

# SHALOM

January/February 1985 Shevat/Adar 5745

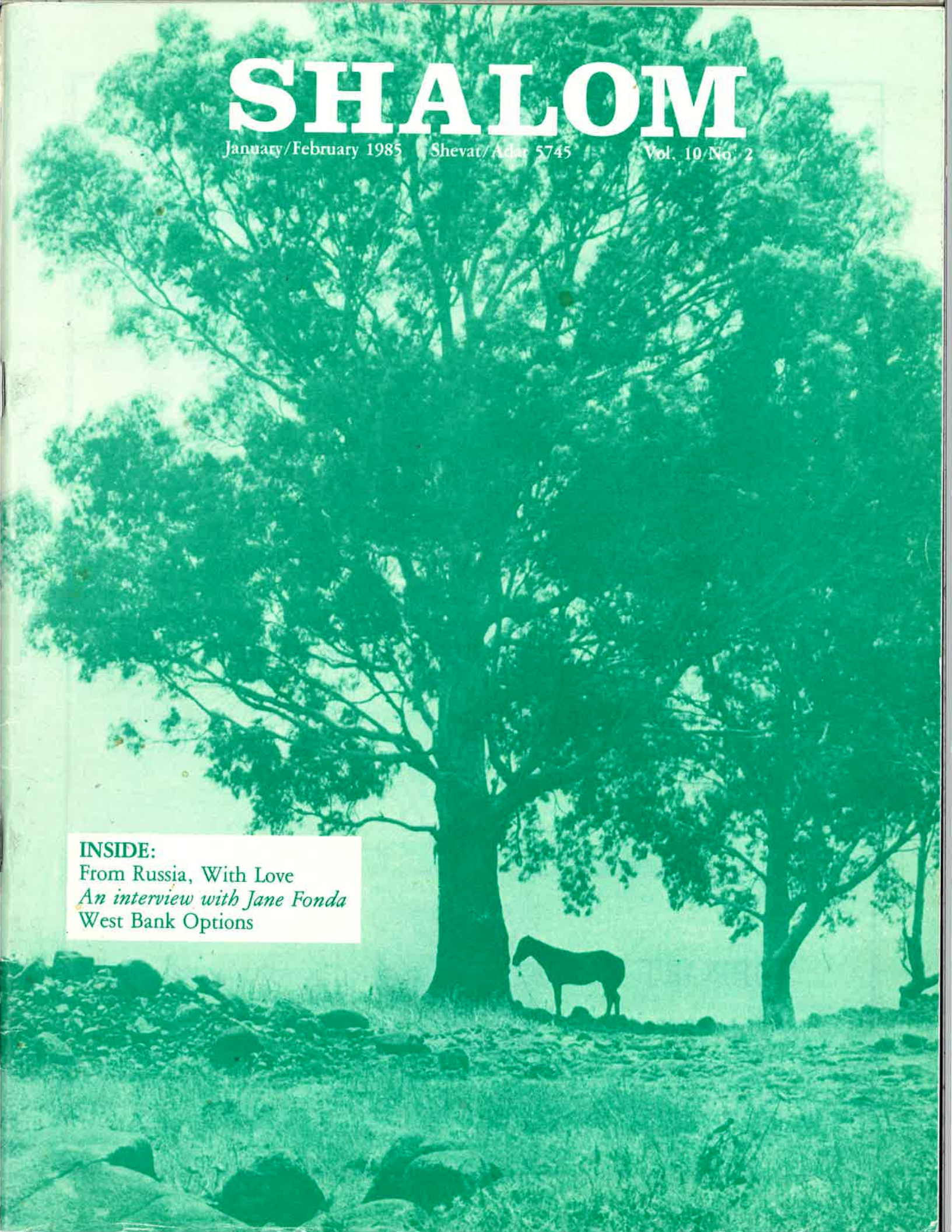
Vol. 10/No. 2

## INSIDE:

From Russia, With Love

*An interview with Jane Fonda*

West Bank Options







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and  
The Atlantic Jewish Community**

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**JANUARY, FEBRUARY 1985**  
**VOL. 10 NO. 2**

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Printed by Ford Publishing, Halifax, N.S.

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## In This Issue . . .



*For information on the upcoming Canadian Gathering of Jewish Holocaust Survivors, see page 19*



*An interview with Jane Fonda and Ida Nudel, a Refusnik, see page 16.*

Shalom: The official publication of the Atlantic Jewish Council, in conjunction with the Canadian Zionist Federation and Canadian Jewish Congress, Lord Nelson Hotel, 1515 South Park Street, Suite 304, Halifax, Nova Scotia B3J 2L2.

The opinions expressed herein are those of the author and not necessarily of the Atlantic Jewish Council or its editorial board.

# LETTERS TO THE EDITOR

Dear Editor:

We were amazed and appalled to read the review of **The Fateful Triangle** in **Shalom**. It begins with an outrageous lie, symptomatic of the entire piece. Any Jew who can recall the summer of 1982 knows that the media everywhere were violently biased against Israel during the invasion of Lebanon and the siege of Beirut. Excellent articles in **Commentary** and **Encounter** have described and analyzed the behavior of the media at the time.

And so the review goes on, promoting

the crackpot falsehoods—Israel is granted immunity from criticism by U.S. commentators; the U.S. tolerates "Israeli aggression"; the U.S. and Israeli attitudes to Palestinian Arabs is racist; U.S. Middle East policy is anti-Arab; Chomsky's political writings are ignored, and so on—of **Noam Chomsky**, a notorious hater of the West, especially of America and Israel, and also an apologist for communism.

Recall that Chomsky defended and minimized the Khmer Rouge massacres in Cambodia. Recall that Chomsky

signed a petition on behalf of **Robert Faurisson**, the French professor who wrote a book claiming that the Nazi extermination of the Jews never took place, and also lent the man invaluable support by writing a preface for another book by Faurisson.

No responsible magazine that valued its integrity would publish such a review. That a Jewish magazine has done so is doubly appalling. You owe your readers an apology. And we want an explanation now as to why this review appeared in **Shalom**.

Sincerely,  
John Gardner

## EDITORIAL OBSERVATIONS

Re THE FATEFUL TRIANGLE by **Noam Chomsky**

An explanation regarding the inclusion of a review by **Linda McQuaig** of the above book in the last issue of **Shalom** is necessary, in order to put it in its proper context.

First and foremost, it should be understood that it appeared only after careful consideration and consultation with various National organizations. While clearly diametrically opposed to the beliefs and ideals which we as a magazine hope to instill in our readership, it was nonetheless an important exercise for the following two reasons. First, it is critical for us, as supporters and defenders of the State of Israel, to know and understand what our enemies are saying. Only when we can directly refute their arguments and criticisms will we be in a position to strengthen Israel's position and reputation. Second, we wanted to determine the level of reaction to the review. Quite frankly, we are very disheartened with

the results of the article. Only one individual chose to respond in writing, as well as a few telephone inquiries. Our concern is that if Jews are not prepared to deal with this kind of material in a primarily Jewish forum (i.e. **Shalom Magazine**), how can we expect them to challenge this kind of vitriol in secular fora?

We purposely did not put this article in with a contextual note to see what the reaction would be. What we saw is rather frightening. As a result of this exercise, the Atlantic Jewish Council will have to develop ways in which to address this reality.

The post-Holocaust battle cry of the world Jewish community has been "NEVER AGAIN". This slogan implies initiation and action on our part. If we all remiss in this respect, we must correct it. If indeed it shall NEVER AGAIN occur, it will only be prevented by our action.

Shimon Fogel



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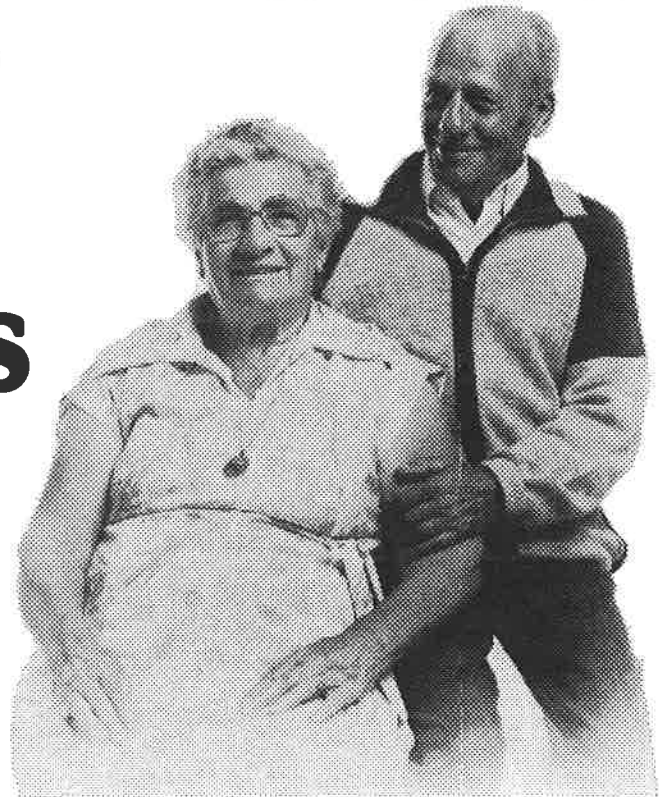
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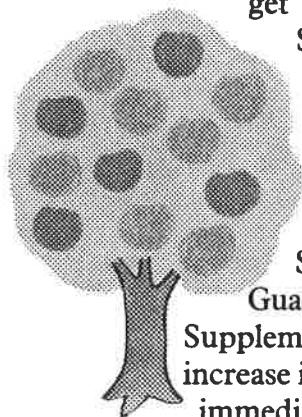
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# ORT FACES THE 21ST CENTURY

**ORT International School to be Developed for Region 2000, Carmiel**

The town of Carmiel, situated between Acre on Israel's Mediterranean Coast and Safed in the upper Galilee, is being developed as a high technology and scientific development centre. It will be the hub of "Region 2000" which will pave foundations for a new society in the western Galilee geared to large scale development of science-based high technology industries in the region. ORT is currently planning to establish a comprehensive junior and senior high school and post-secondary technical college in Carmiel which will also serve as an international school, mixing the local student population with students from abroad who will come for one, two or more years

of study. The school will serve as a fitting tribute to **Max Braude**, who served as Director-General of the World ORT Union from 1956 to 1980 and passed away in September 1982.

The committee of "Region 2000" is headed by **Professor Katzir** of the Weizman Institute, former President of the State of Israel; **Baruch Venger**, the Mayor of Carmiel and **Professor Arie Lavie**, Chief Scientist of the Ministry of Industry who is himself an ORT graduate and serves as Chairman of the ORT Alumni Association.

The Mayor and Municipality of Carmiel are very enthusiastic about this project and have offered to put 200 dunam of land at the disposal of ORT for construction of the new school, school dormitories and staff housing.

## NEW ORT, NEW IDEAS, NEW IMAGE

by **Linda Raskin**

Let us introduce ourselves! Organization for Educational Research and Technological Training, formerly known as Organization for Rehabilitation through Training.

For more than one hundred years, ORT has not only kept pace with changing times, but has been an innovative leader in providing superb educational alternatives to Jewish students in Israel and throughout the world.

The vitality of the new ORT volunteers reflects in the exciting plans for the near future. Watch for a "Surprise Guest" at our Breakfast Gathering in February; Mother's Day Brunch in May; and Fresh Flowers for Yom Tov.

Our next meeting will take place at 8:00 p.m., Wednesday, January 16, 1985, at the offices of the Atlantic Jewish

Council. "Workplace Hustle" narrated by **Ed Asner** will be featured at the January meeting. The film deals with "Sexual Harassment of Women". Plan to bring a friend to see this very enlightening exposé.

If due to unfortunate circumstances, you are unable to attend the next meeting, you will be pleased to know that your '84-'85 membership card can be obtained by mailing your cheque or money order for \$15.00, payable to Halifax Women's ORT, to Mrs. Karen Sadofsky, 9 Covington Way, Halifax, N.S. B3M 3K2.

ORT extends condolences to the family of the late **Sara David**, formerly of Sydney and Saint John. We gratefully acknowledge a generous bequest in her memory.

## A.P.J.S.F. UPDATE

by **Miriam Alberstat**, Secretary/Treasurer

The Atlantic Provinces Jewish Student Federation wish to thank the entire community for its continued support.

The Bayit has been put to good use this past term. It has been used by both Young Judaea and A.P.J.S.F. We started off our term with an opening party which was a huge success. We saw many new faces and all had a good time.

Every Sunday evening, beginning in September, we present "Movie Night at the Bayit". This is met with much enthusiasm and is open to the entire community as well as our students. Refreshments are served, all for a nominal admission price of \$1.00. **Avi Noam Bar Yosef**, of Israel, spoke to us on the topic of "Media Misrepresentation". This was well attended and was followed by the movie **Fiddler on the Roof**.

Our Outreach program is spreading its wings. We have had several programs this term and are looking forward to a visit to Newfoundland in the near future.

The Federation has set up a fund for the Falashas. The Ethiopians are in a very serious situation and are in desperate need of aid. This is a joint project with our affiliates of the World Union of Jewish Students. We hope you will help us help the Falashas. If you have a donation, please contact me at 422-5526 (residence) or 422-7491 (business).

On behalf of our President, **Lawrence Chippin**; **Susan Marshall**, Network Liaison, and myself, we would like to wish everyone a Happy Chanukah.

## REPORT ON YOUNG JUDAEA

by **Dvora David**

Young Judaea has had an active fall season with some very good programs. Our opening program was a successful Camp Fire held in Point Pleasant Park in Halifax. A Giborim/Goshrim bowling party was held and enjoyed by all.

In November, Young Judaea co-spon-

sored the Third Annual Jewish Teen Jamboree in Halifax. Thirty children from all over the Maritimes were involved. Soviet Jewry was the theme of this weekend. Special thanks are extended to **Shimon Fogel** and **Miriam Alberstat** of the Atlantic Jewish Council for

their efforts in planning this very educational weekend.

We are currently in the midst of planning programs for next year. At this time, I would like to thank all the people who have helped to keep Young Judaea alive and active this past year.

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# AUCTION '85 IS UP AND RUNNING

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The League of the Shaar Shalom Synagogue is enthusiastically enmeshed in planning its first community-wide auction. This event, titled **Auction '85**, is scheduled for 7 to 10 p.m., Sunday, April 21, 1985, and is developing into a major fund raising event in the Halifax Jewish community.

There will be many dozens of tangible items for sale at Auction '85. But the event will be distinguished from other local auctions by the many, novel services that will also be auctioned off.

A partial list of the items and services donated for Auction '85 (in just the first two weeks of planning) include: a fifty dollar gift certificate at one of the top women's stores in Halifax; three different day or evening cruises on private, luxury sailboats with fancy dinners thrown in, for parties of up to six adults; a guided tour of the Citadel fortress with the engineer responsible for all of the

historical reconstructions; two maids and butlers to provide service at a party of the buyer's choice; the weekend use of a vacation cottage in beautiful Cape Breton; an elegant, Indian dinner for a party of four; two challot baked for four consecutive Fridays of the buyer's choice; and a weekend at the Citadel Inn, Halifax, including dinner Saturday and Sunday brunch for a party of two.

There are many other gift certificates to restaurants, hotels and stores in the Halifax area to be auctioned off, plus other items for your bidding pleasure. The breadth of items that the Shaar expects to sell is almost endless. For example, a professional naturalist has offered to take a party of up to eight kids on an afternoon nature hike in the Halifax area, and one of Canada's top urologists has even offered to auction off a vasectomy!

One need not be a member of the

Shaar to participate in the auction. People with items or services to donate for sale should contact either **Florie Fineberg** (422-5590) or **Hugo Gutfreund** (423-5796). The Shaar will accept most things for its auction and can provide a pick-up service for large items. Donors, however, should know that used items will **not** be accepted, unless they are clearly of an antique nature. In general, items should have an intrinsic worth of \$25.00 or more and be something that someone else might honestly want to buy. Donors will be expected to provide an honest assessment of the fair market value of an item to aid the auctioneer.

Tickets for the auction will be \$2.00 each, sold by the League of the Shaar Shalom. Refreshments will be provided and several door prizes will be awarded to those with lucky numbers on their tickets.

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## BETH ISRAEL FALL '84 PROGRAM

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by **Frank Medjuck**  
President

Since the last *Shalom* issue, we have held several functions at the Beth Israel Synagogue involving many people to make it all happen.

Several Breakfast Clubs were held each Sunday morning, catered by **Clara Dankner**, **Ella Morris**, **Molly Whitzman**, **Ida Marcus**, **Bessie Rinzler**, **Bina Funt**, **Riva Spatz** and **Ina Kohler**. We heard **Shimon Fogel** outline the challenges of his job as Executive Director of the Atlantic Jewish Council. We held a Jewish Education Workshop for parents and teachers with **Marilyn Segal** and **Phyllis Pinchuk** of Montreal, presenting tables loaded with programming and reading materials, video tapes, games and charts to foster Jewish education in the home and in the community.

**The Honourable Terry Donahoe**, Minister of Education, addressed a packed lounge, tackling several issues including the controversial question of religious topics in school programs.

We received a humorous presentation from **Rabbi Jacob Chinitz** of the Shaar Shalom Synagogue and then finally an eye-opening panel presentation by three of our youths describing their summer

program in Israel: **Bernard David**, **Shira Jacobson** and **Wendy Zive**.

The Chanukah Book Fair was held December 9th, offering a large selection of gifts, baking, books, records and tapes all on Jewish themes. That same evening, was the Annual Chevra Kadisha Banquet, chaired by **Dr. Jayson Greenblatt**. Members of the Shaar Shalom Chevra Kadisha also attended in large numbers. **Mrs. Lil Garson** offered entertaining reminiscences of growing up in Sydney Pier, the Coke Ovens. **Ed Rubin** presented two dramatic readings from **Sholem Aleichem**. Greetings were received from **Abe Garson**, the acting Gabbai, **Judy Abraham**, the Gabete and our devoted **Robert Wolman**.

The Synagogue continues to be a lively centre of activity for the Tuesday Night Soccer League for young boys, the Sunday Night Basketball League for adult males, the daily buzzing of the Hebrew School and the Minyan every morning and evening.

This Fall the children had a number of exciting programs including a tour of five Sukkots in the south end of the city, a search of the N.S. Museum of Science to fill Noah's Ark, a Chalah baking afternoon during which each child

kneaded, twisted and baked his/her personal Chalah for Yom Tov.

Of course, who can forget the grand finale: the Holiday Inn Shabbaton, in which **Mr. and Mrs. Groner** took 40 youngsters for Shabbos at the Holiday Inn. Thanks to our new member, **Mr. Michel Meijer**, Assistant Manager of the Hotel. Thanks also to **Mrs. Marsha Astroff** and her hard-working crew **Genevieve Lipkus**, **Annalee Cohen**, **Myrna Yazer**, **Myra Freeman**, **Sharron Ross**, **Vicki Lipkus**, **Hedda Medjuck**, **Lois Block** and **Gerry Blustein**. The children enjoyed Shabbos meals, games, skits and an evening swim to top it off. **Yossi** and **Shoshana Groner** created an unforgettable Shabbos for the children.

Enjoy your Shul; it's later than you think!

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## Jonestown . . .

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by **Helen David**

Savior by cyanide,  
He was a dreamer of frayed dreams;  
Crying icicles from calloused eyes,  
The crystal tears flowed  
Into dewdrops of a dead morning.



# WELCOME RABBI JACOB CHINITZ TO SHAAR SHALOM SYNAGOGUE

As of September this year, we of the Shaar Shalom Congregation have been fortunate to have **Rabbi and Ruth Chinitz** with us. This dynamic couple bring with them charm, warmth, enthusiasm, not to mention a sense of humour that immediately endeared them in the hearts of our congregants.

Brought up in New York City, Rabbi Chinitz attended Yeshivah Torah Vodaat in Brooklyn, Rabbi Isaac Elchanan Theological Seminary of Manhattan and Yeshiva University. He was ordained as a rabbi in 1945, and went on to do post-graduate work at the Jewish Theological Seminary of New York, Dropsie University in Philadelphia and Wayne University in Detroit. Four synagogues have had the pleasure of Rabbi Chinitz at their pulpit. Most recently he served at Beth Ami Synagogue in Philadelphia from 1959-1979 and Ohave Shalom in Rockford, Illinois, from 1981-1983, and was associate rabbi of a conservative synagogue in Jerusalem from 1979-1980.

An experienced teacher, Rabbi Chinitz has been a member of the faculties of several universities including Gratz



College, Philadelphia, Rockford College, Rockford and Hartman Institute,

Jerusalem, this past year.

Among his many talents we must include the four years Rabbi Chinitz produced and moderated a television program in Philadelphia entitled "Ask the Rabbi". Numerous articles penned by the rabbi have appeared in well-known publications such as *The Jewish Spectator*, *Conservative Judaism* and *The Jerusalem Post*. He also edited *Voice Still Speaks*, *Sermons of Rabbi Morris Adler* and translated *The Structure of Judaism* by Professor Alex Barzel.

The wealth of knowledge, wisdom and experience of Rabbi Chinitz has already become an invaluable asset to our community. We welcome Rabbi and Ruth Chinitz to Halifax and wish them a happy and healthy association with Shaar Shalom.

Rabbi Chinitz holds an adult class every Tuesday evening from 8:00 to 9:30 p.m. in the Synagogue. A wide variety of Jewish topics are discussed and anyone interested is welcome to attend.

## MASSADA CLUB NEWS

by **Doris Kay Stone, Vice-President**

The Massada Club of Halifax got off to a great start this year with our new President, **Mrs. Bessie Rinzler**, in the chair.

We had our first regular meeting at the Shaar Shalom Synagogue. There was a very good attendance of 34 members. The new Rabbi of the Shaar Shalom, **Rabbi Jacob Chinitz**, who was an invited guest, was welcomed by our President.

We are pleased to announce that both the Synagogues, Beth Israel and Shaar Shalom, have given us permission to hold our meetings at their premises without charge. Thank you very much, Synagogues!

A sing-song was lead by **Ella Morris**. This was enjoyed by all. **Sam Trager** sang a solo.

The President wished all our members who celebrated birthdays in November many happy returns and good health.

We hope to get together with the Shomer Club of Saint John, N.B. at some time in the near future. Under the energetic efforts of our President, we plan a very active year.

A meeting of the Massada Club was held in the boardroom of the Atlantic Jewish Council on November 4. There were twenty-eight members present.

