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# KOL HILLEL

Volume II

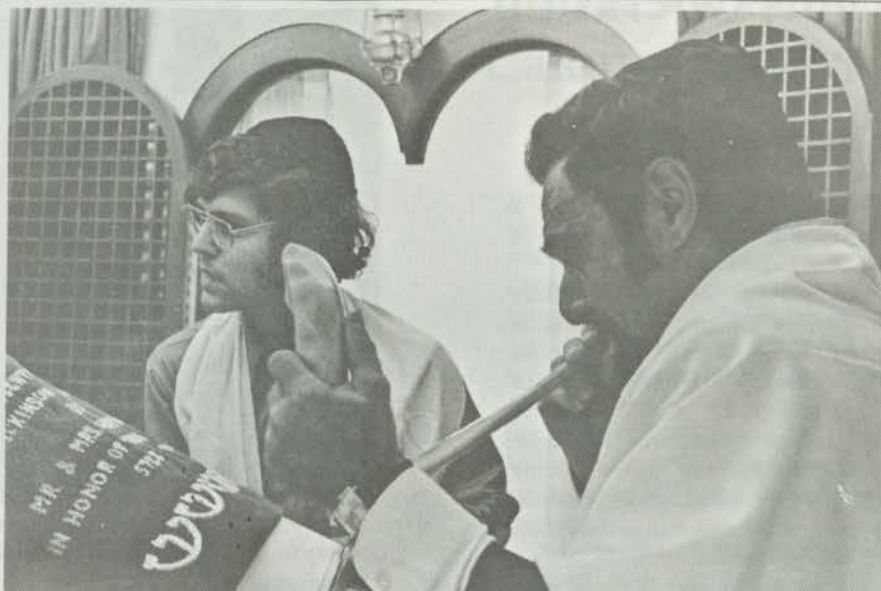
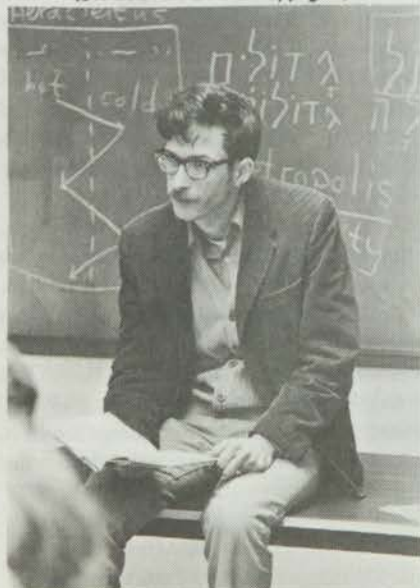
Dickinson College, Carlisle, Pa. 17013, Fall, 1971

## Judaic Studies Program Begins At College

"Whereas Dickinson College has long recognized the importance of the Judaic tradition in the intellectual and spiritual life of Western culture and has wanted to expand its offerings in this field . . ."

These were the words that prefaced the establishment of a Judaic Studies program at the College last May. Now in its first semester the program consists of six course offerings. Four courses in Hebrew are being offered over a two year (proposed) period with the other two courses being of a more historical and philosophical nature. They are entitled, Jewish History From Hellenistic Times to the Enlightenment and Modern Jewish Thought. Enrollment in these courses has been very good for no advance notice had been given in the Spring of their being offered because of the tenuous situation that existed in regard to the establishment of the Judaic Studies program. In the first semester Hebrew course there are presently twelve students enrolled, while the number of those in the first history

(See JUDAIC STUDIES, page 8)



Professor Herbert Alexander, Hillel faculty advisor, sounds the shofar signifying the beginning of the Jewish New Year at High Holyday services. Richard Fagan, president, assists with the ritual.

## Hillel Council Conducts High Holyday Services

Rosh Hashanah and Yom Kippur services were conducted by the Hillel Council during the past holiday season.

Judaic tradition proclaims that it is within the ten days from Rosh Hashanah to Yom Kippur that God makes His judgment on mortals, deciding who shall live and who shall die, who shall succeed and who shall fail during the coming year. For Jewish people the world over, these days are a time of penance and introspection. The Jewish community at College is no exception.

