

We Stand In The Belly...

By Arthur Waskow, reprinted from
Response.

This is indeed an epoch-making era, but Dr. Fackenheim does not grasp the half of it. The correct analogy is not with the Destruction of the Temple, but something bigger; Fourth Commonwealth Notes used to say that the Holocaust was a "Sinai-event," and if we add in Hiroshima, I think that is correct. To put it starkly: Isaiah's Days of the End are upon us. What Hiroshima and the Holocaust meant

was that the physical and social technology for the destruction of the world are now in the hands of Mankind. (Hiroshima was a demonstration of how to put together the high destructive technology without the knowledge or involvement of much of the society; the Holocaust, a demonstration of how to mobilize the whole society for destruction without a well-developed technology; now of course, the United States and the Soviet Union are proceeding to merge the two approaches.) But once such a technology is at hand, it is usable alternatively for the creation of

the decent society.

To me, the whole issue of Jewishness centers on whether the Jewish people, especially in the United States and the Soviet Union, can deal in this coming generation with what will be the most epochal choices of human history. After producing and following Isaiah, if we can not act to enact his vision: if in this crisis we side with the Idols of the State or take no hand in saving ourselves and Humanity, I believe we will have made a joke out of 3500 years of the Jewish tradition, or mission or role. continued on page two

VOLUME
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LEVIATHAN

Kislev
5733

November
1972

JEWS AND THE GOP PARANOID BLUES

By NORM FRANKEL

In a recent article in National Review, Edward Boylan attempted to explain why more Jews than ever before were supporting the Republican Party's candidate for president. Assuming the polls were accurate, 33% Nixon 66% McGovern there was a significant change in the voting pattern of American Jews. It must be remembered that Jews still supported Sen. McGovern 2-1 in an election where the American people reelected the president by a similar 2-1 margin. The question is why did 10-20% of the Jewish voters switch to Nixon.

Boylan claims the issue of Israel and McGovern's nearness to the New Left made the difference. He argues that Nixon has strongly supported the state of Israel and his firm position on foreign policy gives these Nixonian Jews confidence that he will continue to support the state of Israel. He goes on to argue that McGovern has only recently come to support Israel. I think a realistic look at their records would indicate that neither is superior to the other in assuring support. But, further I don't think the issue of Israel was the key factor in the minds of Jews switching to Nixon. It would surprise me to find many Jews switching to Nixon because they felt he would do a good job protecting Israel. Nixon is above all else known for making foreign policy on political expediency. Anyone who has dropped as many bombs as he could not be expected to feel a moral and a social as well as political commitment to the survival of Israel. I don't think many American

Jews vote specifically on the issue of Israel. Boylan's argument, if accepted, argues a serious limitation on the political life of the Jew. The Jew living in the Diaspora must be concerned with the sociopolitical improvement of the state in which he lives.

I think the reason that traditionally democratic Jews switched to Nixon, the reason why Nixon won so many democratic votes, was quite simple. The reason-fear, fear of change, fear of political action. Nixon offered security, and anonymity. His middle-of-the-road stance purported a neutrality which said to the American public-live your life

GARIN

JULIE GOLDSMITH:

This last Friday evening, November 10th, at the Crown-Merrill recreation room, I witnessed the passing of two monumental events. The first was a very pleasant Shabbat evening; exceptional in that about 70 people showed up for the pot-luck dinner (there were some people who really depended on their luck and the skill of the other contributors) but even so the atmosphere was very friendly and warm.

The dinner was preceeded by a talk given by Dr. Sam Bloom of Cabrillo College. He spoke on the effect of the recent election on the American Jews and expressed the hypothesis that the election perpetuated a situation that is not beneficial to the Jews. He maintained that a homogenous society is not conducive to perpetuation of Jewish culture.

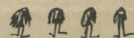
The second event of great importance was the seminar that was led by members of Garin Hagolan,

of quiet desperation, we'll make the difficult decisions for you, in a careful and efficient manner. All you have to do is follow orders.

McGovern, as Boylan points out, was in the minds of many, associated with the New Left. Jews switched to Nixon because they were afraid of McGovern, because they were afraid of political movements.

The fact that many Jews switched to Nixon, indicates, I feel, the growing assimilation of the American Jewish community. It indicates the growing acceptance of the modern Western conception of Judaism as solely a religion, and of religion as solely a private affair.

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who had come up from San Diego and Los Angeles to spend the week-end in the Bay Area. We expected them to arrive at 8:00, but alas, we had forgotten to synchronize our watches to Jewish Standard Time, and therefore the projected time of arrival was off by two hours. Only a few stalwart souls stayed until they showed up. They were rewarded with an outline of the exciting and near-ideal future, anticipated by the Garin Hagolan, of which I myself am a member.

