

LEVIATHAN

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לורית

The Jewish Voice of UC Santa Cruz

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"We're all in the belly"

Leviathan is the longest running independent Jewish student publication in the nation. This newspaper provides a voice for Jewish students at the University of California Santa Cruz.

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TIMNA FARAY-HIZRANI 3.95



ARTWORK BY: ADAM CHRYSTIE

The staff of the Leviathan dedicates this issue in memory of the Holocaust. This year is the fiftieth anniversary of the Shoah (the Hebrew word for this great destruction.)

Author's Note

This author's note is from Rose Farkas' autobiography, *Ruchele*, in which she recalls her experiences in the Holocaust.

In September 1944 I was walking on Nepszinhaz Street in Budapest, taking a loaf of bread to my sister. As I was walking towards Teleki plaza, I met a long procession of people surrounded by gendarmes. Grandparents, parents and children were being driven down the middle of the street carrying infants, bundles, and suitcases. Some had an infant in one arm, a suitcase in the other. On the sidewalk, people continued on their way oblivious to the misery unfolding before their

eyes. They were used to seeing Jews being herded about. Then from a side street an open truck filled with people just picked up from the streets by the Hungarian Nazis approached. From the truck, someone shouted my name: "Rozsi, Rozsi, tell my parents they took me!" It was a friend, a girl named Margit. I felt people on the street turning to see whom she was calling. I looked away, pretending it wasn't me. After all, I wasn't Rozsi Katz anymore. I was Ilona Kirtag.

Fifty years later, I can still hear her voice. That truck was taking her inexorably to the belly of a monster that devoured my mother, brothers, sisters, nieces, nephews, friends, and six million other Jews. A monster that I have eluded. Over the years I have been

haunted by the question "Why me?" "Why was I saved when so many others perished?" Lately, the conviction that there is no reason, no answer is overpowered by the fear that it may all be forgotten. I know that people are tired of hearing the same horrendous stories. But I cannot accept the fact that the people who live in my memories may perish without a trace when I die. I want my children and grandchildren to know all that I remember. And perhaps if I could make others see in their mind's eye the house we lived in, the neighbors, the well where we went for drinking water, the place where my father worked, then, that whole world won't be so irretrievably lost.

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Basbert

These words are dedicated to those who died

These words are dedicated to those who died
because they had no love and felt alone in the world
because they were afraid to be alone and tried to stick it out
because they could not ask
because they were shunned
because they were sick and their bodies could not resist the disease
because they played it safe
because they had no connections
because they had no faith
because they felt they did not belong and wanted to die

These words are dedicated to those who died
because they were loners and liked it
because they acquired friends and drew others to them
because they took risks
because they were stubborn and refused to give up
because they asked for too much

These words are dedicated to those who died
because a card was lost and a number was skipped
because a bed was denied
because a place was filled and no other place was left

These words are dedicated to those who died
because someone did not follow through
because someone was overworked and forgot
because someone left everything to G-d

because someone was late
because someone did not arrive at all
because someone told them to wait and they just couldn't
any longer

These words are dedicated to those who died
because death is a punishment
because death is a reward
because death is the final rest
because death is eternal rage

These words are dedicated to those who died

These words are dedicated to those who survived

These words are dedicated to those who survived
because their second grade teacher gave them books
because they did not draw attention to themselves and got lost
in the shuffle
because they knew someone who knew someone else who could
help them and bumped them into a corner on a Thursday
afternoon

because they played it safe
because they were lucky

These words are dedicated to those who survived
These words are dedicated to those who survived
because they knew how to cut corners.
because they drew attention to themselves and always got
picked
because they took risks
because they had no principles and were hard

These words are dedicated to those who survived
because they refused to give up and defined statistics
because they had faith and trusted in G-d
because they expected the worst and were always prepared
because they were angry
because they could ask
because they mooched off others and saved their strength
because they endured humiliation
because they turned the other cheek
because they looked the other way

These words are dedicated to those who survived
because life is a wilderness and they were savage
because life is an awakening and they were alert
because life is a flowering and they blossomed
because life is a struggle and they struggled
because life is a gift and they were free to accept it

These words are dedicated to those who survived

Bashert

By Irena Klepfisz

reprinted from "A Few Words In the Mother Tongue: Poems Selected and
New," Eighth Mountain Press, with permission from the author

Death Fugue

Black Milk of daybreak we drank it at evening
we drink it at midday and morning we drink it at night
we drink and we drink
we shovel a grave in the air there you won't lie too cramped
A man lives in the house he plays with his vipers he writes
he writes when it grows dark to Deutschland your golden hair
Marguerite

he writes it and steps out of doors and the stars are all sparkling
he whistles his hounds to come close
he whistles his Jews into rows has them shovel a grave in the ground
he orders us strike up and play for the dance
Black milk of daybreak we drink you at night
we drink you at morning and midday we drink you at evening
we drink and we drink
A man lives in the house he plays with his vipers he writes
he writes when it grows dark to Deutschland your golden hair
Marguerite
your ashen hair Shulamith we shovel a grave in the air
there you won't lie too cramped

He shouts jab this earth deeper you lot there you others sing up and
play
he grabs for the rod in his belt he swings it his eyes are blue
jab your spades deeper you lot there you others play on for the
dancing

Black milk of daybreak we drink you at night
we drink you at morning and midday we drink you at evening
we drink and we drink
a man lives in this house your goldenes Haar Marguerite
your aschenes Haar Shulamith he plays with is vipers
He shouts play death more sweetly Death is a master from
Deutschland
he shouts scrape your strings darker you'll rise then in smoke to the
sky
you'll have a grave then in the clouds there you won't lie too cramped

Black milk of daybreak we drink you at night
we drink you at midday Death is a master aus Deutschland
we drink you at evening and morning we drink and we drink
this Death is ein Meister aus Deutschland his eye it is blue
he shoots you with shot make of lead shoots you level and true
a man lives in the house your goldenes Haar Margarete
he looses his hounds on us grants us a grave in the air
he plays with his vipers and daydreams
der Tod ist ein Meister aus Deutschland

dein goldenes Haar Margarete
dein aschenes Haar Shulamith

By Paul Celan

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KEEPING KOSHER

By Ahuva Gamliel

Jn matters of diet, Jews exhibit every conceivable degree of practicing and non-practicing of the kosher laws, and every imaginable paradox as well. For example, a very devout Jew (devout in the sense that s/he is constantly and keenly aware of G-d) could eat ham (a forbidden food) with an untroubled conscience. Another may abstain from forbidden foods out of respect for the historic practices of her/his people or in assertion of her/his oneness with tradition. The latter group is technically considered to be "kosher." On the other hand, an orthodox Jew might argue that keeping kosher is supposed to be nothing more than an act of complete submission to the divine will.

What is kosher?

Kosher originally denoted: that which is "proper" and "clean." Today it is used to describe the foods a Jew should eat. Also known as *Kashrut*, "kosher" is now a set of strict dietary laws that, if nothing else, serve as an outward sign of the Jewishness of a household.

Foods may be rendered non-kosher for a variety of reasons: species of animal, improper slaughtering or processing procedures, mixing of meat and dairy products, use of ingredients from non-kosher sources (e.g. gelatin), or the preparation of food with non-kosher utensils and equipment.

In the *Torah* (Hebrew Bible) there are 613 *Mitzvot* (laws, or good deeds). Of these, 365 are negative commandments (e.g. don't kill, don't steal etc.), twenty-one of which pertain to eating. The *Torah* tells us that it is forbidden to eat any unclean animal, any swarming winged insect, any creeping thing that breeds in decayed matter, any living creature that breeds in seeds or fruit, and any animals that prey and the eggs, milk etc. that comes from such animals. Eating reptiles, invertebrates, amphibians is prohibited as well. The *Torah* even goes so far as to say that excessive eating and excessive drinking is prohibited. Since the *Torah* was written well over 2,000 years ago, it is obvious that some of these laws do not pertain to the '90s. Besides, many of these delicacies are no longer readily available in modern America! I have included them solely to give the sense of thoroughness of the laws of *kashrut* and to show that they leave no room for questions.

What is permitted?

The Hebrew Bible classifies specific rules on what is permitted for consumption.

* Animals that chew their cud and have split hooves (cows, lambs, goats etc.) are kosher. Animals that have only one or more of these characteristics, such as a pig that has split hooves but does not chew

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WHAT IS WONDERFUL ABOUT BEING JEWISH?:

A MESSAGE FROM RABBI EINSTEIN

Dear Friends,

George Burns recalls his first success as an entertainer:

"When I was small I was singing with three other Jewish kids from the neighborhood. A nearby department store held a talent contest representing all the local churches. When the Presbyterians had no one to enter, the minister asked the four of us to represent them. There we were, four Jewish boys, sponsored by a Presbyterian church, and our opening song was 'When Irish Eyes are Smiling.' We followed that with 'Mother Machree' and won first prize. The church got a purple alter cloth, and each of us got a watch worth about 85 cents. I was so excited I ran home to tell my mother. She was on the roof, hanging out the wash. I rushed up and said, 'Mama, I don't want to be a Jew anymore!'"

"Do you mind my asking why?" she responded calmly.

"I've been a Jew up until now and never got anything. I was a Presbyterian for 15 minutes today and already I got a watch," I said, holding out my wrist.

"First, help me hang up the wash," she said, glancing at the watch.

"Then you can be a Presbyterian."

It's a cute story. George Burns had told his mother that he "never got anything" for being a Jew. Not long ago, I spoke to two tenth grade classes at Fountain Valley High School and one of the students asked me "what do you get, being a Jew?" At first it seemed like an odd question to me. Then I considered that some other religions claim to guarantee a place in heaven for their adherents.

So what do we get being Jewish? We get a beautiful way of life. We get values that point us in the right direction. We get guidance on how to live. We get to be part of something much greater than ourselves — a people whose history stretches back over 4,000 years. We get to know that we have a place in the world — we are not lone alienated individuals, but members of an extended family — the People of Israel. We get to be part of a covenant community whose connection to God goes back to Sinai, and before that back to Abraham and Sarah. We get to establish our own personal relationship with God, and don't have to go through any intermediary. We get all this ... and ever so much more.

As we celebrate Shavuot, which marks the "signing of the *ketubah*" (marriage contract) between God and the Jewish People — that *ketubah* which is called TORAH — may we rejoice in our membership in this people and give thanks for all that we get by being Jews.

Faithfully,
Rabbi Stephen J. Einstein

THE PERSONAL AND THE POLITICAL

By Ann Winterman

In the first quarter of my freshman year at UCSC, in Septemeber of 1993, I took a class titled "The Making of the Modern Middle East," taught by Professor Edmund Burke III. I was looking forward to receiving an objective and historically accurate understanding of a subject which was personally important to me. Up until this time, what I knew about Israel and the Middle East had come from my family, my congregation, TALLIT, NIFTY, etc. And my discussions about the Middle East, were either with people who were Jewish, or with people who knew less about it then I did.

In Professor Burke's class, we learned about Arab religion, history, and culture. There were Arab students who felt a special kind of buzz at having a non-Arab professor with so much knowledge of and sympathy for their culture. I felt a little uncomfortable but was looking forward to hearing about the Jewish part. And then it became clear that there wasn't going to be a Jewish side. The realization came at the end of a lecture when Professor Burke made a light-hearted comment to the effect that Jews did not like to get their hands dirty and that because of this, it was Arabs who did most of the work on the kibbutzes.

It was at the end of the lecture, and I was so taken aback that by the time I raised my hand to object the class was over. I knew for a fact that Professor Burke was wrong. Jewish pioneers worked the land and were proud to be able to do so since they had been denied the right to own land in Europe. The pioneers were willing to undergo tremendous sacrifices, malaria, and starvation, to be able to work the land. A whole genre of literature and idealism grew out of the experience, some of which I had read. I myself had stayed on a kibbutz the summer before, had gotten my own hands dirty, and had seen how kibbutznicks live. Professor Burke's lecture implied that Jews sat around on the veranda while Arab slave labor tilled the soil. And that was false.

As students filed out of the classroom, I tried to engage in conversation some people that I knew slightly. I asked them whether they found anything a little off about the lecture. No one had any reactions. I pointed out to them Professor Burke's phrase and told them something about the real history of the kibbutzes; they shrugged.

I went back to my dorm room and called my family. My dad is a history buff and my aunt has studied history and archeology in Israel. I wanted to make sure that I had my facts right. They shared my outrage, suggested books, gave quotes and I felt reassured. But I still wondered whether we were all over-sensitive because we are Jewish. I called my (non-Jewish) highschool history teacher whom I respect immensely. He said that he had never known me to overreact and that I should trust my judgement.

