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No. 1

HILLEL HOLDS HIGH HOLY DAY SERVICES

Meet The Rabbi

Interviewed by David Pines

Our new director, Rabbi Joseph Gitin, is indeed a capable successor to Rabbi Klein, who left last month for his new post at the Free Synagogue in New York City. Rabbi Gitin comes to us from the Hillel Foundation at the University of North Carolina, where he has been director for the past year. With him are his wife Rosalie, and two—here we echo the universal comment—very adorable children, David, 6, and Judy, 3.

Rabbi Gitin received his A.B. from the University of Cincinnati in 1928, and four years later was ordained as Rabbi at the Hebrew Union College. His first pulpit was at the Temple Emanuel in Buffalo, New York. Here he was very active in community affairs, and for two years had a weekly radio program on station WGR.

In 1935 Rabbi Gitin went to the Temple Bnai Israel in Butte, Montana, where he was the only Rabbi in the entire state. He was very active in labor groups and was a member of the Silverbo County Trades and Labor Council. He was also prominent in the state Boy Scout Activities, and was president of his Bnai Brith Lodge. In 1942 he left Butte for Chapel Hill, North Carolina, and from there he comes to us. Rabbi Gitin is a member of the Central Conference of American Rabbis.

One of the most frequently posed questions to any Hillel director is just why he is in Hillel work. We let Rabbi Gitin answer in his own words.

"It affords me a challenge, a challenge more pertinent now than ever before, for the continuation of our religion, our Judaic culture and life. These things depend on the youth in this country—the youth who must take the leadership in the world of tomorrow. Specifically, Hillel must educate the Jewish youth in our history, philosophy, and ideals. Hillel can indeed be a citadel of strength in our fight against anti-Semitism, and for a better world tomorrow."

Rabbi Gitin feels that Hillel should achieve a four-fold purpose:

- 1) Hillel, first of all, a place for individual contact between stu-

(cont. on page 4)



Rabbi Joseph Gitin

THE "FOOTBALL" SEMI-FORMAL OCTOBER 9

Are you lonely? Are you unhappy? Has your Saturday night been missing that certain something? Then, come one, come all—drag your bag to the Hillel Ball!

To highlight an outstanding social season, Hillel will present a semi-formal dance to celebrate the Cal. - U.C.L.A. game. This is to give an early warning especially to servicemen, who are particularly invited. The social committee is hard at work planning clever and unusual decorations. Many new and danceable records are being purchased, so whether your tastes are la Sinatra or Goodman, you can be assured of fascinating rhythm. There will be plenty of those delicious refreshments that Hillel is famous for, so prepare to enjoy yourself! Bids are now on sale at 50 cents for members, 75 cents for non-members.

A special note to service men: you are all members of the Hillel Foundation, so why not call at the rabbi's office when you have time and get your membership card? The Rabbi also announces that he will be glad to help you newcomers to find dates for the evening, so please contact him early.

But to all of you, service men and civilians alike—you'll be a s-a-a-d man if you stay away, 'cause the whole gang will be there. See you here then, Saturday night, October 9, at 8:30!

ROSH HASHONO EVE SEPT. 29th

Rosh Hashonah, the Jewish New Year, 5704, begins on Wednesday evening, September 29.

The traditional Jewish New Year will this year be celebrated in every part of the world. Not only will solemn religious services be held in every Synagogue and Temple in countries where Jewish people live, but

the Holy Day will be observed on every fighting front and in every far-flung outpost where Jews, together with their compatriots of every faith, are participating in the struggle for the victory of the Allied Forces. The Holy Day, which begins at sundown on September 29, continues until sundown the following day for the Reform Jews, while the Orthodox and Conservative Jews also celebrate a second day on Friday.

The traditional greeting on this day is: "May you be inscribed in the Book of Life!" This greeting has a special significance this year for all of the members of the armed forces and for those thousands of our oppressed people. The Shofar, or ram's horn, which is sounded in the Synagogue on this festival, is the call that symbolizes the start of the new year. Rosh Hashono signifies the beginning of the "Ten days of penitence," which culminate in the Day of Atonement or Yom Kippur. This period is marked by prayer and self-examination by Jews the world over.

