

SHALOM



NOVEMBER/DECEMBER 1985

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**“At the heart of UJA work
lies the concept of giving,
not to charity but to life.”**

DAVID BEN-GURION (1886-1973)



United Jewish Appeal

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NOVEMBER/DECEMBER 1985
VOL. 11 NO. 2

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EDITORIAL OBSERVATIONS

If only we could be a bit like the Islanders!

The Jewish Community on Prince Edward Island may be small in numbers but they have a big lesson from which we can all learn. Perhaps because in years past they have received little or no attention from "The Outside World" or perhaps because of their unique sense of community, the Islanders know how to enjoy a program. Whether it is a Shabbaton experience with their neighbouring community of Moncton, or a Chanukah concert featuring **Moshe Yess**, or even their participation in a Board Meeting, the Islanders demonstrate an enthusiasm and appreciation that leaves us at the Atlantic Jewish Council with a genuine sense of accomplishment.

Part of our mandate is to provide quality programming to all our communities. I believe we are living up to that responsibility. Our efforts will be further en-

hanced by the addition to our staff of **Marilyn Segal**, most recently with the Canadian Zionist Federation Small Communities Committee, as our full-time Program Director. Many in the Community have already met and worked with Marilyn and I know that her presence here will result in even greater programming initiatives from our part.

However, the bottom line is that what truly encourages us to redouble our efforts is the knowledge that programs we provide are well attended and appreciated by the Community. No amount of money or additions to staff can replace the enthusiasm generated by well received programs.

Let's heed the lesson of the Islanders. Let us all participate and enjoy.

Shimon G.K. Fogel
Executive Director

OPEN LETTER TO THE ATLANTIC JEWISH COMMUNITY

Dear Friends:

A parent from P.E.I. recently telephoned **Rabbi Michael Wolff** of Moncton to discuss her community's need to provide the five Jewish children on P.E.I. opportunities to meet other Jewish children and maintain and enhance their Jewish identity. Rabbi Wolff then requested assistance from **Rachel Meir**, education emissary to Canada from the World Zionist Organization Department of Education and Culture in The Diaspora, and me to address this common need.

The outcome of these discussions was the P.E.I.-Moncton Family Shabbaton Friday-Sunday, November 15-17, 1985, when 22 children from 1-1/2 through 23 years of age and 19 adults, at least half of whom drove three hours despite ferry closings and a snowstorm, assembled at a Boy Scout Camp 50 miles from Charlottetown to participate, many of them for the first time, in traditional Shabbat services and meals, workshops on Jewish themes, social activities, and informal interaction with other Jewish people.

Words are inadequate to express how very privileged I feel to have participated in the Shabbaton. Personal highlights included my workshop Friday evening with

several youth who released their frustrations about missing shopping excursions and hockey games and a follow-up discussion Sunday morning when they looked forward to the next youth program; Rabbi Wolff conducting a Torah study session in English, and a participant requesting assistance from me to organize a Torah study group in his community; parents expressing interest in Rachel's idea of an educational program in Israel for families from small communities; Rachel's 15 year-old daughter, **Tali**, describing life in Israel to her Canadian peers in easily understandable terminology; and a 2 1/2-year-old boy meeting another 2 1/2-year-old Jewish boy for the first time and playing with him all weekend.

When a participant telephoned me in Montreal from P.E.I. one week before the Shabbaton to request assistance from me to obtain kosher cheese, I ordered kosher cheese from Kosher Quality Bakery and recognized many people take for granted the abundance of human and material resources which are available in large Jewish communities such as Montreal. I firmly believe all Jewish people are entitled to these resources however small the populations of their communities. Whenever

AN OPEN LETTER TO THE JEWISH COMMUNITY OF HALIFAX

It has often been said that the Jewish people are a people of crisis—that we react with dispatch only when faced with a serious crisis.

Israel is presently faced with a serious economic crisis which jeopardizes the future stability of that country. This is not an alarmist statement. This is a factual statement.

Almost without exception, world Jewry has responded with a much greater level of investment in Israel Bonds. Unfortunately, the Halifax Jewish Community suffers badly by comparison.

Why is it that we in Halifax continue to fall behind? I believe it stems from the fact that the all-important aspect of voluntary cooperation is sadly lacking. Only a few of the many who could actually afford to are prepared to take the initiative and responsibility. In the absence of conscious dedication, effort and care the situation both here in Halifax and in Israel will go from bad to worse.

Consider the words of a well-known spokesman in Jewish affairs:

"If you are a member of a community who benefits from it, you have an obligation to put something back into it. Beyond that, every Jew must support Israel, both for the future of that country, and for his or her own sake."

To all of those cold and timid souls who are not actually in the arena I pose this question: without your support and participation, who else can we call upon in our effort to help ourselves and our beloved Israel?

With Zion's greetings,

Sincerely,

Neil W. Franklin

General Chairman

1985 State of Israel Bonds Campaign

you require information or assistance to satisfy your Jewish education and cultural needs, please do contact me through the Atlantic Jewish Council office in Halifax.

Sincerely,

Marilyn Segal

Small Community Education Projects Coordinator

Hebrew Culture Organization of Canada

NEWS FROM MONCTON

By Joan Sichel

Chanukah in December 1985 in Moncton is a time of growth and optimism in our forward-looking community.

The month heralds the wedding of our beloved **Rabbi Michael Wolff** to his bride **Odile Lindecker**. The Rabbi arranged a kiddush to introduce his chosen one to the community of friends and well-wishers. The happy couple will be married in New York on December 23rd. The ladies of the Sisterhood organized a bridal shower, with entertainment at the home of **Betty Druckman**.

The new Mrs. Wolff, originally from France, works for the French consul in Moncton, and studies at Universite de Moncton. The community wishes them both long life and happy years together.

The synagogue on Steadman Street is changing. For those who haven't visited Moncton recently, prepare yourselves for a shock. Construction to expand the building has been underway since October. On the adjoining lot, a foundation has been poured. Cement walls are rising daily. A magnificent set of wide steps is already in place. Estimated completion date is May 1986.

Bar mitzvahs are coming up. Opening ceremonies will be held to inaugurate the building. Former members of the community as well as all Maritimers, will be invited to share in this proud endeavour.

The community has joined together in a massive effort to raise the funds for the renovations. Only because of the unceasing efforts of the ladies of the Sisterhood, the giant bazaar and auction held in October overshot the goal. Sisterhood president, **Margie Attis**, presented a cheque for \$18,000 to the President, **Dr. Francis Weil**, for the building fund. Convenors **Ruby Rinzler**, **Ann Gorber**, **Roxie Rinzler** and **Terri Cohen** started planning six months earlier, and got everyone involved. Their efforts were handsomely rewarded.

Over 600 raffle tickets have been sold so far on the Car Draw, of the 1200 in all. Over 25 early-bird prizes will be awarded. The big prize, the Jaguar or \$35,000 in cash, is a particularly attractive prize. However, the tickets are selling a bit slower now. Co-chairman **Irving Schelew**, asks members of other Atlantic Jewish communities to remember families and friends in Moncton, and help assure

the future of our community. A tax receipt for \$60 will be given with each ticket priced at \$100.

Chanukah is not complete without the annual children's Chanukah party. Over 40 children, from babies to teens, will participate and enjoy the potato latkes and entertainment. This year **Moshe Yess**, who has roots in Moncton, is the scheduled entertainer, who will bring out the young and not-so-young for a fun-filled evening.

Bernie Vigod of Fredericton visited Moncton to give a lecture on anti-semitism in the region, particularly in the press. He explained that Holocaust denial is the newest form of anti-semitism and has to be combatted.

Condolences to **Bessie Coleman** on the death of her sister. Condolences to **Frank Medjuck** on the death of his father.

Welcome to Moncton to our newcomers. They include **Vladimer Levto** and his son **Natan**, from Israel. Vladimer teaches music at Mount Allison in Sackville. Welcome to **Lynn Herzeg** from Fredericton, to a new job with CBC TV. Welcome to **Linda and Arkie Coleman**, and their children **Riva** and **Jason**, from Dartmouth, N.S. Arkie is with Tip Top in Champlain Mall.

THE STATE OF ISRAEL BOND ORGANIZATION



EXTENDS ITS WARMEST WISHES TO
THE JEWISH COMMUNITY
FOR A HAPPY CHANUKAH

HELP BUILD A NATION: BUY ISRAEL BONDS!

ISRAEL CAN'T DO IT ALONE

HOWARD KARP: Atlantic Area Director

Lord Nelson Hotel, 1515 South Park Street, #304, Halifax, N.S. B3J 2L2 (902) 422-7491

RABBI & MRS. PRITZKER HONOURED



Dr. Herbert C. Dobrinsky congratulates Rabbi Marvin Pritzker on the occasion of his 10th Anniversary in Halifax.

By Joel Jacobson

It is rare that a rabbi remains in a Maritime community for more than a few years. There are too many things to draw him away—a growing family, the desire to be in a larger community or the need to be in the center of Jewish activity.

Fortunately for the Beth Israel Synagogue, **Rabbi Marvin and Rose Pritzker** have been cherished members of the community for 10 years. They were honoured and thanked for their dedication at a testimonial dinner November 17 at the Synagogue at which more than 250 congregants expressed their good wishes.

The Pritzkers arrived in Halifax in August 1975 and have devoted themselves to community life in all areas in the decade since. Recognition of that respect was shown in November when almost \$10,000 was raised for the Rabbinical Endowment Fund, a perpetual fund that proceeds from which will go to rabbinic education. Gifts were received from all members of the Jewish community which the Rabbi and his wife have served so well in joy and in sadness.

Dr. Herbert C. Dobrinsky, vice-president of Yeshiva University of New York was guest speaker. Dr. Dobrinsky, who served Beth Israel Synagogue in his first pulpit on graduation from Yeshiva in the late 1950's, brought greetings from the president of the university from which Rabbi Pritzker graduated, fondly recalled his days in Halifax and emphasized the dedication with which a rabbi must serve, particularly in small communities throughout Canada and the United States.

Alan Pritzker and **Helene Berkowitz**, children of the Pritzkers, travelled from New York to celebrate with their parents. **Franklyn Medjuck**, president of the Beth Israel Synagogue, presented Rabbi Pritzker with a 30-volume set of Talmud, in Hebrew and English. **Sharron Ross**, president of Beth Israel Sisterhood, thanked Rose with a magnificent painting of a Halifax scene.



Mrs. Sharron Ross (right) presenting Mrs. Rose Pritzker with a painting from Beth Israel Sisterhood.

Rose, who had taught in the Talmud Torah for several years, was presented with a bouquet of roses and a commemorative plaque by **Naomi Rubin**, representing the children of the congregation. **Jayson Greenblatt**, past president of the synagogue, was master of ceremonies. **Abe Garson**, a former president of Beth Israel, introduced Dr. Dobrinsky with recollections of the Rabbi's early days in Halifax. **Ruby Jacobson**, Sisterhood president during Dr. Dobrinsky's tenure, thanked the guest speaker. **Larry and Myra Freeman** coordinated the preparation of the meal, guiding the efforts of a more than a dozen eager congregants.

HALIFAX CITADEL LODGE—B'NAI BRITH ON THE MOVE

Citadel Lodge B'nai Brith of Halifax began a new season with a great list of events planned for the year.

September saw an opening Dinner meeting with guest speaker, **Mrs. Debbie Cowitz**, responsible for Programming and Membership for B'nai Brith Canada. Mrs. Cowitz spoke on the meaning and goals of B'nai Brith. Softball continued to be played every Thursday evening at a softball diamond on the Halifax Commons. A picnic and barbecue for the children from the Home for Coloured Children was held at Oakfield Provincial Park in early September.

A successful car wash took place on September 22, 1985, with funds raised for the Lodge's continuing programs at the Home for Coloured Children in Halifax County and our monthly Sabbath dinners for our seniors at Northwood Manor, a senior citizens housing project in Halifax.

These dinners are well attended and held regularly.

October saw a cocktail party for members and their guests at the Halifax Holiday Inn. Representatives of Citadel Lodge also attended "A Salute to Cape Breton" in Sydney on November 3, 1985, commemorating the distinguished service of Cape Breton Lodge No. 1183.

A casino night was held on November 30th, 1985, at the Halifax Holiday Inn which was well attended. This event was a social as well as a fund raising program.

A Family Swim Party is scheduled for the afternoon of December 25th, 1985, at the Halifax Holiday Inn for members and their families. Major plans are afoot for a fund raising activity in April 1986 involving a dinner theatre cabaret requiring the assistance and support of many people. Citadel Lodge is active and alive and looks forward to an exciting year of events.

HALIFAX HADASSAH-WIZO NEWS

By Marianne Ferguson
President

Our new year started in September with the opening meeting in the form of a dinner at the Sheraton Hotel. At this time we had **Freda Keet** as our guest speaker, who gave us a most informative and interesting talk on the meetings in Nairobi.

At that time, our new officers were installed. The slate reads as follows: Past President—**Leona Freeman**; President—**Marianne Ferguson**; 2nd Vice-President—**Doris Stone**; Treasurer—**Betty Roza**; Secretary—**Ella Morris**; and Financial Secretary—**Wendy Franklin**.

Leona Freeman read her yearly report. Halifax Hadassah-Wizo did very well in the past year financially, reaching its objective and even going a little over the top.

A very successful bazaar was held on October 27th at the Dartmouth Sportsplex. This was chaired by **Leona Freeman** and her committee. We are delighted with the results, considering that it was a four-hour bazaar. This goes to show that it can be done!

On November 17 - 21st, nine of us flew to Winnipeg to attend the biannual convention. The weather was stormy and cold in Winnipeg, but the atmosphere and hospitality was very warm. The speakers were excellent and the workshops most interesting. It was a great learning experience as well as a chance to renew old acquaintances and friendships.

On December 2nd, we had our annual meeting for all chapters at the Shaar Shalom Synagogue. Our special guest was **Debra Zatzman**, who gave us an update

on Women's Rights in the Law which was most informative. Coffee and danish were served at the end of the meeting and it was nice to see the members of the various chapters there.

Our Calendar, convened by **Karen Sadofsky** and her crew, is almost ready for mailing and everyone should have it sometime in December.

Now we are planning to concentrate on our upcoming Youth Aliyah Campaign. Our convenors, **Myrna Yazer** and **Harriette Laing**, are planning something a little different from the format we have had over the years and we hope it will be very successful.

On behalf of Halifax Hadassah-Wizo, I want to wish everyone a very happy Chanukah. May you enjoy the holidays together with your families and friends.

ATLANTIC CHAPTER OF THE CANADIAN SOCIETY FOR THE WEIZMANN INSTITUTE

The Atlantic Chapter of the Canadian Society for the Weizmann Institute of Science held a Dinner on Sunday, September 22nd. The Dinner marked a number of milestones: the completion of a successful fund-raising campaign to increase the endowment funding of the Dalhousie University-Weizmann Institute linkage in medical research; the announcement of the first recipient of an award from the endowment; and the recognition of the efforts of **Dr. Donald Hatcher**, recently retired Dean of Medicine at Dalhousie in helping to set up the Dalhousie-Weizmann linkage.

Dr. Allan Cohen, the Dinner Chairman, announced that the recipient of an award from the endowment funds already in place was **Dr. Catherine Lazier**, who will spend a short four-month sabbatical at the Weizmann Institute in Rehavot during mid-1986. In accepting the award **Dr. Lazier** gave a brief summary of the research she is doing in Halifax in the field of estrogen receptors and described how her work would benefit by interaction with scientists at the Weizmann.

Dr. Jayson Greenblatt, President of the Atlantic Chapter of the Canadian Society for the Weizmann Institute of Science, introduced the guest of honour, **Dr. Donald Hatcher**, and in his remarks acknowledged the enthusiasm with which **Dr. Hatcher** had accepted and encouraged the idea of a Dalhousie-Weizmann co-operative effort in medical research.

The Atlantic Chapter presented **Dr. Hatcher** with a framed scroll illuminated by photographs of the Sir Charles Tupper Medical Building and the Weizmann Research Campus. In his responsive remarks, **Dr. Hatcher** drew attention to the world-class stature of the research activities at the Weizmann Institute and the pleasure he felt that co-operative interaction had begun between that Institute and Dalhousie with the award that had been made to **Dr. Lazier**.

The guest speaker of the evening was **Mr. James F. Kay**, National President of the Canadian Society for the Weizmann Institute for Science. In his address, **Mr. Kay** highlighted some of the recent remarkable advances made in the areas of bettering life, such as new ideas in cancer treatment, and treatment of diseases and problems of aging which would benefit all humanity. He also dwelt on advances in high-tech areas which would yield industrial spinoffs and more jobs for Israelis. In commenting on the Dalhousie-Weizmann linkage, **Mr. Kay** mentioned that it fit a pattern of similar linkages with other Canadian universities.

Mr. Marvin Tanner, President of the Montreal Chapter of the Canadian Society for the Weizmann Institute of Science, **Mrs. Ruth Lazarus**, Executive Director Eastern Region and **Mr. Stephen Rosen**, Executive Vice-President of the Canadian Society, attended.

