

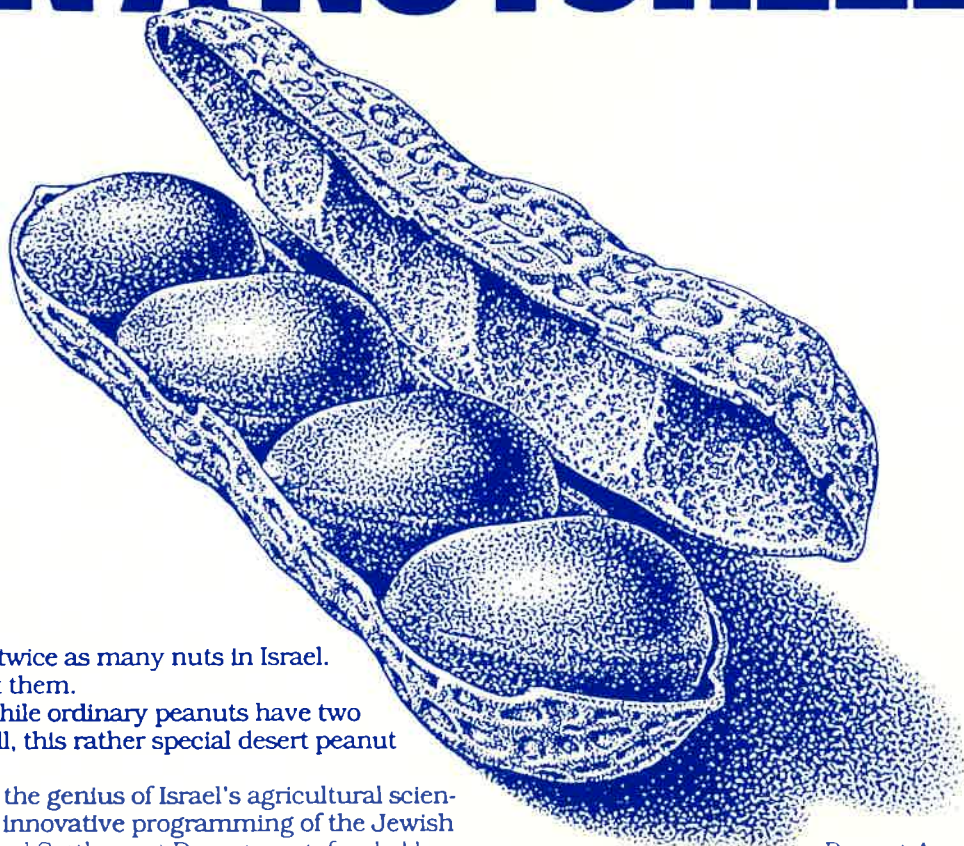
SHALOM



20 שנה לאיחודה
20TH ANNIVERSARY OF THE
REUNIFICATION OF JERUSALEM
عشرون عاما لتوحيدها

כ"ח באייר תשמ"ז 27 May, 1987

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CAMP KADIMAH

CAMP KADIMAH 1987 See pages 16 and 17 for the faces and names of the Staff for the 1987 season.

MALCOLM ROSS . . .

A section of Shalom Magazine has been set aside to bring the Atlantic Jewish Community up to date on the Malcolm Ross issue in Moncton. See pages 2 through 7.

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

MALCOLM ROSS: THE TOTAL PICTURE

Editor's Note: A special section on the **Malcolm Ross** affair was planned for this issue, however, in view of the confidential but comprehensive communique that was sent by **Lee Cohen**, President of the Atlantic Jewish Council to all members of the Community two weeks ago, we thought that we would share some of the press releases and Letters to the Editor many of you may not have seen. In part it reaffirms our collective belief that there are many people of goodwill who share our concerns. Other letters, however, are troubling because they confirm that there are many Malcolm Rosses around. This collection represents just a sample of the good (and bad). We assure you however, that in reality, the "good" far outweighs the "bad".

PRESS STATEMENT BY THE ATLANTIC JEWISH COUNCIL, MARCH 3, 1987

First, on behalf of the Atlantic Jewish Council I am compelled to express our great disappointment with the decision taken last week by the Board of Trustees of the District 15 School Board, not to proceed with any action against Malcolm Ross.

As expressed in the brief submitted to the School Board — which we have released to you today — it is our strong belief that the publically stated positions that Malcolm Ross asserted are entirely incompatible and inconsistent with those values which we associate with school teachers and therefore Mr. Ross is completely unacceptable as a teacher and role model within the school system.

We are distressed that the Board of Trustees was not sensitive to the critical nature of the problem before the community. At issue, is the employment of an individual within the public sector, whose beliefs — which have been articulated publically through written word and orally — are the antithesis and in direct conflict with those goals and societal ideals which we as Canadians cherish. Malcolm Ross, by virtue of his having decided to publish books and communicate in public forums has demanded evaluation and judgement of his beliefs by the public. Through their inaction, the School Board has virtually sanctioned his beliefs, albeit implicitly. In our society, there is room for all points of view, save that of the hate monger and racist. As a teacher Malcolm Ross is more than a private individual, he is a role model and a community leader. He has defaulted in his own responsibilities by conveying the hatred and obscenities which he believes in his heart to the public, and in return, it is our opinion that the Moncton School Board for District 15 has also defaulted in their responsibilities and obligations as

trustees of future generations of Canadians.

In view of the lack of preparedness on the part of the School Board to take any action, we have sent a letter to the Minister of Education, the Honourable Jean Pierre Ouellet, requesting that he consider decertification proceedings against Malcolm Ross. It must be clear that the Atlantic Jewish Council does not seek to comment on the possibility or advisability of criminal prosecution of Malcolm Ross. It has been and continues to be our posture that the determination of the merit of prosecution is a decision for the Attorney General to make, and he alone. However, within the context of Malcolm Ross' status as a teacher, we feel that it is incumbent upon not just the Jewish community, but upon the community-at-large to understand and demand his dismissal in the interests of ensuring our children the best education possible, free of any association with racism and prejudice. The Atlantic Jewish Council unequivocally rejects any argument that Malcolm Ross is able to present one attitude within the classroom and a second in his private life.

We are hopeful that the Minister of Education will agree to meet with a delegation from the Atlantic Jewish Council in the very near future and will communicate to the media any results from those discussions.

PRESS STATEMENT BY M. LEE COHEN, PRESIDENT OF THE ATLANTIC JEWISH COUNCIL, APRIL 27, 1987

On behalf of the Atlantic Jewish Council — which represents the Jewish communities in the four Atlantic Provinces — I would like to share with you some of our thoughts and concerns with respect to the most recent developments in the Malcolm Ross situation.

I would be remiss if I did not first acknowledge with satisfaction and appreciation the many Church leaders, and community members who came out strongly during the last few months. It is gratifying to see that they at least, correctly understand this to be a societal problem and not a Jewish problem.

While some have accused the media of creating and perpetuating this issue, the Jewish community believes that the media has truly been a "friend of justice" in dealing with the Malcolm Ross issue, and that they have done much to counter the isolation we have grown to feel.

Regrettably, as wonderful as the media and others have been, the government's action — on all levels — has been most unfortunate. The Atlantic Jewish Council has studiously, perhaps naively, refrained from making any public announcements on

the merits of prosecution in the expectation that the Attorney General would arrive at the only sound and logical conclusion.

Mr. Clark, as Attorney General is charged with the responsibility of upholding the Criminal Code of Canada. In declining to prosecute on the basis of uncertainty of winning a conviction, he has negated his role as Attorney General and has assumed the role of a judge. There is a statute in our country that categorizes hate-mongering as a crime. Refusing to prosecute a man who labels Jews as "the synagogue of Satan" and "as a cancer within Christianity", can only be understood as a refusal to recognize Section 281.2 of the Criminal Code. The Attorney General, his staff, indeed the entire Ministry of Justice is guilty of sloppy and ill prepared research at best, and at worse, they are guilty of whitewashing a serious threat to freedom and mutual respect amongst Canadians.

Shame in this matter does not rest exclusively with the Attorney General. Jean Pierry Ouellet, his Civil Service, and the Moncton District #15 School Board can claim their fair share. They have been unresponsive, irresponsible, uncaring and possibly even deceitful in their conduct. Evidence of this lack of concern by government can be seen everywhere. Perhaps though none are more offensive than the District #15 School Board's refusal to disassociate itself from the views held by Malcolm Ross. It is absolutely inconceivable and worthy of only the most severe criticism that the Moncton District #15 School Board will not pass a resolution condemning racism and prejudice. Similarly, the Government of New Brunswick has failed to understand that its reluctance to act in this matter is tantamount to an implicit endorsement of Mr. Ross' views.

If elected officials are accountable to the public, and they ultimately are, then they must now realize that their moral account is bankrupt.

Too many people in too many places have articulated outrage with respect to Malcolm Ross for them to say "the issue is not important." Too often and too long have these voices been heard for them to believe that "the issue will go away". It can't. It won't. We, Jews and non-Jews alike will not let it happen.

I would like to announce two initiatives that the Atlantic Jewish Council is embarking upon. First, we are in the process of scheduling a meeting with Premier Hatfield regarding the incorporation of Holocaust studies within the school curriculum. I have publically stated several times the importance of Holocaust and Human Rights education within the school system. From our perspective, this type of positive reinforcement will provide our

community and society with the greatest guarantee that we will raise a generation of leaders who are sensitive and respectful of the differences that are present amongst members of any community. In fact, the issue of Holocaust education in the classroom is perhaps even more important than the specific issue of Malcolm Ross. In previous discussions with the Jewish community, Mr. Hatfield has indicated a desire to work in that direction. We share that desire obviously, but we want it done now. Specifically we will do all that we can to insure that a public policy statement by the Government on this issue is made during the current sitting of the Legislature. Having already met with Frank McKenna, the Leader of the Official Opposition and other members of his party and having received their endorsement of this initiative we expect the Government to respond quickly and positively to this demand.

Plans are also underway for the formulation of a "Rainbow Coalition" to create one definitive policy position on prejudice and racism within our community. This will see the participation of all ethnic groups, churches and human rights organizations in the development of such a policy and a conference for all groups is now being developed and organized.

A society not safe for Jews, or Blacks, or Muslims, or Acadians, is not safe for Democracy. We pledge to continue this fight for however long it takes to convert this ideological goal which Canada claims to support into a practical, viable and operational reality for all Canadians.

LETTERS TO THE EDITOR TELEGRAPH-JOURNAL, FEBRUARY 14, 1987

Schools Should Teach Course on Holocaust

Dear Editor:

It should be evident by now to the taxpayers of New Brunswick that some of our tax dollars would be well spent by providing within the public schools of New Brunswick a full and intensive course on Holocaust studies, and one also dealing with racial prejudice, beginning at the elementary level.

That this major crisis, the Holocaust, in the history of mankind should receive such little attention within our school system is a disgrace.

I have written privately, but now I appeal publicly to the Department of Education to implement such a program. I appeal to the residents of New Brunswick to request it.

I further urge the New Brunswick Teachers' Association to demand it. Surely if the justice department would respond by providing our youth with the documented facts of the Holocaust Era, we would not be subjected to the sick ranting and raving of neo-nazi groups, pseudo-intellectual anti-semites and white supremacists who are proliferating throughout the United States and attempting to disseminate their hatred

in Canada.

— Rev. Jim Leland, P.O. Box 86, Florenceville, N.B.

Was 6,000,000 Figure Ever Authenticated? Dear Sir:

After reading of the CBC Sunday Morning radio program re Malcolm Ross, my first thought was that this program seemed to resemble a conspiracy. And the question that came to my mind was: On what authority does Malcolm Ross deny six million Jews died?

On the other hand, on what authority was the statement made that six million Jews were slaughtered by the Nazis?

Now I know it is a terrible blemish on those responsible even if only six people died simply because they were Jews, but we must agree that sometimes numbers are handled very loosely. To make my point, I would like to refer to some newscasts in the past in which two countries at war made fabulous claims about how many enemy troops were destroyed.

In the Second World War, just under 45,000 Canadians were killed in action. This would mean an average of 22 dying daily from the day Canada declared war on Germany until VE day nearly six years (or some 2,000 days) later. With reference to the 6,000,000 Jews being killed, we would have to say that during the same period of time the daily average would be 3,000 Jews killed every day, 356 days a year for nearly six years.

In the Battle of Vimy Ridge during the First World War, 10,000 Canadians died in action. A man I knew who was in that battle said that when the bodies were stacked up for removal, it reminded him of a field back home filled with racks of hay. If five bodies were placed together it would mean two thousand locations with five bodies in each, a very gruesome sight indeed.

— Arnold Somers, R.R. 2, Red Bank, N.B.

Respected Historians Question Claims

Dear Sir:

Re your article Jan 30: Malcom Ross may well be silenced for the moment, but the debate on the Holocaust is still very much alive and has been joined by a number of respected revisionist historians in the U.S. and Europe who question Jewish claims.

The extremely elaborate efforts to suppress Holocaust-denial literature strongly imply that the extermination argument cannot stand on its own merits.

The outcome of this debate on Holocaust authenticity could have very profound significance, since Gentile tolerance of growing Jewish influence rests almost entirely on Holocaust-engendered guilt complexes.

— J. S. MacDonald, 455 Wilbrod St., Ottawa, Ont.

Could Malcom Ross Receive Fair Trial? Sir:

How would it now be possible for Malcolm Ross to receive a fair trial in any court under the ridiculous "hate" section of the Criminal Code now that he has already been accused, tried, found guilty and hung out to dry by certain of the clergy, by certain politicians, by certain of the media and others?

Shades of Judge Roy Bean!

— G. K. Melvin, 156 Main St., Fredericton, N.B.

DON HOYT, Telegraph-Journal, February 17, 1987

The Pros and Cons of Hate Literature Prosecution

Crunch time is nearing for Attorney-General David Clark. If not already in his hands, an RCMP report of their investigation into hate-mongering charges against Moncton area school teacher Malcolm Ross is imminent.

Over the last year, various public comments by Clark indicate his belief that at least some anti-Jewish writings produced by Ross could be subject to prosecution under hate literature provisions of the Criminal Code.

The holdup in moving the matter into a court was best expressed by Clark in a speech to a B'nai Brith dinner in Fredericton last May when he said: "I feel as acutely as you a need to rid society of hate mongers, yet an Attorney-General must consider the impact of a prosecution upon a community — upon a Jew and Gentile alike.

"Mostly, I worry about the consequences of losing a hate literature case and the license to escalate the hate campaign that result may produce."

