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### Contact:

Archives & Special Collections  
Waidner-Spahr Library  
Dickinson College  
P.O. Box 1773  
Carlisle, PA 17013

717-245-1399

[archives@dickinson.edu](mailto:archives@dickinson.edu)

# KOL HILLEL

Volume III

Dickinson College, Carlisle, Pa. 17013

Summer 1973



A special treat for the whole College is Uncle Herbie's Deli Night — an exercise in lower east side nostalgia. See story, page 4.

## Dickinson Hillel Council Holds Passover Seder

A yearly dilemma confronts Jewish students at Dickinson. Do you go home for the Passover seder or do you stay at College. Many factors enter into this decision. Is there an exam the next day? How far do you have to travel? Can you get a ride? You recall past seders with your family and wish once again to share the ancient ritual with them.

At Dickinson one other factor must influence your decision. We have a community seder here! Perhaps you have been to community seders before and have the impression that a cantor and choir will do all the singing and you will not have a chance to slurp your first spoonful of matzah ball soup before half the auditorium is doing grace after meals.

This year we held our largest seder ever, over 250 people in the siderooms of the Holland Union Building. We used a *Hagadah* compiled by senior Larry Cohen, illustrated by Sue Dreisbach, which was first used in 1972. Although not as long as some *Hagaddahs* it preserves the basic beauty of the seder. Leadership duties were carried out by adviser Professor Herb

Alexander and acting religious chairman David Shulman. Other spoken parts of the service were done by members of Hillel at different locations in the room. For a large portion of the service the entire assembly spoke, sang, and chanted the seder in unison. Every effort was made to teach the new melodies to those unfamiliar with the melodies used at Dickinson. The feelings of cooperation, brotherhood, and freedom flowed through the room.

The entire seder is kosher, in cooperation with the Dickinson College Food Service. In past years this meant eating with paper dinnerware. This past year Carl Stasyszyn and Chuck Chronister ordered a shipment of china for general use in the College, but saved it so that it would be used first at the seder. Without their cooperation in every aspect of the seder it would not have been as beautiful. They made certain that all tables were served simultaneously and that everything in the way of ritual was done with the proper decorum.

(See PASSOVER, page 6)

## High Holy Day Service

High Holiday services will be held again this coming year by Hillel Council. These services are open to the entire Jewish community of Dickinson and the greater Carlisle area. The services combine a primarily conservative service with innovation from Sephardic, Orthodox and reform traditions. In years past our services have drawn members of synagogues in the Harrisburg area to come to Dickinson.

Last year's services were led by Rabbi Wechsler of the Jewish Theological Seminary. The duties of the cantor were shared by Larry Cohen, Steve Edersheim, Oren Kaplan, and Joe Sobel.

The services are held in Memorial Hall in Old West, which is set up in Sephardic Tradition with the cantor in the center of the congregation. On *Erev Yom Kippur* last year the Hall, overflowing with over 250 people, reverberated with the solemn tones of Kol Nidre led by Joe Sobel. As the shofar was sounded by Herb Alexander at the end of Yom Kippur, we shared in a community breaking of the fast in the siderooms of the union.



Preparations are made by Hillel Council for the High Holiday Services held each year in Memorial Hall.





Under the expert supervision of resident architect Sam Freiberg, Hillel erected its second annual sukkah last fall.

## Dickinson College Community Raises Second Annual Sukkah

The second annual *sukkah* raising took place (right on schedule) this October. The festively decorated wooden structure is built at harvest time. Notice the native fruits and vegetables hanging from the roof of cornstalks, branches, and reeds; they conjure the Israelites' travels in the desert, as well as the celebration of this pilgrimage holiday in Jerusalem. One remembers that many people came up to Jerusalem and constructed temporary structures to serve as dwelling units during the observance of the festival.

