear. The sunrise will come tomorrow morning. The red passion still burning with warmth as the memories, the tears, the happiness of you will burn in us. With your passion always with me. Our friendship never to disappear. I will remember you. I will forever and ever miss you. Eran I do so very much miss you.

Tzerka



In Memorium

# Eran Weichselbaum

1970 - 1992



B.A., Physics, Magna Cum Laude, Class of 1992

Hillel Board member, 1989 - 1992

Founder and President of Chevre, Israeli Student Association, 1988 - 1992

Sigma Beta Honor Society

Sigma Pi Sigma Physics Honor Society

Phi Beta Kappa

*Dear Friend*



# בצער רב אנו מודיעים על פטירתו של חברנו היקר

## ערן ויכסלבאום

1970 - 1992



ממתחילי "החברה", ידיד וחבר יקר  
שהלך לעולמו.

אבלים חבריו וידידיו.



Weichselbaum  
 Rechov Arnon #18 apt 17  
 Tel Aviv 63455  
 03 522 6531

Weichselbaum Chava & Sammy  
 853 Talbot Ave.  
 North Woodmere N.Y 11581  
 (516) 791-4003

**ערן ויכסל באום:  
 הגיע מארה"ב**

מאת אדר אבישר  
 ובן כספית

"ערן אהב את החיים, הוא היה אופטימיסט שלא הצטער על שום דבר שעשה", ביכתה אתמול לימור את אחיה ערן ויכסל באום, בן 22 כמותו. ערן נולד בת"א, בן לשמואל וחווה, בני 50. כשלאו לו 15 נסע עם משפחתו לניו יורק. ערן הצטיין בלימודיו התיכוניים וטייס בהצטיינות תואר ראשון בפזיזיקה ובמתמטיקה באוניברסיטת סטוני-ברוק בניו יורק, "באונוסט השנה, הסניר אהיו ג'ק, גברה אהבתו לארץ ורצונו לשרת ביחידה קרבית, והוא חזר לארץ למרות שקיבל הצעות להמשיך במחקר או ללמוד רפואה".

הוריו סמי וחווה וכסל באום יצאו אתמול בערב בטיסת אל על מניו-יורק. לווייתו תיערך היום ב-13:00 בבית העלמין הצבאי בקריית שאול. "לא ננוח ולא נשקוט עד שנקבל הסבר מפורט מה קרה שם בריוק", אמרו אתמול בני משפחתו.

Excerpted from the Ma'ariv newspaper, Nov.6, 1992.

**"Eran Weichselbaum Returned From The United States"**

by Adar Avisar and Ben Caspit

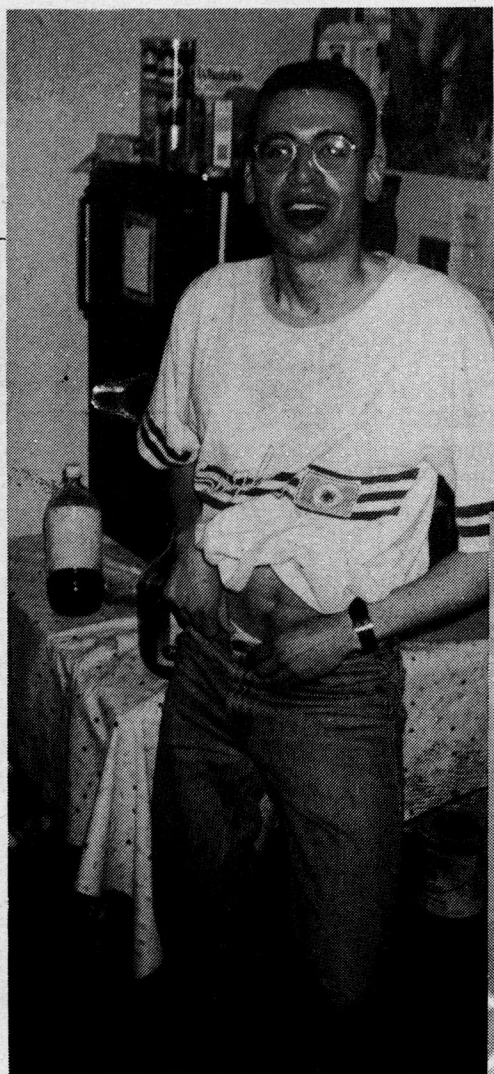
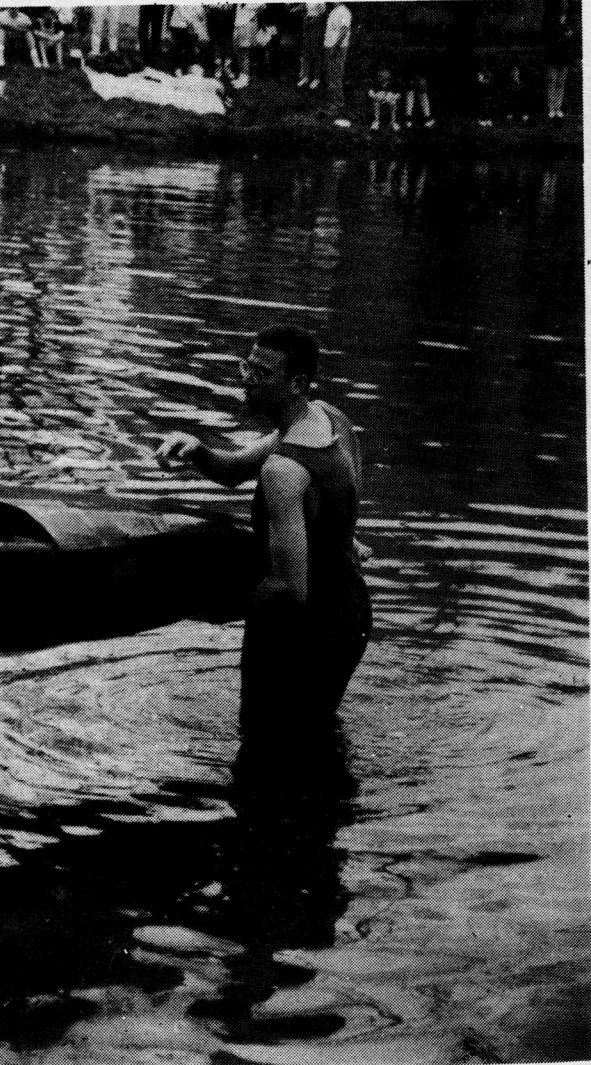
"Eran loved life, he was an optimist who never regretted any of his actions." So Limor described her brother Eran Weichselbaum.

