

LEVIATHAN

SANTA CRUZ'S JEWISH NEWSPAPER VOL. 11 NO. 2, 1983

- The Roots of Peace
- Progressive Zionism
- Jews and Disarmament
- Democracy and Dissent
- Resource Guide to Peace



Peace by Peace



LEVIATHAN

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This issue dedicated to Howard Avram.

Editorial

As Diaspora Jews we are confronted with defining our relationship with the non-Jewish world. What is the connection between our Jewish identities and our human values? Judaism has always been a humanistic system of thought, yet the values we hold as Jews and the values we hold as human beings are becoming increasingly segregated. We can and should apply both value systems to every moral question whether or not it involves Jews.

We seem to excuse behavior in our fellow Jews that we would not excuse in anyone else. We must, as human beings, hold Israel accountable for its part in the Lebanese massacre, just as we hold the PLO accountable for its part.

We seem to ignore vital social issues if they do not apply directly to world Jewry. We must, as Jews, fight to free all peoples from the oppression of nuclear terror, just as we fight to free Soviet and Falasha Jews from political oppression.

In other words, we need to apply our human values of mutual responsibility to the Jewish community, and our Jewish values of human dignity to the world community.

We hereby charge ourselves with chauvinism:

—If we can claim peace to be a Jewish value without actively pursuing it on *all* fronts, for *all* peoples, at *all* places and times,

—if we can overlook the pains, oppressions, and deaths of others because they are not of our "own" community,

—if we can dismiss important social issues of the day, such as disarmament because they may diffuse our attentions from ostensibly *Jewish* issues, *then* we are separating our Jewishness from our humanity.

But they are *not* mutually exclusive. The American Jewish community has traditionally been in the forefront of the major social movements of this country. Now is not the time to put our ties of "blood" before our responsibility to maintain our humanistic values.

Tail Ends

Hearing Breakthrough

Kfar Saba—Professor Ya'acov Sadeh reported this month that his new method will restore hearing to many of the hearing impaired.

His invention consists of producing a stirrup which the body does not reject.

"Other artificial stapes (the medical name for the bone) have generally been made of plastic but after some time the body rejected them," he said.

His prosthesis has two parts: the one touching the eardrum is made from another of the tiny bones in the inner ear, the hammer.

Traveling Theatre

"We were just doing some personal work, looking at the Baal Shem Tov stories. One thing led to another, one piece fed into another, and here we are." This is how the Traveling Jewish Theatre got started, according to Albert Greenberg, one of the company's actors. The company began with studio space in a Los Angeles Methodist church and early performances of works-in-progress in synagogues. Now, the company has been to places such as Tel Aviv and Salt Lake City. Poetry and storytelling, along with the use of puppets, have proven a successful medium for the company. The New York Times summed up the positive response the company has been receiving: "theatrical brilliance."

Peaceful Relations

Santa Cruz—Although Israeli-Egyptian relations officially remain peaceful, officials are concerned that relations between the nations will deteriorate without further contact.

No Israelis have been killed on the Southern front since Prime Minister Sadat's visit to Jerusalem in 1977. A senior Israeli official said this is not enough, as real peace is more than the end of belligerency—especially if... we seek ultimately to become an integral part of the region."

The many months without high level dialogue between the two nations has resulted in a hardening of policy positions. For example, Egypt has refused to resume West Bank "autonomy" talks with Israel. This situation is further strained by the 15 month absence of an Egyptian ambassador to Tel Aviv who was recalled to Cairo for "consultation."

It may be unrealistic to believe that easy solutions will ever be reached between the two nations. However, true peace in this region depends ultimately on simple human factors such as warmth and communication.

Jordan Courts Russia

King Hussein, in a speech delivered before the European parliament in France on Dec. 15, said that the Soviets must play a role in Middle Eastern affairs. "Following the Israeli invasion of Lebanon, the USSR lost its influence and reputation in the Middle East. However, the international role which the USSR can play as a superpower is part of international political action. Therefore, the Soviets cannot be kept away from the crux of the problem."

Hussein also repeated his rejection of the Camp David Accords: "Although we cannot blame Egypt for regaining its occupied territories, we cannot accept the two Camp David agreements because they did not deal with the Palestinian issue. (In fact, the second of the two Camp David agreements recognizes the need for Palestinian autonomy on the West Bank and Gaza—Ed.) The two Camp David agreements, which enabled the attainment of partial peace, tipped the strategic balance in favor of Israel, and it has become the superior force in the region resulting in the current serious situation."

Washington Weekly

Never Melech

Tel Aviv—After only a few months in office, Prime Minister Yitzhak Shamir has gained broad, if reserved, popular support.

Begin's irregular retirement was upsetting to the Israelis, and his political disappearance left a noticeable vacuum.

Despite Begin's disturbing absence, his replacement by Shamir is a relief for most Israelis.

The way Shamir gained power does not lead Israel to doubt him. Golda Meir's similar entry as a compromise candidate 14 years ago and her five subsequent years of successful rule have not been forgotten.

Shamir's popularity grows mostly from what the people feel are realistic political methods. He isn't going to produce the kind of Likud-Labor schisms for which Begin was notorious.

And Israelis believe his sincere attempt at consensus politics is working.

Support for Shamir is reserved because, though liked by many, he is loved by none and unfortunately, he may never be. His noncontroversial approach excites no strong opposition but neither does it excite strong support.

It is difficult to envision masses of Israelis cheering "Shamir Melech (King) of Israel" as they once did Begin.



Part of the hammers is snipped away, and this piece serves as the base for the second part, which at first was made of teflon and now of ceramic. A tiny hole is bored in the hammer and the ceramic is fitted in. The device is only five millimeters long and one millimeter wide. The operation is performed by microsurgery, while the patient is under total anesthesia.

His latest series of operations dealt with 20 patients, ranging in age from a girl of 12, born without a stirrup in either ear, to several persons above age 60. They were completely successful. He stressed however, that his breakthrough is limited to a specific operation, and is not a cure-all for all cases of deafness.

The prosthesis is being manufactured in the U.S. and should cost about \$20, Sadeh said. JP

The "Get" Bill

Governor Cuomo of New York has signed a profoundly controversial and unique piece of legislation to require any person seeking a divorce in the state to attest that no barrier—such as the absence of a religious divorce—exists to a subsequent marriage. Reform leaders opposed the measure as a blatant violation of church-state separation.

Pending a decision by the courts on this legislation, it seems likely that the Agudah party will seek to push similar legislation through other state legislatures. In New York they succeeded in doing it without any public hearing or even debate in the legislature. Available from us on request is an analysis by Leo Pfeffer, foremost authority in the Jewish community on church-state relations.

UAHC

Death Sentence

Two young Arabs from the Yumis clan are the first Israelis sentenced to death since the establishment of the state of Israel. Maher and Karim Yunis are sentenced to die by hanging for the premeditated murder of soldier Abraham Bromberg.

The Lod Military Court found the men had been "ordered" by Fatah, a major branch of the Palestinian Liberation Organization, to kill an Israeli soldier. Bromberg, who hitched a ride with the two men on November 6, 1980, was shot in the back by Maher while Karim drove.

The trial and sentencing has brought criticism from senior judicial and legal figures in the country because private citizens were tried before a military court and because attempts to keep the trial secret were made. The president of the court ordered that the sentence remain secret. However he was overruled at the highest levels in the defense establishment.

The decision to have a trial by a military court was justified and upheld by the High Court of Justice on the grounds that terrorist activities are military issues. Lawyers representing the two men will appeal the decision. However, if the sentence is upheld it still needs approval by the chief of staff.

The Giving Tree

by Dvora Waysman

While the Jews were yet wanderers in the desert, they were commanded: "And when ye shall come into the Land, ye shall plant all manner of trees." The Psalms tell us: "Happy is the wise and righteous man. He shall be like a tree planted by the streams of water, that brings forth its fruit in its season, and whose leaf shall not wither." When a city is conquered, the Bible states: "Ye shall not destroy trees..." and we are taught in the Midrash that man's life depends on the tree, even forbidding our living in a city without trees and gardens. Our Torah is described as "a tree of life."

With such an all-abiding love and respect for trees as part of G-d's creation, it is not surprising that one day a year—the 15th of Shevat—has been set aside as Rosh Hashana le-Ilanot—New Year of the Trees, when it is said the trees are judged—which to flourish and grow tall, and which to wither and shrink; which to suffer from lightning, winds and insects, and which to withstand all danger.

Even before the State of Israel was proclaimed, an arboretum was established at Ilanot, near Netanya. Old photographs of Ilanot taken in 1947 show it as a sandy waste of land, arid and desolate, the only vegetation being sparse clumps of grass. Today, this beautiful tree-filled Institute covering 500 dunams (125 acres) is like the Garden of Eden.

"There is a feeling of peace as you walk through Ilanot...in the shade of tall and fragrant eucalyptus forests."

The Head of the Forestry Division, Dr. R. Karschon, notes that afforestation in pre-State Israel has always been of prime importance, because of soil conservation and reclamation work. Israel's independence accelerated the work. Tree crowns prevent heavy rains from washing away the soil, and fallen leaves form a topsoil which absorbs the water. The roots hold the loose soil and prevent it from being swept away. Trees also help to create soil...the thickening roots crack rocks and the side shoots grind the stone into rock meal. Land which has no soil for ploughing often becomes arable after a few generations of trees have grown there.

Dozens of projects in forestry and wood products research are carried out every year at Ilanot. One project is research on Aleppo pine with a study made of the effect of the slope ascent on an Aleppo pine plantation in the southern Judean mountains. The results have enabled the best sites to be selected for planting these trees, with a view to timber production.

Another tree being extensively studied is cypress, which is one of the best-known and characteristic trees of the Mediterranean region, although until now little research has been done on its properties. The timber is high quality, and suitable for many uses. Eucalyptus from Australia, which

played such an important role in draining Israel's swamps, are being studied for their potential as an energy source, possibly in the Hula Valley. At least 150 different varieties of these beautiful gum trees grow in Israel.

Natural oak scrubs are being studied for recreation, and the use of tree planting for noise abatement. Ilanot has already estab-

"Happy is the wise and righteous man. He shall be like a tree planted by the streams of water, that brings forth its fruit in its season, and whose leaf shall not wither."

lished that broad-leaved trees such as acacia and eucalyptus are superior to conifers in reducing noise levels. Their results will benefit environmentalists, garden architects and urban planners.

There is a feeling of peace as you walk through Ilanot, whether you're at the nursery where tree saplings are being propagated, or in the shade of tall and fragrant eucalyptus forests. The trees of Israel are often a surprise to tourists, who expect to see only pines and broad-leaved trees that lose their leaves in winter, like the oaks and maples of Europe and North America. Instead, at all seasons of the year, there are evergreens to soften the landscape in most parts of the country, to add an unexpected green beauty even in desolate wintry landscapes. New species of trees are fostered, further raising our ecological standards and quality of life.

As the month of Shevat is ushered in, nature in Israel begins to don its spring garb. Blood red poppies and anemones sprout in meadows and on hillsides. Cyclamens peep shyly from rock crevices. The almond tree—'Shaked'—is the first tree to open its buds and bedeck itself with rose-white blossoms. Birds begin to arrive—some to stay in Israel, others on their way to more northern countries.