It seemed like the next thing to do was to talk to Professor Burke, tell him that what he said was wrong and false, and ask him to clarify or retract it in front of the class. But to me, as a first quarter freshman, a full professor was about as close to godliness as a human being could get. I did not want to confront Professor Burke, but I seemed to have no choice about it. I made an appointment and went to see him. Professor Burke told me that I didn't know enough about the subject. When I brought up my sources, he denied their validity. If it unnerved him that one of my sources was a book he had assigned for the course, he didn't show it. He started pulling books out of his shelf, and handing them to me. When I tried to tell him that I was sure that he had read more books on the subject, but that he had said

MY FIRST DICHENING:

A MEMORY OF AN OLD WAY OF PRAYER

A few years ago I heard the "Oz yashir" from the Torah in a *Shabbat Sirah*, sung with a melody I haven't heard since I was in the *Talmud Torah cheider of Satmar*. I have heard many readers but for me that melody is the real one, the original one. It is interesting how the sound of a tune can stir up in a flash events one haven't thought about for such a long time.

Sometimes the *birchat cohanim* is sung with a melody that reminds me of my first *dichening*. It was about sixty-five years ago when my father had first taken me to *dichen* under his *talis*. He showed me how to hold my hands and fingers and taught me the blessings. At the repetition of the *musaf shemone esrah*, before the cantor started *retzei*, the *cohanim* removed their shoes and went to the lobby. There, the *leviim* poured water over our hands from a big copper cup with two handles. Two or three *leviim* were holding the cup, so that all could participate in the *mitzvah*. After we dried our hands we returned to our seats. Then, when the cantor chanted *vseerav*, the *cohanim* ascended to the platform, standing facing the ark. There were many *cohanim*.. They filled the twenty-five or thirty foot wide platform and the steps in front of the ark of the *Satmare grose shull*.. The cantor continued till *mipi Aharon uwanav*. While he chanted the last prayer in a subdued voice, we (the *cohanim*) and the congregation recited quietly a short prayer assigned before the *birchat cohanim*.. The cantor paused a minute until every thing quieted down. Then a loud cry: "Cohanim!" Everybody replied the proper hebraic: "thy holy people, as it is said" Pronouncing their own blessing in a loud voice, the *cohanim* covered themselves with their *talisim* and with outstretched arms for blessing turned to face the congregation. The cantor, followed by the *cohanim*, uttered the words of the *birchat cohanim* signaling with that ancient melody of the priestly blessing "ahaaa aaa," the time necessary for the congregation to say the prayers assigned to each word of the blessing.

I stood there under my father's *talis* with outstretched arms, my whole being overwhelmed with such piety and devotion as only a child can feel. Two-thousand years ago that *cohen* performing the service in the Holy Temple of Jerusalem could have not felt more exalted than I did as a six or seven year old boy under his father's *talis*. At the end of the priestly blessing, we turned facing the ark while uttering the proper prayer and stayed there until the cantor finished the prayer *sim shalom*. The congregation responded "Umain" and the *cohanim* descended and returned to their places.

I hope that my cherished memories are not just nostalgia. I hope that others might appreciate hearing about them.

Sincerely Yours,
Alex Farkas

shull,= temple, *musaf*,= Additional Prayer added on shabbat and other holy days, *Yom Tovim*,= holly days, "Oz yashir"= Then sang (Moses's song at the Sea) *Shabbat Sirah*,= The Sabbath the 'Song at the Sea' is read from the Torah, *dichen*, = The priestly blessing, *talis*, = Prayer shawl, *musaf shemone esrah*,= The silent Additional Prayer, *retzei*,= Prayer starting with: "Be gracious" *cohanim*, = Priests, descendants of Aaron the high priest and his sons, *leviim*, = Levites members of the Levi tribe, *mitzvah*, = Meritorious deed, *vseerav*, = Prayer starting with: "May our prayers be acceptable" *Satmare grose shull*, = The big temple of Satmar, *mipi Aharon uwanav*, = From the mouth of Aaron and his sons, *birchat cohanim*, = Hebrew for the priestly blessing, *sim shalom*, = Prayer starting with: "Grant peace" *Umain* = Amen
The Yiddish and Hebrew in the above text is in the Satmare dialect

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MEDIA BURY ISRAELI DEAD

By Andrea Levin

Statistics bare stark truths. What they reveal about the media coverage of atrocities committed against Israelis is a relentless lack of interest — despite, at the same time, intense journalistic focus on other events in Israel. The meager reporting of major terror assaults since the Oslo Accords is all the more dramatic when contrasted to the massive coverage of the deranged action of a lone Israeli gunman who killed 29 Arabs a year ago in Hebron.

The January 22nd suicide bombing in Netanya, latest in a year of unprecedented terrorism against Israelis and an assault that prompted the nation's President, Ezer Weizmann, to call for reevaluation of the peace process, flashed across American TV screens and newspapers and disappeared in little more than a day.

ABC's World News Tonight with Peter Jennings gave the deaths of the twenty-one young men and women, some with heads blown off, and the wounding of 60, a sum total of four and a half minutes in two days of coverage. Then the story vanished. The killings in Hebron, in contrast, drew more than thirty minutes over the first five days. Jennings described Baruch Goldstein as "An Israeli with a history of hating Palestinians..." No such language was

applied to the Arab murderers of Jews. Yet while the Israeli government and Jews around the globe overwhelmingly denounced Goldstein's action, many Arabs in Gaza and the West Bank, and throughout the Arab world, exulted at the carnage in Netanya.

Neither Jennings nor his correspondent in Israel, Dean Reynolds, reported the mass jubilation over what Arabs in Gaza calls the "killing of 20 pigs and the injuring of 60 monkeys." From Kuwait's *Al-Qabas* newspaper, that hailed the Arab terrorists of Netanya as "heroes," to Bahrain's *Akhbar al-Khaleej*, where the "fresh glad tidings from occupied Palestine" were cheered, to Arab papers based in London that applauded the "exalted spirit of martyrdom," the outpouring of pleasure at the killings was pervasive, but unreported by ABC. Nor did ABC use the moment to remind viewers of what should have been a prominent and shocking story — Yasser Arafat's unabashed incitement to slaughter Jews when he said on January 1, "We are all suicide bombers."

It cannot possibly be argued that the murder of Jews in Netanya was less significant politically and thus by some news standard less urgently relevant to events in the region than the

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TO BE A JEW IN SANTA CRUZ

By Zachary Thacher

Daniel stroked his thick, black beard as he watched Elijah sit still for the first time all afternoon. His two year old's wide, shining blue eyes reflected the cartoon bears and foxes of a children's video he watched quietly. Daniel Swedlow, who recently transferred to the UCSC, gestured towards the silent boy and commented on how much he loves this one movie in particular.

Daniel and his wife Sage, both 21, live with Elijah in a small, one bedroom apartment in an old house halfway down from campus and the center of town. A pair of silver candle sticks, a *kiddush* cup, a leather bound Hebrew-English bible resting in a small carved-wood stand, and a blood red, embroidered satin pouch holding a full-size *tallis* lie neatly arranged on a small table in their living room. Daniel proudly showed off his recently affixed *mezuzah* on the front door post explaining, "it was a wedding present."

He feels much more comfortable living in a home that is now officially and openly Jewish, and in a community where he can express and learn about Judaism.

Daniel left a four year life in Humboldt county where he studied at the College of the Redwoods before moving to Santa Cruz this January. The kick-back lifestyle of this coastal town appeals to him, and the move has been a smooth transition from the similarly minded community up in Humboldt county. But the openness and variety posed by the Jewish community here makes Daniel feel even more at home than he did farther up in northern California, where he said the Jewish community is "very scattered."

According to Marla Cohen, the director of the Santa Cruz Hillel Foundation, there are approximately 7000 Jews living in Santa Cruz, not including some 2000 Jewish students studying at UCSC. Out of the 50,000 residents in Santa Cruz, Jews make up almost a fifth of the general population.

The often unorganized and decentralized Jewish community here, both on and off campus, has changed significantly in the past year and has grown more visible because of it.

The advent of a kosher Noah's Bagels this summer and its consistent popularity, the newly hired Program Director at the Hillel House, Lorin Troderman, the recently opened Jewish Learning Cen-

ter, directed by Rabbi Naftali Citron, and the new Santa Cruz Jewish Community Calendar all represent several positive additions to the Jewish community here in the last six to eight months.

Daniel has been able to foster a Jewish life for himself since he moved here, although he notices that "there isn't much of a cohesive Jewish community." But, "there's enough of a community, if you're looking for it, to have personal and spiritual growth. And friendship.

Hillel's role

Daniel's search for a Jewish communal, social and religious life has been partially rewarded by the efforts of Lorin Troderman. The newly recruited Hillel Program Director works full-time at the Hillel Foundation, a small house hidden behind a row of trees on 608 Mission street. The Hillel House in Santa Cruz is the local branch of a wide spread organization which provides Jewish programming, religious and resource services for Jewish students on college campuses around the world.

While walking in the wooded UCSC campus one night Daniel explained, "I heard that there was more Jewish culture going on here, and the first thing I did (upon arrival) was to figure out where Hillel is." His first Friday night Hillel service, "felt a little more structured than I was used to, a little more traditional." Since then he has been a regular participant in most of Hillel's holiday and cultural programs, ranging from Shabbat services to candle making to a leadership conference.

According to Mr. Troderman, Hillel provides various services for roughly 200 Jewish students at UCSC, or approximately ten percent of the Jewish student body. Although the numbers may be small, Daniel has found Hillel to be a successful place to meet other Jews and to express his Judaism. "I started to get to know people (at Hillel)," he said, while smoking a cigarette during a pause on the evening walk, "it did exactly for me what I wanted it to do: introduce me to the Jewish community.

Santa Cruz is not an overtly Jewish town. One has to look hard

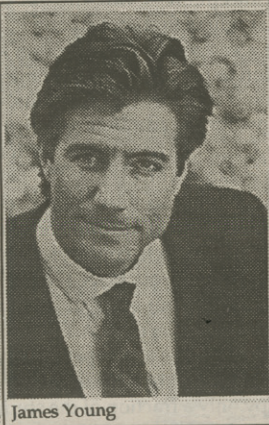
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THE REPRESENTATION OF PUBLIC MONUMENTS

By Jeremy Factor

What would the world be like without the visual influence of public monuments? It would be a place where people would be unable to identify with the history of various cultures. Monuments are a reminder of the past.

James Young, a UCSC alumnus, and currently a faculty member of the University of Massachusetts, gave a lecture on "The Landscape of Memory: Holocaust Memorials in Israel and the United States," at the Stevenson Dining Commons, Wednesday May 10. Throughout his lecture, Young emphasized how our remembrance used the Holocaust role of public monuments described how Holocaust affect the way history. In each country, monuments take a different form; those who see them differently.



James Young

caust Memorials in Israel and the Stevenson Dining Commons, Wednesday May 10. Young emphasized how our remembrance used the Holocaust role of public monuments described how Holocaust affect the way history. In each country, monuments take a different form; those who see them differently.

groups of people Holocaust on a variety of levels. To many people it is an event of great significance, but to others it does not mean anything. The people involved in the war had a very difficult task in the future. How would the war be depicted to future generations? Germany and other countries would build new foundations through the medium of public monuments.

One type of Holocaust memorial is modern sculpture created by contemporary European artists. Young showed slides of sculptures at various locations. Some memorials are built to instill a sense of awe. Individuals who stand at the base of the memorial feel small and insignificant compared to the overpowering memorial. A memorial in Germany that people can write on which is lowered into the ground as it becomes full of graffiti. Someday all of this memorial will have been lowered into the ground. This memorial was vandalized with a swastika showing that antisemitism still exists despite efforts to sensitize the public.

Students also make an effort to commemorate the Holocaust through art. The names of destroyed Jewish cemeteries were written on stones that were pulled up from a courtyard. They were put back face down in the ground. When they had pulled up, engraved and replaced each stone, the students announced the memorial to the town. When visitors came to look at the memorial, there was nothing to be seen. The message they conveyed through this memorial was that there are no remnants of the lost cemeteries left.

The concentration camps also function as Holocaust memorials. These sites are open to the public as a first hand memory of the terror inflicted there. The remnants of these fifty year old, deteriorating camps provide a feeling of awe and uneasiness to those who visit them. In some camps the territory has been reduced to rubble. Young questioned what to do about their disrepair: Should the concentration camps be refurbished, or should they naturally decay with time? Young suggested that the aging of the camps act as foil to the continuing history of Jewish life and civilization. The decaying camps represent the natural progression of history.

Modern Israelis remember the Holocaust and make a strong effort to preserve the unity of the Jewish people. Israelis remember

SELFISHNESS CANCELS OUT SPIRITUALITY:

THE CHRISTIAN COALITION WOULD UNDERMINE OUR FREEDOMS AND THE ETHNIC TOLERANCE ON WHICH AMERICA WAS BUILT.

By Marlene Adler Marks

It is not as a single working mother, a pro-choice advocate or as a Jew that I find the Christian Coalition's so-called contract with the American family so disturbing, but as a spiritual person, taught to equate religion with love. This contract distorts the values it purports to embrace, the ones many of us hold dear.

A political document that takes the Bible as its starting point in restoring and elevating morality in American society would be welcome, indeed. After all, the Christian Coalition is correct when it declares that "the American people are increasingly concerned about the coarsening of the culture, the breakup of the family and a decline in civility." But the Bible's wisdom on how to treat others is hardly evident here.