Contributions to the endowment fund were received from donors in Moncton,

Fredericton, Saint John and the Cape Breton area.

The members of the Dinner Committee were: **Dr. Allan Cohen**, Dinner Chairman; **Dr. Jayson Greenblatt**; **Dr. Anna-lee Cohen**; **Dr. Robert Cohen**, Sydney; **Neil Franklin**; **Dr. Richard Goldbloom**; **Dr. James Hammerling**; **Peter Herschorn**; **Dr. Charles Miller**; **Lester Pink**; **Barbara Rafuse**; **Jack Rafuse**, Q.C.; **Hy Rozovsky**; **Allen Ruben**, Fredericton; **Dr. Sheldon Rubin**, Moncton; and **Julius D. Solomon**.

THANK YOU

Rabbi and Mrs. Pritzker would like to thank all their friends who participated and made their Testimonial Dinner at the Beth Israel Synagogue such a memorable evening.

We would like to express our heartfelt wishes to all who contributed so generously to the Rabbi's Education Fund. Our gratitude to the Beth Israel Sisterhood and Congregation who have made these ten years so pleasant and enjoyable.

May we wish everyone good health and blessings for the future.

Todah Rabbah!

IN MEMORIAM ABRAHAM GREENSPAN WAS RABBI

Rabbi Abraham Greenspan, 73, spiritual leader of North York's Baycrest Centre for Geriatric Care since 1971, died last month while working at the Centre.

Born in Poland, Rabbi Greenspan moved to Halifax in 1936 where he became leader of Beth Israel Congregation. It was said of Rabbi Greenspan during his many years in Halifax that his house was the entrance and the exit. The entrance, because of the many post-Holocaust refugees who found the first sign of warmth and welcome in his home. The exit, because many young Jewish men experienced that same warmth for the final time before going off to war.

He moved to Toronto in 1971 and was coaxed out of retirement to become rabbi of Baycrest's Jewish Home for the Aged.

"Rabbi Greenspan was more than our spiritual leader," said Baycrest director **Stephen Rudin**.

"He was a friend and a confidant and

was available at any hour to counsel or listen to any one at the centre."

Rabbi Greenspan was also involved in bringing the Jewish and non-Jewish communities at Baycrest closer together.

A funeral was held in Baycrest's Abe Poslun Auditorium and was attended by many of the centre's 370 residents.

Rabbi Greenspan was predeceased by his wife **Sophie** and leaves daughters **Zelda Moldofsky**, **Marilyn Veidlinger** and son **Louis**. He had seven grandchildren.

Memorial donations may be made to The Rabbi and Mrs. Abraham Greenspan Scholarship, Canadian Friends of Bar Ilan University, 4950 Chemin Queen Mary, Montreal, Quebec, H3W 1X3. The scholarship was founded in 1972 upon Rabbi Greenspan's retirement after 37 years of service to the Halifax Jewish Community. It was Rabbi Greenspan's fond wish that this scholarship be increased and perpetuated.

CANADIAN JEWISH WAR VETERANS— ST. JOHN'S

Mr. Lewis Ferman and **Mr. William Toytman**, members of the Canadian Jewish War Veterans, laid a very impressive wreath at the War Memorial on Water Street, St. John's, Nfld. on July 1, 1985. They remembered all Newfoundland comrades who fell in action during the past wars.

Mr. Ferman had escaped from the Ghetto in Lido, to join the Russian underground. From there he and Mr. Toytman both joined the Jewish Underground during World War II.



BETH ISRAEL SISTERHOOD

Beth Israel Sisterhood held their annual Chanukah Book Fair in November. Thanks to all who helped support this function. The Book Fair was a great success.

On November 17th, the Sisterhood together with the Board of Governors of the Beth Israel Synagogue, produced a memorable evening to celebrate the tenth anniversary dedication of **Rabbi and Rose Pritzker**. The evening was filled with nostalgia, humour, warmth and most of all, love. Thank you Rabbi and Rose for the past ten years of dedication and we wish many, many more years of devotion shared by our community.

Sisterhood held a Chanukah brunch, an event which we all looked forward to, and enjoyed.

Happy Chanukah to you all.

B'NAI BRITH CANADA HONOURS CAPE BRETON LODGE

B'nai Brith Canada hosted a Dinner/Dance on November 3, 1985, to pay tribute to Cape Breton Lodge and the Jewish community, for upholding and enhancing Jewish life in Atlantic Canada. Over 100 community members attended this gala event at the Temple Sons of Israel Synagogue in Sydney.

B'nai Brith Canada was determined to ensure that the function was most special by having kosher food delivered directly from Toronto.

Dinner Chairman **Jack Yazer** expressed his gratitude to B'nai Brith Canada for coordinating this dinner. "This event will long be remembered and cherished in the hearts of all those who attended. It brought our community together once again and showed us that we are not forgotten."

Dinner Vice-Chairmen included **Louis Allen**, **Hymie Hirsch** and **Louis Friedman**, all of Cape Breton.

Alan Borden, immediated past president of B'nai Brith Canada was present at the Dinner to congratulate the members of the community and to provide special

honours to past presidents of the Lodge.

Greetings and congratulations were also delivered by Nova Scotian dignitaries including **Vincent J. MacLean**, MLA; **Manning MacDonald**, Mayor of Sydney; **Gerry Marsh**, Mayor of New Waterford; **Bruce Clarke**, Mayor of Glace Bay; **Hector Dispersio**, Mayor of Sydney Mines; and **David MacDonald**, Mayor of North Sydney. A special letter was also read from the Hon. **Michael Laffin**, Minister of Housing.

B'nai Brith Canada plans to continue to honour smaller lodges across Canada who have provided strength and dedication for their local community.

A Conservative Rabbi wears a hat at certain occasions.

An Orthodox Rabbi wears a hat at all times.

So you see, an Orthodox Rabbi can become a Conservative Rabbi

At the drop of a hat!

ADDRESS OF RABBI CHINITZ AT ATLANTIC SCHOOL OF THEOLOGY

Observance of 20th Anniversary of Vatican Council II Statement on Jews, November 17, 1985

I would say there are four possible positions with regard to Jewish-Christian relations. One is to say we are right and they are wrong. The second is to say that they are right and we are wrong. The latter might indicate humility, defeatism or the kind of self-hatred which enables the minority to join the majority as a defense mechanism. The third is to say there's an equal amount of right and wrong on both sides. The fourth is to say we are wrong, but they are more wrong. The last is my position.

The Jewish prayerbook does not whitewash the Jewish people. For those of you who have studied Hebrew with Sister **Eileen Schuller** it will not be necessary to translate. Umipnei Chatoenu Kalinu Meartzenu—Because of our sins we were exiled from our land. My personal interpretation of this passage is: Our sin has been that we have exiled ourselves from our land, that we have accepted the abnormalities of exile as normal for the Jewish people, and in that way, we have helped the world think of us as the perennial, legendary, wandering Jews, fitting in very well with the Church doctrine of the rejection of Israel in the flesh, in favour of Israel in the spirit.

But I refuse to equalize the fault. Certainly I would not whitewash the record of the Church in its treatment, or rather, mistreatment of the Jews, ever since Christianity became the official religion of the Roman Empire in the fourth century.

When Vatican II opened 24 years ago, we looked forward to a new age. World Wars, Communism, billions of Hindus, Buddhists, atheists, placed Catholicism within the orbit of minority religions, and a certain kinship of feeling arose between Christians and Jews, not so much because we appreciated our common heritage but because of the common enemy. There's an old explanation why grandchildren get along so well with grandparents—because they have a common enemy!

However, the four years of the Council, from 1961 to 1965, when the final statement on other religions, including Judaism, was issued, were disappointing, with their ups and downs, the obvious yielding to pressures from the Arab countries and die-hard right-wingers within the Hierarchy, the necessity for the late revered **Abraham Joshua Heschel** to burst forth on one occasion at the Vatican

with the remonstrance that he and his brethren would be prepared for another inquisition, rather than compromise on the Unity of God.

However, we were grateful for the end result. To be told that Jews living today were not guilty of killing Jesus, that even two thousand years ago, it was not the totality of the Jewish people who were guilty, only those who participated in the plot and in its execution, was something! Of course, we did not need that reassurance. With no offense intended, I think the question of who drove in the spikes on the cross is irrelevant. You can assume the Roman soldiers did it, and still hold the Jews guilty for wanting it done. On the other hand, you can assume the Jews did it, and still forgive them because their victim was a man, not a god, or a god who had to die, and one who knew he would be resurrected. In the final analysis, it is not who did it but to whom it was done that decides the issue of Deicide. My own personal heresy in this matter is, and again, no offense intended, Homicide yes, Deicide no!

We then hoped that the doors and windows opened by John 23rd, who told a Jewish delegation: Ani Yosef Achichem, I am Joseph your brother, would lead to such things as the recognition of the State of Israel by the Vatican, the condemnation by name of infamous antisemites, perhaps their excommunication, as **Adolf Hitler** was never excommunicated by the Church. But this was not to be!

For the revision of Catholic textbooks we are grateful. I am not familiar with other continents. In the United States and in Canada I felt great warmth from Catholic colleagues in the clergy. In particular, here in Halifax, my relations with the Atlantic School of Theology, and especially with Dr. Eileen Schuller, have been most friendly, warm and enlightening, I hope on both sides.

To generalize in a gross way, but I hope without falsification, permit me to observe that during the Middle Ages, the attack was upon the Jewish religion, but the acceptance of Jews physically after they converted to Christianity, when they did. In modern times, antisemitism became racial, and the Jewish body was killed whether it was Jewish or Christian. Today, the cover-up of anti-Zionism is again making it possible to hate and persecute and threaten Jews physically, while protesting veneration for Jewish religion.

Lately, there has been a new ominous development. A vicious voice, financed

by **Khaddafi** of Libya, coming from the mouth of one Farrakhan, a Black Muslim, a lover of all other semites, especially Arabs, and therefore, by his own claim, not an antisemite, is now proclaiming a new theological attack on Judaism. He is telling us, in the manner of the medieval Church disputations, what is legitimate and what is illegitimate in Old Testament religion, and that he does not like or recognize the term Judaism. In between his vulgar, ignorant attempts at high theology, he throws in such morsels as: God will put you Jews back in the oven! We would like to see a specific condemnation of this monster, who, by the way, called Hitler great!

In the areas of social cooperation, promotion of democracy and human freedom, even in the upholding of the glory of God the Father, we Jews and you Catholics, you Christians, can do much together. We do not share the son, with a capital S, but we do share the Father. We call him Avinu Malkenu, Our Father, Our King! And we also share sonship with a small s, as in Deuteronomy: Bonaim Atem Lashem Elohechem—Ye are sons, children, of the Lord your God!

As for creeds, dogmas, confessions and articles of faith, we follow the tolerance of the prophet Malachi: Yelchu ish beshem elohov, vaanachnu nelech beshem hashem elohenu leolom voed—Let each man walk in the name of his god, and we shall walk in the name of the Lord, our God, forever.

United of man, pluralism of religion, this is our fate, and, yours, I hope.

JEWISH WAR VETERANS OF CANADA

By Mendel Greenblatt
Local Commander, Moncton, N.B.

The 1985 Remembrance Day services were held recently in Moncton. On Saturday, November 9, 1985, the veterans were present at a service conducted by **Rabbi Michael Wolff** and the local Commander. The veterans were called to the reading of the Torah.

After the service a kiddush was held in the Vestry Rooms of the synagogue. The star of David wreath was laid at the Cenotaph the following Monday morning by the Local Commander.

P.E.I. NEWS

A special announcement of the Shabbaton weekend held November 15-17 at Camp Buchan (the Boy Scout camp at Point Prim, P.E.I.) was sent earlier to members of the Moncton Jewish Community and our Community (with program and registration form). The weekend, even though it coincided with a raging blizzard and ferry delays, was a total success, as the following report by **Evie Carnat** expresses:

For many of us, the Shabbaton weekend held at Camp Buchan was the first "real" Shabbat on the Island.

Although preparations had started months before the event, the final week was a flurry of activity, especially in the preparation of food. On Friday morning, when all the food had been cooked, all plans completed, Moncton participants about to pack their cars, the oncoming storm led to anxious phone calls and weather consultations between the two communities. With much anxiety, the decision was made to carry on.

The first group to arrive included **Rabbi Wolff** from Moncton, **Marilyn Segal** from Montreal, **Rachel Meir** and daughter **Tali** from Israel and Montreal, and myself. The drive was not easy, and upon arrival at the camp we once again agonized about whether or not to go back to Charlottetown for the weekend. But we decided to forge on, and had only half an hour to unload all the food, books, bedding, etc., and do the other necessary work before Shabbat began. Now it was a matter of anxious waiting as the weather worsened. Each family that arrived was greeted with affection and relief. When the candles were lit in this unusual setting, with people from such diverse backgrounds, peaceful and joyous feelings ran through our small group, raising our voices in Shabbat Zmírot (songs). Having a minyan, Friday evening services were led by members of the P.E.I. community. We then went back to the dining hall, said kiddush and the blessing over the bread, and had a very delicious kosher meal of chicken with all the trimmings.

This beautiful—in spite of the weather—cozy beginning set the tone for the whole weekend. Rabbi Wolff, Rachel, Tali, Marilyn, **Sol Feldstein** and myself led various sessions dealing with Torah, Israeli issues, Jewish family life, available resource materials, and singing and dancing. Our Saturday morning service included helpful explanatory remarks by Rabbi Wolff. The service also included a sim-

cha in the form of the naming of **Rosalee** and **Don Simeone's** baby daughter, **Minara Chaya**. Mincha and Maariv services were held, and—as the weather broke and changed to a beautiful sunny afternoon—a Shabbat tiyal (walk). Havdallah services ended Shabbat, and of course the warm informal gatherings continued in the central kitchen among members of the Moncton and P.E.I. Communities and our Montreal guests. On Sunday morning, after camp clean-up, our cavalcade arrived in Charlottetown to participate in a short bowling session, and then back to the Carnat house for lunch, where religious and social issues came under discussion once again.

A thank-you goes out to each of the participants in the Shabbaton, with special thanks to Rabbi Wolff and the Moncton Community, to Marilyn Se-

gal and the Pinkus Foundation, to Rachel and Tali Meir and the Canadian Zionist Federation, and to the Atlantic Jewish Council for their support, and to **Sara Wurzel**, **Jane Naylor** and **Roselee Simeone** for their hard work, in making this wonderful weekend a reality. A warm bond with the Moncton Community now exists which we hope to nurture in the future.

The greatest thanks is due, once again, to Evie Carnat herself, not only for doing the lion's share of the work but also for her motivating spirit.

Mazel tov to Rosalee and Don Simeone and son Daniel on the birth of Minara Chaya.

A community Chanukah party was held at the Carnat's on December 9, 1985. It was a pot-luck dinner, and **Moshe Yess**, folk singer, provided the entertainment, sponsored by the Atlantic Jewish Council.

MASSADA CLUB NEWS

By **Bessie Rinzler**

A membership meeting took place at the Shaar Shalom Synagogue on November 10, 1985. A brunch was served to fifty members at this meeting which was prepared by the Executive Members. They were: **Sara Yablon**, **Lil Mosher**, **Clara Dankner**, **Ella Morris**, **Molly Whitzman**, **Jean Zlatin** and **Bessie Rinzler**.

We registered five new members at this meeting: **Mr. and Mrs. Cieplinski**; **Mrs. Lois Newman**; **Mrs. Goldie Levine**; and **Mrs. Ann Novack**, who were all welcomed by the President.

Our new slate of officers are: President—**Bessie Rinzler**; Vice-President—**Doris Stone**; Treasurer—**Sara Yablon**; Recording Secretary—**Ella Morris**; Corresponding Secretary—**Jean Zlatin**; Telephone Chairperson—**Molly Whitzman**; Refreshments—**Lil Mosher** and **Clara Dankner**.

On December 8, 1985, a meeting was held at the Atlantic Jewish Council to which twenty-eight members attended. **Shimon Fogel** and **Christina Walker** were thanked for allowing us to use their boardroom, which they had set up for us.

The President offered the condolences of the members to the families of the late **M.B. Fineberg**, the late **Ann Frankel** and **Irving Medjuck**. May they be comforted in the midst of all other mourners in Zion and Jerusalem.

The minutes were read by the recording secretary, **Ella Morris**, and treasurer's report by **Sara Yablon**.

For our Program, we were enjoyably entertained by **Mr. Howard Karp** who rendered many Yiddish songs as only Howard can.

The meeting was adjourned and refreshments were served, brought in by

Sara Yablon, **Ella Morris**, **Shoshana Katz** and **Clara Dankner**.

Cash donations were received from **Mr. and Mrs. Gutfreund**, **Doris Stone**, **Lil Mosher**, **Clara Dankner**, **Mr. and Mrs. G. Argand**, **Mr. and Mrs. S. Goldfarb** and **Mr. and Mrs. S. Zambrowski**.

Mr. Greg Bungay, Qualified Financial Planner with Investors Syndicate Ltd., will speak to us on Investments for Seniors at our January meeting.

