

# SHALOM



*Happy Passover*



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

**DAVID BEN-GURION (1886-1973)**



**United Jewish Appeal**

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



**MARCH/APRIL, 1987**  
**VOL. 12 NO. 4**

Editor, Shalom Magazine: **Shimon Fogel**  
Assistant Editor: **Christina Walker**  
President, Atlantic Jewish Council: **M. Lee Cohen**  
Chairman, Atlantic Jewish Council: **Martin Chernin**  
Media Chairperson: **Ellin Bessner**

#### **CONTRIBUTORS**

Rabbi Jacob Chinitz  
Martin Gilbert  
Michael Gisser  
David Kilgour  
David Landau  
Bessie Rinzier  
Jack Silverstone  
Tory Thorkelson

#### **REPRINTS**

Halifax Mail Star  
The Jerusalem Post  
The New Freeman

#### **WORLD ZIONIST PRESS SERVICE CONTRIBUTORS**

Donna E. Arzt  
Yitzchak Dinur  
Anita Erlich  
Ze'ev Fisher  
Zev Golan  
Simon Griver  
Carl Schrag  
Andy Weine

**Printed by Bro-Moc Print & Litho**

## **Table of Contents**

Editorial Observations .....	2
Letters to the Atlantic Jewish Council .....	2
A.P.J.S.F. Update .....	3
Massada Club News .....	3
Your Invitation to Join a Committee .....	4
Where Are They Now? .....	4
Are Canadians Jewish? .....	5
Remember . . . Do Not Forget .....	6
Comment In Season and Out .....	6
Camp Kadimah Rally in Halifax .....	8
(Jewish) Sleigh Bells Ring — Are You Listening? .....	8
History and Heritage Exhibit at Archives .....	9
A Salute to the A.P.J.S.F. Executive .....	9
Klara Jockel .....	10
Weizmann Institute Lecture in Halifax .....	11
Magen David Adom Receives Support from Red Cross .....	11
Literary Line .....	11
Canada No Longer Safe Haven for Nazi War Criminals .....	12
Moshe Nissim Praises State of Israel Bonds in a Cable .....	14
World Congress of Polish Jews — Tel Aviv May 1987 .....	15
Sheryn Posen Promoted to National Director of Development .....	15
Book Review .....	15
Rimon: A New Kind of Music School .....	17
Effort by Chinese Academics to Study Zionism and Hebrew .....	18
Tale of a Defiant Odessa Family .....	18
Sana in Wonderland .....	19
The Jewish Festival of Spring .....	21
The Samaritans and the Passover Sacrifice .....	22
Meir Ya'ari at 90 — Pioneer and Politician .....	23
W.U.J.S. — An Introduction to Israeli Society .....	24
Computer Genius Earns Hebrew University M.Sc. at Age of 18 .....	25
Inbal — Israel Dance Troupe Preserves Yemenite Tradition .....	26
Magen David Adom's New Head Stresses "Merciful Minutes" .....	28
Families Who Go to Church Cope Better, Says Minister .....	28
Passover — A Symbol of Our Heritage .....	29
First 50 Years of a Pioneering Philharmonic .....	30
LIBI — Army Charity Offers Disadvantaged Soldiers a Second Chance .....	31
Puzzle Page .....	32

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

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



---

## EDITORIAL OBSERVATIONS

---

**By Shimon Fogel**  
**Executive Director**

Unacceptable as it may be, from time to time people deeply involved in Jewish community life become somewhat jaded. The issues on the "Jewish Agenda" are always important. Holocaust education, Soviet Jewry, Israel related issues, and attention to youth are critical concerns, yet sometimes our enthusiasm wanes and we become discouraged in our efforts.

Once in a while, however, something happens to recharge our spirit, and recently, the Halifax Community was privileged to experience such an event.

Two weeks ago, the Community welcomed **Dr. Frank Kormendi**, his wife **Margo**, and their daughter **Andrea**. The Kormendis arrived from Budapest, Hungary, via a brief stay in the United States. Dr. Kormendi was, by all accounts, a successful and well established physician in Hungary. He had few disagreements with the

Communist government, and indeed enjoyed a good life — at least materially. His reason for leaving Hungary was both simple and profound.

In his own words "It was clearly not possible to live any kind of Jewish life in Budapest and being Jewish is too important to us to accept that fact."

I suggest that their decision to leave Hungary was more courageous than any most of us will have to make in a lifetime. With fourteen years of medical specialty behind him, Dr. Kormendi will have to begin all over again and travel the route of an internship, residency, senior residency, exams, more exams, and the like. Margo Kormendi, a certified pharmacologist, will literally have to begin from step one. These hardships are above the basic tribulations associated with immigration and absorption to a new country with a different language and culture. And they do it all in the name of Jewish survival.

Already the Kormendis have made a deep impression on many who have come into contact with them. They have motivated us into reexamining our own commitment to Jewish life and we are all the better off for it. It is gratifying to see so many of our Community respond with that sometimes dormant Jewish enthusiasm and I know how appreciated and touched the Kormendis are to witness such an expression of concern and care. While the list of helpers is long, we would be remiss if we did not single out the special effort by **Dr. Philip Belitsky**, who was instrumental in bringing them to Halifax.

So let us all welcome Frank, Margo and Andrea into our Jewish family. We thank them for providing us with this special opportunity to display Gemilut Chassadim (act of kindness) and we thank all of those in the Community who shared in this Mitzvah for responding in so wonderful a fashion.

---

## LETTERS TO THE ATLANTIC JEWISH COUNCIL . . .

---

Saint Mary's School  
5714 Morris Street  
Halifax, Nova Scotia

Mr. Yossi Berman  
Youth Program Director  
Atlantic Jewish Council

Dear Mr. Berman:

I am writing to thank you for visiting with us this morning (December 5) at our December Assembly.

Your presentation was very well received. It is a difficult task to speak to such a wide age group at one time, and I commend you for your approach. The children by their excellent behaviour were obviously very interested.

On behalf of the staff and students of Saint Mary's School, I extend my thanks for your interest in our students.

Happy Hanukkah!

Sincerely,  
**Glenn Taylor**  
Principal.

Saint Mary's University  
International Education Centre  
Halifax, Nova Scotia

Mr. Yossi Berman  
Atlantic Jewish Council

Dear Mr. Berman:

Thank you for your cooperation in working with the speakers program at the International Education Centre. Your work is greatly appreciated by your audiences and by ourselves.

Thank you again.

Sincerely,  
**Molly Hurd**  
Speakers Bureau Coordinator

791 W. 42nd Avenue  
Vancouver, B.C.

Dear Sirs:

We love receiving the Shalom Magazine being born and brought up in Halifax. I thought it might be interesting to start a column WHERE ARE THEY NOW?

Over the past number of years, many prominent Maritimers have moved away. One is Frank Zebberman, Honorary President of Shaar Shalom Congregation now living in Vancouver, B.C.

I am Executive Director (for the past nine years) of Congregation Beth Israel.

Continued good luck.

Sincerely,  
**Helene Rosen.**

**Ed. Note: It's a great idea! All you former Maritimers, send us your stories and photos, and let us know WHERE YOU ARE NOW!**

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

By Michael Gisser  
President

This year has come to a glittering end, and now it is time to bear down and work hard on final exams.

Since the last issue, quite a busy schedule has occupied the Atlantic Provinces Jewish Student Federation. I have been busy with our Annual Shabbaton and, lest we forget, Cult Awareness Week.

Our Annual Shabbaton Dinner became a mini Shabbaton this year. We had several out-of-town guests attend, from New Brunswick and Prince Edward Island and we were quite satisfied with the turnout of approximately 37 people, our average attendance for the year.

The evening was filled with traditional and educational discussions. We were happy to have had **David Senesh**, nephew of **Hannah Senesh**, Israeli heroine, to talk to us about his aunt. Most of the people in attendance, including myself, had never really heard her story and we were all moved.

On the traditional side, I would like to thank **Rabbi Sevy** for his beautiful introduction of Mr. Senesh, and in aiding us with the Kiddush and closing prayer. **Michael "Dog" Wainberg** was as hungry as ever, and **Norm Katz** enjoyed the whole evening, didn't you Norm?

The food was well prepared and our thanks goes out to the Beth Israel Synagogue and **Janet Casey** for everything.

March 9 - 11 brought us Cult Awareness Week, and I feel a great deed was done. The whole Executive and **Yossi Berman** deserve a Mitzvah for bringing out some of the real problems in the area of Cults in Halifax.



*Daniel Whiteman and Jill Miller discussing Cults with one of many interested visitors to the Booth.*

The program was designed to generate public awareness in the area of cults. We had speakers from all over discussing such

topics as religious aspects to recruitment techniques, and abuse of women and children in Cults. I would like to take a brief opportunity to thank **Shimon Fogel** for his participation in the program. He represented the Jewish Community in Halifax extremely well, and gave a responsible view of Cults from the Jewish perspective.

The week sparked quite a controversy in Halifax and was widely covered by the media. The program may have led to the Provincial government's investigation into Satanic Cults. As a result, we brought the topic to the attention that it needed.

The Cult Awareness program did have its slow times. Right, **Daniel Whiteman**. How's Badawi? It was a learning experience to all, and with Yossi's help, we lived and learned.

Before I forget, I would like to thank my Executive, for without them, the program would not have been the success that it was. This dedication and commitment was unhindered. Our new Executive member, **Bill Chernin**, showed us all that participation is the key to motivation, and as my Executive knows, commitment is motivation and vice versa. Yossi Berman motivated us all this year and we thank him for his support and effort. A job well done by all. We can only get stronger. We hope to expand and broaden the program next year, and the core members of the Executive hope to return.

Also **Kim Wells** and **Chris Walker** deserve many thanks for their help and experience.

To everyone, I wish the best of luck during final exams, and a Happy Passover. I hope to see you all next September, and until then so long, from the A.P.J.S.F.

## MASSADA CLUB NEWS

By Bessie Rinzler, President

A meeting of the Massada Club was held at the Shaar Shalom Synagogue on March 8, 1987. There were 24 members present.

The President, **Bessie Rinzler**, brought the meeting to order. **Ella Morris**, Secretary, read the minutes which were adopted as read. The Treasurer, **Sara Yablon**, gave her report.

**Molly Whitzman**, who attended the meeting of the Halifax Senior Council at Veith House, March 6, reported on Transportation for Seniors, who would be subsidized when using certain taxis that would accept government vouchers from those people who are unable to use regular buses.



*Daniel Whiteman is pictured preparing the Cult Awareness booth at Dalhousie University.*

## GIFTED CHILDREN. TOO SMART FOR THEIR OWN GOOD.



Is your child standing alone,  
at the head of the class?

Gifted children need special attention to keep them enthusiastic about learning, to help them fully develop their special abilities. MAGI Learning Centres provide a rich learning environment with an extra level of challenge - in both French and English.

Our teachers are highly qualified and experienced in working with gifted children. We offer individualized programs for students from elementary through senior high school, at convenient after-school hours.

Call our Director, Vickie Johnston, for further information.



LEARNING CENTRES

Foundry Building  
958A Barrington Street  
Halifax, Nova Scotia B3H 2P7  
Telephone 420-1060

This has yet to be approved in the Legislature.

Bessie Rinzler reported on the Speaker at the Halifax Senior Council Meeting, Ward #1 Alderman **Deborah Grant**, who gave a complete and interesting outline of at least thirteen services that City Hall would give Senior Citizens. Various department supervisors would refer them to the proper authorities when they phone in their request.

The meeting was adjourned so that the

members could enjoy a musical program by **Ms. Mary Kanner**, who was introduced by **Edith Schneiderman**. Ms. Kanner is currently principal violinist in the Chebucto Orchestra and is violinist of the Saint Paul Orchestra. She had previously played with the Atlantic Symphony Orchestra for eleven seasons. Her solo recital was most enjoyable.

At the end of this program, Hamantaschen, tea and coffee was served by **Clara Dankner**, **Lil Mosher** and **Molly Whitzman**.

## YOUR INVITATION TO JOIN A COMMITTEE TO PUBLISH THE WORKS OF NORMAN LIPSCHUTZ

For well over forty years **Norman Lipschutz**, of Glace Bay, Nova Scotia, had been contributing articles, short stories, humorous sketches, anecdotes, and editorials to numerous periodicals and newspapers — both at home and abroad. His works, at one time or another, have appeared in such publications as the **Jewish Press** of New York, the **Letzte Neis** of Tel Aviv, the **Canadian Zionist** and the **Judaean** of Montreal, the **Chronicle Review** of Toronto, and for the past twelve years, in our own **Shalom Magazine**.

In the fifties and sixties, Mr. Lipschutz was instrumental in undertaking the publishing and editing of two literary magazines; and in 1960, his book **Victory through Darkness and Despair** elicited favorable reviews both in Canada and the U.S.A.

Norman joined with a New York-based Book Committee in the seventies, and the result was the publication in 1981 of a volume of his father's Yiddish poetry. Entitled **Cheshbon Hanefesh** (Accounting of the Soul), it too won acclaim in literary

circles and in the **Jewish Press** of New York, Montreal, and Toronto.

Also in the seventies, in recognition of his literary endeavor over many years, Norman's biography appeared in **Who's Who in the East** of Chicago; in three volumes under the auspices of the International Biographical Centre of Cambridge, England; and in books published in Israel (**Pinsk Trilogy**) and Montreal (**Recent Canadian Jewish Authors** by **David Rome**).