Yom Kippur, the Day of Atonement, is essentially a day for self-examination. It calls the Jew in judgment before the bar of his own conscience. The Day of Atonement is regarded as the most solemn day in the Jewish Religious calendar. Its central theme is that of repentance for wrongs committed by the individual, and for the determination on this part to avoid sin wherever possible. It demands on the part of the Jew the recognition of his sin, his confession before

(cont. on page 4)

Friday Night Services

It is gratifying to note that our Friday evening services are attracting a large attendance of students, trainees, and soldiers from neighboring camps. The brief service is enhanced by the active participation of the congregation. To begin the service a Hillel co-ed recites in both Hebrew and English the blessing over the Sabbath candles; this is followed by the prayer service; the Kiddush over the wine; traditional songs and a timely message by Rabbi Gitin that often encourages a lively discussion. The services begin promptly at 7:30 and conclude at 8:00. Refreshments and a social hour complete the evening.

For the last four weeks Rabbi Gitin has discussed "The World in Which We Want To Live." In the course of these discussions he has brought out the close connection between the essentials of our faith and those ideals that we wish to see prevail in our post-war world.

The first of our guest speakers, Chaplain Cerf Strauss of the Twelfth Naval District, spoke of his experiences overseas, and of the profound effect of religion on our fighting men. Plans are being made to invite other guest speakers in the near future.

Hillel cordially invites all who are interested in a religious, intellectual, and social evening, to attend the Friday services. Come and meet your friends. Remember, Friday evening services begin promptly at 7:30 p.m. so that the service men may have a full evening.

THE HILLEL FOUNDATION WILL HOLD HIGH HOLYDAY SERVICES IN ACCORDANCE WITH THE FOLLOWING PROGRAM:

- | | |
|-------------------------|--|
| Rosh Hashonah Services: | Wednesday, Sept 29, at 8 p.m. |
| | Thursday, Sept. 30, at 10 a.m. |
| Sabbath of Repentence: | Friday, Oct. 1, at 7:30 p.m. |
| Yom Kippur Services: | Friday, Oct. 9, at 7:30 p.m. (Kol Nidre) |
| | Saturday, Oct. 10, at 10 a.m. |

Students and servicemen on and about the campus are cordially invited to attend.

THE B'NAI B'RITH HILLEL CALL

Student publication of the B'nai B'rith Hillel Foundation
at the University of California

Editor-in-ChiefRobert E. Holzman
Associate Editors {David Pines
 {Al Brezner
Reporters: Betty Jacobs, Dave Altman, Dov Abramis, Marcia Josel,
Don Simkin, Dorothy Schonbach, Jeanette Rubin.

WE TAKE ISSUE

Several years ago, a noted English author wrote a novel in which he prophesied the war of the future. The shape of Mr. H. G. Wells' "Things To Come" is far from pleasant. The clarion prediction was degeneracy, a degeneracy towards which the lassitude of Man showed itself as the beginnings of a chain of casual developments.

It is on this point that we wish to take issue with our student body.

We, here at Hillel, have taken stock of our own organization. And what we saw did not please us. We observed students more interested in Tom, Dick, and Harry's red-headed girl friends than in the future, if not of others, then their own. We observed students religiously mouthing the word freedom with absolute disregard of its meaning and worth.

We take issue with students who will drive themselves to physical discomfort to watch a football game, who redden their throats in leader-led cheers, but who have not even one iota of strength to cry out against iniquity and injustice. We take issue with those students who have closed their eyes and minds to the degradation to which civilization has fallen; to their apathy and inertia; to their lack of future perspectives. For fostering and nourishing these conditions, are the universities and educational institutions as a whole blameless? You, students, have in your hands the wet concrete which is tomorrow. Into what mold shall you pour it? How shall you shape it? Do not forget that it requires explosives to change it once it has hardened and set.

We take issue with the leaders of government for their "patience" in arriving at a solution with regard to the plight of the Jews in Europe, the anti-fascists in France, Spain, and North Africa, and today in Italy. Patience is a great virtue, but a criminal act, when it means the lives of thousands upon thousands of human beings. They are not thousands; they are individuals. Today they are the individuals of oppressed Europe. Are you so sure that tomorrow may not number you amongst them?