In other words, the Attorney-General is asking himself, would the notoriety of a trial and the wider exposure of Ross' views do more damage than good to New Brunswick society?

It's a fair question but one on which there are widely divergent opinions.

Ontario recently reopened the argument of the good and bad of giving hate mongers a courtroom forum after a provincial Appeal Court overturned the conviction of Ernst Zundel on a charge of spreading false news, namely denying that European Jewry was virtually wiped out in the Second World War Holocaust.

A new trial was ordered, which led the Ontario Attorney-General to launch an appeal to the Supreme Court of Canada, thus denying at least for now the opportunity of Zundel having a second seven-week trial to spout his racist views.

Certainly, if Clark is seeking support for a rationalization of why not to take Ross to trial, he has the editorial positions of *The Ottawa Citizen* and *The Globe and Mail*, but of which urged that a second trial of Zundel not be undertaken in order to avoid further publicity of the man's idiocies.

He can also quote noted Toronto defence

lawyer Edward Greenspan who said the Zundel case "was a mistake from day one. We took a man who walked the streets of obscurity and gave him a national platform to spew his filthy lies."

There are some people, many of them lawyers, who believe sections of the Criminal Code relating to the propagation of hate against minority groups shouldn't even be in the statutes and are a curtailment of freedom of expression.

Clark himself, however, in the same B'nai Brith speech quoted above, stated "It is necessary, in my view, to curtail freedom of expression where this right is used as a defence to a charge of disseminating hate propaganda."

"The goodwill and cohesion within a democratic society must not be threatened by the abuse of the right to freedom of expression."

That, in my opinion, is the crux of the issue and why Clark should, in his final deliberations, give paramount consideration to the issue of whether the evidence supports a prosecution of Ross.

The Ontario Appeal Court's ruling in the Zundel affair ordered a new trial principally on the basis of errors by the trial judge. The most important finding of the five-judge appeal panel was its upholding as constitutional the Criminal Code provisions under which Zundel was charged, prosecuted and convicted.

While the Ross investigation has been carried out under a different part of the Criminal Code, the fact is that we have a law which says Canadians are unprepared to accept the distribution or publication of material promoting hate against segments of the community.

The law should be applied and the reason was clearly expressed by Douglas Hunt, an Ontario Crown prosecutor who handled the Zundel case.

"The Crown," said assistant deputy attorney-general Hunt, "cannot ignore the duty it has to prosecute, merely because the fact of prosecution will give somebody the opportunity to say something in public."

There is also the argument to be considered that many people are ignorant of the excesses committed by hate mongers and that public exposure to their views is in itself a positive educational process. Yet Crown authorities are quick to prosecute films they believe to be pornographic, risking the box office consequences of giving them a higher profile.

As things stand today in New Brunswick, Malcolm Ross has an unfettered right to spread his contentions that a worldwide Jewish conspiracy exists to undermine Christian society.

If the Attorney-General, in the face of evidence to the contrary, decides not to prosecute, Ross will then have his license to continue.

THE SUNDAY HERALD, MONCTON MARCH 8, 1987

Battle Heating Up

By Dave Lockhart

Moncton teacher and author Malcolm Ross is under fire from several directions — again — because of the books he's written purportedly unmasking carefully laid plot against true Christianity.

In his writings, Ross avows his position is based upon historical research and the truth can be found in the Holy Bible if only one cares to look. Since I've learned to be wary of accepting at face value anyone who professes to know the "truth" I naturally became intrigued with Malcolm.

On more than one occasion over the years I've interviewed Ross and indeed never missed the opportunity to put the boots to him intellectually and historically. That is not to suggest Ross' intellect is inferior to mine . . . it's just that my search for the "truth" has taken me down a different path.

Ross knows I've always been up front with him in my criticism of his opinions and this column will be no exception. It is my shared opinion that Ross' writings are not factual . . . his conclusions are erroneous because they miss truth with half truth and outright misrepresentations.

But let's leave that behind. To do justice to the arguments against Ross you have to read his books "Web of Deceit", "The Real Holocaust" and "Battle for Truth". In those books Ross argues that Christianity is the one true faith and those who follow other beliefs are therefore passive enemies of Christ or are engaged in an active campaign against Him . . . sort of "you're either for Jesus or you're against Him." Since that takes in all of humanity, from the Ross perspective, other issues fall into place simplistically.

Not being a theologian I am left with the teachings of my own church which believes in loving my neighbours and leaving the judgement of my fellow man (and myself) to God. Moreover, I am also left with my collection of books and videotapes which graphically show the results of the Nazi era, the perversion of justice and mercy in the name of the state. That is a secular matter which resolves itself.

Recently the President of the Atlantic Jewish Council held a news conference in Moncton to make known his views. Lee Cohen's position was clear . . . "Once an individual (Ross) crosses the line between privately held beliefs and public assertions, that person becomes publicly accountable for his statement."

Cohen asserts the Ross books meet that standard. More particularly one Dr. Francis Weil quotes from Ross' writings . . . "The Jewish people are referred to as the 'great satanic minority which is trying to destroy Christian faith and civilization.'" That's heady stuff no matter what your background!

So how will all of this end? Attorney-General Dave Clark will again take a look

at whether the writings of Malcolm Ross are actionable under the Criminal Code of Canada . . . that decision is in the works, and come it will.

But let's go back to Lee Cohen who says "It has been and continues to be our posture that the determination on the merit of prosecution is the decision of the Attorney General to make, and he alone. However, within the context of Mr. Ross' status as a teacher, we feel it incumbent upon not just the Jewish community, but upon the community at-large to understand and demand his dismissal, in the interests of ensuring our children the best education possible, free of any association with racism and prejudice."

THE SUNDAY HERALD, MONCTON MARCH 8, 1987

Forcing us to remember

By Bob Lockhart

"Freedom is the right to be wrong, not the right to do wrong." — (John G. Diefenbaker).

Thank you Malcolm Ross.

In a country where we have grown complacent about our freedoms and have forgotten about the terrible price that we paid to defeat fascism, you have contributed to our awakening.

Many of our citizens have forgotten the Holocaust in which millions of Jews were tortured, murdered and mutilated. Most of our young people have never heard of it because it is not taught in our schools and is barely mentioned in most textbooks. We need to be reminded and your writings are forcing us to remember one of the most shameful chapters in the history of mankind.

Make no mistake. Your writings have also caused great pain and suffering to Jews whose relatives and friends were massacred and many wondered why you would inflict such agony on innocent survivors.

Elie Wiesel, who won the 1986 Nobel Peace Prize, lost his mother and sister by murder in Auschwitz concentration camp. His father starved to death and he emerged emotionally scarred for life and literally scarred by the number 7713. Recently he wrote: "To remember pain is to remember you must do everything you can never to let it happen again."

He also noted in his own gentle way, "Indifference is a sin; people have to care." It is clearly a message for our time.

You have said the Holocaust didn't happen in Germany. Many of our citizens are saying it couldn't happen in Canada.

But millions of Jews were slaughtered by a small group of fascists who took control of a country that was complacent about freedom. At the time the slaughter began, Germany was one of the most civilized, cultured and Christian countries in the world.

I recall visiting Bergen-Belsen concentration camp in the mid-1960s. A small building housed the photographs that had been taken by allied troops who captured

the camp.

Too weak and emaciated to bury the dead, inmates had been forced to drag the bodies into several huge piles over 100 feet high. To avoid an epidemic, Allied troops brought in bulldozers to prepare mass graves as the final resting place of 1,000's of innocent people whose only crime was being a Jew.

Today the site is a large meadow whose grassy slopes are broken by a number of tombstones bearing simple messages such as "here rest 250,000 Jews." Few people can visit such a sight without being deeply moved; I saw one group of five men all with tears trickling down their faces.

It occurs to me that your writings would only receive widespread support at one place and time: Nazi Germany during the Hitler era.

In the meantime, thank you for alerting us: we needed the shock of knowing that such things can happen in New Brunswick.

Now Christians and Jews will work as never before to ensure that the Holocaust is not forgotten. For that, Malcolm Ross, we thank you.

LETTERS TO THE EDITOR MARCH 12, 1987

How Wrong Must a Teacher Be?

Dear Sir:

I was interested in the letter from T. W. Acheson, past president of the Canadian Historical Association. Referring to the association, he says: "We believe that historians must publicly assert their certain knowledge that the Holocaust took place and that this is a matter of historical record."

In view of this I would like to quote an acquaintance of mine in Ottawa, an Irishman and a professor, A. Trever Lodge. In the Feb. 14 *Globe and Mail*, Hodge asks: "Why is it that if a school teacher teaches that the Holocaust never happened there are endless debates about his civil rights and free speech, while if the same man taught that two and two are five, or the moon is made of green cheese, he would be simply fired without any fuss at all, as incompetent in his job?"

— Joan Barberis, North Head,
Grand Manan, N.B.

Can No One Say Anything Against Jews?

Dear Sir:

I have read many articles in the newspaper lately on Mr. Malcolm Ross and I am appalled at what I have read and heard. He is being called a "racist" and a "hatemonger" for expressing his view about the Jews and a revisionist view about history. Everyone has jumped on the bandwagon, from lay people to the clergy to the Liberal opposition. Everyone seems to be saying that Mr. Ross shouldn't have his view.

According to *Maclean's Magazine* of Feb. 23, 1987, Mr. Josef Begun was just released from exile. He was convicted of distributing anti-Soviet literature according

to Article 70 of the Criminal Code. What do we call him? A dissident. But this same group of people want to imprison anyone who speaks out against them, and what do we call him? Not dissidents, but "racists" and hate mongers".

That's a double standard. It seems we can speak out against anything or anyone except the Jews, and God help us if we do. For then their wrath comes down upon those who do like a ton of bricks.

Freedom of thought and speech and opinion is at stake here, and this freedom is for everyone. Or is it?

— Terry LeBlanc, Fredericton, N.B.

DON HOYT, *Telegraph-Journal*, March 12, 1987 Christian, Jewish Leaders Repudiate Ross Views

The Malcolm Ross case will simply not go away.

While Attorney-General David Clark waits and bureaucrats dither over laying hate literature charges against the Moncton area teacher, other voices are not so silent.

In the wake of a District 15 School Board committee report claiming to have found no evidence that Ross preaches his anti-Jewish propaganda in the classroom, the Atlantic Jewish Council has appealed to Education Minister Jean-Pierre Ouellet to decertify him.

Roman Catholic Bishop J. E. Troy has taken what may be an unprecedented action, authoring an article in the Catholic weekly, *The New Freeman*, re-emphasizing his concerns about Ross and his "hateful" opinions.

Saint John businessman Mitchell Franklin questions why New Brunswick "through the Ministries of Education and Justice, authorize some school boards . . . to employ anyone who would illegally teach or write or distribute hate propaganda — diametrically opposed to fact."

"History will underline this sorry record with shame and disrespect. New Brunswick does not deserve this bad name."

Franklin's comments were made in a letter response to a column, with copies sent to Premier Richard Hatfield, Clark and Ouellet.

"It is sad," he wrote, "that democratic society must re-examine the evidence again and again to prove that the Holocaust is a cold, hard fact, and to guard against those who, for their own reasons, tell you that it was some horrid Hallowe'en ghost story."

"Academic freedom (freedom of speech, to teach, preach, write) is freedom of thought and expression. It is a foundation for our society."

"We are all threatened when these civil liberties are sued to teach treachery, treason and trash. Such abuse must not be condoned and granted immunity or special status."

Bishop Troy, in his article, expresses dismay that while most of the response to the views he expressed in letters to the

editor were greeted positively, some were not so kind.

"... 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 their vein made me realize to my horror how deep-seated and passionate is anti-Jewish feeling in certain people."

Troy says he wrote the letters "to make it quite clear that the Catholic Church totally repudiates anti-semitism and considers it repugnant to the Christian faith."

He says when Ross' views came to his attention, his first thought was to ignore them.

"I was reminded, however," Troy wrote, "that silence was the precise tactic adopted by Christian leaders in Germany before and during the Nazi regime which eventually masterminded the murder of millions of Jews."

"I would not wish my silence to be interpreted as consent or approval of opinions which I took upon as hateful."

"Meanwhile, there is no indication of when Clark, who has to this point managed a classic case of buck-passing, will discharge his obligation to decide whether Ross will be prosecuted under hate literature provisions of the Criminal Code."

Complaints by Dr. Julius Israeli of Newcastle have been bounced from one bureaucrat and police force to another for more than a year while Clark vacillates.

He has a solemn responsibility to uphold the law, if evidence indicates it has been broken, or to disclose why a prosecution is unjustified.

OPINION

To The Editor:

The anti-Semitic writings of Malcolm Ross are very surprising. The reaction of School District 15, is even more so.

CBC commentator Ralph Surette, in his early morning commentary of March 12, 1987, described the compositions as "not intellectual." He added that had such fanaticism been directed against the Crown or the Pope, the same school board members would have been up in arms.

Surely the author considered the risk to his academic tenure before publication. How did he know that he could proceed with impunity? Perhaps it was a lucky guess or maybe his profession is less important.

In the mid-1920s, the anti-Semitic writings of a paper-hanger in Europe may have seemed merely innocuous at first printing, but *Mein Kampf* profoundly and tragically altered the course of modern history.

How can such rubbish be tolerated, let alone sanctioned?

— G. Langlis, Moncton, N.B.

PUBLIC OPINION

To The Editor:

Further correspondence over the Malcolm Ross issue increasingly betrays an

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alarming sense of intolerance or, at least, of misunderstanding, and I believe our Canadian public must be put on alert to a potential threat to its accepted freedoms.

I, for one, fully respect the teachings of the Old Testament, but there are secular thinkers who believe that these are mere "opinions" which cannot be factually established. Is then the Old Testament to be banned as literature? Of course not, and the Jewish community would have every right to protest such an action. Similarly there have been Jewish scholars, like Hugh J. Schonfield, who have described Christianity as a deception, yet there was not the outcry from Christians to have his books burned.

The Christian response must always be in the nature of a fair appraisal with a respectful regard for the ascertainable facts; and this, I submit, is the basis of any good judiciary system. Incidentally, our laws of libel can be invoked where there is a clear case of malice without cause.

The basic question is whether a citizen is to be put on trial, or removed from his employment, because of his personal opinions. Is then a Christian to be so treated because he believes in the resurrection of Christ, or a Moslem because he believes Ishmael to have been the son of promise — "opinions" which our Jewish friends reject? Do we not see the drift towards an impossible intolerance in the present dispute? Jesus the Jew, let it be remembered, was the greatest teacher in the world on the subject of tolerance, respect for others, and forgiveness of those who oppose us.

