

LEVIATHAN

STAFF

Editor:
SF Hertlemeyer

**Student Outreach
Coordinator:**
Position Open

Web Design:
SF Hertlemeyer

Layout:
SF Hertlemeyer
Joshua Beil
Jennifer Yale

Cover Design
Lisa Nesson

**Contributing
Writers:**
(in alphabetical order)
Sara Clemon
Rafi Frankel
Leah Harris
Felicity Katt
Jason Miller
Benjamin Pastcan
R. Rebbe
Davida Schoem

Art/Photography:
SF Hertlemeyer
Benjamin Pastcan
Davida Schoem
Jenn Yale

The Leviathan provides a voice for the Jewish students of the University of California, Santa Cruz and the surrounding community members. The views expressed in this paper are that of the individual authors and do not necessarily reflect the opinions of the editors and staff, or the University of California. All submissions are welcome. Editors reserve the right to edit all articles and letters.

Levi-a-wha?

Jonah, after being thrown overboard by fellow sea-folk to calm the storm, is swallowed by a Leviathan, a vary large sea creature. He spends a few days in its belly and then is spat out in order to complete the task G-d requested of him. The Leviathan, for Jonah, was a place where he could consider his actions and his beliefs - a place to collect his thoughts. This is the aim of our newspaper: to be a forum for Jews at UCSC to express their thoughts, beliefs and opinions. Leviathan was created to be an arena for Jews to come together to collectively express themselves as one Jewish voice. We are proud to be the longest running Jewish student newspaper (26 years now!) in the nation, and enjoy continuing the tradition!

**JEWISH RESOURCES IN
SANTA CRUZ COUNTY**

Ayn Sof: Jewish Renewal and Kabbalah Congregation of Santa Cruz	335-9090
Congregation Kol Tefillah (Conservative synagogue)	457-0264
Hadeish Yameinu, an egalitarian Jewish Renewal havurah	426-9432
Jewish Community Network of Santa Cruz County	429-1069
Jewish Defense League of Northern California	338-0409
Jewish Family and Children's Services of Santa Cruz County	464-1818
Jewish Learning Center	457-7863
Kindershul, an independent, progressive, part-time Sunday school for all Jewish Children	475-3313
Kolaynu: The Progressive Jewish Voice of Santa Cruz	425-4782
NA'AMAT, Labor, Zionist Women's Organization	476-6347
Santa Cruz Chapter of Hadassah, Women's Zionist Organization of America	458-9678
Santa Cruz Hillel Foundation	426-3332
Temple Beth El/Jewish Community Center	479-3444
United Jewish Appeal	722-1008
Women's Minyan, a ritual and discussion group for women	464-3536 475-3313
Young Judea, Zionist Youth Movement	427-2914



Leviathan would like to thank Jennifer Yale and Joshua Beil, Co-Editors Emeritii for bridging the gap.

In The Belly:



A Jew in Eretz Mitzraim by Leah Harris	4
Letter to the Editor	5
A Bit of Local History by Rafi Frankel	5
Simchat Torah at Beth El by Davida Schoem	6
Refusing to live in Fear by Benjamin Pastcan	7
Jewish Resources in the Community by SF Hertlemeyer	8-9
Poetry by Felicity Katt	10
Body Image and Judaism by Sara Clemons	12
Pondering for Jewish Pluralism by SF Hertlemeyer	13
Letter from Toledo by Jason Miller	14
Joined at the Hip by Leah Harris	15
At Home Anywhere by Davida Schoem	16
Glossary by Benjamin Pastcan	18
A Note on Contributors	18

Letter from the Editor:

PHEW!

A lot of work went into this issue of the Leviathan although of course every moment spent was well worth the effort. It's been an exciting ride so far. Taking the helm of Editor from Jenn and Josh was a lot more work than I was expecting it to be. I'm hoping this year to be a fruitful one and a Leviathan that will be for every Jew on this campus. 20% of UCSC is Jewish which I was surprised to hear. It's a comforting thought after growing up in an area where it always seemed that except for a few straggler families like my own I was the only Jew around.

I grew up having to sit through many christmases where the token song was "The Dreidel song." I can't tell you how sick I got of hearing that song as if this really was the ultimate cultural Jewish achievement; a song about a dreidel game. So to be at a university with such a large Jewish population is something very special indeed.

One thing the Leviathan still needs and, not to sound like one of those annoying PBS pledge drives, but Leviathan needs you. I would love to check out your art, articles, stories and ideas. You don't have to be an experienced journalist or artist but someone wanting to express themselves.

All submissions are welcome. Please send your articles, letters, and creative works to:

The Leviathan
UCSC S.O.A.R./Student Center
Santa Cruz, Calif., 95064
Or you can reach us by phone at:
(408) 459-3917
and by email at leviathan@cats.ucsc.edu

B'Shalom (with Peace)

Spigi Fligi Hertlemeyer

LEVIATHAN ONLINE!

Check it out at
<http://soar.ucsc.edu/studentmedia/leviathan>

A JEW IN ERETZ MITZRAIM

by Leah Harris
Contributing Writer

When I told my family that I intended to study in Cairo, Egypt as part of the EAP program, they said, "Why don't you go to study in Israel instead?" It was useless to explain to them that I wanted to study Egyptology, and though there is much of interest in Israel, there are no Pyramids. "But what about all the terrorists out there? Won't you be afraid?" Still I insisted upon going to Cairo, and before I knew it I was on the plane, heading to the land that my ancestors had once fled.

I hadn't honestly given it much thought about what it meant to be a Jew going to Cairo. I asked at the EAP orientation whether it would present any problems, and I was assured that Jewish students had gone before and nothing negative had ever occurred. By the time I got to Cairo, my senses were too overloaded to even ponder such questions of identity; I was too busy trying to adapt to the everyday intricacies of Cairo life. When you live in a city of over fifteen million people, it's easy to feel lost among the crowds. But sooner than I ever imagined, I felt comfortable enough to relax and enjoy the unique and rewarding experience of living in that remarkable city.

In some ways, I feel that living in Cairo strengthened my Jewish identity like no experience I had ever had. I learned how few Jews there were in Cairo (300 at most) and that I was nearly alone in my faith. I didn't openly advertise the fact that I was Jewish, but I did tell my Egyptian friends of my religion. Sometimes I was a little bit afraid that their feelings would

change towards me, but I vastly underestimated the caliber of my friends. Not only did my religion not affect their feelings towards me, but they were interested; some of them had never been exposed to a Jew before, and they wanted to learn from me. They had a million questions, and I found myself only too happy to explain to them what I knew

"Maybe if more Arabs and Jews in the Middle East tried to dance together there might be a possibility for peace."

about my faith. My friends and I had long and fascinating conversations about Islam and Judaism. And yet at the same time, I was able to explore exciting and fascinating aspects of my Jewish heritage while I was in Egypt. I visited Elephantine Island in Aswan (the south of Egypt) where a Jewish military colony had once lived in 600 BC.

I explored the many beautiful and unique Jewish sites in Cairo, such as the newly renovated Ben Ezra Synagogue in the Coptic Quarter of the city. There was an old man outside of the shul who sold *kippot* and other Jewish items. He showed me a piece of paper with one of the Hebrew names for G-d on it; he turned it upside down and said, "Look, it is Allah in Arabic." And sure enough it was.