Each year the Hillel Council holds services in honor of the High Holydays in Memorial Hall, Old West. The services on Sept. 19, 20, 21, and on the evening of Sept. 28 and for the entire day of Sept. 29 were attended by more than 200 students, faculty and Carlisle residents each day. They were led in prayer by student cantors, Larry Cohen, and Elliot Strokoff, an alumnus of the College now attending the Law School. Our Rabbi for the holidays was Rabbi Jeffrey Tigay of Philadelphia, a graduate of the Jewish Theological Seminary and now professor

of biblical studies at the University of Pennsylvania.

The highlight of this year's services came at Kol Nidre when, for the first time, the cantor was accompanied by a choir composed of students in the College choir and Hillel Council members.

A special holiday dinner was held immediately following Rosh Hashanah services. Following the conclusion of Yom Kippur services a break the fast dinner was served, a dinner which included herring, blintzes, baked white fish, borcht and dessert.

### Overseas Study Program In Jerusalem

Plans have been made to offer religion 312, Studies in the History of Religion, during the winter intersession 1970-71 in Jerusalem and related sites including the Acropolis and Delphi in Greece. The course, subtitled "Jerusalem, Crossroads of Religions and Traditions," would probably be staffed by professors Alexander, Bechtel, Booth and Rosenbaum.

Final approval awaits faculty action at the November meeting, but interested persons should contact members of the Religion department or Prof. Alexander as soon as possible.

# Religious School Begins Operation In Carlisle

by STEVE EDERSHEIM

After much planning and discussion a Jewish Sunday School is presently in operation in Carlisle community.

Sponsored by the Jewish Affairs Association of Carlisle, in cooperation with the Hillel Council, the religious school is presently in its second year of service. More than thirty youngsters ranging in age from three to twelve comprised of children of members of the College faculty and Carlisle residents, study once or twice weekly in classrooms on the College campus.

There are three classes in the program taught by two members of the Hillel Council and by a student at the Dickinson School of Law.

Steve Fishman, from the Law School, instructs a class of pre-Bar Mitzvah students, while Steve Hoffman teaches Hebrew and Judaic thought to a group of six to nine-year old pupils, and Jane Frankel works with the three to six-year age group.

Integration of Jewish custom, ceremony, history, music and dance is emphasized in the school curriculum. The program attempts to give the children a Jewish background, while they live in a predominantly non-Jewish area. Thus, in the Carlisle area one must go out of his way, must search earnestly, for identification with a Jewish community. Through this program a first stride has been made in this direction.



Professor Enrique Martinez addressed one of the monthly Bagels and Lox Brunches sponsored by the Hillel Council. The topic for the morning was the "Sephardic Community of Amsterdam."

## The Meaning of Hillel Council: Toward a New Consciousness

Thus far this year has been a continuation and expansion of the program of the Hillel Council. And the reason — a dynamic pulsating Jewish consciousness. From all directions Jewish students, faculty, and townspeople are coming together to form a community. Why now? And why here? We could not even begin to find a real reason.

Surely no one would expect it in an area such as Carlisle, far from centers of Jewish culture. At a big city university or a campus with a large Jewish enrollment, certainly one would look for considerable Hillel activity. Yet at Dickinson, where Judaism until recently had to be sought out, Friday evening Shabbat service attendance is swelling. Some campuses have a surfeit of Jewish activities and one need not worry about finding them. At Dickinson, Jewishness must be worked for, and work is constantly going on. Four years ago, there were short Shabbat services, but few other examples of Jewish presence in Carlisle. We now celebrate all the holidays, sponsor lectures and brunches, discussions and social activities, there is a Sunday School

for Jewish children, and a Judaic studies program at the College — and the pace shows no sign of slackening.

One might think this emphasis on Jewish consciousness passe, or old-fashioned. Surely today's concerned students want new, radical ideas, not old, traditional ones. But the old is not always the antiquated, and "radical" means returning to your roots. In these days of Black nationalism, Arab nationalism, and all the other nationalisms, Jewish consciousness should not be afraid to stand up and take a proud place.

So, Yiddishkeit has come to Carlisle. For years it was growing, but now it has blossomed and will continue to do so. Suddenly. Unexpectedly. Beautifully. But perhaps we should not be so surprised. After all, in Talmudic times, Rabbi Ben Bag Bag said, "Turn it (Jewish tradition) and turn it again, for all things are in it, and you can have no better rule than this."

