

# SHALOM

*A Happy New Year*

לשנה טובה תכתבו



MAY THE SOUND OF THE SHOFAR AWAKEN US  
TO THE FLIGHT OF TIME AND  
SUMMON US TO SPEND OUR DAYS WITH PURPOSE

**ROSH HASHANAH \* 5747**



**United Jewish Appeal**

Lord Nelson Hotel  
1515 South Park St., Suite 304  
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## In This Issue . . .



### *JNF Negev Dinner*

***Dr. & Mrs. Richard Goldbloom***

***to be Honoured on November 30 . . . see page 4***

**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.

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## EDITORIAL WELCOME BACK

Many special welcomes are in order this season, but first we must welcome back the Community in general from what we trust was a restful and productive summer.

Recently, **Lee Cohen** was elected President of the Atlantic Jewish Council, so to him we extend a warm welcome with the hope that his will be a positive and dynamic presidency. At the same time, we must acknowledge with deep gratitude the leadership provided by **David Attis** over the last two years.

We would also like to welcome our new staff who have come on board over the summer months. **Yossi Berman**, who is known to many in the Community, spent the summer at Kadimah and has already begun to provide wonderful programming for our Youth in Nova Scotia and Newfoundland. In addition, **Dena** and **Yisrael Baruch** have recently arrived from Israel through Project Arevim to provide programming for Youth in New Brunswick and P.E.I. To all three, we say "Beruchim Habim, ve'hatzlacha Rabah."

Finally, the AJC is pleased to join in welcoming **Rabbi Mordechai** and **Rachel Sevy**, who have assumed the Education and Cultural Professional positions at the Beth Israel Synagogue.

To all in the Community, we extend our best wishes for a wonderful 5747. May it be a Year of Peace, Prosperity, and Happiness.  
**Shimon G. K. Fogel**  
Executive Director

## YOUTH PROGRAMMING



**By Yossi Berman**  
**Youth Director**

On the threshold of another New Year, I find it more than appropriate to focus our attention to the issue of Youth Programming in the Atlantic Jewish Communities.

Having just been appointed Youth Director for the Atlantic Jewish Council, my primary goal is to have our children actively involved with as many other Jewish kids in a wide range of programs. These programs will merge Education and Fun touching on such issues as Zionism and Israel, Jewish heritage, Community affairs and the like.

Having attended Camp Kadimah this summer, I was very much impressed by the enthusiasm and motivation our youth (campers as well as staff) demonstrated while actively involved in the various events. This high spirit could and should be maintained all year round. In fact, it should be directed towards restructuring our Youth Program under the framework of Young Judaea.

Bearing in mind past grievances, a strong case still exists for giving Young Judaea a fresh start. Addressing this issue, a concerned parent has recently argued that "Young Judaea is an organization for our youth. It instills in the future generation a commitment to Israel. As our children mature in adulthood they will have to be responsible here in the Diaspora for supporting Israel. We needed a homeland in 1948. We need it now, but does our Youth know why? . . . Our teenagers attend Biluim both in Canada and in Israel. They come back at the end of the summer full of Young Judaea ideals that go no further because we have not formalized our youth into a Young Judaea Movement. Camp Kadimah is a part of the YJ Movement. Why are we so afraid to start the Organization again formally?"

Since my new appointment has begun, I have conducted meetings with concerned parents and with potential Young Judaeans leaders who just returned from Biluim Canada/Israel. Capable of assuming responsibility, these Biluimniks could and should take the challenge of the revival of Young Judaea in the Maritimes.

The need for a sound Youth Movement is long overdue and your active support is needed to bring it about. In fact, the success of Young Judaea can be enhanced by your ability to encourage your kids to become involved, chauffeuring them to the meetings, providing feedback on the various activities, etc. We will provide quality and fun programming, but you must provide the children.

Sixty-five enthusiastic Young Judaeans attended the Opening Rally for Young Judaea in Halifax, which was held in the Beth Israel Synagogue's gym on Sunday, September 21st. We are encouraged by this initial response. However, for Young Judaea to become viable again, we desperately need many more young members.

Next, we face the challenge to bring Young Judaea back to New Brunswick, Newfoundland, Cape Breton and P.E.I. With the arrival of a new Youth Director to New Brunswick and P.E.I. (based in Moncton) and with me concentrating in Nova Scotia and Newfoundland, we hope that soon all our youth will have the opportunity to join our programs.

In addition, we urge all Jewish students who seek higher education in the Maritimes to join the Atlantic Provinces Jewish Student Federation. The objectives of the APJSF are to provide and promote activities of a Jewish and Zionist nature for students and young adults in the Atlantic Region.

Let me take this opportunity to wish you all a healthy, happy and ACTIVE New Year.



# FREDERICTON NEWS

By Jennie Brown

Anniversary greetings to the following: **Rabbi David & Edyth Spiro**, 41 years; **Harry & Sheila Chippin**, 38 years; **Ezra & Bella Rose**, 32 years; **Abe & Evelyn Budovitch**, 25 years; **Alfred & Leona Brown**, 22 years; **Warren & Miriam Cohen**, 16 years; **Roslyn Nudelle & Laurence Wall**, 8 years; **Steven & Rhoda Fransblow**, 6 years.

Mazel Tov to the following: **Ben & Faye Medjuck** upon the birth of their granddaughter, **Emma Deans**. Proud parents are **Joe & Laurie Medjuck**, North Hollywood, Calif. . . . **David & Edye Besner** whose son, **Kevin James**, was called to the Torah as a Bar Mitzvah. Proud grandparents are **Herbert & Janice Myers**, Montreal and **Mrs. Sylvia Rayman**, Florida . . . **Joe Tobin** upon the marriage of his grandson, **Ian Rubin**, son of **Elenor Rubin** and the late **Robert Rubin**, grandson of **Mrs. Bessie Rubin**, Montreal, to **Jody Garber**, daughter of **Alvin & Victoria Garber**, Montreal . . . **Sharon**, daughter of **Dr. Israel & Marlene Unger**, for being named to the Dean's List at the University of New Brunswick . . . **Sid & Rita Tobin** upon the birth of their grandson, **David Isaac**. Great-grandson for **Joe Tobin** and **Morris Wolfe**, London, Ont. Proud parents are **Barry & Debbie Tobin**, London, Ont. . . . **Amelia & Harry Goldman** upon the birth of their grandson, **Eliezer Yehuda Aaron**. Great-grandson of **Mrs. P. M. Levine**. Proud parents are **Jeremy & Esther Shapiro**, Toronto . . . **Weldon, Q.C. & Toby Graser** upon the engagement of their son, **Jeffrey**, to **Dianne Shapiro**, New York.

Condolences to **Lois Levine** upon the demise of her father, **Dr. I. K. Lubetsky**, Halifax, who was well known in our community. Survived by son **Roy**, Toronto, brother, **Max**, sister **Bessie Carlin**, both residing in Sydney, four grandchildren, nieces and nephews. May the mourners be spared of further sorrow. . . . The community was saddened by the demise of **Sadie Velensky**. Survived by her daughter, **Daisy Budovitch**, two sons, **Bernard** and **Max**, two brothers, **Eli Zebberman**, Halifax, **Frank Zebberman**, Vancouver, two sisters **Rose Cohen**, Moncton, **Edith Zwerling**, Halifax, seven grandchildren, five great-grandchildren, nieces and nephews. May the mourners be spared of further sorrow.

Speedy recoveries to **Irving Meyers**, **Oscar Jacobson**, **Joe Tobin**, **Frank Budovitch**, **Isaac Zaichick**, **Polly Jacobson**, **Bessie Rose**, **Rose Eusler**, **Betty Levine**, **Hyman Budovitch**, **Sarah Lang**, **Meyer Berk**, **Harry Chippin** and **Gladys Swetsky**.

**Mrs. Rae Smiches**, Winnipeg, Man., has taken up residence in our community.

A wine, cheese and dessert meeting was held June 17th at the Fredericton Motor

Inn to mark the closing meeting and Installation of Officers of the Lillian Freiman Chapter of Hadassah for 1986-87. President **Amelia Goldman** congratulated **Lois Levine** upon her appointment as the Regional for New Brunswick. Reports were given by the President, Treasurer, **Doris Rauch**, and card convenor, **Nessa Leckie**. Members of the telephone committee, **Molly Brown**, **Bessie Rose**, **Bella Rose**, and **Bea Sherman**, were thanked for a job well done by the convenor, **Jennie Brown**. **Lois Levine** installed the following new officers and as they were installed, each one was given a candle to light:

Presidium: **Sydelle Grobe** and **Rhoda Fransblow**; Vice-President: **Marissa Soicher**; Secretary: **Sandra Levine**; Treasurer: **Carol Airst**; Past President: **Amelia Goldman**; Project Convenors: **Marilyn Kaufman** — Bazaar, **Linda Payne** — Creche, **Joan Levine** and **Lois Levine** — Youth Aliyah, **Nessa Leckie** — Gift Cards, **Roslyn Nudelle** — J.N.F. Trees, **Jennie Brown** — Telephone, **Jeannie Chippin** — Social.

**Gladys Swetsky** and **Edythe Levine** were convenors for the evening. A door prize donated by **Edythe Levine** was won by **Mrs. Fannie Rubin**.

A summer meeting of Hadassah was held July 14th at the cottage of **Joan Levine**, with the President **Sydelle Grobe**, presiding. **Mrs. Krazmick** and **Gail Flicker** were welcomed as guests.

A meeting of the Lillian Freiman Chapter of Hadassah-Wizo was held on September 10th at the home of **Lillian Freeman**. Meeting opened with prayer by the President **Sydelle Grobe**. **Mrs. Rae Simches** was welcomed as a new member and **Mrs. Lillian Wener**, Toronto, was welcomed as a guest.

The date of the Auction is to take place September 28, instead of September 21st, at the synagogue. **Joan Levine** and **Judy Budovitch** have volunteered to convene the affair. **Marilyn Kaufman** gave a report on the proceedings of the Bazaar, which will take place November 2nd from 1 - 6 p.m. at the Priestman St. school, and different committees were set up. Tickets were passed out to the members for pre-sale. Dues were collected and **Carol Airst**, Treasurer, gave a financial report. Hostesses for the meeting were **Mary Velensky** and **Valerie Chippin**.

The Yiddish class has again resumed on Monday nights with **Rabbi David Spiro**. Those that attend are inspired with learning more of our heritage and use of the Yiddish vocabulary.

Due to an oversight, **Jack Levine's** name was not included as one of the founders of the B'nai Brith Lodge #2155. The B'nai Brith Lodge extends an apology.

The annual Bond Drive was held

September 9th in the vestry of the Synagogue with the Chairman, **Mitchell Budovitch** presiding. **Warren Cohen** introduced the guest artist for the evening, **Stanley Burns**, who is an outstanding comedian and ventriloquist. **Weldon Levine** thanked the entertainer. As always the campaign was very successful. Refreshments were served under the capable guidance of **Carolyn Budovitch** and **Joan Levine**.

**Ben and Fay Medjuck** were the honoured guests, on the occasion of their golden wedding anniversary, celebrated in gala style on June 29th in Fredericton. Their three children, **Gertrude Cohos** of Calgary, **Marilyn** of Toronto, and **Joe** of North Hollywood, Calif. honoured their parents with a beautifully arranged luncheon in the Bicentennial Room of the Fredericton Inn.

**Faye and Ben** are former Cape Bretoners; both hailed from New Waterford, but settled in Fredericton immediately after their marriage. The love and respect in which they are held by their families were demonstrated by the three generations of families who shared in this "simcha", the youngest of whom, **Emma Medjuck**, aged 3 weeks, flew in with her parents from California. Their Fredericton friends were quite overwhelmed by the Medjuck-Claener clan — most pleasantly so!

The Medjuck children and grandchildren welcomed more than 200 guests on this auspicious occasion. A musical trio brought nostalgia to all of us with their dance music of the '30's! And the "Bride and Groom" graced the ballroom floor with their relatives and friends.

**Faye and Ben** are well-known throughout the Maritimes for their leadership and contributions to so many projects. They have been honoured for their dedication to their community on many occasions, and they have modestly refused to accept as many tributes as have been awarded to them. The wish of all their friends is that they may enjoy many more years of good health and happiness together.

The executive for the Sgoolai Israel Synagogue for the period ending November, 1987, are as follows: **Mitchell Budovitch** — President; **Warren Cohen** — First Vice-President; **Arnold Chippin** — Second Vice-President; **Saul Brown** — Treasurer; **Dr. Steven Rauch** — Assistant Treasurer; **Dr. Mel Soicher** — Recording Secretary; **Harold Velensky** — Corresponding Secretary; **Lois Levine** — Gabbi; **Saul Brown** and **Weldon Graser** — Assistant Gabbi; **Harry Lang**, **Sam Budovitch**, **Irwin Rosensweig**, **Martin Payne**, **Steven Fransblow**, **Arnold Budovitch** and **Milton Levine** — Directors.

"L'Shana Tova".



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## JNF NEGEV DINNER

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Neil W. Franklin and Lee Cohen, co-chairmen of the Halifax-Dartmouth Region, JNF of Canada, are pleased to announce that Jewish National Fund will be honouring Dr. Richard and Mrs. Ruth Goldbloom at the Halifax Negev Dinner to be held on November 30th at the Lord Nelson Hotel. The Negev Dinner is the most prestigious event in the Halifax Community Calendar, affording the opportunity to pay tribute to distinguished citizens while at the same time supporting the vital work of Jewish National Fund.