- *Doing God's work:* The Bible lists 13 attributes of God and assumes that these are the qualities to be cultivated in men and women as well. "The Lord, the Lord God," cries out Moses in Exodus 34, "merciful and gracious, long suffering and abundant in goodness and truth; keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin." Who is this God that the faithful are seeking to come close to? One who inspires us to compassion, generosity, tolerance and most of all to acts of loving kindness in our treatment of one another, whether we agree or disagree on any particular issue.

Sadly, however, the Christian Coalition's contract reveals no such largess nor a social-action agenda based on concern for the have-nots. In fact, it rips apart the intricate national safety net that every charity and social-service agency (including those run by religious institutions) depends upon. These religious agencies today are among those most profoundly concerned with the threatened budget cutbacks already in the House bill, which the Christian Coalition would cut back even further. Do not put a stumbling block before the blind, says Leviticus. But if this contract passes, the widowed, orphaned, aging and homeless will find more pain lies ahead.

- *Do not separate yourself from the community.* Selfishness and the religious spirit cannot easily walk side by side. Every spiritual discipline prescribes responsibility for the common well-being. "Render unto Caesar that which is Caesar's" is not a statement of resentment but a reminder to create secular governments that protect the

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the Holocaust with Yom HaShoa, the day of remembrance. Seven days later Israel celebrates *Yom Ha'atzma'ut*, Independence Day, which marks the birth of Israel as the Jewish State. On *Yom Ha'atzma'ut* sirens are signaled throughout the country for one full minute at twelve noon. When they are sounded, people stop whatever it is they're doing and stand silently to recognize the event. This minute of remembrance represents all of the trials of the Jewish people, culminating in the creation of Israel.

According to Young, if there were no memorials to commemorate the struggles of the past, history might repeat itself. Visual elements of history, such as monuments or artifacts allow all types of people to become sensitized to events like the Holocaust, and instill an emotion that a history book could never convey. The efforts of people to remember historical events, and proper education will ensure that events like the Holocaust will not be repeated.

EDITORIAL : RESPONSE : WHITE NOISE

By Nicole Campbell

The first time I ever thought about affirmative action was in the mad dash senior year of high school to apply to college. Everyone at my predominantly white high school was "inventing" new and exciting ethnic backgrounds to help them get into the university of their choice. I felt cheated because I knew there was no way I could pass for any other race or ethnicity, and I knew there was no way I could pass for any other race or ethnicity, and I knew that fact might hurt my chances of getting into college. I had a 4.0 in high school, relatively good scores on the SAT, yet didn't get into many schools that my "minority" friends did. My explanation? Affirmative action.

I am what many affirmative action champions might term the "typical white winner," a white person complains she has been a victim of reverse discrimination. Everyone knows white people have never been historically discriminated against, right? Yes, perhaps that little event called the Holocaust just slipped their minds. Or they haven't realized the Irish, were loathed just as much, if not more than blacks when they arrived in America (the NINA sign shopkeepers put up in their storefront windows - No Irish Need Apply - pretty much says it all).

I am not a Republican. Pete Wilson has never gotten my vote, and he never shall. I think Newt is a name applicable only to small slimy amphibians. But the current *modus operandi* of affirmative action desperately needs to be changed.

The main problem is that it assumes preconceived notions of economic status for whites and non-whites. Whites are rich, blacks live in the ghetto. Latinos are confined to the barrio. But the incorrect assumptions invalidate affirmative action's intent because they are not true. There are poor white people just as there are wealthy black people. Asians have even stopped being defined as minorities under current affirmative action policies because they have achieved a certain level of academic and economic success, and colleges assume they don't need help in being admitted anymore.

My father is a perfect example of a white person who bucked the stereotype of being rich enough to attend college. He grew up dirt poor in a predominantly Mexican neighborhood in Los Angeles, and was able to attend USC on a science scholarship. Even though his tuition was paid for he still needed to work six nights a week to survive. Consequently, he lost the scholarship.

My dad made it through college because he worked hard at his studies, and worked to make money. He was white, but he was by no means rich. Because my father grew up long before President Lyndon Johnson implemented affirmative action in 1965, there was no governmental program to help him get into college. The sad fact is a white person today who grew up just like my father would not be helped by the government either. Affirmative action is firmly in place but for whites, nothing has changed in 50 years.

If it is assumed whites can "afford" opportunities and non-whites cannot, then why not admit students to universities based on financial consideration instead of race? That way, all people, regardless of color, could be given the opportunity to continue their education. Minorities deserve every right as whites. Indeed, in the arena of education, institutions of higher learning called "universities" because they are supposed to reflect the universe, and the universe is not all white. But public policy cannot just lump all groups together under the guise of presumed economic status. Labels don't work.

Affirmative action not only discriminates against whites, it does injustice to minorities who do make it to college on their own intelligence and talent. Many times minority students are made to

NOISE INDEED

By Arnold Chandler

What I have consistently observed among those who oppose affirmative action is the implicit belief that the ills of one hundred years of apartheid and three hundred years of slavery vanished upon the signing of the Civil Rights Act of 1964 by Lyndon Johnson. I offer this letter in regards to the editorial article written by Ms. Nicole Campbell in the February 28th issue of the Daily Californian. This article exhibits symptoms of the aforementioned misconception. I will attempt to dispel this mistaken notion as well as others that accompany it.

It seems to be a common misconception among white students denied admission to prestigious universities such as Cal (UC Berkeley), that their high level of academic achievement was overlooked in order to allow for the admittance of a minority student to the university. As Ms. Campbell noted in her editorial article she had a 4.0 and "relatively good scores on the S.A.T." In believing that this necessarily validated her being admitted to the university to which she applied, Ms. Campbell blames affirmative action for her denial. My response to you, Ms. Campbell, concerns who you have chosen to blame. The persons who took your place at the schools you applied to were not minority students, but other students who like you had a 4.0 but relatively better scores on the S.A.T. The truth of the matter therefore, is that you were unable to compete with your fellow white students in an in-group competition, thus you were denied admission. Minorities occupy only a fraction of the student population at many of the prestigious institutions of higher education, however they are often castigated as the cause of everyone else's denial of admissions.

You make several unsubstantiated conclusions which do not follow from the series of historical references you offer. To begin with, you assert that when Irish immigrants came to this country they were, "loathed just as much, if not more, than blacks." You make reference to the placing of signs that read, "No Irish Need Apply" in storefront windows. Nevertheless, I suggest to you that you take note of the "3/5 Clause" of the Constitution as well as the doctrine explicit in *Plessy v. Ferguson* (1896) to demonstrate that the object upon which discrimination against blacks was validated, was legal document and not a poster board.

Furthermore, your description and analysis of affirmative action evinces a clear lack of historical knowledge pertinent to the principles of justice which underlie the policy. You are incorrect in asserting that affirmative action assumes that "whites are rich, blacks live in the ghetto, and Latinos are confined to the barrio." Affirmative action makes no such assumptions. It is founded on two

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feel as if they gained entrance to a university merely because of a governmental policy and not because they worked hard.

If issues of class and socioeconomic status are implied in affirmative action then economic reform within communities affected by the policies should be the focus. This can be achieved through the establishment of rotating credit organizations, much like the *hui* in Chinese American communities and *ko* in Japanese American communities, or the building up of Black business as sources of loans, credit and wealth for black communities.

There is no easy answer to complex questions raised by affirmative action. But forcing our government to rethink race-based policies in light of the growing financial concerns for everybody of every race is what needs to be done to ensure any semblance of "equal opportunity" for anyone.

Reprinted from the February 28th issue of the *Daily Californian* of UC Berkeley.

STOP THE WAR ON POOR FAMILIES WITH CHILDREN

By Allison Woodman and Sandy Brown

Under the House of Representative's welfare reform proposal, no child would be assured of receiving help in times of need— regardless of the depth of the child's poverty or the parent's willingness to work.

—Center On Budget and Policy Priorities, March 1994

Did you sign the "Contract With America?" We didn't think so.

Did you know that the US House of Representatives passed the "Contract with America's" welfare reform component, the Personal Responsibility Act in March and has sent this proposal on to the US Senate Are you ready to see a dramatic increase in the number of hungry and homeless people in our community if this legislation is approved?

If the answer is no, then now is the time to join forces with activists, church groups, labor representatives, and others locally and across the country to wake people up to what is being proposed. Now is the time to take personal responsibility for stopping this madness.

The House of Representative's welfare reform bill is a vicious attempt to dismantle social principles and programs that people in this country fought hard for and won. The House's version includes:

- Denial of cash assistance to children whose mothers are under 18 and unmarried
- Denial of additional assistance for a child born to a family receiving AFDC
- Cut off of aid to families that have received cash assistance for a cumulative period of five years
- The freeze or reduction of AFDC child care funding and more.

Although the Senate draft eliminates some of the House's most punitive aspects, it continues to recommend block granting welfare programs to the states. Such a significant change in social welfare policy would allow states to determine eligibility and set their own rules. Also, funding would be reduced so that in times of high unemployment or recession, poor families with children could have support cut back or eliminated.

Neither the House's welfare reform bill nor the Senate's draft provides low-income families with the support they need to work. Missing in all but a few of the federal welfare plans are education and training, affordable child care, and living wage employment. Abandoning low-income people does not give them an incentive to work but is a source of suffering. Please join us in urging our U.S. Senators to make the end of poverty this country's primary priority.



SCULPTURE BY FLORENCE SMITH AT MAGNES MUSEUM

"How many times have you walked quickly on, eyes averted?" asks Bay Area sculptor Florence Smith in her emotion-packed bronze figures of homeless women and men in "HOW MANY TIMES?", on view June 11-Sept. 3, 1995 at the Magnes Museum, with an opening reception Sun. June 11, 2 p.m.

These 14 realistic expressionist figures allow the viewer to stare as much as necessary — to see the daily courage of these persons, often sick or elderly, not unlike oneself.

The homeless figures she has seen on Bay Area and New York streets struck Smith "so horrifically I could not get them out of my mind," she notes, except by transmuting them into art.

Her "responsibility as an artist to give to the world" catalyzed Smith to create these pieces. "As a Jew, I do what I can to make the world a better place... let my work be a catalyst to make people aware and know them what they can do."

The Judah L. Magnes Museum, open Sunday through Thursday 10-4, closed Jewish and federal holidays, is located at 2911 Russell Street, Berkeley, CA 94705. Tel. (510) 549-6950.

Announcement of open positions at Temple Beth El

Interviewing going on currently - Positions begin September 1995.

Advisor for Senior Youth Group

- Ability to work with high school students ages 14-18.
- Individual must be highly organized and detail oriented.
- Ability to work as part of a team.
- Job also involves working on site at the Temple 1 hour per week of supervision and program evaluation.
- 1 event per month with the youth group, youth group board meetings, and general youth group business meetings.
- In addition to the hour of weekly supervision we expect the advisor to work 4 hours per week. Tasks include: program planning, leadership development, and youth group meetings. These hours do not include even time.
- Supervision will be with the Temple educator.

Salary: \$200.00 per month per 10 month employment period

Advisor for Junior Youth Group

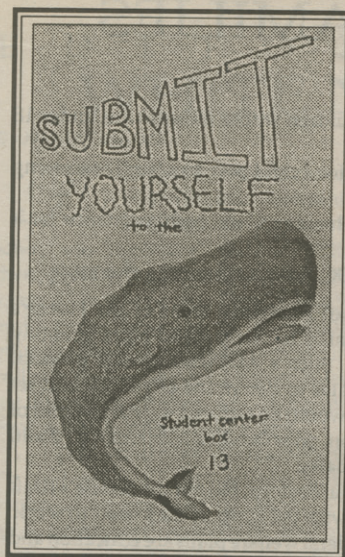
- Ability to work with junior high school students ages 11-13.
- Individual must be highly organized and detail oriented.
- Job also involves working on site at the Temple 1 hour per week of supervision and program evaluation.
- Ability to work as part of a team.
- Event every 4-5 weeks, planning meetings, program development.
- In addition to the hour of weekly supervision we expect the advisor to work 4 hours per week. Tasks included: program planning and leadership development. These hours do not include event time.

Salary: \$200.00 per month per 10 month employment period

Please note that the junior youth group position has been a shared position in the past and we would be open to that possibility again. In this case the salary would be shared also.

For an application please contact:

Barbara Kadden, Temple Educator
3055 Porter Gulch Road
Aptos, California 95003
(408) 479-3444



TOUCHING THE TABOO

By Ahuva Gamliel

The *Kabbalah* and the *Zohar* (book of splendor) are both Jewish texts dedicated to spirituality. Among other things, they give instruction on a variety of meditations, visualizations, and breathing techniques. The teachings that they contain are strikingly similar to those found in Buddhism and Taoism. In Jewish mysticism there is an eroticization of the sacred and a sacredization of the erotic that is unfortunately highly suppressed in mainstream Judaism.

The traditional image of the *Torah* is the tree of life. This is from Proverbs 3:18: "It is a tree of life to them that hold fast to it and its supporters are happy." In the *Kabbalah*, the tree of life is turned up side down. This cosmic tree grows with its roots in heaven and spreads out through the ten *sefirot* (spiritual qualities we try to obtain). Each *sefira* is an aspect of the infinite and is represented by a sphere.