GOLDBLOOM APPOINTED

Dr. Richard Goldbloom, president of the Canadian Paediatric Society, has been appointed Sir Arthur Sims Commonwealth Travelling Professor for 1986.

The appointment was made by the Council of the Royal College of Surgeons of England on recommendation of an advisory board comprising presidents of the Royal College of Physicians and Surgeons of England, London, Australia, Canada and South Africa.

Dr. Goldbloom was professor and head of the Dalhousie University's pediatrics department and physician-in-chief and director of research at the Izaak Walton Killam Hospital for Children.

Time feels precious only as we know the value of an hour spent in Happiness. Health is wealth.

Ida Marcus

REMEMBRANCE DAY WEEKEND 1985

By Gar Meltzer

Synagogues in Fredericton, Saint John, Moncton, Halifax, Sydney, Glace Bay and St. John's dedicated Saturday, November 9, 1985, to the Canadian Jewish War Veterans at Shabbat morning services honouring comrades present and remembering those who are no longer with us.

Wreaths were laid at cenotaphs in Edmundston, Woodstock, Saint John, Moncton in New Brunswick as well as in Nova Scotia in Yarmouth, Halifax, Sydney, Glace Bay and also in St. John's, Newfoundland.

In Saint John, N.B., although lacking a Rabbi, the complete service was conducted by veterans, officiated ably by Comrade **Daniel Elman**, and all Veterans were given honours at the reading of the Torah. Madames **Ella Grosweiner** and **Bertha Master** were called to lead the congregation in responsive readings. A two-minute silence was held in memory of our departed comrades, whose names were movingly recalled by Saint John Commander **Lee April**.

Atlantic Commander **Gar Meltzer** welcomed the congregation and reiterated the importance of knowing and remembering who we are and where we come from, to help us know where we are going. To uphold that, those who fought didn't fight in vain. A lovely Kiddish was held in the vestry following services.

Mogen David adorned wreaths stand out from others at three cenotaphs in Saint John. At the largest Remembrance Day gathering witnessed here in almost 20 years, members of the Canadian Jewish War Veterans of Saint John stood up proudly to be counted.

Ecumenical Public Service was held at the cenotaph in King Square following **Archdeacon H.C. Quinn's** prayer of Invocation and **Bishop Troy's** prayer of Meditation, Comrade **David Lubin** movingly chanted the prayer of remembrance, **Elrachamim**. Deputy Commander **Mitchell Franklin**, together with **Lee April** Commander of Saint John, and Comrade **Mark Reece**, laid a wreath and paused to remember the tragedy of war.

Across the City, Comrade **Milton Bas-sin** represented the Canadian Jewish War Veterans by placing his distinguishable wreath in Saint John West at the Lancaster Branch No. 69 cenotaph, while Atlantic Commander **Gar Meltzer** attended the ceremonies at the Legion cenotaph laying the third "Star of David" wreath in West Saint John.

On Monday, November 11, in the afternoon, braving a damp cold wind, well over one hundred gathered on the hills of "Fernhill Cemetery" in a unique and stirring memorial service. Ladies and men

representing various auxiliaries, Legions and organizations paid tribute and remembered the comrades who this morning marched with us in spirit.

Prior to the gathering at the Shaarei Zedek Cemetery members of the Canadian Jewish War Veterans marked the graves of our veterans with an individual poppy and bowed in silent prayer in front of each grave. "They Were Not Forgotten."

Representatives of each organization marched up and laid a wreath at the chapels of Roman Catholic, Protestant and Jewish cemeteries, followed by the Last Post Bugle Call and Reveille. At the Shaarei Zedek Chapel, the ceremony was conducted by Atlantic Deputy Commander **Mitchell Franklin**. Comrades **Milton Bassen** and **Bernard Bloom** presented the flags, while Comrade **Bertha Master** laid the wreath, Comrade **David Lubin** chanted the **Elrachamim**.

Atlantic Commander **Gar Meltzer** welcomed those gathered and reflected on

the tragic cost of war and the price of liberty.

By our presence here today we concur that our comrades fought for and achieved respect—respect for each other as veterans—respect and regard for each other's religions. It is up to us to be mindful that they did not fight in vain.

Act of Remembrance

They shall grow not old, as we that are left grow old, age shall not weary them, nor the years condemn at the going down of the sun and in the morning we will remember them. We will remember them.

Note: The Fourth World Assembly of Jewish War Veterans, Jerusalem, Israel, February 23-27, 1986. For further information, please contact: Alec Caspi, 80 Antibes Drive, Apt. 202, Willowdale, Ontario, M2R 3N5, (416) 663-2402.

'DARK LULLABIES' TO BE SCREENED IN HALIFAX

Later this winter, the Atlantic Jewish Council and the National Film Board will co-sponsor a public screening in Halifax of the film **Dark Lullabies**.

Dark lullabies are the legacy of a generation that grew up in the shadow of the Holocaust. Trying to come to terms with that legacy, the film's co-director, **Irene Angelico**, herself a child of survivors, embarks on a journey that takes her from Montreal to Israel and Germany.

Her experiences with Jewish survivors, children of survivors, the next generation of Germans and children of Nazis create a framework for the film, in which she traces her parents' path through the gates of Dachau to a new life of love and hope.

Dark Lullabies was co-produced by DLI and the NFB's Studio D, the women's studio which produced such hard-hitting films as **Not a Love Story** and **If You Love This Planet**. Unlike other films on the Holocaust, **Dark Lullabies** looks at the subject from a new angle, that of the second generation of both Jews and Germans.

Ms. Angelico is expected to attend the screening in Halifax in late winter and will answer questions.



Irene Angelico

IRVING MEDJUCK IN MEMORIAM

Irving Medjuck, 83, of Halifax passed away on December 2 in Halifax after a brief illness.

Born in Gluboka, Lithuania, he was a son of the late **Isidore and Rachael (Zilbert) Medjuck**.

He emigrated with his family to Canada in 1907 and spent his early life in Glace Bay. In 1929 he moved to Halifax, where he operated a grocery business at the corner of Sackville and Water Streets. He was an active merchant in the Halifax area for over 55 years.

He was a member of Baron de Hirsch Congregation, a charter member of B'nai Brith, and he provided valuable community service for the war effort.

He is survived by three sons, **Harold**, Toronto; **Ralph** and **Franklyn**, Halifax; two brothers, **Archie**, Syracuse, N.Y.; **Saul**, Glace Bay; seven grandchildren.

He was predeceased by his wife, the former **Blanche Pascal**; two brothers and a sister.

Irving's commitment to the Jewish community is best exemplified by the legacy of his children. All have given of themselves to the community in the spirit established by their father. Franklyn, an

Executive Member of the Atlantic Jewish Council, is also the President of the Beth Israel Synagogue. Ralph currently serves as Regional Chairman of United Israel Appeal amongst his many other positions, nationally and internationally within the Jewish community.

And in that spirit the family requests that donations be made to the Irving Medjuck Endowment Fund, Beth Israel Synagogue, Halifax.



HALIFAX WOMEN'S ORT

By Phyllis Blustein

Halifax Women's ORT opened their 1985-86 year with a delectable brunch at the Holiday Inn, on Robie Street.

That October morning kicked off a good year for ORT. What we lacked in number, we made up in enthusiasm. Plans got underway for a productive and successful year for our calendar.

On December 11, 1985, ORT held a Chanukah Gift Exchange Meeting, at **Mindy Jacobson's** home. Those who attended had a most enjoyable evening. It was a very memorable one for **Maisie Block**, who presented her daughter, **Sarah**, with a Life Membership. Mazel Tov and Good Health to you both.

Upcoming fund raising projects include a Book and Record Sale on February 13, 1986, with our annual Mother's Day Brunch culminating the year.

We are looking forward to the future, with optimism, enthusiasm and the full support of all our members.

CAPE BRETON HADASSAH-WIZO

By Sophie Sherman
Publicity Chairman

The Cape Breton council of Hadassah-Wizo celebrated Hadassah-Wizo Month in a very interesting, entertaining and meaningful manner.

On Tuesday, September 3, 1985, a meeting was held at the synagogue in Sydney at 11 a.m. with the Council President, **Mrs. Harold Schwartz**, presiding in her usual charming and efficient manner.

A brunch preceded the program and was most ably convened by **Mrs. L. Schneiderman** and **Mrs. Stephen Sherman**. Delicious food suitable for the occasion was served.

Dr. A. Gaum was honoured posthumously. A presentation was made by **Mrs. H. Dubinsky**, Honourary Vice-President of Canadian Hadassah-Wizo and accepted by the wife of the late Dr. Gaum, **Reta**.

Miss Freda Keet, an Israeli journalist, was the guest speaker. She emphasized 3 "C's", continuity, covenant and commitment. She then told us the fourth "C", namely choice, was up to us. She is an

outstanding speaker and it was unanimously agreed, that her address was one of the best ever given here.

One again the Cape Breton Council of Hadassah-Wizo held "an affair to remember"!

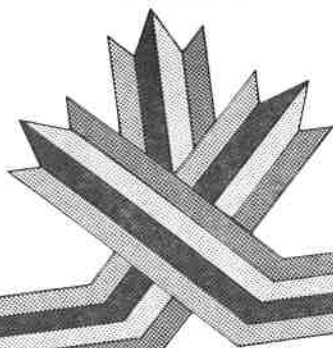
On November 5, 1985, a Diagnostic Imaging Tea to raise funds for our project in Israel was held in the beautiful home of

Mrs. Harold Chernin, Sydney. Not only was Mrs. Chernin our gracious hostess, but also served as the Convenor of this project.

A record number of Hadassah-Wizo members attended. **Dr. John A. Hardy** gave an informative address outlining the different types of diagnostic imaging. He illustrated his talk with a slide presentation.

Successful money-raising functions, as was this one, always spur our members on to work for even greater achievements.





MULTICULTURALISM CANADA

Making Canada a good place
to work, and a better place to live.

Over the past year, the Government of Canada has been taking steps to ensure that equal opportunity is a working, and a living reality. Here are some of the areas being addressed:

EQUAL JOB OPPORTUNITIES.

The Government of Canada has taken measures to ensure that all Canadians, regardless of race or cultural origin, have full access to jobs in the federal public service, crown corporations, and other federally regulated businesses. Members of minority groups have been appointed to federal agencies, commissions, and boards.

JUST AND FAIR TREATMENT.

Multiculturalism Canada will provide \$4.9 million over the next two years to implement the cultural and racial relations recommendations of the special Parliamentary Committee report "Equality Now!"

Multiculturalism Canada has also funded a national police-minority relations program to promote better understanding between police and ethnic communities.

BETTER BUSINESS OPPORTUNITIES.

A national conference on Business and Multiculturalism to be held in 1986 will provide ethnocultural business people with useful contacts and technical information.

The conference will explore ways for small business owners to use their diverse language, cultural, and entrepreneurial skills to best advantage.

ACCESS TO GOVERNMENT.

The establishment of a Parliamentary Standing Committee on Multiculturalism will ensure that federal government departments reflect Canada's multiracial and multicultural diversity in all their programs, policies, and practices.

MEDIA ACCESS.

Multiculturalism Canada has established an advisory body to promote dialogue between broadcasters and ethnic communities and to advise the government on broadcasting concerns.

Thus, a national program of activities to foster racial and cultural harmony has begun.

With programs already in place to ensure the right to cultural expression, we're now moving forward to focus on equal economic opportunities. This will help make Canada the best possible place to live and work.

For more information, please contact Multiculturalism Canada at the Secretary of State office nearest you, or write to: Multiculturalism Canada, Ottawa, Ontario K1A 0M5



Minister of State
Multiculturalism
Hon. Otto Jelinek

Le ministre d'État au
Multiculturalisme
L'honorable Otto Jelinek

CHANUKAH RITUALS AND CUSTOMS

By Carol Green

No festival in the Jewish calendar is as much loved as Chanukah. Rare among Jewish holidays, it carries no aura of solemnity, nor does it impose any special restrictions. Instead, Chanukah is a time for thanksgiving and lighthearted rejoicing. It is a time when family and friends gather together around the Chanukah lights to play games while enjoying special holiday snacks. But Chanukah rituals, foods and games are more than quaint folk customs; they are rich in symbolic meaning and provide insights into the meaning of the holiday and the history of the Jewish people.

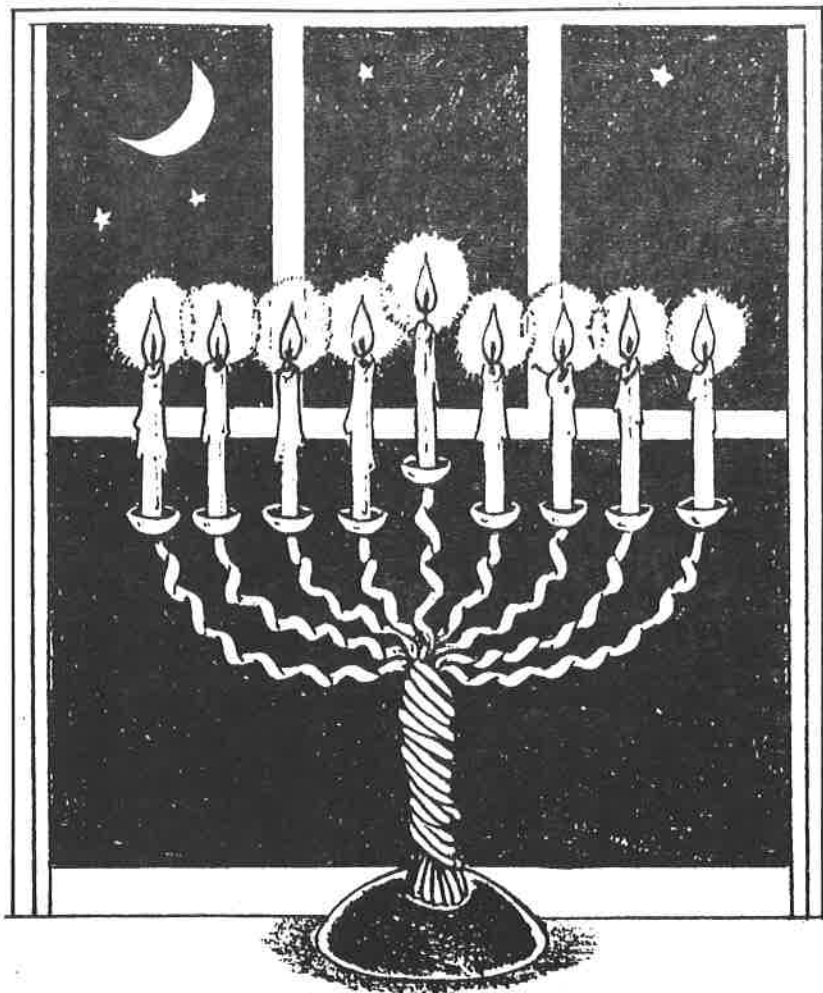
The Chanukah menorah, or candelabrum, is the most prominent symbol of the holiday for it is a reminder of the menorah that once stood in the Temple in Jerusalem. Its eight lights recall the miracle of the oil: when the Maccabees reentered the holy Temple they sought to light the menorah, however they found only one flask of pure olive oil, supply enough for one day. Eager to rededicate the Temple after years of disuse they lit the menorah anyway. Miraculously, the oil continued to burn for eight days—long enough for a fresh supply of oil to be pressed. To commemorate the miracle, we add an additional light to the menorah each night of the holiday.

Jewish law does not require that the menorah assume a specific form, only that it have room enough for eight lights plus a shamash or servicing light from which the other lights are kindled. *Talmudic dictum* requires that the menorah be prominently positioned outside the front entrance to the house as a public affirmation of the miracle of the holiday and the cities of ancient Israel were aglow with the lights of these menorahs.

Archaeologists have unearthed long vertical bases onto which the lights were mounted for public display. If, however, anti-Semitism made public display impossible, the menorah went indoors. In Muslim Spain the Jews developed a small portable menorah which was hung inside the house near the door opposite the mezuza. This portable 'benchtype', often ornately decorated, later became popular throughout Europe.

Menorah designs reflect the influences of both Jewish tradition and the surrounding culture. In Spain the backwall or bench of the menorah was often fashioned from Arabic curl patterns while in Italy during the renaissance menorahs were adorned with cherubs, masks and cornucopias. Jewish decorative motifs such as stars of David, lions of Judah and scenes from the Chanukah story were universally popular.

Jews have traditionally been willing to



lavish large sums of money on a beautiful menorah. Thus menorahs were carved by the finest Jewish artisans. In Europe menorahs were fashioned from copper, bronze and silver, while the Jewish craftsmen of Morocco and North Africa distinguished themselves with their elegant glazed pottery menorahs.

During the Second World War Jews exposed themselves to grave danger to be able to kindle the Chanukah lights. Concentration camp inmates fashioned crude menorahs from raw potatoes, using pieces of fat they had saved from their meager rations as fuel and thread torn from their uniforms as wicks.