Eran was born in Tel-Aviv to Samuel and Chava. They moved to the States when Eran was fifteen. He excelled in high-school and graduated with Honors in Physics and Mathematics at Stony Brook

University. "This past August," explained his brother Jake, "his love for Israel and desire to serve in a combat unit finally overcame." He returned to Israel rejecting several opportunities to continue in research or study medicine.

Samuel and Chava Weichselbaum left for Israel last night on an El-Al flight from New York. The funeral will take place today at 13:00 at the military cemetery at Kiriat Shaul. "We won't rest and won't keep silent until we receive a detailed explanation of what happened there," his family stated yesterday.

(Translated by Michael Mor and Naveh Greenberg)





# The Dehumanizing Effects of Hate

by Hagai Yardeni

The Middle East conflict began scarring its inhabitants over a hundred and ten years ago as national aspirations of both Arabs and Jews led to armed clashes. With war comes separation which in turn leads to distorted images of the opponent. In addition to the inborn fear of the unknown comes propaganda which leads to stereotypes constantly enforced by rumors, individual acts of terrorism, manipulation of religious sources, and exaggerated stories of old wars.

These elements have been at work for a century. Generation after generation was denied contact with the other side. Babies were raised on hate. As time progressed the opponent was stripped of its humanity. The gap between the similar cultures became almost impossible to bridge. Nowadays all one has to do is to be born in the Middle East and an apocalyptic uniform is immediately bestowed on him. One never gets the privilege of individuality, one is either a Jew or an Arab and that is enough for him to be a direct threat to the other side, which in the extremist's view is sufficient ground for his elimination.

The Jews of Israel see Arabs in times of war as enemies. In times of violence as terrorists. In times of "peace" doing a variety of menial tasks such as street cleaners, dish washers, gardeners and construction workers.

These encounters lead to an overall view of the Arab as: "Fearsome, violent, immense strength and duplicity, capable of great brutality paradoxical cowardice, murders easily, manipulated easily by murderous leaders, fights like a snake, will rarely stand up and fight you like a man, more of a savage than a soldier, easily tricked or frightened [*Arab and Jew* by David Shipler (New York Times, 1986.)]

These images are enforced by several factors such as the Army, and the realistic need for security. In Israel there is a mandatory draft at the age of eighteen for both men and women. Men spend three consecutive years in the Army and a month each year in reserves until the age of fifty six. Women spend two consecutive years.

The service in the army has diverse effects on the teen-agers who are drafted. However most of these effects amount to a move to the "Right" in their thinking. While spending the



summer of 1989 in Israel this writer interviewed a soldier named Perry, who summed up the situation in an unpretentious manner:

"You're eighteen years old having the time of your life, going out, seeing your girlfriend, suddenly you're pulled out of the night life and you join the Army - why? the Arabs. You hardly sleep, you endure vigorous training, you are given army rations that my dog wouldn't eat (the name of his dog is Prince) Why? To become a good soldier. Why? To defend your country. From whom? The Arabs. As if that's not good enough when we were moved from one base to another and passed through the territories which are ten minutes from my house the bus was stoned, I mean it was raining stones, we all had weapons but were not allowed to use them, the officer instructed us to put our heads down but nobody did. It's humiliating. He stopped the bus and fired into the air. The stones stopped. You really learn to hate them."

Another adverse effect the army has on the citizens is not premeditated. Adults often meet with their friends from the Army and the conversation drifts to past experiences. During the conversation they often talk of Arabs in a plural nonchalant manner. Kids who listen are not paid attention to, and so for them they form their own image of the Arab not as an individual but as a soldier their parents fought against. They are simply too young to make the distinction themselves.

A dilemma faces Israeli parents. On one hand they must face up to the security need of the country and educate their siblings to "be ferocious enough to be a soldier" and on the

other hand to be "gentle enough to be a citizen" (*Arab and Jew*, page 198). Israeli children are taught to notice objects which are out of place in case they are bombs, this again requires kids to make the distinction between Terrorists and Arabs. During the Intifada (Palestinian uprising) there were several cases in which a crazed Palestinian screaming "G-d is greater" (than the enemy) would run through a Jewish neighborhood on a stabbing rampage. These acts of despair on the part of the Palestinians don't exactly leave a favorable impression on the minds of kids or adults. The army has a strong role in changing attitudes of soldiers towards the right wing camp, and so do terrorist attacks on civilians, although these volatile acts of despair do not represent all the Arabs, they still serve as a stereotype enforcer.