One connects with these *sefirot* through prayer, meditation and doing good deeds. Meditation brings a person closer to G-d by opening her/him up to greater insight, clarity and vision. It is a way of purifying the vessel, changing, and perfecting the human being. The spheres on the tree of life remind us that the "life" of the soul is eternal. The body is only a vessel for the soul. The Jewish mystic believes that in each lifetime we try to unite our *Neshama* (the part of the soul that is a piece or the "breath" of G-d) with its source.

The *Kabbalistic* tree of life is remarkably similar to the Taoist's "diagram of the ultimateless." Both are depicted as a series of ascending spheres that lead to *Ayin* (no-thing, Hebrew) and *Hsu* (non-being, Chinese).

For the Jewish mystic, the first sphere is "Female Sovereignty" and represents our world. Its complement in Taoism is the "Gate of Dark Femininity." Both represent the energy at the lowest center of the body that must travel upwards through the breath and merge with its creator in spiritual union.

The second sphere is "Foundation" in Jewish mysticism and "Essence" in Taoism. It is the place where the breath is compounded. Of the following nine spheres, the four branching out to the right are male, and the four branching out to the left are female. The one in the center added to either of the four represents the five fundamental elements. The male and female eventually unite in the uppermost world of non-being—the spheres of "Wisdom," "Understanding," and "Crown" in Jewish mysticism. Likewise, in Taoism, the fusion is between black and white spheres in *K'an* and *Li*. Over the spheres of non-being presides the empty sphere of *Ayin* or *Hsu*.

When taken out of its mysterious wrappings and stripped of its religious overtones, the *Kabbalist's* tree of life, like the Taoist's heavenly and earthly bodies, is also a chart for breathing. Moreover, each mystic's tree of life is physically as close to them as their own spine. The spheres or nerve centers are activated by their imagination. The divine light is drawn down by the force of their breath.

The spinal column, a vertical tree of fibers and electrical charges is subject to psychic stimulus as well as to physical shocks. According to Professor Chang:

When a practitioner constantly sends a genuine idea to the nervous system, it moves on unceasingly; a tremendous change in electrical charges is affected and the current flow is greatly increased. As the operation in the serious practitioner goes on month after month and year after year, the emergence of "lightening and thunder" within his nervous system will be the natural outcome... Here the symbolic language is used to describe a physical phe-

The same experience of being literally "illuminated" is described by 13th century *Kabbalist* and the 14th century Taoist. Modern neurologist characterize this experience as the "depolarization of the electric charges in the nervous system."

Besides the physical changes that the Jewish mystic tries to experience, there are also several behavioral characteristics that the mystic tries to practice. Here are a few:

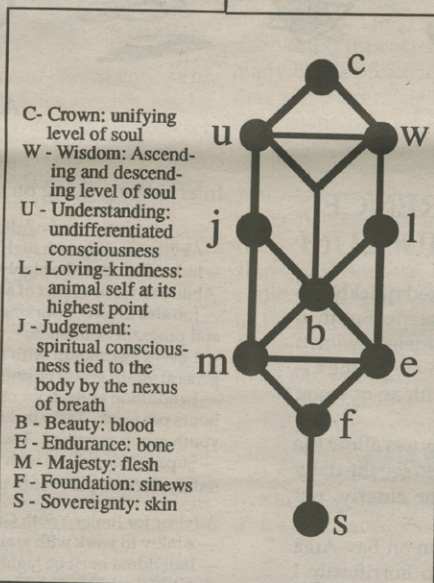
- * Forbearance and patience in enduring evil
- * Pardon, to the point of erasing the evil suffered
- * Total identification with one's neighbor
- * Eliminating all traces of vengefulness
- * Compassion for the suffering without judging them
- * Truthfulness
- * Mercy
- * Assisting people to improve without judging them

The key problem with Jewish mysticism is its inaccessibility. "Judaism may have some great stuff in its attic, but Buddhism has it here and now" (Kamenetz, Lotus). This is precisely why many Jews have abandoned their religion for Eastern religions. One reason for its inaccessibility is the strict prohibitions on studying *Kabbalah*. The first two restrictions are that you must be male, and be over the age of forty (but all of the greatest *Kabbalists* were dead by the age of forty!) The third restriction is that you must be married. The reason for this is that there is a lot of discussion of sexuality and sexual energy in the meditations. The *Kabbalah's* scholars did not think that it was appropriate subject matter for someone whose "blood is boiling."

Even if the study of *Kabbalah* weren't forbidden to many people, there are plenty of other obstacles, and the learning process takes so long that most seekers would probably lose interest. There are no "twelve steps to enlightenment" to be found in Judaism, so people who want quick answers end up looking for them elsewhere.

One of the obstacles in learning *Kabbalah* is that it is written in

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A GUIDE TO JEWISH HOLIDAYS OF THE FALL

By Etan Kelman

What follows are only brief descriptions of these Jewish holidays. There are many unnoted explanations of these holidays and their rituals. These small summaries give a basic understanding of the Jewish holidays that will occur during the fall quarter.

Some people argue that some holidays are more important than others. In fact, all of the Jewish holidays are of the same importance. Some holidays, such as Rosh Hashanah and Yom Kippur, are more religious than other holidays, such as Chanukah, but all Jewish holidays are important in their own way.

Rosh Hashanah

The Jewish New Year, Rosh Hashanah, falls on September 25 and 26 of this year. This holiday celebrates the welcoming of the Jewish New Year with sweetness and happiness. It is a time to be with family and friends. The day is celebrated by going to services all day in a synagogue and by hearing the blow of the shofar (a horn made out of ram's horn). The shofar is blown to signal the beginning of the new year. It is also traditional to eat a round hallah with raisins and apples dipped in honey to celebrate the coming of a sweet new year.

THE DR. IS A BIGOT

By A. Winterman and V. Farkas

Dr. Mary Lefkowitz, Mellon Professor of Humanities at Wellesley College, gave a talk on March 23, 1993, at the Westin South Coast Plaza under the auspices of the Orange County Chapter of the American Jewish Committee. It was entitled "A first-Hand Report from the Battlefield: The Teaching of Afrocentrism and Anti-Semitism in the Classroom."

The talk's title was a reference to Dr. Tony Martin's, The Jewish Onslaught: Despatches from the Wellesley Battlefield (The majority Press, Dover, Massachusetts, 1993,) the gist of which is that Jews, by virtue of being Jewish, conspire to harm, attack and victimize Black people. This also happens to be Dr. Martin's world view. The book was occasioned by the events that occurred at Wellesley when a Jewish student noticed that the campus book store was selling The Secret Relationship between Blacks and Jews as required text for an introductory class in Africana Studies taught by Dr. Martin. The Secret Relationship (334 pages, 1275 footnotes) anonymously authored, published by Louis Farrakhan's Nation of Islam, is hate literature, dressed up to look like scholarship. It contains chapters such as "Jews and the Rape of Black Women" and it indulges in every anti-Semitic stereotype. It claims that it was Jews "united in an unholy coalition of kidnappers" who were responsible for the slave trade. (The Secret Relationship, pp.12-13.)

Upon hearing Dr. Martin describe The Secret Relationship as relevant, important and "historically accurate," some students complained to the administration. The issue of using The Secret Relationship as a textbook was raised by the faculty at Academic Council and by students in the Student Senate. Both in the Academic Council and the Student Senate, Dr. Martin tried to characterize the debate over his use of the book as a personal attack on him by Dr. Mary Lefkowitz.

Dr. Lefkowitz, a classics professor, had criticized Dr. Martin for teaching in his African Antiquities class that the Greeks (who were white) "stole" all their knowledge from the Egyptians (who were black), and that Aristotle (who was white) "sacked the Library of Alexandria." Dr. Lefkowitz pointed out that there is no evidence that Aristotle went to Egypt, and even if he had done so, the library in Alexandria was built after Aristotle died. Dr. Lefkowitz thought she was engaged in an academic debate. But since Dr. Lefkowitz is

Yom Kippur

A week after Rosh Hashanah is Yom Kippur, the Day of Atonement (October 4). It is a day to reflect on the past year and apologize for any misdoing. It is a time to ask God for forgiveness, to make amends, and to say sorry to friends, family, and to ones self. The day is spent fasting and in the synagogue. It is also customary to not wear leather, jewelry, make-up or other things that are considered luxurious. Luxury items are not worn because on Yom Kippur, Jews are not supposed to think about how they look. Without such concerns, the day can be spent in prayer concentrating on one's relationship to God. This is one of the most holy days in the Jewish year, marked with self reflection, communal prayer, and a profound sense of mourning and renewal.

Sukkot

Four days after Yom Kippur is Sukkot. The agricultural holiday of Sukkot lasts seven days. During the time of the Temple, Sukkot was one of the two major pilgrimage events (the other is Passover). People came from all over to congregate at the Temple and perform

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Jewish, Dr. Martin saw her comments as an attack by a Jew on an African American, and as the cause of all the "frenzy." (Apparently, in Dr. Martin's mind, though she was extremely powerful in single handedly fomenting the debate, Dr. Lefkowitz, in virtue of being Jewish, could not know anything about ancient history as it concerns Blacks.)

Dr. Martin still describes The Secret Relationship as "an excellent study of Jewish involvement in the transatlantic slave trade," and sees himself as the latest victim of the Jews. He lists The Jewish Onslaught, on his resume, as a scholarly achievement. And he is suing Dr. Lefkowitz for libel.

Dr. Martin's outrageousness has made him famous. He has joined the big time anti-Semitic speaker's circuit, along with Leonard Jeffries, Louis Farrakhan, and Khalid Abdul Muhammad. (In his infamous Kean College speech in November 1993, Muhammad credited Tony Martin for having "done much of this research for us.")

Dr. Martin uses the passion and thirst for knowledge born of past oppression and injustice, to peddle, in Dr. Lefkowitz's words, "paranoid myths," and "quick fix, gangster history." He sees everything through a racial, and anti-Semitic lens. He holds that "African people must interpret their own reality and see the world from their own perspective." (The Jewish Onslaught, p.51)

Dr. Lefkowitz continues to fight to reinstate academic honesty. When someone in the audience suggested that she countersue Dr. Martin, she said she sees no point in it. She does not dismiss Dr. Martin, as others in the audience would have liked to, as a nut. "He could," she insisted, "teach perfectly well if he wanted to." Instead, he is offering students, "the intellectual equivalent of crack."

She concluded by exhorting her audience to speak out and complain whenever lies are being taught, by reiterating that the University is dedicated to the search for truth.



CREATIVE

On This Shabbat It Happened

By Michael Amster

Something powerful and sensational
the energy that has kept Judaism shining
denying the storms of hatred to destroy us,
keeping the Jewish spirit flourishing
though tears were pouring rain...
Aushwitz, Babi Yar, Massada and Gamla
our expulsion from Spain, from Israel, from our homes
and the destruction of the temple
The miracle of Hanukah, the story of Purim, our Exodus from
Egypt
my Bar Mitzvah, May 14, 1948, Shabbat at the Kotel

It all made sense this Shabbat
Tonite I became the five thousand year old Jew,
Linking the chain from our past to the future
experiencing the pain, triumph and eternal love for a people
The men and women dancing, a glowing hanukiah, the
chanting of
prayer, the nugim of Hanukah, touching the stones, licking
my sweet lips from tears,
WE were all one.
One people, at one universal shabbat spanning through the
five millennia of our existence.

This night at the wall,
I began to understand why a Jew would die before bowing to
another g-d.
It is because Our will to live as Jews is greater
My undying love for Judaism was true and real
for on this night, Judaism was living
I saw the gathering of a worldly people exiled throughout
Shabbat and our fifty-seven hundred year old tradition was
alive and
at peace.
I, a Jew,
We, a people,
Finally, we are home.
AM YISRAEL CHAI

Impasse

By A. Winterman

I want to play along
tug at you flirt with you
return your gaze
bask in your concern

but it's not so easy
there is a weight pulling me down
I can't flutter in and act
can't be the infamous seductress
of easy grace

we are too close
can't set the stage to play the game
there is no distance

we see too much
there is no room for inconclusiveness
there are no cuts

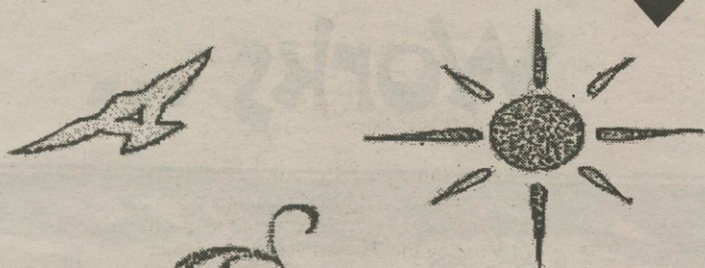
I can't just be
and drop all guises
you don't know how to see
without the effects

I have to think about my pride,
my style
and my audience
remember that I have to face that jeering crassness

I am tired of this vice
this nothing looseness
I've wrapped round me

wish we'd met in another place; here
nothing works
can't get you
to see me

WORKS



wiser

By A. Winterman

I am not impressed anymore
by your agile conversation
what passes between us
is
nothing precious

your well-formed phrases
recycled unflinchingly
fit
any ear
any occasion

the dizzying magnetism that awed us both
I think it was just
sex
held away
and other reckless intimations

Promise

By Jennifer Segal

I'm taking a caravan of angels to Heaven, with star dust and green soft leaves and the neon window signs from the bars on 5th street. I think I know why they listen so well, because I speak in thought without time to change what I say and when we go the children will be— with love and wind flowing hair— and light feet. Feel the air between their toes and the light in your eyes and skin tight and warm. Thinking, oh speaking without sweat and knowing it's safe and mothers are waiting with milk and soft hands and strong, smart voices. And if you don't know it's OK because they'll teach you, Don't worry they'll teach you and hold you and stroke your hair with lullabies. And when you cry they'll come get you— I will— because I'm thinking to you all the time. Just rap your hand around my finger and we'll go— if you need to.