I got my fill of *yiddishkeit* at the Israeli Academic Center in Cairo. There I was treated to a host of stimulating lectures on topics of Jewish history and culture. I had my fill of books about any topic of Judaism and Judeo-Arab relations that I desired. I got to meet top Israeli scholars who traveled to Cairo regularly to study topics in Egyptian-Jewish heritage. On one

occasion I had the chance to visit a synagogue that hadn't been entered in fifty years! I also studied Hebrew on a weekly basis with an Egyptian who worked for the center as an Arabic-Hebrew translator.

I even had a chance to do a little *tzedakah*, by helping the Grand Rabbinat of Cairo, the community organization responsible for protecting Jewish cultural heritage sites in Cairo, whenever I could. The Maimonides (*Ibn Maimun*) Synagogue

in the Jewish Quarter was suffering extreme water damage, and during one of the most critical periods, the president of the Jewish community asked an Egyptian friend and I to check on it to see how the repairs were coming. I felt like I was really doing something to help protect this special Jewish place, where Chabad Lubavitch rabbis from Israel still make pilgrimage every year.

On Shabbat mornings, I helped give medicine and food to poor elderly members of the Jewish community. In Alexandria, I walked through the huge Jewish cemetery and visited the graves of young Egyptian Jewish soldiers who died fighting in World War II. Experiences like this made me realize that I can experience a sense of community and Jewish identity anywhere.

While embracing my newly

...continued on page 17

Letter to the Editor

I was just reading your paper and stumbled upon your plea for help, suggestions, etc. and decided to contribute my ideas to your publication. You're right. It does seem like the Leviathan is facing some problems, especially in its readership, and being a reader, a Jew, and of a somewhat sympathetic nature, I thought I'd express my feelings.

You definitely have great intentions, but I believe that somewhere along the lines your ideas get blurry, which directly effects the final outcome of the paper. While your articles are somewhat interesting and academic, they all seem to be on the same damn topic. Do you honestly think that UCSC students are interested in reading three similar stories about people who over the years have found themselves as Jews? C'mon!!! Expand your topics!!! While the Jewish population of UCSC might be interested in reading about the Middle Eastern peace process or Jews in Singapore, they are undoubtedly also interested in reading about art and entertainment, culture, music, travel, and possibilities in activism. I think that if you expand your range of topics, it would do wonders for your publication.

Also, you have to understand that people's attention spans are incredibly short and they absolutely cannot be expected to shovel through an article that is longer than 1,000 words max. That is not to say that you should avoid covering serious topics, but just try to keep those lengthy features to one or two per issue. There was definitely some good writing, but it is still almost impossible to keep an audience engaged for long periods of time.

In addition, I think it would do wonders for your paper to include more artwork, considering what a visually based culture we are (like the dope graphics on the poetry page). Nobody likes seeing page after page of words. Maybe you need to break it up with more photos, etc.

Anyway, I wish you good luck and hope that you consider my humble suggestions...because I, too, believe that Jews need a voice not only at UCSC or Santa Cruz, but the state, country, and the world in general.

Katrina Ioffe
coffee@cats.ucsc.edu

Dear Katrina,

Thank you for your helpful comments. The one thing that you might want to keep in mind however, is that the articles and artwork that you see in the Leviathan are there because people contributed them. Since the Leviathan is dedicated to being inclusive to all, it would go against this idea if an editor told someone they shouldn't perhaps contribute another article on a similar topic.

I'd also like to see more on music, travel and other issues but there's only so much one can do and still manage to get the school-work done. It sounds like you yourself have a lot of good article ideas. Please feel free to send any submissions with your name and date to leviathan@cats or to: Leviathan, UCSC S.O.A.R./Student Center Santa Cruz, Calif. 95064

-SF Hertlemeyer, Editor

A BIT OF LOCAL HISTORY

By Rafi Frankel
Contributing Writer

In a little corner on the west side of town an important part of the Santa Cruz Jewish community lies tucked away among towering weeping willows. Though it has been at its Meder street location since 1877, it remains mostly unknown to all but the basketball players at the adjacent park.

Jewish Law dictates that upon establishing a Jewish community a synagogue, school and cemetery must come first. So when Jews first came to Santa Cruz in 1854, the Home of Peace cemetery was a top priority.

However, the task was not a difficult one.

Moses Meder, a local Mormon, decided to donate the plot of land to the Jewish community, provided one condition. Originally he bought the plot for his own family and still insisted they be buried there. According to local legend, Meder believed the devil would never look for a Mormon in a Jewish cemetery.

However, this did create a problem as Jewish law dictates a burial separate from those of other faiths. As both parties had good intentions a compromise was struck. The ground was raised and a cement barrier placed around a large segment of the back of the cemetery, putting at ease the Jewish community's concern.

Simchat Torah at Beth El

by Davida Schoem
Contributing Writer

Kindergarten: a time of tiny torahs and home-made challah, of new patent leather shoes and messy art projects which always involve glitter. The kindergartners have a special role in the life of a religious school. They are the babies of the institution. For most of them, they are learning about their Judaism for the first time. On Simchat Torah, they are presented with these tiny torahs and feted in front of the entire congregation as they stand on the *bimah*; shy, fidgety, and proud. I still clearly remember my own consecration and I have saved that torah with its plastic cover for all of these fourteen years.

Now, as the assistant for the kindergarten classes at Temple Beth El in Aptos, I eagerly anticipate this approaching Simchat Torah. This year I will be on the *bimah* again, only as a teacher, not as a student. What a reward for me to be able to participate in this *simcha* once again. As we are instructed in the *Viahavta* to teach these words to our children, being involved in Jewish education is a way to fulfill this mitzvah. I have no biological children, so this is as close as I can get to passing the lessons of Judaism on to my children.

In a way, they are my children. The very first day of class, squirming bodies found their way to my lap, clutching hands reached for mine, stickers were stuck on my blouse, and beautiful smiles greeted me and bade me farewell. The kindergartners may not always know my name, but some of them don't even know what day it is! When I asked one little girl what she liked most about Sunday School, she replied, "What's Sunday School?"

We should all ask ourselves, "What's Sunday School?" Is it just an opportunity for parents to get rid of their kids for a few hours each Sunday? While it does provide a much-needed respite for weary parents, Sunday School is of great importance in a Jewish child's life. For kindergartners, it is a chance to spend time with other Jewish youth, to meet Jewish role models in their teachers, assistants, specialists, directors, Rabbi, and Cantor. They learn the history of their people by reading stories from the

Torah. But probably the most stressed aspect of kindergarten curriculum is the holidays. Especially in the beginning of the Jewish year, it seems as though there is a new Jewish holiday every week, sometimes two! Through study of the holidays, the kindergartners are exposed to rituals, customs, prayers, songs, and food. For example, on Rosh Hashanah, we made New Year's cards, on Yom Kippur, we heard the blowing of the shofar, and on Sukkot, we had our traditional Jewish snack of fruit roll-ups in the sukkah.



