



Stony Brook

Quote of the Month:
"You must put the id back
in the Yid.." -Philip Roth

Shelanu

Covering Stony Brook • The Jewish People • The Middle East

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Israel Condemned Over Palestinian Deportations

by Amitai Itzhakof

It has been nearly two months since 402 Palestinians, associated with the terrorist group Hamas and the Islamic Jihad, were deported from Israel to Lebanon for a two year time period. In this time the Palestinians exploited this situation to the utmost of their abilities, further tarnishing Israel in the eyes of the world, and forcing a condemnation of Israel and threats of economic sanctions by the U.N. if the deportations were not reversed.

Continued on page 4

Let Homosexuals in

by Lyle Goldstein

The most recent topic being currently debated on Capital Hill and the White House has been the admittance of homosexuals into the military. This issue is a very legitimate concern and President Clinton's efforts to bring it to the forefront should be applauded. Not only for the stated purpose of allowing homosexuals into the armed forces, but also to lend a hand in how society in general deals with varying lifestyles. There are legitimate arguments on both sides of the issue. The debate should be viewed as more than allowing homosexuals in the military.

The military policy that has been adopted, and the policy of the

Continued on page 10

Definitions of Anti- Semitism

(or lots of ways to
hate Jews)

by Suzanne Bojdak

We all agree that it was anti-Semitism which drove Nazi Germany to "exterminate" six million Jews. We also agree that vestiges of Nazism are inherently anti-Semitic.

Painting a swastika on the doors of a synagogue, on the wall of a college's kosher kitchen, or scribbling one on a library desk are anti-Semitic acts. The swastika carries the weight of all that Nazi Germany stood for including the elimination of the Jewish people. It is the symbol of Jewish oppression. Nazi symbols, then, are definitionally anti-Semitic.

But what of other modes of anti-Semitism? People have been hating Jews for a lot longer than fifty years. And, if the only constant is change, humanity certainly must have developed some other ways of being anti-Semitic in the past half century. One of the unfortunate side effects of increased cultural awareness and the new age of multiculturalism is a sophistication of ethnic hatred. When the majority of society agrees, or at least the majority of policy makers, that anti-Semitism, anti-any culture, is socially unacceptable this does not necessarily change the game. It only changes the rules. The resulting sophistication of ethnic hatred drives it underground and makes it less detectable.

For example, are JAP jokes anti-Semitic? Jews tell them. In fact, a number of Jewish womyn make a distinction between themselves as Jewish womyn and the JAPs. Other Jewish womyn embrace the term JAP as a form of self-

Continued on page 8

Opinion: Imagination and Authenticity

by Joseph S. Topek

One very common expression that I often hear from other Jews is "Well, I'm not very religious..." In an exploration of their feelings about their own religiosity we often discover that indeed there are many things that they do that may not be traditionally ritualistic, but are nonetheless part of being a religious Jew. For instance, the ethical commandments that are incumbent upon us tend to be rather universal in nature. If we ask them, most people will readily claim to lead an ethical life (they probably haven't murdered anyone lately), but don't see that as part of being a "religious" person. In fact, there is a view in our tradition that we cannot hold one of the mitzvot (commandments) to be more important than another. Why then, is putting on tefillin often considered to be

Continued on page 8

Kosher Meals on Weekends!

The Kosher Dining Room is now open on weekends. Brunch and dinner are served both Saturday and Sunday. You must sign up during the week before the weekend you wish to have kosher meals on the sign-up sheet in the dining room. Also, volunteers are needed at each meal to help with set-up, serving, etc. Those who wish to help out should call the Hillel office at 2-6565 or Lyle at 2-2886.

"Liberators" Documentary and Ethiopian Jews to be Featured

Hillel Programs for Black History Month

by Keith Babich

February, although being distinct as the shortest month of the year, carries with it a far more significant distinction. During this month, our University and our country celebrates Black History Month. The Black History Month Calendar is an extraordinary collection of programs, speakers, performers and tributes (see calendar page 16) Hillel celebrates Black History Month by offering two unique programs which demonstrate how interwoven the past of our two peoples are.

Hillel programs for Black History Month will begin with a screening of the film "Liberators: Fighting on Two Fronts." This wonderful documentary is about African-American troops serving the United States Army during World War Two. These soldiers bravely fought against the Nazis, but often faced discrimination and racism both within the Armed Forces as well as in American society. Many of the members of the segregated all-black units were among the first American troops to liberate Jewish prisoners of Nazi concentration camps. Reunions between the Jewish survivors and their African-American liberators are also featured in the film "Liberators" will be shown on Wednesday, February 10 at 8:00 pm the Javits Lecture Center

Continued on page 5

The President's "Words"

by Kevin Leopold

I want to begin the semester by first welcoming back all students. As Hillel President it is also important for me to assure you that all are welcome and encouraged to attend every Hillel Student Club activity regardless of residence building and religious or political affiliation. I would also like to announce that we will no longer discriminate against the left handed or students from out of state.

Since this is my last semester before I graduate, this is my final pitch and last chance to convince you to check out Hillel. A quick look at this paper's back page will show a calendar filled with social, cultural, educational and nationalistic programming. The Hillel Student Club has a wide range of activities and events to meet the needs and wants of the very diverse Jewish population on campus. Despite our minority status, the Hillel Student Club and the Jewish student population on campus have always added a great deal to the University at Stony Brook.

I was very lucky that years ago my parents sent me to yeshiva where I received a Jewish education. Unfortunately, however, many Jews are not as lucky, and as a result grow up without a Jewish identity. For most Jewish students at Stony Brook, the Hillel Student Club is the last real opportunity to acquire a knowledge and appreciation for Jewish culture, Jewish heritage, and any information about the Jewish State of Israel other than propaganda from television.

The Hillel Student Club is the only Polity-funded Jewish student club on campus, and no Polity-funded organization may be religious. There are Jewish religious services and programming on campus, but they are conducted by the B'nai B'rith Hillel Foundation. The B'nai B'rith Hillel Foundation is one of seven religious denominations represented on campus which together comprise the Interfaith Center. The B'nai B'rith Hillel Foundation does however, allow the Hillel Student Club to use their phone and office space in Humanities 165 as a place to hold meetings. For these and many other things we are grateful.

Before you fall into a routine, I ask you to only give us a try and take advantage of everything we have to offer before it is too late. I look forward to seeing you and I wish you all a successful semester.



Kevin Leopold visiting with members of the Ethiopian Jewish community in Israel.



UJA: We bring families together. Jesse, Jonathan, and Lauren Garlick.

Stony Brook SHELANU

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HOW THE "WE'RE THE UNBELIEVABLY WHITE AND ALWAYS WILL STAY THAT WAY" CLUB GOT ACCEPTED AS A MINORITY?

WAS THE REAL REASON WHY DAVID JOACHIM RESIGNED AS EDITOR AND CHIEF OF THE STATESMEN BECAUSE HE SEEMED TO LIKE TO GO INTO ELEVATORS AND ASK STRANGERS IF HIS PANTS WERE REVERSIBLE?

FIND OUT WHY THE PRESIDENT OF HILLEL DANCES THE LAMBADA WITH HIS IMAGINARY FRIEND "RICK"?

IS HAGAI YARDENY NOT JUST THE EDITOR OF SHELANU, BUT A MEMBER OF THE HAIR CLUB FOR MEN?

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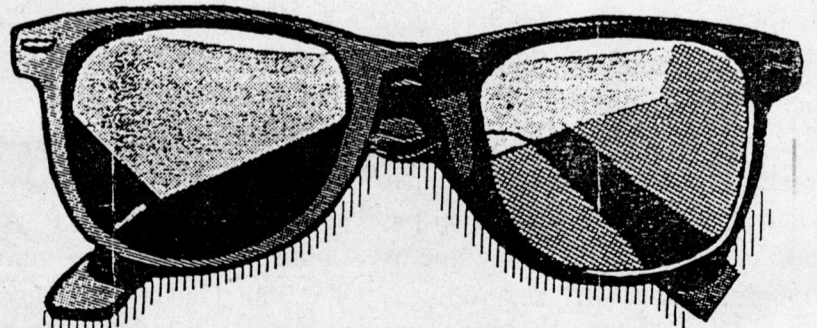
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STUDY, TRAVEL, WORK OPPORTUNITIES

March of the Living

by Lisa Hauser

I must begin this exposition by saying that I was in a Nazi concentration camp in Poland. It was this experience that compels me to write this...it was this experience that made me think intently about the survival of my people...it was this experience that made me pledge that I would do all that I could to ensure the continuity of the Jewish People.

To look at Jewish history is to see turmoil, tragedy, hate and violence. Our history is marked by survival...through Sodom, Mitzraim [Egypt], the destruction of the First Beis HaMikdash [Holy Temple in Jerusalem], Haman [in the Book of Esther], the destruction of the Second Beis HaMikdash, the Romans, the Inquisition, Kristallnacht [the beginning of the Holocaust], and the Intifada. It is a miracle that we have survived. Perhaps the largest of all miracles was the failure of Hitler's "Final Solution." Of all the tragedies that have befallen our people, the most calculated, specific, intentional one of all was the Shoah, the Holocaust. Each tragedy left its impression on our heritage;



A barracks in the Auschwitz Concentration Camp.

each time taking something away from our people and changing the face of Jewry forever.

It is said that all of us, as Jewish people, were at Mount Sinai when G-d gave the Jewish people the Torah. Along the same line of thought, we must all take on a survivor mentality...to think as if we were in the camps, during the time of the Holocaust, and that we are now here as survivors. Being survivors of history, we have responsibilities. The Jewish people have responsibilities that no other nation shares. And that is to teach. As a survivor, it is now my duty to tell the world what happened, to assure that it never happens again. If we forget history, the threat will not go away, it will become strengthened. How can we be part of our own destruction? We

must be part of our protection.

