

SHALOM

"Le'Shana Haba B'Yerushalayim"



What's New?

Not much, unfortunately.

It's the same old story. A swastika adorning a synagogue wall. Obscene scrawls about Jews smeared around a local campus. A teacher using the classroom to defame the Jewish people.

Germany, 1939?

No. Canada — 1986.

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Table of Contents

Letters to the Editor	2
Community Profile	3
Nostalgia	4
Ruth Druxerman to Visit Halifax	5
Appointment	5
Massada Club News	5
Thyssen Plant	6
Shabbaton '86	7
Student Fast Weekend	7
Fredericton News	8
Viewpoint	10
News from Moncton	10
A Blueprint for Communal Organizers	11
CJC Applauds Supreme Court of Canada Decision	11
ORT - Karmiel	12
B'nai Brith Professional Addressed U.N. Symposium	13
Gladman Assumes National Responsibilities	14
Federal Funding Received by CJC	14
Campeau to Receive B'nai Brith Award of Merit	14
A Judge in Israel	15
A Possible Solution to Arab-Israeli Confrontation	16
Tourism to Israel	17
Anti-Semitism in the 1980s Part 3	19
Knesset Presents Quality of Life Award	20
Yitzhak Navon	21
Uphill Relations	22
First Ethiopian Student at Shaare Zedek	23
Shaare Zedek Doctors Find Cure	23
Canadian Jewish History Exhibit	23
Reflections on Maror	24
Special Poster Introduced for Soviet Jewry Campaign	25
Books of Interest	26
Purim and Yom Kippur: A Common Message	27
Matzah Ball Contest	29
The Passover Parrot	30

In This Issue . . .

NOSTALGIA . . . A Look Back at January 30, 1947

See page 4.

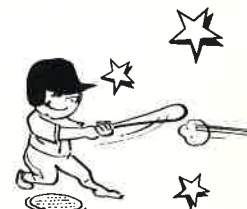
BOOKS OF INTEREST . . .

*A New Kosher Cookbook,
including recipes for Passover. See page 26.*



HEY, KIDS! . . . Enter the Matzah Ball Contest.

For Details, see page 29.



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

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

LETTERS TO THE EDITOR

Dear Editor:

I read an article in the Canadian Jewish News about **Mr. Keegstra's** teaching children the history of the Jews.

I felt that I was living in Poland again in the Nazi era.

I mourn for six million of our people brutally destroyed by civilized men. There is among the dead my six brothers and sisters, ages 14 to 30 years, and many more relatives. The blood of the innocent who perished in Auschwitz, Bergen-Belsen and Treblinka cries out to God and humanity. They tortured the flesh of our brothers and sisters, but they could not crush their spirit. Even as I write this I am filled with great pain and sorrow.

I decided that allowing this insult to go unchallenged would be the same as accepting Keegstra's lies as truths.

Rose Argand
Halifax, N.S.

To Whom It May Concern:

I am not of the Jewish faith but I am a faithful reader of the **Shalom** publication

and always look forward to the next issue.

I read on page 19 of your January/February, 1986 issue that **Shalom Magazine** wanted newsworthy events for publishing thus this letter, a letter of sadness.

Please find enclosed a few newspaper clippings and a memorial concert program for the late **Anne Selby**.

Anne grew up in Saint John and had many friends throughout the Atlantic Provinces. Anne's friends will be shocked to and saddened to hear of her sudden death. I hope you can print something in your next issue to inform those who may not know.

Sincerely,
Stephen Carter
Fredericton, N.B.

COMMUNICATIONS DIRECTOR OF STRATFORD FESTIVAL DIES

Anne Selby, director of communications at the Stratford Festival, died of pneumonia in hospital where she was being treated for cancer.

Selby, 51, of Fredericton, was director of publications and publicity at Stratford from

1975 to 1983 and then joined the Grand Theatre in London, Ont., when artistic director **Robin Phillips** left Stratford for London. She returned to Stratford last year.

She worked for Bell Canada in Montreal before joining the Festival in 1970.

"Anne Selby was an immensely talented individual," said artistic director **John Neville**, "motivated by a great love for the theatre, particularly for the Stratford Festival."

She is survived by a brother. Burial will be in Saint John.

Born in Saint John, she was daughter of the late **Rachel (Columbus) Selby**. She is survived by her brother, **Allen**, of Fredericton.

Interment will take place in the Shaarei Zedek cemetery.

Donations to the Canadian Cancer Society or Hadassah-Wizo Organization would be appreciated by the family.

CANADIAN JEWISH CONGRESS ADVISORY CLAIMS AGAINST THE FLICK CORPORATION

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COMMUNITY PROFILE



Ask anyone in St. John's who is **Bernard Nathanson** and they will answer "Who?". However, if they were asked who is "Nardy" Nathanson, they will immediately identify the name with the person who for the past fifteen years has been the President of the Hebrew Congregation of Newfoundland and the person who is daily concerned with the affairs of the St. John's Jewish community and its "Beth El Synagogue".

Nardy was born in Sydney, N.S., the third son of **Joseph** and **Fania**. His oldest brother, **Larry**, is a former President of St. John's community and various regional and national aspects of Jewish community life. His older brother brother, **Dan**, practices medicine in New Waterford, N.S., where he has been a former mayor for a twelve year period; was Chief of Staff of the New Waterford Hospital and presently fills the post of Chairman of the Regional School Board. His younger brother, **Hilroy**, practiced law in Sydney, N.S., for many years and is presently a Justice of the Supreme Court of Nova Scotia. His sister, **Doreen Gordon**, has been involved in many facets of Jewish community life in Halifax, and his youngest sister, **Norma Fine**, is deeply involved in synagogue activities in East Hartford, Conn. It will therefore be seen that the Nathanson family have happily accepted and carried out their communal responsibilities.

When Nardy was very young, the family moved to Glace Bay, where he received his primary and high school education. He graduated from Dalhousie University with a B.Com. Degree, which he has since put to use through his business ventures in Newfoundland. Macy's Ltd., his original business endeavour, was founded in 1955 after his discharge from the RCAF Reserve in which he received a commission.

Not only one to give his services to the Jewish community, Nardy recognized the need to give of his time and efforts to other local community social service endeavours. He was an active member of the Kinsmen Club of St. John's for many years. During these years he served as a member of the Executive Committee of the Atlantic District as well as an active member of other committees. For two years he served as

Chairman of the Kinsmen Boys' Camp Committee.

The United Israel Appeal has been his pet project for many years and Nardy has served as Chairman of the Newfoundland Committee from 1967 to the present time. He is also a National Director of the UIA of Canada. Nardy's services to the national, local and regional scene have not been limited to the Synagogue and the UIA. He serves as a Director of the Canadian Jewish Congress for the Eastern Region and as a Regional Vice-President of the Atlantic Jewish Council, as well as representing the Camp Kadimah Committee in St. John's for all these years. Nardy has also served as Atlantic Regional Chairman for Project Renewal for the past four years.

These community services have resulted in the State of Israel Bonds Organization honouring him with a testimonial dinner on Israel's 30th Anniversary.

In 1979, Nardy's reputation with Jewish causes led to his being asked by the former Premier of Newfoundland, Mr. **Joseph R. Smallwood**, to accompany him on a tour of Israel, and in 1983, again leading a small group.

His services to the Jewish and local community has resulted in his receiving various trophies, plaques, awards and certificates for communal service.

Recognition in St. John's of his public service has led to Nardy recently being re-appointed for a second third-year term as Member of the General Hospital Foundation Board.

Assisting him in his business and communal activities has been his capable wife, **Helen** (nee Goldfarb), who in addition to raising a fine family of three children — **Dara**, a graduate of York University and the University of Toronto, is presently teaching kindergarten at a Hebrew Day in Toronto; **Wayne**, a graduate of the University of Toronto, who works for I.B.M. in the Marketing Department; and **Toby**, who is a student at York University — has found time to give of her energies to the Synagogue Sisterhood, of which she is a Past President and presently Secretary, as well as being an active member of the Esther Wilansky Chapter of Canadian Hadassah-Wizo.

Even if few people never heard of Bernard Nathanson, the whole community of St. John's acknowledges with praise, pleasure and respect the efforts on behalf of the Jewish and non-Jewish community by the Nathansons, Nardy and Helen, a worthy son and daughter of the Jewish people.

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NOSTALGIA

Y.M.H.A. NEWS

Halifax, N.S.

January 30, 1947

BIG YEAR LOOMS FOR CAMP KADEMAH

Communities Represented on Council.
Registration for Five-Week Camp Will
Close May 15 — Financial Campaigns to be
Stepped Up.

By R. A. Kanigsberg

One of the most important reorganizational meetings of Camp Kadimah took place when delegates from various points in the Maritimes met at Halifax and mapped policy for future operations at the camp.

Convened by Chairman **Ben Katz**, the Halifax delegation consisted of **Samuel S. Jacobson**, **Louis Stern**, **Henry Offman**, **Robert Kanigsberg**, **Noa Heinisch**, **Samuel Glube**, **Joseph Glube** and **Abe Sheffman**. Delegates from the Maritimes were as follows: **Yarmouth**, **Messrs. Perelman** and **Garson**; **Saint John**, **Messrs. Essing** and **Laurie Isaacs**; **Sydney**, **Mr. Jacobson**.

The first matter dealt with was selection of a permanent council which will be charged with all matters relating to policy of the camp. It was agreed that each community will be represented by one delegate and the following were selected: **Yarmouth**, **Mr. Perelman**; **Saint John**, **Mr. Essing**; **Sydney**, **Mr. Jacobson**; **Halifax**, **Noa Heinisch**; **Moncton**, **Mr. Kirsh**; **Glace Bay**, **Dr. Lang**. **Ben Katz** was unanimously elected Chairman of the Executive and **J. Lieberman** of **Saint John**, Maritime representative of **Habonim** was declared a member ex officio.

The matter of financial affairs was dealt with, and it was decided to intensify the campaigns in the various communities and to pay off present outstanding bills. Matter of the amount owing to the bank was tabled for six months until future plans can be made to deal with the matter.

The term of the season of the coming year was decided upon as a five-week one, and the fee is to be \$125 for the season. Elaborate plans were made for the coming season regarding the selection of staff and by all indications Camp Kadimah will experience one of its most successful seasons this coming year. The delegates reported that there is such enthusiasm for the camp that registrations will be particularly heavy and this was considered to be a very serious matter since it had been settled that only 100 campers will be enrolled for the year. In order to meet with this difficulty and to be

perfectly fair it was agreed that registration for the 1947 season be started soon with a deadline for May 15 and that anyone who registers after that date will not be accepted unless there happens to be room.

After the Junior campers there will be 10 days for boys and girls from 15 to 20 and following this a two-week period will be allotted to the Y.M.H.A.

★ ★ ★

HADASSAH PLANS PURIM BALL MARCH 6

Masquerade To Be Outstanding Social Event.

Esthers and Solomons, **Hitlers** and **Hamans** — You'll meet them all, at the Purim Ball!

The date of Thursday, the sixth of March, the place for the ball, our own Shul Hall.

Come alive with jive, or waltz with schmaltz, there'll be fun for all at the Purim Ball.

Come in costume — come without; come and whisper, come and shout! At midnight join the Grand Parade — Don't miss the Hadassah Masquerade!

Prizes, eats — you'll enjoy them all, on March the sixth at the Purim Ball!

★ ★ ★

PURELY PERSONAL

— **Mrs. Ida Kaufman** and **Mrs. Kaninsky**, of Montreal visited friends and relatives in Halifax.

— **Dr. and Mrs. I. Nathanson** have returned from their honeymoon and are now residing in Halifax.

— **Mrs. Jack Stein** and **Mrs. Sam Ottman** entertained at a tea at the Nova Scotian in honour of their niece, **Miss Celia Jakin** who was married to **Saul Fried** of this city.

— **Mrs. Philip Trotsky** and daughter attended the wedding of **Mrs. Trotsky's** niece in New Jersey.

— **Mr. and Mrs. Carl Arron** have returned from Montreal and will reside in Halifax.

— **Mrs. Joshua Lieberman** and son, of Saint John, visited her parents and sisters in Halifax.

— **Mrs. Joseph Collier** of Salem, Mass., is visiting her daughter, **Mrs. Morris Jacobson**.

— A stag party was held in honour of **Saul Fried** at the Nova Scotian Hotel.

— **Mrs. L. Rozovsky** was hostess at a shower held in honour of **Miss Celia Jakin**.

— **Miss Betty Schwartz** of New York is visiting relatives and friends in Halifax.

— **Mrs. H. Davis** of Saint John was a visitor to the city.

— Friends will be pleased to learn that **Carl Mushkat** has returned and is fully recovered from his recent illness.

— The engagement of **Jean**, daughter of **Mr. and Mrs. Joseph Simon** to **Andrew**, son of **Mrs. Bessie Levine** and the late **L. Levine**, has been announced. Friends and relatives were guests at an engagement party held at the home of **Mr. and Mrs. Joseph Simon**.

— **Mr. and Mrs. Saul Offman** are congratulated on the birth of a son.

— The engagement of **Harry Garson**, son of **Mrs. Mary Garson** and the late **Mr. J. Garson**, to **Mrs. Krandal Sourkes** of Montreal has been announced.

— **Mrs. Mary Garson** and **Mrs. Jack Newman** entertained at a tea in honour of **Miss Krandal Sourkes**.

— **John Cordon** is leaving for France where he will visit his mother and other relatives.

— **Mr. and Mrs. S. Fineberg** are being congratulated on the engagement of their daughter **Sadie** to **M. Abrams** of Montreal.

*The Sisterhood
of the Beth Israel Synagogue
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RUTH DRUXERMAN TO VISIT HALIFAX



Mrs. **Ruth Druxerman**, National President of Women's Canadian ORT, will be in Halifax, May 25th, and will be guest speaker at the Beth Israel Synagogue Breakfast. She will discuss the ORT project at Karmiel and answer questions on this subject. Please come and support your ORT chapter.

Ruth Druxerman was born in New York City and graduated from the prestigious Julliard School of Music, where she majored in piano and voice.

Prior to settling in Winnipeg, Ruth and her husband, **Alven**, lived in Ottawa and Montreal, where Ruth was active in the Women's Division of the Montreal Jewish Federation.

Mrs. Druxerman took a very special interest in Women's Canadian ORT, becoming the second President of Winnipeg's Women's ORT and, from 1972 to 1976, National President of Women's Canadian ORT. She was re-elected to this position and installed as National President during the Women's Canadian ORT 15th Biennial Convention held in Israel this year.

She is currently a member of the Central Board of World ORT Union and a member also of its Long-Range Planning Committee.

She has also been active in the Winnipeg Section, National Council of Jewish Women, chaired Women's Division of the Israel Bond Organization a number of terms and has served on the board of Winnipeg Chapter of Canadian friends of the Hebrew University, Jewish Child and Family Service, Winnipeg Jewish Community Council and Women's Division of United Jewish Appeal. She is a founder of Manitoba Branch of Ben Gurion University and of Match International.

She is a life member of Women's Canadian ORT, Hadassah and National Council of Jewish Women.

The Druxermans have three married sons and seven grandchildren and have recently taken up residence in Toronto.

APPOINTMENT



Industry Minister **Sinclair Stevens**, who is also minister of regional industrial expansion (DRIE) and responsible for Devco, named the chairman and three directors to the Cape Breton Development Corporation. Appointed for a three-year term to this Board was **Mendel Chernin**, a Glace Bay businessman. Mr. Chernin is president of Medallion Communications and Air Borne Investment Ltd., and a member of the board of directors of Cape Breton Cable Television.

MASSADA CLUB NEWS

By **Bessie Rinzler**

A meeting of the members of Massada was held March 9, 1986, at the Shaar Shalom Synagogue. Twenty-four members were present. We supported the young people's program on their 24-hour hunger strike in protest of the persecution of Soviet Jews.

Eric Block was a capable chairman and introduced the speakers, who consisted of Mayor **Ron Wallace** of Halifax, Dr. **John Savage**, Mayor of Dartmouth, and **Gerry Mendleson** and **Lee Cohen**. They were all very interesting and most informative.