We take issue with those same leaders for their nebulous attitudes in regard to the post-war reconstruction era. Much is being said, nothing is being done. We take issue with those leaders on the conditions of the home front. We leave the war front to the generals and arm-chair strategists, but we are vitally interested in the living conditions of the people at home.

It must be impressed upon the minds of our generation and all future generations, that each corner of the world where man exists will be in direct contact with all other corners of man-habitation. We will be dealing with a geography of spherical proportions; our flat boundary world will have to become a thing of the past.

It must be remembered that freedom is a totality. It cannot be parcelled out piecemeal. Man is either free or slave. There is not a multitude of freedoms, there is but one. The denial of any one phase of human existence does not make man free three-quarters or five-sixths. There must be no proportioned freedom. Man must have all or he has none!

Above all it must be remembered that the cessation of hostilities will not be the ending of the war. The main battle will only then begin. Freedom is something that must be fought for with all the fibre of our being and that, that war for freedom, will end only when the very terms, injustice, inequality, misery, slums, wars, and the whole category of human destruction will have been removed from man's minds. The Reactionary is riding the crest of disillusionment. The Reaction must be crushed, crushed as completely as Fascism.

All our hopes of a far better world will die in vain if we sit back to enjoy the prospect of abstract thought. We can learn how to act in the future by our actions today. This we must do, and you, and you alone, are capable of doing it. It is not only your wish, it is your duty.

Here in this periodical we have one of the weapons of the fight. Though it is a weak sound, if it has influenced but a few persons it will have accomplished in its small way its objective.

Al Brezner.

A WORD FROM OUR RABBI

Dear Friends,

I am glad to take this opportunity through the Hillel Call to express a word of greeting, and hope that in the very near future I shall be given the pleasure of knowing you more intimately. It was but one month ago that the Gitin family arrived in Berkeley, and already we feel like native Californians. We deeply appreciate the gracious welcome you have given us and we know that our friendship with you will be cherished and our labors together at Hillel will be productive of happy achievement.

The many pleasant moments we experienced at the Hillel Foundation at the University of North Carolina have now become transmuted memories, and we have found ourselves immeasurably enriched by the friendships cultivated through activities and mutual interests encouraged and sponsored by Hillel. I am looking forward to the contacts, the opportunities for personal conversations in which we can tackle problems minimize worries, ventilate views and exchange ideas. Hillel assuredly affords all of us many facets of social expression, recreation and relaxation; it is also a "home away from home," cosy, comfortable, with a real sociable atmosphere. I hope also that the Jewish boys in service, both on the campus and in the camps, will utilize the Hillel facilities and participate in the varied programs that are especially designed for their pleasure.

Our Jewish youth will be expected to take a predominant role in the world of tomorrow, especially as far as the Jew is concerned. Hillel, as an instrumentality of Jewish youth can exert a profound influence upon these future leaders; its responsibility is great. For today, in the midst of war, Hillel ministers also to the spiritual and social needs of our boys in active service — both trainees on the campus and the soldiers in the neighboring camps. Hillel seeks to furnish them not only with facilities for recreation and social expression which are necessary as a relief from rigorous study but also with opportunities for serious thought. Hillel seeks to imbue them with the ideals which Judaism teaches and which constitute the essence of the Four Freedoms and Democracy. It is not merely the will but the very nature of the Jew to ally himself with liberal causes that seek to establish the sanctity and integrity of the human personality.

Our tradition goes back to the prophets of Israel who fought against inequality, oppression, hypocrisy, hate and who sought to create a world blessed with peace and made permanent by righteousness.

Hillel is also dedicated to a defi-

Interfaith Council Sponsors Triologues

The work of the Interfaith Council is becoming increasingly important as attempts are being made to bring about closer cooperation among the religious foundations in projects which are in the interest of all University students. At present the Council is about to initiate a campaign to establish Clean Bear standards in the restaurants along the Avenue. It has also expressed a keen interest in the establishment of low-cost housing units at the earliest possible time.