Richard Fagan, President  
Hillel Council

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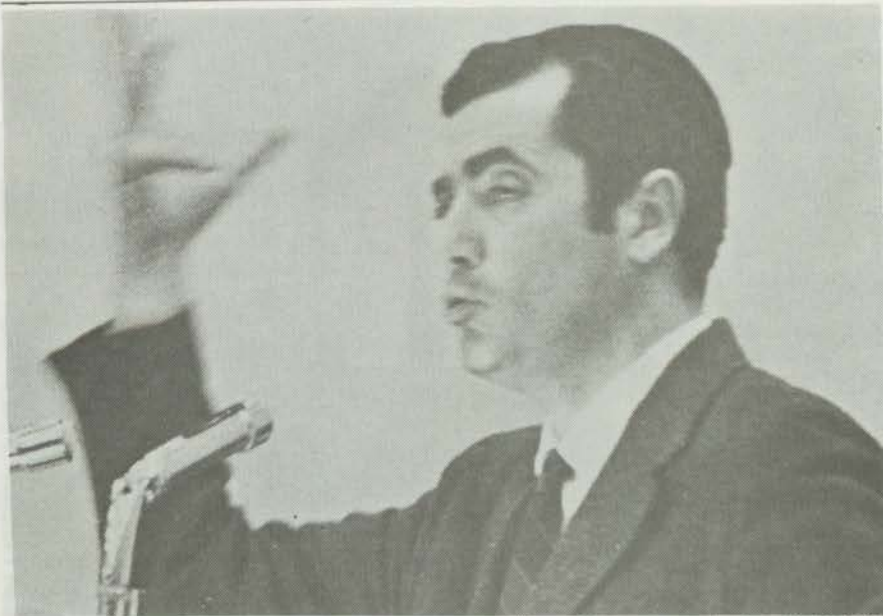


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Rabbi Meir Kahane, chairman of the Jewish Defense League, emphasizes his beliefs during a recent address.

## *Kahane Speaks to College On Jewish Defense League*

Rabbi Meir Kahane, leader of the Jewish Defense League (JDL), told a capacity crowd of 1000 in the Social Hall last January that "there is a time for peace and a time for war. The time has come for war." In an address liberally sprinkled with Yiddish folk sayings, the Rabbi made an appeal for American Jews to "shed their respectability" and violently demand freedom for Soviet Jewry. Rabbi Kahane was the first speaker in a series to be sponsored by the Hillel Council.

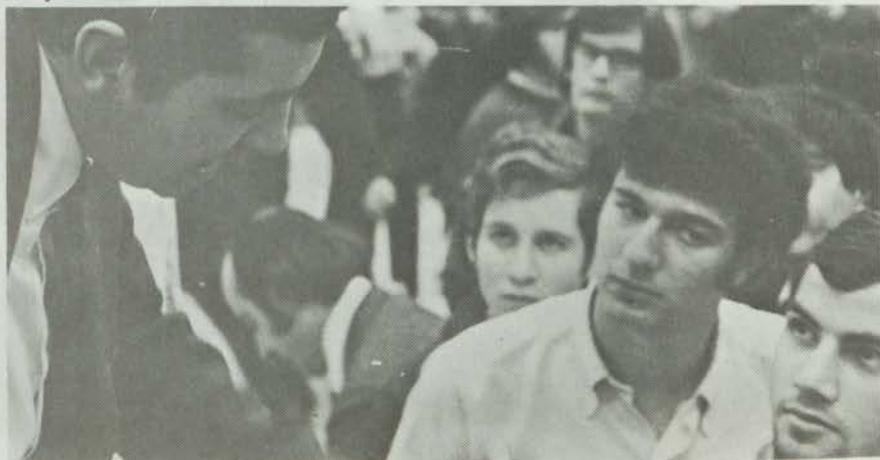
The Rabbi, who holds two law degrees as well as his Doctor of Divinity, is noted for his ability to keep the JDL in the public eye. "Every farmer in Iowa knows about the JDL," he says. He wants to "keep the Soviet Jewish issue on page one," and he showed his fervor by answering questions late into the night, long after most of his audience had left.

