

HASHOMER HATZAIR

EQOQA LITY

THE YOUNG GUARD

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EDITOR'S SPIEL

In the past month we have all experienced something new. Maybe you've learnt how to deal with the restlessness you picked up, due to being isolated in the same repetitive environment. You may leave this period of time with back pains from sitting in the same Ikea desk chair you've had for years. Perhaps you've learnt new ways to cope in an unfamiliar situation or to be more independent from your friends.

We, as a movement, have also learnt to be more flexible and hopefully, more open minded. A familiar saying goes, 'when one door closes; another opens'. At Hashy, we have had to work what feels like endlessly, to open this figurative door. While the door still feels like we only have a foot in it, holding it open, we have still gained from this experience, both as leaders and as people. This opportunity meant that our interstate chanichim*ot were also able to engage in our weekly activities, which previously would not have happened. We have further been able to implement more ideas as well. Firstly, this iton was started up once again. We began weekly podcasts and a kef night every Thursday for chanichim*ot. The world movement has begun hosting events open to all kenim all over the world. Our alternative to winter camp, The Shomeric Race, is also open to all alumni, which would never have happened under normal circumstances. Did you know that if you write down three things you're grateful for daily, you will begin to notice positives in your day-to-day life more easily. In every bad situation, there are still positives to be found.

Now for the iton. This month we decided on equality - why equality? Well it's something that has been fought for for centuries, yet

us genius homo sapiens have not yet been able to achieve it. This month we discuss and divulge experiences and opinions that sit under such a broad term.

COVID-19 has highlighted the depth of inequality in our society. Take this opportunity, as a reader, to start discussions about many of the unjust phenomena that are present in our daily lives, ones not talked about in mass media. Try to think critically. Digest what we've pointed out and better yet, focus on what we haven't.

When you think about equality, what does your mind first go to?

Nadia Harari (Elifaz)
Metaemet and Rosh Iton



Illustrations:

Lital Weizman: Cover, back cover

Elia Rothschild: pgs. 5, 10, 11, 13, 17, 23, 27, 28

COVID-19: THE GREAT EQUALISER?

Nope. That's the summary of the essay I'm about to write for you.

This phrase, "the great equaliser," has been going around, implying that coronavirus -- and disease generally -- is the one thing that puts all humans on an equal playing field. The idea is that everyone is affected by disease, so no bigotry or privilege can save you.

This is all well and good, but is it true? Is it true that a white person is just as likely to be impacted by this pandemic? Is it true that poor people are just as likely to die as rich people?

Well, no. Not only does our society rely on the labour of the working class, our eventual safety from this disease relies on the working class being in contact with others in what people are calling the "front lines". Who is the working class made of? A majority of them are people of colour, a large portion are women of colour. The bourgeoisie is by no co-incidence made up of mostly white men and women. They are rewarded exponentially more than the workers, and are safe from these threats to our very being. There is no equality here.

Sure, it's true that everyone is inconvenienced. Look at Ellen DeGeneres -- a once loved daytime TV host. She has come under much flack recently, for a few iffy, uncomfortable comments. As most talk-shows have done, The Ellen Show has moved its film

location to the host's house. During the show, DeGeneres made a joke about how living at home in isolation is like prison, "mostly because I've been wearing the same clothes for 10 days and everyone in here is gay." This has sparked much backlash, deservedly, as Ellen and her wife own multiple properties around the world, their most recent purchase being an estate worth \$3.6 million. Is it really fair to compare this to prison, when most people are either working, at risk of infection, or stuck in houses definitely much less accommodating and comfortable than Ellen's?

Ellen truly is an example of the problems in the theory of Coronavirus as the "great equaliser." How can we be even close to equal, when we have such different realities around us? Where, in the US, mega corporations such as Amazon require their terribly paid workers to go back to work, lest they be fired, while Jeff Bezos is expected to become the world's first trillionaire? How can anyone see this disgusting inequality as anything but an indicator of a failed society?

We are lucky to live in a state such as Victoria, in a country such as Australia, which has responded so aptly to the threat of pandemic. But nowhere is it true that this illness has done anything less than exacerbate inequality.

Aya Tamir Regev (Beit Alpha, Rakezet Chinuch)

POETRY

'A limmerick, I think.'

Written by Lily Tamir-Regev (Yad Mordechai)

I was once a Scottish matchmaker
For a peasant who denied his place
Botch was my name
Ill-willed and lame
I won't pop that pimple on my
face!

I came across Maurice
Sassy, entitled ous and nons
A classy beret
Apathetic in a way
Has a garden of horses and swans

Maurice reminds me of Chava
Chava from the jewish news
Asks lots of questions
Journalist of inventions
In so far surprisingly has no
political views

But after a hard day's night
I humbly reside in the backseat
I say hello uber driver
Why couldn't I sit by her?
She gets angry so I retreat

Though I call myself Lily
I am the product of all I create
A key with no lock
Opportunities knock
For whenever I need a fresh slate.

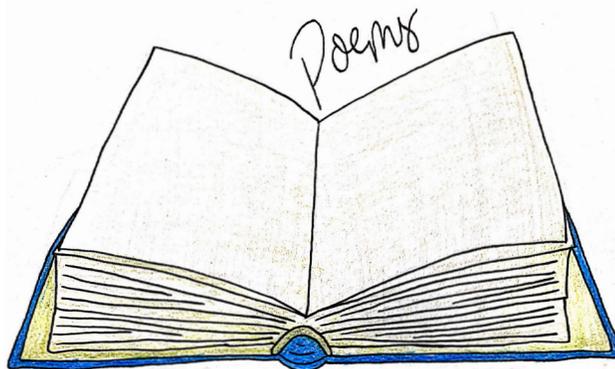
Hope

By Lital Weizman (Beit Alpha)

Hope lives in the space of not knowing,
Just after asking, before they've replied
There is hope: it's a distant light, faintly
glowing,
A disappointment that's blurry is easily
denied

Seeking the truth, the objective solution
Would clear the air: it must be admitted,
But clear air is liable to dispel an illusion,
So don't shine a light there until you've
committed;

Consider staying a spell in that space of not-
knowing,
It's an unsteady spot, perched atop a steep
slope,
Still, a heavenly pit stop, 'tween coming and
going,
To relish a moment's luxurious hope.



WHERE ARTS AND MATHS COLLIDE

(READ THIS IF YOU LIKE CONSPIRACY THEORIES)

Have you ever wondered what the Mona Lisa, the Great Pyramid of Giza and sunflowers have in common? Probably not, because how could Da Vinci, the ancient Egyptians and sunflowers have had a conversation? Well they actually do have something in common, and that thing is the Golden Ratio.

Without all the maths, the Golden Ratio is just a number that you get a lot when you're looking at patterns in nature, in historical architecture and in art. It's kind of like a conspiracy theory, but with maths to back it up. Today, this ratio is used all the time in design and art to create beautiful pieces.

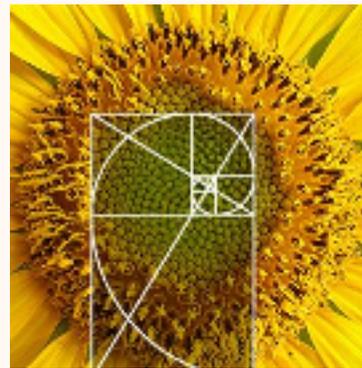
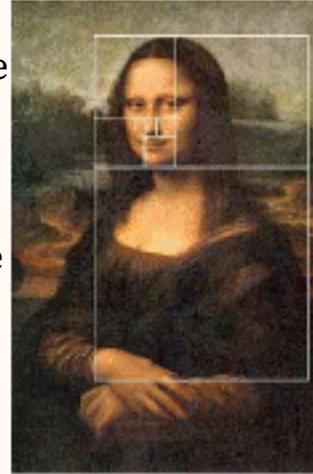
If you're interested in the maths behind the Golden Ratio, you can read this paragraph. If not, skip it! I promise I won't talk about maths again after this. The Golden Ratio is an irrational number, which means it can't be defined by a fraction, but rather goes on forever. If you have ever heard of **pi** or **e**, those are irrational numbers too. The special thing about the golden ratio is that it can be defined using itself. If you represent the golden ratio with the Greek symbol φ , you can say that $\varphi = 1 + \frac{1}{\varphi}$. But you can also say that $\varphi = 1 + \frac{1}{1 + \frac{1}{\varphi}}$ Pretty

much, this fraction can go on and on forever, and you will keep getting the golden ratio as the answer. The golden ratio simplifies to **1.61803**. If you are interested in the maths behind this ratio,

I recommend researching the **Fibonacci sequence** (there are some good YouTube videos on it), or just watching some videos about the Golden Ratio.