The Jews were once an agricultural people living close to nature, and—with the State of Israel—this is again true. On Tu B'Shevat we are told that the sap begins to rise in the trees of Israel. It is not a meaningless or archaic holiday here. The trees are living objects replanted by pioneers who returned to a country that had been tragically neglected and denuded of its trees and shrubs. The Jewish National Fund encourages the visitors to plant a tree with their own hands in Israel—uniting themselves lastingly with the soil from which it grows.

WZPS



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THE EXPLOSIVE BOOK BY ISRAEL'S FINEST WRITER

AMOS OZ IN THE LAND OF ISRAEL

Notebook in hand, Amos Oz traveled throughout Israel and the West Bank—to cities, towns, and obscure corners—to talk with workers, soldiers, religious zealots, aging pioneers, new immigrants, desperate Arabs, young braves, dreamers, and revolutionaries. He asked them where Israel had come from, where it was now, where it was headed. What he heard is memorably recorded here in their distinctive voices, alongside Oz's keen descriptions, observations, and reflections. Oz tells the truth as he sees it and as others see it, with courage and brutal frankness. This is scrupulously accurate, but passionate, reporting on the most urgent questions facing Israel today.

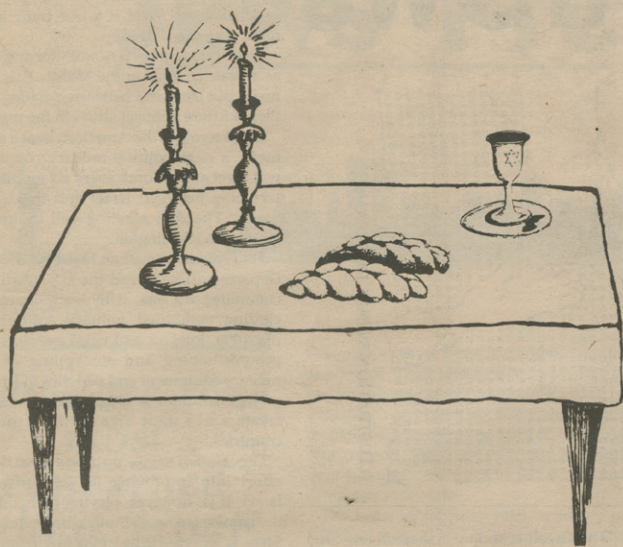
THE CAPTIVE SOUL OF THE MESSIAH

NEW TALES ABOUT REB NACHMAN HOWARD SCHWARTZ ILLUSTRATED BY MARK POMPAU

One of the ways in which followers of Hasidism communicate their teachings is through the telling of stories. Their tradition started with the eighteenth-century Hasidic master, Reb Nachman of Bratslav, who was the great grandson of the Baal Shem Tov, the founder of Hasidism. Reb Nachman was the first rebbe to teach primarily through stories, and his tales remain among the most haunting and imaginative Hasidic tales that have come down to us.

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Where is Our Inheritance?

by B. Cantz

Santa Cruz—A piano student begins by learning the scales. And perhaps as painful as any moment of study are those first agonizing, maddening repetitions whereby he acquires the tools that he needs to cultivate his particular field, to grow his music so to speak. But with those tools he unlocks a new world. And as he cultivates that world not only does society blossom with his produce, but he himself matures and blossoms. There is nothing more tedious nor more important than starting out on the right foot, beginning with the truest foundation, one able to support the finest works.

While Jews have flourished in America in terms of the sciences, business, the arts, and learning, they have on the whole achieved little in terms of Jewish life and culture itself. While we may feel secure in our American secular life, the foundations of our Jewish heritage are crumbling. And without attention to foundations, no structure can stand.

Throughout history the Jews have found themselves between a rock and a hard place. The rock was their faith in G-d and the kind of life that being a Jew required them to live. The hard place was living in foreign countries whose leaders made living that life impossible. If the Jews had ever been a people willing to forgo the meaning and the values of their way of life, their persecution would have ended long ago. But we are a stiff-necked people. And that tenacity is responsible for the almost unbelievable fact of our existence here in the 20th century, having survived empires and civilizations.

Unlike our ancestors, young Jews today

commonly find themselves caught between nothing and a soft place. The nothing is the absence of knowledge or the expectation of what kind of life being a Jew requires of us. The soft place is the quality of Jewish education in America, which has, in the process of modernizing Judaism, hidden away from view many of the elements, the foundations, of Jewish life. The comforts of assimilated American life are best preserved by not digging too deep into specific ideas and rituals, which appear on the surface to be antique and of no use. We would only discover, our inner voice reasons, things that we could not believe in, or would not want to do anyway. So why muddy the waters by bringing to the surface that old leviathan?

The proliferation of cults and spiritual disciplines that erupted in the 1960s and 70s, and which engaged a disproportionately large number of young Jews, disproves the too commonly held notion that ritual and discipline are what disenchant people with religious traditions. When the ritual and discipline was someone else's we embraced it with the zeal of the convert. We changed our diet, our clothes, our breathing, we woke up at 4:30 in the morning to pray and meditate. But why would we not do this in the context of a community and spiritual tradition that we are legitimate heirs to, that sustained the lives of our ancestors, our grandparents, and even ourselves in ways unknown to us? This is a difficult question. But we can begin to answer it with the simple fact that we didn't know that being a Jew required anything of us, to eat, dress or act a

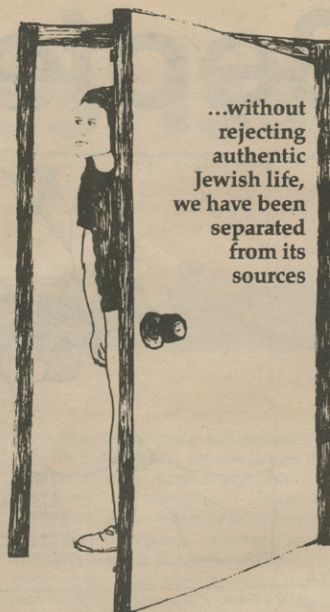


ILLUSTRATION BY ILISA NODELMAN

certain way. No one ever told us. We had never heard it before. Even efforts to bring the tradition up to date, to make it accessible, left us in the dark.

Some of the insufficiencies of Jewish education today can be traced to the reforms of the 18th century. When Moses Mendelssohn sought significant changes in traditional Jewish education, especially to integrate Jewish education with German education, furious debate broke out within the Jewish community as to whether, by secularizing traditional education, they would be sacrificing the most vital instrument of the Jewish community and its spiritual life, or whether, through secularizing and modernizing, the Jewish people could fulfill themselves, not to mention defend themselves, more successfully in the non-Jewish world. The results of Mendelssohn's reforms were mixed. At the time he was for many the model of the modern Jew and the modern citizen, equal to the best minds of Europe. But the potential danger for the Jewish people was quickly and clearly illustrated by the conversion of his own children and many others to Christianity.

After 200 years this question of education has not been successfully answered for most Jews. Jews seem stronger and less vulnerable to the dangers of the world than they have been in the last 1000 years. Yet through our ignorance of the basic teachings of what Jewish life is, and the modern plague of intermarriage which has already begun to wipe out this generation, we ourselves have put our survival in jeopardy.

Some of our parents will feel the sharp pinch and will awake to helpless remorse at the prospect of non-Jewish grandchildren. But some are not moved even then, and accept with a faith in science, or democracy, or their own personal philosophy, the assimilation of the Jews as if to say America is the promised land and American life is the achievement of the ideals of Jewish life. Perhaps few would actually say this out loud, but many say it silently through their actions. At least history, if not our own heritage, should have taught us not to trust this particular time or this place. Repeatedly we have fallen into the same trap, and

repeatedly we have been swallowed up into it, leaving only a remnant.

The suburbs are proving to be as deadly for the Jews in a spiritual way as the ghetto was in a physical way. For without rejecting authentic Jewish life, we have been separated from its sources. We honestly wonder what it means to act as a Jew. The search for alternative religious forms that characterized the 1960s and 70s often began prematurely with the feeling that the old forms were dead or so far decayed as to be useless. The truth in the case of Judaism is that they were not dead, but just a long time missing. Missing has been the challenge to young Jewish minds that is in the intellectual and moral disputations of the Talmud. Missing has been the beauty of the poetry and guidance of the psalms and proverbs. Missing has been the depth of philosophic and spiritual reflection left to us by the Hassidic rabbis. Missing has been the study of the stories and the laws of the Torah. Missing has been the practice of observing Shabbos and the holidays in a deep, personal way as well as a family and community gathering. Missing have been the grandparents who, out of place in the suburbs, became relics on the shelves of old age homes, lost to us. Missing has been the sight and example of observant Jews. Missing have been these authentic sources of meaning and values in Jewish life that have always given us a personal and familiar language with which to speak and to understand the world.

In terms of the mind, the heart, the soul, the family, and the community of the Jew, this is a terrible deprivation. And the efforts that many well meaning rabbis and educators made to compensate for this loss, to make Judaism available to us in a modern and accessible form clearly backfired. The searching college students of the 60s and 70s never even took a second look back at that form of Judaism, as they embarked upon their Siddharthan journeys into themselves and the religions of the East. We hitch-hiked right past Israel on our way to India. We had no idea what a treasure we had abandoned.

So long as we hold onto a precious gem we may admire and enjoy it. If we have never held it or seen such a jewel, if we have no idea of its beauty, the steps necessary to guard it and preserve it seem an unnecessary bother. But if we could glimpse the depth of that beauty for just a moment we would know how precious it is, and we would love to use it and work diligently to preserve it. Those once strange customs would seem a beautiful way of guarding a great treasure.

In spite of our emancipation from the ghetto, in spite of freeing the will and the intellect, Jews in America in the 20th century find this inheritance, this treasure, beyond reach. Authentic Jewish education is essential and must precede our natural and proper impulses to infuse the tradition with our own vitality, to modify it according to the dictates of our own consciences.

The important point here is getting a first glimpse of that priceless gift. One of my first glimpses was from Rabbi Greenstein, who lived here and taught that the Hebrew word for Egypt, *mitzraim*, can be derived from the word *metzar*, meaning confinement, limitation. The holiday of Pesach, passover, commemorates the historical event of the Jews' liberation from the confinement of slavery in Egypt. Each of us in our own lives has his personal *mitzraim*, his personal Egypt in which he is enslaved. The holiday of Pesach offers us a personal opportunity to

con't on page 12

New Bedfellows

by Cheryl Kadis

Santa Cruz—For the first time since the late 1970s the United States has increased its non-military aid to Israel.

The 98th Congress approved \$2.61 billion in foreign aid to Israel for fiscal year, 1984. \$910 million of it will be in the form of an economic assistance grant. \$1.7 billion (half grant, and half loan) will be in military aid.

In a summit meeting last month between President Reagan, Prime Minister Yitzhak Shamir and Defense Minister Moshe Arens, key agreements on U.S. aid to Israel which are essential to Israel's survival, according to Daniel Halperin, economic minister for the Israeli embassy, were reached.

The Israelis have long desired open recognition as a strategic asset in the Middle East to the United States. This desire was reflected in their two major goals for the meeting in Washington: 1) to promote a closer partnership between the two countries in regard to Middle Eastern affairs, and 2) to obtain more flexible U.S. economic and military assistance.

Israel's greatest gains were in the form of non-military assistance. The U.S. also agreed to convert much of the U.S. military aid to Israel from interest bearing loans into outright grants.

This is a major achievement for Israel because of its rapidly deteriorating economy.