Those Jews who "do not feel the pain," those who lend tepid support to rallies, have been constant Kahane targets. He has been scorned by the American Council on Soviet Jewry, the B'nai B'rith, and the Anti-Defamation League. As for the latter, Kahane believes that "Jews think that the world has to love them. We're more Catholic than the Pope." He answers their fears of anti-semitism by saying that it already exists. He feels that the U.S. will soon use the Jews as the scapegoat to its economic problems. "Don't think it can't happen

here," he says.

Many Americans are afraid that the JDL's policies of street fighting and bombing will only hurt the plight of the Soviet Jews. Kahane answers that "In the struggle for freedom of people we take risks. Violence may always be a bad thing (and it is), but it is sometimes necessary." Things cannot be worse than they are now" for the three million Soviet Jews.

The Rabbi underlines all his statements with references to the Nazi exterminations of six million Jews during World War II. "Never again," is the JDL slogan. He concluded his speech at the College by saying, "I hope that someday your children ask you, as I asked my parents, 'What were you doing when Soviet Jews cried out?'"



Rabbi Meir Kahane tries to make his point with a College student during the question and answer session following his talk.

## Hillel Council Builds First Campus Succah

by AMY PURDY

A new structure has been built on the John Dickinson campus. On Sunday, October 3, members of the Hillel and willing workers erected the first succah in Carlisle history. A succah is a temporary booth-like structure built for the eight days of the holiday of Succoth. This holiday commemorates the harvest season, as well as the years of wandering in the desert. The succah built on the college campus was created in the true spirit of the Bible commandment of our forefathers.

Mr. Samuel Freiberg, the succah architect and a resident of Carlisle, closely supervised all activities related to the construction of the structure. Students, faculty, and residents of Carlisle aided in the building process. One group of enthusiasts took to the woods to gather vines and branches for the roof of the building. The remainder of workers constructed the framework. After the basic succah was completed, the decorating began. Fruits representative of the harvest season were hung from the roof beams.

Traditionally, Jewish holidays begin at sunset. The last branch was placed on the succah in time for the holiday blessings to be sung at six o'clock in the evening. The Lulav, a beautiful lemon-like fruit was passed around so everyone present could enjoy its pleasant fragrance. The College Food Service prepared a dinner which was eaten beneath the leafed roof of the succah.



## *The High Holidays*





*Building a Succah*



# A Critique of Secular Jewish Contributions to Modern History

(This article is reprinted from *Doreinu* which is published in Washington, D.C. The date of the issue was January of this year.)

Consider the statements: "After the Middle Ages the Jews still contributed largely to civilization as individuals, but not as a race." "For the truth is that the primary impact which the Jews as a collective entity had on modern history (prior to the rise of Israel) occurred not through anything they were or did, rather through what was done to them." Such views are both ubiquitous and prevalent. Their adherents are prone to emphasize the passivity of European Jews during the Holocaust, and tend to believe in the metaphysical guilt of its victims. In an era of Jewish Nationalism resurgent it is worthwhile considering the historical evidence for such views. Of course, many historians have marginalized us to fit their doctrinaire theories (e.g. Spengler, Toynbee), but others are in danger of making the same mistake for different reasons.

There is little dispute regarding our significant contributions to ancient history; that is when we are considered to have been ethically innocent. The concept of History as a linear sequential process was essentially Semitic in origin, and the Judaic influence through the medium of the Old and New Testaments was crucial to the development of Western Civilization. In medieval Spain the linguistic intermediacy of the Jews was instrumental in the transfer of ideas from the Moorish to the Christian areas, and thus helped to bring about the passing of the dark ages in Europe.

## Jewish Progressivism

It is a widely held view that the Jews played a key role in the economic evolution of the West. They were imported by the Catholic princes of the Middle Ages to practice usury, and thus greatly influenced the economic changes which occurred during the Reformation. In fact, it may be inferred from Fromm's excellent analysis of this period that the Jews acted as a catalyst in the fundamental economic sphere for this upheaval. While the Protestants who

broke the traditional Christian ties did not stand directly for an increase in individual liberty, witness the anti-semitism of the Calvinists and the political conservatism of Luther himself, nonetheless this was the single most important result of the Reformation. "The Jews stood on the side of the politically and speculatively oriented adventurous capitalism," and as such exerted an influence far beyond their numbers. As a result of their dispersal they were from the beginning heavily involved in what became international trade.