Malcolm Ross discusses what he considers to be elements in some Jewish writings, but he is not shouting "fire!" in a crowded theatre. He does offer a critique of the political and economic ambitions of Zionism, albeit unacceptable to many sound thinkers both Jewish and non-Jewish, and it simply remains for others to offer informative, responsible and convincing rebuttals.

May God preserve our country from becoming a place of intolerance and of militant belligerence which is regrettably typical of Middle East nations today. The Western world has come a long way in the pilgrimage to human freedom, and we must avoid any sudden U-turns especially at a time when the Soviet Union is also being persuaded to emulate our view of human rights, and thereby to release Jewish dissidents after years of imprisonment and deprivation.

— **Dr. Arthur Paterson Lee, First Baptist Church, Moncton, N.B.**

To The Editor:

I am writing in response to two letters which appeared in **Public Opinion**, March 10, 1987.

Mr. Doiron is quite correct in suggesting that it is the duty of the church to publicly react to the writings of Malcolm Ross.

Most of the public reactions of the church has been expressed in our provincial paper, the Saint John Telegraph-Journal, in which

the Anglican, Roman Catholic and United Church of Canada have strongly denounced the anti-Semitic writings of Malcolm Ross and deplored his distortion of the Judeo-Christian faith.

Please be assured, Mr. Doiron, that the church has not and will not remain silent in its protest against those who would attempt to write and distribute their hatred against the Jewish community.

The letter by "Name Withheld by Request" from Shediac, N.B., stated: "What we have now is a case of the Jewish Council's hatred against him. They are out for revenge."

"As I see it, most of the damage done was their own fault. Before they start complaining . . ."

It is not revenge to take measures against slander and opinions which generate hostility and violence. It is a responsible act born out of an innate sense of justice, human dignity and self-respect.

The Jews, through Mr. Ross' writings, have been maligned, slandered and denigrated. They have not complained, but rather have displayed a great and noble act of courage by speaking out as a minority in protest against such attacks against their persons as Jews and their faith.

You, "Name Withheld by Request", should learn such courage and not hide behind an anonymous letter.

— **(Rev.) James E. Leland, United Church of Canada, Florenceville, N.B.**

CORRECTION

In the May/June 1987 edition of *Shalom*, under *Where Are They Now?*, the photograph **Frank Zebberman** should have read that **Leiba Devorah** was his great granddaughter. The Editor of *Shalom* Magazine apologizes for this error.

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

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

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

THE DAVID BEN-GURION CENTENNIAL YEAR 1886-1986

This year has been officially proclaimed by the Government of Israel as the **David Ben-Gurion** Centennial year to mark the one-hundredth anniversary of the birth of this eminent leader. Ben-Gurion University will share in these celebrations. In cooperation with the Ben-Gurion Foundation they established a special Centennial Fund. Donors who give \$100,000 to the Fund will have the title of "David Ben-Gurion Fellows" and their names will be inscribed in perpetuity on a Centennial Wall adjacent to David Ben-Gurion's gravesite.



Caroline Simon was given the honour of laying the wreath at the Ben-Gurion gravesite during the memorial service. In the background is President Shamir, Shimon Peres and Yitzhak Rabin.

Pictured is Caroline and Arnold Simon of Israel, who became a Donor. Arnold Simon is a Liaison Officer to the Board of Governors and Associates of the Ben-Gurion University. Arnold is the son of Mrs. Eva Simon of Halifax.

At the State Memorial Ceremony beside the gravesite of David and Paula Ben-Gurion in Sede Boker on December 8, more than one hundred members of the BGU Centennial Mission were present. On behalf of the university and the Ben-Gurion

Fellows, two wreaths were laid on the graves by Mr. Marek Halter and three of the Centennial Fellows, Mr. Thomas Hecht of Montreal, Mrs. Shirley Goldenberg of Los Angeles, and Mrs. Caroline Simon of Israel.

ADA ZEBBERMAN CHAPTER OF HALIFAX WOMEN'S ORT

By Barbara Alberstat

Another year is rolling to a close for our chapter. Financially it has been a good one. And I will add we have had several very timely speakers, namely **Bert Ernschaw** speaking on diamonds (a girl's best friend) and **Mary Clancy** on Surrogate Motherhood.

The year started out with "Flowers for Yomtov" convened by **Mindy Jacobson**, and a large number of callers. Then in March we ventured into the sale of Florida Citrus Fruit, convened by **Barbara Alberstat** and her group of ladies to help. Then came the Mother's Day Brunch which is annually a good project, and everyone enjoys seeing the basket wrapped and tied with a fresh flower, bow and card from their loved ones. This is thanks to **Mindy Jacobson**, **Anna Fox** and **Vicki Lipkus** and again a crew of hard workers who put this project together.

Canadian Women's ORT will be entertaining two ORT students again this year in honour of ORT Month in May. The male student is originally from Ethiopia, now living in Israel and attending an ORT school there. He is 20 years old. The young lady is an 18-year-old student from Argentina, attending an ORT school there. These two students will bring knowledge of their lands, their schools and themselves to all ORT centres from coast to coast. We will be proud to entertain **Avi** during the weekend of May 29-30-31 here in Halifax. He will speak during the Friday night services at the Shaar Shalom Synagogue, and again during Kiddush on Saturday at the Beth Israel Synagogue.

This brings to a close the activities for this year of Halifax Women's ORT. We want to wish all of our members and non-members a good summer holiday, and we hope to see more of you next year.

GRADUATES

The Atlantic Jewish Council wishes a Mazel Tov to the following Graduates:

Halifax:

Howard Green, BSc in Biology from York University

Norman Katz, Bachelor of Physical Ed. from Dalhousie University

Evan Zelikovitz, BA in Political Science from Western University

Sydney:

Phil David, BSc in Kinesiology from Dalhousie University; winner of Dalhousie Alumni Assoc. Medal and Canadian Assoc. of Sport Science Medal.

Fredericton:

Neil Brown, BA in Political Science from Western University

Bathurst:

Alan Davidson, BSc in Engineering from UNB

EDITORIAL

THE POLICEMAN: A MAN'S BEST FRIEND



Sometime ago, the Atlantic Jewish Council suffered a robbery. One of the investigating officers was Constable **Peter McNulty**, who is a nine-year veteran with the Halifax Police Department. After reviewing the details of the robbery, we spent some time discussing the role of the Atlantic Jewish Council within the Community and Constable McNulty expressed his admiration for the State of Israel. Subsequent to that discussion we arranged a lunch wherein he elaborated on the reasons that motivated his high regard for our State of Israel. In view of this issue of *Shalom* marking the 39th Anniversary of the State of Israel, I thought it would be appropriate to share some of his observations about the country we hold so dear to our hearts.

Born and raised in Saint John, N.B., Peter McNulty attended Mount Saint Vincent University where he received his B.B.A. He pursued further studies at Dalhousie graduating with a Masters in Business Administration. Peter first became interested in Israel through reading *O*

Jerusalem, the famous book by **Lapierre & Collins**. What particularly caught his fancy was the enlightening history and legacy of the Jewish people and the burning need for the creation of a modern day State for Jews. In discussing the differences between the Israel he first read about and the Israel of today he suggested that the State has gone through a maturation process and that the political leadership is better able to cope with crises that occur from time to time. Notwithstanding the mounting pressure for recognition of the Palestinian rights, he thinks Israel is taken more seriously now and through the passage of time has become a more acceptable reality in the Middle East. If there has been any change in the perception by the general public, McNulty would say it has related most to the belief that Israel has moved from a defensive position to a more aggressive one. He did hasten to add that in fact he does not share that perception. Israel, he added, was not so much talked about within his work environment, but within his social group the general attitude has been one of a fair understanding of the dynamics related to Israel and the Middle East and a belief that Israel has the right to exist and that it is truly a democratic country that can be used as a model for the entire world.

Constable McNulty has not encountered a great degree of anti-Semitism and certainly not relating to Israel. However, from time to time when he is confronted by people who would suggest that **Hitler** was correct and that **Jim Keegstra** and **Malcolm Ross** are truly heroes he becomes somewhat offended and rather upset. He is constantly surprised by the narrowmindedness of such individuals and can only react with shock and a bit of anger. Like most of us, Peter McNulty does have some criticism of the State. Sometimes he believes that regarding certain issues it's a bit unyielding and uncompromising when perhaps it ought to be more so and he expresses great concern for the state of the economy. This latter concern which he is qualified to address given his own academic background relates not so much to a day-to-day problem with the economy but rather with their seeming inability to develop a sound economic infrastructure particularly with regard to developments in the field of advanced technology. In discussing Israel's tendency to be unyielding, he did point out that the Camp David Accords represent a tremendously courageous act on the part of the Israelis, especially in that they have given up so many things of a concrete nature for a piece of paper that brings an end to war with one of her neighbors.

He reserves his harshest criticism in his

analysis of the Middle East to the P.L.O. who he does not believe is representative of the Palestinians nor is the P.L.O. the agency that would serve them best in their interests for autonomous and independent rule.

In any discussion of Israel people will turn to the democratic process which he finds sometimes humorous and often times frustrating. In the interests of democracy, he feels that Israel has allowed for such a wide spectrum of voices and positions to be heard that the Knesset frequently degenerates into shouting matches between the Left, the Right, the Centre, the Religious and the Secular. Perhaps most comforting is his understanding of the "Dual Loyalty" felt by Jews in the Diaspora. For McNulty it does not represent a contradiction, rather, he understands it as an identification with one's roots and legacy which is most evident in the State of Israel.

On less controversial issues, McNulty would love to visit Israel soon and is particularly curious about Tel Aviv which represents such contradiction to one's perception of the Middle East as being a more biblical kind of landscape. Through books he has become fascinated with architecture in Israel and would love to part of an archeological expedition in Jerusalem. *Yad Vashem* would also be of great interest to him since he would like to investigate more fully the role of the Holocaust in the development of conscious of most Israelis today. His best book recommendations would include *O Jerusalem*, **Ezer Weizmann's** book entitled *Battle for Peace* and the classic *Uris* books *Mila 18* and *Exodus*. *History of the Jews* by **Max Dimont**, he thinks, represents a good treatment of the historical development of the Jewish people but he had harsh criticism for *The Haj* which he felt was racist in tone if not in content. His favorite film was one done not too long ago entitled *A Woman Called Golda* who along with **David Ben-Gurion** and **Moshe Dayan** remain his Israeli heroes.

I felt that my discussions with Peter McNulty were refreshing and exciting. They certainly altered my perception of policemen in general and perhaps more gratifying, it is always reassuring to learn that members of the non-Jewish community are sympathetic and knowledgeable about Israel. This is particularly true when so often, the media portrays Israel as a country that goes from controversy to crisis to confrontation and the like.

So on this thirty-ninth anniversary of the State of Israel and the twentieth anniversary of the Reunification of Jerusalem we join with Constable Peter McNulty in saluting our State which truly is a "beacon of light" to the world.

Is your child safe?

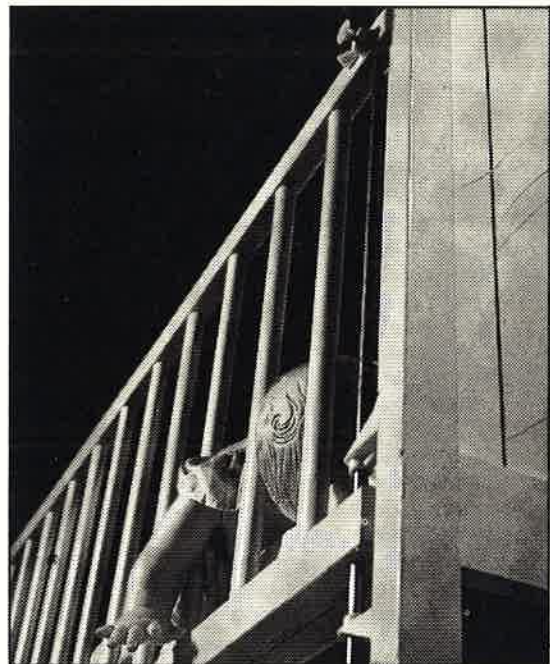
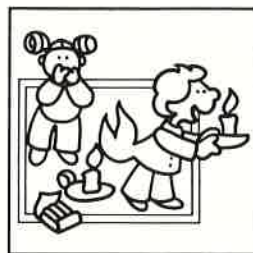
Each year thousands of children become victims of accidents in and around the home. You can reduce your child's risk of injury by ensuring a safe environment.

The federal government passed stringent new safety standards for cribs last fall. Make sure you select a crib that meets all safety standards, and keep it in good condition.

Remember that children's sleepwear and clothing can burn easily and that your child should not play near fireplaces, stoves or heaters. Polo-style pyjamas are safer than loose fitting nightgowns.

Provide close supervision if your child uses a walker, especially near stoves and electric cords, and ensure that stairways are closed off.

For more information on how you can protect your child, please contact the nearest office of Consumer and Corporate Affairs Canada.



Consumer & Corporate
Affairs Canada
Harvie Andre, Minister

Consommation et
Corporations Canada

Canada

FREDERICTONIAN VISITS THE SOVIET UNION

By Arnold Chippin

I have recently been asked to write an article for this magazine about my trip in December to the Soviet Union. I went there with **Sam Fogel** of Montreal, with the intention of visiting and talking with refuseniks. We spent two weeks there and visited four cities — Moscow, Leningrad, Odessa and Kishinev. We visited the apartments of nine refuseniks from these four cities. We also had a chance to visit synagogues in Moscow, Odessa and Kishinev as well as Jewish graveyards in Odessa and Kishinev.

Before I go any further, I will briefly try to explain just who refuseniks are. Being Jewish according to Soviet authorities is not a religion but rather a nationality and according to Soviet Law, some Jews have the right to emigrate, usually to Israel (a country that the Soviet Union lacks diplomatic relations with since the Six Day War). Not all of the Soviet Jews wish to leave and many are happy and content with their lives. As well, not all Jews who wish to leave can meet all the necessary conditions that one must meet. However, for those who are eligible and wish to apply, a great many papers are needed, papers which may take a year or two to acquire. These papers are then submitted to the proper office, called *Ovira*. The reply to the application will almost certainly be a refusal and once one has received this refusal one is a refusenik. Those applying for a visa are usually fired from their place of work and become victims of harassment. In 1979 around 51,000 Jews were allowed to leave the Soviet Union but since that time the numbers have been steadily decreasing. Gorbachev allowed less than 1000 Jews to leave in 1986.