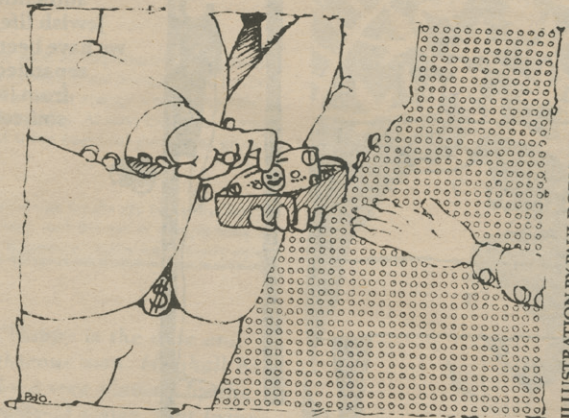


ILLUSTRATION BY PAUL DORLEANS

Israel has the highest per capita debt burden in the world, and is critically short of the foreign currency necessary to meet its economic obligations.

Spiraling inflation in Israel, projected to reach over 200 percent this year, is a major consequence of Israel's huge foreign debts. Defense loan repayments have increased from \$722 million in 1983. They are expected to reach \$1.1 billion in 1991.

"The Israeli economy is a small one and highly dependent on imported goods," said Halperin. "We must, therefore, specialize in those areas where we have a comparative advantage on the world market," he added.

To balance this heavy reliance on imports, Israel is trying to establish a strong export market for medical equipment, electronics, and other hi-tech products.

Halperin doesn't believe Israel can suffi-

ciently reduce its import need, and his country's best possibility for increasing exports and balancing trade is a free trade agreement with the U.S.

The United States is now endorsing Israel as a strategic asset in the Middle East. This might put Israel in a better negotiating position in future political issues in the region.

In the terms of the American Israeli agreement, a joint political-military committee will meet at least once every six months, alternating between Israel and the United States. The first meeting will be held in January in Washington.

Rear Admiral Jonathan Howe (of the State Department) will head the U.S. team. The committee will deal with many issues, including combined military contingency planning, joint air and naval exercises, and pre-positioning and stockpiling of U.S. military equipment and supplies in Israel.

Negotiations are also being opened to create a free trade area between the two countries.

The United States putting a great deal of effort into improving its relations with Israel. It is, however, playing both sides of the games. George Schultz, the Secretary of State, is reported to be trying to convince the Arabs that the U.S. expects Israel to cooperate with the Arab states in future political and military negotiations. The Israelis, however, have offered no concessions on the very delicate issues of West Bank settlements.

No specific arrangements for the key U.S. goal of a united policy in Lebanon were made at the summit meeting.

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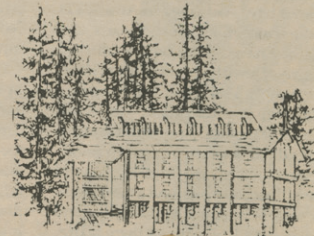
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Jews Press Issues



ILLUSTRATION BY PAUL DORLEANS

by Debby Jay

Jews are the most concerned ethnic group in America.

New York—The Jewish Student Press Service (JSPS) held their 13th annual National Editors Conference at the Martin Steinberg Center in the heart of Manhattan from December 25th through December 27th. Two Leviathan staff members attended, Debby Jay and Reesa Feldsher. The Press Service offered workshops on reporting, editing, and layout. The Press Service also brought several key speakers to the conference who discussed timely Jewish issues.

Among those speakers was Ralph Nurnberger, a pro-Israel Lobbyist in Washington, D.C., representing the American Israel Public Affairs Committee (AIPAC). As an AIPAC lobbyist, Nurnberger said he employs three techniques: 1) direct contact; 2) grass root support, and 3) political action.

Through direct daily contact with the members of Congress, Nurnberger tries to promote good relations between the United States and Israel in the best interest of both. Aware that "Congress votes on over 1000 issues a year," Nurnberger tries to provide

Congress with as much pertinent material as possible on the Middle East. "Jewish people are the most concerned ethnic group in America," according to Nurnberger, and students constitute a big part of the grass root support. There are currently 4500 student members involved in AIPAC on 350 campuses in 50 states.

The last and quite essential technique of AIPAC is political action. Nurnberger holds strong to the theory that a person is in a better position to succeed when s/he lobbies with people with whom s/he agrees. In 1982, the greatest number of Jews ever served in Congress, 31 in the House of Representatives and eight in the Senate. Positive political action for Israel is AIPAC's main concern; and support is tremendous. Nurnberger recounted the AWACs issue, which is the first successful policy in foreign affairs of the Reagan administration. The first session of the 98th Congress passed several pro-Israel measures including approval of the largest Israeli aid package; \$2.61 billion is allotted for 1984. The U.S. has declared that if Israel is denied rights in the United Nations, it will withdraw its funding.

Glenn Richter, Director of the Student Struggle for Soviet Jewry, spoke on the topic, "Soviet Jews—Victims of US/USSR Soviet Jewry Freeze?" He presented the following facts:

- In 1979, 51,000 Jews were able to leave the Soviet Union.
- By 1983, only 1,300 Jews were able to leave.
- Three million Jews still remain in the Soviet Union.

Jews, who four years ago had the option to leave the Soviet Union, are now denied the right. What can be done? Printing information about the underground activity of Soviet Jews draws attention to oppressed Soviet Jews in hopes of cultivating active American support. Richter emphasized the power of the press when he spoke of the responsibility of journalists and their effect on the Soviet Jews and their plight.

A current issue, which is a part of daily news, is the situation in Lebanon. Almost all news viewers assume that the media, televi-

cans for a Safe Israel, to the Conference to introduce the video before it was viewed.

According to Goldman:

- NBC spent almost 600 minutes in covering the war and less than 30 minutes was devoted to an Israeli viewpoint.
- Yasser Arafat and the PLO were favorably depicted and glorified, while Israel's leaders were degraded.
- NBC showed Israel as the aggressor in the Arab-Israel conflict.
- NBC left the Arab account of events uncontested.

Jews, who four years ago had the option to leave the Soviet Union are now denied the right. What can be done?

sion networks in particular, are objective. A highly acclaimed and well researched video documentary, "NBC in Lebanon: A Study of Media Misinterpretation," written and directed by Paul Goodman, depicts the misrepresented, untrue, and distorted facts NBC presented in its coverage of the war in Lebanon during the summer of 1982. The JSPE sent Goldman, who represents Ameri-

• NBC exaggerated civilian casualty figures which remained uncorrected even when proven false,

Goodman's study shows that the media, NBC in this instance, consistently misled the public in biased reports which depicted Israel as the only guilty party in Lebanon's malaise. An issue as complex as this demands well-balanced reporting.

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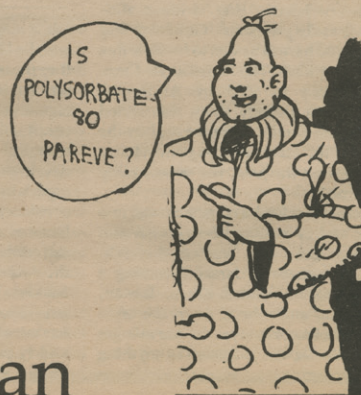
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Opinion

by Miguel Stroe

Santa Cruz—It is only recently since the summer of 1982 that a few timid articles have appeared in US, Canadian, and West European publications questioning the current trend in the world media, harshly criticizing Israel, while ignoring the context and history of events in the Middle East.

It is a bitter irony that flavors an article supportive of Israel today. It is particularly bitter in the face of the writings by anti-Zionist Jews. From the government-sponsored anti-Zionist Soviet Jewish generals, to the older more established American Council for Judaism, to our local Steve Kessler and Dan Siegel, the more strident cacaphony of Jewish voices is even more painful.

The Christian reasons for claiming a lack of legitimacy for Zionism are perhaps easier to comprehend. Any restoration of the Jewish state in Palestine would be an insult to the Church and a cosmic error at the same time. This is linked to an indifference to the Jewish people's fate, said Peter Grose, author of *Israel in the Mind of America*. "The Christian mind has never allowed itself to feel the same human concern for Jewish sufferings that it has felt for the cruelties visited upon Armenians, the Boers, the people of India, American slaves or the Congo Blacks," Grose continued. "Christian indifference to Jewish suffering has for centuries been rationalized by the tenable belief that such sufferings were the judgment of God upon the Jewish people for their rejection of Jesus," he said.

The Islamic nations' reasons for denying Jews their right to nationalist aspirations while parading their own self-determination beliefs may also be rooted in the rejection of the parent monotheistic religion.

Unfortunately, because the members of the parent religion also rejected conversion to Islam, the acceptance of Jews in other than a subservient role, with the brief exception of the Golden Age in Spain, makes the possibility of peaceful co-existence of Israel with her neighbors very difficult indeed. The option of rule over the infidels or nothing, is a very unpalatable choice.

Can rabid anti-communism be pro-Russian? Can extreme anti-Catholicism be pro-Vatican? Or vocal anti-Mohamedanism be pro-Saudi? Certain voices would have world Jewry believe that strident anti-Zionism is really pro-Israeli. Gullibility and naivete would have to be vast to swallow this grandiose sophism. The Anti-Zionist Committee created in 1983 by Andropov, represents this globally. They resurrected classics of anti-Semitic literature such as the *Protocols of the Elders of Zion*, and Henry Ford's tracts on the Jews, the veneer fairly transparent.

The non-liberal left has pushed Israel into a corner, and by putting labels on her and boycotting, etc., has created the self-fulfilling prophecy of Israel becoming a pariah, along with South Korea, Taiwan, South Africa, and others. As in the often repeated labeling of Israel as the war monger and arms dealer, the judgment is anything but fair.

U.S. Media: Looking For a Villain?



ILLUSTRATION BY PAUL DORLEANS

It is alright for France, Sweden, the U.S., and the USSR to sell weapons to whomever they please, but when Israel engages in such acts she is the arms supplier for right-wing regimes throughout the world. Is there any credit extended to Israel for her effective technical assistance programs directed to developing countries in agriculture, especially arid terrain expertise, technology, construction, and such? This labeling of Israel as a monster of sorts is facilitated by the control exerted and choreographed by the Arab-Communist block and the United Nations. This is eroding the UN's, and other international agencies' credibility. When one has mixed with this scenario the writings of widely-proclaimed salon leftists who make absurd statements, it becomes even more

difficult to regain a sense of balance. For instance in an article in *City on a Hill*, Dan Siegel said, "... the invasion of Lebanon and the destruction of Beirut..." as if nothing had happened from 1975-1982 prior to the presence of the Israel Defence Forces. "... by the Israeli military constituted a policy of ethnocide and genocide [sic] which aimed to destroy the culture and the national institutions set up within the country by the Palestinian people through the PLO." The pearls abound, not the least of which is the often repeated tactic of turning the victim into the executioner by a twist of historical background. In the same article Siegel said, "according to published letters, Israel's current Prime Minister Itzhak Shamir and former Israel Prime Minister Menachem

Begin, belonged to a right-wing Zionist organization in the early 1940's which sought support from Nazi Germany to help set up a totalitarian state for Jews in Israel."

As much as I may disagree with Likud policy to defame an attempt to save European Jews from certain extermination in the 11th hour, by dealing with the Nazis, is sheer maliciousness at best. I would have dealt with the devil if it would have saved any Jewish lives. Siegel has the *chutzpah* to throw out a mini-apology: "claims such as this are sure to spark controversy..." Siegel said. And how many neo-Nazi groups around the world are still trying to disprove that the Holocaust ever took place. Is it mere exaggerations that six million Jews were brutally killed?



