

THE JEWISH VOICE
of UCSC

LEVIATHAN



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LEVIATHAN

The longest running independent Jewish Student Publication in the nation.

Staff

Editors

Ilona Coleman
Ahuva Gamliel

Writers

Catherine Cohen Topp
Andy Marcus
Aaron Hyman Parker
Ahuva Gamliel

Graphics

Eli Brown

Contributors

Robert Feller

Production

Cristy Pazera

Special Thanks To:

Jewish Family and Children's Services of San Francisco
Jody Reiss
Ron Wilmot
Bob Kane

The Fish Rap Live!

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Mailing address:

Leviathan
Student Center box #13
Santa Cruz, CA 95064
Phone:
(408) 459-3917

"We're all in the belly"



Jewish Resources

In The Surrounding Area

Campus and Hillel organizations of Northern California resource guide:

Santa Cruz Hillel
608 Mission street
Santa Cruz, Ca 95060
(408) 426-3332
Director: Lorin Troderman

U.C. Davis Hillel
328 A street
Davis, CA 95616
(916) 756-6076

San Francisco Hillel
33 Banbury drive
San Francisco, Ca 94132
(415) 333-4922
Director: Marty Potrop

Jewish Student Union
U.C. Santa Cruz
Student Center Box 96
Santa Cruz, CA 95064
(408) 426-3332

Stanford Hillel
P.O. Box Y
Old Union Clubhouse
Stanford, CA 94309
(415) 723-1602
Director: Rabbi Ari Cartun

Chabad
Student Organization
2643 College Avenue
Berkeley, Ca 94704
(510) 540-5824

Northern California
Hillel Council
703 Market street, Suite 306
San Francisco, Ca 94103
(415) 546-6988
Director: Evan Mendelson

Koach College Outreach
The United Synagogue
of Conservative Judaism
1710 South Amphlett Blvd,
Suite 217
San Mateo, Ca 94404

U.C. Berkeley Hillel
Reutlinger Center
2736 Bancroft Way
Berkeley, CA 94704
(510) 845-7793

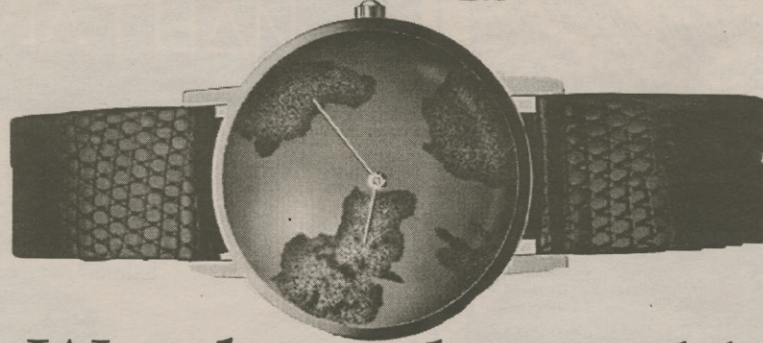
U.C. Berkeley
Jewish Student Union
U.C. Berkeley Hillel
2736 Bancroft way
Berkeley, CA 94704
(510) 845-6446

Director: Rabbi Rona Shapiro

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LEVIATHAN'S



Watch on the world

Leviathan Pays Tribute to Israeli Deaths by Catherine Cohen Topp

Several weeks ago, Yitzhak Rabin's assassin Yigal Amir was convicted to the harshest punishment Israel can provide: life imprisonment (in Israel, capital punishment is reserved only for Nazi war criminals). His plea, that he meant only to disable, not to kill the former Prime Minister in order to hinder the peace process. His goal of ending the peace process, however failed, and instead, many Israelis response to the death of their prime minister was a renewed commitment to peace. The wave of terrorism, however, that Israel and world Jewry have suffered in recent weeks has done much to threaten the promise and progression of Middle East peace. We proceed from the recent attacks of terrorism in shock, disbelief and pain. Our realities are shaken, our sense of morality turned on its head. Over 60 people were killed by four suicide bomb attacks, and many wounded in the span of scarcely over two weeks. The first, on February 25th, was a bombing of a Number 18 bus in Jerusalem killing 24, closely followed by an attack at Ashkelon the same weekend, claiming one victim. March 3rd and 4th yielded two more attacks, respectively, on another Number 18 bus in Jerusalem, killing 19, and in the heart of afternoon rush hour at Dizengoff Center, the largest shopping mall in Tel Aviv, killing 13 and seriously wounding 126 people.

The underground extremist Palestinian Islamic organization Hamas, which receives financial and military support mostly from Iran, has taken credit for these attacks. Although PLO leader Yasir Arafat has spoken out against the terrorism, and has arrested hundreds of Islamic activists in recent weeks, the attacks have necessitated a crackdown on many Palestinians in efforts to single out the Hamas extremists and ensure future Israeli security. For ex-

ample, Prime Minister Peres has sealed off Israel's borders with the Gaza Strip and the West Bank (costing Palestinians daily earning losses of \$1.2 million). Peres walks a narrow rope in terms of balancing effectively responding to the need for tightened security and risking upsetting the peace process. If his retaliation proves too harsh, the antagonization of Arafat and the Palestinians may throw the process off course. If Peres is not able to ensure Israeli security, however, Israel may be thrown into its own forces of extremism and it is likely that he will lose the upcoming spring election to

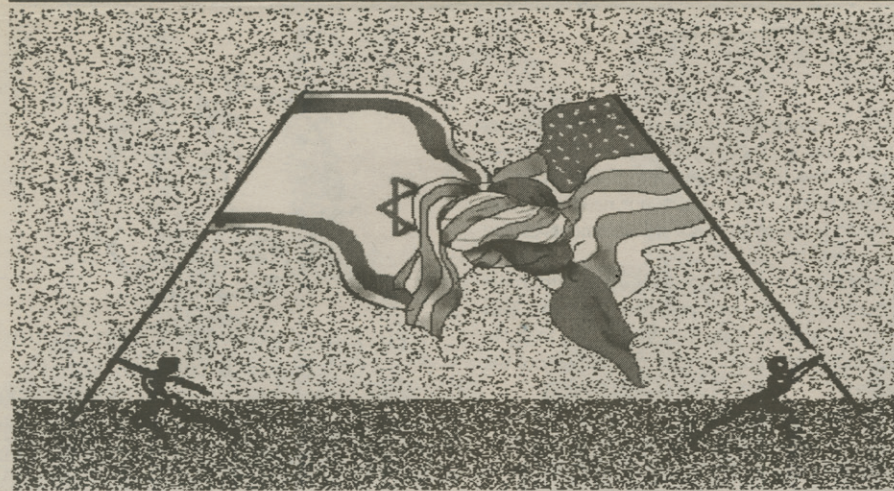
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The following is an incomplete list of those who have been killed in recent weeks. Since the signing of the Declaration of Principles between Israel and the PLO on September, 1993, 202 civilians and soldiers have been killed in terrorist attacks in Israel.

2/26/96 Jerusalem Attack:

Boris Sharpolinsky, 64, USSR Immigrant
Michael Yerigin, 16, Kibbutz Maabarot
Yitzhak Yachnes, 54, Jerusalem
Navon Shabu, 22, Bnei Brak
Peretz Ganatz, 62, Jerusalem
Daniel Biton, 42, Jerusalem
Yitzhak Elbaz, 57, Jerusalem
Semion Trakashvilli, 60, Jerusalem
Arik Gabi, 16, Jerusalem
Matthew Eisenfield, 25, USA, 2nd year Rabbinical student from NYC
Sara Duker, Age 23, USA, Columbia graduate, engaged to Matthew Eisenfield
Anatoly and Jana Kushnirov, 36 and 37, Jerusalem
Masuda Amar, 59, Jerusalem
Swietlana Gelezniak, 32, Jerusalem
Celine Zaguri, 19, Jerusalem
Navon Shabo, 22, Bnei Brak
Wael Kawasmeh, 23, Jerusalem
Staff Sgt. Gavriel Krauss, 24

Cpl. Mirav Nachum, 19
Cpl. Moshe Reuven, 19
Cpl. Iliya Nimotin, 18
Sgt. Sharon Chanuka, 20
Sgt. Yonatan Barnea, 20
Staff Sgt. Gadi Shiloni, 22
Staff Sgt. Major. Arye (Res.) Barashi, 38
2/26/96 Ashkelon Attack:
Sgt. Chofit Ayyash, 20, Ashdod
2/26/96 French Hill Junction:
Flora Yehiel, 28, Kiryat Ata
3/3 Jerusalem Attack:
Sgt. Yoni Levy, 21, Jerusalem
Sgt. Haim Amedi, 19, Jerusalem
Senior NCO Uzi Cohen, 54, border police man of Jerusalem
Maya Birkan, 59, Jerusalem
Naima Zargary, 66, Jerusalem
Gavriel Shamashvilli, 43, Jerusalem
Shemtov Sheikh, 63, Jerusalem
Anna Shingeloff, 36, Jerusalem
Raya Daushvilli, 55, Jerusalem
George Yonan, 38, Jerusalem
Sarina Angel, 45, Beit Jalla
Gidi Taspanish, 23, tourist from Ethiopia
Valerian Krasyon, 44, tourist from Romania
Dominic Lunca, 29, Romanian worker
Daniel Patenka, 33, a Romanian worker
Marian Grefan, 40, Romanian worker
Mirze Gifa, 39, Romanian worker
Dimitru Kokarascu, 43, Romanian worker
Imar Ambrose, 51, Romania
3/4/96 Dizengoff Center in Tel-Aviv:
Bat-Hen Shahak, 15, Tel Mond
Hadas Dror, 15, Tel Mond
Kobi Zaharon, 13, Tel Aviv
Inbar Atiya, 21, Ramat-Efal
Dan Tversky, 58, Tel Aviv
Dana Gutman, 14, Moshav Mishmeret
Yovav Levy, 13, Tel Aviv
Leah Mizrahi, 60, Tel Aviv
Tali Gordon, 24, Givatayim
Rahel Sela, 82, Tel Aviv
Sylvia Bernstein, 73, Hod Hasharon
Gail Belkin, 48, Herzliya
St.-Sgt. Assaf Wachs, 21, Holon



Spitzer Forum '96 Report

by Catherine Cohen Topp-UCSC, Johnathan Wettstein-UCSC,
and Melissa Sandler-UCB

"What is the Spitzer Forum", you ask?. It is the National Hillel Public Policy Convention. Over 200 Jewish students attended the Spitzer Forum '96 in St. Louis, Missouri from February 11-13, to develop awareness of ethical and political issues, campus leadership skills, and to meet other students from around the country. With typical St. Louis hospitality, the students of local Washington University hosted a dinner at their Hillel complete with a men's acapella group, The Pikers, which included a repertoire the Violent Femmes and Phish.

This program was held in conjunction with NJCRAC (National Jewish Community Relations Advisory Council) which had many prominent speakers including Foreign Minister of Israel, Ehud Barak and U.S. House Minority Leader, Richard Gephardt. Along with the informational speakers, the forum was composed of various learning institutes such as "Tikkun Olam", a half day community service project (which inspired one UC Berkeley student to set up a permanent fund "Project Anna" for babies whose mothers used drugs during pregnancy) and skills development workshops such as "Making the Media Work for You..."

Old friends from summer camp and Temple youth groups were reunited and new friends were made, exploring the night life and famous Arch of St. Louis. Overall, the Spitzer Forum was a great opportunity to meet Jewish student peers nationally and locally (a regional networking lunch had Bay area students discussing campus issues) while developing leadership skills. Spitzer Forum '96 was fun and exciting and hopefully many more UCSC students will be represented next year.

An inspiring moment was when Richard M. Joel, the president of Hillel conveyed the importance of Jewish social responsibility and humility by emphasizing that "rather than being the chosen people, we are the choosing people".

Hillel

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Life



News From The House International Relations Committee

Benjamin A. Gilman, Chairman
Date: December 20, 1995
Gilman Resolution Deplores Holocaust Deniers, Supports U.S. Holocaust Museum
WASHINGTON—Chairman Benjamin Gilman (20th-NY) Wednesday introduced legislation deploring those who deny the facts of the Holocaust and commending the work of the Holocaust Memorial Museum.

The measure H.Con.Res 316, states that "those who promote the denial of the Holocaust do so out of profound ignorance or for the purpose of furthering anti-Semitism and racism."

In a statement introducing the resolution, Gilman said on rea-

son the Holocaust Memorial Museum exists is to "counter Holocaust deniers."

"The Holocaust Memorial Museum, through its permanent exhibitions, traveling programs and educational outreach efforts, both memorializes the victims of the Holocaust, and counters these accusers through its honest and sensitive approach to one of the most ferociously heinous state acts the world has ever known," Gilman said.