The Vice-President, **Doris Stone**, brought the meeting to order in the absence of the President, **Edgar Miller**. After the reading of the minutes by the Recording Secretary, **Bessie Rinzler**, our guest speaker, **Dr. Shimon Fogel**, was introduced.

For the record, Shimon Fogel said he'd be the staff person for the Massada

Club and would help facilitate meetings with other groups. Shimon's speech was well received by all and was given a round of applause. He was then thanked by Doris Stone.

We then had an election of Officers. The new state of officers for Massada Club are as follows: **Bessie Rinzler**, President; **Doris Stone**, Vice-President; **Edith Schneiderman**, Recording Secretary; **Sara Yablon**, Treasurer; and **Jean Zlatin**, Financial Secretary.





# B'NAI BRITH CITADEL LODGE ACTIVITIES

B'nai Brith Citadel Lodge continues to play an active and involved role in the community in Halifax. Its on-going program with the residents of the Northwood Manor is of particular significance. In addition to regular Sabbath meals prepared by the members of the Lodge and their wives, arrangements were made to take some of the residents to the Succah at the Beth Israel Synagogue in Halifax. Senior Citizens involved in this outing particularly enjoyed the occasion and generated much goodwill. It allows residents of this Senior Citizens' residence a chance to get out and partake in community events where they otherwise might not be able to.

Lodge's activities with the Nova Scotia Home for Coloured Children are also much appreciated. In the past, members of the Lodge took groups of children from the home to attend Voyageurs' hockey games. This year the Lodge sponsored a Splash Party for the children at the Holiday Inn swimming pool in Halifax. This event was well attended and continues the close and ongoing relationship of Citadel Lodge with the Home.

Citadel Lodge has regular executive and general meetings throughout the year on a monthly basis. Its opening dinner meeting held at the Holiday Inn in Halifax in October was well attended. A general review of Lodge activities took place with the viewing of the videotape prepared by B'nai Brith Canada on its program and community services.


The November meeting took place on November 20th, and was open to the general community. **Mr. Frank Dimant**, Executive Vice-President of B'nai Brith was the guest speaker. Mr. Dimant recently coordinated a fact-finding mission to the Middle East and Ethiopia and spoke on "Challenges for the 80's".

B'nai Brith hockey continues to be played every Thursday evening at the Devonshire Rink in Halifax with about 24 members participating. The games are competitive and an important part of the Lodge's activities. The Lodge, as in the past, hopes to field a team later in the season in local tournaments.

The future looks bright for Citadel Lodge with a Christmas Day swim party planned at the Holiday Inn on December 25 for members, their families and friends. Plans are also moving ahead for a full schedule of activities in 1985 including a major fund raising effort.

A drive is now on to increase the membership of Citadel Lodge. Our strength and ability to carry on our community projects is directly dependent on the number of members that we have. Below is an application form for membership in B'nai Brith. Annual dues are \$60.00 from January 1, 1985. Your support will allow us to continue our programs at the Northwood Manor and Nova Scotia Home for Coloured Children, Hillel and

many other activities both locally and nationally. Membership also permits participation in Citadel Lodge's active schedule of events, meetings and in good fellowship. Interested prospective members are encouraged to complete the application form and return it directly to our Membership Chairman, Mr. Ralph Garson, 2429 Connaught Avenue, Halifax, N.S., B3L 2Z5.




**B'nai Brith**  
DISTRICT NO. 22

**"Where do my dues go?"**

B'nai Brith is the largest International Jewish organization. The B'nai Brith family consists of about 500,000 men, women and young people in 46 countries throughout the world.

B'nai Brith programs for the continuity of Jewish Life. It promotes interfaith and community relations through the League for Human Rights; trains future Jewish leadership. Through its B.B.Y.O. and Hillel Foundations it instills an appreciation, identification and loyalties in Jewish Youth. It promotes Adult Jewish Education; community and social service through civic affairs and the support of Israel.

B'nai Brith through the International, District and Regional Councils and Lodges represents Jewish thought and concern to all levels of government. It also directs organizational policy to ensure continuation of its numerous philanthropic activities.



**B'nai Brith**  
DISTRICT NO. 22

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HAVE YOU EVER BEEN A MEMBER? \_\_\_\_\_ WHAT LODGE? \_\_\_\_\_

BLOOD TYPE \_\_\_\_\_

PROPOSED BY \_\_\_\_\_ LODGE \_\_\_\_\_

\*Please indicate where you wish your mail sent.  
Dues attached in the amount of \$ 60.00

Signature of Applicant for Membership \_\_\_\_\_

## P.E.I. NEWS

**Joe Sherman** of Charlottetown, gave a reading of his poetry on December 9 at the Art Gallery of Nova Scotia, Halifax, where he was accompanied by his German translator. Mr. Sherman had also presented his poetry in November at the University College of Cape Breton in Sydney. His next reading is scheduled for

February 15, 1985, at St. Mary's University in Halifax. Mr. Sherman's winter issue of **Arts Atlantic** is available in Tweel's Gift Shop, the Bookmark and the Confederation Centre of the Arts. Subscriptions may be obtained from the Centre, P.O. Box 848, Charlottetown, P.E.I. C1A 7L9.

# NEWS FROM MONCTON

by Joan Sichel

Chanukah has come and gone and we are well into winter, but the golden memories of the festivities of Chanukah linger on. On the first night, the ladies of the Sisterhood organized the annual childrens' Chanukah Supper-Party, complete with potato latkes, pizza, draydels, gifts, treat bags and an exciting magic show. The wonders wrought by John Stuart, the honest-to-goodness magician won raves, especially when Mya Rinzler, Sarah Wanderer and Benji Sichel were invited to get into the act. A great time was had by all—need I say more? Thanks to the ladies who did such a fabulous job: Margie Attis, Sharon Rubin, Terri Cohen, Lorna Gorber, Heidi Cohen, Beverly Cohen, Tina Fraticelli, Susan Ruch, Rozie Attis, Carol Rinzler, Joan Sichel, Diane Wanderer, and all the others who lent a hand.

After the speedy cleanup from the childrens' party, it was time for those over 15 to enjoy the annual shul Chanukah Dinner/Dance. The committee consisted of Irwin Lampert, Harry Lampert, Ruby Rinzler, Terry Cohen, Tina Fraticelli, Diane Wanderer, Harry Gorber, Sam Gorber, Sam Gordon, and Amos Gorber. The new youth choir of Lorne Gorber, Jeremy Cohen, Brian Cohen, Joel Etienne, Michael Rinzler, Aaron Rinzler and David Fraticelli gave their first public performance. Longtime former Gabbai and now choirmaster, Joe Kohn, is to be congratulated for his efforts with the boys. Their enthusiasm and talents were evident in the melodies taught by Joe.

Of course the annual pre-school Chanukah concert was a thrilling event for proud parents and beaming performers. The Tiferes Israel Pre-school in its fifth year, teaches non-Jewish children as well as our own. A concert like this, with all the children alike learning about Chanukah and reciting and singing to their parents can only serve as a positive experience and an outreach to the community at large. Teacher Mrs. Berys Richardson outdid herself once again. Proudly joining the singing and reciting were our own Mitchell Rubin, Leyla Attis, Adam and Sarah Wanderer and Benji Sichel.

Rabbi Wolff visited two schools recently to talk about Chanukah. He has also been invited to participate on a panel discussion on capital punishment at St. John's United Church.

Still on the subject of education, Tiferes Israel was recently awarded a grant of \$3,450.00 for the teaching of Hebrew from the federal government Department of Multiculturalism. This money will be split between the pre-school and the cheder. Thanks to Rabbi Wolff for completing the application.

B'nai Brith in Moncton is to be revived after a short hibernation. Joel Attis, former president, has agreed to carry the ball temporarily at a community meeting with Frank Dimant, Executive Director of B'nai Brith, in attendance. About 20 enthusiastic Monctonians showed up, and all were determined that B'nai Brith would soon become active.

Joel Attis and Rabbi Wolff are both on the coordinating committee of Moncton's Project Ethiopia, an umbrella organization in the area to raise funds for the starving in drought-stricken Ethiopia.

The custodial couple of Jimmy and Ruth Peters who have kept Tiferes Israel bright and shiny, and cheerfully did whatever needed doing, are retiring after 25 years of loyal service. We wish them

well in their retirement.

Two Tweenies, Shawna Rinzler and Samara Attis, recently were enrolled and became full-fledged Brownies in the Tiferes Israel pack. The proud parents attended, as did the District Commissioner. Mrs. Lorna Gorber is the Brown Owl, Marlene Ahearn the Tawny Owl, and Freda Selick has the honour of being Buddie Owl. Freda chose the name herself, and the kids love having a special buddie at all their meetings.

A holiday Cabbage Patch party was held at the last Brownie meeting and Brown Owl produced home-styled outfits for each and every Cabbage Patch Kid that came. That was beyond the call of duty! Incredible devotion, Lorna.

February 3rd was the date to say farewell to retiring Shul board members and the election of a new board. Past members are thanked for their thankless jobs.

Dennis Cochran, new Conservative Member of Parliament for Moncton, was one of five MPs chosen for a fact-finding trip to Israel. He is invited to give a report of his impressions on his return.

Congratulations to Linda Ruch and Hilton Attis on their upcoming marriage.



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# FREDERICTON NEWS

by Jennie Brown

Anniversary greetings to the following: Harry and Bessie Brown, 56 years; Harry and Amelia Goldman, 42 years; Sam and Gertie Budovitch, 38 years; Larry and Rose Eusler, 34 years; Gerald and Rosalie Budovitch, 30 years; Bernard and Valerie Chippin, 27 years; George and Lucy Chippin, 24 years; and Milton and Sandra Levine, 3 years.

Mazel Tov to the following—Irrving and Sylvia Meyers and Mrs. Rose Jacobson of Halifax, upon the birth of their grandson Justin Lee, great grandson for Sam and Jennie Brown. Proud parents are Alan and Myra Meyers of Calgary, Alta.—Sam and Gertie Budovitch upon the engagement of their daughter, Ruth Lynne, to Allan Metrick, of Montreal.—Harry and Amelia Goldman upon the birth of their grandson, Levi Yitzchak, great grandson for Mrs. P.M. Levine. Proud parents are Jeffrey and Ruth Goldman of Toronto.—Lou and Sue Levine upon the engagement of their daughter, Bonnie, to Dr. Ronnie Levine, son of Seymour and Shirley Levine, of Montreal.

The marriage of Sherry Budovitch, daughter of the late Sam and Elenore Budovitch, to Steven Rioux was solemnized at the Alumni Building of the University of New Brunswick with Rabbi Zimmerman, of Toronto, officiating. The couple have taken up residence in Toronto.

Simmy and Carol (Chippin) Airst, formerly of Toronto, have taken up residence in our community.

Speedy recoveries to Bessie Rose, George Chippin and Helen Budovitch.

The opening meeting of the Lillian Freiman Chapter of Hadassah-Wizo was held at the home of Carolyn Budovitch with the President, Marilyn Kaufman, presiding. Minutes were read by the Secretary, Carolyn Budovitch and a financial report was given by the Treasurer, Doris Rauch. A recording by Dr. Stephen Berk, who is Professor of History and Coordinator of Judaic Studies at Union College in Schenectady, NY, on the topic of "Anti-Semitism Yesterday, Today and Tomorrow" was well received by the members. Dr. Marissa Soicher and Jody Hramitis were welcomed guests. Hostesses for the meeting were Daisy Budovitch and Faye Medjuck.

The new Executive of the Lillian Frei-

man Chapter of Hadassah-Wizo is as follows: Marilyn Kaufman, President; Rhoda Fransblow, Vice-President; Carolyn Budovitch, Secretary; Harriet Leonard, Corresponding Secretary; Doris Rauch, Treasurer; Miriam Cohen, J.N.F.; Gertie Budovitch, Specific Gifts; Reta Tobin, Cards; Judy Budovitch, Baby Crèche; Sarah Lang, Membership; Amelia Goldman, Social; Jennie Brown, Phone Committee; Mrs. P.M. Levine, Honorary President; Amelia Goldman and Faye Medjuck, Honorary Vice-Presidents; Jennie Chippin, Honorary Treasurer; and Edye Besner, Past President.

In lieu of a bazaar this year, Hadassah held a mammoth Thrift Sale in the Medjuck Building in October, and a successful Bake Sale in November which was held in Kings Place Mall. Also, a raffle on a Cabbage Patch Doll was held which

added to the finances of Hadassah.

The Yiddish Class which meets every Monday night with Rabbi David Spiro is considered beneficial to those that attend. More is being learned of our heritage and especially our vocabulary in Yiddish.

Frank Dimant, Executive Vice-President of B'nai Brith Canada, addressed the Jewish Community on November 21 at the Synagogue on the subject "Issues of Concern for Canadian Jews Today". Since 1978, Frank Dimant has been the senior professional officer of B'nai Brith Canada and the League for Human Rights and is probably the most informed person in the country on the issues facing Canadian Jews today. The speaker was introduced by Professor Bernie Vigod, President of Fredericton B'nai Brith Lodge.

## UNITED ISRAEL APPEAL 1984—FREDERICTON, N.B.

UNITED ISRAEL APPEAL 1984 - FREDERICTON, N.B.

The Fredericton Community enjoyed a successful conclusion to their UIA drive on Sunday, October 28. The campaign was chaired by Arnold Budovitch who began the evening with an enthusiastic report on the 1983 results before launching the 1984 appeal.

The guest speaker was Mrs. Shira Herzog-Bessin, a delightful and informative speaker who contributed greatly to the overall success of the campaign.

Judy Budovitch chaired the Women's Division campaign which was conducted the same evening and met with equally gratifying results.

The night concluded with desserts and coffee at which time the community had the opportunity to talk personally with the guest speaker and other guests of the evening, including Lt. Col. Meir Rottem, our Israeli Emissary and Martin Chernin, outgoing regional UIA chairman.



Photo caption:  
From l-r: Lt. Col. Meir Rottem, Israeli Emissary; Judy Budovitch, chairman Women's Division UIA; Arnold Budovitch, chairman, UIA; Mrs. Shira Her-

zog-Bessin, guest speaker and Director of Special Projects of the Canada-Israel Committee; Martin Chernin, outgoing chairman of the Atlantic Provinces UIA Campaign.

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## Levine Brothers Win Small Business Award

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In 1945, Louis and Harry Levine ran a small store at the corner of King and Westmorland streets in Fredericton.

In 1984, they have become the recipients of a Chamber of Commerce award commending their entrepreneurial spirit and dedication to community endeavors.

The Levine brothers were honoured at a Chamber of Commerce luncheon at the Lord Beaverbrook Hotel on October 24. It is the second year for the ongoing annual award.

The two men thanked the chamber for the recognition and pledged their commitment to maintaining their business tradition. The award, Louis Levine said, would not be possible without the support of the citizens of Fredericton and the "invaluable" efforts of the store's employees. Harry Levine said it is important to be recognized by one's peers and once in a while for someone to say "keep up the good work".

Levine's first expanded in 1951 to two floors of the former Simpson's building. In 1974, the store was destroyed by fire, but was rebuilt as the brothers continued their business operation out of Wood Motors garage and the Capital Winter Club. In 1975, their new building was officially opened and five years later it was completely renovated.

Both Harry and Louis Levine have been active in community affairs in the city from supporting the local Kiwanis Club to the YM-YWCA.

D. Chet Campbell, Tractors and Equipment president, was guest speaker at the luncheon.

*Reprint, The Daily Gleaner, Thursday, October 25, 1984*

*Fredericton businessmen Harry Levine, left, and Louis Levine were the recipients of a small business award from the Fredericton Chamber of Commerce. Making the presentation is Barry Tomilson, past president of the chamber.*



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## NOSTALGIA

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*Maccabia Captains 1966*



## Benjamin R. Guss, Q.C., Succumbs in 80th Year

Benjamin R. Guss, Q.C., a man long prominent in legal and community affairs in Saint John, N.B., died on January 14, 1985, after a brief illness. He was 79.

Mr. Guss was a former Family Court judge and was a pioneer in legal aid in the province.

He was also a founder of the New Brunswick Competitive Festival of Music and the Saint John Community Concerts Association and held many positions in Rotary International.

Mr. Guss was the husband of Mildred (Bassen) Guss.

He was born in Lithuania, the son of the late Morris and Celia (Hans) Guss. He came to Canada at the age of four.

Mr. Guss received Bachelor of Arts and Bachelor of Law degrees from Dalhousie University and an honorary doctorate of civil law from the University of New Brunswick in Saint John in 1981.

He was called to the New Brunswick Bar in 1930. He was appointed a Queen's Counsel in 1952 and a Master of the Supreme Court a year later. He served as legal counsel for 10 years, and drafted over 100 pieces of legislation on

behalf of the municipality for presentation to the Legislature.

He was appointed a Probate Court judge of the Provincial Court's family division, retiring from the post in 1974.

He also served as the Federal Court of Canada's regional administrator in Saint John.

Mr. Guss was also administrator of de-regulation for New Brunswick, in which capacity he reviewed the over 500 regulations in the province's laws and eliminated the regulations which were redundant or illegal. He also headed the royal commission set up by the provincial government and wrote the resulting report on which New Brunswick's hospital insurance scheme was based.

Mr. Guss was the founding chairman of the Canadian Bar Association's legal aid committee and the first chairman of the legal aid committees of the Barristers' Society of New Brunswick and the Saint John Law Society. He served as chairman of the New Brunswick Advisory Board on Legal Aid.

He also served on the CBA's council for over 30 years and a former president of the Saint John Law Society.

He was president, and later honorary president, of the Saint John College Development Corporation, which played a major role in the establishment of the University of New Brunswick in Saint John.

In 1972, he was honored by the Saint John Jewish community for his work on behalf of the State of Israel and by the Boys' Clubs of Canada for outstanding service to boys.

Surviving besides his wife are one son, Jonathan, J.E. of Toronto; three daughters, Mrs. Keren Milner of Boston, Judith Guss Teicholz of Lexington, Mass., and Faith Guss of Oslo, Norway; three brothers, Abram of Saint John, William of Montreal, and Jack of Toronto; one sister, Mrs. Ida Fransblow of Saint John; and five grandchildren.



## BOOKS OF INTEREST

**LIGHTS, A Story of Hanukah.** by Yehuda & Sara Wurtzel. Illustrated by Noam Nadav with backgrounds by Miriam Katin. \$10.95 U.S. in hardcover (ISBN 0-940646-55-2), \$7.95 U.S. in softcover (ISBN 0-940646-56-0)

Drawing on traditional stories of Hanukah, weaving history with fable, this delightful new story tells of the light that just would not be extinguished—the light of the Jewish spirit. The period of the Maccabees, the struggle to maintain Jewish identity against the opposing Hellenistic culture come alive in this brightly illustrated, colourful storybook version of the acclaimed children's television special.

Young and old alike will enjoy the narrative by Yehuda and Sara Wurtzel, as the story unfolds in the brilliant cartoon characters of Noam Nadav set against the richly detailed, historically accurate, background drawn by Miriam Katin. Rossel Books, in cooperation with Gesher/Jerusalem Productions, is proud to present a fine addition to the Jewish heritage.

**The Mikve Man** by Sharon Drache. Aya Press; Toronto, 1984. 83 pages.

**The Mikve Man** is a collection of short stories and the first book by Jewish author Sharon Drache, a resident of Ottawa. Most of the stories are set in Queens-town, a fictional community near Ottawa, which seems loosely patterned after Kingston, Ontario.

Drache draws on her involvement with Jewish culture and communities for the themes and characters of her stories. She explores the relationship between past and present, traditions and modern life, mystical visions and prosaic realities.

**The Changing Jewish Community: A Symposium on Current Research**, edited by Stuart Schoenfeld. Ethnic Research Programme, Institute for Behavioral Research, York University, Toronto, 1983. 240 pages.

This volume contains the proceedings of a symposium on "The Changing Jewish Community" held at York University on January 2, 1982. During this symposi-

um, various academics examined the complex issue of Jewish identity and the relationship of Jews to their community in an era of flux.

These issues are viewed largely from a Canadian perspective, but researchers also drew upon and responded to work done outside Canada in their presentations.

The symposium included participation by lay people from the Jewish community, and their responses to the discussions of the academics are presented in the final section of the proceedings.

The published proceedings are based mostly on transcripts of oral presentations, rather than on formal papers, in order to reproduce the symposium's atmosphere of dialogue between academics and community. The organizers also wanted to publish a volume that would be of interest to a wide audience—not only academics.

Order from the Institute for Behavioral Research, 4700 Keele Street, Downsview, Ontario, M3J 2R6

# CAPE BRETON HADASSAH—WIZO

by Sophie Sherman

The Cape Breton Council of Hadassah-Wizo began their activities in the new year 5745, in an auspicious manner. The annual function celebrating Hadassah-Wizo Month by naming a prominent local citizen, Dr. Jack Yazer as honouree was held in the Sydney Synagogue on October 16. Mrs. Mendel Chernin (Etta), Chairman of Hadassah-Wizo Month, presided.

Mrs. Chernin in her introductory remarks sincerely praised Dr. Yazer for his many contributions to society. She stated that his many activities have included being President of the Children's Aid Society for five years, as well as heading a drive resulting in the construction of the Sydney Centennial Rink. Sydney's Kinsmen Club made Dr. Yazer "Citizen of the Year" in 1966. He was awarded an honorary Doctor of Laws Degree by St. Francis Xavier University in Antigonish, N.S., in 1978. He is now actively engaged in raising funds towards the realization of a Cape Breton Regional Hospital being built and is Chairman of the Cape Breton Hospital Committee.

Mrs. Chernin further stated that Jack has always worked on behalf of the Jewish Community being President of the Temple Sons of Israel Synagogue in Sydney for five years. He has been active in

or has spear-headed every drive for funds and aid to Israel.

At this function, Dr. Yazer was presented with a plaque on which was engraved, "Hadassah-Wizo honours Dr. Yazer in recognition of his lifelong devotion on behalf of every humanitarian cause. His name has been inscribed on the Pillar of Gifts at the Canadian Hadassah-Wizo Magdiel Vocational School and Youth Village in Israel."

In his acceptance speech, Dr. Yazer told us how much the people and land of Israel owe to Hadassah-Wizo. He eloquently said, "As long as there is an Israel, there will be a people who stand for honour, freedom and dignity. As long as honour, freedom and dignity exist on this earth, then there is hope for mankind."

Mrs. Harold Schwartz (Diane), President of the Cape Breton Council, extended a vote of thanks to the Chairman and the Committee who helped to make this occasion a huge success. Delicious refreshments were then served by the convenors, Mrs. H. Dubinsky (Shirley), Mrs. L. Scheiderman (Judy) and their committees.