So how does this number have anything to do with the three things I mentioned at the start of the article?

Da Vinci was a mathematical man. If we draw squares around the main focal points of the painting, we get a rectangle made up of Golden Rectangles, rectangles whose sides all match up with the Golden Ratio. It seems that Da Vinci did this on purpose!



The sides of the pyramids of Giza all line up with this ratio too. And the seeds in sunflowers twist in spirals that can be defined by

the golden ratio.

This may sound crazy, but if you don't believe me search it up yourself.

This number is found countless more times in art, nature and architecture. It is seen in pinecones, pineapples, seashells and cauliflower. Even human body parts can be described using the

ratio. It is seen in art by Michelangelo, Raphael and Rembrandt. It is seen time and time again in ancient Greek architecture, French architecture and Islamic architecture and in many other places around the world. All of these artists and architects realised that there was something special about this number, whether they found it in nature or with maths or used it accidentally.

Clearly, there is something about this ratio that is beautiful. Not just mathematically beautiful – aesthetically beautiful. When you see it, it looks beautiful, even if you have no idea that it's there. Scientists don't know why we find it so aesthetically pleasing, all they know is that for some reason, humans love looking at it.

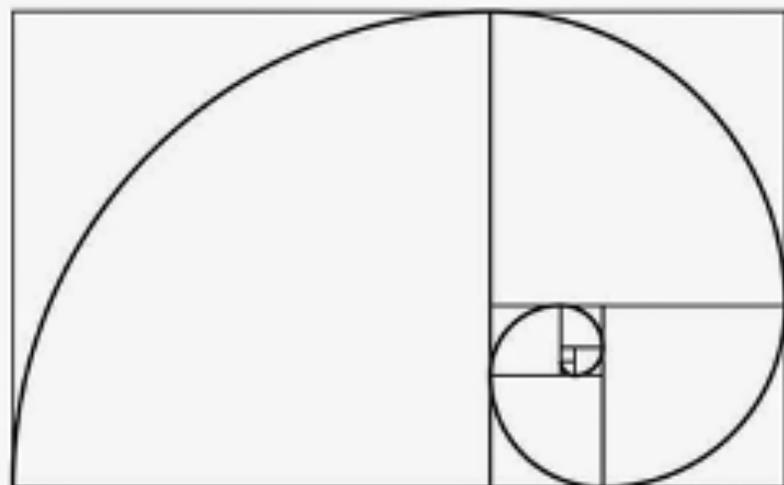
Nowadays, artists and designers use this ratio all the time in their creations. Modern buildings, websites, paintings and even technology use this ratio. If you are interested in any of these things, you can use this ratio when you're creating them. Don't be afraid of the maths, google and a ruler can give you everything you need.

All you have to do is draw the ratio on your page, kind of like the shape on the right. It can be facing up, down, backwards or forwards. You can split the page in half and draw two of them. Then put the focal point(s) of your art in the middle of the spiral and work out from there.

Your art doesn't need to be spiral-shaped, it just needs to be focused on the centre of the spiral, and less so as you move outwards from the centre.

Obviously, not all good art and design needs the golden ratio. But considering its history and the way that it appears in nature, it's an interesting experiment and a cool way to look at things, so why not give it a try?

Abigail Lithwick (Cholit)





SHNUPDATE

A day-long deluge interrupted the consistently beautiful, blue skies and warm weather a couple of days ago, providing a moment of pause for reflection of the week that has passed, and in turn, the past two months we've spent at Machon LeMadrichei in Jerusalem.

A sense of forced normalcy has been a welcome, albeit exhausting, change to our lives here, with in-person classes starting for the first time since we've been here. The experience of six, 1.5 hour classes per day, starting at 8 am and ending at 7:30 pm has been unexpected and often soul-crushing but the opportunity to finally learn and be stimulated has excited us all. Masks, face shields and social distancing in the classrooms have become the norm and shnat-famous educators have perked us all up, with classes ranging from education on BDS, taboos in youth movements and Jewish literature filling our days.

We welcomed Bnei Akiva's Limmud program to Machon, with familiar faces from the AZYC Opening Seminar we attended at the beginning of the year learning the ins and outs of the campus. The Bnei madrich, Natan, is Chad's first cousin, so a new sense of family entered the Machon and has brought us some comfort.

The much appreciated program coordinator Dalia has been in contact with us almost daily, updating us on new restrictions being enforced just as old ones lifted. We received the news a couple of days ago that this weekend we'll be allowed to leave to go visit family. It's been a knacker week but spirits have been lifted as we all finally had the chance to get in touch with our relatives with good news.

Reaching our mid-point on Machon, our madrichim Yan and Agata have begun discussing Communa, the next chapter in our shnat. Communa is an independent living situation where we volunteer during the week and live together in Rishon LeZion, cooking, cleaning and entertaining ourselves. Understanding that it may be just the three remaining Shnatties - Raffy, Gabe and Chad - has been strange, as it's likely it will be just us three living together, however we've begun to discuss the experience and what it entails. Suggestions to keep us civil such as weekly movie nights, Taco Tuesdays and sourdough Saturdays have all been brought up.

The impending end of Machon brings a bittersweet feeling to us all, as we know our dear friend Nehama of Hashy North America will be leaving us. Nehama has been on the US Shnat program since August of 2019, and is very excited to head home after a long and stressful, however rewarding year. We wish her all the best for her travels home and can't wait to be in touch and hopefully someday visit Hashy US' 6-week summer camp 'Mosh'. Love you Nehama!

With the closing of the week we sign off, ready to go our separate ways this weekend, and leave you with some words we like to say when running our special Kabbalat Shabbat service.

"Shabbat is a time of transition. We move from our everyday week to the experience of Shabbat. We turn from the concerns of the outside world and become quiet and reflective. Be present, at this moment, in this time."

Shabbat Shalom, B'Kef and Chazak
Ve'Ematz

**Shnat Kvutza Ashdah (Waterfall)
Raffy, Gabe and Chad**

Shnat Kvutza Ashdah

Raffy, Gabe and Chad



Un-sponsored community event:

A colorful poster for the Limmud Oz + NZ event. The background is dark blue with various colorful icons: a red and white patterned circle, a blue harp, a white hand holding stars, a yellow boot, a green tree, a white book, a yellow question mark, and a yellow treble clef. A yellow diagonal banner in the top right corner says "e-tickets now on sale". In the center, a white box contains the text "NOW ONLINE", "LIMMUD", "OZ + NZ", and "6-14 JUN 2020". At the bottom, there are logos for "limmud oz", "Yom Limmud | Shalom", "Limmud-Oz PERTH MELB SYD ADELAIDE", and "LIMMUD X NZ".

FROM BEN-GURION TO BAGELS, KLEZMER TO KARAITES, WE'VE GOT SOMETHING FOR EVERYONE! THIS IS AN OPPORTUNITY FOR YOU TO CULTIVATE A PERSONAL JEWISH EXPERIENCE, AND LEARN FROM PRESENTERS YOU MIGHT NEVER COME ACROSS OUTSIDE OF LIMMUD.

<https://www.limmudoz.com.au/>

MEDUSA AND I

CW: S*xual assault, misogyny

We have all heard the Greek myth of Medusa: a beautiful woman who had many admirers. However, after she was sexually assaulted by Poseidon in Athena's sacred temple, she was cursed by Athena to have snakes for hair. This legend asserts that Medusa became so ugly, that men would turn to stone just by looking at her. There are multiple aspects of this tale that can still be seen in contemporary patriarchal oppression.

Firstly, Medusa represents the double-edged sword that faces the beauty standards of women. Women are compelled to face invisible standards, set up by a patriarchal society, all throughout their lives. And when a woman doesn't confine to these expectations, she is deemed by society to be a monster, an outcast, to be ugly. Society's celebrated body (white, thin and cis) pushes females who do not fit into this category to feel undesired. In influential industries, such as film and fashion, the acceptance surrounding the representation of body positivity and minorities is slowly moving from the fringe to the mainstream. However, this is a slow process which only goes so far. Are the roots of oppression fixed if CEOs are choosing to include a woman who is a size 12 on a runway, to avoid internet criticism? If they are including a female lead actress who is Asian, to try and raise profits in Asian continents? The appropriation of 'radical' beliefs just as an attempt for an individual or company to gain profit eludes the aims of hardworking feminists, today and throughout history. Why can't those in power get it right?