In 1984 Multiculturalism Canada entrusted Mr. Lipschutz with the task of writing a book on his **Jewish Immigrant Experience**. This work, recently completed and subtitled **Voices and Images from Two Worlds**, also includes an account of life in pre-war Poland and the author's Israeli adventure. It now awaits publication and a sponsor.

Readers of **Shalom** and generally friends of Mr. Lipschutz are requested to join in establishing a committee to bring the project to fruition. Please contact the author at 4 Hector Street, Glace Bay, Nova Scotia, B1A 3B8, telephone (902) 849-9429.

## WHERE ARE THEY NOW?



*Pictured above is **Frank Zebberman**, formerly of Halifax, now residing in Vancouver, overlooking with pride his latest grand-daughter, **Leiba Devorah**, daughter of **Elisa & Yitzhak Spivak**, and granddaughter to **Helene & Herb Rosen**, also formerly of Halifax, living in Vancouver for the past 15 years.*



---

# ARE CANADIANS JEWISH?

---

By Rabbi Jacob Chinitz

I have been living in Canada for two and one half years, and I have come to the conclusion that Canadians are Jewish. I'll tell you why. But before I do, let me tell you about a young man in the States who once told me, when we discussed the question of living in Israel, he said: Why do I have to live in Israel? This government is Jewish, the Constitution is Jewish, the society is Jewish. I'm living in a Jewish country now. Why do I have to go to Israel?

Jews living in free, integrating societies might arrive at such conclusions, if they do not arrive at the opposite conclusion that they themselves must cease being Jewish, because everyone is human and everyone must drop their separate identities. It is not in this sense that I claim that Canadians are Jewish. Far from it. There is a basic Christian identity here, in terms of holidays, schools, the number of churches, public functions, and what have you. In addition to this basic, underlying layer of Christian culture, there are a wide variety of religions and cultures and ethnic groups now living and flourishing in Canada, and on the streets of Halifax, you can see every shade of every colour, every type of face, every language.

It is in another sense that I have been gathering the impression that Canadians are like Jews. I will list the points of similarities and then elaborate on them.

1. The fear of cultural assimilation.
2. The fear of the vast outnumbering neighbour to the south.
3. The attachment to the traditions of the British Commonwealth.
4. The love of ceremony.
5. The sense of mission to the world.
6. The sense of vastness, in geography, and smallness, in population.

Now, to take these one by one.

Just this morning I heard on the radio a discussion of Canadian TV. This nice lady was worried about too many American programs, and she was determined that there should be more Canadian programs. Canadian writers, Canadian subjects, Canadian culture should occupy more time on Canadian airwaves. It reminded me of Jewish concerns about being swallowed up by the surrounding culture, and how we try to educate our children, and surround them with synagogue and books and camps, and imbue them with a sense of identity, that they must not forget they are Jewish.

And what about the French, and their frenzy to preserve French, in Quebec, and to insist that signs on business establishments must be, not only in French, but only in French, and it took a decision of the Supreme Court to allow the department stores to have signs in English as well as

French, and someone threw a bomb at one of the stores in protest.

And I ask myself why? Since the American programs are in English, and Canadian programs would presumably be in English, why insist on Canadian programming? Is the question the quality of the programs, or just where they originate and what their labels are? And even if the language is different, what is the issue? Can't human life be lived in any language? Aren't we all human?

And the answers are obvious. We are not only human, we are also Canadian, or American, English or French, male or female, white or black, Catholic or Protestant, Gentile or Jew, and everyone wants to preserve his or her identity. Everyone wants equal rights. Every individual, every religion, every ethnic group, every country, every sex, every colour wants to survive, with their language, with their faith, with their culture, intact.

Only for Jews is this not obvious. I recall years ago, at the end of a lecture on Judaism, a young lady asked: But isn't it important to be Human first, and then Jewish? That question sticks in my mind, and has been there for a long time, because it exemplifies the frustration of Jews not understanding what all other people understand. That you do not contradict your humanity by having and expressing specific identities, interests, attitudes, heritages, customs, attachments. Should a husband say to himself, First I am a human being, and then I am a husband. I must not favour my wife above other human beings. I must not favour my own children, with love, with work, with concern, with responsibility, because first I am human, and then I am a father.

Can you imagine at the end of a lecture on Christianity, someone asking: Are we not human beings first and then Christians?

Canadians are like Jews. They worry about assimilation.

There are 25 million Canadians. That is a lot of people. But compared to the 240 million to the south, Canadians are a minority. There is a fear, there is a double superiority, inferiority-complex with reference to the Americans. Need I remind you that Jews feel their minority status intensely. Of course, in the context of current civil rights and social conflict, Jews are the only one who are not considered a minority. For minority is no longer a matter of small numbers, but of deprivation, discrimination, being low on the totem pole. And since Jews are notoriously successful, prominent, in professional, if you'll pardon the expression, wealthy, obviously Jews are not a minority. Don't make me laugh, is the attitude. Blacks, Indians, women, Chicanos,

are minorities. What are Jews? Well, they're not exactly the majority. They're not exactly wasps, but they're at the top of the pile, not the bottom.

But Jews themselves feel intensely that they are a minority. Among the 25 million Canadians, only half a million, one out of 50. Among the 240 million Americans, only five and a half million, about one of 50 again. In the world, among five billion, fourteen million, about one out of 500. We are vastly outnumbered, even though God promised Abraham that his children would be the most numerous in the world.

Canadians are like Jews. They feel outnumbered.

Canadians toast the Queen. Jews toast the Shabbat Queen. Ceremony, tradition, heritage are important to both Canadians and Jews.

Despite their small numbers, Canadians feel a responsibility for the world. Canadians have been loyal members of the United Nations from the beginning. Some Canadians have been prominent in international affairs. Canadians were on the committees that proposed Partition in Palestine. Canadians have served in every peacekeeping mission of the United Nations.

Need we be reminded of the obsession of Jews with international affairs. Jews feel they must serve mankind. Jews are universalists, internationalists, and at the same time, eager to serve the interests of their own countries. In Canada Jews are active in the government and in the community. In Halifax, Jews are prominent in communal endeavors.

Canadians are like Jews. They must serve the world.

Finally, not being big, Canadians feel big. Their vast territory does not permit them to settle for smallness, or even for mediocrity. And so the bigness and the smallness are in constant conflict, and Canadians cannot be complacent. Jews too feel small, but their history is so big, and long, that they cannot settle for normal, benign neglect. They must be in on everything. They must worry about everything, including their own survival, and are they living up to their mission.

Just like Canadians.

We are blessed with a dual heritage, of distinction, and challenge. Let us do justice to both.

---

## DON'T DELAY

Mail your Camp Kadimah camper applications today.

---

# REMEMBER . . . DO NOT FORGET

---

By Shimon Fogel,  
Executive Director

The title refers specifically to a Mitzvah related to the Nation of Amalek in which we are charged by G-d to remember how the Amalikites preyed upon the weak and frail of Israel during their sojourn in the desert. Much commentary by our sages has been prompted by the apparent redundancy of "Zachor" — remember, and "Al tishkach" — do not forget.

In a little twist, I would like to propose the application of this phrase to a contemporary event in which we commemorate this year on April 26 — Yom HaShoah. Yom HaShoah marks the day on which we recall with grief the War Against the Jews, the Holocaust. Not to remember that event is tantamount to rejecting the totality of our precious legacy. So we remember. We remember with words and prayers but never with silence. For remembering with silence means to forget.

Tragically, in Atlantic Canada, we find an answer on how "not to forget." During the last several months, the Atlantic Jewish Council has been very active in addressing the problem of "he would have us all forget", namely **Malcolm Ross**.

Our most recent initiation began with a Press Conference in Moncton, March 2, 1987. In struggling to determine the most effective way to combat the evil which Malcolm Ross represents, the A.J.C. had to evaluate what course would provide the most enduring response. Finally, there is an intrinsic dilemma with advocating criminal prosecution. That is not to say we would not support a decision to prosecute, rather it is an acknowledgement that the legal determination of the merits of laying criminal charges are beyond the ability of the Jewish Community to either control or influence. Certainly, as an interested party, the A.J.C. has consulted with the Attorney General many times even as early as March, 1985. But it was clear that nothing we might do or say would affect **AG David Clark's** decision. That is simply the nature of our judicial system.

In coming to that realization, we sought an alternative approach, one which will ultimately better serve the fight against Holocaust denial and anti-Semitism. This began the battle for decertification. Briefs were submitted to the Moncton District #15 School Board and **Jean-Pierre Oulette**, the Minister of Education. They provided a detailed agreement related to Mr. Ross' unacceptability as a teacher based on moral, ethical and legal considerations. While that fight is not over, the Atlantic Jewish Council has begun two other initiatives that will address the issue in a far more comprehensive manner.

Understanding that there are unfortun-

ately many Malcolm Rosses in our community and that we cannot successfully confront them, the A.J.C. concluded that the best way to combat anti-Semitism is by not providing its proponents fertile ground for sowing the ugly seed of racism. We have begun a campaign for the compulsory incorporation of Holocaust education and general human rights courses in primary and secondary schools throughout the Maritime provinces. We have begun to solicit the support of various ethnic groups, the Multicultural Associations, influential members of the media and government leaders, and it's working.

Most recently, **Lee Cohen, Irwin Lampert**, and I met with the Honourable **Frank McKenna**, leader of the Liberal Party of New Brunswick. As well, we sat with **Shirley Dysart** and **Peter Trites**, Opposition critics of the Justice and Education Ministers, respectively. The meetings were productive and gave us a genuine sense

that action on this issue is very near. We also met with the Chief Editorial writer and managing editor of the **Moncton Times Transcript**. That was an important meeting because of the tremendously influential role the media plays in shaping public attitudes and perceptions.

The next few months will be critical to the success of this initiative and based upon these meetings, as well as others the A.J.C. has had recently, there is reason to believe that we will see much positive change in this area.

This then is the essence of "and do not forget." It is the command to actively pursue justice and truth in insuring none fall prey to hatred and intolerance.

On this Anniversary of a tragic event in our history, let us all rededicate ourselves to the ancient pledge of "do not forget" and the more recent one of "Never Again."

Am Yisrael Chai vekayam.

---

## COMMENT IN SEASON AND OUT

---

By Bishop Troy

*Editor's Note: This reprint from The New Freeman represents Canadian history in the making. Never before has a high level Church official publicly stated Vatican culpability in refusing to act during the War Against the Jews. It is gratifying to learn that at least in part, the Church has learned from its mistakes.*

Some of you will be aware of the letters denouncing anti-Semitism which I wrote to the editors of the **Telegraph Journal** and the **Mirimichi Leader**. You may be interested in how this came about and in what has happened since then. In early December it was brought to my attention that these newspapers had published letters from **Mr. Malcolm Ross** in which he expressed strongly anti-Jewish views which he purported to justify on the grounds of Christian Theology and history. In particular he made reference to certain Catholic writers and authorities. My first thought was to ignore the whole business; why dignify it with a response and perhaps attract more attention to it? I was reminded, however, that silence was the precise tactic adopted by Christian leaders in Germany before and during the Nazi regime which eventually master-minded the murder of millions of Jews. I would not wish my silence to be interpreted as consent or approval of opinions I look upon as hateful.

I decided that it was imperative to write a

letter to the same newspapers which had published Mr. Ross in order to make it quite clear that the Catholic Church totally repudiates anti-Semitism and considers it repugnant to the Christian faith. Indeed **Pope John Paul II** has on numerous occasions, including a visit to the main Synagogue of Rome, rejected in the name of the Catholic Church the virus of anti-Semitism. The fathers at the Second Vatican Council recognized that this virus had plagued Christians throughout our history and they launched a process of expunging every trace of anti-Semitism from theological manuals and liturgical books. The horror of the Holocaust had made Church leaders realize that there must be no ambiguity in denouncing anti-Semitism. It was essential that Christians understand that there is no mandate and no justification in Holy Scripture for hatred or persecution or paranoid suspicion of the Jewish people.

After my first letter appeared, I was quite surprised by the number of letters, telephone calls and other comments which I received. Most people wanted to say that they were pleased with what I had written, but I am ashamed to admit that there were others who took offense and expressed regret or anger that I had been duped by Jewish propaganda. Those who wrote to me in this vein made me realize to my horror how deep-seated and passionate is anti-



# *You've Changed.*

# *We've Changed.*



**HADASSAH-WIZO**  
*is volunteerism at its best!*

# *Join us!*

**FOR MORE INFORMATION, CONTACT:**

LEONA FREEMAN  
NATIONAL MEMBERSHIP CHAIRMAN  
EASTERN REGION  
(902) 423-4990

Jewish feeling in certain people. They are convinced that the Jews are the instigators and authors of just about every evil on the face of the earth. There is no reasoning with people who hold this view. If you disagree with them, you immediately become a part of an imagined Jewish conspiracy.

I can readily acknowledge that there are Jewish sinners and evil-doers. In deploring anti-Semitism, I do not defend their sin or evil-doing. I also recognize that there are Catholic sinners and evil-doers, but I reject that sin is a Catholic specialty. In repudiating prejudice against a whole people or group, I do not thereby vindicate the actions of individual members.