The Golan Heights (Garin Hagolan means "Seed of the Golan") is one of the most aesthetically beautiful places in Israel. The area is dominated by Mt. Hermon, whose slopes receive snow during the winter, which provides an abundance of water for the region. The Golan is inhabited mostly by Druze tribes. The

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STEPHEN WHITE:

Damn it, why is it that every time Jews begin to get their shit together, and start to do things, people moan and groan, as if to say, "Not them again." Well, it is us again, and some of us have decided to set out and create a Jewish community on this campus. That may sound absurd to you, but the fact that 37.5% of the students here are Jewish is even more absurd to us. Don't make the mistake that we're a group of religious freaks or that we all have the same purpose in setting up this community; we have Jews from almost every background and with almost every interest, from Sephardic to Ashkenazic to traditional to Reform to Zionist to guerilla theater to folkdancing. The important thing is that we all acknowledge WE ARE JEWS. There are still a hell of a lot of Jews on this campus who won't acknowledge this, who haven't learned that no matter how hard you try to assimilate, the world won't let you forget that you're a Jew. And it's not surprising that they haven't learned this yet. After all, if you're a graduate of the suburbia-twice-a-year-Hannukah-bush Judaism, as most of us are, how can you have any pride or knowledge of Jewish history and culture, of Jewish thought or philosophy. No wonder some Jews have so much difficulty accepting their Jewishness. Add to this the fact that they've probably never been exposed to any positive Jewish experience, never helped build a decent Jewish community. That's what we're all about, and that's what this paper is all about. This first issue is devoted to the problems of being a Jew in America (and in Santa Cruz), because it is the great melting-pot-bellike-everyone-else philosophy of this country that has thoroughly fucked up most of the Jews on this campus. This is where we get all the Jewish-American myths: all Jews are rich, all Jews are slumlords, Judaism is an outdated philosophy, Zionism is a tool of the U.S. State Department. . . all of which accumulate to make many a Jew ashamed of being Jewish. We hope this paper, and the community it represents, will clear up some of those myths we all hear and some believe, and do away with

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thanks to
Michael Schweger
for artwork

Leviathan is published semi-
occasionally when we get the \$.

Send articles and donations to:

Box 384
Stevenson College
University of California
Santa Cruz, 95060

The views expressed in this publication are not necessarily those of the members of the Jewish Students Press Service. Thanks to Serendipity Press for their printing and help.

any shame anyone might have.

You see, now we have a choice. We can be Jonahs pouting in the whale, sitting in our dorm rooms, knowing we're Jewish but not knowing much else, victims of the overpowering American shed-your-heritage super-structure (read the article by Art Waskow); or we can begin the difficult, but rewarding task of clinging out of the whale, accepting who we are, and starting to build a viable Jewish community. The choice is ours. We stand in the belly of the Leviathan.

WASKOW cont'd from p. 1

I do not believe the 3500 years were a joke, and do not intend to let them become one, if I can do otherwise.

But the "official" organizations of the American Jewish community see none of this. Almost every one of the synagogues, the secular bodies like B'nai Brith and the American Jewish Committee, Commentary--all of them are playing business-in-American-as-usual-in-America: not even Judaism-as-usual-in-the-grand-tradition, which would be a weak enough response to an epochal crisis; but a whining authoritarianism, a bully-boy devotion to the American Empire like that of the worst Hellenizers to Antiochus. Even their "Zionism" is no devotion to the dream of Zion, but a snivelly admiration for Dayan, for jet-planes, for the Johnson or Nixon or Agnew who will deliver them.

The worst "assimilators" in Jewry are the Jewish Establishment organizations and leadership.

Item: the Anti-Defamation League of B'nai Brith circulates a "secret" memo to hundreds of Jewish groups denouncing Uri Averni, independent left member of the Israeli Knesset, and insisting that no Jewish group should sponsor him or appear in debate with him. Why? He wants Israel to recognize a Palestinian state. Why? He represents a position different from either Meir-Dayan-Nixon, or Fatah. But ADL doesn't want anyone to know there is another position. They would rather that thousands of Jewish kids support Fatah and leave the Jewish community entirely, than stay in that community and fight their hegemony. (A copy is available upon request by writing to me at P.O.B. 19162, Washington, D.C. 20036)

Item: a Hillel rabbi who defied the ADL dictum and let Averni speak has since been vilified by ADL.

Item: when Averni himself finally met with the Hillel national leadership, they had the gall to ask him why he came under the auspices of the Fellowship of Reconciliation, one year after they were begged by radical American Jews to bring Averni themselves.

Item: in 1969, B'nai Brith called together about 25 "intellectuals" in their Washington headquarters, under the chairmanship of former White House assistant Myer Feldman, to talk about the situation of American Jewry. We did. A number of us in the round-table were more or less radically critical of the Establishment stance. It was all carefully tape-recorded. B'nai Brith promised to print the whole thing as a symposium. Ha! In September, 1970, they decided not to, after all, and didn't even bother to tell the participants (I found out by demanding to know when it was coming out). And what didn't they want published? For one thing, Rabbi Jay Kaufman, director of B'nai Brith, explaining morality to the young (and why there were more important things than asking Israel to act morally toward the Palestinian people): "Why, I act immoral in many ways," he said. "I pay my maid less than I ought. I pay taxi drivers in Washington less than what would be a moral wage for them. But that's the way life is." And when I answered by saying, "No, that's the way the Jewish Establishment is: You know what's moral and don't act upon it," the B'nai Brith response was to strip that whole exchange from the transcript, when they still expected to publish the "edited" transcript. Or another gem from Rabbi Kaufman: If he and a few of his staff stopped working for a year, B'nai Brith would dissolve. And when I said that meant they were de-organizing the Jewish people, cutting the guts out of the Jewish people, the B'nai Brith response was to chop all that out of the transcript too.

Respect such people? Believe that they are committed to Jewish survival, let alone Jewish liberation? Ha!

Continued on page three

What alternative? Prophetic Judaism--not be-nice-to-the-poor 19th century Reformism borrowing the Prophet's ethical system, but Micah thundering that even the Temple Mount itself will become a wilderness because the rulers of Israel and Judah exploit the poor. Abolish the Jewish Establishment, not reform it. Abolish the American government, which is already poisoning the world and stands ready to roast it on a moment's notice. Abolish the Soviet Super-State, which cannot help but repress its Jews, its poets, and its workers.

