

Quote of the Month:

"If I knew for a certainty that a man was coming to my house with a conscious design of doing me good, I should run for my life"

Henry David Thoreau

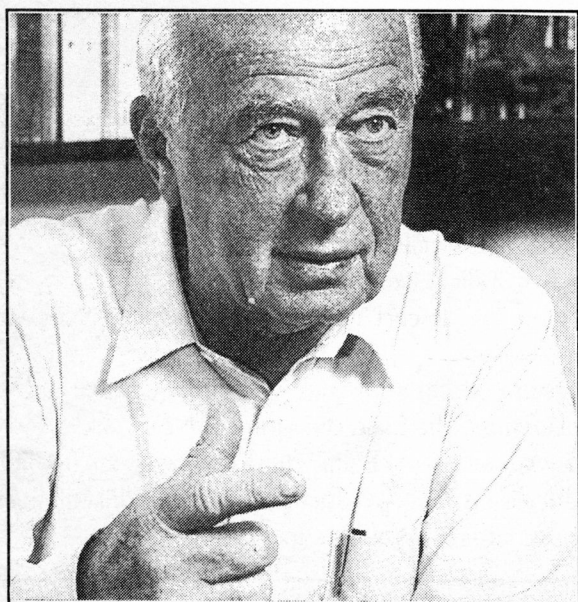
# SHELANU

## MAGAZINE

Vol. 5; No. 2

OCTOBER 1993 / TISHREI - HESHVAN 5754

# *Faces of Peace*



## ISRAEL

Tel Aviv-Yafo

Jericho

Jerusalem

Gaza

# A New Era...



# WORDS FROM HILLEL PRESIDENT

by Jessica Blumenfeld

As we celebrate the festival of Sukkot, we may be curious about the meaning of the celebration. I have always learned that we are celebrating the festival of the harvest, and the reason that we eat, sleep in the Sukkah is because the Jews carried their homes with them when they were nomads in the desert. While speaking with someone recently about the holiday, she introduced another explanation which was an interesting addition to the first. The explanation had to do with the structure of the sukkah. Because we don't make a roof for our Sukkah, we all look up at the sky and see the same stars and moon. We all sit in the same type of structure, and are reminded that we as well as our Sukkot are equal. No matter how much money we make, what our profession is or where we go to school, we are all equal. These Sukkot are not like our houses. One is not fancier than another. During these eight days some people carry out all their daily actions in this sukkah. We can sleep there, eat all our meals in there, and use it as if it were our home. We are reminded of our imperfection and our simplicity, and for these eight days our pride is put on hold.



As we get pulled into our exams, classes, social life and trivial problems, we must remember to stop and remember that we are no better than others of any other social, economic, cultural or religious class. We must remember that there are always people who are in need of charity and help. We must remember that we are all working toward a common goal of peace and equality for all.

## Stony Brook SHELANU

THE MONTHLY NEWSPAPER OF THE STONY BROOK JEWISH COMMUNITY

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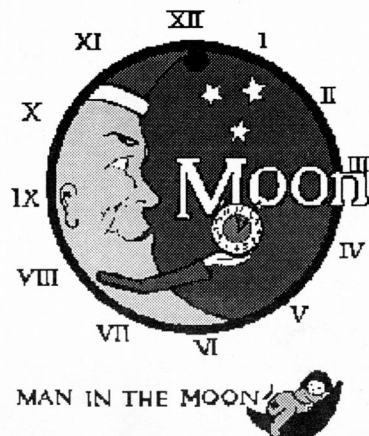
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THE VIEWS REFLECTED IN THIS PAPER DO NOT NECESSARILY REFLECT THE VIEWS OF SHELANU, THE B'NAI B'RITH HILLEL FOUNDATION, THE STATE UNIVERSITY OF NEW YORK AT STONY BROOK, B'NAI B'RITH INTERNATIONAL, B'NAI B'RITH HILLEL/JEWISH ASSOCIATION FOR COLLEGE YOUTH, THE UNITED JEWISH APPEAL - FEDERATION OF JEWISH PHILANTHROPIES, AND ALL JEWS ON THIS CAMPUS

United Jewish Appeal Presents  
First Annual Service Auction:  
bid on massages, slave for a day,  
bedtime stories and raise money for  
charity.

Wednesday  
October 20th,  
9:30pm,  
Roth Cafeteria

Make your dreams  
come true!



# SPUTNIK

Russian Club  
Meeting

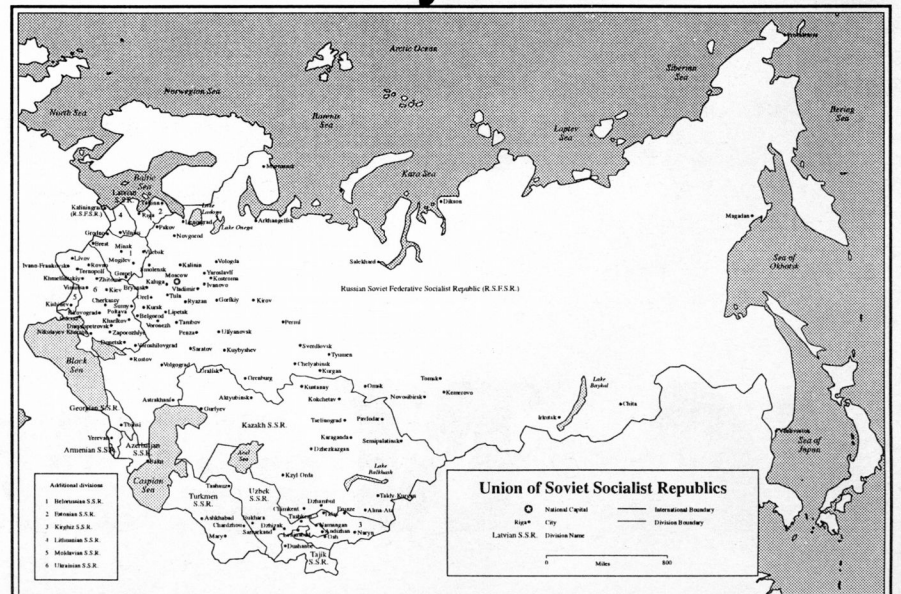
Wednesday, October 13

Wednesday, October 27

10:00pm

Eisenhower 116

Kelly Quad





# A NEW ERA IN MIDDLE EAST POLITICS

By Hagai Yardeny

The peace agreement between Israel and the PLO is a necessity, both for Yasser Arafat and Yitzhak Rabin. This is the first peace agreement since the Madrid talks began and the most important one. This peace agreement not only triumphed over territorial disputes but was a psychological triumph as well.

The latest geopolitical changes in the area in effect prompted the peace. The fall of the USSR ended the free arms flow into the

something "big" to maintain public faith in his political competence. The new administration in Washington played a major role in doing so. By throwing its weight on the Israeli side it gave Israel the confidence to engage in this leap of faith, the Peace Agreement. The Intifada, the Palestinian uprising, which started in 1987 has scarred Israeli youth, who at the age of 18, must serve as soldiers in the territories. Hopefully, the Palestinian police, who now will be required to patrol Gaza, can replace the IDF's chore in this respect.

The peace with the PLO is radically different from the peace with Egypt, both in the

manner it was achieved and in the circumstances prompting it, although the peace with Egypt is similar in that territorial compromise was a factor. This is the start of a new era in the Middle East. A cold peace, (as with Egypt) will not suffice in the case of the Palestinians living in the territories. Close economic relations are needed between Israel and Palestinian leadership if the peace is to succeed. Gaza is hell by any standard; no infrastructure, no sewer system, large population, and low morale. Large sums of money are needed in order to correct the situation. So far over 2 billion dollars were pledged including a few million by Israel. The goal is to create dramatic change in order to persuade the local population that the peace with Israel is a change for the better and to minimize the appeal of fundamentalist organizations (which is most appealing to a suffering population).

The peace can open new doors to the former antagonists. For Israel it could mean the end of the Arab economic embargo, a substantial peace dividend. In short, great economic opportunities may lie ahead for Israel. For the PLO, the end of exile, and a chance to be the masters of their own destiny as opposed to the political pawns of yesterday.



*A time of the past or a time of the future?*

Middle East, and Arafat's support for Saddam during the Gulf War left him without the generous funding of Saudi Arabia (via a special tax on Palestinian workers). Arafat's support within the territories was dwindling. Three years had passed since the beginning of the Madrid talks without much progress, and so in the territories the appeal of the hard-line positions of the fundamentalists drew more support. Strife between the Palestinian delegation and Tunis exacerbated Arafat's diminishing base of legitimacy. All these factors combined called for drastic measures on Arafat's side and prompted the secret negotiations.

In Israel, Rabin, the current Prime Minister, ran for office on the promise that he will sign a peace treaty within nine months. This did not happen. Rabin's Labor Party did not get a decisive majority in the elections. In order to stay in power, he created a coalition made up of MERETZ a left wing party, SHAS a Sefardic religious party, and the Arab members of the Knesset (although not officially). Pressure from the new head of the LIKUD, (the other major opposing party) Benjamin Netanyahu, coupled with allegation of corruption within SHAS that may have led to the withdrawal of SHAS from the government, made his coalition extremely unstable. With the prospect of early elections, Rabin needed

## OPINION: A CHANCE FOR PEACE

by Rachel Youdelevich

It was Monday, September 13th, at noon, when we witnessed a great event. Israel and the Palestinian Liberation Organization signed a peace treaty, to the eyes of the world, on the same table which Israel and Egypt signed their peace treaty. I still remember seeing on TV the hand shake between Menachem Begin, Prime Minister of Israel at the time, and Anwar Sadat, then President of Egypt. I also remember my parents commenting how the impossible had finally happened. I think this peace agreement is a more significant event since nobody believed that it could really happen.

When I joined the Israeli Defense Force in 1989, the 'Intifada' (the uprising of Palestinians in the Gaza Strip and the occupied territories) was at its peak. Many Arabs and Israeli soldiers, some of them my friends, were killed. At that time, people who talked about peace were condemned and considered crazy.

Signing the peace treaty with the PLO is the beginning of quiet in the Middle East.