We are planning a Bus Tour to the Cabot Trail, July 8th, returning on July 10th, stopping along the scenic Eastern Shore route at Sherwood Village to visit Alexander Graham Bell museum, to include a scenic drive, spending two nights in Baddeck. Cost for double-occupancy is \$159.00 per person. This includes bus fare and hotels. Meals are extra. We are looking forward to this enjoyable trip.

The Home Care Program, on which Mrs. **Bentilla Sampson**, Supervisor of Home-maker's Service Social planning of the City of Halifax spoke, provides assistance with activities of daily living such as grocery shopping, light housekeeping, meal preparation, etc., to elderly or disabled people in their own home or apartment. The charge for this service is low, to enable people to stay in their own home, instead of going into an institution.

— We Want Your News! —

Shalom Magazine wants to publish any and all events happening throughout the Atlantic Region. However, we need your help.

If you belong to Hadassah, B'nai Brith, Women's League or any other group or if you have an article of local interest, send it in and we will consider publishing it.

Material for the May/June issue of Shalom **must** be received no later than **May 27, 1986**. Send all articles to: Shalom Magazine, 1515 South Park Street, Lord Nelson Hotel, No. 304, Halifax, Nova Scotia B3J 2L2.

THYSSEN PLANT WOULD NOT BE OF LONG TERM BENEFIT TO C.B.

By Sheldon Nathanson

The recent proposal by Thyssen, the West German manufacturing and trading conglomerate, to set up a military material plant at the Strait of Canso, has resulted in my personal disappointment with the many government leaders, municipal councils, opposition politicians and various organizations who have come out in favour of such a venture. I consider this support to be

an insult to the intelligence and integrity of the citizens of Canada. Have we stooped to such a low level that we are willing to accept all forms of employment at any cost, no matter what price we pay for the resulting loss in Canada's moral stature?

I, for one, am embarrassed and saddened by the positions taken by our many leaders who have unhesitatingly voiced approval for this project, without any prior thought

whatsoever. When one reads where a local Member of Parliament expresses cautious support, provided the plant only produces conventional trucks and tanks, not sophisticated military or guidance systems, one may only shake his head in utter disbelief at this naive sense of logic. When is a tank not a sophisticated military machine? Big guns, little guns, what is the difference? A person who dies from an exploding tank shell and a person who dies as a result of a bomb dropped from an F-18 fighter jet have both seen the last of their days on earth.

The mere fact that so much support has arisen for this proposed arms factory is indicative of the sorry state of Cape Breton's economy. This is a true indictment of our federal and provincial governments and their respective economic policies which have been a dismal failure in Cape Breton. Many people are suffering hardships and new employment initiatives must be undertaken to provide these people with a job and hope for the future. My point is, why must we be forced to accept any crumbs that may be thrown our way?

The Hon. Sinclair Stevens, Minister of Regional Industrial Expansion, would have us believe there are hundreds of firms providing thousands of jobs on the verge of setting up shop on Cape Breton, but where are they? Why must we accept graciously such a controversial project, when there are allegedly many other opportunities just around the corner?

We are all affected directly or indirectly, by the high unemployment rate on Cape Breton. I am a businessman who has a lot at stake on this island and I most certainly approve of new employment opportunities, though when the choice is to accept or reject a weapons plant, I am forced to draw the line.

Some people say that because I am currently employed, I can afford to take such a high moral position without having to worry about putting dinner on the table. Please allow me to state that my business suffers greatly from the high unemployment rate as these are trying times for the business community.

I feel it is imperative to categorically state that we must not allow the Thyssen arms plant to be established.

On purely economic terms, it is my belief that such a plant does not provide for long term benefits for Cape Breton. The amount of government aid provided through DRIE grants and loans, the Cape Breton Tax Incentive program, Devco assistance and municipal tax breaks would be an excessive burden for the taxpayers to bear.

The world arms market is subject to enormous economic and political pressures. Because of this highly-volatile market, the possibility of plant shutdowns and resulting layoffs would be great. If such an arms plant did not keep up with technological advancements or if some of its customers dropped a pro-Western stance and adopted a Marxist orientation, the possibility of



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the plant developing into a white elephant greatly increases.

In terms of job creation through government funds and programs, it would be another venture in which politicians, sensing short-term political gains, chose to overlook the long run consequences of an industry with dubious prospects for future success.

If the Canadian government did decide to allow Thyssen to operate in Cape Breton, many frightening scenarios could unfold. No matter what is produced, be it tank or tank equipment, missiles or armored personnel carriers, the chances are good that these armaments may end up in the wrong hands or be put to use during offensive campaigns by the importing country.

Although Ottawa does control the issuance of arms export permits, the chances are good that the government may succumb to pressure mounted to approve a sale to countries such as South Africa or North Korea, in order for the plant to continue operations.

Another interesting situation would be for Thyssen to ship tanks to Saudi Arabia and Kuwait. If the situation on the Israeli-Syrian border became extremely tense, Saudi Arabia and Kuwait could be inclined to send armored divisions to bolster Syrian forces against the Israelis. In 1973, during the Yom Kippur War, Saudi Arabia and Kuwait sent troop battalions and equipment to fight with the Syrian Army in its surprise attack on Israel.

This scenario becomes increasingly frightening if, during periods of potential conflict, Saudi Arabia and Kuwait (with Canadian-made tanks) launch a preemptive attack with Syria against Israel. Separating opposing Israeli and Syrian forces at this very moment, in an area measured only by meters and not kilometers, are the United Nations peacekeeping forces, comprised partially of Canadian soldiers. What would be our reaction if Canadian troops, through misguided fire, were killed by Canadian-manufactured tanks of the Saudi Arabian or Kuwait Army?

I feel that we have no choice but to vigorously reject the Thyssen proposal.

I must be candid with you concerning one more reason as to why I am so strongly opposed to this arms plant.

The idea of a German company selling arms to an Arab country, which is an avowed enemy of the State of Israel, goes beyond indignation and outrage for me. I find this entire idea deeply offensive and repugnant. I realize that I cannot be 100 percent objective when discussing this subject, for my objectivity becomes somewhat clouded when genocide enters into the picture. One loses his sense of objectivity when millions of human beings were slaughtered.

I believe that West Germany has a moral obligation to the Jewish people that never again will German weapons, produced by

German firms, be used to spill one more drop of Jewish blood: selling arms to Arab states who refuse to recognize the State of Israel and have openly declared war on Israel falls into this category. There can be no discussion of this point, in my opinion.

Reconciliation between the Jewish people and West Germany must and is taking place, even to the point where West Germany is Israel's most important trading partner in Europe. However, it will be impossible to ever erase from memory the monstrous deeds committed by Nazi Germany.

I hope that the people of Cape Breton will look at the other side of the coin not properly being presented by our leaders. I can only hope that they will decide against this controversial issue and send a strong vote of disapproval to their elected representatives. Cape Bretoners are too proud and too strong to be bought off in such a shoddy, cheap way.

SHABBATON '86



By Joel Jacobson

Put together over 25 boys and girls, three well-qualified leaders, a program that had almost everything and what do you get?

Shabbaton '86!

Organized by Halifax's Beth Israel Synagogue, Shabbaton brought together youngsters from ages 13 to 17, with a few older teenagers contributing their enthusiasm, for a weekend of discussion, prayer, eating, fun and camaraderie. Most important, it brought Jewish youth together for 40 hours of friendship and togetherness.

Almost a dozen youngsters came from Maritime centres outside Halifax. Billets

were coordinated so that even Haligonians could, if they wished, have sleeping quarters closer to the Synagogue than their homes.

After registration and mincha on Friday afternoon, February 7, a Shabbat meal, prepared by **Marsha Astroff**, **Genevieve Lipkus** and their committee, was served. Discussion groups talked well into the night before the leaders, **Ernie Roll** and **Michelle Chelsky** of Toronto, representing Aisher Torah, and **Ellen Cooper** of Toronto, from North American High School Organization of Network, sent the kids home for a quick night's sleep.

Very early Saturday morning, everyone reconvened at the Synagogue for services followed by lunch. The afternoon was spent in discussion of Jewish life as it pertains to teenagers. Mincha, maariv, havdalah and a snack preceded a sleigh ride Saturday evening.

Sunday, everyone was at shul early for services followed by a tour of HMCS Algonquin, closing the Shabbaton weekend.

Shabbaton '86 brought Jewish youth together for meaningful discussion and social interaction. The participants came away realizing the importance of gatherings such as this to retain contact with other Jewish youth throughout the region. Concrete results of the weekend were the formation of NAHON in Halifax and the development of a protest and hunger strike in mid-March to create awareness of the plight of Soviet Jews.

STUDENT FAST WEEKEND

By Eric Block

Participant of NAHON

During the weekend of March 8th, many Jewish high school students in the Halifax area performed a vigil protesting Soviet Jewish religious oppression.

We received limited media coverage, which was what our goal was, as eventually the compilation of media coverage would ultimately help the Jews in the U.S.S.R.

Perhaps our vigil was not enough to arouse interest in the Maritime Jewish and non-Jewish community. Only 75 people were in attendance.

However, that is not the issue.

Please, for a moment, take it upon yourself to think about your Jewish brothers. It is our duty, both as Jews and as free Canadian citizens, to take appropriate and immediate action. One must make a perpetual motion, in order to relinquish the bonds of our Jewish brothers in a horrific land.

Start now — do not cease. The task is hard and the road to freedom long. Thank you.

FREDERICTON NEWS

By Jennie Brown

Anniversary greetings to the following: **Ben & Faye Medjuck**, 50 years; **Harry & Edyth Levine**, 42 years; **Jack & Betty Levine**, 38 years; **Joe & Jennie Chippin**, 37 years; **Louis & Sue Levine**, 37 years; **Martin & Linda Payne**, 28 years; **David & Anita Adilman**, 12 years.

Condolences to Prof. **Alan Selby** upon the demise of his sister **Ann**, Stratford, Ontario. Survived by aunts **Bessie Rose** and **Russa Feldman**, Toronto, Ontario. May the mourners be spared of further sorrow.

Condolences to **Ezra Rose** upon the demise of his sister, **Esther Marcus**, Kingston, Ontario. Survived by husband, **Solly**, two sons, five grandchildren and four brothers. May the mourners be spared of further sorrow.

The February meeting of the Lillian Freidman Chapter of Hadassah-Wiso was held at the home of **Lois Levine**, with the President, **Amelia Goldman** presiding. The campaign for Youth Aliyah will be held on April 20th. Guest speaker will be **Lily Frank**.

Marilyn Kaufman gave a report on her trip to Israel to attend the International Wizo Conference. There were thirty-six countries represented. The theme of the conference was "Children are the Future" with emphasis on educating our children in Jewish Education and Life, also Israelis should experience Western Jewish Life (the Diaspora) and vice versa, in order to gain insight into aspects of all Jewish life. Marilyn then gave us a performance of a musical skit she and two other Canadian women gave at the closing banquet. They used the various themes and happenings as their lyrics. It was very amusing and enjoyable.

Our chapter was very proud of Marilyn's participation in this international conference. Hostesses for the meeting were **Amelia Goldman** and **Marilyn Kaufman**.

Lillian Freidman Chapter of Hadassah-Wiso welcomes **Sarah Jacobson**, **Roslyn Nudelle**, **Nessa Leckie**, **Cheryl Warsh**, Mrs. **Fannie Rubin** and Dr. **Melissa Soicher** as new members.

A small group of adventurous members of the Fredericton Jewish Community braved the cold weather on February 16, 1986, and enjoyed an old-fashioned horse-drawn sleighride. Afterward, they and several others returned to the Sgoolai Israel Synagogue for hot dogs and other light refreshments.

The entire afternoon, from sleighride to noshing, was planned by **Warren Cohen** for the Fredericton Chapter of B'nai Brith. This was the second year that the B'nai Brith sponsored a February outing. While this year's sleighride drew a smaller number of participants, those who did attend enjoyed a

fun filled afternoon, especially the children who took delight in sitting alongside the driver or jumping off the sleigh into the snow.

While most were bouncing along behind a team of horses, some volunteered to remain behind and cook for the hungry outdoors people. Rabbi **David Spiro** along with **Marilyn Kaufman** and **Sheila Chippin** prepared "eppes essen".

PEOPLE OF DISTINCTION (Reprint)



"Lionel Goldman, Vice-President
YM-YWHA

Seven years ago the Montreal Jewish Community was blessed when **Lionel** and **Annette Goldman** and their two young sons moved west from Halifax. A nicer and more community oriented couple you could not hope to meet! No sooner had the Goldmans arrived in Montreal than they were invited to join the Y's Young Leadership Group under the direction of **Cindy Chazen**. "We got to meet some very nice people. Virtually all of the new members to the Board of Directors in the late 1970s came via this group," Lionel explained. This was the same time that the Davis Y was formulating plans for the David Bar Mitzvah and Lionel was invited to participate in the planning group. "That was my first taste of Y excitement because everyone got so involved and it was a smashing success. It was certainly a very good first taste!" Once hooked, Lionel became involved in the Davis branch for many years until he moved on to the metropolitan level when he was appointed a member to the Executive Committee and Chairman of the Metropolitan Pre-School Services. He also served, at this time, on the Finance Committee. Within a short period of time Lionel's hard work, dedication, and leadership skills were recognized and he was appointed an Officer of the Association serving as Treasurer. This was four years ago. He then became a Vice-President of the Y and Chairman of the Finance Com-

mittee for two years. Presently Lionel is Vice-President of the Y, on the Board of Trustees of AJCS, campaigns for Combined Jewish Appeal, and sits on the Community Planning and Allocations Committee. In 1983 he was awarded the AJCS Young Leadership Award. A partner in the firm Sorkin and Richer, Lionel needed a French Proficiency Certificate which he received thanks to French courses he took at the Saidye Bronfman Centre and the Davis Y. Amazingly, Lionel has not burned out at the Y, mostly because he believes strongly that a Jewish Community Centre is essential to the healthy life of any Jewish Community. "Coming from smaller communities in the Maritimes a Jewish Community Centre could never be anything more than a dream." Since Lionel moved to Montreal, at a very difficult time in Montreal's history, he has never regretted the move and the friends he made at the Y have been one of the chief reasons why the move was such a success. Lionel is married to **Annette** who works part-time as a nurse at the Jewish General Hospital and part-time for Dr. **Herb Blumer**, a longtime Y member and runner. The Goldman's two sons are **Joshua**, 9½ and **C.J.** 12."

The Goldmans resided in Halifax prior to their move to Montreal. Lionel is the son of **Harry** and **Amelia Goldman** of Fredericton; **Annette** is the daughter of the late **Myer** and **Evelyn Abraham** of Yarmouth.



“ A LINK BETWEEN
THE JEWISH NATION
AND THE LAND OF ISRAEL ”

**No
finer
way
to
remember**

through
Sefer Bar/Bat Mitzvah
Dunams of Land
Sefer Haya'el
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- a birth or birthday
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Jewish National Fund of Canada

קרן הימח לישראל

VIEWPOINT

By Elliot Marshall

I'd like to talk on the subject of righteous Christians during the Holocaust. They may have been few in number, but the fact is that they were there. There seems to be, and not surprising, different views on the reasons, and what motivated these special people, to put their lives on the line to save Jews.

Just to show how varied and far-reaching some opinions can be.

I went to a lecture at St. George Williams University in Montreal given by a Jewish guest professor from University of New Hampshire, on this subject. He was originally from Germany and opened the forum to the audience for questions. I asked the professor, what, in his opinion, would have motivated those few Christians to risk their lives to save Jews.

Here is his answer without pausing a minute to consider the question and/or get his thoughts together. He answered with bitterness, "Big deal", he said, "Those few people, probably convicts, riff-raff, criminals with life terms, did it for the devilment, not out of moral convictions, didn't care who the victims were — Jews, gypsies — to simply see if they could get away with it and some others probably got well paid for it."

I personally don't go along fully with this kind of reasoning. There are certainly documented cases where persons, who included the ordinary and the famous, out of noble Christian thought, moral principle or plain personal attachment, saved Jews because they actually believed it was the right thing to do.

Elie Wiesel, survivor of the Auschwitz and Buchenwald death camps, now a professor at Boston University, chaired a conference, sponsored by the U.S. Holocaust Memorial Council. "Faith in Humanity" seminar brings together Holocaust survivors and several dozen rescuers for the first time.