Gilman noted that on Tuesday, the House adopted legislation he supported to enable the museum to use the Capitol's Rotunda for its annual "Days of Remembrance" ceremony.

Gilman noted that the work of the Museum is "conducted year-round, as evidenced by the larger than expected attendance at the Museum, which is steadily increasing."

The Holocaust was the systematic, state-sponsored murder of six million Jews and millions of others in numerous death camps by Nazi Germany during World War 2.

Co-sponsoring the resolution with Gilman were Congressmen Sidney Yates (9th-IL), Tom Lantos (12th-CA), Steven La Tourette (19th-OH), and Ralph Regula (16th-OH).

ABC Defames Israelis Right and Left ON CAMERA

by Andrea Levin

Andrea Levin is National President of CAMERA, the Committee for Accuracy in Middle East Reporting in America - P.O. Box 428, Boston, MA 02258-0428 (617) 789-3672

Will an astounding episode of journalistic abuse be swept under the carpet by ABC News and ignored by other media? That is undoubtedly what ABC hopes in the wake of new revelations of recklessly false reporting and cover-up by the network.

ABC's David Ensor told millions of viewers tuned in to *World News Tonight* on October 2 that Benjamin Netanyahu "call Rabin a traitor." The statement was untrue, and, in light of the tragic events that were to follow, its falsity took on particular importance as debate quickly focused on the pernicious role of inflammatory rhetoric.

Called upon to retract the incendiary charge, ABC's Peter Jennings delivered a "correction" that compounded the damage done in the original segment. In the supercilious tones reserved for his reports on Israel, he said: "Though there are numerous references to him doing so in press reports from the region, and though he has spoken at antigovernment rallies where Prime Minister Rabin has been loudly condemned as a traitor, Mr. Netanyahu informs us he has never used those words himself."

Were there "numerous references" in "press reports from the region" attesting to Netanyahu's use of the traitor epithet? A survey of major new databases yielded not a single such instance. Indeed, at least one story had the late Israeli prime minister acknowledging his opponent's avoidance of the term, while rebuking him for not cracking down harder on extremists. The fact is,

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Mocking Jesus and the Jews ON CAMERA

by Andrea Levin

Jesus was a Palestinian! So, at any rate, did Yasir Arafat inform thousands of Christmas celebrants in Bethlehem as the Palestinian Authority took control of the town. The brazen lie not cause an international scandal with headlines questioning the PLO leader's sanity and credibility. It did not prompt journalistic comment on Arafat's chronic tendency to fantastic invention, nor, needless to say, did a single commentator ask whether the word of a man prone to such bizarre statements can be trusted in the landmark negotiations underway.

On the contrary, the appropriation of Jesus by Arafat was widely reported as if it were the most ordinary and acceptable of claims. The New York Times' Serge Schmemmann led his December 24th story this way: "Fulfilling a pledge to be in Bethlehem by Christmas, Yasir Arafat declared today to a jubilant throng on Manger Square, 'We pronounce this holy land, this holy city, the city of the Palestinian Jesus, a liberated city forever, forever, forever.'"

No disclaimer, wry or otherwise, noted that Jesus was a Jew born in Judea, or that he died more than a hundred years before Rome imposed the name Syria-Palestina on the area in the aftermath of crushing a Jewish rebellion led by Bar Kochba. The name change was meant to add mockery to Jewish defeat, recalling historic Jewish battles with the Philistines. All of these events preceded by many centuries the Arab invasion and conquest.

The remainder of Schmemmann's story reads like a press release from the PLO public relations department. Obscuring entirely the sharp tensions between Christians and Muslims in Bethlehem, the Times reporter declares that Arafat tried to "reach out" to both Christians and Jews. Apparently rewriting the history of Jesus, a Jew who founded Christianity, was viewed as ingratiating by Schmemmann.

CNN's Jerrold Kessel and Walter Rodgers both reported with similar nonchalance Arafat's expropriation of Jesus. The same for ABC's Kevin Newman.

Reuters was one of the few media outlets to report that Arafat's designs on Jesus were not happily received in the Christian community. Dominic Evans notes that in addition to the Christian unease at the Muslim Palestinian political takeover of Bethlehem, "eyebrows were also raised when Arafat claimed Jesus as a Palestinian." Evans quotes a Catholic parish priest in Bethlehem as saying, "Jesus was not Palestinian. He is king of all the universe. He is the prince of peace. We may say he is from Bethlehem but he is not just for one people."

Yaroslav Trofimov in the Ottawa Citizen presented a view of events in Bethlehem that contrasted with the rosy scene proffered by Serge Schmemmann and others. He writes of the overwhelming Palestinian Authority and Muslim presence and of the wary reaction of Christian tourist. "Somewhat taken aback by the un-Christmas-like spirit and the ever-present Kalashnikov-bearing Palestinian soldiers, the few hundred Western tourists in the city huddled together in the center of Manger Square."

Although a number of reporters noted in passing that Christian Arabs are nervous about their dwindling population relative to Muslims, only a couple devoted serious attention to the story. Andrew Meisels in the Boston Herald and CNN's Walter Rodgers provided the most straightforward descriptions of the Christian predicament. Meisels reports that no Christian was willing to be quoted, but that many expressed concerns about rising Islamic fundamentalism. He recounted threatening incidents, including desecration of a Christian cemetery where headstones were destroyed and bodies dug up. He described a statue of Mary taken from a nearby convent and burned. Rodgers too told of intimidation by the Muslim majority and expectation among the Christians that their community would disappear within a half dozen years.

Such reports are rarities and the widespread lack of candor about the fears of Palestinians, both Christian and Muslim, at the advent of rule by Arafat ill serves all parties to the effort to establish genuine peace. Bassam Eid, himself an Arab and the chief field investigator for B'Tselem, an organization devoted to defending the rights of Palestinians, has repeatedly issued reports about grave abuses against Arabs by the Palestinian Authority. For his efforts he has been targeted by Arafat strongman Jibril Rajoub. So dangerous are the Rajoub threats against Eid that Amnesty International has issued an Urgent Action Appeal on his behalf to head off violence against him.

Regrettably for both Arabs and Jews, the media which so assiduously publicizes reports of misconduct by Israelis appears almost totally indifferent to the thuggery now rampant in the areas under Arafat's dominion. Kidnapping, extortion, torture, murder, detention without trial and pervasive lawlessness are passed over in silence. A couple of admirably hard-hitting stories by Barton Gellman, correspondent for the Washington Post, have been notable exceptions.

What is one to make of the indifferent journalistic response both to the potentially tragic evolution of yet another Arab police state and to Arafat's ludicrous mangling of Jewish history and Christian theology? Repetitious as the answer may be, it seems inescapable that reporter interest in the fate of the Arabs and actions of their leaders all but evaporates if the story cannot be linked to an anti-Israel premise. That is unfortunate for Arabs and Jews alike and for all those who seek full and reliable news.



Virgin Islands Hebrew Congregation Celebrates Bicentennial

ST. THOMAS, USVI, DECEMBER 21, 1995- One of the oldest Jewish communities in the Western Hemisphere is celebrating its bicentennial now through the winter of 1996 in St. Thomas with interfaith exhibitions, lectures and worship services. Speakers and discussion groups will focus on ancient history as well as the Holocaust and contemporary social problems.

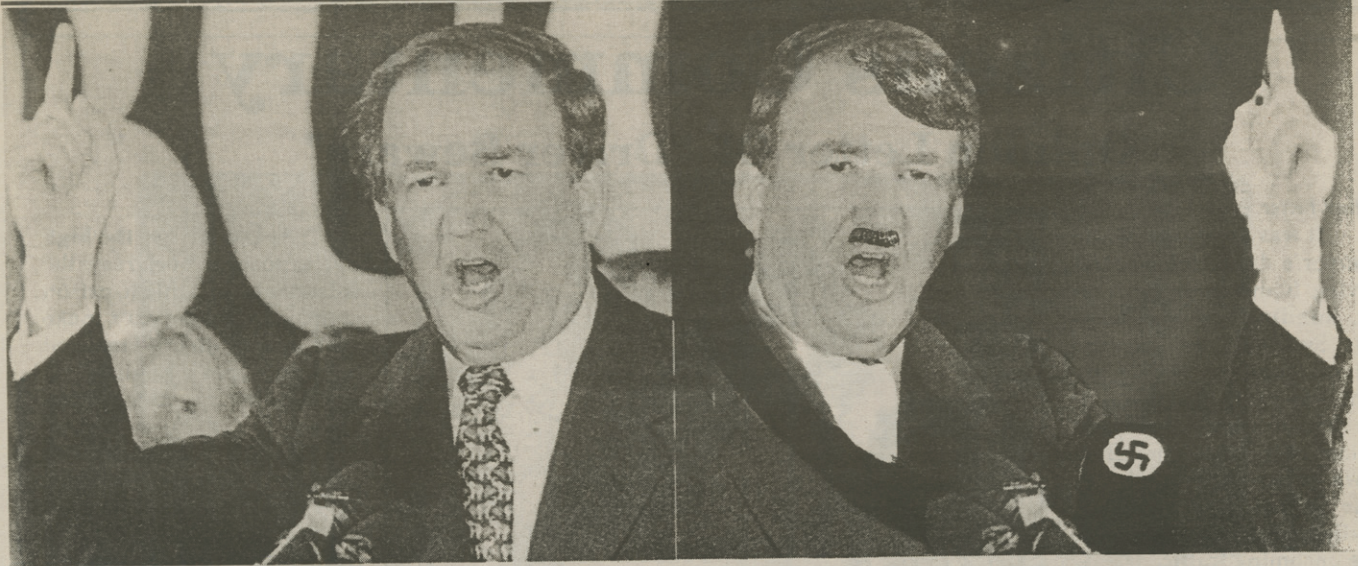
In December, a traditional Sephardic Chanukah service dating from 1796 kicked off the year-long series of events, which will include a performance by violinist Itzhak Perlman, lectures by Supreme Court Justice Ruth Bader Ginsburg, Nobel Prize-winner Elie Wiesel and author Maya Angelou and an exhibit of French Impressionist Camille Pissaro's artwork. Islanders and travelers of all faiths are invited to the celebrations, which will emphasize the community spirit of St. Thomas as well as the inspiring history of the Jews who first came to the island in 1655 as traders and merchants.

"For 200 years, the Jewish community has lived on St. Thomas in peace and harmony with our neighbors," says Hebrew Congregation Rabbi Bradd H. Boxman. "Our very ambitious bicentennial event is at once a celebration of tolerance and cooperation and a way of showing our appreciation to all the peoples of this island."

Founded by fewer than 10 families in 1796, the Hebrew Congregation of St. Thomas is home to more than 200 Jewish families today. The existing synagogue, erected in 1833 with stone from Virgin Island quarries and bricks first used as ballast in Dutch ships is the oldest Hebrew house of worship in continuous use under the U.S. flag. In 1843, the first confirmation ceremony for Jewish youth was conducted within its walls, which are cemented with a mortar made of limestone, sand and molasses. Its sand floors are a reminder of the persecution Jews endured during the Spanish Inquisition, when worshippers used the unusual flooring to muffle the sounds of prayers.

Durable as well as rich in historical significance, the synagogue has withstood two centuries of hurricanes and stands today- like the community it serves- as a monument to the human spirit. Thousands of tourists visit it each year, and even more are expected to participate

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Patrick Buchanan In His Own Words

* Buchanan told Elie Wiesel that President Reagan must not surrender to "Jewish pressure" against visiting a German cemetery where SS men were buried.

* Buchanan has called Hitler a "man of great courage and extraordinary gifts."

* On ABC Nightline, March 11, 1992, Buchanan told anchorman, Chris Wallace: "I'm one of the few people in this city, Chris, who's had the guts to stand up to the agenda of the special interests, whether it's the civil rights lobbyist or the AIPAC lobby or the gay rights lobby, and say that their agenda is not in the interest of a good society and not in the interest of my country."

* In a March 13, 1991 syndicated column Buchanan called Israel "a strategic alb-tross draped around the neck of the United States."

* In an interview in Present Tense magazine, Buchanan stated that "if my friends in the Jewish community feel Pat Buchanan, a traditionalist Catholic, owes some kind of apology for the record of the Holy Father during World War II, they can wait, because it's not going to be forthcoming."

* In the Chicago Sun Times of March 1989, Buchanan criticized the West for ostracizing Kurt Waldheim. Buchanan rationalized, "like others in Hitler's army, Lt. Waldheim looked the other way." (Previously, as Secretary General of the United Nations, Waldheim had been an object of Buchanan's scorn).

* On The McLaughlin Report, August 26, 1990: "There are only two groups that are beating the drums for war in the Middle East, the Israeli Defense Ministry and its amen corner in the United States."