Some of my critics thought to give me a lesson in Church history. They pointed out that many of the despicable measures taken against Jews in the past were sanctioned by Church authority, from the ghettos of medieval Europe to the Spanish Inquisition. The fact is that it is because I am only too aware of this dark page in Church history that I think it important and necessary to condemn without ambivalence any resurgence of anti-Semitism today. Experience shows that human sinfulness is capable of any abomination. When it takes the form of irrational prejudice, which is presented as a divinely revealed article in faith, it is especially harmful to the cause of true religion.

The Christian faith has Jewish roots. It is obvious, however, that Jews and Christians have radically different views of the person, role and message of Jesus Christ. To accept Jesus as the promised messiah of Israel is of the essence of the Christian faith; to refuse to recognize Jesus as the messiah is characteristic of Judaism. I may pray that the Jews will come to believe as I do; I may not however pretend that my Christian belief authorizes me or obliges me to despise or persecute or fear or distrust the Jewish people.

Certainly my Christian faith distinguishes me from the Jews but it also challenges and invites me to love them who are beloved of the God of Israel who "never takes back his gifts or revokes his choice." (Romans 11:29).

Reprint. The New Freeman. February 21, 1987.

**The summer is coming.**

Have you sent in your Camp Kadimah camper applications yet?

## CAMP KADIMAH RALLY IN HALIFAX

To chase away those wintertime blues, Camp Kadimah held its Annual Rally this year on March 8th. All Halifax Young Judaeans were invited to spend an afternoon at the "Wave Pool" in the Spryfield Aquatic Club, with an hour of swimming following by slides, a sing-a-long and

refreshments. A great deal of enthusiasm was generated for this season at Camp Kadimah, which begins on July 1st.

Rallies were also held in Boston on February 8th; in Sydney on March 1st, and in St. John's on March 15th.



Haligonian Young Judaeans "catch the wave" during the Camp Kadimah Rally.



Michael Grisser gives some special attention to campers.

## (JEWISH) SLEIGH BELLS RING, ARE YOU LISTENING?



Young Judaea activities are "sliding" right along. Thirty-six Halifax Giborim and Goshrim enjoyed an afternoon of sunshine and fun on February 22, at Heffler's & Sons in Lower Sackville.

---

## HISTORY AND HERITAGE EXHIBIT AT ARCHIVES

---

An exhibit, entitled History and Heritage: The Jewish Community of Nova Scotia, marks the culmination of a two-year mission by the Jewish Historical Society of Nova Scotia.

It is on view at the Public Archives of Nova Scotia until the end of July, when arrangements will be formalized for viewing in both Sydney and Yarmouth in the fall.

The history and heritage exhibit is set in four parts along a Ribbon of Time, replete with photographs, documents, artifacts, ceremonial objects, and brief story lines to support the material.

The first phase of the exhibit represents the 400-year history of the Jews including landmark events in the history of the Jewish people who settled in this province.

The next portion spans a 200-year period. It chronicles the migration of the people from central and eastern Europe to this country. This part of the exhibit is comprised of such items as engravings depicting life in the 'old country', ship manifests, immigration papers, family photographs, and marriage contracts. They illustrate how the new settlers established themselves in the community and adapted to a new way of life while still maintaining their heritage and their traditions.

The practices and customs associated with the festivals and the holy days are featured in the third segment. A number of artifacts and ceremonial objects have been collected to support this part of the display.

The last section of the exhibit is entitled

the Cycle of Life. This portion illustrates six stages in the Jewish life cycle from birth to death.

The exhibit which is unique in design, recreates the story of the Jews of Nova Scotia in a panel presentation format. The creative work has been carried out by Communication Design Group of Halifax. In addition to the many volunteers who worked to gather material and plan the exhibit, the society received funding from the federal Department of the Secretary of State, the Nova Scotia Department of Culture, Recreation and Fitness, Canadian Jewish Congress (National Small Communities), Atlantic Jewish Council, and the Noa and Sarah Heinisch Foundation Trust.

---

## A SALUTE TO THE A.P.J.S.F. EXECUTIVE

---



*L-r: Bill Chernin, Cindy Pink, Tory Thorkelson, Yossi Berman, Mike Gisser, Jill Miller and Daniel Whiteman.*

**By Tory Thorkelson**

As the academic year draws to a close,  
Satisfaction is the feeling I know.  
We had our fair share of fun,  
Sure, there's more to do, but we got a  
lot done.  
From an Opening Rally to Shabbos dinner,  
Together we managed to come out a

winner.

As the able Michael guided our helm,  
With problems we were never  
overwhelmed.  
He was never easy nor tough,  
Got the job done, and good times,  
more than enough.

Daniel was next in line,  
And always feeling fine,  
Whether expressing a view or fooling  
around,  
His straight forward reasoning was  
always sound.

Jill was third, but invaluable all the  
same.  
Though always willing to lend a hand,  
But her goal is not to seek fame.  
Optimistic and reasonable to the end,  
Helpful when need be, and an excellent  
friend.

Cindy was a connection with the High  
School crowd.  
She was always present, but never loud.  
Patiently observing every move we made,  
Her observations were welcome, and her  
role was never overplayed.

Yossi is last, but never least,  
His experience was necessary, his efforts  
never ceased,  
An advisor out of necessity, and a friend  
when needed,  
His words of advice were always heeded.

As for myself, I view this year's work  
with pride,  
We've worked together, and taken every-  
thing into our stride.  
We've faced the good times and the bad  
times too,  
But time and time again, our success has  
shone through.



# KLARA JOCKEL



**Klara Jockel** came to Totally Yours via a slightly different route. One year ago she left Czechoslovakia, which in itself is no easy task. While she was there, Klara practiced in Prague, working with several major lines of cosmetics, including Estee Lauder and Christian Dior. She also took a

course in Switzerland where she worked with Charles of the Ritz. She has prepared the models for the final make-up at the international Hair and Cosmetic Competition in Prague.

Klara specializes in a European facial at Totally Yours. This facial is called the Rene Guinot Hydradermie Facial. It differs from other facials in that the pores of the skin are opened by means of "glavanic" current (a weak electric current). Because of the method of this facial, more attention can be concentrated on areas that need it most. The facial then consists of cleansing the skin, removing any blackheads, and disinfecting. She specializes in facial and neck massage. In addition, she is trained to do a back massage and can offer this service to clients with particular back problems.

Cosmetic massage and its advantages are:

1. Massage is positive influencing nerve endings in the skin and has an influence on the whole well being;
2. It is beneficial for blood supply in the skin;
3. Massage helps to remove accumulated cells and thus helps to produce a more youthful look;

4. The pressure of local massage helps to open comedons and free up sebaceous glands;
5. It has a positive influence on skin metabolism and decreases the thickness of the fat layer;
6. Massage can also influence the level of lactic acid in the facial muscles and reduce their fatigue;
7. Facial massages are believed to retard the formation of wrinkles.

During massage, the lights are dimmed and soft music is played. The facial is finished with a masque and a moisturizer. The entire procedure takes about one and one half hours.

In addition to Rene Guinot, the esthetician can perform different types of facials, depending on individual needs. She can also do a Bio-Peel which will dissolve built up layers of dead skin and oil which have accumulated on the face.

As an esthetician, Klara is concerned with the total well being of her clients. "The cosmetic care that I provide should improve one's appearance, their self-confidence which comes from cosmetic care, and can have immeasurable improvement on one's enjoyment of life."

## TOTALLY YOURS Halifax's Finest Beauty Centre

### Relax and enjoy a European facial



KLARA JOCKEL

*"We have found a beautiful way to restore health and balance to your skin the René Guinot 'Hydradermie' facial from France. Come in and discover a more beautiful you!"*



SHAWNE MARTIN

#### COUPON

**FREE:** aromatherapy treatment when you book a facial (Aromatherapy treatment must be booked on a separate appointment. Value \$15.00)

expiry date May 31, 1987

1583 SOUTH PARK ST., HALIFAX 429-2852

---

## WEIZMANN INSTITUTE LECTURE IN HALIFAX

---

**Dr. Catherine B. Lazier** of the Department of Biochemistry, Dalhousie University, spoke at a public lecture, Tuesday, March 3, at the Lord Nelson Hotel in Halifax. Her topic: "International Cooperation in Hormone Research — Report from Rehovot". Dr. Lazier, born in Galton, Ontario, is the first recipient of a

Research Grant from an endowment set up with funds collected locally to foster collaborative research activity between medical research personnel at Dalhousie and the Weizmann Institute of Science, Rehovot, Israel.

Dr. Lazier has a national and international reputation in biochemistry, endo-

crinology and hormonal research and is presently the President of the Canadian Biochemical Society, and serving as Scientific Officer on the Endocrinology Grants Committee of the Medical Research Council of Canada.

---

## MAGEN DAVID ADOM RECEIVES SUPPORT FROM THE CANADIAN RED CROSS

---

The Canadian Red Cross Society is expected to formally express its support in the near future of Magen David Adom, Israel's national emergency ambulance and blood service, which, for years, has been denied official recognition by the "International Red Cross and Red Crescent Movement".

The goodwill gesture follows a recent meeting in Toronto between the highest and most embracing level of Jewish leadership and Canadian Red Cross Society officials, whose action appears in clear contradiction of a vote earlier this year, when a Geneva meeting of the "International Red Cross-Red Crescent" voted once again to exclude Israel's Magen David Adom as a full-fledged member, but to retain observer status only.

This latest development in the long-standing attempts to gain full official status for MDA with the International Red Cross, is considered particularly significant because, representing Magen David Adom at the meeting with the Canadian Red Cross were **Paul M. Saxe**, national president of Canadian Magen David Adom for Israel; **Judge Alfred N. Segall**, Canadian MDA's first vice-president; and officials of the Canadian-Israel Committee, possibly the most important of Canadian Jewry's all-embracing national organizations, whose three main components are the Canadian B'nai Brith, the Canadian Jewish Congress and the Canadian Zionist Federation.

The Canadian Red Cross leaders said they harbour goodwill towards MDA. They added they have always been prepared to cooperate with the Israeli organization whenever called upon to do so, and said that they will continue to support attempts by MDA to attain full-recognized status within the international Red Cross and Red Crescent movement.

The International Red Cross and Red Crescent Movement is, in fact, a generic

phrase used to describe a highly complex movement. It includes 144 recognized national Red Cross or Red Crescent societies, the International Committee of the Red Cross (ICRC) — founded in 1863 and comprised of Swiss citizens only — and the League of Red Cross and Red Crescent societies, established in 1919.

Diplomatic conferences, periodically called by the Swiss government, are assigned the task, among others, of recognizing the emblems that render a society eligible for recognition by the ICRC and admission to the League.

At the 1949 diplomatic conference, the Israeli government's application for recognition of its humanitarian society's new emblem, the red shield of David, was rejected by one vote. The diplomatic conference opted for the status quo, keeping the red cross, red crescent and red lion and sun as the only legitimate emblems. In all other respects, however, the MDA of Israel met, and still meets, the criteria for official recognition.

As a result, the MDA has observer status at the International Red Cross and attends its conferences, held every four years. Various other societies, whose emblems are not recognized, have observer status as well.

Discussions of the emblems issue, and specifically of MDA's status, have unfortunately been marred by a highly-charged political climate not unlike that which prevails at the United Nations. Any recommendation seen as favourable to Israel would undoubtedly be met with heated opposition, and almost certain defeat.

In light of this, the MDA of Israel is at present showing more interest in receiving expressions of support from national Red Cross societies that are sympathetic to the Israeli organization.

Although such declarations, like the one expected from the CRCS, have no legal sanction within the International Red Cross

movement, observers say they do maintain "a momentum of positive rhetoric," pending a resolution of the problems surrounding the status of the MDA emblem.

---

## LITERARY LINE

---

**The Jewish You Wouldn't Believe It Book**, 233 pages, by **M. Hirsch Goldberg**. Did you know that: The discovery of petroleum was made by a Jew? There was once a Jewish Pope? **Alexander Graham Bell** did not invent the telephone; it was invented by a Jew? This book makes amazing revelations about the exploits, adventures and enormous accomplishments of the Jewish People.

**Journey to Tradition: The Odyssey of a Born-Again Jew**, 128 pages, by **Michael Levin**. Why would someone raised in a secular American society want to give up everything . . . to learn in a Jerusalem Yeshivah? Journey to Tradition tells the story of a baal teshuva. Fascinating reading with a surprise ending.

**Judaism and Healing: Halakhic Perspectives**, 168 pages, by **Dr. David Bleich**. This book is a concise, incisive but nontechnical study of major issues in medical bio-ethics. Abortion, sex change surgery, test-tube babies, animal experimentation, euthanasia and autopsy are among the 27 topics analyzed and discussed. The halakhic material is presented in a readable comprehensible manner as a guide to understanding the teachings of normative Judaism.

**Pirke Avot**. As we approach the summer months when Jews traditionally review the Talmudic tractate of Avot, we offer several books dedicated to commentary on this famous collection of "Ethics of the Fathers."

# CANADA NO LONGER SAFE HAVEN FOR NAZI WAR CRIMINALS

By Jack Silverstone,  
National Executive Director and Associate  
Legal Counsel for Canadian Jewish Congress before The Commission of Inquiry on  
War Criminals

The Deschenes Commission Report and the Government response to it ensure that Canada will no longer be a safe haven for suspected Nazi war criminals.