Under the expert supervision of our *sukkah* architect, Mr. Sam Freiberg, a resident of Carlisle, the members of the Jewish community assembled the prefabricated structure under an unusually warm October sun. Sustenance for the Friday afternoon's work was provided by the wives of the hardworking professors and townsmen in the form of cakes and cookies as well as apples. Although this year we were unable to hold our pep rally as we had the previous year, there was still much enthusiasm and no evidence of slackers.

While some went by car to the Dickin-

son College farm to collect greens and flowers for the roofing, others traveled to the local fruit markets and orchards for a wide variety of fruits and vegetables to hang from the roof. Still others made fast the wooden skeletal frame in the spirit of the *chalutz* in the wilderness.

As we toiled, we strengthened the bonds with our hardy ancestors encouraged by recorded music of modern Israel. The first day of *sukkot* fell on *Shabbat* this past year, so we were pressed to finish early in order to protect the sanctity of that day. So as the sun set, we put on the finishing touches and steps back to view the work of our hands and minds, as well as to give thanks in the prayers of the *Shabbat* and the festival.

After services (with the help of the Dickinson Food Service) we partook of the first meal in the *sukkah*. As it says in Num. 23:42 "Ye shall dwell in booths seven days," surprisingly enough that evening ten hardy souls, among them our Adviser, Professor Alexander, and his whole family, braved the chilly weather to fulfill the *mitzvah* of living in the *Sukkah*.

(See SUKKAH, page 6)

## Jewish Poet Visits College

Danny Siegel, lecturer, teacher and poet, was the guest of Hillel Council during the weekend of October 27, 1972. Mr. Siegel is currently employed by ATID and drives the ATID Bookmobile to various campuses across the country. In the days of our fathers, the prophets traveled to teach the people; ATID and the United Synagogue of America wanted to renew this tradition, to bring knowledge and understanding of Judaism to the people, *am Haaretz*. Since renewal today often means mechanization, ATID has "mechanized a tradition." The teacher no longer travels on foot, he travels in a Bookmobile.

Mr. Siegel arrived early on a sunny Friday morning and proceeded to set up tables and chairs in front of Spahr Library. There he sat down to play his guitar, recite poetry and sell books covering almost every aspect of Judaism. After Friday services Professor and Mrs. Herbert Alexander extended an invitation to all for an Oneg Shabbat celebration at their home. Mr. Siegel led an informal discussion on the role of the Bookmobile and the expansion of Jewish learning in the U.S. that lasted into the late hours of the night.

The next morning at services Mr. Siegel read from the Torah and led a Torah discussion on the weekly portion. Later in the afternoon we showed Mr. Siegel our Amsterdam Talmud published in 1756 and a study session immediately followed.

Unfortunately, Mr. Siegel had to leave shortly after Shabbath. However, the memories of a Jew whose personal commitment leads him to teach wherever he may be will not be forgotten in the minds of those students who had the opportunity to study with him.

### KOL HILLEL

Sabra Wood  
Steve Edersheim  
Editors

#### Staff:

Elissa Aks	Kay Freiberg
Jerome Blask	Oren Kaplan
David Cohn	Steve Margolin
David Shulman	

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# Alexander Honored By Friends and Students

Throughout the second semester, the members of Hillel pondered: "How can we show Professor Alexander and his family our appreciation for their devotion to the Jewish community of Dickinson?" As you may know, Professor Alexander (formerly Chairman of the Psychology department and adviser to Hillel) and his family moved to Israel this June.

For the past five out of six years, Professor Alexander, spuriously referred to as 'Uncle Herbie,' has been adviser,

## Hillel Enters Intramurals

The Dickinson College Intramurals may no longer be dominated by the fraternities in the Quad. With four good upperclassmen, and the recruiting of two out-of-state transfers, the Hillel basketball team will be a team to be reckoned with. When interviewed, the two transfers told the reporters, "We could have gone to the Knicks, but we like the thrill of playing quality ball rather than playing for money. Dickinson intramurals fit that category." Besides these two transfers, there is a possibility of an in-state transfer from the Philadelphia area. In two years the basketball team will be at its full potential.