Dr. & Mrs. Goldbloom are to receive this tribute in recognition of their outstanding commitment and devotion to the Jewish people and to Israel. The Goldblooms have held leadership positions and have been very active in numerous organizations, both locally and internationally. Mrs. Goldbloom, presently chairman of the Board of Mount St. Vincent University, was the general chairman of the 1983-84 United Israel Appeal and, in 1978, was honoured by the Canadian Council of Christians and Jews receiving their annual Human



Relations Award. In addition, Mrs. Goldbloom received an honorary doctorate from Mount St. Vincent University. Dr. Goldbloom, a noted pediatrician, has been published in numerous medical journals. He has lectured throughout the world, including Israel, Yugoslavia and China. Dr. Goldbloom holds several high-ranking medical positions in many universities and societies. Both Richard and Ruth Goldbloom are well-known in international circles having distinguished themselves both here and abroad.

Jewish National Fund is the sole agency in Israel responsible for the development of the land, through various programs of afforestation, road-building and the construction of infrastructures for new settlements. The Negev Dinner Campaign, culminating with the dinner on November 30th, is the most important of the many sources used to raise funds for these vital programs undertaken by JNF in the strengthening and development of the land of Israel.

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## HALIFAX JEWISH HISTORICAL SOCIETY

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**By Sara Yablon, Secretary**

The Halifax Jewish Historical Society is researching the names, places of origin and year of arrival of the Halifax Jewish Community from 1890-1900.

Information about several families, namely **Joseph Ball, Max W. Cohn, Jacob**

**Geller** (of Goldberg & Geller & Co.) is of particular interest. These names are listed in MacAlpine's 1893-94 Halifax-Dartmouth Directory, but little else is known about them. Please contact us if you have any pertinent facts about any families who lived in Halifax during that period.

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## IN MEMORIAM

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**Dr. Isaac Kenneth Lubetsky**  
1909-1986

*"The good that a man does lives after him."*

The Jewish Community of Halifax and the Community at large mourn the great loss of **Dr. Isaac K. Lubetsky**, familiarly and affectionately known as "Doc". He was a prominent and distinguished dentist, a dedicated and devoted teacher at Dalhousie Dental School and a tireless and dynamic worker who made a phenomenal contribution to his profession, his synagogue and many community endeavors.

Dr. Lubetsky was born in Glace Bay, a son of the late **Katie and Lazarus Lubetsky**.

He graduated in dentistry from Dalhousie University in 1931 and set up practice in Halifax. He maintained a life-long teaching role in the faculty of dentistry, successively as demonstrator, lecturer, assistant professor and subsequently full professor of oral surgery.

He was honoured by Dalhousie University in 1979 when he gave the convocation address for the dental graduation class. He was named professor emeritus of oral surgery and was the first winner of the Dr. Philip S. Christie award for distinguished service, which is the Nova Scotia Dental Association's most prestigious honour. Several student achievement prizes perpetuate Dr. Lubetsky's name in recognition of his role as an educator and supporter of Dalhousie.

Dr. Lubetsky was a man whose many interests and involvements touched the lives of countless people in various ways. Many richly deserved tributes have been paid to this truly outstanding man whose long and

useful life was ended in a tragic car accident.

The **Halifax Herald** recently recognized Dr. Lubetsky's long service to his profession by featuring a story on his career in their weekly supplement, the **Nova Scotian**, under the banner "A Man Who Cares", wherein he was cited as one of the longest practicing dentists in Nova Scotia. This paper also marked his death with an editorial reviewing his contributions to his fellow citizens.

On a more personal level the affectionate title "Doc" conjures up different memories to all who knew him.

#### TO THE MEMBERS OF THE BARON DE HIRSCH CONGREGATION:

Tenacity, persistence, strength of purpose and unswerving resolve, which uniquely marked his character.

Long years of service in various capacities on the Board of Governors.

The longest continuous tenure as President, ten years during which the congregation expanded and became the major force for Orthodox Judaism in the Atlantic Provinces.

The force behind the planning, construction and financing of the new Beth Israel Synagogue.

The initiator of new concepts of congregational operation, which enhanced the dignity of Beth Israel Synagogue and its place on the Halifax scene.

#### TO THE ISAAC ELCHANAN SEMINARY OF YESHIVA UNIVERSITY:

The congregation's ambassador who skillfully and persuasively established the position of the Baron de Hirsch congregation as a major entity and an equal to any other in North America. His representations assured a continuing supply of high calibre clergy, cantors and teachers over the three decades since the establishment of the Beth Israel Synagogue.

#### TO DALHOUSIE UNIVERSITY, AND PARTICULARLY THE ORAL SURGERY DEPARTMENT OF THE DENTAL FACULTY:

A man who represented excellence in his profession and was ready to help students achieve the same high standards and skills through devotion of many hours of guidance and assistance to fledgling dentists.

#### TO COUNTLESS PATIENTS IN THE HALIFAX JEWISH COMMUNITY AND THE COMMUNITY AT LARGE:

Personal compassion shown by a readiness to provide his services to patients with dental problems regardless of time and inconvenience, and a desire to see their pain and suffering alleviated. This concern extended beyond his regular patients to seamen of all nations referred to him by all local steamship lines because they knew he cared.

#### TO THE MEMBERS OF THE OAKFIELD GOLF & COUNTRY CLUB:

The founding source of energy and drive that built a social and recreational amenity open to people of all faiths for their enjoyment.

Dr. Lubetsky is survived by a son, **Roy**, Toronto; a daughter, **Lois** (Mrs. Ivan Levine), Fredericton; a brother, **Max**; and a sister, **Bessie Carlin**, both of Sydney, and four grandchildren. He was predeceased by his wife, the former **Fanny Shofer**, a brother **Ruben** and a sister, **Jane Borden**.

"Doc" Lubetsky will be remembered for his quiet support and assistance given unstintingly and without fanfare to now successful businessmen and professionals in the finest tradition of **Gemilus Chesed**.

For all his extraordinary attributes, may he be remembered and may his memory serve as an example and inspiration to all of us.

## Dry Bones



Women's Canadian ORT  
3101 Bathurst Street  
Suite 604, Toronto, Ontario  
M6A 2A6

### Dr. Lesley S. Corrin

Neurologist  
Member, Women's Canadian ORT

*"In spite of the demands of a full-time medical practice, I nevertheless feel strongly about my responsibility to the Jewish Community. Like many full time career women it would be easy to allow this commitment to wane. However, ORT's goals coincide with my personal feeling about the importance of education. Through ORT I am helping new generations of Jewish youth in Israel and throughout the world to achieve self-respect and independence by acquiring professional and technical skills. Providing young people with the ability to support themselves in the noblest Jewish tradition of all."*



# B.Sc. M.D. O.R.T.

Having it all seems to be the credo of ambitious young women everywhere. But for an increasing number, having it all is not enough. Because they are part of a Jewish tradition that considers it as important to give as to receive. • What these women have in common is membership in Women's Canadian ORT. It is something they share with each other and with their mothers and grandmothers as well. • Jewish women who for over 100 years have dedicated important resources to the education of Jewish children and young adults. • Today, Women's Canadian ORT is a nationwide organization of women of all ages and backgrounds; professionals and homemakers, married and single. • Not all members can make the same commitment in time. Not all members can make the same commitment in money. But together, they can make the biggest difference of all in the lives of thousands of young people and in the quality of Jewish life worldwide. • Membership in Women's Canadian ORT is only \$15 a year. It is an amount that virtually every Canadian Jewish woman can afford. • Even if you don't have time for meetings and active participation, your \$15 goes a long way to providing a bright future for a Jewish boy or girl. • Act now and send your membership dues and/or your most generous tax-deductible contribution to: Women's Canadian ORT.

## ORT

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NATIONAL OFFICE: Women's Canadian ORT, 3101 Bathurst Street, Suite 604, Toronto, Ontario M6A 2A6 416 / 787-0339



## JNF BRUNCH IN HONOUR OF A COMMUNITY



Left to Right: Sam Levy — Jerusalem Special Representative; Mitchell Budovitch — Recipient Of A JNF Award; Rhona Ruben — Co-Chairman; Warren Cohen — Chairman.

More than seventy members of the Fredericton Jewish Community gathered on Sunday, July 20th, for an extraordinary brunch in honour of the Jewish National Fund. The biennial event was chaired and co-chaired by **Warren Cohen** and **Rhona Ruben** respectively. The head table was also graced by **Rabbi and Mrs. David Spiro** and **Mr. and Mrs. Sam Levy**.

Mr. Levy, JNF's Special Jerusalem Emissary presented a screening of the acclaimed audio-visual show, "**And None Shall Make Them Afraid**", — the story of the JNF Galil Canada project. In his remarks, Mr. Levy referred to Israel's struggle to achieve economic stability. He stressed that while the inflation rate has dropped dramatically in Israel, the road to a strong and viable economy is a long one,

and requires great discipline on the part of all sectors of the Israeli society. Levy pointed with some enthusiasm to the new initiatives being made to develop new products and industries aimed at the export market.

The event took on a particularly festive tone when **Mitchell Budovitch** was presented with the Bernard J. Bloomfield Medal for devoted service and leadership as Chairman of JNF in Fredericton until 1986. Many new Foundation Projects were undertaken and it was announced that more than half of the Jewish families in Fredericton participate in JNF Project in Israel.

Capping off the warm and friendly spirit of the day, the Brunch concluded with the traditional exchange of JNF Blue Boxes.

## HALIFAX WOMEN'S ORT

The Ada Zebberman Chapter of Halifax Women's ORT will again be offering for sale Flowers for Yom Tov. If you have not received a call and would like flowers at this time for yourself or as a gift to your hostess, please call **Mindy Jacobson** at 423-2049, and she will be glad to take your order. The flowers will be delivered in time for Rosh Hashana.

### Have you forgotten your pledge?

ORT has not forgotten its pledge to thousands of young men and women in Israel to educate, feed, clothe and house them, so that they will be prepared for the modern world of technology to enable them to lead meaningful lives.

If you have forgotten your pledge or

donation to Israel's 100 ORT schools, being developed in Karmiel, please remember to do so TODAY. If you have misplaced the donation card and envelope which came to you early in June, please call **Barbara Alberstat** at 422-5526 and she will be glad to help you.

Please help — don't forget your pledge to Israel's students.

We wish two of our active members a fond farewell and the best of wishes to **Judy Abraham** and **Geniene Krikler**, who are moving away. Come back and visit us anytime.

A Good Yom Tov to all our members, past and present, and to all our friends of ORT. May you all be blessed with a year of peace, health and happiness.

## NOSTALGIA

Excerpted from Shalom Magazine, Vol. 1  
No. 9, March 1965

## IMPORTANT DECISIONS REACHED ON CAMP KADIMAH AND U.J.A.

### Camp Kadimah

A wide variety of subjects were discussed and important decisions made at a meeting of the Regional Zionist Council held in Saint John last month.

Under the chairmanship of **Sam Babb** of Saint John, Regional Z.O.C. President, The Council discussed such matters as Young Judea, Camp Kadimah, the 1965 Joint Regional Conference with the Canadian Jewish Congress and the United Jewish Appeal.

**Ralph Medjuck** of Halifax, newly appointed Chairman of Camp Kadimah reported to the Council on his committee's activities to date and indicated that the Camp Committee would shortly submit a master plan for the future development of the Camp which the Council would have to determine ways and means of financing.

The Council discussed at length the fact that several campers attend the Zionist youth camp while their parents refuse to support the United Jewish Appeal or contribute only nominal amounts. It was the strong feeling of the Council that people in the region who make use of Zionist facilities should be expected to support Zionist fund raising activities.

As a result the Council unanimously approved the following decisions regarding applicants to Camp Kadimah.

"Recognizing that Camp Kadimah is basically a Zionist Youth Camp, the Regional Zionist Council has a right to expect that parents who send their children to Kadimah will support the fundraising efforts of the Zionist Organization, namely the United Israel Appeal.

"The Regional Council further instructs the Camp Committee to send a listing of all camper applications to United Jewish Appeal Chairmen or committees of their respective communities for the express purpose of their impressing the need to support Zionist fund raising efforts by those who use Zionist facilities."

### United Jewish Appeal

**Max Forman**, district Vice-President of the Z.O.C. and Regional United Jewish Appeal Chairman, reported to the Council that the 1964 campaigns had seen an increase of 12% over the previous year. The total raised in 1964 was \$93,974. Mr. Forman paid tribute to all the campaign committees and chairmen and Uriel



**Rosenzweig**, Regional United Jewish Appeal Director. A regional objective of \$100,000 was set for 1965 by the Council.

Mr. Forman suggested a plan whereby all campaigns in the region be held during a "United Jewish Appeal Month" which would facilitate the bringing in of speakers and at the same time have a positive impact on the entire region. The Council approved this plan subject to its feasibility and the approval of all communities concerned.

#### **Young Judaea**

**Ralph Garson** of Halifax, newly appointed Regional Director of Young Judaea was introduced to the Council members. Several matters pertaining to Young Judaea were discussed and referred to Mr. Garson and **Dave Hamburg**, Regional Rosh for further action.

#### **Keren Hatarbut**

Mr. **Edmond Lipsitz**, Assistant National Director of the Keren Hatarbut addressed the meeting outlining the objectives and services of the Canadian Association for Hebrew Culture which is affiliated with the Zionist Organization.