What we have done is try to bring the righteous Gentiles together and to explore their behaviour.

I want to know what motivated these Gentiles. I want to understand the mystery of goodness. These are not exceptional people. These are simple human beings who do not see themselves as heroes.

Wiesel pointed to **Pope Pius XII** as one Gentile whose soul during World War II is worth re-examining.

The Pope stated at the time that he believed he could help more people by maintaining relations with all sides. If I were handing out awards for righteous Gentiles, I would not give him one. His silence was Terrifying.

Samuel P. Oliver as a boy and a survivor of the death camps, studies the souls who

saved him and many others from the Nazis. Now, Oliver, an associate professor of Sociology at Humboldt State University in Arcata, Calif., started lecturing a course on the Holocaust.

He wants to draw a distinction between Germans and Nazis. It was just a convulsion in human history. After an incident with one of his students (of German extraction) who was almost reduced to despair, threatened to quit the course stating "I cannot stand the guilt over what my people did." He decided to revise the way he thought about Hitler's murderous "final solution". He concludes that it distorts the image of humanity to focus only on the negative.

Millions couldn't or wouldn't help but there were others who risked their lives. He then began to study and write about the exemplary individuals, non-Jewish and some of them German, who defied the Gestapo to shelter fleeing Jews. In 1982, with \$150,000 in private seed money, he established the Altruistic Personality Project to study the character and motivation of these heroes. So far, with the help of associates in six foreign countries including Poland and Israel, he has traced and interviewed 245 rescuers. Oliver found them to be self-confident people with a high source of self-esteem who were willing to take calculated risks. They had in common a moral upbringing that instilled justice and compassion, and strong support for their dangerous actions by one or more relatives.

The story is true.

Its central figure is not a Jew but a Christian and I want you to remember that those Jewish values which we hold so dear — of freedom over tyranny, of light over darkness — are also shared by good people everywhere, whatever their religion or nationality.

Raoul Wallenburg, Swedish Diplomat, saved thousands of Hungarian Jews from death and concentration camps during the Second World War — 120,000.

We must honour and remember Raoul Wallenburg, the righteous and heroic Gentile and his extraordinary efforts on behalf of the Jewish people. He appeared like an "angel of Mercy". He became our Moses. One human being who cared. He was a selfless servant of the Jewish people in their hour of greatest need. We know too well the depth of human behaviour but we are seldom reminded of the human capacity for utter selflessness, righteousness and courage in the face of evil.

It is not given to many men to live such a life, equipped with the spark of initiative, an irresistible personal radiance, and a tireless energy, and with those to be able to save thousands of one's fellowmen. We thank G-d that there were persons like Raoul Wallenburg, now honorary fellow citizen of Canada.

If the Christian and the Moslem world would only take the time to learn about us Jews and try to understand us — that being fully Jewish and fully a part of a larger

society is possible indeed; the more we are strong in our identity, the better we serve the large community.

NEWS FROM MONCTON

By Joan Sichel

Purim was celebrated this year in Moncton with the usual stomping of feet and grinding of graggers raising more dust than ever. Work on the expansion of Tiferes Israel continues.

Part of the original shul walls have been demolished to link up the extension to the existing building. Regular services, cheder and pre-school classes and Purim concerts were held as usual with only some inconvenience.

Work is progressing a bit behind schedule because of the cold weather, but is nearing completion. **David Attis**, speaking with optimism, member of the building committee, urges all Maritime Jewish friends to visit the newly renovated building this summer. Information on the official opening will soon be available. The winning ticket for the Jaguar car or \$35,000 draw will be held at this time, now estimated for mid-May.

Recent visitors to Moncton included **Uncle Moishey and the Mitzvah Men** and **Wally Reinstein** of Toronto B'nai Brith, who gave a presentation and showed a film on Soviet Jewry.

The first inter-faith Holocaust Memorial services in Moncton was held on Sunday, May 4 at Keddy's Brunswick Hotel, Main Street. The theme, A Community Remembrance, was intended to bring the reality of the events to local people using personal stories of a survivor, a liberator of the concentration camps, and a member of the Dutch resistance, imprisoned for his efforts. The Jewish community has found much understanding and cooperation from members of the Moncton Council of Churches and other religious and cultural groups.

A double Bar Mitzvah was celebrated May 24, when the sons of **Harold and Roxie Rinzler**, **Michael Justin** and **Aaron Jason**, were called to the Torah. Congratulations to the family.

Congratulations to **Louise and Reuben Cohen** on the engagement of their daughter, **Debbie Cohen**.

After a 25-year stay in Moncton, **Roslyn and Frank Takiff**, owners of Frank's Meat and Grocery Store, will be moving to Montreal. We wish them well. They will be missed.

This year, provisions for Passover orders were made by the Gorber Brothers store on Lewis Street.

A BLUEPRINT FOR COMMUNAL ORGANIZERS

Organizing Canadian Jewish Congress' 21st Plenary Assembly not only poses a challenge to CJC's creative resources, say convention coordinators.

By its very nature, they assert, it also seeks to reaffirm CJC's mandate as the "parliament of Canadian Jewry" and sets an example — or "blueprint" for future, similar endeavours.

According to plenary programming co-chairman, **Mark Anshan**, while the convention may seem somewhat broad in its overall scope of presenting as many ideas, issues and concerns of Canadian and world Jewry as feasible, it remains, basically, a people's plenary, resolutely democratic in structure.

Much of CJC's democratic directives will be taken up with official business. This includes the election of a new President and slate of National Officers.

Yet if past plenaries are any indication, it will be the presentation and debate of resolutions which will spark populist fire-works on the floor. At stake, after all, is CJC's and, by implication, Canadian Jewry's overall direction and policy for the next three years.

With as many as 1500 delegates expected to convene May 7 - 11, 1986, under the roof of L'Hotel and convention centre, program coordinators are expressing cautious optimism that events will run smoothly, if not necessarily calmly. "We've been working at it since September," says Anshan, "and it is a big task." Anshan and co-chariman, **Rick Sutin** have devoted the past six months under Plenary chairman, **Julie Koschitsky**, priming for the triennial exercise.

Plenary preparation began with the formation of a 20-member Programming Committee in September, 1985. Each was assigned a specific duty, such as coordinating a program, budgeting, or lining up prospective speakers. As well, a comprehensive survey of CJC and Jewish community workers and interest groups was conducted nationwide to "feel out" what issues to highlight, and to ensure, says Anshan, "that all programs were well-focused and thematically consistent."

"It wasn't easy," says Anshan. "It's a big responsibility to take everyone's requests and somehow try to fit them into the overall convention. But I think we've succeeded."

The result is a tentative schedule consisting of five "plenary sessions" for all delegates and observers concentrating on fundamental Canadian and world Jewish issues with top-level guest speakers; 18 smaller forums dealing with major Jewish concerns; and 24 committee workshops, more intimate in scope and relating to

"hands-on", practical approaches to regional and more generalized subject matter.

Highlighting the plenary "blueprint", as mentioned, are three sessions — instead of the usual one — devoted solely to resolution debate and election of CJC Executive. A glimpse at some of the tentative and confirmed events is also intellectually tantalizing:

Already confirmed is an address to the assembly by Canadian Ambassador to the United Nations, **Stephen Lewis**; Rabbi **Gunther Plaut** and **Arthur Hertzberg**, on the subject of "Canadian Jewry on the International Scene"; External Affairs Minister, **Joe Clark**, **Ernst Zundel** prosecutor, **Peter Griffith**, on "Racism and Prosecution of Hate Mongers"; and the possible appearance of World Jewish Congress chairman, **Edgar Bronfman**, with American U.N. Ambassador, **Benjamin Natanyahu**.

Also in the works is a special Oneg Shabbat and luncheon with Ontario Premier **David Peterson**.

Forum topics will include Soviet Jewry; Jews in Arab Lands, International Terrorism; the Deschênes Commission; Jewish Education; and Media Relations.

The smaller committee workshops will address such issues as political advocacy; the Jewish handicapped, and Small Communities.

Because 10 percent — or about 150 of the delegates are under age 30, CJC Ontario's

Elizabeth Wolfe, with **Susan Jackson** and **Shellie Ettinger**, National Director of Small Communities and Youth, say they "considered a program to appeal to young people." Scheduled specifically for them are a workshop on Jewish identity; a two-part session on intermarriage; two sessions about Aliyah and Israel/Diaspora relations; an hour allocated exclusively for university students to discuss plenary resolutions; and a special program immediately following the welcoming reception. "Let's face it," says Wolfe, "kids like to keep going after the rest of us go to sleep."

Noteworthy this year is the fact that the Ontario government is providing about \$45,000 in grants towards defraying the cost of the plenary, "an absolutely unprecedented event" according to CJC Ontario Grants Officer, **Patti Starr**. The major portion of the money — \$35,000 — will cover half the cost of the plenary commemorative album, the rest toward more generalized expenses.

The key to obtaining the grants, says Starr, was in convincing Ontario's Minister of Citizenship and Culture that within the book's presentation and text, Jews could provide a valuable lesson to other ethnic groups on how to develop and keep one's cultural heritage while at the same time be an active participant in the Canadian cultural mosaic.

In this sense in particular, says Starr, CJC is most pleased to provide a "blueprint" for others.

CANADIAN JEWISH CONGRESS APPLAUDS SUPREME COURT OF CANADA DECISION

The Law and Social Action Committee of Canadian Jewish Congress, chaired by law Professor **Frederick Zemans**, and the Joint Community Relations Committee, chaired by **David Satok**, applaud the decision rendered by the Supreme Court of Canada in favour of **Theresa O'Malley** (Vincent) versus Simpson-Sears Limited.

Mrs. O'Malley, a Seventh Day Adventist who observes the Sabbath from sundown Friday to sundown Saturday, alleged discrimination through effect on the basis of creed against her employer, Simpson-Sears Limited, a retailer, because she was periodically required to work Friday evenings and Saturdays as a condition of her employment.

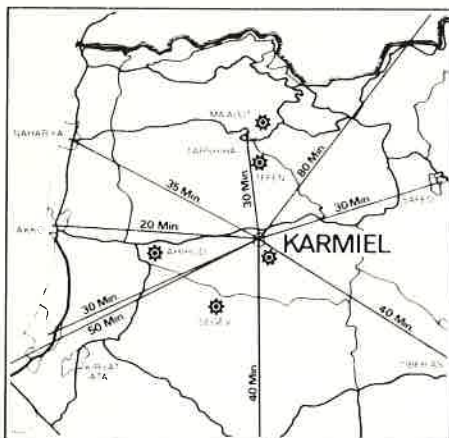
Her complaint had been dismissed earlier by a Board of Inquiry, the Divisional Court and the Court of Appeal.

Canadian Jewish Congress intervened in her case through counsel, Mr. **John I. Laskin** of Toronto.

"The major issue of concern was one of religious freedoms, allowing an individual to observe his Sabbath. Also at issue was the concern over the degree of proof required to bring a human rights case to successful conclusion by the potential complainant," says Professor Zemans.

"Although there was no intent by Simpson-Sears to discriminate against Mrs. O'Malley, there was also no reasonable effort to accommodate her. The issue and the Supreme Court of Canada decision have broad implications for groups such as the disabled and women and ultimately affect the quality of working life for all Canadians."

ORT — KARMIEL



ORT (Organization for Educational Research and Technological Training) is the world's largest non-governmental vocational and technical education resource.

Since its founding in 1880, ORT has been dedicated to meeting the skills-training needs of Jewish people throughout the world. Over two million students have graduated from ORT's international network of schools and programs, armed with marketable skills that are passports to employment, security and human dignity.

ORT schools, skills-training and teacher-training programs have been central to Israel's education system since 1948.

Today, from its headquarters in London, England, World ORT Union operates 800 vocational and technical installations in 27 countries, including Italy, France, Britain, Morocco and Latin America. Over 134,000 young men and women — more than 78,000 in Israel alone — are enrolled annually in courses ranging from mechanics, architectural design and electricity to telecommunications, electronics and computer technology.

From coast to coast, across Canada, thousands of men and women are dedicated to ORT's goals and to ORT's philosophy: **human dignity is achieved through knowledge and independence, through active participation in society.** Each member of Women's Canadian ORT and the Canadian ORT Organization has made a personal commitment through ORT to fellow Jews around the world.

Their efforts help make it possible for ORT students everywhere to lead productive lives, to achieve social and economic advancement and to make meaningful contributions to their societies.

Today, ORT members in Canada are joining together in an unprecedented spirit of commitment and enterprise to meet the most exciting educational challenge of the 80's: The ORT Braude Institute of Technology in Karmiel.

Region 2000 is an Israeli dream, and like most Israeli dreams it is about to come true

amid the green valleys and rocky hills of Western Galilee. The aim has the simplicity of all great ideas: to build a model society for the next millenium.

Revolving around the capital town of Karmiel, Region 2000 is centered on the concept of a Science and Industrial City — a core of excellence both in human and technological terms. Karmiel's cultured environment will encompass Jewish traditions and values; its technologies will be those of the future; its economics — those of tomorrow's industries.

In just two decades Karmiel, the youngest of Israel's development towns, has attracted a population of 19,000 from other parts of the country and from many other lands. It is a young, energetic and lively area, centered on advanced technology and modern industry, and enjoying a high quality of life-style.

As part of its commitment to Region 2000, ORT is already directing two comprehensive high schools in Karmiel. The ORT Braude International Institute of Technology will be closely integrated with this ultra-modern town, paralleling its goal and fueling its development.

ORT's architects are creatively adapting the natural features of the 40-acre site. The campus will stand on a hillside overlooking Karmiel, with the town's sports centre and amphitheatre to the east, private homes to the north and south, and the science-based industry to the west.

No roads will cross the campus — only a network of pedestrian and cycling paths. The campus will be green, with generous tree plantings. The scale will be human.

Phase 1 of the Institute will provide 9,270 sq. meters of space for the college and administration services, student and faculty housing and facilities, and a sports installation. A synagogue is also included in the early plans.

In Laboratories, and in work and study rooms, students will take courses in chemistry and physics, automatic data-processing, automation and control, as well as robotics, electronics, computers, electro-optics and fibre communication, and computerized administration techniques.

In Phase 2, additional study rooms will be built. A lecture and seminar centre, a technological library, plus extra administration facilities will be added. Student and faculty accommodation and facilities will be extended.

The cost of the project, for construction and site development, is estimated at U.S. \$11 million. This figure does not include equipment and furniture which has been estimated at an additional U.S. \$2 million.

Women's Canadian ORT and the Canadian ORT organization, together, are committed to raising 2.5 million Canadian dollars as part of a concerted worldwide effort. They are reaching out to men and women across the country to enlist their support for this extraordinary project.

The work of **Max Braude** as Director



General of ORT for 24 years was truly international in scope. The great enterprise in Region 2000 which is to be named in his honour will also be international, admitting up to 50% of overseas students to its courses. The Institute will thus forge a link between Israeli students and those who will come to Karmiel from the Diaspora. They will bring with them the culture and outlook of their own Jewish communities. They will take from their fellow students a sense of the ideals and aspirations of Jewish youth in Israel and many other countries.

Initially, the Institute will offer a two-year junior college degree program in five major departments.

Electronics and Computers, Automation and Control, Computer Science, Physics and Computerized Management. Graduates will obtain credits towards university study and the aim of the Institute is to advance to University status.

Overseas students will be offered a one-year preparatory program. This will include courses in Hebrew language and Jewish studies in order to make them more comfortable and familiar with Israel's culture and lifestyle, and to facilitate their academic efforts.

Teaching methods will be dynamic, focusing on independent effort and a creative approach. Students will be required to view their studies as a whole and not as separate, unrelated courses. A curricula pattern based on the credit system will enable students to determine their own studying pace.

To update study programs and keep abreast of the latest technological developments, the Institute will maintain permanent links with the renowned research facility at ORT Moshinsky Pedagogical Centre. This will provide excellent opportunities to gather and exchange know-how, to develop new projects and to design

Shalom, March/April, 1986



teaching aids for the entire ORT network.

A way of raising funds for Karmiel is by purchasing a Passport to Karmiel for \$20.00. This is an excellent way to give someone a gift card for different occasions. For any further information, please contact our Karmiel Chairperson in Halifax, **Barbara Alberstat**, 422-5526.