And to create? A fusion, or an alliance, of Judaism drawn from the angry Prophets, from the socialist revolutionary Jewish Bund, from the Hassidic movement, from the Kibbutz. Communitarian, libertarian, democratic, ecstatic, socialist Judaism. A new Halacha. What can follow, if the Holocaust--Hiroshima was a Sinai-event? Only another Sinai. Only a new Halacha. Only a reunion of ideology and action, religion and politics, mind and body. The way it's supposed to be. A Halacha, or perhaps many Halachot, created by the people. The whole people. A North American Jewish Commonwealth, itself a plural body in a plural North America. Not a "pluralist" copy of the Methodist Church or a "pluralist" servant of the Empire like Kissinger and Kahn and B'nai Brith. How do we get to such a Commonwealth? The ice has begun to crack already.

Semi-consciously, and even for some people consciously, young Jews are realizing that American Jewry must face up to an absolutely historic question, and that is, what sense it now makes to be in the Diaspora. The creation of the State of Israel has made an absolutely basic difference which I think people over the age of 30 don't even recognize: they are operating according to habit.

But to younger people it is raising an absolutely existential question. The seder says: "Next year in Jerusalem." If you are serious about it you can go there this year, now. Young people generally, and young Jews maybe especially, are trying desperately to be very honest about their commitments, and these young Jews are arguing that either one says, "Next year in Jerusalem," and goes, or one stops saying "Next year in Jerusalem," and stops being Jewish, or one figures out that "Next year in Jerusalem" has other than physical, geographical meaning.

And the one thing I do think that increasing numbers of young Jews will not do, is accept the kind of bond-drive Zionism, which they regard as a fantastically sick phenomenon which means stay in America, be not serious about "Next year in Jerusalem" even though it now exists and can be seen to, wiggle out of your commitments.

Now what is beginning to happen is that people are trying to grapple with what the Diaspora is all about, now that there is an Israel. It is an earthquake that the Diaspora was a "necessary evil," necessary but an "evil." And now indeed it may be that a small minority of Jews will in-

deed go to Jerusalem and the rest will stop being Jewish. That is one conceivable resolution of the situation. It is not the one I want, and the people who are beginning to think about what it means to stay Jewish in the Diaspora, are beginning to think about what it means to be a resistance movement, what it means to be a light unto the nations, and to stay with them, and whether one now has to turn the notion that the Diaspora is a necessary evil into the notion that the Diaspora is a necessary good, and that there would not be a Jewish people if there were only an Israel, if there were only a Zion, and that the old tension between universalism and particularism in Judaism is now being played out that way; that is, if all the Jews existed only in Israel, they would not be Jewish any more.

The necessity of being in part an outsider, I mean not even wholly an outsider, is absolutely crucial, and if there is either a theologically defined mission, or a sociologically self-defined mission for the Jewish people, it requires being in the Diaspora especially in the next generation, because that's the apocalyptic generation of human history. If there is any mission at all, self-defined or God-defined, it has to be in dealing with the Superpowers, the Soviet Union and the United States, which happens to be where most of the Diaspora Jews now exist, luckily, unluckily, or Providentially.

That is what people are beginning to grapple with, and the young Jews who define themselves as explicitly Jewish in the Diaspora and want to know what on earth that means, are increasingly pushed also to define themselves as "radical," as a "resistance movement," which they de-

fine as facing American racism, American militarism, American pollution of the world environment, those major things now that you hear over and over and over again. The issue of "relations with Soviet Jewry" raises the issue whether there is a transnational Jewish people in the Diaspora and whether Soviet Jewry can resist as well as we. (Perhaps there are ways we can help them to resist, and perhaps they have to resist in different ways, and it may be that the mere survival of their feelings as Jews is a resistance movement of enormous importance in the Soviet Union.)

And then the question of Israel: will there continue to be Zionists in the Diaspora, and



will they be serious and eventually go to Israel and will Zion and the Zionists treat us as serious, will they treat the Diaspora as an "absolutely necessary" part of Judaism, or are they going to continue to try to put the Diaspora down?

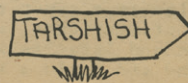
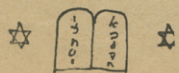
And is it necessary, then, for the Diaspora Jewry to support the existence of Zion, that is of the Jewish people inside the State of Israel? Will Diaspora Jews be able to be toughly and frankly critical at the same time that they support the existence of Zion? Will they be critical of the way the state behaves even while committed to the people inside that state? Will we be "allowed" to be "lovingly skeptical"--which I would argue is the only Jewish way to be toward Zion, just as it was Abraham's stance toward God. Or will the Jewish Establishment try to conscript us into being more royal than the king, more militarist than Dayan?

What I am saying is that two processes must be going on simultaneously, if we are to save

and help create that which is "Zion" inside Israel, and sustain it as a free independent state so long as its people want it to be. (Perhaps one day they will heed God and the Prophet Samuel and stop wanting a State "just like the other Nations," and decide that a Confederation of free kibbutzim is what a Jewish society should be. But till then--self determination. A State if they insist.) One of those processes has to be going on inside Israel--a major reexamination of the premises of the present policy of total rejection of the Palestinians. The other has to be going on here inside the Jewish community in America, which must not only be as willing as the Israelis to allow the issues to be discussed freely and to let people here know that there is a Siach, there is an Avneri--but must also shift its moral, political, and financial support to such people and groups. We have to begin opening up internally here to the necessity of major change, and if the American Jewish Establishment won't start, and I have a very strong hunch it won't, all I can say is 'hat American radical Jews--uncolored Jews--will have to try it themselves.