The Arabs see the Zionists as "aggressive, brutal, embraces violence without remorse, cowards" (*Arab and Jew*, page 199). This view (same as Israeli view of Arabs) stems from institutionalized propaganda in the Arab countries and from a lack of direct contact. Anti-Semitic propaganda has gotten quite sophisticated with years of training. Propaganda is administered at all levels. The young generation is approached at a particularly young age; in an Arab language text for sixth graders a poem called "The Blood of a Martyr," murder of the enemy is presented as a calm and perhaps artistic act. Cartoons show an Arab boy who supplies food to soldiers, fighting the Jews, being embraced by the soldiers, i.e., support the effort and you will be accepted and loved (*Arab and Jew*). When children misbehave, Arab women often threaten that they will set the Jew at them (*From Beirut to Jerusalem* by Thomas Friedman. Farrar, Strauss, Giroux, 1989.). Some passages combine propaganda with excerpts from the Koran in order to explain Israeli victories over the Arabs (*Arab and Jew*, page 201). As if this is not detrimental enough, facts are often altered to achieve the correct response which seems to be inspiring hate and gearing toward destruction.

"The 1982 Jordanian social studies book has Israel explicitly ordering the massacre of Palestinians in the Beirut refugee camps and makes

no mention of the Christian Arabs who actually did the killing" (*Arab and Jew*, page 202). The word Israel is rarely used, instead the books use Zionists to strip the Jews of their legitimacy to the land. This is not the way to bridge the chasm, if anything this serves to dehumanize the enemy to make it easy to hate and destroy it. The building of the image of Israelis as monstrous is effective only in creating hysteria and ignorance; for example, "In March and April 1983 when hundreds of West Bank schoolgirls were overcome by dizziness, headache, fainting spells and stomach pains, Mayor Ahmad Shwaki of Jenin, where the sickness began, accused Jewish settlers of spreading some sort of poison, 'a wild gas.' Demonstrations broke out, stones were thrown protestors were shot." The matter escalated until a team from the Center for Disease Control in Atlanta conducted their examination. Their diagnosis: "hysteria" (*Arab and Jew*, page 221).

"A bullet in the chest of the criminal aggressor is more delicate than the whisper of the poem and more merciful..." (*Arab and Jew*). This is an Arabic language text for sixth graders. This and other themes like it are commonly found in government approved text books in the Arab world. This is but one component of the elements that serve to heighten the gap between the Arabs and Jews, and lead to greater hate and violence. It is frustrating to see how two similar cultures grow further and further apart, and ultimately to self destruction.

There are several elements that contribute to the growing chasm. The first can be attributed to government sponsored negative propaganda that strip the other side of its humanity. The second is a combination of the stereotypes enforced by individual actions and words.

All of these combined push the antagonists further and further away from peace and coexistence. The future of the Middle East seems grimmer as each year passes and the gaps widen. Even the current Peace Conferences are imbued with pessimism and skepticism from both sides. After all, how can the parties achieve peace with one another if they don't even see each other as human beings?

Is this you  
on a  
Saturday  
night ...



**Who?**

College students from the Metropolitan Area

**Where?**

Union Bi-Level

## Dance Party

Hillel/U.J.A.

Saturday Night, Nov. 21st

9:00 pm - 1:00 am

Music by D.J. - Refreshments, Raffle, and Door Prizes!!

Casual - Nice Attire

\*\*\* UJA Donations will be requested \*\*\*

**RSVP:**

Aliza, 2-1926; Frances, 2-1580; Michele, 2-1922; Jessica, 2-1649



# MEET THE BOARD

We asked these questions of our Board Members and following the questions were some of the responses that we received.

## Questions:

- 1) How does it feel to be on the board?
- 2) What was the last thing you did as a board member?
- 3) Why are you qualified to be on the board?
- 4) How can you help the average student in Hillel?
- 5) Why should you be re-elected?

### Kevin Leopold

In the middle of my first semester at Stony Brook, I became a Hillel board member. Since then I have served as your Hillel Treasurer, Vice-president, and as your current President. Being a Hillel board member is a big responsibility and one I take seriously. Some of Hillel's most active and best, however, are not on the board and do not fully receive the credit they deserve.

### Keith Babich

I've been a Hillel Board member for six semesters. Last year, I served as Hillel President. The reason that I became involved with Hillel originally was because I wanted to learn more about Jewish culture.

My current focus as a board member is working toward an improved relationship with other Polity-sponsored minority organizations.

Hillel, as I understand it, is an organization in which any student can become involved, regardless of their race, gender, religion, political ideology, sexual orientation, shoe size, G.P.A., or Residence Hall. I've worked with the board to insure that we meet the needs of all students.

### Jessica Blumenfeld

It feels good to be a board member. One of the last things that I did on board was to help plan the Coffeehouse. I am qualified to be on board because I was an active member of Hillel last year and organized and participated in many activities of Hillel. I think that I can help the average student in Hillel by having the basic information that all Jews on campus should have. I can tell others about Jewish holidays coming up, social and cultural activities coming up, and general information about our Jewish community on campus.

### Ariel Geker

1) I feel that it is huge responsibility to be on the board. I have priorities as a board member.