Secondly, women who hold power in society are looked down upon throughout history; precisely because they threaten the hierarchical system. The stereotype of "woman in distress" is seen



through all forms of storytelling and media. Growing up on Disney films, how was a young girl supposed to know that you do not need a handsome prince to save you from society's restraints?

When I was 11, Julia Gillard gave her impassioned speech on misogyny. However, I was too young to understand what this meant for the representation of modern women in politics. Yes Alan Jones, I agree with you, women leaders are 'destroying the joint'. You're SO right Mr Jones, Scott Morrison should shove a sock down Jacinda Adern's throat. I am sooooo glad you have a voice in Australian media.

Also, can we talk about how Medusa got punished?! What about Poseidon?! Victim blaming continues to violate the freedom of women. It continues to be dominated by men who are ignorant to their privilege, or frankly just could not give two bits (Cough, St Kevins, Cough). Women are continued to be dismissed by white men in powerful positions that favour the guilty abuser (Judge Aaron Persky in the Brock Turner case). Women are taught to not speak up. It took one report by The New York Times to pave the way for 87 women to feel comfortable to speak out about their experiences with Harvey Weinstein.

It is hard to unlearn the lessons of gender expectations that we internalised while growing up. However it is paramount. I will leave you with a quote from Chimamanda Ngozi Adichie's essay 'We Should All Be Feminists':

"My own definition of a feminist is a man or a woman who says, 'Yes, there's a problem with gender as it is today and we must fix it, we must do better.'

All of us, women and men, must do better."

Nadia Harari (Elifaz, Metaemet)

MEDUSA'S READING LIST:

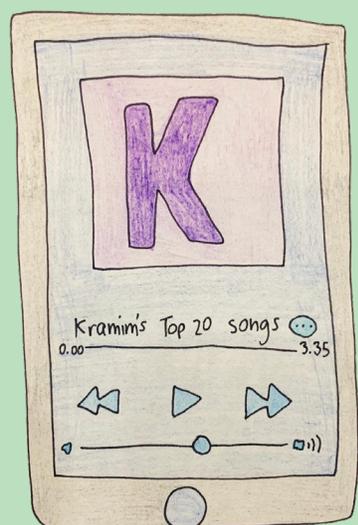
- We Should All Be Feminists - Chimamanda Ngozi Adichie
- Men Explain Things to Me - Rebecca Solnit
- Girl, Women, Other - Bernardine Evaristo
- The Second Sex - Simone de Beauvoir
- The Handmaid's Tale - Margaret Atwood
- The Thing Around Your Neck - Chimamanda Ngozi Adichie
- 100 Nasty Women of History - Hannah Jewell
- Three Women - Lisa Taddeo
- The Hate Race - Maxine Beneba Clarke
- I Am Malala: The Girl Who Stood Up for Education and Was Shot by the Taliban - Malala Yousafzai & Christina Lamb
- Americanah - Chimamanda Ngozi Adichie
- The Power - Naomi Alderman
- Silence of the Girls - Pat Barker
- The Will to Change: Poems 1968-1970 - Adrienne Rich

KRAMIM'S TOP 20 SONGS

1. Nice guys finish last (remix) - Horrorshow, Seth Sentry, Draph
2. where you going - Gotts street park, Marco McKinnis
3. the rain - K.Michelle
4. Further up (Na, Na, Na, Na, Na) - Static & Ben El, Pitbull
5. We fell in love in October - Girl in red
6. Killer - Phoebe Bridgers
7. Untouched - The veronicas
8. Candy Store - Heathers the musical
9. HEART\$ - Luke Christopher
10. This City - Sam Fischer
11. Hold back the river - James Bay
12. If The World Was Ending by Julia Michaels and JP Saxe
13. Can't take my eyes of you by Craymer, AIIIVAWN
14. What did you mean (When you said love) by Theo Katzman
15. HEART\$ - Luke Christopher



16. This City - Sam Fischer
17. Hold back the river - James Bay
18. Ophelia - the Lumineers
19. I love you - Billie Eilish
20. Everybody talks - Neon Lights



Yom Hazikaron and Yom Ha'Atzmaut - 27th and 28th of April

For left-wing Zionists the period of remembrance followed by independence between Yom Hazikaron and Yom Ha'Atzmaut is a point of ideological intensity. At this time, it is difficult - but no less important - to contemplate our ideology.

One might wonder why we turn this commemoration and celebration into something so deeply political, so inherently controversial. The answer is, that we must in good conscience. Unfortunately, Yom Hazikaron and Yom Ha'Atzmaut cannot be celebrated apolitically without ignoring a whole people, a political act in and of itself.

Both these occasions address one of the largest conflicts in the minds of left-wing Zionist Jews, the place of the Palestinian people in the Zionist narrative.

On this day, more than any other day of the calendar year, it is the time to reflect on both sides of history. Two differing stories are put forward, and they are both valid and have shaped generations. The problem for the Leftist, Zionist community is that we have to consolidate contradicting ideas and understand them both in context of one another. The dilemmas we face are an opportunity to start dialogue and to collectively problem solve.

The issue at hand is as such: Hashomer Hatzair Australia does and will continue to believe in the self determination of all peoples. Hence, we dream of a society where both Jews and Palestinians able to live freely on the land they call home.

Unfortunately, the process of actualising this was violent, and continues to be violent. On Yom Hazikaron we commemorate the lives lost in realising the dream of the Jewish people, and Yom Ha'Atzmaut is a day to celebrate achieving it.

Yom Hazikaron, our national day of remembrance, should seek to acknowledge those who fell on both fronts. They were, and are not, 'the enemy', rather humans

and civilians, fighting for the same thing, because they feel the same way we do.

As Yom Ha'Atzmaut approaches, and we get ready for street celebrations, abundant with plastic blue-and-white inflatable things, we should reflect on the status of our country, and the means through which it was obtained. Have we acknowledged those who were hurt by the establishment of the state? Those who continue to be hurt by the government of that state? Are we fighting for the ideals of Martin Buber, Ber Borochov, Nachman Syrkin and all the others that followed who envisioned peace and equal opportunity, as established in the Declaration of Independence?

We are stuck at a very complicated crossroads, but that is certainly no excuse to be ignorant. Let's discover the pathway together, let's struggle together, but let's party together too.

Israel continues to be a much-needed home to the Jewish people, and we will forever be grateful it exists. But we need to make sure we hold it to the standards we determine to be integral to its character.

Jerusalem Day - May 21-22

Yom Yerushalayim commemorates the reunification of Jerusalem following Israel's victory in the Six-Day War. On this day, as secular-humanist Jews, we are not so concerned with access to the Western Wall, however it is interesting to think about the idea of Jerusalem as a holy city. It is not necessarily holy because the Dome of the Rock is situated there nor the Church of the Holy Sepulchre, rather it is a city that has been longed for since the dawn of time; it has been destroyed twice, besieged 23 times, captured and recaptured 44 times and attacked 52 times. It is the home of diversity and communality, which is what we remember when appreciating Jerusalem, as opposed to the matter of ownership.

EVENTS



Al Nakba - 15th of May

The Nakba is a term that we don't use at all, let alone even understand its definition in Jewish circles because of its antagonist nature to the establishment of the State of Israel - a day we are proud of as Zionists.

Nakba is the Arabic word for catastrophe, describing the Palestinian loss of land and property and their overall displacement.

Acknowledgement is crucial for all of us Jews who have been victims of persecution throughout history and to the present day. We know that this is something that should never happen to any people and we must face up to the consequences of our actions. Thus, we must answer the turbulent questions racing through our minds of how we, as left-wing Australian Zionists, can confront and balance the commemoration of the Nakba alongside celebrating 72 years of Israel's independence. When looking towards the future, how can we consolidate an egalitarian, but Jewish state? Moreover, how can we decide or discuss anything without hearing the voices of the oppressed?

The issues that I have been exposed to throughout my time at Hashomer Hatzair have always pressured my thought processes. I enjoy the mind map of solutions, resolutions and the plethora of unanswerable and existential questions that arise. When it comes to the never-ending topic of Zionism and Israel, the complications and need for discussion increases exponentially.