The people whose homes we visited were mainly religious, very educated and have been in refusal for a number of years (up to 14). All were extremely glad to receive us as guests in their homes and showed us warm hospitality. Most felt that their apartments were either bugged or being watched; however, they were not afraid to speak freely. Those whom we visited were very Zionist and had strong desires to live in Israel. We spoke to them in either English or Hebrew. I was quite surprised at their English, since most people in the Soviet Union do not speak English; and extremely surprised at their Hebrew, including Israeli slang. This is in spite of government efforts to discourage and harass those teaching or studying Hebrew and/or religion. Most of the religious people that we met had received no Jewish education as children and in some cases, the parents were opposed to their children taking any interest in Judaism and also refused to give their approval to their children's plans for Aliya.

We also had the opportunity to meet and talk with Jews not associated with the Refusenik circle. Many wished to remain in the Soviet Union and were happy with their lives. For many of the Jews that we met not associated with the Refuseniks, I was shocked by their lack of knowledge concerning Judaism; I doubt if it was much deeper than having it written in their papers under the title of nationality. The number of Jews who told us that they or members of their family were married to non-Jews was shocking.

To get back to the refuseniks and the problems that they face. Once a person applies for an exit visa to Israel they usually lose their job or in order to spare their co-workers the embarrassment they may resign. Getting another job is usually difficult, let alone a job in one's profession. Thus most of the refuseniks that we visited, although professionals, worked as bath house attendants, watchmen or other menial jobs. These jobs pay the bare minimum and so many of the people we visited, although well educated, are very poor by even Soviet standards. If one can not find any job one is labeled a parasite; a crime punishable by jail.

The refuseniks that we saw struck me as very courageous. All felt that they were being watched and most felt that their homes may have been bugged, or in their own words that "the walls have ears." Some of those who we visited had family members in prison for anti-Soviet or criminal charges and one had been in prison on false charges. All had been victims of harassment of one form or another — being beaten up, loss of jobs, police harassment and so on. We ourselves were detained by the police during our visit. For us the whole episode lasted about four hours. However, the other four people, who were walking down the street with us at the time when we were stopped by the police, had to report to the KGB the next day. The other four were Russian Jews all young and single — two of them were refuseniks and the other two wanted to leave for Israel but were not even eligible to apply for permission.

One thing that particularly alarmed me was what most of the refuseniks we met thought of Gorbachev. The consensus seemed to be that he was a very dangerous man. The fact is that while he has been making nice statements to the West he has been making conditions worse at home for refuseniks. The refuseniks mentioned that the government, since Gorbachev has become leader, had made things worse for them. As I mentioned earlier, in 1986 the Soviet Union let less than 1000 Jews out. There has been a steady decline since 51,000

were let out in 1979. Gorbachev has been making nice statements in the West while at home he is cracking down.

I could go on and on writing of my trip to the Soviet Union, but what I have attempted to do here is give a small overview of what I saw. My impressions of the Refuseniks were that they were a small percentage of Soviet Jews who have dared to apply for their rights (given to them by Soviet Law). They have also attempted to educate other Jews. It is a very brave stand that they have taken in a country that attempts to discourage all traces of Zionism and Jewish education. The Refusenik community is involved in printing books, some of which we saw. If caught for printing, one is in trouble, probably prison.

Since my return to Fredericton in late December, I have attempted to inform others of what I saw and my impressions. I don't know what the answer is for Soviet Jewry (the situation of anyone who wants to be a Jew in more than name only, is quite bad). However, what I have tried to convey to others is that silence is not the answer. From my trip and especially from what was said to us during our police detention I have seen just how concerned Soviet officials are about foreign opinion. In fact all those who we visited told us that their contact with the West was their 'insurance policy'. I believe personally that if they were to lose contact with the West they would disappear. One of the families that we visited in December has since left for Israel due to pressure from an American senator. Another man that we met was able to find work in his field because of pressure applied by an American university. These are isolated cases, but what can we in the Atlantic provinces say that we have done to improve the lot of Soviet Jews and refuseniks? Do we feel that others will do the job for us or are we waiting for the government to act on our behalf? The Soviet government sees our silence here as approval and consent for its policies. The situation in the Soviet Union has been bad for a long time as far as Judaism goes and it has never been any secret to us here. We have maintained our silence long enough.

Since my return I have spoken to groups in Moncton, Saint John and Fredericton. I have attempted to make those communities more aware of the plight of Soviet Jewry as well as start letter writing campaigns and petitions. In addition, there are various groups that one can get in contact with such as Canadian Jewish Congress or B'nai Brith to name just two. We should all be involved as an individual as well as a group effort. I don't know what good our efforts will ultimately be; but I do know that they will

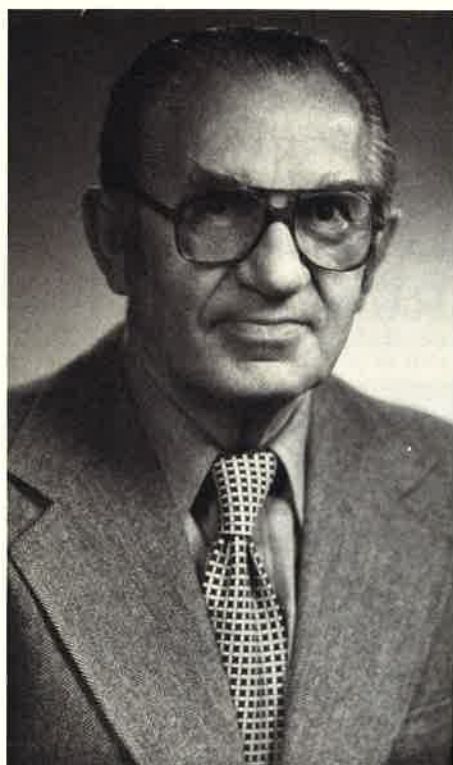
be of much more help to our fellow Jews than remaining silent. And I also know that if the situation were reversed, I would hope that other Jews would speak out on my behalf and not remain silent. It would not take one a lot of time or effort to show one's

concern. The longer we wait in silence, the less there will be to salvage of Soviet Jewry.

Upon my return from the Soviet Union I contacted the Atlantic Jewish Council and expressed my interest in talking to various communities about my trip. If any

individuals or groups are interested in contacting me please feel free to do so by writing Arnold Chippin, 15C Waggoners Lane, Fredericton, N.B., E3B 2L2, or calling (506) 457-1360.

IT WAS A SPECIAL WEEKEND FOR BEN MEDJUCK



There seemed to be a special significance in **Ben Medjuck's** weekend.

A founder of the Medjuck furniture chain, he's retired from business now, but almost as active as ever in the Fredericton community where he's lived for more than 60 years.

On Saturday night, (May 2nd) he was honoured at the 50th anniversary dinner of the Capital Y's Men's Club as the last active member from among the 16 men who formed the club in 1937.

The next night, as Christians and Jews stood shoulder to shoulder in remembrance of the Second World War Holocaust which claimed six million Jewish lives, Ben Medjuck was among the 400 people who nearly filled the auditorium of the Wilmot United Church.

More than all the honours that have come his way, Ben Medjuck probably has represented better than anyone else a bridge between Fredericton's Jewish and Christian communities.

In accepting a gold reproduction of the Y's Men's emblem, Medjuck said he was

thankful that he had been able "to acknowledge the duty that accompanies every right.

"As well as enjoying all the good things in life, we should also make the world a better place to live in for our own children and the less fortunate."

Ben Medjuck has always remembered the debt he feels he owes to Canada since emigrating from Central Europe as a boy.

Sunday night, as Medjuck listened intently, **Rev. Rod Sykes** of Wilmot United Church spoke of another kind of remembrance — of the Holocaust. Reminding his audience that remembrance is a principle shared by Christianity and Judaism.

In the 1930s and '40s, the Nazis committed mass murder "partly because religious people forgot how to remember," — including "the fact of Jesus' Jewishness."

The world, even today, does not properly remember the Holocaust, he continued, and alluded to the writings of Moncton teacher **Malcolm Ross**.

"Here in our province, hatred of the Jew is being publicly expressed and falsely promoted.

"We must, and I must, seek to speak and to speak some word of faith in the face of the reality of the Holocaust.

"If we remember, perhaps we can prevent genocide from ever happening again."

It fell to United Church Minister **James Leland** of Florenceville, a leader in the campaign against anti-semitism in New Brunswick, to light candles in remembrance of the six million "children of the Covenant" who died at Nazi hands.

And as **Dr. Cary Grobe** touched a match to each candle on behalf of the Jewish community, Leland recited the names of some of the death camps — Auschwitz, Dachau, Buchenwald, Treblinka . . .

"We must pledge never again to be silent in the face of tyranny and injustice," said Leland.

There was a special symbolism of unity in the Sunday night service. For the first time, the Fredericton Holocaust Service was hosted by a Christian church.

While the mood was lighter at the Y's Men's dinner Saturday, it too demonstrated the "fellowship" which drew Ben Medjuck to the organization a half century ago.

Rev. Ian MacLean, minister of St. David's United Church in Rothesay and a former Capital Y's Men, noted that there

are 2.7 million volunteers in Canada.

And, like Ben Medjuck, "they are what hold democracy together."

John McKiel, a newcomer to the organization, said his experience in the club suggested Ben Medjuck "was born with a twinkle in his eye."

A warm and outgoing personality, Medjuck responded that he sometimes feels "like a family heirloom on the top shelf. They bring me down and dust me off when company's coming."

Ben Medjuck is much more than that and his weekend was a reminder — at the Y's Men's anniversary of the goodness of humanity; at the Holocaust service a remembrance of its uncivilized cruelty.

Ben Medjuck represents the best in mankind and remembers the worst, as all of us should do.

Reprint. *The Telegraph*, May 4, 1987.

MARTIN LEVINE RECEIVES AWARD

Martin Levine, President of the United Israel Appeal of Canada, was the recipient of the 1987 Ben-Gurion Centennial Medal for Canada-at-large on May 31, 1987 at the Waldorf Astoria in New York. He received the award for his achievement in philanthropy and his efforts for Israel and the community at large. Mr. Levine is the first Canadian to receive this award. He is the son of **Mrs. Bessie Goldfarb** of Halifax.



FREDERICTON NEWS

By Jennie Brown

Anniversary greetings to the following: **Dave & Bea Sherman**, 43 years; **Lou & Gladys Swetsky**, 39 years; **Irving & Sylvia Meyers**, 35 years; **Harry & Sarah Lang**, 31 years; **Dr. Cary & Sydelle Grobe**, 23 years; **Bob & Roz Brown**, 22 years; **Weldon & Joan Levine**, 21 years; **David & Edie Besner**, 19 years; **Arnold & Judy Budovitch**, 18 years; **Dr. Bernie & Zina Vigod**, 17 years; **Seymour & Marilyn Kaufman**, 13 years; and **Saul & Molly Brown**, 9 years.

Mazel Tov to the following: **Frank & Daisy Budovitch** upon the marriage of their son **Howard**, to **Rachel Sadofsky**, daughter of **Ginger & Ralph Sadofsky**, Halifax, N.S. The happy couple have taken up residence in Halifax. . . . **Weldon & Toby Graser** upon the marriage of their son **Geoffrey**, to **Diane Shapiro**, daughter of **Mr. & Mrs. Howard Shapiro**, White Plains, N.Y. The happy couple have taken up residence in Montreal, Que. . . . **Joe & Jennie Chippin** upon the birth of their granddaughter **Barbara Gayle**, great-granddaughter for **Dora Chippin** and **Fannie Rubin**. Proud parents are **Simmy & Carol Airst**. . . . **Harry & Amelia Goldman** upon the Bar Mitzvah of their grandson **C. J.** Proud parents are **Lionel & Annette Goldman**, Montreal, Que. . . . **Elana**, daughter of **Al & Rhona Ruben**, upon her graduation from Fredericton High School, receiving a Black F for her outstanding work put into school activities over the years. . . . **Sheila**, daughter of **Dr. Israel & Marlene Unger**, upon her graduation from Fredericton High School, receiving a certificate for her academic excellence and involvement in activities. . . . **Neil**, son of **Bob & Roz Brown**, upon receiving the degree of Bachelor of Arts, majoring in Political Science, from Western University, London, Ont. . . . **Bob & Gwen Velensky** upon the graduation of their son **Robert Ashley**, upon receiving his degree as a Denture Therapist (D.J.), from George Brown College in Toronto, and he has taken up residence in Toronto, where he is presently practising. Also to daughter **Elana Paige**, receiving her L.L.B. degree from the Faculty of Law at the University of New Brunswick, and is presently articling in Ottawa.

Speedy recovery to **Ezra Rose** and **Bessie Rose**.

The April meeting of the Lillian Freiman Chapter of Hadassah was held at the home of **Sydelle Grobe**, with the president **Rhoda Fransblow** presiding. **Mrs. Nudelle**, Montreal, Que., was welcomed as a guest. Reports given by **Lois Levine** and **Marilyn Kaufman** upon their attendance at the Hadassah National meeting, which was held in Ottawa, was well received. The Youth Aliyah Brunch was held on May 3rd. **Joan Levine** and **Lois Levine** were the co-con-

venors. A garage sale was held on May 31st. **Valerie Chippin** kindly consented the use of her garage, and the sale was convened by **Marissa Blanchard**.

Congratulations to **Marilyn Kaufman** voted as the member who contributed the most effort to Hadassah work. **Marilyn's** name will be forwarded for the main draw of a free trip to Israel for the celebration of the 75th anniversary of Hadassah. Good luck, **Marilyn**. The draw for this trip is known as Blue Print 1001 contest.

The tentative date for the closing meeting is June 17th. **Gladys Swetsky** and **Edythe Levine** are in charge of the arrangements.

Much interest was given when **Doris Rauch** introduced the idea of making up a Cookbook. Suggested by **Amelia Goldman** that tested recipes be brought to the June meeting. Anyone interested in a child's cassette entitled **What It Means to be Jewish** can contact **Lois Levine**. Price is \$10.00.

Amelia Goldman, **Faye Medjuck** and **Gladys Swetsky** volunteered for the nominating committee to bring in a slate of officers for 1987-88. Hostesses for the meeting were **Sandy Levine** and **Miriam Cohen**.

FREDERICTON YOUTH ALIYAH BRUNCH



L-r: Lois Levine, co-convenor; Dr. Irving Abella, Guest Speaker; and Joan Levine, co-convenor.

Close to 100 members of Fredericton's Jewish community attended the annual Hadassah-Wizo Youth Aliyah brunch, held May 3rd at Sgoolai Israel Synagogue.