And how does facing the necessity of change in Israel have anything to do with where I began: the necessity of changing America? Perhaps, just perhaps, just this: modern Zionism was a response to facing the problems of the Diaspora. Perhaps a new Diasporanism can arise in part

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from facing the problems of Zion, and of Israel which is not identical with Zion. Certainly it will have to face the problems of America as well: those problems are a large part of the problems of Israel, the American Empire lives there as well as here.

We know what we are supposed to do about Empires. Jonah was commanded to preach the destruction of Nineveh, that great (non Jewish) city. He refused, again and again; but he finally gave in, and the city repented, changed its society, and was saved. We, the whole Jewish people, have been commanded by our tradition to preach the destruction of America. If we do, it may repent, change, and be saved. If we do not, it is the more likely to burn.

We stand in the belly of Leviathan.

end

THOUGHTS and such

By Jonathan Holtz

Until such times as the third world can recognize the human needs of Jews, they can fuck-off.

Until such times as the third world relates to me, a Jew, as a human being, they can fuck-off.

Until such times as the third world accepts Israel, my homeland, they can fuck-off.

Until such times as the third world stops treating me with oppressive anti-Semitism, they can fuck-off.

There are so many ways to be tried and all we know is the first fork in the road. I want to continue my search, and I don't want a guide for all the off-beat paths, just someone who's willing to take the risk of falling off a cliff before we walk into Gan Eden. I hope when we do, we don't know, and realise on Shabat. The Messiah is my Prince, my companion, my fellow seeker, and our queen is Shabat...not unapproachable in her majesty, and not condescending...but stepping down from her throne one day a week. Six days I think I rule; I do, but there's more to capture.

Sv Schachter

JULIE from page one

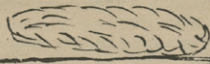
Druze are an Arab people who maintain a distinct and separate culture. They have a secret religion that is entirely unknown to outsiders. They have always closely aligned themselves with the Jews and during the Six-Day War in 1967 turned and fought against the Syrians. They themselves have submitted a request to the United Nations that they and the Golan Heights remain in Israeli hands.

Garin Hagolan is a group comprised mainly of Americans, with some Canadians and Israelis who intend to found and build a kib-

He desired to write, to tell his story. He wanted to take pen in hand, but he was plagued with thoughts. "Perhaps if I really knew what I wanted to say there would be no need to say it." Absurd, of course, he knew it was, he knew all about absurdity. What could be more absurd than these incessant interruptions of his work. But life begins with absurdity, we can wallow in it or try and dig our way out. Which is where his Judaism came in. God, it was all beginning to make sense.

Revelation, understanding the world is nothing, meaningless absurd, but if you stay with that view you wind up in an insane asylum, no you wind up an American, efficient, prosperous, secure, alienated, solitary neurotic. And you write poems which no one else can ever read. Because you are not allowed to meet anyone, know anyone, communicate with anyone. Because technique is king and everyone thinks in the same way which is the same as not thinking at all. The problem is one of sanity, not a lack of it but an overabundance.

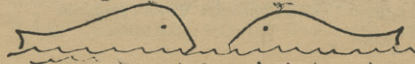
Does that make sense? It was beginning to. Was there anyway out of the lonely security. Judaism, writing, storytelling, community. In the Soviet Union if you claim to be a Jew they may put you in an insane asylum. Is it insane not to want to be neurotic or rootless? Can you find God in a pill or a box? We start at absurdity, meaninglessness. If we stay there we can have our neuroses, and our pills and boxes to escape with. Or we can recreate the world. By separating holy from profane, we say that there



butz in the northern Golan Heights. The first group of people plan to go to Israel in August, 1973, to continue training and learning Hebrew on an already established kibbutz, to be followed by reinforcements in the summers of 1974 and 1975.

The committed members of the Garin now number 40-50, but we must double the number before next summer. Most of us are people who have spent time on a kibbutz and know the advantages as well as the disadvantages of this unique life-style. We have a clear idea about what failed in this experiment in utopia and know the things we want to change.

The people in the Garin come from all over the United States and are not members of one specific organization and therefore



madness

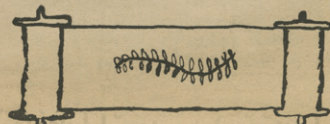
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is something that is sacred, we define what is meaningful in the world. Then we can expand that meaning into the profane world. Can a Jewish community be sacred. Too its members yes. America is certainly profane. And what becomes of words. They become needed, capable of meaning, they build bridges, no they are the bridges between people. And if we only had stories to tell, no it was all absurd. No it makes sense, they just want us to believe its absurd. The lonely Jew, storytelling, I and Thou, community, people learn to speak to each other, the world takes on new meaning.

He looked out of his prison cell. Maybe he was the only person alive who remembered that once people could talk to each other, tell each other stories. No one would ever listen to him. He was crazy of course. He thought to much, saw too many visions, anybody with an imagination was crazy, and dangerous.

They kept telling me he was crazy. Why shouldn't I believe them. I was only a guard. But I couldn't help listening to him. That's when I discovered I must be crazy too. But then there is a real need for madness.

Norm Frankel



do not adhere to an established doctrine or ideology. However, here are certain points that we all feel strongly about. All menial and undesirable jobs will be done on a rotating basis. This will include washing dishes, cleaning the public buildings, picking fruit and any other job that no one wants to do. The atmosphere will be one of ongoing education and culture.