Freed from the chauvinistic enclaves of the Pale of Settlement the migrations of Jews into Europe encountered a society already partially free to the development of many repressed talents. "The great Jewish minds of the first generations that had been liberated from the closed Judaic world, still remembered the medieval captivity, and they were likely to present themselves as champions of other social groups or doctrines which had not been freed or vindicated yet." Many chose to avoid the difficult task of practicing Judaism in less repressive environments. Particularly, that section which cut itself off from its traditional culture, to enter and play such a crucial role in the mainstream of European development, may be considered a distinct minority (a minority within a minority). This group of secular Jews acted as a reservoir of free-thinking talent, entering all aspects of the opening society, and accelerated the liberalization (a process comparable to that known in chemical kinetics as auto-catalysis). The fantastically high proportions of Jews in the radical political movements of the nineteenth and early twentieth centuries is a clear factual basis for such a thesis. Deutscher estimates that at one time in the Russian Revolution Party the figure was as high as 50% while the total Jewish population was 1-2%. Wherever a clash arose between Nationalism and Internationalism these Jews always took the latter side.

## The Outsiders

Dimont has said; "Because the Jews

were spiritually tied to another faith they could not identify themselves with the Christian heritage'. (my italics). While he feels this explains the impact of the Jews on European society, he does not specifically include those secular Jews who were no longer "spiritually tied to another faith," or indeed tied to any traditional faith. It was due to their very lack of cultural ties that these Jews took so readily to the many infant scientific fields, and had such an extraordinary success. It was not chane that led Hitler to refer to "Jewish Science."

It may not have escaped the reader's notice that in the foregoing not one illustrious name appears. If one wishes to consider the influence of individuals in history (man making history as opposed to history making man) it is interesting to note that many of the most famous names came from minority groups on the periphery of power and Nation. Napoleon the Corsican, Hitler the Austrian and Stalin the Georgian were attracted to power over the French, German and Russian Nations presumably for similar reasons. Equally, many Jews have been attracted to leadership roles and their contributions have been so multifarious, that in the case (at least) the concept of the political Outsider must be extended to the "collective entity." Some individual examples will help to illustrate the general thesis.

## Jewish Transcendence

"Because I was a Jew I found myself free from many prejudices which limited others in the use of their intellect, and being a Jew I was prepared to enter opposition and renounce agreement with the compact majority."

Dimont says "growing up between two cultures, Marx early rejected the values of Judaism and Christianity because he felt both sets of value were the results of iniquitous systems" (my italics, note the important, if subtle, difference in emphasis between this and the other quotation form Dimont given above.)

"As a rule the progressive or revolutionary Jew, brought up on the

(See SECULAR JEWISH, page 7)

## Hillel Plans Added Activities For 1971-72

by LINDA KORN

The Hillel Council is attempting, through its activities, to produce a medium for the expression of Jewish culture ranging from religious to social events in order to accommodate a diversified Jewish population.

This year's Hillel organization, under the direction of President Richard Fagan, is continuing to improve many of its former programs as well as expanding to include new activities.

During the past few years, Friday service attendance has steadily increased to a point where now the usual number of students, faculty and Carlisle residents exceeds forty. Following services there is an Oneg Shabbat consisting of cake and wine as well as occasional singing and dancing. There are also Havdalah services every Saturday to conclude the Sabbath.

High Holy Day services are held each year by the Hillel Council followed by a special dinner for all, while a buffet to break the fast is offered after Yom Kippur. As in past years, there will be a Chanukah party, as well as a Purim service and party. There will also be the traditional Passover Seder which has always been a big success, enjoyed by both Jewish and non-Jewish students.

Hillel will also be continuing its successful speaker program which began last year with Rabbi Meir Kahane, chairman of the Jewish Defense League, who drew more than 1000 listeners.

Another phase of the Hillel program is the offering of different types of Sabbath services. Last semester a group was brought in from Cincinnati to offer a folk-rock service. This year plans are in the making for a group of Hassidic Jews to conduct a Friday evening service.