Perhaps the least understood of the four recognized movements in Judaism is the Reconstructionist movement. Whereas Orthodox, Conservative, and Reform Judaism have been around for quite some time, the Reconstructionists have come into existence in the last 50 years, with a recent period of interest and participation.

Rabbi Mordechai Kaplan, the founder of the Jewish Reconstructionist movement died on November 8, 1983 in New York City. It seems fitting to honor his memory by enlightening others with what he believed Judaism to be, for Kaplan was an educator above all else.

Mordechai Menachem Kaplan was born June 11, 1881 in Sventionys, Lithuania. He was the son of a talmudic scholar. In 1889 he emigrated with his family to the United States. After graduating from the College of the City of New York (1900) and Columbia University (1902), he was ordained as a rabbi at the Jewish Theological Seminary of America (1902) which represented the Conservative movement of Judaism. Although Kaplan's idea of the nature of Judaism differed greatly from that of the seminary, he maintained a long association with it. Kaplan served as a rabbi in several prominent synagogues and taught at the Jewish Theological Seminary for most of his professional life. He became the principal of the seminary's teachers' institute in 1909, dean in 1931, and dean emeritus in 1947.

In 1919 Rabbi Kaplan organized the innovative Jewish Center in New York. This Center absorbed the synagogue and, in addition, offered many services people had never considered a part of Judaism: basketball, health facilities, and art shows. Literary and other discussions were also set up. This corresponded with Kaplan's idea that Judaism is not a set of beliefs or a system of law. It is, rather, the evolving way of life of the Jewish people. Because cultural bonds are more fundamental to Judaism than are religious doctrines, Jews need to have cultural meeting places such as the Jewish Center, according to Kaplan.

Kaplan was the Rabbi of the Jewish Center until 1922. In that year he established the Society for the Advancement of Judaism, which later became the core of the

Reconstructionist movement. In Kaplan's best known book, *Judaism as a Civilization* (1934), he discussed in depth the failure, in his opinion, of the other versions of Judaism, and the construction and implications of a new form of Judaism. As the title suggests, this movement saw and continues to see Judaism as not simply a religion, but a continuously evolving civilization nurtured and enriched by language, customs, and culture. Kaplan believed that in order to maintain and strengthen their identity, Jews should cherish all the elements of their history that underscore their common heritage. Jews must, however, also learn to respect diversity as an enrichment to Jewish life.

The biweekly periodical, *The Reconstructionist*, appeared in 1935. Under Kaplan's editorship it adopted the following credo: "Dedicated to the advancement of Judaism as a religious civilization, to the upbuilding of Eretz Yisrael (the land of Israel) as the spiritual center of the Jewish people, and to the furtherance of universal freedom, justice, and peace." *The Reconstructionist* has been the main voice of the movement since then.

"It is not simply a religion, but a continuously evolving civilization nurtured and enriched by language, customs, and culture."

There are four main points which seem to distinguish Reconstructionist Judaism from other forms of Jewish belief and practice. First, there is the notion of G-d. Kaplan insisted that in a Judaism fit for the modern world there could be no miracles, no divine revelations. G-d was to be understood—in Kaplan's famous definition—as the Power that makes for salvation, the sum of the forces within the universe, which help people achieve fulfillment, self-realization, and salvation. Because Reconstructionism rejects the notion of a transcendent G-d who made a covenant with his chosen people, it does not accept the Bible as the inspired word of G-d but, rather, the work of some moralistic teachers. This idea of G-d leads to Kaplan's

rejection of the doctrine of the "chosen People," the second major difference between Reconstructionist Judaism and other Jewish movements.

Kaplan raised a storm in the Jewish community when he claimed that all references to the "chosen people" in prayerbooks should be taken out. In many of the texts used in Reconstructionist synagogues today, these references have been removed. For one thing, the "chosen people" idea contradicted the understanding of a naturalistic G-d, for such a G-d could no more choose anyone, or anything, than could the law of gravity or electricity. For another thing, the doctrine of chosenness was out of step with the circumstances in which American Jews now found themselves, and to which they had to adjust, namely democracy. Kaplan also believed it was against the demands of civility and good taste and that Jews would not be accepted in the mainstream as long as they retained this article of faith.

Because Rabbi Kaplan was an American and spent most of his life in the Jewish community of the United States his version of Judaism intertwines more than one civiliza-

tion. This is the third important notion of the Reconstructionist movement. Kaplan admitted the distinctiveness of the American and Jewish modes of living, yet he saw in the differences a source, not of potential conflict, but of mutual enrichment. Kaplan saw value in celebrating both Yom Kippur and Thanksgiving. According to Kaplan, Jews must be willing to accept constant change and creativity as normal signs of vitality and growth. In such a context all Jews can actively participate in Jewish life while freely mingling with other peoples. They can, moreover, inspire others with such traditional ideals as the unity of all mankind and thus promote the cause of universal freedom, justice, and peace, which guides

the Reconstructionist movement.

Finally, the Reconstructionist movement that Kaplan visualized would strongly support the State of Israel, not as an ideal home for all Jews—since this is neither possible nor desirable—but as the cradle of Jewish civilization and as a focal point of Jewish life for Jews throughout the world. This blatantly goes against the Orthodox notion that the Messianic age will only come when all Jews have returned to their Homeland, and live in the State of Israel.

The liturgy of the Reconstructionist movement remains quite similar to that of the Conservative movement, with the exception of deletion of most or all references to the idea of the "chosen people." In addition, Kaplan was an early advocate of making women full participants in congregational life and is credited with having popularized the bat mitzvah, the ceremony which recognizes the passage of a young woman into the life of a responsible adult Jew. Kaplan certainly must have been pleased with the Jewish Theological Seminary decision to allow women to become rabbis, which occurred less than a month before his death.

Kaplan's approach to Judaism was extremely philosophical, although he did present one of the most explicit and most insistent versions of modification of traditional Jewish doctrine. He clearly believed that for Jews to survive in modern times, especially in the United States, it was necessary for them to reconstruct their lives on the cultural foundation of a historical people. This would serve to unite all Jews regardless of individual religious beliefs and practices. Enabling all Jews to live a distinctive Jewish life without necessarily being religiously Judaic allowed a modern appreciation of something incredibly traditional.

Rabbi Mordechai Kaplan lived a rich life of 102 years. He was one of the greatest modern religious thinkers and a tremendously inspiring teacher. His humanistic understanding of Judaism as an original, insightful, and beautiful contribution to the furtherance of universal freedom, justice, and peace of which he dreamed.

May his memory serve as a blessing upon all the people of the World.

JUDAISM &

Santa Cruz—"I believe that G-d created man as man and put him on the earth," said 13-year-old Kasey Segraves in the witness box in Sacramento in March, 1982.

Segrave's parents sued the state of California, claiming their rights as Scientific Creationists were being violated by the teaching of evolution as fact in public schools.

Creationists believe literally the story of Creation in Genesis. Scientific Creationists argue further that Genesis is supported by the same scientific data currently used in evolutionary theory.

Displayed in the Creation Science Research Center's museum in San Diego are exhibits one might expect to see in the Smithsonian—with one exception, the captions describing the displays. One caption attributes the different layers at which fossils have been found to the flood described in Genesis. Evolutionary scientists believe the layers represent different time periods. Creation Scientists explain that the quicker animals fled to higher regions ahead of the rising waters, and thus were buried at different levels. Scientists dispute this, partially because bird fossils were found at both high and low levels, and by Creationists' account they should all have flown to higher regions.

Scientific Creationists argue that evolution is a "secular religion," a scientific theory, and as such should not be taught in public schools as fact or else should be balanced with "creation science."

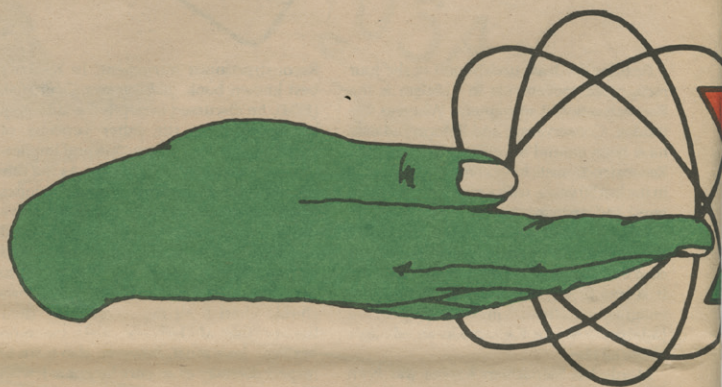
One question involved is whether or not Creation Science, being a particular religious dogma, should be given equal time with a generally accepted scientific theory. The answer depends on whether or not the teaching of evolution in public schools is constitutional.

Rabbi Rick Litvak of Temple Beth-El in Santa Cruz believes the Segraves' rights were being protected, not infringed upon, when their son was taught evolution in public school. He explains, "Sometimes it seems that the government, by not promoting religion, inhibits it. If I can't teach Judaism in [public] schools [it may seem] the government is inhibiting my right to religious freedom—in truth they are really protecting it. They are protecting my right to exercise my private individual faith in spite of whether I be a minority or a majority individual."

The subject of what should and should not be taught in public schools has long been a topic of argument in the United States. In the notorious "monkey trial" of 1925 John T. Scopes was tried and found guilty for teaching Darwin's theory of evolution in a Tennessee public school.

Hand I

by Cher



The teaching of evolution in public schools banned following the Scopes trial. And subsequently many states passed laws requiring the teaching of "Scientific Creationism." Now, almost 60 years after the trial, *evolution* is a required subject and the teaching of Creationism in public schools is considered unconstitutional in most states.

Perhaps President Reagan aimed for a happy medium when he said, "If evolution is taught in the public schools, then the biblical story of Creation should be taught" as well. However, not everyone believes in the story of Genesis. In addition, to the church/state problems raised, one particular religious dogma does not fairly represent even those who choose a religious explanation over a scientific one.

Jews have long been at the forefront of the movement to keep Creationism out of our public schools and science—evolutionary theory—in. From the Orthodox who believe the Torah was given to Moses by G-d. to the Reform Jews who believe the Torah is a series of revelations in which G-d's spiritual inspiration works through human beings, few Jews have problems accepting the modern theory of evolutionary

& SCIENCE

Hand

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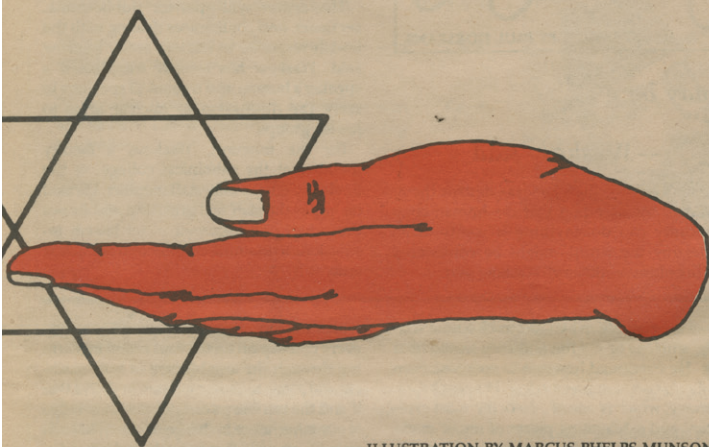


ILLUSTRATION BY MARCUS PHELPS-MUNSON

science.