These projects, in which Hillel is an eager participant, are in addition to the regular purpose of the Interfaith Council, which is to increase understanding among the religious groups here at California. In line with its general policy, the Council is again presenting a Triologue which will speak before most of the foundations. The topic under discussion this semester is "What Is Your Faith Doing To Combat Racial Prejudice?" Hillel will present the Triologue on Sunday, October 3, at 8:30 p.m. as the feature of what promises to be a significant evening.

So remember to keep that date open on your calendar: Sunday, October 3.

nite program of enlightening the Jewish student about himself and his faith. In my opinion, too many of us are afflicted with a psychological malaise; too many of us think of Judaism as a "misfortune," to echo Heinrich Heine, and not as a course of joy. As a result, we develop an inferiority complex and lead rather abnormal lives. I think that an effective prescription for this kind of illness is an appreciation of our Jewish heritage and of the *raison d'être* of the Jew. This can be achieved thru the medium of knowledge of Jewish history, philosophy, culture, ethics, religion. This will give us a true perspective on life and a true picture of ourselves. It will give us, in effect, self-respect, poise, dignity.

These are some of the aspects of Jewish and general interest with which Hillel is concerned. The program is complete with emphasis on the religious, intellectual and social needs. We feel that the program is well balanced and is designed to appeal to all tastes, dispositions, personalities.

Withall, Hillel has a significant role to play in the world of tomorrow. Through your active participation and interest Hillel will function effectively. You are Hillel. Let us labor together today to prepare a tomorrow that will be crowned with lasting peace. L'shonah Tovah Tikosavu. . .

Sincerely,
Joseph Gitin.

Debate-Symposium

By Evelyn Siegel

With eagerness and enthusiasm, a large group of Hillelites assembled at the Foundation on a recent Sunday night to participate in a debate symposium. Leading the discussion of "Is Zionism the Solution to the Jewish Problem?" were Leonard Hesterman and Dov Abrams, some of whose views are condensed and presented below.

Leonard took the view that Zionism, rather than being the solution to the Jewish problem, is a program of defeatism. Instead of fighting for a Jewish homeland because the world will not be a fit place in which Jews may live after the war, he advocated that we should throw all our energies into the greater fight for human rights. He decried the existence of a dual loyalty which Zionism creates in the Jew, especially the American Jew. Leonard chose to view the entire Zionist problem from the standpoint of the American Jew, who is most certainly in the best position to act today. He questioned the entire philosophical basis of Zionism.

Dov replied that Palestine now is the only possible haven of refuge for millions of European Jews who have been driven from their homes and can never return. He pointed to Palestine as not only a potential but an actual cultural center for the entire Jewish world. He continued that Jews in reality are not accepted in any nation, that they are always considered unwelcome visitors with no homeland to defend and protect them. He reminded his listeners of our emotional and historical ties with Palestine which make it the only possible site for a Jewish Commonwealth.

Following the brief expositions by the two speakers were pointed answers from each, then the long awaited discussion from the floor. It was with regret that the Moderator was forced to close the symposium, but the argument and talk continued over the refreshments and among the groups that seemingly reluctantly began to leave as the hour grew later. In view of the success of this first venture, the Culture Committee hopes to present another debate-symposium at an early date, and will gladly welcome suggestions for topics that are of interest to the servicemen on our campus. Let's hear from you.

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NEWS and VIEWS

The American Jewish Conference

By David Pines

One of the most important events in the history of American Jewry took place last month in New York City. The American Jewish Conference, consisting of delegates from every major national organization and Jewish community, met to consider and formulate a program for Jewry in the post-war world. The meeting was called by the representatives of thirty-two national Jewish organizations; the delegates were chosen democratically by their committees and organizations. Keynote of the conference was Mr. Henry Monsky, president of the B'nai B'rith.

The crux of the meeting was the overwhelming decision of the conference to approve the establishment of a Jewish commonwealth in Palestine. The delegates voted by the amazing tally of 498 to 4 in favor of the declaration on Palestine. This resolution, after reviewing the progress made in Palestine in twenty-five years since the Balfour Declaration, states in part that "the rights internationally guaranteed to the Jewish people with respect to Palestine have been progressively whittled down on grounds of administrative and political expediency until, with the promulgation of the White Paper of May, 1939, the solemn promise made to the Jewish people was virtually nullified and the last hope of millions of homeless Jews threatened with extinction . . . that the Jewish agency . . . be vested with authority to direct and regulate immigration into Palestine, to develop to the maximum the agricultural and industrial possibilities and the natural resources of the country . . . for the Jewish colonization and for the benefit of the country as a whole . . . for the attainment of a Jewish majority and the re-creation of a Jewish Commonwealth."