Israel is foregoing land that was occupied in the Six Day War of 1967. Yasser Arafat, leader of PLO, is only in a position of gaining. He bargained land he fought for and received support, mainly economic. Already there is talk about giving money to the PLO to establish different facilities in their region, such as police, education, health, social welfare, etc. Facilities that up till now were in the hands of Israel. Given that, there's only one thing they can do: prove that they really can take care of themselves.

They have been given a great opportunity to develop, and prove they can establish a country of their own. I can't tell you what will happen in five years, the time that was given to them, but I surely hope they can do it. Because if they can't, the future may look bleak.

We should not forget the extreme groups who still live among the Arabs, in Israel. There's no doubt that they will still continue their actions against Israeli citizens and

*Continued on top of page 13*



# I M P R E S S I O N S

## THE IMPORTANCE OF HERITAGE

by Emily Epstein

I was not raised in a religious home. My parents never taught me to have pride in my heritage or the importance of keeping the Jewish religion alive. The only holiday we ever celebrated was Hanukkah, and we stopped doing that as my sister and I got older. It came to a point in my late teens where I had forgotten virtually all of the little religious knowledge I had acquired. I hardly considered myself Jewish anymore. When someone would ask me what religion I was, I would say I was Jewish, but I would always preface the remark by saying that I wasn't religious. It wasn't something I gave much thought to anymore at the time, as I didn't feel the need to have a faith in my life. It never even occurred to me that growing up I was deprived of my cultural heritage. I started referring to the holiday season as "Christmas" time, and the Jewish holidays would come and go every year without my even being aware of them.

However, around the time of my first year of college, I started to become more

interested in my heritage and identity. I never had a religious awakening nor did anything too dramatic happen, but over the course of a few years I found myself feeling denied of an important aspect of my life. These feelings were reaffirmed even more when I entered Stony Brook. It saddened me that I almost never heard about the Jewish community on campus, and out of the few Jewish people I knew, none of them were members of Hillel. For almost an entire year I wanted to join, but I felt intimidated because I didn't know that much about my religion. I figured everyone in Hillel was very religious and definitely traditional. As much as I wanted to get more in touch with my identity as a Jew, I felt I wouldn't be able to relate to the people who I figured had been raised in traditional homes.

However, as this recent holiday season approached, I found myself feeling upset and angry that my Jewish friends (save for one) were not interested in observing the holidays. Suddenly, for the first time in my life, I knew it was time to take a bigger step towards my religion. I was angry at myself for having de-

nied the religious experience to myself for so long. These feelings were intensified further when my sister announced she was observing the holidays with her fiancé (who is very religious). I knew it was time to do it for myself.

Now that I have joined Hillel, I am so happy that I did. My previous fears were not met because everyone in Hillel is very welcoming and accepting, and they love to see new faces. I have a better feeling of myself as a Jew, and I feel part of the community. I am starting to realize because the Jewish community is so small on campus, we need to be unified, because there is always strength in numbers. Like me, you don't have to be religious to join Hillel, but if you have any interest in your Jewish heritage, I urge you to join. I've reached a point now that for the first time in my life I'm really proud of who I am as a Jew. I looked back at all those times when someone asked me what my religion was and I wish I had said, "I am Jewish", without having to qualify or justify my identity.

## TRUE MEANING OF REFORM

by Vicki Eaton

Last semester, I wrote an article titled, "Reform Jews are not real Jews?" This article was a sarcastic piece about the Ideologies of

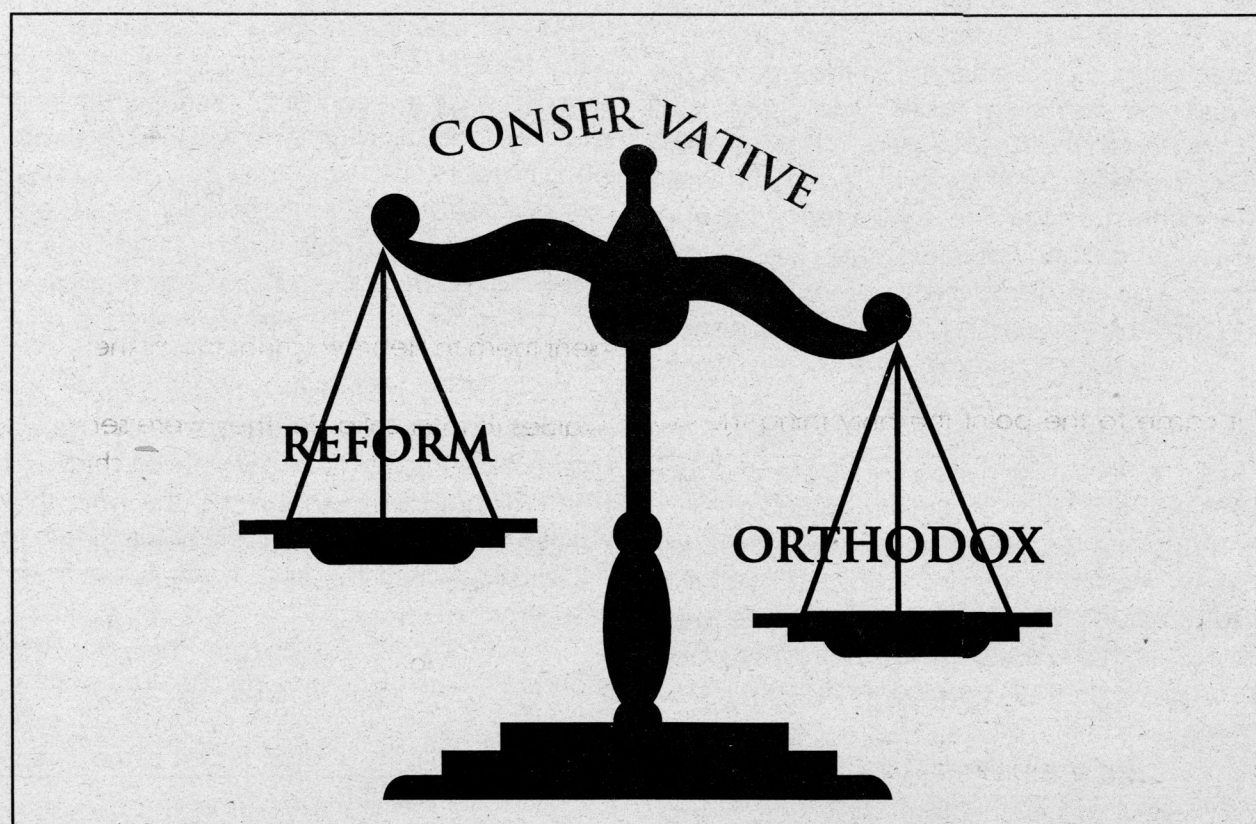
Reform Judaism, which I defended. Yet I feel now that the Reform Jew, the individual, has lost the meaning of what Reform Judaism is. I am here to clarify a few things to those Jews who think they are Reform.

First allow me to tell you what Reform Judaism is not: Reform Judaism is not an excuse for someone to abandon the Sabbath. Reform Judaism is not an excuse for not keeping Kosher. Reform Judaism is not something that allows someone to abandon their faith and their tradition because it is too difficult to do. Judaism is a commitment to yourself and G-d.

True Reform Judaism is a sect of Judaism that allows one to believe and pray to G-d in his or her own way that does not contradict the Torah. The responsibilities of the Reform Jew is to learn the law and choose for themselves what is right and what is wrong according to the Torah. If the Reform Jew, the individual, would practice true Reform Judaism, many would consider themselves almost identical to Orthodox or Conservative traditions. Since most reform Jews don't choose to learn and study the Torah, they don't know the law. They use the excuse that they are Reform Jews for not keeping kosher or observing the Sabbath.

The reason why I wrote this is because I used the same excuse for not following the laws of the Torah. After my recent experiences at non-Reform Schuls, I have come to envy and truly admire the Orthodox and Conservative for their traditions.

**Reform services are currently being held at the Roth Cafeteria every Friday evening. Please contact Aron Wayne at 2-1743**





# o f J u d A i s M

## BEING JEWISH IN THE '90S

by Felicia Froimovitz

In a society as culturally diverse as ours, it is easy to feel lost among hundreds of different ethnic and religious groups. Sometimes we even feel lost within our own ethnic or religious group. One of the easiest places to get lost is within the Jewish religion.

Many of today's Jews are not as religious as their parents and grandparents once were. Many Jews do not go to temple every week, or even every month. They attend services on special occasions, such as holidays and Bar Mitzvahs. They do not keep kosher all year long. This lack of religious practice often leads to a feeling of superiority from observant Jews, translating to a feeling of inferiority from non-practicing ones.

These Jews are reluctant to call themselves non-practicing, because they still celebrate the holidays, fast on Yom Kippur, and refrain from eating leavened bread during Passover. Although they might not follow all the rules of the religion, they still respect its traditions. They are considered hypocrites by both observant, traditional, and "non-practicing" Jews. These nonreligious Jews are criticized by others who say, "They fast on Yom Kippur, but they drive to break the fast with relatives?" or "They won't eat bread during Passover, but they eat bacon cheeseburgers the rest of the year?" However hypocritical it may seem, the holidays are important to all Jews, especially those that don't often practice their religion.