Opposing the infamous Death Marches of the Shoah, 4,000 young Jews from this generation marched along the very same railroad tracks, from Auschwitz to Birkenau, to tell the world of the past, the present, and perhaps more importantly, the future, NEVER AGAIN. They then continued on to Israel to celebrate life, Jewry, and liberation.

I am 21 years old, a student at SUNY at Stony Brook, and I am a survivor of the Shoah. The following is taken from excerpts from my diary from an historic program called The March Of The Living.

"The first day we arrived in Poland, we visited Yeshivat Chachmei Lublin, the Academy of the Sages of Lublin. After the intense vandalism of the Yeshiva by the Nazis, the building miraculously survived. Now housing the Lublin Medical College, the only sign that something Jewish ever existed here is the indentation in the front doorpost that indicates where a mezuza was torn away.

Later, at the Lublin Cemetery, we took pictures of tombstones on Jewish graves that were desecrated. Every one of us has the same picture...as soon as you walk in you can see a large tombstone with a huge hole clear through the very center. The entire cemetery is

overturned, and that was only the beginning...

One hundred twenty five thousand. Imagine that number. 125,000 Jewish people were murdered at Majdanek. If you have trouble imagining that number, try 800,000. That is how many pairs of shoes were piled up in Barrack #3. From floor to ceiling. The entire width and height of the structure. The smell makes me physically ill. The only comfort I found in walking through the barracks at Majdanek was seeing the Israeli marchers walk with the Israeli flag. As I left barrack #3, I saw an Israeli marcher walk out of the adjacent barrack. She shrugged her shoulders and said 'odnaalayim'...more shoes. We left candles everywhere...at the dissection table, crematoria and

memorials.

It was at the crematoria that I finally realized where I stood. Ashes still lay on the ground at the foot of the ovens. With a spoon and small plastic bag in hand, I slowly leaned down and collected some of the ashes for later burial in Israel. When I looked at the tiny bag, I noticed a small bone. I looked over to a friend standing next to me who finds what we later learned to be the shoulder bone of a baby.

At our first memorial at Majdanek, we stand next to a huge dome-like structure the size of my house that a group leader calls a kipah, under which was a pile of ashes. It was at this memorial sight that we say kaddish [the memorial prayer for the dead] for the first time, and as would become instinctive, directly followed by Hatikvah [the "national anthem" of Israel].

Arriving in Treblinka, we drove parallel to the train tracks on which thousands of Jewish people were transported. I felt compelled

I am twenty one years old, a student at SUNY Stony Brook, and I am a survivor of the Shoah

to keep my eyes glued to the tracks. The entire camp is leveled. There is nothing left of the camp but memorials. There is a memorial at the pit in which the dead bodies were burned, because Treblinka had no crematoria. There is a memorial at the entrance to simulate railroad ties. There is a memorial to commemorate all of the shtetlach [Jewish villages] that were destroyed. Huge rock structures as far as the eye can see, each representing an entire community that was eliminated. At our memorial at Treblinka at the sight of the huge pit, we said kaddish and Hatikvah. It was at that moment that I took a picture of a child riding on a bicycle. This is his backyard playground.

Since there are almost no Jewish people left in Poland, there is no one left to maintain the Jewish cemeteries. Precluding destruction, the cemetery in Lublin is a shambles due to time and the elements. So we spent the day washing, cleaning, and repairing tombstones.

The next day was Yom Hashoah, Holocaust Remembrance Day. The day of the March. All 4,000 of us regrouped, and came together under the gates of Auschwitz. Thirty-eight different countries; all of us wore our jackets

of Israeli blue, with the white March of the Living Emblem on the back. For the two mile march from Auschwitz to Birkenau, all marched in thunderous silence...not one person uttered a word...but if you listened carefully, you could hear some of the Yeshiva boys quietly saying tehilim [Psalms], and the Polish people laughing at the sidelines.

The deception and lies of Auschwitz are numerous, and never would have been dispelled for us had it not been for Mrs. Stahl, a survivor of Auschwitz who came to Poland with us, her first time back since her liberation. The barracks were not where the Jews stayed, but

Continued on page 5

Deportation

Continued from page 1

The deportations of the original 415 Palestinians, 13 of which have since returned to Israel, was imposed by [Prime Minister Yitzhak] Rabin as a final resort to the escalation of violence by the Palestinians aimed at Israeli civilians and patrol men. The violence intensified during the Arab-Israeli peace talks. Organizations such as Hamas and the Islamic Jihad do not believe in Israel's existence and therefore express it with violence or the encouragement of it.

According to Rafael Eitan, of the 402 remaining deportees, 15 of which are U.N. employees, all had links to the terrorist organizations previously mentioned. During their two month stay in the "no man's land" the deportees publicly requested the Lebanese government not to absorb them into Lebanon, in essence stranding them in south Lebanon. This tactic allowed maximum media exposure and therefore attracted more world sympathy.

As pressure increased on Israel to readmit the deportees, by threats of U.N. sanctions, the Israeli High Supreme Court found the mass deportation illegal allowing all the deportees to personally file for an appeal with their lawyers and allowing a retrial on the basis of their crimes. This decision was rejected by the Palestinians, who all demanded to be returned to Israel.

Recently, Rabin agreed to allow 100 of the deportees to return to Israel and the remaining 300 are to serve half their deportation time, one year instead of two, in order to avoid U.N. sanctions. This agreement was struck after lengthy deliberations with the Clinton Administration. In return, the Clinton Administration promised to breathe new life into the peace process and block any U.N. sanctions against Israel.

Ethiopian Jews

Continued from page 1

room 100 and is free and open to the public.

On Wednesday, February 17 Hillel and the UNITI Cultural Center will present a talk by Riki Mullu on "The Black Jews of Ethiopia." Ms. Mullu, who was born in Ethiopia, will tell of her flight to freedom and life in Israel as a black Jew.

The program will be held in the UNITI Cultural on the first floor of Roth Quad Cafeteria at 8:00 pm and is free and open to all.

Keith Babich is a graduating Senior and the former president of Hillel. Keith is considering changing his name to Goatee.

March of Living

Continued from page 4

rather where the Nazis stayed. The trees and the green grass were never here. If it was, the inmates would have eaten it for survival...and of course the biggest lie of all, "Arbeit Macht Frei," written across the gates of Auschwitz, "Work Makes you Free."

By our last night in Poland we all couldn't wait to go home. The death threats, the rummaging through our belongings, the government run hotels, the dehydration, the anti-Semitism, the subhuman conditions of the country, and of course the inherent nature of our experiences. Thank G-d we went home the next morning.

Landing in Tel Aviv, and dancing in a huge circle at the terminal, singing Hebrew songs, we knew we were finally home. Our first official "stop" was the western wall. I get an eerie feeling whenever I think of the transition, every time I turn the page in my photo album from Auschwitz to Tel-Aviv.

Over the next seven days we

toured Israel, we went to the Galil, Golani Museum, the Kotel [Western Wall], Yad Vashem...the Holocaust Memorial in Israel, Latrun, Givat Hatachmoshet...Ammunition Hill, the March of the Living Forest to plant trees, Ben Yehuda Street, the Great Synagogue. Shabbos in Israel is a giant leap from the Shabbos in Poland. We commemorated Yom Hazikaron [Israeli Memorial Day], where almost every household is in mourning for a relative who was killed while defending Israel, but the very next day celebrated Yom Ha'atzmaut, Israel Independence Day, by running, dancing and singing in the streets of Jerusalem, thanking G-d we're Jewish, and that we survived."

From the sights of extermination to the country of life and promise, the very heart of our identity. The two most significant events in our history...the Shoah, and the rebirth of the State of Israel. We are living testimony. We survived. Now we must act.

We have it in our power to make changes in this world, and assure protection for the future. What we need is to structure ourselves as a coalition and become a presence and a voice that will educate the world. Israel is still very new. We can see from the devastation of the Holocaust how Israel is our haven; we depend on her as our life support system. But as we all know that goes both ways. She needs us at least as much.

Jewry will never be the same because of the Shoah, and Jewry will never be the same because of what we did on The March Of The Living. Become a voice, be part of the Jewish presence, be part of the World Jewish Community, and you will be part of our protection.

If anyone has any questions about how to be a part of The March Of The Living or to be on a mailing list, please contact Lisa Hauser at (516) 732-7138.

Forgiveness

by Lyle Goldstein

This winter break has brought in the new year. And with the new year there are new dreams, resolutions, and desires. It is my sincere hope in this spring semester that there can be some unity on this campus, and that it can start living up to the standard of an intellectual, social, and cultural melting pot that most universities are perceived to be in this country. To achieve this unity and a genuine identity of both your culture and university, there must, of course, be understanding. Much has been said on this campus, and this nation as a whole, that in order to create racial harmony and tolerance, groups must understand each other. This is clearly needed, but I think one element is being left out of the argument; Before there is understanding, there has to be forgiveness. In life, it is essential that in order to have a substantial and meaningful relationship with anyone, one must forgive the one who has offended you. And subsequently, you must accept what has been perpetrated in the past as offenses to you is just that, the past. The present intentions of an individual, group, or culture may not be the same as they were back in the past. It is only when you forgive that you discover the real objectives and goals of anyone, because otherwise you are basing your knowledge of that culture on rationale that is outdated, irrelevant and obsolete.

I am obviously speaking about the attitude and feelings within the African-American community and Jewish community. It is my opinion that this is the major source of ambivalence between the groups. Many people ask me why African-Americans and Jews can't work together since they have so much in common. Others have suggested that we must try co-sponsored workshops so we can understand each others' culture better. This won't work. Nor will talks between African-American and Jewish leaders because they simply have not yet forgiven each other for past sins. How can one come to a workshop or have a meeting with someone when that person has not forgiven the other group for what they have done to them, or thinks about them, or felt about them. To forgive allows you to be responsive and open minded to the history, rituals, practices, and most importantly the real purpose for the behavior of groups. Then the behavior of a group, such as The Hillel Student Club applying to the Minority Planning Board doesn't seem so sinister. To live in the past is a mistake, it burdens every action, reason, and behavior with a bias that sets you down a path of unmistakable bigotry, anger, and intolerance to every facet of your life.