2) The last thing that I did as a board member was tabling for Hillel. I am also helping to organize the Coffeehouse.

3) I feel that I am qualified to be on the board because I have experience working in Hillel. I feel that I could help out Hillel with ideas that I have to offer. I am also very determined to see that Hillel is a success.

4) I can help the average student in Hillel by letting the students know about programs. I think I could motivate students to be more interested in Hillel. I think being in touch with your own religion is very important and that is what I would emphasize to the average Hillel student.

5) I think I should be re-elected because I offer fresh ideas to Hillel and I am very committed to making Hillel better. In my opinion, Hillel is an opportunity for Jewish students on this campus not to lose touch with their religion. I do think Hillel is not perfect, but there is a lot of commitment and determination by all board members to make Hillel better and better.

### Tamila Mishiev

1) Being a board member is a very rewarding experience. However it can also be frustrating at times when things don't go as planned. It's at such moments that I remind myself that I have a commitment to the Jewish students

on campus which I must fulfill and never give up.

2) Among the latest things that I have done as a board member was to help Kevin Leopold and David Drits arrange the first general meeting of the Russian Club on campus. Presently, I am working on the personals page in the Shelanu, and I am also the secretary of the UJA committee.

3) Having been the student body president of my high school, I have acquired leadership skills as well as many ideas that would "rev up" our Hillel.

4) First of all, I can't help the average student unless they take the initiative to participate. However, my job as a board member is to make Hillel accessible to every Jewish student and create programs that would benefit them.

5) I am a dedicated hard worker. Even though this is my first year as a board member, I have shown that together with the rest of Hillel, I can accomplish many things.

### Gerald Katz

Hi! This is my fourth year as a board member. While this year I am currently the Treasurer, I have been involved in other projects throughout my tenure. Of course, most of you were not here during my earlier years, so you are not familiar with projects like the JSA, the Jewish Student Association, or Fiddler on the Roth. However, you probably know me best as the editor of Shelanu last year as well as Treasurer during the spring.

I have also been known to defend the rights not only of Jews, but of all students from stereotypical and racist remarks by certain other periodicals and individuals. It is unfortunate that certain groups on campus continue to harass the Jewish community with lies and accusations despite our call for harmonious interaction through groups such as the Minority Planning Board, which turned Hillel down for membership because we're Jewish. I will continue to fight for our rights and convince those individuals and groups to turn away from their bigoted philosophy and cooperate with everyone, without regard to religion or skin color.

### Lyle Goldstein

1) I am very proud to be on the Hillel Board for several reasons. One is that I was elected by the Jewish populace on this campus, so I feel honored that they felt I could represent them competently. Another is that I realize that bringing the Jewish faith together on this campus is very important and being on the Board helps do that. It is also very good that being on the board allows me to supplement my income by taking kickbacks and bribes.

2) I have taken an active part in several committees including reforming the Kosher food meal plan and the effort to create the Beit Cafe on campus. As I write this, I am going to attend the Cultural and Special Interest meeting as a representative of Hillel. I also participated in the Death Squad Committee in which we silenced several of Hillel's critics quickly and effectively. I am most proud of that.

3) Besides having the President and all the executive officers in my pocket, due to incriminating photos, I have some experience in leadership abilities since high school. I served on student council in high school, and in college I have been in several special interest groups. I also know how to bungee jump and do a soft shoe.

4) Well, since I am a senior, I have some knowledge on how to advise students on how to cheat on tests effectively and how to brown nose to professors in the correct way. I am a typical average student (stupid and lazy, likes to get drunk) so I know how to relate to them on their level (unconsciously).

5) Since I am a homicidal maniac that owns several automatic weapons it would be very unwise not to re-elect me. Alternatively, my friend Mr. Gotti would not find it pleasing to him at all. So, in essence, I say to all voters, life is worth living, so vote for me, and yours will continue. I also play a good game of parchesi and if anybody knows anything about politics, parchesi is a must.

## PERSONALS

Happy B Day Hal! The Nicest 5B on campus with the most persuasive smile! We appreciate your hard work. The minority on campus.

Tan in January. Cancun \$399.00. Air, 7 nights. Misha 2-1778.

I want to publically thank the following people for their many contributions to Hillel: To Keith for his tremendous leadership. To Hagai, our Shelanu editor. To Frances and Michele for U.J.A. To Elana, Rita and Vicky for the Russian Club. To David Drits for Shelanu and the Coffee House. To Steve, Jessica, Ariel, Fred and Tammy. These and others are those responsible for Hillel's tremendous success. Kevin Leopold.

Timberlands and the Simpson boy once got along till one became a traveler. Once all the luggage is lost and buried, then what???

To all KKM Pledges, you're doing a great job! Zedmond

A VALL SNEEMP. FALL '92

To all my suitemates: Don't despair... You will get shtoooped soon. The New Shit.

To K & K: Thanx 4 everything! o-o-o-o-o-o-!! Daryl.

Aly & Todd: I'll be calling. Bay Terrace.

Mich & Fran: May we have many more nights of "fun" at Chabad. Pinky's up! - Jess.

Want to learn how to teleport small objects with your mind? Have you ever had the desire to turn invisible? Need to tame wild oxen? Call: Too Sex Starved Men. Alternative courses held: 1) Using household utensils as deadly weapons; 2) Learning how to turn that Jewish guilt your mother has back at her!

Steven: To doing laundry in the middle of the night! I loved it. Jessy.

