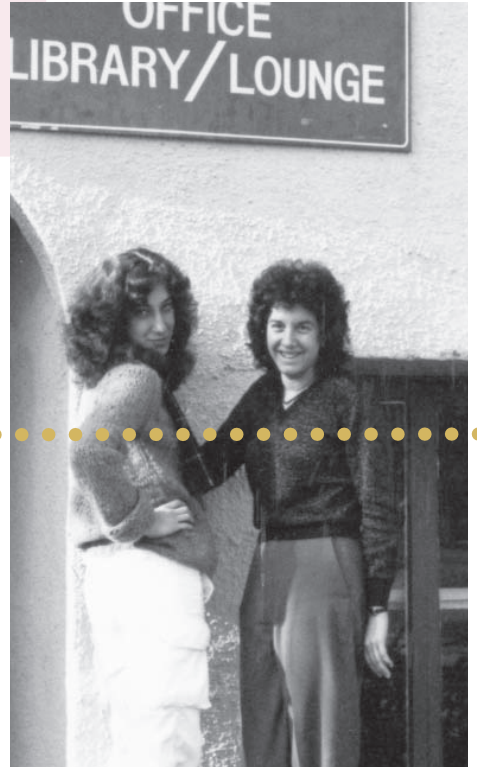
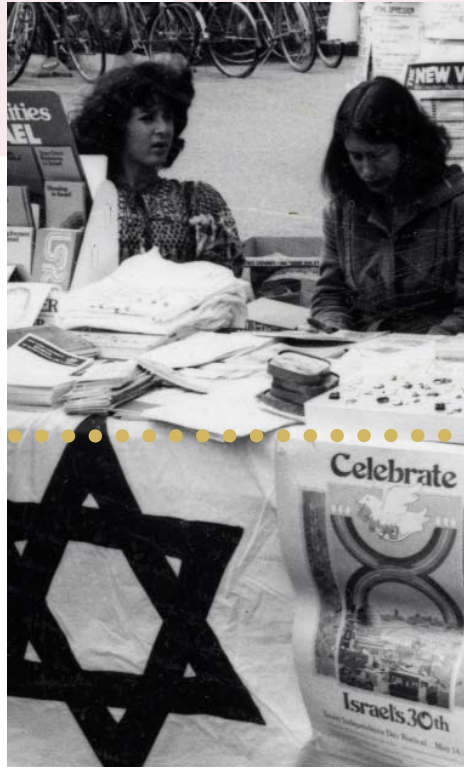




hillel
@stanford
celebrating
A HALF CENTURY

COMMUNITY REPORT

HALLE



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The mission of Hillel@Stanford is to empower Jewish students at Stanford to explore and deepen their Jewish identities, and to envision their futures with choices inspired by Jewish values and commitments. Leveraging the distinction of Stanford University and the global impact of our graduates, Hillel enriches the lives of Jewish undergraduate and graduate students so that they may enrich the Jewish people and the world.

Jewish students have created community at Stanford University as early as the 1930s, coming together to socialize, celebrate, and study. But it wasn't until 1965 that a full-time Hillel director was hired to help cultivate and facilitate Jewish life on the Stanford campus. Marking this milestone, Hillel's Half-Century year, 2015-16, celebrates the growth, innovation, and future of Jewish life at one of America's leading universities. In the following pages, we welcome you to experience some of the remarkable events that gave rise to the thriving institution on Stanford's campus today.

HISTORY HIGHLIGHTS >

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THE 1940s-50s:

In the Beginning

Jane and Leland Stanford had set an inclusive tone in 1891 when they declared that their new university would be non-denominational. There were other gestures: Leland Stanford asked a prominent Jewish businessman, Louis Sloss, to join the University's inaugural board of trustees. When the University's most prominent building, Memorial Church, was dedicated in 1903, Rabbi Jacob Voorsanger from Temple Emanu-El in San Francisco, also a special lecturer at Stanford, was invited to join 12 Protestant clergy to read King Solomon's Prayer of Dedication for the Temple in Jerusalem.

For Jewish students, however, the environment was not so welcoming. For decades, their numbers were small: just three students out of almost 600 in 1895 and, by 1935, likely no more than two percent. Still, Jewish students at Stanford began to organize. A 1932 announcement in the

Stanford Daily invited all Jewish students to attend a talk by a local rabbi where plans would be formulated for "a Young People's Organization." Ephraim Engleman, '33, in a recent visit to Hillel at age 104 just shortly before his passing, remembered Stanford as a welcoming place where, in his role as producer of the 1932 Gaieties, he was a big man on campus.

If Stanford's Jewish students were gathering to meet, the University itself still had what one historian called 'an innocent indifference' to Jews. Even in 1950, when the father of incoming student Sam Freshman, '54, '56, asked a Stanford administrator what kind of Jewish life his son might anticipate at the University, the man answered, "Frankly, there is no Jewish life at Stanford." But he was wrong.