In today's society it is harder than ever to stay true to one's Jewish faith. The High Holy

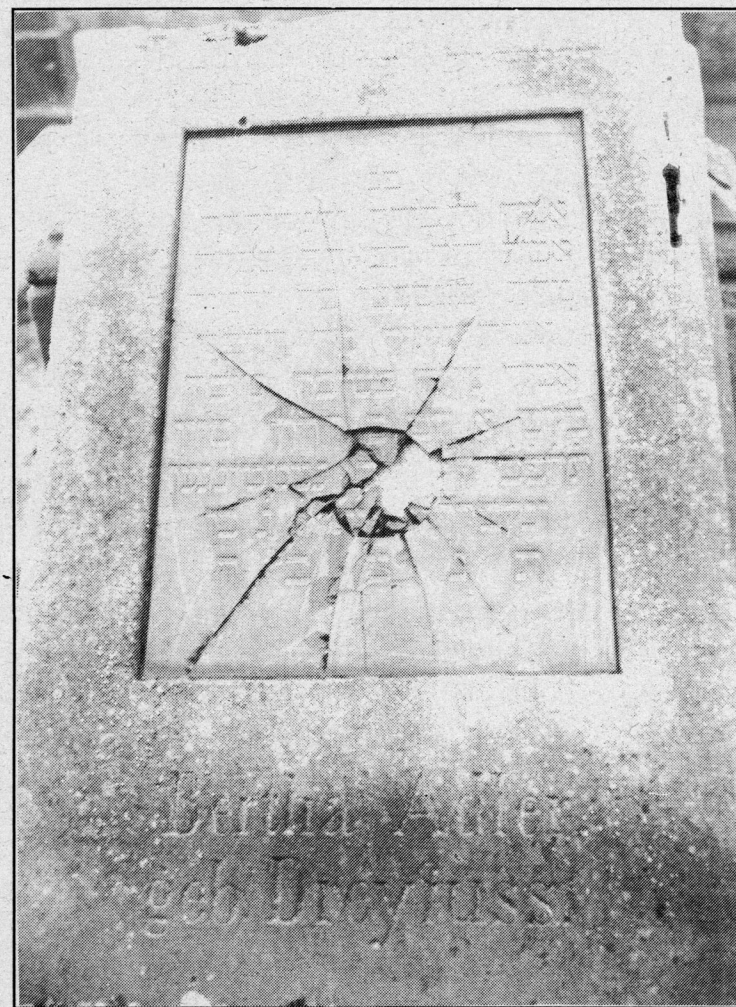
Days are just one example of the difficulty of remaining religious in our society. Years ago, most people lived within walking distance of their parents, grandparents, and other relatives. Rosh Hashanah used to consist of walking to temple in the morning and eating dinner at grandma's. This has become extremely difficult now since families are more dispersed, and if they get together at all, they usually drive to grandma's and don't attend the services. In today's fast paced world, we often forget what the holidays mean.

Today, the younger generation may not appreciate their religion as much as past generations have. We take our religion for granted and we sometimes forget what it means to be Jewish. This may partly be because we were born long after the Holocaust. We do not live at a time when being Jewish is enough to get you murdered.

We are, however living in a time when anti-Semitism seems to be on the rise. When we see blatant crimes of anti-Semitism, such as the *desecration of gravestones* in New Jersey, we are suddenly very aware of our heritage, no matter how religious we are. These crimes are directed at all Jews, whether you are Orthodox or Reform. Just because you are non-practicing, does not mean you are excluded from feeling the pain caused by these crimes.

Today's Jews are not like those in the

past. Religion does not play as big a part in our lives as it once did. A lot of us say we are Jewish, but we don't really know what that means. Not being religious doesn't mean we aren't proud of who we are.



## IN CASE OF FIRE PLEASE, THROW BOOK IN

### WHY WE HAD TO GO TO HEBREW SCHOOL

by Cindy Spungin

"IN CASE OF FIRE, PLEASE THROW THIS BOOK IN". These were the words which my entire Hebrew School class would write inside the front covers of the books which were loaned to us for the next ten months. We honestly believed it was torture.

Torture. Hebrew school for most of us, was each Sunday morning and two afternoons each week. For most of us, it meant we couldn't participate in other activities such as

little league and school plays. It meant that while all of our other friends watched cartoons and played, we were car pooled to the synagogue to learn our heritage.

Hebrew School was so torturous to us, it came to the point the only thing the Holidays really meant to students was getting off from Hebrew School, not celebrating the Holiday.

It was boring. We spent the hours trying to avoid doing our lessons. If we were really "lucky", we were forced to attend Shabbat or High Holy Day services, and the answer was always, "because" when we asked, "Why?"

"CONTINUITY" That's the word on the wall of the Hillel Office. That's why our par-

ents sent us to Hebrew school. Why they never told us this when we asked, I'll never know. . . They left off phrase that their parents had sent them to Hebrew school so that they would be able to pass on the Jewish religion and values to their children. They were sending us to be able to do the same for our children.

That's why organizations like Hillel exist. So that once you're done with Hebrew school, your Jewish involvement can continue. Hillel is not Hebrew school. Religious, cultural, and social opportunities awake you in Hillel. Maybe Hebrew school wasn't what you wanted, but Hillel can be what you want it to be. Get involved!

And you don't even have to car pool.



# AN UPDATE ON JAY

Carol Feingold

Help! Jay Feinberg, former Hillel board member at Dickinson College in Carlisle, PA. Desperately seeks funds to continue his world wide search to keep him alive. He and his family are frantically looking for ways to raise money to continue their search to find a compatible bone marrow donor. Jay was diagnosed with CML leukemia 2 years ago. He was told his prognosis was fatal unless he received a transplant. Jay's combination of antigens are very rare and are making the search that much more difficult. Jay is only 24 and his chances of finding a match grow slimmer with each passing day. His family and friends have raised and spent huge amounts of money to hold blood drives.

Unfortunately, no one yet has been a match for Jay. Fortunately others have found their matches through the efforts of the Feinbergs and their dedication to giving Jay more years.

Arlene Feinberg, Jay's mother, said that the Friends for Jay Foundation have been getting calls for help for others with leukemia from as far as Australia. They also have been helped by Hadassah, the Women's Zionist Organization, and other organizations. Hadassah has been helping the Feinbergs spread the story and raise money for blood drives to test bone marrow for Jay and others with his illness.

Jay and his family need to raise funds to hold more blood drives. Please help Jay and others like him. Please give this young man a chance. (The last drive was held in Lakewood, NJ. a few weeks ago.) Please help Jay.

Call Friends of Jay at 800-9-Marrow for more information.

**PS. JAY WAS ABLE TO ATTEND HIS FRIEND'S WEDDING IN JUNE. THAT BEAUTIFUL DAY AND SEEING HIS FRIENDS, HAS GIVEN HIM AN EMOTIONAL BOOST TO KEEP HIS HOPES HIGH THAT SOMEONE SOMEWHERE HAS BEEN TESTED AND WILL SOON HAVE HIS MATCH. WE WISH JAY AND HIS FAMILY A YEAR FILLED WITH GOOD NEWS, HEALTH, AND HAPPINESS.**

"Save Jay" was the previous article

# UNITED JEWISH APPEAL

by Michelle Hoffman

*"I hear the approaching thunder, I can feel the suffering of millions, and yet, if I look up into the sky, I think that it will all come out right one of these days: That this cruelty will end, and that tranquility will return again."*

Diary of Anne Frank

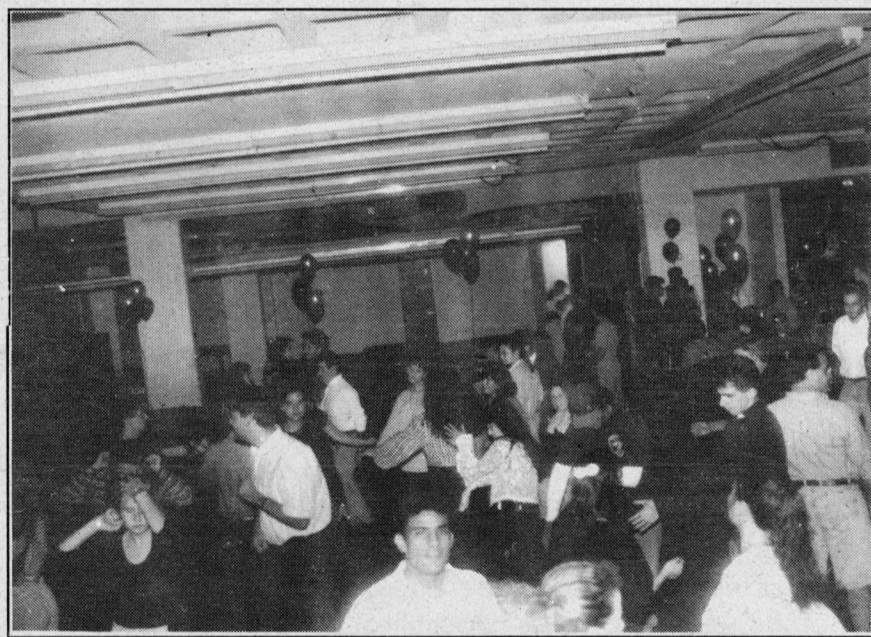
Well its the New Year, and you have to decide if you're going to live it like you have been, turning your back on worthy causes, thinking and believing that it is someone else's obligation. Or will you support United Jewish Appeal-Federation Campus Campaign because you have been passive long enough.

This year, the UJA campus campaign at Stony Brook has been broken up into a subcommittee for more effective means. Our goal is to educate as many people as possible about the UJA, how it affects their lives, and how their time and support help. The UJA is attempting a new and effective means to raise funds. We are allowing people to come together in a

social environment because the only way we can make a difference is together.

We've only been at school one month, and UJA has already had a successful event, the UJA/Hillel dance in the Bi-Level of the Union. At this event, we had other Universities participating to show their support. A special thanks to everyone who participated.

On behalf of myself and the rest of the UJA committee we look forward to seeing you at our next event which will be held in Roth Cafeteria, October 20 at 9:30 p.m.. It's going to be a service auction and for the right price you can have a date, or someone to do your laundry, cook for you, and tuck you in at night. As part of the subcommittee, I look forward to meeting and working with you.



Hillel/ UJA Party

# THE RUSSIAN CLUB SPUTNIK

There are many reasons why a Russian club would be beneficial to the Stony Brook Campus. With the chaos occurring in the former Soviet Union, there is a large immigration to the United States. It is important for the Russian immigrants and Russian-Americans to have a place for their own cultural identity. The Russian Club will provide that place.

A few years ago the club was very active and prominent with the Russian community on campus. Many students attended events, socials, and cultural activities. However, as leadership and interest waned, the club deteriorated. Now, we hope to bring back the club with a stronger and greater success for the Stony Brook campus. The Russian Club should be recognized as a cultural as well as a social organization, a home for all Rus-

sian interests.

With hard work and dedication, we hope to generate a large amount of members and participants. We would like the Russian Club to reach out to every student with Slavic background or Russian descent to help them learn more about their heritage and have a fun time doing so. It is important to get involved in events and make the Russian Club successful as well as enjoyable.

