

1996

Shelanu

Issue I Volume I

M A G A Z I N E

Israel Mourns



Loss of Rabin

All events are listed
on pages 15 and 16

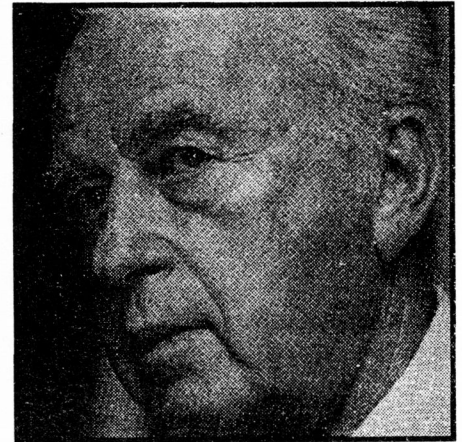
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**Shelanu
Magazine**

**SUNY Stony Brook
Humanities Room 154
Stony Brook, NY 11794
Phone: 516-632-6408**

In Memory of Rabin

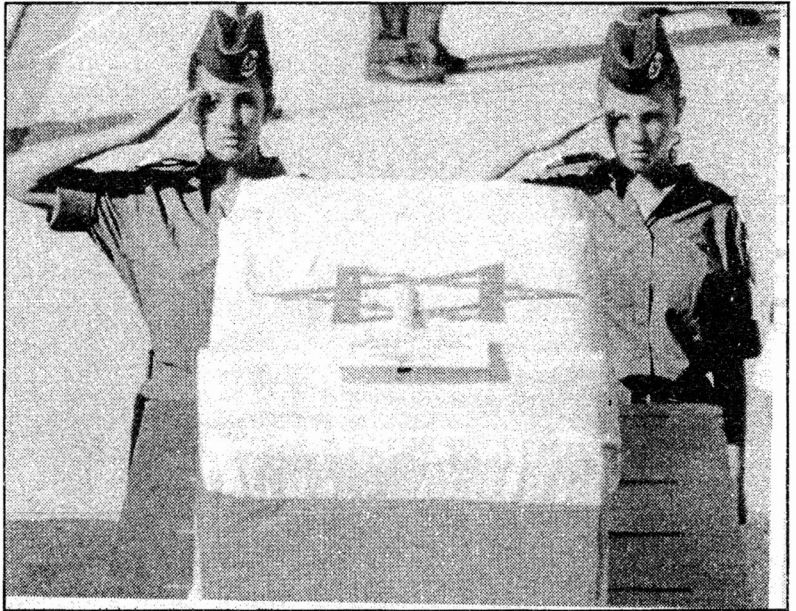
FAREWELL TO ISRAEL'S FALLEN SOLDIER AND STATESMAN

By Adam Rattiner

A dove is a gentle, peaceful bird, and a hawk is an intelligent predator; Yitzhak Rabin has been compared to both.

When Rabin was assassinated on Saturday, November 4th he died for his vision of peace and for his people; he died the dove. In his last years as Prime Minister of Israel he traded land for peace with the Palestinians and neighboring Arab countries. The accord between Rabin and PLO leader Yasir Arafat, signed at the White House, became the blueprint for Israel's withdrawal from the Gaza Strip and the West Bank in 1993. And in 1994 he was awarded the Nobel Peace Prize with his successor, Shimon Peres, and Yasir Arafat, chairman of the Palistinian Liberation Organization.

As the former Armed Forces Chief of Staff in the 1980's he was the hawk. According to the New York Times, "he fought the



nascent Palestinian uprising with 'his orders that led to bone-crushing practices that have been widely condemned abroad and certainly have not anti-Israeli resis-

RABIN THE WARRIOR

tance."

Rabin was born in Jerusalem in 1922. He attended Kadoorie Agricultural School in the Galilee.

In 1941 he joined the Palmach, the elite strike force of the Haganah underground. In 1948 as the deputy commander of the Palmach he commanded the Har El Brigade in Israel's war of independence. His unit failed to take Jerusalem, but kept an open supply link between Jerusalem and the sea. That year he married Leah Schlossberg who had served in his battalion in the Palmach. They had a son and a daughter.