Many of our members are artists and professionals, and we want to maintain an environment that is intellectually and creatively stimulating. We intend to participate in seminar programs with the Hebrew University in Jerusalem and also with a kibbutz-university in nearby Tel Hai.

We will maintain an active Jewish community, by living the ideals and celebrating Shabbat and the festivals. We will continue to explore our heritage and transmit the culture to our children. We want to be active in the social progress and problems of Israel and maintain bonds with the Jewish community here in the United States. We hope to establish a mutually helpful interaction with the Druze tribes that live in the area.

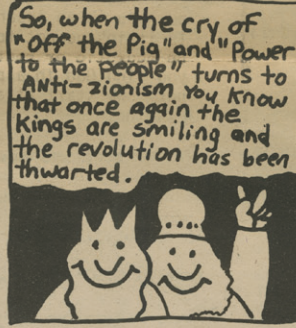
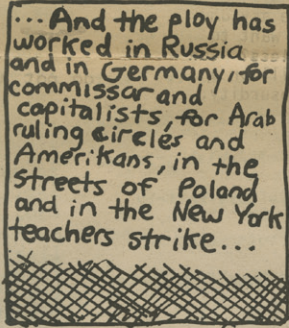
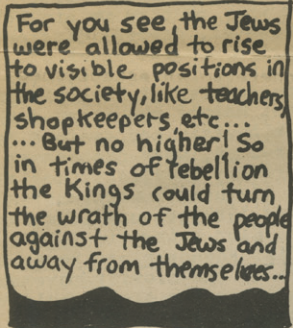
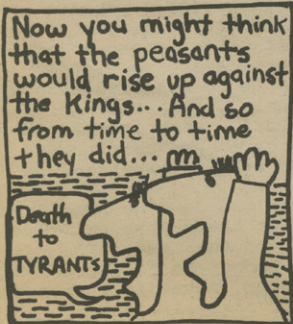
The production of the kibbutz must of course be suited to the location of the kibbutz (the exact location is now being negotiated). We intend to raise sheep and cows and breed horses, because the area is suited for

The Kings, the peasants, and the Jews

by
Kirschner.

5

IT shall come
to pass,
IN THE END OF
DAYS,
that the Mountain
of the LORD's house
shall be exalted
above the hills,
and ALL NATIONS
SHALL FLOW
UNTO IT...



JEWISH STUDENT NEWS

MORE JULIE from page four

grazing. We will plant vineyards and fruit trees, which will take some years to become productive. There are rare melons and flowers that only grow in the Golan Heights, and are well-suited for cultivation and export. We hope to reforest the area with black oaks and Lebanese cedars, and use the wood to start a musical instrument industry.

This is an incomplete picture, but there is much more information to be had, as well as ideas to be exchanged, on the ideology of the kibbutz. I can give you more information (Julie-4271342) but it is very hard to really get a feeling for the Garin and its direction without meeting and getting to know its members. There will be another "coming

Edited by Phil Klein

AMHERST

The Hillel Foundation has announced the opening of a new Jewish Free University at the University of Massachusetts at Amherst. Called the

together" on the East Coast this winter. Those who are seriously interested are encouraged to come and see for themselves whether this dream coincides with their own.

Merkabah Free University, it will be offering courses in traditional rituals, politics, and courses on the various aspects of the holidays. These will be offered as mini-courses, where one course will consist of several different, yet related topics. Merkabah will also sponsor rap-groups, known as Kvetch-ins, and language classes aimed at beginners. A course in living in Israel will also be offered; and there will be monthly film festivals.

-Network

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What alternative? Prophetic Judaism--not be-nice-to-the-poor 19th century Reformism borrowing the Prophet's ethical system, but Micah thundering that even the Temple Mount itself will become a wilderness because the rulers of Israel and Judah exploit the poor. Abolish the Jewish Establishment, not reform it. Abolish the American government, which is already poisoning the world and stands ready to roast it on a moment's notice. Abolish the Soviet Super-State, which cannot help but repress its Jews, its poets, and its workers.

And to create? A fusion, or an alliance, of Judaisms drawn from the angry Prophets, from the socialist revolutionary Jewish bund, from the Hassidic movement, from the Kibbutz. Communitarian, libertarian, democratic, ecstatic, socialist Judaism. A new Halacha. What can follow, if the Holocaust-Hiroshima was a Sinai-event? Only another Sinai. Only a new Halacha. Only a reunion of ideology and action, religion and politics, mind and body. The way it's supposed to be. A Halacha, or perhaps many Halachot, created by the people. The whole people. A North American Jewish Commonwealth, itself a plural body in a plural North America. Not a "pluralist" copy of the Methodist Church or a "pluralist" servant of the Empire like Kissinger and Kahn and B'nai Brith. How do we get to such a Commonwealth? The ice has begun to crack already.

Semi-consciously, and even for some people consciously, young Jews are realizing that American Jewry must face up to an absolutely historic question, and that is, what sense it now makes to be in the Diaspora. The creation of the State of Israel has made an absolutely basic difference which I think people over the age of 30 don't even recognize: they are operating according to habit.

But to younger people it is raising an absolutely existential question. The seder says: "Next year in Jerusalem." If you are serious about it you can go there this year, now. Young people generally, and young Jews maybe especially, are trying desperately to be very honest about their commitments, and these young Jews are arguing that either one says, "Next year in Jerusalem," and goes, or one stops saying "Next year in Jerusalem," and stops being Jewish, or one figures out that "Next year in Jerusalem" has other than physical, geographical meaning.