#### **Regional Conference with Canadian Jewish Congress**

The Council approved plans to hold a joint Regional Conference in the fall of 1965 at a locale other than Halifax, to be decided on in the near future.

#### **Camp Kadimah Seminar**

The Council approved plans to hold a seminar at Camp Kadimah this year and communities were urged to secure attendance.

While attendance at the Regional Council

was good, concern was expressed that several communities have consistently had no representation at Council meetings. These included Moncton, Cape Breton and Newfoundland. The Council urged that efforts be made to encourage future participation by these communities.

Attending the Council meeting were: SAINT JOHN: Sam Babb, Regional President; **Mortimer Bernstein**; **I. J. David**; **Rabbi A. D. Feffer**; **Mitchell Franklin**; **H. M. Garson**; **Len Kaplansky**; **William Kaplansky**; **Gar** and **Mrs. Meltzer**; **William Meltzer**; **David Shephard**; **Dr. Jos Tanzman**, OBE; and **Milton Zides**. HALIFAX: **Rabbi Joseph Deitcher**; **Max Forman**; **Dave Hamburg**; **Noa Heinish**; **Peter Herschorn**; **H. I. Jacobson**; **Jack Newman**; **Dr. Charles Oler**; and **Frank Zebberman**. YARMOUTH: **Irving Pink**, FREDERICTON: **Saul Brown**; **Rabbi David Spiro**; and **Ben Medjuck**. MON-TREAL: **Mr. E. Lipsitz**, Assistant National Director, Keren Hatarbut and STAFF: **Ralph Garson**, Regional Director, Young Judaea; **Uriel Rosenzweig**, Executive Director, Z.O.C.

## **HALIFAX HADASSAH BAZAAR MAY 20 PROMISES TO BE OUTSTANDING EVENT**

The Halifax Hadassah-WIZO first annual Bazaar, scheduled for May 20th at the Halifax Forum promises to be "Rrrreally big," according to **Mrs. Julius Silverman**,

Bazaar Chairman.

The first of its kind to be held in the Atlantic Provinces, the Bazaar has really activated hundreds of Hadassah members who are busy planning, baking, soliciting and collecting items for the mammoth undertaking.

Theme of the Bazaar is "Under the Carousel". The visitor will shop for candy, books, hats, jewelery, cosmetics, dolls and records. The food carousel, fashion show and giant auction are three other attractions. Give aways every hour, a trip for two to Seattle, Washington and displays by thirty-nine local commercial firms will undoubtedly hold the interest of the visitors . . . See you May 20 'Under the Carousel'.

## **JEWISH HISTORICAL SOCIETY ADDRESSED BY N.S. ARCHIVIST**

The Jewish Historical Society of Halifax in co-operation with the Canadian Congress held a public meeting last month at which **Dr. C. B. Ferguson**, Provincial Public Archivist was guest speaker.

In an interesting and informative talk on the history of Jews in Nova Scotia, Dr. Ferguson discussed ways and means of gathering historical data.

Members of the Society are now involved in various projects, gathering material from various sources. **Mrs. Robert Strand** is President of the Society, **Manual I. Zive**, General Archivist and **Mrs. Noa Heinish**.

Anyone wishing to join the Society may call Mrs. Strand or Mrs. Heinish.

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## **MASSADA CLUB NEWS**

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#### **By Bessie Rinzler**

Our opening meeting was held in the Youth Lounge of the Beth Israel Synagogue on September 14, 1986. The delicious Brunch was prepared by **Lil Mosher**, **Ella Morris**, **Jean Zlatin**, **Clara Dankner**, **Sara Yablon**, **Molly Whitzman** and **Bessie Rinzler**.

The large attendance was most gratifying. There were forty-six members attending.

**Rabbi Pritzker** said the opening prayer. After the Brunch, the meeting was brought to order by the President **Bessie Rinzler**, who summed up what took place during the past year.

The Recording Secretary, **Ella Morris**, read the minutes of the last meeting and reported on our Executive Meeting which was held at the home of **Edith Schneiderman**. The Treasurer, **Sara Yablon**, presented her report of monies received and expenditures, noting various donations given to the Massada Club.

The Corresponding Secretary, **Jean**

**Zlatin**, reported congratulatory cards sent, as well as get well cards to those who were ill. After the meeting was adjourned, **Marianne Ferguson**, who was our Installing Officer, spoke eloquently on the excellent manner each officer on the Executive performed their duties, as well as the ones who worked on the outside quietly contributing so much of their time and expertise without fanfare. Each one was presented with a silk rose in appreciation for all their efforts.

The same slate of officers agreed to serve another year.

The President thanked everyone for their excellent efforts towards the good of the Massada Club.

Re the drop-in centre at the Shaar Shalom Synagogue every Tuesday afternoon from 1 - 4 p.m. for seniors: the members were asked if they'd like to attend for social gathering, knitting, crocheting, Bridge, music, etc., and we got a favourable response.

Massada members were given a tour by

bus to Annapolis Royal on Sunday, July 13, 1986.

Thirty-one members left on a beautiful sunny day. The itinerary started from Shaar Shalom Synagogue through Bedford then onto Highway 101 to Windsor, Grand Pre National Park through Wolfville, New Minas, Kentville Experimental Farm to Berwick, Bridgetown, to Annapolis Royal, where we had lunch at the White Elephant Inn, and returning by way of South Shore, Chester Basin.

**Rabbi Chinitz** led us in a sing-song of Jewish songs. Everyone had a very enjoyable time. I would like to give a sincere vote of thanks to **Edith Schneiderman**, **Ella Morris** and **Sara Yablon** who worked very hard getting this trip organized to be so successful. Our vice-president, **Doris Stone**, verbally thanked the President, **Bessie Rinzler**, on behalf of all the members. Special thanks to **Molly Whitzman** who phoned every member so no one was forgotten.

# REVIEW: "I NEVER SAW ANOTHER BUTTERFLY"

By Celeste Raspanti

Date: Sunday, May 18, 1986

Place: Studio 1, Dalhousie Arts Centre, Halifax, N.S.

Director: Belarie Hyman Zatzman

**Holocaust Remembrance Day:** It is designated as an annual event, and observed world-wide. To mark this day, the Atlantic Jewish Council sponsors commemorative programmes throughout the Maritimes; this year, in Halifax-Dartmouth, our city was invited to attend the one-act version of Raspanti's *I Never Saw Another Butterfly*. It is a powerful, gripping play which focuses on a difficult subject: a children's Concentration Camp, TEREZIN, in Czechoslovakia. From 1942-45, over 15,000 Jewish children passed through Terezin. Eventually, Terezin became a stopping-off place for hundreds of thousands on their way to the gas chambers of Auschwitz. When Terezin was liberated in May 1945, only about 100 children were alive. *Butterfly* tells the story of one of these survivors, Raya Englanderova, by presenting an imaginary recreation of Raya's real life. The script reflects its indebtedness to the memory of these children, by including direct quotations from their actual diaries, letters and poems, found at Terezin after the war.

The cast of *I Never Saw Another Butterfly* included: **Nonie McDonald** (Raya), graduate of Dalhousie's Department of Theatre, Acting Programme, **Janet Barkhouse** (Irena), actress, pursuing degree in Education; **Geoff McBride** (Honza), 2nd year acting student, Dalhousie Department of Theatre; **Perdita Andrews** (9 years old); **Jonathan Cohen** (10 years old); and **Adam Shore** (12 years old). **Graeme Morphy**, a 3rd year Scenography student at Dalhousie, designed the show. **Belarie Hyman Zatzman** has been teaching Theatre at Dalhousie University for the past six years (Director).

**Dr. David Overton**, Professor of Theatre at Dalhousie University, formerly Artistic Director of Another Theatre Company reviewed the production. Dr. Overton has done Theatre criticism for CBC Arts National and State of the Arts and recently directed productions of *Billy Bishop Goes to War* and *Mass Appeal with Don Harron*.

"Yes, the title is cryptic, and, yes, its significance never really become clear in this truncated version of the New York play. But there is one thing that does come through in this solid little production, sponsored by the Atlantic Jewish Council and the Canadian Jewish Congress, and that's the devastating emotional experience of the Holocaust. The play — and

perhaps play is not the right word since the narrative line is severely reduced in this cut-down version — centres around the recollections of Raya (played effectively, if somewhat guardedly, by Nonie McDonald) of her experiences at Terezin. In Terezin, the inmates are stripped of all the trappings of their former lives, and the rage that engenders is presented effectively here. Also in Terezin, there are rumours of people being relocated to Auschwitz, a mysterious camp from which they never return. Their ignorance, and then their growing awareness of (and refusal to believe) what is happening there provide some of the most poignant moments in the play."

Because the script is comprised of a series of short, emotionally explosive scenes, the director, Belarie Zatzman, said that their brief, intensive rehearsal schedule demanded that she focus on the life of the characters. "I approached the play with the intention of transforming statistics and some of the gratuitously theatrical elements of the script, into a theatrical experience that would allow a 1986 audience an opportunity to feel and care; consequently, we explored the characters' relationships and the basis of their respective wills to survive. . . . Drawing the depth of the 3 main characters into high relief, allowed the opportunity to create moments of direct truth; it is the reality of their actual lives and deaths that compels and moves us."

Dr. Overton's review goes on to say:

"In the midst of this horror, lives continue and new relationships are forged. Two emerge as important; that between Raya and Irena, her teacher and substitute mother (played with nice authority by Janet Barkhouse); and that between Raya and Honza, a boy of her age with whom she falls in love. The central emotional impact of the play comes in the confrontation between Raya and Honza; Geoff McBride's portrayal of Honza strikes a very fine balance between hope and anger, and his scenes are probably the most sharply focused in the play."

Initially, the inherent difficulties presented by *Butterfly*, seemed to be compounded by the fact that the major roles were played by non-Jewish actors. They were required to research the period, Concentration Camps in general, and the experiences of the survivors, in particular. As such, the pre-rehearsal process was rigorous — and included gathering facts about daily life in Terezin and going to interview Holocaust survivors — in order to prepare for the demands of the 4-day rehearsal period. Nonie McDonald (Raya) said that "Raya's message is a positive one, in light of everything she experiences and I







had trouble realizing this . . . her living conditions in Terezin were hell, but beyond that (our rehearsals revealed) the human connections she made with the people she grew to love around her, were part of her survival. I was awakened to the incredible endurance of human nature — through anger, laughter and despair — the power of the human will to live and everlasting hope.”

Zatzman’s attempt to create a truthful production of **Butterfly**, is also revealed in the set design. The script calls for a stage that is comprised of butterfly projections; Zatzman felt that this image was “too soft, too symbolic and holds no meaning for a Halifax audience. I wanted to make use of metal to suggest this real place; the remains of a concentration camp — cold, corroded — a battle-scarred earth.” Graeme Morphy, who designed the set and lighting, worked to create a space that had enough fluidity to move from past to present as Raya’s memories are shared with the audience. Morphy said that this was “the most challenging thing about designing “**I Never Saw Another Butterfly** . . . it was unnecessary and even undesirable to recreate Terezin on stage; the set and lights therefore were not just background. They became visual tools which had to be picked up and used by the actors as they moved through a neutral structure comprised of platforms and stairs, draped by an enormous folded, creased cloth, and iron posts. It was the movement of light and shadow on the cloth which was used to define the stage spaces and to establish an intimacy between Raya and the audience.”

Finally, the music for this production was

selected to help weave the whole play together. **Bunny Shore**, who performed the music, worked with Zatzman to prepare a score that reflected not only historical

accuracy, but critical commentary and emotional complement, as well. The choices ranged from Smetana to Chopin, from Hebrew folk songs to Wagner.

Dr. Overton’s review concludes:

“Belarie Zatzman’s direction is effective and she is to be commended for putting together such a complex project in a very short time. It’s clear the play could have done with more rehearsal; ragged technical movements and some rough edges in performance showed a need for more time. Many technical things, however, worked very well. Graeme Morphy’s set was nicely evocative and generally functional. I particularly liked the row of iron stakes across the back — a grim reminder of this dark period in our history. Also effective without being intrusive was the musical score provided by Bunny Shore.

Overall, **Butterfly** was a production with a sense of occasion, and as such, it was effective. Under-rehearsal and technical problems were largely overcome by the honesty of the performers and the stark reality of the situation we were witnessing.”

The 1986 Halifax-Dartmouth Holocaust Remembrance Day programme of **I Never Saw Another Butterfly** took place on Sunday, May 18, in Studio 1 of Dalhousie Arts Centre, and played to a completely full house, standing room only.

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# SHAAR SHALOM CONGREGATION INVITES YOU TO SHARE WITH RABBI DR. AVRAHAM FEDER "A JEWISH EXPERIENCE IN WORDS AND MUSIC"

An exciting scholar in Residence Weekend with **Rabbi Dr. Avraham Feder** will be held at Shaar Shalom Congregation November 28, 29 and 30.

Rabbi Dr. Avraham Feder is founder of MAOR, the Foundation for Unity and Diversity in Jewish Life. He is director of the Tanenbaum Center for Jewish Values and Moral Education at Bar-Ilan University in Ramat Gan, Israel.

Prior to his aliyah, he served as rabbi for fifteen years in the United States and Canada. He was ordained by the Jewish Theological Seminary of America and earned his PhD. in Philosophy of Education from the University of Toronto. He has published articles in leading periodicals on subjects ranging from Zionism to literature to moral education in a pluralistic society.