If anyone is interested in becoming part of the Russian Club, or would like to help out, please contact, DINA or ANNA, at 632-3940. We hope to hear from you soon.

**JOIN THE TRIBE**



# NEWS AROUND CAMPUS

## HAROLD R. MENDELSON, 1952-1992

### MENDELSON QUAD

**"HE WHOSE DEEDS EXCEED HIS WISDOM, HIS WISDOM SHALL ENDURE"  
RABBI CHANINA, PERKEI AVOT**

by Frances Singer

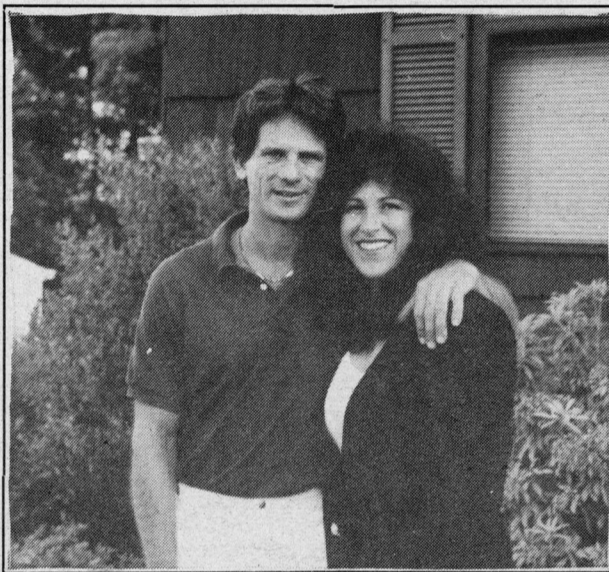
Just a week and a half ago, the Stony Brook Campus made a decision that will affect this campus forever. The infamous "G Quad" is a piece of the past, and Mendelson ("Mendy") Quad now stands erect.

Mendy, as he was known affectionately, had been with the University for fifteen years when he died in May 1992 at the age of 40. Back in 1977, he served as a graduate assistant in Residential Life, and after quite a few years and positions, he served as the G Quad Director from 1980-81. During those years he became instrumental in formulating many of the Quad's present traditions, including the G fest.

His positions on this campus were numerous, but always concentrated on the students and making this campus more pleasant for them. Mendy was known by many as selfless, a man whose time and energy lay within the Stony Brook community. It is not often that in a university that is so large, students could find someone whom they could depend on and feel comfortable with as well. Mendy was that type of person.

His dedication to making this university as efficient as possible has helped all of us live in an environment that is more geared towards the students and their needs.

I have had the pleasure of spending countless time with the family of Mendy this semester. It is evident that his effect on his family is a great and lasting as the effect he has had on this campus. I have never met a family as loving, caring and beautiful as the one he has left behind.



## HISPANIC HERITAGE MONTH

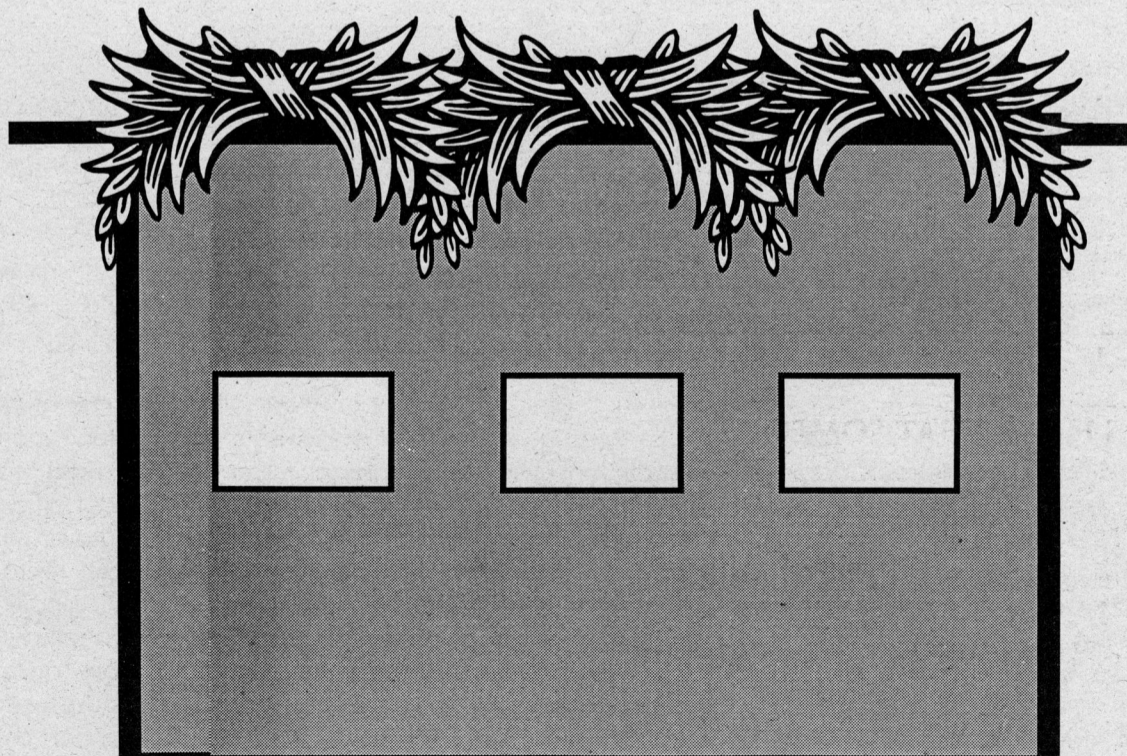
by Jessica Gonzalez

The State University of New York at Stony Brook celebrated the opening of Hispanic Heritage Month on September 29th with an opening ceremony. The Ceremony began with a procession of Hispanic students carrying the flags from their native countries.

The events were held on the third floor of the Social Behavior Science building, the designation of the new Center for Latin American and Caribbean Studies. Hispanics and Latinos were honored to hear Lynda Ayala, Chairperson of the Hispanic Heritage Month Planning Committee, welcome everyone to the event. Martin Rodriguez, President of LASO, presented a gift of marble bookends to President John Marburger III as an expression of gratitude for his leadership and continued support of the Hispanic Community at USB. Other speakers included Dr. Bryce Hool, Deputy Provost, Dr. Ian Roxborough, Director of Latin America and Caribbean Studies, and Dr. Luis Perez, Chairman of the History Department at the University of Southern Florida. The lecture given by Dr. Perez was entitled: "Baseball as subversion: The formation of the Cuban National Identity." This event was well received and begins a month of celebration.

## SUKKAH RANSACKED

On September 30, in the early morning hours, the Sukkah that was built for the holiday of Sukkot was vandalized. The walls of the Sukkah were pushed or toppled down and the tables and chairs inside were strewn around. The Sukkah, in which observant Jews on campus eat their meals as mandated in the Torah, was repaired on Sunday. The damage to the Sukkah happened on a Thursday night, so there is a question of whether it was a bias-related crime or simply drunken vandals. There are currently no suspects for the massive vandalization. If anyone has any information on the vandalizing of the Sukkah, please contact the Hillel Office at 2-6565 in Humanities 165.





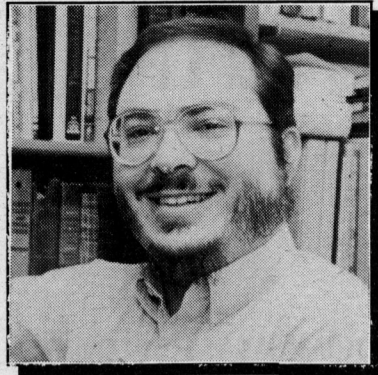
# FROM THE RABBI'S POT

Rabbi Joseph S. Topek

## KOSHER CHILI

Ingredients:

1 lb. ground beef  
(or vegetarian beef substitute)  
1 large onion  
1 large can red or kidney beans  
1 can tomato sauce  
3 cloves garlic  
chili powder  
black pepper  
dash of sugar  
water  
okra (optional)



This was my grandmother's recipe, but it is a genuine Texas (that's where my grandmother lived!) chili. In Texas, chili is a way of life, so try it and enjoy it!

Saute ground beef until browned and then drain well of all liquid. Then dice and saute onion and garlic. Combine in large pot with beef, add tomato sauce and beans and enough water to get a stew-like consistency. Add spices. Use at least 1 1/2 tablespoons of chili powder for 1 lb. of meat, more if you like it hotter, (you can also add diced jalapeno peppers if you're daring) and pepper to taste. The sugar will cut the bitterness that you sometimes get from tomato sauce. Simmer over a low heat for at least 1 hour. The longer you cook chili the better it tastes, and refrigerating it and reheating it the next day is even better. Some of us like to add sliced okra to the chili, but that is optional, and many people use beer instead of water. All of these ingredients are readily available kosher.

## POPPY SEED - ONION CHALLAH

Ingredients:

1 package active dry yeast  
1/4 cup plus a pinch of sugar  
1 1/4 cups warm water  
2 eggs  
2 teaspoons salt  
1/4 lb. unsalted margarine (parve), melted  
4 1/2 to 5 cups flour

poppy seed-onion filling:

1 1/2 cups finely chopped onion  
1/2 cup poppy seeds  
1/2 teaspoon salt  
5 1/3 tablespoons melted parve margarine  
Combine all these ingredients together in a bowl

This is a favorite of my father's, who has been baking challah of various types for over 30 years. He is known in both Texas and Vermont, where he lives in retirement, as a real challah maven.

Dissolve yeast with a pinch of sugar in 1/2 cup of the warm water. In a bowl (electric mixer is best) blend one of the eggs, the 1/4 cup of sugar, salt, margarine, and remaining 3/4 cup of water. Blend in the yeast mixture. Add the flour, one cup at a time, until the dough forms. Pour out onto a floured board and knead, adding additional flour until the dough has a smooth and elastic consistency, which should take 5 to 10 minutes. Place the dough in an oiled bowl, rub a bit of oil on the top of the dough, cover with a towel, and let rise in a warm place until doubled, or about one hour. Place dough back on board, punch down and divide in half. Roll out each half into a rectangle approximately 20 inches long and 4 inches wide (a long narrow strip). Spread each rectangle with the filling, but reserve 1/4 cup filling for the top. Roll each rectangle lengthwise, like a jelly-roll, to enclose the filling and form a long "rope." Twist the two ropes together creating a braid, and then place on an oiled baking sheet in a ring. Pinch the ends together and then cover and place in a warm place to rise again until doubled, about 45 minutes. Lightly beat remaining egg and brush it over the challah. Then sprinkle with the reserved filling. Bake for 40 minutes or until the loaf is golden and sounds hollow when tapped. Place on a rack to cool.