More Creative

Works ...

L.A. Man

By A. Winterman

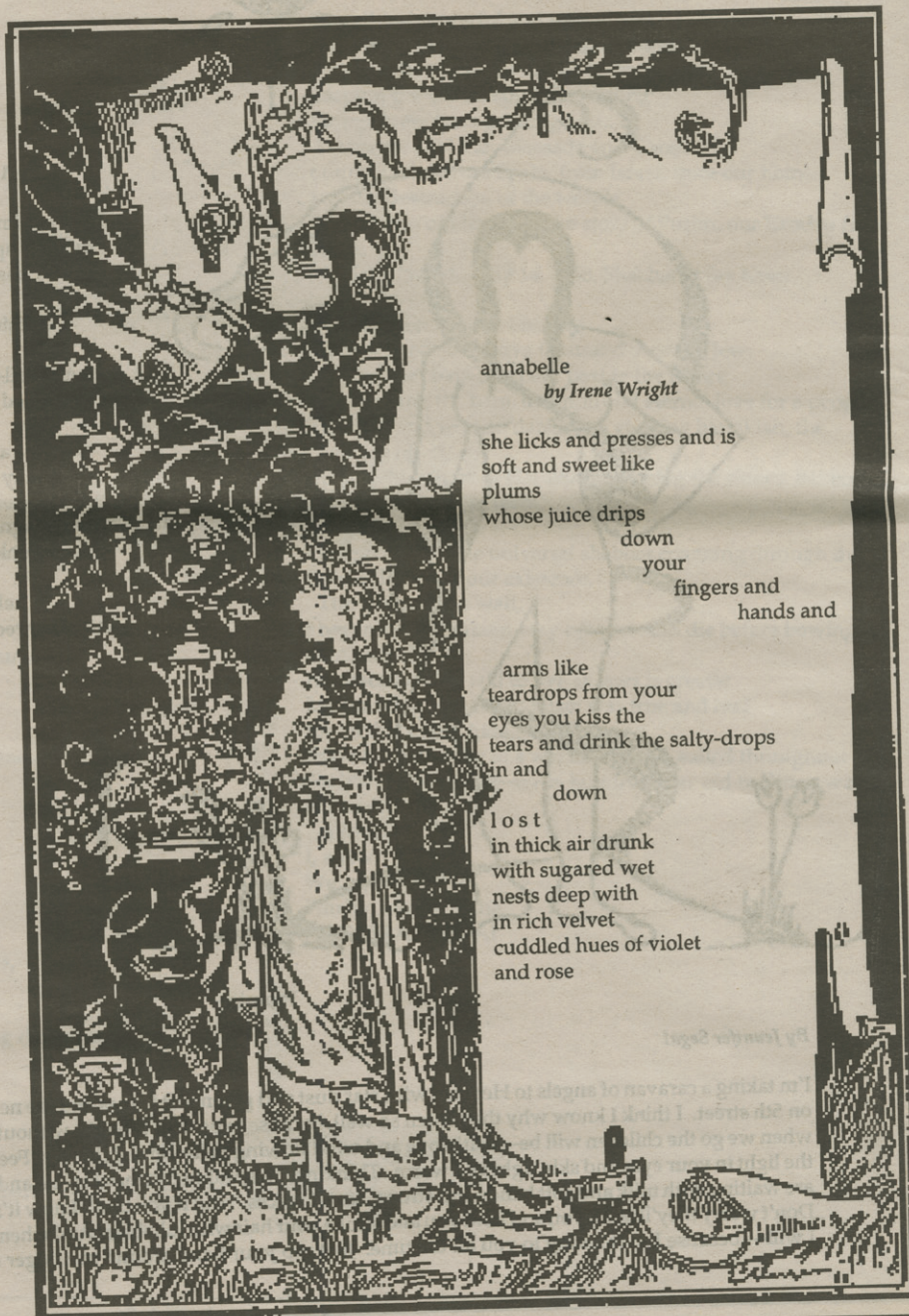
Man who spits out
smog
and
smoke
and
shit

Man who makes up
names
and
games
and bull shit

Man who looks for
it
in the surface
in the style
in the advertisement

and he's comfortable
living
only among
clean things
like cement

empty inside
but in
L.A.,
he fits.



annabelle
by Irene Wright

she licks and presses and is
soft and sweet like
plums
whose juice drips
down
your
fingers and
hands and

arms like
teardrops from your
eyes you kiss the
tears and drink the salty-drops
in and
down

l o s t
in thick air drunk
with sugared wet
nests deep with
in rich velvet
cuddled hues of violet
and rose

The Lover

By Jennifer Segal

When the sky is a crimson black,
spilled with stars,
I make love to you
in my constant dreams.
Your sandy brown curves
pressed against my impatient heart,

the way words crackle and drip

from your tounge,

the sweat of your broken hearts

mingle with mine.

They are mine.

When will I kiss the black tar ground

of Ben Gurion airport again?

I long for you, Eretz Yisrael.

M.'s Song

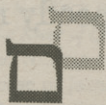
By Irene R. Wright

Her eyes are flat cerulean disks
blank cold hard like blue dimes under
her eyelids
she is walking death with a hairbrush
Her pupils are tiny pin pricks
of black hole
a space without gravity
dense and conical, filtered toward herself
burrowing inward like a blind tapeworm

Her mouth is a beige slash in
her putty face
The saliva inside is wet
and poisonous if you touch it
She speaks venom
that blossoms wilted
from inside her barren heart

Her skin could be peeled away
in flabby strips of foul-tasting
flesh
to reveal only dead seeds
who do not fly when the wind
blows

But you, my dear, you
are impermeable to her spit
her tongue lashings
her smears of stinking glee
They drop upon your parasol
melting
and disitgrate
at the thought
of your smile.



MARLA COHEN'S LIVING WILL

During the month of May, my mother was diagnosed with ovarian cancer. While I expect my mother to live to be 120 years old, I am mindful that the next two years are very precious. I have chosen to return to Denver to be with my family. I want to celebrate daily victories and heroic acts. I want to kidnap my father from work and take him out to lunch. I want to cook extraordinary vegetarian meals for my family. I want to go home.

After living here for three years, I've realized that I have some good-byes to say. I am leaving you with my "will," that is what I wish I could make true with my departure.

TO: Santa Cruz Hillel Foundation-\$2,000,000.00. Lorin and I started brainstorming how much money Hillel really needed to get the job done. We fantasized constructing an environmentally conscious building, on campus, made up of recycled materials operating on totally active solar power, with an organic pea patch. A coffee house would be nice. And money for a student internship program to fund for college liaisons each year. The rest would be used for super amazing programs. If I had \$2,000,000.00 I'd bequeath it to Hillel.

Lorin Troderman-Your own comedy house with a micro brewery (organic, of course!) You are one of the funniest people I've

continued from page 10... "Noise..."

principles of justice identified by legal scholars as compensatory and distributive justice. Compensatory justice is the compensation for past discrimination and its effects with some viable form of reparation. The principle of distributive justice concerns the rectification of the maldistribution of income and benefits that resulted from American apartheid. I implore you to examine these principles within a historical framework and then make a reasonably informed argument on the validity of affirmative action.

In another personal anecdote you offer illustrating the ills of affirmative action you discuss the story of your father's college experience prior to 1965. You attempt to argue that there existed no government program which assisted your white father in getting into college. I must again disagree. The program that you claim didn't exist is called de jure segregation, or legally enforced discrimination. This was the basis of the largest affirmative action program in the history of this country. Whites however, were its exclusive beneficiaries.

You also contend that, "affirmative action is firmly in place, but for whites, nothing has changed in 50 years." My response to this statement is two-fold. Firstly, affirmative action is not firmly in place as is clearly illustrated by the current California Civil Rights Initiative. Secondly, you are correct that very little has changed for whites in the past 50 years. They have consistently and exclusively retained the top positions in corporate America, dominated most of the professional and skilled jobs, and occupied most of the spaces in universities across the nation. To contend however that white people as a group have been at some sort of disadvantage for the past fifty years is grossly inaccurate. White people in America have not been in a position of disadvantage since they were protesting excessive British taxation in 1773.

In addition to your myriad of incorrect assumptions and inaccurate historical representations you offer a masterpiece in illogic and mysterious authority on an issue you are likely to know

met. You are also incredibly creative and visionary. Go with your gut.

Rachel Steiner, Community Outreach Intern -Thank you for creating something out of nothing. Thank you for holding our organization together during periods of transition. I bequeath you the best graduate program with a full scholarship.

The graduating class-JOBS. I hope each and every one of you find employment, making a respectful salary.

The students-Tools to make this place even better. I wish you the ability to access all the resources available to you and never settle for, "No, it can't be done."

Hillel Board of Directors-Thank you for your support, laughter and wisdom.

Past board members and active friends of Hillel-Thank you for your faith and energy in building this organization.

Chancellor Karl Pister-Good health and continued wisdom.

Provost Kathy Foley- Best wishes for an exciting Holocaust class fall quarter. Working with you has been a highlight in my career.

Mark Cianca-All the money to produce all the great shows, without any hassles, ever.

Abbey Asher-More creative college nights. Oh man, oh Maneshevitz, you are good! You've been a great friend.

Marty Wolleson-You too have been a great friend and a valued colleague. Thank you for all of your help.

Thanks to McHenry Library staff, Rick Rudman and the Bay Tree Bookstore, Michael Paul Wong, and all the colleges. There are many other people I have had the pleasure to work with and grow with, and I can't reach you all. But this is a start.

nothing about. Your assertion that affirmative action programs do "injustice to minorities who do make it to college on their own intelligence and talent" is backed by no reasonable evidence. This argument is ventured largely by those who would seek to represent affirmative action as harmful to those it helps. I must say that I have never met any minority student who espoused the conviction that affirmative action compromised his or her sense of self-reliance. The minority individuals who are often highlighted for asserting this nonsense are those who exploited the very policy they condemn in order to put them in a secure position from which they condemn it.

It seems the only statement in your article of any valid content is when you remark, "There is no easy answer to complex questions raised by affirmative action." And in this, I must agree with you.

Dear Marla,

Thank you for all the hard work you dedicated to Santa Cruz Hillel. Congratulations on a job well done. We wish you good luck in your new life away from Santa Cruz and success in all your future endeavors. We wish your mother a full and speedy recovery.

Much Love,
The Leviathan Staff

THERE'S NO PLACE FOR THE SOUL LIKE HOME

by Rabbi Litoack

One of my favorite Hasidic stories is about a man who once dreamed that there was a great treasure hidden under a bridge in Vienna. As he lived in a remote village, the dream seemed absurd to him and he tried to ignore it. But night after night he experienced the same dream. Finally, he made the long journey to Vienna. There he found the bridge he had dreamed about. He dared not search for the treasure by day, because of the many people who were there. A sentry stood close by.

After several days of observing the man standing and watching the bridge, the sentry asked him, "What are you doing here?" The man decided that it would be best to tell the whole story and ask for help, hoping that the sentry would share the treasure with him. So he told the entire story.

The sentry replied, "A Jew is concerned only with dreams! I also had a dream, and I also saw a treasure. It was in a small house in a village and hidden under a cellar. But who bothers with dreams?"

In relating his dream, the sentry had accurately described the man's village and house. He rushed home, dug under his cellar, and found the treasure. He said, "Now I know that I had the treasure all along. But in order to find it, I had to travel to Vienna."

Long before *The Wizard of Oz*, Rabbi Nachman of Brzslav told this beautiful story. It is as true today as it was when he first told it to his Hasidim. The spiritual treasures right in our own house are often unknown to us, until we look somewhere else. When I was a college student and during the first few years when I was a Rabbi here in Santa Cruz, so many thousands of Jews turned to Eastern Religious traditions, having no exposure to the deeper spirituality of the Jewish path. In the last decade, Jews who have made this journey are returning back to their roots. One of the most wonderful descriptions of this spiritual return has recently been written by Jonathan Komanetz in a volume entitled *The Jew and the Lotus*. It details his path eastward and his return while incorporating the story of a meeting between a group of American Jewish religious leaders and the Dalai Lama. I remember when the Dalai Lama came to UCSC several years ago. I was privileged to be in a small circle of clergy who met with him at the Chancellor's House. I was touched by his holiness, his compassion, and his wisdom. I was also moved by his respect for our religious traditions and his interest in them. In later years, I found it interesting that he was particularly interested in the Jewish experience. He wanted to find out just how we survived for thousands of years, exiled from our homeland. What I wanted to tell him is that that is the easy part. Surviving persecution is also easy. Surviving assimilation is the hard part and we have not mastered that problem.