Rabin was the architect of Israel's victory over Egypt, Jordan and Syria and the capture of the Old City of Jerusalem in the 1967 Six-Day War.

In 1974 he became Israel's fifth Prime Minister after Golda Meir resigned over the nation's lack of preparedness in the 1973 War. In 1975 he signed the Egyptian-Israeli

RABIN REMEMBERED

disengagement agreement. But in 1977 he was forced to resign over violations of Israeli currency laws related to bank accounts he and his wife had in the United States. In 1992 he was elected as Prime Minister.

At his funeral, world leaders gathered from all over the world and mourned. When Rabin was alive such a gathering of world leaders, especially Middle Eastern leaders, could not have happened in Israel. Politics would not have allowed it. The Times wrote, "Until this morning, no Arab leader but President Anwar el-Sadat of Egypt had publicly set foot in the city-so treasured by Islam-since its eastern quarter was conquered by Israel in 1967."

King Hussein of Jordan declared that "never in all my thoughts did it occur to me that my first visit to Jerusalem... would be on such an occasion

"He had courage, he had vision and he had a commitment to peace.... As long as I live, I'll be proud to have known him, as a brother and as a friend and as a man, and the relationship of friendship that we had is something unique and I'm proud of that."

His voice sometimes breaking, President Clinton said, "President Weizman, Acting Prime Minister Peres, to all the people of Israel, as you stay the course of peace, I make this pledge: Neither will America forsake you.

"Legend has it that in every generation of Jews from time immemorial, a just leader emerged to protect his people and show them the way to safety. Prime Minister Rabin was such a leader."

Shimon Peres said, "I was aware of your tremendous restraint and therefore also of your refusal to be caught up in the



Rabin's Address at Hebron University (1967)

fanfare, even in that of peace. I was also aware of your great wisdom and from that stemmed your cautiousness about not revealing things before their time. These are characteristics of a leader, and that is what you were from the time you reached adulthood, a daring leader in the forward command posts of Israel's battlefields, and a great leader in the struggle for peace in the Middle East."

Among the world leaders attending the funeral were Chancellor Helmut Kohl and President Roman Herzog of Germany, President Jacques Chirac of France, Minister Youssef Bin Alawai of Oman, Culture Minister Hamad bin Abdul Aziz Al Kuwari of Qatar, Prime Minister Viktor S. Chernomyrdin of Russia, and Secretary General Boutros Boutros-Ghali of the United Nations. The Palestinians sent

six ministers but Yasir Arafat could not attend for security reasons. Many smaller countries and the Vatican were represented by their ambassadors. According to the Times President Clinton brought with him a 70 member delegation which included members of congress, former presidents and secretaries of state. Among them were Secretary of State Warren Christopher former presidents Jimmy Carter and George Bush, Speaker of the House Newt Gingrich, and Senate Majority Leader Bob Dole. The Times said, "It seemed somehow fitting that New York, a city known as one of the world's Jewish capitals, sent its own representatives..." They included: Gov. George E. Pataki, Mayor Rudolph W. Giuliani, Assembly Speaker Sheldon Silver, State Comptroller H. Carl McCall and former Mayor Edward I. Koch.

ISRAELI POLITICS

Rabin was murdered by an Israeli Jew. Many felt that it was very strange and rare for a Jew to kill another Jew but this even made people realize that the Jewish community must look within and do some soul searching. If Rabin had been killed by a militant Palestinian the peace process could have stalled indefinitely. But since

he was killed by a fellow Jew the peace process may actually be helped. President Clinton said, "Surely, we must learn from his martyrdom that if people cannot let go of the hatred of their enemies they risk sowing the seeds of hatred among themselves." The assassin, Yigal Amir, was an extreme right-winger who was described by the New York Times as a "deliberate, determined