Hebrew T.A. interested in giving private tutoring in Hebrew. \$15.00 an hour. Call Hagai at 632-1840.

Lyle: What would we do w/o phone-mail? You can get help! - Hillary & Jess.

To all campus crusades: G-d's 1st born is Israel. Tyrone.

Hi Jessica: Hook me up! I ain't leaving till I get some of that! Good luck with any of your unpleasanties (if you know what I mean!) Just kidding! Love ya, Lyle G. P.S. You're doing a great job as V.P. You're my #1 Jew to me.

Dear Hillary: This is for you and your artistic tastes (or other Dear Hillary: This is for you and your artistic tastes (or other tastes). "Oh the places you'll go. There is fun to be done! There are points to be scored. There are games to be won. And the magical thing you can do with that ball will make you the winningest winner of all..." Dr. Seuss.

Prejudiced and anti-Semitic acts will not be tolerated.

To Fran and Michele: Hope you had a great time in California. T & D.



# Literary Page

## When Time Stood Still

by Anna Mizhiritsky

It was March 12, 1989. The day my grandfather was buried.

As my family and I sat in the chapel, I started to think about the stories my grandfather used to tell me. I remember one story in particular. He would say, "When I was about seven years old, I wanted to go to a Yeshivah. I wanted to study all about Judaism. Fortunately for me, I had the opportunity. And now you my Chanale, have the same opportunity. If it weren't for your brother and you, my life would have no meaning. Don't misunderstand me, I love your parents with all my heart but you are the seeds who will blossom into flowers".

My thoughts were interrupted when people started to come into the chapel. After all the people gathered, the Rabbi walked in and began the service with a prayer. After the prayer, Rabbi Schwartz began my grandfather's eulogy.

The Rabbi began by saying, "When this man entered my synagogue eight years ago, I noticed something special about him. He was no ordinary man". The Rabbi also mentioned that out of respect, he referred to him as Rebbe.

As the Rabbi continued to talk about my grandfather, he said, "During the many conversations I had with the Rebbe, He always talked about his grandchildren. He wanted his grandson to have a Bar Mitzvah, and his granddaughter to be married under a chuppa. And most importantly, the Rebbe wanted his grandchildren to never forget and always remember that they were Jewish.

Many thoughts raced through my mind during the funeral. I thought about how my grandfather influenced my parents to come to America. He always told them, "If you don't want to take my grandchildren from this horror for a country (Russia) then I will". He wanted to be able to live like a normal Jew. To be able to light Chanukah candles and go to the synagogue daily without being watched". His dream was to have an average Jewish family.

The afternoon that my grandfather died, my father walked over to his bedside. He asked for forgiveness from him for whatever he might have done to hurt him. Even though my grandfather had tubes in his mouth and nose, he managed to whisper, "I forgive you". I heard my father's cries outside the room. My father said "Papa, papa, if you understand me, please squeeze my hand". My grandfather squeezed it and then lost consciousness. This happened at exactly 9:20 a. m., the same time that my grandfather's watch stopped.

## Poem

by Nancy Ellyne Swerdlow

Closed and tight  
Just a glimmer of feeling showing.

Opening ever so slightly  
Just a little of its compassion and emotion revealed.

Petals curled in, just a tad,  
Revealing itself ever so cautiously,  
Testing the waters carefully  
To see what is to come.

Opening fully  
Letting its warmth show to all the world.

Blossoming like a budding rose-  
So is our friendship.

## Poem

by Amy Susan Wachtel

No one looks at an autumn tree,  
To see if brown leaves surpass green,  
No judgment falls with the quiet snow,  
Though different snowflakes are often seen.

On the patient ear is heard,  
The beauty of each diverse song,  
Never a need to say the Robin's better,  
For the crow can sing as long.

When touching the softness of a petal,  
Belonging to a daisy or a rose,  
Don't condemn the rough cactus,  
For under pretty petals thorns grow.

The scent of an ocean breeze  
Blows together sun, sand, and salt,  
Who judges the taste of wet, dirty brine,  
Who'd dare to say it's the ocean's fault.

How long can we ignore our senses,  
Or go against nature's way,  
No one kind reigns, all share variety,  
A lesson nature preaches every day.

I walk along through the trees silently,  
finally stopping in a small clearing.  
I spread my blanket along the ground  
smoothing out the wrinkles before  
lying down.

I close my eyes and breathe deeply.  
I close my mind off to all thoughts  
and listen to the sounds.

The chirping of the birds,  
and the rustling of the leaves.  
The slight snap as a twig breaks  
and another wanderer's feet.

Off way in the distance  
I can just make out  
the baying of a wolf.

And right nearby  
I hear a squirrel  
scurrying up a tree.

There must be a picnic area  
not too far off,  
as the sounds of children playing  
reach me.  
I imagine I hear the frisbee they are throwing  
whizzing through the air.  
And the sudden silence  
as it is caught.  
In my mind I hear  
a snake slither by  
and I feel the fright,  
if only for a second.  
I feel as if I'm hearing the sun  
descend through the sky  
and the moon ascending  
as the sun's rays grow  
weaker upon my skin.  
Just as the air gets the  
gentle nip of a summer's night  
I open my eyes and head home.

Reprinted from *The Shining Star*, a Jewish Community Newspaper at Stony Brook, 1983.

Editor's quote of the month...

"If you talk sense to a fool, he'll call you foolish."