He has officiated as cantor in congregations in North America and Israel, holding a Masters degree in Sacred Music from the Seminary College of Jewish Music. He has recently been a featured soloist with the Israel Philharmonic and the Jerusalem Symphony.

## FRIDAY EVENING, November 28, 8:00 p.m.

Rabbi Feder leads Kabbalat Shabbat services.

Lecture: "Worship as Drama"

Can the modern Jew pray? If so, how does he? What does he pray for? Oneg Shabbat

## SHABBAT MORNING, November 29, Services commence at 9:00 a.m.

Lecture: "The Many Faces of the Modern Jew"

What is to be today's authentic model for Jewish commitment?

Kiddush

## SATURDAY NIGHT, November 29, 8:00 p.m.

### SONGS FROM THE JEWISH SOUL

Rabbi Feder presents a concert of art and folk songs in Hebrew, Yiddish and English with dramatic narration.

## SUNDAY MORNING, November 30, Morning services at 9:00 a.m. followed by breakfast.

Lecture: "The Diaspora Jew, the Israeli Jew and their Moral Dilemmas"

Shaar Shalom acknowledges and appreciates the support of the Department of Culture, Recreation and Fitness, Province of Nova Scotia, the Eastern Region United Synagogue of America and the Atlantic Jewish Council in helping to make this weekend a reality.

Don't miss the opportunity to be part of this exciting Jewish experience.

# MEMBERSHIP BLUEPRINT 1001

The future growth of Canadian Hadassah-Wizo is the deep concern of us all, leaders and members alike. The addition to our ranks of new members will be an encouraging promise for the meaningful continuation of our efforts on behalf of the People of Israel.

## GET READY FOR BLUEPRINT 1001

Objective: 1001 New Hadassah-Wizo members across Canada

Incentive:

1. One return airfare Montreal-Israel for "Celebration 70" for the individual from medium centres (that's us) who enroll the largest number of new members during the contest.

2. One return airfare Montreal-Israel for "Celebration 70" to be drawn from names of all paid-up new members.

3. Airfare, hotel and meal packages for National Convention in Montreal, November 1987, to be drawn from names of all members who enroll a new member during the contest. Note: one entry for each new member enrolled.

4. Meal package for Convention in Montreal, November 1987. Winner to be drawn from names of members who become Life Members during the contest.

CONTEST ELIGIBILITY — EVERYONE  
DURATION — AUGUST 1, 1986 - JUNE 30, 1987.

We are counting on you to talk to your friends, relatives, acquaintances and newcomers to our city to join Hadassah-Wizo.

We are counting on you to make them feel welcome and wanted.

For further information, please contact **Leona Freeman**, National Membership Chairperson, Eastern Region, at (902) 423-4990.

*"Khaim, what would you do if the borders were opened tomorrow?"*

*"I'd jump into the nearest tree."*

*"But why?"*

*"So as not to be run over by the stampee."*



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# THE THIRTY-SEVENTH ZIONIST COUNCIL

## Democracy and Zionism

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By Simon Griver

Deep disagreements between the American Zionists and the Israeli delegates surfaced at the recent 37th Zionist General Council. The burning issue that engulfed the 150 delegates (38% from Israel, 29% from the United States and 33% from the rest of the world) was the democratic nature of the Zionist movement, and specifically the method of selection for the 500 delegates to the next Zionist Congress in 1987.

At the closing session on July 2nd in Jerusalem's Ramada Renaissance Hotel, an American proposal that their delegation to the next congress need not be elected if 80% of the American membership agrees to the current 'status quo', won a majority of 72 votes to 64 but did not win the necessary two-thirds majority for the resolution to be implemented.

This was much more than a procedural issue. WZO Chairman **Arye Dulzin** had even threatened to resign if the motion was implemented. At the heart of the controversy was the traditional desire of Israel to strengthen the Zionist movement by increasing aliyah, while American Zionists prefer to maintain a more distant involvement with Israel.

**Ruth Popkin**, President of Hadassah, describes the call for elections within the American Zionist movement, when only a few percent disagree with the present distribution of mandates, as "tyranny of the minority". In line with virtually all her American colleagues, she argues that such elections would be wastefully expensive.

Israelis, however, feel that such an expense would prove a worthwhile educational exercise in order to increase the registered number of Zionists in America. Some Israeli delegates claim that the Americans are "scared" of elections because they are ashamed of how few American Zionists

would bother to vote, while the major organizations like Hadassah are frightened of losing what they see as their fair share of the vote.

**Uzi Narkiss**, Head of WZO's Department of Information, says these fears are exaggerated. "The American Zionist community is a large and resourceful community," he observes. "I have no doubt that if organizations like Hadassah mobilize their full support they can even increase their percentage of the vote."

WZO officials see the upcoming American elections as an important plank in the drive for new Zionist membership. "It is our obligation to recruit 200,000 new members by the next Zionist Congress," Professor **Izak Warszawski**, Head of the WZO's Organization Department, told the Zionist General Council. Warszawski, who is heading the recruitment drive, predicted that the 31st Zionist Congress will be a turning point for the movement.

**Yehiel Leket**, Chairman of the World Zionist Movement, concedes that in the past Diaspora Jewry has been asked to pay up and shut up. But he emphasizes that involvement with Israel is more important than philanthropy. "Jews outside of Israel must take a stand on issues affecting Israel," Leket asserts. "They must not remain indifferent. I would rather that an American Jew disagree with me over my opinion about the possibility of territorial compromise with the Arabs than that same Jew remained indifferent to the fate of Israel."

This tone of intensified Diaspora involvement was set at the opening session of the recent Zionist General Council meeting on June 29th. President **Chaim Herzog** said that he had the feeling that "there was no spark left" in the Zionist movement at present. Arye Dulzin spoke optimistically about the Herzliya Process, which advocated increased democracy in the Zionist

movement (hence American elections) and the adoption of the Zionist 'Mitzvot' (worthy deeds). These mitzvot call on all Jewish families to visit Israel, teach their children Hebrew and give them a Zionist and Jewish education and send them on study programs to Israel. One cynic at the Zionist General Council noted wryly that most Jews already discard the 613 biblical mitzvot, so now there will be a few more to neglect.

There was also a call for elections within Israel's Zionist movement to replace the current system whereby the Israeli delegates are chosen according to the Knesset elections. While there is grassroots support for such a move, the higher echelons of the WZO oppose the proposal, feeling that it would unnecessarily stir up the political divisions within Israeli society.

Other important business resolved at the Zionist General Council meeting included the agreement to implement most of the recommendations of the Landau Commission on the role of emissaries ('shlichim'). Most importantly, emissaries will now be selected by an independent commission rather than the individual departments concerned.

The ZGC also confirmed the decision to set up a movement of 'Magshimim' (those who realize aliyah), that will not be affiliated to any political party. The new movement is ideological and will educate Jewish youth towards the concept of aliyah. It will be autonomous of the WZO but financially accountable to it.

As the ZGC closed, hope was expressed that the Zionist movement had reached a watershed. Israeli delegates, and most of the visitors from the Diaspora too, hoped that the traditional divisions between Israelis and overseas Zionists will be bridged as the Diaspora draws closer to Israel.

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## A REVITALIZED PLAN FOR WESTERN ALIYAH

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By Norman Lipschutz

Israeli Shlichim have traveled the length and breadth of the Jewish Diaspora. Indeed they have set up permanent offices in many centres around the globe with the primary goal of encouraging Aliyah from western lands.

It must be conceded that among the varied Zionist ideals, the ingathering of the children of Israel in their ancient and reborn homeland, has at all times taken prime priority. Following the destruction of our nationhood, our immortal prophets sought

to comfort their desolate people by their predictions that the day will come when G-d Almighty will choose to gather the exiles from the four corners of the earth and bring them back to Zion.

And many have been the visionaries who struggled long and hard to give flesh and blood to biblical prophecy. Indeed our prayer books are replete with pleas to the Lord and Master of the Universe that He should in His mercy permit us to live to see the glorious day when the return to Zion will no longer be a hope or a dream but a

reality.

And with the advent of Israel on the world stage, following so close on the heels of the greatest disaster in Jewish history, our people have begun their long march back to their ancestral homeland, as prophesied in the Book of Books many centuries ago. Our long, dark exile was seemingly coming to an end.

In addition to the Holocaust survivors, hundreds of thousands from Arab lands, inspired by the phenomenon of our national renaissance, began to converge on Israel's

shores; as have long lost tribes from Africa, Asia and elsewhere. Our Soviet and Ethiopian brethren were the latest to take up the challenge.

Such countries as Argentina, South Africa, France, England, Canada and the United States have also contributed their share of Chalutzim — pioneers eager to plant roots in a rejuvenated land and where they would be afforded the opportunity to lead a totally Jewish life. However, Aliyah from these developed countries, though beneficial, was never more than a trickle.

Many with good intentions, due to circumstances beyond their control, were forced to return to the lands they left behind. These had come to Israel as idealists. They had left comfortable homes in search of an idealistic way of life. Some possessing an iron will had persisted in face of insurmountable odds; others, bitterly disappointed, had lost courage, this as a result of having to battle with irreconcilable and arrogant bureaucratic machine. And as they got hopelessly entangled in its enmeshing web, they decided to quit in disgust . . . As one who had suffered countless indignities at the hands of Israeli bureaucrats, I can verify the truth of the aforementioned.

Bureaucratic obstinacy and illwill should not present an obstacle or an excuse for leaving the country, Israeli emissaries will argue. However, the fact that there are many thousands who were forced to return to the lands whence they came, will testify to a gruesome tale which is yet to be fully documented and disclosed.

Israel could have been the richer, had life been made a little easier for those new arrivals, and had sincere efforts been made in the field of resettlement and absorption. Western immigrants, had they encountered sympathy and understanding and some compassion, would have surely encouraged relatives and friends to follow their example. The Israeli economy and life in general would have made greater strides as a result of the population influx from the West. But for some mysterious reason, this was not to be. . .

Israeli officialdom worked under the illusion and false premise that immigrants from western lands could somehow establish themselves without a helping hand. Should they encounter difficulty, the advice offered was that they should call on their parents for succor . . . When their economic situation had turned desperate and in the absence of goodwill on the part of officials, many former idealists had no choice but to abort their efforts at integration.

Can the situation be reversed insofar as prospective Olim are concerned? It will present difficulty, but try we must — for the sake of Israel and our people in western lands.

To a longtime and diligent observer of the problems at hand, it must be obvious that the many schlichim entrusted with the task

of encouraging Aliyah, are only meeting with marginal success. They are not enlisting olim in great numbers. A cynic might even suggest that they are wasting their time and a great deal of our money . . .

Why such a dismal failure and wherein lies the hope for a successful turnabout? Well, it would be worthwhile at this point to consider several alternatives.

Not all Jews in western lands are rich. Far from it! The harsh economic climate presently affecting large segments of the population in Canada, the United States, and Latin America has also deprived many of our brethren of opportunity. We should thus be able to find eager candidates for Aliyah, especially among the young who are imbued with idealism and in search of a Jewish way of life. Most certainly we cannot count on the big givers to make Aliyah, for in their majority they subscribe to assimilationist tendencies and are far removed from the idea of establishing themselves in the Jewish Homeland. Those with young families should thus be mobilized and given the opportunity (and all possible material help) to establish roots in Israel. These should be guaranteed housing and jobs in new settlements, especially in sparsely populated areas, including Judea, Samaria, the Negev and Galilee.

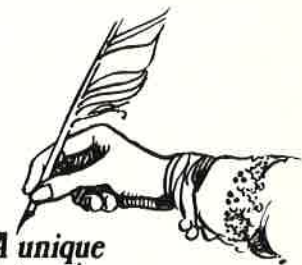
Where are the funds to come from, one might wonder. Well, millions are presently being squandered on unrealistic and Don Quixotish schemes to increase Israel's population. For instance, the vast Shlichim apparatus is of little consequence, but very costly nonetheless. May one be so bold as to suggest that some Jewish Agency and Israeli government activities overlap and should be dismantled or replaced. As regards Aliyah, one might propose the establishment of a new entity especially devoted to this purpose and one completely divorced from government or politics. Such a body would be entrusted with the task of undertaking and implementing a vast effort in the direction of moving thousands and thousands of our brethren from Western countries to Israel. As for the subsidization of such a steady stream of newcomers, a special Israel Aliyah Fund (IAF) should see the light of day. Linked to the new entity, such a fund would provide the essential financial means.

We cannot strongly overemphasize the point that in order to succeed where other plans have failed, this new body must be able to exercise complete independence and to be under the control of western circles. This special Aliyah fund would be supported by staunch Zionists who share guilt-feelings about their own lack of enthusiasm for Aliyah . . .

A steady flow of western immigrants would also engender stronger links with our ancestral homeland, strengthen the Israeli economy and hopefully its cultural and artistic pursuits. It would most certainly contribute to the country's overall prosperity and development!

Premier Peres would entice American Jews with hamburgers and coloured T.V. sets . . . Novel and more inspiring plans must replace the now defunct and sterile efforts. A new and idealistic approach has the potential of writing a new chapter in Jewish history. When the new olim reach the land of Israel, in no way should they be subjected to the whims of Israeli bureaucrats. Representatives of western-sponsored Aliyah should immediately take responsibility for their absorption and integration. Specially trained they would assuredly respond and offer the essential support. In the words of Herzl: "If you will it, it shall be no fairy-tale. . ."