# BEN'S KOSHER DELI

## A REAL DELIGHT?

By Fullof Drek

I'm not a real maven nor connoisseur of kosher cuisine. Being a Jew (a hungry one), I have eaten in many kosher restaurants. I have, with my desire of keeping kosher at times, frequented Ben's Kosher Deli. The last visit to Ben's, located near the Smithhaven Mall in Lake Grove, was a trip as a food reviewer.

I had entered the restaurant and waited to be seated for ten minutes. The menu offered a wide selection of kosher dishes. It was much too large, even considering the range of dishes served in the Jewish culture. I didn't know that entrees such as Pasta Primavera and other such dishes had any relation to Jewish cuisine. I can't see a Jewish mother in New York serving her little *bubbalah* long strains of grain with vegetables. With that in mind, how good could it be? Not very. I know, I tried it. Stick to meat, Ben.

The atmosphere of Ben's is "typically Jewish." Loud, crowded, and obnoxious. If you are lucky enough, you can overhear a conversation at the next table about someone's gall bladder problem, or even better, their intestines. Side note: If the person you are overhearing is talking about any of their digestive organs, you know they are Jewish. After waiting fifteen minutes for the waiter/waitress to come, chances are you will get a rude one. I was lucky, I got a woman whose personality could match Heinrich Himmler. First, I was asked the friendly question, "What do you want?". I ordered a variety of dishes. It seemed like she didn't know that you could order more than one dish at a time. She must have so *farklempt* she mistakenly served them in the incorrect order. I said, "I ordered the hot dog before the hamburger." This threw her in a tizzy, because her reaction was, "So what do you want first, huh?" At this point, I stood up for myself and said, "Whatever you think is best." Food reviewing was not going well.

The food itself: Remember what I told you about Jews and digestive problems? Well this could be from the soup. The chicken soup needed something... taste. I think the purpose of making a chicken soup such as this was to allow people to reminisce about hospital food.

Stay away from the 'ami's. Salami, pastrami, etc. If you eat these sandwiches, the next trip you take won't be to Ben's but to Ben's bathroom. Suggestion, Ben: get more toilet stalls.

In conclusion, I enjoy enemas as much as anyone else does, but I'm seeking something different from a restaurant, the unreachable goal for Ben's...real food.



# AN ALTERNATIVE EXHIBITION



*Lady Macbeth, Photographed by George Lyndes*

The first retrospective exhibition of photographs of George Platt Lynes drawn from the Photographic Archive of The Kinsey Institute for Research in Sex, Gender, and Reproduction at Indiana University, Bloomington, will be on public view September 14 through October 30 and New York University's Grey Art Gallery and Study Center. Located at 33 Washington place at the corner of Washington Square East, the gallery will be open Tuesdays Thursdays and Fridays, 11:00 am - 6:30 pm; Wednesdays, 11:00 am - 8:30 pm; and Saturdays, 11:00 am - 5:00 pm. For further information, the public may call (212) 998-6780.

Composed of 130 silver gelatin prints, the exhibition will present many images which have never before been exhibited. An enigmatic artist, George Platt Lynes (1907-1955) was a prodigious source of male nude photography from the early 1930's through the decade that followed the Second World War.

Lynes was a fashion photographer in the 30's and 40's for many different magazines. Portraits were taken of many famous people, including E.E. Cummings. A collaboration with George Ballanchine led him to produce beautiful images of the dancers and choreographers at the American Ballet, and later, the New York City Ballet. However, his real passion was male nude photography. Photographs of the male nude were illegal in that era. Kinsey, a personal friend of Lynes, placed them into a newly created Archive. Kinsey acquired over 600 prints and photographic negatives from Lynes, which were collected as empirical evidence of real human sexual behaviors and fantasies. Because these photos did not conform to the conservative morality of America at the time, they were especially of interest to the Institute.

At NYU, the exhibition has been made possible, in part, by the Abby Weed Grey Trust and Friends of the Grey Art Gallery. Support provided by The Robert Mapplethorpe Foundation has been critical to the conservation of these photographs.

*Ana-Maria Stanomir contributed to this story.*

## Babel

Somewhere when the Earth was young,  
Men and Women were united in purpose,  
they were united in their quest to build a tower,  
they wanted to reach toward heaven,  
yet they were on Earth,  
Arrogantly,  
some say,  
they wanted more than the lot, Man, Women, and child,  
they wanted supernal power.  
So punishment befell them,  
and this, perhaps, was the genesis of racism,  
it happened,  
it happened in Babel.

Yes, I'm saying racism is a punishment.  
Yet how long must punishment last?  
We, in the image of G-d, in his own image, ultimately forgive our souls for what we did then?  
Perhaps, we must be as before Babel,  
as Men, Women and children,  
and racism will be no more.





# THE HOLOCAUST MUSEUM

by Jennifer Glass

**This summer I experienced the Holocaust. Yes, we've all read about it, seen pictures and film strips, but I lived it. This is the powerful effect of The Holocaust Memorial Museum in Washington, D.C.**

When you enter the museum, you receive an identity card. Right away, you are drawn back in time. You meet a person who is a Holocaust victim. The card makes the air real, the mood set, as you assume their identity. An elevator takes you upstairs, but it is not just any elevator. Cramming the museum goes into this elevator, it gives the appearance and feeling of an oven or gas chamber. We are made to feel as victims, except that we escape: To the first floor of the journey. The doors open to gruesome, powerful, and poignant pictures of the bodies - in rows, in heaps, in jumbles. There are too many to count. We began our trip through history with the "Nazi Assault: 1933-1939". We explored the rise of Fascism, Nazism, and Hitler's rise to power. The hall is filled with pictures of the SS and Gestapo, their uniforms and

propaganda pamphlets on how the Jews were the cause of Germany's troubles. We saw firsthand accounts and photos of the mass book burnings and Kristallnacht, the night of Broken Glass. We were told how the Germans first isolated the Jews, made them wear stars to proclaim what they were, boycotted their shops, and declared sanctions on them. Jews were forced out of schools, their homes, and moved behind Ghetto walls. We even saw a film on anti-Semitism, tracing it from the beginnings of time to Nazi Germany.

We now moved through a glass walkway filled from top to bottom with names. The names of towns, of villages, that once stood, now obliterated. It is a sight that even now, stings my eyes with tears. We faced a wall four stories high, of pictures of a Jewish Shtetl, known as 'Eisjyski.' We saw the smiles of sisters, brothers, rabbis, families and friends. I wondered, *did this village survive?* Did any

of these beautiful, happy people, make it through?

On this point on the tour, we walked through the wall of the Warsaw Ghetto, and into an actual boxcar, that would transport Jews to the death camps. The floor beneath our feet was lined with suitcases. The prisoners would not be needing them. We arrived on a ramp and saw a gate with the words: "Albeit Macht Frei" - *Work Makes You Free*. How could anyone believe this? We are now witnesses of the victims' humiliation. First being stripped of their identity through material objects, then their lives. We enter an actual barracks at Auschwitz, seeing pictures of prisoners, and

You are transported back in time, it is all so very real. I walked past the next giant wall of countless names of the victims of hate. As they stretched out before me, I clutched my Star of David to my chest, and looked at my family. That could have been me.

Finally, we are introduced to those who tried to help. We met Wallenberg, Schindler, and the village of Le Chambon. We saw walls of names of those who spoke out, formed resistance groups, and saved Jews. The wall of over ten thousand names is the glimmer of hope that all the world is not heartless, bent on genocide. I watched a film where survivors and soldiers discussed what it was like to

be rescued, and what it was like to find the camps. Both the soldiers who couldn't believe the horrors they encountered, and the survivors, whose memories were painful and packed with emotion. Tears rolled down my cheeks effortlessly, as a woman standing near me offered me a tissue. Our hands touched and I saw she was crying too. I turned to see a wall sculpture of tombstones behind me, and then back to her. She had, as I did, experienced the Holocaust. Lastly, I visited the hall of remembrance. I lit a candle and tried to make



*Portraits from a Shell*

pass through a wall of shoes taken from the victims. The shoes are of all shapes and sizes, taken before the Jews were gassed. They left the odor of mildew, leaving the visitors imagining the horrible smell of the burning flesh of the crematorium. We encountered an enormous photo of the hair shorn from the prisoners, the preparation of an unanticipated death for so many. We watched in horror as the videoscreens of medical experiments performed on Jews are described in detail. Everything is so vivid. We saw a cast of a gas chamber door, as well as canisters of Zyklon B, used to kill millions of Jews through asphyxiation. We walked past the ovens and overlooked a floor plan of Auschwitz. There is a replica that depicted the gas chambers, the ovens, and the bodies intertwined, tortured, beneath it all. There is a separate room where survivors give firsthand accounts of what it was like, but you don't need to listen. You feel it.

sense of what I had seen.

This is merely a small synopsis of what the museum is like. I cannot explain how it all looked and felt, because I truly believe it is somewhere we all need to go. The four hours I spent there were the most painful, powerful, horrible, and soul-searching of my life. Yet it was not until the first week of school here at Stony Brook, that it all made sense. I sat at my desk, and saw a giant Swastika. My heart both burned and ached because I realized that it still exists. Anti-Semitism is still alive. That is why I tell you this story. That is why we must know about this most violent form of hate. We must learn about the Holocaust, we must go to The Holocaust Memorial Museum. It is not a place we need to go to as Jews, but as human beings. We need to see it firsthand, so we may *remember*. We must tell our children, and their children, Never Again! For those dead and living, they must bear witness.