The extensive and thorough report, which runs to almost 1,000 pages, prepared by **Mr. Justice Jules Deschênes** following nearly two years of investigation including public and "in camera" hearings, was tabled in Parliament by the **Hon. Ray Hnatyshyn**, Minister of Justice and Attorney General. Its most salient findings and recommendations, juxtaposed with the Government commitment to enact legislation, to provide adequate resources to investigate and try suspected Nazi war criminals in Canada, and to take other legal measures as needed, depending on the individual cases, give cause to be gratified.

Among the most important findings is the identification of a significant number of suspects, some twenty individuals against whom there exists at least *prima facie* evidence of war criminality. Mr. Justice Deschênes recommends that immediate and urgent action be taken with respect to these cases. He also recommends further investigation be continued in many other cases.

One of the report's major recommendations is that suspected Nazi war criminals be brought to justice according to criminal law in Canada. This element, trial within Canada on the basis of a Criminal code amendment, can serve as a model for other democratic countries in dealing with the perpetrators of some of the most heinous crimes in the history of mankind.

As Mr. Justice Deschenes himself said in his report: "Psychologically, there would be an advantage in using the Criminal Code as

the vehicle for the prosecution of war criminals in Canada. One would at once avoid any image of military courts and war-time procedure; one would discard the prospect of short-circuiting the Canadian legal process or of downplaying the Canadian Charter of Rights and Freedoms; one would reassure the faith of the citizenry in the rule of the law and would show the international community the respect of Canada for its primacy."

This does not mean that Canada would be unreceptive to an extradition request from a country such as the Federal Republic of Germany, where a precedent already exists in the Rauca case. However, the report's recommendation, coupled with the Minister of Justice's stated preference for a made-in-Canada solution, would indicate that the Criminal Code amendment will be the primary vehicle to allow for the bringing to justice of suspected Nazi war criminals.

One must keep in mind that extradition, while a valid, operative and proven remedy, depends upon a request from a state interested in receiving the individual. If such a request is not forthcoming, extradition cannot be effected. However, its value in certain cases must not be minimized, and an expansion of this legal avenue was one of the report's recommendations.

Denaturalization and deportation are also among the Deschênes Commission's recommendations. It is not a complete solution in that the country to which the suspect is deported is not obliged to put him or her on trial. Nevertheless, this route may prove useful in certain limited respects, and Mr. Hnatyshyn, in his statement in response to the Commission's report, pledged to proceed to address the "... problem of those individuals whose citizenship has been obtained through demonstrable fraud."

The preparation and introduction of an amendment to the Criminal Code must be a priority. Mr. Justice Deschênes, in his report, has provided an excellent model for that amendment. It should be adopted forthwith. Following a breakfast meeting with Mr. Hnatyshyn, a Justice Department spokesperson, at an unusual "lock-up" for a pre-release of the report to the groups that had legal standing before the Commission, including Canadian Jewish Congress, stated that such an amendment to the Criminal Code was of the "highest priority . . ." on the government's legislative agenda. In our view, it should be tabled forthwith, and, given apparent all-party support, there is no reason why it cannot be law before Parliament's summer recess.

On the day of the release of the report, the **Hon. Robert Kaplan**, Liberal justice critic and former Solicitor General who was commended in the report for keeping the issue of suspected Nazi war criminals in Canada alive in the late '70s and early '80s, indicated his support for the amendment. **Svend Robinson**, New Democratic Party justice spokesperson, in a moving statement on behalf of the New Democratic Party, pledged his party's cooperation in the speedy passage of such an amendment.

Another vital area addressed in the Commission report is the allocation of sufficient resources within the structures of the administration of justice to ensure that bringing suspected Nazi war criminals to justice. The Minister of Justice, in a statement in the House of Commons, indicating the government's agreement with this recommendation, assured Canadians that the R.C.M.P. and Justice Department will be provided with the resources to get the job done.

On reading the report, one gets no extended view of the historical context of the war criminals in Canada issue. This is because the Commission ordered a study prepared by historical researcher **Alti Rodal** of Ottawa on this very topic. It is praised by Mr. Justice Deschênes as an outstanding contribution. It should be released. This will dispel any lingering negative perception of secrecy, of trying to hide the past. Indeed, the Justice Minister has stated his intent to make that document public.

In summary, what has the report of the Commission of Inquiry on War Criminals achieved for Canada? Firstly, individuals, Nazi or otherwise, who have been contemplating coming to Canada to avoid justice for the crimes they perpetrated elsewhere, will be deterred. Those who have already gained admission will be subject to Canadian law. Those who were confident of their ability to elude their criminal past,



Following the tabling of the Deschenes Report, Canadian Jewish Congress held a news conference in Ottawa. L-r: Jack Silverstone and Irwin Cotler co-counsel for Canadian Jewish Congress before the Deschenes Inquiry.

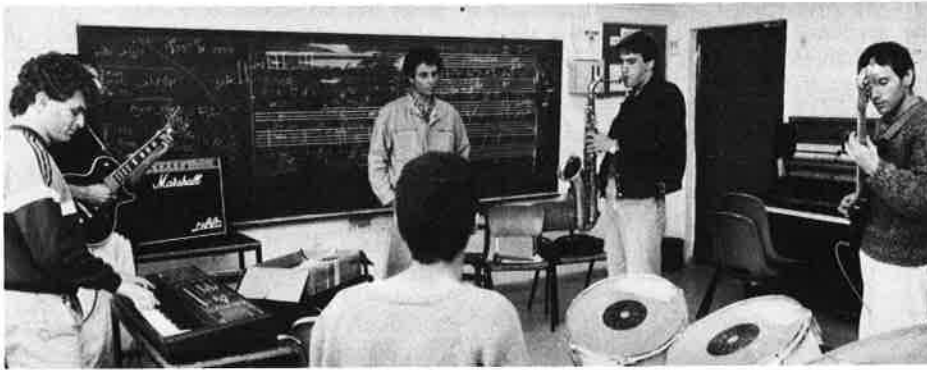


quickly lose ethical credibility. But if, Reichley goes on, they become too involved in the hurly-burly of routine politics, they "will eventually appear to their members and to the general public as special pleaders

for ideological causes or even as appendages to transitory political factions. Each church must decide for itself where this point of political and moral intersection comes. But it is in all our interests that the

churches must be frivolous in testing the limit of public tolerance." The same probably applies in Canada, but we badly need a similar work about our own country.

## RIMON: A NEW KIND OF MUSIC SCHOOL



*A jazz class at Rimon School of Jazz and Contemporary Music. WZPS photo by Richard Nowitz.*

By Carl Schrag

Israel's superb philharmonic orchestra has earned a reputation for excellence in the arts, but no Israeli jazz or rock musician has ever achieved the same world acclaim, in spite of the fact that the Israeli music scene is filled with many innovative and talented 'rockers'.

Until recently, promising young jazz or rock and roll musicians who wanted to pursue musical careers had two choices; they could go abroad to study at contemporary music schools or they could stay in Israel and teach themselves. Despite Israel's emphasis on the arts and music, the country had no formal school for contemporary music.

Many of Israel's prominent contemporary musicians felt the need for such a school, and in 1985 four of them decided to do something about it. They established the Rimon School of Jazz and Contemporary Music, based on a campus in the Tel Aviv suburb of Ramat Hasharon.

"I spent three years studying at the Berklee College of Music in Boston," said guitarist **Yehuda Eder**, who founded Rimon along with **Guri Agmon**, **Gil Dor** and **Ilan Mochiach**. "Many good Israeli musicians study there, but we all wanted Israel to have its own school."

It wasn't easy to rally the support needed to launch the school. Eder notes that Israel has so many urgent needs, and "it's easier to get funding for a new hospital or an F-15 fighter plane than it is for a school of jazz."

The musicians found a staunch supporter in **Moshe Verbin**, the chairman of the Ramat Hasharon Council, who arranged for Rimon to be housed on the campus of an elementary school which had just been closed. The rent-free facility gave Rimon

the boost it needed and the school opened its doors in the Fall of 1985.

Visitors to Rimon are greeted by the sounds of piano, saxophone, drums and every other imaginable instrument. In the morning students arrive toting cases of all shapes and sizes, housing every musical instrument which can possibly be used to create popular music.

Enthusiasm runs high among Rimon's 120 students. "This is hard work," explained 25-year-old **Shmulik Noifeld**. "I study until 3 o'clock every morning, but it's great." Noifeld had played the flute since age 3, but had never considered playing professionally. After completing his compulsory army service, he studied electronics, but when he read about Rimon, decided to apply. "I'll never go back to electronics," he added with a laugh.

"Many of our students were performing professionally before they came to Rimon," noted **Orly Sela**, the school's director of administration, "But here they can train with the best musicians in Israel."

"Very few new symphonies are being created today," Sela continued. "The emphasis is on rock, jazz and music for film and video. We choose jazz as the main medium at the school because it requires the students to compose on-the-spot. This is an ideal training ground."

The goal of the Rimon school is to prepare students for the real world of music. "This is a practical school for musicians," Sela said. "We give them the tools they need to work in the field. Every student learns to be a composer. Whether or not they go on to become composers, the skills involved will serve them well."

"Improvisation is one of the most important subjects in our curriculum," Eder

said. "Composition is actually just organized improvisation."

Nobody doubts that Rimon offers top-notch training to promising Israeli musicians, but is there room for so many new performers in such a small country? Eder agreed that Israel is a limited market for jazz and rock musicians. "Many avenues are relatively closed here," he noted. "But our graduates will bring important new quality to the music scene. Their training will raise the level of competition, and that will be good for everybody."

Even if they do achieve commercial success, Eder continued, it is highly unlikely that any Israeli musician will amass a sizable sum of money from his or her music: "The market is too small; you just can't earn here like you can in the US and Europe. But you can earn enough to support yourself while doing what you love. What could be better than that?"

Eder compared studying music to studying math. "It isn't fun, it's a lot of hard work. You can't persevere unless you really love it."

Judging by the fact that they spend their lunch hour 'jamming' in the courtyard or reviewing notes from theory and composition lectures, the students clearly do love it. Another gauge of their dedication to music is the fact that they pay the equivalent of \$1,700 in tuition each year — about 50% higher than the fee charged by the nation's universities.

Tuition is so high because Rimon receives no government funding. Even so, students fees only cover salaries and supplies. The Ramat Hasharon Council's contribution of the rent-free campus is a big boost, but a music school needs expensive equipment. "A good recording studio costs \$500,000 alone," says Eder, "and that kind of money will never come from tuition. For that reason we held a concert on the campus last summer. Israel's leading popular musicians — **David Broza**, **Shalom Hanoach**, **Danny Sanderson**, **Yehudit Ravitz** and all of our friends — participated free of charge. They appreciate what we're doing at Rimon, and this was their way of showing support."

Over 4,000 people attended the marathon concert, which raised \$30,000. The money went toward the purchase of pianos, amplifiers, and other equipment, and the publicity generated by the event gave Rimon the legitimacy it needed.

"This country is faced with so many pressing issues," Eder concluded, "that it's

very hard to take time out to think about good developments. The concert put us in

the spotlight, and a lot of Israelis really appreciate what the school has set out to

accomplish."

---

## EFFORT BY CHINESE ACADEMICS TO STUDY ZIONISM AND HEBREW

---

By David Landau, JTA

The People's Republic of China has hinted that it would like its academics to study Hebrew and Zionism in Western universities, and a group of leading Australian Jews proposes to launch a foundation to facilitate this.

The hints were dropped during recent informal contacts between the Jewish activists and key Chinese academics who are also involved in the Beijing government policymaking.

The Australian Jews, led by tourism tycoon **Isi Leibler** of Melbourne, want to involve the World Jewish Congress in their effort. Leibler, who has traveled to Beijing at the head of an Australian Jewish delegation, believes that a serious cultural dialogue between the two peoples would contribute, in the longer term, to political normalization between the People's Republic and the Jewish people.

Top Chinese academics have indicated to Leibler and his associates that they are

aware of, and concerned over, their country's profound unfamiliarity with Hebrew scholarship and Jewish affairs at the academic level. They expressed their active interest in sending young scholars abroad to attempt to fill this lacuna.

One small but symbolic step in the direction of cultural dialogue is the participation here (Hong Kong) this week (March 23) of Chinese Jewish writer **Sidney Shapiro** in the Asian-Jewish colloquium, a biennial event organized by Leibler and his Australian Institute of Jewish Affairs.

Shapiro, an American who moved to China in 1947 and recently produced a book on the ancient Jewish community of Kai Feng, told the Jewish Telegraphic Agency that while he did not represent Beijing at the colloquium, his presence at the gathering was indeed intended as a goodwill gesture by China.

Meanwhile, Israel's top China-watcher on March 22 appealed to Asian Jewish communities to help Israel by providing a

framework for a preliminary dialogue with China and other regional states with which Israel has no formal relations.

**Reuven Merhav**, Consul-General in Hong Kong, told the Asia Pacific Jewish Association (APJA) that the Chinese recognize Jewish solidarity — with world Jewry and with Israel. While a move towards diplomatic recognition was not imminent, Merhav said, there were niches where Israel and China would usefully trade and cooperate. He urged Jewish businessmen in this region to help Israel identify such niches.

Merhav charged that Israeli governments had neglected the vast and growing potential of Asia. Jerusalem should send out its best diplomats, he said, and they should buckle down to learn the realities of the region.

The APJA embraces a dozen small — some tiny — Jewish communities under the leadership of Australia.