Other important resolutions passed included those devoted to the rescue of the Jews in Europe, to the outlining of a program for the post-war status of European Jewry, and the demand for Jewish representation on international bodies

which will be set up to deal with relief, rehabilitation, and resettlement. It was decided that the conference would be subject to recall not more than a year from the date of adjournment. An interim committee, consisting of 55 members, was elected to carry out the resolutions adopted at the conference, to cooperate with the existing Jewish agencies wherever desirable, and to convene the next session.

Due to the size of the convening group, no definite plans were formulated with regard to the future status of European Jewry. However, it was stated in the resolution on the political status of the Jew in the post-war world that:

"A world order based on the Four Freedoms . . . will also find its expression in a Bill of Rights embodying: full and complete protection of life and liberty for all inhabitants of all countries without distinction of birth, nationality, religion . . . unequivocal equality of rights in law and in fact for all the citizens of every country . . . the inalienable right of all religious, cultural, and ethnic groups to maintain and foster their respective group identities on the basis of equality. Anti-Semitism as an instrument of internal and international policy should be outlawed. In order to be made effective, this outlawing should be implemented by international conventions and national legislation . . ."

The Conference has shown that the American Jews are beginning to realize that they must act as one—that mass action is the only effective means of attaining a goal. Thus, the importance of this conference, and of the decisions made by the delegates there, cannot be overemphasized. It has been indisputably shown that the overwhelming majority (and this is almost an understatement) of the American Jews favor the Zionist program. This unity among us Jews bodes well for the future—for as a unified people we can with pride and justice present our claims at the peace conference.

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SEMINARS

The history seminars, so popular in the past with Hillel students, will be resumed immediately after the beginning of the fall semester. Old Hillelites will remember the pleasant Wednesday evenings spent discussing Jewish history and culture, preparing papers, criticizing and questioning; newcomers can expect a series of informative and stimulating evenings. The seminars will be conducted jointly by Rabbi Gitin and by the students, with appropriate guest speakers taking part occasionally. The Culture Committee, together with Rabbi Gitin, has prepared a program consisting of four topics to be discussed in the course of the semester:

1. The Essentials of Judaism
2. The Faith and Message of the Prophets
3. Contemporary Jewish Problems and Movements
4. Judaism and Marriage

So plan to save your Wednesday evenings for Hillel this fall. These seminars are an opportunity for us to exchange views and to help us to orient ourselves as Jews and as citizens of a better world.

Library Remarks . . .

The Hillel library has recently been increased by the purchase of a number of excellent books, including:

- "Slaves Need No Leaders" by Walter M. Kotschnig
- "Suffrance Is the Badge" by Abram Leon Sachar
- "Jewish Pioneers and Patriots" by Lee M. Friedman
- "The Redemption of Democracy" by Hermann Rauschnig
- "The Bible Is Human" by Louis Wallis
- "The American Jew" by Oscar Janowsky
- "Children of Abraham" by Sholem Asch
- "The World of Sholom Aleichem" by Maurice Samuel
- "Journey Among Warriors" by Eve Curie
- "The Day of Reckoning" by Max Radin
- "The Human Comedy" by William Saroyan

The library is open every afternoon, and the librarian will be present Tuesday and Thursday afternoons and Thursday evenings. Come and get acquainted with your library; it is certainly worth the effort. It is here for your use and for your enjoyment!!

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PEOPLE MAKE NEWS

People at Hillel you ought to know, officers and activity heads. A swell group of Hillelites who would like to meet and work with all of you. Here they are:

Lennie Hesterman—Hillel's president . . . Boston bred (you won't doubt that once you've met him!) . . . lives in his castle up in the hills, but isn't always sure that there'll be enough gas in the car to get there . . . a charming fellow —he's not really an anti-Zionist, folks!