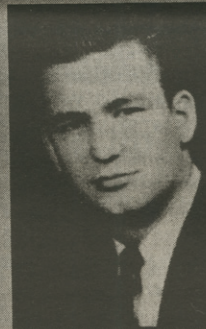
* In Newsweek, December 23, 1991,

Jonathan Alter writes that in 1983 Buchanan criticized the US government for expressing regret over its postwar protection of Klaus Barbie.

* In 1985 Buchanan advocated restoring citizenship of Arthur Rudolph, an ex-Nazi rocket scientist.

Patrick J. Buchanan, Georgetown, 1961

Major: English. *Cum laude*. Dean's list. Gold Key Society (honors society). ROTC. Intramural boxing and basketball. The Washington Club (day student's club, of which Buchanan writes in his autobiography: "We loved to party and drink and fight guys we didn't know and didn't like"). Was arrested and charged with a felony during his junior year for assaulting two policemen (Buchanan kicked one cop, he writes, "where I thought it might do some good"). Was expelled for a year.



* In 1987 Buchanan lobbied to stop deportation of Karl Linnas, accused of Nazi atrocities in Estonia.

* In a 1989 column, Buchanan wrote that it was impossible for 850,000 Jews to be killed by diesel exhaust fed into the gas chamber at Treblinka.

* On March 2, 1992, at a campaign rally in Marietta, Georgia, in response to Buchanan's "America First" rhetoric, Rabbi Avi Weiss called out, "Your anti-Semitism makes America last." Buchanan shot back, "This rally is of Americans, for Americans and for the good 'ole USA, my friends."

* Buchanan has written that people who claim to have survived the Holocaust suffer from "Holocaust survivors syndrome" and experience "group fantasies of martyrdom and heroics."

* Buchanan was a featured columnist for The Spotlight, a patently anti-Semitic and anti-Black publication that championed David Duke.

* Buchanan repeatedly referred to Capitol Hill as "Israeli occupied territory." (McLaughlin Report, June 1990)

* On February 4, 1987 in The Washington Post, Buchanan wrote: "Dr. Martin Luther King is one of the most divisive men in contemporary history..."

* In a January 16, 1986 column, Buchanan wrote: "But apartheid is not the worst situation facing Africans today. Not remotely. If it were, they wouldn't be pouring into South Africa from such "liberated" zones as Mozambique."

* In 1990, before the Gulf War, Buchanan wrote that if the US went to war, "the fighting would be done by kids with names like McAllister, Murphy, Gonzales and Leroy Brown." The National Review (December 30, 1991) commented that "There is no way to read that sentence without concluding that Pat Buchanan was suggesting that American Jews manage to avoid personal military exposure even while advancing military policies they (uniquely?) engender."

Citizens Commentary

Opinion Letter Of "Driver Beware"

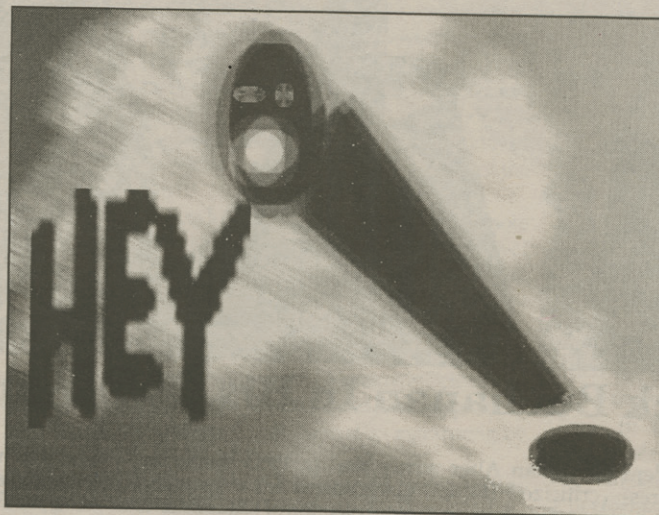
by Rob Feller

It was an idyllic, warm summer's day. I felt blissful driving home from the market, minding my own business. Suddenly, as I crossed the intersection where my light was green, I saw out of the corner of my eye, a large, yellow blur. It was barreling down on me at 50 m.p.h. My little car got hit, broadsided, totalled, and spun around to face oncoming traffic.

All of this happened in a split second. An Alfred Hitchcock moment— as I heard the shattering of glass and the sickening sound of metal being crushed. I could not open my door or move. I watched in disbelief as the yellow blur kept on going. My neck hurt as well as my side where I had hit the door. The paramedics pulled me out of my now accordion-car, on a back board, through the passenger side.

I couldn't go to work. Before I could even walk straight, I received a subpoena to testify as a witness against the man who hit me.

According to the police report, the suspect was 22 years old and this was his second D.U.I. with injury. I naively thought to myself, "They're gonna throw the book at that guy, for sure." This time he had stolen a yellow



cab to hit the streets with no intention to respect the lights.

I reported to the District Attorney's Office, where I was told by his assistant, "Ms. Contempt," that if I didn't testify, the charges would've been reduced to a misdemeanor. Everyone looked stressed out, pissed-off, and no time to explain what to expect.

I sat on the hard chair for three hours, waiting for the Public Defender to come back to Court from a break. When I finally saw the Deputy District Attorney, "Mr. Air O'Gant," striding through the hall, I asked what the procedure was. He said, "You've

seen Perry Mason, haven't you?" "Yes." "Well, it's the same thing." He dashed off to do something important. As I sat there with a motley crew of defendants, witnesses and slap-happy police officers with only 2 hours sleep before their next shift, I was overwhelmed by guilt. I felt it was my fault that I had found myself in the way of the speeding yellow cab. I started a severe re-examination of my whole life, starting from my childhood. "Maybe those guys in high school were right, I am a loser, always in the wrong place at the wrong time." I felt ashamed of myself— blaming myself for not being more cautious and more aware of my

surroundings.

At last we got the high sign to go into Court. I saw the defendant in a reddish, prison jumpsuit; he wouldn't make eye contact with me. I realized he didn't speak English. He had a Court appointed interpreter.

In the meantime, I'm waiting for that insurance check they promised was mailed out Friday and I'm frantically calling people I owe money to, because I missed two weeks of work to go to physical therapy! The physical therapist confirmed my worst fears. There were over 200 traffic accidents every day in Salinas alone.

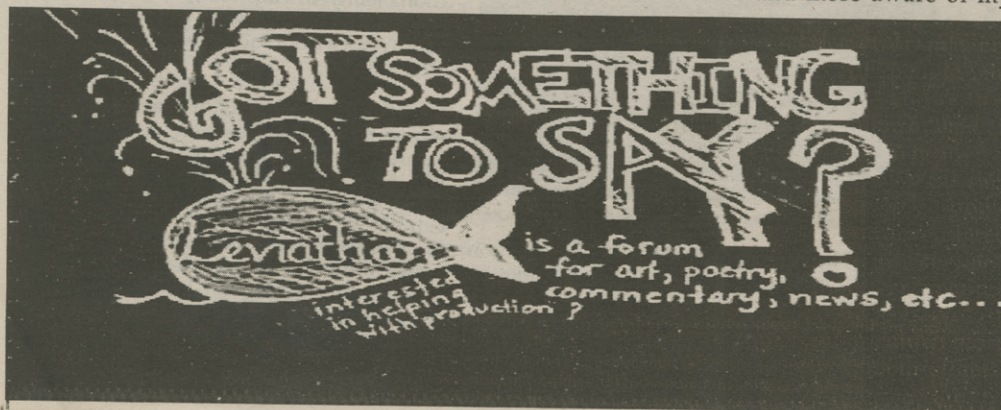
I testified for 5 minutes and left totally confused. I began to doubt what had really happened. Was the light really green?

Driving a rental car home, I counted 6 cars that ran a red light. The same night, on the evening news, there was a story about a man facing his 14th D.U.I., and I thought of the guy who almost killed me. He plea-bargained down to a misdemeanor! He got 30 days, which means that this time next month he'll be on the road again, looking for you.

As I sat in the safety of my living room, I remembered walking back to my rental car from the Courthouse and seeing the Driver Diversion Program sign at Sun Street for people with D.U.I.s. I thought about the sad, young man who had almost taken my life. What would happen to him? Would the system assist him in getting help?

I wondered... what if there were no diversion program and there were no court systems to protect us, how much more dangerous would our streets be then?

Driver beware!!





Two years ago, I was really messed up. I was in with the wrong crowd, always in trouble. Sometimes big trouble. A friend got me to enter Magen, a rehabilitation place in Jerusalem funded by the UJA Campaign. It hasn't been easy, but now I have **hope**... and a chance at some kind of future. I'm helping girls who are just like I was. I want to give them a chance too.



UJA FEDERATION CAMPAIGN

For ourselves. For our children. For Israel. Forever.

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Elie Wiesel: A Biography

Nobel Peace prize winner and Boston University Professor Elie Wiesel has worked on behalf of oppressed people for much of his life. His personal experience of the Holocaust has led him to use his talents as an author, teacher, and storyteller to defend human rights and peace throughout the world.

Wiesel's efforts have earned him the Presidential Medal of Freedom, the United States Congressional Gold Medal and the Medal of Liberty Award, the rank of Grand Officer in the French Legion of Honor, and in 1986, the Nobel Peace Prize. He has received more than seventy-five honorary degrees from institutions of higher learning.

President Jimmy Carter appointed him in 1978 as Chairman of the President's Commission on the Holocaust, and later as founding Chairman of the United States Holocaust Memorial Council. Elie Wiesel is also the founding President of the Paris based Universal Academy of Cultures.

His more than thirty-five books have won numerous awards, including the Prix Medicis for *A Beggar in Jerusalem*, the Prix Livre Inter for *The Testament* and the Grand Prize for Literature from the city of Paris for *The Fifth Son*. Wiesel's most recent books published in the United States are *A Passover Haggadah*, and the latest novel, *The Forgotten*. The first volume of his memoirs, *Tou les fleuves vont a la mer*, was published in Paris in the Fall of 1994, and will be available in English when published by Knopf.

A native of Sighet, Transylvania (Romania), Wiesel and his family were departed by the Nazis to Auschwitz when he was fifteen years old. His mother and younger sister perished there, his two older sisters survived. Wiesel and his father were later transported to Buchenwald.

After the war, Wiesel studied in Paris and later became a journalist in that city, yet he remained silent about what he had endured as an inmate in the death camps. During an interview with the French writer Francios Mauriac, Wiesel was persuaded to end that silence. He eloquently wrote *La Nuit (Night)*. Since its publication in 1958, *La Nuit* has been translated into twenty-five languages.

A devoted supporter of Israel, Wiesel has defended the cause of Soviet Jews, Nicaragua's Miskito Indians, Argentina's "disappeared," Cambodian refugees, the Kurds, South African apartheid victims, famine victims in Africa, and recently the victims and prisoners in the former Yugoslavia.

Three months after he received the Nobel Peace Prize, Marion and Elie Wiesel established the Elie Wiesel Foundation for Humanity. Its mission is to advance the cause of human rights and peace throughout the world by creating a forum for the discussion of questions related to the conference theme, "Facing the 21st Century: Threats and Promises."

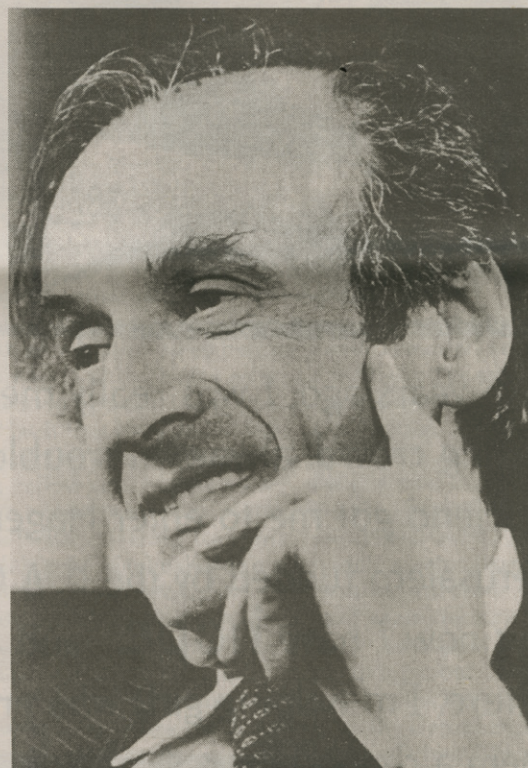
This was followed by conferences on "The anatomy of Hate," first in Boston, co-sponsored by Boston University (1989), in Haifa, co-sponsored by Haifa University (1990), in Oslo, co-sponsored by the

Norwegian Nobel Committee (1990), and in Moscow, co-sponsored by Ogonyok Magazine (1991). In November, 1992, a conference on "The Anatomy of Hate: Saving our Children," co-sponsored by Mario M. Cuomo, Governor of the State of New York, was held at New York University.