The summer is coming.

Have you sent in your Camp Kadimah camper applications yet?

B'NAI BRITH PROFESSIONAL ADDRESSED UNITED NATIONS SYMPOSIUM

Ellen Kachuck, Director of Communications and Education for B'nai Brith Canada and its League for Human Rights, spoke at a United Nations symposium to conclude International Youth Year on the topic, "Combating Adolescent Prejudice."

Participants in the symposium, sponsored by the United Nations NGO Committee on Youth, January 9, at United Nations Headquarters in New York, dealt with effective ways of promoting harmonious intergroup relations at the adolescent level in multi-ethnic, multi-linguistic or multi-religious societies.

Ms. Kachuck discussed Canada's multicultural mosaic and the development of Canadian multicultural policy over the past 20 years.

She also concentrated on programs

produced by B'nai Brith Canada which have been successful in attempting to combat adolescent prejudice in Canada. B'nai Brith, through its League for Human Rights, has worked with educational authorities throughout Canada on such programs as its video workshops, "Confrontation Games", "Role Call", and "Reservations".

Panelists were chosen as representatives of non-governmental organizations from countries that are considered to have relatively harmonious intergroup relations. Their presentations will serve as potential models for NGO's of other nations whose intergroup relations are less cordial.

In addition to Ms. Kachuck, the panelists included Ambassador **Rameschand Seereekissoon** of Mauritius and Dr. **Charles Flemming** of Saint Lucia.

THE STATE OF ISRAEL BOND ORGANIZATION



EXTENDS GREETINGS

To The Entire Community
In Celebration of the Passover Festival of Peace and Freedom

MITCHELL FRANKLIN: Atlantic Regional Chairman
HOWARD KARP: Atlantic Area Director

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

GLADMAN ASSUMES NEW NATIONAL RESPONSIBILITIES



Pearl Gladman will assume the new position of National Director of Field Services of B'nai Brith Canada announced Morris Flicht, chairman of personnel.

As National Director of Field Services Pearl Gladman will be responsible for ensuring that the national programs of B'nai Brith Canada, League for Human Rights, the International Affairs Cabinet, Community Volunteer Services programs, Soviet Jewry, Senior Citizens, B'nai Brith Foundation, tourism, etc., will be carried forth effectively in the regions. She will assume supervisory responsibility for the professionals in the field across the country.

"Pearl Gladman has been involved with all facets of B'nai Brith Canada throughout her seven years on staff. She has a talent for interacting with people and for getting tasks accomplished," commented Mr. Flicht. "These qualities will serve her well as the coordinator of our expanding regional operations."

Pearl Gladman joined the staff of B'nai Brith Canada in 1980 and has served the organization in various positions including executive assistant to the executive vice-president. She has worked extensively with B'nai Brith volunteers across the country and coordinates the administrative operations of the organization.

Mrs. Gladman has received significant computer training and was instrumental in the acquisition and implementation of B'nai Brith Canada's new IBM 36 Computer System in the National Office. She also coordinated B'nai Brith's national Convention '85. She is a member of the B'nai Brith Irving Oelbaum District Lodge and is a member of Pioneer Women Na'amat.

FEDERAL FUNDING RECEIVED BY CJC FOR RACE RELATIONS AND THE LAW PROJECT

Mr. Bernard J. Finestone, CJC National Officer and Chairman of the Quebec Region, and Jack Silverstone, National Executive Director, received the final instalment of government funding for the development of a manual on Race Relations and the Law.

Presented by Montreal-area MP Mr. Gerry Weiner (Dollard), on behalf of the Secretary of State's Multiculturalism Directorate, the \$13,000 completes an \$85,000 funding package for the development of a manual for use by laymen in determining an individual's rights and privileges with respect to the Canadian Charter of Rights and Freedoms.

The Race Relations and the Law manual was conceived three years ago by a national Canadian Jewish Congress committee chaired by law Professor Frederick Zemans of Toronto. The manual was documented and researched over the last two years by project manager Tannis Cohen and vetted through Zemans' committee of legal experts

whose speciality is in the realms of human rights, immigration, trade unions, constitutions, etc.

This manual will be distributed to social service centres, libraries, junior colleges and the like across the country free of charge. It will assist the user in interpreting an individual's privileges under the Canadian Charter of Rights and Freedoms, which came into effect in April of 1985. The manual, which is set up in a question and answer format, contains the following themes: race relations in Canada, discrimination and human rights acts, new directions in human rights law, systemic discrimination, affirmative action, harassment, education, immigration, hate and racist expressions, trade unions and the criminal justice system.

CJC gratefully acknowledges receipt of this final cheque, which enables the printing and distribution of the manual. CJC is certain that this document will be of great benefit to all Canadians.

CAMPEAU TO RECEIVE B'NAI BRITH AWARD OF MERIT

Robert Campeau, Chairman of the Board and Chief Executive Officer of Campeau Corporation, has been chosen to receive the 1986 B'nai Brith Canada Award of Merit for his vital contribution to the growth of the Canadian corporate and business communities.

The Award was presented at a gala dinner/dance, Tuesday, March 18, in the Ballroom of the Skyline Hotel in Ottawa. This marked the first time the Award was presented in Ottawa.

A native of Sudbury, Ontario, Mr. Campeau first began the construction of housing estates in Ottawa in 1949. Four years later, he founded Campeau Construction Limited and served as its first President. In 1978, several construction firms amalgamated to form Campeau Corporation. Mr. Campeau was appointed Chairman and Chief Executive Officer of this public company.

In addition to building houses, Campeau Corporation has built a number of apartment and commercial buildings, shopping centres, large multi-use urban complexes and industrial parks in Canada and the United States. These include Place de Ville in Ottawa, Harbour Square on the Toronto Waterfront, and Les Terrasses de

la Chaudiere in Hull. In recent years, the corporation has undergone major expansion in the city of Toronto. Presently underway is Scotia Plaza at King and Bay and Waterpark Place on the waterfront. The corporation has also been active in California and Texas.

Mr. Campeau holds an Honourary Doctorate of Business Administration from Laurentian University and is a founding member of the Governors Office of this University. He is also President of the Finance Committee, Children's Hospital of Eastern Ontario; Member of the Consulting Committee, Guaranty Trust; Director, Great Western Life Insurance Company; Governor, Ashbury College; Member, Consultation Committee of the Canadian Business Health Research Institute in Toronto; Member, Ontario Business Advisory Council; Member, Ontario Chamber of Commerce.

The Award of Merit is presented by B'nai Brith to an individual who has made an outstanding contribution to Canadian society.

Previous honourees of the Award include Mayor Jean Drapeau, Harold P. Milavsky, Claude I. Taylor, Laurent Beaudoin, Philippe de Gaspe Beaubien, William

Turner, Jr., Jean Beliveau, Jacques Courtois and Reginald K. Groome.

B'nai Brith Canada, representing 20,000 families, is Canada's senior Jewish organization. Proceeds from the dinner will support the organization's programs, including B'nai Brith Youth Organization, Hillel groups on university campuses, and the League for Human Rights, a national agency dedicated to combatting racism and bigotry in Canada.

A JUDGE IN ISRAEL

By Lili Eylon

She is a lawyer and a judge, a stateswoman and a teacher. The life story of Judge **Hadassah Ben-Itto**, reads like the history of the State of Israel with pioneering and service as its major themes.

In her warmly-furnished Tel Aviv apartment, overlooking the Mediterranean, the judge explains that Zionism has always been in her blood. "Although my family is related to the chassidic **Rabbi of Gur**, my parents were indomitable Zionists," she recounts. "We came to Palestine from Poland in 1935. My father, who had been in the textile business, threw his hat and his trade out of the window and did what was then needed for the country — worked on building roads. And from the very day of our arrival, both my parents stopped speaking Polish. They drew a line across the past, and looked forward to the future."

Ben-Itto was educated in Jerusalem, where her university studies included history, psychology, and English Literature. A major part of her education was a stint in the Hagana. The judge's Zionist career began with a position as secretary, and later secretary-general of Young WIZO, which brought her to the 1946 Zionist Congress in Basle as a delegate. It was the first Zionist Congress after the Holocaust and the one immediately preceding the establishment of the State. For the young woman it was "a very moving affair."

After a year at law school, Ben-Itto served in Zahal, the country's newly-established defense forces. Her propensity to instill values was recognized by army superiors who installed her in Zahal's educational and cultural branch as officer in charge of services including entertainment troupes and soldiers' newspapers. Following her army service, Ben-Itto slid naturally into a pioneering job for the Ministry of Education, working with teenagers in immigrant tent camps. Living in a tent herself, often through periods of harsh weather, the young woman trained youth leaders from among the immigrants. She organized a program which sent kibbutz youth to live in tent camps for a month, to help bridge the gap between the new youngsters and the "veterans". As a result of her successful endeavors Ben-Itto was invited



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by **David Ben Gurion** to head the youth department of the Ministry of Education in 1949.

Married the following year, and continuing her studies, Ben-Itto left the Ministry of Education and took on only part-time work as a tutor of English Literature. The study of law took her briefly to the United States where, following stints at Northwestern University in Chicago and at Denver University, she emerged in 1955 as a full-fledged lawyer.

Success followed success. In 1960 Ben-Itto, less than 35 years old, and with five years of experience as a criminal lawyer, was appointed judge in a first instance trial court. Four years later she was sent as Israel's representative to the convention of the International Association of Women Lawyers in New Delhi. It was the first of many missions on behalf of her country. In 1965, **Golda Meir**, then Minister of Foreign Affairs, asked the young judge to represent Israel on the United Nations' Third Committee — the committee on social, cultural and human rights.

"This is when the equation "Zionism is racism" first raised its ugly head," Ben-Itto recalls. "Under discussion was the creation of a convention to eliminate all forms of racial discrimination. The American suggested that anti-semitism be included, to which the Russians countered with a proposal that, in that case, Zionism, too ought to be included. During the heated debate that followed, it was decided to drop both." Ten years later, at a UNESCO conference in Paris, Judge Ben-Itto was again present — and helpless — as the infamous "Zionism is racism" resolution was steamrolled.

Her climb on the judicial ladder brought the vivacious judge a nomination to the

district court in 1970 and a six-month, temporary appointment to the Supreme Court ten years later. "It is true that I received an additional dimension in this position," she says, "but I am not sure I would want it as a permanent occupation."

Continuing her travels on Israel's behalf, the judge has been on a speaking tour to South Africa, has served as a scholar-in-residence in Colorado, has spoken to British citizens on the importance of the United Israel Appeal and has addressed a group of French court presidents at the Palais de Justice in Paris plunging into an intensive one-month French course to prepare for the event. At a difficult moment — after the massacres in the Sabra and Shatila refugee camps — she addressed a UNESCO session in Paris dealing with human rights, earning applause from even the African delegates and considerable coverage in the French press.

The energetic judge remains involved in the drive to fight the Zionism-racism equation. She recently met with 60 young solicitors in London, who, she says "are raring to go and join the fight". Her drive has already spawned debates in both the American State Department and the French Parliament.

Judge Ben-Itto manages to fit her "extra curricular" activities which have also included teaching law at Bar Ilan University, into her regular schedule of daily court sessions, from 8:30 a.m. to 2 p.m. "And after that I sit at home and write the court decisions," she says, adding that she also finds time for her passion, swimming. It is obvious that Hadassah Ben-Itto takes to heart the words of **Shakespeare's** Polonius, on display above her desk: "This above all, to thine own self be true."

A POSSIBLE SOLUTION TO THE ARAB-ISRAELI CONFRONTATION

By Norman Lipshutz

The Jewish world must learn to face facts and so must the Arabs, if reason is to prevail. No longer can we afford the many casualties sustained in the battle of attrition. And since our economy is in dire straits, the high cost of defense becomes an intolerable burden. We must also learn to realize that we cannot possibly arrive at a solution to the Palestine problem by retaliatory strikes. It must be obvious by now that these will invite further terrorist attacks. So the time has arrived for Israel and Diaspora Jews to sit down with those in the Arab camp who are willing to talk, for a series of round-the-table discussions.

What is there to discuss, one might ask? Well, the issues are many and varied, and one might suggest that propaganda be dispensed with forthwith, for any such tactics have been known to becloud and further complicate the problem. For instance, we shall get nowhere fast, should we or our antagonists dwell on past history or our exclusive rights to certain territory.

It would be of extreme importance that in our discussions with our neighbours we pay particular attention to the role of the P.L.O. and the dismal record of their leadership in achieving something truly worthwhile to the benefit of the thousands of Palestinian refugees they purport to represent. Despite the six-billion in assets this organization is known to have under its control; despite the enormous wealth it has amassed over the years and the exorbitant salaries it has been paying to its officials, the tent-dwellers are yet to benefit in the matter of improving their wretched existence. Our negotiating team should then emphasize the benefits to be derived by arriving at some accommodation with Israel over this question. By diligently undertaking the task of raising the living standards of the refugee population we stand a good chance of eliminating a potential powder keg from our borders.

No longer can we tolerate generation after generation of Arab youth living on the periphery of Israel being inculcated with hate and trained to make war on their Israeli counterparts. Let us show our Palestinian cousins that we are serious in the matter of arriving at a sensible solution to the Arab-Israeli conflict!

Increasingly Jews of the world are blamed for the violence now rampant in Europe, the Middle East and elsewhere. As if we didn't suffer enough from the poison spread by anti-semitic and Nazi elements in our midst — now we have to contend with the stigma of anti-Zionism, propagated by the Moslem world and their allies.

It was rumoured at one time that American, Arab and Jewish industrialists were contemplating hefty development in Palestinian-inhabited areas of Israel, all to the good if such co-operation would help raise the standard of living of the underprivileged in those regions. We must also take into account the obvious truth that the billions expended on feeding the war machine on both sides of the equation could be better spent on improving and providing for a happier life of Jew and Arab alike.

Now we approach the question of the territories and the quest by the Arabs for a Palestinian state. There too, we shall be wise not to indulge in harmful recriminations. Let us for a change start talking sense!

It would be well at this point to draw the world's attention to the fact that the Arab nation controls vast territories from the Atlantic to the Indian Ocean, and that the Moslem empire is even far more extensive. What we in Israel possess, even with the so-called territories, is not even one percent of all the Arab holdings. Israel is merely a tiny speck on the Middle-East map; so why do they begrudge us this beachhead? I presume that the Arabs are already well aware that our real estate is minimal . . . It's for world consumption that they choose to propagate the theory that the Jews are always expanding and ready to swallow up their homeland . . . We must once and for all explode this myth which has taken hold in many parts of the world; this is a result of Arab propaganda and our dismal failure to counter any such contention.

And even should one consider the territory of British-mandated Palestine on which a Jewish state was to be established — there too you will find at least three-quarters of same already under Arab control; only instead of "Palestine" they named it "Jordan". Thus, all of present-day Israel — including Judea, Samaria and Gaza — comprises less than one quarter of the territory that originally belonged to Palestine. And even this tiny speck is considered too big in the eyes of the Arabs and the world . . . Such a harmful view must be clarified, corrected and brought into proper perspective without undue delay on our part.

One will contend: but there reside over a million Arabs on the West Bank and in Gaza. True, and we should proceed to grant these all the rights and privileges accorded to all other inhabitants of Israel. We must be willing to grant them full citizenship and cultural autonomy. The territory should be

incorporated within the Jewish state, following minor border revision, in agreement with Jordan. The latter — the vast majority of its population of Palestinian extraction — should assume its proper identity as the sovereign state of Palestine.

There cannot be any other solution, for it would present an anomaly should the world insist on creation of a second Palestine state in a tiny enclave on the West Bank. Israel simply will not tolerate such a departure from common sense. It would also endanger the Jewish state in that Arab borders would reach out ten miles from Tel Aviv.

The Palestinian Arabs who declare their willingness to remain within the adjusted boundaries of Israel should be given every opportunity to do so. In fact, they should be welcomed with open arms and made to assume all the responsibilities as citizens of the Jewish State.

Rabbi Meir Kahana would like to see the expulsion of Israel's Arab inhabitants. Such a move would prove to be entirely at odds with all norms of civilized behaviour. Throughout our history as a people we were subjected to one expulsion after another. Surely, we cannot, we must not advocate that a similar fate be inflicted on another people. The much-maligned Rabbi does have a point though. He arrived at his erroneous conclusion by the valid reasoning that since the Arab population is reproducing at a much faster rate, the Jews of Israel will lose their majority-status in a matter of time.