Pauline, Alex, Taylor, and Davida

To an observant Jew, this may seem to be lacking in substance and arduous study, however, it is amazing how little these kids know about Judaism to begin with. We are doing them a great service by defining words for them such as: sukkah, shofar, Eretz Yisrael, and lulav. Some children come from households where these words are never uttered, either from ignorance, or lack of time. A Jewish upbringing has started to become less and less complete. But I do not

want to paint such a grim picture. By sending their offspring to Sunday School, parents are doing a mitzvah only second to doing all the teachings themselves. *L'dor va dor*, from generation to generation, does not simply mean from mother to son or from grandfather to granddaughter. I am part of this chain of offering knowledge by teaching the next generation down from my generation. They in turn complete what might more correctly be called a circle of offering knowledge, by sharing their insights with me.

I sometimes wonder whether we send our kids to Sunday School just to see them look so cute up there on the *bimah* singing Tree of Life, or to hear their convoluted explanation of who G-d really is. It is not a purely selfless gesture to enroll a child in Sunday School. We derive our own nachas from it. But in the long run, some of the teaching and endless repeating and art projects and songs will all come together. This beautiful generation will be sufficiently prepared to carry on their leaning to the next generation: *L'dor va dor*.

Refusing to Live in Fear

by Benjamin Pastcan
Contributing Writer

Israel is a small country which just turned fifty this year; it is a land of great contrasts. One still sees in Israel and their ways of living an awareness of a strong heritage and greatness. Jews from all over the world have pride in speaking Hebrew: pride in Israeli music, dancing, visual arts, and pride in being in the only Jewish state in the world.

This past summer I was in Israel. I was attending Hebrew University in Jerusalem learning Hebrew in an Ulpan. I was walking to Ulpan on September 24, 1998, early after the celebration of Rosh Hashanah, and the morning air was calm and cool. Jerusalem was silent, as if there were no people there. Some people were heading to work or school. It was a windy day and the breeze blew over the holy city.

It was around eight o'clock, but it seemed like it was two in the morning with the streets this dead. All one could hear were the few horns honking across the city. The drivers if you did not know are wild in Israel, but there were few cars out at this hour.

The clouds became thicker and more dense all over Jerusalem. As I walked to class on the vacant street, I was heading towards the bus stop to go to my Ulpan.

It was two minutes past eight when, suddenly, a heavy boom exploded seven minutes away from where I was standing. It seemed like the earthquake that rocked Santa Cruz and San Francisco in 1989. I had survived a shooting in middle school, but I had never heard anything like this before. I was very curious to see what was happening ahead of me. I immediately looked at my watch and then I looked ahead, and, sure enough the entire bus stop where the soldiers were stationed had blown up. As I watched the entire bus stop crumble, I noticed that the roof collapsed, and that



Bus Stop at the Hebrew University after the bomb

there was a soldier bleeding. The images of violence from when I was in middle school and the terrorism that I see on the news every day burned within me. My heart started to pound, and I was nervous through the whole event. The people were screaming for help. The ambulances, police, and soldiers were all over the street in minutes. Hastily, the police roped off the area where the bombing happened.

We found out later from Israel Radio, Kol Yisrael, that the victim of the bombing was Amir Davidian, who was a 20 year old Israeli Defense

Force soldier. The explosion happened at Hebrew University and the device was detonated near the bus stop.

Davidian was taken to Hadassah Hospital across the street, and suffered wounds to the head. The police were not sure whether or not the explosive was planted there before the explosion or if the explosive was thrown by a passing car. I had seen a car driving fast by the bus stop that minute.

During that tragic day, Prime Minister Binyamin Netanyahu was in New York declaring that if the Palestinian Authority unilaterally declared statehood on May 4, 1999 the peace process would collapse.

I found myself believing, for a few moments at a time, that the Hamas and Palestinian Authority planned this attack I saw, and if this terrorism would continue the people of Israel would have nothing left, except the memories of the most brutal, inhumane, and senseless killings that ever happened. What happened will stay with me - forever.

I have arrived back from Israel, and I am a Jewish student at the University of California Santa Cruz. Nothing shaped my life as much as surviving the bombing at Hebrew University. I am a survivor of a bombing.

That is who I am.

Jewish Resources In the Community

by SF Hertlemeyer
Editor

Although Santa Cruz might seem like a small town there's quite a lot of organizations and congregations in the county and around UCSC. Many organizations are reachable on the net or/and have web pages which are listed where applicable.

In and Around UCSC

Beit Cafe

Beit Cafe meets for Hebrew conversation, movies and news about Israel. Call Oren Gottesman at 469-8462 for more information.

Jewish Student Union (JSU)

The Jewish Student Union represents Jewish students on campus. There are various committees that are open for participation and leadership including the Israel/Cultural Committee, the Outreach Committee and the Social/Social Action Committee. Last year's events included a Purim Party at the Whole Earth and a Safe Sex Shabbat. JSU has a place for you whatever may be. The main contact for the JSU is Suzy Sostrin who can be reached via email at suzys@cats or at 460-0778.

Jewish Women's Collective

Explore Jewish feminist identities. Call Hillary at 426-3332 ext 15 for more information.

Leviathan

Join the longest running independent Jewish publication in the nation! Leviathan is looking for contributing writers, photographers graphic designers. This paper is your paper so please just email or call and tell us what you're interested in doing and we'll accommodate you. No experience necessary. Call 459-3917 or email leviathan@cats for more information.

Santa Cruz Hillel Foundation

Hillel provides a great meeting place with a kosher kitchen, Jewish reference library, Israel information, and community bulletin boards for housing, employment, internships and much more. Hillel is run by a hard-core full-time staff dedicated to creating quality happenings to encourage a vibrant Jewish community. Just a few of the events they sponsor are the Jewish Meditation Shabbat/Potluck Dinners, the Jewish Film Festival, a class on Hebrew and the Reggae Shabbat. To get more information or to have your own copy of the Hillel calendar mailed to you either call Hillel at 426-3332 or email info@santacruzhillel.org

Talmidei Shalom

Talmidei Shalom celebrates the mystical traditional paths of Judaism. If you're interested in getting involved and/or exploring opportunities in leading the group call Esther for more information at 426-3332 ext 15.

In The Santa Cruz Community

Ayn Sof: Kabbalah

Congregation of Santa Cruz
Ayn Sof, meaning "Infinite" and is the Kabbalistic name for the Divine. They are a circle of friends exploring spirituality in the mystical "Tradition of Reception" known as the Kabbalah. Every month Ayn Sof has Friday evening, Erev Shabbat, adult spirituality circles, followed by Oneg Shabbat dinner and dancing. On the last Saturday of the month there is a Havdallah and they also offer seasonal rituals. Ayn Sof welcomes everyone to their gatherings. Call 335-9090 for more information.

COEJL (Coalition on the Environment and Jewish Life)
COEJL serves as a national coordinating office for the Jewish environmental movement, supporting and promoting environmental education, scholarship, advocacy, and action in the American Jewish community. Santa Cruz COEJL invites you to get involved and take action. We hold monthly meetings and annual environmental projects to contribute to the healing of our planet. For details, call Hillary Lennard at 426-3332, ext. 13 Also check <http://www.jtsa.edu/org/coejl/> for more general information on the organization.