Dr. Irving Abella, noted historian and author, was the guest speaker. The co-author of **None is Too Many**, told the appreciative crowd, "I'm delighted to speak to a Hadassah audience," and stressed the importance that "work such as Youth Aliyah continue."

Dr. Abella's topic was "Anti-Semitism: Then and Now." He discussed the prejudice that faced Jews in Canada during the 1930's

and 40's, and the "new, invidious anti-Semitism of the 1980's," represented by the **Jim Keegstra**, **Ernst Zundel** and **Malcolm Ross** controversies.

Dr. Abella also stressed, however, that Jews in Canada are "lucky they live in a vibrant and democratic country that has allowed Jews to thrive."

Organizers of the 1987 Youth Aliyah campaign in Fredericton were **Lois Levine** and **Joan Levine**. Both are pleased with the participation in this year's campaign which resulted in greater funds for Youth Aliyah.

SERMON TO YOUNG JUDAEA

By Rabbi Jacob Chinitz,
April 4, 1987

I wish to address myself this morning to our guests from the Halifax Young Judaea. Judaea comes from Judah, the fourth tribe of Israel, the son of Jacob. On the side of the Bimah in front of you, you may see the symbols of the tribes. The symbol for Judah is the lion.

The lion is the king of the animals, and he does not fear to declare himself a lion, first and always. A Jew must not fear to declare himself a Jew, first and always. We are called Jews because after the loss of the Ten Tribes, all of us are descended from Judah.

This morning I read letters to the editor in the *New York Times*. Jewish Americans are expressing themselves with regard to the Pollard affair. One Jew writes that he is an American first and a Jew second. Is this necessary or proper for the identity of Jews living in North America, in the United States or in Canada? Must a Canadian Jew declare that he is a Canadian first and a Jew second?

I could understand if it were a question of Israel. American Jews are Americans first, and Israelis, not at all, unless they hold dual citizenship, which is permitted by the American government. But with regard to Jewishness, that is our religion. Must a Jew declare that he is an American first and a Jew second? Does his relationship to his country come before his relationship to his God?

I was once sitting with a group of Christian clergy in the United States. I asked them: gentlemen, are you Christian first or American first? To a man, they all answered: we are Christian first! There is a slogan in the United States: for God and Country. God comes first, before country. The American pledge of allegiance says: One nation, under God! The nation is under God. The Jew, in so far as he is a religious person, has a right to put his relation to God before his relation to his country. Not that there must be a conflict. There is no conflict between Judaism and Canadianism or Americanism.

But we do not find any other religion, or even any other ethnic group, or scientific or professional group, proclaiming: I am a Canadian first and a doctor second, or I am a Canadian first and a black second, or I am a Canadian first and a Catholic second. Why must Jews be the only ones to protest their patriotism?

Is it because, as **Shlomo Avineri** wrote in the *Maariv* and the *Jerusalem Post*, that American Jews, with all their freedom, success and equality, do not feel secure in their equality? Does **Caspar Weinberger**,

the American Secretary of Defense, himself the son or grandson of Jews, have to insist on a life sentence for Pollard, because he does not feel secure in his Presbyterianism of one or two generations?

Is it true that our Canadianism and Americanism is essential and primary, while our Jewishness is accidental? Our Jewishness is imposed on us by 3,600 years of history, while our Canadianism is due to the accident that our fathers or grandfathers happened to come from Russia, Poland or Germany during the last century to Canada?

Today's haftorah proclaims through the mouth of Isaiah the words of God, the God of Judaea and Jews, Ani Rishon Vaani Acharon, I am the first and I am the last. Would it not be proper for Jews to proclaim, or at least to feel, that they are Jews first, although loyal citizens of the country in which they live?

Half of the Buddhists in Halifax are born Jews. Do they proclaim they are Canadians first and Buddhists second? Do the Lebanese in Halifax proclaim they are Canadians first and Lebanese second? Does **Brian Mulroney** proclaim that he is Canadian first and Irish second?

Only totalitarian countries demand total adherence, body and soul, to the state. The state does not exist to serve the individual, but the individual exists to serve the state. No professional, religious, social or ethnic loyalty is permitted to compete with the loyalty to the state. But democracy is not totalitarian. Democracy says you are permitted to love your father and your mother, your religion and your country,

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your profession and your state, your wife and your children. Your professional and scientific colleagues elsewhere in the world, as well as in your own. Political citizenship does not command, and may not demand, the totality of human devotion, loyalty and interest.

Does **Jesse Jackson** in the States proclaim he is American first and Black second? Did **Martin Luther King** say he was American first and Black second? The only ones who used the expression American First were the isolationists, reactionaries, and sympathizers with Hitler during and before World War II. And the Jews today are the only ones using the expression American First.

Those demonstrating for South African Blacks, for Nicaragua, for coreligionists or fellow political travelers anywhere in the world, do not worry about their Americanism. **Gore Vidal**, living in Rome, does not hesitate to help scorn on the United States at every opportunity. But he has the gall to call the American Jews strangers who have to behave, otherwise they will be kicked out. Where are the Wasps who found it necessary to say they did not sympathize with **Alger Hiss** thirty years ago, or with the Walkers who were found guilty of spying for the Russians last year? Why do American Jews find it necessary to rush to condemn Pollard and justify his life sentence? He committed a crime, but he is only one individual Jew. Does that implicate all American Jews? Do American Jews claim credit for the good things done by an Einstein, a Brandeis or a Frankfurter?

President **Lyndon Johnson** said: I am a

Christian, an American, a Texan, and a Democrat — in that order. He was a free man. Jews better get their sense of freedom straightened out. No one asks them to proclaim they are Jews first. No one is asking. And on one expects them to proclaim they are Americans first. And those that do ask will not be satisfied with the answer!

We hope the members of Young Judaea will be like the lions of Judah, king of the forest, who roars his identity, nay, his identity is taken for granted without roaring. May their Jewishness not be a problem for them, but a pride and a pleasure, always!

MASSADA CLUB NEWS

By Bessie Rinzler

A luncheon meeting of the Executive Members of Massada was held at the home of the President, **Bessie Rinzler**. The others attending were **Ella Morris**, Secretary; **Jean Zlatin**, Corresponding Secretary; **Sara Yablon**, Treasurer; and **Lil Mosher**, **Molly Whitzman** and **Clara Dankner**, Telephone Committee and Refreshments.

A discussion took place on having a Bus Tour in July for the Massada members. We will get suggestions of where and when at our next meeting on June 14th, at the Shaar Shalom Synagogue.

A program will be started whereby seniors will get vouchers to be able to take taxis for \$1.70 for one zone distance when they register for this program. Cost of registration is \$5.00, and they receive four vouchers a month.

Dry Bones



ORDER OF CANADA AWARDED TO DR. RICHARD GOLDBLOOM



Halifax pediatrician **Dr. Richard Goldbloom** was distinguished by **Governor General Jeanne Sauve** at Government House in Ottawa on April 29, 1987, with the Order of Canada, along with 73 fellow recipients.

Dr. Goldbloom was physician-in-chief of the Izaak Walton Killam Hospital for nearly 20 years. At the same time he headed the department of pediatrics at Dalhousie University.

Dr. Goldbloom recently completed a term as president of the Canadian Pediatric

Society, and in 1985 spent a sabbatical leave travelling through nine countries on a lecture tour as a Sir Arthur Sims Commonwealth travelling professor. He has written extensively about pediatrics, publishing 68 articles and contributing chapters to 18 textbooks.

Dr. Goldbloom is vice-president of Symphony Nova Scotia and a member of the executive of UNICEF. The Jewish National Fund recently honoured Dr. Goldbloom and his wife, **Ruth**, for their dedication and contribution to the Community.

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STATE OF ISRAEL BONDS

Readers of the A.J.C. Magazine will have noticed the recent announcement concerning the Retirement of our good friend and associate, **Howard Karp**. Under the circumstances, the Office which was maintained by the A.J.C. premises was closed December 31, 1986.

Since then, we have been fortunate to retain the good offices and cooperation of **Mr. Neil Franklin**, Halifax (902-423-7146); **Mr. Abe Davis**, Saint John (506-652-8210); **Mr. Mendel Chernin**, Sydney (902-539-4146); and **Mr. Mitchell Budovitch**, Fredericton (506-455-9964) who have also continued in their Leadership roles by assisting local Israel Bondholders.

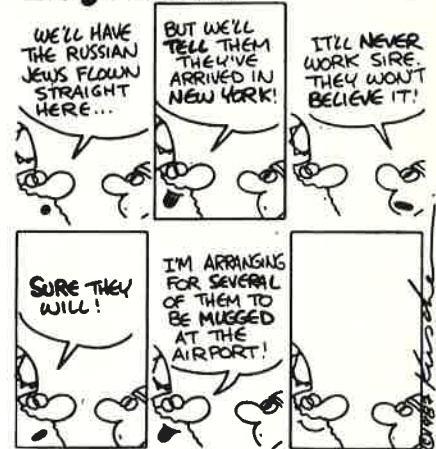
At this time, all holders of unmatured Fifth Development Issue Bonds, issued in 1972 and 1973 may reinvest them now, at their full maturity value. It will be necessary to add some additional cash payment to the maturity value of the Bonds in order to bring the total transaction up to, at least,

the next higher Subscription amount. For this purpose, your unmatured Fifth Development Issue Bonds plus the additional cash payment (in U.S. Funds) may be submitted to Mr. Neil Franklin, Mr. Abe Davis, Mr. Mendel Chernin or Mr. Mitchell Budovitch, who have in their possession the special Letter of Transmittal form for Advanced Reinvestments.

Needless to say, such Advanced Reinvestment Subscriptions or Regular Subscriptions or enquiries may be forwarded directly to the State of Israel Bond Office at the following address: Attention: **Mr. Bernard Karr**, State of Israel Bonds, 1255 University Street, Suite 200, Montreal, Quebec, H3B 3B2.

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Dry Bones



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CANADIAN HADASSAH-WIZO HONOURED BY PARLIAMENT

In an unprecedented move, members of the House of Commons and Senate officially recognized and honoured the Hadassah-WIZO Organization of Canada on its 70th anniversary. No other Jewish organization has been so privileged.

With 17,000 members and 1,500 Male Life Associates across Canada, this organization is the largest Jewish women's group in the country. It is widely recognized and acclaimed for its activities on behalf of women's and family causes in Canada and women, children and the elderly in Israel.

Addressing the 110 members of the organization's National Executive seated in the visitor's galleries, and the full House, M.P. **David Daubney** (Ottawa West) welcomed to Ottawa the members of the National Executive of Hadassah-WIZO. He

said that Canadian Hadassah—WIZO was one of Canada's outstanding voluntary organizations. He called the women "outstanding individuals, (they) are a fine example of the energy, skills and intelligence being mobilized every day throughout Canada by more than 40,000 Canadian voluntary organizations. It is time our country recognized the magnificent contribution of these dedicated Canadians."

In the Senate, the organization was acclaimed by Senators **Nathan Nurgitz**, **Sidney Buckwold** and **Mira Spivak**, all of whom have personal attachment to Hadassah-WIZO. Senator Nurgitz said that "in an age where I think we have the responsibility to engage and encourage the energies of volunteer organizations, no finer

example could be found than Hadassah-WIZO of Canada." Senator Spivak was guest speaker in Winnipeg at the recent Youth Aliyah Pacesetters Luncheon.

At a reception hosted by the **Hon. John Fraser**, Speaker of the House, they were again commended for their dedication to their fellow human beings. Hadassah-WIZO National President, **Cecily Peters**, presented to Mr. Fraser a sculpted plaque of Jerusalem by **Frank Meisler**, a renowned Israeli sculptor, in recognition of his devotion to the Jewish community and the friendship between Canada and Israel.

Executive members from Halifax who attended were **Shirlee Medjuck**, National Vice-President, **Evette Brown**, **Leona Freeman**, **Barbara Paton**, **Bette Ross**, **Myrna Yazer** and **Sheila Zive**.

MULRONEY LAUDS WORK OF LUBAVITCHER REBBE



Pictured with the Prime Minister, from left to right: Rabbi Wineberg, Vancouver; Rabbi Grossbaum, Toronto; Rabbi Mockin, Montreal; Dr. Block, London; and Rabbi Zirkind, Montreal.

The Prime Minister was presented with a leather bound Hebrew-English Siddur. Rabbi Grossbaum is holding a declaration honouring the Lubavitcher Rebbe, which was signed by the Prime Minister.

Charte d'Honneur · Scroll of Honour

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Premier Ministre du Canada
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spirituelle pourvues au monde par
Le Rebbe de Lubavitch

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Prime Minister of Canada
in tribute to the vision and spiritual
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Le Rabbin / Rabbi
Menachem Mendel Schneerson מנחם מנדל שניינזון

à l'orée de sa
Quatre-vingt cinquième année

on the occasion of his reaching the
Eighty-fifth Year

Par ce que depuis les premiers jours de la Fédération, les Canadiens ont toujours reconnu l'éducation comme étant la clef d'or qui ouvre sur la liberté, la croissance et les possibilités. Ayant établi des standards élevés et réalisé de hauts faits de distinction particulière, les Canadiens ont partagé les feux de l'actualité universelle pour les progrès effectués dans les domaines de la Médecine, de la Technologie, des Sciences, et cætera... Concurrantement reconnaissant qu'aucun système éducatif ne peut connaître de réussite sans le respect des valeurs morales et spirituelles de la vie humaine qui sont le socle d'une civilisation; et

Par ce que les Canadiens reconnaissent par tradition historique les valeurs et principes éthiques qui sont les fondements de la Société. Ces vertus sont exprimées par les Sept Lois de Moïse qui sont parties intégrantes de la Bible. Elles constituent une base pour la Société sans laquelle aucune civilisation ne saurait jouir de moralité, de droiture et de spiritualité; et

Par ce que le Mouvement de Lubavitch, par l'implantation de nombreux Instituts et Centres Culturels répandus dans l'Amérique du Nord et dans tout le monde, s'est consacré à la tâche de conserver, protéger et adopter des valeurs qui sont essentielles à la Société dans son ensemble; et

Par ce que cette mission et ces réalisations faites dans le but de développer et encourager ces tentatives sont dues à la vision vénéralisée, à la sagesse et aux directives du Rabbin Menachem M. Schneerson de Lubavitch qui célébrera son quatre-vingt cinquième anniversaire le dix avril 1987, jour correspondant au onzième jour de Nissán 5747. Et

Premier Ministre du Canada, le Très Honorable Brian Mulroney présente, au nom de tous les Citoyens Canadiens, ses meilleurs vœux et souhaite une bonne santé, une longue vie et de nombreuses années de réussite qui viendront couronner cette célèbre carrière de Guide.