Four years earlier, a group of Jewish students, taking the name the Brandeis Club, organized and elected its first officers. The group's goal, as announced in the *Stanford Daily*, was "to provide an opportunity for Stanford

1945



The first Jewish student group was established at Stanford in the mid-1940s: the Brandeis Club



students of the Jewish faith to become acquainted with one another and to participate in Stanford religious activities.”

In 1949, the student group evolved into a Hillel Council. It was the fourth in California and one of 200 in the United States. The Stanford Class of 1955 Yearbook included the Hillel B'nai B'rith Foundation and a photograph of 14 of its members. Serving as president of Stanford's Board of Trustees at the time was Lloyd W. Dinkelspiel, '20, grandson of one of San Francisco's most successful and earliest Jewish merchants, a man who was well known for his philanthropy and a member of Temple Emanu-El dating back to Voorsanger's tenure there.

Jack Fine, '54, who served as Hillel president, recalls that students received shipments of bagels from the father of Alan "Buzz" Feinberg, '54, who owned the largest bagel bakery in Los Angeles. A volunteer advisor, Chester Zeff, supported the group. The students worked hard to connect with incoming Jewish freshmen by reviewing cards indicating religious affiliation provided by the Office of the Registrar. While Stanford still explicitly had a quota for

Jewish student enrollment, that did not keep the students from creating an active community.

Appointed in 1959 as Hillel@Stanford's first part-time director, Howard Sachar, now a noted scholar of Middle East and European history, linked the new Stanford chapter to Hillel's very first presence in the United States. As a newly minted faculty member at the University of Illinois, Sachar's father, Abram, was an original member of Hillel's foundational chapter there and later served as the first full-time national director of Hillel.

The next decade would bring Hillel@Stanford its first period of activism, one that would yield long-needed changes for Stanford's Jewish students.



FRONT ROW, left to right: Joan Feinberg, Nancy Shapiro, Fiam Izra Savel, Ruth Weiss, Betty Glickson, Gail Baber, Maral Grubisic. SECOND ROW: Fred Rosenthal, Arthur Rosen, George Adlam, Yvonne Thomas, Ann Hughes, Herta Lowenthal, John Frantz, James Greenberg, Marc John de Jell, James M. Earl. THIRD ROW: Bernard Spigel, Vera Shapiro, Jerry Levin, Morris H. Lowenthal, Yvona Kohnstamm, Skip Irving, Ross Feinberg, C. F. Etkinsh. FOURTH ROW: David Zeff, David Rosenfeld, Tom Jacobs, Eli Beahm.

JACK FINE
President



HILLEL

The B'nai B'rith Hillel Foundation for Jewish students at Stanford was organized in 1950 as one of two hundred chapters in the United States, Canada, and Cuba. Besides serving as a counseling center for students of the Jewish faith, it also has religious and cultural goals so that the students may play a better part in the American community. Hillel is not restricted to Jewish students; any Stanford student may join in the fun and fellowship of this group.



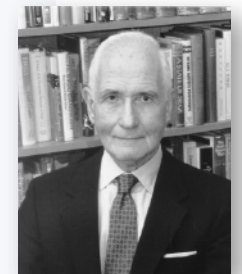
HILLEL MEMBERSHIP: Sharon Adler, Scott Bowersack, Joan Burton, Freida DePietra, Myra Enkalis, Emanuel Feuchtwang, Shulamit Feuchtwang, Roger Friedenthal, Hank Goldberg, Stan Gross, John Melman, Judy Katsuhin, Janet Klamman, President: Gilda Meyers, Sherry Newman, Carol Phillips, Sandra Rabbini, Lily Ross, Janet Rosenzweig, Sally Ryan, Charles Schimmel, Barbara Singer, Sheldon Sweet, David Tenney, Mr. and Mrs. Chester Zeff, Counselors.

Hillel



HILLEL

Hillel is a national organization devoted to religious, cultural, and counseling service among Jewish students on universities. At Stanford, Hillel meets every Wednesday night and sponsors a varied social, educational and cultural program. Each quarter Hillel sponsors two parties or dinners to integrate students with the activities of the organization.



Howard Sachar was appointed as Hillel@Stanford first part-time director

1959

THE 1960s:

Establishing a Presence on Campus

In 1965, when Rabbi Charles Familant arrived to serve as Hillel's first full-time director and campus rabbi, he followed Dr. Harry May, who had served as director for five years. Coming to California from the centuries-old colleges of Oxford, England, he assumed he would find a much more contemporary vibe at Stanford, not yet even a century old.

He was surprised by what he found. He discovered that Stanford's Hillel, an organization that focused on college students, had no permanent or official physical location on the Stanford campus – for services or any other activities. Instead, Hillel was located in tiny offices above a tire shop in downtown Palo Alto, a mile and a half from Stanford's architectural masterpiece – Memorial Church. The church, erected in memory of Leland Stanford, is prominently set on a rise that makes it one of the first buildings that Jewish students and their parents might see as they make their way to the campus.