In the books of Zohar there is the following quotation, "A man should so live that at the close of every day he can repeat:—I have not wasted my day." This,

we truly believe, can be claimed by Jack Yazer.

On November 7, in the beautiful home of our President, Mrs. Harold Schwartz (Diane), the Cape Breton Council of Hadassah-Wizo sponsored a tea to raise funds for medical services in Israel.

This function was not only a success esthetically, but very highly successful moneywise as well.

The guest speaker was Miss Paula Currie who gave us an informative, informal talk on "Colours" and their application.

Much credit for this lovely tea is due to the convener Mrs. Harold Chernin (Sylvia) and her committee. Israel will benefit from this, a job well done.

## DANISH GOVERNMENT HONoured

The Synagogue Council, an umbrella organization representing the congregational and rabbinical branches of Conservative, Orthodox and Reform Judaism in America, bestowed its Covenant of Peace Award on the Danish government for its rescue of Danish Jews from Nazi deportation during World War II, and businessman Eugene Grant, a real estate investor and developer from Mamaroneck, N.Y.

The statuette representing the prophet Isaiah, was presented to the awardees by Rabbi Mordechai Waxman, SCA president. A special award of a shofar was given to the Danish-born entertainer, Victor Borge. It was presented by J. Morton Davis, last year's Covenant of Peace recipient.

Mimi Stilling, Denmark's Minister for Cultural Affairs, accepted the award on behalf of her government. She told the audience of 500 attending the award ceremonies at the Hotel Pierre in New York that Denmark was able to rescue most of its 7,700 Jews precisely because the Jews had become closely integrated into Danish society. "It was one Dane helping another Dane," she said.



Mrs. Mendel Chernin, Chairman, presents Dr. Jack Yazer with certificate while Mrs. Harold Schwartz looks on.



## DEAR RABBI . . .

**Question:** Why are yarmulkes worn?

**Answer:** A yarmulke, called a *kippa* in Hebrew, is a skullcap worn by Jews. Some wear one at all times, others only during prayer and at mealtime.

The earliest Jewish reference to a head-covering can be found in Exodus 28:4, where it is called a *mitznefet*. It was part of the wardrobe of the High Priest. In other biblical references, the covering of the head and face is regarded as a sign of mourning (II Samuel 15:30). The Talmud, however, associates the wearing of a headgear more with the concept of reverence (to God) and respect (for men of stature).

The word yarmulke is Yiddish, but of uncertain meaning. One view is that the word is derived from the headcovering called *armucella*, worn by medieval clergy. A more probable explanation is that the word yarmulke is related to the French *arme* (akin to the Latin *arma*), a type of round medieval helmet with a movable visor. Another Yiddish word for yarmulke is *koppel* (*kappel*), a form of the Latin *capitalis*, meaning "of the head".

The more traditional view is that the word yarmulke is a distorted form of the Hebrew words *yaray may'Elokim*, "in fear (awe) of God". This idea is based, for the most part, on a statement made by a fifth-century Babylonian talmudic scholar, Huna ben Joshua, who said, "I never walked four cubits with uncovered head because God dwells over my head" (Kiddushin 31a).

The custom of covering the head re-

ceived wide acceptance, but not by all. Historian Israel Abrahams points out that in the thirteenth century "boys in Germany and adults in France were called to the Tora in synagogue bareheaded".

In the Middle Ages, French and Spanish rabbinical authorities regarded the practice of covering the head during prayer and when studying Tora to be no more than mere custom. Some rabbis were known to pray bareheaded.

Today, Orthodox Jews and many Conservative Jews believe that covering the head is an expression of *yirat Shama'yam* ("fear of God" or "reverence of God"). Orthodoxy demands that the head be kept covered at all times, while most Conservative Jews believe the head should be covered during prayer. In most Reform congregations covering the head during prayer is optional.

**Question:** Why is Chamisha Asar B'Shevat observed as a holiday?

**Answer:** Hillel and his disciples declared Chamisha Asar B'Shevat a semiholiday. They called it "Rosh Hashana L'Ilanot" (New Year for Trees) because by this day in Israel the annual rains have ended and a new annual cycle of tree growth begins.

Also called Tu B'Shevat (*tu* is an acronym consisting of the Hebrew letters *tet* and *vav*, and has the combined numerical value of fifteen), Chamisha Asar B'Shevat is celebrated on the fifteenth day of Shevat by the eating of various fruits, especially those grown in Israel. In modern Israel this day, also known as "Arbor (Tree) Day", is celebrated by schoolchildren who go out into the fields and plant trees. *Bokser*—carob—has long been a popular holiday treat.

## CHANUKAH II

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## KOL ISRAEL—ISRAEL RADIO INTERNATIONAL

All times in Kol Israel's broadcast schedule are given in UTC (Coordinated Universal Time, formerly GMT, Greenwich Mean Time). The following is the conversion to Halifax standard time. When it is midnight (0000 UTC), it is 2000 Halifax, UTC-4 hours. Remember to make adjustments for Local Daylight Saving Time.

The Kol Israel English and French broadcast schedule for November 4, 1984 to March 3, 1985, is as follows:

**English:** 0500-0515, **French:** 0515-0530—9815 kHz, 30.57 meters; 9440

kHz, 31.78 meters; 9425 kHz, 31.81 meters; 9009 kHz, 33.30 meters.

**English:** 1100-1130; **French:** 1130-1200—17685 kHz, 16.96 meters; 17630 kHz, 17.02 meters; 15585 kHz, 19.25 meters; 11655 kHz, 25.74 meters.

**English:** 1800-1815; **French:** 1815-1830—11585 kHz, 25.90 meters; 9920 kHz, 30.34 meters; 9385 kHz, 31.97 meters.

**English:** 2000-2030; **French:** 2030-2055—9815 kHz, 30.57 meters; 9440 kHz, 31.78 meters; 9425 kHz, 31.83 meters; 7412 kHz, 40.47 meters.

**English:** 2230-2300; **French:** 2200-2230—9815 kHz, 30.57 meters; 9440 kHz, 31.78 meters; 9425 kHz, 31.83 meters; 9412 kHz, 4.47 meters.

You can write to Kol Israel at Kol Israel, External Services, P.O. Box 1082, 91010 Jerusalem. They reply to every letter, with a current schedule, answers to your questions, a QSL card if requested, and some general information about Israel. Special Reception Report forms are available, with instructions on how to complete them.

# CAPE BRETON HONoured AT INTERNATIONAL

by Sophie Sherman

The Cape Breton Council of Hadasah-Wizo began their activities in the new year 5745, in an auspicious manner. The annual function celebrating Hadasah-Wizo Month by naming a prominent local citizen, Dr. Jack Yazer as honouree was held in the Sydney Synagogue on October 16. Mrs. Mendel Chernin (Etta), Chairman of Hadassah-Wizo Month, presided.

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Mrs. Chernin further stated that Jack has always worked on behalf of the Jewish Community being President of the Temple Sons of Israel Synagogue in Sydney for five years. He has been active in

tarian efforts.

In his response, the internationally prominent business leader announced that he will soon be leaving for a visit to the Soviet Union for a meeting with Konstantin Chernenko and that he will raise the question of Soviet Jewish emigration to Israel.

Key participants in the dinner, which was held in the Century Plaza Hotel, included Jerry Weintraub, noted film and television producer who served as Chairman; Sam Rothberg, International Chairman of the Bond Organization; and David Hermelin, National Campaign Chairman. Alexander Vari is Chairman of the Los Angeles Committee for Israel Bonds.

In his address, Mr. Shamir said: "For the first time since the renewal of our independence 36 years ago, our national

priorities are not the external military situation, nor international terrorism, nor our external relations. Our first priority is the economy."

He continued: "Relations between Israel and the United States are better than at any time in the past. The United States understands that a strong Israel is important to the interests of the free world in our region and that a strong Israel means an economically-sound Israel.

The Foreign Minister declared that the recent agreement by the United States and Israel to establish a free trade zone will "boost our industry and our exports to the United States and enable us to redress our foreign trade balance."

He added that a vast infusion of development capital in conjunction with Israel's austerity measures was needed to help turn the nation's economy around.

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# ISRAEL'S ECONOMY STRONGER THAN IT LOOKS

by Erol Araf  
National Public Affairs Director  
State of Israel Bonds

A great deal has been written about economic problems confronting the State of Israel today. The new economic austerity program, now in operation, will have the net effect of a 20% erosion of real wages over the next three months. But the package deal negotiated between the National Unity Government, the trade unions and industry is a clear indication that there exists in Israel a national consensus on enacting a series of draconian economic measures to deal with the problem.

The emergency economic package was designed to deal with the extremely high rate of inflation; to reduce a massive Government deficit; to increase the nation's foreign reserves by reducing the international trade deficit; to cope with Israel's growing external debt burden; and, to redirect the nation's economic potential to investment and production oriented areas of economic activity.

Having stated the obvious concerning the enormity of economic challenges faced by Israel, a lucid analysis of Israel's economy will reveal that the nation's infrastructure not only remains sound and strong but also displays the potential for remarkable economic growth through an aggressive export campaign.

Israel can and will pull herself up by her own boot straps. There are over 150 U.S. companies at work in Israel. All these giant corporations are making a formidable contribution to Israel's growth and development. While a company like Intel is investing \$150 million in its brand new plant in Jerusalem, another American electronics giant will be setting up a plant in Israel which will eventually employ some 2,000 persons.

In 1948, when the State of Israel was born, the total export of goods and services amounted to \$57 million, of which \$27 million was citrus products and \$20 million was services. In 1982, the total export of goods and services exceeded \$11 billion; about \$5.5 billion in goods and products and almost \$5.5 billion in services.

Out of about \$5.5 billion of exported goods, \$3.5 billion is in industrial products, almost \$1 billion polished diamonds, and almost \$1 billion in agricul-

tural produce, fresh and processed.

In 1965, Israel exported \$25 million of technologically advanced products (2.5% of the total). In 1972, the export of these products grew to \$103 million—still on 7% of the total industrial exports. In 1982, these exports amounted to \$1.28 billion, representing almost 34% of the total industrial exports. Furthermore, last year almost 70% of Israel's industrial exports were goods, machinery and industrial components which were manufactured as a result of research and development (R & D) nurtured and brought to fruition during the last 12-15 years.

Today there are almost 1,000 R & D projects in progress in Israel. In 1983, Israel will be spending close to 2.3% of its GNP in R & D programs.

Nine Israel firms, according to the Economist, "are among the highest flyers on the American stock Exchange and in the American over-the-counter market." Israel has become a world leader in medicine, defense, computers and telecommunications. They compete effectively with large established companies throughout the world.

According to Minister Gideon Patt, Israel's Ten-year economic development plan envisions \$11 billion of industrial exports (including polished diamonds) in 1990. That calls for a doubling of exports accompanied by continuous investments in industry of about \$900 million annually. It also calls for 2.7% additional manpower and a wide range of training programs in Israel's universities for

industrial engineers, highly skilled technicians, and thousands of people for research and development.

This internationally acclaimed science-based high technology boom would not have come into being had it not been for the Bond effort. Indeed, the continuing role of Israel Bonds in financing the nation's industrial infrastructure will sustain the growth of modern state. As no single operation has done more to help Israel move towards the goal of Jewish freedom and economic independence than the State of Israel Bonds, Chanukah, the Festival of Renewal, presents us with a unique opportunity to remember the Bond campaign deserves the total support of the Canadian Jewish Community.



## HIGH HOLIDAY BONDS SALES HIT \$47 MILLION

Subscriptions for more than \$47 million in Israel Bonds from High Holy Day appeals in 1,100 synagogues this year, representing a 10 percent increase over 1983 totals, were reported by Israel Bond Organization officials.

David Hermelin, national campaign chairman, and Ira Miller, synagogue division chairman, said the results, "in the context of Israel's current economic difficulties, served as another reaffirmation by the North American Jewish community of its confidence in Israel's ability to

solve its current economic problems". They also said the response was a demonstration by High Holy Day worshippers of their partnership with Israel's new unity government leading Israeli Jews to help restore the economy. Rabbi Leon Kronish of Miami Beach, chairman of the Israel Bond National Rabbinic Cabinet, cited the B'nai Ami operation last March which brought 25 Israeli emissaries for meeting with rabbis and enlisted more congregations in this year's High Holy Day effort.

# An Interview with Jane Fonda and Ida Nudel

**Ida Nudel**—On June 1, 1978, refusenik Ida Nudel hung a banner reading, "KGB, give me a visa," from her Moscow flat window. She was arrested on the charge of "malicious hooliganism," and at a closed trial on June 21, was sentenced to four years' exile. She told the court: "I am standing trial for all the past seven years, the most glorious years of my life. During these seven years I have learned to walk proudly with my head high as a human being and as a Jewish woman."

Born on April 27, 1931, the Moscow economist first applied for an exit visa in 1971. She was refused then, and numerous times since, due to "state interests". After her sister's family emigrated in 1972, she embarked on a one-woman campaign on behalf of Soviet Jewish prisoners of conscience. Ida, who soon became known as the "Guardian Angel of the Prisoners of Conscience", wrote to the prisoners regularly, provided them with emotional and material support and made protests and declarations on their behalf.

Ida finished her term in Siberia in March 1982, at which time she returned to Moscow, hoping to leave for Israel at last. There, she was refused not only an exit visa but even the right to live in Moscow. Eventually, she was able to get a residency permit in Bendery, a small town in Moldavia, where she has been living since the beginning of 1983.

The following are excerpts of Jane Fonda's conversation with Ida on Ida's 53rd birthday. Fonda was the first Westerner to visit Ida in six years.

**Jane Fonda:** When you applied in 1970-71 for a visa, did you have any idea of what lay in store for you? Did you think that you might still be here, a refusenik, 12 years later?

**Ida Nudel:** No. Never. I never thought about it. It was impossible to imagine, because before '71, there were no patterns set.

**Fonda:** When you made the decision to become active on behalf of the prisoners, did you think that you might also become a prisoner?

**Nudel:** Of course, I thought of it the first time, when I went to the post office to deliver a telegram for prisoners with more than 150 signatures. It was for some Jewish holiday, and I decided to send them the telegram, to make their

spirits go up. And when I took the telegram, in my thoughts, I was shaking. I thought, many, many KGB men will come and arrest me. But nothing happened.

Later, a fellow who had been in that prison told me how the telegram worked. He said that the whole prison camp was shaking, not only Jews, but non-Jews, because so many people knew about their situation and were sympathetic and gave them their attention. It didn't matter to the prisoners that the telegram wasn't for them personally. One of their fellow prisoners got it, and they were shaking. It was a shock for the prison camp. When I decided to make public protests, of course I did not imagine that I would be punished and would go to prison. It was beyond my imagination.

**Fonda:** Ida, what happened to you after you were arrested?

**Nudel:** I was sentenced. I was put in prison in Moscow. I was kept there about 20 days. After that it was terrible. I was put on a train and we went through prison camps and every town that had a prison. The train went through town in a special convoy, a special class. They

would take people out of the trains and put them in cars with dogs and go far from town to the prison, and the prisoners were kept two or three days in the prison. After that they would send you out in another train and bring you to another town and so on, going east, east, east . . .

I was by myself, with the prisoners. I had with me a little sack, where I kept my clothes, and a little food. I went with it through all the prisons. When a prisoner is brought into a prison, they give him a blanket and coat, clothes and pillow, and a little spoon with no handle. And you need to carry all this yourself. For me it was very, very difficult to bring all the things together. I took the blanket and the pillow and when I went, I dropped one of them and I did not have the strength to go up the stairs. And then I took my pillow and blanket and brought them down and then I went back and took my sack, and it was full, and I was exhausted. And I went back and forth, and the policewoman shouted, "It is terrible! You are moving too slow!" I told her, "Beat me, I cannot do anything. Beat me." And she was ter-



## An Interview with Jane Fonda and Ida Nudel, cont'd.

rified. Nobody had spoken with her like that before. I said, "You see, I cannot make it. Beat me." She took my sack and carried it, and left me to carry the other things.

All the officials in prison were very surprised. "A Jewish woman as hooligan? We never saw a Jewish woman as hooligan. You don't look like a hooligan. Who are you?" I told them, "I am not hooligan. I am political prisoner." "Political?? In our country nobody's political. But you don't look hooligan. What is going on?" I told them, "I want to emigrate." "Emigrate! Israel! This fascist country!"

What to speak about . . . It is easy to tell, but it is not so easy to go through.

I was beaten by children criminals. First of all, they disliked me because I am a Jew. The second reason was that I had some food in my sack . . .

I was also poisoned with rat poison, where I lived in barracks in Krivosheino, Siberia . . .

I worked in an organization for draining swamps, and the workers were only men. I lived in this barrack for the workers, with 20 to 30 men, and many times I was the only woman in the barrack. Five days a week they kept them in the swamps and they worked. And two days, they were in the barrack. When they were in the barrack, they were drunk and they wanted to rape. They were as drunk as possible. And so they behaved . . . most of them were former criminals who had been released after the ends of their terms but their families refused to take them. They were homeless.

Their psychology was: "Woman, alone. If she doesn't belong to someone, it means she belongs to me." And so I had to go through this difficult new situation, to make them understand that I didn't belong to them. That a person belongs to him or herself. They have no right to go in my little room. They have no right to take my hand, and to do with me.

**Fonda:** Could you make them understand?

**Nudel:** Yes. I succeeded. After some experience, I succeeded. Because I told them, "You are human beings. I speak with you as human beings. Try to understand." And to explain to them my own position. In spite of . . . they are human beings; they have some mind, some understanding. But they don't do this kind



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of love. "If she is a woman alone, she belongs to me." But I showed them that it is not so with me. And after some experience, very difficult and very depressing for me, they understood. They understood that I am a person, not to be touched. And they accepted me. And once my door in my little room was broken, and I asked them, "Help me, I cannot open my . . ." and they ran and they did everything they could and everyone of them tried to be first.

**Fonda:** What is the thing in your life now that gives you the most sustenance? From where do you draw strength?

**Nudel:** I think from the idea that Jews now have a place; they have a homeland. They have their own house. This house needs to be built up and built up only with our own faith. And so Jews need to be reunited with their homeland. Here in the Soviet Union I think that we have maybe three or four or six million Jews. And many of them, I don't know how many, want to go to Israel. Especially the young ones. And I believe that this idea will succeed. So I understand my meaning in the movement. I understand my position. I understand now that I am a symbol of emigration movement from Soviet Union. It gives me strength.

**Fonda:** I can understand that. The most important thing in life is to know that your life has meaning. Then anything is possible.

**Nudel:** Thank you, Jane. Not everyone understands my position. It's not for fame that I fight. I fight for home.

**Fonda:** Today we're celebrating your 53rd birthday. It is really a blessing that we are here with you. Every year in Los Angeles, the women, the men, too, celebrate your birthday.

**Nudel:** I thank you.

**Fonda:** Is there some message that you'd like to tell them that can ring from Los Angeles to Jerusalem and to New York and back to Los Angeles again? What would you like us to tell them?

**Nudel:** I would like to tell them that I believe in our victory as Jews. I believe that this time we will be equal with all nationalities in our own homeland. I understand that to achieve this equality is not so easy and they need to go, they must go through many troubles and turbulences. But I believe in my people, I believe that we will succeed. With help of every one of us, with help of every woman, with help of every man, with help of every boy, with help of every girl, we'll have a strong house with dignity, with human faith, and we will bring our share in our civilization, the heritage of all people living in this world, our world, when we leave it now.

Also, I would like to use this opportunity to tell them I am very thankful to everybody, I am very thankful not only to Jews who are involved in helping their brothers, also I am very thankful to every person who is a non-Jew, who feels herself or himself responsible for all people, for people all over this world. I think that the good spirit of civilization will succeed this time.

Reprint. Moment, Vol. 9, No. 10.



# TU B'SHEVAT

## A New Year of Trees by Zev Golan

Tu B'Shevat: A strange holiday as holidays go. A Jewish holiday—with no laws. A New Year—for trees. A New Year that falls in the middle of the month. And its message—that a tree is a tree is a tree is a—man.

Legend has it that when the trees noticed that man had a special New Year, they queried the Creator: In the Bible, we are compared to man. Do not we, too, deserve a New Year? The answer, recognizing the justice of the question, was another question: "When would you like your New Year?" The trees realized that by the month of Shevat most of the season's rain has fallen in Israel and growth has begun anew. Since the first day of any month qualifies as a holiday in itself, they requested the fifteenth of the month for themselves. And 'Tu'—the fifteenth, in Hebrew—of Shevat attained its holiday stature.

Though Tu B'Shevat is mentioned in the ancient legal code of the Mishna, no real laws are attached to it. The Rabbis, however, felt a need to honour the day that itself honours the Land of Israel, celebrating the renewal of the Land's productive strength. The Rabbis therefore instituted a few minor prayer changes and prohibited fasts and eulogies. In order to participate in the trees' happiness, they ordained that fruits were to be eaten at a special dinner.

The holiday lost much of its meaning in the Diaspora but was retained as a remembrance of agricultural things past. The customs we today associate with Tu B'Shevat are the relatively recent innovations of 16th and 17th century mystic Kabbalists. They encouraged the consumption of the fruits of Eretz Israel on this day as an expression of longing for the homeland and redemption.

A most remarkable Kabbalistic innovation is the holding of a Seder. The table is set in festive white, lit by candles and decked with fragrant myrtle leaves and flowers. Diners at the Seder drink four cups of wine as they would at a Passover Seder, and they recite special blessings over as many different kinds of fruit as are available. In some communities, just the blessing and eating of the fruit has been known to take well over an hour.

With the Zionist return to the Holy Land the holiday acquired its present

form. Israeli children join in thousands of processions, and with much music and laughter, they fulfill the Divine Commandment to "plant all sorts of fruit trees". As the holiday approaches, Israeli stores fill with the many beautiful fruits of the land, and parents spare little expense when shopping for their young.

The gaiety and frivolity have their serious side, too. Mankind's New Year, Rosh Hashana, serves as a Day of Judgment. If trees are to be compared to man then they too merit a Day of Judgment. And the Bible does hint at the tree's resemblance to man, in the 20th chapter of Deuteronomy. "When you besiege a city a long time to take it you shall not destroy the trees thereof . . . for is the tree of the field a man, to go in before your siege?" The Rabbis noticed that when the question mark is dropped the Hebrew verse can be read "When a fruit bearing tree is felled, a cry goes forth from one end of the world to the other, but is not heard."