Finally, of course, there are the bagels and lox brunches offered on many Sunday mornings during the year. At each brunch there is a speaker on a topic of interest to those in attendance. Last year's speakers included Prof. Enrique Martinez on "The Sephardic Community of Amsterdam," and Prof. Herbert Alexander on "Israel - The Year I Spent There."



Last year a sukkah was erected by members of the Hillel Council in the backyard of Professor Alexander. Pictured above saying kiddush during the holiday are (left to right): Mrs. Alexander, Professor Alexander, Rich Fagan, Hillel president, Alisa Liebman, and Mel Narol, former Hillel president.

## Secular Jewish Contributions To the Course of History

(Continued from page 6)

border lines of various religions and national cultures, whether Spinoza or Marx, Heine or Freud, Rosa Luxemburg or Trotsky was particularly apt to transcend in his mind religious and national limitations and to identify himself with a universal view of mankind. He was therefore, also particularly vulnerable whenever religious fanaticism or nationalist emotions ran high."

Of course, one can prove almost anything by quotation (witness McLuhan's tour de force), but, the names are too numerous and well-known to be ignored. The Rothschilds and Disraeli, Lasalle, Engels, Leon Blum. They represent more than a mere collection of individuals, but the scions of a collective Jewish contribution to Modern Western History.

### National Solution

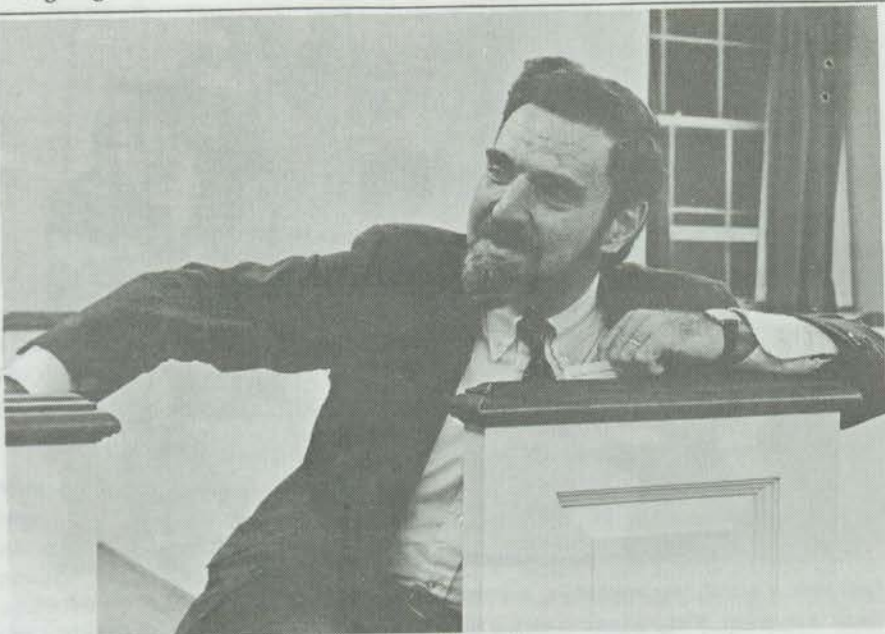
Trotsky was the Jew who has exercised the most actual political power in history. He was symbolic of that small but influential group of secular Jews, Communists, Bundists, Socialists and even liberals, who put their faith in internationalism, and his defeat was their defeat. In Jewish history he marks a turning point in that after his downfall no more delusions could in reality be entertained by European Jewry for

anything but a National solution to their problem. Unfortunately, it took the purges of the thirties and the Holocaust to make this clear to the survivors, and even now the Jews in Soviet Russia are suffering critically from the Great Russian chauvinism implicit in Russian Communism. Even Trotsky was forced to admit that under socialism the problem of the Jews would probably require a "territorial solution," a telling quote which was relegated to a footnote in the three volume biography by his apologist Deutscher.