And the one thing I do think that increasing numbers of young Jews will not do, is accept the kind of bond-drive Zionism, which they regard as a fantastically sick phenomenon which means stay in America, be not serious about "Next year in Jerusalem" even though it now exists and can be seen to, wibble out of your com-

Now what is beginning to happen is that people are trying to grapple with what the Diaspora is all about, now that there is an Israel. It is an earthquake that the Diaspora was a "necessary evil," necessary but an "evil." And now indeed it may be that a small minority of Jews will in-

deed go to Jerusalem and the rest will stop being Jewish. That is one conceivable resolution of the situation. It is not the one I want, and the people who are beginning to think about what it means to stay Jewish in the Diaspora, are beginning to think about what it means to be a resistance movement, what it means to be a light unto the nations, and to stay with them, and whether one now has to turn the notion that the Diaspora is a necessary evil into the notion that the Diaspora is a necessary good, and that there would not be a Jewish people if there were only an Israel, if there were only a Zion, and that the old tension between universalism and particularism in Judaism is now being played out that way; that is, if all the Jews existed only in Israel, they would not be Jewish any more.

The necessity of being in part an outsider, I mean not even wholly an outsider, is absolutely crucial, and if there is either a theologically defined mission, or a sociologically self-defined mission for the Jewish people, it requires being in the Diaspora especially in the next generation, because that's the apocalyptic generation of human history. If there is any mission at all, self-defined or God-defined, it has to be in dealing with the Superpowers, the Soviet Union and the United States, which happens to be where most of the Diaspora Jews now exist, luckily, unluckily, or Providentially.

That is what people are beginning to grapple with, and the young Jews who define themselves as explicitly Jewish in the Diaspora and want to know what on earth that means, are increasingly pushed also to define themselves as "radical," as a "resistance movement," which they de-

fine as facing American racism, American militarism, American pollution of the world environment, those major things now that you hear over and over and over again. The issue of "relations with Soviet Jewry" raises the issue whether there is a transnational Jewish people in the Diaspora and whether Soviet Jewry can resist as well as we. (Perhaps there are ways we can help them to resist, and perhaps they have to resist in different ways, and it may be that the mere survival of their feelings as Jews is a resistance movement of enormous importance in the Soviet Union.)

And then the question of Israel: will there continue to be Zionists in the Diaspora, and



will they be serious and eventually go to Israel and will Zion and the Zionists treat us as serious, will they treat the Diaspora as an "absolutely necessary" part of Judaism, or are they going to continue to try to put the Diaspora down?

And is it necessary, then, for the Diaspora Jewry to support the existence of Zion, that is of the Jewish people inside the State of Israel? Will Diaspora Jews be able to be toughly and frankly critical at the same time that they support the existence of Zion? Will they be critical of the way the state behaves even while committed to the people inside that state? Will we be "allowed" to be "lovingly skeptical"--which I would argue is the only Jewish way to be toward Zion, just as it was Abraham's stance toward God. Or will the Jewish Establishment try to conscript us into being more royal than the king, more militarist than Dayan?

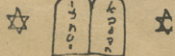
What I am saying is that two processes must be going on simultaneously, if we are to save

and help create that which is "Zion" inside Israel, and sustain it as a free independent state so long as its people want it to be. (Perhaps one day they will heed God and the Prophet Samuel and stop wanting a State "just like the other Nations," and decide that a Confederation of free kibbutzim is what a Jewish society should be. But till then--self determination. A State if they insist.) One of those processes has to be going on inside Israel--a major reexamination of the premises of the present policy of total rejection of the Palestinians. The other has to be going on here inside the Jewish community in America, which must not only be as willing as the Israelis to allow the issues to be discussed freely and to let people here know that there is a Siach, there is an Avneri--but must also shift its moral, political, and financial support to such people and groups. We have to begin opening up internally here to the necessity of major change, and if the American Jewish Establishment won't start, and I have a very strong hunch it won't, all I can say is 'hat American radical Jews--uncolored Jews--will have to try it themselves.

And how does facing the necessity of change in Israel have anything to do with where I began: the necessity of changing America? Perhaps, just perhaps, just this: modern Zionism was a response to facing the problems of the Diaspora. Perhaps a new Diasporanism can arise in part

Continued on page four

TARSHISH



By Susan Berrin

"Right on" shouts the young Jew to his black friend, obviously feeling that they have just shared a victory over the white oppressors. Right on? I doubt it. How long can this Jew continue to direct his energies towards humanitarian services without bumping into another Jew, needy and fighting for Jewish rights? What would be the reaction of the humanitarian Jew, who denying his own identity, becomes caught up in the plight of all oppressed people. This concerned Jew, who identifies with the oppressed people, why can't he identify with his own people; Jew oppressed minority. All the words are hip, except Jew which has become a dirty household word in radical circles.

Who will the Jew aim at when the guns fire? And which guns will be aimed at him? The question is whether the Jew can afford to remain alienated from other Jews and the problem encircling American Judaism, alienated Jews, yet aligned to social progress and revolution. In what cognitive process does one alignment exclude the other? The Jew who views himself universally, a comrade first to all needy people yet in reality, he is an outsider to all groups and to all people.