The statement that "The tree . . . is a

man" and the idea of Divine Judgment for both take an interesting turn in a Kabbalistic legend recorded by a Rabbi Barazani of Baghdad:

A man strolling through an orchard pulled a fruit from a tree and was about to bite into it when a voice spoke from Heaven: Inside this fruit is the soul of Nathan of Gaza, who has until now been unable to enter Heaven. If you recite the proper blessing over the fruit before eating it, Nathan's sins will be cleansed and his soul purified. The man recited the blessing, Nathan's sins were atoned for and his purified soul was finally able to enter paradise.

Eternally optimistic, the Jewish people regard any Day of Judgment—be it for man or tree—as a day of joy, in anticipation of a favourable judgment and in appreciation of the fact that no matter what the judgment, there is indeed a Judge. Ironically, Tu B'Shevat was enthusiastically celebrated for hundreds of years by Diaspora Jews who beheld a barren, desolate Land of Israel. No wonder, then, that this holiday is a favorite of children living in a renewed, fruitful State of Israel.



# CANADIAN GATHERING OF JEWISH HOLOCAUST SURVIVORS AND THEIR CHILDREN

A Statement from Professor Irwin Cotler

Whenever Jews gather, whenever there is an assembly of Holocaust survivors, one compelling truth is clear—that Auschwitz—the Holocaust—is beyond vocabulary; that in matters such as these, languages mock reality; that there is much in Jewish history that is too terrible to have happened.

The Holocaust, then, is "uniquely unique"—a war against the Jews where not all victims were Jews, but all Jews were victims; and, in that sense, all Jews—indeed humankind itself—are all survivors.

And so, the first ever—indeed, perhaps last ever—National Gathering of Holocaust Survivors and Canadian Jews must be an act of remembrance and of witness, of fidelity and fidelity of truth. For the *cri de cœur* that finds expression whenever Jews gather, and angst that screams silently in the mind and heart of Holocaust survivors wherever they may be—as I encountered most painfully in the recent Gathering of Holocaust Survivors in Washington—is not only that

their death would not be redeemed, but that they would not even be remembered; that those who were then indifferent to their fate would now be indifferent to their memory; that the most unspeakable horror in human history would not only be forgotten, but, in a land that one could not even contemplate let alone speak of, the Holocaust would even be denied; that the murderers of children would continue to go free.

A National Gathering of this kind, then, must be an act of remembrance—of commemoration—but it must be more. It must also be a **remembrance to act**. For at a time when Neo-Nazism and racism are rearing their ugly head; when "stealing the Holocaust" becomes an intellectual idiom; so that there are those who accuse "Zionists" of having collaborated with the Nazis to bring about the Holocaust—a new form of group libel—while others deny even that the Holocaust ever occurred; when formal "legal" indictments are being brought against oppressed Jews not for what they do but who they are—Jews; when assaults on human rights take place

in a deafening silence—then, we must remember—and we must act.

Kafka once said that "whenever a Jew is beaten, mankind falls to the ground". Today both Jews and mankind are threatened. We must act.

The Atlantic Jewish Council will be providing subsidies for delegates. If you cannot attend, please consider a contribution payable to Canadian Jewish Congress Charities Committee, and forward it to the Atlantic Jewish Council, 1515 South Park St., Ste. 304, Halifax, N.S. B3J 2L2.



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# GOD AFTER THE HOLOCAUST

by Shawn Z. Aster  
Grade VIII, Herzliah High School  
Snowdon, Quebec

How can we continue to believe in merciful, righteous Deity after a seemingly senseless, monstrous tragedy has consumed so many apparently innocent lives? This is one of the most problematic theological dilemmas in Jewish theology today. How can we recite psalms after the Holocaust? There are no easy answers to these questions. It is futile to attempt to give one. We may, however, propose a few possible, partial solutions to this unanswerable question.

It has been said that history repeats itself. Let us take a look at some of the numerous tragedies suffered by our people. Of course, none of them are of the same magnitude as the Holocaust, but each one posed theological problems resolved in different ways. Undoubtedly the greatest disaster faced by our people before the Holocaust was the destruction of the Second Temple. After waiting so long for salvation, our people rose in arms against the Roman oppressor. The resistance was crushed, the Temple destroyed, much of the community was annihilated. Our land was a wasteland. Two centuries later, few Jews remained in the Land. How could we continue to believe in a merciful God after this type of catastrophe?

Many very different attempts to confront the problem were made, two of which we will deal with here. In a poem by Baruh the Syrian, a Jew who lived at the time of the Destruction of the Second Temple, he writes: "Happy is the man who was not born . . . and we, the living woe on us! . . . You farmers, plow not! And you, the vine, why give your grapes? . . ." Nowhere in this poem does Baruh curse God. He seems to see the events as normal in the course of history, occurring without divine intervention. Although he sees no purpose to life after the Destruction, he sees God as an omnipotent force, but aloof from the concerns of his children. Perhaps we too can see the Holocaust as just another event in the course of history. We can curse ourselves, as Baruh does, and question the sense of continued human existence, but not involve the Deity.

It should be noted that there is one extremely important difference between the destruction of the Second Temple and the Holocaust. The destruction had

a cause. The Romans were merely quelling a rebellion staged by insurgents. Undoubtedly, a rebellion anywhere else in the Empire would have met with the same end. Yet the Holocaust was a senseless, reasonless persecution against a few ethnic minorities.

Another attitude towards the Destruction of the Temple is taken by the Talmud. "Jerusalem was destroyed because of useless hatred." The Talmud tries to find a reward and punishment type of reason. God is traditionally portrayed as just and merciful, yet His attribute of mercy seems totally lacking here. Can we find any misdeed great enough to warrant such punishment as the Holocaust? The idea has been put forth that the Holocaust was a punishment for the assimilation of European Jewry, German Jewry in particular. Yet, what of all the Jews of the Ukraine, of Poland, of Lithuania? Were they all assimilationists too? "Wilt thou indeed sweep away the righteous with the wicked?" (Genesis 18:23). And can such an act warrant so great a punishment? It has also been suggested that the failure of Jews to go up to Israel when they could, aroused the wrath of God and caused the Holocaust. This reason also belies the merciful aspect of God, and, in some cases, should it warrant so great a punishment?

It has also been suggested that we reform completely our ideas of God. Perhaps we should believe in a God who is sometimes dormant. At times, He rises up and saves His people, and is interested in their affairs; yet at other times He is 'asleep'. During these periods of dormancy, people wreak havoc throughout the world. This attitude is in some ways similar to that of Baruh, yet it means completely changing our ideas of God. Some try to show a reason in God's actions. Perhaps the State of Israel would not have been formed had it not been for the Holocaust. Perhaps the Holocaust was needed to awaken world Jewry to the need for a Jewish state. Yet, is anything worth the lives of six million, so colossal a number that we cannot even begin to imagine its meaning? Although this attitude may sound unreasonable, it conveys God's attitude of mercy.

Another example of senseless tragedy is found in the Biblical book of Job. Job, a righteous man, is punished in many ways, seemingly without cause. Tragedy after tragedy befalls him, yet he does not

curse God. God appears to Job and challenges him to demonstrate his knowledge of God's ways. "Have you been in the foundations of the earth? Tell, if you know wisdom!" (Job 38:04). God alone knows the purpose of all that happens and man is not to challenge Him. Many must simply accept all that comes his way and believe unwaveringly in God. Yet it is very difficult to believe in something we consider unjust or in something we cannot explain.

Whichever of these explanations we choose, we must remember the Holocaust. The Holocaust happened. We cannot deny it. It is part of each of us. It is embedded in each of our minds. There is not a Jew in the world not in some way affected by the Holocaust. Whether we believe in God or not, or regardless of the type of God we believe in, we must remember the Holocaust so that it will never happen again. Every martyr is holy. May their souls be bound up in the bond of eternal life. Amen.

## Ben-Gurion University of the Negev

Mr. Arnold Simon, Ben-Gurion University of the Negev Liaison Officer of the Associates and Board of Governors, was awarded a special prize on December 29, 1984, for his excellent work and contributions towards higher education in Israel, by President of Israel, Mr. Chaim Herzog. The ceremony took place in the President's residence in Jerusalem.

Born in Canada, Mr. Simon emigrated to Israel in the framework of Youth Aliyah and joined Kibbutz Hasolalim. He studied Economics and Statistics at the Hebrew University in Jerusalem and served in the Israel Defense Force for 23 years, most recently as head of Public Relations for the IDF Spokesperson's Office. Mr. Simon is the son of Mrs. Eva Simon, of Halifax.





# EMUNAH AIDS ETHIOPIAN JEWS TO ADJUST IN MODERN ISRAEL

Only now is the world Jewish community discovering Ethiopian Jewry. To Emunah this is not a new story for Emunah volunteers have been in the forefront for many years in helping the Ethiopian immigrants adjust to their new environment as soon as they arrived. Emunah volunteers visited and helped them in the absorption centres and continued their contact when they moved into their new homes.

Wherever permitted Emunah nurseries were established in the absorption centres. Among the earliest was the Emunah Nursery in Beersheba. But the Ethiopian Jews were not only in Beersheba—they were in Atlit, in Netanya, in Kiryat Arba, in Afula, in Hadera, in Kiryat Gat, Arad and many other sections throughout Israel. Emunah nurseries opened their doors—the children were absorbed quickly and joined the ranks of Israel youngsters in the Emunah Childcare Centres.

The Sarah Herzog Home in Afula and Neve Michael in Pardess Chana became the home to many of the Ethiopian children, particularly to the children who came without parents. This, in spite of the severe economic problems which beset all the Emunah institutions today.

The unique contribution which Emunah has made in their absorption process has been due to the devotion and the steadfastness of Emunah volunteers. These volunteers discovered that more than physical comforts the Ethiopian Jews hungered for religious direction. They are devoutly religious according to their traditions. From their earliest recollection they were taught their ancient Jewish religion and they adhered to it completely. Since they were cut off from other Jews for over 2,000 years, they never learned the oral law which teaches the modern practices of Judaism. They, therefore, have to bridge an enormous gap but are eager to learn.

Volunteer efforts were needed for lectures and classes on religious subjects. Emunah members have enlisted the help of their husbands, Bnei Akiva youngsters, rabbis and teachers. This special attention has received recognition from the Israeli government.

They have however been frustrated by the lack of funds for some fundamental needs. For example, they would like to

give tfilin to the boys as soon as they learn to use them. While the Jewish agency may supply them eventually, they are not available now when most needed.

Emunah Women of Israel in conjunction with Emunah Women of Canada are hoping to bring an electric Shabbat hotplate to each of the Ethiopian women newly settled in Gilo. By bringing them this plate the volunteers would demonstrate how one could keep food hot on Shabbat. In Ethiopia they knew that fire was strictly forbidden on the Sabbath. This is one example of how Emunah volunteers in day to day encounters are trying to bring Ethiopian Jews into the

mainstream of modern Jewish life but they are seriously hampered by the lack of funds. We are counting on Emunah members and friends to respond to our appeal for funds.

The absorption process of the Ethiopian Jews is complex and many agencies are dealing with it but only Emunah and the rabbis and teachers whom they have mobilized are reaching the adults in their most pressing need how to readjust their religious practices in a modern world. All financial support would be most gratefully appreciated.

*Cheerful youngsters at the Canadian funded Chananie-Zuckerman Nursery in Kiryat Arba.*



## Society To Register Articles Of Historic Interest

The Jewish Historical Society of Halifax is compiling a registry of religious, ceremonial and secular items that reflect the background, life and life style of Nova Scotia, and particularly Halifax Jewry through the generations, and which would be of interest to members of the Jewish and non-Jewish communities.

The purpose of the registry is to provide the Society with a listing of those families and individuals, who have family treasures and records they would be willing to share with the Society and public on a temporary or permanent basis. All records of the Society are permanently housed at the Public Archives of Nova Scotia.

The Society is interested in such articles as Kiddush Cups, Ketubas, vintage photographs, immigration and/or natu-

ralization papers, family histories, family trees, organization charters, minutes or photographs, challah covers and Sabbath lamps.

It is also interested in degrees and photos of early Jewish dentists, physicians, lawyers, ads and papers from early businesses, early newspaper clippings, any data relating to Jews in communal organizations.

Photographs and printed material can be copied if requested, and the original returned to the owner.

Anyone who has one or more articles he or she thinks would be of interest, is asked to contact: Halifax Jewish Historical Society, c/o Sylvia Herschorn, 303-6095 Coburg Road, Halifax, N.S., B3H 4K1, (902) 423-3339.

# WEST BANK OPTIONS

*Editor's Note: The following will be a three-part series in upcoming issues of Shalom Magazine.*

## Part I—Introduction

The future of the West Bank remains one of the major political issues in Israel and proposals for the permanent status of the territory have come from parties covering the entire political spectrum.

### A. Background

The West Bank consists of the Biblical areas of Judea and Samaria, which lie west of the Jordan River. Under the British Mandate, Palestine consisted of the entire area which today comprises Jordan and Israel.

In 1922, the British, who were committed to a Jewish National Home in Palestine, closed the area east of the Jordan River (Transjordan) to Jewish settlement, although legally Transjordan remained part of Palestine. A plan to partition the western part of Palestine into one Jewish and one Arab State was approved by the United Nations in November 1947.

This plan was accepted by the Jews but rejected by the Arabs. The Jews' main concern was to have a homeland even if it had borders which were difficult to defend. The Arabs wanted no Jewish homeland of any kind and were not prepared to compromise. Following the vote at the U.N. the State of Israel was declared in May 1948, when British rule ended. Israel was immediately invaded by five Arab armies. The Arab legion from Transjordan crossed the Jordan River and occupied the West Bank and the Old City of Jerusalem. The war ended with an Armistice Agreement between Israel and its neighbours in 1949 and in 1950 Transjordan annexed the new territory and changed the name of the whole area under its control to Jordan. (The name "West Bank" dates from that period; until then, the area was known only as Judea and Samaria.)

Since Jordan had no legal claim to the territory no government except Britain and Pakistan recognized the annexation. The legal status of the West Bank is therefore unresolved.

The West Bank came under Israeli administration in 1967, after Jordan attacked Israel during the Six Day War. Israel drove the Jordanians back beyond

the Jordan River, and reunified Jerusalem, which had been divided in 1948.

### B. The Strategic Importance of the West Bank

The West Bank bulges into Israel, at one point almost dividing the country in half, with only nine miles between the West Bank and Israel's western border, the Mediterranean. All Israel's major population centres lie within a few miles of the West Bank.

The area is therefore strategically important. Israel cannot risk being cut in half during a war, nor can it allow its more densely populated areas to lie within easy range of Arab guns.

Israel's need for strategic depth has increased as more and increasingly sophisticated weapons are introduced into the Middle East. The ever-growing firepower and mobility of the large Arab armies make it almost impossible for Israel to defend itself from the pre-1967 ceasefire lines. As Israel depends to a large extent on its reserve forces it needs time to mobilize should war break out again.

This was clearly illustrated during the Yom Kippur War in 1973, when Israel was surprised by simultaneous attacks from Egypt and Syria. Both countries penetrated Israel's defences along the post-1967 lines, and made considerable advances into her territory. Because these lines were far from the Israeli heartland, the Israel Defence Forces had sufficient time to mobilize reserves and prepare a counter-offensive. If the Arabs had attacked from the pre-1967 lines, Israel would have been cut in half, Jerusalem would have been isolated and the major population centres would have been rendered vulnerable to attack. The Yom Kippur War proved that although the post-1967 links are not impregnable, they are defensible. This is Israel's major consideration.

## Part II—Proposals for the West Bank and Gaza

### A. Israeli Proposals

Since 1967 various plans for the future of the West Bank and Gaza have been proposed. The proposal most widely accepted inside Israel is contained in the Camp David Accords, when Israel, Egypt and the United States agreed on proce-

dures for autonomy for the Palestinian residents of these territories.

#### A.1. Camp David

Camp David does not stipulate what the final status of the West Bank and Gaza will be. Instead, it makes provision for successive stages of negotiation and action.

During the first stage, Israel, Egypt and Jordan will determine the method of setting up a self-governing body (with clearly defined areas of authority) for the Palestinians of the West Bank and Gaza. Whatever form this body takes, the Palestinians of these areas will be able to participate in a free and secret ballot to elect its members.

The next stage is for this self-governing body to become operative. During this period, Israel will withdraw its armed forces to specified security locations. Arrangements for internal and external security will be made and a local police force will be established. This is the 'transitional period', which will last for five years.

As soon as possible after this stage has begun, but no more than three years later, negotiations between Israel, Egypt, Jordan and elected Palestinian representatives will be held on the final status of the West Bank and Gaza. These negotiations will also aim at concluding a peace treaty between Israel and Jordan by the end of the transitional period.

Finally, the arrangements agreed upon for the final status of the area will be implemented. The Camp David Accords, it should be noted, provide for Palestinian participation throughout.

As far as the refugee problem is concerned, Camp David commits Israel and Egypt, as well as 'other interested parties', to set up procedures to deal with it. During the transitional period, the representatives of Israel, Egypt, Jordan and the Palestinian self-governing body would constitute a 'continuing committee' to decide on procedures for re-adopting displaced persons once autonomy is established.

One of the main advantages of Camp David is that it does not pre-judge the outcome of the autonomy negotiations. Instead, it leaves the way open for all parties to bring any proposals they wish to the negotiating table.

#### A.2. The Likud Proposals

The Likud dominates the present gov-

ernment (June 1984), which is a coalition of centre to right parties and religious parties. Likus believes that the confluence of historical factors (the Jews' association with the land of Eretz Israel) and security considerations (the need for strategic depth) gives Israel both a right and need to retain control over the West Bank. They do not, however, wish to exercise political control over the Arab inhabitants of the West Bank. They therefore propose that the autonomy achieved during the transition period should become permanent. This, they believe, would allow the inhabitants of the West Bank and Gaza to control their own affairs in a way which would not jeopardize Israel's security.

According to Likud, autonomy in this context means limited self-government. They propose that specified and wide-ranging powers be transferred to the Palestinian administration, in effect granting full autonomy to the Arabs of West Bank and Gaza. Israel would retain only those functions vital to its security.

The Likud rejects the possibility of a redivision of Jerusalem, or of an independent Palestinian state on the West Bank.

#### A.3. The Labour Proposals

The present opposition is led by the Labour Alignment, which is a coalition of the Israel Labour Party and the smaller, left-wing, Mapam. The Labour Party supports Camp David, but differs from Likus in its proposals for the permanent status of the West Bank.

Labour Party policy is based on the Alon Plan, which contains three basic principles: territorial compromise, secure borders and a Jordanian-Palestinian federation.

The Labour Party favours territorial compromise; it regards the incorporation into Israel of a population of over 1 million Arabs as dangerous both demographically and as far as security is concerned.

Although it advocates the return of part of the West Bank in the context of peace with Jordan, the Labour Party would not return to the pre-1967 lines, which it regards as fragile and indefensible. It also acknowledges Israel's right to return to land as Gush Etzion, which lies south of Jerusalem and which was always Jewish property. This area and the whole of Jerusalem would be retained by Israel, as would the Jordan valley, the north-western shore of the Dead Sea and other areas which are uninhabited and uncultivated but which are vital to Israel's security.

Borders would be determined through negotiations, but the Labour Party would prefer not to retain the most populated areas. The West Bank, Gaza and Jordan would form a Jordanian-Palestinian state, which could provide a home for both its present population and for all Palestinians who would wish to return to it.

The Labour Party rejects the possibility of a redivision of Jerusalem, or of an independent Palestinian state on the West Bank.

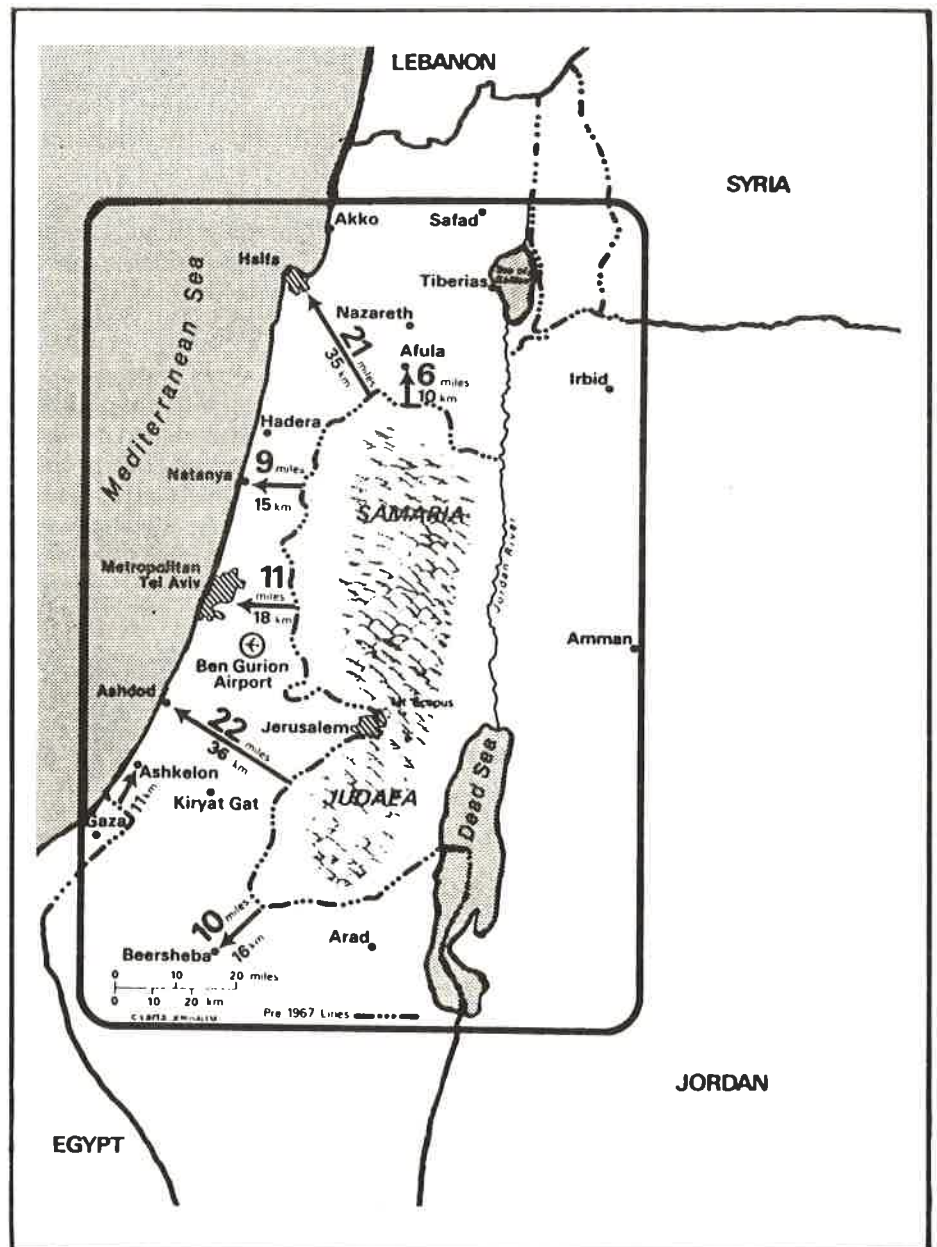
#### A.4. Other Israeli Proposals

Other proposals, which have only limited support in Israel, include outright Israeli annexation of the West Bank and Gaza; continuation of the status quo (military government); and an independent Palestinian state in the West Bank.