But let us not blame the Palestinians for our own folly. It is high time that we introduced policies which would encourage a higher Jewish birth rate. Better still, let us outlaw abortion altogether, except of course, in individual cases where the mother's life is at risk. And let us, without delay, take measures to arrest the "Yerida" process and introduce favourable conditions where young Jews from the world over would clamor to make Israel their homeland. Let us proceed to undercut the power of obstructing bureaucracy, and thus encourage massive Aliyah!

The overflowing energy that will result will have the stamina to move mountains, and to bring a revitalized and a rejuvenated people back to its roots. We shall then not be burdened with worries of being outnumbered by the Arabs in our own land.

To further allay Kahana's fears, one should consider seriously his proposal to compensate those Arabs (and their families) who choose to move across the border to

the East. It is conceivable that those in refugee camps might jump at the opportunity of improving their lot. Monetary incentives may also encourage Arab zealots to consider the idea of resettlement. Any such moves can only be entered in a spirit of goodwill and cooperation and certainly not through coercion. They will come about as a result of sensible discussions conducted by Arab and Israeli representatives, with an assist from international authorities who will guarantee implementation and become signatories to a mutually beneficial agreement.

To give total credence to Kahana and his supporters would be utter folly. We cannot build a Jewish homeland at other people's misfortunes, and we certainly cannot afford to imitate the evil practices of evil regimes in times past. Indeed, we do have an obligation to humanity and to the world at large, and who should know it better than a Rabbi? Perhaps we should remind Kahana of the priceless Jewish dictum — one of the brightest jewels in Jewish tradition: "Love Thy Neighbour as Thyself". It is one the basic precepts of our religion, and we should practice what we preach. The world does indeed focus its attention on our conduct — at all times under microscopic scrutiny. And we accepted this obligation when we accepted the Torah at the foot of Mount Sinai . . .

Firm action must be tempered at all times with humanistic approaches and a sense of compassion, both for our own people as well as for mankind generally. One must never lose sight of the fact that we depend on the goodwill of other nations for our daily sustenance, and that for the foreseeable future we shall remain a minority living in many lands. We need the goodwill of greater humanity, and we cannot antagonize public opinion, even for purely selfish motives . . .

A little less intransigence; a greater willingness to come to terms might in the long run help the world to understand our goals and aspirations. It should also advance peace in the murky cauldron that is the Middle East.

And who knows? Peace in that part of the world, with which our destiny is closely intertwined, may even herald the dawn of peace — a true and an all embracing peace — throughout the world.

Dry Bones



TOURISM TO ISRAEL



THE SEA OF GAILEE, ISRAEL'S LARGEST BODY OF FRESH WATER AND ITS MAIN RESERVOIR.

Under the auspices of "Operation Independence" headed in Canada by Mr. **Charles Bronfman**, the State of Israel Bond Organization has been assigned a key coordinating role in promoting and developing Jewish travel to Israel.

The national Canadian Bond Organization through its extensive links with Synagogues and major Bond trade divisions, such as, Food and Allied Industries, Fashion and Construction will redouble its efforts to promote tourism to Israel.

Tourism is an important source of Israel's foreign currency earnings. Over one million people visit the country annually, generating gross revenues of around \$1 billion. Half of all tourists come from Europe, 33 percent from North America and 17 percent from other parts of the world. Included are about 300,000 who come each year as pilgrims or on Holy Land tours, and some 100,000 visitors from Arab lands, who are able to enter Israel via the Open Bridges with Jordan and across the Israeli-Egypt and Israel-Lebanon borders. Tourists are attracted by the country's geographical diversity, its archaeological and religious sites, its almost unlimited sunshine and its resorts on the Red Sea, the Dead Sea, the Mediterranean Sea and Lake Kinneret (Sea of Galilee).

Israel has some 300 tourist recommended hotels, including 30 kibbutz guest houses, and over 3,000 licenced tourist guides. For the young, and the young at heart, there is a chain of youth hostels, associated with the International Youth Hostels Association. Christian hospices offer accommodations in Jerusalem, Haifa, Nazareth, Tiberias and Galilee, and over a dozen developed camping sites are scattered throughout the country.

The Ministry of Tourism has set itself a target of 2 million visitors per year and the country's tourist infrastructure is being developed accordingly.

Ever since its inception in 1952, the Israel Bond Organization has been an integral part of the development of Israel's tourism infrastructure. The growth and development of ElAl as the 12th largest international carrier and the investment in Tel Aviv's Ben Gurion airport can be traced back to funds channelled into transportation and tourism through the national development budget. Moreover, Bonds investments in roads, quality hotels, entertainment centres, modern ports and an efficient public transportation system have greatly contributed to making Israel a popular vacation country.



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"CANADIAN JEWRY — NEW DIRECTIONS"

"JUIFS CANADIENS — NOUVELLES DIRECTIONS"

WELCOME TO THE CANADIAN JEWISH CONGRESS **21ST PLENARY ASSEMBLY**

We are looking forward to the 21st Plenary Assembly with great excitement and fervor. A dedicated committee has been working very hard to ensure a memorable and exciting Plenary. We are striving to present current issues in an atmosphere that will encourage maximum opportunity for participation and dialogue and at the same time leave you with a sense of camaraderie and purpose. We hope that you share our enthusiasm and confidence that this year's Plenary will provide new directions for the future of Canadian Jewish Congress.

Julia Speck

Plenary Chairman

THE CHALLENGE

1. To confront the challenge facing Canadian and International Jewry in the company of world Jewish leaders and Canadian government dignitaries.
2. To vote on Plenary Resolutions directing Canadian Jewish Congress policy over the next three years.
3. To elect a corps of National Officers with a three year mandate to implement Plenary Resolutions.

CANADIAN JEWRY — NEW DIRECTIONS

Plenary sessions and forums will feature the following international and national concerns:

International	National
Jews in Arab Lands	Law and Social Action
Ethiopian Jews	Media Relations
Canada-Israel Relations	Status of Women
Soviet Jewry	War Criminals

OPENING KEYNOTE SPEAKER

Canadian Ambassador to the United Nations, Stephen Lewis, distinguished in all realms of social and political activism, will deliver the opening address. The Ambassador's address will set the stage for a full roster of prominent speakers in the subsequent three days.

SOVIET JEWRY RALLY

Join the Soviet Jewry Rally to support long term Prisoners of Conscience and Refuseniks. In light of thawing East/West relations, attendance by all delegates is imperative to indicate to the Soviets and our government representatives the importance of this vital issue on the Canadian agenda.

WELCOME RECEPTION

Renew old friendships and begin new ones at the opening Welcome Reception. A special feature will be the dedication of a Sefer Torah to the CJC Ontario Region. Refreshments will be served.

PROVINCIAL LUNCHEON

We will be honoured with the presence of the Honourable David Peterson, Premier of the Province of Ontario, at this midday highlight. Recipients of several important Congress awards will also be announced.

CLOSING BRUNCH

After the voting on resolutions is completed, the Plenary will culminate with the Closing Brunch. The new President will address the assembly, launching Congress' agenda for the coming term.

CONFIRMED SPEAKERS

Irving Abella	Milton Harris
Shira Herzog-Bessin	Sheva Medjuck
Judy Feld Carr	Michael Meighen
Ted Comet	Counsel on the
Irwin Cotler	Deschenes Commission
Leo Davids	Senator Nathan Nurgitz
Bruce R. Fraser, Q.C.	Jim Peterson
Crown Prosecutor	Rabbi Dr. W. Gunther Plaut, O.C.
Kegonsa Trial, Alberta	Alan Rose
Sylvia Gold	Elaine Todres
Peter Griffiths	Bob Willmot
Crown Prosecutor	
Zundel Trial, Ontario	

"PATHWAYS TO THE PRESENT"

This volume, being published for presentation to all delegates, chronicles the establishment of Jewish communities across Canada and the role of Congress in their development. Historically significant photographs will illustrate this nostalgic account.

YOUTH AND YOUNG ADULTS

For our future leaders the Plenary is an opportunity to see the Jewish community in action. Youth programs will include topics such as Israel, terrorism, assimilation and intermarriage.

Canadian Jewish Congress, Air Canada and the Scopus Travel Group of Canada are pleased to be working together to obtain the least expensive airfare to enable you to attend the 21st Plenary Assembly in Toronto, May 07 - 11, 1986.

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To make your booking, simply call your nearest Scopus Travel Agent and announce that you are attending the Congress in Toronto and they will do all the rest. For the least expensive airfare, please finalize all travel arrangements at least 45 days prior to date of departure, or earlier if possible.

ANTI-SEMITISM IN THE 1980s

By Yehuda Bauer

The Hebrew University of Jerusalem

Final Installment of a three-part series

All these quotes come from the Soviet Union. But one of the most surprising elements in the situation is that Czechoslovakia, of all the Soviet-bloc countries, is the one that can be said to be the centre of anti-Semitic propaganda. The content is not much different from what the Soviet authors write, but it tends to be more explicit, and less efforts are made to disguise anti-Semitism as anti-Zionism. **Jiri Bohatka** writes in a major Czechoslovak newspaper, *Nove Slovo*, on August 12, 1982: "As the ideology and the movement of world Jewish capital, Zionism aims at the colonial conquest of the Arab nations and the acquisition of their natural resources, especially their oil. The strategic aim of Zionism is, as **Vladimir Yakovlevitch Begun** stated in his book *The Creeping Counter-Revolution*, 'to gain control of these riches to advance a system of ultra-imperialism whereby Jewish capital will control the world and the big Jewish bourgeoisie will become the ruling caste of the world.'"

One of the main targets of the Czech press is Israeli Holocaust research, and in this the neo-Nazi denial of the Holocaust and the Soviet version begin to find common ground. *Yad Vashem* is accused of fostering the lie as though anti-Semitism existed in the USSR or the Soviet-bloc countries in order to facilitate undermining these countries' regimes. *Yad Vashem* is accused of hiding the truth about Zionist cooperation with the Nazis in the murder of Jews during the Holocaust. Once sentence will suffice to give you the flavour:

The collaboration of Czech, Slovak, Polish, Hungarian and German Zionists with the Nazis is based on the then Zionist concept that in return for the saving of a few thousand Zionist prominents to whom the Nazis promised emigration overseas or survival if they stayed on, the Zionists would abandon the dry branch of assimilated European Jewry (**Jiri Bohatka**, *Nove Slovo*, September 9, 1982).

The conclusion is that Zionists are responsible for the murder of the non-Zionist Jews of Europe. This means that all Jews who are alive today are Jewish bourgeois Zionists, because most of the others were killed during the Holocaust by a combination of the Nazis and Zionists. The identification of present-day Jewry with a Nazi Zionism is complete.

One may ask if anyone will buy this nonsense, fit for a psychopath's ravings. The answer is both yes and no. Yes, because in societies where access to any kind of information is strictly controlled, a conspiracy

theory that alleviates bad conscience may find a sympathetic hearing. The Czechs did nothing to help their fellow Jewish citizens during the Holocaust. Schweik-like, they sat back and waited for somebody else to do their fighting. The Prague uprising took place on the last day of World War II, and ended two days after German capitulation. On the other hand, the regime is not exactly popular with the population, and segments of the Czech people seem to think that official information is usually the exact opposite of the truth.

As to the rest of the picture, let me be very brief and quote only a few outstanding examples: a dangerous radical right movement with first-rate intellectual leadership exists in France: anti-Semitism is a major problem at the United Nations (this could be the subject of a separate lecture); and finally, extremist religious movements are growing. Many of these groups which are found throughout the world, are neo-Messianic or millenarian in nature. Among them are a number of extremist Jewish groups that endanger Jewish existence from within.

Most of the various Christian Fundamentalist groups in the U.S. are very pro-Israel. They are consciously opposed to anti-Semitism, or they very loudly protest that they are not anti-Semitic. Two points must be made. First, one ought to examine carefully their theology. Is not the Second Coming of Christ dependent on the conversion of the Jews after their concentration in the Holy Land? If so, is not their support for an expansionist interpretation of Israeli policy dependent on what actually is their desire — to see the Jews leave America and convert in Israel? Anyone who argues that this is a form of Zionism should be told that Zionism does not wish for an expulsion of Jews from their resident countries, but for a voluntary decision to participate in the rebuilding of an autonomous Jewish polity. Zionism does not favour the conversion of the Jews to Christianity. On the other hand, most Fundamentalists may not harbour these views and may truly be friends of the Jews.

The second point is that in America many Fundamentalist leaders advocate a change in American life that will give worldly power to the right people. The right people are the godly people — Protestant Fundamentalists. If these groups ever gain a decisive influence over the American government, will you, as North American Jews, be able to exist as a community of equals among equals? Admittedly, we know too little about these groups. We ought to know more about their theology and the differences between them.

What tentative conclusions can we draw from my presentation, and what could I have presented had I more time? The main point is clear; we are facing a new problem, and a very major one, but we are not mentally equipped to deal with it. This is because when we speak of anti-Semitism we

talk about the thirties and the traditional manifestations. We look for them, and when we do not find them, we utter a sigh of relief and decide that the situation is not so serious. There is a decrease in popular anti-Semitism in America, and even in Western Europe. The neo-Nazis are, for the moment, at worst a marginal group. The experts tell us we should be on our guard, but at present the situation does not look too bad.

In my view, they completely misread the situation. The new anti-Semitism will not manifest itself in a popular culture in the West, nor in swastika-flouting marches a la Skokie. It takes two new frightening forms; one is that of insidious intellectual movements that penetrate into the academic and educated world. These movements may prepare the ground for a sudden explosion. I am quite sure that if that happens, we shall be astounded and say, "Where did this come from? Why were we not prepared?"

The other form is even more dangerous. Two-thirds of the world is now under the influence of the USSR and the Arab-Islamic countries. The negative stereotype of the Jew which was part of European culture has been translated into a world language. The centrepiece of the new image is that of the Zionist-bourgeois Jewish imperialist ruling the West from his base in Israel. Israel is the racist base for this world rule. Its inhabitants, and by analogy the Jews, are slowly being denied their humanity. Once outside the realm of human obligation, they can be attacked openly when the right moment comes.

The difference between this and Nazi racial ideology is clear, because today it is the Jews who are accused of racism in the name of supposedly egalitarian ideology. This is an inverted racism which says that everyone is equal, except for the Zionist-bourgeois Jewish capitalists ruling the world. It follows that all Jews are Zionist imperialists, except for a few nice Soviet citizens who publicly distance themselves from their brethren.

From our studies of anti-Semitism, it emerges quite clear that attacks on the Jews are the result of deep crises in society. **In our era, anti-Semitism is really part of a general attack on the West, its democratic parliamentary regime, its socialist, liberal or conservative governments and the moral concepts of Judaism and Christianity.**

The West has a fully justified bad conscience. It has introduced industrial civilization into countries without finding a way for them to cope with it. In many areas the lip service paid to democracy by these governments is no better than the Soviet lip service to socialism. Its moral stance is weakened by innumerable incidents of its violation of its own principles.

This does not make its fight for survival any easier. But the decisive moment for our discussion surely is the fact that one of the main thrusts of the Soviet Union and Third World against the "haves" of the West increasingly concerned with the role of this

tiny and declining people, the Jews. The Jews today occupy a position in the West which is both prominent and exceedingly weak. Yet, Western culture without Jews, in the past hundred years or so, is unimaginable.

Israel is a good example of this contradictory situation. It is militarily strong in the local arena, but economically and socially it is in a weakened and critical position. However, in the end, it finds that as long as it is but a tail and not a small dog, it is tautologically but truthfully the tail.

In conclusion, I am absolutely convinced that we are fighting a new disease with old aspirins. The first reaction to this situation was the decision to set up an International Centre for the Study of Anti-Semitism at the Hebrew University to find out exactly what we are facing. Some of my colleagues disagree with my analysis, and therefore I do not speak for the Centre, only for myself. When we reach some agreement in our analysis, we hope the political and public Jewish bodies decide how to counteract this threat.