Congregation Kol Tefillah

Congregation Kol Tefillah is a traditional, egalitarian, participatory synagogue affiliated with United Synagogue of Conservative Judaism. In addition to holiday services, Shabbat services and Kiddush are held every Saturday, with monthly vegetarian potluck lunches and Kabbalat Shabbat. Men and women lead services in Hebrew, chant Torah, and discuss the weekly parsha. Call 457-0264 or check <http://www.uscj.org/ncalif/santacruz/> for more information and a map.

Hadeish Yameinu

Hadeish Yameinu is an egalitarian Jewish Renewal Havurah, and means "renew our days." They seek spirit in community, and community in spirit. Hadeish Yameinu holds weekly Saturday services in private homes from 10:30-12:30 with pot-luck kiddush and shmoozing afterwards. They experiment with form, content and leadership in spiritual quests. For more information, call Zalmo BloomBecker at 475-4457.

Jewish Resources In the Community

JAHSSA

The Jewish Alliance to Heal and Stop Sexual Abuse, is concerned about sexual abuse in the Jewish community. They are a group of community educators, abuse survivors, and therapists with a focus on education and working with sexual abuse/assault on a community level, creating an environment where survivors are believed and supported to make the Jewish community safer for everyone. For more information, call Helen Bryce at 464-3536.

JDL (Jewish Defense League)

The JDL, Northern California Chapter, is a Jewish Fist, but with a Jewish Heart and a Jewish Head. JDL may be contacted at 338-0409 or by emailing JDLNORCAL@aol.com. For more information check their web page at <http://www.geocities.com/CapitolHill/Lobby/5586/>

Jewish Learning Center

The Jewish Learning Center is an independent non-profit center. The goal of the JLC is to give people a touching and meaningful experience in Judaism through a variety of traditional oriented events including Friday night dinners, Shabbat retreats, and guest speakers. Most of the events are geared to people of any background. People aren't turned away for lack of funds. For more information, contact Benyomin Cantz at 457-7863.

Kindershul

An independent part-time Sunday school organized by parents providing children with Jewish history, values & community in a setting that teaches respect for themselves and all people. Children from all Jewish backgrounds are welcomed. Call 464-3536.

Kolaynu

Kolaynu means "Our Voice" and strives to create a progressive mantle with the wider communities working for peace and for the elimination of anti-Semitism and other forms of prejudice. They are a Progressive Voice in the Jewish Community, and a Jewish Voice in the Progressive Community. For more information call 425-4782.

NA'AMAT

Formerly called Pioneer Women, NA'AMAT is the largest Labor Zionist women's organization in Israel and the U.S.A. NA'AMAT is a strong supporter of women's rights, child welfare, education, housing, employment and civil rights. Freda Mallen is the President of the local chapter and can be reached at 476-6347.

Santa Cruz Chapter of Hadassah

Santa Cruz Hadassah is an integral part of the largest women's, as well as the largest Zionist, organization in the US. Hadassah sponsors programs addressing the needs of the American Jewish woman. Hadassah's U.S. programs include education for health awareness as well as offering study groups and classes for adults on a variety of topics. Training Wheels is a program for young children and their parents. Young Judaea is a complete summer camp in Israel. For more information, call 458-9678.

Santa Cruz Jewish Community Calendar

The Santa Cruz Jewish Community Calendar (SCJCC) is the single complete source of information about the Jewish community in the Santa Cruz area. Every Jewish group in this county has the opportunity to use the SCJCC as a

vehicle of outreach and expression, and individuals are welcome to list their calendar items as well. The SCJCC is available on the World Wide Web at <http://www.virtual.net/SCJCC/> and it is available in hard copy at numerous locations throughout Santa Cruz County, and by subscription. You can reach the Santa Cruz Jewish Community Calendar at 464-3536 or by e-mailing bryce@cruzio.com. Their fax number is 465-0737.

Temple Beth El / Jewish Community Center

Temple Beth El offers worship services that blend traditional and contemporary aspects of Jewish prayer including Friday night services, Saturday morning minyan, and women's Rosh Hodesh celebrations as well as offering education opportunities for all ages including summer camp. Beth El also sponsors a wide array of cultural activities and is involved in social action projects. Call 479-3444

The Women's Minyan

The Women's Minyan is open to all women and gathers to celebrate the Holidays, meeting most often near Rosh Hodesh, the New Moon that marks the beginning of each month. The minyan create personal rituals which honor and celebrate the meaningful elements of women's lives, while adding their voices to the rich tapestry of Judaism. Call Helen Bryce at 464-3536 for more information.

Young Judaea

Young Judaea is the Hadassah sponsored youth movement. Call Angela Eisenpress 427-2914 to find a Young Judaea club near you!

POETRY

"Miranda"
 by Felicity Katt
 Jan 4, 1994

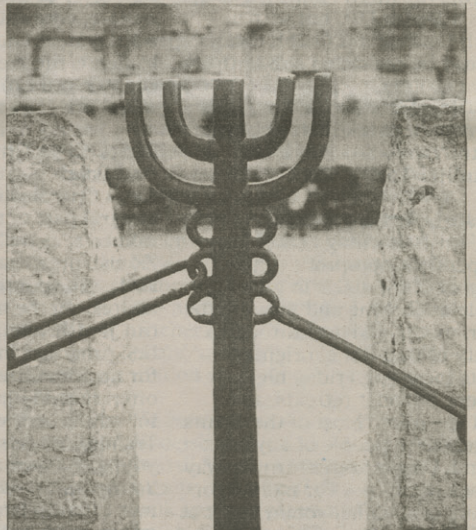
she is here yes. you have seen her?
 she had long hair. of course she had long hair.
 but she cut it off. she chopped it.
 she saw my thirsty eyes she saw them and
 slowly picked up the scizzors next to all
 those abandoned candles and
 CUT.

now she barely sees me while i type away.
 she doesn't know i type of her.
 she doesn't "geek" of course. she's a lit major
 you know.
 the kind of lit major that does not read usenet
 does not believe in non printed words.
 it's not art she says.



"Summer Part II"
 by Felicity Katt

NOW,
 Struggling to get to school
 Mental exhaustion sets;
 A veritable mask of plastic
 and silicone
 It pulls its way toward me
 with lips like
 Childrens
 While glassy eyes
 Stare
 Down My hair
 And he pours his soul upon me.
 We bottle it
 and sell it for 70 cents.



"Flyberries"
 by R. Rebbe

Why oh why can't raspberries fly?
 I wonder why, I wonder why
 If they could, I'm sure they would
 Into the sky, into the sky
 but they just sit there on their vine
 I bet they think they're doing fine
 I doubt they think they'll soon be pie
 I doubt they think they'll soon be pie

Don't get
left behind

**ROCK
THE
VOTE**
HILLEL

VOTE

November 3rd

Polling Times: 7am-8pm

Two events from last year...

Body Image and Judaism

by Sara Clemons
Contributing Writer

On Saturday May 16, about a dozen UCSC Jewish women gathered with Hillel Office Manager, Hillary Lennard, and MD Facilitator, Claudia Chaufan, for Havdallah, Dinner, and Dialogue. The focus of this event was the connection between women's health, more specifically body image, and Judaism. The discussion explored body image and eating disorders, while opening many avenues of connection to Judaism.