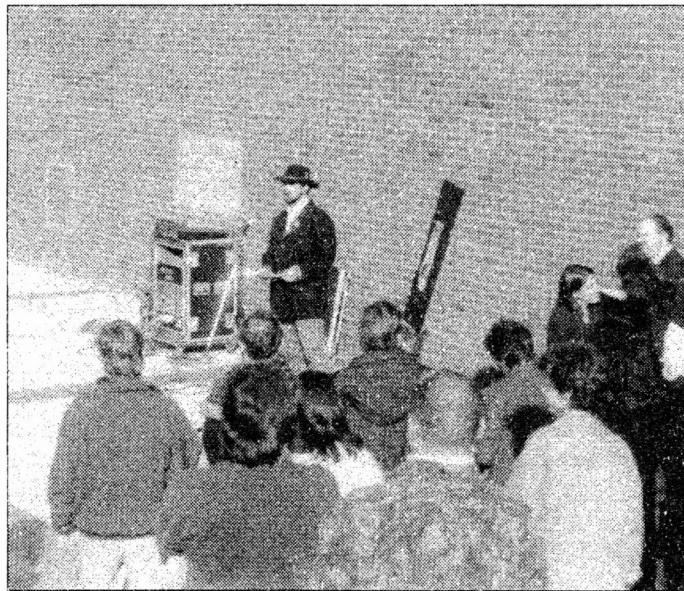
killer who also stalked Peres." If his intentions were to have the opposition party, Likud—which is opposed to negotiations with the Palestinians—to take power, he failed. Likud party leader, Benjamin Netanyahu promised not to block Peres' formation of a new government. "In a democracy, governments are replaced through elections, not by murder," Netanyahu said.

STONY BROOK STUDENTS AND FACULTY PAY THEIR RESPECT AT HILLEL SPONSORED VIGIL.

At the SUNY University at Stony Brook on Sunday, the day after the assassination, the Jewish student organization, Hillel, immediately went to work. They planned a memorial vigil for Rabin for Monday afternoon. Sunday night students put fliers up all over campus. Over 350 people came to the vigil held in the Fine Arts Plaza.

Stony Brook Hillel President, Ethan Brandler, said "His death at this time is highly significant. The individual who spear-headed Israel's move toward peace has been murdered. This time, however, the violence comes from within. Not since ancient times have Jews expressed their dissatisfaction with their rightfully seated leaders with violent means.

"As Abraham Lincoln said, 'A house divided against itself cannot stand.' Such is true for Israel. After the unity...shown by all Jews when Israel was in danger. When for nearly fifty years Israelis of all stripes fought side by side, died side by side, and wept side by side why now must we kill each other? I call



upon all Israelis and all Jews whatever their political or religious affiliation to make a new peace in the house of Israel that we may truly fulfill the dual visions of the prophet Isaiah: 'How good and how wonderful it is for brothers to dwell together.' and 'Nation shall not lift up sword against nation neither shall man learn war anymore.'" Jill Teicher, director of outreach for Hillel read from a speech given by Rabin in the United States following the Hebron Massacre in which 29 Muslims were killed by an American while worshipping at a Mosque in Israel: "Jews have

been the greatest victims of terrorism. But we also recognize the pain of the Palestinians. All human agony, all suffering is close to our hearts. There is no difference between the tears of bereaved mothers. It is possible that the villain who pulled the murderous trigger may not have been insane in the clinical sense, but the terrible act was that of someone deranged and in our hearts we have a deep contempt for this vicious act... This murder is foreign, entirely in antagonism to the real

meaning of Judaism and has shamed the Jewish people and Zionism."

Kaddish, a prayer reserved for mourning, was read by Rabbi Joseph Topek. The audience joined in singing the "Song of Peace" which is what Rabin was singing just before he was shot:

He whose light is out and is buried in the dust, cannot be revived, even with a bitter cry.



Sharansky's Party

WHAT WILL ITS FUTURE HOLD?

By David Drits

Immigrants. Who needs them?

In the United States and in other parts of the world this question is being asked every day. Even in Israel, mounting pressure is building to limit the immigration of Jews to their homeland. Since the gates were

thrown open in the late '80s more than 650,000 immigrants (Jews mostly) have come to make Israel their home. With a population that has grown 14 percent and a 1992 unemployment rate amongst Russian Jews of close to 40 percent, it's not surprising that Israelis according to an old saying have come to love immigration but hate immigrants.