Dionysus in "The Baccae"



# Opinion: Change & Disillusionment

**Editor's Note:** This article was written on the eve of the November 3 election in which Bill Clinton won the presidency of the United States.

by Lyle Goldstein

This has, with all things considered, been a weird presidential election. We had a President that had an approval rating of over 90% over a year ago, and many people, including myself, believed George Bush would easily be re-elected. Quite a number of things have changed with Bill Clinton now being the front runner and George Bush having an approval rating of just over 30%. What happened during this time to change so many people's minds? Most experts say that it is the recession and the economy, and I agree with that, but I think that there are other contributing factors as well. By the time this article is printed, we should know who has won the election. I predict Bill Clinton. Not only because he is the better candidate, but of the reasons I list below.

If Bill Clinton wins, one reason will be that people are tired of hearing the Republicans use negative campaigning and mud slinging? Maybe people will realize that George Bush did not run on anything substantive in 1988. Republicans don't comprehend that issues like saluting the flag and broken promises about taxes don't mean as much as they did four years ago. Many may come to an understanding that they voted against a candidate (Michael Dukakis) more than actually voting for George Bush. Just think of Willy Horton and the blatantly racist commercials the Republicans created, and you may agree. That is what Republican's are best at, taking your deepest fears and using it for their advantage. A poll conducted said that over 50% were satisfied with Clinton's response to his anti-war activities, yet Bush continues to bring it up over and over. Why? This election he is bashing his opponent not on the issues, but diverting attention to the fact that he has done nothing as President for four years.

Or another reason that Bill Clinton may win is possibly that voters are tired of 12 years of working more

for less money? Tired of 12 years of the rich getting richer and the poor getting poorer. Since 1980, the income of the lower and middle class has decreased, while that of the upper class has increased. People are, in my opinion, tired of the glorification of the "Reagan Revolution" and the "trickle down" economic theory in which the government cut taxes on the rich with the hope that the money would "trickle" down to the poor. The American people, especially the middle class, have been trickled on with this theory. George Bush has continued this trend in his administration over the last four years. Look at the result. The longest recession in current U.S. history. If George Bush loses, it is because most Americans look at him as not only the man who said "no new taxes", but a man who has no new ideas.

Maybe the reason that Bill Clinton is leading in the polls is that voters have noticed that although George Bush portrays himself as a firmly committed man with decent morals and character, he himself has changed his position and has contradicted himself. George Bush says he believes in the values of the family but he refuses to sign the family leave bill which would allow workers to take unpaid leave for a medical emergency or the birth of a child. He and his party say that they are opposed to abortion but they will not support the single mother, economically or socially, who has to bear that child alone. George Bush has said that "every human being has intrinsic worth" and "all life is precious" when it comes to abortion but he is strongly in favor of the death penalty. Why do some humans have intrinsic worth while others do not, George? Indeed George Bush was once Pro Choice and advocated birth control methods. In every instance, George Bush and The Republicans have insisted on less Government spending and control of social programs and economic regulation but when it comes to our civil rights, they find that Government interference is suddenly appropriate.

Finally, another possible reason that people have changed their minds is the National Republican Convention and the platform of the Republican Party. Statements like abortion not being permitted in all cases including rape, incest and life of

the mother may have made people more aware that the Republican party is slowly becoming the slaves of the religious right. Or maybe people will decide to vote for Bill Clinton after they heard Pat Buchanan say that there was a cultural and religious war going on in America, or was it when Pat Robertson said that feminism makes "mothers leave their children and practice witchcraft?" Or maybe it will be the endless attacks on Bill Clinton's character and the character of his wife, Hillary in order to vote for change. When Americans listened to George Bush's speech about how he single-handedly created a free, democratic eastern Europe and destroyed the dictator Saddam Hussein, some may have thought why didn't he mention the people of eastern Europe? Didn't they have something to do with the freedom that emerged in their countries? And what about George Bush's foreign policy? Many questions arise. George Bush sent negotiators to China right after The Tiananmen Square massacre. — George Bush has not done anything to truly help Bosnians from the Serbian aggression but was willing to aid Kuwait when economic interest was involved. George Bush, with all his infinite foreign policy wisdom, fed Saddam Hussein money, arms, and training just weeks before the invasion of Kuwait. Questions still linger as to what he really knew about Iran/Contra affair. Maybe George Bush's foreign Policy isn't as good as we thought.

Overall, people are disillusioned about politics. Voters of this country are finally fed up with all the lies. George Bush promised to be the Educational President and look what he has done. He has not passed one significant bill reforming the school system. He also promised that he would be the Environmental President; The result is that he embarrasses America at the Environmental Summit in Rio de Janeiro by refusing to sign the endangered species act and forcing a watering down of the Global warming agreement. He was so much the environmental president, the Sierra club has said he allows businesses to "gut the clean air act." It may be these reasons, the lies, distortions, broken promises that finally finishes George Bush as president.