Elie Wiesel has been Distinguished Professor of Judaic Studies at

the City University of New York (1972-1976), and first Henry Luce Visiting Scholar in the Humanities and Social Thought at Yale University (1982-1983). Since 1976, he has been the Andrew W. Mellon Professor in the Humanities at Boston University where he also holds the title of University Professor. He is a member of the Faculty in the Department of Religion as well as the Department of Philosophy. An American citizen since 1963, Elie Wiesel lives in New York with his wife and son.

An Evening With Elie Wiesel May 7, 1996



Santa Cruz Hillel Foundation in association with the Neufeld-Levin Holocaust Lecture Series of Stevenson College and UCSC Arts and Lectures presents: An Evening with Elie Wiesel

Tuesday, May 7, 1996 at 7:30 p.m.

Santa Cruz Civic Auditorium

Tickets: \$36/\$24

All students half price with ID

\$18 for Seniors

Prices do not include City Admissions Tax

—Book Review—

Events and Movements in Modern Judaism

edited by Raphael Patai and Emanuel Goldsmith

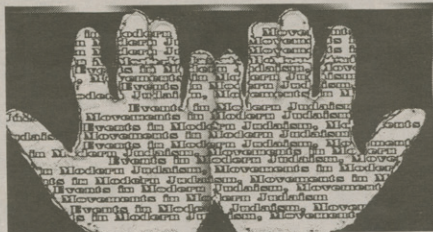
by Catherine Cohen Topp

Events and Movements in Modern Judaism, edited by Raphael Patai and Emanuel Goldsmith, is an intellectually stimulating and informative series of essays focusing on Jewish development during the past 100 years. These essays were written by a formidable group in both the secular and religious communities.

Reading these essays provided me with a strong academic sense of the modern day expressions of Judaism; particularly in America, ranging from Reconstructionism to Orthodoxy. Like peeling an onion, the essays revealed the struggles of each Jewish denomination and of modern Jews on the whole, by asking such questions as "What does it mean to be a Jew? What does it mean to be Jewish?" Even the Orthodox tradition revealed layers of theological debate and di-

versity; far from the stagnant image which many secular Jews hold.

Professor of Sociology at the Com-



community College of Morris in NJ, Charles Selengut brings this to light: "From the outside, Orthodox Judaism is viewed as a monolithic religious system emphasizing a fundamentalist and static approach to Jewish law and religious life (Halakhah), a literalist

understanding of Torah and revelation, and social isolation from modern culture. (One) category (however) Centrist Orthodoxy, rejects the social and intellectual separatism of the yeshiva and Hasidic communities..."

The intellectually and academically engaging aspect of these essays sheds a formal light on my own spiritual and religious questions. In this way, the essays were able to show me commonality of the Jewish experience, through the struggle and search for clarification of theological and philosophical belief.

The general historical trends of modernization, changes on social, political and religious and spiritual levels, and key events of the last 100 hundred years (i.e. the Holocaust, and the formation of the State of Israel) are examined in a Jewish context within these essays.

The prominent themes of *Events and Movements in Modern Judaism*, characterizing modern Judaism, are the phenomena of survival, adaptation and finally a branching out into pluralism. A fascinating correlation between these phenomena and the Jewish theological tradition of exile and return is made in the essays, yielding a key trait of Judaism. I found this to be a helpful, enlightening tool in characterizing modern Jewish development. Jewish survival from persecution throughout modern history was discussed within these essays; namely, concerning the pogroms in Russia, and WW2 atrocities. Survival through modernization, for example, how secularization has impacted much of Judaism and the Jewish community is addressed in the essays.

Calvin Goldscheider, Professor of Sociology and Judaic Studies at Brown University writes: "The 'decline' of traditional Judaism is, therefore, the decline in the centrality of Judaism in the lives of persons and communities and a shift in the relationship between religion and other spheres of social and cultural activities."

In this modern age, many have left the religious and ritualistic aspects of Judaism for a more secular way of life. Yet recently, there has been a return by many Jews to these diverse traditions, especially in the United States, through religious and theological adaptation, noted by a spectrum of denominations: Orthodoxy, Conservatism, Reform and Reconstructionism as well as by the solely spiritual and/or cultural identification for

Continued on Page 22

The Sum of My Experiences

by Dror Ben-Ami

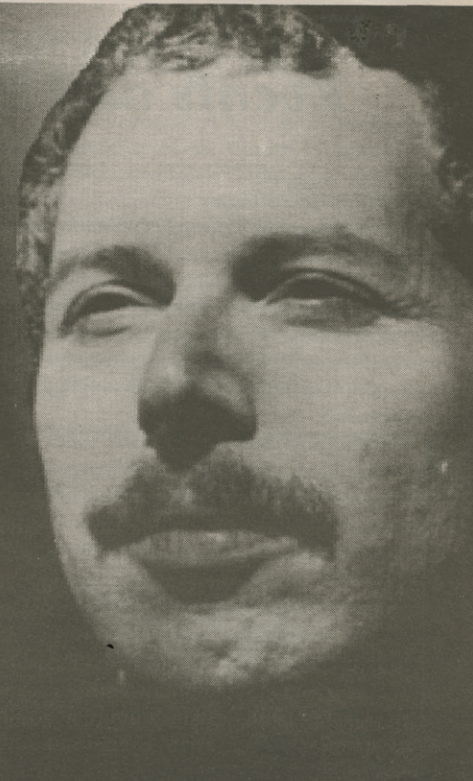
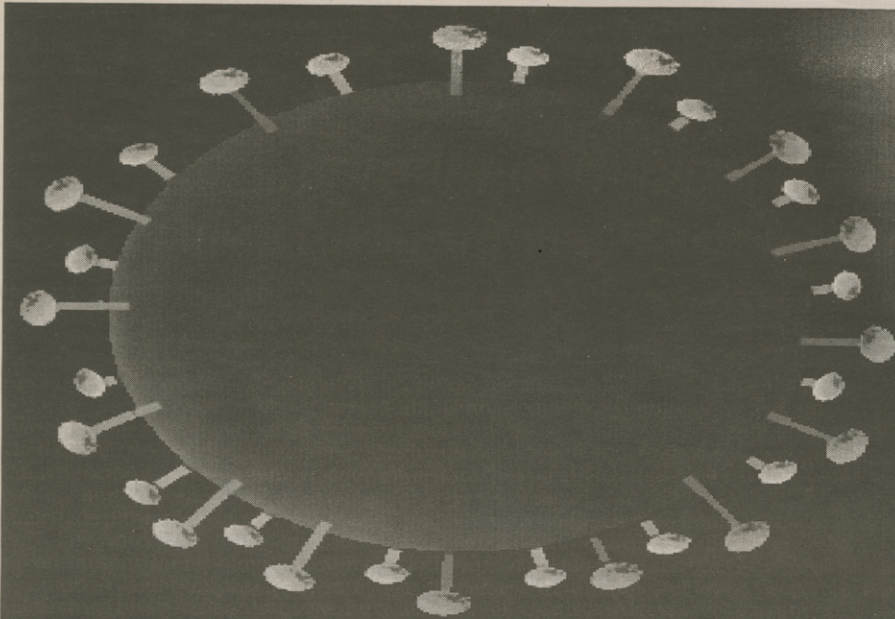
During these few months, I've been exposed to a multitude of racial, ethnic and social issues. Although these issues are predominantly tied to the U.S., they nevertheless appear in other places under different names and in different colors. My personal goal is to try to understand the different pains that I've seen uncovered in the past few months. The solutions, furthermore, need to be based on an understanding of the cause, the origin of the pain. For me, this means becoming aware and understanding different issues through personal interaction with whites, Chicanos, and students of different social groups. Hopefully, I'll carry these understandings with me wherever I go. Eventually, however, I intend to return to Israel, and it is there where I intend to invest my energy to improve lives. Israel has many conflicts; Arab - Israeli, Jewish - Muslim, Sephardic - Askenaji, Russian and Ethiopian - Israeli society. Perhaps the biggest problem for Israelis, whether they recognize it or not, is acknowledging Arabs as human beings. I was brought up on the belief that Arabs are inherently less intelligent than Jews, and that this is, furthermore, the reason that Jewish society has advanced and modernized while Arab society has remained 'backward'. Arabs are thought of as savages, less than human in their capacity to kill, hurt and destroy. These are the notions that I grew up with.

For example, there is a story of

an Arab village that was captured. Math books were found in the village and in one of the books was the Math problem 'two dead Jews plus two dead Jews equals four dead Jews.' True or not, this popular tale has surely ingrained a certain perception of Arabs in young Israeli children's psyche. These distasteful stories are, nevertheless, reflections of very real worries. Every person enlists at eighteen in the army in order to protect Israel from Arabs, and every person knows someone who has been killed by Arabs. Under such conditions, it is easy to think negatively of our neighbors. I think, however, that the time is ripe for a new line of thought. We need to think of our neighbors in new ways instead of this 'one-sided' approach. This perception of Arabs parallels Franzenburg's 'essentialist racism'. We need to understand them as we understand ourselves and we are very far from this ideal, even in this new era of the 'Peace Process'.

Economics causes gaps in society and in Israel, there exists two facets of the economy which, I believe, need to be dealt with. The first, being our interaction with the Palestinians and the second, our interaction with other Arab countries. Although having achieved peace, a certain standard of living needs to be, nevertheless, maintained to avoid disillusionment. We must make sure that there is a sharing of resources and/or wealth.

Continued on Page 22



GIVING A FACE TO AIDS

By Ahuva Gamliel

Let's clear the myth that Jews don't get AIDS right now. In case you don't already know someone Jewish living with AIDS, here is a true story of two courageous men, Ron Wilmot and Bob Kane, who battle this disease on a daily basis.

Ron, 45, converted to Judaism three years ago and is a retired real-estate business owner who now spends most of his time volunteering as an AIDS educator. He was formally diagnosed with what was then known as "gay lymph node syndrome" in 1986 and says that the diagnosis has given him the chance to "concentrate on what's important in life." And what could be more important than educating children and adults about this disease and helping to prevent them from acquiring it?

Bob, a 43 year old gay man, who considers himself to be a cultural and spiritual Jew, also devotes his time and energy to his passion in life: AIDS education. Bob has had an AIDS diagnosis for 6 years and the death of his close friend Pedro Zamora, strongly reinforced his desire to be an AIDS educator (please see poems).

Ron, knows exactly what Bob means when he says "I can't get away from this, it is with me 24 hours a day." With a present T-cell (the primary units of the immune system numbering 700-800 in a healthy person) count of 6, Ron takes about 30 pills a day and is on a 12 hour intravenous nutrition supplement (which costs a small fortune-but luckily Ron has a good medical insurance plan) because he is

unable to digest food properly. The medical question is, no doubt, the hardest part for him to talk about.

"Being Jewish," says Ron, "has really helped me deal with the death and dying issue. Through Jewish teachings I have really learned that death is a part of life-it's just as important as birth." Later he added, "...the death part doesn't scare me, the being sick does."

Although Bob grew up with a fear of death, the experience of being there for his friends has been very confrontational. Moreover, he considers his battle with AIDS to be the ultimate test. "I consider myself very spiritual," he told me, "much more so than religious. I feel like my spirituality has only been strengthened by this. I have a profound belief in G-d," he said, "and they are beliefs that

guide my life all the time. I believe that everything happens for a reason, even if it seems totally incomprehensible, and I believe that I am never given more in a day than I can handle."

At first, both Ron and Bob had a very difficult time dealing with the news that they were infected and both said that before finding

Adiós Querido Amigo

Las noticias de la mañana
Me sobresaltaron de mi sueño.
Las palabras parecieron irreales,
Las imagenes se sintieron como un sueño.

A veces es muy difícil
Comprender los caminos de la vida.
Por qué alma tan joven
Fue tomada en la flor de su vida.

Como tu espíritu me conmovió,
Tú risa llenó mi corazón.
Tú trabajo me ha inspirado para seguir
Ahora que tú te has ido.

No te olvidaré nunca,
Tú alma vivirá en mi corazón
Y dedicaré mi vida siempre
Para curar esta oscuridad de la tierra

The facts:

- One in 250 people in the U.S. is infected with HIV
- California has the second highest number of AIDS cases in the U.S.
- HIV infection/AIDS is the third leading cause of death among adults ages 25-44
- 295,473 people in the U.S. have AIDS related deaths
- In a study done involving 35 U.S. colleges, 1 in 500 of the students tested were found to be infected with the HIV virus

(statistics based on Center of Disease Control and Prevention (CDC) report-June '81-June '95, for more information, please call 1-800-342-2437)

For Ped
1975

By B
1

the uncertainty was very haunting. Ron and his business and thought that he had turned everything out. He had convinced himself that it would be a piece of cake. Little did he know about what these emotions were in store for him for the next months. My certainty was shaken, "in a way that I can't be disturbed because I was in my early twenties," Ron said.