Whereas from the earliest days of Federation, Canadians have always known that education is the Golden Key that opens the door to freedom, opportunity and growth. Consequently, by setting high standards and rewarding outstanding achievement, Canadians have shared the universal spotlight of progress in the fields of Medicine, Technology, Science, et cætera. Concurrently recognizing that no educational system can succeed without consideration of the moral and spiritual dimension of human life which are the hallmarks of civilization; and

Whereas Canadians recognize the historical tradition of ethical principles which form the basis of society. These virtues, known as the Seven Mosaic Laws, which are an integral part of the Bible, have been the bedrock of society without which civilization is deprived of morality, righteousness and spirituality; and

Whereas the Lubavitch movement through hundreds of educational and cultural centres across Canada, throughout North America and indeed, around the world, dedicates itself to preserve, protect and foster universal values essential to humanity; and

Whereas this mandate and achievements realized to further these endeavours are due to the venerated vision, wisdom and leadership of Rabbi Menachem M. Schneerson, the Lubavitcher Rebbe, מנחם מנדל שניינזון, who will be celebrating his eighty-fifth birthday the tenth of April, 1987, corresponding to the eleventh day of Nissán, 5747.

Now therefore I, the Right Honourable Brian Mulroney, Prime Minister of Canada, on behalf of all Canadian citizens, extend to him best wishes for continued good health, long life and many more years of successful leadership to crown his celebrated career.

Dated this Fifth day of March, Nineteen Hundred & Eighty Seven.

Sholom Klode, 1987

WHAT IS A JEW?

By Mark Twain

If the statistics are right, the Jews constitute but one percent of the human race. It suggests a nebulous dim puff of star dust lost in the blaze of the Milky Way. Properly, the Jew ought hardly to be heard of; but he is heard of, has always been heard of. He is as prominent on the planet as any other people, and his commercial importance is extravagantly out of proportion to the smallest of his bulk. His contributions to the world's list of great names of literature, science, art, music, finance, medicine, and obtruse learning are also way out of proportion to the weakness of his numbers. He has made a marvelous fight in this world in all the ages; and has done it with his hands tied behind him. He could be vain of himself, and be excused for it. The Egyptians, the Babylonians, and the Persians roses, filled the planet with splendour, then faded to dream-stuff and passed away; the Greeks and the Romans followed, and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now what he always was exhibiting no decadence, no infirmities of age, no weakening of his parts, no allowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?

A SELECTION OF WRITINGS BY CHILDREN DURING THE SIX DAY WAR

The following are a selection of writings and poems from "Childhood Under Fire" written by children in shelters during the 1967 Six-Day War.

JERUSALEM

By Amotz Maimon Zora'ah (age 9½)

How I yearn for you
How I ache.
Of you I dream
Night and day
So great is my pain —

My heart, so distressed
I think of you always
You whom an enemy destroyed
His wicked laughter, his malice,
Filled our hearts with grief
What will become of you,
Jerusalem?
Zion, your light was dimmed
Your charm had fallen down.

Our Holy City, so defiled
That all our brethren weep

But the day will come, we promise,
When we shall be revenged
We shall rebuild your ruins
Your defilement made pure
Your sons return to you.
Again your looks are bright
Again are full of charm
Beckoning to your sons
Holy once more
Vibrant and still
Holy and free.

UNTITLED

By Nimrod Shomrat (age 12)

... There were many successes.

The radio announces:

We have taken Sharm-El-Sheikh

Any announcement of this sort makes us terribly excited.

But the most exciting news was when

The Zahal spokesman announced:

Zahal entered Jerusalem this morning

and took the Old City. The news brought many members of the kibbutz to tears.

The Old City's ours!

The Wailing Wall!

Late in the afternoon listening to the radio.

I heard the grown-up crying.

I could hardly control myself . . .

I cannot say how I feel about Zahal.

It's not just admiration, but something that's hard to describe, something fantastic.

Every plane that passes overhead fills me with a tremendous desire to shout, to bless it . . .

They are still shelling us, still shooting at us. But Zahal defends what is dearer to us

than anything in the world —

The State of Israel.

JERUSALEM DAY CELEBRATIONS



Israeli youth dancing in the streets during Jerusalem Day celebrations in the country's capital. WZPS photo by Debbi Cooper.

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By Janet Mendelsohn Moshe

The 20th anniversary of the reunification of Jerusalem (1967-87) doesn't sound like much of a milestone in the thousands of years of the city's history. Prayers and hearts have been turned in the direction of Jerusalem since King David made it the capital of the Jewish people in 1000 BCE. But this spring, the city fathers are hoping that people the world over will visit and rejoice in the achievements of the modern city of Jerusalem.

"Jerusalem, in the past 20 years, has been an example of peaceful co-existence," according to city spokesman **Rafi Davara**. The city's mosaic of people, cultures and religions is fascinating in its variety. "Millions of people regard Jerusalem as a holy city, and freedom of worship exists for all," adds Davara. "And despite the difficulties and tensions which sometimes surface, the city has continued to grow as a spiritual, cultural and artistic centre as well as the capital of Israel."

This Jerusalem Day, May 27, 1987 (28 Iyar) has been proclaimed a national event, and a special session of the Knesset marked the celebration. Dozens of conventions and congresses will meet in Jerusalem this year, and festive prayers took place throughout the world during the week of Jerusalem Day.

The opening of the 13th Jerusalem International Book Fair on April 6 kicked off the events, and activities will continue until the end of August. Culturally, the city will be alive with music, song, and dance

from all over the world. The Israel Festival will bring scores of international performers to Jerusalem and highlight some of Israel's noted entertainers. Artists will also take to the streets and enliven spirits with free performances throughout the city. Art students at the Bezalel Academy helped decorate the city's squares and main streets, and Jerusalem's new neighbourhoods are given a festive air.

Programs of the 20th anniversary celebrations are designed to give Jerusalem residents, and especially those living in new neighbourhoods, a feeling of pride and satisfaction in their city. According to Davara, the neighbourhoods built on the perimeter of the city on the area of the cease-fire lines, illustrate the development the city has made in the past two decades. "In less than 20 years, 90,000 people have moved into Jerusalem's new neighbourhoods of Ramat Eshkol, French Hill, Gilo, East Talpiot, Ramot, Neve Ya'akov and Pisgat Ze'ev.

A Panorama Walk, stretching from the Jerusalem railway station to the new neighbourhood of East Talpiot, will be dedicated

and the city's newest and most spectacular observation point will be open to tourists. The new ring road encircling Jerusalem will be completed this year, and several synagogues and public facilities dedicated.

An international tennis tournament is planned and a marathon run will include thousands of participants. Jerusalem's large community of new immigrants will be honoured and a special musical oratorio to Natan Shcharansky will be performed.

The historical importance of Jerusalem Day was not lost in the festivities, and a memorial service at Ammunition Hill was held to honour those who fell in the battle for Jerusalem. An official anniversary celebration was held on May 26 at the Jerusalem Theatre with the participation of government ministers, Members of Knesset, city council members and commanders of brigades which liberated the city.

Jerusalem Mayor **Teddy Kollek** issued an appeal to people of the world over to make a pilgrimage to Jerusalem this year, and every tourist will be welcomed with a letter of greeting and presented with the city's symbol and a flower.

As the sunny days of a Jerusalem spring unfold, the modern city of Jerusalem can reflect on 20 years of development and co-existence under Israeli rule. And as the prophet Zechariah promised thousands of years ago:

"Thus saith the Lord; I return unto Zion and
will dwell in the midst of Jerusalem; and
Jerusalem shall be called the City of
Truth;
and the Mountain of the Lord of Hosts

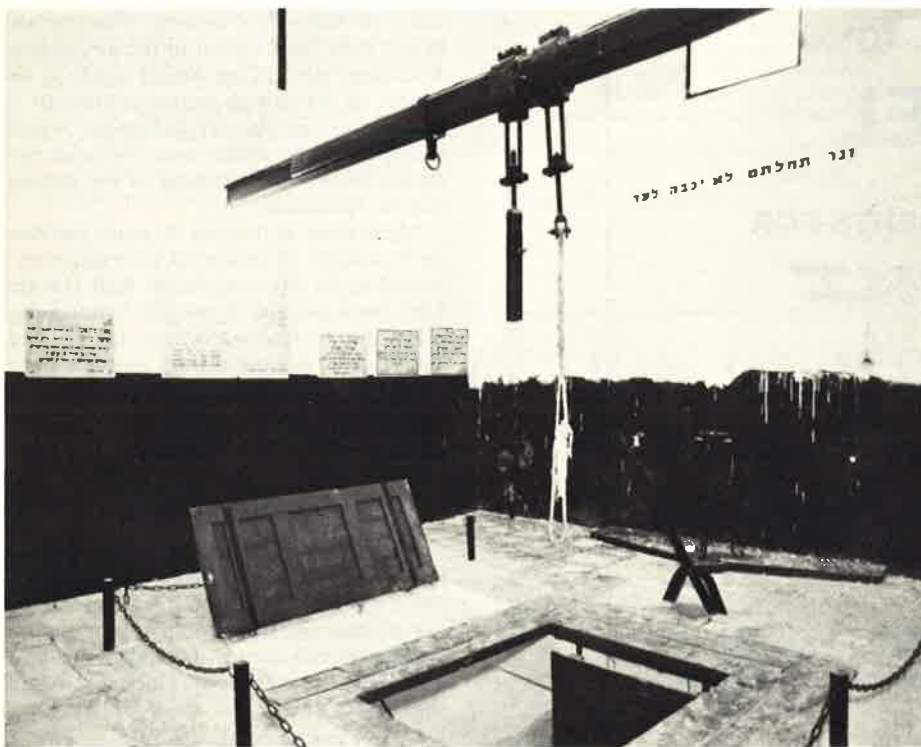
the Holy Mountain . . . there shall yet
old men
and old women sit in the broad places
of

Jerusalem, every man with his staff in
his
hand for every age. And the broad
places of
the city shall be full of boys and girls
playing
in the broad places thereof.

Zechariah 8: 3-5

THE 1947 ACRE PRISON BREAKOUT

One Battle in the Fight to End British Control Over Palestine



The gallows in Acre prison where on April 6, 1947, four members of the IZL (Irgun Zvai Leumi, National Military Organization) were executed by hanging. The Hebrew inscription on the wall reads, "The flame of their memory will never be extinguished." WZPS photo by Richard Nowitz.

By Susan Bass

May 4, 1987, marked not only the 39th Independence Day of the State of Israel, but the 40th anniversary of one of the most dramatic events in the struggle against British Mandatory rule in Eretz Yisrael — the Acre prison breakout in which 41 IZL members and 251 other inmates escaped.

At four o'clock in the afternoon on May 4, 1947, a commando unit of IZL (Irgun Zvai Leumi, National Military Organization) attacked the British prison housed inside the massive Acre citadel and freed 251 prisoners — 131 Arabs and 120 Jews. Contemporary newspapers described the assault as "the greatest jail-break in history", while British defense experts described it as a "military masterpiece."

The attack came in the wake of the British executions of four Jewish freedom fighters at the prison, members of IZL. The British authorities carried out these executions in virtual secrecy, without notifying even the families of the executed men. On April 15, 1947, they imposed a sudden curfew throughout the country, and surrounded the fortress at Acre with troops and armoured vehicles. In the pre-dawn hours of April 16, **Dov Grunner**, **Dov Rosenbaum**, **Mordecai Alkoshi** and **Eliezer Kashani** were taken from their cells and executed by hanging on the prison gallows. They went to their deaths singing 'Hatikvah'.

One week after the executions in Acre, the British authorities prepared to hang two Jewish prisoners held in Jerusalem: **Meir Feinstein**, a member of IZL, and **Moshe Barazani**, a member of Lehi (Lohamei Herut Israel, Freedom Fighters for Israel). At the last moment, these two young men committed suicide by exploding a hand grenade which had been smuggled into their cell.

In the wake of these executions, the Irgun decided to carry out a daring operation to free Jewish prisoners held by the British in the fortress at Acre. IZL prepared for the assault with a careful reconnaissance of the fortress and its surroundings. As former IZL leader **Menachem Begin** wrote in his account of the attack, "sometimes the reconnoiter appeared to be 'Arab', sometimes 'British' . . . But always they were

Irgun fighters."

Originally built by the Crusaders, and later restored by the Turks, the citadel in Acre had withstood a siege by Napoleon Bonaparte's artillery. With two meter thick walls, surrounded by British army camps and encircled by British troops, the citadel was considered to be an impregnable bastion. For this reason, the British Mandatory government had no qualms in using the citadel as one of Palestine's two central prisons.

IZL was in close contact with its members imprisoned in the fortress, who were constantly alert, preparing to take an active part in their liberation. A small quantity of explosives had been smuggled into them and when the attack began, they blew up from within the two heavy iron gates which separated them from the assault group.

Eitan Livni, who was serving a 15 year sentence, commanded the Irgun members imprisoned in the fortress. He recalls, "We knew for a fortnight ahead of time. Everything was planned down to the smallest detail. We received about seven pounds of explosives which we would need for the day of the assault."

Dov Cohen, who used the code name Shimshon, headed the assault force. During World War II, Cohen had served with distinction in the commando units of the British Army. On the afternoon of May 4, dressed in a British captain's uniform, Cohen commanded what appeared to be a British army convoy travelling north towards Beirut. As the convoy passed British soldiers heading south, they exchanged smiles of greeting and waved.

When the convoy reached Acre, small groups dispersed in all directions. 27 Irgun members — including two women — participated in the assault. The commandos planted mines and shelled nearby army camps, both to create a diversion and to prevent reinforcements from reaching the citadel.

The main assault group approached the southern wall of the fortress. Climbing on the roof of an adjoining Turkish bathhouse, they attached explosives to the citadel wall. The explosion created a breach in the two meter thick wall, large enough for the prisoners to escape. Irgun commandos fired at British guard towers in order to secure the exit of the escaping prisoners and their approach to waiting vehicles. 41 members of IZL and Lehi escaped. Eitan Livni recounts that they travelled in waiting trucks for an hour and a half, then walked all night. In early morning they arrived in Benyamina, 35 kilometers south of Haifa.

Two unforeseen circumstances seriously marred the Irgun's victory in this operation. Earlier in the day, a group of British soldiers and police had gone swimming south of Acre, carrying their weapons with them. When they heard the explosion, they rushed to the main road and set up a road block inside the security belt of Irgun posts with which the commandos had encircled the citadel. Furthermore, the fighters at one of the IZL forward posts did not receive the signal to board their truck, and they remained encircled by British troops.