The workshop began with a group definition of body image. There were similar trends among the definitions of the women. Some specific examples included:

having comfort in one's being, our perceptions of ourselves and of how others view us, and how we feel about ourselves. Beyond the definition, important questions were raised such as: How does our environment effect our body image and self-view? Is Santa Cruz a more acceptable atmosphere and therefore a community less prone to body image problems? One student said, "body image should be finding the beauty in everyone." Another student commented, "ideally, it is to see a whole person, not a separate body".

Eating disorders were brought up in the discussion, as often they are in close connection with body image. The consensus was that many eating disorders center around an attempt to have control in a life of chaos. Eating disorders can be associated with the need to fill an emotional gap with food, as well as using food as a distraction to one's larger problems. The improper relationship between many women and food was contemplated by the circle of women.

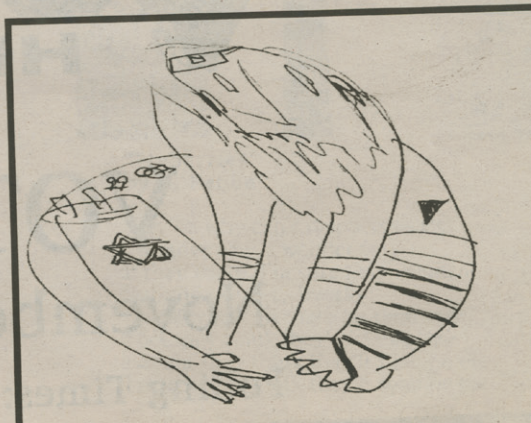
As the discussion shifted in the direction of Judaism, we found many interesting connections. Most of Jewish life centers around food rituals. Most holidays have a special meal, as our religious association with food is quite profound. An example of this is the Passover seder, or the fasting of high holidays. Claudia Chaufan, the workshop facilitator stated, "What we think shapes our feelings, what we feel

shapes our actions, and what we think is culturally constructed." For Jewish women, body image is culturally constructed, and Judaism is an active force in

this process. One example of the connection between body image and Judaism is the ritual of prayer over various foods. In this praying we make our foods holy and voice our appreciation. Perhaps a deeper appreciation of food results in a culturally constructed harmony between food and ourselves. Does this enhanced relationship lead to a better collective body image among Jews?

Another example of Jewish connection to food is the laws of Kashrut. This practice calls for a closer look at the process in which our food ends up on our plate. Does paying more attention to the source and process that our food goes through also lead to a better food relationship? For many Jews, religion does not live solely in a synagogue. Rather, Jewish practice and beliefs extend beyond. For some Jews religion often finds its way to the dining-room table.

"Perhaps a deeper appreciation of food results in a culturally constructed harmony between food and ourselves."



Jewish Pluralism?

by SF Hertlemeyer
Contributing Writer

The impetus for this article is an event which took place last spring at Hillel, Yoga Shabbat, which intrigued me perhaps mainly because I had no idea what it was going to be about. The event was going to be the yoga and then a dinner afterwards. 3 people had traveled from Los Angeles to lead the event. There was a large turnout, with many people from the community joining including Rabbi Leah Novick who lead us in the candle lighting and welcoming Shabbos.

The Yoga itself was certainly a new experience. I won't attempt to explain it too much as it will probably be too confusing but it involved bending ourselves into positions which resembled Hebrew characters. At first it felt like a solitaire version of that game where you have to twist yourself into different squares. At the same time as people were holding their positions we were instructed to breathe in and out while thinking of two Hebrew letters. The emphasis was on the spiritual than yoga as an exercise. One of the leaders of the event would go over and sort of mold us into the correct positions which for me was a bit jarring at first but I told myself how else was I to learn?

At the end of the yoga which I vaguely remember to be an hour long or so, it was suggested that we move on to the dinner, but the leaders of the event and some others expressed a desire to pray. Here's where things got a bit hairy to say the least. Earlier it had been arranged with Hillel that the leaders, who had expressed a desire for prayer segregated by sex would use the library in the back so the event could continue. Some people I ended up speaking to later had assumed the leaders would lead the event as they had lead the yoga. In the end neither things happened. The guests brought out some siddurs and started handing them out to the males in attendance and then started davening leaving 95% of the people there not knowing what we were doing; in effect ignoring the majority of the people there without

actually saying that they were going to do this.

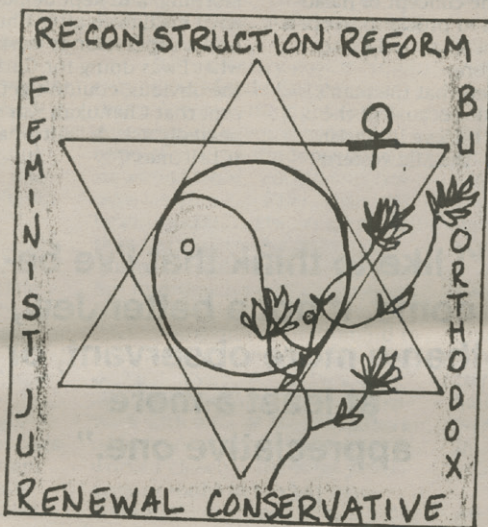
It's amazing how quickly an organized event can just unravel. Since Hillel is a place with Jews of so many different backgrounds, a great many of the people there really had no idea how to follow them even if they had tried to get a siddur. A couple of women were able to follow along and stood a ways back praying but the majority of the people ended up sitting around neither praying or eating. Many people left. I ended up feeling more than a little bit alienated and the event didn't really get better for me until the end when everyone left was sitting around talking and that was only because I happened to have found an interesting person to talk to.

What I remember to be the worst about the event was the insensitivity of the guests as well as how contradictory they were. They were able to touch me to change my posture in emphasized to be a spiri-

tual and religious exercise but yet they could not pray with me. Was it the Hebrew that changed it? The written prayers? And yet weren't they teaching us a different sort of prayer?

Another was that I had recently been learning about Jewish Pluralism through a Panel and discussion series where many topics were discussed such as converting, homosexuality and sex before marriage. Rabbis of many different backgrounds spoke on these issues giving me a better understanding about the different sects of Judaism as well as giving me an appreciation for how when it comes down to it there is something to unify us as Jews.

This event made me realize that there's still a lot of work to do to try to communicate with each other. The special thing and the sometimes difficult thing about UCSC is that there's so many different backgrounds and many types of knowledge and beliefs that I get the impression that there is a need to walk on a tightrope to bring us all together. This event was definitely not the way.



"But What do you do for Christmas?!"

by Jason Miller
Contributing Writer

Just this morning, a man was arrested for public drunkenness, and brought before a local judge for arraignment. In a manic state of mind, and unable to even entertain the concept of pleading "not guilty", the man began to proclaim in open court that "Christ" had told him what to do, and that thus he'd done nothing wrong.

For my part, I quickly knew that the man's excuse couldn't hold water -- not because of the rule of law, but because I don't believe in Christ.