It has been difficult for Israel to deal with such a large infusion of new blood. It would be the equivalent of the United States absorbing 35 million people in the span of five years. The difficulties arise both from economic and social tensions setting Israelis against the new and incoming groups. Israeli society has always had its idiosyncrasies when it came to large waves of *olim* immigrating to its tiny shores. In the 1950s, large numbers of Iraqi, Moroccan and Yemenite Jews escaping hostile regimes were well received in Israel but repudiated as "primitives" by some Israelis with European roots. What then will keep some Israelis from calling the new immigrants "whores and Mafiosos"? Though these tensions are not new, there is growing sentiment that Israelis worry about the unbridled acceptance of a rising number of non-Jews into Israel. Israeli law grants citizenship to any Jew who asks for it. It was only in 1970 that the Orthodox Rabbinate successfully pressured the Israeli government to amend the 1950 Law of Return, and define a Jew as the child of a Jewish mother or a convert to Judaism. The amendment was extended to a man's child and grandchild, intentionally following the German Nuremberg laws. This undertide which strains Israeli cohesiveness has not come without a voice in the Rabin government. Last fall, in an interview with the liberal daily, *Ha'aretz*, the Labor and Welfare Minister, Ora Namir, stated, "I am not happy with the immigrants from the CIS in the last year and

Jeffrey Lubin who is on the Hillel student board read from Psalm 122 which is titled A Song of Ascents. Of David:

Pray for the peace of
Jerusalem
"May they prosper who
love you.

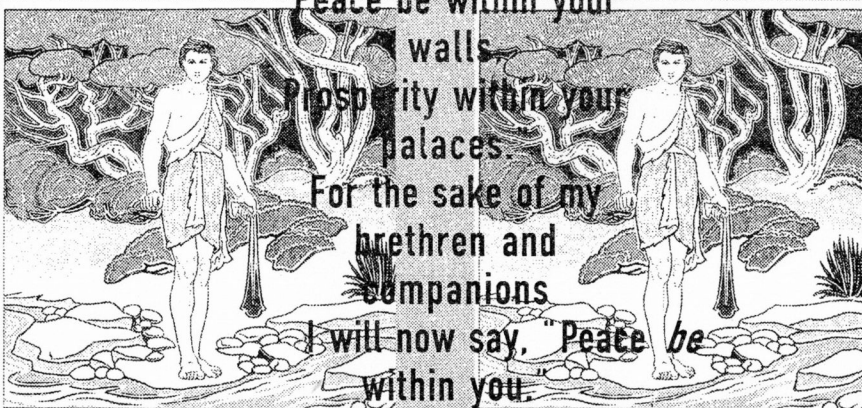
Peace be within your
walls.

Prosperity within your
palaces.

For the sake of my
brethren and
companions

I will now say, "Peace be
within you."

Because of the house of
the Lord our God
I will seek your good.



Book Review

JEWISH LAW: AN INTRODUCTION

by Robert David Kaiser

Who are the Tannaim, and what do they have to do with the Mishna? What is the Mishna, anyways, and what does it have to do with the Talmud? Wait a minute, while we're at it, who are all these guys who've developed Jewish law over the millennia? The Tannaim, the Geonim, the Rishonim, and the Acharonim: To some of us, these sound more like obscure Jewish holidays, rather than the titles given to different ages of rabbinical development.

Mendell Lewittes, a Yeshiva University ordained Rabbi, has written a concise book on the development of Jewish law, covering everything from the Torah to the Tanya, from the Zohar to Zionism. This book offers a wealth of information that can offer something to everyone, no matter how learned in Judaism they are. For the beginner, this will open the doors of Jewish law by explaining how our customs came to be. For the learned scholar this book has some wonderful features that allow one to appreciate how the "Halakha" (Jewish Law) operates, and how it develops in response to our changing world.

For the beginner, the book starts with Abraham, Moses, and the Revelation at Sinai. The rationale for accepting the mitzvot the commandments as binding, and as the source for all our law is discussed in depth, and illuminated by generous quoting from our Tradition's greatest sages. The importance of the Oral Law as well as the Written law is given a clear treatment, and is illustrated by demonstrating the development of early schisms in Judaism - the split between the Pharisees (progenitors of rabbinic Jews)

and Sadducees (who rejected the Oral law).