But how can we overcome the paradoxical nature of the Israel-Palestine conflict?



IDAHOBIT - May 17

It has been only 30 years since the World Health Organisation removed homosexuality from the Classification of Diseases and Related Health Problems. This disturbing fact serves as a constant reminder that prejudice is institutional and systemic, and that, as humanity, all of our knowledge is acquired through a tainted lens. Though, as leftists, we try our best to think and act in an egalitarian manner, this tainted lens can make it impossible to be perfect in this sense. Thus, when we are the perpetrators of racist, fatphobic or sexist thoughts and comments, we must be critical in where they stem from and in what we believe. To dismiss the examination of the root of these bigoted thoughts is as bad as to have and standby them. Most often, the so-called "evidence" that we claim to support such arguments comes from straight, white and privileged men working under the agenda of capitalism. On May 17, we focus on the history of heteronormativity and actively bring into the discourse that we want to keep it exactly that; a matter of history. As a movement, Hashy believes that an important part of IDAHOBIT is investigating which institutions, systems and individuals are responsible for the source of the oppression of the LGBTQI+ community. Just as it is important to ask people their pronouns and use gender neutral language, it is equally important that we assess homophobia, biphobia, transphobia, intersexism and queerphobia on a wide-reaching scale. It is of utmost importance in Hashy that we strive, as a movement, for inclusivity, and that we constantly listen to the individuals who are gender non-conforming and queer. We hope that one day, at the fundamental level, that no one will ever feel ashamed for who they are.

SECULAR FAITH

A personal ideal of mine is to never feel as though I have to compartmentalise my Judaism. Ideally, I'd feel that every action I perform, every moment of the day is Jewish. To do this, I've had to scour Jewish literature and do a lot of reflection. The biggest issue is a lot of this literature is religious. Very religious. A major struggle with identifying as a secular Jew is attempting to integrate these traditionally religious ideas into my secular daily life and practices.

An example of this is the idea of veganism: I currently say that I'm vegan, but for a while I dabbled with the idea of defining my diet as Kosher instead; just to make something I'm already doing feel a little more Jewish. I have recently integrated what might be one of the most traditionally religious concepts into my secular life; that being the idea of what it means to have 'Faith' and why it is important to me as Jew. Funnily, this came from a book that is decidedly not Jewish (This Life by Martin Hagglund), and actually demonstrated a fundamental misunderstanding of Judaism multiple times. However, once incorporated into a fuller understanding of secular Judaism, I have found his writings incredibly powerful.

It is probably easiest to understand secular faith in comparison to Religious faith, so let's define that first. In short, an action that is motivated by Religious faith devalues our finite lives in order to prioritise something that is infinite and/or eternal. I say infinite and/or eternal because descriptions of the divine in most religions (including Judaism) come back to something that is infinite, eternal, or omnipotent. In Judaism it is the idea of God and HaOlam Haba (the world to come). In Christianity it is the Holy Trinity, Heaven, and Hell. In Islam, it is Allah, Jannah and Jahannam. In Buddhism, there might not be God, but the idea of deprioritising your finite life is still present. The aim of reaching Nirvana is described as being liberated from the struggle and suffering of finite life, and karma itself. One who has attained Nirvana does not suffer from the loss of anything, for they have fully

detached themselves from their finite lives.

I must emphasise: religious faith isn't just about believing that something eternal exists, it involves actively deprioritising your finite life in pursuit of the infinite. An example of this in Judaism exists in the myth of the Akedah, also known as the binding of Isaac. In this fable from Genesis, God asks Abraham to sacrifice his son, Isaac, to God because... well, reasons. Abraham prepares and nearly goes through with it, but is stopped by an Angel of God at the last second; the Angel says, "do not raise your hand against the boy [Isaac]... for now I know that you fear God". Yeah, the Torah is messed up. The idea here isn't that God is actually so loving that they would never have made Abraham go through with it, or that God only wanted to scare him; it's that Abraham had already fully committed to the sacrifice in his heart. Abraham was willing to sacrifice the love, anger, joy, heartbreak -- the everything of Abraham's finite relationship with his son -- for the infinite and eternal of God. That's what is important to God, and that's why Abraham's 'almost-sacrifice' of Isaac epitomises what it means to have Religious faith.

Because we (hopefully) don't enjoy child sacrifice, let's talk secular faith. Fundamental to it is the understanding that everything to do with life is finite and fragile. When I say finite, I mean the acknowledgement that life will end. When I say life is fragile, I mean that we need to make intentional decisions in order to maintain it (like eating and drinking), or else it will end. This naturally extends to filling my life with things that I deem important (for example Hashy, my education, my relationships, communism, etc.). If there was some infinite life after this one promised by God ... well, why would I care? After all, the best life would be afterwards. If I truly believed in an infinite existence, I would never be seized with a desire to do anything with my time. I would not even understand what it would mean to do something "sooner" or "later", since I would have no

sense of a finite lifetime to give a sense of urgency to any activity. In fact, secular faith is the most intelligible way that I can care for anything. In order for me to care about something, it first must be fragile; otherwise I wouldn't care because it would be guaranteed to stay the same. There is a necessary uncertainty that comes with caring about something; you aren't certain it will last without your dedication, so you choose to dedicate yourself to it precisely to make it last in your life for as long as possible.

This is where the idea of secular faith begins to manifest most clearly. An action motivated by secular faith understands that our lives are fragile and finite. It also understands that you are choosing to dedicate yourself and your time to things as ends in themselves. By "ends in themselves", I mean that you are not doing these things in an effort to seek a higher divinity, or to transcend your finite and mortal life in some way; you are doing them purely because you feel they are important. A common argument against this idea of faith is that caring about people and dedicating yourself to finite things like relationships 'is divine' or 'is what god commands one to do'... and look; you can definitely live a life committed to a God or infinite hereafter whilst still making loving and caring decisions in the here and now. However, I feel this misses out on the honest beauty of dedicating yourself to someone or something purely because they are important to you. To put it more harshly, if you're not racist first and foremost because God commands it instead of a genuine care for the lives of oppressed people, I'm probably uninterested in what you think of racism. I also firmly believe that most people who say that they believe in god or heaven are actually living their lives in accordance to secular faith, despite calling themselves religious.

This idea of secular faith has formed the basis of why I dedicate myself to the things in my life.

Why do I dedicate myself to socialism? Because I value the lives of those in the working class. An individual worker's lifetime is finite and is being exploited

under capitalism. Their well-being is fragile and will not be improved without my dedication.

Why do I dedicate myself to Hashy? Because I see Hashy as an incredible force for improving the finite lives of many, many people. However, it is fragile in the sense that I cannot know for sure that these good things will happen. Hence, I dedicate my finite time to best ensure Hashy can reach people and create change.

Why do I care so much about climate change? Because the beauty that I see in nature is changing from humanity's actions and negligence; revealing that even nature is finite and fragile. Plus, it will shorten the finite lifetime of many people if it continues to go unchecked.

Why do I dedicate myself to people I care about? Because our time together is finite, our relationship is fragile. I don't know how much time we have together; nor if our relationship will remain strong during that time. I dedicate my time to them ensure our time together is as long and happy as it can be.

I believe secular faith is so strongly to Judaism because, despite the historical emphasis on religiosity, Judaism has always been centred on community. The importance of culture, camaraderie, and community are evident throughout Jewish literature from the earliest traces of our history. I think that the idea of secular faith can fit into both secular and religious lifestyles; it is my decision to forgo Religious faith completely. Furthermore, the language surrounding secular faith connects in fascinating ways to many ideas of intentional Jewish community and intimacy that Hashy supports. For example, reading Martin Buber's I and Thou makes so much more sense with the language of secular faith. Regardless of your belief in a deity or afterlife or anything related to those concepts, I believe it to be important to recognise the impact of secular faith in driving your decision-making.

Embrace your life as finite, even if for a moment. So much of its beauty comes from the fact that you won't get to live it again.