---

## TALE OF A DEFIANT ODESSA FAMILY

---

By Martin Gilbert

Eighty years ago, the city of Odessa was a centre of Jewish intellectual and political life. Every Jewish movement flourished there, including Zionism. Indeed, it was from the port of Odessa that tens of thousands of Russian Jews set sail for Palestine, in the three decades before the Russian revolution of November 1917.

Forty-five years after that revolution, a Jewish girl, **Yehudit Nepomniashchy**, was born in Odessa. Her father **Mark** worked as an electrical engineer, and her mother **Hannah** as a construction engineer. Their dream was to live in Israel, but in 1979 their application to leave was refused.

Following their first refusal, the Nepomniashchy family did not sit in silent quiescence. Instead, they set themselves the task of studying Jewish history, culture and religion. Far from the centres of Jewish renaissance in Moscow and Leningrad, they made persistent efforts to become real Jews, and to tell others about their quest. Yehudit taught herself Hebrew, studied Hebrew literature, and then taught Hebrew to others. "The young men who came to study," Hannah Nepomniashchy wrote to a friend in the West, "also sang our Jewish

songs, songs in Hebrew, the songs of our country, Israel."

In May 1983 Yehudit Nepomniashchy was accused in the local Odessa newspaper, **Communist Banner**, of "dealing in Zionist propaganda." The article added: "It is known that she invites young people to her flat in order to spread Zionist propaganda." Not Zionist propaganda, however, but the strong spirit of Judaism, was and remains Yehudit's unique contribution to her friends in Odessa. In April 1983 a British Jew visiting Odessa was struck by what he described as her 'incredible strength of character'. Asked when she and her family had last applied for an exit visa, she replied: "We don't bother to ask for permission to leave. Why should I go crawling on my hands and knees to the authorities? I'm a proud Jew. Why should I go crawling to them? They know we want to go."

In 1984 a member of this Odessa group, **Shai Gisser**, was allowed to leave for Israel. The others redoubled their efforts to be allowed to follow him. That June, Mark Nepomniashchy was one of the 110 Soviet Jews who signed a letter to **President Mitterrand** of France, urging recognition of their right to leave the Soviet Union. He

was also one of 34 signatories of a telegram to the president of the State of Israel seeking his help, and that of the Knesset, to emigrate.

These appeals were in vain. Meanwhile, the Nepomniashchy family continued their efforts to learn Hebrew, and to teach it. Among Yehudit's pupils was **Yakov Levin**, a water repairer. In 1984 he was 25 years old and she 22. He, too, was a refusenik. They studied together, fell in love, and made plans to marry. Seven days before the date of their wedding, Yakov Levin's apartment was searched, and Hebrew textbooks and postcards of Jerusalem were taken away. Later that same day, Levin was arrested.

At his trial, which began on 15 November 1984 and lasted for three days, Levin was charged with "dissemination of anti-Soviet propaganda." He was sentenced to three years in labour camp. Less than three months later, on 4 February 1985, Yehudit's father Mark was charged with "defaming the Soviet state" and sentenced to three years in labour camp. He was 53 years old.

The despatch of Yakov Levin and Mark Nepomniashchy to labour camp was a cruel blow to that small Jewish circle in Odessa which was struggling to preserve its Jewish-

ness, and which had set its sights on a life in Israel. But hope is not so easily crushed. On 7 June 1985, in a labour camp in the Ukraine, Yakov and Yehudit were married according to Jewish custom, just as **Natan and Avital Sharansky** had been married according to Jewish custom more than a decade earlier, in Moscow. Natan and Avital are now in Jerusalem, proud parents

of a daughter born in Israel. We can only hope, and by our own actions try to ensure, that Yakov and Yehudit may one day share a celebratory meal with the Sharanskys.

Yehudit's husband and her father should both be released from labour camp by February 1988, a year from now. Let us urge the Soviet authorities to turn that month into one of joy for every member of

the Nepomniashchy and Levin families. Meanwhile, the latest news from Odessa is disturbing. Mark Nepomniashchy has been put in a punishment block with hardened criminals. "I am desperately worried for my father," Yehudit pleads, and urges: "Please do something for him."

## SANA IN WONDERLAND



*Egyptian writer Sana Hassan, with the Mount of Olives cemetery in the background.*  
Micha Bar-Am Photo.

Years before **Anwar Sadat** made his historic visit to Israel, an Egyptian girl returning from a family vacation in Europe made her first overture towards the enemy. She sewed a set of Hebrew flashcards into her stuffed panda bear and smuggled them past the customs officials at Cairo airport.

The flashcards didn't make **Sana Hassan** fluent, but they did further her interest in learning about the enemy, possibly even talking to him.

In 1974, Hassan, by then a graduate student at Harvard, got on an El Al plane and became the first Egyptian to visit Israel openly without a gun or a tank since the creation of the state. She spent several years in political exile for her originality.

Hassan is now back in Israel, participating in a seminar at the Hebrew University and promoting her book, **Enemy in the Promised Land**, which recounts her adventures here from 1974 to 1977.

The book might well have been entitled *Alice in the Promised Land*, since it contains so many elements of what seems like fantasy.

Here's Sana, daughter of a former Egyptian ambassador to the U.S., wife of a high-ranking Egyptian diplomat, working as a scullery maid at the King David Hotel, plucking the intestines out of kosher chickens in a packing house, learning the mitzvot from a born-again Jewish couple,

having Seder with her lover, an IDF officer, at a base in the formerly Egyptian-held Gaza Strip.

She chats (not all that amicably) with **Golda Meir**, gets a seat of honour at **Begin's** Herut convention, and sups with **Ariel Sharon**.

She saw Israel through an enemy's eyes but enjoyed a degree of access accorded to few of the country's friends. And what makes her account of Israel unique is not only the breadth of perspectives she presents but the personal way in which she presents them.

Hassan paid a high price for the pioneering sightseeing. Her husband, whom she had not consulted, divorced her. Her country barred her from returning. There would never again be the same trust between her and her parents, who felt embarrassed and betrayed. And as what was planned to be a six-week visit stretched to three years, she faced the danger of developing an ambiguous affection for the enemy's land.

Today, Hassan offers herself as personal proof of why Israel should talk to the PLO.

"This whole business of not talking to terrorists, I think is a big mistake," she said in an interview with the **Jerusalem Post** (March 14). "These so-called terrorists are not so different from other Arabs, and their attitudes would change through contact.

"Look at me, I remember rejoicing when the terrorists killed the Israelis at Munich, and now I would probably risk my life to save the very same people whose death once caused me to rejoice. The point is that people's attitudes change. Peace is dynamic."

On the psychological map of Hassan's childhood, Israel was a grey void, unrecognized except in the enmity borne towards it. Just as the early map-makers once sketched mythical monsters where their understanding ended, so Hassan grew up with a demoniac vision of the other side. Israel was a land it would be treason to love.

After Egypt's debacle in the Six Day War, Hassan was part of a movement in the Egyptian elite that started to question the value of war with Israel. But even when she came here in 1974, she was not coming with the attitude, let's make friends.

"My attitude when I came here was 'know your enemy,'" she said. "The way to overcome your enemy is to know him. I kept telling myself, 'I hate these people, I hate this country.' As long as I'm just learning about them, it's okay. But the moment I start to like them, I start slipping towards this treacherous course."

It was a problem that becomes apparent when she writes about her stay as a volunteer at what she calls "Kibbutz Vatik." There she meets **Shoshana**, the cemetery-keeper who lost her father, brother and brother's son to the Arab-Israeli conflict. Thinking of Shoshana and her sister-in-law, **Leah**, who lost her husband and son, Hassan writes, "I felt I could not pity them without a risk."

The risk grows greater when Hassan falls in love with **Danny**, a married career army officer who goes off from time to time to practice his "specialty" and look after business interests in South Africa.

"There's a strong tie between my ambivalent love for Danny and my ambivalent love for Israel," Hassan said. "Both of them presented me with the same problems of conscience and legitimacy."

She also has a homosexual affair with **Michelle**, a member of a young kibbutz. If her affair with Danny expresses her ambiguous attraction to this country, her affair with Michelle reveals her admiration for the pioneering ethos of the kibbutz.



But why, one cannot help wondering, did she include so many details of her personal life in a book that works on a primarily political premise?

"I wanted to write a book that would be read by the cab driver in Cairo," she said. "I wanted the average Arab, who hasn't a chance to come here, to see Israel in less demoniac forms, as a human entity."

"Also, by giving Israelis a chance to see themselves through foreign eyes, I give them a chance to see what I consider their major weakness: the fact that they're so uncaring towards the Palestinians in their midst."

Her book does, indeed, take Israelis to task on that score. She records the daily indignities and insults: "Kill them while they're young," says an army driver who is asked not to speed through a section of Gaza because children are playing there.

But she also records a more overwhelming sense of despair after visiting the Jewish settlement at Kiryat Arba.

"My views of the settlers of Kiryat Arba would have been less disturbing if I had been able simply to hate them," she writes. "But I couldn't. I could see all too clearly how the terrible cost in bloodshed and wars — the horrors of Auschwitz, the raw wounds of '48 — far from breaching their implacable logic, had just confirmed them in their beliefs."

"I found these people, so warped by their tragic memories, unutterably sad . . . I shed my optimistic faith in the infinite power of rational discourse to bring about concord between Jews and Arabs — the faith that had impelled me to make this trip."

Yet her portrayal of Israeli society is by no means uniformly gloomy. She manages, by dint of sheer hutzpa and curiosity, to explore the tremendous diversity of society, from the discontented Georgian Jews who labour beside her in the packing house, to **Rabbi Hirsh** of Netorei Karta, whose nameplate on his front door proclaims "I am a Jew, not a Zionist."

She befriends **Leila**, a teenage prostitute whom she encounters harassing an old Palestine woman. She keeps kosher with **David** and **Judith**, two born-again Jews who separated for two years, under rabbis' orders, in order to test their love.

Sometimes she seems to get the feel and flavour of this society exactly right — as in her description of an Israeli mailman's angry response to the suggestion that he put the letters in the mailbox: "You should be grateful to me for bringing you your mail every day," he says. "I could hold it back for a whole week and you wouldn't even know about it!"

The longer Hassan stayed in Israel, the clearer it became that the danger she faced was not physical but rather a matter of identity. This reaches its climax when she participates in a Seder with her lover Danny and his IDF comrades at their base in the Gaza Strip.

"What was I doing here in Gaza, celebrating the Jewish people's ancient

liberation from their Egyptian oppressors with a group of jolly Israeli soldiers who were the official occupying presence in Egyptian territory? I felt like a mass of broken fragments without a centre. No matter what else I might have become, I was an Egyptian — but what was that?"

Danny wanted her to run away with him to South Africa. But her outrage at what was going on there matched her outrage over the Palestinian's plight. And even if Danny had been willing to leave his wife and remain in Israel with Hassan, she knew that would not work either.

"To marry an Israeli is not like marrying a Frenchman or an Italian or an Englishman," she said. "I can marry an Italian and remain an Egyptian. I cannot marry an Israeli and remain an Egyptian."

"You come to a point where you feel that there is no place here for a goy unless he or she converts. It's like when I went with my best friend from the kibbutz to get her visa renewed and she asked the clerk to speed things up so that she could get back to the kibbutz by night. One clerk said to the other, in Hebrew, 'Don't rip your ass off for her, she's not one of us.'"

"That sums it up: either you're one of us or you're not one of us. I came to a point where I had to leave because I wasn't prepared to convert."

Three months after Hassan left Israel and returned to Harvard, Anwar Sadat made his historic visit to Israel. The new climate prompted a reassessment by Hassan, but she still lived for several years under the political asylum of the U.S. In 1981, she was finally able to return home.

She finished her doctorate in political science in 1984, and then spent two years as a fellow at the Free University in Berlin. Since October, she has been a fellow at the Hebrew University's Institute for Advanced Studies, where she is participating in a seminar on religious fundamentalism as an impediment to peace.

Her return to Israel has given her an opportunity to try to correct what she considers Israelis' misunderstanding of the current "cold peace" with Egypt.

"Most Israelis think that all Egypt was interested in was getting the Sinai back, that they weren't interested in relations," she said. "I think this is nonsense. Immediately after Camp David there was as much euphoria in Egypt for developing relations as there was in Israel."

"What happened was that the government told the people, 'Look, wait until we're sure that Israel has indeed withdrawn from the Sinai because otherwise they might not have any reason to withdraw.' So everyone waited until April 1982, when the last soldiers left, and the period was just too short between then and when the Lebanon War broke out."

"When the Lebanon War broke out, everything froze. It would have been indecent for Egyptians to sunbathe in Eilat while Israelis were bombing, killing and

maiming people in Lebanon. Relations were nipped in the bud, and Israelis don't realize that. It takes time to get to know the other side. It's not just some package deal where we give you Sinai and you give us affection."

The difference between the Israel she saw in 1974 and the Israel she sees now is mainly that a solution of the Palestinian problem seems much less possible now.

"In 1974, **Aharon Yariv** and **Victor Shemtov** had just come up with their formula which said they were willing to negotiate with any Palestinian who was willing to negotiate with them, provided they was a moratorium on terrorism. In 1974, there weren't all these settlements. Labour wasn't in a coalition with Likud, so its hands weren't shackled."

She believes Israel should drop its conditions of not talking to the PLO until the PLO accepts UN resolution 242.