From here, the book moves into the era of the Tannaim and the Mishna, and the development of the Talmud. Further topics include the development of the Gezerah, the Takkanah, and minhag. From the Rishonim to the Acharonim, Lewittes tells the story of Ashkenazi and Sephardi rabbis who worked to reconcile Talmudic law with their changing world, and shows us the development of the many codes of Jewish law, particularly the Shul'khan Arukh.

The most interesting part of this work lies in his discussion of the development of the Chasiddic movement, and the response of the mainstream Jewish community to the Chassids. Covering the most controversial part of Jewish history, we are then exposed to the effects of the Emancipation and Haskalah (Enlightenment), which set the stage for the development of the Orthodox, Conservative, and Reform movements.

For the scholar, I believe the most interesting feature of this book is the parallel structure of the chapters. Each successive chapter covers a given time

period, but within each chapter Rabbi Lewittes covers not only Ashkenazi history, but also Sephardi history. Paragraph by paragraph we get to see how different Jewish communities dealt with changing historical conditions.

Rabbi Lewittes has written this book from the point of a Modern Orthodox Rabbi, but I believe that he would be surprised that this book could well be used - indeed should be used - as a sourcebook for Conservative Jews. His arguments that the Halakha has developed throughout history, and should continue to develop -within the system - is precisely the same as that motivating the Conservative movement.

All in all, a well written, interesting - and occasionally provocative elucidation of Rabbinic Judaism.

Continued from page 9

The Mishna discussed showed one way of pressuring a recalcitrant spouse to end this type of behavior - as in a marriage one should always find better ways to communicate (and even argue) than through sexual blackmail. The most interesting part of the evening was that the Talmud text was only used as the launching point for a wider discussion of sex and sexuality, Judaism and intimacy, and marriage and love.

For all those who missed this unique event, I can only recommend that you keep an eye open for the next such Shteig.

I heard that Yitzhak Rabin was shot while I was at my cousin Rivka's house in Rechovot. My cousin's daughter, Nili, ran into the room where I was playing with her brother, Yuval, on his computer and she shouted that the prime minister was shot.

I looked at her as if I didn't hear what she had just said so she said it again.

After the third time she said it, the three of us ran into her mother's room where she was watching the news broadcast. At this time they didn't know what his condition was and they were waiting to hear.

From the hospital, after some time of not hearing anything new I got restless and I left the room with Yuval. The next thing I remember is Rivka and Nili running into the computer room and yelling "He's dead!". As we were all watching the TV screen we were in a state of shock. I just couldn't believe that it was happening and that I was living through this moment, a moment that I knew would be recorded for future generations (will they learn from our mistakes!) and most of all that I was in Israel as this was happening. I woke up the next day with the same feeling of disbelief that I couldn't shake off. A Jew murdering a Jew. Now other nations will say that Jews murder their own brothers.

My cousin's husband drove me to the central bus station because I needed to get back to Beer Sheva for classes. As he was driving he told me about the Kabbalistic rabbis who has put a magical curse on Rabin 3 months ago. As I was listening to this I had chills going up my spine. I got on the bus and the radio was on really loud so that everyone could hear it. The bus was full and everyone was silent and just listening to the radio. I was in a daze for the

entire hour and a half bus ride. I didn't know what was going on and what was going to happen. The soldier sitting next to me was reading the paper "RABIN NIRTZACH". I was completely overcome by a feeling of sadness and there was a rock in my

cannot explain why I would travel to the Dead Sea on such a day. Symbolic because it is the lowest point on earth and I felt at my lowest—sad on a sad day. It was probably the best place to be. We stood "dom" (at attention) in the TV room of the