Ultimately, my opinion relies on each individual to find it within him or herself to be able to give absolution to iniquities done to them and their culture. This does not depend on any structure, institution, or leader, only a person's character and forethought. Let us then hope for the character of the members of Shelanu, Blackworld, the whole African-American community, and the Jewish populace on campus.

Lyle is the Features Editor and he doesn't have a bullet proof jock strap.

read this

The editorial board of Shelanu has gone to great lengths to put some levity into the paper. We hope that our readers take this into consideration while reading the paper rather than taking a myopic view. If you can't laugh at yourself, laugh at others.

Annual Israel Opportunities Fair

Thursday, February 25

11:00 am - 2:30 pm
Union Fireside Lounge

Come find out about programs in Israel for touring, travelling, study, volunteer work, internships, and more.

Representatives from many Israeli universities and other agencies will be here.

All the Israel info you need right here on campus!

Letters to the Editor:

To the Editor:

I looked up the meaning of the word minority in Webster's Dictionary, second college edition. Here is the definition that was given:

1. Less than half of a total.
2. A group with a smaller number of voters than the majority.
3. A religious, racial, ethnic, or political group smaller than and differing from the larger, controlling group in a community, nation.

The first two seem to be self explanatory. I would like to focus on the third definition and how it pertains to the students at USB.

According to the some, Hillel is more of a religious group and not a cultural group.

A. Hillel is listed in Polity as a "Cultural and Special Interest Group."

B. I could probably count the number of "religious Jews" on our campus on one hand. Being Jewish is not merely a religion, it's a way of life, it is a culture. What is often referred to as "Jewish Music" has NOTHING to do with our religion. It is a cultural type of music. I can change my religion tomorrow (by converting) if I so chose to but I can never change my culture because I can never change my heritage.

C. If we are going to say that minority is governed by numbers, well then, less than 18% of our campus is Jewish. But not just on our campus are Jews representing less than the "majority". Here's another point. In our society, women are considered a minority, while women make up more than 50% of our population.

D. Well then maybe minority is defined as a "group of people that have been oppressed". I wish my family that died in the Holocaust, because they were Jewish could tell us how it feels to be oppressed, to be a minority. I have family who survived the Holocaust, yet relive the nightmare and the horror every single day of their lives.

Recently, an Israeli graduate from USB (Eran Weichselbaum) was killed in a military accident. People who did not even know him mourned his loss. You see, there are so few Jews in this world, that each loss is considered a bigger tragedy than the one before.

Maybe every person has a bit of "minority" in them, yet some have more than others. There is nothing I would like more than not having minority and majority and

simply having equality. But until then, we must work together, and educate each other about our religion (which Webster's describes as a type of minority), culture and way of life.

Ruthie B. Ginsburg

A letter to all students:

The first few days on campus can be tough - you come out of a secure and familiar environment and are literally dumped onto this sprawling mass of concrete called Stony Brook. It is imposing and intimidating to some while challenging to others. It is, however, the unknown and most students don't know what to expect.

They tell you in orientation that it's a good idea to get involved with all aspects of life on the campus in order to feel that you belong, so you sign up for as many clubs as possible in your first few weeks on campus. You see B'nai B'rith Hillel Foundation's blue banner displayed in the Union or hear that there's a Hillel office in the Humanities building, so you sign a yellow membership card. On the back of the card you hastily mark off "Social" when faced with the possible areas in which you can become involved and feel a silent satisfaction that you're answering your parents' need for you to meet other Jewish people on campus.

In the past three years while working with Hillel on the Stony Brook campus it's become obvious to me that the connection to Hillel is no longer stopping with the mere signature on the yellow card. There's a real commitment. "Social activities," although understandably a priority is no longer the only area of interest. People somehow have become wise to the fact that Hillel has a tremendous amount to offer - from leadership training workshops to political involvement, from community action programs to fundraising for Israel. The B'nai B'rith Hillel Foundation fulfills the religious needs, while the Hillel Club provides for the cultural and social aspects of Jewish life on the campus. People are realizing that yes, Hillel does fulfill a strong need to connect with other Jewish students, and that it also offers a forum, while based in the Interfaith Center, for open dialogues with other campus groups.

The beauty of Hillel as I see

it is its multi-faceted nature - If you want to study more about Judaism, Hillel can provide it. If you want to just hang out with other Jewish students, if you want express your creativity in some way, Hillel is always open to fresh ideas and insights. It's a growing, changing and dynamic organization on the Stony Brook campus.

Over the past three years I've seen students who didn't feel particularly "Jewish" while living in their parents' homes, suddenly discover something in Hillel that helped connect them to their cultural/religious heritage. I've seen relatively unsure freshmen blossom into powerful, articulate and energetic leaders. This development might have happened anyway, but I like to think that Hillel has had a lot to do with the blossoming of many of you on campus today.

As we head into the spring semester we welcome back those who've been involved and active so far, but we also open our doors (wherever our programs may be) to those who've thought of going to a Hillel program, but just haven't yet got it together to do so. Come and see what we're doing and please know that Hillel is yours. It's up to you to make and shape it.

Lauren Garlick
Assitant Director
Hillel Foundation

To the Editor:

I was very disturbed when I read the last sentence in Mr. Leopold's article in the last issue of Shelanu; his comment on not being able to wait until he leaves Stony Brook.

He is one who has risen to a position of influence and leadership in the University and the Jewish student community. To express this feeling is deplorable. You are about to go into the "real" world where unfortunately anti-Semitism does exist. If Mr. Leopold had expressed a desire for dialogue or even Jewish Defense League type of resistance, I could better relate to his feelings of frustration.

Instead of going into a ghetto-like existence (I grew up in Boro Park, Brooklyn) I hope, Mr. Leopold, you will meet the skinheads and German fascists head-on, and then through dialogue deal with the Jesse Jacksons and Pat Buchanans of this world.

Fifty five years ago I addressed this problem in a course on Public Speaking where I was the only Jew.

Julian Silverman
Treasurer, Friends of Hillel

Thinking about Study Abroad in Israel?

Interested in traveling or touring?

Ever considered working on a Kibbutz?

Or making Aliya?



S . B . I . A .

Interested in Israel in the Media?

Mideast Politics?

Zionist Programs?

The Stony Brook Israel Alliance is a new student group who answered "yes" to at least one of the above questions.

Our next meeting is Tuesday, February 16th, at 9:00PM at Humanities 157.

For more information please call 2-3159.

THE TOP TEN EXCUSES ISRAELIS GIVE THEIR GIRLFRIENDS.

by Lyle Goldstein

It would seem to me that this paper lacks a sense of humor, besides of course, having an editor who doesn't seem to know what to do with his hair (the Richard Cole syndrome). So, in an effort to bring levity to the paper, I have written a top ten list. For about four years, I have lived with Israelis and this what I have observed of their relationships with women.

- 10) I thought leaving you and not calling you for two years was giving you space.
- 9) Please, please, I need you. I feel so alone since my other girlfriend left me.
- 8) It's the eleventh commandment. Thou shalt cheat on girlfriend as long as thou does not spend money on her.
- 7) Due to our special genetic breeding, we will die if we don't have sex with more than one women per week.
- 6) I realize my mistake. It will never happen again. I won't tell you about the prostitute in the future.
- 5) Caught in bed with another woman, panics, tells girlfriend she's his sister.
(note: valid excuse for Persian Israelis).
- 4) Please come back to me. I ran out of money.
- 3) I m a shallow, egotistical, self-serving human being who doesn't care anything about your feelings. Oh wait, that's the truth. What am I saying?!
- 2) Its a new immigration law: I'll get deported if I can't cheat on you. You don't want that to happen do you?
- 1) I can't commit to you. I'm already in love with myself.

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Anti-Semitism

Continued from page 1

identity. The most common response is that JAP is a female "type," a generic label for the woman with the nails, the hairspray, the gold jewelry and the charge cards. But, if generic, why then, Jewish American Princess? Why not just "AP?" And that's to say nothing of the

One of the unfortunate side effects of increased cultural awareness and the new age of multiculturalism is a sophistication of ethnic hatred.

underlying sexism of the terminology.

Beyond the insidious way in which hatred creeps into our "other" identities or our self-identities, our labeling system; there exists the grave danger of ethnic hatred in politics. And here we arrive at the case of Hillel's recent rejection from membership on the Minority Planning Board. One could argue all day, and several have, whether or not MPB's decision regarding Hillel's admission was motivated by anti-Semitic sentiments. Here we call to mind statements of MPB members which included phrases like "hidden agenda", a Nazi favorite, and we reflect on paragraph one and the inherent anti-Semitism of vestiges of Nazi propaganda.

But I would argue that anti-Semitism is more complex than a few poorly chosen words. I would argue that MPB's decision itself is an act of anti-Semitism.

What do I mean by that? Does that mean that every time you turn down a Jew, you are being an anti-Semite? Am I advocating some kind of Jewish affirmative action? No. I am advocating recognition of Jewish culture. Racism, anti-Semitism, sexism, homophobia are not just "isms" of destructive actions. They also manifest themselves in inaction, lack of knowledge, lack of awareness. To not recognize someone or someone's group is to deem him/her/them unimportant, irrelevant and to relegate her/him/them to the realm of invisibility. In essence, it is to make them disappear. To make someone disappear, through violence or ignorance, is an act of hatred.

What is anti-Semitism?

Anti-Semitism is saying that Jews don't matter. You can say that with a swastika or you can say that by not saying anything at all.