Similarly, Bob expressed that even though he knew the results were going to be negative (based on his past behavior), he was devastated, shocked, and numb when he was first diagnosed. "I can't remember ever being so alone and so scared," he said. He went through the typical stages of denial, blame, anger, depression, and fear. His depression was a deep one and he found himself dealing with many emotions and thoughts all at once: "How much time do I have? Should I take my money out of the bank? Why bother planning for the future? And he did "all the classic things people do when they get depressed. I'm crazy," he said, "ate tons of junk food, gained a tremendous amount of weight... Until one day I realized that, OK I have HIV, but I am still here [this behavior] is really going nowhere. Then I changed things around and met a support group, got a job at the health clinic and started finding out what I could do to take better care of myself. My whole mental attitude changed. I am taking better care of myself than I ever have in my life."

Both Ron and Bob are "long term survivors." Bob feels that as long as he maintains a

Well Dear Friend

morning news
ed me from my sleep.
words seemed unreal,
images felt like a dream.

es it is very difficult
nderstand the ways of life.
such a young soul
aken in the prime of his life.

your spirit moved me,
laughter filled my heart.
work has inspired me to continue
that you are gone.

never forget you,
soul will live in my heart.
will dedicate my life always
re this darkness from the land.

positive outlook on life, that things will be allright. He is determined to beat the odds. "I

"Even if both partners are HIV+, safe sex is necessary."

love life too much," he says with a smile. He wants to ingrain hope into people in addition to teaching them about HIV prevention. His final comment was that "a few moments (or hours) of pleasure are not worth a lifetime of HIV."

Similarly, Ron's take home message is that life is a precious gift. "I really believe," he said, "that each day is a gift from G-d." Moreover, he said that he doesn't want people to hasten their deaths: "Always wear a rubber," he says. "All it takes is one partner," he adds, "to have some personal responsibility and take steps." And even if both partners are HIV+ (or have full blown AIDS), safe sex is necessary because there are not only different strains of the virus but the different opportunistic diseases associated with AIDS can also be transmitted by unprotected sex. "I've been having safe sex since 1982" he declares.

So what's my take home message? Why did I drive 80 miles to San Francisco to bring this story to you? It is because I want to spread an awareness of HIV/AIDS. This horrible plague is killing people of all races, colors, religions, genders etc. and it is spreading like wild fire. AIDS is not "someone else's problem" nor is it "in someone else's backyard." AIDS is here, NOW. It is a deadly disease that effects the society that we live in and as members of this society, and members of this planet Earth, it is our responsibility to take steps to prevent this virus from proliferating. Whether the measures we take are big or small, we must continue to fight this monster in whatever way we can. Your involvement in this battle, whether it is practicing safe sex, or volunteering to teach others about it, is crucial. Education is the key. I urge you to talk about safer sex with your friends, siblings, and especially your partner. You might be amazed at how much you can learn from and teach others.

This story was made possible by Jody Reiss at the Jewish Family and Children Services (JFCS). Established in 1850, JFCS is the oldest charitable or-

ganization west of the Mississippi. The AIDS Project at JFCS provides comprehensive support services for Jewish people with AIDS (or disabling HIV) and their loved ones, volunteer opportunities for members of the Jewish community, and AIDS education and outreach for the Jewish community. JFCS offers a vast variety of services such as counseling, support groups, meal delivery, and much more. For further information or intake in San Francisco, please call Jody at (415) 561-1241. To get involved on the UCSC campus, please call the

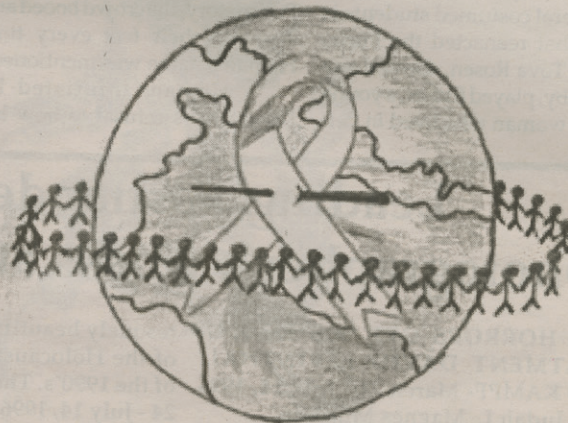
Kathy at the HIV Prevention Peer Education office (408) 459-4679.

The time to do good is not after you get to heaven, but here, now, TODAY.

-Ron Wilmot

AIDS is caused by the human immunodeficiency virus (HIV). HIV is mainly carried in the blood, semen, and vaginal secretions of an infected person. The virus is spread by sexual contact with an infected person, by needle sharing among injection drug users, or, less commonly (and now rarely) through blood transfusions of infected blood or blood clotting factor. Babies born to HIV-infected women may become infected before, during, or shortly after birth.

UCSC HIV Prevention Program Wants You!



Volunteers needed Spring quarter

Help prevent AIDS at UCSC.
You can make a difference.

Call 459-4679

Purim Party Rocks Whole Earth

by Aaron Hyman Parker

A jubilant crowd of more than fifty students danced to a Latin groove Friday, March 1, as the band Broken English set the scene for UCSC's Purim celebration this year. In the tradition of Purim, many students donned costumes, which varied from Holly-go-Lightly to an infant baby to John Travolta.

In between salsa dancing, party-goers noshed on *hamantashen*, a traditional fruit-filled cookie, named after Haman, the villain in the Purim story who plotted to kill the Persian Jews, but was eventually rebuked. Party-goers washed down the *hamantashen* with Lighthouse Beer, brewed locally at the Front Street Pub, fulfilling a commandment in Jewish law unique to the Purim holiday — to get drunk and be happy.

Indeed, Purim is a particularly jovial holiday in the Jewish tradition, for it celebrates the survival of the Jewish people in the face of an almost successful attempt to destroy them. At this year's Purim party, in remembrance of the Purim story, Hillel Program Director Rachel Canar led several costumed students in a skit that reenacted the Purim story. Tova Rosen, dressed as a little baby, played Esther, a young Jewish woman who lived in Per-

sia in the fifth century BCE. She was drafted into King Ahasuerus's beauty contest, all the while keeping her religious identity a secret. Esther won the

fore him, told the king that "there is a certain people, scattered and dispersed among the other peoples in all the provinces of your realm, whose laws are dif-

ferent from those of any other people, and who do not obey the king's laws, and it is not in your majesty's interest to tolerate them." (Esther 3:8). The actors in the skit at the Whole Earth, not having had the Book of Esther in front of them, had to ad lib some of their lines, but the message was the same.



beauty contest and married the king, played by Dror Ben-Ami, dressed as King Ahasuerus. A short time later, Esther's cousin Mordechai, played by Aaron Parker, dressed as John Travolta, infuriated the King's most powerful advisor Haman by refusing to bow low before him. Haman was played by Bruce Roseman, dressed as a gun-toting cowboy. In the tradition of telling the Purim story, the crowd booed and stamped their feet every time Haman's name was mentioned.

Haman, infuriated by Mordechai's refusal to bow be-

fore him, told the king that "there is a certain people, scattered and dispersed among the other peoples in all the provinces of your realm, whose laws are dif-

ferent from those of any other people, and who do not obey the king's laws, and it is not in your majesty's interest to tolerate them." (Esther 3:8). The actors in the skit at the Whole Earth, not having had the Book of Esther in front of them, had to ad lib some of their lines, but the message was the same.

Interestingly, Esther, an intermarried beauty queen, who concealed her religious identity, seems an unlikely candidate to have risked her life on behalf of her people. And yet her people owe their continued existence to her. Perhaps an important lesson in the Purim story is that all Jews, however assimilated they may be, have a place in our community. It reminds us of the essential role assimilated Jews play for the continued existence of all Jews. In fact, the Book of Esther suggests that there may be Divine reasons for the existence of assimilated Jews. For example, Mordechai suggests to Esther, "Who knows? Perhaps you have attained this royal position for just such a crisis!" (Esther 4:13-14). Purim reminds us to be careful before disparaging a Jew for being too assimilated. Such assimilation may indeed be both essential and Divinely ordained.

Leading postmodern photographer's works at Magnes

NAZI HORRORS GET '90S PHOTO-TREATMENT DAVID LEVINTHAL: MEIN KAMPF- March 24 - July 14, 1996 at the Judah L. Magnes Museum
Opening reception with the photographer: Sunday, March 24, 2 p.m.
Panel - March 24, 4:15 pm - with the photographer; Sandra Phillips, S.F. Museum of Modern Art; Professor James Young (U. of Massachusetts); Richard Goldwach (S.F. City College). From the shock of its title to the technical elegance of its color photography, the exhibition **DAVID LEVINTHAL: MEIN KAMPF** juxtaposes the unexpected and the gro-

tesquely beautiful to uncover the horror of the Holocaust in the visual language of the 1990's. The show is on view March 24 - July 14, 1996 at the Magnes Museum, opening with a reception Sunday, March 24, 2-4 p.m. Chilling yet seductive, Levinthal's dramatically lit, soft-focus photographs use "dolls" - toy soldiers and models - to represent the Nazi war machine and its victims. Photographed in large-format Polaroid, the diorama-like images require precision preparation. Like most of Levinthal's conceptual art, they both draw the viewer in and comment on viewing history through

media. Levinthal previously explored his techniques in "Hitler Moves East" and other exhibitions. Levinthal, a San Francisco native living in New York, is rated among the top postmodern photographers, as noted in the *New York Times*. His biography in *Contemporary Photographers* notes his works are in the collections of the Whitney and MOMA in New York, National Gallery of New Zealand, Corcoran Gallery of Art, and other prominent institutions. He has shown at Galerie H.S. Steinck and Wiener Staatsoper (Vienna), Photographers' Gallery (London), International Museum of Photography (Rochester), etc. This exhibition is made possible by the generous support of the California Art Council.

The National Yiddish Book Center is looking for 10 highly qualified, hard-working undergraduate students, with a strong interest in Jewish Studies or related fields, to spend 8 weeks working and studying at the National Yiddish Book Center in South Hadley, Massachusetts. This is an unprecedented opportunity to learn more about Yiddish language, literature, and culture -- and to make money while you do so.

EARN \$2500 AS A SUMMER INTERN...

You'll begin each day attending an intensive, college-level course in Yiddish language, taught by a distinguished visiting professor.

After class, you'll don your work gloves and go to work, helping to sort tens of thousands of recently rescued, out-of-print Yiddish books at our warehouses in nearby Hadley and Holyoke. Former interns describe the experience as "the closest you can get to an archeological dig in Yiddish."

During the week of June 30th - July 7th, regular work and study will be put on hold as you join more than 150 participants from around the world for the Center's annual Summer Program in Yiddish Culture. The week will feature lively lectures in Yiddish Literature and Modern Jewish History, together with workshops, films, theater presentations and more.

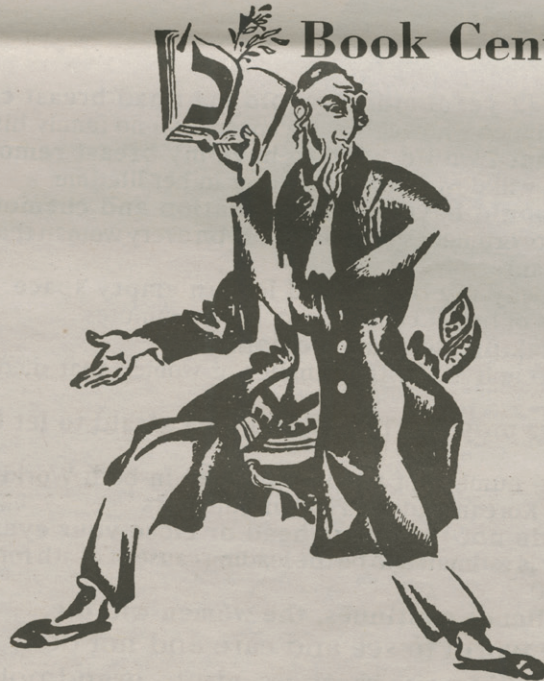
YOU DON'T NEED TO KNOW YIDDISH...

Our Summer Internship Program is open to all undergraduate students -- no prior knowledge of Yiddish is required. For an application and additional information, please phone us.