Politics doesn't have to be negative, though. Understandably,

men and women are disgusted with both Congress and the President, with the Republicans and Democrats. People are searching not only for a change, but more for leaders that care. Americans are disturbed that they have suffered through hard economic times, and they want someone who simply understands the needs and problems of the average person. Bill Clinton, I believe understands and cares about these needs. As is every candidate, he is not perfect. But he is fundamentally, a man who is concerned with the important requirements of Americans. Compare the two men, George Bush and Bill Clinton. While George Bush has spent the majority of his time working around the world, solving the problems of other countries, Bill Clinton has been a governor for 12 years, solving problems of citizens of his state and country. Originally I was asked to write an article about the debates, but I felt that the debates were not that important compared to the larger issues involved. As I watched the debates and realized that most people won't radically change their minds about a particular candidate, there was an instance that defined the election for me. It was in the second Presidential debate when a young woman asked how the deficit and recession had affected them personally. If it had not affected them personally, she argued, how could they really govern effectively. George Bush stuttered and stammered and for quite a while didn't even understand the question. He finally settled on the answer that you didn't need to feel the effects of recession and deficit to govern. Bill Clinton on the other hand, walked toward the women and again asked how the woman had been affected. He spoke about how he had seen people suffer in his state when they lost jobs and how the middle class has had to pay more taxes while the rich have paid less. These answers simply sum up the differences of the two candidates. George Bush really can't construe the problems of America because he can't even empathize with the average person, while Bill Clinton, identifies with the problems of the average person simply because he is one - and ultimately, that is why I think he will win the election.

## Shabbat Services

Every Friday night at

5:00 pm

Roth Quad Cafeteria, first floor

Followed by Shabbat dinner

Join us and celebrate!

Stony Brook Shelanu would like to extend our very special thanks Dr. Richard Solo and the staff at New Student Programs (Orientation), and to The Statesman, for all of their kind assistance in the production of this newspaper.

## Torah Talk

with Rabbi Reuven Stein

Wednesdays at 7:30 pm  
Humanities 157

Sponsored by Hillel & Young Israel of Patchogue



# Hillel News...

## Nov. - Dec. 1992

### Arab - Jewish Dialogue Set

On Friday, November 6, two Israeli women, one Jewish and one Arab, will discuss "*Women's Visions of Peace: an Arab - Jewish Dialogue.*" The speakers will be Paula Gluzman, of Kibbutz Ein Dor, and Mariam Ma'ari, a resident of Acco. They will discuss the Israeli peace movement, and the current peace negotiations between Israel, the Arab countries, and the Palestinians. The program will take place at Shabbat dinner in Roth Cafeteria. Services that evening begin at 5:00 pm, followed by dinner. The program will begin at approximately 7:00 pm. Those who wish to attend Shabbat dinner and do not have a meal card should purchase an advance ticket from the Hillel office.

This program is made possible by the Progressive Zionist Caucus and a special grant from the North American Jewish Students Appeal.

### Kristallnacht to be Commemorated

On November 9 and 10, 1938, Nazi party members in Germany organized riots and pogroms against Jews, Jewish businesses, and Jewish institutions. Thousands of Jews were arrested and deported to concentration camps, thousands of Jewish owned businesses were looted and burned, and hundred of synagogues were burned to the ground. The shattering of so many windows of Jewish homes, businesses, and synagogues earned those nights the name "Kristallnacht - the night of broken glass." This event was the beginning of the Holocaust.

On November 9, 1992 at 5:30 pm, Hillel and other campus groups will commemorate this tragic event with a candlelight vigil in front of the Stony Brook Union. Please join with us to show your solidarity and remembrance of the victims of Kristallnacht and the Holocaust.

### Matrioshka - Russian Club News

Stony Brook's Russian Club, Matrioshka, will hold a Pool Tournament on Wednesday, November 11 at 9:30 pm in the game room in the basement of the Stony Brook Union. Then on November 16, Matrioshka will hear Professor Nicholas Rzevsky speak on "The Breakup of the Soviet Union" based on impressions of a recent visit to Russia. The program will be held at 8:30 pm in the Stony Brook Bi-Level.

### Stony Brook Israel Alliance to Meet

The SBIA is an organization for students interested in work, study and volunteer programs in Israel. This organization will also plan effective Israel programming on campus. If you're a Zionist or just interested in Israel, this is the organization for you. An organizational meeting will be held on Wednesday, November 18 at 9:30 pm in Humanities 157. For more information call Keith at 2-3159.

### Shabbat Shmooz for November

This month's Shabbat Shmooz will be held on Saturday, November 21 at 1:00 pm at the Hillel Directors Residence, 75 Sheep Pasture Road, directly across Nicolls Road from the North Entrance to campus. The shmooz will feature a dialogue and discussion led by Rabbis Yanky Sacks of Chabad and Joseph Topek of Hillel. Shabbat lunch is served and all are invited.

### UJA Campus Campaign and Hillel to Hold Dance

All Jewish college students in the New York metropolitan area are invited to a dance party on Saturday, November 21 at 9:00 pm in the Stony Brook Union Bi-Level. Dance music will be provided by a DJ and refreshments will be served. Donations to the UJA Campus Campaign will be greatly appreciated.

### Basketball Game to Support UJA

On Sunday, November 22 a benefit basketball game for the Campus United Jewish Appeal Campaign will be held at 11:30 am in the Old Gym. Everyone is invited to play, observe, cheer, and otherwise participate in this key sporting event. All proceeds of the game will go directly to the United Jewish Appeal Campus Campaign which supports Jewish needs in the United States, around the world, and in Israel. For more information call Frances at 2-1580.

### Annual Interfaith Thanksgiving Dinner

Stony Brook's annual Interfaith Thanksgiving Dinner will be held on Monday, November 23 at 6:00 pm in Roth Quad Cafeteria. The dinner includes traditional Thanksgiving fare prepared by the kosher kitchen and a short service with participation from all of the Interfaith Center denominations. The program is open to all. The cost for those without a meal card is \$6 for students and \$10 for others. Those attending are asked to bring a non-perishable food item or an article of usable clothing to donate to Long Island's homeless and hungry. Please reserve your space by calling 632-6565.