Jarrah Kron (Beit Alpha, Rakez Chinuch)

ABIGAIL'S VEGAN BERRY SWIRL CHEESECAKE

Ingredients

- 1.5 cups of raw cashews
- 1/2 cup dates, pitted
- 2/3 cup raw walnuts
- 1/2 cup almond meal
- 1/3 cup + 1.5 tbsp coconut oil
- 1 lemon, juiced
- 2/3 cup coconut cream
- 1/3 cup + 1tbsp maple syrup
- 1/3 cup frozen berries (any type!)
- Salt to taste



Directions

1. Line a small cake pan with parchment paper.
2. Put cashews in a bowl and cover with boiling water. Soak for 30 mins and drain.
3. To make the crust, blend the walnuts until they are a coarse, floury texture. Add almond meal, 1.5 tbsp coconut oil, dates and a pinch of salt and blend. It should be a thick, dough-y texture, don't worry if there are chunks of nuts in it.



4. Coat the bottom of the cake pan with a layer of the crust. Make sure to press it into an even layer.
5. Put the cake pan in the freezer to set while you continue the recipe.
6. To a cleaned blender (make sure none of the crust is left), add the drained cashews, lemon juice, 1/3 cup coconut oil, coconut cream and 1/3 cup maple syrup.
7. Pour the mixture into the cake pan, but don't scrape the blender (leave some of the mixture in it).
8. Add the frozen berries and 1tbsp maple syrup to blender and mix.
9. Pour the berry mixture into the middle of the pan and mix gently to form a swirl shape on top of the cake.
10. Put the pan back in the freezer for another 3 hours or until firm.
11. After the 3 hours have passed, remove the cheesecake from the freezer.
12. Slice and serve!
You can either serve it frozen or thaw for 15 mins before serving.



WE LIVE IN JERUSALEM

“Hey guys, we live in Jerusalem”, this is the line that resurfaces many times in our Hashy communa. We blurt it out at random moments because sometimes it is kind of surreal and sometimes deserves acknowledgement. When deciding to move here I knew my life would revolve around education and the conflict. So what better place to live than in the heart of all this conflict? A walk around Jerusalem can involve seeing everything from Charedim (Ultra-Orthodox) protesting the compulsory draft to the army to Reform women opposing the Orthodox monopoly of the holy sites, Mizrachi Jews demonstrating against racism and discrimination from the Ashkenazi elite to Palestinians from East Jerusalem refusing forced evictions so Jewish settlers can take over their homes. Jerusalem – go hard or go home.

Sure, it can be exhausting and sometimes it's important to take a day to go to the beach in Tel Aviv and disconnect from it all. Nevertheless my Shomeric instincts tell me I can't live here and ignore these injustices. When it comes to the Israeli-Palestinian conflict there are many different aspects to understand- history, politics, religion but I believe one of the most powerful ways to engage is through building relationships and connecting with stories from the people themselves.

Yehuda Amichai, one of my favourite Israeli poets, wrote the following about a man in Jerusalem -

Once I sat on the steps by a gate at David's Tower. I placed my two heavy baskets at my side.

A group of tourists was standing around their guide and I became their target marker.

“You see that man with the baskets? Just right of his head there's an arch from the Roman period. Just right of his head.”

“But he's moving, he's moving!”

I said to myself: “redemption will come only if their guide tells them, ‘You see that arch from the Roman period? It's not important: but next to it, left down and a bit, there sits a man who's bought fruit and vegetables for his family.’”

It's the way I've found myself so invested in working for peace and justice here. And the way I find best engages others who come and visit. So let me share one brief story of a moment that broke my heart and opened my eyes.

It was three years ago, I was sitting in an audience of a few thousand people in a stadium in Tel Aviv. It was Yom HaZikaron (Israeli Memorial Day), a day of national mourning, typically flooded with ceremonies of soldiers twirling guns and waving flags, honouring the brave young Israelis who have died for their country. Being the good lefty™ I am I decided to attend an alternative joint Israeli and Palestinian ceremony organised by the organisations Combatants for Peace and the Parent's Circle Family Forum. I was not ready for the stories I was about to hear. An Israeli father sharing the pain of losing his daughter by a Palestinian suicide bomber, a Palestinian wife telling the story of her husband being killed by an Israeli soldier. The grief, anger, disbelief, frustration, sadness of losing a loved one and in such a cruel way, cuts deep into all of us who know similar pain.

In that auditorium the breath had left my body, I had tears in my eyes and wanted to go up on stage and hug the speakers. Not out of pity or sadness but because they exemplified the strongest sense of hope I'd ever seen in this conflict. They were using their personal loss to send a powerful message that this can never happen again, to anyone. They refuse to support a cycle of violence that will leave another wife without her husband, another father without his daughter. They have been on a journey of genuine reconciliation with the enemy who killed their loved ones. And let me be clear, this is in no way the norm. They are

vehemently criticised and antagonised in both Israeli and Palestinian society. The Israeli government tries to shut it down, year after year but they ultimately fail and the audience continues to grow each year. This year the ceremony could only happen online because of the Coronavirus restrictions and was broadcast live across the world with nearly 200,000 people watching.

This experience explained so much more to me than any set of facts or historical documents could. I understood that we need to both stand up against the injustices and inequalities Palestinians face under the system of military occupation, while striving for mutual flourishing for both peoples because this cannot end in a zero sum game. Once the issues of borders, security, refugees and Jerusalem are settled, the politicians will shake hands and we will all live together in peace? No, we need to begin a process of reconciliation and acknowledgment of each side's personal and collective trauma in order to have any chance at a tangible and sustainable peace.

In post-Apartheid South Africa there was the Truth and Reconciliation Commission, in Northern Ireland there have been efforts for reconciliation following the Good Friday Agreement. We often think we're unique here in the Middle East but we can learn from other modern conflicts around the world can shed incredible light on this conflict that is less than 100 years old. It may seem immovable in this current moment, especially when our Dictator (I mean Prime Minister), has been in office so long with even slower movement on his legal proceedings. But the Berlin Wall didn't fall in a day, and the conflict will not be resolved tomorrow. So, in the meantime we continue doing what we do best; educating, building movements, and raising the voices of inspiring people like the Parent's Circle Family Forum until they are the norm.

Carly Rosenthal (Metzer, Alumnus)



ACTIVIST SPOTLIGHT

Elsa Tuet-Rosenberg!

Jarrah: Hi Elsa! Long time no see! How are these COVID-19 times treating you?

Elsa: Hi! I think I'm relatively lucky in that I'm still studying and I still have work; so at least I'm occupied. Which I guess is kind of a double-edged sword, because it's a bit overwhelming! I guess I could just be chasing my tail and overanalysing how I'm feeling, but at some point you've gotta just say "I'm okay".

J: Do you have any personal strategies for managing stress during isolation?

E: Ummm... I'm probably the last person to be giving people advice or tips on how to de-stress. I'm a Vrigo... I'm literally stressed all the time. I think lowering expectations of yourself. Have one small task, or one small part of a task that you can do in a day, and let that be enough. And give yourself a set day off.

J: Girl, same. So, for the sake of this being a Hashy publication, do you have a relationship to Hashy?

E: I have no direct relationship to Hashy, but my mother went when she was young!

J: Do you think that the improvements to welfare & socialised services during COVID-19 will translate into any long term benefits for Australia's poorest and most marginalised?

E: I don't necessarily think that Centrelink will go up, or housing will go down, or that we'll have more flexible working arrangements; I don't think that there'll be a difference in policy. But what I'm more hopeful for is a shift in people's investment in community-based responses and mutual aid. I think that something that a lot of people have noticed they're benefitting from; like getting to know your neighbours, and utilising local services. My faith is much less in the systems and much more in the people.



J: How do you describe your background/identity?

E: Like, in terms of my ethnic and cultural identity?

J: Nope, throw everything in there. Hit me with it!

E: Oh my god, okay, great! I'm a Queer, Ashkenazi, Secular-Humanist, Jewish-Chinese, Woman of Colour.

J: The Melbourne Jewish Community is (in general) quite conservative; so I can imagine some conflict emerging there from that conservatism and you being a queer, multi-racial, woman of colour. Have you struggled to find community amongst Melbourne Jewry?

E: I definitely struggled to find community in the Melbourne Jewish community but I don't think it was because of the conservatism. My family was very left-wing, progressive, and social-justice oriented; and so the Jewish community that I was a part of also had those characteristics, because a lot of them were friends of my mum from when she went to Hashy. I don't think I realised the extent of conservatism within the Jewish Community; my Jewishness was always linked to social-justice and political action.