The fact that so relatively few Jews have played crucial roles in the development of Western philosophy, literature, art and music is consistent with and indicative of this general thesis. We have produced many great performers on the modern political stage as well as the concert platform. But, while our impact on the cultural sphere has been overestimated, that on the political and social sphere is generally underestimated. The reasons for this may prove something about modern Western "civilization" itself.

by JACK S. COHEN  
Hillel Director  
Hebrew University  
Jerusalem, Israel





Professor Herbert Alexander

## Alexanders Spend Year Living in the Holy Land

by ELISSA AKS

What could have been a better way to discuss the Alexander's stay in Israel than by sitting in their living room surrounded by various Israeli works of art and listening to Israeli records.

Professor Herbert Alexander, advisor to the Hillel Council, who received a fellowship to study archeology at the Hebrew Union College, lived in Israel from August of 1969 to July of 1970, with his wife and two children, Mimi and J. David. Toward the end of the stay, their third child, Ben Zion (meaning son of Zion) arrived. Alexander is an associate professor of psychology at the College.

The Alexanders spoke of the pleasant and also of some of the less agreeable facets of the lives they led. As a mother and housekeeper, Mrs. Alexander, at first, found life harder without the ordinary "necessities" an American housewife is accustomed to having — an oven, a car, and various cooking implements.

Professor Alexander spoke about his satisfaction with this life style. "The climate was marvelous in Jerusalem," said Alexander, "One could feel the sense of history which is inherent in the Jewish culture." For an American Jew like himself, living in Israel made his religion more meaningful — it was here the religion gained its real significance and was placed in context.

The professor illustrated his point by describing the celebration of Tu B'ishvat, the new year of the trees. In America, if

one is familiar with this holiday, he may equate it with the buying of tree certificates through the Synagogue. In Israel, however, Professor Alexander explained, "Suddenly, in the middle of February the trees come into full bloom on this day." He continued, "Beginning with the holiday of Succoth a prayer for rain is said each day and once again the prayers are answered as the rain begins to fall to terminate the summer dry session."

Mrs. Alexander also had the same satisfaction with life in Israel and she expressed this total identification with her religion and culture in terms of the mundane and exceptional experiences that she had in Israel. "When I went into the post office," Mrs. Alexander stated, "the men naturally wore yamukas and on Friday night the only bread to be found was challa." She added, "... And just after delivering my son, the doctor looked at me and said, 'Mazel Tov.'"

It was through their description of the Sabbath that I understood the "naturalness" and ease of living as a Jew in Israel. Professor Alexander remarked, "On Friday evening, you see people buying flowers for the dinner table. All the family is together for dinner and the Sabbath candles are lit. The buses stop running, the stores close and the calm of the Sabbath is felt everywhere.

Thus, the stay in Israel for the Alexanders was like "being home at last."

## New Judaic Studies Gains Momentum

(Continued from page 1)

course is about the same.

At present all the courses are being taught by Prof. Ned Rosenbaum, a graduate of the Hebrew University in Jerusalem. Response to the course content is very enthusiastic on the part of the Jewish students involved as it provides sophisticated exposure to Jewish thought and identity. This is indeed a new dimension in the educational process at the College. Non-Jewish students and faculty members as well are equally delighted for they see the program as providing insight into Jewish perspectives.

Judaic Studies at the College has a history that extends over a number of years. The College Catalogue, in the past, listed course offerings in Biblical studies and post-Biblical Judaism readings. These were popular courses offered by members of the department of religion. But, in the fall of 1970 Prof. Rosenbaum was brought to the College as a replacement for a professor on sabbatical leave for a year and the excitement began to swell among the Jewish community here. He brought with him a fresh style and approach to the established as well as to the new courses. The mere presence of a Jewish scholar added to the growing Jewish environment on the campus. One direct outcome of the expanding program was the decision by one student to invoke the College's new policy on designing a "personal" major and create a Judaic Studies course of study for himself.

The temporary nature of the program is critical. This program will be continued only as long as funding can be obtained outside the College budget due to the College's careful program to reduce its large debt. Because of the great contribution of Professor Rosenbaum to the College community, petitions were circulated and interest stirred up last spring in an effort to retain this program. As a result of the interest, alumni and friends of the College were able to raise the funds necessary for retaining Judaic Studies for this academic year. Now the goal is to create a permanent endowment fund to support the Judaic Studies program. For the Jewish community at Dickinson, the reaching of that goal is indispensable.