He's Dead

By Sarit Levy

Moriah Hotel and watched the speeches

of CLINTON, MUBARAK, PRINCE HUSSEIN

ETC. (I could not help

throat. As I'm writing this and remembering- I'm crying (I always think to myself of how I would feel when my parents die. I think it's a way of preparing myself for that time because I know it will. I WAS NOT PREPARED FOR THIS

classes were canceled for the next two days. I realized very soon that I was not alone. Everyone around me was crying. Those that were happy pretended to be sad. It made me realize again how small this country is. It's like a big family. We were (most of us) mourning the death of our father. I wanted to go into Jerusalem but I heard on the news that there was a mass of people already there and that it was getting dangerous. That scared me. The idea that another tragedy would come out of this situation. A mass of people and the expectation of the arrival of international leaders. The day of the funeral (Mon) I don't know what I was thinking and I still don't know why— again I was in shock and I can't explain why I did what I did— I took a companion, Ben, and we got on the bus to Arad where we visited his grandmother. She was sitting in front of the television as were all Israelis who did not go to Jerusalem. She told us that she had not slept for two days. Spontaneously, Ben and I decided to split and we jumped on a bus headed to the lowest point on earth. (I'd like to explain this as a symbolic gesture because again I

thinking to myself that they were saying all those nice things about Rabin and calling him their friend just because the whole entire world was watching them. I felt that their real feelings were hidden behind their politically correct masks. Then we left. If I was capable of doing something this weird in the state I was in, just imagine what other people are capable of doing—I am grateful that Israel is a democratic country and the thought of civil war is not an option. I found out later when I got to Beer Sheva that Rabin's granddaughter got up to speak about her grandfather and it was very emotional. I was sorry to have missed it but I was able to read it in the newspaper the next day and I cried. This is my story and I'm sure that the stories of other Israelis are similar to mine. I know that I will never forget it. Right now, the Israeli TV won't let me forget it cause they speak about it every moment of the day and show pictures of Rabin all the time. People are calming down emotionally but the political crap has taken over and is causing anger. There will be another demonstration in Tel-Aviv on Sunday and I heard that Leah Rabin will be addressing the crowd. I will make sure that I am far away from there. I won't be going to the Dead Sea though.

Truth or

By Harry Seitz

Hawaii on a warm breezy day. Most days were like that. I sat on a balcony with my father. I was 2 or 3 years old. My dad was happy. He was drunk.

“Dad, what are you drinking?”

He handed me the can. Budweiser. I put it to my lips. Glug, glug, glug. It was cool and perfect. I loved it immediately. I could’ve taken down the whole can. Dad stopped me.

Years brought us to upstate New York. Brought me to hate my father and his alcohol. Drinking made him boring or violent or both. His stupid jokes and stories.

“I was changing your diaper once, and you pissed in my face you little bastard! Ha ha ha!”

I’d heard that one a thousand times.

He never said, “Remember the time I was playing with the pistol, drunk, and shot a hole in my thumb?”, or “remember when I came home drunk and found your stuffed dog on my chair?”

I was 5 years old. I’d had that dog since I was 2. I’d left the dog in his chair. No one and nothing was allowed on that chair. Dad tore the dogs head off and threw it into a wall. The eyes, nose, ears fell off. Mom fixed the dog. Upside down nose, lopsided ears, head sewed on sideways. The eyes she got right.

Pinkerfest. I was 14. My friend Zack and I had drained the better part of a fifth of scotch. I’d drained the better part of that. Pinkerfest is a tulip festival. We ran through Washington-Park kicking tulips and screaming. Suddenly it hit me., I fell over, crawled to a pond, and began vomiting. Unconscious for hours, I threw up half a dozen times in my sleep. A mounted policeman woke me up once.

“Are you O.K. son?”

“Yeah, I just need to rest.”

“How old are you?”

“I’m fine. Just tired.”

He rode off. Zack got me up. His brother Max came to pick us up. The entire ride home Max kept harping on us, calling us drunk shits, being a complete hypocrite. I told him so and he hit me above the temple. I didn’t feel it.

“If you weren’t driving I’d kill you.”

Max was quiet after that. He was 5 years older than me and felt guilty. He brought me home and lectured my parents, then my parents screamed at me. I begged them to let me sleep, and they did.

By the time I was 16 I was drinking and taking drugs almost every day. I was so drunk most of the time I’d take anything.

“Hey Slim, open up.”

That’s how I started taking drugs.

Archie was another friend of mine. We'd taken to drinking Wild Irish Rose. Cheap red wine designed to kill poor people. I drank 15 bottles one night.

"Archie, I gotta sleep."

I stumbled into my house knocking down everything. Chairs, tables, coffee mugs filled with pens.

"What the hell is going on down there?"

"Nothing!"