Rabbi Familant's first move was a successful request for space on campus: Hillel was assigned some basement space in the former Women's Clubhouse, steps away from White Plaza, a location alive then with student demonstrations. Even occasional use of that space had been problematic. In October 1963, Hillel director Harry May, Familant's predecessor, received a letter from the Clubhouse Board informing him that the conversational Hebrew class Hillel had scheduled in the Clubhouse would not be allowed because it represented formal instruction – and that Stanford only allowed that to be done by persons with academic standing.

The Clubhouse building was vintage, one of Stanford's three original architectural structures when it opened in 1891. Hillel's space was small, but did include access to a tiny kitchen where Hillel students could cook *erev* Shabbat meals. Services, however, were not possible at that time.

The barrier was Stanford's founding grant, which specified that the University be religiously non-denominational. At a time when many other colleges and universities were sponsored by particular religious denominations, the Stanfords wanted all to feel welcome. They banned



1965



Rabbi Charles Familant arrived to serve as Hillel's first full-time director and campus rabbi

Hillel receives space on campus: the basement of the Clubhouse



religious services from campus except for Memorial Church, where the services were to be neutral and universal. The façade of Memorial Church, however, depicts Jesus, with arms outstretched. “All” was clearly Christian. Despite that, the *Stanford Daily* reported in January 1944 that weekly Jewish services had begun in the vestry of Memorial Church, with 50-70 “servicemen and civilians attending Stanford.”

Rabbi Familant and representatives of other campus ministries who wanted to hold services on campus lobbied for change. In February 1966, the University’s trustees agreed to a temporary arrangement: religious worship of various denominations would again be allowed in Memorial Church. But for Rabbi Familant, the unambiguously Christian setting provided no solution.

Two months later, a student whose father had died asked Rabbi Familant if he would organize daily worship at which the student could recite mourner’s *kaddish*. Rabbi Familant appealed to Richard Lyman, then chair of the President’s Committee on Religious Activities. Go ahead, Lyman said, as long as the services were not publicized.

Rabbi Familant agreed, but used that slightly opened door as a path to an act of civil disobedience: a Sabbath service in the Clubhouse.

That act set off a series of newspaper stories, debates, discussions, a supportive refusal by all other campus ministers to hold services and a Clubhouse lounge packed to overflowing with students who came for services in solidarity with the cause. “Many of the students attending, though Jewish, had but the vaguest familiarity with Hebrew, let alone Jewish prayers,” Rabbi Familant remembers. “There was something both comical and heart-warming about this motley assembly. On the other hand, one could witness in the aftermath of the service an outpouring of camaraderie and the formative beginnings of a community.”

On May 19, 1966, the Stanford Board of Trustees agreed to permit Jewish worship services on campus in locations besides Memorial Church. That autumn, Hillel held its first High Holy Day services on campus – in the Clubhouse.

“One could witness in the aftermath of the service an outpouring of camaraderie and the formative beginnings of a community.”



1966



The first High Holy Day services were held on campus

THE 1970s:

Developing and Growing in the Basement of the Old Union

Hillel may have won its place on campus, but its cramped quarters in the basement of the Old Union Building were not exactly comfortable for its growing number of participants and activities. Myra Strober, a Stanford professor in the School of Education and the Graduate School of Business who later served as Hillel's board president, recalls attending services there in the early '70s. "I doubt there were more than 30 people there and the sofas we were sitting on had stuffing coming out of the seams. I was shocked," she said.

Hillel was beginning to burst forth in other ways, too, expanding its activities, its visibility and its social activism as if carried by a new wave of spirit and enthusiasm. In the spring of 1973, the first issue of *On One Foot* appeared, describing itself as the literary, scholarly and journalistic quarterly of the Stanford Hillel Foundation.

A few months later came another publication edited and written by Jewish students: the *Stanford Aliyah* newspaper. The students printed at least 5,000 copies of each issue, said Richard Mills, '75. "There were five for each student. We wanted to provide worthwhile and educational reading. We also wanted to make a statement that 'we are here, we are active, join us!'" "In addition to a calendar of Jewish holidays and recipes for challah and matzo balls, its 12 pages included robust commentaries on Israeli politics and the status of Soviet Jews; news of a proposal for an interdepartmental Jewish studies major; and essays on

"I want to involve Hillel@Stanford in the whole Bay Area Jewish community."



Rabbi Mark Cartun (later known as Ari Cartun) begins 21 years serving as Hillel's leader



1973

1975

First publications of *On One Foot* and *Stanford Aliyah*

being Jewish. In the mid-1970s, a weekly newsletter called *Nu?* provided timely information about events.

Other changes occurred: in April 1975, Rabbi Familant concluded his role at Stanford and the following month, Rabbi Mark Cartun (later known as Ari Cartun) became Hillel's new leader. He was 25 and filled with a desire to make Hillel even more a part of the lives of Jewish students on campus. "I want to involve Hillel@Stanford in the whole Bay Area Jewish community," he told a *Stanford Daily* reporter three months after his arrival in May 1975.