This year's Hillel basketball team is the first athletic team for Hillel at the College. This spring Hillel will start expanding its athletic program with coed volleyball and softball. There is still uncertainty as to whether or not there will be a football team. After football season comes basketball, and Hillel will make its presence felt there.

Credit must be given where credit is due. The Hillel basketball team was started by a junior, Oren Kaplan, who does a lot of work for Hillel. He saw some good, young players and organized a team to play in the intramural league. It paid off. In the fourth game of the season, Hillel

(See HILLEL, page 5)

teacher, and father to the Jewish students at Dickinson. Our community originated through his tireless devotion to the Jewish way of life. Needless to say, we have difficulty expressing our gratitude to the Alexanders. Both Dr. and Mrs. Alexander have worked selflessly to strengthen our ties with our Jewish Heritage, to stimulate our minds, and to make each of us realize what being Jewish means for him today.

Finally, we agreed upon an apt time to honor such a teacher: just prior to reading the Torah at a Sabbath morning service. (He himself had been instrumental in initiating such services at Dickinson in the spring of 1972.) This special service was held May 19th, the day before graduation, allowing us time to contact not only the immediate community, but also those Alumni who were especially close to the Alexanders. Plans worked out well. Six past Hillel executives, Art Popp '68, Mel Narol '70, Rich Fagan '71, Ed Weiss '72, and Larry Cohen and Jane Frankel '73 were able to attend; the men, plus Professor Ned Rosenbaum (coordinator of the Judaic Studies program) and Col. Ungerleider (of the U.S. Army War College) were called to the Torah for the seven *aliyot*. (Incidentally, Mr. Popp and his wife, the former Paula Strausburg, drove all the way from Detroit to be with the Alexanders.)

Throughout the planning, we kept our intentions a secret from the Alexanders. On the one hand, out in the open and with the professor's help, we inserted special prayers for the blessing of our

teacher and his family: blessings for life, health, peace, and a safe journey. In a sense we felt he too was completing a course of study, ending a segment of life and beginning a new one.

As a token of appreciation we presented to the family a set of The Five Books of Moses with Rashi Commentary. We hope that they will be a source of study all the days of their lives. The service proved to be a very meaningful one for all those involved. Present, along with our regular Hillel members, were many of the Professor's colleagues, a group of his non-Jewish students, past presidents of Hillel, members of the Carlisle Jewish community, and parents. The service centered around the reading of the weekly portion of the Torah. This portion, Lev. 25:1-26:2, was most appropriate for the occasion. Dealing with the Jubilee, the portion speaks of the breaking of daily and yearly routine and the setting aside of the sabbath of sabbaticals, the 50th year, for a different way of life.

We called Professor Alexander to the Torah for a special blessing; after which he read the Haftorah from Jeremiah. We then presented the Chumash to him and presented a piece of jewelry to his wife. Professor Alexander, very much moved, as were all those with him, made a few remarks. He placed emphasis on the significance of the procession before the Torah. This, he felt, reflected the way in which he and Hillel had grown together in the years gone by. For him this was

(See ALEXANDER, page 4)



Pictured above is Emanuel Eilander, folksinger from Israel, who led the singing and dancing at our Purim festival.





Members of the College community pick out delicatessen specialties as Hillel members take orders during Uncle Herbie's Deli Night.

## Return Of Uncle Herbie's

We drove back Sunday afternoon from northern New Jersey. The rain had not stopped all weekend and the car was not working too well. Our first stop was in Hillside to pick up seltzer and Dr. Brown's Cel-Ray tonic. (What's a deli without Cel-Ray and seltzer?) Great Uncle (Uncle Herbie's father) had several cases ready and we loaded them into the back of the car next to the sour tomatoes.