The two most prominent groups which receive media coverage in the West are Gush Emunim and Peace Now. Neither is a political party and because of this it is difficult to assess the size of their following. Gush Emunim emphasizes the historical continuity of Jewish links with all Eretz Israel and the right of Jews to live in the West Bank. It favours outright Israeli annexation of the West Bank. Peace Now believes that Israel should not rule over the Arabs of the West Bank and Gaza and therefore favours considerable territorial and political compromise with the Palestinians. It also advocates severe limitations to Jewish settlement on the West Bank.

To be continued . . .

Reprint. BIPAC, West Bank Options.





# "'ZIONIST SAM'": AN APPRECIATION

by Jo Ann Gardner

The death of Sam Jacobson last spring left an empty place in our community that has yet to be filled. Although I only met him twice, I was at once aware that he was one of those remarkable people whose devotion to a single cause raises him above the plane of the ordinary. Of humble origin and a self-made man, his dynamism and energy were fueled by strongly-held convictions that carried him through the ups and downs of his life, through business failures and successes. In Sam's case, the cause was Zionism and the well-being of Jews in general. No aspect of Jewish life, either here or in Israel, escaped his notice or was beneath his concern. It was because of his efforts, ironically, that I read of his death last spring in the *Canadian Jewish News*, a newspaper introduced into the Jewish community here largely by his efforts.

Until the end of his life, at age 80, Sam tried to interest and arouse the Jewish community to remember the two most profound events for Jews in the 20th Century: the Holocaust and the establishment of Israel. Last year Sam was finally given the long overdue honour of being feted at a State of Israel Bonds dinner. It is well that we remember what he said when he accepted the plaque that was presented to him. "This honour," he said, "I consider to be not so much for me, but for the principles for which I stand."

What were these principles? Very simply, "the survival of the Jewish people in Israel in a peaceful, democratic world."

Though Sam was a dreamer, he was also a realist. He knew no matter how much the Arab nations might benefit from peace with Israel, that time was not at hand. And so he told his audience to help build Israel with Bonds that would protect her against her aggressors, that would bind us to the thousands of young Jewish men who gave their lives, "... so that we, tonight, can have the privilege of supporting with our money what they have paid for with their lives."

He also reminded his audience of our bonds to those who perished in the Holocaust. "During the Passover service, we recite that not only were the children of Israel under Moses freed, but we also were freed. I say to you, that the six million Jews who were destroyed were our flesh and blood; that we also went to the gas chamber to be killed and to the cre-

matoria to be burned. We have a bond with them and our bond can only be redeemed if we keep Israel strong."

Sam was that unique combination of dreamer and realist whose vision is always on a higher goal but whose life is rooted in the daily realities: Israel soil conservation, forestry research, labour-management relations, the tensions between the religious and secular in Israel and World Jewry—these were only some of his interests and concerns. Who among us has the energy, devotion and imagination to fill the place once occupied by 'Zionist Sam'.

I have been moved to write about him now because although I am sure he is missed, I have yet to see the article on his achievements in the pages of *Shalom*. I think of him particularly when I read of yet another diatribe against Israel, by a Jew whose vision of the world is so diametrically opposed to that of Sam Jacobson's. I refer to Prof. Noam Chomsky whose "even-handed" treatment of the Arab-Israeli conflict was recently discussed in these pages (*The Fateful Triangle*, Sept./Oct.).

Unlike Sam, Prof. Chomsky has been unaffected by the most important events in recent Jewish history—the Holocaust and the establishment of Israel. He belongs to a deadly species of self-hating Jews, prevalent among academics and leftist groups, who are apologists for to-

talitarian regimes, while heaping abuse and scorn on their native country, Israel, and the Western world in general.

Even among this group, however, Chomsky has forfeited whatever authority he once enjoyed as a political commentator, because he has espoused the cause of those who claim the Holocaust was "the hoax of the 20th Century". He did this by, among other things, writing a six-page preface to the book by an advocate of the "no-holocaust" theory, French professor, Robert Faurisson. One of the claims of Faurisson's book is that the gas chambers of the Nazi death camps never existed. CHOMSKY HAS NEVER DISASSOCIATED HIMSELF FROM FAURISSON'S VIEWS NOR EXPRESSED CONTRITION FOR THE SUPPORT HE LENT THE CAUSE OF NEO-NAZISM. Can you wonder what Sam would have thought of a fellow Jew who denigrates Zionism and who gives aid and comfort to those who deny the reality of the Holocaust?

The contemplation of these two lives on the Jewish spectrum serves to remind us that it is not enough simply to be a Jew. We must be aware of our cause and unwavering in our commitment to the principles which infused Sam Jacobson's life, principles which raised him to heights that can never be achieved by Prof. Chomsky and those like him.



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## For Jewish Singles, No Debate: They Want Singles-Only Groups

As the number of Jewish singles—men and women—grows steadily in urban America, there is a continuing debate among Jewish social work professionals as to whether socializing events for singles should or should not be arranged on a for-singles-only basis.

But, this debate, for example, on whether Federations should set up a separate singles division, or whether synagogues should provide special services for singles, is one in which the single Jews have no problems, according to a recent analysis. That's what the Jewish singles want.

The analysis appeared in a recent issue of the Newsletter of the William Pettschek Jewish Family Centre of the American Jewish Committee.

Social worker **Marcie Linkoff** was quoted as asserting that separate programming "sustains the all too common and insidious attitude of competition among singles, and the feeling among married individuals that their marital security can be threatened by the company of singles."

But, according to the analysis, Jewish

singles prefer their own company "and they offer some persuasive reasons." One is that "an unmarried person looking for a date wants to meet other singles, and this is easier in a group composed of singles."

Also, a single parent who wants to discuss the problems of raising children "without a spouse is undoubtedly better off talking to other single parents than to parents in conventional families."

Singles "also point out that their desire to socialize with their own kind is paralleled by other Jewish sub-groups. Little objection is raised when synagogues sponsor father and son brunches, sisterhoods, special classes to prepare for Bar and Bat Mitzvah, and youth services."

"Some singles charge they must bank together because the institutions of the community are at best indifferent and at worst hostile. **Lillian Sherman**, a widow who initiated the (Conservative) United Synagogue 35-plus singles group in New York, complains that 'synagogues are run like Noah's Ark—two by two,' while

**Rabbi Avraham Weiss** of the Hebrew Institute of Riverdale claims that 90 per cent of Jewish agencies have no singles on their Boards."

The analysts argued that under such circumstances, "programs targeted to the unmarried are a kind of 'affirmative action' to welcome the alienated". According to the analysis, the best argument for separate Jewish singles activities is that, when they are well planned, "they attract large numbers" of Jews who would not otherwise attend "any Jewish event."

The analysis cited two "notable" examples. **Rabbi Stephen Listfeld's** singles service in the Conservative Adas Israel Congregation in Washington, D.C. draws about 800 Jews each week.

In suburban New Jersey, 35 Reform and Conservative synagogues "have combined forces to sponsor an equally successful series of Friday evening services for singles that rotates between the congregations. A different age group (18-35, 30-55, 50-69 and a special 30s group) is targeted each week."

## Reagan Urges The USSR To Disclose Whereabouts Of Wallenberg

by David Friedman

On January 17 President Ronald Reagan urged the Soviet Union to make known the whereabouts of **Raoul Wallenberg**, the Swedish diplomat who helped save some 100,000 Jews from the Nazis in Hungary during World War II.

The State Department, which along with the White House released the President's statement, noted that the 17th was the 40th anniversary of Wallenberg's disappearance.

He was captured by the Red Army in Budapest on January 17, 1945, and although reports have come out of the Soviet Union that he has been seen alive in prison camps, the only Soviet statement so far was in 1957 claiming that he had died in a Soviet prison 10 years earlier. If he is alive, he would be 72 years old.

"In the depth of the horror of World War II, Raoul Wallenberg was one shining light of inspiration, upholding the honour of the human race," Reagan said. "The world owes a tremendous and eternal debt of gratitude to this great man. And the Soviet Union owes the world a full and complete accounting of his fate."

Reagan noted that "The U.S. government has repeatedly raised Wallenberg's case with the Soviet government and has requested a full and satisfactory clarification of his fate."

The President pointed out that in 1981 he signed a law making Wallenberg an honorary U.S. citizen "as a reflection of gratitude which all Americans owe to Raoul Wallenberg." The legislation had been introduced by Rep. **Tom Lantos** (D. Calif.) who, as a young Jew in Budapest, worked with Wallenberg in his rescue attempts.

Other than **Winston Churchill**, Wallenberg is the only non-American to receive honorary citizenship, Reagan said. "To be true to our own values this was the least we—as Americans—could do to underscore our unbounded admiration for Wallenberg's courage and dedication to humanity and the abhorrence with which we view this unjust and illegal imprisonment by the Soviet government," the President declared.

The 40th anniversary of Wallenberg's disappearance was marked by special ceremonies in Los Angeles and New York.

This anniversary was also marked

throughout the Western world by 25 Raoul Wallenberg Committees. In the U.S., churchbells all over the country rang 40 times at noon. In Melbourne, Australia, a statue of Wallenberg was unveiled in his memory.

Wallenberg, then in his early 30s, was sent by neutral Sweden to its legation in Budapest in 1944 with a mission to save Jewish lives. He set up safe houses for Jews and even pulled them from cattle cars bound for the death camps, claiming they were Swedish citizens. He was last seen in the company of a Red Army officer being driven to Soviet headquarters in the town of Debrecen. Why he was arrested remains as much a mystery today as his subsequent fate.



# DREAM IN GREEN

by Erwin Frenkel

IN GREEN countries like the United States or Germany there are greeners. They want man to keep his hands off nature.

Israel has no such greeners. One reason is that we can't leave our hands off anything. But another is that without man, nature here would not be green. So, in a sense, we have the real greeners. Their thumbs are imprinted in every kibbutz field, every JNF forest, every city park. For them the dream of Eretz Yisrael, in the past and today, was a dream in green.

A few kilometres northeast of Netanya there lies a 50-dunam plot of land dedicated to this dream in green. There, garden lovers can see where many of the trees and plants that fill Israel's parks and gardens today got their start, and can feast on Latin nomenclature to their heart's delight.

Havat Ha'noi, an experimental garden and nursery, was founded by greeners in 1949. Its purpose was to introduce into the country new species of trees and plants that thrive elsewhere in the world, but had never been induced to make aliya.

In touch with botanical gardens around the world, the gardeners of Havat Ha'noi lavished tender loving care on their new acquisitions in the hope that they could cajole them into adjusting to the environment of Israel. And when they succeeded, seeds and cuttings and plants would be distributed to gardeners around the country.

Over the years, the Hava has sent its offspring to every corner of the land, enriching the variety of trees and plants that populate our parks and gardens.

The founder was Sirkin Zafir, a greener from Kibbutz Ein Harod. He was succeeded by Ruth Benjamin, who had come to Palestine from Germany as a child in 1938 and trained in horticulture at the Mikve Israel Agriculture School. After serving in the British army, and in the IDF during the War of Independence, she joined the Hava. She was its director until her premature death in 1976.

"ALL SORTS of things can grow in Israel that we would not have imagined," says Sydney Ivker, a horticulturist who has worked at the Hava since 1972.

"Israel's unique geographical loca-

tion—a meeting-point of Europe, Asia and Africa—and the climatic extremes, from the arid Dead Sea region to the high rainfall areas of the north, make unique variation possible. Because of that we must always continue to try to grow new things."

Ivker notes that in the beginning the Hava imported new plants, mostly from European botanical gardens. "But in recent years we've looked for places where the climate is similar: South Africa, Australia, the American southwest and the drier areas of South America."

Thus, a walk through the garden, which contains between 800 and 1,000 different kinds of trees and shrubs—all suitably marked with their tongue-tripping Latin names—evokes faraway places and faraway dramas of nature, incongruous for a quiet 50-dunam plot of land just off the road to Hadera.

In addition to the garden itself, the Hava also has a sizable nursery, where the acquisitions from abroad are first planted as seeds. In the nursery, the Hava greeners are trying to grow oak trees and the giant sequoia trees native to California. And in a hothouse they are propagating various types of junipers, a species which ranges from trees to creepers.

For 35 years this labour of love at the Hava was pursued under the canopy of the Ministry of Agriculture. But since the Hava's purpose was environmental, and not agricultural or commercial, it soon became a kind of stepchild. And for more than a decade the ministry tried to find a way to divest itself of the enterprise.

At each turn, however, it was blocked by an underground lobby of nature lovers. Until 1982. Then, a new director of the ministry's Volcani Institute, which had become the Hava's bureaucratic home, decided irrevocably that it had to go. The lobby persisted; action was delayed; but the Hava suffered as its demoralized handful of workers worried about their future.

FINALLY this year, one of the chief lobbyists, Israel's Landscape and Gardening Association, came to the rescue. A non-profit organization which provides educational services to Israel's professional and amateur gardeners, the association decided to take over the Hava.

"How we will manage is not yet

clear," says Hanan Haberer, the secretary of the association. "We hope to get support from voluntary workers like retired people who love gardening, from schoolchildren and others."

Haberer, a member of Kibbutz Tsora near Beit Shemesh, is a former South African. He came to gardening indirectly. When he immigrated in 1955 and joined Tsora he continued to pursue his craft of carpentry. But he was always troubled by the "unkempt look" of the kibbutz's public areas. After a stint as a *shaliach* in Durban in 1968, he came back to the kibbutz determined to change it.

"I persuaded the older gardener to work with me and in five years we transformed Tsora into a blooming and green beauty-spot."

The Israel Gardeners' Association then asked him to become its secretary. After three years he returned to the kibbutz, but now he is back at the association doing a second stint as secretary.

The association engages in a wide range of activities on behalf of Israel's professional and amateur gardeners. It publishes two monthly magazines, (*Gan Va'nof* for the professional and *Ginati* for the amateur), organizes courses, field trips and professional tours in Israel and abroad; and services its membership, which includes municipal gardening departments, settlements, public institutions and garden suppliers, through its advisory departments.

Now it has taken on the responsibility of maintaining Havat Ha'noi.

"We couldn't just let the ministry close it down," says Haberer, a plaint strenuously echoed by Ivker.

For the present, the ministry has given Ivker permission to continue working at the Hava three days a week, and with his knowledge of every growing thing on the premises his presence is invaluable.

He has been joined by another greener, Yitzhak Stein, the former director in Israel of the South African Zionist Federation.

Stein quit his job six months ago. "I got fed up with the Zionist movement," he says simply. "It needs change. And since it won't change, I decided I needed a change."

An amateur gardener, Stein spoke to Haberer about possibilities and Haberer brought him to the Hava, where he now works full-time as a volunteer.



"To improve the quality of life in Israel, practical things must be done. The Gardeners' Association is doing practical things. I looked for an involvement."

That "involvement" now means the entire Hava. Bereft of the former complement of Agriculture Ministry employees, Stein, with professional help from Ivker, has taken on singlehanded the task of the park's maintenance.

He makes the rounds of the garden with only a slight limp. His foot was badly mangled in 1967, when the army half-track in which he was patrolling in the Gaza Strip went over a mine.

"I clean, I weed, I water, I pick up little pieces of paper. And I love it," he says.

Stein is also trying to help Haberer raise money to keep the Hava going.

"We don't have a tractor and other basic equipment," he says. "And there is no proper irrigation system. 'We need something a bit sophisticated because of the varied requirements of the plants.'"

He is trying, too, to develop a systematic volunteer programme. There are some schools which may help. Recently, a class from an Arab school visited the Hava and the teacher suggested that they might volunteer.

THE NURSERY, where seeds and cuttings from the garden or acquired from abroad are nurtured, can also be used to provide income to keep the Hava alive now that the ministry's support has been withdrawn. Haberer plans to introduce more commercial items into the nursery to attract the public. Until now, for example, it has had no annuals in its large variety of offerings.

To preserve the purpose of the Hava, the nursery needs manpower to tend the young plants in the hothouse and outdoors.



*The Hava's secretary, Edna Berger, with daughter Eilat in the nursery.*

Haberer is hopeful that a combination of volunteering, donations for equipment and sales to the public will enable the Gardeners' Association to keep the whole place alive.

At the end of our tour of the nursery and the garden we stop at *Chorisia insignis*. Its trunk looks like a huge bottle covered with barnacles.

It derives from South America and bears bright yellow flowers. "We have succeeded in growing it along the coastal plain and even in the Arava," Ivker says proudly.

"What about the barnacles?" I ask,

thinking silently, in deference to this committed greener, that nature always has a purpose.

"They're for the elephants," Ivker replies. "To scratch their backs."

But, with a laugh, he relents.

"If there were elephants in South America, they could scratch their backs on *Chorisia insignis*."

(Information on courses and tours can be obtained from the Israel Landscape and Gardening Association, 8 Sderot Shaul Hamelech, Tel Aviv.)

Reprinted from *The Jerusalem Post International Edition*



*Sydney Ivker*



*Hanan Haberer*



*Yitzhak Stein*

# SCENES AT THE BUS STATION

by Glenn Coleman

The late Friday afternoon sun flickers above Jerusalem's Central Bus Station. Within a few hours, the Sabbath will be here and the clamor will give way to silence and solemnity. But for now, the pace is fast, relentless. And with good reason. The last buses for the day will soon leave the bus station. And for nearly everyone, a missed bus will mean a long walk or an expensive cab ride.

But for now, the coveted bus seat and the scarcity of time instills a sense of urgency. And it is the crowds who frequent the Central Bus Station who manifest these tensions most eloquently.

The rush is on. Everywhere there is a line and the inevitable wait—a line to receive information; a line to purchase a ticket; a line to get on a bus.

The pace is steady, punctuated from time to time by heated exchanges between passengers and drivers. Brief and vociferous, such outbursts inevitably attract an audience.

An argument breaks the fragile peace in the line where Tel Aviv-bound passengers are patiently waiting: a teenager has cut in front of an elderly woman who has been standing in line for over a half-hour. Before she can express her astonishment and anger, a group of bystanders take her side. "What chutzpah!" one calls out, his finger pointed accusingly at the youngster. "You should be ashamed for your grandmother's sake," cries another.

The boy attempts a defense, but he is easily outnumbered. He moves to the end of the line.

A group of blond young tourists, carrying their heavy back-packs almost effortlessly, observe the scene with amazement. They turn, cast quizzical glances at one another, but say nothing. Peace is restored.

In one corner of the bus station stands a white-bearded man, his eyes concealed beneath black-tinted sunglasses which reflect the surrounding bustle. "Do a mitzvah," he pleads, his outstretched hand gripping a rattling can. A tourist nearby sees his bus passing in the adjacent roadway and races to catch it, his camera swinging wildly about his chest. As he does, he reaches into his pocket and pulls out a handful of change. One coin drops. In his haste, the tourist takes no notice of it; but a young boy does. Eyes ablaze with the passion of discovery;

the boy picks up the coin. What to do with it? The beggar's can rattles vigorously, and the boy finally gives up the coin and runs off.

"It is forbidden to leave baggage unattended," warns a sign hanging in the station. But having found this statement incomplete, one political enthusiast has added to it: "And to leave Lebanon".

Nearby hangs a similar sign. It, too, contains the mark of an artist, but with a somewhat different philosophy: "It is



forbidden to leave baggage unattended," reads this sign, "and to stay in Lebanon," added the budding politician.

A middle-aged man mounts a scale and drops a 10-shekel coin into the slot. His wife laughs aloud as the needle tells the awful truth, and then she glances around to make sure that no one is watching. The man steps off the scale, and his wife lovingly (mockingly?) pats his stomach.

And still people are hurrying toward the buses. They will be traveling to Metulla in the north, Eilat in the south, and to every major city, town, moshav and kibbutz in between.

Meanwhile, others are arriving in Jerusalem, rushing toward the public telephones or to stand in line for suburban buses. A black-frocked Israeli chasid and an Israeli youth wearing a white T-shirt and light-coloured trousers bump into each other momentarily. Though the character of the religious fervor which impels them both homeward on Friday afternoons appears quite different, it is in fact rooted in the common desire to be among family and friends when the Sabbath arrives. So strong is this desire that the pushes, the shoves and the other collisions are almost unnoticed.

Soldiers stand in every line, many gripping a bouquet of flowers in one hand and a rifle in the other. For a mother, a wife, a girlfriend . . . The last buses are pulling out now. The arrival of the Sabbath is close and the tension is palpable.

In many respects, the Jerusalem Central Bus Station is a microcosm of Israel itself. And, like Israel, the station not only reflects this hope, it thrives on it.

Reprint. *Israel Scene*, December 1984.

## Project Compiles Jewish Immigration Records

The records of two Jewish immigration agencies are now compiled and available to researchers thanks to a special project funded by the Social Sciences and Humanities Research Council of Canada. The project pooled the resources of the Jewish Colonization Association (Canada) and the Jewish Immigrant Aid Services of Canada. These collections document the history of Jewish immigration to Canada throughout the century, and contain information on such issues as

early attempts to organize the community, relationships between the Jewish community and the Canadian Government, anti-Semitism and the situation of Jews outside Canada.

Inventories of the two collections are available from the National Archives of the Canadian Jewish Congress, Edifice Samuel Bronfman House, 1590 avenue Docteur Penfield, Montreal, Quebec, H3G 1C5. Telephone (514) 931-7531.

# HOME AT LAST: FROM REPRESSION TO FREEDOM

by Hugh Orgel

"Is this really Jerusalem, really Zion?" This question is asked over and over again by Jews from Ethiopia as they alight from the planes which have brought them here to freedom. When the newcomers are told that they are indeed in the Promised Land and in the Jewish State, most kneel down and kiss the soil.

They arrive in Israel without any luggage and are dressed more often than not only in a thin white cotton shirt—the "shammas"—and are often barefoot. The lucky few wear tattered sandals. After a quick medical examination at the airport, the new arrivals are taken to a special reception centre in Ashkelon where they undergo a more thorough medical examination and are given elementary supplies, including new clothing.