Suzanne Bojdak is a Stony Brook undergraduate and a Peer Minister for Catholic Campus Ministry.

Imagination

Continued from page one

more important than honoring one's parents? Or attending services more important than being kind to animals? Is it because most of us measure our religiosity with an unrealistic yardstick?

For liberal Jews, at least those who do not consider themselves orthodox by practice, this has become a nagging problem. The yardstick, of course, is orthodoxy, which sometimes claims to be more Jewishly "authentic" than the Conservative, Reform, or Reconstructionist movements. It is a claim that many non-orthodox Jews themselves have accepted. How many of us imagine our recent ancestors, perhaps grandparents or great-grandparents, as pious orthodox Jews dressed in black with long

vative Movements as legitimate expressions of Judaism, many of us see them as ways to "get out of being so religious." In fact, each of these movements has a well-developed philosophy of its own that has attempted to synthesize our rich Jewish heritage with the many challenges of living in the United States in the 20th Century. Orthodoxy has also faced this challenge in its own way, and continues to be a vibrant and important force in American Jewish life. It has also provided a much needed place for many young Jews to seek a more observant lifestyle.

Still, orthodoxy only accounts for less than 20% of American Jews, while the Reform and Conservative Movements still hold the vast majority of Jews who are synagogue affiliated. Despite this, orthodox institutions in this country raise millions upon millions of dollars from non-orthodox Jews. Sometimes this fundraising has caused considerable consternation in the non-orthodox community, as when the Lubavitch hassidim were involved in the campaign to amend Israel's Law of Return to not recognize non-orthodox conversions.



The author on Purim

be "traditional" garb being associated with what they imagine an "authentic Jew" should look like.

In fact, our grandparents and great-grandparents were probably a pretty diverse group. For some of us they didn't even live in Europe, but in North Africa or the Middle East, where they spoke Arabic or Ladino instead of Yiddish. Many of those who were European lived in cities, not shtetls, and spoke Russian or Polish. Some of them attended public schools or universities, and many interacted regularly with the non-Jewish society in which they lived, much as we do today. While the non-orthodox movements in Europe were more limited than they are here, and orthodoxy tended to be the "state religion" like it is in Israel, many Jews were not as observant as we may imagine them to have been. In fact, there was a vibrant and active secular Jewish culture in Europe prior to World War Two. There were organizations that promoted the use of the Yiddish language. There was Yiddish theater, film, literature, and newspapers. There were Jewish political groups, trade unions, and many others that made an important contribution to Jewish life in post-Emancipation Europe where for many the synagogue had failed.

When we express who we are we should be proud to say that we are Reform, Conservative, or Reconstructionist Jews - or maybe just plain Jews! - just as much as our orthodox brothers and sisters often express themselves. Ultimately we all have to answer to ourselves and to God. If your Jewish self image is poor, perhaps it's time to ask yourself if you are living up to your own expectations of the kind of Jew you want to be and stop measuring yourself with someone else's yardstick.

Rabbi Joseph Topek is Director of the B'nai B'rith Hillel Foundation and Jewish Chaplain.

beards and babushkas living in shtetls (small villages) in the Russian or Polish countryside? When we think of what Jewish life was like for our predecessors do we conjure up an image of Tevye and his family from "Fiddler on the Roof?" Moreover, do we see their real or imagined religious observance as authentic, while we here in America have "watered down" Judaism or just ceased doing what they did out of ignorance or laziness?

American Jews have an image problem, but it's our own self image that suffers. To put it bluntly, many non-orthodox Jews have ceased to believe in the authenticity of their own movements. Rather than viewing the Reform or Conser-

Feeling this to be an attempt to undermine their legitimacy, Reform and Conservative leaders began asking some of their members why they contributed to Lubavitch while their own causes suffered.

Many non-orthodox Jews may feel that supporting orthodoxy is like having a "Jewish insurance policy." Their lack of confidence in their own movements' abilities to insure Jewish survival has driven them to support those that they think will. Some orthodox groups that are involved in outreach to the non-orthodox are aware of their poor self image and romanticized view of orthodox Jews. They capitalize on the non-orthodox Jew's image of someone dressed in what seems to

STUDY ABROAD AT TEL AVIV UNIVERSITY

by Michael Davidov

Those seeking to learn more about Israel and Judaism within a learning environment can do so through a study abroad program at Israel's Tel Aviv University. I recently spent a semester at Tel Aviv University, and would like to share this opportunity with you. The school offers a unique program, and has much to give to its overseas students.

The Overseas Student Program (O.S.P.) courses are taught in English. All students in the program are obligated to take a full course load, usually five courses or four courses plus Ulpan (intensive Hebrew course). Courses offered by the O.P.S. are in Jewish Studies, Israel, the Middle East, Art, Business, Science and General Studies. Some graduate courses are also offered. There are approximately fifty five courses each semester from which to choose. Some courses include field trips to various parts of Israel, and indeed make the country your classroom.

The University allows a study abroad program ranging in duration from a summer to a full year. Semester courses are eleven

weeks long, and usually meet for four hours each week. The weekly schedule is worked out so that classes do not meet from Friday to Sunday, this long weekend, of course, allows students to travel throughout the country during the semester. Preceding each semester students are given an opportunity to take intensive Hebrew courses. Most students in the program learn to speak fluent Hebrew within a year. Those with sufficient proficiency in Hebrew are encouraged to take regular University courses which are taught in Hebrew.

The program fabricates a wonderful atmosphere, making it gratifying and interesting to learn. A diverse student body attends the overseas program, with a majority of Americans. Social programs are organized frequently to make the study abroad experience more enjoyable. Most trips and parties are organized by the elected student government.

Starting in the spring semester the overseas program will introduce a new and unique Kibbutz program. Students wishing to participate in the course program will live in Kibbutz Gezer. The course, offering three college credits, is an intensive work and study opportunity. The Kibbutz course is given four weeks prior to the scheduled semester. Those wishing to participate should notify the school well in advance of their arrival in Israel.

The study abroad program is affordable and comparable to the costs of S.U.N.Y. schools, scholarships are also awarded. Tel Aviv University is affiliated with S.U.N.Y. Albany, and tuition costs are paid to S.U.N.Y. All financial aid programs offered to students at Stony Brook will also apply to the overseas program.

I would most happily advise students to experience a study abroad program in Israel. Students wishing to learn more about the program offered can contact either the Overseas Program office at Central Hall room 105, or the American Friends of Tel Aviv University at 360 Lexington Avenue, New York, N.Y. 10017. Telephone number: (212) 687-5651.

Micha is an undergraduate student at Stony Brook. He recently returned from a semester at Tel Aviv University.

CHEVRE CLUB NEWS

by Steven Davidi

The Israeli club "Chevre" will meet on Monday February 8 at 8:30 pm in the Main Lounge of Hendrix College. At this meeting we will discuss and plan some of the activities for this semester. At the past meeting, which was the last week of last semester, we decided to have a movie every two to three weeks, to celebrate the Israeli holidays such as Independence Day and Purim and also to have ceremonies for Memorial Day and the Holocaust. We are expecting to see new faces with new ideas so do not forget to come to the meeting. See you there...(If anyone is interested in participating in a play for the Purim party please contact Steven at 2-2888).

Steven Davidi is ummm....

Matryoshka

We would like to welcome everyone from their vacation by wishing them a happy and healthy New Year. We would like to briefly recap the previous events that Matryoshka had sponsored and also include future ones. For starters, Matryoshka has received Polity funding, which will serve the Russian community attending Stony Brook.

Last semester, Matryoshka had guest speakers, Russian movies, and a cultural event in the SB Union which was very successful. This semester we are going to start off with a poster day. This fundraiser will enable Matryoshka's members and future members, an opportunity to go to a Russian restaurant for a very reasonable fee. We hope that all members will come and help out with the fund raiser. For Matryoshka to be successful it is necessary that members attend scheduled meetings which will be posted in the Statesman or Shelanu. Again, we wish you lots of luck in your classes.

Attention readers!

Apart from our egos, we write for you. Ergo, your opinion matters. Please let us know how you feel about the evolution of Shelanu. Our office is located in Humanities 154. 516-632-6565 or 6576.

HOLD THE DATE!

A Conference for the New York Jewish Campus Community

ANTI-SEMITISM ON THE CAMPUS: A RESPONSE

Sunday, February 28th
12:00 - 5:00 P.M.

at

Columbia University

David N. Dinkins, Mayor, City of New York and
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Keynote Speakers

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College Youth

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Let Gays in

Continued from page one

future, will carry weight as a symbol of this country's view of what is appropriate behavior and status.

Proponents of the ban argue that allowing homosexuals into the service increases tension and anxiety in the military. They also argue that allowing homosexuals in the military could cause national security problems such as blackmail, etc. These arguments are fundamentally based on how society views homosexuality in general. If homosexuals were more freely accepted in society and if there was equal respect for alternative lifestyles or behaviors in this country, the reasons the military gives would be irrelevant. An open society that views unharmed behaviors and lifestyles with equality would obviously do much to eliminate the tension of dealing with homosexuality, as well as eliminating the reason that it could be subjected to blackmail. Simply put, there could not be blackmail of homosexuals, if homosexuality did not need to be hidden. Arguments for lifting the ban are not advocating open fornication or inappropriate behavior in military barracks, but equal regard and opportunity for every citizen of any lifestyle who wants to serve this country, rejecting the notion that status alone is the sole criteria for

Many great historical leaders have been homosexuals, including: Alexander the Great, Richard the Lionhearted, and Socrates

denial.