Anti-Semitism is not a Jewish disease; it is a disease of the gentile world. We must find more allies who will fight anti-Semitism not because of their undying love for the Jews, but because the last time anti-Semitism won it cost the world six years of the bloodiest war in human history and 35 million dead before the beast was conquered. **There are plenty of potential allies who want to preserve their values and their democratic way of life, deficient and troublesome as it may be. One of the ways in which they are being attacked is through anti-Semitism, which is why they are potential allies.**

Jews cannot fight anti-Semitism alone; they are too weak and disunited. They are a tiny minority, but they can be helped if people realize that anti-Semitism, along with other kinds of racial, religious and political prejudice, is a menace to all of civilization. The only society in which there can be freedom from anti-Semitism is a pluralist society — where the rights of individuals as well as groups are recognized as being equal. Thus, **the struggle for a democratic way of life is coterminous with the struggle against anti-Semitism.**

I am no prophet. Prophecy died with the destruction of the Temple, Jewish tradition says. But I sometimes think I now understand what the prophets must have felt. They were eminently practical and realistic people. They saw their own situation very clearly and warned that unless certain actions were taken, trouble would come. Not many people listened to them. I imagine they heard Jeremiah speak his lines and then went home to have a good meal and the ancient equivalent of a good game of tennis.

I say to you that we seem to be facing external as well as internal dangers of a tremendous magnitude. And we seem to be conducting our business without realizing

that we have to plan new strategies and approaches. An academic group such as our new Centre is essential, but it can only make a contribution. There is no need to panic, but there is a need for some concentrated thought at the highest levels.

Israeli politicians are no better than

anyone else, and there are very few one can talk to at home. I do not know whether there are many more elsewhere. We are a very small people but we want to live, and live we shall, if we do not behave like ostriches. Take heed!

KNESSET PRESENTS QUALITY OF LIFE AWARD TO PHYSICIAN

Dr. David Applebaum, Chief Medical Officer of the Magen David Adom Paramedic Emergency Medical Service in Jerusalem, recently received special recognition from the State of Israel when he became the recipient of the "Quality of Life" award from the speaker of the Knesset.

Dr. Applebaum, formerly of Cleveland, Ohio, was cited by the Knesset for his 24 hours a day dedication and sacrifice to deal with critical pre-hospital emergencies and performing emergency operations under extremely adverse conditions.

In addition, Dr. Applebaum has helped to modernize and make more systematic emergency room and ambulance work. He initiated a system of calling back patients for followup — after they had been initially treated, which was never done before. He

also organized patient records, looking for ways to improve successful treatment of cardiac arrest.

Dr. Applebaum pointed out that many patients, who might have been lost through cardiac arrest, are now walking around because of the MDA Mobile Intensive Care Ambulance (MICU), and its lifesaving instruments. He further stated, "The MDA Paramedics and Physicians are proficiently trained and very knowledgeable to act at a time when speed is of the essence, and the sophisticated lifesaving equipment in the MICS's saves many lives."

The MDA Mobile Intensive Care Ambulance and equipment, as well as the MDA Paramedic course are offered by Magen David Adom.

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YITZHAK NAVON: A PRESCRIPTION FOR AN AILING DIASPORA



By Simon Griver

The Diaspora is shrinking, warns **Yitzhak Navon** and it is up to the World Jewish Community to halt its decline. Israel's Deputy Prime Minister, Minister of Education and Culture and former President says he fears a diminished Diaspora would weaken Israel and jeopardize the future survival of the Jewish People outside of the Jewish State.

Yet, despite discouraging demographic statistics that cite a dwindling number of Jews and fading Jewish awareness in the Diaspora, Navon feels confident that immediate action can produce results. "I have to be optimistic because of what I have seen in my lifetime," he asserts. "When I was born here in Jerusalem in 1921, there were only 60,000 Jews living in all the Land of Israel. Today we have three-and-a-half million. No other nation in our times has paralleled the achievements that we have realized here in Israel.

Navon's recipe for a Jewish renaissance begins with the basics as he cites the fundamental biblical commandment, "be fruitful and multiply". He notes that research has shown that the average Jewish family in the Diaspora has 1.5 children. His statistics reveal that as a result of this low birthrate, combined with assimilation and alienation, the 11 million Jews in the Diaspora today will be only eight million by the year 2000 and five million by 2020.

"One would have thought that after a national catastrophe like the Holocaust, in which we lost 6 million of our people, there would have been a natural desire to replace them." He says, "This has not materialized. The size of a family is a question of fashion. We must make it the fashion to have more children. After all, children are a joy, not a punishment and I'm sure that the economic situation of most Jews in the Diaspora will enable them to support more children."

Navon pays tribute to Orthodox families who do have large numbers of children. He also compliments the Orthodox community in the Diaspora for its knowledge of the Jewish traditions, which he sees as in striking contrast to the mainstream of

secular Jewry. Once again Navon reinforces his point with statistics. He claims that of 750,000 Jewish school-age children in the United States, only 96,000 attend Jewish day schools, which more than half receive no Jewish education whatsoever. The remainder receive a part-time Jewish education, usually on Sundays.

"Parents are not giving their children the chance to learn about their Jewish traditions," he says. "All too often, Jewish knowledge in the Diaspora is superficial and external and concerns rituals which are not understood because people do not know Hebrew. The Old Testament is rarely read. That book is our charter. It contains our history, our faith, our language and our moral teachings. The Jewish-German poet **Heinrich Heine** described the Bible as the portable homeland of the Jewish People."

Navon would like to see Jewish community leaders in the Diaspora inaugurate educational courses in Jewish history, beliefs and Hebrew. These leaders should serve as an example, by themselves becoming better acquainted with their Jewish heritage. Videos and other modern technological gadgets could make such courses all the more interesting and Navon guarantees that such an educational endeavor would enrich the lives of its participants.

He regrets that Israel cannot provide a budget to increase Jewish education in the Diaspora. Ideally, he would like to see Israeli cultural centres abroad, functioning as the American Cultural Centres, British Council and Institute Francais do in Israel to effectively spread the message of those nations. He would also like to see Israeli theatre, dance troupes and orchestras being able to afford more overseas tours.

Navon concedes that the Israeli education system has not taught the realities of the modern day Diaspora. While the history of exile, persecution and pogroms has been covered, the modern day flourishing of western communities is tolerant, democratic and affluent societies has not been stressed. He hopes to amend the school curriculum to rectify this distortion and he agrees that this lack of understanding between Israel and the Diaspora has weakened the Jewish people.

"The Jewish People is like one body of which Israel is the heart," he says. "If the heart weakens, the entire body is threatened. If the various limbs, organs and members of the body are not healthy then the heart is threatened."

Navon rejects notions that a predominantly Ashkenazi Diaspora is alienated from an increasingly Sephardi and Oriental Israel. "The new generation of youngsters here in Israel," he states, "is neither Ashken-

azi nor Sephardi, but Israeli."

The minister is himself of Oriental origin. His mother came from Morocco while his father's family had lived in Jerusalem for many generations. His wife is Ashkenazi, and he describes his children as Israelis, pure and simple. He is proud of the fact that Ashkenazi-Sephardi intermarriage has risen from 11% to 27% during the past decade.

Though a champion of the Oriental cause, and in spite of his absence of Ashkenazi blood, Navon introduces occasional Yiddish phrases into his conversation. This influence stems from his early days in the Labor movement when he was one of the few non-Ashkenazim climbing the rungs of power. It was as **Ben Gurion's** private secretary that he first became prominent, later being elected to the Knesset before being elevated to the presidency from 1978 to 1983. After a brief break from public life he became Minister of Education when the National Unity government was formed in 1984.

Navon exudes charm and is renowned for his polite and pleasant manner. It has frequently been said that he is too much of a gentleman to become prime minister. However, beneath his eloquent, easy-going exterior Navon is a forthright speaker. He has often ruffled Diaspora visitors with his insistence that aliyah remains a priority.

More Jews would emigrate to Israel, Navon is convinced, if the standard of living and quality of life were raised and the moral values of Israelis maintained. "But I am not naive," he explains, "I don't expect a flood of immigrants." He does feel, however, that Diaspora Jews have a duty to become more closely involved with Israel, through travel and study in the country. "Within three months at an ulpan, the basis of Hebrew and much of our history and traditions can be learned," he insists. "Is it too much to ask for people to take out three months? Newlyweds could spend their honeymoon here and parents could have their children's barmitzvahs by the Western Wall. Israel is an experience that will leave a lasting impression."

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UPHILL RELATIONS

Arab-Jewish Co-Existence in the Galilee

By Jeff Black

The story of the movement amongst the taxi-drivers of Tel Aviv is that of the *oleh chadash* (new immigrants) who after arriving at Ben Gurion Airport late one evening, want to go to the Kibbutz Tuval in the Upper Galilee. The driver had no idea where this four year old kibbutz was, while the *oleh* only knew that it was on a hill above the Arab village of Dir Al-Assad, a few kilometers away from Carmiel.

Getting to the village was no problem, finding the road up to the kibbutz was. After an hour of trying every road, the driver was ready to give up. Dawn had still not broken, and there seemed to be no possibility of reaching Tuval until, by chance, a passing truck-driver offered to guide the taxi. To the taxi-driver's astonishment, what had seemed to be a dead end, was in fact, a steep dip in the road which led, after many uphill twists and turns, to an untarmaced dirt-track with a windbattered homemade looking sign, pointing the way to Kibbutz Tuval.

What was the journey of the year for the taxi-driver is the daily journey of the *chaverim* of Tuval. For them to get anywhere, they have to drive through this Arab village of 5000 people, a daily reminder of the very reason for Tuval's establishment, as along with three other young kibbutzim, Tuval is part of the Tefen project to settle the Upper Galilee. This is an attempt to ensure a Jewish majority within the region which has the highest Arab population outside that of the administered territories.

This close proximity to, and daily contact with Dir Al-Assad, has led some members of Tuval to search for a deeper relationship with the villagers than that of just driving past their houses, avoiding the children in the road who have nowhere else to play. As Susan Landy, an American graduate of the Hebrew University and the 'maskira' (secretary) of Tuval says: "At first it was a shock driving through Dir Al-Assad, knowing that I was living in an area populated by Arabs, and I had to decide how to deal with this. I feel we live in a community of Jews and Arabs, not just Jews."

Developing this feeling of a community takes time, certainly more than the brief four years of Tuval's existence, but already there are signs that positive co-existence rather than mere tolerance, is no pipe-dream. Ahmed Na'ameh Assadi, the 'rosh moatza' (council head) of Dir Al-Assad stresses that "According to our traditions and customs, we as Arabs like to have good relations, especially with our neighbours. The nearest neighbour is, for us, preferable to the furthest brother." He notices that "people from Tuval behave very well with

people from Dir Al-Assad, giving them lifts up the hill when they see people are tired or carrying heavy bags," and his hope is to see a joint project between the young kibbutz and the old village, perhaps the inter-linking of the two places' sewerage system, thus ending the daily flow of refuse through the streets of Dir Al-Assad.

Such a project is, of course, beyond the direct control of the kibbutz, but a joint letter from the previous mayor and Tuval's 'merakez meshek' (farm manager), did succeed in persuading the authorities to widen the junction at the entrance of the village which leads to the major Acco-Safed road.

Na'ameh Assadi has no doubts that friendship will develop, although gradually, and his feeling is shared by Dave Nirens, an Australian member of Tuval, who is one of the prime movers for instigating joint activities between the kibbutz and the village. Nirens accepts that things are moving slowly but remarks, "creating neighbours takes a lifetime and we want to make the relationship last and not spoil it by over-enthusiasm."

The counterpart to Dave Nirens within Dir Al-Assad is Mamoun Al Assadi, an English teacher, who has been the contact person for the kibbutz members. Initially, the joint meetings between the kibbutznikim and villagers consisted of about fifteen people from either place, just talking to one another, swapping life stories and experiences in order to enable people to become acquainted. The kibbutznikim, for example, learned that half of Dir Al-Assad is one family, the Assadi family, whose ancestor, Sheik Mohammed Al Assadi, founded the village over 600 years ago. Legend has it that there was once a Christian monastery on the site of the village until the monks saw the Sheik, who was traveling from Lebanon, riding a lion. This so frightened them, that they left their home immediately, leaving the Sheik to found the village whose name means 'Monastery of the Lion'.

The most rewarding contacts, though, do not necessarily stem from organized activities but from social activities or chance meetings on the road. Weddings, for example, are always joyous occasions, and one of the highlights of last summer's marriage ceremony of the first 'maskir' (secretary) of Tuval, was the reciting of an Arabic blessing by friends from the village, over the newly-wed couple.

Hillel Eschur, whose one-time job on the kibbutz led him to drive through Dir Al-Assad six or seven times a day, has made many friends in the village, most of whom he met by giving them a lift. Quite often on

Tuval, Arabs can be seen making their way to his room; people who a few years ago had no idea of what the settlement above their village was about, and even harbored suspicions and antagonism towards it. The conversations around at Eschur's place are not just mere polite exchanges of pleasantries, for as he says, "I believe the sole way of breaking through barriers in society is by having personal relations with people. This means among other things, being able to argue with one another, especially on political issues. I share my friends' revulsion of Meir Kahane, but they have to understand that I see Arafat in the same light."

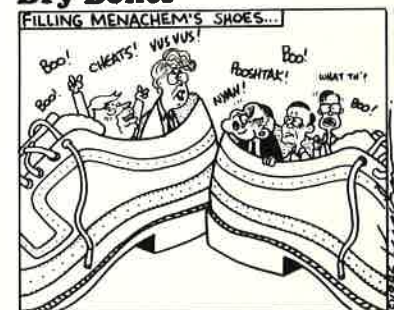
He carries on to remark, "I really feel we're getting through to them (the villagers), and more important, they're getting through to me. I used to be scared of Arabs because of my complete ignorance about them. Now this isn't the case because I know some and can count them amongst my friends."

The question worrying people on Tuval is how much further the relationship between themselves and Dir Al-Assad can develop. Susan Landy is insistent that, "the more we get, so must Dir Al-Assad. We must close the gap between our standard of living and theirs," because as Mamoun Al Assadi asserts, "We still feel discriminated against, not by people, but by the economic situation of our village as compared with the Jewish settlements."

It remains to be seen whether by themselves Tuval and Dir Al-Assad are able to do anything to balance the situation, but David Nirens for one is optimistic. "We're in a good situation, for this past year, the real beginning of any contact with Dir Al-Assad on a regular basis has provided the foundations for increased involvement."

The hope is that eventually the relationship between Dir Al-Assad and Tuval will become the example for other kibbutzim and settlements to follow, enabling Jews and Arabs to co-exist and enjoy the mutual benefits.

Dry Bones



(Vus Vus = pejorative for Ashkenazi Jews; Poostak: ruffian)

FIRST ETHIOPIAN NURSING STUDENT AT SHAARE ZEDEK MEDICAL CENTER

It's a long way from Addis Ababa to Jerusalem, but for **Dvora Hailie**, formerly known as "Frehiwot", it's been a successful journey. Dvora is the first of the Ethiopian immigrants who arrived during Operation Moses to apply for and be accepted as a student at the School of Nursing at the Shaare Zedek Medical Center.

Unlike many Ethiopian immigrants who came from villages and had little formal education, Dvora graduated from high school in Addis Ababa and knows Hebrew well and some English. Although her parents are still in Ethiopia, her brother and two sisters, one of whom is a nurse, are in Israel.

Dvora chose the Shaare Zedek program because, as an observant Jew, she was attracted to Shaare Zedek's dedication to halachic precepts which give an extra dimension of compassion to patient care. She has little free time as the work is difficult and her studies require all her attention. Her favour-

ite subject is microbiology and the one she finds the most difficult is zoology.

But she does relax on the Sabbath and was delighted to state that "I don't feel any different from the other students — they are all my friends and often invite me to their homes for Shabbat."

Although Dvora is the first Ethiopian student at Shaare Zedek, she will certainly not be the last. A number of other girls are now studying for their entrance exams and hope to be accepted next year.

A scholarship fund has been established to help these students since none of them has the means to cover tuition or living expenses. For information on the fund, please contact The Canadian Shaare Zedek Hospital Foundation, at (514) 486-7301 in Montreal, (204) 452-5261 in Winnipeg or (416) 781-3584 in Toronto. By mail, contact the Foundation at 3089 Bathurst Street, Suite 205, Toronto, Ontario, M6A 2A4.