## Wordsworth



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**Question:** *Why are there no Jewish cosmonauts?*

**Answer:** *The Soviet authorities are afraid that they would never return.*

*The Russians have been claiming that the Jews are the lucky ones. After all, they have a country of their own which they can emigrate, but to what country can the Russians emigrate?*



# HIGH HOLY DAY PRAYER AT THE KOTEL



By Herb Keinon

Rosh Hashana morning, 8:30, the second day. The white stone courtyard that leads up to the Kotel (Western Wall) is filling up. Against a deep blue, cloudless Jerusalem sky, the sun inches its way over the Mount of Olives. The raspy, distinctly Middle Eastern sound of two nasal, elongated Arab words are heard from a nearby minaret: "Allah Akbar," God is great.

A steady flow of Jewish worshippers make their way to the Kotel — men to the left, women to the right. A 4-year-old boy, knitted yarmulke hanging over the tip of his left ear, grabs his father's hand and parts from his mother who looks after them waving her hand.

Men file into the courtyard past a stand filled with cardboard yarmulkes for the unprepared. Beyond the stand the worshippers are met by men trying to lure them to their particular minyan. Pray where the leader speeds through the service, or where he punctuates it with operatic-sounding interludes. Pray where the Hebrew accent is Lithuanian, Moroccan or twentieth century Israeli. The accents are different; the prayers are more or less the same.

Dozens of services are taking place simultaneously. Some have barely a quorum of 10; others have well over 50. The Kaddish of one service blends in with the Mussaf recitation of another. Here the Shema is recited, there the shofar is blown. It is an unorganized emporium of services. While one minyan is taking out the Torah, another minyan puts it back. It is jumbled and confused; it is fascinating to watch.

One of the minyans begins the Haftarah reading. A young, clean-shaven man in his

early twenties, wearing sandals, blue pants and a tallit over his short-sleeved wrinkled white shirt, reads from Jeremiah: "Behold, I will bring them from the north country, and gather them from the uttermost parts of the earth."

How appropriate the verse seems as one looks out upon the vast collection of Jews gathered in front of the Kotel. A list of their native lands reads like the index of a world atlas: Afghanistan, Brazil, Canada, Ethiopia, France . . . The variety of their native tongues seems partial catalogue of the world's languages: Arabic, Belorussian, Czech, Dutch, English . . . Yet they have made their way to Israel, and their sons and daughters speak Hebrew.

The reader of the Haftarah continues: "And there is hope for thy future, saith the Lord; and thy children shall return to their own border."

A group of tourists speaking a Scandinavian language lean upon the iron chain that separates the praying courtyard from the socializing of the plaza area behind it. Here friends meet, high school students flirt, people watch people. One of the tourists takes out a pocket camera and points it at the praying, swaying masses. An elderly Sephardic guard, identified by a blue hat with a badge attached, runs toward the tourist yelling ferociously in heavily accented English: "No camera today. No, no." The tourist, eyes lowered, slips the camera back into his pocket.

Indeed the sight would be a photographer's delight. There are worshippers in green army uniforms; American tourists in coats and ties; hassidim wearing black pants, black coats and fur streimels.

Children — some with suspenders and corkscrew earlocks, others with shorts and sandals — run, jump and slide across the courtyard as their fathers pray. Here a man sways wildly, there a man stands dead still with his arm upon the Kotel, his head upon his arm. Some men have a tallit draped over their heads, others have it loosely around their shoulders, still others just have fringes jutting out from underneath their shirts. Some wear fedoras while others sport only yarmulkes. In the plaza area, a group of four border patrolmen, identifiable by their green berets, sit smoking and laughing, their M-16s resting on their knees. They sit and watch as the variegated Jewish world parades before them.

On the women's side there are no organized services: no minyan groups. Rather, the women crowd close to the wall and pray privately. Some weep loudly, others raise their hands imploringly toward heaven. A few place their ears close to the six-foot slatted metal mehitza (partition), hoping to hear some of the Torah being read on the other side. But the din is so great it is doubtful anything can be heard.

At the entrance to the women's section, a guard hands shoulder shawls to women he deems to be immodestly dressed. Many are the elegantly coiffured wigs, the black scarfs and coloured kerchiefs and hats worn by married, observant women. Many, also, are the heads left uncovered. A young girl in pigtails and black stockings — hand in hand with an identically dressed playmate — skips across the width of the women's section. Her mother passes her a disapproving look. The girl stops in mid-stride, picks up a prayer book and approaches the Kotel.

Referring to the Kotel, the late Conservative Rabbi Abraham Joshua Herschel wrote: "No comeliness to be acclaimed, no beauty to be relished. But a heart and an ear." On Rosh Hashana many are those who walk to the Kotel to speak to this ear, derive comfort from this heart. It seems a most fitting way to start the new year.

---

*A Russian, a Ukrainian and a Jew were called to Communist Party headquarters.*

*"Comrades, you are aware that you may soon be called to give up your lives for your beloved motherland and for the father of our country, Mikhail Sergeevich Gorbachev. Should this be so, do you have any last wishes?"*

*The Russian and Ukrainian remain silent. "I do," said the Jew. "Just a small wish. Couldn't I be left as an orphan instead?"*

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# THEODOR HERZL — A TECHNOLOGICAL FORECASTER



By Yitzhak Dinur

Mark Twain's uncomplimentary description of the Holy Land in "**The Innocents Abroad**", 1867, gave no indication that he thought this primitive province of the Ottoman Empire might ever improve let alone become a modern country. **Theodor Herzl**, the founder of modern Zionism, writing a science-fiction novel 35 years later, had quite a different opinion, even though the actual conditions in Palestine had not changed. Herzl has turned out to be a remarkably accurate social and technological futurologist.

In his book **Altneuland** (Old-Newland), published in 1902, Herzl foretold the establishment of the Jewish state, at a time when the Jewish population of the Land of Israel was less than 20,000, and he correctly foretold many technical innovations long before they became a reality.

Herzl was a talented and well-known feature writer and foreign correspondent for Viennese newspaper, based in France. A contemporary of **H. G. Wells** and **Jules Verne**, two writers who also forecast the future, Herzl avidly read the latter's technology-oriented futuristic novels, which appeared regularly once a year and were eagerly awaited by the French public.

Herzl's own futuristic theme was the revival of the Jewish nation in its own old-new land and the use of science and technology in the development of Eretz Israel. He develops this theme in his novel of two fin-de-siecle intellectuals (one of whom is a Viennese Jew like himself) who, disappointed with the world, retire to a well provisioned island away from it all. On their way they see the holy land which they discover to be nothing more than a stagnant

social and spiritual backwater. Twenty years later, on their way back to Europe, they find that the reborn Jewish state has transformed the country into a paradise.

**Winston Churchill** once remarked that while it is always wise to look ahead, it is difficult to look further than one can see. Today, professional futurologists working in technology forecasting are wary of predicting more than ten years ahead. Herzl looked ahead twenty years, and many of his technical predictions were actually fulfilled within that time.

Herzl claimed that his predictions for 1923 would be developed by Jewish industry and intelligence on the basis of ideas already extant. It is hard to decide whether he was hedging his prophecy with prudence or whether he really expected the Jewish state to be established within twenty years.

Scientists at the Hebrew University of Jerusalem managed to eradicate malaria just a little later than the time that Herzl predicted, and now the university's Kuvim Institute for Tropical and Infectious Diseases is helping fight resurgent malaria throughout the world. The Hebrew University of Jerusalem (which he called Zion University) was dedicated in 1918, though it was opened in 1925.

As Herzl predicted, Israel's development has really been closely connected with hydraulic engineers, who first drained the swamps for Jewish settlements, then constructed underground pipelines to move the water, devised new irrigation methods, developed water reclaiming systems and are now tackling Israel's water shortage, resulting from several years of drought (which he did not foresee).

Herzl predicted that Haifa, because of its magnificent bay, would become the country's main port, a prediction that was proved correct in 1920.

Uncannily, he correctly foretold the exploitation of the Dead Sea for its potash (which has been carried out since the late twenties by the Dead Sea Works) and the manufacture of other fertilizers, particularly phosphates. However, his oil prediction has turned out to be something of a will-o-the-wisp. He believed that chemical industries would be among the first to be developed, but while the Department of Chemistry was the first to be established at the Hebrew University of Jerusalem, actual chemical industries apart from the Dead Sea Works, began springing up only after 1948.

Reforestation was carried out exactly as he said it would. It was and still is one of the main tasks of the Jewish National Fund, and is one of the outstanding features of

Israel's development. Herzl could not have foretold the return of the date palm to Israel from 1955 onwards, as he was probably under the illusion that its cultivation had never ceased in the Land of Israel. But his expectations that Jews would export early vegetables and fruits to Europe has been overfulfilled.

One fascinating idea he put forward was that beneath all city streets there would be tunnels containing pipes for utilities such as water, sewage, gas, electricity, telephone and anything else suitable that might be invented. This idea would simplify connecting these utilities to new buildings and would obviate the need to tear up the roads whenever a fault developed or new connections were to be made. Unfortunately, this suggestion has not come to be, and the roads in Israel are constantly being dug up.

Herzl's prediction of the Dead Sea Canal, designed to by-pass the Suez Canal and generate electricity, almost came into existence last year. Construction was actually begun, but was stopped because it was finally shown to be economically impractical. Yet it remains one of the most exciting of the many daring technical ideas proposed by Theodor Herzl in his futuristic book **Old-New Land**.

Considering that he was writing before futurology had developed methods of technology assessment, in fact before futurology and technology assessment existed as disciplines at all, and that Herzl only had his general education and good sense to rely upon, his successful predictions were astonishing. He was also quite successful as a social forecaster, but that's another story. . .

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*Shortly after Abram left Kiev for a business trip to Eastern Europe, his friend back home received a telegram from Poland: **GREETINGS FROM FREE WARSAW, ABRAM**. A few days later a second telegram, this one from Czechoslovakia, arrived: **GREETINGS FROM FREE PRAGUE, ABRAM**. Several more days passed before a third telegram, from Hungary, came: **GREETINGS FROM FREE BUDAPEST, ABRAM**. Then followed a long period of silence before the friend in Kiev received a telegram from Israel: **GREETINGS FROM JERUSALEM, FREE ABRAM**.*

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# THE MEANING OF TASHLICH

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By Carol Green

Toward late afternoon on the first day of the new year, Jews customarily gather alongside the banks of a river, ocean, stream or other body of water to utter praises to God and "cast all their sins into the depths of the sea." (Micah 7:19) This ceremony, known as Tashlich, from the Hebrew "to cast", is performed by observant Jews all over the world. Jews can be spotted casting breadcrumbs, symbolic of their sins, along the shores of the Atlantic, Pacific, and Mediterranean seas, at the Sea of Galilee and in landlocked Jerusalem at the Shiloah or Silwan tunnel, through with the Gihon spring flows.

The origins of this symbolic ritual, however, remain a mystery. It is not mentioned in either the Bible or the Talmud, or by the early rabbinic authorities. The earliest reference is found in the writings of the 15th century German sage **Rabbi Jacob Moellin** in the *Sefer Maharvil*, but though he acknowledges the existence of the practice he doesn't explain how and why it developed.

Several commentators link the idea of going to a body of water on the new year to a legend about our father Abraham. According to the legend, after God ordered Abraham to sacrifice Isaac, Satan came to God claiming, "This is too much. I can't believe that your servant Abraham will bring his only son — the son he has waited for his entire life — to the slaughter." So confident was the Almighty in Abraham that He made a bet with Satan. The legend explains that God allowed Satan to do everything in his power to tempt Abraham and divert him from his path.

To frighten Abraham, Satan disguised himself as a mighty river. When the aged patriarch and his son saw the river they were puzzled. "I have passed this place many times before and never have I seen this river," said Abraham. Determined to reach his destination — Mount Moriah, the hill designated for the sacrifice — Abraham and his son waded into the river. Soon the water reached their necks. Abraham called out to God asking Him for strength and clarity to help him do His will. When Satan saw this, he caused the waters to recede, allowing Abraham and Isaac to pass.

In Jewish tradition, the new year is the time man takes stock of himself and asks how well he is serving God. By going to the banks of a river or other body of water, we recall the legend of our father Abraham who stood prepared to fight any obstacle, no matter how great, that stood in the way of his divine service. As we ask God to forgive our sins and grant us another year of life, we pray that we too will be able to over-

come any obstacles.

In Jewish tradition Torah is called a "well of living waters." Our sages teach that only by cleansing ourselves in the living waters of Torah can we overcome our weaknesses and serve God properly. To illustrate this, at Tashlich, Kurdish Jews literally jump into the water to observe the ceremony. In the Tashlich prayers we say to God "arouse your mercy that we may be cleansed from all forms of impurity."

The Code of Jewish Law, or *Shulhan Arukh*, states that Tashlich should be recited alongside a body of water containing fish. This is because fish are vulnerable. They are constantly prey to hooks, nets and other larger fish. So, too, is man vulnerable, to his impulses and destructive tendencies and must constantly be aware of his feelings and actions so as not to fall prey to sin.

In the Tashlich service, we recite the 13 attributes of divine perfection, recalling that God is compassionate, forgiving, slow to anger, etc. Judaism teaches that man must strive to imitate divine perfection and incorporate these attributes into his personality. Abraham, more than any Jew in history, succeeded in this.

The Torah also teaches that man was created out of the dust of the earth and that before man was created the earth was covered with water. Standing along the waterside, on the first day of the new year, we recall where we came from, where we are going and the great task we have ahead of us. The Tashlich ceremony reminds us both of how small we are, and how great we can be.