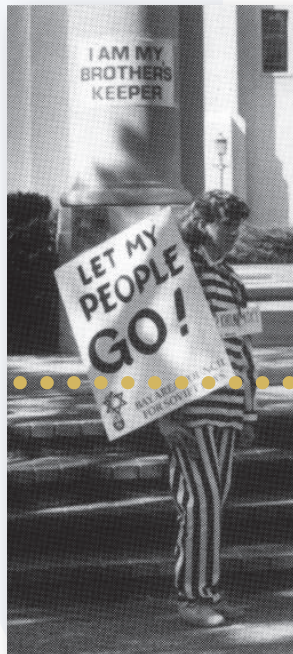
Ronda Spinak, '80, co-founder of the Jewish Women's Theatre, arrived at Stanford in 1976. "I was very open to being part of Hillel," she said. "I understand from others that we were coming out of a period during the 1950s where people didn't really speak about being Jewish. We

were still trying to find our place." None of her roommates or others in her circle of friends were Jewish. Hillel became "a way I could be Jewish at Stanford."

"It was a place I could do the activities I loved to do that made me Jewish," said Spinak, whose many involvements as a Stanford undergraduate included a coveted position as one of the Stanford Dollies. "It gave people a way to be Jewish in whatever way they wanted to be Jewish. And it was a great opportunity to see how we could be Jewish in many different ways."

By 1979, a *Stanford Daily* article reported that Hillel@Stanford was second only to the Associated Students of Stanford University, based on scheduled activities each week and student attendance at those activities.

"It gave people a way to be Jewish in whatever way they wanted to be Jewish."



THE 1980s:

Becoming Vibrant and Visible

To encourage High Holy Day attendance, Hillel tried a maverick, new tactic: free High Holy Day tickets were offered to the community with a requested donation but requiring no payment. That approach packed Memorial Auditorium's 1,700-seat hall, Strober remembers, "so packed we had to have two sittings for each service. The students were involved, the community was involved," she said, and the revised, egalitarian prayer book created by Rabbi Cartun was a huge draw, especially among the many community members who did not belong to a local synagogue.

Hillel's persistence about the significant dilemma Stanford's Jewish students and faculty faced when the first day of classes was scheduled without regard to High Holy Days finally gained traction: in 1986, University officials agreed to adjust the academic calendar to avoid a conflict. In 1987, Hillel dedicated a new library space in its Clubhouse headquarters, a place to house the group's growing collection of 3,000 books. The library also housed an *aron kodesh* – a holy ark – holding one of 1,564 Torah scrolls rescued in 1942 from synagogues across Czechoslovakia that would soon be decimated in the Holocaust.

By 1988, Hillel claimed a roster of 1,000 students – a remarkable accomplishment considering that Stanford had an estimated 1,500 Jewish students, according to then-Program Director Jocelyn Reisman.



The absence of kosher food on campus continued to pose challenges. In April 1988, just in time for Passover, Stanford's first kosher kitchen opened as a co-op in the Elliott Program Center. The cost per quarter was less than what the University Food Service charged, but co-op members had to work several set-up, cooking, and clean-up shifts each week. The co-op addressed a long-time, little-mentioned problem, student Jessica Mahlab, '91, told the *Stanford Daily* – that talented students from traditional Jewish backgrounds had not considered application to Stanford because there was no kosher dining option.

In 1992, the co-op became the Kennedy Kosher Co-op, in honor of University President Donald Kennedy and his wife, Robin Kennedy, '68, '78, who served on the Hillel board for 20 years, including a term as president. "Donald Kennedy has set the tone for how the University meets the needs of specific groups on campus, especially the Jewish community, and it was altogether fitting that something be named after him," Rabbi Cartun said, at the announcement of the name. For Robin Kennedy, the significance was more personal. "If there is only one thing that I could accomplish being the president's wife around here, if it is making Stanford more hospitable to Jewish students, it will be a source of pride for me," she said. "It's ironic for me because as an undergraduate, there was no Jewish life. [The co-op] is a real symbol of how different it is."



Hillel library created

1987

1988

Participation reaches 1,000 students

First kosher kitchen opens, later renamed the Kennedy Kosher Co-op in 1992



THE 1990s:

Thriving Along with Stanford

Hillel was no longer a minor player in Stanford student life. But Jeremy Cowan, '91, didn't really pay it much attention until he'd done some growing up and returned home to the Bay Area with a recognition that Hillel represented something he wanted. "It was a very positive cultural mix, with a diversity of people, celebrating cultural heritage in way that was different from the pure assimilation and homogeneity of the '50s and '60s," Cowan said. He had a "more evolved relationship with Judaism," he said, and now, Hillel at Stanford became a place where he could find what he typically wouldn't in a synagogue: academic, intellectual, and cultural programming. Beyond those activities, his community at Hillel became an early testing ground and brainstorming group for Cowan's new

business venture – Shmaltz Brewing Company and its first product, HE'BREW.