After a four hour arduous journey, we arrived in Carlisle about thirty minutes before the doors opened. The social hall was ablaze with white lights and white aprons. People were hustling and bustling back and forth completely out of time to the Yiddish and Israeli music in the background. Amidst the whirr of the slicing machine and the *schthop* of the bottle caps being pried open, everyone was giving everyone else orders in a Yiddish accent. "Maybe you should slice a little more corned beef?"

This beautiful music, accompanied by a mixture of scents, duplicated only by the finest New York delicatessens, built and built and reached a crescendo as the doors swung open and a hungry horde of Dickinsonians poured in. Some went di-

rectly to the counter scarfing up platters of corned beef, cole slaw, pickles, and cokes. Others sat at tables while insulting waiters and waitresses whizzed about taking orders, making deliveries, and collecting money faster than the eye could see.

As everyone was beginning to feel like Ralph of the Alka-Seltzer commercial the lights dimmed and a French-Yiddish movie with English subtitles was flashed on the eastern wall. It was the story of "The Golem," a man-monster created by a rabbi centuries earlier which would come to life at a time of crisis for the Jews. Oddly enough the crisis came about and the Golem came to life, wiped out the oppressors, and with a magic word and a sign of the forehead of the leader of the Jewish community, the Golem returned to the dust from which he was made.

Between the reels and at the end of the movie new expeditions were made to the counter by those who by some miracle developed a second appetite and no doubt a second stomach too. Finally it was over and the social hall was rapidly put in good order as everyone made up a little plate from the amount left over - "for maybe a little nash later, when I get hungry."

## Alexander Honored

(Continued from page 3)

indication enough that the generation gap was, in this case, that each generation linked itself with those before and after it in the honoring of the Torah. Each generation, he affirmed, attempts to fulfill in deed the words contained in the *Shema* - "And you shall love the Lord your God with all your heart, with all your soul, and with all your might."

A prayer for scholars and those completing their courses of study followed the Torah service, after which, the additional service was then prayed. We concluded with a lively singing of *Adon Olam*. Adjourning to the McCauley Room across the hall, Professor Alexander pronounced *Kiddush* and *Motze*. We then partook of a light luncheon provided by our food service.

We all hope that this Sabbath will remain one of the Alexander's many fond memories of the Jewish community at Dickinson, without whom it would not even have been formed.

## Hassidic Rituals Demonstrated

At Dickinson, Hillel attempts to present a variety of modes of Jewish culture and expression. For the second year in a row now, several Hassidim of the Chabad sect in New York City came to present us a picture of Hassidic Judaism. \*

Shabbath was spent in prayer, discussion, and eating kosher meals together. Discussion for the Hassidim is *farbrengen*. It is a mixture of arguing, storytelling, singing, and dancing in which both the meaning and celebration of life is explored.

At Dickinson, it is possible to study cultures of many peoples and civilizations, ancient and modern. As Jews we can not overlook the richness of our own culture. Elements of the Judaic Studies program and weekends such as those with the Chabad Hassidim allow us to explore our own religion, philosophy, and culture.



# Course Sponsored In Israel

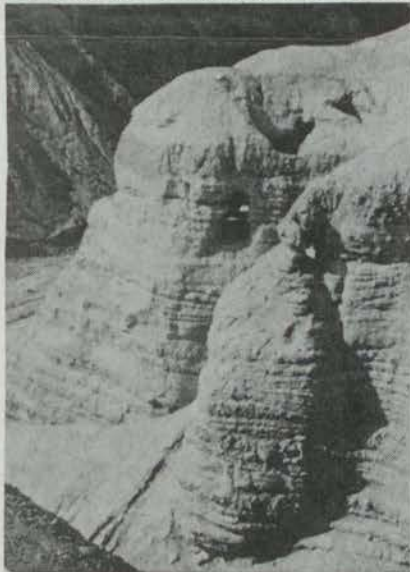
This summer, a group of students will be participating in Religion 312, *Jerusalem: Crossroads of Religions and Traditions*, taught under the auspices of the Dickinson Religion department. The course is described in the catalogue as: "An investigation of the history, topography, cultures and religions of Israel: Judaism, Eastern Christianity, and Islam." It places particular emphasis on biblical culture. The course is divided into two parts: 312A, which consists of intensive study at the College, and 312B, which is given in Israel itself.