The current policy of the Armed Forces draws a line in terms of who or what is best for "unit cohesion or morale." This sets a phenomenally dangerous precedent. If you use this rationale, what then prevents leaders from saying that blacks (as they once claimed), Jews, women, or any persecuted minority group, create morale and discipline problems; therefore they should not serve in the military as well. Other proponents of the ban say that it isn't that they are banning homo-

sexuals per se, but homosexual behavior. In this country, men and women are considered innocent until proven guilty. This may seem like a silly analogy, but the point is, that you are predisposing a group in our society to certain behaviors on the basis of a sexual preference or choice. It doesn't consider that above all else homosexuals are individuals, and as individuals, each has his or her own distinct value systems and ideals. It also doesn't consider that homosexuals have equal respect for following the rules and regulations of the military as long as they can serve with the same rights as everyone else.

The military's logic would suggest that every heterosexual must engage in sexual behavior with the women in the Armed Forces. Creating a code that would apply equally to inappropriate behavior for both heterosexuals and homosexuals in the military is the best solution. Opponents of the ban are not arguing for special exceptions for gays, but just the opposite. Equal treatment, equal responsibility, and conduct that is conducive to being in the military as long as they are allowed to serve without anguish, fear, and danger. In the argument against gays serving in the military, there is an implicit suggestion that homosexuals cannot control their sexual impulses, which is utterly ridiculous. There have been homosexuals who have served in the military since its inception and there is no evidence that they can not perform as well, if not better than heterosexuals. There is no evidence in our country's military history that battles and wars were lost because gays served in the army. The policy that the military has adopted since the 1940's belittles every soldier and detracts from the optimum efficiency of every soldier. Instead of recognizing the fact that homosexuals served and always will, it creates a code that intimidates, chastises, and frightens homosexuals already serving in the military. How well does it serve "unit cohesion and morale" when some soldiers are constantly having to look over their shoulders due to this code. The mental, psychological, and emotional anguish is an enormous and unnecessary burden to any homosexual soldier. Lifting the ban would, among other things, acknowledge that homosexuals serve with as much distinction, honor and integrity as do heterosexuals. It would also be a sign that America has taken a step toward unity by diversity by turning over a code of intolerance in an institution that has been a symbol of American strength. By changing the military code, it is recognizing that as time passes, so-

ciety changes along with attitudes, and instead of refusing to accept change, it welcomes evolution, whether that change be social, behavioral, or cultural. The duty of an American soldier is to protect the citizens of the United States. If the military must protect all citizens, including gays, why cannot homosexuals serve and share that same duty.

Lyle is a senior, a political science major, a hemorrhaging liberal who owns automatic weapons.

Shabbat on Campus

Friday Evenings: Traditional and Reform services are held every Friday. Traditional services are held according to the time of sundown in the Roth Quad Dining Hall, first floor. Reform services are held at 7:00 pm in Humanities 157. Both services include the traditional extras, such as wine and challah and are followed by an Oneg Shabbat. A nice way to end the week with a relaxed evening of singing, good food, and friends.

Shabbat dinner is held each week in the Kosher Dining Room in Roth Quad Cafeteria following services. Those not on the Kosher Meal Plan should obtain a ticket in advance at the Hillel Office.

Service times for February are:

Traditional: 5:00 pm / Reform: 7:00 pm

Saturday Mornings: Two services meet regularly on campus, both at **9:30 am in Roth Quad Cafeteria:**

Stony Brook Havurah - A Conservative service that counts men and women equally. English Torah study follows the service each week. Held on second floor in kosher dining room.

Stony Brook Hebrew Congregation - An Orthodox service with separation of men and women. Held on first floor in meeting rooms.

Shabbat Shmooz/Scholar-in-Residence Program:

Periodic talks by Jewish faculty members on various topics over Shabbat afternoon lunch. Also occasionally there is a scholar-in-residence for a Shabbat who usually

speaks Friday evening and Saturday afternoon.

Hillel Offers Judaica Courses

Hillel is once again offering Judaica courses to the University community for those who would like to increase their knowledge of Judaism. The following learning opportunities will be available this semester:

Discover Judaism

An introduction to Jewish observance, thought, practice, and history. For those who hated Hebrew school or were lucky enough to never attend (just kidding!). Learn about the richness of the Jewish tradition in a non-judgmental way (no one tells you which way is "right") where you can ask as many questions as you want. Small fee for book.

Thursdays, 7:30 pm, beginning February 25

Instructor: Rabbi Joseph Topek

Hebrew Reading Crash Course

An opportunity to learn to read Hebrew in time for Passover. You will be able to follow the prayers in the original language. For those with no previous knowledge of Hebrew. Small fee for book.

Tuesdays, 7:00 pm, March 2, 9, 16, 23, 30

Instructor: Aliza Aaronson

Talmud Study

An informal Talmud study group that will explore interesting issue raised in Talmudic texts. English translations will be provided. Meets during Campus Lifetime.

Wednesdays, 1:00-2:00 pm

For more information call the Hillel office.

Bible Study

The weekly Torah portion is studied in English at the end of the Conservative service each Saturday morning. Services begin at 9:30 am, Torah study at app. 11:00 am. Meets in Roth Quad Cafeteria, kosher dining room (2nd floor).

To register for Discover Judaism or the Hebrew Reading Crash Course please call the Hillel Office at 632-6565 or come to Humanities 165. Advance registration for these two courses is necessary.

Feelings

An Opinion

by Kevin Leopold

Two years ago at this time Jews across the world hopelessly watched as the Jewish State of Israel was again attacked by Iraq. Scud missile after scud missile, thirty-nine in all, fell on the Jewish State. Parents were forced to place their infants in crib-like structures and watch their children wear gas masks. Families were together not for celebrations, but were together in "sealed rooms" hoping to survive an attack of chemical warfare. Despite these dangers, Jews landed in Israel each day from the former Soviet Union. As these new citizens of the Jewish State walked off the plane the first thing they were given was a gas mask. You can never forget such pictures and images because they become tattooed in the mind forever.

Two years ago at this time the Jewish State of Israel was attacked but did not counterattack because of intense world pressure. The world tied Israel's hands behind its back and denied Israel its natural right to self defense. For forty days all citizens of the Jewish State were forced to live with terror as Israel was held hostage and sacrificed its national security. People were unable to work, shop, travel anywhere or simply live normally. During all hours of the day and the night there was silence and uncertainty disrupted only by the constant air raid sirens warning citizens to seek cover from incoming missile bombardments.

Two years ago at this time Israel was attacked and not Iran, not Syria, not Egypt, not France, not Italy, not Russia, not America, but Israel. Israel was attacked for only one reason; Israel is the Jewish State. Israel did nothing to provoke an attack by Iraq, but that does not matter because Israel is the Jewish State.

Two years ago at this time, as scud after scud flew overhead, Palestinians stood on rooftops cheering as their ally Saddam Hussein attacked "the evil Zionist entity." Meanwhile across the border in Jordan, which is about 80% Palestinian, a message was sent from King Hussein to Israel: Any Israeli plane flying over Jordanian air space in order to defend Israel from Iraq, shall be shot down immediately.

Two years after the Persian Gulf War, how could the

world so quickly have forgotten Israel's huge sacrifice? Israel made an extremely difficult decision and acted in the best interests of the world and ended their forty-two year old policy of national defense. As a reward the world has since pressured Israel to give up land strategic for its survival and return to its indefensible borders of 1948. As a reward, America refused to co-sign a loan guarantee for Israel to allow for the resettlement of Jewish Russians into the Jewish State. By America co-signing the loan, Israel would have been able to borrow the money at lower interest rates, and America would not pay anything unless Israel defaults on the loan and Israel has never defaulted on any loan.

The world is obsessed with the Jewish State of Israel. The Arab world boycotts Israel and even refuses to accept Israel's right to existence. The reason for all of these things is that Israel is the "Jewish State."

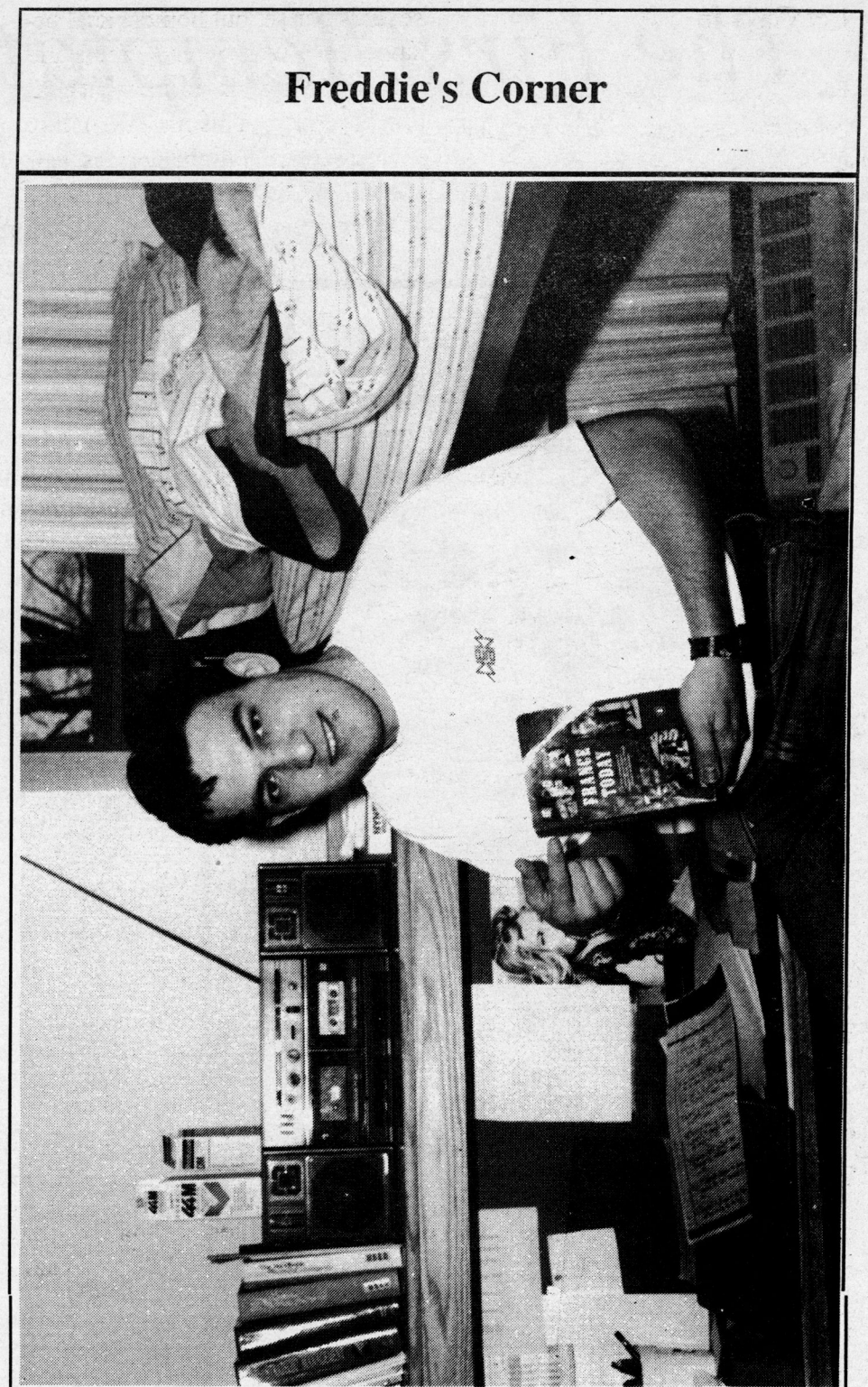
Kevin Leopold is the President of Hillel and is currently writing a book entitled Israel: the Greatest Exporter of Salt in the World.