In terms of things that might have excluded me... I went to a public school which I think was both a financial and political choice for my family, so

no Jewish private schools... And I also didn't go to a youth movement, which I think had a lot to do with being multiracial; my mum and dad negotiating what was a fair immersion into my cultures in a balanced and fair way. I also didn't have a big interest in going to them, which I feel is because of the lack of people I knew who were going. I think visibility was a big issue too... Jews love identifying one another, and it's really exciting to talk about how you're connected to other Jews. But for me, not only am I not "visibly Jewish" (and we could unpack that so much in of itself) I have some markers that actually throw people off the idea of me being Jewish. It sometimes takes me a few goes of saying "I'm Jewish" before it clicks in their head, and I think that has definitely been a barrier.

– no, that's not really fair. I was about to be like "mostly this part of my identity plays this role"... and I think that pulling apart attributes of my identity and attributing them to things is such a flawed way of analysing myself. Though, I think that my Jewish identity plays such an important role. In my upbringing, my understanding of social justice was rooted in Jewishness; through values, experiences, and trauma. The biggest example is making Passover seders relevant to contemporary social justice issues, which is an ongoing way that I participate in activism and Jewishness. The most pivotal thing that introduced me to activism was Asylum Seekers and Refugees; my grandparents, mother, and aunties were all participators in refugee action.

Being a person of colour has put that all on steroids. I feel like even though progressive Jews have social justice frameworks, some can go a lot of their life without experiencing much racism or oppression. I feel like I have the framework, and then being a woman of colour I have the experiences of racism that the frameworks help me understand. Being a woman is also incredibly hard to separate from these things... I think I only experience a lot of my racist experiences because I'm also a woman; the racism intertwines with misogyny. A lot shows up in dating; like fetishism, invasive questions, and racist pick-up lines.

I'm incredibly lucky that I haven't experienced too much direct oppression via my queerness; my family was very open and supportive. My first relationship was a queer relationship, and there wasn't even a sense of "coming out"... But the queer perspective of analysing what is normative informs the way I approach activism a lot.

J: What activist activities do you participate in?

E: Not much currently. I run anti-racism workshops for organisations at Democracy in Colour that educate about racism and empower organisations to be better allies. I do a lot dumpster-diving for perfectly edible food; like fresh fruit, fresh veggies, whole loaves of bread from bakeries... and I'm involved with redistributing it to the community which has kind of accelerated through Covid-19. I co-organised



J: How does your identity direct your decisions to take part in different kinds of activism?

E: My identities play a massive role in how I participate in social justice and activism! I think

ACTIVIST SPOTLIGHT

and MC'd a Purim Party fundraiser for Olive Kids; an organisation that supports Palestinian children. Even though it's on hold at the moment, I've been cast in an immersive theatre show that is based off a book written by supporters of Australian political party, One Nation called "The Truth" which describes a future where the president of the Australian republic was a lesbian, half-Chinese, half-Indian, cyborg... and we were like "yeah, that sounds sick"... That's probably enough for now.

J: What are the challenges there (in your activist work), and what helps you manage them?

E: Building community solidarity is very difficult... when I'm occupying spaces for Asians or People of Colour, I feel like I'm coming from a Jewish lens and experience that is largely misunderstood by people of colour. There's a significant part of the Jewish community that likes to leverage how much they can pass for being white and ally themselves to powers that oppress non-white people; and then are surprised or angry when the white powers they've aligned themselves with turn on them when nationalism or white supremacy rear their ugly heads. Many people of colour distrust the Jewish community for doing that. Some of that distrust is definitely anti-semitic, but I think Jews don't show enough solidarity for other oppressed peoples.

It's also very tough that activism is generally organised in a really discrete fashion... there are queers organising, or Jews organising, or Asians organising; it kinda forces you to compartmentalise yourself to participate. Plus, it's a big workload for me. I feel responsibility to participate in queer action, feminist action, Asian action, Jewish action, action with people of colour... it can get quite exhausting, just feeling that social responsibility for several communities.

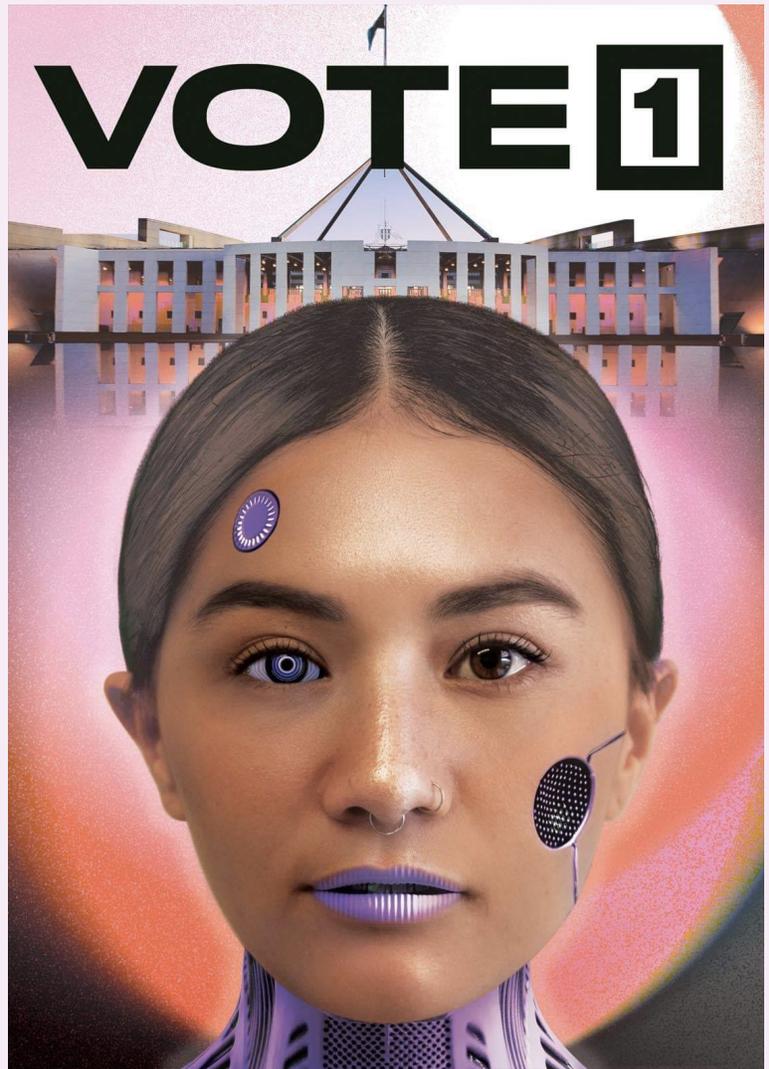
J: Are there any initiatives that you think the Hashy community should keep their eye on or consider?

E: I'm currently working on a project that's

launching in mid-August. It's co-created by myself and another woman of colour. I can't say too much now, but it's in the education and training space... I think it'll be an awesome resource to structure education in relation to lived experiences and empowerment.

J: Hell yeah, sounds awesome. Thanks for taking the time for this!

E: No worries!



Elsa's poster for the upcoming immersive theatre show.

GA'ATON'S GOT TALENT!

'Age' by Ruben (Ga'aton)

Will we still be young while we're old,
Is it just because it's what we're told,
So stand here and watch me unfold,
So stand here and see me as my hands go cold.

Age can consume us but not if we're bold,
Age can buy lives,
But lives can't be sold,
Age can consume us but we'll break the mould
And they'll choose the lies they want to be told.

In this life we all dream to be, 
Part of someone else's history,
But in the end it's all a mystery,
And we will leave in synchronicity.

And I don't know how, (repeat) 
I'll deal with you leaving me know,
Coz love is all so bleak,
So let that tear roll down my cheek.

And no one can say,
The price I'll have to pay,
Because in the end we all go crazy,
And life will seem so hazy.

Age can consume us but not if we're bold,
Age can buy lives,
But lives can't be sold,
Age can consume us but we'll break the mould
And they'll choose the lies they want to be told.

Kind of a improvisation section that I made up on the spot.

And this is the end,
For the lives we defend,
But I dont wanna say,
That I need you to stay,

But I dont wanna say,
That I miss you today

Click here to listen to Age! 

'Smile' by Naomi (Ga'aton)

Live your life with pleasure,
Give more than you have,
Like and love your friends,
Love them til the end.

It's not always as you planned,
Maybe start a second hand.

Through the good,
The bad,
The ugly and the worst.
The beauty,
The love,
The care and for the first time,
You realise it's not much without a.