In 1996, Stanford's Jewish community saw strong evidence of changed attitudes: Rabbi Patricia Karlin-Neumann was appointed as Associate Dean for Religious Life. She was the first University chaplain from a tradition other than Christianity in Stanford's history.

Yet, for all its vitality, Hillel was still trapped by its location and tight quarters. Shirley Feldman, '68, and her husband Marc Feldman, '69, arrived at Stanford as graduate students in 1965. Like many married Jewish couples on the faculty, they, too, joined a local congregation, she said, but she was well aware that Hillel's lack of physical space was an obstacle to its success. "We were in the basement," she said, "and clearly not so favored." It would take 30 years of her patience to see what she called "an incredible leap."



Rabbi Patricia Karlin-Neumann was appointed as Associate Dean for Religious Life

1996



She was on Hillel's advisory board when the historic Dunn-Bacon House, with 3,500 feet of 1899 Classical Revival beauty near the heart of the campus, became available. Again, former Hillel board president Robin Kennedy took action, as she had a few years earlier in her support of Stanford's first kosher kitchen. "Robin had this amazing idea and moved heaven and earth to get things going with the acquisition of the house," Feldman said. "It was a tour de force. Robert Levison, '48, joined the cause, as did John Arrillaga, '60, Eli Reinhard, '55, and many other alumni, faculty and supporters.

The building was indeed a treasure: high ceilings supported by dark wood beams, original molding, glass-front bookcases, and an aura of warmth from its abundant redwood wainscoting and pine floors. After more than 106

years of habitation, however, it needed serious repairs. As the process continued, Feldman said, some involved in the project worried what the response might be.

But the group was reassured, she said, as they had due diligence conversations with Hillels elsewhere. "The predictions we had from the Hillels at Yale and UCLA was, 'If you build it, they will come.'"

Hillel signed a 50-year lease for the building in June 2000 with hopes that the size of the property would also enable it to construct a second building adjacent to the old house. The next decade would finally bring Hillel a home of physical substance to match its social, political, religious, and cultural energy.



Former Board President Linda Kurz, left, and Lela Ziff Sarnat attend a building walk-through

THE 2000s:

Building a Permanent Home and a Flourishing Community

Five years after that lease was signed and \$4.8 million in private donations later, 300 people gathered on a February Sunday in 2005 to dedicate Hillel@Stanford's permanent new home.

Lela Ziff Sarnat, '72, '82, shared a story as she hung the *mezuzah*. In 1969 when she was a student, her parents had visited her at Stanford and asked to see its Hillel. She showed them the cramped three rooms in a basement and her father asked, "Can't they do something about that?" He would repeat the question again over the next several years.

More than three decades later, Lela was able to observe her father's tenth *jahrzeit* in the Harold and Libby Ziff Center for Jewish Life. At the dedication, she shared greetings with the crowd from her then-96-year-old mother Libby.

Alan Garber, '83, was one of the guests that day, another observer with the perspective of decades. "Hillel had been a vital center of Jewish life on the Stanford campus and it was well integrated into the overall student community," he said. The new Center was symbolic of how far Hillel had traveled. "Now it was literally at the center of campus in a magnificent new space that was particularly welcoming," he said.

Stanford alumnus Tad Taube, '53, '57, had provided a key contribution toward transforming the historic home into the Taube Hillel House. In June 2006, a groundbreaking ceremony took place for a second phase of the Ziff Center: the 9,500-square-foot Koret Pavilion. Its larger and more flexible spaces, including the Freidenrich Dining Hall named in honor of Jill, '63, and John Freidenrich, '59, LLB '63, could accommodate large events and for the first time, a Jewish sacred space for services, *bar/bat mitzvahs*, weddings and other special occasions was created on campus.

David Lobel, '79, was among the Stanford alumni who contributed to the expansion. He'd arrived at Stanford

Dunn-Bacon building acquired, renovations begin

2000



2005



Taube Hillel House at the Ziff Center for Jewish Life completed

in 1976, and was disappointed at the Hillel he had found then. In the new Hillel, he said, “there would be a space for anybody who was like me and had found trouble connecting when they came to Stanford. I wanted to make sure that in the future Hillel would be a place where everybody who is Jewish could find a place – and I wanted to make sure that the parents of undergraduates who were able to secure admission to Stanford would not view any absence as a reason to veto going there.”

It was a very different Stanford, too. Now, Stanford had 1,800 Jewish students and the San Francisco Bay Area had become home to the third-largest Jewish population in the United States. Larry Diamond, '74, '78, '80, joined Hillel's board in 2004 and observed the exponential changes enabled by a permanent home on campus. “It made possible a very dramatic expansion for student activities, for gatherings that could include other people from the community,” he said, “and we expanded our notion of the role of Hillel at Stanford – that its role and responsibility was to include more outreach to graduate students, to young adults in the community and to really being not just

this organization where Jewish undergrads could gather and have religious services but to serve the whole youthful Jewish population with a place to gather, reflect, play and where other elements of the Stanford community could come and interact.”