SHAARE ZEDEK DOCTORS FIND CURE FORMER DEAF, CRIPPLED CHILD NOW NORMAL

Thanks to the staff of the Shaare Zedek Medical Center, Jerusalem, five year old **Hebi Asma** of Kfar Kabul, an Arab village in the Galilee, is now a normal little girl.

When she was only a few months old, Hebi's parents realized that she was deaf and her family doctor stated that her frequent, bulky stools indicated malabsorption of her food. She failed to grow normally and was stunted in height.

Although she had a ravenous appetite, the food she ate was only partially absorbed and much of it was eliminated undigested. Over the years, she became increasingly unsteady and had great difficulty in walking. Eventually, she also developed a tremor in her hands, which greatly impaired her ability to eat and play.

She was brought to Shaare Zedek several months ago for further testing. The hospital's gastroenterology laboratories, working with the pediatric department at Rothschild Hospital, confirmed that her pancreas wasn't producing any enzymes with which to digest fat, protein or starches, causing her

stunted growth. At the same time, it was established that the poor absorption of food also affected the Vitamin E in her body and that she was almost devoid of this essential vitamin. The absence of Vitamin E affected the integrity of the child's nervous system and caused the severe tremor and unsteadiness with which she had been afflicted.

Dr. Serem Freier, head of Shaare Zedek's Pediatrics Department and a noted gastroenterologist, prescribed 14 injections of Vitamin E, with supplements of pancreatic extracts to improve her digestion. Because of her healthy appetite, the child gained weight rapidly and, within a month, had put on over five pounds. The injections steadied her gait and the hand tremor disappeared.

Hebi now runs and plays like other children and can look forward to a normal growth pattern.

While Shaare Zedek Medical Center is an orthodox Jewish hospital, many of its patients are Christians and Arabs, all of whom are treated with the same level of tender, loving care.

CANADIAN JEWISH HISTORY EXHIBIT

By **Heather Solomon**

A celebration of what Canada has given its Jews and what they have contributed in return will be the focus of a major, first-term exhibition scheduled for 1988 which will trace the Jewish community's development in this country for over 200 years.

The exhibition is slated to open in October (two and a half) years from now for four-to-six months at the McCord Museum of Social History, 690 Sherbrooke Street West, Montreal.

Entitled *A Coat of Many Colours: Two Centuries of Jewish Life in Canada*, the project is the brainchild of **Andrea Bronfman** who was inspired by a visit to Israel's Beth Hatefutsoth Museum of the Jewish Diaspora that covers "2,500 years of Jewish living, scattered throughout the world".

"After seeing exhibitions of the Chinese Jews of Kai Feng Fu and the Jews of South Africa (there), I knew it was time that the Jews of Canada had their history told."

She founded the Canadian Friends of Beth Hatefutsoth, of which she is national chairman, met with federal government officers and acquired a grant for the exhibition, and (last) May a contract was signed with the McCord.

A joint management committee was formed of McCord board members (**R. David Bourke**, **Marjorie Bronfman**, **Marie Chevrier**, **Eric McLean**, **David Lank**) and Canadian Friends of Beth Hatefutsoth (co-chairman **Andrea Bronfman** and **Carrie Lehman**, who is also chairman of the exhibit, **Alan Rose**, **Yoine Goldstein** and **John Hobday**). With the input of the McCord's director **Marcel Caya** and its exhibitions coordinator and project director **Delphine Bishop**, **Janet Blatter** will guest-curate the undertaking.

"We want the exhibition to be a celebration of what this country has offered its Jews and what, in return the Jewish community has given back to the country," said Lehman.

Now more than just a good idea, the show is beginning to breathe on its own and has already been offered to six Canadian cities (Halifax, Ottawa, Toronto, Winnipeg, Calgary, Vancouver and possibly Windsor) with plans for a 1990 stop in Israel at the museum which inspired it.

Caya says that "the museum has never had, from my knowledge of past exhibitions, to select from as wide a range what could be displayed, written about and illus-

trated. We will have to make very tough choices."

Blatter, whose experience in collating such exhibitions goes back to her years as curator of the Montreal Holocaust Memorial Centre and before that of the arts holdings at the YIVO Institute for Jewish Research, is working on narrowing it down.

What are the features that make Canadian Jewry unique? What are the Canadian influences on Jewish life? How have the various waves of immigration shaped the nature of Jewish life in Canada? What are the continuing ties that Jews have with their co-religionists throughout the world?

To answer these and other questions, Blatter and assistant **Tilya Helfield** are delving into the Public Archives of Canada, the Museum of Man, provincial archives, Canadian Jewish Congress files, Jewish Public Library Archives, private collections and consulting various individuals on the subject and the McCord's own collections, among other sources.

"The exhibit is going to be multi-dimensional with artifacts, originals and facsimiles, photographs, art, maps, graphics and audio-visuals," said Blatter. Designer **Luc Matter** is working on the overall layout and look of the show which will be located in the McCord's 1,500-square-foot main floor temporary gallery for traveling exhibits of this nature.

"We're going to work together to make this the finest exhibition ever to have traveled this country," said Lehman. Adds Caya, "We're not necessarily aiming at producing the final word on this subject but if we can arouse viewers' curiosity so that they may be tempted to go to a library and read more on what the Jewish community is all about, we will have succeeded."

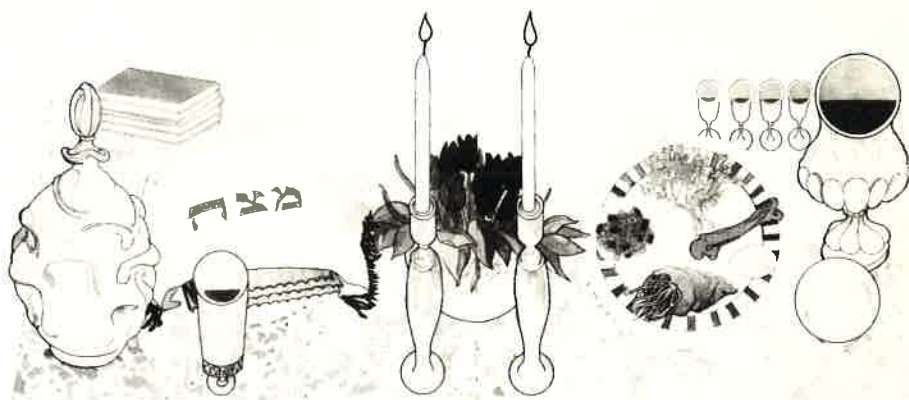
Reprint. Canadian Jewish News, September 12, 1985.

The federal government has shown enthusiastic support for this historical exhibition by committing a significant grant to help ensure its success. The Canadian corporate community is also playing an active financial role. Further assistance is being sought from the private sector of the Canadian Jewish communities. The co-chairmen for the Atlantic Region are **Ralph** and **Shirlee Medjuck**.

The summer is coming.

Have you sent in your Camp Kadimah camper applications yet?

REFLECTIONS ON MAROR



By Jo Ann Gardner

Only a Jewish plant-lover with a penchant for the unusual could get naches from maror, the bitter herbs of Passover. These are the plants, never named except as maror or merorim, which the Bible tells us to eat with unleavened bread on Pesach and which the Haggadah tells us to eat to remind us of the embittered lives of our ancestors in Egypt.

The naches come from the results of two years of research (to which **Rabbi M. Wolff** contributed) into their identity, which everyone assured me — rabbis, relatives, WASPy herb friends and gardeners — could never be known. "The Jews can't agree," the latter said, while all the others assured me that horseradish was the herb of choice. "We've always used it, our parents used it, it's a Jewish tradition." Period. Subject closed.

But they reckoned without the enthusiasm born of renewed interest in everything Jewish — the classic 'awakening' — combined with the unshakable universal optimism of the plant enthusiast/gardener. The quest for the bitter herbs of Passover was launched and if it brought me unexpected naches, no doubt it also produced plenty of tsuris for those friends and acquaintances by the very idea of 'Jewish plants'. In the latter category, I should add, were also many Jews for whom the idea was no less unacceptable.

It is probably owing to this bias that there is so little Jewish scholarship on the subject of maror as a physical entity. The least observant Jew knows why maror is eaten at Passover, but how many know why horseradish, a pungent root, was chosen to represent a group of bitter-leaved greens? Jewish scholarship, with few notable exceptions, has ignored this discrepancy even while referring to the Talmudic injunction that the plants used for maror should be bitter-tasting, possess sap, and have a graying appearance, none of which characteristics applies to horseradish. On the other hand, lettuce, in its mature stages, posses-

ses just these qualities, and, moreover, it has always been used for maror by the Sephardim. Is it, then, true maror?

The answer is yes! It is the remnant plant. — hazere — of the original five mentioned in the Mishnah as among those with which a man fulfills his obligations on Passover, the others being: olshin, tamcha, harhavina, and maror.

The use of horseradish is an Ashkenazi tradition, born of necessity in the colder regions of Europe where true maror was not available in the spring at Pesach. Professor **Arthur Schaffer**, an agronomist from Rutgers, now living in Israel, has actually studied horseradish-as-maror in some detail and he has concluded that it was given official sanction in the 14th century in Germany, "where lettuce is not available". Over time, it became synonymous with lettuce and in the Ashkenazi world it superseded lettuce as the herb of choice at Pesach. In fact, the Hebrew for horseradish is hazeret, also the word for lettuce.

If this seems like irrelevant nit-picking that's only because I've left the piece de resistance for last — the full identity and meaning of TRUE MAROR. It was this discovery that opened up a new world where Jews and plants live in perfect harmony — an irresistible combination, for me, at any rate.

To understand the impact of my discoveries, I must introduce the Hareuveni phenomenon which is responsible for creating a whole new field of endeavor — biblical and Talmudic botany. The same discipline, minus the Talmud, has been around for a long time, dominated for centuries by non-Jewish scholars and clergy with little interest in exploring their subject from a Jewish perspective. Dr. **Ephraim** and **Hannah Hareuveni** were educators who came to Palestine from Russia in 1906. Being both Jewish and plant enthusiasts they soon combined these attributes into what became a life-long interest, I should say passion, in recovering the relationship

among Jews, their Land, and their religion. The Hareuveni's son, **Nogah**, who carries on their work, absorbed in his parents' mission as his own and in a series of books, educational materials and a huge 550 acre 'garden', NEOT KEDUMIM, continues to demonstrate how these interrelationships work, how the Land of Israel — its geographical features, its flora and fauna — is woven into Jewish traditions, Jewish consciousness. While the Hareuveni phenomenon has not yet conquered the Jewish world, it does have a growing group of admirers and adherents, Jewish and non-Jewish, and it has influenced the attitudes and thinking of generations of Israelis. This is heady stuff for the Jewish plant-lover separated thousands of miles from the Land and 2,000 years from the culture which grew from it.

The Hareuveni approach to Jewish plants is revolutionary, both in scope and methodology, compared to previous scholarship in the field. This is apparent in their research on the bitter herbs which are examined in the larger context of Pesach, one of the three great Jewish harvest festivals. They show how the seasonal and agricultural realities of Israel are inextricably bound to the Jewish vision, to the spirituality which was shaped and nourished by the Land itself.

The Bible tells us on more than one occasion to "Observe the month of Aviv and keep the passover unto the L-rd thy G-d; for in the month of Aviv the L-rd thy G-d brought thee forth out of Egypt . . ." (Deut. 16:1). While aviv means season of spring in modern Hebrew, its Biblical meaning refers to a specific stage of the ripened barley, the first grain crop of the growing season. When the barley is 'in the aviv' or 'in the ear' it is ready to cut.

It was in this season, and in no other, that Jews were commanded to remember the Exodus, and for this reason a Jewish leap year — the addition of an extra month, Adar 2 — was added every three years to the Hebrew lunar calendar, thus assuring that Passover always fell in the season of aviv, of the early grain harvest. (If you have a Hebrew calendar handy you will see that this is such a year.) The binding of the harvest with the memory of the Exodus inculcated the idea of one G-d: the G-d who brings the harvest is the same G-d who delivered us from Egypt. Elsewhere in the Bible the theme of the interrelationship between agricultural realities and the spiritual growth of the people is elaborated: "Israel is holy to the L-rd, the first grain of his harvest." Thus, Jews everywhere are inextricably bound to the Land of Israel when they celebrate the Passover, when they remember the Exodus saga in the season of their ripening as a nation.

About the eating of bitter herbs, the Torah instructions are scant. The greens are mentioned in the Passover meal which must be prepared in haste before the departure from Egypt. The meat is roasted, the bread

unleavened, the vegetables (herbs) uncooked. The traditional plants used for maror belong to a group of edible weeds, merorim, which are often eaten raw as salad in the winter after the tender leaves emerge from the rain-soaked ground. By Passover, however, they are mid-way through their growth-cycle and the leaves have become very small, very bitter, growing now from a hard central stalk. They are only edible at this stage if they are boiled. If they are eaten raw, as they must be at Passover, their bitter taste is assured.

The symbolism which became associated with the eating of these embittered plants is preserved in the Mishnah and the Gemarah. It is from the latter text that we can fully appreciate the link between their physical appearance and their transcendent meaning: "See this bitter herb whose beginning is sweet and whose end is bitter — thus were the Egyptians." In other words, merorim must begin their growth as sweet and tender plants and be transformed into hard and bitter ones by Passover. In both taste and appearance the celebrants would remember the Exodus saga; first the Egyptians were welcoming, then they were cruel; first we were happy in Egypt, then we were enslaved, our lives embittered.

The five plants which the Hareuvenis determined most closely followed the prescribed growth cycle from sweet to bitter are:

Lactuca serriola (compass lettuce) for hazeret, **Cichorium pumilum** Jacq. (chicory) for olshin, **Sonchus oleraceus** L. (thistle) for tamcha, **Eryngium creticum** (eryngo or snakeroot) for harharina, and **Centaurea** sp. (centary) for maror. These Passover herbs are known collectively as maror, after the last-named plant which is the first to turn bitter.

I have it on the best authority that even Orthodox Jews may use pickled horseradish for maror, a practice which clearly violates the laws governing Pesach. With all the self-righteousness of the newly converted, I used to scorn such aberrations. But the anomalies of Jewish life are apparent to the most ardent admirer of true maror, and never more so than this Passover, the season of aviv in Israel, when it is doubtful I shall find even an olive's worth of chicory for the Seder in our frozen, snow-covered garden in northeastern Nova Scotia.

And so I've come to the realization that there is room on the Seder Plate for two quite different, yet complimentary herbs, which together express the Jewish world: the indestructible horseradish, the herb of necessity and a witness to Jewish survival in the Diaspora, and bitter lettuce, true maror, a living link with the world of our ancestors and with Israel today. One people, two plants. Have a happy and kosher Pesach!

SPECIAL POSTER INTRODUCED FOR SOVIET JEWRY AWARENESS CAMPAIGN



Internationally-acclaimed American artist **Selma Hurwitz** introduced a specially-reproduced colour version of her major work commissioned by the Canadian

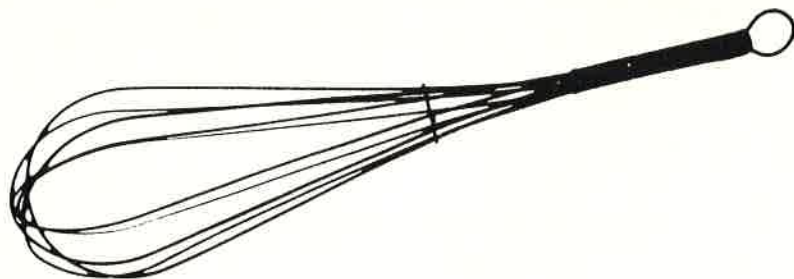
Committee for Soviet Jewry of Canadian Jewish Congress.

Entitled "Who Is the Lord That I Should Listen to His Voice?" it symbolizes the condition of Soviet Jews. She also used the opportunity to discuss the unique art form of the original piece. Measuring 32" x 38", the beautifully executed and powerful work was created by gluing metallized threads to a specially flocked board in the medium Hadbakah, a form created by Mrs. Hurwitz in 1964 and used in all her art which depicts Biblical and Jewish themes.