The Orthodox Jews hold the Bible as literal truth. But no Jewish group views it as a scientific document, but as a religious and a spiritual document.

The Torah is "inspired by G-d, written by people," said Judy Podolsky, a Sunday school teacher at Beth Am, a Reform temple in Palo Alto. She believes the Torah is primarily a moral guide, written to teach ethical behavior. Although Podolsky believes the events in the Bible did occur, she thinks details were probably dramatized to emphasize moral issues. "Far more important [than the literal meaning] from a Jewish perspective is how we deal with what comes out of these [Bible] stories."

A typical Orthodox interpretation of evolution would not be survival of the fittest, but a divinely guided evolutionary process. Many Orthodox hold that it is no more difficult for G-d to perform a miracle than it is for Him to cause events to occur in accordance with so-called laws of nature. Taken in this context, the writings and teachings of the Bible don't contradict the teachings of science, or vice versa.

Rabbi Eugene Borowitz, a Conservative rabbi, presents another modern interpretation of the Bible. He believes "there are things in the Bible we now know are not factually true, though of course they are religiously and morally true. In the Midrash we learn that we don't have to understand the Bible literally. If it says the world was created in six days, we do not necessarily have to understand this to mean six days of twenty-four hours. It could mean six epochs, six millenia, or something else."

These views illustrate the spectrum of interpretation by Jews regarding the truth of the story of Genesis. The Pittsburgh Platform of Reform Judaism (PPRJ) offers a reform interpretation of Genesis:

"We hold that the modern discoveries of scientific researches in the domains of nature and history are not antagonistic to the doctrines of Judaism, the Bible reflecting the primitive ideas of its own age, and at times clothing its conception of Divine Providence and Justice, dealing with man, in miraculous naratives."

The PPRJ asserts, "Judaism welcomes all truth, and the discoveries of modern science are not in conflict with its essential teachings."

The First Amendment of the Constitution, which states that the government cannot promote religion in the public sphere nor prohibit religious freedom in the private sphere is the issue at stake. Most important is not science, not the choice between evolution or Creationism, not Fundamentalist Christianity or Judaism: It is where the boundry lies between our commonly held public views (science), and our private beliefs (religion).

Joe Podolsky, a former president of Temple Beth Am, describes the flexibilty he believes is inherant to Reform Judaism, with an analogy: "What I like about the Jewish viewpoint is that it brings out what I call the George Burns viewpoint of G-d...after seven days G-d said, 'I've given you all the tools, now it's up to you.'"

We have the tools: we have the Bible and we have science. It is up to us to use them wisely, and to protect them with care and diligence.

Dr. Albert Einstein understood the relation between science and religion well, "...Science can only be created by those who are thoroughly imbued with the inspiration towards truth and understanding. This source of feeling, however, springs from the sphere of religion," he said. He expressed this idea more succinctly with the image: "Science without religion is lame, religion without science is blind."

Ultimate Idolatry: A Nuclear Holocaust

by Michael D. Schaffer

Arthur Waskow sat by his office window and talked of idolatry and hydrogen bombs and rabbinical traditions while a steady spring rain fell outside.

"Each [nuclear weapon]," he said, "may be a portable Auschwitz."

Nuclear holocaust may be unthinkable, Waskow said, but the gas chambers and concentration camps of the Third Reich taught Jews that "what people say is unthinkable can, in fact, be done."

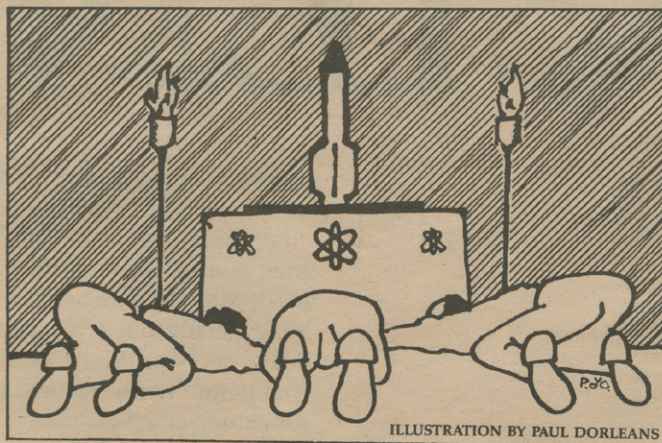
More than that, he added, Jews learned that saying that something is impossible can actually help it to happen.

Because of their experience of the Nazi Holocaust and because of Jewish traditions, he said, Jews have a unique perspective on the threat of potential nuclear devastation—a perspective that they must develop and explore.

In an age when mankind possesses the power to destroy itself, the Jewish tradition of wringing new meaning from ancient texts may provide clues to how to avoid nuclear catastrophe.

For example, biblical idolatry may have relevance to the nuclear threat, Waskow said. "The whole of Jewish tradition about idolatry would come into play."

Nuclear weapons may be the modern version of idols like the statue of Molech, to



"Each [nuclear weapon] may be a portable Auschwitz"

—Waskow said

whom worshippers sacrificed human victims, according to Waskow.

"For several centuries, Jews have not seen physical objects as idols," Waskow said. But if nuclear weapons are idols, he went on, the

Bible's view on idols is clear—destroy them.

And the assertion that the human community can do anything it wants—even destroy the world—might be considered "the ultimate idolatry," Waskow said.

continued from page 5

leave those limitations. I saw for the first time how the holidays can be a way of seeing and feeling the power of an historical event in the life of the Jewish people as a spiritual event as well, one that is as much with us now as it was then.

This teaching changed me. But for every person it will happen in a different way. For some that spark might come from reading Abraham Heschel's book *The Sabbath*, which describes "a palace in time," a rich blessing that comes to every Jew Friday evening. For some it might come from a visit to an observant household, tasting the food, hearing the stories, singing the songs, seeing the wholesome atmosphere in which the children are raised. For some it might come from a teacher who breathes life into the stories and ideas of the Torah so they penetrate our hearts. For some it might come by taking a few small but serious steps to learn and observe the mitzvahs, find out about diet, studying, set aside Friday night as a special time to light candles and eat a festive meal. In these ways, and many others that are easily within our grasp, the sparks that connect us to our past, our future, and to our own deepest selves are kindled and given an opportunity to grow into flames that warm us and light the world.

Each individual must come to grips with life using whatever gifts he has. There are no pills, short cuts, no guaranteed results. The inheritance of the Jews is our gift. Within it are the tools we need to elevate this rich and difficult world to be a more refined and holy place. If we do not understand what is already ours, if we are puzzled by the first things we encounter of it as we come blinking from the shadows of our ignorance, we should not be surprised. And we should not

be discouraged. Even a small step in the right direction will light a spark within us. And it will not take long to see that we are members of a family related in time and in a deep and special way.

The teaching exists. It exists in richness of thought, beauty of poetry, in a description of the good and the holy, in the lives of the righteous, and in the exploration of life in realms difficult and mysterious. We have inherited a record of attempts to understand and refine the world, in the Torah, in the Talmud, in Chassidus. But our ignorance robs us of them. We must not be ashamed of our ignorance. But neither should we be victims of it while we have a choice to find what

tell for example, when he struck a note softly, whether or not the audience would hear it. He continued however to compose even after he was completely deaf. His *Ninth Symphony*, which is one of, if not the most exultant and exhilarating pieces of music made by man, which stirs us even to hear the music in our mind, was composed by Beethoven for orchestra and chorus when he was completely deaf. There is probably no way that we can ever know from what profound sources this music came or what levels of imagination, intuition, knowledge, passion and power could continue to function during the great exile of his deafness and produce such a piece of music. We have

We hitch-hiked right past
Israel on our way to India.
We had no idea what a
treasure we had abandoned.

we have been missing. To avoid the opportunity is to orphan ourselves intentionally.

Following is an analogy I hope will illustrate the difficulty and the rewards of struggling to cultivate and preserve this gift.

Ludwig von Beethoven was a genius. His power to awe and delight people with his music continues to brighten the world. One of the astounding facts of his genius is that for more than half of his life he was plagued by increasing deafness and yet he continued both to play and to compose music. Eventually he could not play in public. He could not

the story. We have the music. We can only be in awe of such a human act.

Jews were given a gift analogous to Beethoven's gift for making music. They were given a gift for refining the world and bringing themselves and that world closer to G-d. That gift is the Torah, given long ago in our youth. In the early days, in the Holy Land, with a Holy Temple, we practiced and we struggled to observe and cultivate this gift. There was beautiful music there. Now we are exiled. Exiled in time; it has been nearly 2000 years since we have had a Holy Temple.

As Jews develop their thinking on the nuclear threat, they may find that they have something of importance to say to the world at large about avoiding a nuclear holocaust, Waskow said.

Waskow hopes to help the process along as director of the new Shalom Center at Reconstructionist Rabbinical College in Wyncote, Montgomery County. The purpose of the center is to foster study and discussion, among Jews, of Jewish perspectives on nuclear arms.

Funded by one-year grants from the Max and Anna Levinson foundation of Los Angeles, the center began operation this month as the first program at any seminary, Jewish or Christian, devoted to a study of the threat of nuclear destruction, Waskow said.

The center will sponsor publications, seminars, and conferences dealing with the Jewish response to nuclear arms, Waskow said. Waskow has already established a speaker's bureau and trained 15 speakers to carry the discussion of nuclear arms to Jewish groups.

For the moment, Waskow, a faculty member at the rabbinical college, is the Shalom Center's only staff member. He said he hopes the staff will grow, but also hopes the center will influence other Jewish institutions to examine the problem of nuclear arms.

TPI

Exiled in place: Jews are scattered to nearly every country on earth. And exiled in learning through the annihilation of holy teachers and pious men and women in World War II and the terrible poverty of the knowledge of our inheritance in this generation. In such an exile, an exile that has calcified into a fixture and expectation of Jewish life, what hope is there for us?

Our hope is in the fact that, despite the exigencies of time and place and bitter exile, the original gift is still here in our Torah and in us. And we can hope in the power of that original covenant and in our power to observe and remember it, its stories and mitzvahs, even in exile. And we can see prefigured in Beethoven's strength to bring forth his *Ninth Symphony* from a soundless and bitter exile the power of the soul, the miraculous transcendence of that exile in joy and gladness and exultation. We can hear with our ears and we can feel in our depths the signs of a great redemption.

For this commandment which I command thee this day, it is not too hard for thee, neither is it far off. It is not in heaven, that thou shouldst say: 'Who shall go up for us to heaven, and bring it unto us, and make us hear it, that we may do it?' Neither is it beyond the sea, that thou shouldst say: 'Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it?' But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See I have set before thee this day life and good and death and evil...the blessing and the curse...therefore choose life, that thou mayest live, thou and thy seed...

Deut. 30:11-19

by Reesa Feldsher

A Kosher Quiz

Well, here it is, your first chance to show off your Kosher Knowledge!