Now, Garber said, Hillel@Stanford serves the “many students who are interested in values and social activism, and in religion are searching for a sense of community with which they can share those interests and their striving for a better world.” And that has happened, for many students in many ways. Sarah Beller, '14, came to Stanford for her Admit Weekend and, without much to do on a Friday night, came to Hillel for a Shabbat dinner. “When I walked in and sat down, I found a place where people were having conversations about books and food and politics, instead of just talking about the other colleges they'd gotten into,” she said. “It felt like a family.” It became her safe haven and a place to stretch outside her comfort zone. “I found a place where I could take ownership of my Jewish identity.”

HILLEL@STANFORD EXECUTIVE DIRECTORS

1959-1960

Howard Sachar, PhD

1960-1965

Harry May, PhD

1965-1975

Rabbi Charles Familant

1975-1996

Rabbi Ari Cartun

1996-1997

Deborah Sloss, interim

1997-1998

Rabbi Yoel Kahn

1999-2003

Debra Feldstein

2003-2010

Adina Danzig Epelman

2010-2011

Beth Schecter, interim

2011- present

Rabbi Serena Eisenberg



2008



Koret Pavilion at the Ziff Center for Jewish Life completed

ADVANCING

Jewish Scholarship, Teaching and Educational Resources

The 20,000-volume personal library of Salo Baron, acclaimed by many as the most accomplished Jewish historian of the 20th century, would become, in December 1985, the cornerstone of Stanford's Taube-Baron Collection of Jewish History and Culture and a key resource for a new discipline of study at Stanford. Just six months earlier, the chairman of Stanford's Department of Religious Studies won approval from a donor to convert what had been a visiting professorship in Jewish Studies to a permanent professorship – a change that now stands as the official beginning of the Taube Center for Jewish Studies.

The collection and the center represented important steps for Stanford, and for Hillel@Stanford. The substance and visibility of all three were synergistic and reflected a common theme: that there was a place at the university – and in the world – where the words, thoughts, and actions of Jews of all minds and cultures, throughout history, were available and valued.

THE TAUBE-BARON COLLECTION OF JEWISH HISTORY AND CULTURE

“Stanford’s libraries have long worked closely with the University’s faculty and students across many disciplines,” said Zachary Baker, Stanford’s Reinhard Family Curator of Judaica and Hebraica Collections and Assistant University Librarian for Collection Development, Humanities and Social Sciences. Starting in the mid-1980s, when Jewish Studies emerged strongly as an academic program, the libraries made an effort to build research support for that program, through the acquisition of the Taube-Baron Collection and the Reinhard family’s endowment of the Judaica and Hebraica curatorship.

Thirty years of acquisition and development have produced a group of collections, totaling 80,000 volumes that support research and instruction in all forms of Jewish Studies: history, literature, linguistics, cultural studies, and contemporary social, political and cultural developments in the United States, Israel and the world.

The Taube-Baron Collection stands alone, however, in its significance, Baker said. “The book portion is an encyclopedic collection of a scholar whose accomplishments in the field of Jewish history are broad-ranging – and there is no equivalent to it at Stanford.”

Baron held the first chair in Jewish history at any secular university outside of Eastern Europe. He was the author of 13 books, many of multiple volumes, on Jewish history. The first version of his magnum opus, “A Social

and Religious History of the Jews,” was published in 1937. With revisions, it grew; Baron was working on a nineteenth volume at his death in 1989 at age 94. Shortly afterwards, the Salo W. and Jeanette M. Baron Foundation donated his personal papers to Stanford.

“Baron was not just a scholar,” Baker said, “but also a significant figure in the American Jewish community. He was especially well known for his activism and for helping to secure permanent homes for Jewish cultural resources and assets that had been looted and dispersed by the Nazis.” That effort was one he led and is reflected in his papers, Baker said, which have been used by numerous scholars researching the topic.

Baron was also known as the person who upended what had been the traditionally lachrymose view of Jewish history as a litany of suffering. Baron argued that Jews had survived because they could live without a state. Jewish history was more importantly about the social, cultural, religious and economic narrative of its people, he said, and should be studied in the context of the challenges Jews faced. Baron would come to be seen as one of the founding fathers of the academic field of Jewish studies and his influence would be seen in the establishment of Stanford’s Jewish Studies program.

Over the course of the next decade or two, Jewish Studies at Stanford acquired major collections in Hebrew and Yiddish literature, in rabbinic, Bible, Israel studies, and other areas making it among the finest and most comprehensive collections of its kind in North America.

THE TAUBE CENTER FOR JEWISH STUDIES

The Jewish Studies program at Stanford started later than those at peer institutions – decades after those at Harvard and Columbia – but quickly achieved prominence.

The teaching of Jewish Studies at Stanford, encouraged by a major gift in the early 1970s by Miriam Roland, created the Aaron-Roland Fund that, together with a major donation from Tad Taube – Jewish Studies’ most consistently vigorous supporter – and with the further generous support of Eli Reinhard and others, created the Taube Center for Jewish Studies.