# UNDERSTANDING ANTI-SEMITISM

by Lyle Goldstein

For most Jews, especially young ones, anti-Semitism is a new and foreign experience. Their experience of coping with anti-Semitism is based on their knowledge, experience, and feelings. I have grown severely worried over my four years at Stony Brook not at anti-Semitism itself, but how Jews are able to cope and understand it.

In the last year, I have known many people who had anti-Semitic experiences. Their reaction to these crimes were representative of who they were as people. Some did not know how to respond because they had grown up in a primarily Jewish environment, and to them Jewish hatred was an abstract one, something they did not need to deal with, or understand. They knew it was out there but because of their Judaic centered view of

the world and universe they felt it incomprehensible that it could happen. Others who had anti-Semitic hatred thrust upon them chose to characterize and stereotype the group of people that the perpetrators had been from. These reactions were not out of the ordinary, and ironically it was this same type of thinking that anti-Semites themselves used to rationalize their acts on Jews. The anti-Semite either lives in a world centered around the teaching of hate and lies or they had Jewish individuals that had injured them in some way and decided to characterize the whole class of people.

What scares me the most about Jewish reaction to anti-Semitism is no reaction at all due to ignorance. A few weeks ago, a book fair was being conducted in the Stony Brook Union. Being sold at the book fair was anti-

Semitic literature. The books were The Protocols of the Elders of Zion, The International Jew, and other such literature. These books are not controversial opinions that have some validity. One was a forgery written by the Czarist Secret Police and the other, by a notorious anti-Semite. When I spoke to this vendor about removing this literature, he spoke about free expression. When I spoke about respect for each culture, he spoke about empowering his people with true knowledge. Nothing was accomplished. I then spoke with Cheryl Chambers, the now Associate director of Stony Brook Union Activities. The same argument was raised, she vociferously defended free expression while I spoke about the spreading of lies and distortions. I was also told that every year these books are being sold in the Union. This

*Continued on Page 13*

## AND WE ALL WALKED NAKED - TADEUSZ BOROWSKI

By Shuva Paul

I was supposed to write something "objective" on Bosnia. Not to try, I thought, would be to succumb to self-serving emotionalism.

The truth is, objectivity, which can only be feigned, is itself a self-serving enterprise. With regard to Bosnia, the only ones who have not served themselves are those who have perished or are on the verge of perishing.

For what we've witnessed happening in Sarajevo and in eastern Bosnia, month after month has exposed the human condition for what Thomas Hobbes knew it to be when he wrote Leviathan way back in 1651: "...Solitary, poor, nasty, brutish, and short." Hobbes knew that it was only the imposition of rule from above within the boundaries of a sovereign nation that kept the denizens of that nation from openly destroying each other. The terror that we watched blaze out of the crumbling structure of the former Yugoslavia, and the obscene charade that "civilized" nations waged in reaction to the bloody carnage, demonstrated for all posterity that when the weak are set upon by the strong in an open unprotected field, those weak have no one to turn to for protection but themselves (unless they happen to own oil wells). Even if the vast majority of those weak are children.

Tadeusz Borowski knew the score as well. His two years in Auschwitz and Dachau molded his young mind and turned him into one of Poland's most prominent postwar period writers. His acclaimed works characterized the entire world—not just his Nazi prison—as a



*Serbian soldiers taking a break*

huge concentration camp where victim and executioner were double roles for all. Borowski never recovered: He committed suicide before he turned thirty. I shudder to think of the next wave of Borowskis that will emerge from the ashes of Bosnia's death camps.

There have been, of course, so many exceptions to the banality of evil. Like the plight of Irma, the tiny Sarajevo child who hung on for dear life while human beings battled with U.N. relief officials over whether she should be allowed to leave the besieged city for life-

saving medical treatment abroad. How humane and sensitive Prime Minister Major looked when he sent his private jet to scoop up little Irma and bring her back to Britain! Here was the statesman rising above petty politics and rigid bureaucracy to tell us all how to be human in the face of war. Meanwhile, those children who might have lived like children—if not for their miserable fate—playing freely in a grassy open field with lucky Irma must instead sit with festering limbs hoping a journalist chooses them for the next edition of the nightly news.

What sickens me especially is how the cold execution and burying of Bosnia has taken place alongside politicians' somber speeches on the lessons of the Holocaust. The memory of the Holocaust, I had thought, was supposed to be more than simply a regularly referred-to historical event. I thought "Never Again" was supposed to be more than just a slogan used by politicians to curry favor and votes.

The lesson is that once again, we are reminded that it is the ordinary people who are not elected, nor annointed who

must be the ones to engage in collective endeavors to lessen the brutality of life for those who haven't the good fortune to be born within the protective boundaries of one of the world's powerful nations. We must join organizations, ally with others, and exert pressure as best we can through the spaces in the most unrelenting "iron cage" of all—the iron cage of everyday life.

*For more information, contact 632-7728, SYSTERS, the Systematic Treatment and Empowerment of Rape Survivors*



# COMEDY? IT'S DEBATABLE

## Top Ten annoyances of Residence Life officials (RA's, RHD's, etc)

- 10) They're not invited to all the cool drug parties.
- 9) They have only 5 health and safety inspections in which they can rumage through your stuff and steal it.
- 8) RHD's upset no one calls them by their proper title: Mein Fuhrer.
- 7) No billyclubs.
- 6) That irritating document: The Bill of Rights.
- 5) Waking up for fire alarms (i.e., doing their job).
- 4) A happy resident.
- 3) RA selection process tightened: Ability to read and write required.
- 2) Name of Residence Life changed to OFFICE OF TORMENTING STUDENTS' FUNDAMENTAL NEEDS.
- 1) Where's a victim when you need one?

I have a serious problem. I have an RA who's out to get me. He thinks that I stole his girlfriend, although she left him because he was a bastard who only cared about pleasing himself. Since then, he has made many attempts to create problems in my suite and building and has also spread viscious, untrue rumors about all my friends. What should I do?

Worried

Worried?

What do you care? The RA's a major schmuck, who probably had only one girlfriend in his life, didn't know what the hell he was doing. Now the putz realizes the woman wasn't an extension of his hand, he's upset. Suggestion for you: Walk up to him, real friendly like, and whisper "She'll do *anything* for me." If that doesn't help him realize what a sad sack of p-ss he is, then maybe a blunt object to the back of the head will work. Lastly, there is the James Bond method of making his life miserable. A trick a friend of mine taught me might help. Take a couple of cans of shaving cream, tape them together. Then put a nail through the bottom of each one (don't worry, they won't spray until you pull the nail out.) Tie some heavy string or fishing line to the heads of the nails. Then one day, open the door to his room, throw in the package, and yank on the cords. The room will be effectively covered with shaving cream. Later, quietly inform him that you did it, but since no one sees you if you disappear quickly, there's no proof. Remember, he's a little insect living in his roach motel. Squash him. Don't forget to wipe him off your shoe.

Dear Dr. Depression:

Why does everyone make fun of me?

Pretzel guy

Mr. Pretzel-

Are you serious? Have you ever tasted what you sell? I just lost my appetite thinking about it.

### AMERIKA

WE HAVE:  
BILL CLINTON  
STEVIE WONDER  
BOB HOPE  
JOHNNY CASH



### GERMANY

WE HAVE:  
HELMUT KOHL  
NO WONDER  
NO HOPE  
NO CASH





# LOTUS 1-2-3, RELEASE 4.0:

**TOP-SHELF PRODUCT LOTUS DEVELOPMENT CORP.**  
**55 CAMBRIDGE PKWY. CAMBRIDGE, MA 02142**

- Computer:** PC/AT, PS/2 and compatibles with 286 processor and higher, with an EGA, VGA or IBM 5814 monitor. A mouse is not required but is seriously recommended.
- Operating Systems:** MS-DOS 3.3 and Windows version 3.0 or higher.
- Media:** Supplied on 5.25-inch or 3.5-inch high-density diskettes.
- Copy Protection:** None.
- Required peripherals:** Hard disk with 13 MB storage space available, 7.5 for a laptop and 16 MB for a Network server.
- Other requirements:** Minimum 4MB available system RAM recommended.
- System used for test:** Magitronic 80486/33 MHz computer with 8MB RAM, VGA, 240MB IDE hard drive, and 5.25- and 3.5-inch high-density diskette drives, LaserJet 4 printer, running Windows 3.1 and MS-DOS 6.0

## Lotus 123 Release 4.0 for Windows list of new features

- Context Sensitive user interface gives you the right menus, sets of SmartIcons, and more when you need them.
- Live Status bar provides one-click access to fonts, styles, formats, charts, and current settings.
- In cell editing lets you enter and edit data directly in a cell.
- Drag and drop lets you copy and move ranges, formulas, charts and other objects with a mouse.
- Worksheet tabs lets you name your worksheets and click from sheet to sheet in a 3D file.
- One-step charting creates a chart complete with titles, labels, and legends that you can style and edit in the worksheet.
- Version Manager creates versions of named ranges, groups them into scenarios, and lets you share them with your workgroup

Lotus 123 version 4.0 boasts a smart and simple way of doing the spreadsheet chores easily and quickly. The variety of tools at hand for the first time user may seem slightly overbearing, but that's where Lotus' tutorial steps in. It tells you step by step the procedure to do one of the most rudiment of tasks, balancing your budget. Though it may be a corporate one, all that is required is a little patience and imagination. That's another aspect where Lotus has taken great strides in, the incorporation of graphs and charts with photographic capabilities, puts some spice in a usually bland presentation.

## **Graphing has gotten a great boost in version 4.0.**

Some of the graph types are: 3D line, 3D area, 3D area with depth, Radar, Filled radar, HLCO, XY, 3D pie, Mixed, Vertical stacked and more...

## **Backsolver CAN HELP**

Backsolver, an important tool for users who construct complex spreadsheets, has been enhanced to support simultaneous changes to multiple variables. Backsolver is a multi-variable goal seeking tool that completely eliminates the trial and error method of reaching a desired end result. It answers what-if statements by allowing the user to adjust either a single cell or a range of cells proportionately to achieve the desired end result. Not everyone will find a need for all of Backsolver's power, but using it only to adjust a single variable to arrive at a given value is a wonderful time savior.