In the 1990's its not the attraction of other religious traditions from the east but apathy which is proving to be the preferred Jewish spiritual path. Rather than going on a journey, Jews are not interested that much in spiritual journeys at all. It is interesting enough interacting with the latest computer software. As the great sage Abraham Joshua Heschel once said, "We have exchanged the search for inspiration for the search for entertainment."

Fortunately, at least in the college years, the soul does search a bit more than at other times. Perhaps it is the age in combination with the environment. Whether a Jew has taken a journey away from Judaism or has just lost interest in being Jewish, in the spiritual dimension all together, there are fortunately many new ways for one to easily discover the spiritual treasures of your own religious tradition.

Komanetz's book is just one of those. I highly recommend a few paperbacks which can be purchased at or ordered from any local book store. The first is a wonderful little volume by psychologist Edward Hoffman entitled *The Heavenly Ladder: Kabbalistic Techniques for Inner Growth*. You can learn about the history of Jewish meditation and spiritual practices as well as some practices which are quite easy to practice today in an inspiring way. Rabbi Aryeh Kaplan's *Jewish Meditation* is also a wonderful introduction to this subject. For those interested in the interface of transpersonal psychology, Hoffman has a great book for that as well. It is called *The Way Of Splendor: Jewish Mysticism and Modern Psychology*. If you are interested in some inspiring reading, I suggest all of the writings of Rabbi Larry Kushner. *Honey From the Rock* takes one along the path of Jewish mystical renewal. *The River of Light* is a wonderful exploration of spirituality, Judaism, and consciousness. *God Was in This Place and I Knew it Not* takes the verse of Jacob's dream from the Torah and explores the spiritual interpretation of seven different commentators in Jewish history. In the process we learn how rich the torah can be in wisdom. One of my favorite new books which conveys the rich wisdom of the

continued on page 27

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continued from page 6... "Keeping Kosher"

its cud, are not kosher.

* Chicken, ducks, and geese are commonly known as kosher birds. The eggs they lay are also kosher.

* Fish that have fins and scales are kosher. Carp, flounder, halibut, herring, salmon, trout, tuna, and white fish are among some of the kosher fish. Eel, shark, catfish and all shellfish are not kosher.

* Dairy products must come from kosher animals, and it is prohibited to eat them with meat. Milk and meat must be kept as separate as possible. Fish, however, may be eaten in the same meal with either dairy or meat dishes.

Why keep kosher?

Many Jews have attempted to rationalize or justify their keeping kosher because they want to understand why they adhere to these laws. Some even try to explain their practices out of fear of rejection by the rationalistic community that we live in. The true *mitzvah* (good deed) of observing the rigorous laws of *kashrut*, however, stems from the complete submission to the divine will as written in the *Torah*.

The first, and probably most popular, justification for keeping kosher is that it is a hygienic and healthy dietary practice. The healthiness of kosher animals is of utmost importance. The animal must be free from blemishes inside and out. Any lesion, tumors broken or shattered bones or missing limbs automatically renders the animal unkosher. If an animal is already dead when found, it is considered unkosher. Similarly, any animal suffering from defects which would lead to its natural death within one year is considered non-kosher. An animal's lungs are even inspected for symptoms of tuberculosis. As a matter of fact, many animals are approved by the USDA for human consumption. As a result, kosher animals are unacceptably for use.

The laws are very important and interesting to

were developed during the Middle Ages when the widespread attitude was that dirt was not only acceptable, but was sometimes regarded as a concomitant of saintliness.

Others view keeping kosher as a humanitarian act because it spares the animal unnecessary pain. The extraordinary requirements for a licensed slaughterer include that s/he must be a devout and educated person (the assumption being that s/he will prove the more merciful in her/his occupation.) Also, the careful specifications of the tradition concerning the process of slaughter are very detailed. For example, the knife must be razor sharp and free from notches so that they incision may be as painless as possible.

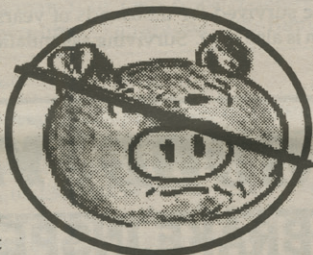
Kashrut, to some people, serves as a reminder of their Jewish identity. Judaism, like all other minority religions, stands constantly in the risk of being absorbed into dominant religions. Thus, the foundation of preservative group practices (such as this one) is needed to aid Judaism's perseverance.

Another rationale for keeping kosher embodies evidence of Judaism's struggle against idolatry in ancient times. Some of the dietary practices prohibited were associated with pagan cults.

Some people even keep kosher as a means of spiritual discipline. To them, keeping kosher means having will power and exercising self-control. It serves as a moral lesson in the school of life that helps one to prepare for larger and more difficult self negations.

Why is kosher meat more expensive?

Besides the slaughtering qualifications already mentioned, the process of koshering meat is an involved one. Since the *Torah* prohibits the eating of blood, all kosher meat is de-veined. It is



animal's lungs
s p e c t e d
symptoms of tu-
m a t t e r o f f a c t,
a p p r o v e d b y t h e
m a n c o n s u m p-
t e p t a b l e f o r k o-

of hygiene are
in Judaism. It is
note that they

continued from page 7... "The Personal..."

something which I knew to be false, he told me that "it was obvious that I had been fed some of these ideas with my mother's milk." He had gathered that I was Jewish, and apparently, that fact had disqualified me from having any truths on the issue. Professor Burke was unable or unwilling to correct or retract what he had said. I reviewed my options. I could try to cause a big stink in the first quarter of my freshman year objecting to the ideas of a full professor while recovering from mononucleosis which I had contracted in the meantime. I could drop the class and do nothing. I could finish the class, and talk about my experiences in it to as many people as possible.

I stuck it out in the class, even though there were other flip, false, or unjust remarks both from him and from the T.A. Professor Burke did not mention my challenging him in my evaluation, but I have heard through the grapevine that Professor Burke now makes some sort of a disclaimer about not knowing everything on the subject before embarking on the Jewish part.

The experience has left me wondering about all sort of issues. I would have liked it if Professor Burke had a superior who would have told him that he could not say some of the things he said, but I know that there isn't such a person, and that there could not be such a person because of academic freedom. But how do professors reconcile ideological or political commitments with responsibility to the truth? And how does one convince others of a truth they are not inclined to believe? Are there only truths which are important to Arabs or truths which are important to Jews? I believe passionately that is false. But then why wasn't I able to convince Professor Burke? Do you have to be of a certain colour, religion, background, to know the truth about certain matters? If we are going to have Jews studying Jewish studies, Arabs studying Arab studies, Blacks studying Black Studies, and everybody talking only only to people who share their presuppositions, what is the point of a university education? I have no answers to these questions. Your comments are invited.

necessary to further draw out and drain the meat of any blood before it is cooked. There are two ways of doing this: by soaking and salting the meat within 72 hours of its slaughtering, or roasting it over a flame.

What is the significance of keeping kosher?

According to the *Kabbalah* (Jewish mysticism) there is a definite distinction between milk (which is white in color) and meat (which is red in color). Is this merely a chance occurrence, or can we assume that an ordered universe will be reflected at all levels of existence? The meat of an animal is the product of everything that the animal takes into itself. The milk, on the other hand, represents the giving and nourishment (the highest spiritual level to which one can aspire). It is clear that the two elements represented by milk and meat are in opposition to one another. The out pouring of milk signifies life for the offspring, whereas the shedding of blood signifies death and separation from life. It is no wonder, then, why we are instructed to separate these two mutually exclusive elements.

Thus a metaphysical concept is incorporated into our daily lives in the simple act of eating. By sustaining ourselves in the proper (i.e. kosher) way, our spirituality becomes a part and parcel of our very being.

Now, is it a coincidence that the enzyme that breaks down dairy products (lactase) interferes with the break down of meat (which results in the meat rotting in your stomach)? Or did someone above, who knows all of the laws of the universe, make specific laws to prevent the ill-effects of digesting dairy and meat products together?

References for this article are: *Basic Judaism* by Milton Steinberg, *Kabbalah for the Layman* by Dr. Philip S. Berg, gopher lubavitch.chabad.org, Noah's Bagels' handout

continued from page 8... "To Be A Jew..."

to find the signs of Jewishness in a city and campus that prides itself on anti-traditional and alternative lifestyles. But the culture, religion and community activity of Judaism abound here if one has the patience to seek it out. And Hillel has been the place for Jewish students to begin their search for a Jewish cultural and religious life in Santa Cruz.

Mr. Troderman admitted that "Hillel could be a lot more visible. We can do better, we can be more effective," but overall he said that the organization is doing its job to provide a safe space for Jewish students to affirm and develop their Jewish identity.

"We'd like to move to a different location, one that is more convenient to students," he said. Hillel has plans for a possible office on campus and a bigger house closer to student dorms, but for right now they must make do with their one house and an annual operating budget of \$100,000, which seems to just barely meet their financial needs.

Mr. Troderman relaxed for a moment on one of the many aging couches in the community room at the Hillel house, and said, "I think a lot of students chose not to use Hillel. Identity work is hard to do and a lot of people don't want to deal with it." Still, "we are here to provide services to the community." He cited a Purim party held on campus, bimonthly Shabbat services, and a leadership conference aimed at galvanizing the Jewish student community.

A Hasid in Santa Cruz

Daniel represents one of the many Jews studying at UCSC that actively seek out a Jewish life for themselves, be it in Hillel, the Jewish Learning Center or elsewhere. Most of the Jewish students on campus, however, have chosen not to associate themselves with anything particularly Jewish, be it Hillel, Temple Beth-El or the new conservative synagogue, Kol HaTefilla.

This deeply concerns one of the most visible Jewish activists in town, Rabbi Naftali Citron, another recent addition to the Santa Cruz Jewish community. The tall, soft spoken Rabbi wears a long beard, in keeping with the tradition dictated in the *Torah*, several white threads of *itzitit* (see Dear Yenta) dangle from either side of his pant waist, and a small black *yamulka* always rests securely on his head.

The rabbi is an orthodox Jew: "I am a *Hasid*," he explained, "I went to *Chabad* (the Lubavitcher orthodox movement) Rabbinical school and that's what has had a serious influence on me," and he quickly added, "but I'm totally independent (from *Chabad*)." He, like Mr. Troderman and Mr. Swedlow, has only lived here for a short while and has become very connected to the Jewish pulse of Santa Cruz.

"I'm the director and the only full time employee of the Jewish Learning Center," he said while eating at Noah's Bagels, the only kosher eatery in Santa Cruz. He's enjoyed his past eight months working here to organize his center and said that, "there's definitely a Jewish community here, it might not be the same as Brooklyn, but I can see the similarities." He continued with a quick afterthought, after wiping off a thin layer of cream cheese sticking to his thick beard, "Santa Cruz is like a *shtetl*."

The Jewish Learning Center is currently without a building, but it provides weekly classes, religious programming in conjunction with the student led *Talmeidei Shalom* (Students of Peace) organized by Rabbi Citron, as well as one-on-one counseling. His center represents one of the "little groupings," as he explains it, that "are all interlocked somehow," to form a greater Santa Cruz Jewish community.

Mr. Troderman and Rabbi Citron both agree that while it can be hard to be Jewish in Santa Cruz, the do-as-you-like attitude typifying this town does not place any tremendous obstacles in the path of Jewish students.

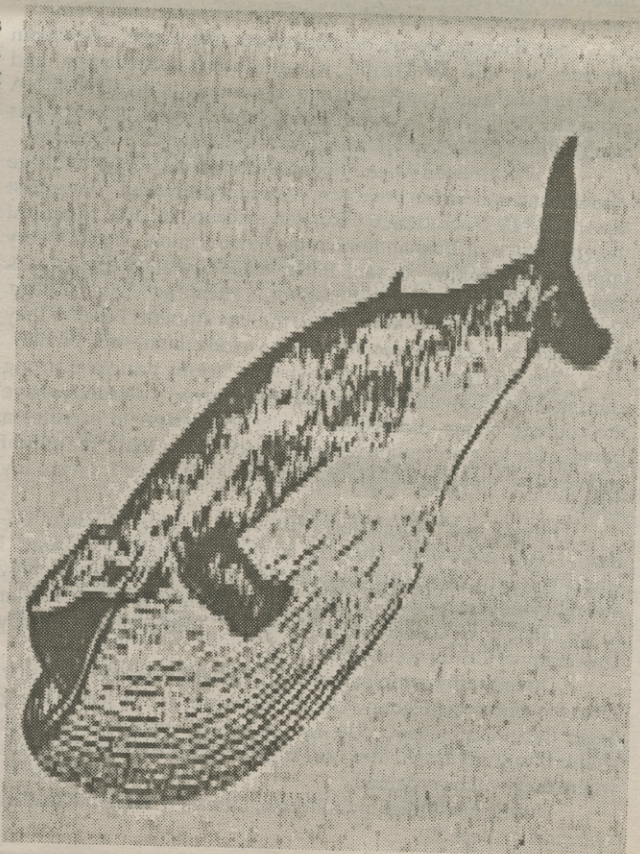
Rabbi Citron said, "I'm trying to build a community, the average Jewish student doesn't feel a part of the broader Jewish community here." And he's trying to bring them together with "specifically student activities," such as the very successful Chanukah party last November which was well attended by many of the Jewish students Hillel hasn't been able to reach out to.