CALL TOLL-FREE 1-800-535-3595

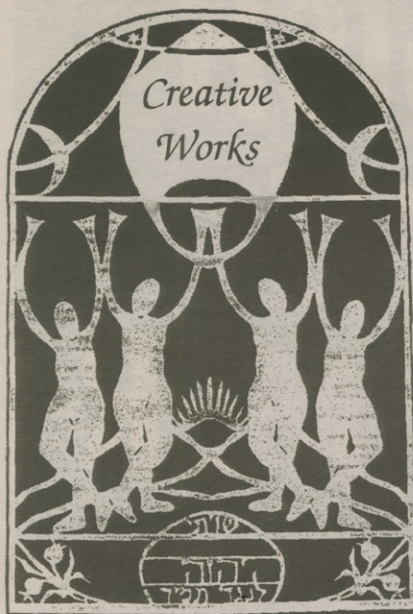
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South Hadley, MA 01075
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Fax 413-535-1007



**Who's to Say?**

By Paula Lisa Bush

Who's to say,
When I can laugh or cry?
Who's to say,
I'm not supposed to feel
like I want to die?
I'm in depression.
They say.
Do they think I can not see?

I am the one who tested
positive for HIV
Who are these people, who try to tell us
how to feel.
I'm tired of crying,
I'm ready to live.
Tomorrow is not promised,
Neither is today.
Who's to say?

אין סף ליופי:
אין סף לזמן.
אין סף לנשמה של בן אדם.

יש סף לגוף.
וגם לאהבה.
אך מקוה שאות זה אינני אמצא

איפה נגמר?
ואיפה מתחיל?
איפה אני בכלל זה?

אין סף להזכיר

אהובה גמליאל

When I was 42 years old they told me I had breast cancer
80 % of the women who get breast cancer have no family history
They said that I would have to have my breast removed
1 in 8 women will develop breast cancer in her lifetime
And that I would have to have radiation and chemotherapy
In 1993, the government spent only \$192 on every woman that had died
from breast cancer

They took away my breast and left an empty space

A woman dies of breast cancer every twelve minutes

It was like taking away my womanhood

Between 1960 and 1994, the number of women that died of breast
cancer

**Today I have only one breast and I am afraid to let the world
see**

was twice the number of people who died in both World Wars, the
Vietnam, the Korean and the Persian Gulf Wars

But please do not turn your head or close your eyes

Breast cancer is estimated to be the leading cause of death for women by
the year 2000

For if the silence continues, the women will die.

I want the world to see and care and not deny that this
disease is killing our mothers, aunts, grandmothers, sis-
ters and friends. I want the silence to cease so that they
can continue to live and be the wonderful women that
they are. I want for my mommy to be able to show her
body and feel that she is just as beautiful as any other
woman or more. I want the silence to cease.

The Time for Disclosure

By Tony Hall

I met a really cool guy last month, I gave him
my number
But I didn't tell him.
We talked on the phone for hours
But I didn't tell him
We went out last week, it was fun
But I didn't tell him.
We kissed on Tuesday
But I didn't tell him
We had sex last night
But I didn't tell him
He's next to me now
But I can't tell him
I am so lonely
But I can't tell him
I'll meet another guy tomorrow...
I'll tell him

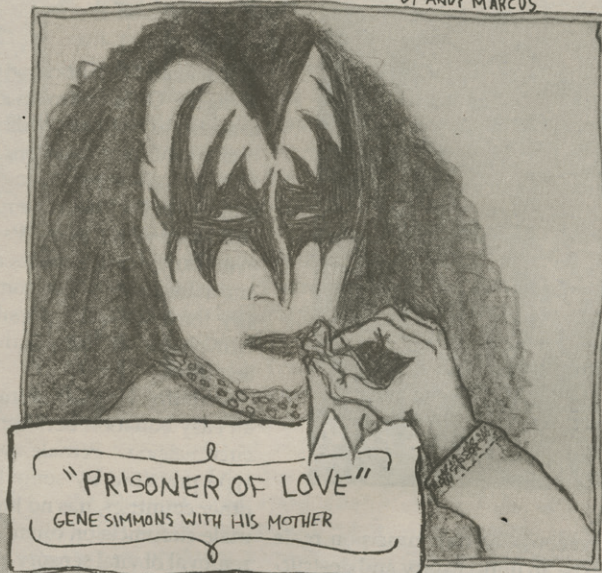
What Is Jewish

By Rachel Canar

- What makes Leviathan a Jewish paper?
- Does Leviathan need to have *Jewish content* to be a Jewish paper?
- Does it need to have the word "Jewish" in it to constitute *Jewish content* ?
- What is Jewish?
- Is this?
- Are you for reading it?
- Am I for writing it?
- Is a TV show Jewish if all of the characters are?
- Or is it Jewish because they live in NY.,
are rude to everyone,
and constantly criticize each other?
- Are pickles Jewish?
- Is mayonnaise Goyish?
- Are you Jewish if you think you are BUT your mom isn't?
- Wait...
Are you Jewish if you don't think you are BUT your mom is,
and you love pickles?
- Are Woody Allen movies Jewish?
- Is communism Jewish?
- Was Marx Jewish?
- Are the worry lines in my forehead Jewish?
- Is worry Jewish?
- Is my Grandma Jewish!
- Is Judaism based on questioning and dubious disbelief?
- Is analytical thinking Jewish?
- Are sports unJewish?
- If you talk about Torah 'till dawn with your nonJewish lover is the relationship Jewish?
- Is a Hanukkah bush Jewish?
- Is a Jews birthday Jewish?
- Is Jesus Jewish?
- Are Jews For Jesus Jewish?
- Is a peace rally Jewish?
- Is a peace rally in Israel Jewish?
- Is an anti-Israel peace rally by Jews Jewish?
- Is Turkish coffee Jewish if you drink it in Israel?
- Is drip irrigation Jewish?
- Is Israel Jewish?
- Is an organization made up completely of Jews Jewish?
- Is ecology Jewish?
- Is Calpirg Jewish?
- Is Tikkun-Olam (Repair the World) Jewish?
- Is getting arrested at a Lockheed anti-nuclear protest Jewish?
- Would it make a good Hillel event?
- Is a Reggae band who sings lyrics from the Torah Jewish?
- Or is the song Jewish?
- Or does it at least have *Jewish content* ?
- What is Jewish content?
- Does the Leviathan have it?
- Does this have it?
- Does my life have it for writing it?
- Does your life have it for reading it?
- Are you Jewish if your life has no *Jewish content* ?
- What is Jewish?

ROCK'N'ROLL JEWS

BY ANDY MARCUS



Submit
Poetry
or
Creative
Writing
to
Leviathan
Student Center
Box #13

dehydrated.

By Brenda Bordofsky

postmortem syndrome is bitter, bloated and sweaty to make anger boil all wet out loud in my salt
a congregation rises bows in spillage
in Rabin postmortem a grain or pinch and anything that drips now is in crystals, the corpse of all that liquid
my cheap salt

I salt I always I spill it livid and staining Talmud and Mishnah and Torah
in flavor in book hands that open right to left
I flow salt I throw salt into salt sea to hear what's the sound of a salt plop
what is the sound of salt on salt?

I'm tasting land but the salt sea interrupts

saucy
with
story
that
woman
turned
pillar
of
salt

in Rabin postmortem my salt stings, preserves like the rest of them, surrounds disease, chokes
fanatically
and I cannot live in salt burns skin
cannot gather liquid that has evaporated 'til sting
it is dead sea / salt sea



Dear Yenta... there is no escaping ...

Dear Yenta,

I have always considered circumcision, male or female, to be an unnecessary and destructive procedure. I am not Jewish and recently expressed my view to a Jewish friend of mine, who became very upset and accused me of anti-Semitism. I apologized and let the matter rest. I maintain my opposition to circumcision, but wish to be culturally sensitive. I have never felt anti-Semitic. Why must my position be construed as anti-Semitic?

-Cindy

Dear Sensitive Cindy,

Well dahlink, this calls for a serious discussion of things shmucky, but send the kids to bed first, nu? You sound like a nice girl, but only you can vouch for your lack of prejudice. What got your friend so meshugge? I have some ideas.

First, certain anti-Semitic traditions have sought to characterize Jews as primitive and

barbaric, and circumcision as evidence of our savagery. Objection to circumcision can seem, to some, to resonate with this hatred. Most current anti-circumcision thought, however, finds its basis in psychology, arguing that the removal of the foreskin emotionally scars the child into adulthood. Psychologists, however, can be anti-Semites as well (see Jung), and a fine line is drawn somewhere. I personally think it's quite possible to oppose circumcision as inhumane without anti-Semitism.

Secondly, I would caution against making an easy equation between male and female circumcision. Female circumcision, of the type practiced by some Muslim groups in other countries, has no Jewish tradition. Female circumcision often involves the actual removal of vital sensory organs. (I am an old woman and easily embarrassed, so I'll leave the nasty details to your imagination and Alice Walker's *Possessing the Secret of Joy*.) Male circumcision, by comparison, is an adornment, or the removal of one, depending on how you look at it. The procedure, however, is no mere adornment to Judaism, but a central article of faith, a "sign of the covenant" between God and the Jews. Genesis 17:11 ends with these words: "And the uncircumcised male... that soul shall be cut off from his people; he hath broken my commandment."

I hope this enables you to better understand the Jewish sensitivities bound up in the issue of circumcision. The question which most interests me in this heady discussion (please don't excuse the pun) is that of locat-

ing the boundary between compassionate concern and hysterical political-correctness. There is, after all, a circumcised men's support group in the bay area which calls itself "Reclaim a Penis." It's a sticky controversy we need like a hole-in-the-head, but which we must nevertheless face conscientiously as individuals. I myself have three beautiful sons, all circumcised, who are very well-adjusted and have never complained. By the way, are you married honey?

Dear Yenta,

I have a fetish for elderly Jewish women. I want you now.

(unsigned)

Dear Charming,

And I thought romance was dead!

Dear Yentà,

I was recently vacationing in Las Vegas and spotted a kosher restaurant inside a casino. It struck me a ironic that somebody religious enough to keep kosher would do so in the City of Sin. Does religious Judaism restrict us from gambling?

-Avram

Dear Avram-ela,

Yes honey, Jewish law advises us against gambling. The Halacha considers that professional gamblers, like thieves, live off the exploitation of others and create nothing in their work. But let us first of all never assume that all Jews practice the same way and, secondly, why not have a little fun? Myself and my husband Murray personally claim the tradition of Hanukkah gambling (dreydl-nu?) as license to play the nickel slots once in a while. Are we such bad people?

"...fly away home to Zion..."

-Bob Marley

Come to ...



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—Book Review—

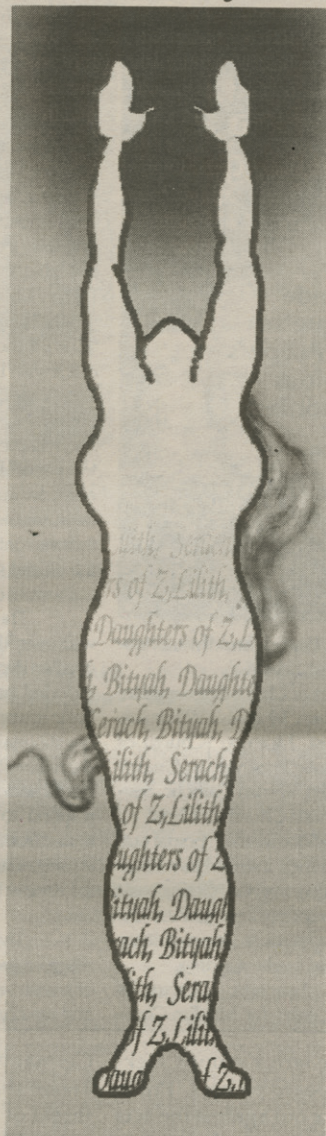
But God Remembered by Rabbi Sandy Eisenberg-Sasso

by Catherine Cohen Topp

The book *But God Remembered* is a collection of stories about women's history from their creation to their entrance into the promised land. Rabbi Sandy Eisenberg-Sasso, the second woman to be ordained in the Jewish reform tradition, brings forth four legends of women; some of which are more familiar than others. It is good for a quick read or to capture the minds and imaginations of children with its large storybook design and colorful, creative illustrations. The stories tend to vary in degrees of which they are based in the Torah, Midrash and Sasso's own design. It must be known, however, that although Sasso draws on biblical reference and Midrash legend, at times she takes poetic license to shape and emphasize ideas to promote her own version of 20th century feminism. Women reading this are encouraged to keep this in mind when formulating their own views and feminist political stance concerning the role and value of women in the Jewish tradition.

It is likely that, through the Torah, most will know (although not by name) Bityah, the daughter of Pharaoh who saves floating Moses from the bulrushes. Sasso brings to light the Midrash legend of how she is given this name, meaning "Daughter of God," for her heroic deed. According to the Midrash, when her handmaids refused to heed her orders to save the Hebrew child, her arms miraculously grew, enabling her to stop the infant's glide.