I picked up the pens and pencils, refilled the mugs. When I tried to pick up a piece of furniture I'd stagger and knock over somethings, else. I gave up and started upstairs toward my room. Near the top of the staircase I stumbled and fell backward.

"What the hell was that?"

"I just slipped. Don't worry."

I tried 3 times in all. On the third try I fell hard on my stomach. The room started spinning. I ran to the bathroom and exploded in the toilet, on the toilet, everywhere. I laid there, elbows propped up on the dirty rim of the bowl, nostrils dripping. My mom stood behind me.

"You're drunk! I can't believe you!"

She sounded disappointed.

Senior year all I had was the garage. I slept there. It was either hot and dry or freezing. I had a perpetually bloody nose,

Friends came by at night with drugs and drink. Then others came. I didn't mind as long as they brought something. We started playing cards. Fights broke out over nickels and dimes. People did cheat. There was vomit everywhere. My parents and the local police put an end to it all. My only punishment was the chore of cleaning the place. The most disgusting thing in the garage was a bucket people pissed in, puked in, threw half eaten food and cigarette butts into. I carried it to an abandoned lot and left it there. High school was over.

College came. A chance to start over, redefine my persona. My first night there I killed 2 bottles of Jim Beam and a of couple beers. I walked with some acquaintances up a stairwell. At the top I hung out over the railing, drunk, hysterical.

"Get back up here! Your gonna break your neck you stupid drunk!"

I climbed back over. The stairs looped upwards in wide rectangles. I ran and jumped over the railing, cleared the void and grabbed the railing on the other side. I felt some hearts stop. I laughed. They abandoned me right there. I saw an open window and dove out of it. I knew I was on the 4th floor. A balcony caught me. I laughed some more. I woke up several days and bottles later. My knuckles were busted, knees skinned. Blood all over my bed. A fuzzy image came to me, half dream or memory I'd never know. I saw myself beating a woman, beating her senseless and flinging her over a bridge into the Thames. I crawled to the bottle, put it to my lips. I didn't want to remember anything.



Jews

HOW MUCH DO YOU REALLY KNOW ABOUT JUDAISM?

by Robert David Kaiser

Most Jews on campus either never think about the level of Jewish education they have. Others often think, "Gee, I guess I don't really have a great Jewish background, but I know enough...". Sadly, although American Jews have a good background in American history, Christian beliefs and theology, African-American studies and the like, most Jews have almost no knowledge of Judaism beyond the Hebrew school basics.

What about you, the reader? Do you really think that you have the knowledge necessary to lead a meaningful Jewish life? Try answering the following questions comparing your knowledge of Judaism to your knowledge of Christianity. It may shock some of you to learn that you know more about the religion of other peoples than your own.

- (1) Who was Jesus's mother? Who was Moses's mother?
- (2) Name the Gospels of the New Testament. Name the books of the Mishna.
- (3) Name four apostles. Name four Rabbis in the Sanhedrin or Great Assembly.
- (4) Name ten Christmas songs that you know. Name ten Purim, Sukkot, Shavuot, or Pesach songs you know.
- (5) How many Gospels are there? How many books are there in the Hebrew Bible.
- (6) Name three miracles that Jesus is said to have performed. Name three miracles witnessed by the Hebrew prophets.
- (7) How many days of the year are there in the Christian Gregorian calendar? How many days of the year are there in the Hebrew calendar.
- (8) Are you familiar with "The Lord's Prayer"? Are you familiar with the "Shemonah Esrah" (Amidah)?
- (9) What is the "Shroud of Turin", and what does it represent? What is a Tallit Katan, and what does it represent?
- (10) Who are Popes, bishops, and priests? What do they do? Who are the Rishonim and Acharonim what did/do they do?

For many readers, their own answers to this simple quiz will be in itself and unpleasant surprise. Many of us in fact are simply more knowledgeable about Christianity than our own religion. For those who are happy with this lack of self-knowledge, you can stop reading here. However, for those of you who wish to move beyond your present state of knowledge, there are a lot of easy things you can do right away.

(1) Read a book. Check out the vast Judaic studies section of the main campus library. You can easily spend an hour just checking out all the different titles they have there; It is a sure thing that you can find a book suited to you.