Daniel has gone to several activities and holiday programs organized by Rabbi Citron's Jewish Learning Center. He said, while discussing the Rabbi after a Purim reading of the *Megillah* (scroll), "in all of my experiences I have never met a religious and observant person with good enough communication skills who can reach out to people of all backgrounds, of all levels (of Jewish knowledge)." The Rabbi's programs coupled with his calming and open presence has had a positive influence on Daniel's and many other students' lives, both personally and Judaically.

"People should get the feeling that there is a depth to Judaism," said the Rabbi. "I do a lot of personal learning and talking to people about Jewish things." Although he worries that he might not be leaving enough time to further organize his learning center, he said that "community is for individuals," and he has been rewarded by the time spent with people, be it on a one-on-one basis or in larger groups.

Mr. Troderman echoes similar feelings. His work in Santa Cruz has brought him closer to several kinds of Jewish students, from those who are active in the community and prioritize group participation, to those that come to one or two events a year. Whomever they effect, both organizers are exhilarated and satisfied by their work with the Jewish community.

Note: As of the printing of this article, Rabbi Citron has left the country to get married, but he purportedly has made plans for an eventual return to Santa Cruz.



LEVIATHAN AND LITVACK

By Zachary Thacher

Rabbi Litvack has been the spiritual leader for Temple Beth-El's congregation of Reform Jews since the 1970's. The well groomed, middle aged Rabbi sat back in his chair, and in a self assured voice explained that when he started out in 1977, "we had 50 families in the congregation." He wanted to be the rabbi for Santa Cruz county's fledgling Jewish community because "it would give me a chance to make a difference."

18 years later Rabbi Richard Litvack quietly concedes that Temple Beth-El now has 500 families in its congregation and 300 children enrolled in its Temple school. While sitting in his large office cluttered with thousands of assorted documents, papers and books, he said, "our goal is to find the wherewithal to continue to be the exciting center of Jewish life in the Santa Cruz county."

The spacious, recently relocated temple has serious financial worries. "All synagogues are under-funded," he said matter-of-factly. But Rabbi Litvack remains committed to providing a Jewish cultural center for all members of the community. Continuing the policy of inclusion, where "all Jews who want to participate can, [represents] one of our biggest challenges."

"Our minimum membership fee is \$57 a year, and the average cost of running a synagogue is \$1200 per family-it's a big challenge, but some members pay \$2200 a year," he explained. The relevancy of the Torah (Hebrew Bible) to everyday life is readily apparent to Rabbi Litvack. According to him "those who are blessed with more, have more of a responsibility to the community. This comes from the Torah: the concept of *tzedakah* (charity) and proportional giving."

But financial issues do not burden the Rabbi. His main concerns are with the Temple, its educational accreditation, and especially the social causes that the community is involved in. A profound dedication to social justice and political activism has characterized Rabbi Litvack's life before and after the Rabbinate.

"I was arrested twice, once in Washington D.C. [as a college student] and once in San Francisco," he openly admitted. "I was first arrested while blockading the Russian embassy, in 1971, to protest the oppression of Russian Jews in the Soviet Union. It was a very important experience," he said. Before the Rabbinate, Rabbi Litvack was contemplating a career in law while attending Vassar college. The threat of arrest was very real to pre-law students because they did not know if a police record would exclude them from the Bar.

The question for Rabbi Litvack was, "are my principles strong enough that I'd be willing to risk a potential career? I decided to have the courage of my convictions." His willingness to sacrifice a possible life long profession helped Litvack decide that, "the ethical and spiritual message of Judaism was something worth giving my life to."

Litvack had indications of rabbinical leanings while in college, "I really enjoyed the studying of religion, especially Judaism. I was particularly interested in intellectual history, social psychology and religious experiences," he said. In total, his studies were "similar to the History of Consciousness program," offered at the nearby University of California at Santa Cruz.

Directly after completing a B.A. in religious studies at Vassar, Litvack went to the Hebrew Union College (HUC) in Jerusalem to begin Rabbinical school. The five year HUC program sends its students to study Israel, then Los Angeles and finally to Cincinnati, where they will be ordained.

During his studies in California, Litvack became the student
continued on page 27

GUILD OF TEMPLE MUSICIANS

Young Composer's Award
for 1995/6

The 1995/6 Young Composer's Award will be given for an instrumental work on a Jewish theme, of up to 10 minutes in duration. The piece should be based on, or make use of a phrase of traditional synagogue chant which will be provided to each applicant.

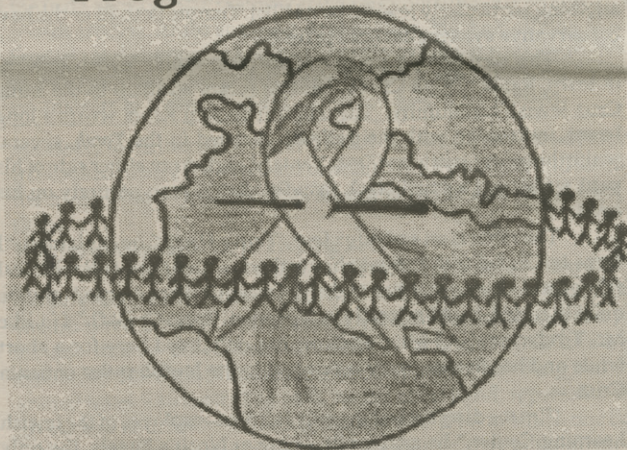
The work submitted should be written for 3 instruments, chosen by the applicant. While no particular instruments are specified, applicants are encouraged to write for instruments which are readily available in most communities. Accompanied duets are acceptable (for example, 2 instruments and piano), or instrumental trios (example: flute, clarinet, cello).

Submissions are due no later than December 1, 1995 (post-marked). For further information, please contact:

Ben Steinberg, Chairman, GTM Young Composer's Award
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Dear Yentaleh,

What is this "wailing wall" I keep hearing about in Israel?

Thanks,
wondering about the wailing

Dear Yenta

Dear bubaleh,

I can tell you're a *mensch* with such a cute question! First of all, the wailing wall is really the Western Wall, or *Kotel* in the *loshen hakodesh* (the holy language: Hebrew). Muslims called it the Wailing Wall because they heard religious Jews cry while praying there. So why were they making such a *balagan* (big ruckus)? The Western Wall is the last remnant of the Second Temple, in fact it is a retaining wall left over from King Herod's renovations c.500 BCE.

Jews come to *daven* (pray) at the western wall from all over the world because it is the only central artifact left from the destruction of the holy temple. We also squeeze little notes written with prayers and hopes into the cracks between the rocks in the wall, trusting that our wishes will be answered. Faxes are also acceptable. The Western Wall is an intense place for prayer in Jerusalem and it deserves a visit!



Dear Yenta,

I love those cute fringes some Jews wear hanging out of their shirts, where can I get some?

Merci,
Jean-Paul Gaultier

Cher Jean-Paul,

Male religious Jews wear a *tallit-keitan*, a shirt with fringes knotted on its four corners, to remind them of the 613 *mitzvot* (commandments) detailed in the *Torah* (Hebrew Bible). The *tallit-keitan* (little prayer shawl) is not the full *tallit* (prayer shawl) worn for major prayer services. A *tallit* would be a little inconvenient to wear all the time. *Tallit-keitan* usually stick out from the bottom of religious males' shirts, but some keep them tucked in, depending on what the fall collections call for. So if you'd like to get a pair...call *Chabad*..

Dear Yenta,

Side curls are back in, but before I jump on the bandwagon, please tell me what they are.

Much love,
Fashion me conformist??

Dear fashion slave,

Those side curls, or ear locks, are called *pay'ot* in Hebrew or *pais*, in the *mama loshen* (the mother tongue-Yiddish). The tradition of growing out these locks comes from the *Talmudic* commandment not to cut the corners of your hair, although some Jews bypass this by growing a beard, depending upon their interpretation of the law.

Usually only *Chasidim* sport the curls, but feel free to join the *mishpacha* (the family).

Dear Yenta,

What's the difference between getting plastered with all my *chevre* (friends) and drinking on *Pesach* (Passover), for example?

-concerned

Dear conscientious, cajoling comrade,

A great teacher, Rav Moshe Poleyoff, once explained the difference between drinking for the sake of the *mitzvah* (good deed)

and drinking that leads to drunkenness. If one is empty inside and expects the wine to supply the happiness, the wine only leads to hopeless abandon and inebriation. But if one is filled with joy and wishes to express that joy through drink, then the wine represents a *simcha shel mitzvah* (the joy of the *mitzvah*)- and the consumption of wine itself becomes a *mitzvah*.. That is the kind of drinking that takes place at the Passover *seder*.*

Dear Yenta,

Are Jewish women really inferior to Jewish men?

furiously feminist

Dear fem,

Oy Yay! This is a common misconception about Judaism. Women are absolutely **not** inferior. In fact, it is against the *Torah* for a man to masturbate, but not a woman! How's that for women's lib.?

Dear Yenta,

When I was in Jerusalem I was dying for a cheeseburger. I took the bus to Burger Ranch, I schlepped to Mc David's, I dragged myself to the new Burger King and Subway doesn't have burgers. So where are they hiding?

looking for my cheeseburger in paradise...

Dear craver,

It will take you a long time to find any meat mixed with dairy in Jerusalem because it's not kosher. The *Torah* forbids cooking a kid in its mother's milk, meaning that you cannot mix dairy products with meat, whether cooking or eating the two together. There are several interpretations of this law. One is that it is immoral to cook a calf in its mother's milk for the obvious reasons, the other is that it is a commandment and should be followed without question. Why don't you look for Ahuva Gamliel's article "Keeping Kosher," because its *shloof* (nap) time for Yenta.

*From On Wings of Freedom: The Hillel Haggadah for the Nights of Passover

continued from page 12... "Touching..."

ancient Hebrew and Aramaic. Even people who live in Israel and speak Hebrew on a daily basis have difficulty understanding these complex and cryptic texts.

Moreover, it is not really possible to translate the texts. In Hebrew, each of the pictographic letters of the alphabet has a numerical and dimensional value. For example, the first letter in the Hebrew alphabet, aleph, corresponds with the number one (since it is the first letter in the alphabet) and it has its own unique energy. Therefore, much of the meaning and significance of the *Kabbalah* is lost in its translation. Each word is a result of the combination of different patterns of letters (and therefore energy) which in and of itself can provide extra insight to those who know what to look for. One of the places where the letters are important is in meditation. Experienced mystics do an exercise which entails visualizing the letters of one of G-d's names (in Judaism there are 72 names for G-d). According to Moshe Waldoks, "At the deepest level, the *Torah* is really the name of G-d repeated again and again. It's made into a narrative so people can understand it and so you can teach it to your children. But the reality is much deeper, and you spend a lifetime searching for the meaning, the secret."

Yet another deterrent in studying *Kabbalah* is that it is written in thick metaphors which hide its true meaning. Because of the complexity of the *Kabbalah* and its metaphors, we are warned several times by the sages that the study of *Kabbalah* can be dangerous. In Rabbi Naftali's words, "Too much of a good thing is no good." This is why it's very important to have a guide or master who will shield you from potential harm. The purpose of the guide is to help you understand what is on your level of understanding, assist you on your journey to ecstasy, and most importantly try to talk you into coming back down to earth when you are on another plane or dimension and do not want to return. Moses, for example, resented having to leave his elevated state because he dreaded breaking off his communion with *Hashem* (G-d). For this reason, he was prohibited from entering the land of Israel. Similarly, in Buddhism, one should not try to remain in nirvana, but should bring back newly found wisdom into everything one does.

There is a story of four wise men who studied the deepest level of *Kabbalah* called *Pardes*: the first gazed and died, for his soul so longed for its source that it instantly shed the physical body upon entering the light. The second, whose intellectual confusion had not been sufficiently cleared away, gazed and became an apostate. The third lost his mind because he had not reconciled ordinary life with visionary experience. Only the fourth, a man of perfect equilibrium, entered and left in peace.

One can easily see how Jews could have been scared away from learning *Kabbalah*. Who wants to become insane? Buddhist and Taoist mysticism are much less threatening to people than Jewish mysticism.

The lesson to be learned in the study of *Kabbalah* is that there are great treasures in the soul. There is faith, love, awe, and wisdom. All these treasures can be dug up, but if you don't know where to dig, you end up digging in mud or stones. If you want to get the gold, which is the awe before G-d, and the silver which is the love, and the diamonds which are the faith, then you have to find the geologist (guide) of the soul who tells you where to dig. But the digging you have to do yourself (Kamenetz, Lotus).