David Pines—Texas' gift to Hillel, but sans a drawl . . . vice-president . . . one of the "culture vultures" . . . associate editor of the Call . . . a hard working physicist, bridge fiend extraordinary.

Dorothy Schonbach—our young Paderewski . . . ubiquitous, secretary and scribe . . . pride and joy of our service men . . . a frequenter of avenue places (they don't serve meals at Durant Place).

Bob Holzman—Call editor . . . a chemist with two zany room mates who love beer . . . and surprise, he plays the violin! . . . and will he be glad when this Call comes out. . . and one of the "unholy Three"

Evey Siegel—she's the hardest working person around Hillel—Librarian, Business Manager of the Call, and Rabbi's Assistant—Hillel's chief kibitzer—loves to dance, to eat, and to make merry.

Al Brezner—our fine bearded friend . . . one of those people out on Panoramic . . . loves cheese, wine, and Claudia Muzio . . . Chairman of the Culture Committee and associate editor of the Call . . . soap box orator de luxe . . .

Les Cohn . . . chairman of sports committee . . . likes bridge, picnics and women . . . ah-ha!

Marcia Josel—Long Beach's pride . . . her younger sister Vivian is always being mistaken for her, but we'd know Marcia anywhere . . . Music chairman . . . AEPHi . . . a budding psychologist, so beware . . .

Don Simkin—another of the "unholy three"—this one's a chemist too. It was Brooklyn, books and Edie. Now it's Berkeley, beer, and Betty.

Ruth Blumenson—that is, "our Ruthie"—her neighbors love her, she's Hillel's darling.



Pictured above is part of the 1943 Hillel Council. From left to right are, standing: Dov Abramis, Al Brezner, Marvin Sugarman, Rabbi Gitin, Don Simkin, Bob Holzman, Al Halpern; sitting: Betty Shapiro, Ruth Blumenson, Evelyn Siegel, Betty Jacobs, Jeanette Rubin, Dorothy Schonbach.

Meet the Rabbi

(cont. from page 1)

dent and director, for "schmooses" and guidance.

- 2) Hillel can provide a basis for better, and more active, participation in community life.
- 3) Hillel should encourage liberal causes, for such are congruent with the ideals of Judaism—and in order to survive, the Jew must further and encourage these causes.
- 4) Hillel is a place for social contacts, for games, dancing—practically anything you wish in the way of relaxation.

We are indeed glad to welcome Rabbi Gitin here. For those of you who have already met him, and for those who have not yet had the chance, he is "at home" in his office every afternoon from two until five. He'll be seeing you!

A HAPPY AND PROSPEROUS
NEW YEAR

to you all

from

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Hillel Geared

To War Effort

Jewish trainees on the campus, soldiers and sailors in our vicinity, are utilizing, in increasing numbers, the facilities of the Hillel Foundation. The interest they manifest at the Friday evening services by attending frequently and participating actively in the discussions that follow, show that Hillel is truly playing an important part in the war effort.

The men in uniform also attend our week-end socials and derive pleasure and relaxation from the pleasant contacts, dancing, musicales, and last but not least, refreshments. Plans are now being formulated to extend the scope of our activities so that the servicemen will be able to enjoy in even greater measure the facilities and functions of Hillel.

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HIGH HOLY DAYS

(cont. from page 1)

God and his own soul of his wrong doings, and wherever possible, the undoing of the wrong he has done to others. It is intended to make sin hateful to the Jew.

The day is of importance to the Jew that even those who at other times are especially observant of religious forms gather together to worship the God of their fathers. It is likely that this year that thousands of Jews serving in the armed forces will hold services wherever they may be. Traditionally, the day is marked by special prayers and the abstinence from food and drink from sundown to sundown. The purpose of the fast is to turn man's thoughts away from material things and to emphasize spiritual values. The scripture reading for the morning of Yom Kippur is taken from the 85th chapter of the Prophet, who says, "Is this not the feast I have chosen? To lose the fetters of wickedness, To undo the bands of the yoke, . . . Is it not to deal thy bread to the hungry, And that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him, And that thou hide not thyself from thine own Flesh?"

In a sense, this scriptural quotation sounds the keynote to a day that every Jew is taught to hold sacred.

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