Last year the course was given for the first time. I had the pleasure of taking the course then, and offer here some notes from my journal.

Dec. 27: Left beautiful New York apartment for a day's plane ride and a youth hostel outside Tel Aviv . . . oh well.

Dec. 28: Israel! 4,000 years . . . maybe 20 isn't so old after all. My people died here before I was born . . . and after.

From Tel Aviv, we took the road up to Jerusalem. The only way to go to Jerusalem in Hebrew is by going *up* to it. We passed the bombed out ruins of Jaffa . . . and the new construction there. We stopped for lunch at a monastery, across from the remains of a police station. On the road up to Jerusalem, lay rusting trucks with military pretensions, left there as memorials to the '48 war.



*The Dead Sea Scrolls were discovered in these caves near Qumran.*



*The Kotel or western wall.*

Finally, we reached Jerusalem; it really is beautiful.

Shabbos evening, we walked to the *Kotel*. There, those who wished to prayed . . . or danced . . . soaked with jubilation . . . and tears. The next days passed, Jerusalem became a carnival of Jews, Armenian Christians, Moslems . . . the old city . . . and the new . . . We inhaled the cloves and the curry of each of our own religions, and those of the people around us. Yad Vashem, the memorial to the six million, remains my strongest memory of that time.

Down from Jerusalem, we traveled, to see the rest of the country; Jerico and Hishams palace, Qumran, the Dead Sea, Massada. The night after we left Massada, we talked for many hours about the dialectical Jewish reaction to persecution: There will always be the ben Zakkis . . . and there will always be the zealots of Massada . . . always.

Before leaving we traveled North as far as Dan and Banyos, and as far South as Eilat, spending a day at a nearby kibbutz. Shechem, Hazor, Megiddo, Samaria, Beth Alpha, Safed, Haifa, Capernaum, Caesarea, Hebron, Bethlehem, Safad, Haifa and the Technion University . . . We traced the geography and the history of Israel through generation after generation, "ages of ages."

On arrival back in New York, my parents' apartment lacked the savor which it once had; on returning to Dickinson, I fear my friends heard little else for days.



*A fishing kibbutz of the eastern shore of Lake Tiberius.*

## Hillel Athletics

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upset Phi Ep, a team that averaged forty points a game and was seeded second in the pre-season play.

The game between Phi Ep and Hillel went down to the wire. A stingy defense and good outside shooting kept underdog Hillel within striking distance. The lead changed hands several times, and with two minutes remaining, Phi Ep was up by three. Hillel came back and scored, to close within one point. With thirty seconds left, Phi Ep lost the ball; Jon Green scored for Hillel, with nineteen seconds left, on a long shot from the corner. Time ran out and Hillel had its first victory in any sports contest; Hillel 22, Phi Ep 21.

Despite a 3-5 record, the team, having shown contestant improvement, made a guest appearance in the Harrisburg JCC, where they fought down to the wire to lose 56-55 in the last seconds.

Hopes to field coed volleyball and a softball team were fulfilled in the spring-time. The two volleyball teams had a break-even year; the softball season, however, was rained out. Hopes are high of continuing to field teams in the intramural leagues, giving the Jewish students at Dickinson more chances to meet each other.



# Israeli Independence Commemorated

On May 14, 1948, while symbolically standing under the portrait of the modern Zionist Theodore Herzl, David Ben-Gurion one of Palestine's leaders proclaimed the birth of a new Jewish state — the Land Israel. For the first time in over 1900 years the Jews had reclaimed their homeland.