For virtually all of them, this is their first introduction to a new culture—almost a new world. They have never before seen electricity and electrical appliances. When they are provided with a refrigerator, they use it to store their new clothes, not knowing its proper purpose. The newcomers are also amazed and bedazzled by the buildings which surround them and in which they will now reside. They have never lived in houses of more than one story.

But the Israeli officials from the Ministry of Absorption as well as from the Jewish Agency, assisted by Ethiopian Jews who came here over the past year or so, say the newcomers, who have been arriving quietly and secretly for several months, are quick learners.

"They are very well disciplined, are quick learners, and adapt speedily to new surroundings and new circum-

stances," the officials say. But this is not mere happenstance.

A special program has been drawn up to help the newcomers cope with the new conditions. During the first two months after their arrival they receive medical treatment, rest from their travels, are aided in their search for relatives from whom they had been separated in the past who arrived here earlier, and with the help of a team of translator guides they begin to acquire some initial idea of life in Israel.

After these two months, the immigrants begin to learn not only the Hebrew language but also basics about Judaism. They are taught arithmetic so that they can shop, they are also taught how to run a home, maintain hygienic conditions, and how to use household appliances.

Most of the immigrants who arrived up to approximately a year ago did not know how to read or write and were not accustomed to basic ideas and practices which are taken for granted in Israeli society. The route from the repressive and famine-stricken society in which they lived before to the freedom they now enjoy cannot be traversed overnight. It is an often difficult and painstaking evolution. But Israeli officials and ordinary citizens take great care and patience in helping the new immigrants to assimilate the new culture and integrate into Israeli life.

(In New York, Yaakov Tsur, Israeli Minister of Immigration and Absorption, said that "an ancient tribe is now coming home to us after 2,000 years. We accept them like brothers." He told the 26th triennial convention of the Labour Zionist Alliance that there would be

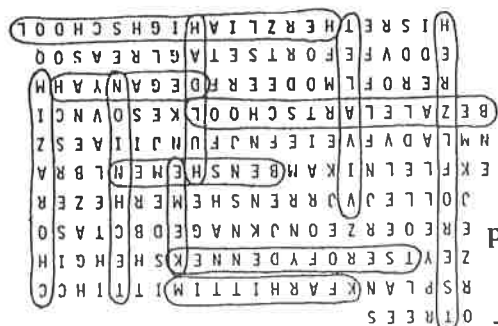
many problems in absorbing the Ethiopian Jews. "They have to close the gap of more than 2,000 years." But he described the ingathering as a "test for Israeli and a test for the mutual responsibilities of Jews between Jews in the diaspora and in the free world.")

There is, however, some criticism of how the newcomers are divided up among the various absorption centres to which they are sent. Members of the Gush Emunim and the settlers in Kiryat Arba, the Jewish suburb of Hebron, have been eager to accept the new immigrants—for political reasons. The Jews from Ethiopia are religiously-oriented and would fit in well with the Orthodox milieu of the Gush settlements. They would also help expand the numbers of settlers in the administered areas.

But villages and settlements in northern Israel complain that the Ethiopian Jewish newcomers have been brought to their towns "like thieves in the night—without warning and without preparation. We wake up in the morning and find that several families have been settled in a new housing block which does not yet even have a water or sewage system."

Residents in these areas ask: "What are we expected to do with them? We already have unemployment among the veteran residents—and the new immigrants have no knowledge of machinery and have no special skills. More thought should have been given to their absorption."

Meanwhile, the new immigrants seem oblivious to all this. They are busy settling down and beginning a new life. At the moment they are preoccupied with one thought—they are home, at last.



PUZZLE ANSWERS  
TREE-BUS: pea + can = pecan; wall + nut = walnut; chair + E = cherry; grape + fruit = grapefruit; Al + mound = almond.  
RINGS: There are 78 rings. JNF planted its first tree in 1904.  
TREE SEARCH:

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## HAPPENINGS & EVENTS



*Dr. Anita Dubinsky*

### ... TAKEN THE SILK AND HAVE BECOME LEARNED IN THE LAW ...

... Taken the Silk and Have Become  
Learned in the Law ...

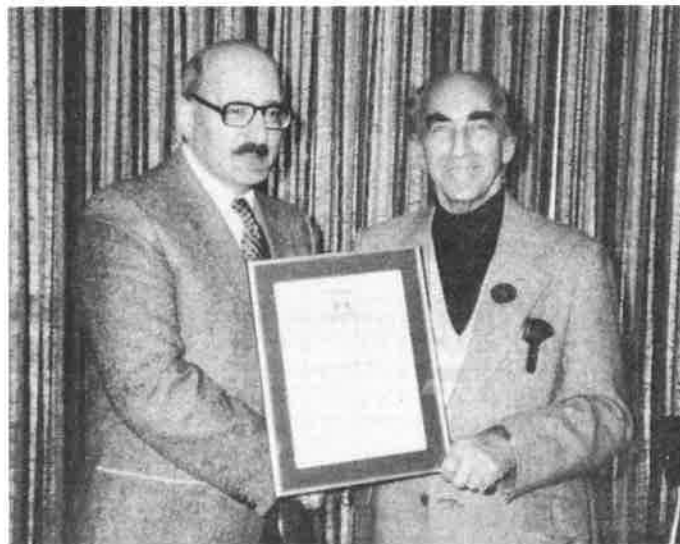
The Atlantic Jewish Council is very pleased to wish **Franklyn Medjuck** and **Joel Pink** a hearty Mazel Tov on their appointment to the Queens Council.

#### Appointment

**Dr. Anita Dubinsky** has been appointed to the Advisory Council of the Institute of Public Affairs at Dalhousie University.



*Presentation of "Women's Division Salutes" Certificate to Wendy Franklin, 1984 Women's Division Chairperson, State of Israel Bonds, Halifax-Dartmouth, by Dr. Jayson Greenblatt, 1984 Chairman, State of Israel Bonds.*



*Presentation of "Certificate of Appreciation" to Dr. Jayson Greenblatt, 1984 Chairman, State of Israel Bonds, Halifax-Dartmouth, by Howard Karp, Atlantic Area Director for Bonds.*

### ATLANTIC JEWISH WAR VETERANS OBSERVE REMEMBRANCE DAY

By Gar Meltzer

Junior Commander, J.W.V.  
Commander J.W.V. of Canada,  
Maritimes and Newfoundland

The Atlantic Jewish War Veterans observed Remembrance Day with special services and parades for the eighth consecutive year. The following posts—Edmundston, Woodstock, Fredericton, Saint John and Moncton in New Brunswick; Halifax, Yarmouth, Sydney and Glace Bay in Nova Scotia; and St. John's in Newfoundland—joined in the parade and Jewish War Veterans laid wreaths at the cenotaphs. I acknowledge and thank the following gentlemen who organized the participation of their respective posts for this occasion, and also the Rabbis who conducted special Remembrance Day services: Isaac Zaichuck; Fred Rose; Alley Meltz; Jack Levine; I.J. Davis; Mendle Greenblatt; Lester Pink; Herman Shapiro; Dr. Gerson Lecker; Archie Shore; Nardy Nathanson; Seymour Har-

rison and Howard Karp.

Services and a Kiddish were held on November 10, 1984, by our Jewish War Veterans in our synagogues throughout the Atlantic Provinces. Good turnouts of seniors were appreciated, although we would have liked to have seen more youngsters, who still don't realize that Jewish men and women did serve in the armed forces in proportionally larger numbers than any other minority.

To our Jewish War Veterans—WE NEED YOU, YOUR COMMUNITY NEEDS YOU. WE ARE IRREPLACEABLE. WE STAND FOR HONOUR, JUSTICE, LIBERTY, AND PEACE. Do not be bashful; wear a blazer with the distinctive J.W.V. crest; wear your wedge cap with a J.W.V. crest on it. Wear them with pride. This is not the time for modesty. Stand up and be counted. Publicize at all times that you served. Keep our children aware of the fact that they too can be proud of our

veterans not only on November 11th, but every day.

Also, we must do our public relations work, keeping the public aware that Jewish men and women did serve. Cub, scouts, brownies, guides and Sunday school children all participated in the church Remembrance Day parades. Why can our children not parade with the Jewish War Veterans? We cannot afford this apathy.

I am pleased with the rapport we have with the churches and the various legions and armed services.

**Saint John, N.B.**—Six wreaths were laid at three cenotaphs and one at each of the cemeteries—Catholic, Protestant and Jewish—were ecumenical services were conducted. **Mr. David Lubin**, as acting chaplain at Sharrei Zedek cemetery, led prayers and the laying of the wreaths, which ended with a bugle sounding the last post andreveaile.

On Saturday, November 10, Remembrance Day observances were well attended with a special Jewish Shabbat service followed by a Kiddish in the synagogue vestry.

To **Mr. Lee April**, Commander of the Saint John post; best wishes for a speedy recovery.



### Notice Auction '85!!!

A combined project between the Sisterhood and the Congregations of the BETH ISRAEL SYNAGOGUE and the SHAAR SHALOM SYNAGOGUE. To be held on Sunday, April 21, 1985 at the Beth Israel. Look for new information to follow.

### Auction '85!!!

*Representatives of the Atlantic Jewish Council and Halifax Jewish War Veterans at wreath-laying ceremonies on Remembrance Day. Front row, l-r, Mike Merovitch, Leonard Goldberg, Howard Karp, Capt. Glen MacKay, and Lawrence Ferguson. Back row, l-r, Hugo Gutfreund, David Myer, Harry Block, and Samuel Cohen.*

# THE GOLDEN EPOCH IN THE HISTORY OF POLISH JEWRY

by Norman Lipschutz

The city of Pinsk numbered thirty-five thousand inhabitants, the overwhelming majority of whom were Jewish—thus the Jewish character of the city. Nonetheless, as it was strategically situated and one of the larger centres in Eastern Poland, with a standing garrison, it most definitely bore a Polish identification as well.

The Jewish people formed a substantial minority in the Domain of Poland under Marshall Pilsudski, three and a half million out of a total population of some thirty million. They were in the majority, urban dwellers, and thus even more noticeable.

The state authority not only lorded it over the Jewish segment of the population but rode on the back of the Peasantry. Five million bureaucrats and army officers lived a life of luxury, this at the expense of the general populace who were overburdened with taxes and edicts.

The Jewish inhabitants of Pinsk derived a meagre living by plying their traditional trades or from their labour in the plywood and match factories. To be sure, there were also Jewish shopkeepers. But these were in the minority. The vast majority were considered at poverty level and struggling for their daily existence. Their lives had meaning nonetheless. They enjoyed a rich culture, and a rich tradition sustained them. The Jews of Poland between the two world wars developed a culture second to none and one that was to become the envy of many Jewish communities throughout the world. It proved far superior to anything ever witnessed throughout Jewish history. Their institutions of learning, their writers and poets, their performing artists, their lecturers and orators, their Rabbis and scholars, their orthodox and Chassidic affiliations, their libraries, their vibrant organizations all contributed to a rich and varied religious and cultural life. We also enjoyed a net of hospitals, free-loan associations, old-age homes and homes for orphans. Zionist, Revisionist, Socialist and many other groupings were vying for the people's allegiance and support. The end result was the coming to the fore of a way of life which served to enhance Jewish life not only in Poland but to shed its light throughout the Diaspora. Many were the Polish-born teachers, the artists, the Rabbis who settled in other lands and in

the process helped to strengthen and cement Jewish life throughout the dispersion, even reaching out to the shores of Zion. Many thousands of Polish Jews emigrated to Palestine and employed the knowledge they acquired in Poland to build and to help establish the Jewish state on the way.

It was the Jewish Public Library, centrally located, that contributed so much to my knowledge of our people, my understanding of the world, and the infinite universe that encompasses us all. Not a week passed by that we did not borrow books from this vast treasure-house, as did thousands of other patrons, both young and old. Our library featured an exemplary collection of the very best in books in Yiddish, Hebrew and Polish, as well as a variety of other languages, to accommodate the multilingual public.

The city of Pinsk could pride itself in having supported not one but four weekly newspapers, and these were read with enthusiasm by the populace. The local press was further augmented by the arrival of daily newspapers, such as *Der Heint* and *Der Moment*, and published in Warsaw, Poland's capital. In addition, lecturers would travel far and wide to impart their vast knowledge and to enlighten the citizenry in political, cultural as well as other important matters.

The Yiddish theatre especially served to enhance the life of the City's population, and poor apprentices would gladly miss a meal or two in order to save up enough to purchase admission to a performance by their favorite star. They would flock to the theatre in thousands, especially on weekends, and would endure the ordeal of standing in the galleries for hours, as long as they could delight in the performance of a popular singer or dancer. They would then shower their heroes with applause upon applause, and yell for more . . .

The Yiddish theatre was filled with tears and laughter, often embodied in a single melodrama. Operettas, with fitting songs and accompanying music, were the norm.

Masquerade balls brightened the Purim season. There were also concerts to add zest to life in the Pinsk of those days and to compensate somehow for the harsh economic and political reality. The people were busily engaged in living life

to the fullest, despite ominous storm-clouds, speeding in our direction from across the border to the west . . .

My thorough Jewish upbringing had instilled in me a love for Zion, the ancestral home of the Jewish people. We felt it in our bones that though our people made Poland their home for nigh a millennium, still this was not our land . . . we were made to feel that way by our lords and masters. The cry of antisemitic elements in those days reverberated loud and clear: "Zydzi do Palestini", translated "Jews to Palestine", and they certainly meant it! And Polish Jews in their thousands took them at their word. We had the feeling we were strangers in a strange land, despite our vibrant culture, our exemplary education, the intellectual and artistic life all around us.

In response to the need, various Zionist organizations sprang up throughout the length and breadth of Poland. Their message was clear and simple: to work for the return of the children of Israel to their ancestral land. Herzl proclaimed, "If you will it, it shall not remain a legend". Polish Jews took him literally. The will was there alright. Now all that was required was to translate this overpowering will into action. And act indeed they did! Periodically trainloads of *chalutzim* or pioneers, both male and female, embarked on "Hachsharah". They underwent training on specially-designed farms and toughened to withstand the rigors of life in Palestine. Following this training period they departed for Zion, there to assume the task of rebuilding a land laid waste through centuries of neglect.

The Jews of Pinsk would give an enthusiastic send-off to these pioneers, usually on Saturday nights. The train station would be packed to overflowing, and lively Zionist songs and horahs engaged in by the populace. The folk were in a holiday mood as they bade farewell to yet another batch of *chalutzim* on their way to Palestine. The Jews of Pinsk contributed an abnormally high proportion to this mass movement, and as a result, when Israel became a state, natives of Pinsk were to figure prominently in government, the military, in labour, and many other facets of life in this new land.

*continued on page 35*



# WORLD FEDERATION OF POLISH JEWS

To all Landsmanshaften  
Dear Friends:

From reading the press, you are aware of the fact that the World Federation of Polish Jews reached an agreement with the Polish Government regarding the restoration and preservation of Jewish cemeteries in Poland. The negotiations were conducted between the Federation together with representatives of religious Jews from around the world and representatives from the Polish Government and the Jewish community in Poland. A committee formed from the two parties (World Jewry and Polish representatives) is to confirm the list of cemeteries from the various cities and towns and will also be in charge of the restoration work.

At the most recent meeting of this joint committee three months ago, participants included: Stefan Grayek, representing the World Federation of Polish Jewry; Rabbi Yitzchak Frankel, Chief Rabbi of Tel Aviv; and Rabbi Yehuda Meyer Abramovitch.

The agreement with the Polish Government states that the restoration of

each cemetery should include erecting a fence, gathering damaged monuments, and cleaning the overgrown plots, etc. Costs are to be covered equally between the Polish Government and World Jewry, i.e. Landsmanshaften from the towns and cities concerned. The Polish Government will be obligated to assume responsibility for the restoration of the entire cemetery.

The cost of restoration is approximately \$20,000 per cemetery, which means the Polish Government will contribute \$10,000 and the particular Landsmanshaft is to contribute the other \$10,000.

Landsmanshaften in Israel, the United States and other countries have started a campaign to collect funds for the above purpose. The first monies that came in were contributed by the Chief Rabbis of Belz, Bobov and Ger. With their contributions, they stressed the importance of this campaign to restore the cemeteries in Poland. The money was transmitted to a joint bank account in Warsaw and will be paid out according to work done.

We cannot assume responsibility for

agreement for talks between various Jewish communal institutions. They are invalid.

A few Landsmanshaften who have already raised money towards this campaign are preparing to visit Poland and see for themselves the work that has been done and to hold 'Haskaras' for their lost relatives and friends.

We all have a sacred duty to see that each destroyed or desecrated monument be either repaired, restored or a new one be erected, that fences be built around the cemeteries and perpetual care be guaranteed in order that cemeteries be well groomed and looked after—thereby honouring the dear departed ones.

With friendly greetings,  
The World Federation of Polish Jewry.

**Editor's note:** The above was translated from Yiddish from a letter received from The World Federation of Polish Jews, 158 Dizengoff St., Tel Aviv, Israel.

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# THE JOYS OF HOMEMAKING

by Jo Ann Gardner

## On Making Strudel

When the last princess slip was freshly beribboned, our beloved Hungarian laundress . . . would make strudel . . . Draping the . . . dining room table with a fresh cloth . . . she rolled the dough . . . into a big thick circle . . . hands lightly clenched, palms down, working under the sheet of dough . . . she stretched it with the flat plane of the knuckles . . . she would play it out . . . not so much pulling it as coaxing it . . . From beginning to end the process had masterly craftsmanship. (Joy of Cooking)

Like the dough for the pastries of the Near East, the dough for strudel, the pastry of Middle Europe, requires expert technique . . . Fortunately . . . it can be produced acceptably, if not perfectly, by the earnest amateur. (Gourmet Cookbook, Vol. 2)

This fall my husband and I made apple strudel to celebrate the most bountiful apple harvest we have had in 14 years. Familiar with the literature on the subject, it was not without great trepidation that we attempted our very first strudel. Since then we have made more strudel and gained in confidence. Whether or not our confection matches the craftsmanship of the Rombauer's laundress or merely reaches the level of the earnest amateur, I leave to others to decide. I only wish to say that strudel-making has lost its terrors and has been de-mystified. If I am deceiving myself, it is a pleasant deception.

What led us to even consider joining the select, was the discovery that pie dough, rolled very thin, makes fine strudel dough. Of course, one must first be able to make a fine pie dough, and this my husband has managed to do consistently in our 30 years of marriage. My job has always been the filling, so it was natural that, as in all our farm work, we should team up to produce our apple strudel.

If, by chance, there are any among you still daunted by the aura of the unattainable that often surrounds the description of strudel-making, and if you do not have a kind relative to show you the way, I urge you to give our recipe and procedure a try.

First, observe the following rules:

1) use any pie dough recipe that will produce a thin, flaky pastry;

2) use the best pastry flour;

3) butter the pastry well before adding the filling and brush the top of the pastry after the filling is added; brush the pastry during the baking;

4) assemble all the ingredients for the filling before you roll out the dough.

There are, of course, many strudel fillings to choose from—have you ever had liver or cabbage strudel?—but apple strudel is, for us, strudel par excellence, so we will start with that.

First the dough. The following amount will make enough dough for 3 rolls that fit into a three 9 1/2" x 13 1/2" cookie sheets. Be sure the shortening and butter are cold and chill the dough for several hours before rolling it out. John rolled out his dough on a piece of plastic spread over a wooden board, not the classic procedure, but it works.

### Strudel Dough (Never Fail Pie Crust)

3 cups pastry flour  
1 teaspoon salt  
1 cup shortening  
4 tablespoons butter  
1/2 cup cold water beaten with 1 egg white

Sift flour and salt; add shortening and butter and cut in with a pastry blender until the mixture's particles are no larger than peas; add cold water beaten with egg white and mix lightly with a fork, roll into a ball, and chill for several hours. Then, divide the dough into thirds, roll each very thin on a lightly floured piece of plastic draped over a board, with a lightly floured rolling pin. Sprinkle a third of the filling over the surface of the dough starting with bread crumbs and roll it up like a jelly-roll, but not tightly.

### Apple Filling

2 quarts finely chopped tart apples  
1 cup raisins  
1/2 cup chopped almonds  
1 cup sugar mixed with 1 tablespoon lemon rind  
1 teaspoon cinnamon  
6 tablespoons dry buttered bread crumbs  
1/2 - 1 cup melted butter

Proceed as described above, brush the surface of the dough with melted butter, sprinkle lightly with water, and bake at 400°F for 20 minutes, basting with butter occasionally. Reduce heat to 350°F and bake 10 minutes longer, or until the crust is brown. Remove from the oven

and dust with confectioners' sugar, cut in wide diagonal slices and serve.

Now it is time to branch out and discover other strudel fillings, the kind that European cooks have used for years.

### Cherry Filling

2 quarts cherries  
1 1/2 cup sugar  
1/2 cup butter, melted  
1/2 cup bread, cracker, or sponge cake crumbs

Spread the bread or cracker crumbs first over the stretched dough, and proceed as above.

### Cheese Filling

2 lbs. cottage cheese  
4 yolks of eggs  
2 whites of eggs  
Salt  
2 tablespoons sour cream  
Sugar  
1/2 cup butter, melted

Beat the cheese, and eggs, cream, salt and sugar to taste. Spread over dough and proceed as above.

### Prune and Apricot Strudel

1 cup stewed prunes, stoned  
1 cup stewed, dried apricots  
1 cup raisins  
1/2 cup graham cracker crumbs  
1 1/2 cups sugar  
1 lemon, juice and rind  
1/2 cup melted butter

Drain prunes and apricots, cut fine. Proceed as above.

These three strudel fillings are from one of our favorite cookbooks, *The New Settlement*, which we have owned for almost 30 years. Compiled by Mrs. Simon Kander, the original cookbook was an outgrowth of her work with European immigrants who settled in Milwaukee and attended classes in English, sewing, and cooking. Many of the recipes came from the parents of the students, from the students themselves, as well as from the staff of the settlement house project. Besides the invaluable recipes relating to household preserving and general household tasks such as soap-making, the *New Settlement* contains one of the finest collections of recipes from the European

*continued on page 35*

**The Golden Epoch**  
*continued from page 32*

But before one could become a chutz, one had to sign up with one of half a dozen Zionist youth groups. I took naturally to the idea, and by the age of nine I was already a full-fledged member of the popular "Ha'Shomer Ha'Tzair". We attended weekly meetings; we engaged in discussions; we participated in concerts; we observed and celebrated Zionist holidays. We danced, we sang Zionist songs and we marched through city streets with banners flying and bands playing. Polish officials understandably approved . . . of these Jewish nationalists, for they had high hopes that the movement will eventually empty Poland of Jews . . .