Lotus has taken great measures to put out a top notch spreadsheet which gives you the flexibility without the usual annoyances and headaches that you get from using a spreadsheet. I liked Lotus' GUI environment because it coupled both speed with *user friendliness*. Over all, Lotus 123 release 4 has been a pleasure to learn, it even brought smiles to other staunch supporters of spreadsheet programs.

## **OPINION: A CHANCE FOR PEACE**

*Continued from page 3*

soldiers. There are some unanswered questions regarding that, such as what will the Palestinian Police do about it?

All this is for the future. I can only say that as an Israeli, this is a big step which might lead us to peace with all Arab countries in the region. For the sake of worried mothers in Israel, I hope the killings will stop and quiet times will take over.

*This opinion does not necessarily represent the views of the Stony Brook Shelanu, B'nai B'rith Hillel Foundation, and the Hillel Student Club*

## **ANTISEMITISM:**

*Continued from page 11*

was anti-Semitism in my eyes, firsthand.

What was the most dangerous thing that occurred because of that event? Not the anti-Semitic literature itself being sold, but that something wasn't done. Many Jews saw what was being sold and did not say anything. They did not say anything because of fear, but, I feel, mostly out of lack of knowledge. I sat with three Jews after this event, recounting my story. All three had not ever heard about these books, what they were about, or if they were anti-Semitic. How can the Jewish people truly fight anti-Semitism when they don't know what it is?

Anti-Semitism still exists today in every country in this world. A popular new form of anti-Semitism is on the rise called revisionism. Revisionism is the attempt by Jew haters to claim that the Holocaust did not exist. This could potentially be the most dangerous form of hatred toward Jews ever formulated. Understandably, Jews will not know how to respond to revisionism. As new forms of hatred are being developed, the Jewish people need to know what they are and how to respond to them. Ignorance is the worst form of anti-Semitism not only by non Jews, but by Jews themselves, for they are neglecting the duty to understand that anti-Semitism comes in all forms, written, oral, spoken, or active discrimination. And by learning more, a more conscientious reaction and response from each Jew can be made when he experiences it firsthand.

By the way, do you know who the true authors of the books I mentioned? If you don't, consider the way you would have reacted if you saw these books being sold personally and how you would have responded if you did.

A program about Revisionism is being held in November by the Hillel Student club and more information about anti-Semitism can be found at the Hillel office in the Humanities building.



# ספורט

מאת שי לב



כדורגל:

לאחר 4 מחזורים התמונה בליגה עדיין לא ברורה. בית"ר י"ם האלופה, בינתיים רק עם ניצחון אחד, ובמקום ה - 12 הפועל ת"א שהפסידה את שני משחקיה הראשונים, ניצחה בשניים האחרונים ופניה אל הצמרת. בצמרת כצפוי מכבי ת"א בראש עם 4 ניצחונות במשחקים לא מבריקים. אחריה צועדות מכבי חיפה, שהפגינה כמה משחקים מצוינים והמפתיעה הפועל ב"ש. העולות החדשות כפ"ס והרצליה נמצאות בחלק התחתון של הטבלה. העולה החדשה, עירוני אשדוד נמצאת במקום הרביעי. הנבחרת הלאומית בכדורגל הפסידה ברומניה בתוצאה 0:1. הנבחרת, המתאמנת לקראת משחקה בצרפת ב 13 באוקטובר במסגרת קדם המונדיאל, לא הפגינה משחק טוב במחצית הראשונה, אך בשנייה שיחקה טוב ביחוד בזכות ראובן עטר. לנבחרת נישאר עוד משחק אימון אחד נגד קפריסין, עד המשחק בצרפת.

כדורסל:

הליגה בכדורסל נפתחה בשבוע שעבר ולאחר המחזור הראשון קשה לדעת מה יקרה. האלופה מהגליל הפסידה למאמנה לשעבר פיני גרשון ולרש ל"צ. הפועל ת"א ניצחה בקושי את הפועל גבעתיים ומכבי ת"א הביסה כצפוי את גבת. תבוסתה של הפועל אילת לדולון היתה ההפתעה היחידה ביחוד לאור 32 נקודות ההפרש. בשני משחקיה שהוקדמו מהמחזור ה - 2 הביסה מכבי ת"א את גבעתיים והפועל הרצליה ניצחה את הפועל ירושלים (עם מיקי ברקוביץ).

טניס:

נבחרת ישראל בגביע דיוויס גברה על נבחרת צרפת ברמ"הש ובכך תשחק בבית העליון עוד שנה. עמוס מנסדורף ניצח את לאסק במשחק הראשון, במשחק השני הפסיד בלום לרוסט לאחר טעויות שיפוט רבות נגדו. במשחקי הזוגות ניצחו כצפוי השווייצרים. ביום השלישי לתחרויות נצח מנסדורף את רוסט (הפסדו הראשון בדיוויס לאחר 3 שנים), ובלום הביס את לאסק במשחק הקובע. זהו להפעם, שי לב.

# Hebrew

THIS HEBREW SECTION OF SHELANU IS FOR OUR HEBREW READERS. WE HAVE PLACED ENGLISH TITLES ON SOME OF THESE ARTICLES. IF YOU ARE INTERESTED IN GETTING A TRANSLATION, PLEASE CONTACT SHELANU AT 2-6576

## הואור ?!

### "מדוע השתכנעו רבין לבוא לוויסינגטון??"

מאת: נדב ואילן.

העולם כולו הופתע מן הידיעה שאר רבין מגיע לוויסינגטון על מנת לפגוש את מר יאסר ערפאת. אנתנו החכרה של סטוני ברוק, לאחר חקירות ודיווחים סודיים גילינו את הסיבות האמיתיות לבואו:

1. הוא גם כן רוזה פרס נובל לשלום, לא רק לבקין מגיע.
2. רצה להראות לגמד מהליכוד שהוא גם יכול לעשות משהו.
3. רצה קצת להיות אורר ולראות עולם וחיפה סיבה.
4. רצה לברר אפשרות של פתיחת חשבון בנק בארה"ב, לאחר שנה בשווצריה התגלה.
5. הוא דאוק על הילרי קלינטון.
6. כי שם שפתחו חנות "Reebok" חדשה ב- Penn. Ave.
7. רצה לברוק האם נכונה הסברה ערפאת לא התקלח מאז 1967.
8. כי שם נפתח פאב חדש בבית הלבן והמסקאות על חשבון הג'רמון הלאומי עלו.
9. אחרי "דפק" של כוסיות של וויסקי, הוא היה מוכן אפילו לרקוד לאבדה עם דרעי על גג הבית הלבן ותמונה של גאולה ביד.
10. החליט אחרי 26 שנים הגיע הג'מון לפתרון הבטיחה.

## פינת היצירה הקטנה !

### לקום ולברוח שרון קשת

ארץ ישראל מה רב יופייה  
 אמה תכלת ואדמתה פורייה  
 המצב מאוד לחורף  
 כולל מחכים לרגע הפיצוץ.  
 ילדים צעירים שרק סיימו תיכון ומתחילים את החיים  
 נהרגים ונפצעים.  
 וכשיל מה ?  
 כשיל שלום עם הערכים.  
 הרבה חכמים בורחים רחוק מהמציאות.  
 לחפש את מגלם בארצות אחרות.  
 קודם קצת עובדים.  
 לומדים מהר מאוד שגם באמריקה צריכים לקרוע  
 את התחת כשיל להרוויח את הדולרים.  
 אחר כך הולכים לאוניברסיטה מטיילים, נהנים מהחיים  
 ומתלהבים מהנופים.  
 שוכחים מהכנירת ירושלים, תל-אביב ואילת.  
 מהפחד של מלחמה, שצריכים להיות במקלט.  
 עובדות כמה שנים ולאחר כבר לא כל כך מתגעגעים.  
 אולי מתגעגעים קצת לאבא, לאמא, לחבר ולשכנה.  
 אבל בסופו של דבר מתאקלמים, שיג'ון בארצות הברית  
 התהילה הישראלית באמריקה לא חסרה  
 יוצאים עם חבריה ישראלים והמחה גדולה.  
 את האכטא הציוני רוצים לאבד  
 לקבל את ה"גריןקארד" שיהיה מותר להישאר  
 הצעיר שברח מארצו התבגר,  
 ועל הגעגועים שהצטברו עם השנים הוא  
 יתגבר.

### לאומית א'

1	מכבי תל-אביב	2	144:195	5	הפועל גבעתיים	2	177:145
2	הפועל הרצליה	2	198:198	9	גליל עילון	1	100: 96
3	הפועל ירושלים	2	172:159	10	הפועל עפולה	1	81: 75
4	הפועל חולון	1	75:107	11	ביתר רמת-גן	1	84: 76
5	מכבי רמת-גן	1	74: 86	12	הפועל טבריה	1	99: 82
6	הפועל ת"א	1	75: 81	13	ת"ש ע. ירושלים	2	21: 72
7	מכבי ראשון-צ	1	96:100	14	הפועל אילת	1	107: 75

### הטבלה הלאומית

מש' נג'	תיקו	הפ' שערים	הפרש	נק'
12	-7	1-8	-	4
10	-7	3-10	-	1
10	-7	2-9	-	1
7	-2	2-4	1	2
7	+1	5-6	1	1
7	-2	8-6	1	2
6	0	7-7	2	-
4	+1	9-10	2	1
4	-1	5-4	2	1
4	-2	7-5	2	1
4	-4	9-5	2	1
3	0	8-8	3	-
1	-10	12-2	3	1



# הדרה העברי

EDITORIAL

דבר העורך: מאת אילן ונדב.

הנה לאחר קשיים יוצא לאור המוסף בעברית של העיתון S.B. SHELANU. יש שבוודאי שואלים את עצמם למה זה בכלל טוב? ובכן, ראשית העובדה שכולנו בנכר אין בה בכדי לנתק אותנו מן הנעשה בארץ. נהפוך הוא, ישראלי בגולה נעשה רגיש יותר ומעורה יותר. אינני מנסה לומר שכך הדבר אצל כולם או אם זה לא כך משהו איננו כשורה, זו היא פשוט התרשמותי עקב שיחות ממושכות עם ישראלים.