Making hopeful thoughts,
Knowing they won't be gone,
Family, friends to help you through it,
They knew that you could do it.

It's not always as you planned,
Your heart will still remain.

Through the good,
The bad,
The ugly and the worst,
The beauty,
The love,
The care and for the first time,
You realised it's not much without a,

Smile,
Its not much without a smile,
Its not much, it's not much without a smile,

Its not much without a smile.
It's not always as you planned.

Through the good,
The bad,
The ugly and the worst,
The beauty,
The love,



Listen to Smile!



***Wilbur*, a digital drawing by Rayne (Ga'aton)**

HAVEN'T YOU HEARD? WOMEN IN STEM HAVE IT EASY!

Two months ago I had to cancel my gap year due to COVID-19, and following this, I changed my course and enrolled for semester two at University. After deliberating for months, I landed on a double degree in Information Technology and Design at Monash University.

As I (virtually) caught up with and notified my friends and family, I noticed an unsettling trend in their responses, which usually went along the lines of, "IT will be so easy for you as a woman, you'll get a job no matter what".

When the men in my life first said this (and they were all men), I was genuinely insulted, although I struggled to articulate why. It's worth noting these men are pretty left leaning and all under the age of 30; not conservative, old-fashioned types by any means, yet they clearly thought what they were saying was obvious, non-controversial and inoffensive.

And I mean, they're right, aren't they? Many businesses have gender quotas for hiring nowadays and are oriented towards diversity, especially in tech. The movement for women in STEM not only provides encouragement and support, but also propels initiatives such as scholarships and mentor programs for young women. So factually, these men are not wrong: it is easier these days for women in tech. The question is, easier relative to what? The unspoken answer from the men who told me I'd easily be hired, is: easier relative to men. Which propagates two ideas: Firstly, life is now harder for men, and secondly, equality has been achieved, so I should take my gains quietly and stop complaining. I think this is why I was offended: both of those claims are untrue. Let's take them in turn:

1. Life is now harder for men: this attitude ignores the reality that affirmative action programs make our lives easier relative to past women, not relative to men. Many tech companies remain exclusive boys' clubs, which gender quotas are only starting to make a dent in (it's not hard to find examples, but if you need one, women only made up 12.4% of all engineers in Australia in 2016, according to the Department of Industry, Innovation and Science). The suggestion that women are unfairly advantaged in their careers, and that government programs actually privilege minorities, ignores the basic reality that quotas aren't making it 'easy' for disadvantaged groups - they're making it less hard than it was before. This attitude disregards that centuries of systemic discrimination are what

brought on these programs and movements in the first place.

2. Equality has been achieved: Obviously, women still experience oppression. The claim that women now have it so easy in tech always seems to carry the implication that the women who call out misogyny and bigotry just don't realise how good they have it - a form of gaslighting which always rankles. Quotas, mentor programs, and scholarships are awesome. But they don't actually stop most of the issues facing women, people of colour, people with disabilities or queer people in the workplace. Misogyny in the form of manterruption, or stereotyping people of colour at work is not cured by simply having a job (especially not one that was received on the basis of quotas).

It always feels to me like disadvantaged groups are in a trap when it comes to quotas and diversity-lead hiring. If a business has quotas, or is open about hiring with diversity in mind, for the rest of that person's career, people will say they only got the job so that the business could get 'diversity points', and that the person didn't deserve it. But if a business doesn't adopt quotas, it's fair to say that the candidate faces a lower chance of getting the job altogether - not because they lack the skills, but because centuries of institutionalised sexism mean that boys' clubs will always stay boys' clubs.

My issue with this line of thinking goes deeper in that it is a symptom of the following problematic situation: privileged groups are still not always able to recognise all of the ways disadvantaged groups can be set back, because it doesn't affect them. They are so often blind to daily discrimination. It makes me think of Erich Fromm's third level of oppression, where the oppressed are unable to speak about their oppression and are convinced that they are not oppressed. The first time somebody said I would find the workplace easy as a woman, that's how I felt - gaslit in my perception of my own oppression. It was so difficult to articulate why these men were wrong, because not only had they convinced themselves, but they had also nearly convinced me. I'm so glad they didn't, because if we were all to be persuaded that sexism had ended, we might stop fighting for the concerns of the oppressed, in big and small ways. After all, it was the activism of prior generations of women that led to the gains which IT students today might benefit from.

Dana Pilli (Elifaz, Gizbarit)



HASHOMER HATZAIR AUSTRALIA
INVITES YOU TO JOIN...

THE SHOMERIC RACE

MERUTZ LE HAGSHAMA

JUNIOR: 5 - 8 JULY
SENIOR: 9 - 12 JULY

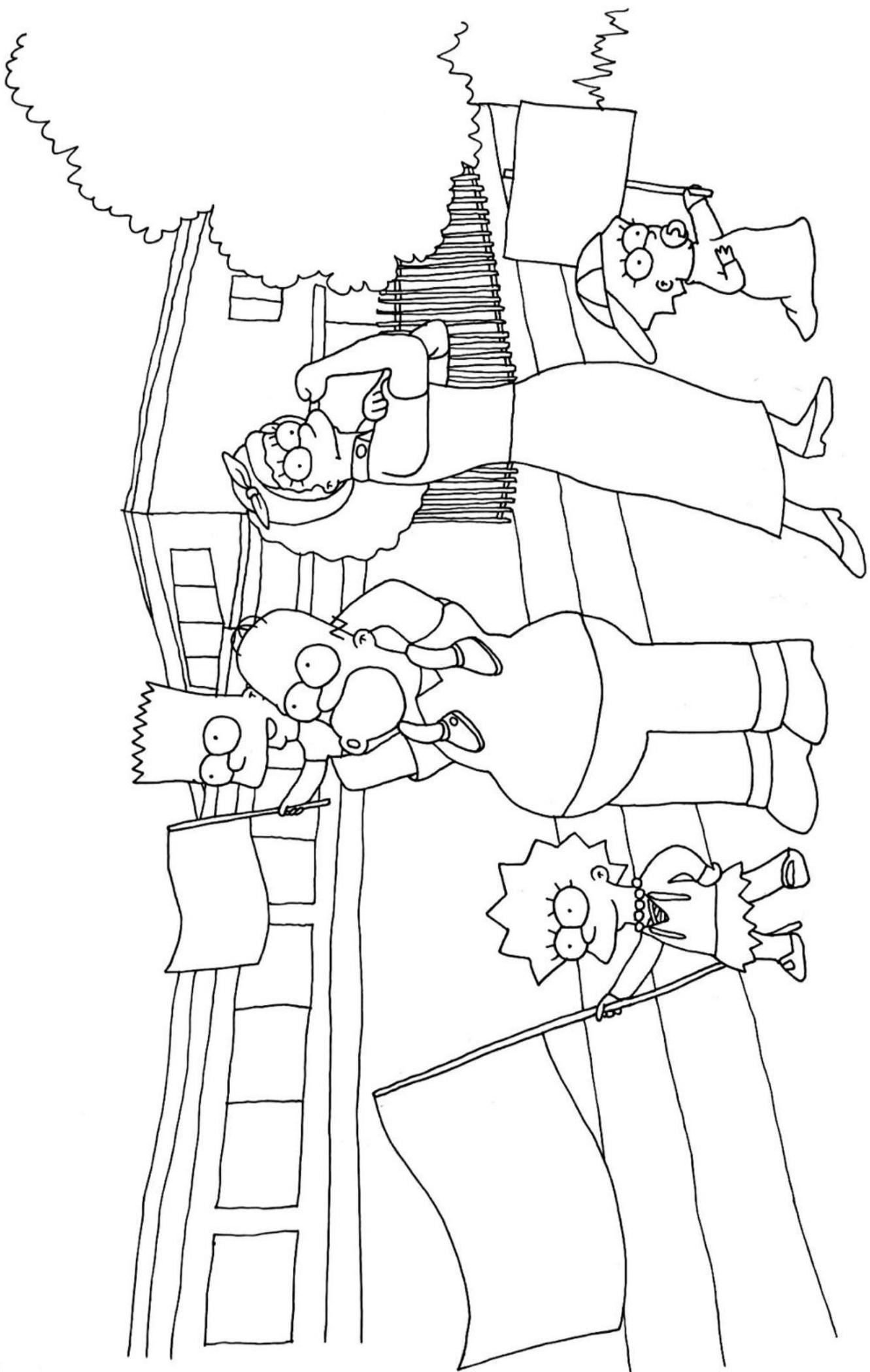
BE PREPARED FOR THE ULTIMATE CHALLENGE...
WHICH KVUTSA WILL WIN THE SHOMERIC RACE?