The work, adapted for use by the Canadian Jewish Congress's Canadian Committee for Soviet Jewry as a poster, will be used in a campaign to heighten awareness among Canadians to the plight of Soviet Jews.

Works by Selma Hurwitz can be seen in Israel's Knesset (parliament), in the Exhibition Hall of Yad Vashem (the memorial to the Holocaust) as well as in synagogues and churches in the United States. Mrs. Hurwitz' "Memorial to the Munich 11" was exhibited at the Saidye Bronfman Centre in Montreal during the 1976 Olympics.

BOOKS OF INTEREST



At last, a cookbook suitable for the kosher home that reflects today's changing tastes and lifestyles. When **Sandra Ruben Temes** began working on **Welcome To My Kitchen**, she brought experience from an 18-year career as a cook and cooking instructor to her endeavor. Temes has studied with such culinary icons as the late **Michael Field** in New York, the Cordon Bleu school in London, England, and holds a certificate in haute cuisine from George Brown College in Toronto.

Because Temes was the first person in Toronto to operate a combined cookware shop and cooking school in her home, she became aware of the need for a well written cookbook that would give clear, accurate instructions to experienced cook and beginner alike.

"I feel that all cultures should maintain their heritage and so I concentrate on Jewish traditions in my cooking," Temes explains, adding that she feels Jewish cooking often tends to lack the appearance, texture and taste of gourmet fare.

What started as the germ of an idea, growing out of Temes' perception of her students' needs, became an all encompassing project that has taken her several years to complete. **Welcome To My Kitchen** is the culmination of a dream, a gift from one woman who loves good food to generations of cooks (male and female) who share her dedication.

Because she wanted to retain complete control of her book, Temes decided to publish it herself. With her usual resourcefulness, Temes devoted as much attention to the book's format as to its contents, thereby producing a text that is at once easy to read and pleasant and comfortable to use. Recipes are printed on a fine, heavy weight paper. The type is large and easy to read and most recipes are spaced one to a page. Each chapter begins with its own table of contents and the book is encased in a heavy vinyl three ring binder that folds back on itself to form a stand.

When the first printing of the book sold out, Temes decided to make revisions before going into a second printing. The new edition contains notes on freezing and pre-preparation of recipes and instructions for use with food processors.

In addition to well tested recipes for everything from dips to ducks, salads to sauces, Temes has added notes on cooking techniques, a glossary of cooking terms and a selection of Shabbat and holiday menus.

Last summer, Temes took her show on the road by personally introducing her book to Jewish stores in the New York area where it was enthusiastically received. **Welcome To My Kitchen** can now be found in stores across Canada, New York, Boston and New Jersey. **Welcome To My Kitchen** is distributed by The Sandra Temes Cooking School, 89 Chiltern Hill Road, Toronto, Ontario, M6C 3B9. It is available at Israel's, The Judaica Centre in Toronto and Cole's Book Stores.

For further information, please contact Sandra Temes, (416) 787-6545, or Rona Arato, (416) 445-9480.

PASSOVER RECIPES

Zucchini Pudding

- ¼ cup (50 mL) vegetable oil
- 4 medium zucchini, 4 cups (1000 mL) tightly packed
- 2 medium potatoes, peeled
- 4 carrots, peeled
- 1 medium onion, peeled and quartered
- ½ small green pepper
- 8 eggs
- 1 tsp. (5 mL) salt
- Few grates fresh pepper
- 1½ cups (375 mL) matzo meal
- 1 tsp. (5 mL) baking powder, optional

1. Preheat oven to 375°F (190°C).
2. Add oil to a 13 by 9 inch (3 L) Pyrex pan. Heat in oven.
3. Remove ends. Wash and dry zucchini. Taste. Peel only if bitter.
4. Fit processor with Shredding Disc. Cut zucchini and potato to fit feed tube. Shred each separately using medium pressure. Shred carrot using firm pressure. Place potato and carrot in large bowl. Place zucchini in a strainer over a bowl. Press moisture from zucchini. Let drain.

5. Change to Steel Knife. Add well-drained zucchini, potato and carrot to work bowl. Process on and off 3 to 4 times until coarsely chopped. Return to large bowl.
6. Place onion and green pepper in work bowl. Process on and off until finely chopped. Add to vegetables.
7. Add eggs, salt and pepper to work bowl and process 10 seconds. Pour over vegetables in bowl. Add matzo meal and baking powder. Mix well with a fork. Taste. Adjust seasonings.
8. Pour into heated pan.
9. Bake 1 hour or until done.

For Passover: Omit baking powder or use a Passover baking powder.

Note:

1. The quantity of the salt in the matzo meal may vary so taste raw pudding and adjust salt.
2. This recipe can be halved. Bake in an 8-inch (2 L) Pyrex pan.
3. Freezes well.

Yield: 12 to 16 servings.

Make Ahead Sweet Farfel Pudding

This attractive and delicious pudding may be used as a side dish or dessert. Prepare it a day ahead.

- 2 tbsp. (30 mL) vegetable oil
- 5 cups (1.25 L) matzo farfel
- Boiling water
- 1 orange (Jaffa or Sunkist), washed and unpeeled
- 6 eggs
- ¼ cup (60 mL) sugar
- 3 tbsp. (45 mL) vegetable oil
- 5 Spy or cooking apples, peeled and quartered
- ½ cup (125 mL) raspberry jam
- ½ cup (125 mL) Jaffa orange marmalade
- ¼ cup (60 mL) red wine (optional)

1. Preheat oven to 350°F (180°C).
2. To a 9 by 13-inch (3 L) Pyrex pan add 2 tbsp. oil. Heat in oven.
3. Place farfel in a large bowl. Pour boiling water over farfel to cover. Let stand 1 second. Drain in a strainer or colander. Return to the bowl.
4. Fit processor with Steel Knife. Cut orange including rind and pith into small pieces. With the machine running drop orange through feed tube. Process to chop. Add eggs, sugar and oil. Process 30 seconds until well combined and the orange is pureed. Add to farfel. Mix well.
5. Slice apples by hand or with the Slicing Disc using medium pressure.
6. Place a thin layer of the farfel mixture at the bottom of the heated pan. Cover with a layer of sliced apples. Dot with ¼ of the jam. Repeat procedure and dot with ¼ of the marmalade. End with a layer of the farfel and dot top with remaining jam and marmalade.
7. Bake uncovered for 50 minutes. Cool. Cover tightly with aluminium foil. Re-

HEY, KIDS!!!

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1. Forms must have signature of parent or guardian
 2. All forms must be submitted before or on May 15, 1986.

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Shalom Magazine
1515 South Park St., Ste. 304
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Check the boxes and score your hits!

1. ☐ Study about the Passover Holiday.
2. ☐ Help clean my house for Passover.
3. ☐ Take part in the search for Chometz Tuesday evening, April 22, after nightfall.
4. ☐ Help burn my family's Chometz, before Wednesday morning, April 23, before 9:30 a.m.
5. ☐ Help sell the Chometz, before Wednesday morning, April 23.
6. ☐ See that the women and girls in my home light the Shabbos and Yom Tov candles at the proper time.
7. ☐ Have a Seder the first two nights of Passover.
8. ☐ Help prepare the Seder Plate.
9. ☐ Ask the four questions.
10. ☐ Eat Matzah
11. ☐ Eat Hand Baked (Shmurah) Matzah.
12. ☐ Eat the Bitter Herbs (Morrer).
13. ☐ Drink the four cups of wine or grape juice.
14. ☐ Sing the traditional Passover songs.
15. ☐ Celebrate all eight days of Passover.
16. ☐ Eat only Kosher for Passover foods throughout the Holiday.

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Do not fill out this form on Shabbos or Yom Tov

THE PASSOVER PARROT

Written by Evelyn Zusman

Illustrated by Katherine Janus Kahn

I loved our brownstone house in Brooklyn. It had a large, homey kitchen and lots of room upstairs. Best of all was the beautiful, big back yard with the tall oak tree that shaded us from the summer sun. My brothers Joey and Saul and I loved to play there, especially in the springtime.

One day our neighbour, Mrs. Brown, knocked on our door.

"Good morning," Mama said. "What's that you're holding? Your parrot?"



"Yes, Mrs. Cohen. I'm moving. Wouldn't you like to keep him?" She noticed me, tugging at Mama's skirt, and pushed the cage into my hand. "For you, Leba, a present."

And before Mama could say, "Seven children and a parrot!" Mrs. Brown was gone.

I jumped with such delight that I scared the parrot half to death. Mama shook her head. "More things to take care of," she grumbled.

"I'll help you, Mama. You'll see."

It was shortly before Passover, and Mama was cleaning the house, removing all the hametz, the leavened food we cannot eat on the holiday. She began to refer to the parrot as "that hametzdikey bird," and before long, we all called him "Hametz".

"Can you say the Four Questions in Hebrew?" Papa asked me a few days before Seder. His eyes and his smile seemed to say, "It's okay if you can't." But Joey was old enough to ask them in English, so I made up my mind to learn them in Hebrew.

"Mama, will you listen to me say the Four Questions?" I asked. But Mama was too busy.

"Go play in the yard, Leba. Joey will listen to you."

I asked Joey.

"Why me?" he said. "Ask Saul or Rachel or Fran."

"Never mind," I replied.



In the end, I chose Hametz. He was never too busy to listen. In fact, he loved it when I practiced. And practiced I did — over and over again.

"Mah nishtanah halailah hazeh . . ." I sang. And Hametz repeated in his parrot-squeaky voice: "Mah nishtanah halailah hazeh . . ."

"Mi kol halayot," I continued.

"Mi kol halayot," squeaked the parrot.

Would Papa be surprised! I could hardly wait for the Seder.

At last the day came. David and Fran helped Mama in the kitchen. Rachel and Saul set the table. Joey, Becky and I checked that everything was in order.

"Haggadot?" Joey asked.

"Check," I said.

"Charoset?"

"Mmmmm!" Becky said, sampling some.

"Wine?"

"Enough for every cup and Elijah's too," Papa said, as he carried in the case.



The guests arrived. Everyone was so dressed up. After we admired the table, we took our places, and Papa began the Seder.

He broke the middle matzah and put half back under the satin cover. He wrapped the other half in a napkin.

"This is the Afikomen," he said, as he slipped in behind his pillow. "It means dessert. Whoever finds it will get a reward." We all smiled.

"Don't worry," Saul whispered to me. "I'll take it when Papa is busy singing. Then I'll give it to you, Leba."

Joey laughed. He already had taken the Afikomen.

"Here, Leba. Hide it quickly," he whispered.

I snatched the napkin with the Afikomen and disappeared into my bedroom. As I slipped back into my seat, Papa called, "Quiet, everyone. Leba will ask the Four Questions."

I stood on a chair and began to sing: "Mah nishtanah halailah hazeh . . ."

And as I paused to take a breath, Hametz, who had been sitting quietly in his cage in the living room, repeated in his squeaky parrot voice: "Mah nishtanah halailah hazeh . . ."

All eyes turned to Hametz. I tried to continue.

"Mi kol halaylot."

The parrot squeaked right after me. "Mi kol halaylot." My brothers giggled. The guests laughed too.

"Take the parrot up to the bedroom," Papa ordered.

I did as he said.

When I came back, I sang the Four Questions without a single mistake. The guests clapped, and Papa smiled.

The sweet singing and the delicious meal took all my attention, and I soon forgot the parrot.

At last, Papa called for the Afikomen, so we could finish the Seder.

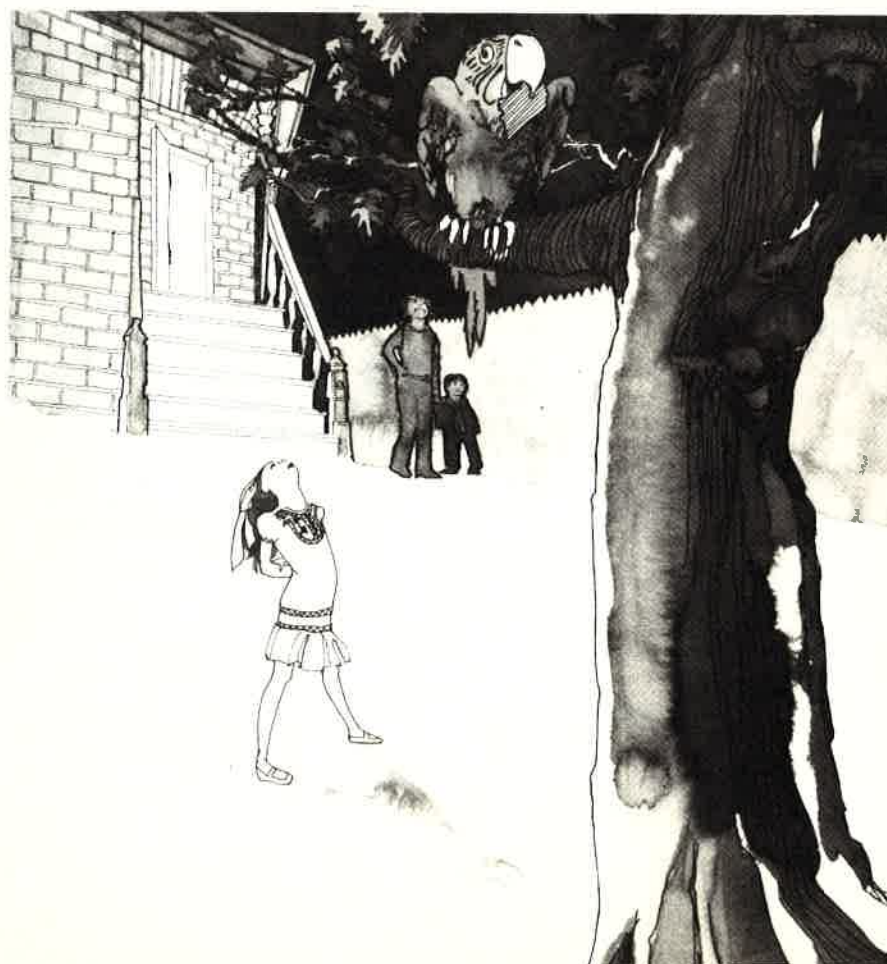
"Joey, do you have it?" "No, Papa."
 "Saul, do you have it?" "No, Papa."
 "Leba?" "Yes, Papa." "May I have it please."

I ran to my bedroom, but there was no Afikomen. I looked under the table and under the bed. No Afikomen. And there was no parrot, either. The cage door was wide open, and Hametz was gone.

I sat down on the floor and began to cry. Papa sent Joey, and he searched, too. Then came Saul. In a minute, he knew exactly what had happened.

"Follow me," he said.

Joey and I followed him down the stairs, through the kitchen, and out the back door, into the yard.



There was Hametz, perched on a branch in our tall oak tree, holding the Afikomen, tightly in his beak.

"Somebody has to climb the tree," Saul said.

"You'd better go," said Joey. "I might tear my new pants."

"No, don't go," I said. "Let me talk to Hametz."

Then, at the top of my lungs, I sang as loudly as I could, "Mah nishtanah halailah hazeh . . ."

Hametz couldn't resist. He opened his beak and repeated word for word, "Mah nishtanah . . ." The Afikomen dropped.

Did Joey catch it? Did Saul?

You'll never believe it, but I CAUGHT IT MYSELF! Well, what was left of it. When I turned around, the whole family and all our guests were standing and watching and clapping.

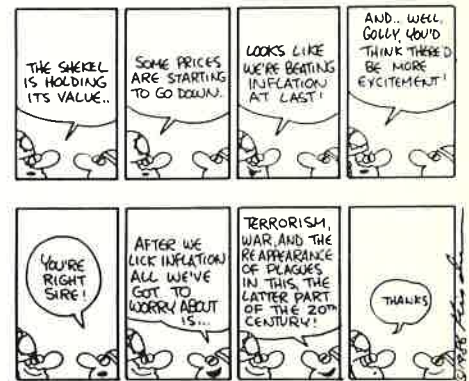
As we returned to the house to finish the Seder, we heard echoes of a squeaky voice singing "Mah nishtanah . . ." Hametz had flown quietly back through the window, into the cage, onto the perch where he stood on one leg . . . practicing for the second night's Seder.



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