The Center has been the catalyst for many major conferences and sponsors dozens of courses annually. It has three endowed chairs affiliated with it, and faculty in History, Religious Studies, Classics, Comparative Literature, Slavic Languages and Literatures, German Studies, Biology, and Music. Its many dozens of PhDs now teach in universities across the United States and elsewhere.

The Taube Center’s relationship with the larger community and with Stanford’s Hillel, in particular, has been warm and intellectually vibrant. Hillel, said long-time Jewish Studies Center Director Steven J. Zipperstein, (Daniel E. Koshland Professor in Jewish History and Culture), “has the potential of serving as a real intellectual breeding ground, an epicenter of Jewish cultural vibrancy. This happens best when there is honest, ongoing exchange between Hillel and the larger University. We look forward to seeing Stanford’s estimable Hillel grow in this respect from strength to strength.”



Tad Taube



Steven J. Zipperstein

SCHOOL OF EDUCATION CONCENTRATION IN EDUCATION AND JEWISH STUDIES

In 2012, the Jim Joseph Foundation provided major support to Stanford’s School of Education to create a concentration in Education and Jewish Studies focused exclusively on preparing doctoral scholars and researchers. In addition to endowing a faculty chair, the milestone gift funds fellowships for graduate students, and underwrites seminars and conferences on questions at the intersection of education, religion, and civil society. The unique interdisciplinary initiative was conceived as a special opportunity to create and enhance a nascent area of research that spans the social sciences, humanities, and education. Students are encouraged to link theory and practice, to be methodologically and conceptually creative, and to contribute to the growing body of scholarship at the intersection of Education and Jewish Studies.

CAMPUS VISITORS FROM BUBER TO HESCHEL

Stanford’s intellectual life has been enriched by distinguished Jewish speakers who have had a significant impact on students, faculty, alumni and community members.

In February 1952, the *Stanford Daily* announced two upcoming lectures by Dr. Martin Buber, describing him as “one of the day’s five most influential religious thinkers.” The renowned author of *I and Thou* spoke on “Religion

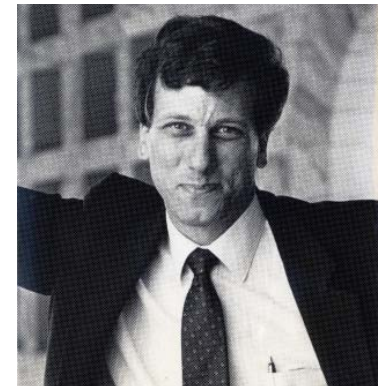
and Philosophy” and led a faculty seminar at Green Library. Hillel student president Jack Fine, ’54 recalls receiving a special invitation. “The most significant thing for me was that the Stanford administration somehow respected the Jewish students on campus enough to invite me, as the Hillel president, to attend and be part of what was an important academic and interreligious event,” he said.

Rabbi Abraham Joshua Heschel delivered the Fred West Memorial Lectures at Stanford in May 1963. Subsequently published by the Stanford Press in a volume titled *Who is Man?*, the lectures attracted a diverse audience. Oscar Firschein, who was taking engineering classes through a Stanford arrangement with local industry, still remembers Heschel’s opening words more than 50 years later.

“What a lovely campus,” Oscar and his wife Theda recall Heschel saying, “and what a wonderful group of young people have come here to learn together.” The audience reacted appreciatively. Then he added, “But you are youngsters without life experience. How can you ever really understand what I am saying?” The students appeared to visibly pull back from their initial feelings of awe at this sudden unprovoked slight. He waited a moment, and then continued. “Do you see what just happened?” Heschel asked. “We were communicating as one, until I destroyed that relationship by demeaning you.” He then went on to engage and elevate the students, as he did for countless individuals and the nation.

In the turbulent sixties, Heschel marched with Martin Luther King, opposed the war in Vietnam and brought the dynamic messages of the Hebrew prophets into the greater public arena on pressing social, political and religious issues.

Heschel had a profound impact on a generation of Jewish leaders. Among them is leading Jewish scholar and former Stanford Professor of Religious Studies Arnold Eisen, who currently serves as Chancellor of the Graduate Theological Union where Heschel taught from 1945-72. After seeing Heschel speak when he was a 19-year-old college newspaper reporter in 1971, Eisen sought a personal meeting. “He changed my life that day,” Eisen said in a 2012 “On Being” broadcast titled “The Spiritual Audacity of Abraham Joshua Heschel.”



Arnold Eisen

Recent visitors to Hillel@Stanford have included *New York Times* columnist and author Tom Friedman; journalists and authors Ari Shavit, Yossi Klein Halevi and Jeffrey Goldberg; former Secretaries of State George Shultz, Henry Kissinger and Condoleezza Rice; former U.S. Ambassador to Russia Michael McFaul and former Wisconsin Senator Russ Feingold; and Ruth Messinger, president of American Jewish World Service. Their visits have continued a long tradition of opportunities for face-to-face dialogue between students and leading contemporary thinkers.