Two other sections tell the stories of Serach and the daughters of Zelophehad who are more mysterious figures. Serach is mentioned briefly by name in the Torah (Genesis 46:8-17). Sasso calls upon the Midrash which describes how as a woman, Serach was unique in having learned the wisdom of the people of Israel and how the people were uplifted with her song and her harp playing.



Sasso describes how Serach saved the people of Israel in the time of famine. Although no mention of this story can be found in the Torah, Sasso's elaboration of Serach's legendary heroism is positive and socially constructive.

Unlike the story of Serach, the story of the daughters of Zelophehad can be found in the Torah. Sasso tells how the orphaned daughters of Zelophehad traveled to the promised land and asked for a parcel to carry on the family line. Since traditionally only men may receive land,

Moses directs their request to God and happily the Divine Justice was meted out. Their success sets forth precedent for future women; from now on, women can inherit land. This story is also a positive tribute to women. Through courage, they are inspired to work towards constructive social change.

The story of Lilith is also told by Sasso. Whereas the daughters of Zelophehad, Serach, and the daughter of Pharaoh are all mentioned in the Torah, Lilith is not. Several contrasting legends appear in Midrash describing this supposed individual. One account describes Lilith as the true first woman and wife to Adam, created before Eve. Lilith decides, in this account, that she would like to take the role of dominance in her sexual relationship with Adam, "unwilling to forgo her equality." She and Adam quarrel irreconcilably and she refuses to make up with Adams even after the Almighty sends three angels threatening "that if she does not return, 100 of her sons would die every day." Her response is that she was created to harm newborns. To counter her ill will, however, she was forced to swear that a protective amulet would abolish her control over infants.

Another account, however, describes Lilith as a demon who approaches Adam after he

and his wife are apart, having been ordained to die. "He (Adam) was encountered by a Lilith named Piznai who taken by his beauty, lay with him and bore him male and female demons." Clearly of all the women Sasso describes, Lilith is the most controversial figure.

Sasso's story of Lilith must therefore be recognized as one brand of modern socio-political interpretation. Sasso's version describes how Adam asks Lilith to agree to the role distinction between them and how upon her refusal, they separate. Neither side agrees to reconciliation and Adam finds a new wife Eve, calling her the first woman to assuage his loss. Jews of today, particularly women, need to decide whether this interpretation of Lilith, based on controversial evidence, is viable and constructive.

Overall, Sasso's work in bringing legendary women with admirable traits, to our attention is appreciated. Sasso uses the Midrash and creativity to demonstrate the positive aspects of heroines such as Serach and Bityah and the strength with which they performed great deeds. Greater exploration of female legends and traditional texts which honor women, will enable a heightened appreciation of the role and value of women throughout Jewish history and today.

Recipes For Some Traditional Shabbat Foods



Shabbat Chicken Soup

- 1 cut chicken, include neck and back
- 2 quarts of cold water
- 3 celery stalks
- 1 small bunch of dill weed

- 1 small bunch of parsley
- 2 medium onions, peeled and whole
- 4 peeled carrots
- 1 peeled turnip
- 2 peeled parsnips
- 1 tablespoon of salt
- 1/4 teaspoon of pepper
- "pinch of Shabbat spirit"

1. Place the chicken parts in a large pot with water and bring it to a boil.
2. Add the vegetables and spices.
3. Cover and cook over a low heat for 1 1/2 hours.
4. Cool and skim fat before serving.
5. Enjoy! Serves 8

—Book Review—

How to Be a Perfect Stranger By Jewish Lights Publishing

JEWISH LIGHTS PUBLISHING

ARE YOU NERVOUS ABOUT ATTENDING A RELIGIOUS CEREMONY OF ANOTHER FAITH?

"Highly recommended...we encourage all people of faith to read it, refer to it often, and use it as their guide when visiting other communities of faith."

-Reverend Ken Brooker Langston,

Director of Education, The Interfaith Alliance

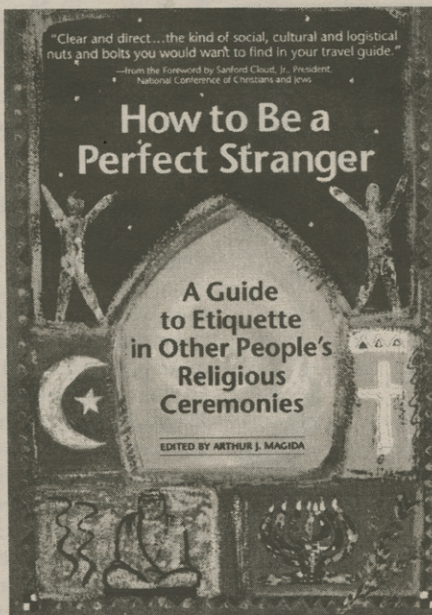
With Americans living in a remarkably diverse society, it's increasingly common to be invited to a wedding, funeral, or other religious service of a friend, relative or coworker whose faith is different from our own. Entering this unfamiliar atmosphere- whether a Presbyterian baptism, a Jewish bar mitzvah, a Roman Catholic wedding, or an Islamic, Hindu, or Buddhist service- can be awkward and even intimidating...

What will happen? What do I do? What do I wear? What do I say? What should I avoid doing, wearing, saying? What are their basic beliefs? Should I bring a gift? When is it okay to leave?

How to Be a Perfect Stranger: A Guide to Etiquette in Other People's Religious Ceremonies (Jewish Lights / January 1996 / \$24.95 / HC) answers these questions and more, for people of all faiths, all backgrounds. Based on information gathered directly from the authorities of each religion, this guidebook helps the well-meaning guest of any other faith feel confident and at ease, participate to the fullest extent possible, and avoid violating anyone's religious principles or hurting their feelings.

How to Be a Perfect Stranger is not a guide to theology, nor is it presented from the perspective of any particular faith. As Sanford Cloud, Jr., President of the National Conference of Christians and Jews, writes in his foreword, "How to Be a Perfect Stranger is clear and direct...the kind of social, cultural and logistical nuts and bolts you would want to find in your travel guide."

This comprehensive guide answers questions about the practical details and basic beliefs behind the major ceremonies of 20 of the largest religions and denominations in America, and a few of the smallest.



Assemblies of God, Baptist, Buddhist, Christian Science (Church of Christ, Scientist), Churches of Christ, Disciples of Christ, Episcopalian, Greek Orthodox, Hindu, Islam, Jehovah's Witnesses, Jewish, Lutheran, Methodist, Mormon (Church of Jesus Christ of Latter-day Saints), Presbyterian, Quaker (Religious Society of Friends), Roman Catholic, Seventh-day Adventist, and United Church of Christ

Stuart M. Matlins, editor-in-chief, points out, "This book helps turn the 'strange' into the less confusing (but not the ordinary). It goes beyond offering basic advice on etiquette and propriety and enables the invited 'stranger' to truly appreciate the experience and enrich their own spiritual understanding."

Professor John L. Esposito, Director of Georgetown University's Center for Muslim-Chris-

tian Understanding, says "How to Be a Perfect Stranger enables strangers to be better neighbors in a global community."

"You'll never again feel uncomfortable attending services of a religion not your own after reading this wonderful book," states Rabbi Jack Bemporad, Director of the Center for Christian-Jewish Understanding, Sacred Heart University.

How to Be a Perfect Stranger: A Guide to Etiquette in Other People's Religious Ceremonies is available from bookstores or directly from Jewish Lights Publishing, P.O. Box 237, Woodstock, VT 05091. \$24.95 Hard cover; add \$3.50 s/h for the first book, \$2.00 for each additional book. For credit card orders, call Jewish Lights directly at 800-62-4544.

The Compilation and Structure of *How to Be a Perfect Stranger*

Each chapter of *How to Be a Perfect Stranger* is devoted to a particular religion or denomination; each is organized around that religion's life cycle events, religious calendar and home celebrations. The advice and explanations contained in every chapter come directly from the official spokespersons for that religion or religious authorities of that faith.

The religions selected to be covered were those with over 500,000 members in the U.S.. In addition, two smaller denominations- Quaker and Buddhist- are included based on advice from experts in the field. Basic research was conducted through an extensive questionnaire that was completed in almost all cases by the national office of each religion and denomination. For those denominations whose national office did not respond to the questionnaire, responses were obtained from clergy of that particular faith. To minimize error in nuance, drafts of each chapter were forwarded for review to those who had filled out the questionnaire.

The individual responses from the different religious groups were compiled and edited by the staff of Jewish Lights Publishing to create a comprehensive and readily understandable guide.

Israel Update

Continued From Page 4

the Likud party, which is likely to freeze and perhaps reverse the current peace process. Peres has stated that justice must be pursued while at the same time the peace process must not be abandoned.: "Murder will not kill the peace process. But there will be no forgiveness for murderers because of the peace process."

Fortunately, America has spoken out strongly against the terrorism though Senate Resolutions with broad bipartisan support calling upon the PLO to fight terrorism through every means asking "all parties to the peace process, in order to retain the credibility of their commitment to peace, to bring to justice the perpetrators of acts of terrorism" and urging President Clinton to act "swiftly against those who continue to

harbor, arm or finance terror groups seeking to undermine the peace process. President Clinton also spoke out against the acts of terrorism at a joint press conference in Jerusalem with Prime Minister Peres on March 14 where he said that the U.S. is committed to fighting terrorism and pledged 100 million dollars of U.S. aid.

Clinton also recently participated in a terrorism Peace Summit Meeting in Egypt with leaders Peres, Arafat, Hussein, Yeltsin and European leaders. It is difficult to know how this will affect future security concretely but clearly it is necessary to gain a broader base of support to combat terrorism in Israel. This is most obvious through the fact Iran is a main supplier of arms and money to Hamas and Iran's official news agency (IRNA) has called the recent attacks "divine retribution" against Israel. European supporters of Iran such as Russia,

Germany and France sorely need to be made aware that they are helping to enable the threat of terrorism to continue.

The political world continues to spin and, hopefully, we will continue to proceed towards peace. The victims of the last few weeks should be remembered however. They are the sacrifices of an Israeli society which, overall, is brave enough to walk the road toward peace with all its hazards. We must recognize as well the bravery, strength and pain of all who remain behind to suffer their losses. Prime Minister Peres addressed the Knesset on February 26.:

"A nation is tested in its agony. Of course we are in pain. But even in pain, we will not throw our objectives of peace and security into the sea. Even in pain, we will know how to fight appropriately, and to stand together without losing hope."



ABC Defames Israelis Right and Left ON CAMERA

Continued From Page 5
had Netanyahu actually used such language the story would have been a sensation and reported widely.

In response to a request for dates and names of publications comprising the "numerous references" to which Jennings had referred in repeating the ABC charge against Netanyahu, Richard Wald, senior vice president in charge of editorial quality, stated that "When Mr. Ensor wrote his correction, he was making reference to *The Des Moines Register* and to *The Edmonton Journal*, both of whose stories I have read."

Mr. Wald was evidently unperturbed by the discrepancy between the promised "numerous" reports "from the region" and the two presented, one from Canada and one from the Midwest. Still more absurd, the Canadian piece was an unsigned editorial that derived the traitor claim, according to an editor, from a news story in the *British Guardian*. A check of that publication turns up no report that the Israeli opposition leader called Rabin a traitor. The *Edmonton Journal* has since conceded their writers should have exercised more rigor in composing their editorial.

Significantly, the *Edmonton* editor said that he had also recently been contacted by ABC researchers and had told them, before he knew otherwise, that the editorial was based on a *Guardian* news report. One assumes ABC would then have attempted to locate this story- the *Guardian* is easily available via electronic database- and one assumes these researchers quickly discov-

ered no evidence of the traitor allegation. It seems inescapable that ABC cited the *Edmonton Journal* in full knowledge that the charge against Netanyahu was entirely unsubstantiated.

The *Des Moines Register* was equally specious as evidence for ABC's assertion. The article cited was wholly derived from wire services (Associated Press, Los Angeles Times-Washington Post, Knight-Ridder). Again, it is a straightforward matter to track down each of the component stories and to determine which, if any, included the critical traitor phrase. CAMERA did just that and found none of the stories attribute the traitor epithet to Israel's opposition leader. Again, it is impossible to conclude that ABC did not discover this as well.

What does all this mean? It says that from the highest levels of ABC's news operation there was complicity in defending an indefensible, indeed a slanderous, report. ABC "researchers" were sent scurrying to find corroboration, however idiotic and flimsy, to back up reckless claims twice aired. And the network's senior vice president in charge of editorial quality affixed his name to this travesty. It says ABC holds its viewers and its own responsibility to those viewers in such contempt that it actually expects to get away with its ludicrous claim that two relatively obscure newspapers are a source for Middle East new coverage.

But, there was still more in the October 6 segment to astound anyone who looks to America's most popular newscast for an accurate rendition of events. Just prior to Jennings' "correction" statement, ABC ran a sequence allegedly describing what ABC is wont to call "collective punishment" perpetrated by the Rabin government. ABC claimed that one Muhammed Wahidi had suffered the destruction of his home by the Israeli military because his daughter had participated in a terrorist attack. Accompanying the account was videotape of a house being demolished.