In Mississippi, the Jew was the first to "walk the line"; was he not arrested with the rebelling Black, and was he not killed like one also? We are not asking for sympathy, but rather for understanding. The Jew has always been a leader in civil rights, and should continue to be one, however, at the same time, the Jew must not deny his civil rights, or ignore the "civility" of the American Governments interactions with Jews. And when the plea is heard for universal liberty, are we not all shouting at each other for every individual to be concerned with humanity? Shall we be lost in the chaos of unidentifiable cries?

It is not so difficult to see the conflicts which engulf many of America's Jews. Shall I identify as a Radical, although many radical movements engage anti-Semitic attitudes, or shall I withdraw from political movements altogether? Obviously, neither answer would be beneficial to the American Jew. The dichotomy which the Jew faces, rather than leaving him in confusion, should direct him toward action: To realize that identifying as a Jew does not negate being a person concerned with all people: To realize that a Jew can fight or sing, as a Jew, and still coexist with the Black fighting and singing as a Black.

Regular Weekly Activities

day	activity	time	place	for information contact:
Tuesdays	Folkdancing	7:30pm	Kresge Dome	Sue Levantahl x4316
Fridays	Shabbat Dinner	6:30pm	tba	Nancy Lichtenstein x4142
Saturdays	Torah Study	10:00am	Crown-Merr Rec Rm	Judy Pincus 426-2404
Saturdays	Havdolah	sunset	Coll V A-437	Ze'ev Young x4213

COMMITTEES

Coordination	Julie Goldsmith	Kresge Apt. F-19	427-1342
Academics	Michael Caspi	Merrill 31	429-2257
Academics	Sue Berrin	Merrill A 312	429-4164
Community Involvement	Jeff Kaplan	Stev 6 rm 15	429-4272
Community Involvement	Ze'ev Young	Coll V A-437	429-4213
Festival Celebrations and Shabbat Dinners	Nancy Lichtenstein	Merrill A-230	429-4142
Folkdancing	Sue Levantahl	Merrill B-307	429-4316
Fundraising	Mara Cohen	4740 Soquel Dr.	476-2957
Hebrew Speaking	Judy Weiner	414 Lincoln	
Kosher Coop	Ze'ev Young	Coll V A-437	429-4213
Publication	Steve White	431 May Ave.	427-0106
Radical Jewish Politics	Gene Frank	Cowell 213 Morrison	429-4207
Jewish Theatre	Jonathan Holtz	Kresge Apt. F-17	
Torah Study	Judy Pincus	Kresge Apt. F-18	426-2404

PEOPLE AT UCSC

Michael Caspi	429-2257
Noel King	429-2075
Joel Rosenberg	423-8768
David Miller	423-3953, 475-3953

COLLEGE COORDINATORS

Stevenson	Larry Fenster 4270106
Cowell	Jerry Shemaria x4304
	Gene Frank x4207
Crown	Randy Schulman x4111
Merrill	Gershon Blackmore -x4323
	Nancy Lichtenstein -x4142
College V	Ze'ev Young x4213
Kresge	Judy Pincus 426 2404
College VII	Su Schachter 427 1553

STUDENT NEWS cont'd from p. 6

Yugnturf is trying to revitalize what

many people term a dying Yiddish Culture.

-Hayom

RECIPE

Relafel:

9 oz. chickpeas
3 tblspns. Bursal (wheatgroats)
2 cloves garlic
1 tsp. cumin
1 tsp. salt
1 tblspn. flour
Pinch chilipepper and coriander

Soak chickpeas overnight in warter, and grind in a meatgrinder. Soak bursal for one hour and grind. Mix with the other ingredients. Roll into small balls.

Deep-fry in oil until golden brown. Serve in Dita (Syrian Bread) with a salad of cucumbers, tomatoes, onions, and peppers mixed in.

-Ari

GERSHON cont'd from p. 6

culture upon the people who remain? Not that the Israelis have been brutal warmongers or greedy capitalists, but the birth and life of Israel have been pocked with wars and fighting against people who should be our friends. While it is true that the Arabs living in Israel are not being oppressed in Hitlerian fashion, and do have representation in local government, it is also true that they are victims of institutional discrimination and are, economically and spiritually, second-class citizens in a land where their ancestors walked. The refugee camps in Jordan, Syria, and Lebanon speak for themselves.

Yes, it is easy to see how Jewish radicals could feel uneasy about Israel, but what about those of us who are religious Jews? It becomes increasingly clear, in light of the Covenant that we made with YHWH on Sinai, that we Jews have a religious commitment, a moral obligation, to take a "radical" stance on contemporary issues and to take a long, hard look at Israel.
CONTINUED on page eight

If you always assume
that the man next to you
is the Messiah
looking for some human kindness-

You will soon come to weigh your
words and watch your hands,

And if he chooses not to reveal
himself in your days

It will not matter

-Denny Siegel
from Response

NOW ENTERING:

NINEVEH

"If you sinned here
you'd be home now"

Some say that the Jews have a Divine Mandate to settle in Palestine. YHVH gives eretz Israel to the seed of Abraham in Genesis, and, as far as the inhabitants of that land were concerned. YHVH promised to "drive out the Amorite and the Canaanite ...etc. (Ex 34:11) However, YHVH made peace with His side of the Covenant long ago; He did bring Israel into its land, and He did drive out the Canaanitish tribes that lived there. But our side of the agreement still stands; now, as then, it is neither our privilege nor our misfortune to live as the other nations.