(2) Check out the classes offered by the campus Hillel office every semester. While you're at it, check out the Hillel Rabbi, Joe Topek; Judaism is his job!

(3) Get a chevruta (study partner). People have more fun learning, and do a better job of it, when they have someone to learn with. Whether you are studying a bit of gemara, or an introduction to the Tanakh, a chevruta is the best way to go.

(4) Visit some of the local shuls. On campus, the Stony Brook Hebrew Congregation meets three times a week. The Stony Brook "Havura" (conservative) meets once a week. There is also new a new reform group. Off campus, you could stop by the North Shore Jewish Center in Port Jefferson Station (on Old Town Road, off of Route 347), or Temple Isaiah on Stony Brook Road.

HILLEL PROGRAMS

- 11/29 THE EL AL ADVENTURE . . .**
ISRAEL TRIP NIGHT
Come and experience Israel through the eyes of Stony Brook students!
8:00 PM - Humanities 157
- 11/29 MIKVAH VISIT**
Join us for a tour of the ritual bath.
Meet at the Hillel Office, Humanities 165, at 12:30. We'll return about 2:00 pm.
- 12/4 SHLOSHIM MEMORIAL FOR RABIN z"l**
Memorial service with keynote speaker from the Israeli Consulate.
Meet at the Hillel Office, Humanities 165, at 6:00 pm. Bus will leave at 6:15 pm and return to Hillel about 8:30 pm. Bus reservation required, call Hillel.
- 12/5 COMMUNITY SERVICE VISIT**
Visit the Long Island Veteran's Home.
Meet at the Hillel Office, Humanities 165, at 12:45 pm.
- 12/6 INTERFAITH DATING SEMINAR**
A panel discussion on interfaith dating.
Student Union, Room 237.
- 12/7 HANUKAH PARTY**
Check out display ad (opposite) for details!
- 12/10 OPERATION HOPE**
Deliver Hanukah parcels to the needy.
Call Hillel Office for details, 632-6565.
- 12/21 JEWISH LEADERSHIP DEVELOPMENT RETREAT IN BROOKLYN**
Interested in being a leader on campus? Join us for a workshop/retreat to develop your leadership skills.

HANUKAH

PARTY



WITH

AMIR

& RON

LIVE MUSIC
REFRESHMENTS



Thur. Dec. 7

10:00 PM

ROTH

CAFETERIA

\$2 ADMISSION

SUFFOLK COUNTY
 "SHELOSHIM" MEMORIAL OBSERVANCE
 on the 30th day of mourning

for

YITZHAK RABIN z"l

Prime Minister of the State of Israel

featuring

Guest Speaker from the
 State Of Israel
 Diplomatic Corps

MONDAY, DECEMBER 4

7:00 pm

Suffolk Y - JCC

74 Hauppauge Road, Commack

Sponsored by:

Suffolk Board of Rabbis

Suffolk Jewish Communal Planning Council

Suffolk Y - Jewish Community Center

Free bus transportation provided

Meet at the Hillel Office, 165 Humanities, at 6:00 pm.
 Bus will depart at 6:15 and return after the program.

Bus reservation required

For more information call 632-6565.

**GET INVOLVED
 THIS SPRING**

We've got what you're looking for . . .

- Graduate Organization
- HSC Activities
- Community Service
- Chevre Israeli Club
- Russian Club
- Reform Student Group
- Jewish Commuter Club
- Israeli Dancing
- UJA Campus Campaign
- Jewish Study Groups
- Shabbat Services
- Holiday Festivities

. . . and if we don't,

tell us what we're missing!

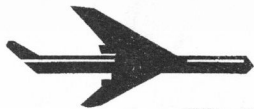
Please indicate above which groups interest you and give us your suggestions and comments below:

Return this form to Hillel, 165 Humanities, or call 632-6565

Name: _____

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ISRAEL TRIPS



DURING WINTER BREAK

**UNITED JEWISH APPEAL
 WINTER MISSION**

December 24, 1995 to January 3, 1996

\$860

ISRAEL BREAK

HILLEL OF NEW YORK TRIP

December 26, 1995 to January 15, 1996

\$850

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