What Spitzer?

by Jessica Blumenfeld

I was recently given the opportunity to attend the Hillel Spitzer Forum On Public Policy. Besides the title of the forum itself, I was not given any information on the seminar except that it would be held in Los Angeles, California. Because of my interest in social work, public policy is of importance to me, so I jumped at the chance to go to the forum.

There were about eight different time slots in which we were given five topics of discussion to choose from. We were told that the theme of the conference was going to be "The Jewish Imperative in the Urban Agenda." In fact, the conference had been held in Washington in previous years, but because of the Los Angeles riots, it was decided to hold the conference right at the center of the most recent



Freddie's Corner

upheavals. We were given an opportunity to visit a battered women's shelter, a major soup kitchen facility or a place where volunteers build houses for those with limited income. I chose to go to SOVA, which is similar to a soupkitchen but gives canned food to those in need. A person may come to SOVA three times with no questions asked. Their motto is "Let them eat first and deal with red tape later." It is truly an unbelievable organization. We took part in preparing the next day's food for pickup. We also had many speakers on how to challenge power successfully, what the urban agenda on campus is, and what it should be. We were taken to L.A.'s City Hall where the Deputy Mayor and two councilmen spoke to us about ethnic politics in the city. Other sessions I attended were "A Jewish Response to Hunger," "Promoting a Positive Israel on Campus," and "Successful Strategies for African-American - Jewish Relations." Along with many excellent guest speakers, we also had the opportunity of discussing problems on our own

campuses with students from all over the country. We traded ideas on successful programming along with ideas for building better ethnic relations on campus.

I do not think that it is a secret that there have been increased tensions between different ethnic and racial groups on our campus. I have been given some ideas which I plan to incorporate into Hillel's present agenda to begin trying to improve relations. If anyone is interested in working on community, multi-cultural or social programming, please feel free to give me a call at 2-1649 or call the Hillel office at 2-6565.

Jessica is the Vice President of Hillel and enjoys doing the polka.

The First Temptation

by Lisa Courtney



"The Garden of Eden," by the Flemish painter Hieronymus Bosch (1450-1516), the left hand panel of the triptych "The Garden of Delights."

I approached the naked woman stealthily. I immediately sensed her innocence and knew that she would not be able to resist temptation; after all, she was human. She was sitting under a tree eating fruit when she first noticed my presence. She looked at me curiously and then offered me a bite from her peach. I declined and asked her if she had tasted the fruit from the tree under which she was sitting. She replied solemnly that she was forbidden to eat from that particular tree. I had to bite my tongue to keep from laughing at her guilelessness. I told her that the owner of the garden was denying her the pleasure of eating the most delicious fruit that only grew on that tree.

She tilted her head and gazed at me questioningly. I glanced to my left and then to my right and beckoned for her to come closer. She leapt to her feet and bent over to hear my secret. I pointed to the tree,

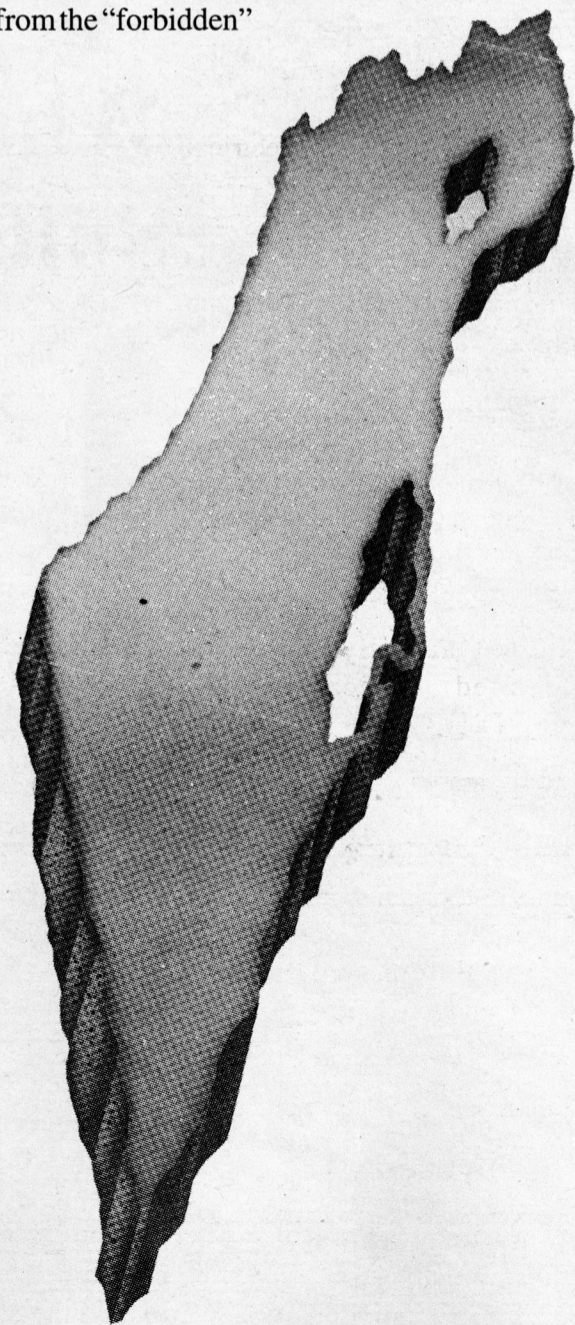
telling her that one bite from the fruit of that tree would give her knowledge and make her as wise as its owner, knowing good and evil. I searched her face for a reaction and nodded emphatically. She plucked a fruit from the tree and took a bite. A naked man appeared, and the woman encouraged him to take a bite as well.

Then I witnessed something incredible. The man and woman stared at each other and then at their own bodies and gasped in horror. I couldn't contain myself and burst out laughing as they futilely ran to try and conceal their nakedness. They tied fig leaves around their exposed sexual organs and hid behind some shrubs. I was still laughing when I heard this booming voice in the garden asking who told them to eat from his tree. I strained to hear the humans' response but I was only able to decipher bits of their conversation. I did, however, hear the woman tell the owner that I encouraged her to taste the fruit from the "forbidden"

tree.

At that moment I wanted nothing short of seeing her dead! How could that bitch snitch! I was in the process of plotting a sweet plan of revenge, when all of a sudden, the booming voice reverberated throughout my body. (I assumed that the owner was addressing me.) "Because you have done this, cursed you are among all the animals and among all wild creatures; upon your belly you shall go and dust you shall eat all the days of your life", He thundered. I honestly was not sure what He meant. I had no idea that my arms and legs would disintegrate before my very eyes.

I fell to the ground with a loud thud and tasted dirt. My stomach rubbed against the earth and I struggled in vain to rise. I slowly slithered forward and cried out in pain from the impact of the jagged rocks tearing into my flesh. It took a few days for my underbelly to callous. Today I no longer feel the pain. I can't really say I have learned from my evil ways; I just sink lower to achieve my goals.



Celebrate Black History Month, Tu B'shvat, and Dr. Martin Luther King Jr.'s birthday! Plant trees in Israel in the Dr. Martin Luther King, Jr. Memorial Forest of the Jewish National Fund. Trees benefit Israel and its environment and are a tribute to the memory of Martin Luther King, a longtime supporter of Israel and champion of the struggle for civil rights in this country.

Trees are available from Hillel for \$10 each (checks should be made payable to the Jewish National Fund). Call 632-6565 or come to Humanities 165 for more information.

There you are deep inside,
A small clump of cells and substance too
She gives you life
"It's a boy" he yells.
A helpless baby,
In a strange new world.
With spread wings comes an angel,
protects you from the cold.

Showing you the way,
when you need it most.
Stranger you enter a room,
A friendly smile she's the host.

Some try to confuse you, fool you,
tell you it's dim when it's brighter.
But only to lose in their game,
for you are a book and she is the writer.

Know your ima and respect her so,
for without her you are no fighter.
A dream in a lost world,
A book with no writer.

--Joe Dahan

THE VOICES

I alone have not escaped...
others, as I are among us,
silent in their breaths
always remembering the
tortured and the slain.