Israelis today are searching their consciences regarding the Arabs. This is commendable, as other countries, especially our own, would wait until the Arabs had been completely subjugated to encounter any guilt feelings. However, the Israeli position is somewhat influenced by the presence of Arab guns pointing at them from across the border. Many Israelis that I have talked to say that Israel's position is beyond morality, and is merely a question of survival--"Here we are, and there they are, and if we don't watch out they will kill us." This is just the point. From a religious point of view, it is possible that those guns are there precisely because the State of Israel has gone beyond morality. Of course, in terms of international relations, this is par for the course. Other nations do act on terms of self-preservation, do act for their own interests, do sell out morality for their imperialistic gain. They also die at an alarming rate. Israel is the oldest people in the West because it has clung to its tradition, clung to the Torah which preaches against oppression, has clung to love. To suddenly turn against this tradition, this Way, and support an Israel that oppresses and state that the situation "transcends morality" is to sell our birthright, as did Esau, for a few brief moments of glory as a "nation among nations." No Jew is ever outside morality. Ever. And no Jewish nation can ever dare step outside of morality, or it will cease to exist.

Both the Arab and Jewish peoples have had a long history of oppression. Jewish suffering has been well-documented; the Arabs, too, have suffered--under the tyranny of local sheiks and the corruption of the Ottoman Empire. I think that it is time for a new type of consciousness to come about in the Middle East, a new Pan-Semitism that would embrace both the Arabs and the Jews. This would mean that Auschwitz, the Ashkanazic-Sephardic struggle, the expulsion of foreign oil interests from native oil fields, the refugee camps, im-

migration--all these things could be handled collectively. New leadership would have to come about both in Israel and in the Arab countries, but I think that the two cultures could survive very well together, under one state, formed of a coalition of forces. Were this to happen, Jewish Radicals and the Arab leaders, including those Fatah that are not criminals, could join in combating oppression all through the Middle East.

REPUBLICANS from page one

This switch to Nixon has dangerous implications for the Jewish community. Maintaining the status quo, means America will continue its process of becoming an efficient, technological and alienated society. The unity that Nixon seeks is a unity of individuals, identical in thoughts and methods. This unity is anathema to any conception of community especially to a Jewish community.

Jewish life traditionally has been communal. All aspects of life were shared through participation in a cultural and religious community. To really consider oneself a Jew in America, one has to commit oneself to a group of fellow Jews to develop a community, not a secular community, or a religious community, of individual interests; but a full community, political, cultural, and religious with common interests. To accept Nixon's view of America is to accept a diluted Judaism which can not meet the needs of the individual Jew.

The election of course is over, America has chosen to be apolitical and neurotic. There are many Jews in America still aware that through Judaism they can find alternatives to the technological society. Being Jewish, committing oneself to the ideal of a Jewish community in America, is, I feel, a very radical position. America today is moving toward an efficient totalitarian unity. A unity not so much of ideas, but of methods and techniques, and conceptions of human possibilities. There is a profound meaninglessness in contemporary American Society. A discovery of our collective Jewishness and of the meanings of community, offers alternatives. The basis of that alternative is the consciously leading a life style which explores the meaning and importance of human action and thought. Again, to define ourselves as a community of Jews can and should be a radical commitment.

The Jew must stand back from assimilating into the technological world. To live one's life must contain surprise, mystery, meaning. We as Jews must understand how the technological world assimilates us, destroys our culture as it destroys all culture. Judaism can offer a radical critique of contemporary America, the critique can be discovered within our own history. There is another present possible, one where Jewish community is still possible, one still open to creative thought and action.

THE FIRST VERSE OF HIGHWAY 61 REVISITED, REVISITED or REFLECTIONS ON FATHER ABRAHAM by Stephen White

Father Abraham, what have you done?
Look at your star-sandgrained seed and wonder
Was it worth it
To begat such a stiff-necked race
That flourishes only to perish.

O just God, God of Salvation! Bear Witness:
All of the chosen who have been murdered for Your Name.
Killed, raped, torn apart
by syphilitic Greek soldiers
crazed crusaders
ignorant Russian peasants
German police (no adjective needed for that one)
bragging Arab marauders

Masada and Munich? Worms and Warsaw?
Will their bodies fill an earth-sphere?
Did their screams wake the dead?
Are their souls in heaven?
"And now that we live in a land of freedom"
We rot on freedom's vine.
Fading in and out of heritage
(Who learns in our schools?)
Working for Amerika's way and against ours
(Is there a culture for fools?)
Boston and Detroit? Confirmation and Campus?
Will their minds fill a new Temple?
Will our cries for help wake someone up?
Do we have souls anymore?

I fear for us, in this land of Ur;
Ignorant, assimilating, apologetic--can we cross the river
Or is it too late to be Hebrews?
Maybe the good, sweet Lord made a mistake.
Maybe He should have let Father Abraham
Keep his first name and
Kill Isaac
And saved the ram.

AND the LORD
prepared a great
fish to swallow up Jo-
nah; and Jonah was in
the belly of the fish 3
days and three nights.
Then Jonah prayed unto
the LORD his God out of
the belly of the fish. And
he said: I called out of
my affliction, Unto the
LORD, and he answered me;
Out of the belly of the
netherworld, cried I,
And thou heard my voice.
For you did cast me into
the depth, in the heart
of the seas; and the
flood was around me, All
thy waves and thy bill-
lows passed over me.
And I said: I am cast
out! from before thy
eyes, YET I WILL LOOK
AGAIN TOWARD THY
HOLY TEMPLE...

(Idi)
... AND THE LORD
SPOKE UNTO THE
FISH, AND IT

VOMITED OUT
JONAH
DUE TO THE DRY
LAND

SHALOM
until
NEXT ISSUE!

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