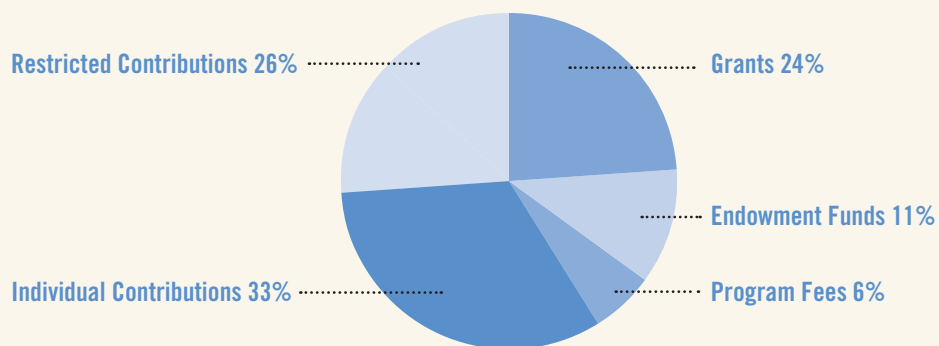


George Shultz

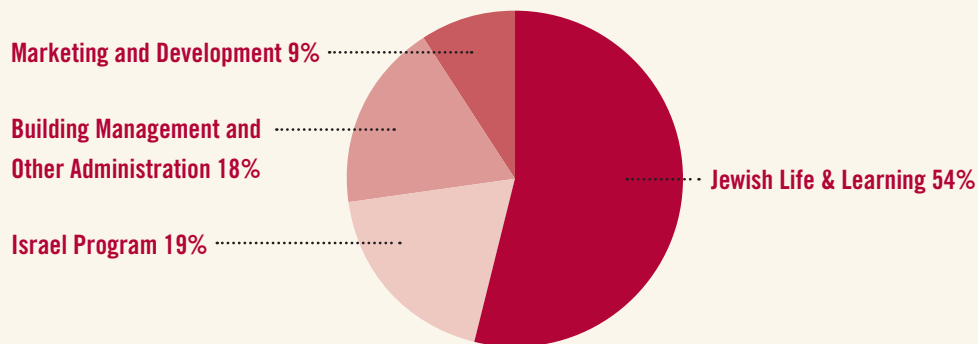
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Hillel@Stanford receives no financial support from Stanford University – our success is dependent on the generosity of parents, alumni, faculty, and friends. On behalf of the students who benefit from your generosity, thank you for helping to build a strong Jewish future.

TOTAL ANNUAL REVENUE: \$1,329,000



ANNUAL EXPENSE ALLOCATION



The Half-Century Fund Leadership Gift

As Hillel@Stanford celebrates its milestone Half-Century Anniversary, we are grateful for the inspiring philanthropic leadership of **Jill ('63) and John ('59, LLB '63) Freidenrich**.



Long-time supporters of Hillel, for whom the Freidenrich Dining Hall at Hillel's Koret Pavilion is named, they have committed \$500,000 toward Hillel's initiatives and programming for graduate students over the next five years.

"Jill and I are proud to be bolstering Hillel's ability to provide meaningful Jewish connection for Stanford's growing graduate student population," he said. "We care deeply about the continued vibrancy of this community and trust Hillel to nurture it as it continues to grow."

Information about Hillel Half-Century Fund giving opportunities is available online at <http://stanford.hillel.org/halfcentury>. Gifts to the Half-Century Fund will be acknowledged at a later date.

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Thanks to the generosity of donors like you, Hillel@Stanford is able to make a significant impact on the lives of Jewish students at Stanford.

We recognize with gratitude every contribution made by each individual this past year. Gifts of \$250 or more are listed.* (Gifts directed toward Camp Kesem are listed in the *Camp Kesem Report*, issued separately; our growing list of contributors to the special Half-Century Fund will be released at a later date.)

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Jan and Feb 2016 Hillel@Stanford Half-Century History Display at Green Library

Spring 2016 Celebration in Los Angeles

April 1-3, 2016 CELEBRATION WEEKEND

Highlights include:

- Guided tour of rare books and archival collections from the Judaica works of Stanford University Libraries
- Shabbat services with musical guest Craig Taubman
- Shabbat dinner
- Community Open House featuring faculty speakers
- Havdallah and concert
- Sermon by Rabbi Patricia Karlin-Neumann, Senior Associate Dean for Religious Life, "Drawing Attention to the Sacred: Scribal Arts in Religious Traditions"
- Performance by Jewish Women's Theatre

Summer 2016 Celebration in Tel Aviv

Fall 2016 50th anniversary of Hillel High Holy Day Services and Dedication of the Hillel Community Torah on the Stanford Campus

PAST EVENTS

Oct 1, 2015 Celebration in New York

Oct 11, 2015 Anniversary Year Kickoff & Community Torah Project Launch

Oct 23, 2015 Homecoming/Reunion and Shabbat Dinner & Young Alumni Spotlights

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