In modern Israel the menorah is once again proudly displayed in public. Menorahs are lit in front of all major public buildings and monuments including the Knesset and the mountain top fortress of Massada. The light of Chanukah is also recalled in a torch relay originating from Modi'im, the home of the Maccabees. On the first night of the holiday the torch is lit in a special ceremony at Modi'im and then is carried by runners throughout Israel to Jerusalem.

The festival cuisine also recalls the miracle of the oil, as throughout the Jewish world it is customary on Chanukah to eat pastry of potato dishes fried in oil. Among the Sephardim a delicacy called *birmennailles*, a tortilla-like pancake made from fried meal, is quite popular. In the Ashkenazi communities the pancake batter is made from grated potatoes and the dish is called *latkes* and eaten together with apple sauce or sour cream. In Israel, the entire nation snacks on *sufganiot*, fried jelly donuts, either of the home made variety or ones bought on street-corner stands.

Many Jewish communities have a tradition of eating dairy products to recall the bravery of Judith. According to Jewish apocrypha the beautiful Judith, reputedly a member of the Hasmonean (Maccabee) family, invited the enemy general Holofernes to a banquet. Judith insisted on feeding him only dairy products and when he grew thirsty she gave him wine to quench his thirst until he fell into a

Continued on page 15

A MENU FOR CHANUKAH

Chanukah is the **Feast of Dedication**, also called the Festival of Lights. It commemorates the victory of the Maccabees over the Syrian-Greeks, the defilers of the Temple. Specifically it celebrates the miracle whereby the one remaining cruse of holy oil, enough to burn the sacred eternal lamp for only one day, kept the flame alight for eight days while the Temple was rededicated.

In remembrance of the miracle of the oil and the cleansing of the Temple, Chanukah foods are cooked in lots of oil—deep-fried pancakes or latkes, doughnuts, and so on. The pancakes have a further significance: a mixture of flour and water quickly made, they are a reminder of the food hurriedly prepared for the Maccabees as they went off to battle.

MENU

Wine

Chopped Liver
Roast Brisket of Beef
Potato Latkes
Apple Sauce
Givetch
Soofganiyot
Tea/Coffee

Chopped Liver

1 lb. (500 g) liver
1 large white onion
2 tbsp. (30 mL) oil
3 tbsp. (45 mL) schmaltz or oil
1 1/2 tsp. (7 mL) pepper
2 tsp. (10 mL) salt

Use beef, calf, or chicken livers, according to preference. Broil liver until well cooked. Slice onion, and fry in oil until tender and golden brown. Grind liver and onions together and mix with other ingredients. Serve cold on lettuce as a spread or appetizer. (Note: Instead of schmaltz, 2 chicken bouillon cubes and 2 tbsp. (30 mL) margarine may be used). Serves 6.

Roast Brisket of Beef

5 lb. (2.5 kg) lean brisket of beef
2 tbsp. (30 mL) vegetable oil
3 onions
salt
garlic

1 tbsp. (15 mL) flour
1 cup (250 mL) water

Brown brisket well in oil on both sides. Slice onions onto the bottom of a roasting pan, and add brisket with water. Sprinkle meat with flour, salt and garlic to taste. Cover and roast at 325°F (160°C) for 3 1/2 hours. Serves 6.



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Potato Latkes

6 potatoes
2 eggs
2 tbsp. (30 mL) flour
1 tsp. (5 mL) salt
pepper
1 small onion, grated
1/4 tsp. (1 mL) baking powder
oil for frying

Grate peeled potatoes and place in colander. Rinse in cold water to wash off starch. Drain. Combine with remaining ingredients, mixing well. Drop by spoonfuls into a least 1/4" (0.5 cm) deep hot oil. Fry until brown on both sides, turning only once so that pancakes do not become soggy.

Givetch

2 carrots, thinly sliced
2 potatoes, cubed
4 tomatoes, quartered
1 onion, sliced
1 small cauliflower, broken up
1/2 green pepper, sliced
1/2 red pepper, sliced
6 oz. (170 g) frozen peas
1 cup (250 mL) green beans, sliced
1 stalk celery, sliced
3 zucchini, sliced
1 cup (250 mL) beef bouillon
1/2 cup (250 mL) olive oil
1 clove garlic
2 tsp. (10 mL) salt
1/2 bay leaf
1/2 tsp. (2 mL) seasoning salt
1/4 tsp. (1 mL) tarragon, basil or oregano

Combine all vegetables in a baking dish or casserole. Mix remaining ingredients in saucepan. Heat to boiling and pour

over vegetables. Cover with foil. Bake at 350°F (180°C) until tender, about one hour. Serves 8-10.

Soofganiyot (Filled Doughnuts)

2 1/2 cups (625 mL) flour
2 cups (500 mL) non-dairy cream
1 oz. (28 g) yeast
1/4 cup (50 mL) lukewarm non-dairy cream
6 egg yolks
2/3 cup (150 mL) sugar
1 tsp. (5 mL) vanilla
1 tsp. (5 mL) lemon or orange rind, grated
1/2 cup (125 mL) pareve margarine
Jam

Sift 1 cup (250 mL) flour into the hot non-dairy cream. Beat until smooth, then allow to cool. Dissolve yeast in lukewarm non-dairy cream, add to flour mixture, and set aside for about 30 minutes. Mix egg yolks and sugar with vanilla and rind, and add to dough. Mix in remaining flour and margarine. Knead. Set aside to rise until double in bulk, about 45 minutes. Roll out on a floured board to a thickness of 1/2" (1 cm) and cut into rounds. Put a little jam in the centre of one round and cover with another round. Press edges together and allow to rise again in a warm place. Fry in hot oil. Drain on paper towels then dust with icing sugar.

CHANUKAH GREETINGS FROM THE P.M. OF CANADA

Ottawa, December 1985

On behalf of **Mila** and the children, I am happy to offer my best wishes for the Chanukah season to the readers and staff of **Shalom Magazine**.

Through the many centuries that have passed since Judah Maccabee proclaimed a festival to mark the miracle of the lamp, Chanukah has remained a symbol of the strength and piety of the Jewish people.

As you gather with family and friends to celebrate this special holiday season, may I wish you continued peace, health and happiness in the coming year.

Brian Mulroney



THE COINS AND THE CONTRACT

In a small village lived a man who loved to study the Torah. The man owned a successful business which his wife helped him to operate. But, one day he lost his business. In order to provide for his beloved wife and children, he traveled to a distant town and became a teacher in a small school where he taught Hebrew to the little children.

At the end of the school year he received his earnings—one hundred gold pieces. He wished to send the money to his beloved wife, but in those days there were no post offices. If anyone wished to send money from one city to another he had to turn the money over to someone who was going that way. Of course, he had to pay the messenger for his trouble.

It happened that a traveling merchant was going through the town where the wise scholar taught the children. The teacher asked him: "Where are you traveling?" The merchant replied: "I am going to these and these cities." One of the cities he mentioned was the city where the family of the Hebrew teacher lived. So he begged the merchant to bring the hundred gold pieces to his wife. The merchant refused, but the teacher implored.

"Dear and kind sir, my wife is a poor woman and she lives in great poverty. She cannot provide for the children. If only you will deliver the money to her, you can give her whatever you want of the hundred gold pieces."

The greedy merchant consented, thinking he knew a way to outwit the teacher of the Torah. "Very well," he said, "I will take the money to her on condition that you tell your wife in a letter that I have the right to give her as much as I want of the hundred gold pieces." Since the poor teacher had no other choice, he agreed to this condition, and wrote his wife the following letter:

"I am sending you a sack containing one hundred gold pieces, on the condition that this traveling merchant will give you as much of the money as he wants."

When the merchant arrived in town, he called upon the wife of the teacher, delivered the letter, and said, "Here is the letter sent by your husband. I have the money in this sack. According to our agreement I give you whatever I want. Well, I want ninety-nine gold pieces, and I will give you one piece for yourself."

The poor wife begged him to have pity on her, but the merchant remained as cold as a stone. He shut his ears and closed his heart to her pleas. He argued that her husband had fully agreed to this condition. He had the right to give her only one gold piece.

The teacher's wife knew that her husband would not abandon his family to the mercy of such a cruel and greedy man. So she brought him before the chief rabbi of the town, a man famous for his intelligence and practical wisdom.

At the trial the rabbi listened carefully to the arguments of both sides. The merchant refused to yield to the demands of mercy or justice, even when the judge begged him to be kind to the poor woman and her family. Suddenly the judge got an idea!

"Let me see that letter," he said. He looked closely at the letter for a long time. Then he peered fiercely at the merchant and said sternly: "My dear man, how much of this money do you want for yourself?"

"I told you already," said the greedy merchant. "I want ninety-nine gold pieces." The rabbi rose and angrily declared: "If that is the sum you want, then you must give the woman ninety-nine pieces. And you, you shall receive only one gold piece, according to the contract you made with her husband."

"Justice! Justice! I demand justice!" yelled the greedy merchant.

"You are getting justice, according to the terms of your agreement," said the rabbi. "This letter, to which you agreed, clearly states, 'Dear wife, this merchant agrees to give you as much as he wants!' How much did you want? Ninety-nine gold pieces! Therefore you are obliged to give her this sum. The case is closed!"

ME'OR MODI'IM

Settlement That Teaches the Lessons of Chanukah

By Simon Griver

Few people celebrate Chanukah as enthusiastically as the residents of Me'or Modi'im. The orthodox settlement is located by the historical home town of Mattathias the Hasmonean and it was here in the second century BCE that the Maccabean revolt against the Greeks broke out led by Mattathias' five sons.

The very name of the modern settlement recalls Chanukah. The current settlers came in 1976 and renamed the place Me'or Modi'im. Me'or derives from the Hebrew meaning 'from the light', thus alluding to Chanukah, the Festival of Lights, and the name is also in memory of **Rabbi Meir Kalish**, the spiritual light of the settlers who died just before they arrived at Modi'im.

"Our physical location half way between the Holy City of Jerusalem and the beaches of Tel Aviv symbolizes what we represent," explains **Alon Teegeer**, the secretary of Me'or Modi'im. "We lead a Hasidic lifestyle but wear jeans and tee shirts rather than black hats and coats and generally create an atmosphere that is comfortable for Jews who do not come from an orthodox background."

Teegeer himself was born into a non-orthodox family in Johannesburg, South Africa, though most of the 25 families living in the settlement are of American origin. The modern settlement was first founded in 1965 as a 'Nahal' army outpost on what was then the border with Jordan. In 1968 it became a settlement of the Roalei Agudat Yisrael movement but the settlers could not make their village economically viable and they left in 1974. Then came the present residents who changed the name of the village from Mevo Modi'im to Me'or Modi'im. The settlement remains affiliated to the Poalei Agudat Yisrael movement and operates as a 'moshav shitufi', an agricultural cooperative in which all economic activity is shared, though unlike in a kibbutz, there are no communal facilities for daily meals and children.

The current settlers have also had their economic problems: their health food factory went bankrupt two years ago and establishing industry has been difficult. However, the recent opening of a new Tel Aviv-Jerusalem highway which runs right by the settlement has breathed new life into the village. Now Me'or Modi'im, instead of being off the beaten track is less than 30 minutes ride from the heart of both Jerusalem and Tel Aviv.

A new optimism prevails that Me'or Modi'im can not only become a flourishing economic enterprise but can better

spread its message. "The message of the Maccabees is as relevant today as it was 2000 years ago," asserts **Nechama Silver**, a resident of the settlement who was born in Philadelphia, Pennsylvania. "The story of Chanukah teaches us that the Maccabees rebelled against assimilation despite the attractions of Greek culture—a story which is as relevant today."

The residents of Me'or Modi'im teach this message at their centre for Jewish Education. This seminary conducts a range of programs for both children and adults from Israel and the Diaspora aimed at instilling participants with an appreciation for the values of orthodox Judaism. During 1984 some 5,000 people attended these courses, most of them youngsters sent by the Jewish Agency's Youth and Hechalutz Department and Israel's Ministry of Education.

During Chanukah the Centre for Jewish Education holds special seminars to teach the significance of the festival. Parties and festivities for the occasion involve the village's most celebrated resident and spiritual mentor **Rabbi Shlomo Carlebach**. Often nicknamed the 'hippy Hasid' the famous singer spends most of his time abroad giving concerts, living in

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drunken stupor, whereupon she proceeded to stab him to death.

In some Sephardic communities the seventh day of Chanukah is observed as a special womens' feast honouring Judith. In North Africa women and girls would fill the synagogue where they withdrew the Torah scrolls from the Ark and kissed them. In a special service they then recited prayers and blessings invoking God's protection of women, after which they returned home and ate cheese dishes and engaged in song and dance. The women of Hebron also set aside the seventh day of Chanukah to celebrate and eat dairy delicacies.

Like Chanukah foods, Chanukah games are also deeply symbolic. Although Jewish tradition generally frowns on gambling and games of chance, on Chanukah such games are permitted. The most popular is the spinning top or dreydl game, where even children may be found betting on the turn of the dreydl using nuts or Chanukah gelt as their stakes. Although the game originates from early medieval Europe it is popular with Sephardim as well as Ashkenzim.

The top's Yiddish name, dreydl, comes from the German 'dreihn' or to turn over. The game symbolically recalls the turn of events when Judah Maccabee and his small rag-tag army defeated the mighty

his house at Me'or Modi'im for only three months of the year. He does, of course, always make a point of being home for Chanukah!

Although Modi'im is mentioned in the Mishnah and was the home of **Rabbi Eliezer** of Modi'im, a cousin of **Bar Kochba**, the entire region remains best known for its connection to Chanukah. Each year at Chanukah a torch is lit at the nearby tombs of the Maccabees and carried by runner to Jerusalem. Near the graves of the Maccabees a Hasmonean-style village has been recreated, while also in the district the biblical park of Neot Kedumin illustrates the link between the Jewish heritage and the physical land of Israel.

The area's gently rolling and wooded hills are also proving popular with Tel Aviv commuters as suburban settlements spring up throughout the district. Me'or Modi'im hopes to cash in on the district's newfound popularity and develop a tourist industry as well as reviving its health food enterprise.

The settlers of Me'or Modi'im see their future inextricably tied with Chanukah for they feel that they are reviving the Maccabean dream of a Jewish life in the Holy Land. And where better to revive that dream than the site of the Maccabean revolt?

Greek empire. On the dreydl are carved the Hebrew letters which form an acrostic for the phrase "a great miracle happened there", or in Israel, "here". These letters simultaneously indicate the player's next move in the game. So inherent a part of Chanukah was this festival game that concentration camp inmates carved dreydls from their wooden shoes.

Like much else in today's world, dreydls are now made from plastic, there are menorot which use electric light and supermarkets which stock ready-to-use frozen latkes. But the spirit remains and the Maccabean story of Jewish revival and victory of the few over the many is as timely today as ever before.

In Israel, everything is run by the "Jewish Hour".

If you don't know what it is, you find out very quickly after you arrive there.

It's best illustrated by a story the Israelis tell on themselves.

An Israeli radio announcer proclaimed in his deep rich voice,

"At the sound of the gong, the time will be precisely one o'clock.

Give or take a minute."

That's a Jewish Hour.

NUCLEAR PROLIFERATION AND HUMAN RIGHTS

By Norman Lipschutz

For some years past this writer has become disillusioned with the general trend of institutionalized society, our own Jewish establishment included. My discouragement has resulted from a lack of response by diverse organizations to the many vital problems currently afflicting mankind.

The L-rd is my witness that for many years I tried my best, both by word of mouth and in my writings, to arouse an unconcerned leadership. Sadly, time and again, I reached the conclusion it was a waste of my time and effort. And through all those years, our exorbitantly paid bureaucrats have gone about their merry-go-round, pursuing trivial matters, embarking on fruitless junkets, and giving same top priority. The people's interests they delegated to the lowest rung of the ladder.

It often amazed me how little our bureaucratic machine understood, or even cared about the worries and burdens of the ordinary people. They carved out for themselves little empires, and in many cases forgot the original aims and objectives of their respective movements.

But miracles are known to occur even in our materialistic age. So I was delighted to read in the Sept. 12th issue of the **Canadian Jewish News**, that B'nai Brith Canada has taken the initiative and approved a resolution "To create a program of investigation, education, communication and contact with respect to nuclear weapons,"—with a report on this subject to be made to the next convention

This is dragging it out a bit. By the time the next convention rolls around, there may not be a world to worry about . . . Considering the seriousness of the situation, every minute is precious, and there's no time to be wasted! The resolution itself smacks of bureaucratic jingoism. The subject has already been studied to death. At this point, nuclear annihilation—a global holocaust no less—is staring us in the face. Some of the world's greatest experts and many of the best scientific and medical brains have been warning us of impending catastrophe, should we fail to retract from a course fraught with disaster for the human race. The B'nai Brith at this crucial period is proposing merely to study and investigate the problem . . . It is the very least they can do. The fact though, that they deemed the question important enough for their consideration, is to be applauded nonetheless. Other Jewish organizations have not even taken this vital initial step,

and thus far failed to extend recognition to the problem altogether.