You have no memories of where
we were, what was done to us,
but you have seen the pictures.
You did not feel the bullets cutting
the air as they cut us down...
as we watched our brothers and sisters
with blood on our eyes.

Yet, you are not free!
Take your eyes from this page,
shut down the gate of knowing.
It was a terrible, horrible thing,
but it is over...
this is what you tell me.
For the millions disposed of as garbage
it will never be over. They remember
how their souls were crippled and maimed.

I remember when I see a German, or faded grey
pictures of old Jews (were they there?),
when Grandpa will not speak of those days,
every time the KKK is news,
and you, when I see you, talking, acting, moving,
thinking you have escaped.

by Ro'ee Bob Kaplan Copyright 1992

Israel, Home of The Jews And Falafel

by Michele Hoffman

If one day you have a craving for a good falafel or a good Jew, then Israel is the place for you. If you're the kind of person who needs a television and a carpet wherever you go, then don't forget to bring these essentials with you. If you have electrical skills or electrical appliances, you're rich in Israel. If you like a good bargain, and you know how to bargain you'll love Israel. If you think New York cab drivers are bad, and nowhere is worse, come to Israel. If you enjoy touring in brisk winters or 120 degree summers, then book a tour in Israel. If you like to run you can run from the bombs in Israel.

These statements above are gathered from my recent trip to Israel, but actually some are exaggerated because of misconceptions about Israel. My experiences in Israel with bombs were precautions, for example if you left your brown-bagged lunch on a street in Israel, within five minutes, the Israeli Bomb Squad will be there blowing up your sandwich just as a precaution.

Israel is a great experience for anyone. Once you are in Jerusalem you can feel the aura of Jewish history. Even though you may be a first time visitor in Jerusalem you are treated like family. A mutual link to the past is what brings the Jews together.

From my recent tour to Israel on the U.J.A. mission I've learned

Graduate Student Program

We'll be screening David Mamet's fascinating movie *Homicide* which is about a Jewish American police officer faced with an identity crisis. The movie will be followed by some shmoozing and wine and cheese.

WHEN? Wednesday,
February 24 at 8:15 pm

WHERE? Humanities,
Room 157

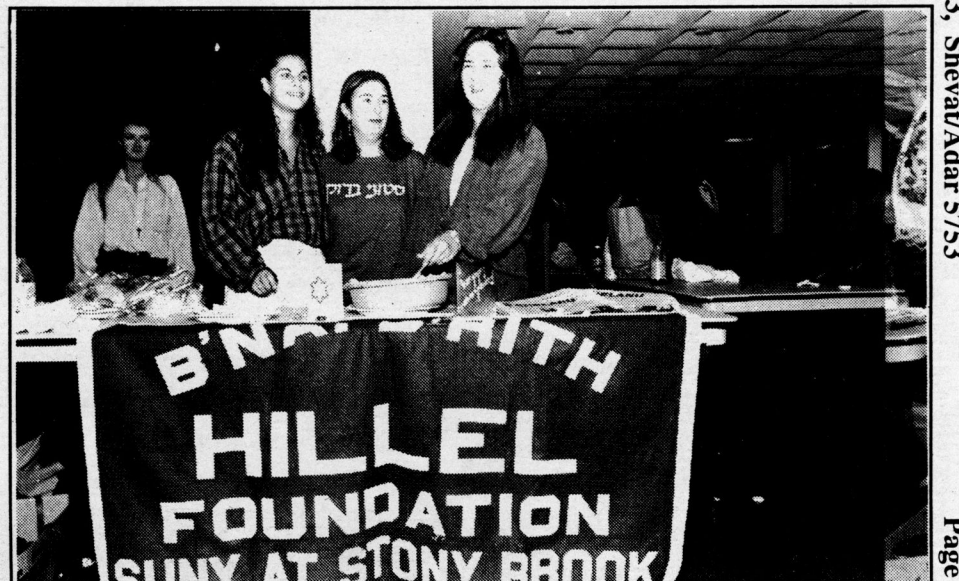
Please regard this as an opportunity for all graduate students to plan other Hillel events for the Spring Semester. Anyone wishing to get involved please contact Marc Ordower (736-6734), Michael Reingold (473-3842) or Lauren Garlick at the Hillel office (632-6565).

that there is so much more to touring than seeing historical places. Within these historical places you can see and feel the past as your ancestors did. These links to the past stir up your emotions and can even change the future. This is something hard to understand unless you experience it for yourself.

Michele Hoffman is co-chairman of the campus UJA campaign and a very, very nice person.



Student and faculty players in the UJA Campus Campaign basketball game.



Board members staffing the Hillel table at the Opening Week organization fair.

The Future of the Past

by Frances Singer

There are times when we as the young folk, need to realize all the good that we have in our lives. Sometimes, this somewhat simple task may seem difficult. Eighteen credits, six term papers, and a meal card that is 'out of order,' how can this seem good? Well, imagine yourself in the middle of the Holocaust, and you are the sole survivor of your family. "Living," in a barrack, constantly thinking of tomorrow, or if there will even be a tomorrow! This is what the youth was like of many of the European elderly living today.

Imagine living without the common convenience of a television, or car. What would Super Bowl Sunday be like? These are all things that we could imagine, but never to the fullest extent.

The wealthiest part of our community are our elderly. They are richest in their memories and their thoughts, and they are an open reservoir for all of us.

This semester the Hillel Student Club will expand its community outreach program. We will be visiting nursing homes, community centers and hospitals to bring to others as much happiness and youthfulness as we can. If you are interested in participating, please call Fran or Hal (632-6565).

Have You Moved?

If you have moved since last semester, please call the Hillel office with your new address. We like to keep our mailing list up-to-date so that you don't miss any announcements about upcoming programs.

Also, if you have been receiving your mail late (like after a program has already happened), notify your mail room or quad office. Announcements are sent out well in advance of programs, but sometimes delivery is delayed in the college and quad offices. Tell them if you are not getting your mail on time!

"Dances with Wolves"

On My Mind

by A.M. Rosenthal

Since the Arab states started their wars against Israel a half century ago hardly a week has gone by without worried warnings that Israel was in danger of losing its soul.

The warnings come from people who announce themselves friends of Israel-most often foreign Jews and European diplomats - but who are displeased by Israeli survival tactics or politicians Israelis choose to govern their country.

Souls certainly are important. People should try not to lose them or even misplace them.

So it is unfair to Arabs that the warnings are never directed toward them. Surely the Islamic mixture of rage, religious fury, holy war and political hypocrisy about Israel cannot be good for any soul.

The potion is made more poisonous by the attempt of Muslim states, some of their European customers and Secretary General Boutros-Ghali of the U.N. to equate the Israeli deportation of extremist Muslims fighting for Israel's death with the depredations of Saddam Hussein and the slaughter in Bosnia.

On this all can agree: Prime Minister Yitzhak Rabin handed his enemies a handsome political victory and Israel's nervous friends heaps more delicious guilt opportunities. Rarely has a leader kicked himself in the rear end so smartly, so publicly.

Mr. Rabin realized that fundamentalist Hamas, sworn to the elimination of Israel, was a danger both to peace and the peace talks. He arrested 1,600 of its functionaries. The world barely noted. Then he deported about 400 of them.

But Mr. Rabin somehow neglected to find out in advance that this time Syrian-controlled Lebanon would not accept them. So, with its leader in no man's land, Hamas was elevated to TV stardom and world attention.

Now Mr. Rabin scrambles to persuade the deportees to come back exchanging TV time for prison, so that Israel can avoid U.N. sanctions. They may be killers, the Hamas leaders, but nobody said they were fools.

Still, Mr. Rabin, as is often the case with Israeli leaders, did strike a blow at one pillar of anti-Semitism, that Jews are smarter than others. But how will anybody be able to sit through Arab-U.N. denunciations of the deportations without nausea?

Hamas and other Muslim extremist groups threaten most Arab nations. In 1982, Syria slaughtered perhaps 20,000 of its own citizens because fundamentalists killed six policemen. In Algeria they have been jailed en masse without trial. Libya disappears them.

Some Arab states fear all Palestinians, probably because they are well educated. Kuwait and other gulf states deported hundreds of thousands of them.

No U.N. meetings have been held on Syrian massacres of fundamentalists, no sanctions threatened Arab deportations.

Yet under Bushbaker, the U.S. went along with a swift U.N. condemnation of Israel for its deportations - a resolution now used to justify anti-Israeli sanctions.

By equating Israel's temporary deportations with very permanent ethnic massacres in Bosnia, or with Iraq's territorial marauding, persecution of Kurds and continuous military defiance of the U.N., the U.N. members and the Secretary General are conniving in a distortion of history, reality, and morality.

Thus they can efficiently destroy hope that the U.N. will be effective, decent or trustworthy.

Not much more could be realistically have been expected of most U.N. members. But better was hoped of the Secretary General. His own former leader, Anwar el-Sadat, was murdered by Egyptians with contagious Hamas-Muslim Brotherhood hatred burning in them.

The deportation episode has startled Americans. The reason is that neither the Bush nor Rabin Administrations laid out the full reality about the peace talks: great opportunities exist, but also great risks.

Among the risks is that the Islamic extremism, international and growing, is determined to use an autonomous Palestine, or the independent Palestine likely to follow on, to achieve Israel's destruction. Its is a dance with wolves.

The U.S. will veto a sanctions move. That will increase Arab pressure on U.S. and Israel's political debt to Washington.

But here's a straw. The Clinton Administration will have the chance to do what Rabin and Bushbaker did not: make the world understand the whole story - opportunities, risks, hopes, dangers, all.

Reprinted with permission from the Editorial section of the New York Times. January 29, 1993

Annual Israel Opportunities Fair to be Held February 25

The annual Israel Opportunities Fair will be held on Thursday, February 25 from 11:00 am to 2:30 pm in the Stony Brook Union Fire-side Lounge.