"They're making a fetish out of 242," she said. "If I were a Palestinian, I wouldn't recognize 242 because it doesn't recognize me. Let them start with Camp David, which, though it is vague, at least talks about the Palestinian people."

The last thing Hassan wants is to be portrayed as an idealistic heroine who risked everything for peace. She points out that she was a rambunctious child, someone "predisposed to rebel," and that her hutzpa propelled her across borders as much as her desire for dialogue.

But if the taxi driver of Tel Aviv and Cairo happen to read her, Hassan wants them simply to see each other's countries as ordinary places with weaknesses and strengths and differences that can be talked about, no matter how great they may be.

"You can talk about anything," she said. "Even the fact that I won't recognize you."

And so when she admits that she once rejoiced at the killings in Munich, she makes the point not to salt the wounds of victim's friends and families, but to convey how she and many of her countrymen have changed their views — and how others, now uniformly dismissed as terrorists, might come to change, too.

Her argument, which she presented in Hebrew a month ago on Israel's popular television show, **This is the Time**, is a dangerous one in some respects. The listener can almost as easily conclude, "You see, you can't trust any of them," as "Well, perhaps we should try talking to them."

But this is the latest in the series of risks Sana Hassan has been willing to take over the years, beginning perhaps with the panda bear stuffed with Hebrew words.

**Reprint. The Jerusalem Post International Edition. March 21, 1987.**

believe that God chose Mt. Gerizim as his only holy place. Historians and rabbis are divided over whether the conflict over the relative holiness of Jerusalem and Mt. Gerizim caused the split between the Northern and Southern Kingdoms of Israel in 930 BCE. In any case, today's Samaritans say they are the descendants of the ten northern tribes, never completely 'lost' as Jewish tradition holds, while rabbinical sources regard the Samaritans as descendants of the Assyrian colonizers brought to

Nablus in 721 and who consequently converted to Judaism.

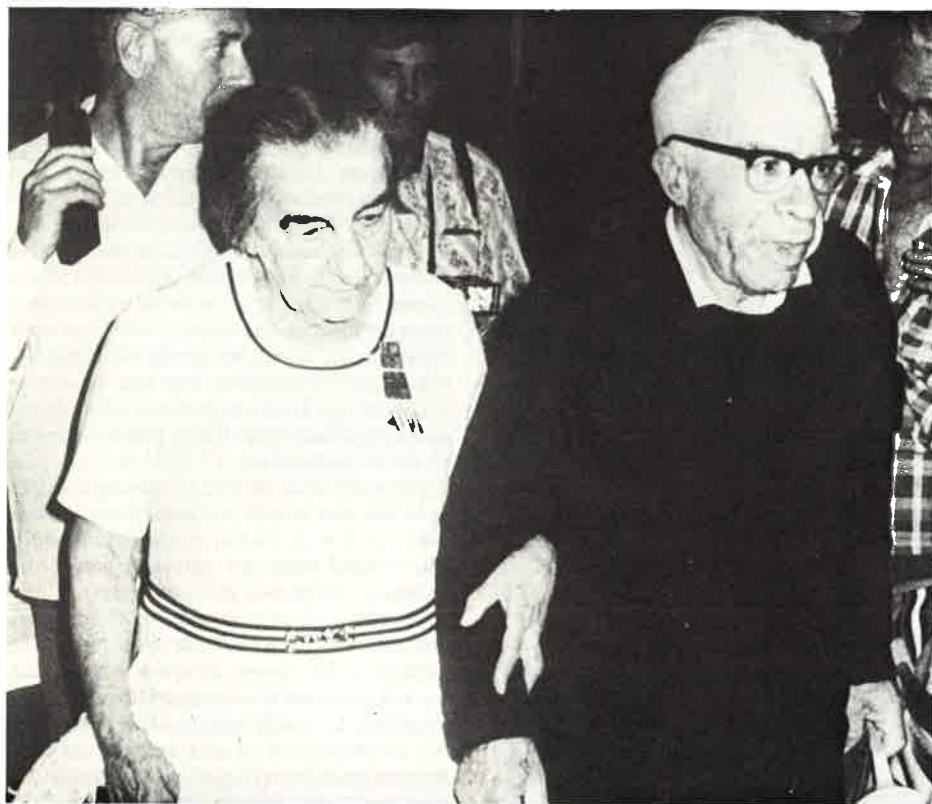
The Samaritan Pentateuch, interestingly, resembles the Jewish version except that Mt. Gerizim, not Jerusalem, is referred to as God's chosen dwelling place.

On top of the holy mountain, Mt. Gerizim, are twelve stones supposedly put there by Joshua when Israel entered Canaan, as an altar to Adam and his son Seth. The altar is said to be the place where Abraham prepared Isaac for sacrifice.

Archaeologists are currently attempting to determine whether any Temple ever stood there, but have so far found no evidence of this sort.

Benyamin Tsedaka and his brother **Yefet** have published the world's only bi-weekly quadri-lingual (English, Hebrew, Arabic, Ancient Hebrew) newspaper, "**A.B.**," for 17 years and are fanatically devoted to preserving the fascinating history of their people and furthering the study of their history and literature.

## MEIR YA'ARI AT 90 — PIONEER AND POLITICIAN



*Meir Ya'ari (1897-1987), arm in arm with Golda Meir at Kibbutz Merhavia on his 80th birthday. WZPS photo courtesy of Yediot Aharonot.*

**By Simon Griver**

**Meir Ya'ari**, who died in February aged 90, was a Zionist visionary of immense stature and influence. He was one of those instrumental in setting up Hashomer Hatzair, the Zionist youth movement, established the Kibbutz Artzi movement and for many years led the left wing Mapam party. He was a lifelong member of the Kibbutz Merhavia and served in the Knesset from 1949 to 1973.

Many young Israelis had never heard of Ya'ari, or knew him as a frail, old man who suffered from blindness in his later years. Yet veteran Zionists recall the spirited young radical, who tirelessly traveled the length and breadth of Europe delivering

fiery speeches that persuaded thousands to emigrate to the Jewish State.

And in later years, though plagued by physical infirmity, his incisive mind remained razor sharp. "Many assumed that he had retired when he left the Knesset in 1973," said Mapam Knesset member **Eliezer Granot**. "But he remained active until the days before his death, both as a kibbutz member and in the Mapam central committee. He fought tenaciously to retain the historic alliance with the Labor party in 1983, and he advocated the break up of that alliance after the formation of the National Unity government in 1984."

Ya'ari was born in Kanczuga in Galicia, Poland, in 1897. He came from a family of

eminent Hasidic rabbis and although he totally rejected orthodoxy he injected quasi religious fervor and an apocalyptic passion into the Zionist and Socialist philosophy that he adopted.

During the First World War he volunteered for the Austrian Army and became a first lieutenant. After the war he studied at the University of Vienna where **Sigmund Freud** was one of his teachers.

In the wake of the Russian revolution he became a devout Marxist. But he was deeply influenced by the Zionist-Marxist thinker **Ber Borochov** who died fighting in the Russian revolution. Borochov was so disgusted by the inherent anti-Semitism of the Russian and other European nations that he predicted the annihilation of the Jewish people before a world Marxist government could evolve and therefore urged the establishment of a Jewish homeland in Palestine.

Ya'ari enrolled in Vienna's Agricultural Institute, intending to settle on the land in Palestine. At the same time he set up the Viennese branch of the Hashomer Hatzair movement. In 1920 he arrived in Palestine and for many years led teams of building and agricultural laborers. In 1927 he moved to Kibbutz Merhavia in the Jezreel valley.

Ya'ari was an austere man who believed in hard work and communal responsibility. A convinced socialist and Marxist, he was, nevertheless, never dogmatic and was always prepared to revise his views and admit mistaken perceptions.

For many decades he was an enthusiastic supporter of the Soviet Union but after **Stalin's** blatant anti-Semitism in the early 1950s, he severed his allegiance to Russia. He opposed the partition of Palestine, believing that Jew and Arab could live together in a bi-national state, yet he was always a loyal patriot and in the aftermath of the Six-Day War he led Mapam into a coalition with the Mapai (Labor) party.

Ya'ari had always hoped the Mapam, a party more zealously faithful to socialist doctrine, would prove to be a viable alternative to Mapai. This made him both a friend and a foe of **Ben-Gurion**. "There was

always a common bond between us," Ya'ari once said of Ben-Gurion. "A bond of love for the historic task of the building of our homeland and for the Labor movement."

Though Ya'ari revised his beliefs he never altered their essence. In his final years he felt a bitter disappointment with what he saw as negative trends in Israeli society — a tendency towards greater materialism and capitalism, and the spread of chauvinism and accompanying negative attitudes toward Arabs.

As his veteran colleague in Mapam

Ya'akov Hazan revealed, Ya'ari was not the type to feel complacent about anything. "I have never known a man who was as self-critical as Meir Ya'ari," Hazan observed. "His whole life was spent in such profound self-scrutiny and in extraordinary demands upon himself."

When he was laid to rest in the cemetery at Kibbutz Merhavia thousands attended the ceremony, including **President Chaim Herzog, Foreign Minister Shimon Peres, and Deputy Prime Minister David Levy. Prime Minister Yitzhak Shamir**, on a state

visit to America, was unable to attend. His condolence cable to a man at the opposite end of the political spectrum to himself bears a moving tribute to Ya'ari: "Even one who disputed his political path," said Shamir, "cannot but admire his contribution to the rooting anew of the people of Israel in the Land of Israel. Meir Ya'ari was a true pioneer and a guide to a political movement of many achievements. He was a giant among the generation that had founded the state."

## W.U.J.S. — AN INTRODUCTION TO ISRAELI SOCIETY



*Donna Arzt (centre) with friends from W.U.J.S., the World Union of Jewish Students Graduate Institute in Arad.*

**By Donna E. Arzt**

As part of WUJS' ongoing program, the 20th annual WUJS conference was held December 28-31 at the Diplomat Hotel in Jerusalem, with "Creating Commitment to a Jewish Future" as its theme.

The following article is a personal account of one girl's participation in the WUJS program and her own indecision about making a "commitment" to Israel.

I was just a 30 year old lawyer, a 13 year resident of Boston (including four years as a student at Brandeis and three at Harvard),

looking for a "temporary change" — a self-designed sabbatical that would put some perspective into my life and give me the chance to explore some quietly percolating issues, mainly involving my Jewish identity. I'd also spent 15 years as an activist in the Soviet Jewry movement, from out of which questions of Zionism and the role of law and human rights in Israel frequently emerged. So it was not surprising that I decided to spend a year in Israel, followed perhaps by a little travel in Europe, and then return to my old life in the States.

But now, ten months into my projected

sabbatical year, I'm working in Jerusalem, living with Israeli roommates, subjecting myself to eight separate examinations on Israeli law to qualify for the Bar, investigating long-term housing and professional possibilities, and seriously contemplating aliya. How did this happen to me?

The answer to this question is mainly "W.U.J.S.", the World Union of Jewish Student Graduate Institute in Arad. When I began, back in Boston, to search for a means to put my crazy scheme into effect, I soon discovered that W.U.J.S. is the only program in Israel specifically designed for young professionals seeking to study Judaism and Israel as well as Hebrew, yet also to explore what living and working in Israel is really like.

I'd heard that W.U.J.S. was reputed to have the best 'ulpan' in the country, a wide range of Jewish studies courses, plus social and cultural programs, extensive hiking and camping in out-of-the-way parts of the country, and a mid-session "volunteer period" when students can work in kibbutzim, the army or other settings and try out their newly acquired Hebrew before returning for more classes. There was also the attraction of Arad, located between Beersheba and the Dead Sea, considered the most successful Israeli development towns and a refuge for asthma sufferers such as myself.

Most importantly, the five and a half month program in Arad is conceived as preparation for a six and a half month or more commitment to live in other parts of Israel and work in one's profession. In addition to the educational and religious staff and 'madrichim' (guides), W.U.J.S. has an employment counselor who helps to arrange the post-Institute work component of the year-long program.

Hoping to get a head-start with my Hebrew, I attended the summer ulpan program at Hebrew College in Brookline before leaving for Israel. Although most W.U.J.S. don't locate their job placements until after their arrival in Arad, I arranged in advance through the New Israel Fund to work for the Association for Civil Rights in



Israel, to which I had made donations over the years, hoping now to contribute the experience gained from work at the Massachusetts Civil Liberties Union and the Massachusetts Attorney General's Civil Rights Division.

I was therefore glad to find at W.U.J.S. a number of courses to help prepare me for this job, such as "Israeli Society and Social Structure", "Israel-Diaspora Relations", and "Contemporary Anti-Semitism", and day-long seminars on the kibbutz movement and Israeli Arabs. Other classes I took included Holocaust Diaries, The Jewish Woman, Israeli Art, and a 'package' of intensive sessions in Mishnah, Tanach, the Shulchan Arukh, and philosophical texts. For my volunteer period I worked with a women's centre in Haifa, learning about the germinating Israeli feminist movement. I have also attended and spoken at Soviet Jewry conferences and rallies — including Shcharansky's arrival at the airport!

The pluralistic religious atmosphere at W.U.J.S. — particularly at this time of intense secular-religious tension in the country — is refreshing as well as unique in Israel. The official Shabbat and holiday services are "modern Orthodox", conducted by the W.U.J.S. rabbi, but there are no attendance or other types of religious requirements. A number of us organized an egalitarian minyan; we could also choose between various Orthodox and one Conservative synagogue in the town — or not at all. Most of us attempted to spend at least one Shabbat a month out of Arad. It was also possible, even on Saturday, to go to the Dead Sea for a day of sun, salt and sulphur water.