Recently *Kabbalah* has been made more accessible. Thanks to authors/translators like the late Rabbi Areyeh Kaplan, *Jewish Meditation* (also the title of one of his books) has become readily accessible to everyone. There are no more excuses. The literature is available. The time has come to search within our own religion for the answers.

References for this article are:

Kabbalah: The Way of the Jewish Mystic by Perle Epstein
The Jew in the Lotus by Rodger Kamenetz



continued from page 9... "Selfishness..."

common good. Yet this contract would break down existing safeguards by destroying the public school system through vouchers and lowering the government's tax base.

- *Tolerance*. Thirty-three times, the Bible reminds us to "remember the stranger, for you were a stranger in the land of Egypt." Respect for the stranger leads to a respect for differences and the privacy of religious and personal ideals. Yet with its proposed "religious equality amendment," opening the public school and square to prayer and ritual, the contract denies the most basic respect and protections, especially the right to be left alone.

- *Forgiveness*. Religious people in this country have without question been humiliated, stereotyped and oppressed by insensitive school administrators, government officials and arbiters of secular society. Americans, particularly those in big cities, until recently either laughed at or were terrified of religious impulses, and thus worked overtime to have the religious instinct suppressed. But the vengeance toward others and intolerance reflected here is hardly the answer. A new generation of Americans has taken religion as its own. We know it for what it is: a way to open the human heart, not to close off others with whom we don't agree.

The big job in the United States today is to respect religious and cultural differences and ensure rights even for those who don't believe. The Founding Fathers' guidance on this still holds: The greatest reflection of a religious society is the imposition of no religion at all.

Marlene Adler Marks is a columnist for the Jewish Journal of Greater Los Angeles. Reprinted with permission from the author from the LA Times, Wednesday May 24.

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specific rituals for this holiday. These rituals were focused on prayers for rain during the winter season. Today, with the absence of the Temple and a more metropolitan lifestyle, Sukkot has become a remembrance of past agricultural fertility.

Another ritual of Sukkot that is still practiced today, is the building of the *sukkah* (a hut). The *sukkah* must be a temporary structure, built in the open (not in a room or under a tree), have at least two and one-half walls, and a roof made out of things which grew from the ground (like tree branches). The roof must also be thick enough that more shadow than sunlight is let in and it must also be thin enough so that one can see the stars through it. One interpretation of the *sukkah* is that it is to remind us of the Israelites exodus out of Egypt when, during the 40 year's of wandering in the desert, the Jews stayed in temporary huts. The *sukkah* becomes a dwelling for the week of Sukkot: many people eat, read, relax, study, and sleep in the *sukkah*.

There is yet another ritual to Sukkot. That is the ritual of shaking the lulav and etrog. The etrog is a citrus fruit similar to a lemon. The lulav consists of three types of branches — palm, willow, and myrtle — bound together. The ritual is to hold all of them together, bless them, and then shake them in all directions. It is believed that this ritual stems from an ancient rainmaking ceremony. There are other interpretations. Some say the four different plants represent the four seasons, the different parts of the body, the diversity of life forms created by God, etc.

Shemini Atzeret

On the Eighth day after the beginning of Sukkot is Shemini Atzeret. There are no specific rituals that are conducted for this holiday. It is, however, described that this day should be a holiday by not working on this day. There are midrashim (a literary explanation of a complicated passage in the Torah) that say that Shemini Atzeret was created to keep the people of Israel together for another day or even to give people a chance to re-experience and savor the past few holidays for one last time. Shemini Atzeret is basically a special break in-between two holidays, Sukkot and Simchat Torah, in order to not break up the holiday spirit. In Israel, Shemini Atzeret and Simchat Torah are celebrated on the same day.

Simchat Torah

Simchat Torah is the day after Shemini Atzeret (in the US), or the eighth day after the beginning of Sukkot. Simchat Torah is a comparatively recent holiday that was created sometime after the Talmud (Jewish book of law and knowledge) was completed and sometime before the major law codes were written in the 12th century.

Simchat Torah is the holiday that celebrates having the Torah. Synagogues usually spend many hours dancing and singing with the Sifre Torah. It is a time for celebration. Jews read from the Torah every week. It takes one year to read every one of the 54 portions into which the Torah is divided. On Simchat Torah we read from the last portion of the Torah (*V'zote Ha'bracha*) and then read from the first portion (*Breshit*). The continuous reading of the Torah represents the cycle of Torah learning which never ends.

Chanukah

In the 4th century B.C.E., the Greek empire conquered Israel. Israel was controlled by the Selucid empire of the Greeks. The Selucids began practicing Greek traditions in Israel, including idol worship. The idol worship spread to being conducted in the Temple. The Jews, who did not like the Greeks were furious. In 167 B.C.E., the Jews began revolting against the Greeks. Led by Mattathias the Hasmonean, a Maccabee, many Jews fought against the Greeks to regain the Temple for Jewish rituals. In 164 B.C.E the Maccabees



wishes you a happy summer!

Hope to see you at
our fall activities!

defeated Greek forces and recaptured Jerusalem. They threw out all of the Greek idols from the Temple and rededicated it to God. The war continued until 143 B.C.E. when the Jews and the Greeks signed a peace treaty.

The traditional story of Chanukah says that at the rededicating of the Temple the Maccabees could not find any oil to light the menorah. They ended up finding only enough oil for one day, but it lasted for eight. It was a miracle that the oil lasted so long. There is a *midrash* that says that the Rabbi's created the miracle of oil so that we would not celebrate the conquest over another group of people. Instead of celebrating the conquering of another group of people (which would not be right) we celebrate the miracle of the oil lasting eight days.

The main ritual that is observed on Chanukah is the lighting of the *chanukiah* (candelabra with nine candle holders). Chanukah lasts eight days and on every day an additional candle is lit.

It is traditional to eat *latkas* (potato pancakes) and *sufganiot* (jelly doughnuts) and to play *dreidle*.

It was not until fairly recently that the tradition of present giving began. Giving presents on Chanukah was a way to compete with present giving of Christmas. It is a very nice custom but some people believe that the giving of presents materializes the holiday and detracts from the real meaning of the holiday.



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massacre. The attack had a shattering impact on Israeli public sentiment, marking the point at which a sense of personal vulnerability overtook any conviction that the Palestinian Authority would curb terror against Jews. This collapse of Israeli trust in the face of savagery such as that committed at Netanya was reported everywhere in the Israeli press. It has been, in fact, the preeminent news story in Israel.

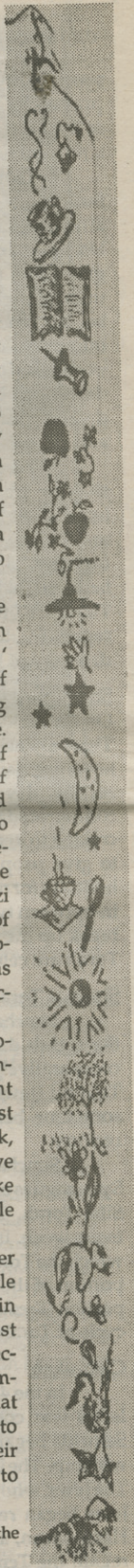
Important print media have done no better than ABC. Coverage of terror assaults against Israel by the *New York Times* has been similarly indefensible when contrasted to the immense volume and interest elicited by the massacre. The October, 1994, Tel Aviv bombing, for example, which killed 22 and injured more than 50, prompted dramatically less coverage than Hebron. In the first three week after Hebron the *Times* ran 83 articles, 17 of them on the front page. But the Tel Aviv attack, part of a calculated campaign of violence by a terrorist organization and not the random act of an unhinged killer, drew but a fraction of this — a total of 18 stories with only 3 on the front page. The Netanya murders prompted just 7 news stories in the first two weeks after the event, 3 on the front page.

While it is impossible to measure the influence of the nation's premier newspaper on the public and on other media, there can be little doubt that the *Times'* historic systematic minimizing of the persecution of Jews has had an impact on Americans' understanding of the extremes difficulties faced by the Jewish state. From its shameful near-indifference to the suffering of Jews in the Holocaust, when the meager coverage of mass murder never made the front page (The *Times* had also refused to open its letters-to-the-editor column to discussion of the Nazis and their attacks on Jews in pre-war Germany because, the publishers claimed, the paper would then have to provide the balancing Nazi viewpoint), to its massive and apoplectic coverage of such actions of Israeli self-defense as the surgical bombing of the Iraqi nuclear reactor in 1981, the paper has displayed an inability to report with balance and objectivity.

Coverage of the Iraqi event, for example, focused not on Saddam Hussein's buildup of unconventional weapons but on Israel's action. Forty-eight stories, 19 of them on the front page, ran in the first month after the bombing. The paper called the attack, which cost two casualties and was later shown to have protected the West from incalculable peril in the wake of the Iraqi invasion of Kuwait, "an act of inexcusable and shortsighted aggression."

In the absence of sustained public clamor over the *Times'* demonstrable bias, there is likely to be little real change. While occasional corrections are made in the case of blatant errors, the problem is a far more vast and intractable one involving highly skewed perspective about Israel and the region that obscures the complete picture readers deserve. It seems apparent that neither the *Times* nor ABC presently fell compelled to undertake the kind of radical examination of their flawed product that could lead to genuine adherence to basic principles of journalism.

From Camera on Campus: The Committee for Accuracy in the Middle East Reporting in America; Tel: (617) 789-3672



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rabbi for his present congregation. "It was exciting, the Assistant Dean approached me and said, 'you're the one for the Santa Cruz position.'" Rabbi Litvack paused and thought back to his first involvement with the community, "it was a very personal experience for me." He explained, "I developed bonds and relationships that were very strong," when staying with families from the congregation while he traveled to Santa Cruz every other weekend from Los Angeles.

The Santa Cruz congregation personally asked Litvack to be their rabbi directly after his ordination. "It was a very nice transition for me from being their student rabbi to a full time one," he said. His duties include counseling, teaching, communal leadership, and spiritual celebration through ritual and worship.

Rabbi Litvack laughed easily while animatedly discussing his experiences in Santa Cruz. He then more seriously described the identity of Temple Beth-El. "Our congregation is both traditional and Reform. It involves a very modern and relevant approach to Judaism," he said. An egalitarian spirit and diversity of practice is very important to the temple. "In our synagogue," he said, "we have had many women presidents and our cantor [a woman] provides a wonderful role model for leadership."

Rabbi Litvack is adept at linking the traditional Judaic texts to the life of the temple. He connects the second commandment's prohibition of idolatry to the role of women in the synagogue, "we understand the underlying sanctity of the image of God in every human being," he explained.

Litvack argued that the women's movement, and not the constraints of political correctness, have illustrated the need for active women in the synagogue. "A deeper spirituality," he observed, "exposes limitations of the sometimes patriarchal language of traditional prayer." He said that the inclusion of women and a willingness to update methods of worship, "makes Judaism more real to the congregation than a repetitive rote experience."

Rabbi Litvack has found a meaningful and fulfilling role at Temple Beth-El. He adjusted himself in his chair, collected his thoughts, and said, "Santa Cruz is an exciting place to be a rabbi. The Jews who have come here in the last decade have a real commitment to Jewish life, and the community is growing."

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Torah is by Rabbi Norman Cohen called *Self, Struggle, and Change: Family Conflict Stories in Genesis and Their Healing Insights for our Lives*. This book helps anyone who reads it to grow in their relationship to the Torah and their own family experiences. Ever wonder why so many families in the book of Genesis were so dysfunctional and why they would be included in the holiest of our sacred books? Rabbi Cohen's book has the answer.

Some books are interested in the pathway of the Twelve Step Program. This is the fastest growing growth discipline in America. There is a wonderful way to do the Twelve Step Program Jewishly and there are many new offers that make that possible. One of the best books dealing with this subject is *Twelve Steps to Jewish Recovery*, written by Rabbi Kerry Orlitzky. There is also a companion volume of daily Jewish meditations and weekly interpretations of the Torah portion for that week, as a guide in doing the Twelve Step Program.

Perhaps one of the most exciting areas of growth in Jewish spirituality has been that of Jewish women's rituals and observances. Rabbi Deborah Orenstein has just edited this kind of pathway in the book *Life Cycles: Jewish Women on Life Passages and Personal Milestones*. These sensitive, wise, and innovative chapters will inspire men and women to appreciate the depth of Jewish spiritual experiences. Finally do not forget Letty Cotin Pogrebin's book *Deborah, Golda and Me*. This book is a landmark in the Jewish feminist literature of spiritual return.

Jews are the people of the book and these books are a great way to deepen our lives and explore our souls. As the Torah says, "We do not live on bread alone." To that I would add, not just on entertainment either. We all need some wisdom, inspiration, and a sense of the sacred as well. It is not so easy as just clicking your heels but opening the pages of one of these books probably will help you to find the spiritual treasures in your own religious home. As Hillel said, "GO and LEARN!"

Rabbi Rick Litvack is the Hillel Rabbinic Counselor, Rabbi of Temple Beth-El Jewish Community Center.

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