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## "I HAVE JUST RETURNED FROM ISRAEL . . ."

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By Jack D. Weiler

**Editor's note: The following message was written by Jack D. Weiler, who is regarded as the Dean of the Jewish Community of Greater New York.**

I've just returned from a trip to Israel, probably my 30th (I've lost count) since my first visit in 1949.

This time my fellow North American tourists were not there.

The hotel I've been staying at for 37 years, a famous Jerusalem landmark, is usually bursting at the seams at this time of year.

Sadly, I now often found myself alone in the elevator and in the lobby.

Returning from a meeting in behalf of the School of Architecture and Environmental

Design of the Bezalel Art School, which I have had the privilege of helping, I stopped with friends for a cup of coffee. The hotel coffee shop is usually a very popular place. The line waiting for tables was not there this time and only one man sat inside. The picture in other hotel lobbies and in the shops of Jerusalem was the same.

The meeting I attended earlier had been addressed by Prime Minister **Shimon Peres**. When it was my turn to say a few words, I apologized before 400 people for the failure of North American Jewry to come to Israel at this time. They were hurting the country they loved without realizing it.

I write this as a personal plea to the Jews of America and Canada.

Israel is certainly not under fire and has not been in a long time.

Yet now, the Libyan madman **Ghadaffi** seems about to score a victory without ever firing a shot.

Last year, tourism brought more than \$1,400,000,000 into the country.

Israelis, anxious to achieve a stable economy, have taken a one-quarter cut in their living standards. They have been able to count on substantial income from tourism to play a big part in improving their balance of trade.

Visits to Israel mean something more. They are expressions of support.

Visitors from every country in Europe are touring Israel. **Prime Minister Thatcher** this week (May 30, 1986) was one of them. She was not afraid to fly. She was not afraid to visit Israel.

The Europeans are not afraid.

Why are we?

Today the streets of Israel are much safer than those of New York, Chicago, Los Angeles or Toronto. A leading British publication has stated that Israel is the safest country in the world. No country has the same facilities for protecting its visitors.

Israel's beauty enchants. Its archaeological and cultural sites fascinate. Its hotels, resorts and recreational facilities are superb.

Cancellation of missions to Israel is a victory for terrorism.

Wake up, Jews!

I know you love Israel as much as I do. It's a time to prove it.

Organize visits to Israel in your congregation, your community, individually.

The Israel Bond Organization has been doing a wonderful job of promoting tourism. Join with the Bond Organization in taking part in this vital effort.

Now is the time to show our love for and solidarity with the people of Israel.

For additional information about Israel tours, call Shimon Fogel at the Atlantic Jewish Council, 902-422-7491.

## MAYORS LAUD ISRAEL'S SAFETY AND FRIENDLINESS

Mayors attending an international conference in Jerusalem last week (May 1986) praised Israel's security and urged their countrymen to show support for peace in the region by "visiting, vacationing and travelling to the great democratic nation of Israel."

Calling on fellow citizens to travel to Israel, the mayors said:

"We unanimously join together to promote and encourage our citizens, our fellow countrymen, and all the people of the world to endorse our ideals and hopes for an overall peace in this area of the world by visiting, vacationing and travelling to the great democratic nation of Israel."

Reprint: The Jewish Week, May 30, 1986

### Dry Bones



## ANOTHER FIRST FOR ISRAEL'S MDA: FIRST-AID COURSE FOR HANDICAPPED



The blind youth receiving instructions in first-aid through Magen David Adom, Israel's emergency ambulance aid blood services, is identified only as Avraham, whose nickname is Avi. He lives at a home for blind youths in Jerusalem. Conducting the first-aid-for-the-handicapped class is Nathan Kudinski, deputy manager of MDA's Instruction Dept.

Magen David Adom, Israel's national emergency and first-aid service, has launched what is believed to be a "first" in life-saving instruction: Courses for the blind and deaf.

Says an MDA official: "The main purpose of these classes is to train the handicapped, particularly the blind and deaf, to recognize a victim in distress, and to keep the stricken person alive until the arrival of recognized medical assistance."

Recently, 20 blind teen-agers in Jerusalem were signed up to take the course. This followed the success of last year's program in which a group of deaf youngsters from the Helen Keller House in

Tel Aviv took part in a similar project geared to their particular handicap.

Because handicapped persons such as the blind and deaf are able to use certain of their senses more acutely than the non-handicapped, the MDA instruction is designed, on the basis of extensive research, to train the handicapped to detect signs of distress by feeling and listening.

The course also includes students from the Jerusalem Institute for the Blind.

Canadian Magen David Adom for Israel, with national headquarters in Montreal, has invited visitors to Israel to contact MDA headquarters in Tel Aviv to arrange personal inspection tours.



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

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way  
to  
remember**

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**Jewish National Fund of Canada**

**קרן קיימת לישראל**

# THE NORTH AMERICAN YOUTH ALIYAH MOVEMENT ANNOUNCES PRE-ALIYAH SEMINARS TO ISRAEL

NAAM, The North American Aliyah Movement, sponsors two-week fact-finding seminars to Israel, for people considering aliyah. These two-week "tours" offer the participants the opportunity to "see the real Israel: the Israel of everyday life, and not the tourist resort." The program is an intense and intriguing examination of the practicalities and realities of Israel: the pleasures and pains of everyday living in the Jewish State.

Each seminar includes meetings with representatives of the Immigration and Absorption Department of the World Zionist Organization, discussions with experts in the fields of housing, banking, medical care, employment and other concerns of new immigrants, informal gatherings in homes of settled North American immigrants, visits to new settlements, absorption centres and established cities, and limited "sightseeing".

Seminars tailored for specific groups (retirees, singles, students and professionals, for example) will examine their special

needs in great detail. For example, the retiree seminar will explore volunteer opportunities, the problems associated with separation from one's friends, relatives and familiar surroundings, and other key areas, such as medical care and health insurance. (The NAAM trips translate expectations into hard facts.)

Tours scheduled for the 86-87 season include: November 16-30: Retiree; December 21 - January 4: Tech/Engineering, General, College Students; February 15 - March 1: Social Work/Teaching/Administrative, Lawyer/Accounting; April 23 - May 7: Medical/Dental, General; May 17-31: Retirees; July 5-19: Singles Special; August 24 - September 7: General, Non-City Alternatives.

The highly subsidized cost, determined by the time of year, includes: round-trip airfare on El Al from New York to Tel Aviv, (flights from several other U.S. cities might be possible at a slightly higher cost. The ticket is also good for 180 days and a free

European stopover is permitted.), accommodations in three-star hotels, breakfast and dinner daily (three meals on Shabbat), and all scheduled touring. As with all NAAM groups, food is strictly kosher and there are no planned activities on Shabbat that would hinder observance.

The North American Aliyah Movement (NAAM) is a grassroots nonpartisan organization dedicated to promoting the immigration of Jews to Israel. Its more than 4,500 members consist of individuals and families of all ages and political affiliations who are planning to settle in Israel in the near future. NAAM sponsors forty chapters in twenty-five cities which conduct workshops, lectures and seminars, providing a forum for future immigrants to meet and discuss their Israel plans.

For a brochure and application, please contact Eric Zimmerman, NAAM, 515 Park Avenue, New York, NY, 10022, (212) 752-0600, ext. 230; or by calling the Atlantic Jewish Council, (902) 422-7491.

## DIRECTORY CHANGES Update September 23, 1986

Ed. Note: The following is a list of address changes, deletions and additions to the 1986 Atlantic Jewish Council Directory. Each issue will contain a section solely for the use of our readers to update their Directories. If you know of any changes, please write to Atlantic Jewish Council, 1515 South Park St., Ste. 304, Halifax, N.S. B3J 2L2.

CANADIAN JEWISH ORGANIZATIONS — TORONTO: Jewish Students Network — to — 3535 Bathurst Street, Suite 201, M6A 2Y8, (416) 783-1165. MONTREAL: Jewish National Fund — to — 1980 Sherbrooke Street West, Suite 500, H3H 1E8.

MONCTON, N.B. Deletion: COLEMAN, Mrs. Bessie, 136 Cornhill, Apt. #201, E1C 6L1.

NORDIN, N.B. Deletion: HANS, Dr. & Mrs. Jeff, P. O. Box 7, Campbell Court.

ROTHESAY, N.B. Addition: MOVER, Yuri/Luba, 270 Old Hampton Road, E0G 2W0, 849-4307.

SAINT JOHN, N.B. Change: BROWN, Dr. Murray/Dorothy — to — 119 Leinster Street, E2L 1J4. Deletion: WINCH, Melvin/Sandra, 30 Maple Grove Terrace, E2K 2J1.

FREDERICTON, N.B.: Change: VIGOD, Prof. & Mrs. Bernie — to — 9 Castleton Court, E3B 6H3

ST. JOHN'S, Nfld. Deletion: SILVER, Isador, 12 Rostellan Street, A1B 2T9.

WOLFILLE, N.S. Deletion: BENTLEY, Dr. Charles A., P.O. Box 1081, B0P 1X0. Deletion: ROSENFELD, Prof. Robert, Orchard Avenue, B0P 1X0.

DARTMOUTH, N.S. Deletion: ESKEN-AZI, Ephraim, 18 Churchill Drive, Apt. #305, B2X 1M5. Deletion: FINE, Mrs. Etta, D1, 10 Mount Hope Avenue, B2Y 4K1.

HALIFAX, N.S. Deletion: AARON, Mrs. Rebecca, 1989 Rosebank Avenue, B3H 4C6. Deletion: CHATER, Maria, 96 Stonybrook Court, B3M 3L7. Change: CHINITZ, Rabbi Jacob/Ruth — to — 420-1840. Deletion: FISHMAN, Aaron, 5885 Spr. Gdn. Rd. #217, B3H 1Y3.

Change: FLEISCHER, Sol/Pusla, — to — 34 Covington Way, B3M 3K2, 445-2117. Change: GORDON, Susan I. — to — 1427 Tower Road #814, B3H 4K8. Addition: HUBAR, Mary, MacKean Towers, 2001 Brunswick Street #308, B3J 3J7, 429-5556.

Change: JACOBSON, Mrs. Miriam — to — 5959 Spr. Gdn. Rd. #307, B3H 1Y5. Deletion: JACOBSON, Mrs. Rebecca, 5770 Spr. Gdn. Rd. #409, B3H 4J8. Deletion: KATZ, Geoffrey, 5681 Rhuland Street #808, B3H 4J6. Deletion: LERSON, Francis, 1260 Henry Street, B3H 3J4.

Deletion: LUBETSKY, Dr. I. K., 6721 First Street, B3L 1E5. Change: PINK, Ronald/

Joan — to — 1929 Connaught Avenue, B3H 4E2, 425-6069. Change: PINK, Steven/Gloria — to — 976 Lindola Place, B3H 4M1. Deletion: ROSENBERG, Dr. E./Victoria, 1939 Connaught Avenue, B3H 4E2. Addition: ROSENTHAL, Florence, 1094 Wellington Street #1106, B3H 2Z9. Change: ROZA, Mr. Joseph — to — ROSA, Mr. & Mrs. Joseph, 53 Braemount Drive, B3M 3P3. Change: SINCLAIR, Mrs. Helen — to — 2736 Connolly Street, B3L 2M9, 454-7557. Addition: ZALZSTEIN, Dr. & Mrs. Elie, 31 Covington Way, B3M 3H1.

LOWER SACKVILLE, N.S. Deletion: GORDON, Mr. Lester, 22 Glendale Avenue #8, B4C 3M1. Change: KESELUK, Sonia, 73 Loggen Road, B4E 1V6 — to — BENNETT, Sonia. Deletion: SOKOLSKY, Joel Denise, 7 Peter Buckley Drive, B4E 1W7.

SYDNEY, N.S. Change: CHERNIN, Martin, 500 Kings Road #406, B1S 1B2 — to — CHERNIN, Martin/Gail. Change: GOLDBERG, Hyman/Rosalyn — to — P. O. Box 757, B1P 6J1.

CHARLOTTETOWN, P.E.I. Addition: THORKELOSON, Jim/Myra, 13 Lilac Avenue, Sherbrook, C1A 6J3, 894-9723.



## ORT IN THE UNITED STATES

The three ORT schools in the United States — the Jewish High School of South Florida, the Bramson ORT Technical Institute in New York City, and the new Los Angeles ORT Technical Institute — all provide sophisticated training in computers and robotics that keeps up with the latest innovations in business and technology.

### **Jewish High School of South Florida**

In 1981 the Jewish High School of South Florida became the first and only American Jewish Day School to be sponsored by ORT. Since then, the sophisticated computer program established by ORT has successfully brought computer and robotics training to students at the school.

### **Bramson ORT Technical Institute**

The Bramson ORT Technical Institute,

the first and only technical college under Jewish auspices in the United States, has acquired an array of new equipment and has developed corresponding new courses to meet the latest needs of business and technology. Other new innovations include Computer-Aided Design (CAD), robotics and electro-optics in the department of Electronic Technology, and a team-taught course in microcomputers.

### **Los Angeles ORT Technical Institute**

The third ORT school in the U.S., the Los Angeles ORT Technical Institute (LAOTI), established jointly by Women's American ORT and the American ORT Federation in cooperation with the World ORT Union, began its first academic school year, 1985-86, in October.