Being an observant Jew in the Midwestern United States, where I've lived for the last three years, has presented a unique set of pitfalls at which I could never have guessed while growing up in and around New York City. In some parts of this country, Jewish religious practices -- and culture, to a large extent -- are ingrained into the consciousness. Certain Yiddish expressions have been absorbed into the vernacular, and everyone knows what it means to be "Kosher".

However, there have been advantages to being one of the lone Jews in a city of 300,000. Growing up and being dutifully dragged from Rosh Hashanah services to Kol Nidre to Purim, I never was given the chance to discover my own Jewish identity. I was Jewish because my parents took me there, and when I hit my teenage years, it was easy to shove synagogue aside in favor of, well, video games and baseball cards.

But in Toledo, I've gained a whole new appreciation for who I am. People out bagels out here, but they weren't very well made. Rare was the person who understood what "mazel tov" or even the ubiquitous "oy vey" meant. Rosh Hashanah? Passover? Chanukah? What are those holidays? Why do you celebrate them? What does kosher mean, and how come you can't eat sausage for breakfast like everyone else?

Two particularly baffling incidents left me more aware than ever that I needed to embrace my Jewish identity -- otherwise I'd have nothing from my old life, from my New York days, to bring with me to this new part of the country. I wouldn't have

any self image anymore. A friend's wife simply couldn't understand why I couldn't accept her offer of french toast while visiting their house one Passover morning, and kept bemusedly offering me the leavened meal even after I had to explain my refusal. And a supervisor at work, who repeatedly asked me what I was doing for Christmas until I had to explain the obvious, couldn't get her head around the concept that Chanukah was an actual holiday -- she repeatedly asked, "But what do you do for *Christmas*?"

"I like to think that I've become, if not a better Jew, than a more observant, or at least a more appreciative one."

In the three years since I've been here, I like to think that I've become, if not a better Jew, than a more observant, or at least a more appreciative one. I used to have a fondness for bacon, but I resolutely gave it up, in an effort to be more Kosher. I've put more energy into celebrating the holidays -- I can no longer rely on a horde of friends and relatives to celebrate for

me now, since they don't live near me, and if I don't do it myself, it will never get done.

Most interesting to me are the frequent conversations where I'm forced to defend or at least explain my practices. I still don't try to advertise that I'm different from everyone else, for that would make me as dull as tele-evangelists pitching their wares, but Jewish holidays and traditions come frequently on the calendar, and there's always an opportunity to have to explain myself. And to their credit, the people with whom I speak (most of them in their early to mid twenties; some of them older) always show faint interest. Obtaining a menorah a year ago, I've never been at a loss for things to do.

In the long run, it's hurt to be separated from my highly concentrated Jewish upbringing in a city with an undeniably Jewish mentality, New York. And it was jarring to go to my first non-Jewish wedding last year, where the only ritual dance was not the Horah, but rather the Chicken Dance (to say nothing of the poor choice on hors d'oeuvres). But I know who I am now, and if I should ever find myself marooned in a jail cell, I'll know on whom to blame my misdemeanors. It was Moses! He made me do it!

Jews, Palestinians: 'Joined at the Hip'

by Leah Harris
Contributing Writer

As Clinton, Netanyahu, and Arafat continue to perform their intricate diplomatic dances, many Israelis, American Jews, Arab-Americans, and Palestinians have lost faith in Oslo and the peace process in general.

Yet there is one aspect of the peace process that has received only a fraction of the media coverage: the other peace process of face-to-face interaction and relationship building among Palestinians and Israelis.

Article VIII, Annex VI of the Israeli-Palestinian Interim Agreement on the West Bank and the Gaza Strip (September 28, 1995), the People-To-People Program, explicitly states: the two sides shall cooperate in enhancing dialogue and relations between their peoples as well as in gaining a wider exposure of the two publics to the peace process, its current situation and predicted results.

Behind the scenes, many Israeli and Palestinian peace organizations, such as Shalom Achshav (Peace Now) and Wi'am, are working to build the grassroots ties specified in Article VIII. Locally, Jews and Palestinians are taking steps to bridge the gaps in their respective communities and show support for grassroots peace organizations in Israel and the Palestinian territories.

On Saturday, May 2, 1998, over 250 people came together at Berkeley Hillel for "Joined at the Hip," a music and dance benefit to promote justice and coexistence for the Israeli and Palestinian people.

Berkeley grassroots organization, Jewish Voices for Peace (JVP) organized the event. JVP is a young organization, having formed in 1996 out of demonstrations organized by post-graduate

Berkeley activists Julia Caplan and Rachel Eisener during controversial Israeli tunnel-building near the al-Aqsa mosque. This benefit was JVP's fifth event, and their second fund-raiser.

JVP's primary goal is "resolution to the Middle East conflict that recognizes the right to self-determination, equal economic opportunity, and independent statehood within contiguous borders for both the Palestinian and Israeli people." The group believes that "Jerusalem should be the shared capital city of independent but interdependent Palestine and Israel."

"We didn't at first intend to form a group," said Eisener. "But dialogue tends to build on itself, and we've since been able to network with a lot of other organizations," said Eisener. JVP has worked closely with other peace organizations in the bay area, including long time activists from the San Mateo Jewish Palestinian Living Room Dialogue Group.

JVP will send all proceeds from the event to three non-governmental peace and reconciliation organizations: the Atfaluna School for Deaf Children in Gaza, and the Jerusalem Link, a cooperative effort of peace groups Bat Shalom and The Jerusalem Center for Women.

Bat Shalom of the Jerusalem Link is a feminist Jewish peace organization based in West Jerusalem. The organization, consisting of peace activists, educators, and community leaders, aims for a more democratic and pluralistic society in Israel and an increased role for women.

The Jerusalem Center for Women is a Palestinian women's center in East Jerusalem, created in 1994 in conjunction with Bat

Shalom. The Center functions as a cultural center and also provides opportunities for Palestinian women to become involved with politics and social justice work. As the Jerusalem Link, the two organizations work on projects together.

The Atfaluna School for Deaf Children, founded in 1991 to meet the needs of Gaza's 5,000 children with hearing loss, is located in Gaza City. The only school of its kind in Gaza, it also provides teenagers and adults with vocational skills.

The March 2 benefit featured keynote speakers Daphna Golan, one of the founders of Bat Shalom of the Jerusalem Link, and Samir Assad, former president of the Palestinian-American Congress. Said keynote speaker Golan, "I want to speak mainly as a mother. In 10 years when I'm 50, my son will be 18.

"I belong to many peace movements, but I don't belong to the movement I would like to. It doesn't exist in Israel. I want to belong to the movement of mothers who will not let their sons go to the army," Golan said. "I want to believe that through international support, one day our dreams of normalization will come true," she added.

"We [Israelis and Palestinians] need peace with mutual respect. We need to protect each other. We need to work together so our children can have a brighter future." Golan said.

Golan said of U.S. peace efforts, "It's good to feel that there are people to support us [in Israel]. There's a lot of work to do here - American Jews should push their government to support peace."