From a submission to the convention by **Morley Wolfe**, the subject matter that appealed to this writer the most was the following paragraph which referred specifically to HUMAN RIGHTS. Said Morley: "It is the right of every human being to live in this world in dignity without the enervating fear of total destruction. Can B'nai Brith Canada with its background of care and concern for those whose human rights are endangered remain aloof from this more and more desperate and ultimate denial of human rights?"

I wish other Jewish bodies would take heed and show similar concern for human rights and human dignity.

And by his reference to "Human Rights", Mr. Wolfe has focused attention on all the Human Rights organizations currently operating in our midst. We are well aware there are a number of governmental and private entities entrusted with the task and busying themselves with promoting human rights of every dimension . . . We are yet to be convinced that the denial of basic human rights resulting from nuclear proliferation is within their terms of reference or a subject to be given high priority . . .

So it came to me as a welcome surprise when I learned of B'nai Brith's recognition of the problem and its intention, if nothing else, to at least study it. Mr. Wolfe, in his remarks to the convention, also mentioned the fact that in this nuclear age MAD has acquired new significance as the acronym for MUTUALLY ASSURED DESTRUCTION! In other words, should the superpowers unleash nuclear Armageddon, there will be no winner. We shall all be the losers: Capitalist, Communist, or in-between. Everything that has been created throughout the centuries by man will go down in so much dust; and what is most precious to parents, our most priceless possessions—our children will be no more. A gruesome scenario indeed, but according to experts in the field, it remains a distinct possibility.

Knowing what we know now, how thousands upon thousands of Jewish communities—with their vast treasures, their unique lifestyle and a thousand years in existence—had been wiped off the face of the earth, without even a murmur from institutionalized and supposedly civilized society, it should not be too difficult for the Jewish people in particular to visualize a similar catastrophe, this time on a vaster scale and involving all of humanity.

And if you count upon G-d to save us

from the excesses of human folly, well don't!! The A-mighty unleashed a down-pour at the time of Noah when He became totally disillusioned with the evil rampant on this earth, according to the Bible and Mr. Wolfe. G-d has now placed the weapon of ultimate destruction in our hands, and as of this moment we ourselves are responsible for our own survival. And we were given the power to choose either life or death. To begin with, we must start asking questions and demand answers from our leaders!

During the horrific years of the Holocaust, and even before or since, very little attention was given to the evil inherent in human nature. Such evil had been compounded by the tacit approval and indeed participation of many nationalities in the mass-murder. Others stood idly by and were silent witnesses to the ongoing slaughter. Still others shut their doors in the face of those fleeing in terror . . . It was such prevailing attitudes that offered the murderers carte-blanche to pursue vehemently the process of extermination.

I beg of my readers to give the above some serious thought, for it reflects on our own foibles and times as well. While we go about our business-as-usual, evil men on both sides of the Iron Curtain are spinning the web of deceit, and scheming this time to involve the entire human race in the ultimate horror. It remains for you and me, and millions of others around the globe, to oppose such evil machinations.

Had the Nazi beasts been fought to standstill when they denied their Jewish citizens their basic human rights; had the wider world showed it cared when the first reports of massacres reached the allied powers, hundreds of thousands, if not millions of innocent lives could have been saved, and the world would have been the richer.

As Mr. Wolfe so fittingly remarks, "Jewish history is replete with marvelous contributions in every field of endeavour," as is the history of man's sojourn upon earth. Now, all those treasures, and indeed our lives and those of our children have suddenly become an "endangered species". Since we are not even certain of our own survival, how can we entertain dreams of future generations? . . . Indeed, where do we find the courage to go on with our daily lives? To make plans for the future, when nuclear annihilation is staring us in the face, must appear idiotic.

If the future appears so bleak in our own perspective, can one picture what it does to our youth? Present-day life must indeed be very painful for them to bear,

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JNF APPOINTMENT



Samual Levy, a Sabra born in Tel Aviv, is the current Jerusalem Special Representative to Eastern Canada for the Jewish National Fund of Canada, Keren Kayemeth Le'Israel. The appointment was announced jointly by **Harry Feldman**, President, JNF Montreal, **Irwin E. Lampert**, Vice-President, JNF Atlantic Region, and **Harry Goldstein**, Chairman, JNF Ottawa Executive Committee.

Mr. Levy, who has already assumed his duties at the Montreal office, comes to the region with the intention of "creating a better atmosphere for involving the local Jewish communities in the understanding of and participation with the Jewish National Fund."

After a military career in the Israel Defence Forces (IDF) that saw him rise to the rank of Major, he turned to business and an extremely successful career with leading industrial and financial holding corporations in Israel.

He holds university degrees in Accounting and in Industrial and Manage-

ment Engineering. The highlight of his academic studies is his MBA in Business Administration from the world-renowned international business school INSEAD—The European Institute of Business Administration in Fontainebleau, France, which he attended on a full Rothschild Scholarship.

His experience with Israeli industrial and financial holding companies had him involved in various business fields, among which were: textile and fashion, precious metals and jewelry, electronics and mechanics, wood and lumber, hotels and building, marketing and international trade.

With Israel currently facing a bleak financial crisis, government budget cuts are adversely affecting development there and greater strain is being put on JNF to escalate its projects of building infrastructures for new settlements and afforestation. According to Mr. Levy, "a partnership with the Diaspora is at least as important today or, even greater than at any time in the history of the State of Israel."

Mr. Levy is in Canada with his wife, **Bilha**, a teacher by profession, and their three children, **Shai**, **Gal** and **Ron**.

'86 BOND CAMPAIGN LAUNCHED AT PERES DINNER

In the presence of Israel Prime Minister **Shimon Peres**, the Israel Bond campaign for 1986 was formally launched at a gala dinner of welcome in his honour in New York with \$32.1 million in pledges for next year.

During the three-week period preceding the dinner, the Bond Organization had deposited \$29.4 million in cash in honour of the Prime Minister's visit.

Five hundred guests, including representatives of Jewish communities in the United States, Canada and Latin America, attended the banquet at the Hilton Hotel.

In his address, Prime Minister Peres lauded the efforts of the Bond Organization and its leaders.

"Our task," he said, "is to make the Jewish state economically independent with your participation, not to lose our hearts in the face of danger and terror, and not to lose our minds when the chances for peace may come in our generation. Together, we work to build Israel. Together, we shall continue to work until our great historic and moral goals are accomplished."

The Prime Minister was accompanied at the dinner by Israel Ambassador to the United States **Meir Rosenne** and Israel Ambassador to the United Nations **Benjamin Netanyahu**. Former U.S. Ambassador to Israel **Sam Lewis** was a special guest on the dais.

Jack D. Weiler, International Chairman of the Bond Organization's President's Club, was Dinner Chairman. Other Bond leaders who participated in the program included **David B. Hermelin** of Detroit, National Campaign Chairman, who served as Master of Ceremonies and **Julian B. Venezky** of Peoria, National Campaign Co-Chairman, who introduced the Israel Premier.

Prime Minister Peres' address preceded his historic address the following Monday before the U.N. General Assembly calling for peace with Jordan.

His participation in the Israel Bond Dinner was his only appearance in the United States before a Jewish audience to be reported widely in the American and Israeli media.



DR. LEON ARYEH KRONITZ IN MEMORIAM



Dr. Leon Kronitz was a distinguished figure in the Canadian Jewish community. As the Executive Vice-President of the Canadian Zionist Federation for the past 13 years, he was a leading force in the United Zionist Movement in Canada.

Dr. Kronitz served as National President of the Labour Zionist Movement in Canada for nine years. Their constitution was amended twice in order to enable him to serve three times.

Dr. Kronitz was an Officer of the Canadian Jewish Congress for fifteen years. During that period, he held positions as Chairman of its National Executive, National Vice-President, Chairman of the Eastern Region and Immediate Past Chairman of the National Executive.

He contributed significantly to strengthening the Zionist Movement through the Canadian Zionist Federation and to achieving the goals of the Canadian Jewish Congress which together have become the unifying force in the Canadian Jewish community. He was a gifted orator and lecturer.

Dr. Kronitz received his early education in the "Tarbut" schools in Poland and studied at the famous Kletzker Yeshiva. He was a graduate of the Tarbut Teachers' Seminary of Vilna and received his BA from McGill University in Montreal with honours in sociology. He earned his Doctorate in Education from the Jewish Theological Seminary of America in New York City.

In addition to being Executive Vice-President of the Canadian Zionist Federation, Dr. Kronitz established and headed its Department of Education and Culture. A distinguished educator, Dr. Kronitz was the principal of Herzliya High School of Montreal and was the principal of the Solomon Schechter Academy of Montreal. He also served as the educational consultant of the United Jewish Teachers' Seminary of Canada where he taught methods of education and Jewish history. He held the position of National Execu-

tive Director of Keren Hatarbut (The Hebrew Culture Organization of Canada) and was Director of the Hebrew Camps Massad of Canada.

He authored two Hebrew books for children: "Zalman Shneur" and "I.L. Peretz". His articles on education, psychology, Jewish history, Hebrew literature, Israel and Zionism, enjoyed wide publication in Canada and abroad.

He founded the prestigious quarterly "Viewpoints", of which he was Chairman of the Editorial Board for many years. He was also Editor of the CANADIAN ZIONIST, the newspaper of the Canadian Zionist Federation, published five times annually.

Dr. Kronitz was appointed by the government as a member of the Protestant School Board of Greater Montreal, on which he served for seven years. He was awarded a Certificate of Recognition and Appreciation by the Quebec Association of Protestant School Boards for "Distinguished Service to Public Education in the Province of Quebec". He was a member of the National Council for Jewish Education in America, and a member of the Educators Assembly of the United Synagogues of America.

He was a member of the Governing

Board of the World Jewish Congress and Chairman of its Cultural Commission. He was a deputy member of the World Zionist Organization Actions Committee and of the Jewish Agency Assembly, Honorary President of the Labour Zionist Movement of Canada, Honorary Vice-President of the Jewish National Fund of Canada, Vice-President of Canpal-Canada-Israel Trading Corporation, Educational Advisor, Canadian Friends of Bar-Ilan University and a member of the Board of Trustees of the Shaare Zion Congregation of Montreal.

Dr. Kronitz was a delegate to a number of World Conferences, including the World Zionist Congresses, the World Jewish Congress Assemblies, the Jewish Agency Assemblies, the Memorial Foundation for Jewish Culture, and the Brussels Conference on Soviet Jewry.

Dr. Kronitz performed his military service with the McGill Canadian Officers Training Corps. He was the recipient of the Canadian Centennial Medal and the Queen's Jubilee Medal.

Dr. Kronitz is survived by his widow Faye (Jospe) and children Dr. Reena Kronitz Naymark and Michael Naymark, Dr. Naomi Kronitz Laskin and Irving Laskin, Emanuel Kronitz, grandson Daniel Zvi Naymark and sister Bluma Persky.

He left an indelible impact on generations of young people whom he taught and on adults whom he inspired by his example. We shall all sorely miss him.



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and nightmarish visions translate themselves in drug and alcohol addiction, and in ever-increasing violence and suicide. It is our young who truly stand to lose everything in a nuclear confrontation, for they have as yet had little time to taste the fruits of life.

In the light of grim forecasts and dire predictions, we must be prepared to contribute our share, and more than our share, so that the satanic-forces may be forced to lift this curtain of fear from our children's heads. Our total involvement is the demand of the hour.

CHALLENGE

I Want To Marry a Jew!

By Rabbi Shmuel M. Butman

Do you really care that your child or grandchild marry only a Jew? Then you should be deeply concerned about the present form of Israel's "Law of Return". Right now it defines a Jew as "one born to a Jewish mother or converted"—any type of conversion.

The present wording directly encourages intermarriage and assimilation. According to this wording, all a young Jew in love with a non-Jew has to do is obtain a meaningless document of conversion, with few or no strings attached. Then he'll bring his newly "converted" partner home and show his parents he's satisfying their demand to stay within the Jewish fold.

For the past 3300 years, there has always been only one standard for entry into the Jewish people—that of the Halacha, Torah law. Halachic requirements include showing a sincere desire to become a Jew for no ulterior motive (such as wanting to marry a Jew), and total acceptance of all Mitzvos. Such conversions have always been recognized as valid by all Jews, including non-Orthodox groups.

On the other hand, so-called conversions by other groups cannot satisfy the Halachic requirements. Those performing the conversion must themselves be personally committed to belief in the whole Torah and faithful to practicing all its applicable Mitzvos in their daily lives, just as they are demanding from their converts. This couldn't apply to any spiritual leader of a non-Orthodox group, even if he is personally a Torah-observing Jew. By allowing (or encouraging) his congregants to follow practices not approved by the Halacha (such as mixed seating at prayer, etc.), he automatically annuls any authority the Halacha would otherwise give him.

To recognize standards other than the Halachic one—in force for 3300 years—means to actively create a rift between Jew and Jew. Those loyal to the Halacha

will never recognize any other so-called conversions; to do so would run against all they stand for. Naturally, they become unwilling to marry into families who are not careful with these standards: Who knows?—maybe there's a mother or a grandmother there who considers herself Jewish but was never properly converted, and is therefore not Jewish according to the Torah.

Historically, that's what happened with the Karaites, a sect of Jews which arose in Babylonia about 1200 years ago and recognized only the Bible as authoritative. When they applied non-Halachic standards of conversion, marriage and divorce, the Torah-Sages of the period were forced to call upon all loyal Jews to separate themselves from the Karaites, to avoid the danger of marrying those of doubtful Jewish lineage. Although of predominantly Jewish descent, with practices based on Judaism, the Karaites were thus excluded from the Jewish people and remain so to this day.

In recent generations, our Torah-leaders have bent over backwards to avoid any such drastic steps against newer groups that don't follow Halacha. In this they are motivated by deep concern for the Jewish future of the vast majority of Jews who, regardless of synagogue affiliation, are loyal to their Jewish identity and earnestly desire that their children remain Jews. But we must draw the line when it comes to such delicate matters as "Who is a Jew?" Our nation has always been super-careful about maintaining our integrity according to the Halachic standards given to us at Mt. Sinai. A mass desertion from those standards would push us over the line—to the point of no return (G-d forbid).

That's why the present wording of the Israeli "Law of Return" is such a grave threat to Jewish unity. Non-Orthodox groups cannot force Torah-loyal Jews to desert ago-old Halachic principles and

recognize their so-called conversions. To attempt such force is religious compulsion of the worst kind. The non-Orthodox recognize Halachic conversions anyway; their leaders are holding out for recognition of their own conversions, not in a sincere ideological struggle, but as part of a powerplay to extend their influence in Israel and elsewhere. Since Torah-observant Jews will never give in to these demands to recognize non-Halachic conversions, the non-Orthodox groups are actually precipitating a showdown that could result in a total rift between Jew and Jew.

To preserve Jewish unity at all costs, there must be only one single worldwide standard for all conversions to Judaism. That standard can only be the Halachic one—the only one universally recognized by all Jews. Without this standard, the Jewish people are in immediate danger of crumbling (G-d forbid) into separate factions that will have nothing to do with each other.

Do the leaders of these groups really want to bear the grave responsibility for such a division of the Jewish people?

Regardless of what they want, every Jew who wants his children and grandchildren to marry Jews of undoubted Jewish descent should press for changing the Israeli "Law of Return" to read that a Jew is one "born to a Jewish mother or converted according to Halacha". You may even be a member of a non-Orthodox temple; you are a Jew anyway. If you hold dear the integrity of the Jewish people, you owe it to yourself to let your voice be heard, among your friends, business associates, fellow members of your temple, and to your spiritual leaders, too.

Remember! One can become a Jew only by converting to Halacha—the universal Jewish standard for 3300 years.

Reprint. The Jewish Press, August 30, 1985.

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EVERYTHING YOU WANTED TO KNOW ABOUT ISRAEL BONDS . . .

Editor's Note: The following is the final installment of a three-part series.

1977: Construction of the huge 1,400 kw power station at Hadera is inaugurated. This will be the keystone of the nation's growing attention to alternate sources of energy and lessening dependence on oil. In 1977, the Fifth Development Issue of Israel Bonds was inaugurated.

1978: This is a year of reaffirming dedication to the future development of Israel and its people through Israel Bond campaigns. A specific expression of this is the inauguration at Latrun of the Jerusalem-Tel Aviv superhighway. The year has also seen a marked resumption of economic growth. Aided by the continuous flow of Israel Bond investment funds, expected to reach the \$4 billion mark during the year, a period of economic stagnation appears to have ended with a forecast growth of six percent in the Gross National Product and continuation of the increase in exports, which has already reached 62.6 percent of the imports figure for 1977. This is the year in which Israel's economic architects began planning for the development which would be possible in a Middle East at peace.

1979: The signing of a peace treaty between Israel and Egypt in March heralds a new era in the troubled history of the Middle East. There are, however, great challenges as Israel faces the 1980's. In order to comply with the treaty terms, Israel must redeploy and resettle military and civilian populations from the Sinai to the Negev. The Israel Bond Leadership Conference in Toronto accepts the responsibility of helping develop the Negev and at the same time assuring Israel's economic growth.