Questions:

- 1) Preparing a "meat and milk" dish for one's dog is considered a forbidden act. T or F
- 2) Kosher is a contraction of "kashrut." T or F
- 3) Forbidden fat (helev) is found only in cattle and sheep, not in fowl. T or F
- 4) According to the Torah locust may not be eaten. T or F
- 5) Whales are as kosher as smoked salmon. T or F
- 6) Chicken, dove, ostrich, duck, and goose eggs are all considered kosher. T or F
- 7) Chocolate mousse, by mere association with an unkosher animal, may not be eaten according to kashrut. T or F
- 8) Treif is the term used to designate everything which is not in and of itself kosher. T or F
- 9) Any knife, provided its edges are perfectly smooth and void of any knicks or dents may be used for slaughtering. T or F
- 10) According to kashrut an animal that dies a natural death is not to be eaten. T or F
- 11) Any food known to be harmful, such as saccharin, must not be eaten even if it is permissible under all other kashrut rules. T or F
- 12) Pork and beans, provided it is served with lox and bagels, is kosher. T or F
- 13) Any meat that is blessed by a rabbi prior to consumption is considered kosher. T or F
- 14) If two friends happen to be eating at the same table, one eating a dairy dish and the other eating a meat dish, a barrier must be placed between them in order to remind them not to partake of each other's food. T or F
- 15) Although clams and oysters do not possess the dual characteristics of fins and scales, they are considered kosher because their meat is protected by a shell. T or F

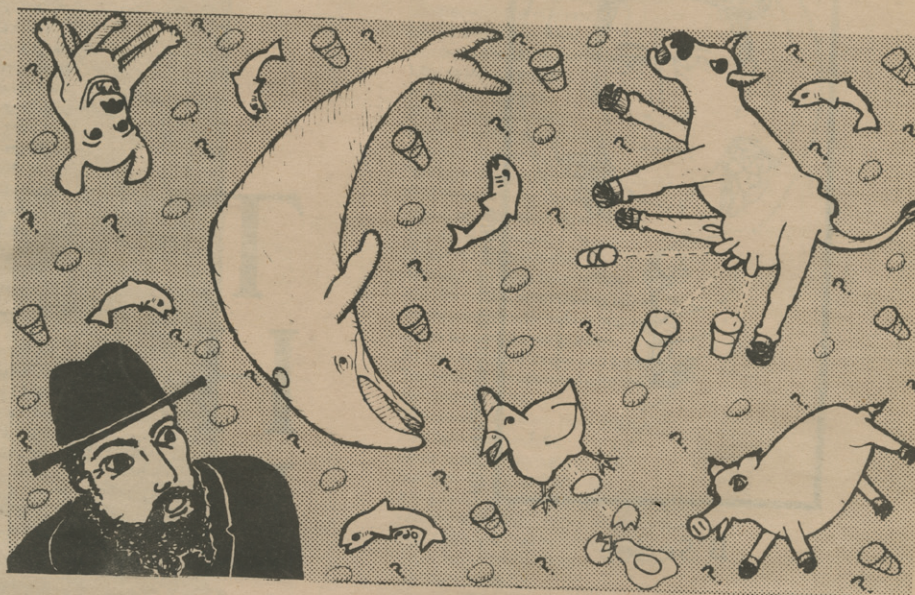


ILLUSTRATION BY PAUL DORLEANS

- 4) This is false. In fact, it is written in the Torah, "even these of them ye may eat: the locust after its kinds, and the bald locusts after its kinds, and the cricket after its kinds, and the grasshopper after its kinds." However, later Jewish authorities declared all insects forbidden. T or F
- 5) In order for mammals to be kosher, they must possess the dual characteristics of cloven hoofs and chewing the cud. Needless to say these characteristics would be least conducive for the sea going life of the whale. T or F
- 6) Chicken, dove, duck, and goose eggs are kosher; however ostrich eggs are not because the ostrich itself is not a kosher bird. Neither the eggs the milk nor any other product of a non-kosher animal is kosher. The only exception is the honey made by bees, because it is made from flower nectar. T or F
- 7) Well, fortunately for those Jewish chocolate lovers this is false. T or F
- 8) True. Beef alone and milk alone are perfectly kosher (assuming they have been prepared according to kashrut): however the combination of the two is as treif as sausage pizza. T or F
- 9) False. There is a special knife used for slaughtering which not only must satisfy these requirements, but must also be twice as long as the diameter of the neck of the animal or fowl. Furthermore, the rules regarding the Shehitah, or slaughtering, such as the method of cutting which alone has five specific regulations, are designed to cause as little pain as possible to the animals. T or F
- 10) True. It is written in the Torah, "you shall not eat anything that has died a natural death... you shall slaughter of your cattle and sheep... as I have instructed you, and you may eat." T or F
- 11) The answer to this is rather ambiguous, for if one is to stay within the spirit of kashrut one would not use saccharin. Technically, however, if all saccharine's ingredients are kosher and made under kosher conditions, it may be eaten. T or F
- 12) If beans, bagels and lox sound appetizing, good, because its kosher. However, under no circumstances is pork kosher! Historically, the Jewish people have had a great aversion towards the pig for reasons such as the animal's characteristically unsanitary traits like wallowing in the mud and carrying the disease trichinosis. T or F
- 13) This is absolutely untrue; the origin of Jewish dietary laws are found in the Torah and may not be changed at the whim or blessing of anyone. T or F
- 14) True. One of the more commonly known facts about kashrut is that milk must not be mixed with meat. However, the many specific preparations and table etiquette rules that deal with such subjects as the accidental mixing of milk and meat and the accidental mixing of dishes are not well known (An excellent book that deals with the subject in detail is *A Guide to Jewish Religious Practice* by Isaac Klein.) T or F
- 15) False. In order for fish to be kosher they must have both scales and fins. Therefore, shrimp, oysters, clams, lobsters and crabs are not kosher. T or F

Answers:

1) It's true. If you want to keep kosher and Bowser's favorite dish is cheeseburger a la doggie bone you're in trouble; for not only is it forbidden to eat milk with meat, it is also unkosher to cook them together.

2) False. According to Rabbi Hayim Halevy Donin, "Kashrut is the Hebrew word that refers to the Jewish dietary laws. It is a variation of the word kosher which means fit, proper, or in accordance with the religious law."

3) If you are in the Near East and in the mood for the fat found in the large tails of the local sheep you're safe to dig in according to kashrut, (Tur. Y.D. 64). However under all other conditions it is forbidden to eat the helev found in sheep or cattle.

How did you do?

- Less than 3 correct.....Start your own non-Kosher club.
- Between 9 and 12 correct...You must enjoy a good deli. Well done
- All 15 right.....Invite the nearest rabbi over for dinner. *Mazel Tov.*



ILLUSTRATION BY PETER BAUER

B'Seder

The lines are so harsh, almost cruel, so that when he looks into the glass, the greeting face is as if not his own: drilling, shining, controlled eyes, firmly set jaw, defined eyebrows, a face with no doubt.

No, he would never be so weak as to pray, or so foolish as to cry. All is in order—b'seder—the soapdish resting in its proper place, the gumi leaning safely against the wall. All is secure, must remain secure. As well with past and future. The past is neatly packed away, evaluated and recorded. The future, he scoffs. I'll succeed. To affirm this he might give you a punch with his fist: Blows are almost permanent, whispered prayers, unheard.

Swarthy bumpy, bearded cheeks—not just a desert rat with intellect he is, but a man with dignity. He has proven himself countless. Moral discrepancies, metaphysical delusions beyond mathematics are forbidden entrance here. Only so much may be acknowledged. Tolerance, like laughter and love, has its place, but it's limited my friend...

Who are you—you in the mirror—the manly shoulders, unkempt dark hair, rooted in weathered skin...? Do you reside in the city? Do you learn at the university? Something about you is missing, but you look your part—perfection, clarity. And once you thought that you could never achieve this. Now you must. Things of everyday attack you with vigour, want to destroy you but you remain undaunted. For you are a simple man who fights for honor.

Once you were a kind of knight...
...Outside the castle walls, the dragon, breathing fire waits for you, vengeful. Hot fire—crackle spit, crackle spit. He opens his mouth and all is destroyed, enveloped, except you and a tiny weed-flower, with colors of the rainbow and the smell of honey. You call this flower a "her," carry her in your arms, thinking that she is so soft and weak. How did she survive you almost dare to ask.

You take her "home," plant her in course sand—pebbles toned down by waters' flow. Roots begin, you place her on your window sill, an Eastern flower. You tend her because you know that without her you could not have survived the flames. Without her you can not survive the future. The incongruity of it all...

Feel the sun, talk to trees
Slowly, slowly, begin to be...

By Amy Krainess

THE

ARTS

Aval

A noisy war. Tell the planes to stop flying. We are trying to learn something in this classroom, conjugating Semitic roots, watering a withered stem through speech, enunciating syllables accepted by all until the word "but."

In the classroom we try to make ourselves heard. Above us, in war planes, young Jewish boys are not studying biology or psychology, but war. They are not in Galut; rather, they are protecting us from destinies unwanted. We struggle with time. But couldn't they make the war quieter?

It's not really war this time, just practice, like the PSAT or underground rumblings of the earth in Nevada. The planes circle above, demanding total attention, drowning out all else, all that is spoken—from flirt garbage to heartfelt words of love revealed to partners only in moments of peace, that is, when we are off guard. It does not matter now what is said, for it is not heard. Our words become dead words, not even whispers.

Otherwise, all goes well, except for the student in the back row. He's a real character, this guy, saying exactly what he feels, thinks, nothing hidden away for future reference. The lesson proceeds as usual until the word "but." It's a cop-out, he yells above the planes. The teacher does not understand. No one else does either. We challenge him: You claim that the word "but" does not have the right to exist. Only "and", and with it, responsibility. "I wanted to write a poem, but I didn't." "I wanted to touch you, but I shied away." "I wanted to love, but I killed." You, who now refuse to say "but" would force yourself and others to say "and." You would change the Hebrew language because you were at Viet Nam...

What to do?
Dreams, dreams, wrestle with angels
Scream the war away...

By Amy Krainess

The Gift

The dream persists
a child's pale hands
in the oven window
beckon me
hiding
behind the door
specters of a past
unlived
but lived
in the silence
of grief

The tears
pillars of life
are gifts shed
unheeded
still wasted
on stale death
while a future brews
foreboding

Children
the children scream

In the pounding of our hearts
is silence
hollow space
reverberating
death
deafening the soul

Nightmares nurture us
the wind whispers omens
of a new annihilation

Too late for tears
once the whole world
is an oven
summoning us
to lives
never lived
never to be lived
ever

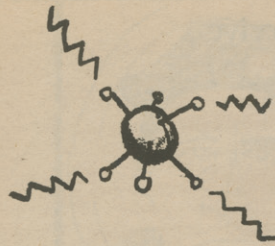
The children
still scream

And the word
holocaust
sears our memory
burns linger
in our souls

We know
we already know

If our tears unite
for the future
and the silence of grief
resounds
with life
we may waken to dreams
of a world renewed
softly ensconced
in dream-hands
nurturing
never to loosen
their life-giving
grip

By Pamela Wax



Hi-Tech

Communication In Israel

by Cheryl Kadis

Santa Cruz—Space technology has long been considered the science of the future. It is also viewed as the science of today.

Countries all over the world are gaining a wealth of information about the Earth and other planets in our solar system by the use of satellites.

Not wanting to be left out of the race for space, Israel has applied to the International Telecommunications Union for radio and television broadcasting frequencies for its own future use, said Yitzchak Dinur, WZPS' science correspondent.

Most of the nearly 100 communications

satellites in orbit around the Earth today belong to the large and wealthy countries of the world. Developing nations worry that a few rich countries will buy all the communications frequencies and orbital positions before the smaller, poorer countries are able to launch their own satellite programs.