As a result, Irgun forces suffered numerous casualties. Ten members of the assault force — including commander Dov Cohen — were killed, as were five escaping prisoners. Several of the men who died of their wounds could have been saved if the British authorities had allowed them to receive medical aid. But the British forces left the wounded men to bleed for six hours on the floor of the Acre Police Station before a doctor arrived to treat them. There were no British casualties.

Three of the captured commandos were brought before the Military Court in Jerusalem. On June 16 — the same day that the United Nations Special Committee on

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The assault on the citadel of Acre probably did as much as any other single event to bring an end to the British Mandatory rule in Palestine. The British had hoped that by hanging Dov Grunner and his comrades, on the eve of a special session of the United Nations which met to discuss the question of Palestine, they would demonstrate to the world Britain's control of the country. But the attack at Acre raised serious questions about Britain's ability to govern Palestine. These questions echoed in the halls of the United Nations, and in Britain, the British public demanded that their government get out of Palestine.

A black and white photograph showing a large, dark, irregularly shaped object, possibly a vehicle or debris, lying on a grassy slope. In the background, a multi-lane highway runs horizontally, with several cars visible. The area is surrounded by trees and shrubs, suggesting a roadside or wooded area.

The Israeli flag drapes the remains of an armoured car destroyed during the 1948 War of Independence. WZPS photo by Shuki Kook.

There is just a split second that separates the end of Remembrance Day (Yom HaZikaron) from the joyful ushering in of Independence Day. But it is a second poignant with meaning. It is when Israelis acknowledge the overwhelming debt they owe to those who fell on active service in all of Israel's wars beginning with that of 1948, and without whose sacrifice there would be no Independence Day to celebrate . . . for there would be no Israel.

Remembrance Day is observed for a full 24 hours on the Hebrew date of 4th Iyar. It is a solemn day of civil, military and religious ceremonies beginning with the lighting of remembrance candles in army camps, schools, synagogues and public places. Flags are lowered to half-mast and in the morning, the whole country comes to a standstill as two minutes of silence are observed. It is as though everyone and everything is suddenly frozen. Traffic grinds to a halt. People stop in mid-sentence.

Throughout the day, soldiers, ex-servicemen and women serve as guards of honour at war memorials and military cemeteries in every town and village. "Youth city," someone remarked bitterly to me once when I visited just such a cemetery in Jerusalem. The tombstones, row after row, recorded the ages of boys who had made a man's supreme sacrifice . . . **Avi** aged 20; **Yigael** aged 21; **Alon** aged 18. Some were a bit older — they had lived to marry and father children, now orphaned, whose only memory is often just a photograph.

Two special psalms are recited in synagogues on Yom HaZikaron: Psalm 9: . . . When mine enemies are turned back, they shall fall and perish at Thy presence . . . the Lord . . . a refuge in times of trouble" and Psalm 144: "Blessed be the Lord my strength, who traineth my hands for war and my fingers to fight . . . that our sons

[illegible]

26

may be as plants grown up in their youth . . .

Yes, Israel is a country where parents have often been called upon to bury their children and the earth is saturated with tears on that day. In the whole land, there is barely a family who has not been affected in the past 39 years, who has not lost a husband, or a father, or a brother, or a cousin or a sweetheart.

When the long day of mourning draws to a close, as sunset merges with night, a siren is sounded — a long, mournful note fraught with sorrow. Then the stars appear and suddenly there is laughter and music and fireworks as Israel celebrates Independence Day.

It is fitting that it should be so. Before the celebrations, before the affirmation that we have survived, that — despite all odds —

“Am Israel Chai” — the people of Israel live — we must first acknowledge and pay tribute to those magnificent young people who gave their lives to make it happen. And there is only one way to make some meaning out of the tragic loss of young lives robbed of their promise . . . Israel must go on surviving!

SHAVUOT — FESTIVAL OF MANY NAMES



A field of wheat in central Israel. Shavuot marks the season of the reaping of the wheat harvest. WZPS photo by Richard Nowitz.

By Dvora Waysman

If you own a prayer book with English translations, your ‘machzor’ will probably read ‘Pentecost’ on the binding and ‘The Feast of Weeks’ on the title page. But these names are only two of the many names by which Shavuot is known and — like its name — it is a festival of many meanings.

Shavuot is Hebrew for ‘weeks’, from the root word for seven, signifying that it falls after the seven weeks of the Omer period, counted from Passover. The word Pentecost is taken from the Greek for fifty, as it falls on the 50th day from Passover, which is 6th Sivan, corresponding this year to June 3rd.

At the time of the Bible, this festival was

purely an agricultural one. It marked the season of the wheat harvest, hence its name ‘Chag Habikkurim’ — Festival of the First Fruits. In Jerusalem, during Temple times, a freewill offering of wheat was brought in the form of two loaves baked from fine wheat flour.

Shavuot is also known by the name ‘Zman Matan Toratanu’ — the Giving of our Law. The Rabbis reason that from the times mentioned in Exodus for the journeyings of the Israelites after they left Egypt, the Giving of the Law must have taken place exactly fifty days after Passover. After the destruction of the Second Temple, the agricultural aspect of the festival became less significant and the religious aspect

gained in prominence. Some synagogues, however, are adorned at Shavuot with boughs of greenery and sometimes a crown of flowers is placed atop a Torah scroll. In the Middle Ages it was the custom to scatter sweet-smelling herbs in the synagogue.

A further link with the agricultural aspect of the festival is that the Book of Ruth is read on Shavuot, which includes many mentions of the grain harvest. The very beautiful Book of Ruth, which is also a love story, records the birth of King David, her descendant, who — according to the Talmud — was born and died on Shavuot.

One of the customs of the festival is that of ‘Tikkun Leil Shavuot’, when devout Jews stay up all night on the eve of Shavuot to study Torah. A small section is read from every Book of the Bible and every section of the Talmud — a symbolic study of the entire body of Jewish writings, for at midnight it is believed, the heavens open, enabling thoughts and prayers to ascend easily to the Almighty.

By tradition, only dairy foods are eaten on this holiday. This has its roots in the quotation from the Song of Songs 4:11: “... honey and milk shall be under your tongue,” implying that the words of the Torah are as pleasant and acceptable to our ears and hearts as milk and honey are to our tongues.

Although in the Diaspora the agricultural theme of Shavuot was largely replaced by the religious one, since the birth of the State of Israel there has been a return to the original emphasis.

In the kibbutzim and moshavim, the collective settlements, Shavuot has special significance today. Whether religious or secular, each kibbutz celebrates the festival of Shavuot in its own very special way. As the season of wheat harvest begins, they express in reading, song and dance, the joy of the harvester.

The customs that modern Israel has introduced to Shavuot have brought us back to our agricultural roots. But there is also the realization that the Giving of the Law at Mount Sinai marked Israel’s entry into national maturity. This has been Judaism’s greatest gift to mankind.

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THE JEWISH NATION
AND THE LAND OF ISRAEL ”

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קרן קימת לישראל

A GENERATION'S DREAM IS REALIZED

An Excerpt from "The Liberation of Jerusalem"



IDF troops at the Lion's Gate making a breakthrough to the Old City Judaica.

By General Uzi Narkiss

At 9:00 came Motta's (Col. **Mordechai Gur**. Later Lieutenant General and Chief of General Staff.) message that Augusta Victoria had been captured and everyone at Binyanei Ha Ooma was seized with its impact. The time had come. We were upon the walls.

"Shall we move?" I murmured impatiently.

We moved.

The forward H.Q. group — two half-tracks and two jeeps — were waiting and in we climbed, with **Didi Menuisy** and **Raffi Amir**, a Kol-Israel man, whom Didi had graciously invited for "the experience of your life". We drove toward the Mandelbaum Gate, still blocked because of the mines, and therefore switched direction to the P.Ag.I. houses, taking the paratroops' assault axis to the police school. I wanted to get to the Rockefeller Museum to see Motta, since I had no contact with him after he announced the occupation of Augusta Victoria. We passed the East Jerusalem Y.M.C.A., whose smashed windows and besmirched walls gave bleak evidence of battle. The American Consulate on the right was also battle-scarred; a destroyed gas station stood next to the temporary memorial erected by the paratroopers to their fallen comrades. We sped by passing an undamaged mosque and the bullet-riddled buildings in an alley, called "the Alley of

Death" by the paratroopers, for the fallen who had attempted to rescue their comrades.

Suddenly the wall rose before us, and the battlements of Nablus Gate. The Gate was not yet ours; legionnaires guarded the parapet and we turned back to Salah e-Din Street, where broken windows, burned automobiles, and derelict electric wires spoke of war. Opposite the Rivoli Hotel was a damaged Egged bus and several paratroopers. I asked what they were doing.

"Wounded evacuation point," one replied.

"Are there wounded?"

"Two, not seriously."

"And what's ahead?"

"Don't know. Shooting."

Another group of paratroopers halted our advance, warning about shooting at the end of the road, where Salah e-Din Street meets Herod's Gate and the Old City walls. We could travel on it no farther and we turned around, **Haim Bar-Lev** taking the wheel. Back on Nablus Road, we encountered all the terrible and pathetic remnants of war: death and destruction and chaos. Nothing stirred.

"I think they've all run away," I said to Bar-Lev.

The next day proved me wrong. The residents of East Jerusalem had simply hidden in their cellars, to emerge when the shooting stopped.

By 09:45 we were on Mt. Scopus, gazing at the town below, which seemed idle and

empty. All at once I saw smoke rising inside the Old City, behind the walls, and contacted Arik: "Are the paratroopers shelling the Old City?" When he said that they were, I ordered him to stop immediately, and at the same moment, I heard the paratroop G. Branch officer commanding his mortar units to stop shooting. "We're going in," he cried.

"Where are you?" I called.

"At the Lion's Gate," and before the last word had been uttered we were back in our vehicles, racing down the mountain, our hearts as loud as the motors. We were going into the Old City!

Nineteen years earlier we had broken through the Zion Gate and entered the Jewish quarter, only to leave it again in despair and bitter disappointment.

"Let us not go in if it's just to go out another time," I breathed.

"We shall never leave again," said **Haim Bar-Lev**.

Our convoy was on the slope of the hill below Rockefeller, where the road branches towards Gethsemane. From the corner position on the wall opposite, shots were still coming, and beneath, on the traffic island, was a silent Sherman tank and the sunshade of the policeman who was not on duty to use it.

The intermittent shots of the snipers could be heard from the walls. I threw a smoke-grenade, under cover of which we crossed to the abandoned tank, which had been hit the night before during the "Battle on the Bridge".

Snipers fired on a column of paratroopers, who marched on without changing pace, like men fatigued to the point of trance. One fell, and then another, but forward tramped the rest.

Next to the damaged tank, completely exposed, a paratrooper with a bazooka stood, legs apart, fighting a private duel with the snipers on the walls. He silenced the corner position.

We went back to the cars, abandoning the slow-moving half-tracks, and sped off in the jeeps. Ahead, on the road from the valley to the Lion's Gate, was a column of paratroopers, led by **General Rabbi Shlomo Goren**, Chief Army Chaplain, a sefer torah under his arm, a shofar in his left hand, his beard bristling like the point of a spear, and his face bathed in perspiration. He was panting.

"Rabbi," I called out, "come aboard. We're going to the same place."

"No," he replied, "To the Temple Mount one goes on foot."

"Then we'll meet there." The jeep sprang forward. On the move I contacted Motta to find out where he was.

"The Temple Mount is ours!"

I couldn't believe it.

"I repeat," said Motta. "The Temple Mount is ours. I'm standing near the Mosque el-Omar right now. The Wailing Wall is a minute away."

Now was the time for the jeep to sprout wings, but at the moment it lacked not just wings but one of its wheels. Bang, and the jeep veered so sharply that only with all my strength could I stop it before it tumbled off the road. The tire was in shreds. We had no time or inclination to change. We crowded into the second jeep, leaving **Yoel Herzl** with the radio, thus cutting ourselves off from contact and the possibility of finding out what was going on. But, more important, we drove up the narrow road toward the Lion's Gate. On the square in front of it an Arab bus was steadily burning. Electric cables were down. Legionnaire's bodies lay all around, a section of the gate had been torn from its hinges, the second section was flung open

and the arch above the Gate had been hit, so that its loose masonry threatened the heads of passers-by. But the carved lions were undamaged.

We drove through, along the road to the Gate of the Tribes and the Temple Mount, and down the Via Dolorosa to the second arch. It was blocked by the lead tank of the paratroops. We climbed over it and continued on foot.

Yoel, behind us, picked off a sniper shooting at us from one of the houses. Except for that, the Via Dolorosa was cool and silent, the windows shattered, the streets empty. Had our men been through here, I wondered. Beyond the second arch lay King Feisal Street, a brief, narrow, covered, tunnel-like lane, closed at the far end by a wide gate with a small wicket where pedestrians entered. This, too, was closed, but the bolt was not locked. We stepped through, and the breath caught in our throats.

We beheld the huge pave courtyard,

crowned, against the blue sky of June 7th, 1967 (the 28th of the month of Iyar in the year 5727), by the golden cupola of the Dome of the Rock, gleaming, glistening, taking its gold from the sun.

A spectacle of legend.

We ran towards Motta Gur, standing on the Mount, where the flag of Israel flew. We were joined first by **Moshe Stempel**, Motta's deputy and then by Rabbi Goren. We embraced and the Rabbi prostrated himself and genuflected towards the Holy of Holies. In a resonant voice he recited the ancient Prayer to Battle (Deuteronomy 20:3-4):

"Hear, O Israel, ye approach this day unto battle against your enemies; let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them; for the Lord your God is he that goeth with you, to fight for you against your enemies, to save you!"

THE RELIGIOUS ASPECT OF ISRAEL INDEPENDENCE DAY



Tel Aviv streets, balconies and rooftops are lined with people waiting for the military parade marking one year of Israel's independence, May 4, 1949. WZPS photo.

By Rabbi Norbert Weinberg

What comes to mind when one thinks of Yom Ha'Atzmaut, Israel Independence Day?

The common image is of people dancing the hora in the streets, of fireworks, of parades. Of course, there is that ubiquitous

bonker, the plastic hammer, which whistles as the wielder strikes down on stone, cement, or a passerby's head.