1980: This is the year that the Bond Organization passes a milestone; \$5 billion in Bonds and other instruments have been sold since its founding. However, Israel faces a crushing oil bill—\$2.5 billion a year—as a result of giving up the Sinai with its oil fields. Bonds resolves to help meet this and other challenges of economic development for peace.

1981: Israel Bonds celebrates thirty years of building Israel's economy. At a historic January conference in Israel, Bond leaders undertake to mobilize seed money for one of the most exciting ventures since the organization's founding, the Mediterranean-Dead Sea Canal hydroelectric project. Part tunnel, part pipeline and part canal, it will link the Mediterranean and Dead Seas via a 67-mile conduit and, when completed, is expected to provide about 20% of Israel's energy needs and reduce its dependence

on imported oil.

To provide the initial capital, the Bond Organization establishes an honour society of Canada Founders, purchasers of \$100,000 or more in one year. To date, more than 900 Founders have enrolled in the United States, Canada and other parts of the free world. Founder trustees have re-enrolled through an additional \$100,000 purchase. Others have enrolled spouses or other family members as Canal Founders.

1982: To secure its northern border and ensure the safety of its citizens, Israel launches "Operation Peace for Galilee" in Lebanon. On June 18 in New York, Bond leaders at a luncheon present Prime Minister Begin with \$35 million in cash and launch a special Emergency Development for Peace Effort to help offset the impact of the events in Lebanon in Israel's economy.

1983: The Israel Bond Organization salutes Israel on its 35th Anniversary. The challenges and opportunities are many. Israel must continue to take advantage of its advanced educational level and highly skilled labour force to continue the expansion of its science-based industries

and thus help to increase its exports.

As we look ahead, we seek to meet the following four major challenges to bolster Israel's economy:

1. To begin a new era of agricultural and industrial development of the Galilee where no terrorist bombs and shells will ever fall again.

2. To help restore and replenish the economy which has been heavily burdened by the Lebanon operation.

3. To continue the expansion of the economic infrastructure of the Negev to complete the resettlement of the families moved out of the Sinai in April 1982 in accordance with the peace treaty with Egypt.

4. To provide seed money for the construction of the Mediterranean-Dead Sea Canal.

Ever since its inception, in spite of innumerable problems, Israel has gone from strength to strength. The State of Israel Bond Organization has helped Israel reach its present strength and security. It will continue to sustain Israel as the nation is about to enter the 21st Century and builds for a future of peace and prosperity.

CJC 21ST PLENARY

Professor Irwin Cotler, Alan Rose and Jack Silverstone recently represented Canadian Jewish Congress at a briefing to the ad-hoc Parliamentary Study Group on the Commission of Inquiry on Nazi War Criminals.

Attended by several Members of Parliament and Senators from all three major political parties, the CJC overview focused on the crucial moral and legal imperatives of the Deschenes Inquiry while discussing the effect of the Commission's work on the Canadian community-at-large and the Canadian Jewish Community.

Among the major points raised during an excellent dialogue with the legislators were that CJC:

- seeks prosecution of individuals who may have committed heinous crimes—not groups or nationalities. **Canadian Jewish Congress rejects the concept of group liability;**

- encourages the Commission to consider and seek out the best evidence available, wherever it may be, so that the ends of justice can be served; while Canadian Jewish Congress has no brief for the Soviet legal system, it should be mentioned that in fact "Soviet evidence" is a misnomer. It is Nazi evidence that was captured and retained by the Soviets in

their archives. Professor Cotler further stated on this issue "that the fundamental distinction to be made is that the issue is not the taking of evidence by Soviet authorities for use in the Soviet legal process, in accordance with their rules of evidence against dissidents residing in that country. Rather, the issue is that of taking evidence by a Canadian commission of inquiry for use, if at all, in a Canadian legal process in accordance with Canadian rules of evidence and procedure against suspected Nazi war criminals who may be residing in Canada. We have faith in the Canadian legal system to weigh the value and admissibility of that evidence," Cotler concluded;

—continues to press for sanctions against alleged war criminals 40 years after the fact because the issue is of continuing concern in that Canada has been remiss in its obligation to address this issue.

Following the session, the Canadian Jewish Congress delegation was warmly thanked for its presentation by the study group co-chairman **J. Patrick Boyer, M.P.** Several of his colleagues expressed new understanding of, and agreement with, CJC's argument that the prosecution of Nazi war criminals in Canada is of common concern to all groups in this country.

SOMETHING NEW HAS BEEN ADDED

A new Individual Variable Rate Issue Bond is now being offered by the Development Corporation for Israel, which has sold over \$7 billion in Israel Bonds and other Israel securities since 1951 to build every facet of Israel's economy.

This financial instrument is being issued in response to requests by many friends of Israel for a larger-denomination Israel Bond with a higher yield which can be held in a personal portfolio.

It is an attractive instrument for individuals who wish to contribute to their individual Retirement Accounts, Keogh plans, or to their endowment or foundation programs, or for gifts to minors.

AN ATTRACTIVE INDIVIDUAL VARIABLE RATE ISSUE of ISRAEL BONDS

FEATURES OF THE INDIVIDUAL VARIABLE RATE BOND

- The annual interest rate is a minimum of 6% plus 50% of the excess over 6% of the average of the prime rates quoted by Citibank, the Bank of America and the First National Bank of Chicago each April 1 and October 1.

Example—if the average of the quoted prime rate is 12%, your return for the year will be 9%.

- The minimum purchase is \$10,000.
- The Individual Variable Rate Bond (IVRI) matures in 10 years.
- Interest is paid once a year on April 1st.
- Like all State of Israel Bonds, the new Individual Variable Rate Bond is a direct and unconditional obligation of the State of Israel which pledges Israel's full faith and credit for payment of principal and interest.
- It may be transferred only to: 1) A tax-exempt religious, charitable or educational institution 2) A bank or financial institution as collateral for a loan 3) The owner's spouse, children, grandchildren, parents or grandparents.

FOR INDIVIDUAL PURCHASERS

Strengthen Israel's economy during this critical period by investing in the new Individual Variable Rate Issue of Israel Bonds.

By purchasing \$10,000 or more, you will be enrolled in the Ambassador's Society of Trustees, a national honor society of leading supporters of Israel.

B'NAI BRITH HILLEL CANADA HOLDS 1ST NATIONAL CONVENTION

B'nai Brith Hillel Canada brought together students, professionals and community members from across the country to hold its First National Convention. Hillel representatives were welcomed by **Harry Bick**, C.A., President of B'nai Brith Canada and **Frank Dimant**, Executive Vice-President, B'nai Brith Canada.

The three-day conference dealt with issues such as programming, financing, and membership retention, as well as presentations on topics such as anti-Israel and anti-Semitic problems on campus, Soviet Jewry and Israel as a concern to North American students.

Keynote speakers included **Jeff Ross**, Anti-Defamation League of B'nai Brith Campus Director, New York; and **Moshe Benzion**, Vice-Consul, Israeli Consulate, New York. As well, a sneak preview of "Gates of Brass" was shown. This was followed by a presentation given by the producers **Jay and Meridel Rawlings**. **Ellen Kachuck**, Director of Communications and Education for B'nai Brith Canada and its League for Human Rights, gave a major presentation on how to deal effectively with the media. **Wally Reinstein**, National Hillel Coordinator for B'nai Brith Canada, presented a paper on the effects of the Keegstra and Zundel trials on the Canadian populace. Also participating in the programmatic discussions were **Debbie Cowitz**, National Program and Membership Coordinator for B'nai Brith Canada, and **Pearl Gladman**, Administrative Assistant for B'nai Brith Canada.

The participants all felt that the conference was stimulating and served as an excellent vehicle for bringing together the



Left to right: Pearl Gladman, Administrative Assistant, B'nai Brith Canada, discusses B'nai Brith programming with Orah Rolider, Halifax; Lawrence Chippin, Student President, Atlantic Provinces Jewish Student Federation; Rabbi Moishe Silverman, Hillel Director, University of Toronto; Wally Reinstein, National Hillel Coordinator, B'nai Brith Canada.

three components necessary for an effective national organization to deal with student organizations, students, professionals and lay leaders. "It was an educational, informative and emotional experience for all," stated Wally Reinstein. He continued to say, "I feel we have made great strides in strengthening a B'nai

Brith Hillel across the country."

The conference was funded by a grant from the federal government as part of its International Youth Year Program.

For further information on Hillel in Canada please contact Wally Reinstein at B'nai Brith Canada, 15 Hove Street, Toronto, Ontario, M3H 4Y8, (416) 633-6224.

CJC BRIEFING TO THE AD-HOC PARLIAMENTARY STUDY GROUP

Mrs. Julie Koschitzky has been appointed Chairman of the Arrangements Committee for the Canadian Jewish Congress 21st Plenary scheduled to take place at L'Hotel and the Metro Toronto Convention Centre, May 7 - 11, 1986. The theme for this triennial Plenary is: "Canadian Jewry—New Directions".

Mrs. Koschitzky brings to this challenging role a rich and varied background, personally and in communal life.

Born in Cardiff, Wales, to parents who fled Nazi Germany immediately after Kristalnacht, she emigrated to Canada with her family at the age of six. Mrs. Koschitzky, a Toronto resident, is married to **Henry Koschitzky** and is the

mother of four children.

Her community involvement credentials include: Work with the Canadian Jewish Congress, the 1984 Chairmanship of U.J.A. Women's Division, Toronto Jewish Congress, the Associated Hebrew School, Mt. Sinai Hospital Auxiliary, United Israel Appeal of Canada and the Council of Jewish Federations.

In accepting the Plenary Arrangements Chairmanship, Mrs. Koschitzky said: "I'm proud to be a Jew, and to be part of Jewish history in the making."

At the Canadian Jewish Congress Plenary Assembly, national leaders are elected by delegates to serve a three-year term. The Plenary also exists to provide a

forum for addressing the political, cultural and humanitarian issues facing Canadian and World Jewry. Canadian Jewish Congress has been the parliament of Canadian Jewry since 1919.

Individuals, whether affiliated or not with existing Jewish organizations, are eligible to participate in the Congress process of determining policy and electing community leadership.

Registration kits and further details will soon be available. For more information contact: Shimon Fogel, Atlantic Jewish Council, 1515 South Park Street, Suite 304, Halifax, N.S. B3J 2L2, (902) 422-7491.

ANTI-SEMITISM IN THE 1980s

By Yehuda Bauer

The Hebrew University of Jerusalem
Editor's Note: The following will be a three-part serial appearing in upcoming issues of Shalom Magazine.

Jews are, I believe, an endangered species. Although there are 12.5 to 13 million in the world today, with about 5.6 million living in the United States, many of these Jews do not identify themselves as Jews nor are they involved in Jewish life. In the USSR there are not 2.5 million Jews, as we are told by the Israeli government, but 1.7 million; in France, not 700,000, but 535,000; in Argentina, not 400,000, but 265,000. We pinch our cheeks to make these facts appear more rosy, but it does not help. Demographic experts tell us that the most optimistic forecast for the year 2000 is that there will be approximately 12,941,000 Jews; their most pessimistic forecast suggests a figure of 11,783,000 Jews (Uziel O. Schmelz, **World Jewish Population**, Jerusalem, 1981.)

In the meantime, every Diaspora Jewish community is declining in number, and only the Jewish community of Israel is growing. This is a fact in spite of the problem of *yerida*. The reason for this demographic decline is not, in the main, intermarriage or even assimilation, but the simple fact that Jews do not have a viable birth rate. They are today the most outstanding ethnic group concentrated in urban communities in the world with these statistics.

Obviously, the reason for this phenomenon is neither physiological nor economic nor political. The societies in which Jews live are not declining in numbers. What is clear is that Jews have a lower birth rate than non-Jews in the same income bracket in cities where they are concentrated. The reason, therefore, must be socio-psychological, and economic or ecological arguments, advanced by couples of childbearing age, would appear to be rationalizations.

The Holocaust did not cause this problem. Anyone looking at the population figures of the Jewish people before 1933 will see similar signs in the Jewish communities of Germany, Hungary, Holland, France or the German-Jewish settlement in America's Jewish population. Yet, there can be no doubt the Holocaust aggravated this situation.

Prior to 1933, there were vital centres of Jewish population: Eastern Europe, Asia/Africa, the United States and Mandatory Palestine. Today, Eastern European Jewry is dead. The Jews of Asia/Africa have moved in large numbers to Israel. More than 60 percent of Israel's Jews are of Asian/African Jewish descent. Only

North American Jewry has remained, and the Jewish population here is declining.

The basic reason, it appears, would have to be sought in the identity crisis of the Jewish people. Within this crisis, I would like to isolate one element: the external threat. And within that threat, one element again, namely, anti-Semitism.

I believe the external threat contributes to a feeling of uncertainty, insecurity and fear. It is a feeling that may be universal and not limited to the Jewish people. However, Jews, because of their peculiar position in Western society, have proven to be a very good seismograph indicating general problems. They may be reacting more radically to a general sickness.

Bringing children into the world is an expression of hope and of a strong will to live. Despite Israel's problems, the Jewish birth rate there is fairly high.

I believe the polarization of our reactions to the problems of Jews stems from this feeling of insecurity—chauvinistic nationalism or religious fanaticism on the one hand, and flight into materialistic hedonism, *yerida*, or extreme assimilation on the other. They are reactions to a basic feeling of insecurity. One factor that may contribute to this feeling is the external threat.

The term anti-Semitism is very misleading. Although coined in 1878 as a term to indicate secular, pseudo-scientific Jew-hatred, mainly of the modern nationalistic and racist type, lately it has been used increasingly to denote any kind of hostility towards the Jews throughout history. Obviously, some differentiation is in order.

It is one thing to talk of religious hostility or racial discrimination or murderous intent such as that of pogromists in Tsarist Russia. It is quite another thing to talk about social discrimination, such as not permitting Jews to enter a hotel or not selling them property or apartments in certain areas. Accusing Jews of Christ-killing is one action, but it is another to translate that into burning people at the stake—though the latter may derive from the former. Nazi anti-Semitism and current Soviet anti-Semitism are—one ought perhaps to add, "thank G-d"—quite different things.

Although we ought to differentiate between forms, stages and manifestations of anti-Semitism, we should ask ourselves whether the simple fact of hostility to Jews over long periods of time does not indicate a continued problem that may justify drawing a line from the time of the Biblical story to contemporary anti-Semitism.

The trouble with our publications and symposia is that nobody draws these distinctions. And when people talk about

contemporary anti-Semitism, we really do not know what they are talking about. We are constantly rehashing figures and findings that are irrelevant to the question of whether the threat is real or not.

We know that popular anti-Semitism in the USA, France, Britain and Germany is declining, while terrorist attacks against Jews are increasing. However, indices such as anti-Semitism incidents in the USA merely reflect the neo-Nazi fringe, violent as such a fringe may be. The conclusion drawn from this is that as long as the economic situation does not radically deteriorate, the neo-Nazi fringe should be monitored and fought. It does not represent imminent danger. The very banality of this conclusion prevents us from discussing the real threat. It is true that unless there is serious economic dislocation, who said the danger of anti-Semitism lies in neo-Nazi activities, here or in Europe?

The conclusion surely is that anti-Semitism, when it last gained the upper hand during the Nazi period, was responsible in some measure for the most terrible war so far in human history, and that it cost six years of brutal warfare and 35 million lives before this monster of anti-Semitism was conquered. Is the monster coming to life again?

Here is where I think the real danger lies. In the United States, in Los Angeles, there is the notorious so-called Institute of Historical Review, which propagates the denial of the Holocaust. Many very nice people say, "Well, who will believe this kind of nonsense? After all, there are too many people around who themselves went through the Holocaust."

But this underrates the capability of humans to reject reality. These Nazi intellectuals established an international group composed largely of individuals with academic degrees. They were professors of English Literature, like **Austin J. App** of Maryland; or of French Literature, such as **Robert Faurisson** of Lyons; or of electrical engineering, like **Arthur R. Butz** of Chicago; or of astrophysics, like **Reinhard Buchner** of San Diego. These men do not throw bombs or organize marches; they send their literature to high school teachers throughout this country, Canada and Western Europe. They are gaining ground, but no one has investigated how far they have gotten.

I believe the key to any contemporary investigation of Jew-hatred is that **anti-Semitism will always be an intellectual or ideological movement before it becomes a mass phenomenon**. The most extreme case to date of anti-Semi-

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NORTH AMERICAN JEWS REDISCOVER ORTHODOXY

By Natalie Gittelson

Ed. Note: The following will be a two-part series in *Shalom Magazine*.

On Yom Kippur, the Day of Atonement, half a million North American Orthodox Jews—more than at any time since World War II—were expected to attend services at synagogues to spend all day in prayer and fasting. Among them was **Zalman Chaim Bernstein**, 59-years-old, chairman of the New York investment firm of Sanford C. Bernstein & Company (assets under management, \$3.7 billion). But like many others in today's Orthodoxy, Mr. Bernstein was not always so devout; he legally adopted his Hebrew name (just over) a year ago. But now this bluff, hearty financier, who wears an exuberantly multicolored skullcap in the cover photograph on the annual report of his company, proudly advertises his Orthodox homecoming to the whole world of investment management.