This is why Israel's Science Minister, Yuval Ne'eman, chairman of the Israeli Space Agency formed early in 1983, has applied now for the communications channel Israel will not be able to afford to use for quite some time.

satellites belonging to the International Telecommunications Satellites Organization (Intelsat). Intelsat then relays the signals to ground-stations in other countries. The Elan Valley is an ideal location for the sensitive 30-meter diameter dish-antenna because the surrounding hills protect it from atmospheric interference and static.

Israel is a member of Intelsat, which controls the communications satellites orbiting the Earth.

Direct contact with weather satellites allows scientists at the Israel Meteorological



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"Such a satellite over the equator 'sees' about two thirds of the Earth's surface...Israel is ideally located for satellite communication."

Communications satellites orbit the Earth around the equator once every twenty four hours, about 22,000 miles above the surface. This makes them seem to remain in one position over the earth, making them ideal for transmitting radio and television as they are unaffected by the curve of the Earth's surface.

"Such a satellite over the equator 'sees' about two thirds of the Earth's surface, but only 70 degrees north or south," says Dinur. He also said, "Israel is ideally located for satellite communication."

Arab countries oppose Israel's application for a communications channel because they claim Israeli broadcasts would interfere with the two satellites they plan to launch this year. If Israel can be given a channel that does not conflict with Arab satellite transmissions, there should be no reason her application should be denied.

Israel is presently using some satellite connections. The satellite-communications ground-station in the Elan Valley southwest of Jerusalem has transmitted signals to

Center at Bet Dagan, outside Tel-Aviv, to make their own weather forecasts.

Satellites are also used regionally, for domestic communications. This is what Israel is interested in, and why she has applied for a satellite channel. In operation, such a channel would help in data transfer, the internal telephone system, and in radio and television broadcasting.

Since the cost of setting up such a communications system is so great, Israel will continue renting services for the time being.

Another new member of the Israel Space Agency may well be the United States' own NASA (National Aeronautic and Space Administration). Israel is interested in collaborating with the U.S. in a satellite project for mapping the Earth more concisely than possible before the advent of lasers. One of the powerful lasers to be used may be stationed in Israel.

Israel's application has not been accepted as of yet, ITU's decision will no doubt affect the entire scientific future of Israel.

Sharon Charges U.S.

Jerusalem Post Staff

Jerusalem—Prime Minister Shamir will not initiate a cabinet discussion on the demand by Ariel Sharon to appoint a commission of inquiry into an Israel Radio report that U.S. Ambassador Samuel Lewis had asked the late Simha Ehrlich (then deputy premier) to oust Sharon from the Defense Ministry, sources in Jerusalem said.

The former defense minister, who currently serves as minister without portfolio, charged in a letter to Shamir and in a lengthy weekend radio interview that Lewis had asked Ehrlich to oust him. This was only "the tip of the iceberg of insufferable American interference in Israel's internal affairs," Sharon said.

The sources said they could not see how the prime minister could accede to Sharon's demand for an inquiry as there was no one to question: Ehrlich is dead, and the American ambassador cannot be questioned by an Israeli commission.

The sources said that if the conversation reported between Lewis and Ehrlich had indeed taken place, it was a very serious matter, but there is no real evidence that it had.

The U.S. Embassy in Tel Aviv would not comment on Sharon's charges. The embassy did issue a statement saying that there had been a number of meetings between Lewis and Ehrlich, at the latter's request, "but we cannot go into the substance of any of these meetings."

Most cabinet ministers are not taking the Sharon accusations seriously. Some say that Sharon is seeking ways to vindicate himself,

and seized on the Kol Yisrael report for this purpose. Others said that he feels by-passed in the cabinet and feels bitter towards the Americans, whom he blames for his ouster from the Defense Ministry last February.

However, the general assessment is that Sharon will not allow the matter to drop.

A senior cabinet minister told *The Jerusalem Post*: "If you don't use my name you can say that the whole idea is rubbish." The minister added: "There may have been talk between the late deputy premier and the American ambassador but there was neither cooperation nor collaboration. In the wake of Sharon's call, there is nothing which can be done and nothing which ought to be done."

Asked what could have motivated Sharon, the minister said: "That fellow has so many axes to grind. He believes he was unfairly treated here and abroad over the Sabra and Shatilla affair. He believes the Americans gave him the cold shoulder on more than one occasion. He is convinced that he would

still be defense minister today were it not for the U.S. Now that he feels himself qualified to be foreign minister, he resents the fact that he can't possibly get the appointment."

Knesset Member Mordechai Virshubski, of the opposition Shinui party, has written to the prime minister urging him to dismiss Sharon immediately.

Virshubski said that Sharon has told his interviewers that he is spending most of his time on private affairs on his farm, or on trips overseas, because he has nothing to do in the cabinet.

Any work by Sharon on the farm would be a violation of the rules on conflict of interest which apply to ministers and deputy ministers.

Virshubski wrote Shamir that with the government hoping to reduce its civil-service wage bill by getting rid of concealed employment, it could not fail to get rid of Sharon's self-confessed unemployment, and thus save the taxpayers a lot of wasted money.

In his radio interview Sharon accused "Israeli collaborators" of working with American officials (operating under instructions from Washington) to get him fired as defense minister. The former defense minister said his request that the prime minister establish a commission of inquiry to investigate these charges is not a personal vendetta but stems from concern for Israel's independence in the face of foreign intervention in its internal affairs.

Sharon said that the Kahan Commission of Inquiry into the Sabra-Shatilla massacres had been held in a "lynch atmosphere," largely because of American interference in the Israeli media. He expressed his "confidence" that the conclusions of the Kahan Commission, (which led to his ouster from the Defense Ministry) would be "wiped out" by "democratic methods."

Sharon said the Americans wanted him fired because they wanted to weaken the Begin government so that it would accept American dictates. That is what happened in the end, he said, and both Israel and America paid a high price for every Israeli concession to American pressure.

"The morning after our action against the Syrian missiles, there was strong American pressure for a cease-fire. The pressure lasted 24 hours. If Israel had had another 24 hours, we would have cut the Syrians off from the Beirut-Damascus highway, not in Beirut but at the Syrian border, and everything happening today in Lebanon would be entirely different." **TJP**



Ambassador Lewis

This was only the tip of the iceberg of insufferable American interference in Israel's internal affairs.



Ariel Sharon

New Doors Open For Women

by Elana Cohn

New York, October 24—The faculty of the Theological Seminary of America, representing the Conservative branch of Judaism, voted 34-8 with one abstention to open the School's doors to women as rabbis. Women have long been enrolled as students at the seminary. Of the presently enrolled 485 students, 173 are women. However, women were never granted the privilege of ordination.

Under Conservative ruling in the 1920s synagogues began permitting a girl to become bat mitvah. The ceremony traditionally occurs when a young woman reaches the age of 12 or 13 and formally accepts the responsibilities of being an adult Jew. Women have been called to the Torah, the sacred book, for aliyahs since 1955. And,

since 1973, in many Conservative congregations, women participate in minyan, the quorum of 10 people required for worship services.

As a result of this decision most of organized Judaism in the United States will recognize qualified women as "Rabbis," leaving only the Orthodox branch holding onto Jewish law and tradition. Reform Judaism ordained its first woman rabbi in 1972, followed by the small Reconstructionist movement, who ordained its first woman in 1974. So far, 61 women rabbis have been ordained by the Reform movement and 13 by the Reconstructionists. Many conservative congregations already have women rabbis, ordained by the Reform movement.

All the senior members of the Talmud fac-

ulty at the Jewish Theological Seminary opposed the decision to allow ordination of women on religious-legal grounds. Two or three faculty members boycotted the meeting. Many others in opposition claimed that changes were being urged solely because of social trends, namely the women's movement.

This milestone could have many far-reach-

ing consequences including a possible faction within the Conservative movement as religious leaders around the country offer their differing opinions about the decision. On a more optimistic level, there are many who believe the new ruling is certain to be followed by one allowing women to become cantors as they already have in the Reform and Reconstructionist congregations.

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Looking Back: A Personal Account

by Eliana Temkin

We hopped onto the bus. The hands and faces were pushed forward to pay. The news came on the radio, people glanced at their watches. Their expressions were silent and still as the bus driver raised the volume. Even a child listened.

The view from the windows was breathtaking. This was Israel's country. We saw the blue eye of the Kinneret blink at us as we came over the mountain. We were going north. Along the roadside, rest stops were set up for the men, offering them drink and food. We heard the rumbling of heavy trucks on the road. The bus let us off. Where were we?

They say it's beautiful. We climbed over a wall and entered what seemed to be a garden. Trees, lakes, birds and me. A garden of me. One of the men approached us and we were invited to their group. We sat and listened to the news once again. They offered us cigarettes. We offered them sunflower seeds. We laughed and drank some wine. Somehow I questioned our presence there.

We awoke in the morning and the men asked us to stay longer. We decided to continue on. We went over the wall and we heard the rumbling of heavy trucks on the road. We hitched further north and eventually came to a waterfall.

We sat in a dry cove where the waterfall once fell. Helicopters flew overhead and their noise echoed around us. Some men came upon us as we swam in the pool of cold water. We offered them salad we had made for lunch and they said it was the best food they'd had all week.

We headed south. The trucks were now seen sporadically. The air changed, but there were still constant reminders: a helicopter, rest stops and waiting trucks. We saw and felt the hills and the blue sky of the north join with the south. The transition was overwhelming.

We came into the city and it was just like any other day with its movement, colors and voices. We got off the bus and the contrast was beyond words. We walked the streets and slowly refamiliarized ourselves with our known reality. We went to a movie and ate sunflower seeds, offering some to the men sitting next to us.

After this intense time I decided to stay in Israel another year. I applied to the University of Tel Aviv overseas program. Once in the University I attended several classes about Israel and her history. One of these was a seminar called Archaeology in Israel. Since people come from around the world to view Israel's ruins of thousands of years, this seemed like a good class.

The first day the professor told us that our textbook would be the Bible. We used Bible

stories to locate our study sites. On one trip we came to the crossroads where Meggido once stood and he found the verse in the Bible that actually refers to where we were at that moment. I wondered if it really had changed in all these thousands of years. It is incredible to me that the book read by so many describes the place in Israel where I was standing.

During my spring break I felt the need to understand the religious aspect of my identity and so I decided to enter a Yeshiva (a school of religious study). My Yeshiva is set in the middle of Har Zion, in the heart of the old city of Jerusalem. Here I lived the life of a religious Jew. I wore long skirts and boots and have never felt more comfortable. I did have problems with some of the religious rules these women live by.

According to these religious Jews the highest spiritual contribution that a woman makes is to create life. Just by her gender she

is automatically on a higher level than men. They say that a man is the moon and a woman is the sun in a relationship. The only way the moon can rise is to be brought up to the level of the sun. If the sun falters and descends, the moon can only bring her back to the level from which she fell. In other words, the woman is the stabilizer; she can only reach higher levels while the man helps her—he must follow her upward. This explanation is very beautiful and it shows how two people must work together in order to maintain a family. The key words is "family." Of course I want a family, but it seemed like these women were baby machines. Here I was, an independent woman from Los Angeles and they were suggesting this type of life style. What about my education? What about my career goals? It seemed so nice and simple after the first few days. I almost stayed.