There is another aspect to Yom Ha'Atzmaut, however; a sacred aspect. From the perspective of Judaism, historical events are not random or meaningless,

but are seen as the workings of providence in the course of human events. When the human event is the return of the Jewish people to their ancient homeland, the revival of long-lost Jewish sovereignty, and the fulfillment of the ancient biblical promises of an eventual, permanent return, this is felt even more strongly. For the vast majority of religious Jews, Israel represents "reshit tsmihat geulatenu" — the beginning of the blossoming of our redemption.

As a consequence of this perspective, numerous attempts were made to create religious ritual appropriate for the event. Much remains to be crystalized; after all, even the Passover seder took many centuries till it arrived at its present form. The nature of the ceremony varies with the religious community, be it in Israel or in the Diaspora.

In Whittier, a suburb of Los Angeles, for example, there is a festive family service, led by the children. The date chosen is the Friday eve nearest to Yom Ha'Atzmaut, and special readings and songs are built around the traditional Friday evening prayers. Typically, the service includes the singing of Hatikvah as well as popular Israelis songs that speak of the land, the people and peace. Popular readings from the Bible, from the founding fathers of Israel, such as **Herzl** or **Ben-Gurion**, and even children's poems, complete the evening.

Another format that has been attempted is the Passover Seder; the redemption of the ancient past is echoed in the present redemption. In the program for the Yom

Ha'Atzmaut seder devised by **Rabbi Shlomo Goren**, former Chief Rabbi of Israel, and designed for use in English speaking countries, four cups of wine serve as the vehicle for this ceremony of modern freedom, just as they serve as the vehicle for the seder at Passover symbolizing deliverance from ancient slavery.

Within Israel, in the religious Jewish community, a good degree of controversy centres around religious ritual. At one end of the spectrum are the ultra-religious, haredim, who refuse to accord the state any kind of religious significance and prohibit any deviations or additions to the liturgy; at the other end are the religious ultra-nationalists, who study the laws of sacrifice, in anticipation of the imminent appearance of the Messiah and the restoration of the ancient Temple rite.

Typical of the issue is the saying of the blessing, "who has commanded us to recite

the Hallel." The Hallel are verses from Psalms 113-118 which are recited on the three major pilgrimage festivals, the New Month, Chanukah and Purim. To recite these verses, with the appropriate blessing is to indicate that the celebration of Israel's independence is a commandment bearing the sanction of divine authority. There are those who add the blessing, but there are others who recite verses without the blessing; they do not feel that anyone has the right to invoke divine sanction for what is a contemporary phenomenon. The camps are split over whether or not all the verses should be recited, or only part as in the New Month or the last six days of Passover.

The 'Siddur Rinat Yisrael' of **Shlomo Tal**, published under the auspices of the Ministry of Religious Affairs present a format for a seder which has developed in national religious circles. The prayerbook calls for the worshipper to be dressed in

holiday finery for the service in the synagogue. The evening prayers open with verses of thanksgiving (from Psalms) and some of the stanzas from the Friday evening poem "Lecha Dodi".

During the morning service, the Hallel is added, in full, and there is a reading of a selection from the writings of Isaiah. The selection chosen is most appropriate for the aspiration of the Jewish people in all ages and of the people of Israel today, in particular:

The wolf shall dwell with the lamb, and the leopard shall lie down with the kid . . . They shall not hurt nor destroy in all my holy mountain; (Isaiah 11:6-9) . . . Cry out, shout aloud, you that dwell in Zion, for the Holy One of Israel is among you in majesty. (12:6). The worshippers leave with the greetings: A season of joy and of full redemption!

DAN SHOMRON — ISRAEL'S 13th CHIEF OF GENERAL STAFF



In a meeting of the cabinet, on February 1st, the recommendation of the Minister of Defense **Yitzhak Rabin** to appoint **Major General Dan Shomron** to be the 13th Chief of General Staff of the IDF, was ratified. On April 2nd, 1987, Shomron was sworn into office and became Lieutenant General Dan Shomron.

A man with an almost heroic military record Shomron nevertheless had a hard time of it until his appointment was finally agreed upon. This was due to a crossing of swords between the Minister of Defense and the outgoing Chief of General Staff **Moshe Levy** — a phenomenon that seems to repeat itself each time the appointment of a new Chief of Staff of the IDF is imminent.

ISRAEL RADIO ENGLISH SERVICE

Israel Radio broadcasts in English eight times daily, with the latest news from Israel and the Middle East, plus a variety of programmes on all aspects of life in Israel. Each broadcast opens with a 10 or 15 minute news bulletin. Below are the times and shortwave frequencies for the Atlantic Region:

8:00 p.m. frequencies 9855, 11610, 9435 kHz
9:00 p.m. frequencies 9855, 11610, 9435 kHz
10 p.m. frequencies 9855, 11610, 9435 kHz
1 a.m. frequencies 11966, 11585, 9815, 9435 kHz

Programme Schedule in effect until September 1987 (subject to change)

Sunday

CALLING ALL LISTENERS — Mailbox programme — 5 pm, 9 pm, 11 pm
THIS LAND — Travel Magazine — 8 am
DX CORNER — with Ben Dalfen — 5 pm, 7:30 pm, 9 pm
THE WEEK IN REVIEW — Israel Press Survey — 7:30 pm, 10 pm

Monday

MAINSTREAM — Consumer & Community Affairs — 8 am
THIS LAND — Travel Magazine — 5 pm, 9 pm, 11 pm
ISRAEL SOUND — Latest Israeli Songs — 7:30 pm, 10 pm
GENERATION TO GENERATION — History series — 5 pm, 7:30 pm, 9 pm

Tuesday:

ISRAEL MOSAIC — Weekly magazine —

— We Want Your News! —

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

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

Material for the September/October issue of Shalom must be received no later than **September 18, 1987**. Send all articles to: Shalom Magazine, 1515 South Park Street, Lord Nelson Hotel, No. 304, Halifax, Nova Scotia B3J 2L2.

8 am, 5 pm, 9 pm, 11 pm
LET MY PEOPLE GO — Soviet Jewry
 News — 5 pm, 7:30 pm, 9 pm
WITH ME IN THE STUDIO — Guest of
 the Week — 7:30 pm, 10 pm
FREQUENCY SCHEDULE — 7:30 pm,
 10 pm

Wednesday:

WITH ME IN THE STUDIO — Interview
 programme — 8 am
LIVING HERE — People Who Call Israel
 Home — 5 pm, 9 pm, 11 pm
SPORTS ROUNDUP — 5 pm, 7:30 pm, 9
 pm

THIS LAND — Travel Magazine — 7:30
 pm, 10 pm

Thursday:

STUDIO THREE — The Arts in Israel — 8
 am, 7:30 pm, 10 pm
SPECTRUM — The Science & Technology
 Magazine — 5 pm, 9 pm, 11 pm
FAITH TO FAITH — Religion and Com-
 munity — 5 pm, 9 pm, 11 pm
NEWS FROM THE JEWISH WORLD —
 Weekly roundup — 5 pm, 7:30 pm, 9 pm

Friday:

THANK GOODNESS IT'S FRIDAY —

Sabbath Eve Programme — 8 am, 5 pm, 9
 pm, 11 pm

SHABBAT SHALOM — Greetings &
 Song Requests — 7:30 pm, 10 pm

LETTER FROM JERUSALEM — with
 Aryeh Haskell — 5 pm, 7:30 pm, 9 pm

Saturday:

SPOTLIGHT — People & Issues in the
 News — 8 am, 5 pm, 7:30 pm, 9 pm, 10 pm,
 11 pm.

Special programmes for the Jewish
 holidays are broadcast the evening before
 and during the day.

BIBLE CONTEST

Recently, four Maritime youths partici-
 pated in the National Bible Contest spon-
 sored by the Canadian Zionist Federation.
 The Atlantic Jewish Council, which sub-

sidized their trip to Toronto, salutes them
 and joins with the Community in congratu-
 lating them on their achievement.

Special mention must go to "Rabbi"

Daniel Freeman, who may have technically
 placed fourth (we really think he placed
 third) in the finals, but who is "first" with
 us!



Daniel Freeman



Joel Etienne



Joey Yazer



Marc Attis



CANADIAN ZIONIST FEDERATION

Procedures for Election of Delegates to the

31st World Zionist Congress

December, 1987 in Jerusalem

Preparation of Electoral List

All those who registered and paid fees directly to the Canadian Zionist Federation, as well as those who joined any Zionist organization and on whose behalf names and fees were submitted by each Zionist organization to the C.Z.F., will be eligible to participate in the election of delegates to the 31st World Zionist Congress.

The membership lists were completed and/or submitted by the closing date of the official Membership Campaign, March 27, 1987.

During the months of April and May, all membership data was entered onto the computers of our official independent Electionnaires, B. J. Hunter, verified as to accuracy by each submitting organization, and ultimately merged into our master electoral list. Membership cards, official slates and ballots, and instructions are, as well, in preparation.

Election

The election will be by MAIL VOTE. On or about June 8, election materials will be sent to each member, who will be requested to mark one box on the ballot card, enclose in the addressed postage paid return envelope and mail back by July 12. Election results will be published in the local Jewish press in August.

The following slates of delegates are the only eligible slates for election. As per the percentage of the total votes cast, delegates will be elected in the order in which they appear. Alternates will be designated from the next names on the slate and in the order in which they appear. Thus by way of example if organization X achieves sufficient votes to elect 3 delegates, they will be names 1, 2, and 3 on their slate. If two of these delegates are unable to attend the Congress for any reason, names 4 and 5 would become their replacements. Each slate contains a maximum of 19 names based on the total number of delegates to the last Zionist Congress, which may be modified by the World Zionist Organization in accordance with its Constitution. Additional information will be furnished on request.

SLATE #1

Confederation of United Zionists

1. Neri J. Bloomfield
2. Salomon Oziel
3. Hanna Eliashiv
4. Georges Ouaknine
5. Max Shechter
6. Morris Benzcar
7. Walter Hess
8. David Attis
9. Mayer Kesslassy
10. Lee Cohen
11. Stella Torontow
12. Norman Torontow
13. Moise Ohana
14. Murray Rosenberg
15. Jacques Benquesus
16. Leonard Kaplansky
17. Mel Zwaig
18. Jean Claude Lassry
19. Ed. Vickar

SLATE #2

Canadians for a Progressive Israel — Friends of Pioneering Israel

1. Dr. Vivian Rakoff
2. Mel Shipman
3. Israel Nachshen
4. Lipa Roth
5. Freda Forman
6. Bryan Keshen
7. Prof. Michael R. Marrus
8. Oscar Frankel
9. Ari Blatt
10. Ronnee Jaeger
11. Rabbi Deborah Brin
12. Shalom Schachter
13. Ida Taller
14. Prof. Benjamin Geva
15. Mintzy Clement
16. Shlomit Segal
17. Sol Segal
18. Sala Bonder
19. Norman Auslander

SLATE # 3

Herut Canada-Tehiya Canada

1. Sam Shainhouse

2. Ben Milner
3. Howard Grief
4. Morris Finestone
5. Morris Mlotek
6. Abe Munk
7. Max Freiberg
8. Yechiel Haberman
9. Dr. Michael Nissebaum
10. Ralph Fromer
11. Yehuda Rapaport
12. Leon Shporer
13. Libby Garshowitz
14. Louis Moses
15. Sam Sokoloff
16. Louis D. Silver
17. Dado Ben Brith
18. Shaul Silver
19. Prof. Isaac Bar-Lewan

SLATE #4

Independent

Student Zionist List

1. Moshe Ronen
2. Michael Zeldman
3. Eli Cohen
4. Karen Levitt
5. Mimi Estrin
6. Marla Eichenbaum
7. Danny Eisen
8. Dan Ronen
9. Larry Zimmerman

SLATE #5

Kadima - Canadian Council of Reform Zionists

1. Rabbi Dow Marmur
2. Dr. Lewis Poch
3. Dr. Harvey Zimmerman
4. Rabbi Michael S. Stroh
5. Stan Sandler
6. Prof. Frederick Zemans
7. Norm Yanofsky
8. Ernest Neuburger
9. Arnold Fradkin
10. Philip Epstein
11. Nancy Ruth
12. Austin Beutel
13. Arthur P. Pascal, C.M.
14. Rose Wolfe
15. John A. Geller, Q.C.
16. Henriette Chesnie

17. Rabbi Bernard Baskin
18. Rabbi Jordan Pearson
19. Rabbi W. Gunther Plaut

SLATE #6

Labour Zionist

Movement of Canada

1. Florence Simon
2. David Kofsky
3. Pearl Mekler
4. Julius Sokoloff
5. Max Federman
6. Flora Naglie
7. Harry Steiner
8. Dr. Joseph Kage
9. Nachum Wilchesky
10. Eva Natch
11. Harry Simon
12. Norman Kopelman
13. Noah Witman
14. Harry Weinstock
15. Harry A. Froimovitch
16. Tillie Margolis
17. Barbara Wiseman
18. Howard Robens
19. Raizel Spector

SLATE #7

Mercatz Canada

1. William Abrams
2. Rabbi Erwin Schild
3. Norma Rubin
4. Rabbi J. Friedberg
5. Serge Haber
6. Carol Sher
7. Easton Lexier
8. June Avivi
9. Rabbi V. Reinstein
10. Aryeh Meller
11. Jonathan Shiff
12. Robert Friedman
13. Ruth Bass
14. Margo Grosbein
15. Alan Stern
16. Dr. Morton Lang

SLATE #8

United Torah Coalition

1. Kurt Rothschild
2. Roslyn Schneidman
3. Rabbi Menachem Gopin
4. Jack Kahn

5. Dorothy Zeifman
6. Manuel Dalfen
7. Danny Baron
8. Jean Quint
9. Rabbi Solomon Spiro
10. Lawrence Cherniak
11. Rose Pritzker
12. Rabbi Irwin Witty
13. Rabbi Joshua Shmidman
14. Shirley Laskin
15. Phil Kravetsky
16. Prof. Moses Steinberg
17. Rivka Krauss
18. Edward Maierovitz
19. Jose Levkovich

SLATE #9

Zionist Organization of Canada

1. Milton Winston
2. Clara Balinsky
3. Judge Phillip Givens
4. Archibald Freiman
5. Maurice Moshe Sadeh
6. Joel Wolfe
7. Dr. Eli Adler
8. Franklyn Medjuck, Q.C.
9. Mort Pliskow
10. David Peters
11. Yvonne Hardy
12. Rabbi David Monson
13. Cecil Blankstein
14. Martin Chernin
15. Bea Goldberg
16. Cecile Shore
17. Sam Pasternak
18. David Simon
19. David Azrieli