He seems like a man who has found himself. "I don't know how I lived without Shabbos," he says. The Sabbath, on which Mr. Bernstein gives up all work and gives himself "a chance to talk to G-d," is the spiritual anchor of every Orthodox Jew's life. Mr. Bernstein's office in the General Motors Building is an ode to secular modernity—black leather, tinted glass, salt-and-pepper tweed—but a handwrought sterling-silver mezuza, containing a miniature parchment scroll with passages from the Bible, adorns a doorpost.

Despite the inherent contradictions of his life in two worlds, he relishes his late-blooming religious identity with a passion and pride not uncommon in the new Orthodoxy of the 1980's. Often superaffluent, no longer insecure in the New World or uncertain about their North American identity, these Jews have been freed by secular success to assert triumphantly their Jewish selfhood—convinced with **Marshall Sklare**, director of the Centre for Modern Jewish Studies at Brandeis University, that "assimilation means certain death".

This conviction was a long time in the making. In the late 1960's, many Jews of formerly wavering Jewish identity, once content to meld with the North American crowd, "began to come out of every hole in the wall and stand up to be counted", says **Mordechai Schiller**, editor of the news magazine *Jewish Action*. The six-day war, in 1967, had raised Jewish consciousness and awakened Jewish pride even among those previously indifferent.

"I was in Israel at the time, and worked as a volunteer in civil defense," says Mr. Schiller. "Our victory brought an outpouring of care, concern and positive identification."

For some of the most committed, it grew into a zeal for Orthodoxy. Israel's statehood was good but not sufficient. Secular Zionism for them promised neither Jewish salvation nor religious survival. "Ironical to relate," **Dr. Harold Fisch** of Bar-Ilan University wrote in an essay, these North American Jews often found "the atheism, the heroic rationalism of the second-generation Israelis quaint and old-fashioned."

At the same time, ethnicity had become not only respectable, but, in the black-power slogan of the times, "beautiful". Ambitious, unprecedented Judaic-studies programs followed black-studies programs into schools and colleges. Even the hippie movement played its role in the rise of Orthodoxy, fostering the idea of a search for meaning in a world whose values were questioned. Orthodoxy—at first viewed as a 60's fringe phenomenon—was proving itself as a mainstream force. Today, many analysts believe, it is increasingly the most powerful denomination in Judaism, manifesting, as the sociologist **Charles Liebman** said, "a strength and a will to live that will yet nourish the whole Jewish world".

Rabbi Arnold H. Rund, a key staffer at the Union of Orthodox Jewish Congregations of America, confirms that there are at least 1,500 Orthodox synagogues in North America, with new ones being formed constantly. The Orthodox spectrum includes the far-right Jews of Chassidic communities, such as the Lubavitch and the Satmar, distinguished from other Jews by their distinctive dress and relative social isolation; the more liberal modern Orthodox, and those falling somewhere in between.

All these observant Jews reject what they regard as the lax observance, permissiveness and commitment to change of the Conservative movement; the assimilationism of the Reform movement, and the Reconstructionist's denial of the basic tenet of Judaic faith—that the teachings of the Torah, or the Old Testament, are of divine origin, therefore inviolate.

The current roster of the North American Orthodox, longtime faithful as well as recent adherents, includes scientists and film stars, journalists and television executives, doctors, lawyers, university professors and real-estate tycoons. Among them are the writer **Herman Wouk**, bet-

ter known for his secular *Winds of War* than his religious *This is My God*; **Alvin Radkowsky**, a former United States Navy chief scientist; **Steven Hill**, who starred with **Anne Bancroft** in *Sidney Lumet's Garbo Talks*; **Paul Reichmann**, whose family owns the Olympia & York real-estate concern; **Julius Ber-**
man, a prominent lawyer who champions Jewish causes with fervor that has made him a Jewish leader of international note, visiting the Oval Office, dining with British Prime Minister **Margaret Thatcher**, and meeting with Israel's Vice-Premier **Yitzhak Shamir**.

All these Jews participate vigorously in an open society from which, at the same time, they remain apart, moored in a closed—some would say quaint—world of their own. The men don tefillin (a network of leather straps and cubes containing biblical parchment that symbolically binds Jews to G-d); wear zizit (a fringed vest) underneath their shirts, another reminder of G-d's presence; say prayers three times a day; abjure all foods and restaurants that are not kosher; sanctify the Sabbath, and, as husbands, observe laws of sexual abstinence—not touching their wives, much less making love—for nearly two weeks out of every month.

Married women visit the mikvah, a ritual bath, after each menstrual period to signify the end of the sexual prohibition. In the synagogue, all women sit separately from the men, allowing the sexes to concentrate on prayer, rather than each other. But although they eschew so much in a society in which almost nothing is forbidden, Orthodox Jews see all these religious observances as declarations of their faith in G-d's commands.

Orthodox Jews cherish their G-d-given rules of life. "If you're a traditional Jew, you try to observe 613 commandments," says Mr. Bernstein, evincing relish for the task. "Our job is to make everything holy, that's what mitzvot are all about: making love with your wife holy, making love itself hold by the way you deal with your fellow man."

Mitzvot refers to the 613 biblical commandments, including the Ten Commandments, as well as countless rabbinic laws. The entire body of mitzvot and laws is known as the Halakha. Some commandments take the form of prohibitions: Do not tell tales, bear hatred in your heart, bear a grudge or seek revenge. Some take the form of precepts: reprove the sinner but love your fellow as yourself, observe the Sabbath, give charity.

Earlier generations of North American Jews may have been merely following their forefathers' footsteps, remaining observant by rote. But the new generation, after the Holocaust—which engendered fears for Jewish survival and a consequent desire to maintain Jewish identi-

ty—and after the birth of the modern state of Israel, “doesn’t do it just for tradition’s sake anymore,” says **Judah Dick** of Brooklyn, an Orthodox Jew who is a lawyer and formerly was an assistant corporation counsel of the City of New York. “The Talmud”—rabbinic commentary about the Torah—“calls Torah ‘the yoke’.” It speaks of the yoke of the mitzvot. In Orthodoxy, your mission in life is to follow the Torah and do G-d’s will. Otherwise, you’re getting something for nothing. You’re not earning your keep.”

However heavy that yoke, “if you study Torah, and get the fire inside, you want to do each mitzvah,” **Dr. Frederick Zuckerman**, a genial and erudite psychiatrist in his early 50’s, exclaims with the air of exultation that one soon begins to recognize as an emblem of the Orthodox. Torah-true Jews, as they call themselves, seem to feel constantly exhilarated that they are carrying out G-d’s plan.

Today, moral standards have crumbled. For many in this country, ethical behaviour—Judaism’s very foundation—is merely a matter of opinion, and right or wrong, simply differing points of view.

“But much to the gratification of any religious person, there’s a major revolution going on in psychiatry,” says Dr. Zuckerman. “Finally, we’re examining the idea of fixed standards, of a life that’s prescribed, that’s right—if you live it, you prosper,” as the Torah says. Control of the appetites, control of the passions, which permeates the teachings of Torah, has begun to permeate psychiatry, too. “It brings us right back to Yiddishkeit, to religion, and the value of values,” he says.

Rabbi Pinchas Stolper, executive vice-president of the Orthodox Union, smiles broadly as he discusses the Orthodox surge. “I will tell you something amazing,” he offers. “This whole Orthodox movement, as it exists today, is a secret even to many other North American Jews. What do they think when they think Orthodox? Old men with beards and earlocks, wide-brimmed hats and long frock coats, illiterate in English, shut off from the world in their houses of study.”

Indeed, in the period between the two World Wars, Orthodoxy was perceived as a dying movement. With the rage to assimilate at its peak, the Reform and Conservative camps had captured Jews eager “to go with the flow” and to modernize their religion.

World War II and its aftermath were watershed years. Uprooted by the Holocaust, the most learned rabbis and other Jewish leaders from Europe came here as refugees, bringing with them old ways, old institutions, and a religious tradition that they vowed to maintain in the brash, materialistic North America. They established new Orthodox synagogues, schools and advanced yeshivas—academies of

higher learning—scrupulously modeled after those that they had left behind. This resurgent Jewish community has shaped the Orthodox reality of today.

Surprisingly, even some North American Jews noted for their secularity acknowledge that the last best hope for the survival of Judaism may be a return to the old-time religion.

Irving Howe, in his keynote address to the National Convention of the American Jewish Congress in March of 1984, pointed to “the thinning out of Jewish substance and distinctiveness, the loss of spiritual content,” and cited the writer **Hillel Halkin**, who argued that “there remained only two visible long-range options for Jews wishing to resist assimilation: to live in Israel as a member of the Jewish nation or to engage strongly with religion in the Diaspora.”

“The problem of Jewish self-definition grows more acute each day,” Mr. Howe said. “It grows especially acute for those of us who lack the religious vocation. Initially, I tried to resist Halkin’s argument, since it undercut my own commitment to secular Yiddishkeit, but I was forced to admit that Halkin is right. History is pulling down the curtain on my Jewish tradition.”

Among Orthodox Jews in 1984, there was a clear sense of mission, perhaps related to the general religious revival and spiritual awakening that lately has seemed to sweep the country.

In his recent campaign speech to B’nai

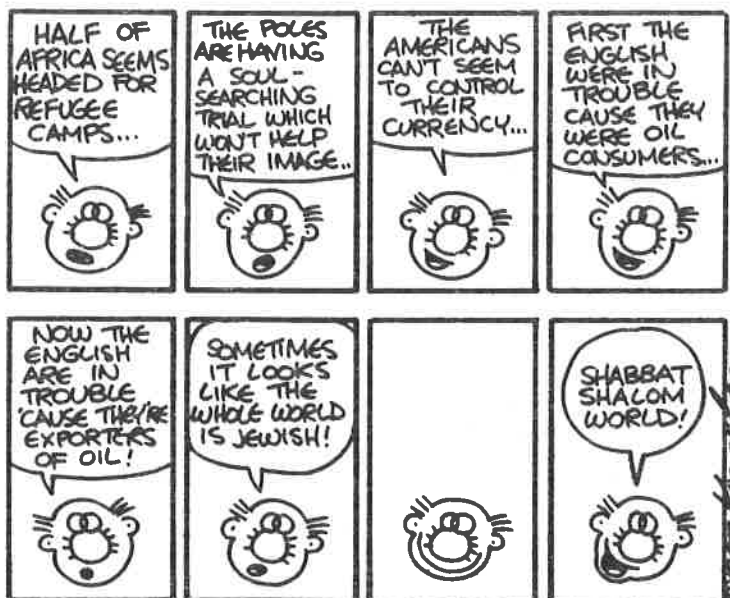
Brith International, **President Reagan** spoke of the growing interest among North American Jews in Jewish history and the Hebrew language, and noted the rise of the baal teshuva movement, which he decried as “a powerful movement of Jews, young and old, Orthodox, Conservative and Reform, returning to the ancient ways of faith.”

The ancient ways, of course, tend toward the Orthodox, and the baal teshuva movement—the “return” of Jews to a kind of Judaism many never knew before—may be the most salient barometer of Orthodox renewal.

Baalei teshuva overflow **Rabbi Ephraim Z. Buchwald’s** Saturday morning beginners’ services at the Lincoln Square Synagogue; the services were conceived to introduce those with little or no Jewish learning to the rewards and refinements of Orthodox observance. Founded in 1963, Lincoln Square, one of the best attended Orthodox houses of worship in the United States, is the home of a nationally known and widely imitated adult Jewish-studies program. “We don’t offer popular-type courses,” Rabbi Buchwald warns, in a transparent attempt to deter the nonserious. “We’re teaching the Bible in its original text, classic Jewish philosophy. Torah has a great deal to say to modern Jews. That’s why our classes are bursting at the seams.”

To be continued . . .
Reprint. New York Times

Dry Bones



ISRAELI SPECIALIST LAUDS TORONTO SURGEONS

For **Dr. David Hendel**, orthopedic surgeon at Jerusalem's Shaare Zedek Medical Center, being in Toronto is somewhat like a homecoming. In 1979 he served as a clinical fellow with **Dr. Walter Bobechko**, chief of orthopedic surgery at the Hospital for Sick Children, and then spent an additional six months as an orthopedic resident at Mount Sinai Hospital.

"When I learned that I had been invited to Florida for a special fundraising event for Shaare Zedek," he said, "I took advantage of the situation and contacted **Dr. Allan Gross** at Mount Sinai to see if I could spend some time with him here."

To Dr. Hendel's joy, Dr. Gross also arranged for him to work with Dr. Bobechko and with **Dr. John Kostuik** at the Toronto General Hospital. By the time he leaves for the sunny south, he will have been here for a total of six weeks, working with each of these physicians on a particular specialty . . . knee surgery with Gross, pediatric spinal surgery with Bobechko and spinal surgery with Kostuik.

Calling all of them "the best", Hendel added that Kostuik is "one of the most famous and most aggressive spinal specialists in the world. You can learn a lot from him."

Bobechko has been to Shaare Zedek on several occasions, performing his surgery

on children with curvature of the spine and sharing his knowledge with the Israelis.

"It's not that we don't have the knowledge or the techniques at Shaare Zedek," Hendel explained, "because we do and our staff is always learning more. Our major problem is lack of new equipment. Equipment for orthopedic surgery is always changing, something new is always coming up and we just don't have the means to get it."

Although there are eight orthopedic specialists in his department (four senior people and four residents), staffing is also a problem. The Israeli government has placed very strict limitations on hospital staffs and the institutions cannot hire people as they wish or need. Hendel is hoping that the Ministry of Health will finally grant Shaare Zedek permission to open its long-awaited and very much needed cardiac surgery department.

"Then I could use their special anesthesiologists and intensive care recovery room," he added. "Now when I have a patient who's undergone major surgery, I sit with him or her around the clock to make sure that everything's okay."

That Hendel learned his craft at Hebrew University Medical School and in Toronto well is the reason for his invitation to Florida. A vacationer from St. Petersburg fell at Masada and broke her

ankle. Hendel treated her and sent her home with X-rays, full reports, etc., where her family physician claimed the Israeli treatment was "the best he'd ever seen". Out of gratitude, she and her friends, many of whom are community leaders, are sponsoring a dinner to raise funds for the Shaare Zedek department of orthopedic surgery.

"Our department is very busy," Hendel stated. "We have many cases of older people who fall and break their hips. One third of our beds are usually filled with them and they stay for a long time, because we don't discharge them until they're walking again."

Hendel added that his department is under further financial restraints because certain advanced procedures, such as knee and hip implants, are not paid for by either the government or medical insurance. "The hospital has to absorb all the costs in these cases."

Born and educated in Israel, Hendel is openly dismayed by the large numbers of Israelis who are emigrating to the U.S. and Canada mainly to earn larger salaries. His own salary, as a senior surgeon, is equivalent to that of a North American intern. He fervently hopes that the Israeli economy will improve and attract many of these people back, but he also obviously believes they should have stayed as long as they had any type of job at all.

Although he's anxious to absorb and learn all he can on this short visit to Canada and the U.S., where he will also be going to San Francisco and Minneapolis, Dr. David Hendel is more anxious to return to Israel.

PROFESSIONALS TO KIBBUTZ

What is "Professionals to Kibbutz?" A framework aimed towards individuals with specific trades or professions who are considering Aliya (immigration to Israel), and would like to combine their profession with kibbutz life.

Acceptable to this program are singles and families, through the age of 40, who want to explore the possibility of Aliya to kibbutz and who answer to the professional needs of the specific kibbutz involved.

Candidates will undergo the regular process with respect to Aliya and absorption in kibbutz, including interviews and medical examination. In addition, a resumé and professional documents are required.

In those areas which have a kibbutz representative, the representative will maintain personal contact with the candidates, and assist in all preparations.

In addition, we will conduct a number of regional or national meetings and seminars to facilitate contacts among candi-

dates, discuss aspects of kibbutz life and deal with problems pertaining to absorption.

We recommend that the candidate visit the prospective kibbutz prior to a final move. We assist in coordinating this visit.

We recommend arriving on a tourist visa, sometime during the summer months. The absorption experience continues for one year. During this period the kibbutz will provide an "adopting" family, plus a liaison member from the kibbutz.

For the first three months candidates will work in different places, in order to get acquainted with various aspects of kibbutz life. They will work six hours a day and two hours will be devoted to Hebrew lessons.

After three months, candidates will work in their respective professions. While in the kibbutz, they will enjoy the same standard of living as the other kibbutz members of the same age.

After a year in kibbutz, both sides will

discuss a change of status to "candidate for kibbutz membership". With this change of status, prospective members can take an optional trip to North America in order to finish their affairs and return to the kibbutz. At this stage we recommend that they return as temporary residents or new immigrants. Those who do not know Hebrew will be given an opportunity to study in an Ulpan.