So we had all the freedom to give vent to our emotions; and well do I remember, as a youngster, marching ahead of my group, dressed in scout uniform, proudly bearing the banner of my

faith—the white and blue Star of David, a symbol of vigilance, solidarity, and national awakening. We must have marched for miles till we reached the City's outskirts, there in the neighbouring forest to engage in an enthusiastic Zionist rally. It was the emotional holiday of Lag B'Omer. We camped that day and night in the intoxicating fragrance of Polesie spruce woods; we shared our food with other members of our group; we sang; we played. In the evening we lit bonfires and late at night we were ready to return home, but not before we stood at attention and with military precision, to the sound of a band playing, we paraded back to the City.

In the Pinsk of that inspiring era other than Zionist groups made their presence felt. Socialist and Labour groups enjoyed a wide following and even sponsored their own schools. And indeed many were the radicals who would on occasion drop in at the Great Synagogue, to listen to and enjoy the sweet renditions of a

guest cantor. Despite their protestations to the contrary, an inner voice must have whispered in their ear: "Yes, there indeed exists a supernatural power that controls and keeps watch over all mortals . . ."

**Joys of Homemaking**  
*continued from page 34*

and Jewish cuisine. There is an entire section in my 1954 edition devoted to Passover recipes. I have not seen the latest edition, but I hope the logo of the diminutive female cook, armed with a cookbook and spoon, striding up to a large red heart, and the slogan "The Way to a Man's Heart" has not been expunged. Some of us are still old-fashioned enough to subscribe to its message, even though it is my husband who makes the strudel dough.

Coming next issue: Everything you wanted to know about the bitter herbs of Passover.

## PUT SIMPLY, THE NEED IS DESPERATE

The news is out, good and bad, Thousands of our Ethiopian brothers and sisters have been airlifted to Israel. Thousands have yet to be rescued. Hundreds of Ethiopian children, many of them without parents, are being cared for and rehabilitated at Hofim-Acco Youth Village, a Canadian Hadassah-WIZO project and the main absorption centre for these young refugees. The task is an ongoing one and the costs are rising.

PUT SIMPLY, YOUR HELP IS VITAL.



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**קרן קימת לישראל**

# WOMAN'S DISABILITY UNDER JEWISH LAWS

Tracing the status of Jewish women back to the beginning of their history, **Rabbi Herbert J. Samuel**, in a discourse to the Montreal Council of Jewish Women, said that Jewish women must not think that they occupy a lower status today than those of other nations. Throughout the Psalms, and prophets of the Bible there was every testimony of their high standing and their equality with men.

"Every law has its reaction," he said, "and conditions change rapidly, and the laws that were originally intended for the protection of women have now become a serious menace." Deploping the serious problem affecting the Jewish women to-

day, because Jewish law has been standing still, **Rabbi Samuel** added that not so much did it affect the women in this country as those in Europe where Jewish life had become disrupted.

One of the disabilities in regard to equal conditions in Europe was divorce, in that Jewish women can accept divorce but cannot give it. Another is that the women unless they have absolute proof of their husband's death cannot re-marry. **Rabbi Samuel** cited individual cases of the problem of women whose husbands were killed or missing through the war.

"There must be a movement on the part of free and influential women," he

said, in his concluding remarks, "to remove the disabilities too many are subject to. Jewish women who live in happiness owe this duty to their sisters to take the subject up and remove the blot on Jewish religion and regain the high standing Jewish women had in Judaism."

He suggested that another possible remedy was the establishment of a Sanhedrin or tribunal, when the development of Palestine has progressed sufficiently by which these problems relating to women might be solved. Another way to abolish disabilities is to allow them to go out of existence through ignoring them.

## JEWISH NATIONAL FUND NEWS

The Jewish National Fund is experimenting with an innovative technique of planting new forests in Galilee's rocky highlands. Forever a planter's headache, the terrain's natural rock formations now offer new potential. Instead of preparing holes, the planter searches out cruitable crevices, fills them with soil and pops the saplings like potted plants into the natural depression. The tender roots can then be relied upon to grow stronger and eventually find their own way through the rock formations. Initial trials of the "pot plant" technique north of Moshav Zuriel, in Western Galilee, close to Israel's border with Lebanon, have shown encouraging results.

JNF trees will soon green barren schoolyards, neglected residential grounds and littered commercial spaces in Jerusalem's outerlying Gilo suburb. The environmental spruce-up is jointly sponsored by the Jerusalem Municipality and the Gilo Neighbourhood Council, in association with the Jewish National Fund, and is designed to muster community involvement for a pilot JNF micro-afforestation program to improve the suburban quality of life. Plantings are conducted after contracts have been signed with prospective "adopted parents" who undertake to care for every planted tree.

JNF's afforestation program also involves the development of an industry. Fifty years after helping to replant the date palm in Israel, the JNF can chalk up a substantial contribution to the growth of a respectable Israeli date fruit in-

dustry.

Some 150,000 date palms today grow on land prepared by the JNF along the Jordan and Beit Shean Valleys and southward through the Arava salt plains. Some 40% of the trees that have already reached maturity produce an annual 5,000 tons of dates, of which 2,000 tons are harvested for export.

According to a recent study prepared by the Volcani Institute's Professor **Hanan Oppenheimer**, prospects for expanded earnings from dried dates are excellent, and farmers are advised to invest in improved strains that provide higher yields.

Reminiscent of Israel's founding years, the Jewish National Fund has responded to the challenge of economic recession by initiating a nationwide emergency program of forest work to alleviate the country's growing pool of unemployed. With the annual JNF tree planting season in full swing, Israel's jobless are being directed by government labour exchanges to JNF regional centres, where they are organized in work teams at forest sites. This year, the JNF is planting some 3-1/2 million trees across Israel between December and February. Traditional Tu Bishvat festivities will climax the season, to be highlighted by major ceremonies at Jerusalem's Hadassah Hospital on Mt. Scopus and at the northern suburb of Neve Ya'akov, where the JNF is establishing a forest in honour of Tunisian Jewry.

In support of Tu Bishvat, JNF Canada has initiated activities across the coun-

try—beginning with synagogue sermons and Tu Bishvat activities from Vancouver to the Maritimes.

The Canadian funds raised will help JNF not only plant trees, but continue its invaluable tree research. For example, in Beersheba, Israeli forest researchers have planted a lush woodland along the Negev's arid hillslopes on rock-sheltered soil ledges watered by natural rainfalls. Results of an experiment conducted in 1982-83 for the Jewish National Fund by Hebrew University Professor **Aaharon Ya'ir** and **Dr. Moshe Shakak** have confirmed that woodlands can thrive in desert highlands watered by as little as four annual rainfalls. The researchers found that over 80% of the saplings of proven arid-zone species struck root. They also discovered that, in order to survive harsher climatic conditions, the trees broadened their leaf quantities of moisture. The university team is currently investigating the impact of the woodland upon soil salinity and its contribution to replenishing underground water sources.

## Midsummer Night At Peggy's Cove

by **Helen David**

See pearl-pale pebbles flung by  
moontide

Onto the silvered rocks,  
As the breath of the nightwind  
In slow, sweet cadence  
Caresses, then retreats.

# CURRENT STATE OF ISRAELI-LEBANESE TALKS AT NAKURA

On November 7, 1984, talks began at Nakura in southern Lebanon between the military delegations of Israel and Lebanon on the invitation of the United Nations. Up to December 20, eleven meetings had taken place. The purpose of the talks as defined in the letter of invitation of the Secretary-General of the U.N., is to bring about Israel's withdrawal from southern Lebanon and to lay down agreed security arrangements in the area.

## Israel's Position

1. In the course of the talks Israel has been calling for security arrangements that would make possible the full withdrawal of Israel's armed forces from Lebanese territory, and it has done so without stipulating any political conditions.

2. Security arrangements that would make such a withdrawal possible and would prevent a return to the untenable conditions prior to 1982, when southern Lebanon was used as a launching-pad for attacks on Israel, would have to include the combined deployment of forces from the Lebanese Army, local military forces and Unifil (comprising today a force of 5,000 which would have to be augmented). It would be totally unfeasible to rely solely in such arrangements on the Lebanese Army whose effectiveness as a fighting force is doubtful.

Israel's proposal is that Unifil be deployed as follows: a) Unifil forces will enter the area to be evacuated by the Israel Defence Forces (IDF), from the Awali River southward to the Saharani River and from the Mediterranean coast to the Syrian border; b) a small Unifil force will be deployed in the area south of the Saharani River in the direction of the Lebanese-Israel border, c) any deployment of Unifil forces will require the consent of both Israel and Lebanon.

Lebanon's complex demographic distribution is indicated in the following rough breakdown by areas:

**NORTH:** Maronite and Greek Orthodox Christians; Sunni Moslems.

**SOUTH:** Shia Moslems; Maronite and other Christians; Druzes.

**BEKA'A:** Shia Moslems; Greek Catholic Christians.

3. The Syrian Army in the Beka's Valley in eastern Lebanon will not advance into areas evacuated by the IDF and it will act to prevent terrorist activities originating in Lebanese territory now under its control.

4. Unlike its earlier position Israel did not make the withdrawal of Syrian forces from Lebanon a condition for the withdrawal of its own forces.

## Lebanon's Position

1. Lebanon has rejected Israel's proposals as outlined above including the use of local military forces in the south. It has maintained that it would dispatch two or three brigades of the Lebanese Army to the south.

2. Unifil's deployment would be limited to no more than a 10 km strip of land from the Israeli-Lebanese border northward. Moreover, its role would be

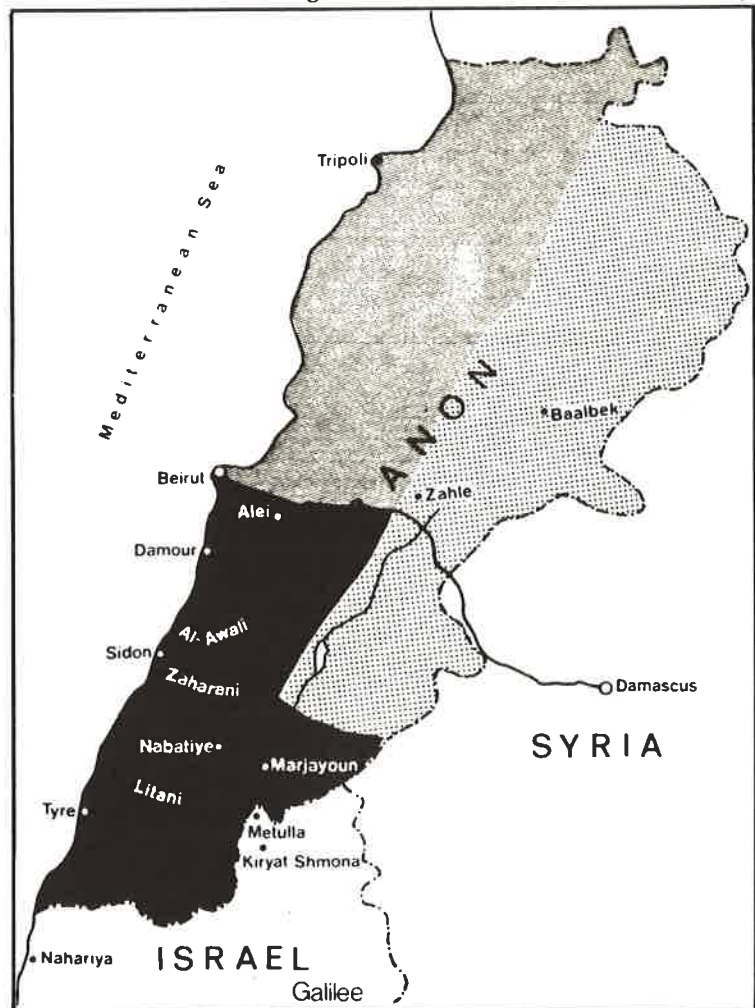
secondary to that of the Lebanese Army and for a limited time only. The Lebanese delegation also opposed a significant enlargement of Unifil's total strength.

3. This position was stated by Lebanese Prime Minister **Rashad Karamah** in his "Three No's" (Radio Beirut, December 12, 1984): a) no local military forces (Gen. **Antoine Lachad**'s combined force of locally recruited Christians, Moslems and Druzes); b) no say for Israel in Unifil's deployment south of the Litani River; c) no Unifil presence north of the Litani River.

## The Conditions of the Lebanese Army

Israel has not been able to accept these proposals because of the well-known fact that the Lebanese Army is largely ineffective. Thus:

—because of its narrow denominational composition and the lack of integration in its ranks the Lebanese Army





cannot set aside a significant force for the purpose of manning security arrangements in the south.

—despite the presence of this Army throughout the city of Beirut, it has been unable to prevent or halt the continued fighting there among the various communities and militias. The same is true of other parts of Lebanon such as the Aklim Al-Kharous and Suk Al-Gharb sectors and the city of Tripoli in the north.

—The Lebanese Army is finding it difficult even to open the coastal road from Beirut to Sidon.

For all of the above reasons, it is clear that the Lebanese Army will not in the foreseeable future be in a position to solve the security problems in southern Lebanon (or for that matter, in any other part of Lebanon).

### Why the Talks Have Not Progressed

1. The Lebanese position has been intransigent throughout the course of the talks; there has been no change whatsoever in its stance.

2. Even a subject like the deployment of Unifil, which had been agreed before the Nakura talks got underway, has been turned into a bone of contention with Lebanon suddenly changing its long-standing earlier position, where previously the Lebanese had favoured a strong Unifil "with teeth", it now held (at the talks) that its scope and deployment should be minimal. The Beirut Daily An-Nahar wrote on December 14 that Prime Minister Karamah and several ministers objected to the deployment of Unifil southward to the Litani while other ministers noted that such an objection contradicts the previous Lebanese request presented to the U.N. security council concerning the broadening of Unifil's deployment and reinforcing its role.

Prime Minister Karamah said at the U.N. General Assembly on October 5, Lebanon regards the role of the international forces in the south as central and of paramount importance in supporting the Lebanese Army upon the withdrawal of Israeli forces. Its contribution in this respect is indispensable during the first phases of the Lebanese Army's deployment. Therefore, Lebanon calls for measures to support those forces by increasing their number widening the area of their deployment and reinforcing their effectiveness "... We state our willingness to define the new tasks that will enable them to shoulder greater responsibilities whether at the border or inside the camps ..."

The Lebanese representative to the

U.N., **Mr. Kersouan Lakaki**, in a letter to the security council dated January 13, 1983, stated: "My government feels that because of the changing circumstances the Unifil area of operation should be extended to cover the whole country for the purpose of confirming the withdrawal of all non-Lebanese forces and armed elements".

According to the voice of Free Lebanon Radio Station (December 10) reporting on a meeting of the Lebanese government, the commander of the Lebanese Army and officers of the general staff emphasized that there would be no progress in the Nakura talks unless a decision were made concerning the deployment of Unifil forces north of the Litani. They also said that Lebanon would not be able to square its current position with the many letters it had in the past sent to the security council demanding that the authority and deployment of U.N. forces in Lebanon be broadened.

### The Syrian Connection

1. More and more it has become clear in recent weeks that the Lebanese have once again yielded to Syrian pressure and given up trying to maintain an independent position of their own.

2. Syria's aim is to achieve a total and unconditional Israeli withdrawal from southern Lebanon and it has lent its full support to Karamah's "Three No's" (see above). The implication of this position is total opposition to effective security arrangements.

3. One is compelled to conclude that

the Syrians have been encouraging the Lebanese to hold extended and unfruitful talks at Nakura, on the assumption that so long as the talks continue, Israel will be deprived of the option of unilateral action. Syria's position appears to be based on the premise that sooner or later Israel will evacuate Lebanon in any case and so there is no need to reach an agreement on security arrangements.

### Conclusions

1. All that Israel has sought at the Nakura talks has been an agreement on security arrangements that would make possible its total evacuation of southern Lebanon, without linking it to a political settlement.

2. The Lebanese Army, which as is well known is not an effective fighting force, is not capable by itself of filling the vacuum that will be created if and when Israel evacuates southern Lebanon. Unifil could perform an auxiliary role in maintaining order and security in the areas to be evacuated by Israel but Lebanon has opposed such a role, in contradiction to its earlier often reiterated demands.

3. In light of the above, Israel views the deployment of substantial Unifil forces in the area between the Saharani and Awali Rivers up to the Syrian border as a central component in the security arrangements it is seeking to achieve in order to make possible the IDF's withdrawal from Lebanon and achieve increased security and stability for both Lebanon and Israel.

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## Scholar to Visit Shaar Shalom

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**Dr. Bernard D. Cooperman** will be Scholar in Residence at Shaar Shalom Synagogue Congregation, Halifax, the weekend of April 26-28, 1985.

Dr. Cooperman is Professor of Near Eastern Languages and Civilizations, Harvard University, and is currently serving as visiting Professor at the Program of Jewish Studies, University of California. He is the Editor and Author of several books and articles on Jewish History and has served as a Scholar in Residence on numerous occasions.

The theme of the weekend is *The Trauma of Modernity: The Origin of Today's Jews*.

**Friday evening, April 26:** 8 p.m. Oneg Shabbat; "Of Paupers and Wanderers: Why Jews Set Out to Conquer the World";

**Saturday morning, April 27:** 9 a.m. Shabbat Services; "Of Rabbis and Philosophers: How Jews Set About Remaking their Faith";

**Saturday evening, April 27:** 8 p.m. "Of Prophets and Dreamers: How Jewish Writers tried to Remake their People";

**Sunday morning, April 28:** 10 a.m. "Of 'Columbo's Medineh': Why Jews Set Out for the New World".

The entire weekend, sponsored by Shaar Shalom with assistance from the Nova Scotia Department of Culture, Recreation and Fitness, is open to the public. Each presentation will be followed by discussion from the floor.

Mark your calendar now and make plans to attend this exciting weekend.

# DIALOGUE: A MAJOR ASSET AGAINST ANTI-SEMITISM

by Dr. Victor C. Goldbloom, D.C.,  
M.D., LL.D.

President and Chief Executive Director,  
Canadian Council of Christians and  
Jews, President, International Council  
of Christians and Jews

1945 was a psychological watershed in Canadian history. Prior to World War II this country, although little afflicted by violence, did not have a good record in interreligious relations. Discrimination was widespread: in employment, in admission to universities, in hotel accommodation, in boardrooms, in politics. Jewish hospitals were created in Montreal and Toronto because Jewish physicians, nurses and other health professionals were, with rare exceptions, systematically refused training and staff appointments in existing institutions. Prayers for the conversion of Jews were offered in Christian pulpits, and sermons were sometimes derogatory and warned against contact with people of other religions. A most tragic episode was Canada's refusal to admit Jewish Holocaust refugees.

It was against this background, then, in the aftermath of the Holocaust and the War, that the Canadian Council of Christians and Jews was founded in 1947. People of goodwill, Catholic, Protestant and Jewish, came together with a clear, common motivation: to break down the barriers of the past, to abolish discrimination and to provide a framework for dialogue between Christians and Jews. The CCCJ's founders were unwilling to take for granted the decency of our society; positive action became the order of the day.

There were obstacles to dialogue, and one was of particular importance: Jewish participants had to be assured that they could enter into dialogue without being exposed to attempts, overt or subtle, at conversion. With the cornerstone of that assurance in place, a structure began to be built.

What actually is dialogue? It is essentially a learning process: one learns to perceive the other person as an individual, a human being, a Canadian—not as a stereotyped label of identity. The objective of dialogue is mutual respect.

We have learned that effective dialogue cannot be a single event. Getting to know another person of a different background takes time. Real dialogue must achieve frank and open discussion of sensitive issues; it is difficult to do that

at the first encounter. Patiently, a foundation of trust must be laid.

Most people enter into dialogue with only limited knowledge of religions other than their own. It usually, therefore, makes sense to devote two or three sessions to going through the calendar of each religion's holy days and festivals, describing their celebration and explaining their significance. Trust grows in the process, and then one can move on to history, past and present.

Is joint or shared worship an objective of dialogue? No. Bi-religious or multi-religious services are rare events, undertaken for special occasions only. Worship is part of one's personal heritage and communal identity, and each person must respect the other's religious expression and leave it inviolate.

Indeed, participation in dialogue requires a more-than-average knowledge of one's own religion, a solid commitment, and a strong and confident sense of one's own religious identity. The purpose of dialogue is not to produce hybrids. Over and over again, people say to us, "I am a better Jew," or, "I am a better Christian" because of their experience in dialogue.

What does dialogue accomplish? Does it get beyond the superficial? Does anything really change as a result of it?

It is my profound conviction that dialogue is doing more to counteract antisemitism than any other undertaking in the world today.

When antisemitism manifests itself, our first (and correct) instinct is to denounce it and to refute its untruths. Denouncing and refuting a bigot is, however, highly unlikely to change the bigot's mind. The most important task is to prevent the bigot's poison from spreading.

Infections are much better controlled by immunization than by antibiotics. Dialogue is a vaccine against antisemitism.

What, then, has in fact been accomplished?

School textbooks have been scrutinized in a number of countries for derogatory depictions and references; guidelines for the writing of textbooks have recently been published by the International Council of Christians and Jews.

Seminary education has been reviewed in the same way, so that tomorrow's priests and ministers will reach the pulpit

with a new understanding of Judaism, of Jewish history and of Israel.

In 1983, the 500th anniversary of Martin Luther's birth, dialogue between Jews and Lutherans resulted in the issuance of a joint statement (at the international level, and also specifically in Canada) calling on Lutherans to disregard and reject Luther's anti-Jewish statements and to eradicate antisemitism from their words and thoughts.

Here in Canada, the Canadian Council of Christians and Jews has been giving sensitization training in inter-religious and inter-cultural relations to teachers, social workers, police officers, nurses, court personnel, civil servants, etc. Channels of communication are open as they have never been before.

Most importantly and fundamentally, the Christian accusation of deicide is fading. Under the continuing impetus of the Second Vatican Council and the present leadership of Pope John Paul II, a whole new interpretation of early Christian history is being developed. It is being published, in books like Eugene Fisher's *Faith Without Prejudice*, and it is being widely taught. Leading Protestant theologians like Paul Van Buren of the United States are actively involved in sustained, educational dialogue with institutions like the Shalom Hartman Institute in Jerusalem. So-called supercessionist theology—the attitude that when Christianity arose, Judaism ceased to be a living religion and became a fossil—is on the way out. Dialogue is truly achieving mutual respect, and a relationship of equality as well.