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- Bonds are sold in U.S. Funds. For further information, please contact State of Israel Bond office, 1515 South Park Street, Suite 304, Halifax, N.S. B3J 2L2, (902) 422-7491.

## THE STATE OF ISRAEL BOND ORGANIZATION



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*May it be a year of peace  
for Israel and all the world.*

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# MESSAGE OF P.M. PERES TO THE JEWISH COMMUNITIES IN THE DIASPORA ON THE OCCASION OF NEW YEAR 5747

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To all our sisters and brothers of the Jewish People:

On the threshold of the New Year we greet you from Israel and Jerusalem, in the spirit of brotherhood and partnership, and extend to you an open invitation to continue to participate in Israel's spiritual and material advancement and, to Jewish youngsters in particular, to come and settle in Israel.

Two years have elapsed since the establishment of the National Unity Government, and, while we have not yet solved all the problems confronting us, we certainly have nothing of which to be ashamed.

In the domains of internal affairs, the economy and defence, the fruits of our efforts are clearly perceptible. There has been a substantial reduction in inter-communal tensions. An improvement may be noted in Jewish-Arab relations with Israel. Altogether, there has been a change in the national style.

As for the economy, we have brought about a veritable revolution. We took an inflation-ridden economy and set it on its feet — with all the pain this has involved, but also with all the positive results: Inflation has been drastically reduced. The Israel Shekel has been rehabilitated. The balance of payments has improved. Exports have increased.

In Israel's international standing, too, an impressive change has taken place. More than ever before, we are perceived as a nation striving earnestly and vigorously for peace.

Our relations with the United States of America have been enhanced with several new enterprises — from the Free Trade Zone Agreement to wide-ranging political

and strategic cooperation. Our relations are marked by an unprecedented degree of intensity and understanding.

A marked improvement has taken place in our standing in Europe, Africa and Latin America. Diplomatic relations have been restored with a number of important countries — from Spain, in Europe, to Cote d'Ivoire and Cameroon, in Africa.

Let us not underestimate — though one should not exaggerate either — the importance of the signs of change being manifested in the Eastern Block, including the Soviet Union. On the Asian continent, too, we are getting signals indicating positive movement, whether openly expressed or still latent.

A profound change has also taken place in Israel's position in the Middle East. Where previously all the countries of the region either turned their backs on us or pointed an accusing finger — now, this attitude has been replaced, at least among some of these countries, by a certain readiness to listen and more restrained language.

Worthy of particular note, among the events in the region, have been the following: the end of the war in Lebanon; the resumption of dialogue with Egypt; a change in our settlement policy in Judea and Samaria; a reduction in the tension between Israel and Jordan; Jordan's readiness to look for a Palestinian partner for peace talks while rejecting a Palestinian partner who will prevent the advent of peace; and the public meeting with the King of Morocco, who is also the head of the Islamic Conference and a prominent Arab leader.

These are important steps on the road to regional peace — and we must seek out

ways to continue the march along that road. Practical Zionism never contented itself with the role played, here in the Land of Israel, by the Jews as individuals, but aspired to carry out tasks that can be carried out only by full-fledged nations. Practical Zionism also believed that basic human needs create the right to provide for these needs. Thus we have always believed that the Jews have an absolute right to freedom from hunger, from ignorance, from insecurity and injustice. And we have always believed that the Jews have the right to reconstitute their ancient civilization and their nationhood in their ancestral homeland. Inspired and guided by these beliefs, we have acted and we have built. Inspired and guided by these beliefs, we shall continue to act and to build.

We are faced by three principal tasks: — to renew aliya to Israel; — to promote peace in our region; — to generate growth in our national economy.

The approach of a new Jewish year is time to remember our brethren-in-distress in the Soviet Union, in Syria and in Iran — and to pledge that we will not rest until we shall have made it possible for them to be rescued and restored to the land of their fathers.

To every corner of the Jewish world, an earnest call goes out from Jerusalem, our eternal capital: Come to Israel! Come join us in the historic venture of reconstruction and nation-building going on here everyday!

**Bevirkat Shana Tova,  
Shimon Peres.**

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## CJC EXPRESSES OUTRAGE OVER TERRORIST ATTACK IN TURKEY

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Canadian Jewish Congress today (September 7, 1986) expressed horror and outrage at the Arab terrorist attack on the Neve Shalom synagogue in Turkey.

In a telegram signed by Canadian Jewish Congress President **Dorothy Reitman**, Chairman of the National Executive **Mira Koschitzky**, and Executive Vice-President **Alan Rose**, Canadian Jewish Congress extended deepest sympathy on behalf of

Canadian Jewry to Turkey's **Chief Rabbi David Asseo**.

Canadian Jewish Congress was also gratified to learn, through a statement by Turkey's **Prime Minister Ozal**, that Turkish authorities plan to bring to justice those who planned the massacre.

**Martin Penn** of the Canadian Jewish Congress represented Canadian Jewry at the funeral in Istanbul on September 10.



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- Have access to people you wouldn't ordinarily meet

### HOW THE VIDEO INTRODUCTION TECHNIQUE WORKS

1. You complete a brief biography
2. You are well prepared for a RELAXED, INFORMAL discussion which is videotaped, thus bringing your biography to life.
3. You are then able to read the biographies and view the taped discussions of potential partners. We take precautions to ensure your ANONYMITY.
4. When you express an interest in meeting someone, that person is asked to review your biography and tape. If the interest is mutual, then a meeting takes place.

### WHO IS ELIGIBLE TO REGISTER?

The Jewish Singles Video Registry is open to singles of all ages (20 and over) looking for a serious relationship. We hope to attract several hundred singles.

### WHY REGISTER?

You can avail yourself of a creative and mature option which offers the security of reading about and seeing the person you date BEFORE you meet them. Over 60,000 North Americans belong to video introduction service. Our registry is non-profit and guarantees a very low registration fee.

For further information, please contact The Atlantic Jewish Council, 1515 South Park Street, Suite 304, Halifax, N.S. B3J 2L2.

**Metal Blades:** Add flour, sugar and salt to bowl. Turn on/off. With machine on, add through feed tube the yeast mixture, egg and oil. Process until ball forms and sides of bowl are clean. If dough appears sticky or machine cuts off, immediately add through feed tube 2 tablespoons or more of flour. Turn dough out on a lightly floured board and knead until smooth and satiny, (about 1 minute). Place in greased bowl, turning to coat all sides. Cover with greased wax paper and damp towel.

1. Let rise in warm place  $1\frac{1}{2}$  to 2 hours — the dough should be double in bulk. When poked with 2 fingers, the indentation should remain. Punch down. Or —
2. Place in refrigerator overnight. (It doubles in bulk, then stops rising.) In the morning punch down, let stand at room temperature about 1 -  $1\frac{1}{2}$  hours to take chill off.

Shape loaves. Place loaves on greased baking pan. Cover with damp towel. Let rise again in warm place for  $\frac{1}{2}$  hour. Brush with beaten egg. Sprinkle with poppy seed or sesame seed. Bake in preheated  $375^{\circ}\text{F}$  ( $190^{\circ}\text{C}$ ) oven for 35 to 40 minutes or until nicely crusted and light brown. Bottom should sound hollow when tapped. ENJOY!

Bake miniature loaves in preheated  $375^{\circ}\text{F}$  ( $190^{\circ}\text{C}$ ) oven for 20 to 25 minutes or until a golden brown. For the Yom Tovim a round loaf may be formed.

Before forming the loaves, \*"take" a small piece of dough about the size of a penny and place it on a piece of aluminum foil. This is to be placed beside the element when the Challah is baking and will be burned and then discarded. Do not say the blessing over the "taking of the Challah" as the amount of flour used is insufficient.

(\*Taking Challah — The term dates back to the days of the Temple in Jerusalem when a portion of every dough was separated and given to Kohen priest. Although we have no temple today, "the taking of Challah" is observed by removing a small portion of dough and baking it. A Blessing is made if more than 3 lbs. 10 oz. of flour is used — 1 lb. of flour = 4 cups.)

Makes 24 buns 25 g (1 oz) each or 25 slices. Each serving: 1 bun or 1 slice: 25 g (1 oz). 13 g carbohydrate; 2 g protein; 3 g fat — 370 kilojoules (87 calories)

**Gefilte Fish — Sabbath, Rosh Hashana and all Holidays**

Recipes for Gefilte Fish are handed down from generation to generation. Some like the fish sweet, while others like it peppery. Adjust seasoning to your own palate.

## A SHABBAT MEAL FOR DIABETICS

### SHABBAT MENU

Cuisinart Challah	Gefilte Fish
Chicken Soup	Broiled Mustard Chicken
Ratatouille	Tossed Salad
Lo-cal Dressing	Apple Crunch

### Cuisinart Challah

1 package fresh yeast  
1 tsp. sugar  
1 cup warm water (a little hotter than luke-warm)  
1 vitamin C tablet — 500 mg (crushed)  
Combine the above ingredients

3 cups all purpose flour  
 $\frac{1}{4}$  to  $\frac{1}{2}$  cup sugar  
1 tsp. coarse salt  
1 egg  
 $\frac{1}{4}$  cup oil



#### Stock:

Head and bones of fish (from below)  
2 carrots, sliced  
1 onion, sliced  
7 mL (1½ tsp.) salt  
15 mL (1 tbsp.) \*Sugartwin  
2 mL (½ tsp.) dill weed (optional)  
2 mL (½ tsp.) pepper

#### Fish balls:

1 kg (2 lbs.) chopped fish — purchase 1.5 kg (3 lbs.) white fish and 0.5 (1 lb.) pickerel  
1 egg, raw  
1 egg, hard boiled, chopped  
15 mL (1 tbsp.) bread crumbs or matzo meal  
1 onion, sliced  
1 carrot, finely grated (optional)  
30 mL (2 tbsp.) \*Sugartwin  
7 mL (1½ tsp.) salt  
2 mL (½ tsp.) pepper  
50 mL (¼ cup) ice water

\*Product prepared under Rabbinical Supervision

#### Stock:

Wash head and bones thoroughly. In a deep pot add water to cover. Bring to a boil. Cover, lower heat and simmer 20 minutes. Skim and strain into another pot; add remaining ingredients to strained liquid.

#### Fish Balls:

Place chopped fish in large mixmaster bowl; add all ingredients except ice water. Add water gradually and beat at high speed for 10 - 15 minutes. The mixture has a gluey consistency and comes away from the sides of the bowl. Place in refrigerator for 10 to 15 minutes.

Moisten hands, shape fish into balls or patties. Add carefully to stock. Bring to a boil. Lower the heat until the stock is barely simmering, then cover and simmer for 1½ hours. Uncover and continue to cook on low heat for another ½ hour. Shake pot occasionally to separate fish balls. Cool. Place in container. Strain stock over fish and use carrots as a garnish. Serve cold with horseradish.

#### Advanced preparation:

To refrigerate: Place hot fish in sterile jars with stock and carrots. Seal tightly. Will keep up to 3 weeks. Use within 3 - 4 days once opened. To freeze: Place fish in large container with stock and carrots. Add more onion than usual. To defrost: Bring to quick boil. Cook and serve.

Makes 14 servings. Each serving: 1 fish ball: 3 g carbohydrates; 14 g protein; 6 g fat — 510 kilojoules (122 calories).

#### Chicken Soup (Consomme — Broth)

Prepare a day before; known as "Jewish penicillin"  
2500 g (5 lbs) pullet or spring, cut in

#### quarters

3000 mL (3 quarts) cold water  
2 onions, medium  
2 carrots  
2 celery stalks with leaves  
2 parsley root  
2 parsnip  
3 sprigs fresh parsley  
1 kohlrabi  
2 sprigs fresh dill or  
5 mL (1 tsp) dill weed  
1 mL (¼ tsp) rosemary  
1 mL (¼ tsp) thyme  
15 mL (1 tbsp) salt  
2 mL (½ tsp) pepper

Clean chicken thoroughly. Remove all visible fat. Place in large pot with 3 qts. (3000 mL) cold water. Bring to boil; remove from heat; skim. Add vegetables and seasonings. Cover and simmer for 1 hour or until chicken is tender. Remove chicken and vegetables; strain soup through fine strainer and refrigerate. Before reheating, remove layer of fat from top of soup.

Note: Chicken and vegetables are delicious for another meal.

Makes 12 servings. Each serving: 1 cup chicken broth.

#### Broiled Mustard Chicken

Mustard sharpens the flavour of this recipe.  
1.5 kg (6 lbs) boned chicken breasts; leave skin on  
15 mL (1 tbsp) melted \*vegarine or \*pareve margarine  
45 mL (3 tbsp) lemon juice  
45 mL (3 tbsp) prepared mustard  
1 mL (¼ tsp) oregano  
1 mL (¼ tsp) rosemary  
1 mL (¼ tsp) tarragon  
5 mL (1 tsp) salt  
2 mL (½ tsp) pepper  
5 mL (1 tsp) paprika

Method: Preheat oven to broil. Place chicken breasts on a broiling pan, skin side down. Whisk together the remaining ingredients. Brush half the mixture on chicken pieces. Broil 10 minutes or until tender.