LILY - 0425065647
SAPIR - 0481563685

SIGN UP AT
HASHYAUS.ORG



COLOUR ME IN!



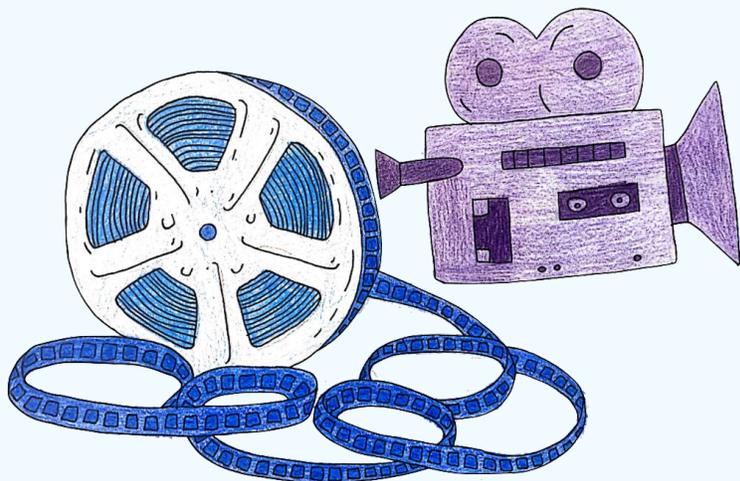
FILMS!

Noa's 'movies that move'

1. *Pride* (2014) M
2. *Good Vibrations* (2012) M 15+
3. *Loving* (2016) M
4. *Trumbo* (2015) M
5. *Blackkklansman* (2018) M
6. *Parasite* (2019) M 15+
7. *Slumdog Millionaire* (2008) M 15+
8. *Jojo Rabbit* (2019) M
9. *Snowpiercer* (2013) M 15+
10. *Hidden Figures* (2016) PG

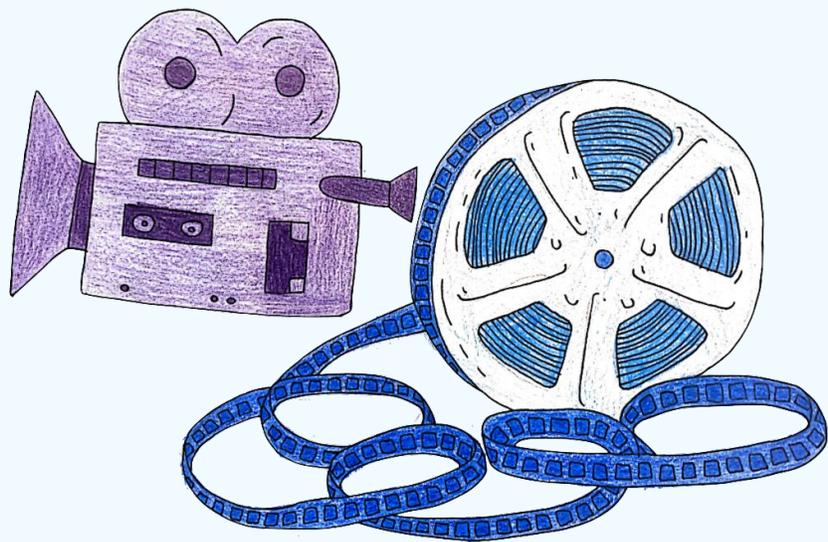
Maddy's 10 lists of lists of 10 films

1. 10 films that successfully explain the meaning of life
2. 10 films that will give you a big hug and tell you everything's ok
3. 10 films to watch then stare wistfully out of a window, dreaming melancholically of a better world
4. 10 films that could be Shrek 5
5. 10 films that are just so clever
6. 10 films to enjoy while selectively ignoring their blatant neoliberal late-capitalist plot undertones
7. 10 films starring Emma Stone that you can watch so you can say 'oh that's Emma Stone'
8. 10 films you still can't enjoy watching because it was ruined for you in 3/4 media
9. 10 films to ask yourself 'why are American high schools like that?'
10. 10 films that will warm the dying embers of your cold heart



Strong female characters by Nadia

1. *Hollywood* (2020-) M 15+
2. *Hidden Figures* (2016) PG
3. *Black Panther* (2018) M
4. *Mulan* (1998) G
5. *The Hunger Games* (2012)
M
6. *Buffy the Vampire Slayer*
7. *Girlhood* (2014) M
8. *Orlando* (1992) PG
9. *Mad Max: Fury Road*
(2015)
M 15+



10 films I watched before I was 10 by Abby

1. *Mary Poppins*
2. *The Wizard of Oz*
3. *The Lion King*
4. *Willy Wonka and the
Chocolate Factory*
5. *Aladdin*
6. *ET*
7. *The Sound of Music*
8. *Finding Nemo*
9. *Matilda*
10. *Kiki's Delivery Service*

WHAT'S ON AT HASHY?

Zoom peulot every Sunday!

Juniors:

3 - 4:30 PM

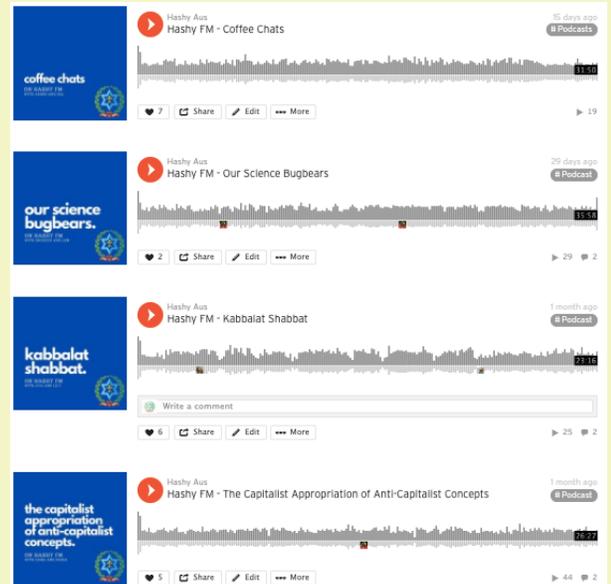
Seniors:

5 - 6:30PM



Weekly podcasts:

Click on the photo to be redirected to our SoundCloud



Thursday kef:

Every thursday we run a one hour event for the chanichim*ot. In the past we have run costume parties and yoga sessions.



KABBALAT SHABBAT SONG: LECHA DODI

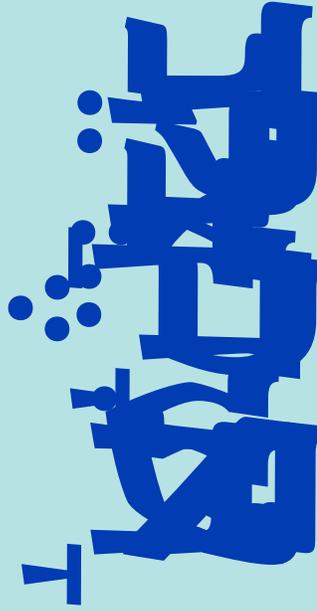
Lecha Dodi(7: 12-13)

Lecha dodi netzeh
ha'sadeh nalinah
bakfarim
nashkimah la'karmim.

Nireh im-parcha
hagefen pitach
ha'semadar hanetzu
harimonim.

Sam eten et dodai lach. שָׁם אֶתֵּן אֶת-דּוּדַי , לְךָ .

לְכֵה דוּדַי נִצָּא
הַשָּׂדֶה נְלִינָה
בְּכַפְרִים
-נִשְׁכִּימָה, לְכַרְמִים
נִרְאֶה אִם-פְּתוּחָה
הַגֶּפֶן פֶּתַח
הַסְּמָדָר, הַנֵּצוּ
;הַרְמוֹנִים



Come, my beloved, let us go forth in the field. Let us get up early to the vineyards, let us see whether the vine has budded, whether the vineblossom is opened, and the pomegranates be in flower; there I will give you my love.

You can listen to Lecha Dodi as well as other kabbalat shabbat songs in a Hashy FM podcast by Aya and Lily Tamir-Regev by clicking on the image.

**kabbalat
shabbat.**

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