All of this is incomplete and imperfect. It is not yet by any means universal; indeed, it has not yet permeated every corner of even as decent a country as Canada. When we look back over the last thirty-seven years, however, we see a far better Canada than the one in which so many of us grew up. It is not unreasonable, and not naive, to regard the future with some measure of confidence.

Much still needs to be done. Indeed, education to prevent intolerant attitudes must be continually renewed, year after year after year. Much, however, has been accomplished, and that deserves to be recorded and recognized. In this troubled world, Canada is, relatively speaking, a haven of decency. Perhaps more than any other country, it has the potential of being a model for the world. With this objective, the Canadian Council of Christians and Jews will go on building bridges of understanding, knowledge, friendship and mutual respect.

# Oberammergau's Continued Output of Anti-semitism: or, why the plague continues.

by Dr. Walter Ziffer

Three hundred and fifty years ago a deadly plague swept through much of Germany but spared the little village of Oberammergau. Grateful for their salvation, the people of the village made a vow to honor God by presenting every ten years a play depicting the suffering and death of Jesus. The so-called Passion Play, (passion = suffering), attracts hundreds of thousands of people, and in 1980 alone more than 500,000 people came to Oberammergau to view it.

This year Rabbi A. James Rudin, the interreligious affairs director of the American Jewish Committee, also went to Oberammergau. He probably went to ascertain whether the anti-semitism which is allegedly quite virulent in the performance really exists.

In the N.Y. Times of April 26, 1984, R. Rudin writes an article about his experience. It is obvious that what he saw at Oberammergau he did not like.

He describes how "the play perpetuates the pernicious belief that the Jewish people, then and now, must bear the guilt for the death of Jesus, and as a result of this 'crime' they must suffer continuing collective punishment from God". Oberammergau directors, thanks to strong criticism from various sources, have introduced changes into the play over the years. Writes Rudin, "sadly, the changes, which are inadequate, have failed to remove the bigotry."

The Rabbi is especially upset by the judgment scene in Pontius Pilate's court where 250 men, women and children, demand Jesus' death by shouting, "We take his blood upon us and our children." Rudin is also upset by a Moses who appears with horns growing out of his head.

He spoke with viewers afterwards. They believed that they had seen "a historically accurate and theologically sound" version of the incident, to which the Rabbi responds with the observation that "responsible New Testament scholarship has repudiated the medieval anti-Jewish theology that Oberammergau exemplifies."

I, too, was in Oberammergau. The year was 1981 and I can only corroborate Rabbi Rudin's observations. The play is clearly anti-semitic. But, contrary to Rudin's view, I do not think for a moment that Oberammergau's texts are medieval and therefore anti-semitic.

The anti-semitism which surfaces in the Passion Play is pure New Testament vintage. If one compares Oberammergau's texts with the Gospel texts one finds that the village players are faithful to their Holy Scriptures.

So for instance, the shout of the people, "We take his blood upon us and our children," is not a Passion Play invention. Sadly enough, it can be found in the Gospel according to Matthew 27:25.

Scholars have shown quite persuasively that the text originates in the Talmud Babli, Sanh. 37a, and represents the judge's exhortation to a witness in a criminal trial before the Sanhedrin. The witness is warned against false testimony and its potential tragic consequences. As in the story of Cain and Abel in Bere-shith, the blood of the wrongly accused and his descendants would cry out against the false witness to the end of time.

This text was probably lifted from the Talmud and inserted into the new context in which it clearly conveys anti-semitism of the worst kind. When reading the Gospel text one also wonders how "all the people" in that courtyard would have been familiar with the Oral Law concerning the duties of judges in capital cases and would have made this horrible, very inhuman, self-condemnation in unison!

I think, Rabbi Rudin is wrong when he blames the Oberammergau villagers for the perpetuation of virulent anti-semitism. The onus of this reprehensible situation should be placed on the text of the New Testament itself and its repeated uncritical use in Christian churches, all over the world. Anyone wishing to hear this text need not go to Oberammergau. A visit to one's neighborhood church, whether Roman Catholic or Protestant, especially during Passion Week, (the week preceding Easter), will convince him that the same text is being read and expounded in an uncritical manner to this day, and right here in North America!

Moses' horns are not of anti-semitic origin. Jerome, the Christian church father, when translating the Hebrew *krn* into Latin, used the word's meaning of "horn" rather than "radiance" (Shmoth 34:29). Michelangelo's Moses, in the church of St. Peter in Chains in Rome, based on the same error, also wears horns on his head.

While I have no particular sympathy for the village folks at Oberammergau, it really is not fair to blame them for their anti-semitic production. The real reason for this problem lies, I believe, with Christian seminaries which train their clergy without making an effort to take into account the latest scholarly thinking on the texts of the New Testament. No Christian seminary student is ever exposed to the rabbinic teaching (Mishna, Talmud, Midrash, Tosephta, etc.) much of which dates back to the Second Temple period,—teaching with which Yeshua/Jesus, the Jewish rabbi of Galilee, was surely conversant. The typical Jewish and Galileean milieu in which Yeshua moved is never dealt with in depth, and most students today are not even required to study Hebrew anymore.

How will Christian anti-semitism be eradicated? It is my belief that the publication of a New Testament, properly annotated to show anti-semitic passages and the reasons for such, would do much to place into the hands of the average church goer and seminary student an extremely useful tool. This writer is well advanced in the preparation of just such an edition of the Four Gospels.

History tells us that the Plague spared the village of Oberammergau 350 years ago. It is immensely regrettable that it is Oberammergau now which continues spreading an even more deadly plague of its own: anti-semitism.

But let it be said again that Christian anti-semitism will die out only if and when the New Testament itself, source of the Christian religion, will be taught in an open and critical manner. It is up to Christian seminaries to make a beginning in that direction!

## TRIFA FACES EXPULSION

The Interior Ministry of Portugal announced on November 8 that it will not grant a residence permit to Archbishop Valerian Trifa who was deported from the U.S. last August for his Nazi past. The 70-year-old Rumanian Orthodox prelate now faces expulsion from Portugal. It was not immediately clear which country would accept him. Trifa, a leader of the Rumanian fascist Iron Guard, which massacred Jews during World War II, was admitted to Portugal in August on a temporary visa.

## Astrology and Judaism

Lure of the Stars  
by David Holzel

Abraham the Patriarch was the chief astrologer of the city of Ur. That is **Ilan Pecker's** response when asked if astrology is a non-Jewish pursuit. Pecker, a Jerusalem lawyer and astrologer, explains that ancient Babylonia was the birthplace of astrology, the study of the influence of the stars on human events, and the predictions based on this study.

"Ur in Babylonia was the centre of astrological 'wisdom' in Abraham's time. According to rabbinical texts, 'all the kings of the East and West congregated every morning before Abraham's door to seek advice'."

What transformed Abraham the astrologer into Abraham the believing Jew is still the model for the Jewish relationship with astrology today. Says Pecker: "According to Abraham's calculations, he was supposed to become the father of a nation. But he was childless. His prediction didn't fit in with reality. So he checked again, and discovered that the stars aren't the only power in the universe; that there must be a power stronger than the stars which established the whole system. At that point Abraham began to believe in God. His way of life was changed, and he had a child."

According to the Jewish way of thinking, says Pecker, the stars do have an influence on us, but there is a higher power. This makes it possible to 'overcome' the influence of the stars. "The stars are matter and we are matter. In order to rise above the zodiac, we must become more spiritual. This means belief in God."

Pecker, himself, is a religious Jew. So if he has made the jump into the spiritual, why is he still concerned with astrology? "We know that there is influence (from the stars), so we want to be smart, to handle the astrological forces; to use them in a positive way."

According to Pecker, astrology, in its modern form, belongs more to the realm of psychology than science. "Astrology says that there is a correlation between the movement of the planets and the behaviour of man. We just don't know how the influence works. Today we are using astronomical data to understand human behaviour."

For instance, he continues, psychologists are interested in learning whether there is any connection between one's time of birth and the tendency to com-

mit crime. He emphasizes the word 'tendency' because, Pecker explains, belief in astrology doesn't mean belief in determinism. Two people born at the same moment are potentially the same, astrologically speaking; but there are so many intervening factors: upbringing, education, culture, not to mention genetic makeup, that any sort of determination is automatically cancelled out.

The Jewish association with astrology reaches far back in history. There is no explicit mention of astrology in the Bible, but by Greek and Roman times astrology had become a widespread, though disrespected, practice among Jews.

Many Jewish scholars condemned the use of astrology. Rabbi Samuel of Babylonia said that "Torah cannot go together with the art that studies the heavens". And Rambam (Maimonides), the medieval Jewish philosopher, rejected astrology completely, calling it "superstition". The historian Josephus writes the Jewish misinterpretation of celestial signs was partially responsible for the outbreak and continuation of the devastating revolt against Rome, and the Rabbis of the Talmud were also skeptical of the astrologers' ability to interpret the star correctly. Astrology was common enough in everyday life in Talmudic times, it would appear, to be used as a motif in synagogue decorations. Two synagogue floors, built in the 6th century CE, discovered at Kibbutz Beit Alfa in Israel's Jezreel Valley, and at Hamat Tiveria (Tiberias), present the signs of the zodiac in the central panel of a larger mosaic.

General interest in astrology declined after the 18th century when science and rationalism prevailed. Now, it seems astrology has returned with a vengeance.

"25 years ago people said I was a crazy man," Pecker muses. "Now astrology is more appreciated and certainly more popular." He attributes this rise in popularity to the beginning of a new astrological period, the Age of Aquarius, where the rational and mystical will be combined. But when pushed a little further, Pecker admits that it is also a symptom of the hard times the world is going through. People who despair of the future are often willing to believe in something as illusory as the influence of the stars.

"Astrology's strong point is in describing an individual's personality. Its weak point is its ability to predict the future."

This, for Pecker, is where serious astrology shades into 'pop' astrology, the

kind of predictions found in newspapers around the world: "Pop astrology is nonsense, because it is too general. You can't divide the world's five billion people into 12 astrological groups and expect to learn anything. But people want these predictions. They push the newspapers to give them more information and consequently more mistakes are made."

Throughout history Jews, to a greater or lesser extent, have dabbled in astrology. Nowadays, however, most people would probably be inclined to agree with the Jewish philosopher Maimonides who, when asked whether it was possible to combine the theories of astrology with the principles of Judaism replied: "This science, which is called the decree of the stars . . . is no science at all, but mere foolery . . . and it behooves us never to engage in it . . ."

## Computer Digests The Talmud To Help Rabbis

by Thomas L. Friedman

It can't perform bar mitzvahs or say a blessing over the wine, but the computer at Bar Ilan University in Tel Aviv is nonetheless challenging the traditional role of the rabbi as teacher and sage.

The Bar Ilan IBM 3081 computer has been programmed for action by the Responsa Project team at Bar Ilan's Center for Computers and Jewish Heritage.

So far it has "memorized" all the major works of responsa—Jewish legal questions and answers—and only recently completed "learning" the 36-volume Babylonian Talmud, which is the authoritative version of the Talmud, plus the Old Testament and, just for fun, the life works of the Nobel Prize-winning Israeli author S. Y. Agnon. Now it is working its way through the code of Maimonides and the Midrash commentaries on the Bible.

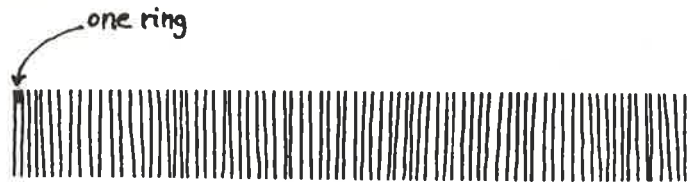
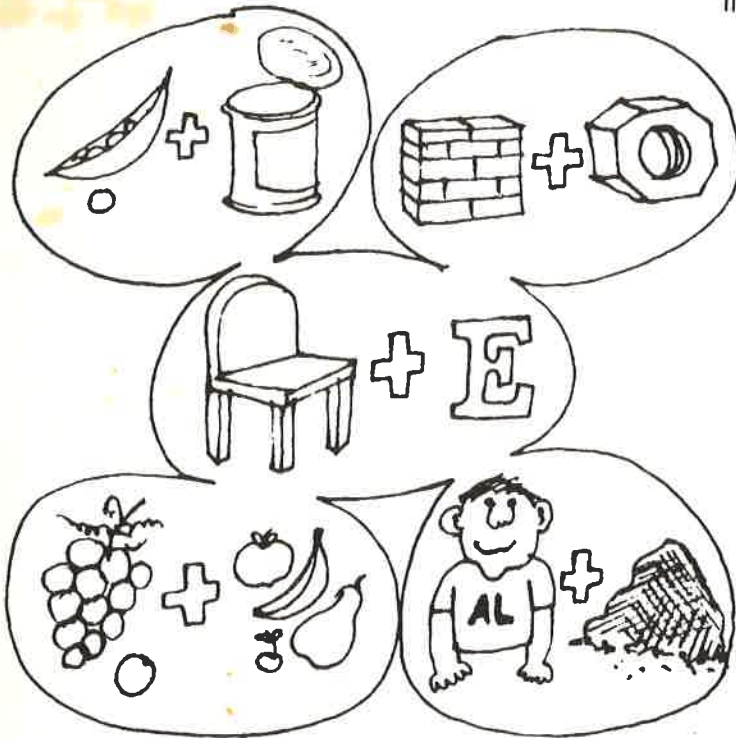
"For the first time" said Yaacov Choueka, director of the Responsa Project and a professor of computer sciences, "the scholar in Jewish studies, the historian, the lawyer, the linguist or the rabbi will have immediate access to an enormous amount of information on any topic of Jewish interest that before would have either been impossible to collect manually or taken years. This will release the rabbis and scholars to devote the best part of their time to truly creative work. Our aim is to eventually put all of Jewish cultures on computer."



# STRAIN YOUR BRAIN

## Tu B'Shevat Tree-bus

Each picture is the "fruit" of a tree or plant.



## Birthday Rings

We don't have to count birthday candles to find out the age of a tree . . . we just have to count the rings in the trunk. Below is a cut-out of the very first tree planted by Jewish National Fund. How long ago did JNF plant this tree?

## The Storm

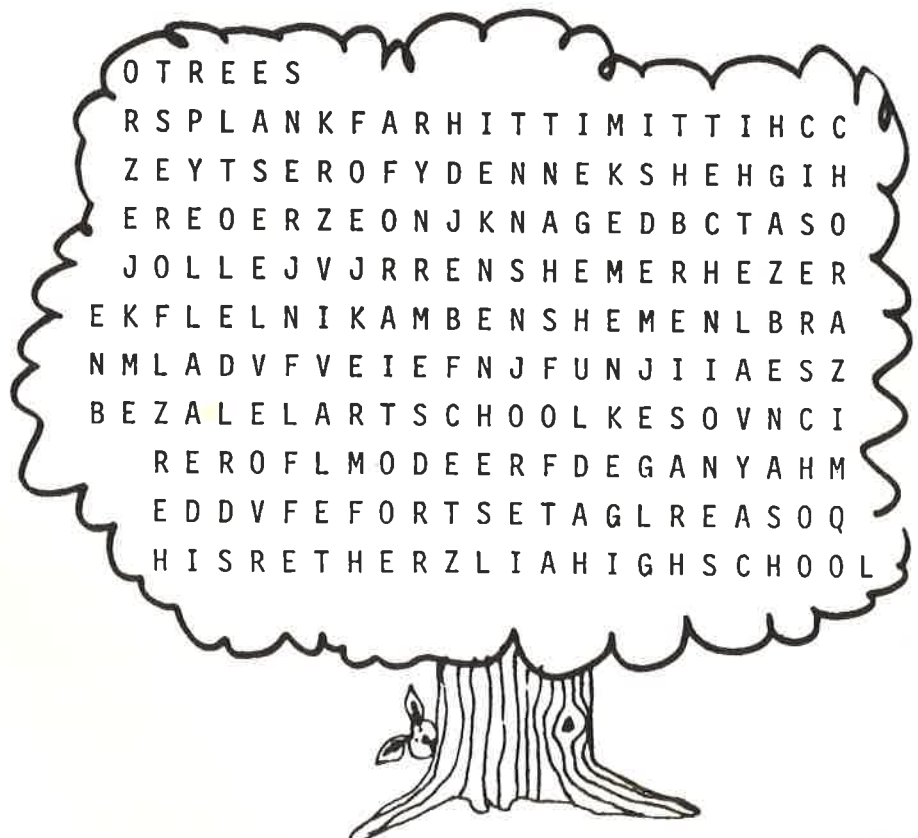
by Helen David

The crackled lightning catches a hidden spot,  
Igniting childhood fears to flame;  
Spiralling deep to open wounds  
As thunder pounds the nightmares  
Crouched within.

## Tree Search

In the tree are listed the names of buildings or land that JNF helped buy or build. Look up, down, left and right.

KFAR HITTIM  
TECHNION  
HERZLIA HIGH SCHOOL  
HERZL FOREST  
BEN SHEMEN  
EMEK (Jezreel Valley)  
BEZALEL ART SCHOOL  
CHORAZIM  
HULDAH  
DEGANYAH  
TEL AVIV  
KENNEDY FOREST



Answers on page 29

# ISRAEL: THE HIGH COST OF SECURITY

by Simon Griver

Since its emergence as a sovereign state 36 years ago, the state and the people of Israel have paid a heavy price for the right to live in security as well as in independence. In Israel's longest costliest war, the War of Independence (1948-49), the 6,000 dead represented 1% of the population of the state. Since then the IDF has fought five wars—the Sinai Campaign (1956), the Six-Day War (1967), the subsequent War of Attrition on the Suez Canal, the Yom Kippur War (1973) and the present Peace for Galilee War in Lebanon (1982). This is, of course, in addition to the continuous war since 1948 against Arab terror attacks.

While the financial cost of war cannot, of course, be compared with the price paid in dead and wounded, the economic demands that defense exacts from Israel's limited resources is nevertheless staggering. Israel's GNP (Gross National Product) of some \$25 billion annually is the per capita equivalent of Great Britain, a highly developed country but Israel currently spends 33% of its Gross National Product on defense. This is by far the highest proportion of expenditure by any western industrialized nation (America spends some 2% of its GNP on defense). Israelis pay for this (among other things) with the highest taxes in the world. Unofficial but authoritative sources have reported that Israel spends nearly a million dollars a day on the war in Lebanon. Even if the actual figure is lower, this indicates how large are the expenditures involved in the present war. The massive defense costs inevitably affect Israel's economy, its standards of living and its ability to achieve economic independence. The implications for the economy of the fact that Israeli men up to the age of 53 serve on reserve duty in the army can also be readily understood.

The current economic slowdown in Israel has not left the defense budget unscathed, even though government and opposition alike place military, i.e. actual physical security, at the head of Israel's priorities. According to Nachman Shai, the spokesman at the Ministry of Defense, some \$16 million has been shaved off the IDF's annual budget in recent

austerity measures. "I cannot say that these cuts will endanger the country's survival", he says, but he thinks they could have negative implications for Israel's security. Shai may have been referring to cuts in items like the IDF training program, which military sources accepted with great reluctance because of possible effects on the IDF's fighting performance. (Israel's military ability is, of course, of interest to her allies which explains why the US government puts Israel in a prominent place among those friendly nations who benefit from US aid, including military aid).

A recent press release from the IDF spokesman's office gives an unusual insight into the day to day expenditure of the army. They say an army marches on its stomach and the IDF invests \$1.50 per day to feed each soldier, while battle rations cost \$2.50 per day. A pair of boots is priced at \$44, a winter jacket costs \$34 and a flak jacket is worth \$303. Other items in the soldier's kit-bag include a helmet at \$62. A Galil rifle costs \$515 while each bullet it fires is worth 16 cents.

These relatively modest costs accumulate rapidly when multiplied by the tens of thousands of soldiers serving in the IDF. Expenditure in other areas is even bigger. A Merkava (Israel-made) tank costs a million dollars and eats up \$300 of gas an hour if its engine is left running. A missile boat consumes \$1,000 worth of fuel an hour while helicopters can eat up between \$500 to \$1,500 of gas an hour.

Most expensive of all in the army's inventory is aircraft. An F16 costs \$36 million, while an F15 fighter bomber weighs in at a more costly \$52 million. Flying the F15 for an hour costs \$7,000.

But even these kind of costs pale into significance when compared, for example, to the construction of an airbase. When Israel withdrew from the Sinai in 1982, billions of dollars had to be invested in new facilities to replace those vacated as part of the Camp David Accords. Uvda, one of three new airbases constructed in the Negev cost \$1 1/2 billion to build.

As Akiva Lewinsky, Jewish Agency Treasurer pointed out to a recent UJA delegation to Israel, the interest which must be paid on the money borrowed from the United States to build Uvda costs more than the \$200 million that the UJA sends to Israel annually. \$1.5 million is currently being pumped into the vitally important 'Lavie' new-generation fighter aircraft scheduled to be operational in 1986.

As long as the Arab states maintain a state of war with Israel, there seems little hope of curbing Israel's security expenses. As each year passes military hardware becomes more sophisticated and the cost of maintaining Israel's qualitative advantage over its Arab adversaries soars. And it cannot, of course, be stressed too strongly that without signs of real political change in the Middle East, Israel must maintain this deterrent at all costs and however onerous the financial and economic burden may be.

As the financial stakes rise so does the potential for mutual destruction. Some observers feel that this fact, rather than a more positive desire for old-fashioned 'love thy neighbor' sentiments will eventually force a peaceful solution of the Israel-Arab conflict. Until the vision of the Jewish prophets will be consummated, and "they shall beat their swords into plowshares", Israel with the vital help of the whole Jewish people, must be on perpetual guard against those whose ultimate aim is to destroy 'the Zionist entity'—i.e. the State of Israel.

Whatever the price, Israel's real security needs must and will be met. While the Jewish people as a whole is a partner in upbuilding Israel in areas like the economy, social improvements, the full absorption of new—and not-so-new-immigrants from all over the world, Israel's security is the concern of the government and the citizens of the state. Nobody is being asked to fight Israel's wars. Ever since the pre-State defense force—the Haganah—was transformed into the Israeli army (the IDF, Israel Defense Forces), it has been called upon to take every necessary measure to safeguard the existence, the independence and the security of the State of Israel.

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TO  
MONDAY, AUGUST 12  
1985**

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C.I.T.	—age 16 yrs.

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*Boris Schatz: MATTATHIAS THE HASMONEAN.  
Bronze cast, 1896*