In some respects, the most stimulating part of the program is the variety of other students. Though most of my session came from the U.S.A. (in the current one, South Africa predominates), we also had participants from England, Canada, France, Australia, India, Colombia and Holland. They are now working as biochemists at the Weizmann Institute, physical therapists at Hadassah Hospital, seminar leaders at Beit Hatefutsoth — the Diaspora Museum, journalists at the Jerusalem bureau of the Cable News Network, and as computer-programmers, commercial artists and word processors for private companies.

Others are on kibbutzim, archaeological digs, and various community work placements through Sherut La'Am, the national volunteer program, or continuing studying at yeshivot. Along with the Ethiopian immigrants living next to us in the Arad absorption centre, we reflected the multiple cultures that constitute Israel today.

If there is one theme to all the W.U.J.S. programming, it is: "make ailya". Not quite a hard sell, it's an omnipresent soft one, though apparently successful at that, with 30% of the over 4,000 graduates since the Institute was founded in 1967 deciding to settle in Israel. During my six months in

Arad, the Institute was visited by then Prime Minister **Shimon Peres** and MK **Abba Eban**, surely a reflection of its prestige and recognized potential.

For me, as perhaps for other participants, however, it was not the formal part of the program that inspired my tentative decision to stay, but rather the example of ex-students, particularly a lawyer from South Africa taking the Israeli Bar exams who encouraged me to do the same. In addition, as time goes on, I realize that I am actually living and working here, and therefore, it's not such a crazy or impossible idea after all.

---

## COMPUTER GENIUS EARNS HEBREW UNIVERSITY M.SC. AT AGE OF 18

---

A hall full of computer scientists at the recent International Conference on Distributed Systems, held in Calgary, sat with its attention rivetted on the speaker, a slim, young Israeli girl. Presenting her paper with self-confidence and solid scientific skill, she was treated as a peer by the 150 experts in her chosen field.

The speaker was **Daphne Koller**, who has completed her Master of Science degree cum laude at the Hebrew University of Jerusalem's Institute of Mathematics and Computer Science, at the age of 18.

Like any other Israeli girl her age, Daphne is now a soldier. But unlike her fellow soldiers, she graduated high school at 16 (with honours), got her B.Sc. in math and computer science (with honours) at 17, and in one more year, completed her M.Sc. studies with an average grade of 96.

Daphne's meteoric rise began in first grade in the small Israeli town of Rehovot, where her father, **Professor Dov Koller**, was a member of the Hebrew University's Faculty of Agriculture. She skipped to second grade within three weeks, after the elementary school relented to her parents' insistence. When she accompanied her family to the United States for the father's sabbatical, she was given an aptitude test and promptly promoted from grade seven to nine.

In the U.S., Daphne became fascinated by computers; by the end of the year, she knew three computer languages. Even before the family returned to Israel, Daphne knew she wanted to attend the Hebrew University. "It was my own idea," she said in a recent interview. "I was bored with high school. I'd read books during math class, and sat with a higher grade for English. I thought University would be more interesting and more fun."

Her parents were not enthusiastic about the idea of a 13-year-old at university, but

This does not discount the many difficulties — material, political, spiritual — of living in Israel. My current work investigating civil rights issues such as racism, discrimination and religious coercion has certainly not endeared to me many segments of the Israeli population. Thus, I still have many questions and my ultimate plans may not become clarified until I return to the States to obtain more 'perspective' on my 'year of perspective'. For now, when I get pushed and shoved on line for the bus in Jerusalem, I just remind myself that it's not any better in the States — and considerably less exciting.

they came around. Luckily, says Daphne, both her high school and the University were open-minded, and she was allowed to audit classes in the Hebrew University's departments of math and computer science — with the proviso that she would get university credit for these years only after she graduated from high school.

At the age of 16, she was accepted as a regular student with advanced standing and received her B.Sc. at 16. Her M.Sc. took one more year.

Daphne believes that with proper guidance and encouragement, many youngsters with similar abilities would be able to get as far as she has just as quickly. She feels fortunate that her parents and teachers helped her every step of the way.

Daphne remembers her first year at University, a child among older students, as a very special experience. "At first, it was like a game, but by the second year I took it seriously and was like any other student. Being the youngest was not new to me, I was already two years ahead of myself in high school. The other students accepted me; I never had much to do with kids of my age anyway. I never felt unusual socially, though I know I am unusual in my particular circumstances."

She cringes at the fact that strangers may get the impression she only talks to computers. "I'm a perfectly social creature," she says. "I like to go out, have fun, take trips, read and do whatever kids my age do. I like movies and music, but I'm no groupie." Nor does she have any problems with finding boyfriends, usually four years older than herself.

She plans to complete her doctorate in computer science, and to study art and music. She also hopes to stay in touch with the scientific world during her two years of army service. One thing is certain — that we'll be hearing more about Daphne Koller.

## INBAL — ISRAEL DANCE TROUPE PRESERVES YEMENITE TRADITION



*The Inbal Dance Troupe in a sequence from "Carry Us To The Desert". WZPS photo by*

**By Anita Erlich**

As a result of unlimited immigration during the 1940's and 50's, Israel experienced an influx of foreign tradition, music, dress and life styles, each indigenous of the communities the olim had come from: Morocco, Yemen, Iraq, Tunisia, Kurdistan, etc. Many of these immigrants gradually discarded their traditions and heritage, thinking them outdated. Ethnographers, musicologists and sociologists have, in recent years, begun to realize that for this reason a wealth of culture is disappearing, and will be lost forever unless something is done to capture and preserve it.

One person bent upon preserving her roots, long before it became 'fashionable', is **Sara Levi-Tanai**, founder and artistic director of the Inbal Dance Theatre, a troupe established 39 years ago to keep the spirit of the Jews of Yemen alive. Unlike some of her dancers who actually came to Israel in 'Operation Magic Carpet', which brought 49,000 Yemenite Jews to the country in 1949-50, Levi-Tanai is a sabra, born in Jerusalem to Yemenite parents and brought up in an orphanage. It wasn't until adulthood, and after having lived and

worked in a kibbutz teaching dance and music, that she began to feel the desire to identify with her heritage.

Inbal, which means "tongue of the bell", began as a folk dance group, bringing the music, costumes and movements of the Eastern Oriental communities to the Israeli stage. As early as 1951, the internationally acclaimed choreographer **Jerome Robbins**, returning from a trip to Israel, wrote: "I found Inbal the only unique dance, all else was ersatz-western Europe, outmoded and outdated." In 1972, Sara Levi-Tanai was nominated "best choreographer of the year" by the Theatre of Nations in Paris, and in 1973 she was finally acclaimed by her own country by being awarded the Israel Prize.

Today, Inbal, whose permanent home is at Neveh Tzedek in Tel Aviv, is a tight knit group of 12 dancers ranging in age from 20 to 50. Since its choreography and expression is drawn from real, everyday life experiences, mainly from Sephardi families, a dancer at Inbal can't be "too old". Young members, mainly from Sephardi families, generally come with no formal dance training, but once accepted, begin

the rigorous 12 hours-a-day, six days-a-week routine which is Inbal's. Several of the dancers, who have been devoted followers of Levi-Tanai for over twenty years, are now choreographers and teachers of dance in their own right, spreading the "Inbal idiom" throughout the country while continuing to work and perform with the troupe.

Inbal recently participated in a conference on Jewish dance in New York and perhaps the greatest testimony of its success is the invitation it received to return for a two-week tour later this year. One of the highlights of this appearance was "An Ode to a Teacher". The tribute was to 80 year old **Ann Sokolow**, teacher and choreographer, and long-time friend of the troupe. Here the dancers express veneration for their teacher and leader, very much like the way a Rebbe receives homage from his scholars. The teacher is presented with gifts, entertained and shown constant adoration. Judging by the devotion and commitment I saw given to Levi-Tanai, it seems quite obvious where this expression is drawn from.

Inbal performances often include

# PASSOVER — A SYMBOL OF OUR HERITAGE

By Tory Thorkelson

Passover is the holiday that reminds us of the suffering our ancestors endured while slaves in Egypt, but it must also be seen as a symbol of the rewards that come to those who retain hope and faith in God through all. It was because of their faith in God that they were eventually freed by Moses, but have you ever considered why they had to wander for 40 years in the desert?

It is possible to think of the 40 years as not just aimless, but as serving the purpose of leading us on almost a "Pilgrimage to

God". The 40 years was to increase our ancestor's trust in God and his ability to fulfill his promises to Abraham. Nevertheless, it would have been impossible to excite the complete enthusiasm of a people whose only knowledge of life was the oppression of the slave master's whip. Consequentially, the comparatively long period of 40 years was to give the oppressed generation time to die off and be replaced by a generation that must have faith in God, because they survive on his grave and know no life except the unsuppressed, hardy life of a nomad. It

was only from a new, more intrepid and vigorous generation of people that heroes like Joshua could arise.

Passover, like the articles on the Seder plate, is a symbol. It is a symbol of the hardship and apparently impossible obstacles we must face that challenge our faith in God and what He stands for. It is not an easy fact to face, but neither is the truth that the nation of Israel would not exist today if Hitler hadn't created the Third Reich and annihilated six million of our race.

## DAYS OF FUTURE PAST NETWORK'S NATIONAL CONVENTION 1987

For Jewish Students & Young Adults

Victoria Day Weekend  
**May 14 - 18**

Novotel Hotel / Toronto, Canada

Set the Jewish Student Agenda • Address by David Levy, Deputy Prime Minister of Israel • Living as a Jew in the 21st century • Zionism • The Role of Women in Judaism • Anti-Semitism • Leadership Development • Middle East politics • Customs and Missionaries • Jewish Identity • Jewish Education • Student Elections and Resolutions • Entertainment • Oppressed Jewry • Nazi War Criminals  
For further information, contact:  
North American Jewish Students' Network  
3535 Bathurst St.  
Toronto, Ontario M6A 2Z7  
Head Office (416) 783-1165  
Winnipeg (204) 947-2611  
Montreal (514) 488-9861

or  
CALL ATLANTIC JEWISH  
COUNCIL (902) 422-7491





# FIRST 50 YEARS OF A PIONEERING PHILHARMONIC



*Bronislaw Huberman (right) founder of the IPO, with conductor Arturo Toscanini (left) at a rehearsal for the orchestra's first concert in 1936.*

**By Andy Weiner**

It was a land of sand and oranges, and Arab riots were at their peak in 1936 when the eminent Polish violinist **Bronislaw Huberman** gathered together a group of Jewish musicians, most of them Germans and Poles, denied work by racial laws in Europe, to form the Palestine Orchestra. The musicians received a few pounds a month; to eke out an income they played in cafes, tutored students by the dozen, walked rather than take the bus, and bathed in the sea rather than the bathtub. When Huberman announced that **Arturo Toscanini**, one of the world's greatest conductors at the time, would conduct the opening concert, almost no one believed it possible that a master of such renown would actually come. Seats sold out immediately, the cheapest at 60 piastres, to the music-loving Yishuv residents, but Arab riots against Jews postponed the planned October opening. When Toscanini finally raised his baton on December 26, 1936 — to an audience that overflowed to the scaffolding outside the converted fairgrounds hall — he helped inaugurate the birth of an orchestra that would become world-class.

"You can't imagine the clamour and excitement at that time," recalled **Sarah Wilkinson**, who worked with the Orchestra in its early years. "People thought the idea of a national orchestra was too fantastic for words. Everyone took it as something personal . . . It was even rumoured that, in honour of the occasion, a couple in Rehovot named their newborn twins Tosca

and Nini!"

Last December the same group, now succeeded by a new generation of musicians, and since 1948 under the banner of the Israel Philharmonic Orchestra, celebrated its 50th Anniversary. If its birth during a violent era is something of a miracle, even more so is its endurance to continue to play "no matter what", through wars, shortages, difficult transportation, and crises in funding. In 1948 concert pianists playing Mozart competed against an overpowering noise of gunfire as the War of Independence continued outside.

In its early years the orchestra ventured out of its hometown, Tel Aviv, in armoured buses, with armed guards, and with instruments specially packed in blankets for what was often a rough journey. Since then it has devoted much of its time to foreign tours, and it remains today in high demand abroad. Milestones in its history include: a tour of Egypt in 1937, an American-Canadian tour in 1951, a European tour in 1955, and a Round-the-World tour in the season of 1959-60. This summer the orchestra conducted a 50th anniversary tour of the USA and Europe.

Further on its list of international achievements is that for over 30 years the orchestra has been making recordings of the classics for world-wide distribution by major record companies.

"Practically every great conductor or soloist has played here with the IPO," said one concert official. "Perhaps that's because many of them are Jews, and even if they

don't choose to live here they want to play with the IPO at least once." To name just a few: the late **Arthur Rubinstein**, **Leonard Bernstein**, **Yehudi Menuhin**, **Isaac Stern** and **Itzhak Perlman**. **Zubin Mehta**, who was born in the year of the orchestra's founding, began conducting it in 1961 when he was 25. This year both Mehta and the orchestra are 50, and he marks 25 years of his devoted association with the orchestra. He is its Musical Director for life and spends three months a year with the IPO. In January Mehta was the guest speaker at a large festival luncheon in Wizo House held in celebration of the IPO's 50th anniversary. Mehta commented: "With the IPO, in contrast to most other orchestras, you sense the creative tension, the personal involvement of all, from the very first moment, with a quality of individual interpretation, and in these respects the IPO ranks above all others . . . They play with all their hearts . . . Their involvement and dedication are contagious. The more I conduct the IPO the more rejuvenated I feel, and I cannot conceive of leaving Israel."