בנקודה זו יכול הספקן לטעון למולי שהמעוניין הננו מוזמן לבלות את זמנו בספריה בעיון באחד מעיתוני הארץ. אין מוסף זה מתכוון להחליף תענוג זה אלא לשמש כאין מקור זמין יותר ומהיר יותר לקבלת מידע על הנעשה בארץ. כמו כן מוסף זה מתיימר להיות מעין דף מידע פנימי על הנעשה באוניברסיטה מנקודת ראות שלנו. יתר על כן דף זה יכול לשמש בימה לכול המעוניין בזאת. כל דעה שהיא, אם שמאלנית או ימנית אם לחיוב או לשלילה תתקבל בברכה. בקורת שנאמרת בחצי פה או מאחורי הגב אינה תורמת. לסיום, הדרה משאיר מקום פתוח לרוח היצירתיות החופשית של הרוצה בכך כגון הומור, פרודה, תשבץ, ציור וכו'.

אחרי הקדמה כל כך ארוכה, לאן להביא את החומר? ובכן, אפשר להביאו למערכת העיתון "שלנו" או להיתקשר: 1441 ולבקש את נדב.

עורכים: אילן הדר  
נדב סגל  
גרפיקות: זיהבה הדר

שנה טובה  
ומתקנה



ISRAELI  
POLITICS

## שיחות על השלום

מאת: נדב סגל.

מיקו לאומתו אומר "לא מזיז לי שמחזירים את עזה, זה סתם קוץ בתחת, מי צריך את עודף האוכלוסייה הפלסטינאית בייננו". עוד הוא מוסיף שזה שישבנו עם ערבים זה לא דבר גדול כי הוא כבר לא הסכנה העיקרית. אנחנו צריכים לחשוש יותר מהטרור של החמס. מיקו גם מודאג מהעניין של יריחו ומקווה לא ליראות בחייו את ירושלים מחולקת.

אני עצמי אולי הפסימי מכולם. יש להבין שמדובר פה בארגון שלמעלה משלושים שנה זמם להרוס את מדינת ישראל. חוששני שטקטיקה חדשה זו אינה אלא הסוואה למטרה אחרת אשר אינה לטובת ישראל. ארגון הטרור הזה לאחר שנים, שראה שלא יזכה בלחימה, עשוי להשמידנו על ידי "שלום" תחילה ולכן אני קורא לעירנות מרבית מצידנו. אני מסכים לכך שאכן יש לאש"פ מה לאבד עכשיו והסיפור של עזה לא מטריד אותי כלל נהפוך הוא, הגיע הזמן להחזיר את החיילים הביתה.

לדעתי מה שארע בווינגטון מהווה פריצת דרך גדולה, שעולה על ציפיותיה של ארה"ב. כולי תקווה שמר רבין לא נהיה סגילי לעת זקנה ואינו מהמר על גורל ישראל. רוצה אני להאמין שמר רבין ומר פרס הינם נביאי אמת, ושהשלום אכן יתממש ויפריח את חששותי. אם כך יהיה, שנה זאת תיכתב בספרי ההיסטוריה כשנה אשר בה החל פתרון בעית המזרח התיכון.

בעקיבות שיחות עם חברי הקהילה הישראלית באוניברסיטה בנושא ההסכמים בין ישראל אש"פ, מתעורר הרושם כי חוות הדעת היא אופטימית ברובה. זאת אופטימיות של תקווה יותר מכל דבר אחר, כי כולנו חוששים. ההסכם בא די בהפתעה, לאחר שנים של שינאה הדדית וחוסר אימון. אין לקפוץ בלב שלם ובאמונה שלמה להסכמים, אשר בסופו של דבר נחתמים בין ישראל לארגון אשר ביסודו טרוריסטי ובראשו לפחות עכשיו, עומד שונא ישראל מזה שנים, יאסר ערפאת.

דעתו של שי לב, סטודנט שנה ראשונה משקפת בוודאי את דעת השמאלנים שבינינו. הוא אופטימי ומאמין שהשלום יצליח. הוא טוען שלאש"פ, מרגע ההסכם יש לראשונה יותר מה להפסיד מאשר לישראל. מאחר והתמיכה הסובייטית אינה קימת עוד, כוחו של האיר גון בסימן שאלה. לפי דעתו יש להתרכז על הארגון הקיצוני יותר, החמס ובשיתוף פעולה עם אש"פ לגרום לחיסולו.



CHEVRE

חברה

לוח חברה.

ביום יבואי ה- 22 אספאמזי היתה פגישה של החברה, ונדב? אז גויגו שלא כי אני אישית הוצגתי כולק (אפואי) אלה שהיו בפגישה הישאונה). אהיו אה האמא אני וי מאוכזב. הפגישה של החברה" ה" הן ריק בשבילנו ולא בשביל אה אה אה. היוש שנוצי בפגישה הישאונה, שבה נאו היבה אנשים, היה שכולק מדוניניק שהשנה גהיה ניסוי אכולק אה. אולק זל פי הפגישה השנייה אני כבר לא כי בטובה?!

בפגישה הישאונה הוצלו הדיוניק שונים אפגישה וזביוניק, אהמא אהמז דוז הלון אהיו. הדובדה שאני (שאט הלודדון) אינה אולמג שאני זיכה אבוא זק כל הדיוניק, כי שוב, הלודדון הוא שאנו זבשיל כולנו. אני מקווה שגהייה לנו שנה מוצלחא במז ושנדבור אורה בכיל ובקלוג. אני אנסה לקבוע פגישה נוספת בקיבו ומקווה מאוז שיוג יוכלו אהיז. גנסו אלזוא זמן בין הלמבניק, הדבונוג, וכנולמה כזו אבוא וכויל במז. אל אשכאו שהלודדון זכה לא הכו באיין ושזריק זק אכיל מדי פדס. בקשר אבקשו הדיוניק ודוז (א אהקשר אלו, רח): 2-1190 או אלה: 2-3167 או איפג: 2-3839.

(גבאה בפגישה, רח)

קריקטואליה





# STONY BROOK HILLEL CALENDAR

## OCTOBER 1993 / TISHREI - HESHVAN 5754

Fri. 1	9:30 am	Sukkot Services Roth Cafeteria, 1st floor	Fri. 15	6:00 pm	Shabbat Services (Traditional & Reform) Roth Cafeteria
	6:00 pm	Shabbat Services (Traditional & Reform) Roth Cafeteria	Sat. 16	9:30 am	Shabbat Services (Conservative & Orthodox) Roth Cafeteria
Sat. 2	9:30 am	Shabbat Services (Conservative & Orthodox) Roth Cafeteria		1:00 pm	Shabbat Shmooz Director's Residence, 75 Sheep Pasture Rd.
Mon. 4	9:30 pm	Student Board Meeting Humanities Room 240	Mon. 18	9:30 pm	Student Board Meeting Humanities 240
Tue. 5	4:30 pm	Mishna Study Group Humanities 157	Tue. 19	4:30 pm	Mishna Study Group Humanities 157
	5:30 pm	Chevre Sukkot BBQ Roth Pond Sukkah	Wed. 20	9:00 pm	UJA Service Auction Roth Cafeteria
Wed. 6	8:00 pm	Graduate & Professional Student Sukkah Party Director's Residence, 75 Sheep Pasture Rd. (Opposite north entrance) - Yomtov observed	Thur. 21	8:00 pm	Women's Group
Thur. 7	9:30 am	Shemini Atzeret Services Roth Cafeteria		8:00 pm	Discover Judaism Humanities 157
	6:00 pm	Simchat Torah Services followed by PARTY Roth Cafeteria	Fri. 22- Sun. 24		UJA Leadership Conference Chicago
Fri. 8	9:30 am	Simchat Torah Services Roth Cafeteria	Mon. 25	8:00 pm	The Peace Treaty - A Town Meeting with David Cheifetz of the Israeli Consulate, NY SB Union Bi-level Lounge
	6:00 pm	Shabbat Services (Traditional & Reform) Roth Cafeteria	Tue. 26	4:30 pm	Mishna Study Group Humanities 157
Sat. 9	9:30 am	Shabbat Services (Conservative & Orthodox) Roth Cafeteria	Thur. 28	7:00 pm	Israeli Dancing Roth Cafeteria
Tue. 12	4:30 pm	Mishna Study Group Humanities 157		8:00 pm	Discover Judaism Humanities 157
Wed. 13	9:30 pm	Coffee House - Live Music Roth Cafeteria	Fri. 29	6:00 pm	Shabbat Services (Traditional & Reform) Roth Cafeteria
Thur. 14	7:00 pm	Israeli Dancing Roth Cafeteria	Sat. 30	9:30 am	Shabbat Services (Conservative & Orthodox) Roth Cafeteria
	8:00 pm	Discover Judaism Humanities 157	Sun. 31	11:00 am	SB Hillel Alumni Reunion University Club

OPEN MEETING ON  
**THE PEACE TREATY  
BETWEEN ISRAEL AND  
THE PLO**

WITH

**DAVID CHEIFETZ**  
DIRECTOR OF STUDENT AFFAIRS  
CONSULATE GENERAL OF ISRAEL

**MONDAY, OCT. 25**  
**8:00 PM**  
**UNION BI-LEVEL**

*MR. CHEIFETZ IS THE FORMER CHIEF INFORMATION OFFICER  
OF THE CONSULATE AND A SPECIAL CONSULTANT TO THE  
INFORMATION DEPT. OF THE MINISTRY OF FOREIGN AFFAIRS.*

**CO-SPONSORED BY HILLEL AND CHEVRE**

JOIN US FOR

## SHABBAT ON CAMPUS

SERVICES EACH FRIDAY NIGHT OF THE  
ACADEMIC YEAR IN ROTH QUAD CAFETERIA  
TRADITIONAL: 1ST FLOOR  
REFORM: 2ND FLOOR

FOLLOWED BY DELICIOUS SHABBAT DINNER IN THE  
KOSHER DINING ROOM

SERVICES EACH SATURDAY MORNING OF  
THE ACADEMIC YEAR IN ROTH QUAD  
CAFETERIA  
ORTHODOX: 1ST FLOOR  
CONSERVATIVE: 2ND FLOOR  
(CONSERVATIVE SERVICE FOLLOWED BY DISCUS-  
SION/STUDY SESSION OF WEEKLY TORAH PORTION.)