ABC's charges were both incendiary and erroneous. Wahidi's house was destroyed in a military operation, on information from Israeli intelligence that terrorists were hiding in it. Subsequently, the Israelis gave Wahidi \$400,000 to erect the rebuilt house also shown to viewers. Needless to say, "collective punishment" wouldn't be punishment if it entailed reimbursement of the victim and rebuilding of his home. Untroubled by such inconsistencies, ABC omitted mention of the Israeli compensation, a standard provision when the military causes property damage.

There were still other irregularities having to do with this video of the collapsing house. The very footage had been inserted in at least one other telecast to illustrate an

entirely unrelated event. One year earlier, on October 20, 1994, the day after the bombing of a Tel Aviv bus, a Dean Reynolds report identified the demolition of Wahidi's house as part of a "wrathful backlash" by the Rabin government against the Arabs in the wake of the slaughter of twenty-two Israelis. He specifically implies that the collapsing structure shown to viewers belongs to " Hamas activists" whose homes Israel is "demolishing...with no legal appeal." It is, of course, patently untrue that Mr. Wahidi is a Hamas activist and that his house was destroyed for that reason.

Is the public to assume that for ABC events are interchangeable, that the same footage allegedly illustrating "collective punishment" also serves as evidence for any other story, however removed in time, content, and context? How did it come about that the demolishing of Wahidi's house as part of a military operation in April 1994 was said first to represent Israeli reprisals in the aftermath of an October 1994 terrorist attack and then to depict "collective punishment" in response to a different terror attack?

The corruption manifest in these few segments of *World News Tonight* alone calls for urgent and exacting review of standard practices by the network and imposition of the sternest penalties against those responsible for the deceptions perpetrated. Yet the more likely outcome is that the media giant will stonewall and duck needed reform, adding yet another instance of gross malfeasance to a record of misconduct by major media that has contributed to plummeting public respect for these vital institutions.

CAMERA is a not-for-profit media monitoring organization dedicated to countering biased coverage of Israel and the Middle East.



A New Arts
Magazine for Jews
with *Attitude*

—Book Review— *Events and Movements in Modern Judaism*

edited by Raphael Patai and Emanuel Goldsmith

Continued From Page 11
many modern Jews.

The Jewish theological notion of exile and return can also be seen in social and religious contexts as the breakdown and recreation of Jewish institutions are discussed in *Events and Movements in Modern Judaism*. For example, a social exile of sorts occurred when the rise of more individualized, independent professions of the modern age forced disintegration of the Jewish family as a separate economic unit. A return to interdependent economic ties of the family, however, occurred through the modern Jewish emphasis on vocational education.

The essays yield adaptation as the route by which Jewish exile and return, the completing of a cycle was accomplished. Exile is exemplified by an upheaval of tradition, while return is achieved through reinterpretation and/or reintegration. One important example of which illustrates the completion of a cycle through return is the adaptation by the world Jewry to the formation of Israel as a Jewish homeland. The branching of Jewish religious tradition which has, over time, begun to yield common respect and acceptance for the spectrum of theological expression is also an important cyclical adap-

tive phenomenon. Another important example of adaptation which clearly is still in stages of upheaval for much of the Jewish spectrum is the role of women in Judaism. Livia Bitton-Jackson, Professor of Hebrew at Lehman College wrote the essay "New Roles for Jewish Women," which discusses this difficult social change: "Jewish women are experiencing an 'unheralded revolution'. They are awakening to a new awareness of self-worth expressed in a desire of religious equality-freedom to assume roles and responsibilities within Judaism on parity with men. Jewish women have come to realize that, in order to achieve their objective, it is up to them to struggle against a largely unresponsive 'Establishment' steeped in traditional norms and attitudes."

The essays in *Events and Movements in Modern Judaism* also reveal the phenomenon of adaptation as Jews overcame the changing forces of modernization as well as the threats and tragedies of anti-Semitism, persecution, and the horrors of the Holocaust. The challenge of overcoming the horrible emotional and social impacts of the Holocaust was necessary for Jews and Judaism to survive. The questions dealt with in several essays were: How can one work against the ongoing oc-

currences of anti-Semitism? How can one actively heal from the Holocaust and ensure that such tragedy does not occur again?

Samuel Z. Klausner, Professor of Sociology at University of Pennsylvania wrote: "The Jewish people are called upon to be a witness to the world...Jewry is called upon to change its social environment, the society and culture of the criminal, and so actively assure the never again."

Finally, within *Events and Movements in Modern Judaism*, there is discussion in regards to Israel, and its influence on the Jewish world. Special attention was given throughout the essays to America's relationship with Israel.

Pluralism is emphasized in *Events and Movements in Modern Judaism* as a resulting phenomenon, a tradition of dynamism, enabling Jews to survive and adapt as group for so many centuries and millennia. Through the struggle for survival, the phenomenon of exile and return through adaptation on religious, social and political levels, pluralism emerges as the means and the end of the Jewish legacy. Pluralism is an ongoing dynamic process of response to change and return to tradition. Every generation of Jews and each individual needs to determine his or her own elements of heritage: which to emphasize and which to let remain silent. These choices are made on the many levels of politics, history, religious theology and philosophy, yielding a pluralistic dynamic Jewish tradition. Although some would see pluralism and tradition as antithetical, the essays support to a large degree, that this is what Judaism is all about.

William E. Kaufman, Rabbi of Temple Beth El in Fall River, Massachusetts wrote: "Pluralism has always been a factor in Jewish religious life. The Bible, the Talmud, the Midrash -the major sources of Judaism- all bear witness that within Judaism throughout its history there have been differences of views and conclusions. The term 'Judaism' thus encompasses a wide range of alternative interpretations of a common core of beliefs and attitudes, which is itself not monolithic."

Altogether, throughout these discussions of Jewish survival, adaptation and pluralism, *Events and Movements in Modern Judaism* yields great knowledge and insight from many American Jewish perspectives. My only criticism is that it would be beneficial to see this discussion broadened further to include a more international and gender balance, bringing about a more genuine perspective.

The Sum of My Experiences

Continued From Page 11
If we had done this with the Palestinians in the beginning, perhaps a lot of controversy would have been avoided. By building economic ties we may also get to know, respect and feel comfortable with one another. As opposed to the U.S., Israel is just trying to live peacefully with its neighbors. Israelis and Arabs are still trying to acknowledge each other as human beings.

The education system, as I mentioned earlier, allows no room for considering other points of view as valid, let alone 'just'. The first major influence in changing my opinion was living with Arabs in Tel Aviv University dormitories. I still remember the painfully intense arguments with my Arab roommates about Israel's justification of its existence. They argued that Jews had 'built a country in their backyard', posing points that I had never considered. This conflicted with everything that I had been taught. Israel's existence is,

however, now a fact and the question is how to 'get along'. First, we need to abandon our righteous ideas and be educated properly from an objective view point about the Arab - Israeli conflict. We'd be in a much better position, if this were the case, to accept Arabs and reach peaceful agreements. This process would need to incorporate both Arabs and Jews.

The forming of economic ties and restructuring of social approach would help disintegrate class and race differences. Although these differences are between two different countries, in my opinion the tensions, nevertheless, resemble the tensions in the U.S. Our goal is to survive alongside one another as countries. For this reason we need to establish joint ventures on several levels to ensure economic viability and social compatibility. The question remains how do we implement these ventures? Perhaps the implementation itself is the true hurdle to overcome.

Exhibit on Jerusalem: 3000 Years of Meaning

This Year in Jerusalem: The Passionate Pilgrimage

March 24 - July 14, 1996 at the Judah L. Magnes Museum
For millennia, Jerusalem has been...the focus of every map, the sacred center of the world.—
 Teddy Kollek, former mayor of Jerusalem

Three thousand years after David made Jerusalem his capital, the 50 rare and beautiful objects in **THIS YEAR IN JERUSALEM: THE PASSIONATE PILGRIMAGE** illuminate the city's central place in Jewish, Christian and Moslem traditions. On view March 24 - July 14, 1996 at the Judah Magnes Museum, the exhibit opens with a reception Sunday March 24, 2-4 p.m., with representatives of the Israeli Consulate in San Francisco.

Being shown for the first time is a newly discovered watercolor sketch by Sir Jacob Epstein for the ballet "David," created in London in 1935-36. Other highlights include a cannon shell from the 1917 liberation of Jerusalem (with commemorative engravings), the illustrations "Destrucio iherosolime" and "Hierosolima" from the famous 1493 Nuernberg Chronicles, and two shivitim (synagogue plaques) from India. Most of the outstanding prints, photographs, maps, prayerbooks, and ceremonial art in this exhibition have been selected from the collections of the Magnes Museum, with other pieces loaned by individuals and Bay Area institutions. "Happy Birthday, Jerusalem!" a special related education exhibit, offers children and families exciting interactive art projects and displays ("Jerusalem blocks", videos, a 3-dimensional model of the Western Wall, and others). Created by My Jewish Discovery Place Children's Museum (Jewish Community Centers of Greater Los Angeles), it is brought to the Magnes through the support of the Fleishhacker Foundation. Contact: Paula Friedman (510) 549-6935

March 24, 1996, 2-4 p.m. Opening Reception with Israeli Consulate representatives and with "Mein Kampf" exhibit photographer David Levinthal
 March 24, 1996 4:15 p.m. Panel with photographer David Levinthal; James E. Young, professor of English and Judaic Studies, University of Massachusetts at Amherst; Sandra Phillips, curator of photography, S.F. Museum of Modern Art; Andy Grundberg, director Friends of Photography, S.F.; and Richard Goldwach, professor of photography, S.F. City College
 April 21, 2 p.m. Music of the Middle East by contemporary Arab and Jewish musicians.
 May 5, 2 p.m. City of Cities: Poems about Jerusalem, with Chana Bloch. Held at Afikomen, 3042 Claremont Ave., Berkeley.
 June 30, 2 p.m. Flavors of Jerusalem



Virgin Islands Hebrew Congregation Celebrates Bicentennial

Continued From Page 6
 in its bicentennial observances.

Highlights of the Bicentennial Celebration

(Dates and Events Subject to Change)

March 30, 1996: Nobel Prize-winner Elie Wiesel, noted Holocaust survivor, lecturer and author, will speak in a presentation by the Birch Series.

April 3, 1996: First night Interfaith Community Passover Seders.

April 12-16, 1996: Holocaust Remembrance commemoration and Israeli Independence Day Celebration.

May 3-5, 1996: Lecture by Rabbi Schindler, Immediate Past President of Reform Judaism's Union of American Hebrew Congregations.

June 8, 1996: Lecture by poet

and author Maya Angelou at the Reichhold Center for the Arts on the campus of the University of the Virgin Islands.

June 9, 1996: Planting 36 trees as a gift from the Hebrew Congregation to the Virgin Islands in honor of 36 great humanitarians.

Winter 1996-1997: French impressionist Camille Pissarro exhibit opens, featuring St. Thomas drawings and other early works from the collection of the Olana State Historic Site.

Official Travel Agency For The Bicentennial Celebration

Brentwood Travel, 300 Chesterfield Center, Chesterfield, Missouri 63017.

Contact: Joe Lang 1-800-628-3943

Spring Events in conjunction with the Jerusalem and David Levinthal exhibitions at the Magnes Museum

March 24, 1996, 2-4 p.m. Opening Reception with Israeli Consulate representatives and with "Mein Kampf" exhibit photographer David Levinthal

March 24, 1996 4:15 p.m. Panel with photographer David Levinthal; James E. Young, professor of English and Judaic Studies, University of Massachusetts at Amherst; Sandra Phillips, curator of photography, S.F. Museum of Modern Art; Andy Grundberg, director Friends of Photography, S.F.; and Richard Goldwach, professor of photography, S.F. City College
 April 21, 2 p.m.

Music of the Middle East by contemporary Arab and Jewish musicians.

May 5, 2 p.m. City of Cities: Poems about Jerusalem, with Chana Bloch. Held at Afikomen, 3042 Claremont Ave., Berkeley.

June 30, 2 p.m. Flavors of Jerusalem

A Family Day - featuring foods, crafts, and fun!

THE MAGNES MUSEUM, A BENEFICIARY OF THE REUTLINGER FOUNDATION AND BAY AREA FEDERATIONS, IS LOCATED AT 2911 RUSSELL ST., BERKELEY, CA. OPEN SUN. THROUGH THU. 10-4, CLOSED JEWISH AND FEDERAL HOLIDAYS. MUSEUM INFORMATION PHONE (510) 549-6950



Submit for Leviathan

~ poetry

~ prose

~ fiction



~ art

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