Keynote speaker Assad spoke from his personal experience as an American-Palestinian traveling to

...continued on page 18

At Home Anywhere (*Chez moi n'importe où*)

by Davida Schoem
Contributing Writer

The goal of this project was to learn the differences between American Jews and French Jews, or more particularly, to compare the Jews of San Pedro, a small town in California, to the Jews of Nimes, France. Through my study of the Jews, I also found some similarities between France and the United States. The largest population of Jews is in the United States and the largest Jewish population in Europe is in France. These countries, France and the United States, are celebrated for their traditions of democracy and liberty, and consequently, are where the Jews found open-minded people. For a perpetually exiled people, this was imperative. Now, they are home, finally. But, no matter where I encounter a Jew, I am at home. Jews here, who have never had a true home, are very conscious of visitors and ready to welcome them without hesitation.

I was happy to receive the welcome the Jews of Nimes offered me, and to hear their interpretation of Judaism. Firstly, important differences exist between Ashkenazic and Sephardic Jews. The majority of American Jews, myself included, are Ashkenazic. This means that their ancestors came from Eastern Europe: Russia, Poland, Germany, Rumania, and so on. They fled due to the pogroms, or Jewish massacres, of the nineteenth century. The Sephardic fled as well, but from Spain because of Isabelle and Ferdinand's Inquisition of 1492. They settled in Turkey, Algeria and other countries of North Africa, Greece, and France (mainly in the area surrounding Avignon where they were protected by the pope.) The Sephardic speak French and some speak a combination of Spanish and Hebrew known as Ladino or judeo-espagnol, whereas the Ashkenazic converse in Yiddish, a combination of German and

Hebrew. The Sephardic are more akin to Arabs than to their Ashkenazic cousins. They have literally been separated from other Jews since 1492. Furthermore, some of the Jews who live in the countries of North Africa: Morocco, Algeria, and Tunisia, have been there for over two thousand years, since the exile from Israel, and even longer than the Arabs. During the centuries, they developed their own prayer melodies, rituals, dances, and cuisine. They prepare couscous, grill shish kebob, and savor sticky pastries of honey and figs. Meanwhile, American Jews think of Jewish food as bagels, matzo ball soup, and blintzes, food for the cold winters of Eastern Europe, not for the steaming Sahara of Algeria!

Most of the Sephardic Jews came to France after the Algerian War of Independence in 1962. But for the Jews already living in France, 1796 was an important year because it was on this date that they became citizens. The French Revolution helped French Jews immensely, because with "liberte, egalite, and fraternite", religion suddenly became less important. Consequently, from the revolution up until World War II, the Jews lived in France in relative peace.

World War II created the beliefs that French Jews hold today. Often I encountered Jews who had named themselves "cultural Jews." Some went as far as to call themselves Israelites, not Jews, in order to be even more hidden. A ridiculous evasion of the word Jew exists in France. These hidden Jews told me that the word Jew has a bad connotation. So, they are proud of their heritage (BUT, only when in the company of other Jews) and they like to spend time with other Jews but they do not follow the laws of Judaism. They do not go to synagogue. Perhaps

they read the bible, but they do not obey it. Their reason for this lifestyle is World War II. How can they believe in G-d when it was G-d who allowed the murder of their families?

Yet there are other non-believers who told me they hate the fundamentalists, such as those in Israel who separate themselves by denouncing other sects of Judaism. The cultural Jews do not want to share the same religion as these zealots. While it is true that these incredibly religious men do not further the progress of Judaism, they are not a sufficient reason to cite for not being religious. The fear, which the secular Jews harbor, impedes them from fully embracing their religion. Culture and religion go hand in hand. One cannot truly be supported without supporting the other. Culture is beautiful and it has its own significance, however, it lacks depth without religious belief.

Besides the Jews who make a deliberate choice not to believe, there are who do not know where to begin, like the young woman I met in Nimes. Her mother is a Jew originally from Morocco and her father is a French Christian. She knows that she is Jewish, no more. In fact, she went to Catholic school while wearing a Star of David. She wants to reclaim her faith, but how? In her lie the two problems of Judaism in France today: the exclusion of women and the mystery and secretiveness that enshroud Judaism.

As a guest at the Seder of the president of the Nimes synagogue and attending Pesach services at this same synagogue, I noticed something that greatly disturbed me. In French Judaism, the role of the woman is below the man, or more often, simply non-existent. For example, on arrival at the synagogue, I was directed towards the stairs where I ascended to the

...continued on page 18

A JEW IN ERETZ MITZRAIM

(continued)

renewed Jewish identity, I experienced the simultaneous joy of falling in love with Arabic language and culture. A feeling of awe used to grip my heart whenever I heard the adhan, or the call to prayer that rings out five times a day throughout cities in the Arab world. The undulating voice of the caller to prayer, the muezzin, rang clear, strong, and melodious from the speaker of the mosques -- "Allahu Akbar, Allahu Akbar," G-d is most great, G-d is most great. I watched the faithful in the mosque across from my apartment perform the ministrations of prayer; kneeling deeply, foreheads to the ground as they proclaimed their total submission to the will of Allah.

In the Arab world, when someone asks you how you are, you say *ilhamdullileh*, praise be to G-d or *bashkur Allah*, thank G-d. Whenever referring to a future

event, Jews say, *insha'allah*, G-d willing. I learned from such ways of thinking and speaking that nothing is ever taken for granted--our gifts and our fortunes are connected intimately to the will of G-d, Hashem, Allah, whatever name we choose to use.

I found myself easily used to the sound of Arabic being spoken in the streets around me, and experienced a special elation whenever I found myself mastering a new concept or word in the language. The sights, sounds, smells, and tastes that were a part of my daily routine are now cherished memories.

My travels also took me to Syria, Lebanon, Israel, and the Palestinian territories where I only found my appreciation deepening for the struggle and survival of the peoples of the Middle East.

Looking back, I feel that I emerged from my travels filled

with a deeper sense of who I am a Jew and as a human being capable of learning and benefiting from all people. I unlearned the ridiculous stereotypes about Arabs and the Middle East that I had acquired from the constant stream of negative news stories that reach us in America. I now know how important it is to fight these stereotypes and tell the truth about what I saw and learned whenever I can.

I learned that Arabs and Jews are so much alike. We are truly cousins, brothers, and sisters, which makes the Arab-Israeli conflict all the more tragic.

I had a thought once as I was dancing the Lebanese *dabke* with a group of friends, a lively folkloric circle dance that instantly reminded me of the hora, I thought to myself, maybe if more Arabs and Jews in the Middle East tried to dance together, there might be a possibility for peace.



THE ELIE WIESEL PRIZE IN ETHICS 1999 ESSAY CONTEST

SUGGESTED THEMES

- Discuss ethics based on a personal experience
- Why are we here? How are we to meet our ethical obligations?
- Reflect on an ethical aspect of a literary text or public policy issue

ELIGIBILITY: FULL-TIME JUNIOR AND SENIOR UNDERGRADUATES

DEADLINE: JANUARY 22, 1999

No more than three (3) essays from the same college, university or campus will be considered in any one contest year. Essays must be accompanied by a letter on school stationery verifying eligibility according to our guidelines.