There was one time when a friend and I walked around the walls of Jerusalem at three in the morning. The night hung around us and played tricks with my mind. I imagined the smell of donkeys, and the dust of years and years gone by. I imagined the yells of shopkeepers wanting buyers and the hustle and bustle of everyday life simultaneously with the depth of religious existence. We ended up at the Western Wall, one of the holiest places for Jews. I love the Wall. I love the way the cold stones feel pressed on my forehead. I love to think of how many thousands of people have touched these stones. They are like none other, representing so much time, so much struggle. I prayed. I was the only woman there. The men with their long beards intrigued me. How much had they thought? What had they felt? Their beards symbolized long years of study, learning, and questioning.

I recalled another time I had gone to the Wall, during the day. There was a woman praying. She was explaining to her friends the meaning of the stones and what the wall represents to its People. After a few minutes she made the sign of the cross and stepped away. Her actions touched me. If we could all have such respect for other people's beliefs, many of the world's turmoils would be solved.

I left my two week visit feeling refreshed and drained. So many thoughts had gone through my head that I didn't know if I had the capacity to sift them out. The experience was not a memory, it became part of me.

The following week I entered a program called Gadna. This is a week training program for new immigrants and other newcomers (me). It was run by the army. I learned how to fold my blankets in a special way before our 5:30 A.M. run. I learned how to listen to orders. And I learned how to respond in my broken Hebrew. I was taught how to shoot and take apart an M-16.

On the first day of our practice shoots I was enjoying the game of trying to shoot a small piece of metal into a small target. Soon though, I began to realize what I was being trained to do. Of course, I personally would not kill. But how many other people who had touched this same gun would? It bothered me and I learned to hate it.

The army is a necessary part of the life in Israel. Jerusalem is why they fight. It is to keep a homeland. I am torn for I empathize with the cause but I reject the action.

And now, as I sit here in Santa Cruz, the memory of Israel is etched in my soul. Another Shabbat will come. The candles will be lit here, as they are all over the world. And I will remember the identity I found in Israel.



ILLUSTRATION BY MELISSA SIKES

by David Zasloff

The Roots

Judaism has always loved peace. It is in most of our prayers, it is throughout the Bible, it is even the first thing in our mouths when we greet each other in Hebrew. The word for peace, *shalom*, is the one Hebrew word that almost everyone knows.

Today, peace is an issue of worldwide concern, and Jews are in the thick of it. Why is this? What exactly is "peace" in Judaism?

The earliest Jewish concept of "peace," especially in Biblical stories, is not always the same as the way we think of peace today. When we say there is peace, we generally mean that there is no active conflict going on. In the Bible, though, the word "peace" has several very different connotations, some of them rather sinister. Many of these connotations apply only to particular situations, but they demonstrate that Biblical "peace" is a flexible concept, and they are therefore worthy of study.

The ancient Hebrews were surrounded by enemies, so "peace" sometimes meant "safety" to them. For example, in Leviticus 26:6 God promises that "I will give peace in the land, and ye shall lie down, and none shall make you afraid...neither shall the sword go through your land." This statement describes a "peace" where the conflict is still very real, but the enemy is kept out of the land, and so there is no fighting.

Another meaning of "peace" that we find in the Bible is that of "submissiveness." Many times, as in chapter 28 of Deuteronomy, God promises peace and prosperity to the Hebrews in return for obedience to the Law. He also threatens them with war, disease, poverty and exile if they disobey the Law. This sounds uncomfortably like a severe punishment for independent thought.

There are Biblical stories in which maintaining "peace" looks very much like pacification. For example, Aaron is the prototypical Jewish man of "peace," yet most of his activities seem aimed at covering up rather than resolving conflicts. Genesis 32 tells of a golden calf that Aaron makes for the Israelites when Moses is gone. He does this, he says, "because they [the people] are set on mischief;" that is, they are ready to rebel. It seems that Aaron is prepared to allow almost anything, including idol-worship, in order to keep the "peace."

"Peace" can even mean "surrender" or "defeat" in the Bible. Surrender is, after all, what many of the Hebrews' enemies must accept, at least in effect. Also, the Canaanites and the Amalekites are completely defeated and crushed by the Hebrews, who call the result "peace."

These meanings of "peace" in earliest Judaism may be very surprising to us today. The Bible contains, however, other concepts of peace with which the modern reader would feel more familiar. These concepts, unlike those mentioned above, are more universal in Jewish practice. The general Biblical idea of peace, the one that is meant to apply to most situations, is found not in particular stories, but in the Law itself.

Curiously, the peaceful tendencies in Judaism are strongest in the laws covering war. Like Biblical "peace," Biblical "war" is very different from the current concept. It is as humane and peaceable as it can possibly get. This is largely because it is governed by laws, unlike any other form of warfare before or since. There are rules in the Bible and Talmud sparing fruit trees around battlefields and besieged cities, rules protecting the rights of enemy civilians, and even a rule providing the enemy soldiers with a means of escape.



of Shalom

Peace in Judaism is the resolution of conflict and an active process.

From these laws the rabbis of the Talmudic period drew a notion of war as a necessary evil at best. Peace was so desirable, both in homes and in states, that it was placed above life itself. We read that we may break any of the commandments but three in order to stay alive; one of these three commandments which we must die to preserve is, "Thou shalt not kill."

Like the Biblical idea of peace, this Talmudic idea has its exceptions, infrequent and situational though they are. War and fighting may be a necessary evil, but they are indeed necessary sometimes. The law permits and in fact commands fighting for one's ideals and certainly for one's life. One rule is that if an enemy comes to kill us, we must kill that enemy first. This is not the "murder" that the commandment forbids—it is self-defense—but it certainly is not peace, either. Peace, then, is not a given. There are times when we must forego it.

These times for fighting, though, are infrequent in Judaism. There is a place for killing, but it is a last resort, something to avoid until we find ourselves in, for example, the Warsaw Ghetto. Before killing, we are told, "If your enemy is hungry, give him bread to eat; and if he is thirsty, give him water to drink."

This maxim illustrates two points. First, Judaism realizes that wars usually stem from a lack of basic necessities, like food and water; if we eliminate the lacks from which our enemy suffers, we eliminate his reason for waging war. Second, before killing enemies, we are commanded to try to make them friends. Peace in Judaism is not the avoidance of conflict, but the resolution of conflict.

Clearly, then, peace in Judaism is an active process. What exactly is its nature?

The word for peace in Hebrew, *shalom*, has the same root as the word for "complete, whole, united." Being at peace means being at one with oneself, one's family, one's community, one's nation and one's world.

Vague though this idea may seem, it is the basis for the Jewish definition of peace. According to the Cabbalists or Jewish mystics, the pursuit of peace is a cosmic venture. It assists in maintaining the oneness of the Holy One and His *Shechinah*, or the male and female attributes of God. In other words, earthly peace assists the smooth cooperation of opposite cosmic forces towards the common goal of a tranquil and moral universe.

The pursuit of peace does the same thing on Earth. It is the same harmony of opposites, uniting people and forces of differing temperaments and natures so that they can work together for a common goal. This is the meaning of *shalom*—wholeness, the oneness of humanity.

More than just the absence of active conflict, then, peace for the Jews is the mechanism for getting to where we want to go, the only virtue that we are commanded to "pursue" actively. When we must give it up, as we sometimes must, the situation is clearly desperate.

From this point of view, war is not only a "reproach," as the rabbis called the wearing of a sword on the Sabbath; war is also an unnatural offense and a waste of effort, of resources, of opportunity, of everything God has given.

Isaiah 2:4 describes the ideal situation of peace: "They shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." To carry the analogy further, once the wars are over, the forging of tools for peace begins. The actual peace, the cooperation of nations and of people, follows that.

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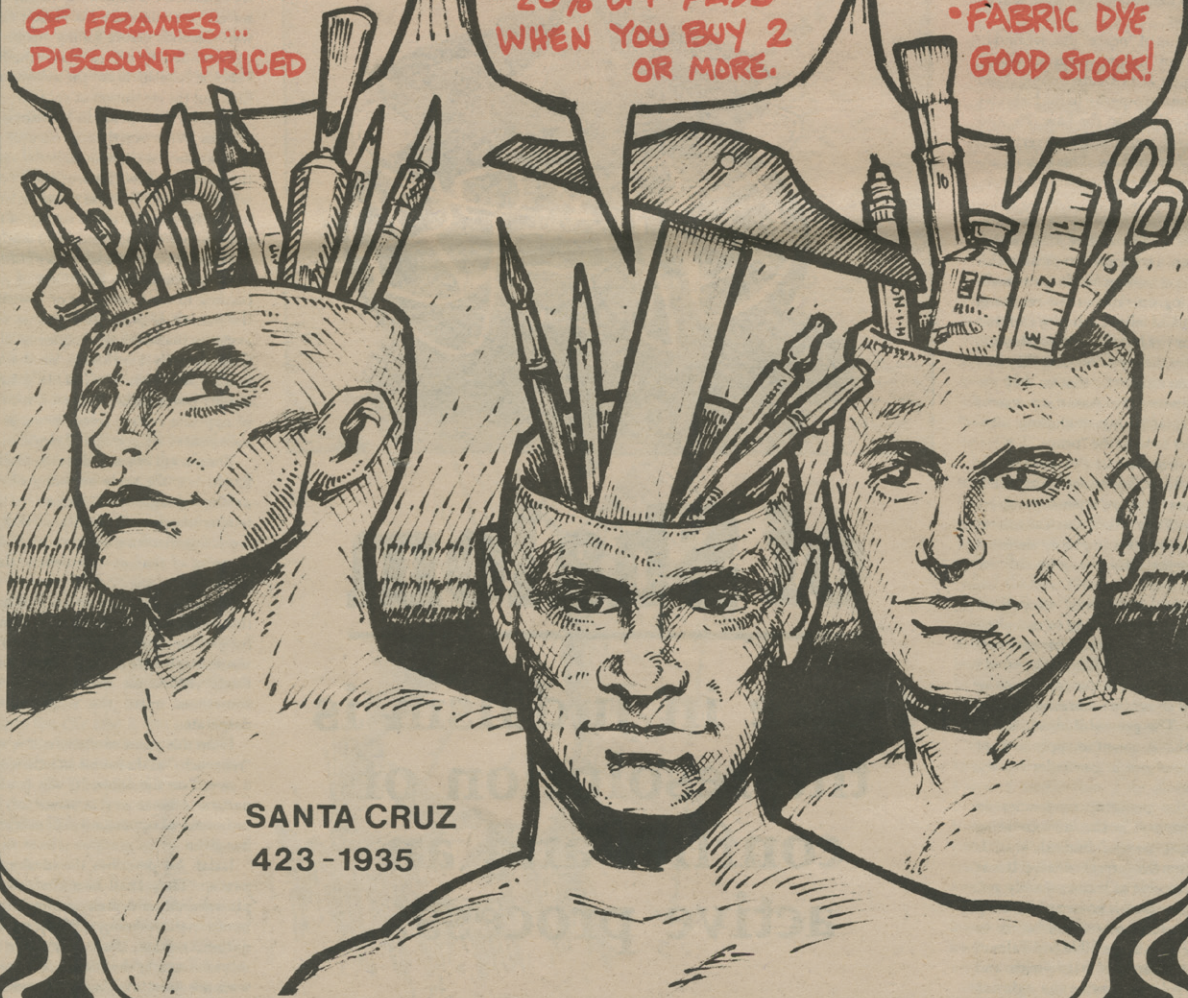
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