\*Product under Rabbinical Vaad Hakash-ruth

Makes 12 servings. Each serving: ½ chicken breast; 25 g protein; 6 g fat — 650 kilojoules (150 calories)

#### Ratatouille

Delicious either hot or cold. Freezes well. Best if made day before. Garnish with chopped parsley.  
45 mL (3 tbsp) drained liquid from can tomatoes (see below)  
2 large garlic cloves, crushed  
2 large onions, thinly sliced

1 medium egg plant, cut into cubes  
45 mL (3 tbsp) flour  
1 green pepper, seeded and cut into strips  
1 red pepper, seeded and cut into strips  
540 mL (19 oz) can stew tomatoes, drained (see above)  
2 mL each (½ tsp) oregano, basil, marjoram and rosemary

Heat liquid from tomatoes in large frying pan. Saute garlic and onions until soft and transparent. Sprinkle flour over remaining vegetables; add to frying pan. Add tomatoes and seasonings. Cover and cook over low heat for 1 hour. Uncover and cook until mixture is thick. Garnish with chopped parsley.

Makes 10 servings. Each serving: ½ cup (200 mL): 11 g carbohydrate; 2 g protein — 220 kilojoules (52 calories).

#### Lo-Cal French Dressing

Use with any fresh salad.  
125 mL (½ cup) tomato juice  
125 mL (½ cup) vinegar  
1 mL (¼ tsp) dry mustard  
½ mL (⅛ tsp) oregano  
1 small garlic clove, crushed  
6 drops \*Sucaryl — liquid  
1 mL (¼ tsp) salt  
½ mL (⅛ tsp) pepper

\*Product under Rabbinical Supervision

Combine all ingredients in a jar, blender or food processor. Keep refrigerated in a jar.

Makes 1 cup (250 mL). Each serving: 1 tablespoon (15 mL): 1 g carbohydrate; 0 g protein; 0 g fat — 20 kilojoules (4 calories)

#### Apple Crunch

Good for snack or dessert  
6 medium cooking apples, peeled and sliced  
15 mL (1 tbsp) \*Sugar Twin (brown sugar replacement)  
5 mL (1 tsp) cinnamon  
125 mL (½ cup) all purpose flour  
50 mL (¼ cup) Sugar Twin (brown sugar replacement)  
125 mL (½ cup) oatmeal (quick rolled oats)  
125 mL (½ cup) \*pareve diet margarine

\*Product under Rabbinical Supervision

Method: Preheat oven to 220°C (425°F). Spray a 20 x 5 cm (8" x 8") baking pan with \*Pam. Layer apples around bottom of pan. Mix 1 tbsp. Sugar Twin with cinnamon. Sprinkle over apples. Mix together the flour, Sugar Twin and oatmeal. Cut in margarine with knife or pastry cutter. Rub with finger tips. Spread over apples. Bake 30 minutes. Cut into 12 squares.

Makes 12 servings. Each serving: 1 g protein; 16 g carbohydrate; 4 g fat — (450 calories)



# IN GRANDPA'S HOUSE

*Continued from last issue*

After David had rested for a bit, he went looking for the bird. He was hungry. Soon he came to a beautiful forest. He walked into it in search of fruit trees, so that he could eat something.

It was dark and eerie in the thick woods. Suddenly David felt something, and then someone attacked him. He felt lots of hands pulling at him. All of a sudden everything went black. Whoever had attacked him had thrown a sack over his head and tied up the end so that David was trapped inside. They then started dragging him.

They pulled David for some distance, bumping him along on the ground. After they arrived someplace and they stopped moving, David could hear the voices of many people.

Someone opened the sack and David crawled out carefully. He found himself in a large cave, surrounded by many people. What was strange was that the people were all very, very small. David looked at the crowd of tiny people, and he asked, "What do you want from me?"



They started, all together, to scream at him: "Why have you come here? You've come to steal from us."

David was frightened by the outburst and didn't know what to say. "You are bigger than us," the tiny people yelled at him, "and you want to take our jewels."

David pleaded with them and said that he

didn't even know they had any valuables, that he had come looking for food only, because he was hungry.

"But we have hardly any food here," they screeched. "Only diamonds and gold."

As they were speaking, David looked around and realized that the walls of the cave were glittering and shiny, that they were made of diamonds and gold.

"I don't want your diamonds," he said. "I wanted only to stop for something to eat, for I am hungry."

"We have so little for ourselves," the tiny people shouted back.

"Why don't you buy some if you have all these diamonds and gold?" David asked. "Let me have one small bit, and I will bring you food."

"You want to trick us, to take our gold and run away."

"No," David said. "I want to help you."

David then saw a stick on the ground. "Let me show you something," he said. He picked up the stick and made an arrow of it. Then he found another twig and took some string from his pocket and fashioned a bow. In the sky, birds were flying by, and he shot until he hit one. He knew how to cook chicken and bake from having watched his mother. So he built a fire and cooked the bird and gave it to the little people to eat. They were amazed, and they huddled together in a conference. When they looked up at David again, they said that they had agreed to let him have some gold with which to buy them other food.

David took the gold and ran through the forest until he came to a town at its outskirts. There he bought bread and milk and fruit. He ate some and brought the rest

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to the little people. They began eating at once, and as they ate all the different foods, they grew taller and taller, until they were no longer little people.

They were very happy, because they weren't afraid anymore that bigger people would take their jewels and gold. They were so pleased that they took a handful of diamonds and gold and gave it to David as a gift before he returned to the bird to fly on in search of his parents.

David grew very tired and asked the bird to land near a town that he had seen from above.

It was a town of olden times. The women were sitting at a stream and washing their laundry. The houses were simple huts. David went up to one, knocked, and entered. Inside, a sick man lay in bed. The man didn't have anyone to care for his sheep, and every morning shepherds take them to the fields to graze.

A woman entered the room and said to David, "Come, I will give you some food." After he had eaten, she led him outside and shouted, "King!"

A big dog ran up, and the woman told it to gather the sheep and go with David to the fields. David would learn to be a shepherd.

When they found a grazing place, David sat down on a rock. Other shepherds came by. They practiced shooting bows and arrows.

When David returned from the fields, the woman told him to go to the town school. He went to a house where children were sitting around a long table. An old man was telling them stories, and David listened. The man also taught them how to read and write, and they studied Torah.





In the morning, David and the dog King set out to graze the sheep. King and David became good friends. David would pet King, and King would look at him as if he wanted to speak. As they were sitting, they heard a sudden great noise. Wild animals came from behind the rocks at the edge of the field. They ran at the sheep.

David leaped for his bow and arrows, and King ran to help the sheep that were being attacked. David started shooting, and finally the animals were driven away.

After they fled, David called King, but there was no answer. Then he saw King, lying on the ground. King was dead; he had been killed in the fight with the animals.

David cried and cried when he saw that he had lost his good friend King. He wept again when he told the man and woman back in town what had happened. They bought another dog, but David never stopped missing King. Then it was time again for David to continue the search for his parents. He called the bird, and they flew away.

They flew until it grew dark.

Then the bird said, "Since it is dark, I will take you someplace for the night." They came to a thick woods. In the woods there was a wonderful palace, and it was all lit up and shone in the dark. It was a very, very big house. The bird came down near a door, and David jumped off its back.

David opened the door and went in. He was astounded. He had never seen anything like it. It was so bright and beautiful, and it was full of angels. He walked and walked through the house until he came to a large room. In the center of the room was a very long table, and around the table sat old people with beards. David went up to an old man who sat at the head of the table. As

soon as he saw the little boy, the old man said, "David, come here! Do you know who I am?"

David looked and looked but was not sure. Then all of a sudden he recognized him and ran into his arms, crying, "Oh, Grandpa, I'm so happy to see you. But I've been looking for Papa and Mama. Where have they gone? So many things have happened to me."

"I know, and that is why I sent the bird to help you," said Grandpa. "The bird took you first to the giants and the monsters to teach you that people, even little people, who keep wanting more and more will turn into monsters.

"Then he took you to the world of fish, so that you would learn that there are worlds where the big eat the little, and that man must not live like an animal.

"Next he took you to meet the runaway slave to teach you not to fear.

"Then you were captured by the tiny people, where you saw that if you eat properly, you will grow big and strong — and that it is better than diamonds and gold.

"And, finally, the bird carried you to the ancient village, where you learned that man has to work as well as study, and where you lost King, a good friend, who can never be replaced. That is why I once gave you a puppy as a gift and you took care of it and loved it and gave him a name. God made animals to help man, and grandparents should buy grandchildren little dogs as presents."

"Oh Grandpa," said David.



"Now let me show you where you are." With that, Grandpa took David by the hand and led him through the long, long corridors of the big house. Finally, they came to an enormous black door. They entered and stood in a large room before a big table. Three bearded old men sat behind the table. They called out, "Samuel!" And Samuel, the rabbi of our town, entered.

The three men accused Samuel of having fooled the people of the town into believing that he was a learned man when he was not. And he cheated them.

"Why should I be guilty," Samuel answered his accusers, "because they believed me?"

The three bearded men ordered: "Open the doors of Hell! For telling lies, burn his tongue. For cheating, burn him all over. Burn him and broil him seven times, then let him be."

They called Satan, who grabbed Samuel

and threw him into the fire of Hell. Samuel screamed, and Satan took him out and threw him back again.

Grandpa then grasped David's hand again and they left this room. They walked for a very long time through the bright and sparkling corridors of the big house. They came to a huge white door and walked through.

Inside was a very large round table. Old men with white beards and dressed all in white sat around it. They were studying Torah, and their faces were aglow.

Grandpa walked up to the table. There was a seat there for him. He turned to David and said, "This is a place for old people. When we come here, our children take our places. But you, my child, don't belong here. Don't be afraid. Your papa is not here any longer either.

"Now I will tell you what happened to your papa and mama. Because your papa was very poor, he was ashamed. He and Mama made friends with bad people. They ran away to another town. They planned to steal to get money. They broke into a house, but the people who owned the house had been warned, and they waited for them, and Mama and Papa were killed.

"In that way they came here. But I begged the judges to forgive them because Papa was poor. And the judges did not send them to the terrible angel who waits to punish bad people. Instead, the judges decided to let them return to you, because I told the judges that you needed your papa and mama.

"They are home now. They are worried because they cannot find you, and they do not know that I sent the bird to take you on this journey.

"Go home and help them with the reward that I know the little people gave you. When Papa and Mama have the money, they will help the poor and build a synagogue. You will go to school and be a good student. One day you will fall in love and have a beautiful wedding. And Papa will be so happy when you have your first child. Papa and Mama will help their grandchild. They learned that from Grandpa. And the child will love them.

"You will never forget me, even though you become rich and famous."

David looked at the old men around the table as Grandpa spoke. They were all smiling brightly as they continued to study Torah.

"Your grandpa is very happy, too," said David's grandfather.

David felt as if he were melting with joy.

As they were talking the sun came up, and everything started slowly to disappear, until all was gone — the old people and the big house with the long table.

Only the bird remained. And it called out to David, "Sit on me, and I will take you home."

David climbed up on the bird, and the bird flew him home, where his papa and mama were anxiously waiting.



# THE SILLY WORLD OF CHELM



By Shepsel & Avraham  
**THE FIRE**

Once upon a time in the silly world of Chelm a fire broke out in an old barn. The fire blazed and blazed. No matter what the old farmer, his wife and son did, they could not put out the fire.

In desperation the old farmer ran to the house of the old Sage of Chelm.

"Please, dear Sage," he sobbed, "we need your advice. My barn is burning down and we cannot put out the flames. They are getting ever so close to my house. What can we do?"

The old Sage put his hand to his chin and thought for a moment. Then he turned to the old farmer and questioned, "Tell, my friend, did you at least throw some water on the flames?"

The old farmer nodded, "Of course — that's why I didn't call our fire department. After all that's all they would do if they had come!"



The old Sage nodded in agreement and continued in deep contemplation. Then suddenly as if a light were turned on he shouted, "I have the solution."

He took the old farmer by the hand and said, "You must understand that in order to put the fire out you must wait until night falls."

The farmer was puzzled but feared asking any further questions. After all, who would

ever question the wisdom of the Sage of Chelm? And so he returned to his home to watch the barn continue to burn. They waited and waited until night fell. Then the old farmer, his wife and son, grabbed buckets of water from the old well and began throwing them on the smouldering remains of the fire that was going out on its own. In a short time, with the buckets of water being thrown on the embers, the fire was out.



The old farmer, his wife and son were overjoyed that the Sage's advice proved to be right once more. And so he returned to the home of the old Sage to thank him. Now he had the courage to ask the question that was bothering him. "Tell me, old Sage, how is it that you know that we could only put out that fire at nighttime?"

The Sage smiled warmly and exclaimed, "My son, don't you see, at nighttime the

flames are brightest. It is only then you can see where to put the fire out."

The old farmer nodded knowingly. "Indeed, what brilliance. What a mind!"

And so it was throughout the history of Chelm, whenever a fire broke out everyone would wait until nighttime before throwing water on it because it was only then, that the brightness of the flames, was such that they could see where to put out the fire!

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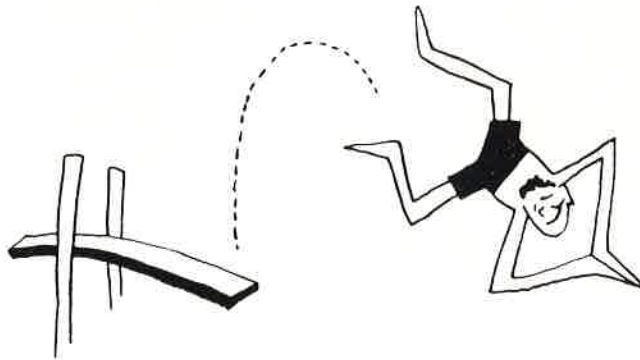
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