The Fair brings to campus representatives of many of Israel's universities that have programs for overseas students as well as other agencies and organizations that run programs for students. These programs are for travel, internships, and non-credit learning opportunities in Israel.

This is an ideal opportunity to meet with representatives of these programs and ask questions about the programs, costs, dates, and other important information. We bring them right here to campus and save you lots of phone calls and running around! So if you know you want to visit Israel, or just want to learn about the many different programs for college students, don't miss this chance and **be there** at the Israel Opportunities Fair!

Join
The
Tribe,
Call
Hillel
2-6565

BLACK HISTORY MONTH

February, 1993

February 1-12

Photograph Exhibit: "Invisible No More". Orville Robertson, Artist. SB Union Gallery, 12-4 pm

Wednesday, February 3

Black History Month Opening Ceremony & Reception. SB Student Union, Fireside Lounge, 12:40-2 pm

Thursday, February 4

Martin Luther King, Jr. Celebration. "Ruby Remembers Martin" featuring Ruby Dee, Stony Brook Gospel Choir. Staller Center, 7 pm. Tickets: \$6.00

Friday, February 5

Bob Marley Day. Fireside Lounge, SB Student Union. Caribbean Students Organization

Sunday, February 7

"African American Read-In". Poetry and Literature by Black Writers. Theater II, Staller Center, 6 pm. Sponsor: and Division of Campus Residences

Monday, February 8

Broken Ankh Ceremony. UNITI Cultural Center, 7:30 pm

Tuesday, February 9

"El-Hajj Malik El-Shabazz," A Documentary Film. Produced by Gil Noble. SBS, S-224, 1 pm. Sponsor: Africana Studies

Panel Discussion: "Malcolm X, El-Hajj Malik El-Shabazz". Moderator: Amiri Baraka. Auditorium, SB Union, 7 pm. Sponsor: Africana Studies

Wednesday, February 10

Photographer, Orville Robertson. Artist-in-Residence. Informal Talk & Refreshments. Union Art Gallery, 1-5 pm. Sponsors: Student Union & Activities and Minority Planning Board.

"The Liberators; Fighting on Two Fronts in World War II." Film documentary of African American experiences in fighting racism at home & in liberating Nazi concentration camps. Javits Lecture Center, 100, 8 pm. Sponsor: B'nai B'rith Hillel Foundation.

Saturday, February 13

"Sophisticated Ladies". Staller Center, 8 pm. Tickets: \$22, \$20

Sunday, February 14

"Black Catholic Mass." Featuring the USB Gospel Choir, Peace Studies Center, Old Chemistry, 5 pm. Co-sponsor: Catholic Campus Ministry
Celebrity Whoomp Whop Basketball Game. Sports Complex Arena, 2-5 pm. Benefit Minority Scholarships & Black Entertainment Association. Advance Ticket Sales Only. Sponsor: SAB Activities

A Reaffirmation of of Self Awards Ceremony. UNITI Cultural Center, 6 pm

Monday, February 15

"The Political Stance Then & Now". Pastor A. R. Bernard. UNITI Cultural Center, 7:30 pm, Sponsor: Delta Sigma Theta Sorority, Inc.

Tuesday, February 16

Dr. Manning Marable, Guest speaker. University of Colorado Center for Studies of Ethnicity & Race in America. Reception, SBS, S-224-4 pm. Lecture, SB Union Auditorium-7 pm

Wednesday, February 17

"Cultural Issue in Mentoring". Dr. Frederick Preston, Presenter, Office of Student Affairs. SB Student Union, Room 236, 3-5 pm. Sponsor: Mentor Program/Undergraduate Studies.

"Religion & the African American Community". Bishop Emerson J.

Moore, Archdiocese of NY, Javits Conference Room, Main Library, 3:30. Co-sponsors: Catholic Campus Ministry and Africana Studies

"The Black Jews of Ethiopia". Slide Presentation by guest speaker Riki Mullu, an Ethiopian Jewish woman. UNITI Cultural Center, Roth quad Cafe, 8 pm. Sponsors: Hillel Student Club and the UNITI Cultural Center

Thursday, February 18

Cornelius Eady, Poetry Reading. Poetry Center, 12 noon

"A New Century, A New Challenge, & A New Beginning." Arthur Fletcher, Speaker. University Lecture Series, Staller Center, 8 pm. Admission is free.

Racism and Multi-racial identity. Film showing discussion by college students with one black parent plus panel discussion of Stony Brook students. 7 pm, Fireside Lounge

Sunday, February 21

Film: *Eyes on the Prize*, Part I, Education As Knowledge Sries, UNITI Cultural Center, 8 pm. Sponsor: Sigma Gamma Rho Sorority, Inc.

Monday, Tuesday, February 22, 23

Third Annual African-American Arts and Crafts Fair, Fireside Lounge, SB Union, 10 am-5 pm

Monday, February 22

Childbirth and the African Tradition. Film about an African midwife combining traditional and modern practices plus panel discussion. 8 pm. Fireside Lounge

"Candlelight Vigil in Commemoration of Malcolm X". UNITI Cultural Center, 8 pm. Sponsor: Malik Sigma Psi Fraternity

Tuesday, February 23

Amiri Baraka & The Blue Ark. Poetry Center, Humanities Bldg., 8 pm. Co-sponsors: English Department & Africana Studies

Wednesday, February 24

"Post Modern 'Drag'; The Text of Blackness as Political Imagery." Wahneema Lubiano, English & Africana Studies, Princeton University. Humanities Institute, Library

FILM: *Eyes on the Prize*, Part II, Education as Knowledge Series. UNITI Cultural Center, 8 pm, Sponsor: Sigma Gamma Rho Sorority

Thursday, February 25

"African American Basket Luncheon". Sponsor: School of Social Welfare. Health Science Center, Level 2 Faculty Lounge, 12 noon-2 pm

Friday, February 26

Dhoruba Bin Wahad, Former Black Panther. Auditorium, SB Union, 8 pm. African American Students Organization

Saturday, February 27

Black History Month Semi-Formal. Dr. Patricia Russell-McCloud, Keynote Speaker, SB Union Ballroom, 7 pm. Sponsors: Student Polity & MPB

Sunday, February 28

Gospel Extravaganza. SB Gospel Choir & the Interfaith Center. Staller Center, 6 pm. Sponsor: UNITI Cultural Center

Monday, March 1

"Black Women: A Religious Perspective" Dr. Gail Tate, Guest Speaker. Peace Center, 3:30 pm. Sponsors: Africana Studies & Women Studies

African-American Women and the Medical Profession. Oral history film of Helen Dickens, M.D., trained in the early part of this century, and panel discussion. 8 pm, Fireside Lounge



Jewish Community Calendar

February, 1993 / Shevat-Adar, 5753

Mon. 1	9:30 pm	Hillel Board Meeting Humanities 157	Sat. 13	9:30 am	Shabbat Services Roth Cafeteria: Orthodox and Conservative
Tues. 2	8:00 pm	Open House Benedict Lounge - H Quad	Mon. 15	9:30 pm	Hillel Board Meeting Humanities 157
Fri. 5	5:00 pm	Shabbat Services Roth Cafeteria Shabbat Dinner follows services	Wed. 17	8:00 pm	"The Black Jews of Ethiopia" Riki Mullu tells of her flight to freedom and life in Israel as a Black Jew. Part of Black History Month, co-sponsored by the UNITI Cultural Center. UNITI Cultural Center - Roth Cafeteria first floor
	7:00 pm	Reform Services Humanities 157			
Sat. 6	9:30 am	Shabbat Services Roth Cafeteria: Orthodox & Conservative	Thur. 18	5:00 pm	Community Service program - visit to nursing home Call 2-6565 for more info.
	1:00 pm	Shabbat Shmooz "Impressions of an American Jew in Vienna" Michael Reingold of the Music Department will discuss his participation in the Hillel Bridge of Understanding program to Austria and the problems of anti-Semitism that country faces. Roth Cafeteria	Fri. 19	5:00 pm	Shabbat Services Roth Cafeteria Shabbat Dinner follows services
				7:00 pm	Reform Services Humanities 157
Sun. 7	5:15 pm	UJA Super Sunday Commack YM-YWHA: meet at Hillel offices for transportation.	Sat. 20	9:30 am	Shabbat Services Roth Cafeteria: Orthodox and Conservative
Mon. 8	8:30 pm	Chevre Meeting Hendrix College For more info. call Steve at 2-2888	Wed. 24	8:00 pm	Hillel Graduate Student Group David Mamet film "Homicide" followed by discussion; wine and cheese. For all Jewish graduate and professional students. Humanities 157
Wed. 10	8:00 pm	Film - "The Liberators: Fighting on Two Fronts" Documentary film of African-American U.S. Army troops in World War Two that liberated Nazi concentration camps. Part of Black History Month. Javits Lecture Center 100	Thur. 25	11:00 am - 2:30 pm	Israel Opportunities Fair Golden opportunity to find out about summer and study programs in Israel Union Fireside Lounge
	9:00 pm	Matrioshka - Russian Club Meeting Union room 226	Fri. 26	5:00 pm	Shabbat Services Roth Cafeteria Shabbat Dinner follows services
Thur. 11	7:00 pm	An Hour of Israeli Folk Dancing, Taught by Shai Vaday and Aliza Aaronson Roth Cafeteria - first floor		7:00 pm	Reform Services Humanities 157
Fri. 12	5:00 pm	Shabbat Services Roth Cafeteria Shabbat Dinner follows services Talk by Kevin Leopold and Michele Hoffman on the UJA Winter '93 Mission to Israel	Sat. 27	9:30 am	Shabbat Services Roth Cafeteria: Orthodox and Conservative
	7:00 pm	Reform Services Humanities 157			

Hillel
Humanities Building Room 165
632-6565