### Chanukah To Come Early

Hillel's Chanukah party will be held on Thursday, December 3 at 8:30 pm in Roth Quad Cafeteria. Since Chanukah comes after the close of the fall semester, we will celebrate early with latkes, dreidles, and music. Join us for the last social event of the semester.

Public service announcement

### Wanted by B'nai B'rith Youth Organization

Mature Jewish adults, preferably 20 years or older, are needed to serve as volunteer advisors to youth chapters. Members of the B'nai B'rith Youth Organization (BBYO) are male and female Jewish high school students. The local chapters usually meet once a week or twice a month at the homes of members or at local temples.

BBYO seeks to promote Jewish awareness and identification and at the same time provide outlets for recreation, socializing, and community service. The development of leadership abilities among youth is another important aim. The total membership of youth in BBYO on Long Island is approximately one thousand.

Prospective adult advisors are interviewed at the BBYO Regional offices and if selected receive support and training from the BBYO professional staff. If interested please contact one of the following:

Nassau County Regional Office (Franklin Square): (516) 775-8040

Suffolk County Regional Office (Commack): (516) 499-4384

If you enjoy working with teenagers and identify with the aims of BBYO, becoming an advisor could be a most rewarding experience.

Hillel wishes you the best of luck on final exams and a great winter vacation!



## Stony Brook

**Jewish Community Calendar****November/December, 1992 / Heshvan/Kislev, 5753**NOVEMBER

Wednesday 4	7:30 pm	Torah Talk with Rabbi Reuven Stein Humanities 157
	8:30 pm	Hebrew Reading Crash Course Humanities 157
	9:30 pm	Movie: "Goodbye New York" Hendrix College Basement
Friday 6	5:00 pm	Shabbat Services Roth Cafeteria Shabbat Dinner follows service
	7:30 pm	"Women's Visions of Peace: An Arab-Jewish Dialogue" Roth Cafeteria
Saturday 7	9:30 am	Shabbat Services Roth Cafeteria (Orthodox & Conservative)
Monday 9	5:30 pm	Kristallnacht Commemoration In front of the Union
	9:30 pm	Hillel Board Meeting Humanities room 157
Tuesday 10	8:00 pm	United Jewish Appeal Planning Meeting Humanities room 157
Wed. 11	12:40 pm	Diversity of Lifestyles and Relationships: "Why I Did It" Interfaith program Union Room 237
	7:30 pm	Torah Talk with Rabbi Reuven Stein Humanities 157
	8:30 pm	Hebrew Reading Crash Course Humanities 157
	9:30 pm	Matrioshka - Russian Club Pool Tournament Game Room, Union Basement Contact David Drits at 2-3276
Friday 13	5:00 pm	Shabbat Services Roth Cafeteria Shabbat Dinner follows services
Saturday 14	9:30 am	Shabbat Services Roth Cafeteria (Orthodox & Conservative)
Monday 16	8:30 pm	Matrioshka - Russian Club "The Breakup of the Soviet Union" with Prof. Nicholas Rzhevsky on impressions of his recent visit to Russia Union Bi-Level
Wed. 18	7:30 pm	Torah Talk with Rabbi Reuven Stein Humanities 157
	8:30 pm	Hebrew Reading Crash Course Humanities 157

Thursday 19	All Day	Oxfam Fast in all Cafeterias Sponsored by Catholic Campus Ministry
Friday 20	5:00 pm	Shabbat Services Roth Cafeteria Shabbat Dinner follows services
Saturday 21	9:30 am	Shabbat Services Roth Cafeteria (Orthodox & Conservative)
	1:00 pm	Shabbat Shmooz and lunch with Rabbis Yanky Sacks of Chabad and Joseph Topek of Hillel Hillel Directors Residence, 75 Sheep Pasture Road (opposite North Entrance)
	9:00 pm	UJA Campus Campaign Dance Party Union Bi-level
Sunday 22	11:30 am	UJA Student Basketball Game Old Gym - for further info contact Frances at 2-1580
Monday 23	6:00 pm	Interfaith Thanksgiving Dinner Meal Plan or \$6 at the door Roth Cafeteria

DECEMBER

Wednesday 2	12:40 pm	"Windows on Rituals: Welcoming Children into Religious Communities" Moderator: Joan Kuchner, Ph.D. Sponsored by the Interfaith Center and Child and Family Studies Union Bi-Level
	7:30 pm	Torah Talk with Rabbi Reuven Stein Humanities 157
Thursday 3	9:30 pm	Chanukah Party Roth Cafeteria
Friday 4	5:00 pm	Shabbat Services Roth Cafeteria Shabbat Dinner follows services
Saturday 5	9:30 am	Shabbat Services Roth Cafeteria (Orthodox & Conservative)
Wednesday 9	12:40 pm	Interfaith Display of Religious Objects Union Fireside Lounge
	7:30 pm	Torah Talk with Rabbi Reuven Stein Humanities 157
Friday 11	5:00 pm	Shabbat Services Roth Cafeteria Shabbat Dinner follows services
Saturday 12	9:30 am	Shabbat Services Roth Cafeteria (Orthodox & Conservative)

Chanukah: December 20 - 27  
First candle: Saturday night, December 19