Here at Dickinson on May 7, 1973, the 25th anniversary of this proclamation was celebrated in dance and song as well as in verse. For over a month and a half, a group led by students Rick Fisher and Larry Cohen rehearsed a commemorative program. This was presented on a warm sunny day in the courtyard between our Student Union building and Spahr Library.

While an appreciative crowd of 100 or so watched, several Israeli dances were performed around the small green courtyards on the patio. In addition, a few Hebrew and Yiddish nationalistic songs were sung by the group, accompanied by both live and recorded music.

The hour long program was concluded with the singing of "Hatikva," the Israeli National Anthem, by students and audience in "The Hope" that peaceful solutions may be found to those problems which still exist in the middle East and the world.

## Passover Celebration

(Continued from page 1)

One of the highest emotional points in the seder was when the lights were closed and only candles remained lit. The doors were opened and everyone sang *Eliyahu-Ha-navi*. The powerful emotions invoked at that time gave a sense of community and family to everyone.

Finally all was completed according to ritual and we sang *Le Shanah Ha-Ba-ah B'yerushalayim*, Next year in Jerusalem. For Herb and Joyce Alexander and their family that was a certainty. For the rest of us not quite so certain, some said next year with my family. But many others said to themselves, "Next year at Dickinson."



Israeli Independence Day performers. Seated: R. Fiscber, J. Frankel; standing: R. Fagan, M. Saul, C. Rogers, S. Dreisbach, T. Weiss, T. Guerin, M. Freidman, L. Coben.

## Council Holds Brunch

About once a month, while the rest of the College Community spends Sunday morning avoiding a confrontation with the consequences of the previous evening's carousing, a band of hearty, hungry, Hillel Dickinsonians assemble in the rear of the dining hall to celebrate the festival of the suburban middle-class-Jewish Sunday morning brunch. The origins of this festival go way back to the occupation of the first Levittown in 1953. Since that time suburban Jews all over the country affix special meaning to Sunday morning with some bagels, cream cheese, lox, and on occasion, a thick piece of pickled herring. This culinary ceremony has saved many Jewish delicatessens from the disease of malignant supermarketitis and has caused a very *goyisha* chain known as McDonalds to devise inferior competition, the "Big Mac."

At Dickinson, the carefully prepared brunch food is provided by our own food service. In addition to the above-mentioned standards there is always plenty of OJ, scrambled eggs, fresh tomatoes and onions, and American Cheese. Yet, the food, is only one aspect of these tasty Sunday treats. Good company abounds in the smiling faces of Professors Schiffman, Danoff, Rosenbaum, their families and the always-present Alexanders. Once the meal is finished and the senior men have finished discussing each other's board scores, Grade Point averages, and chances of being a success (but not in that order) there is usually an informative presenta-

tion. First semester, for example, Steve Margolin presented an extremely interesting lecture on the plight of the Soviet Jewry. By providing all with food for thought for the new week, Steve's talk was an excellent conclusion to the brunch. So if you stay in bed during the next Sunday morning brunch, not only will your friends call you a *schlep* and a *kvetch*, but I'll eat your lox.

## Sukkah

(Continued from page 2)

The full moon and stars filled the clear autumn sky and our flickering candles enabled us to feel that perhaps we were not just lying behind Bosler Hall, but reliving the experience of our fathers on the hillsides of Jerusalem on similar brisk evenings throughout our long history. A few brave souls kept our dwelling occupied for the duration of the festival. During the week services and *kiddushim* were held. *Sukkot* ended with *Simhat Torah*; the *Sukkah* was stripped of its now drying greens and the skeletal frame was dismantled to stand in storage for yet another year, until the Lord grants us the harvest season again.

Our wish was to emulate our forefathers in their devotion to God and so too we hope that future members of the Jewish community may share in the joy of observing this holiday —

*Le Shanah Habaah B'yerushalaim.*