But the IPO's achievements are registered not only in record labels, great names, and foreign box offices. From the beginning Huberman instituted performances for workers and others who normally would not attend concerts. Sarah Wilkinson, who worked with Huberman, explained, "He believed that music shouldn't be confined to a certain class of people who could buy expensive tickets, but should be available to anyone who wants to hear it." In this vein the orchestra has played to development towns in the Negev, to kibbutzim (which on the day of a concert stopped all work and took a holiday), to the Allied forces and the Jewish Brigade in World War II, and of course to the Israel Defense Forces, often in remote desert or border outposts, from the Golan Heights to Ophira (Sharm-e-Sheikh) by the Red Sea. The orchestra regularly airs contemporary works by Israeli composers, and aids in the scholarship and training of young Israeli musicians. Every year the IPO's free open-air concerts in Tel Aviv draw tens of thousands of listeners. Moreover the IPO boasts the largest subscription audience in the world — 37,000 — testimony of a public that loves music like no other. **Yaacov Mishori**, member of the IPO management, can justly claim that "there is no other orchestra in the world that fulfills such a great variety of tasks and functions." but the difference between the IPO and other orchestras is also historical; "In all the cities of the world, orchestras were created merely from cultural necessity," explained one musician. "The IPO was created as a reaction to the persecution of Jews in Nazi Germany."

Rika Levinson was among those who raised funds from wealthy Tel Avivians to help assemble the Jewish expatriate musicians in 1936. Once a professional soprano herself, she has listened — always from the second or third row — to 50 years of IPO concert seasons. What was her favorite concert in that half-century? “**Jean Martinon** conducting **Glen Gould** in 1958,” she answered unhesitatingly. When Gould played the piano, all the world stood still.”

Did she think in 1936 that the IPO would continue for so long and achieve such success? “Certainly. We were sure it would continue and we thought hopefully it would be among the best. Of course it’s hard to judge exactly, but if the IPO is not the first it is together with one other orchestra at the top.”

More endearing than its rank, though, is its continued existence as an embodiment of Jewish and Zionist spirit, to the eyes and

discerning ears of the world. In 1951 the US ambassador to Israel described the ensemble as “Israel’s best ambassador abroad.” Now in its golden year the IPO has even more reason to be a source of pride that is political as well as musical. Far from being just another world-famous orchestra, the IPO is something unique in musical and Jewish history.

Reprinted courtesy of WIZO Review.

## LIBI — ARMY CHARITY OFFERS DISADVANTAGED SOLDIERS A SECOND CHANCE



*Soldiers participating in one of LIBI's educational enrichment programs. LIBI, an IDF charity, offers soldiers from deprived homes a second opportunity to study. WZPS photo by Richard Nowitz.*

By Ze'ev Fisher

It was the country's first prime minister **David Ben-Gurion**, who characterized the IDF's approach to recruits when he said “A good soldier is an educated soldier.”

Yet each year many hundreds of Israeli 18 year-olds who are drafted into the army are found to be ill-educated, sometimes even illiterate. At one time the army rejected such conscripts out-right. However, this sentenced the youngsters to a life of social alienation and frequently, unemployment.

Now with the help of LIBI (Lema'an Bitachon Yisrael, for the sake of Israel's security) and IDF run charity, these disadvantaged soldiers are offered educational enrichment courses. In small classes, with handpicked teachers, young men labour over fourth grade level studies, learning basic Hebrew and mathematics. Away from their deprived homes and motivated by the knowledge that this is a second and last

chance, most succeed.

Thanks to LIBI and its donors, many of these erstwhile “failures” go on to fulfill important functions within the army. **Yossi Janach** from Netanya typifies the dramatic turnaround in some teenagers' lives. A school drop-out and delinquent, the army had to send the military police to collect him at the start of his military service. His rebellious nature led him to spend several spells in military prison before an educational enrichment course altered his outlook. “For the first time people seemed to care about me,” he recalls. “I was given encouragement and affection.” Today Yossi Janach is a first sergeant in charge of a large army kitchen.

LIBI was the brainchild of former prime minister **Menachem Begin** and was set up in 1980 under the initiative of then chief of staff **Rafael Eitan**. Approximately 75% of its budget is spent on educational projects for the disadvantaged with the remainder going

towards the development of new defense weapons, the improvement of training methods and the acquisition of medical equipment and installations. Vital items purchased by LIBI include airborne resuscitation systems which are installed in special helicopters, and tools for treating burns.

While Lieutenant Colonel **Meir Bleyer** of LIBI feels that his team of six officers is not enough to accomplish all that is necessary, he would not want to see any major expansion: “We are an intimate, low profile organization,” he says. “It would be detrimental if we grew into a large fund-raising machine. Nevertheless, with a few more officers we could approach a lot more people.”

Though LIBI is a nationally known, registered state charity, offering tax deductible rights to its donors, it pays nothing in overheads. The army pays the salaries of LIBI's staff, the Ministry of Finance provides offices, newspapers allow LIBI to advertise free of charge and a diverse range of professionals give free services. Thus Lt. Col. Bleyer can boast that “the public knows that every shekel that comes to LIBI goes to a good cause. Moreover, larger donors can stipulate exactly what they want their money to purchase, whether it be a certain piece of medical equipment or the financing of somebody's education.”

Israelis and even visitors from overseas have been highly responsive to LIBI. Every year the organization raises many millions of dollars. Some Israelis will leave a bequest to LIBI in their will. One man, who had lived modestly in his lifetime, left \$1.3 million to LIBI.

A new drive headed by Israel's Teacher's Union is encouraging classes in schools throughout the country to donate something to LIBI. “We don't expect to raise much money from this venture,” explains Lt. Col. Bleyer, “but we do expect to raise the children's awareness by letting them know who we are, what we do, and what we stand for.”

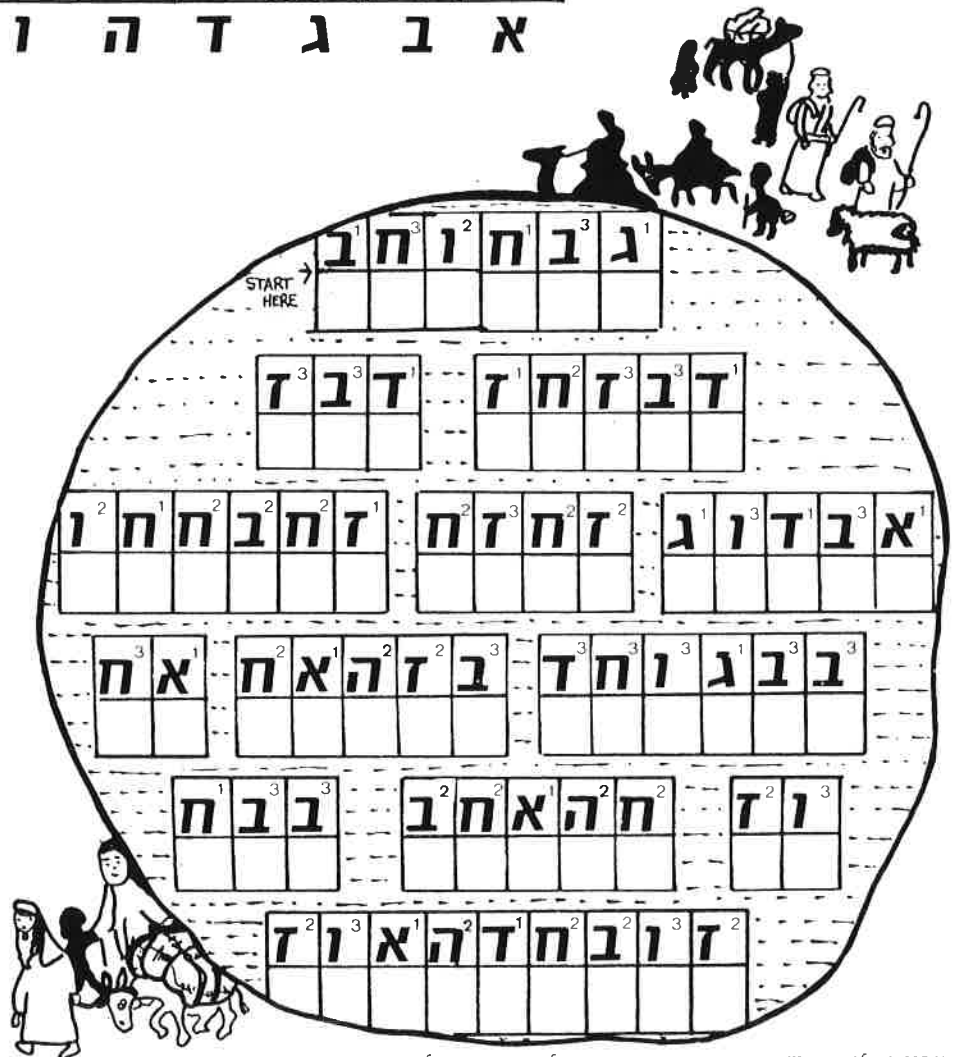
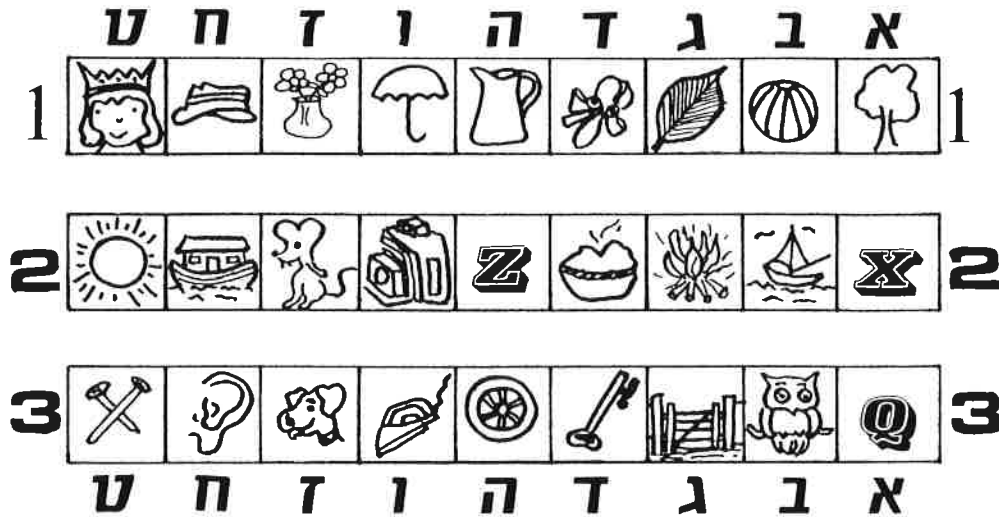
# PUZZLE PAGE

Our Rabbis tell us that each one of us must think that he, himself (or she, herself) came out of Egypt with Moshe Rabenu (Moses). Can you imagine that if we hadn't been brought out of Egypt with all the miracles that Hashem did for us, we would

still be slaves — not free people able to keep Torah and Mitzvot.

This puzzle will tell you the Hebrew verse that teaches us this idea. Can you solve the code? It's like finding a reference on a map or graph. Each box has a letter of

the Alef-bet and a number. Look along the line — 1, 2, or 3, until you reach that letter. For example:  $\aleph^1$  = a picture of a ball, so you write down B.  $\aleph^3$  = ear — so write down E, and so on.



Bechol dor vador chayav adam lrit et atzmo ke'iloo hoo yaiza miMitzrayim.

Shalom, March/April, 1987



# CAMP KADIMAH

Lake William, Barss Corner

Lunenburg Co., N.S.

## WEDNESDAY, JULY 1 TO WEDNESDAY, AUGUST 12 1987

VISITING DAY: SUNDAY, JULY 26, 1987

GIBORIM	—ages 7-9 yrs.
GOSHRIM	—ages 10-11 yrs.
KOCHOT	—ages 12-13 yrs.
MACHAR	—ages 14-15 yrs.
C.I.T.	—age 16 yrs.

Fees: \$1,525.00 — Camper  
\$1,525.00 — C.I.T.

There is a reduction in camper fees for families with 3 or more campers: first 2 campers — regular fees; 3rd camper — \$1,325.00; 4th or more — \$1,175.00.

I am interested in Camp Kadimah, Summer 1987.

Please send me complete information and \_\_\_\_\_ application forms.

*Complete and return to Camp Kadimah*

c/o Atlantic Jewish Council  
1515 South Park Street, No. 304  
Lord Nelson Hotel  
Halifax, Nova Scotia B3J 2L2  
(902) 422-7491

Child's Full Name \_\_\_\_\_

Age as of December 31, 1987 \_\_\_\_\_

Grade completed as of June 30, 1987 \_\_\_\_\_

Previous Camp Kadimah Camper?                      yes \_\_\_\_\_ no \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Province \_\_\_\_\_

Postal Code \_\_\_\_\_ Phone Number \_\_\_\_\_



Yom HaShoah - April 26, 1987