If you find this program of interest, please contact: Haim Nirel or David Abisror, Israel Aliyah Centre, 1310 Greene Avenue, Montreal, Quebec, H3Z 2B2, (514) 934-0804, or Edna and Avner Hachohen, Kibbutz Aliyah Desk, Cavendish Mall, 5800 Cavendish Blvd., Côte St. Luc, Quebec, H4W 2T5, (514) 481-0218, 735-0122.

Continued from page 23

tism, namely, the Nazi variety, is an excellent starting point for this discussion.

Nazism started with a book—**Mein Kampf**—which, despite its impossible German style, its repetitions and its lunatic view of the world, became a kind of intellectual credo. Nazi ideology was based on two pillars. The first was the right of the Germanic peoples of the Aryan race to rule Europe, and, via Europe, the world. The second was the necessity of fighting the enemy of mankind—international Jewry. A great deal of effort went into convincing people that Jews were an imminent threat to Germany's physical survival.

Nazism saw the Jews as the enemy, ruling both Bolshevik Russia and capitalist America. Hitler argued that if the Jew gained the upper hand in the world struggle between him and humanity, humankind would be destroyed. Enmity towards the Jews was not, therefore, just one of the elements that made up Nazism, but one of the two main pillars of the whole movement. The Jewish problem had universal importance—almost cosmic importance.

Today, in 1983, there simply is no way in which anti-Semitism can be disconnected from the Nazi period and Nazi anti-Semitism. This is the point of reference. And the basic problem is that the Nazis actually believed what

they were saying. It is true to say that World War II broke out because of purely ideological considerations, and that among these, the enmity towards the Jews played a very central role.

No one asked high school students in different countries whether they believe that six million Jews were killed in World War II by the Nazis for ideological reasons. But I do know that anti-Semitic materials have been disseminated in Texas high schools and in other areas, that questions have been asked in South Africa and in London suburbs, and that Faurisson has appeared on French television and in the pages of **Le Monde**.

These so-called revisionists are, to be sure, a fringe group. But they are an intellectual group, and they are in the process of gaining a hearing. They argue that the West should have fought the war on the Nazi side against Judeo-Bolshevik Russia, and they are yearning for an authoritarian regime that will fight crises, liberation movements, drugs and Bolsheviks. They cannot admire Nazism without clearing it of the accusation of mass murder, especially of the Jews. But if they can convince enough people that Jews invented the Holocaust in order to squeeze money out of West Germany, to re-establish their world dominion from their centre in Israel, then this group can be on its way to respectability.

Recently, in a Jewish publication devoted to Holocaust research (**Le Monde**

Juif, July-September 1982) a young French academic, **Jean-Claude Pressac**, published an article on the gas chambers and the crematoria at Auschwitz-Birkenau. In the article's introduction, a Jewish historian writes that Pressac shows a passionate interest for contemporary history. This is why he persisted in reading works about Nazi concentration camps, including those of **Paul Rassinier** (the founder of the Revisionist school denying the existence of the Holocaust), which he found convincing. He also read contemporary French and foreign revisionist historians and maintained relations with them. However, not content with reading, he undertook several voyages to Auschwitz.

There he became convinced that the revisionists were wrong, and therefore he now writes about the Auschwitz destruction machinery. But what is alarming is the fact that the young French Catholic scientist actually became convinced that the revisionists were right, before he convinced himself that they were wrong. How many French scientists will take the trouble to go to Auschwitz and see for themselves? If the revisionists could convince Dr. Pressac, what about ordinary students or members of the non-academic world? Are we not critically underrating a present and imminent danger, just because its efforts do not show on our public opinion charts or on the walls of our synagogues and cemeteries?

To be continued . . .

PROFESSIONAL PAGE

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ABORTION: IS IT A JEWISH ISSUE?

By JoAnn Gardner

My neighbour tells me that "The Jews are in trouble". Jewish history being what it is, that's no cause for surprise. We're used to trouble, but what is it this time? "That **Morgentaler!**", she says and all is clear. My neighbour is referring to the fact that Dr. Morgentaler approves of abortion-on-demand, in fact, is leading advocate of it in Canada. My neighbour disagrees with his views. Dr. Morgentaler is Jewish, ergo, all Jews are guilty by association.

It's easy to dismiss such remarks as pure bigotry, but not so easy to answer the questions which such a charge raises. Do most Jews in Canada share Dr. Morgentaler's views? What are Dr. Morgentaler's views? What is the abortion issue in Canada all about? Should Jews be concerned?

It's difficult to find out what Jews think on this issue because the Jewish media and all the usual Jewish forums will not allow the issue to be discussed, although two statements issued by Orthodox and Reform organizations in Toronto were made public in response to the pressures of an anti-abortion campaign there last winter. What **MacLean's** magazine calls, "One of the most disruptive issues ever to divide the nation", has not made it to the national Jewish newspaper, **The Canadian Jewish News**, except for the above mentioned statements (Feb. 28, Mar. 21, 1985), a few oblique references, and one article in **Viewpoints** last summer.

It has been my experience that Jewish women (and men, too) are very interested in discussing the subject of abortion in Canada, but they have little opportunity. Judging from their response to the issue, from the few statements, references and the one article that have appeared in **Canadian Jewish News**, as well as from correspondence with Jews actively involved in the issue, the Jewish community as a whole seems very misinformed and confused.

In their defense, it should be said that the issue of abortion in Canada is confusing. On the one hand, there is a law, Section 251 of the Criminal Code, which prohibits abortions unless they are done by a qualified doctor with the certification of a therapeutic abortion committee (TAC) in a hospital, in cases where the continuation of pregnancy would or would likely endanger the mother's life or health. Most hospitals in Canada define health in accordance with the World Health Organization definition which includes psychological, emotional and socio-economic considerations. Approximately 66,000 legal abortions occur each year in Canada,

17.8 for every 100 live births. About 1,400 abortions a year are performed in Nova Scotia.

On the other hand, Dr. Morgentaler has defied that law on three occasions—in Montreal in the late 60s and more recently in Winnipeg and Toronto. He was sentenced to 18 months in prison for the Montreal charge, after a Supreme Court ruling overturned his acquittal by three separate juries. Now, he freely operates his abortion clinic in Montreal, performing about 50 abortions a day in open contradiction to the law. Last fall a jury in Toronto acquitted him of charges stemming from his operation of an illegal abortion clinic there. Charges stemming from his abortion clinic in Winnipeg are now in abeyance, pending the result of an appeal by the Province of Ontario to the Supreme Court of Canada.

The debate, which has flourished in Canada off and on since Dr. Morgentaler's initial challenge to the abortion law, is expressed by two opposing movements. On one side are the supporters of Dr. Morgentaler, pro-abortionists, who prefer to rally around the banner of 'pro-choice'. The various groups—women's rights, Canadian Abortion Rights Action League (the Canadian counterpart of the American NARAL) and organizations and individuals representing a liberal-left constituency—are adamantly opposed to the law and want to have abortion de-regulated, i.e., abortion-on-demand. They proclaim that it is up to the pregnant woman to decide whether or not to bring her baby ('fetus', 'embryo', 'it', 'incipient life') to term. Others in the movement call for abortion without restraint on the grounds that unwanted children become society's problems. They see their fight as a struggle for social justice.

On the other side is the anti-abortion movement which prefers the name, 'pro-life'. They are less clear-cut in their demands and goals. (The general ignorance among Jews of the meaning of this movement has led to their confusion about the crux of the abortion issue.) Some groups and individuals in the anti-abortion group protest Dr. Morgentaler's flaunting of the law and think the abortion law should be enforced. Others think the law should be tightened, should precisely define the circumstances in which abortions may be performed. Still others abhor the law as far too liberal and are against all abortions, although I have yet to read any public statement from any group in this movement that proclaims this viewpoint. Until ten years ago, the anti-abortion movement in Canada was mainly Catholic but since then the movement has considerably widened its constituency to in-

clude people all across the religious and socio-economic spectrum. All agree that abortion-on-demand is morally unacceptable.

Today, religion seems to have little to do with peoples' response to the issue of abortion. In Quebec where 85% of the populace is Catholic, 53% of the general public approves of abortion-on-demand. (**Catholic Register**, June 29, 1985.)

So, what is the issue all about? When all is said and done, the basic division lies between advocates of abortion-on-demand and those who would restrict abortion (usually to cases involving a life threat to the mother, incest and rape). The present system, for all practical purposes is abortion-on-demand; it differs from the Morgentaler approach mainly in its observance of face-saving proprieties. It is unlikely that there would be a significant increase in the number of abortions if the law were abandoned in favour of Morgentaler abortuaries. Anti-abortionists feel that defeating Dr. Morgentaler is important, but is not enough: Section 251 should be amended in a restrictive, specific manner. The advent of Dr. Morgentaler and his backers has had the fortunate effect of clarifying the issue—abortion-on-demand or restricted abortion.

How should Jews respond to this issue? Are there guidelines?

The guidelines in Judaism are clear. Jews alone in the ancient pre-Christian world were vehemently opposed to abortion. Talmudic opinion cites Genesis 9:6, "He who spills the blood of the person in the person is culpable." The traditional Jewish viewpoint has been consistent throughout our history: abortion is permissible only where the fetus is a **rodef**, a pursuer, an aggressor, threatening the life of the mother. In other words, the mother's life takes precedence over the unborn child's. This view has been totally acknowledged in Canada since 1938 when a British case, *Rex vs Bourne*, helped set the precedent throughout the Commonwealth.

The Orthodox view, as expressed by the Vaad Harabonim of Toronto is clear and straightforward: "We consider that sanctity and inviolability of life, encompassing also developing life, is not a matter of private religious tradition or personal judgment but a principle of universal morality and natural law, that we have a moral imperative to maintain. Therefore, the notion of abortion-on-demand is totally untenable."

The Canadian Council of Reform Rabbis is less direct but comes to, or seems to come to, the same conclusion: "Jewish tradition approves neither of the positions of 'pro-life' advocates who would

prohibit all abortions, nor of "pro-choice" advocates who would allow unrestricted abortion . . . the tradition does approve of choices reached on the basis of reverence for all forms of life and in consideration of the guidelines evolved by its religious teachers . . ."

Jewish tradition, even in its most liberal interpretation, firmly rejects abortion-on-demand.

Jews, however, like everyone else, do not always follow their leaders, particularly when their leaders do little to educate and enlighten them on this issue. Ironically, considering our low-profile in the controversy, the central figures in the debate are both Jewish, both doctors, neither one of whom is religious, though Dr. Morgentaler has been quoted as saying that "G-d told me to help women." (*Edmonton Journal*, Jan. 18, 1985).

Dr. Henry (Henryk) Morgentaler who was born in Lodz, Poland, is a survivor of the Holocaust. He finished his medical education in Montreal and started practicing medicine there in 1955. His involvement with the abortion issue began in 1967 when he testified before a hearing in the House of Commons concerning the liberalization of Canada's abortion laws. He told the committee that as a doctor he couldn't stand by while women risked their lives procuring backstreet abortions. As a humanist he had come to view safe abortions as the best way to limit the number of unwanted children. As a result of his testimony in Ottawa his Montreal clinic became a focal point of illegal abortions in Canada, with the result that he was prosecuted, eventually found guilty of breaking the law, and went to prison for 10 months. Dr. Morgentaler's philosophy in regard to abortions can be summed up in the phrase social engineering, of which he is the leading advocate in the pro-abortion movement. Its essence has been stated by the doctor on more than one occasion: "If all children were desired, received with love and affection and care, they would become loving and caring individuals . . . if we had that for a number of generations we would have a different kind of species, a different humankind." (*Saturday Night*, July, 1984).

Dr. Bernard Nathanson, a New York obstetrician and gynecologist, was one of the founders of the National Abortion Rights Action League in the late 60s because, like Dr. Morgentaler, he was appalled at the conditions under which women had abortions. In 1970 New York State legalized abortions and by 1972 the clinic Dr. Nathanson headed was performing 120 abortions a week. In 1974 he published an article in the *New England Journal of Medicine* in which he stated his growing uneasiness with his pro-abortion views: "I am deeply troubled by my

own increasing certainty that I have presided over 60,000 deaths . . . We are taking life, and the deliberate taking of life . . . is an inexpressibly serious matter." He attributes his disenchantment with abortion, in part, to the knowledge gained from advances in perinatology—electric fetal-heart monitoring, amniocentesis, ultrasound: "When I was in medical school, we didn't know that fetal heartbeats could be monitored at 6 weeks, that brain waves begin at 8 weeks." (*New York* magazine, Jan. 7, 1985)

One result of his growing involvement with the anti-abortion movement was his controversial film, *The Silent Scream*, which, using the latest ultrasound techniques, allows the viewer to see an abortion from the victim's point of view, the victim being a 12-week-old, 3-inch fetus. Critics deny that the fetus is experiencing pain, as claimed by Dr. Nathanson and

his followers. They say that the doctor uses fast motion and other technical distortions to make his point, while except for a 30-second slow motion sequence which allows a more detailed study of the fetus' reaction.

Dr. Nathanson's espousal of the anti-abortion cause is a reflection of a growing trend in the U.S., as well as a reflection of the growing sophistication of the movement. His belief was summed up in an address to the Right to Life group in Melbourne, Australia: "It has long been my contention that the casual destruction of any human life for less than the most compelling reasons is an ethically impermissible act of violence."

Two Jewish doctors, two points of view. As a community, as individuals, do we really have no comment to make on this issue? If we cannot, at the very least, even discuss abortion among ourselves, we are, indeed, 'in trouble'.

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HAPPENINGS & EVENTS



Mr. Howard Karp, Atlantic Area Director for State of Israel Bonds, presents the Israel Bond of Honour to Mrs. Wendy Franklin, Chairperson of Women's Division, Halifax/Dartmouth Bond Campaign, 1985.



Dr. Jayson Greenblatt, 1984 Chairman for State of Israel Bonds Atlantic Area, presents the Tower of David Award to Mr. Neil Franklin, General Chairman for the 1985 Halifax/Dartmouth Bond Campaign.



Mr. Martin Chernin, Past Chairman and Member of the National Cabinet of State of Israel Bonds, presents the Tower of David Award to Mr. Mendel Chernin, 1985 Chairman of the Sydney Campaign.

ATTENTION COMMUNITY MEMBERS

Mr. Brett Lieberman is seeking any information on his late grandfather or his family between 1932 and 1970. If anyone has any photographs, press clippings or information on land in Israel donated to his grandfather (possibly a forest of trees donated by the Saint John Jewish community in July 1969), please write to Mr. Brett Lieberman, c/o Design Group Inc., 208-111 West Windsor Road, North Vancouver, B.C., V7N 2M9.

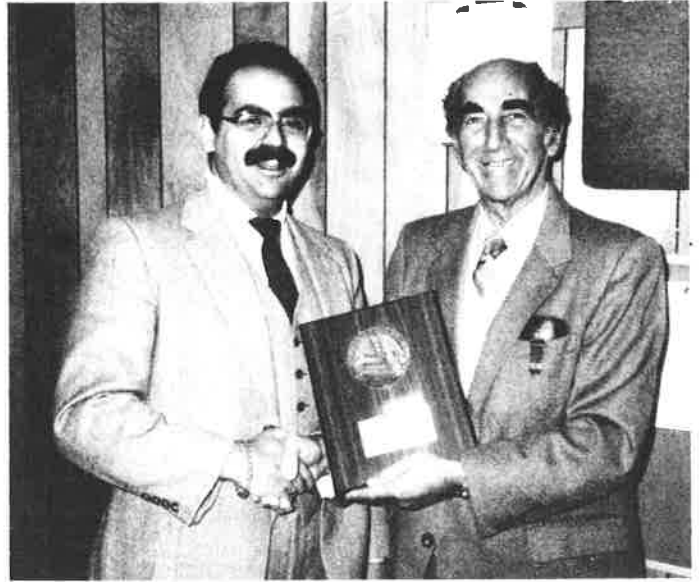
An Irish coach noticed that one of his athletes was wearing a mezuzah on a chain around his neck.

The coach blew into it, examined it, then proclaimed "No wonder your whistle doesn't work, there's a piece of paper stuck in it."

HAPPENINGS & EVENTS



Mr. Neil Franklin, General Chairman for State of Israel Bonds Atlantic Area, presents the Tower of David Award to Mr. Seymour Prince, Chairman of New Leadership Halifax/Dartmouth Campaign.



Mr. Howard Karp, Atlantic Area Director for State of Israel Bonds, presents Tower of David Award to Mr. Mark Chernin, Chairman of Glace Bay Bond Campaign.



The 1985 Israel Chassidic Song Festival entertained the Halifax Jewish Community with song and dance. Pictured here is Erika Yazer with three members of the Troupe during the cast party at the Lord Nelson Hotel.

DUBINSKY APPOINTED

Justice J.L. Dubinsky of Halifax has been elected to the Board of Governors of the Technion Israel Institute of Technology. He will serve for a period of three years, during which time Justice Dubinsky will share in the responsibility of shaping the future of Israel's oldest university and its foremost Institute of Technology, thereby assisting in promoting the development, security and well being of the State of Israel.

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