FIRST PRIZE: \$5,000 SECOND PRIZE: \$2,500

THIRD PRIZE: \$1,500

TWO HONORABLE MENTIONS: \$500 EACH

ENTRY FORMS AND FURTHER INFORMATION

Send a self-addressed, stamped envelope by December 18, 1998 to:

The Elie Wiesel Prize in Ethics
The Elie Wiesel Foundation for Humanity
450 Lexington Avenue, Suite 1920
New York, NY 10017

This information is also available online through FastWEB (Financial Aid Search Through the WEB) at www.fastweb.com.

AT HOME ANYWHERE

(continued)

balcony to sit with the other women. There I stayed, without prayer book, without knowledge of what was actually happening down below. Me, who studied Hebrew and who attended religious school since the age of five. After, at the president's home, I was surprised to find myself, the president's wife, and the other women present excluded from the hand washing ceremony and all the prayers. During one prayer, the president's bored wife arose to adjust her flower arrangement at the other end of the room.

The other malady of French Judaism is its mysteriousness. The same respect given to churches and other things Christian is forgotten when it comes to synagogues and Jewish places. Maybe it has always been this way, but in Nîmes the difference is exaggerated. La rue Roussy, the location of the synagogue, is full of apartments and little shops. The synagogue itself is easy to miss. Once inside, the beauty is evident, but from the outside, there is not the same grandiosity of a church. A fear is always lurking. The community center is boarded up and completely hidden on a tiny street. The center itself is full of life, but one would never know judging by the heavy metal doors of the exterior. The worst of all is the

Jewish cemetery. Completely hidden and locked, this historical landmark with graves dating back to the eighteenth century is only for those few who have a key because a loved one is buried inside.

Suffice it to say, major problems plague modern French Judaism. Unfortunately, there is also the risk that the Jews who do practice are likely to eventually lose the religious aspect of Judaism. They hold on to their Jewish identity but more and more only that of their common history, World War II, and Jewish traditions. No longer is a belief in G-d or knowledge of the prayers important. But the thirst for knowledge and the love of books remain; these characteristics have always been at the heart of Judaism.

American Jews change and so do the French. But the religion itself remains static in France, while American Judaism tries to adapt. Even with inter-marriage and secular Jews, Judaism in France is still alive although often hidden. The United States and France are countries of tolerance and equality in which Jews can feel at ease and live in peace. My hope for France is that they are able to let go of the past which is preventing them from moving into the progressive future of Judaism.

JOINED AT THE HIP

(continued)

Ramallah with his family. Assad related how he and his family and their 20 suitcases were stopped for numerous security checks at airports in Europe and Israel. At the Tel Aviv airport, when his teenage son mumbled "s-t" in frustration at yet another round of such checks, an Israeli guard accused the boy of hating the Israelis.

The same teenage boy made a sign for the March 2 event, which read "Isaac and Ishmael, be brothers: Peace not arms."

Assad predicted "If Palestinians continue to experience increasing economic hardship [from Israeli border closures] and Mr. Netanyahu doesn't deliver [on Oslo re deployments] by August 31, then we could see another intifada, more bloodshed."

Said Assad of the peace process, "The [Palestinian and Israeli] people must work together to promote peace. We must take active steps to do what's right."

He also urged American Jews to "be more involved in the political peace process in the Middle East," and added, "we American Jews and Palestinians should have regular meetings to improve the relationship at our level; to work together as people."

According to JVP member and U.C. Berkeley Ethnic Studies student Tony Knight, the evening was a success. "Many people made generous contributions, and it is great to see Jews and Arabs working to make this a great fund-raiser."

For more information about Jewish Voices for Peace, visit their web site: <http://www.the.momentum.com/jvp/jvp.html>.

LEVIATHAN
wants you!

draw manage computer layout
Most of Leviathan's staff graduated in June. Interested in helping run the paper?? Or interested in simply writing or becoming involved?

contact Stephanie at 459-3917

LEVIATHAN'S GLOSSARY FOR HEBREW AND YIDDISH WORDS FEATURED IN THIS ISSUE

By Benjamin Pastcan
Contributing Writer

Recognizing that our readers have diverse backgrounds in Judaism, we at Leviathan have provided a glossary for the Hebrew and Yiddish words that readers might not be familiar with in our articles.

KIPPOT- These are head coverings traditionally worn by men as a sign of reverence towards God. Some men wear these head coverings all the time and some men wear KIPPOT when praying in the synagogue the house of God.

TZEDAKAH- This means giving of yourself to another person. It also comes from the word TZEDEK which means justice.

L'DOR VA DOR- This is when traditions are passed on to the next generation within Judaism.

BIMAH- This is the raised platform inside the synagogue where people pray from.

SIMCHAT TORAH- This is the holiday when we celebrate the giving of the holiest book in Judaism, the Torah or the five books of Moses. On Simchat Torah we read from Bereishit about the creation of the world. This is when we begin the process of reading the five books of Moses again.

ULPAN- This is where people go to study Hebrew

at an intensive pace. You can take Ulpans all over the world.

KASHRUT- Something that is appropriate to eat and is approved by the O.U. (the Orthodox Union of Rabbinical Authority.)

YIDDISHKEIT- This is Yiddish culture which started in Europe and has moved all over the world.

VIAHAVTA- An important prayer in Judaism signifying how we should love our one God with all our heart, soul.

ASHKENAZIM- Mainly Jews who are from or who have ancestors from Eastern Europe.

SEPHARDIM- Mainly Jews who are from Spain or North Africa.



About the Contributors

Sara Clemons is a Merrill student and has been a counselor at Camp Swig.

Rafi Frankel is an Editor-in-Chief at **City on a Hill**.

Leah Harris graduated from UCSC in June and now lives in Washington, D.C. and is in the Arabic Studies program at Georgetown University.

Felicity Katt is a feline oriented independent student, currently doing research in sleep patterns and napping. In her copious amounts of spare time she enjoys making gefilte fish.

Jason Miller he recently got a law degree at the University of Toledo. He is an exiled New Yorker.

Lisa Nesson is a fourth year student studying Environmental Studies and Sociology. She spent the last year studying in Israel on EAP.

Benjamin Pastcan is a Junior. He is on the Jewish Student Union board and also the student representative of the board of Hillel. He is also a staff writer at the national Jewish student magazine, **New Voices**.

Rob Rebbe thinks its cool that in Hebrew his last name means "beloved teacher" but thinks in his case it would more likely be "tolerated know-it-all."

David Schoem is studying Language Studies. She is also on the board of the Jewish Student Union and organizes the Jewish Meditation Shabbats at Hillel.

Jenn Yale recently graduated with a degree in Women's Studies. She currently is a program director at Hillel.

Guilt-Free Shopping

Our purchases of Organic Cotton and Hemp support sustainable agriculture and make an investment in our future!

*social and environmental causes receive up to 10% of profits from various products..



*recycled materials close the loop and save the landfills..

*healthier alternatives for body care, cleaners, paints, pet supplies, and unique gifts..

Eco Goods

Good for you.  Good for the environment.

1130 Pacific Ave., Santa Cruz, CA 95060
 (408) 429-5758 <http://ecogoods.com>

Eco Goods is an alternative general store featuring hemp, organic cotton, recycled, & non-toxic products.

HOURS
 Sun 11-5
 M-Th 10-6
 F-S 10-8
 call for extended holiday hours